



DISMANTLING SHI'AH CREED

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MERITS AND VIRTUES OF
PROPHET'S COMPANIONS IN SHI'AH
TRADITIONS



In the name of Allah, Most Gracious, Most Merciful

Allah says: "And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (67:10)

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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 I escaped from error and wandering in darkness!

This is a composition of small pamphlets, containing short articles, written by some former Shia scholars and intellectuals as a critique to Shia creeds, refuting their beliefs and asking them subtle questions, perchance they will come to their senses and revert to the straight path, and so that the reader will see the difference between Islam and Shia creed and the falsity of their religion in very clear, straightforward terms.

Those we choose to translate their small pamphlets and to extract some parts of their books among former Shia scholars and intellectuals, and include it in this book are; Sheikh Abdurrahman Damashqiyyah, Sheikh Husain al-Moaiyyad, and Ustaz Ali Haidar Qalmandaran al-Qummi.

We hope the reader will find guidance, strong proofs, and ready arsenals for dealing and responding to Shia propagandist, and preachers and inviting Shia adherents to Islam.

Allah, the Most High, the Exalted said: **“Verily, those who believe [in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise). Their way of request therein will be Glory to You, O Allah! And peace (safe from each and every evil), will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of worlds (Mankind, Jinni and all that exists)].”** (10:9-10).

DISCOURSE ONE: SILENCING SHIA¹

DO NOT TELL LIES AGAINST THE MESSENGER OF ALLAH (S.A.W)

“Don’t lie by narrating on the authority of the Messenger of Allah (s.a.w) a fragmented (cut off) narration.”

The Shia Rafidah often mention the above narration and employ it as a proof although it did not exist in any sound book of hadith that Ahlus Sunnah relied on. Ibn Hajar al-Haithami has mentioned it in his book titled *Ath-Thawa’iq al’Muhriqah*, vol. 2, page 430, by way of sandwiching (mere mentioning exposing that it is nothing), as he stated: “And it is being said that:...”

I was surprised for when I checked in the main reference books of the Shia, searching for the above mentioned narration, with its sound chain of narrators; I found that they are just mentioning it without any sound chain of narrators.

Is this not one of the most surprising things, that this narration which the Shia considered as their capital (main proof) with which they found fault with, and are criticizing Ahlus Sunnah all the time, and employing it as a proof against them, doesn’t have any chain of narrators in their own books?

Shia Rafidah are the ones that are making their supplications cut off, when they remove the wives of the Messenger of Allah (s.a.w) from amongst his family, although the Qur’an addressed the wives of Prophets and Messengers (a.s) and described them as “people of the house – Ahlul Bayt.” Thus, their conceptualization of “people of the house,” is a misunderstood, stunted, cut off concept. Let them read these verses from the Qur’an:

“She said (in astonishment): ‘Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!’ They said: ‘Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O the family (of Abraham). Surely, He (Allah) is All-Praiseworthy, All-Glorious.’” (11:73-74). The Angels said that while they are addressing the Family of Abraham.

¹ By SHEIKH ABDURRAHMAN AL-DIMASHQIYYAH, translated and annotated by NASIRU GARBA

“And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: ‘Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?’” (28:12). Here it means the mother of Moses (a.s).

“And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs² (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.” (33:33). The context of the command in this verse is directing wives of the Messenger of Allah (s.a.w).

DON'T RIDE A SHIP WITHOUT A CAPTAIN: MAHDI IS RESPONSIBLE FOR ALL THE CRIMES COMMITTED UNDER HIS AUTHORITY:

The Shia says: Yazid killed Husain (r.a)! We asked: Where is the proof that he commanded the execution of Husain (r.a)? They answered: Was Husain not killed during his regime (reign)? We answered: Yes, he was! They replied: That is the proof. We asked: Is the Mahdi not the current leader according to your creed and that his authority is operative and effective? They answered: Yes! We say: Then we are applying upon you the logic you applied upon Yazid. Thus, Mahdi is responsible for the occupation and the pillage of Iraq by the Tartars army, for that took place during his reign. May it is imperative that he appears during the occupation of Tartars because they have brought the Abbasid Caliphate to an end.

MUSLIMS QUR'AN AND THE MUSHAF (QUR'AN) OF FATIMA

The Shia distorter and corrupter of the Qur'an al-Kulaini has related in his book al-Kafi the phrase, “Mushaf (Qur'an) of Fatima” under Chapter 35 titled: “No one collect all of the Holy Quran except the Imams (a.s) and that they have

² The word Ar-Rijs in this verse never means infallibility, for from Shia sources it was reported that Imam Sadiq said: “Ar-Rijs means doubt.” Refer to Al-Burhan, vol. 3, pg. 123 and Nur ath-Thaqalain vol. 4, pg. 273. In another tradition Imam Baqir said: “Ar-Rijs is doubt and by Allah! We do not doubt concerning our Lord.” In another report he said: “Concerning our religion.” And yet in another tradition he said: “In true Allah and His religion, forever.” Refer to Tafsi al-Ayyashy, vol. 1, pg. 277. Amaly by Tusi, pg 573. And Al-Kafi by Kulaini, vol. 1 pg. 288.

the knowledge of all of the Holy Quran.” Under the Chapter al-Kulaini Stated that: “Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Amr ibn abu al-Miqdam from Jabir who has said that he heard Abu Ja‘afar (a.s) say the following. ‘No one from the people has claimed to have collected the whole of the Holy Quran (in a book form) as it was revealed. If anyone would come up with such a claim, he is a liar. No one collected this Holy Book and memorized as Allah, the Most Holy, the Most High revealed it except Ali Ibn Abu Talib (a.s) and the Imams after him.’” (Al-Kafi, vol. 1, pg. 178). And he mentioned the Mushaf of Fatima in Chapter 40 stating that Imam Ja‘afar as-Sadiq has said: “With us there is the book (Mushaf) of Fatima, (a.s). What do they know what Mushaf of Fatima is? ... Mushaf of Fatima is three times bigger than your Quran. There is not even a single letter therein from your Quran.” And in another narration he wrote: “... Mushaf of Fatima (a.s) in which, I do not think there is nothing from the Holy Quran. In it there is all that people need us to do for them and so that we would not need anyone else. In it there is information even about a lash, half of a lash and one fourth of a lash and about the amount of compensation for a number of our people has narrated from scratch caused to someone...” (Al-Kafi vol. 1, pg. 184). This will confirm to you that the Shia are talking about the Qur’an of Fatima, as a book distinct from the Qur’an that has been compiled by the Prophet companions (r.a) and that their dissimulative statements such as the one made by their scholar At-Tusi, where he stated, in his book (Al-Intisar, vol. 1, pg. 362) that: “The phrase Mushaf of Fatima does not necessarily means another Qur’an but rather a compendium that contains some books,” is neither enough to dispel the truth concerning their beliefs nor beneficial to their counter claim.

In order to make clear to the reader that Shia means by the statement “Qur’an of Fatima,” they means another “Qur’an which is different from the Qur’an of the Muslims, the Shia narrations that are mentioned hereunder will be sufficient:

i. Al-Khulaini n narrated that Imam Ja‘afar as-Sadiq recited this verse like this: “A questioner asked concerning a torment about to befall upon the disbelievers, in the leadership of Ali, which none can avert.” It was said to him: ‘This is not how we read it.’ He replied: ‘By Allah this is how Angel Gabriel revealed it to Muhammad, and this is how it was written in the Mushaf of Fatima.’” (refer to al-Kafi, vol. 8, pgs. 57-58, Bihar al-Anwar, vol. 35, pg. 324 and vol. 37, pg. 176, Tafsir as-Safi by Kashani, vol. 5, pg. 225, Tafsir Nur ath-Thaqalain, vol. 2, pg. 531 and vol. 5, pg. 412 and the book Madinatul Ma’ajiz by Hashim al-Bahrani, vol. 2, pg. 266). This is a clear distortion of the verse of the Qur’an, Chapter 70:1-2. The part underlined is the addition made the Shia scholars.

ii. The Shia scholar al-Majlisi recorded that Imam Ja'afar read the following verse: "Ah! Woe to me! Would that I had never taken so and so as a friend!" (22:28). And commented that: "In contrast, this verse appeared in the Mushaf of Fatima; "Ah! Woe to me! Would that I have not taken the second Caliph, Umar bin Khattab as a friend!" (Bihar al-Anwar, vol. 30, pg. 245). This will confirm to you that Shia means by Mushaf Fatima a distinct Qur'an and not just a book containing a number of books.

iii. On the authority of Salim bin Salmat who said: "A man recited before Imam Abu Abdullah and I was listening to some words from the Qur'an, which contradicted the recitation of the rest of the people. Imam Abu Abdullah commanded him; 'Stop this recitation. Recite the way others recites, until the arising one (Mahdi) arises. When the Mahdi arises, he will recite the Book of Allah as it was.' He then he brought the Mushaf (Qur'an) that was compiled by Ali and said: 'Ali brought this Qur'an before the people after he finished writing it and said to them; This is the book of Allah as revealed by Him, the Higher, the Exalted to Muhammad (s.a.w). I compiled it from two tablets. They replied: Here, this is a Mushaf with us, which we have compiled. We do not need the one you brought. Then Ali said: I swear by Allah, from this day, you will never see it again. It is just incumbent upon me to inform you about it, after I have finished compiling it so that you recite it.'" (al-Kafi, vol.2 pg. 463, Wasa'il ash-Shia, vol. 6, pg. 162, Hada'iq an-Nadirah, vol. 8, pg. 100 and Mustanid ash-Shia, by an-Narraqi, vol. 5, pg. 74).

iv. On the authority of certain persons, from our people, on the authority of Sahal bin Ziyad, on the authority of Muhammad bin Sulaiman, who said I asked Imam Abul Hasan; "May my life be sacrificed for you. We used to hear verses of the Qur'an different from what is with us, as we hear it and we are unable to recite it as it was revealed to us from you. Have we committed anything wrong?"

Shia used to defend themselves against these destructive disasters by saying that a number of Prophet's companions possessed copies of the Qur'an, for instance the Mushaf of Aisha (r.a), the Mushaf of Abdullah bin Mas'ud (r.a). Thus, why are objecting that Fatima (r.a) shall possess a Mushaf?

The answer to the above question is clear when the Mushaf of Fatima is compared to the Musahif of the Prophet's companions. The Musahif of the Prophet's companions are undoubtedly the same in content and context, while that of Fatima, in accordance to the Shia narration quoted above: "... there is not even a single letter therein from your Qur'an." Therefore, we are against Fatima (r.a) possessing a copy of the Qur'an, what we are opposed to is their assertion and believe that her Qur'an is completely different from our Qur'an.

THE STAND OF AYATULLAH AL-KHOEI ON THE ABOVE QUESTION

The methodology of Ayatullah al-Khoei on the above mentioned issue is that of manoeuvring and prolonging discussion, inducing nausea and dizziness to the reader. He stated that: “The narration from Salim bin Abu Salmah is in the region of authentic, unknown or weak and thus, it is not a proof.” The verifier of al-Mua’jam stated that: “But the respected scholar (al-Khoei) has authenticated other narrations that appeared in al-Mu’ajam (vol. 8, gs. 24-25), which clearly stated that the Qur’an is distorted (and incomplete). Thus, the above narration is authentic.” (Kitabus Salat, vol. 3, pg.476).

This entailed that what is meant by Mushaf of Fatima, that has been mentioned by al-Kulaini in al-Kafi, is the Qur’an that was (allegedly) compiled by Ali and which he swore that nobody will see it till the Last Day or when their awaited Mahdi appear. Specifically al-Kulaini has declared that; nobody has compiled all the complete Qur’an except the Imams (Ali) and it contained the names of the hypocrites that are not mentioned in the Qur’an that we have today.



Figure 1 The above book is titled: An-Najmuth Thaqib, by the classical Shia scholar Husain an-Nuri at Tibirsy. On question six on the coming of Shia Mahdi he stated: (The Mahdi) will bring the Qur’an of Commander of the Faithful (Ali in Abi Talib), which he compiled after the death of the Messenger of Allah (s.a.w), which is original, without any change, or alteration. He brought it to the companions after compiling it, but they rejected it. Thereafter, he hid it, and it remained hidden until the Mahdi appears and he will bring it out, and make people accept it, read it and memorize it.

CLEAR CONTRADICTIONS IN SHIA CREED

To the Shia Rafidah, their Imams are people of extraordinary power and strength. They knew the unseen. The whole universe is under their control and all the atoms in the universe are under their command. They possess great miracles and wonderful acts, among which are creating things. And that it is possible for Ali (r.a) to pluck out a handful of Mu'awiyah's beard while he is in Kufa (Iraq) and the latter is Damascus (Syria). But at the same time Shia are claiming that Ali (r.a) was too weak to the extent of being forced to give vow of allegiance to Abubakar (r.a), Umar (r.a) and Usman (r.a). And that his wife was beaten severely, her rib broken and her pregnancy aborted. In addition to the above, most of the religious verdicts of the Imams are given out of fear and dissimulation.

In this case the Shia are just like the Christians, who gave Jesus (a.s) all the attributes of Allah and thereafter they are crying and lamenting over him and showing that he is weak and has no means of escaping from what befalls him. This type of lamentation has become the slogan of their creed.

DOES HE DESERVE TO LEAD THE MUSLIMS?

Whoever kept quite when his home was broken and burnt, his wife beaten up, her rib broken and her pregnancy aborted! Then his daughter was raped, for it was said to him: "Give me her hand in marriage." And the only reply he can be able to give is that: "She is a small girl!"

What? Is he so weak to the extent that he cannot be able to reply to him saying: "You don't deserve to be our in-law, because you are traitor, swindler, sinner and liar!?"

Whoever is not capable to shoulder the responsibility of taking care of his family and property and standing up for their defense and defending the daughter of the Messenger of Allah (s.a.w); how can he be entrusted with the leadership of the whole Muslim community.

How can the Shia Rafida, who have narrated so many stories showing that Imam Ali (r.a) is such a coward expect us to agree with them, that he is more deserving to succeed the Messenger of Allah (s.a.w) as the leader of the Muslim community?

WHERE IS THE PERSON WHO SLAYED EIGHTY THOUSAND JINNS SINGLE HANDEDLY?

Where is the man, whom you narrated that he used to boast: “I am the one who employed my sword against the Jinni and killed out of them eighty thousand souls?” (nawadir al-Mu’ujizat, by Tabari al-Rafidi, pg. 55).

Where is the man who single handedly pulled down the door of Khaibar, which only about fifty men can be able to pull down (Al-Amaly by Sadouq, pg. 483), and then said: “By Allah! I didn’t pull down the door of Khaibar by bodily strength, but by Divine Power.” (Amaly pg. 604).

ACCEPTANCE OF SUPPLICATION IS OF THE SIGNS OF IMAM

Shia Rafida claimed that Imam Musa Rida said: “An Imam has some signs; he is more knowledgeable of the people, the most brave among them, his urine and excrement will not be seen, because Allah has commanded the earth to swallow whatever he has excreted, his smell is more fair than that of the best perfume and his supplications are answered (by Allah), to the extent that if he supplicated against a stone it will break up into two.” (Al-Anwar al-Nu’umaniyyah, vol. 1, pg. 34).

Then why are the Shia attributing to Ali (r.a) contradictory characteristics such as meekness, docility, fearfulness and strength, power and bravery?

THE HIDDEN MAHDI IS AN IKHBARI AND NOT AN USULI

The hidden Mahdi is an Ikhbari³ and not an Usuli⁴ because Shia claimed that their book al-Kafi was presented to him and he said: “This is enough for our Shia.”

³ The Akhbari Shia are those who believe that the division of hadith into sound and weak is unnecessary for all hadiths (traditions) in Shia books are reliable and sound. This belief is advanced by their Imam Mahdi with regard to al-Kafi. Therefore any Shia adherent who believe the contrary is saying that – impliedly – that their Imam Mahdi is fallible and thus negating a fundamental of their beliefs.

⁴ The Usuli Shia is the person who believe that their hadiths can be categorised into sound, weak and fabricated. This belief has contradicted the belief of their Mahdi at least with regard to al-Kafi. And it entailed that Mahdi is fallible.

FOOLISHNESS OF AL-KORANI WITH REGARD TO SAYYINA UMAR (R.A)

Al-Korani stated that Umar (r.a) likes Jewish culture, that he used to attend their lessons every Saturday and that he has a good relationship with the Jews of Banu Quraidha. They translated the Gospel to the Arabic language and gave it to Umar (r.a) in order to present it to the Messenger of Allah (s.a.w), so that he accept it. (Intisar, vol. 2, pg. 358). He further stated that Umar (r.a) has a very tight relation with the Jews. (Intisar, vol. 3, pg. 440).

The above claim of the Shia entailed that the Jewish lineage and blood has entered the lineage and blood of the Messenger of Allah, because Umar (r.a) is the husband of Umm Kulthum, the daughter of Fatima, the daughter of the Messenger of Allah (s.a.w).

Hasn't it reported by both Ahlus Sunnah and Shia that the Messenger of Allah (s.a.w) refused to allow Ali (r.a) to marry the daughter of Abu Jahl (though she is a Muslim). Then, how can Ali (r.a) marry his daughter to a Jew, who is always conspiring with the Jews against Muslims and who is attending their meetings every Saturday devising means of destroying Islam and the Muslims?

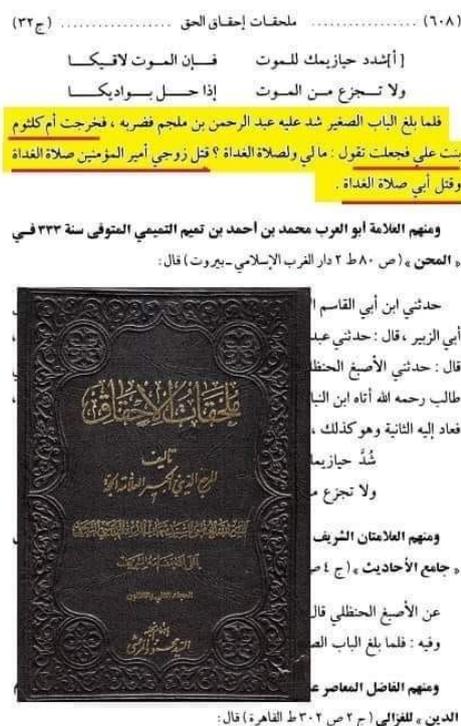
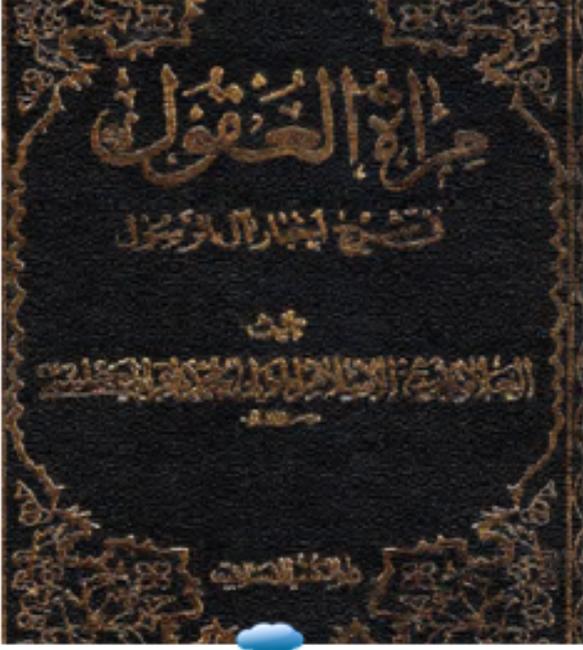


Figure 2 The above Shia book is confirming marriage between Umm Kulthum and Sayyiduna Umar (r.a). The narration is stating that; after the murder of Sayyiduna Ali (r.a), his daughter Umm Kulthum come out shouting: “What is

between me and times of morning prayer; my husband, commander of the faithful (Umar), was killed during the morning prayer and my father has been killed during the morning prayer.”

باب المتوفى عنها زوجها المدخول بها أين تعتد ٢١ ج ١٩٩

٢ - محمد بن يحيى ؛ وغيره ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن هشام بن سالم ، عن سليمان بن خالد قال : سألت أبا عبد الله عليه السلام عن امرأة توفى زوجها أين تعتد ، في بيت زوجها تعتد أو حيث شامت ؟ قال : بلى حيث شامت ، ثم قال : إن علياً عليه السلام لما مات عمر أُمِّي أمّ كلثوم فأخذ بيدها فانطلق بها إلى بيته .
 ٣ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي - أو غيره - عن أبان بن عثمان ، عن عبد الله بن سليمان قال : سألت أبا عبد الله عليه السلام عن المتوفى عنها زوجها أخرج



إلى بيت أبيها وأُمّها من بيتها إن شامت فتعتدّ واعتدت وإن شامت اعتدت في أهلها ولا تكتمل ٤ - أبو علي الأشعري ، عن محمد بن عبد عن ابن أبي يعفور ، عن أبي عبد الله عليه السلام قال : تكتمل للزينة ، ولا تطيب ، ولا تلبس ثوباً م وتمشط بغسلة وتحجّ وإن كانت في عدتها ٥ - حميد بن زياد ، عن ابن سماعة ، عن زرارة ، عن أبي عبد الله عليه السلام في المتوفى عنها زو

1

الحديث الثاني : صحيح .

الحديث الثالث : صحيح .

الحديث الرابع : موثق كالصحيح .

قوله عليه السلام : « بغسلة » قال الجوهري : يقال : غسلت مطراً ، وهي آس بطري بأفأويه الطيب و يمشط به ، ولا تقل غسلت ، وقال أيضاً : غسلت مطراً أي مرقة بالأفأويه يغسل بها الرأس واليد .

اقول : ويمكن أن يقرأ بالهاء و على الثاني الضمير راجع إلى الامشاط ويمكن أن يقرأ بفتح العين ، والكسر أظهر .

الحديث الخامس : موثق .

Figure 3 In the above Shia book, a narration which they have graded as sound stated: "... When Umar died, Ali went to Ummu Kulthum and took her by his hand to his house." The narration is supporting the verdict that a woman who lost her husband can complete the waiting period wherever she likes.

أولاد أمير المؤمنين عليه السلام ١٩٩
 المختار ، فأصابه جراح وهو مع مصعب ، فمات وقبره بالمزار من سواد البصرة
 يزار إلى اليوم ، وكان مصعب يشنع على المختارية ويقول : قتل ابن امامه .
 وأبو الحسين يحيي ، قال الموضح : مات طفلاً في حياة أبيه ، أمه أسماء بنت
 عميس الخثعمية ، فأولاد جعفر وأبي بكر منها إخوته لأُمّه .

10

أخبار البنات

خرجت أم كلثوم بنت علي من فاطمة وأسمها رقية عليها السلام إلى عمر بن الخطاب
 فأولدها زيداً ، ومات هو وأُمّه (في يوم) ^(١) واحد ، وكان الشريف الزاهد الثقيب
 الأخباري ببغداد ، أبو محمد الحسن بن أحمد بن القاسم بن محمد العويد العلوي
 المحمدي ^(٢) رحمه الله يروي أن الذي تزوجها عمر ، شيطانة ، وآخرون من
 أهلنا يزعمون أنه لم يدخل بها ، وآخرون يقولون : هو أول فرج غصب في
 الإسلام ^(٣) .

والمعول عليه من هذه الروايات ما رأيناه أنفاً من أن العباس بن عبدالمطلب
 تزوجها عمر برضاً أيها عليها السلام وإذنه ، وأولدها عمر زيداً .

وكانت زينب بنت علي يكتنن أم الحسن روت عن أمها فاطمة ابنة رسول الله
 صلى الله عليه وآله ، وهي زينب الكبرى ، خرجت إلى عبد الله بن جعفر بن أبي

(١) في الأصل : مات هو وأُمّه واحد .
 (٢) يأتي ذكره ره .

(٣) مسألة زواج السيدة أم كلثوم بعمر بن الخطاب من أهم المسائل المبعوث عنها في
 القرنين الرابع والخامس خصوصاً . وكتب غير واحد من أعظم الشيعة رضوان الله
 عليهم في هذا الموضوع كتاباً ، ويأتي ذكرها أيضاً في كتب الفقه في ميحت أولياء العبد .

نضال أبو صالح

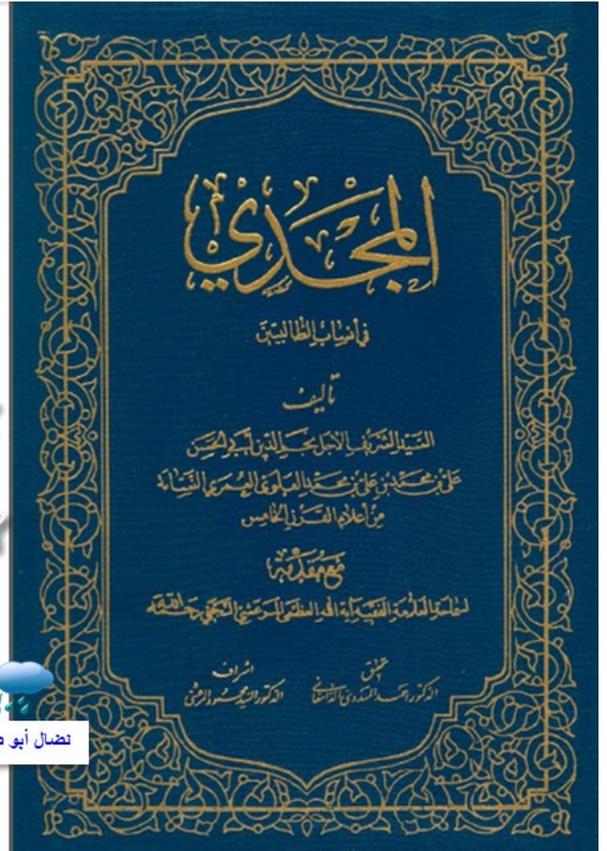


Figure 4 This Shia book is confirming that Ummu Kulthum, the daughter of Ali (r.a) was legally married to Sayyiduna Umar (r.a) by Abbas bin Abdulmutallaib, with the permission of her father. She beget a child for Umar (r.a), who was named Zaid.

THE IMAMS ARE ALLAH ACCORDING TO AYATULLAH KHORANI

Now I will face al-Khorani with the question he used to face his opponents, which is: “Describe to me the One that you worship.” Who is the One that you worship! O Sheikh Ali al-Khorani? A little investigation is enough to reveal to us the true deity of al-Khorani. He stated in his book al-Intisar, vol. 2, Pg. 144, that: “All the Shia had agreed that the names and attributes of Allah are Allah Himself.” And again, Shia believed that the Imams are the names of Allah and His attributes. Thus, according to them the Imams are Allah Himself. Al-Kafi is one of the four major books of the Shia and al-Khorani trusted and authenticated its “golden chain of narrators,” and it is recorded in it that the Imams are said: “We by Allah are His most Beautiful Names.” (Al-Kafi, vol. 1, pg. 144).⁵

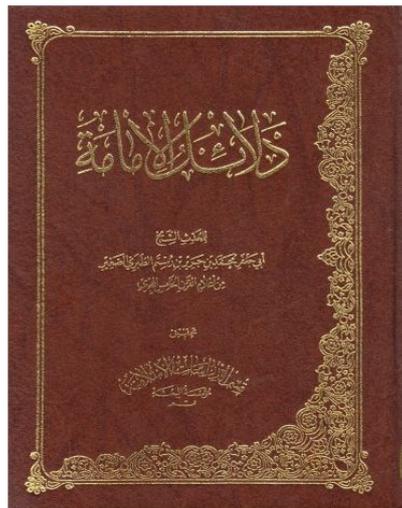
⁵ In the exegesis of the Words of Allah: “And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (7:180). Shia narrated that Imam Abu Abdullah said: “We, I swear by Allah, are the most beautiful names of Allah without which Allah does not accept any of the good deeds of His servants, until they know us properly.” (al-Kafi, Chapter 23, narration number 4).

Commenting on the following supplications: “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 the 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. 221 and vol. 88, pg. 178). This is a total comparison with Allah for they are saying that they are the same names and attributes of Allah. Allah said: **“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.”** (7:180).

Thus according to Shia Rafidah the Imams are names and attributes of Allah and Allah himself, because the names of Allah and His attributes are Allah Himself.

٥/١١٥ - قال أبو جعفر: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ، عَنْ سَالِمِ بْنِ قَبِيصَةَ، قَالَ: شَهِدْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ)، وَهُوَ يَقُولُ: أَنَا أَوَّلُ مَنْ خَلَقَ الْأَرْضَ، وَأَنَا آخِرُ مَنْ يُهْلِكُهَا.
 فقلت له: يا بن رسول الله، وما آية ذلك؟
 قال: آية ذلك أن أورد الشمس من مغربها إلى مشرقها، ومن مشرقها إلى مغربها.
 (١) في «ط»: دخلوا عليه جاءه سحاب فوقف على رأسه فنزل منه ملك فقام بين يديه.
 (٢) في «ط»: يتلهم فقال: ما كل هذا.
 (٣) نوادر المعجزات: ٢/١١٣، إثبات الهداة: ٥/٢٥٤، مدينة المعاجز: ٢٩٣.
 (٤) إثبات الهداة: ٥/٢٥٥، مدينة المعاجز: ٤/٢٩٣.
 (٥) نوادر المعجزات: ٣/١١٤، إثبات الهداة: ٥/٢٥٥، مدينة المعاجز: ٥/٢٩٣.

٢٠٠ دلائل الإمامة



فقبل له: افعل ذلك. ففعل.
 وقال عليّ بن الحسين
 ما حلّ في سمّي من قبل ففعل
 ٦/١١٦ - قال أبو ج
 قال: قال إبراهيم بن الأسو
 رأيت عليّ بن الحسين
 بصره، وجاءوا إليه بأهكم ف
 ومشى.
 ٧/١١٧ - قال أبو
 حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ:
 لَقِيتُ عَلِيَّ بْنَ الْحُسَيْنِ
 دَرَهْمًا وَرَغِيْفًا، فَأَكَلْتُ أَنَا وَعِ
 ٨/١١٨ - قال أبو
 إسحاق، قال:
 لَقِيتُ عَلِيَّ بْنَ الْحُسَيْنِ

Figure 5 In the above Shia book titled: Dala'il al-Imamah by the Shia scholar Muhammad bin Jarir bin Rustum at-Tabari. He brought a narration where they claimed that Imam Ali bin Husain said: “I am the first to create the earth, and I am the last to destroy it.” When he was asked to prove his claim. He answer: “The token for that is that I will bring back the sun from the West to the East, and take it from the East to the West.”

AL-KHORANI GOT HIMSELF STUCK IN THE AMBIGUITY OF BASMALAH⁶

Al-Khorani conveyed on the authority of Imam as-Sadiq his statement: “As far as we (Shia) are concerned Suratul Duha (Chapter 93 of the Qur’an), and Suratul Sharh (Chapter 94 of the Qur’an) are one Chapter, and Suratul Fil (Chapter 105 of the Qur’an), and Suratul Quraish (Chapter 106 of the Qur’an) are one Chapter.” (Tadween al-Qur’an, pg. 41).

Al-Khorani means that there is no Basmalah between these Chapters, for they considered them to be one Chapter. Thus, we ask al-Khorani the question he used to ask us, enquiring whether Basmalah is a verse in each Chapter of the Qur’an or not!

We now ask him; If Basmalah is part of each Chapter of the Qur’an, why did you disagree on the question of Suratul Sharh, ad-Duha, Fil and Quraish being one Chapter or not, while the Muslims Qur’an comprises these Chapters as separate segments (entities or individual units)?

IS IT TRUE THAT THE QUR’AN OF THE MUSLIMS IS THE QUR’AN OF AL-KHORANI?

While Shia Rafidah are claiming that their Qur’an is the same with our own, if we open (together with them) the Basmalah of each Chapter of the Qur’an, we will realize that it is not a verse except in Suratul Fatiha (the first Chapter of the Qur’an). Therefore, they have to accept that, the Qur’an that is with us – is the same with the one with them – is corrupted. At the same time they have declared a consensus among themselves that Basmalah is part of each Chapter of the Qur’an, and thus, reciting it is compulsory, with the exception of Suratul Taubah (Chapter nine of the Qur’an) (refer to Kitabs Salah, vol. 3, pg. 352, Minhajul Saliheen, vol. 1, pg. 163, and Tahrirul Wasilah of Khomani, vol. 1, pg. 165). Al-Majlisi has quoted ash-Shahid ath-Thani concerning the consensus of Shia scholars on that Basmalah is an integral part of each Chapter of the Qur’an (refer to Bihar al-Anwar, vol. 82, pg. 21). Al-Khoei stated that: “This verdict is of what has been obtained currently and successively from Ahlul Bayt.” (Refer

⁶ Basmalah is the first verse of the Qur’an in the first Chapter. It is an Arabic abbreviation of “In the Name of Allah, the Most Beneficent the Most Merciful (Bismillah ar-Rahman ar-Rahim).

to al-Bayan fil-Tafsir al-Qur'an, pg. 446). And he added that: "Only very few people contradicted this consensus." Ayatollah Bahrani stated that: "Basmalah is a verse in each Chapter of the Qur'an and thus, it is compulsory to recite it while reciting each Chapter." (Hada'iq an-Nadirah, vol. 8, pg. 107).

The question we are asking is: Why are you holding fast to our Qur'an, while Basmalah is not part of each Chapter in it, except Suratul Fatiha (and Suratul Naml – Chapter 27 of the Qur'an),⁷ while at the time you have a grand consensus that it is part of each Chapter of the Qur'an except Suratul Taubah.

Go and search for the complete Qur'an that is with the Mahdi and bring it before all the people (for comparison)! It is not good to deny people access to it, thus, forcing them to be using the one that has been compiled by Abubakar (r.a) and Umar (r.a)!!!

ACCORDING TO AL-KHORANI NARRATIONS FROM THE IMAMS ON QUR'ANIC DISTORTION ARE LEGAL PROOFS

Al-Khorani stated that: "Thus, whatever has been affirmed as emanating from them - the Imams – with sound chain of narrators is a legal proof." (al-Intisar, vol. 1, pg. 60).

I say: It is incumbent upon you to consider the words of Ja'afar as-Sadiq as legal proof, when you reported that he said: "Surely, the Qur'an that Angel Gabriel (a.s) brought to Muhammad contained seventeen thousand (17,000) verses." (Al-Kafi, vol. 2, pg. 634). And al-Majlisi authenticated its chain of narrators by stating: "Certified – as authentic." (Mir'atul Uqul, vol. 12, pg. 525). Is an increment of over eleven thousand verses (11,000) a legal proof, O al-Khorani?

Therefore, it is incumbent upon you to apostatize your Imam, for you have authenticated attribution of distortion of the Qur'an to him, or you have to accept this unbelief because it emanated from your infallible Imam as per as your creed, and rejecting the words of an Imam is like rejecting the words of Allah and this is unbelief in your creed.

As far as al-Khorani is concerned believing in the corruption and distortion of the Qur'an is a legal proof (has a legal backing). Is he not the one who stated

⁷ Allah says: "'Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful.'" (27:30)0

that Umar (r.a) used to deny Ali's claim that with him is the complete Qur'an? (Tadween al-Qur'an, pg. 60). Is he not the one who stated that: "The authority after the Messenger of Allah (s.a.w) dropped verses from the Qur'an and rejected the copy that was written by Ali (r.a) as dictated to him by the Messenger of Allah, and which some narrators mentioned contained additional knowledge concerning praises of Ahlul Bayt, that might be interpretation of some verses and it might be revealed verses." (Tadween al-Qr'an, pgs. 51-52).

-٦٣٤- كتاب فضل القرآن ج ٢

٢٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن علي بن الحكم ، عن عبد الله بن فرقد والمعلمي بن خنيس قالا : كنا عند أبي عبد الله عليه السلام ومعنا ربيعة الرائي فذكرنا فضل القرآن فقال أبو عبد الله عليه السلام : إن كان ابن مسعود لا يقرأ على قراءتنا فهو ضال ، فقال ربيعة: ضال ؟ فقال : نعم ضال ، ثم قال أبو عبد الله عليه السلام : أما نحن فنقرأ على قراءة أبي ^(١).

٢٨ - علي بن الحكم ، عن هشام بن سالم ^(٢) ، عن أبي عبد الله عليه السلام قال : إن القرآن الذي جاء به جبرئيل عليه السلام إلى نبي صلى الله عليه وآله سبعة عشر ألف آية ^(٣).

تم كتاب فضل القرآن بمنه وجوده

[وينلوه كتاب العشرة]



(١) يدل على أن قراءة أبي بن كعب أصح القراءات عندهم عليهم السلام .
(٢) في بعض النسخ [هارون بن مسلم] مكان هشام .
(٣) قد اشتهر اليوم بين الناس أن القرآن ستة آلاف وستة مائة وستون آية وروى الطبرسي (ره) في المجمع عن النبي صلى الله عليه وآله أن القرآن ستة آلاف و مائتان و ثلاث وستون آية - ولعل الاختلاف من قبل تحديد الآيات .

Figure 6 The above narration from al-Kafi, vol. 2 stated that: Surely, the Qur'an that Angel Gabriel (a.s) brought to Muhammad contained seventeen thousand (17,000) verses."

AL-KHORANI APOSTATISE THOSE WHO BELIEVE IN THE DISTORTION OF QUR'AN: LET HIM APOSTISE HIMSELF

Al-Khorani asked: “O Saudis! Do you agree that whoever believe in the distortion of the Qur’an, even in one verse, is an apostate?” (al-Intisar, vol. 3, pg. 248)

Based on what we have mentioned of the declarations of al-Khorani, it is clear to us that he believe in the distortion of Qur’an. Nay, he mentioned that Shia scholars have generally agreed upon this belief; among them there are those who said some verse have been removed from it, others believe that some verses have been changed and altered.

Thus, it is incumbent upon him to declare himself an apostate, and to declare all adherents of his sect as apostates!

AL-KHORANI’S GOOD RESONING ON THE BLIEF IN DISTORTION OF THE QUR’AN

Ayatollah al-Amily was asked: “The belief of Ahlus Sunnah wal-Jama’ah on Qur’an is; whoever believe that there is another Qur’an, other than the one between our hands is an unbeliever. Do you agree with that? Yes or no?

Al-Khorani replied: “Surely, Shia believe in this Qur’an only. And whoever believe in another Qur’an, or its substitute is an unbeliever. With regard to the Qur’an that was mentioned by your sources and our sources that it is with the Ahlul Bayt and Imam Mahdi, it is not another Qur’an. It is the responsibility of the promised Mahdi, and we haven’t seen it up to now, which will give us the opportunity to know the differences between it and this one. We don’t accept the claim of anybody contending that there is another version of the Qur’an except Imam Mahdi. Thus, we give the verdict of falsity of his version and his apostasy in the event that he believe in it.” (al-Intisar, vol. 3, pg. 190).

HERE IS THE CONTRADICTION

We will compare the above statement with the words of al-Khorani, where he stated: “Yes, there is this narration and other narrations in al-Kafi and other sources that showed that the present Qur’an is incomplete when compared with the Qur’an of Ali (r.a). The stand and position of most of our scholars is that, it is imperative to interpret any narration that indicates the existence of reduction or increment in the Qur’an. If its chain of narrators is sound and it cannot accept any interpretation, it shall be rejected, because it has contradicted the consensus of all

the community that the Qur'an is sound and devoid of any distortion... It is possible to interpret this narration by saying that, the Qur'an of Ali contained the Qur'an and its exegesis (interpretations) of a verse with the verse or under the verse, as was reported concerning the Qur'an of Ibn Abbas, and Abdullah bin Mas'ud." (al-Intisar, vol. 3, pg. 241).

I say: It is incumbent upon you to do one of the following: You either reject the words of your Imams! But how can its chain of narrators be authentic on the authority of your Imam, and then you reject it? Haven't you stated that rejecting the words of an Imam, is the same as rejecting the Words of Allah? Thus, it is incumbent upon you not to reject it, since its chain of narrators have been authenticated entailing that the statement emanated from them. Or you shall apostatize the Imam because he has uttered those words. Or you accept that distortion has occurred in the Qur'an. Or you apostatize the Imam because he has reliably taught that the Qur'an has been distorted. And or that you believe that your sect is false and thus, you are only defaming the Islamic faith and the Imams.

SHIA SHALL STOP INTERPRETING TEXTS FOR INTERPRETATIONS ARE PROBABLE PRESUMPTION

Shia Rafidah usually abandon narrations (single traditions), because it is conceivable, or likely or probably not sound and thus, its teachings cannot lead to certainty. Employing this measure or criterion make it incumbent upon them to stop interpreting texts, because interpretations are probably wrong. Not upholding this principle leads to self-contradiction.

PREPERING IMAMS OVER PROPHETS

i. If the station (rank) of Imamah (leadership) is above that of Prophethood, it is incumbent upon Shia to uphold that Imams (leaders) are better than Prophets; this also entailed preferring Ali (r.a) over Muhammad (s.a.w), and giving the roles and duties of Imamah a degree greater and more important than Prophethood.⁸

⁸ Ayatollah Khomeini stated that: "And an essential tenet of our Shia sect is that the Imams have a position which is reached neither by the Angels nor any sent Messenger of Allah." (Hukumat al-Islamiyyah, pgs. 52-53).

A Shia scholar al-Majlisi stated that: "... Our Imams are higher and better than the rest of the Prophets... They are more knowledgeable than the Prophets... This is the main opinion of Shia Imamiyyah, and is only rejected by one who is ignorant about traditions." (Bihar al-Anwar, vol. 26, pg.297).

It was reported that Imam Abu Abdullah Said: "The Imams possessed all the knowledge granted to the Angels, Prophets and Messengers of Allah." (Al-Kafi).

ii. It is compulsory upon Shia, with regard to their statement; religion has not been completed and perfected by Prophethood. Thus, the station of Prophethood is lower than that of Imamah. This entailed that Ali (r.a) is better than Muhammad (s.a.w), because religion has not been completed and perfected by Messengership, but rather with the Imamah (leadership) of Ali (r.a).

iii. It is incumbent and compulsory upon Shia after they have authenticated the hadith: “Ali is the best of all mankind, and whoever reject this (statement) is an infidel (has disbelieved),” to issue a religious verdict that whoever preferred Prophets of Allah (s.a.w) over Ali bin Abi Talib, has apostate. Is it true that whoever preferred Prophets of Allah over Ali, Fatima, Hasan, and Husain has disbelieved in the religion of Allah?

مقام أهل البيت عليهم السلام

١ - ظاهرهم الولاية وباطنهم النبوة

فقد جاء في مقدمة شرحه لدعاء السحر ما هو صريح في هذا المعنى لا يقبل التأويل، حيث قال قدس سره:
 «مفتاح الدائرة ومختمها، ومؤخر السلسلة ومقدمها، محمد صلى الله عليه وآله والمصطفين من الله، الذين بهم فتح الله وبمعرفتهم عرف الله، الأسباب المتصلة بين سماء الإلهية وأراضي الخلقية، الظاهر فيهم الولاية، والباطن فيهم النبوة والرسالة، الهادين بالهداية التكوينية سرّاً والتشريعية جهراً، الآيات التامات، الأنوار الباهرات»^(١).

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٢ - عندهم روح القدس

أثناء حديثه عن نورانيتهم عليهم السلام التي يفتر إدراكها من الإنسان إلى نورانية باطنية، ينتهي قدس سره إلى شرح مقام روح القدس الذي هو عبارة عن المكانة والقدرة والإحاطة التي لم يصل إليها أقرب المقربين من ملائكة الله تعالى كجبرائيل عليه السلام.
 يقول قدس سره: «إنّ لهم مقاماً شامخاً من الروحانية يُدعى بـ (روح القدس)، من خلاله يتمتعون بالإحاطة القيومية لجميع الكائنات حتى ذراتها الصغيرة جداً، ولا توجد فيها الغفلة والنوم والسهولة والنسيان وكافة الحوادث والتغيرات والنقائص الملكية،

(١) شرح دعاء السحر، الإمام الخميني قدس سره، ص ١٨ و ١٩.

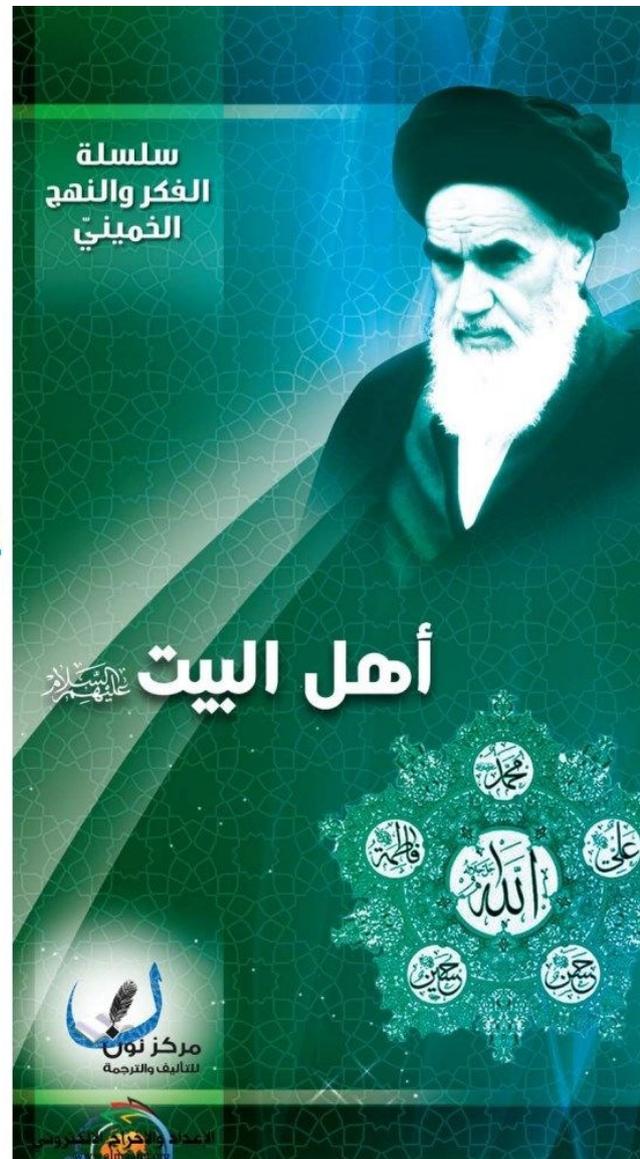


Figure 7 Shia are confused individuals. One time they will tell you that Imams are better than Prophets, and at another time they will say they are Prophets. Here Ayatollah Khomeini is saying that: “Imam are apparently leaders, while

they are latently possessors of prophethood and messengerhood...” Meaning that they are both prophets and messengers who are guiding people: “Secretly with universal guidance, and guiding people openly with the Sharia stipulations...”

(٢٢) الانوار النعمانية / الجزء الاول

نصفاً، فأظهر نصفين فأخذ كل واحد منهما نصفاً، فأظهر إلى رعاية حرمتها حيث لم يرد الله، ورسوله وأبوهما وإمهها إدخال غم الترجيح عليهما وأمثال هذه الروايات الدالة على المساوات بينهما لاتكاد تحصى مع أنه ﷺ، ورثهما من بدنه الشريف، فكان الحسن ﷺ يشبهه من السرة إلى فوق والحسين ﷺ يشبهه في النصف الباقي. وفي الروايات الكثيرة أن الجنة قالت يا رب أسكنتني الضعفاء والمساكين قال لها الله تعالى، ألا ترضين أني زينت أركانك بالسنة والحسين ﷺ، قال فمأست كما تبتس العروس فرحاً وروى أنه كان رسول الله ﷺ يحفظ فناء الحسن والحسين ﷺ، وعليهما قميصان احمران يمشيان ويعثران، فنزل رسول الله ﷺ من المنبر فحملهما ووضعهما بين يديه ثم قال صدق الله ورسوله ﷺ إنما أموالكم وأولادكم فتنة ﷻ نظرت الى هذين الصبيين يمشيان ويعثران، فلم اصبر حتى قطعت حديثي ورفعتهما. وأما بقي الائمة عليهم السلام فالأخبار قد اختلفت في احوالهم، في المساواة والاشرفية فروى الصدوق مسنداً الى مولانا أبي عبد الله الحسين ﷺ قال دخلت أنا وأخي علي جدي رسول الله ﷺ فأجلس أخي علي فخذته الايمن وأجلسني علي فخذة الاخرى، ثم قَبَلْنَا وقال بأبي أئتما من أمامين صالحين اختاركما الله مني، ومن ابنيكما، وأمكما واختار من صلبك يا حسين تسعة أئمة عليهم السلام تاسعهم قائمهم، كلهم في الفضل والمنزلة عند الله سواء. وفي الروايات الأخرى، ان افضلهم قائمهم، ولعل افضليته ﷺ باعتبار تشييد اركان الدين، وكثرة جهاده واعزاز المؤمنين به، ونحو ذلك مما يأتي تفصيله ان شاء الله.

نور علوي

إعلم أنه لا خلاف بين اصحابنا رضوان الله عليهم في اشرفية نبينا ﷺ على سائر الانبياء عليهم السلام للأخبار المتواترة وإنما الخلاف بينهم في افضلية امير المؤمنين والائمة الطاهرين عليهم السلام على الانبياء مما عدا جددهم ﷺ فذهب جماعة الى انهم افضل باقي الانبياء ما خلا اولي العزم. فانهم افضل من الائمة عليهم السلام، وبعضهم الى المساواة واكثر المتأخرين الى افضلية الائمة عليهم السلام، على اولي العزم، وهو الصواب والدليل عليه امور: الاول: قول النبي ﷺ لولا علي لم يكن لفاطمة كنفؤ آدم ﷺ فمن دونه، وقد اعترض الرازي على هذا بأن ابراهيم واسماعيل ابواها، فلا يدخلان في هذا العموم والجواب ظاهر وان المراد النظر الى الكفوية، مع قطع النظر عن الابوية، مع ان غيرهما كاف في باب التفضيل، اذ لا قائل بالفرق بين موسى وابراهيم. الثاني: ما رواه المفضل بن عمر، قال ابو عبد الله ﷺ، ان الله تبارك وتعالى خلق الارواح قبل الاجساد بالفي عام، فجعل اعلاها واشرفها، ارواح محمد وعلي والحسن والحسين

الانوار النعمانية

لمؤلفه

العالم العالم الطاهر الباذل صدر الحكام ورؤس العلماء

السيد نعم الله السيد الخميني
طالب شراة وجعل الجنة مثواه
المتوفى ١٣٧٢ هـ

الحجة الأولى

كتاب الكوفة

دار الفاروق

Figure 8 In the above book titled: Anwar an-Nu'umaniyyah, by Ni'imatullah al-Jaza'iri, the Shia scholar brought forward the difference opinions concerning the superiority of the Imams over Prophets and Messengers of Allah and concluded that the correct opinion is that: “Their Imams are better than all the Prophets and Messengers of Allah.” Have you ever seen clear unbelief greater than this and belief in the corruption of Qur'an!?

COMPLETION AND PERFECTION OF RELIGION WITH IMAMAH

i. This is an attack against the duties and responsibilities of our Prophet (s.a.w), for the Shia contended that his Prophethood has not completed and perfected the religion, but rather with the Imamah of Ali.

ii. With regard to the above contention, we wish to ask: Where did we place the statement of the Book of Allah, when it stated: “Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Quran), and purifying them (from sins by their following him), and instructing them (in) the Book (the Quran) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.” (3:164)? Again Allah said: “And hold fast, all of you together, to the Rope of Allah (i.e.

this Quran), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.” (3:103). Why is it the Qur’an never mention the blessings and favors of Imamah???

iii. The statement of Shia Rafidah that the religion of Islam is never complete or perfected without Imamah, made it incumbent upon them to believe that the religion of Allah continue to be defective and incomplete throughout the Caliphate of Abubakar, Umar, and Usman, and that Ali bin Abi Talib has aided in making the religion of Islam defective, because he said: “Leave me alone and look for another person,” - when he was asked to accept leadership after the death of Usman – (refer to Nahjul Balagah), thus, rejecting the position of Imamah, by which – according to your claim – the religion of Allah was perfected and completed!

iv. We knew that Allah the Exalted has mentioned to Bani Israel the blessings of Prophets (sent to them) and that of Kings that were placed over them and the latter (Kingship) is the issue upon which they are disparaging and attacking Mu’awiyah (r.a). Allah said: **“And (remember) when Musa (Moses) said to his people: "O my people! Remember the Favor of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamin (mankind and jinni, in the past).”** (5:20). Where is the blessings and favors of Imamah (in the Qur’an)??? Does Allah mention to His slaves the favor and blessing of Kingship and He didn’t mention to them the favor and blessing of Imamah???

IT IS INCUMBENT UPON SHIA TO ACCEPT KINGSHIP

They say that Mu’awiyah (r.a) has turned the system of Caliphate to that of Kingship, and the system of Kingship is based upon a son or a brother or an uncle inheriting authority from the incumbent leader. Why are you attacking Mu’awiyah (r.a) while at the same time you are asking us to accept the leadership of an “infallible Imam” who has inherited his authority from his “infallible father?”

WHOEVER GAVE VOW OF ALLEGIANCE TO A USUPER LEADER IS AN UNBELIEVER

i. The above contention of the Shia entailed that, since Ali (r.a) has given vow of allegiance to the three successors of the Messenger of Allah (s.a.w) – who are usurpers according to the Shia Rafidah, and he named his children after hem and married his daughter to one of them; that he is either a coward – and this cannot be true or he is pleased with them – and this demolished the principle of their (Shia) belief.

ii. It entailed that the vow of allegiance given to Mu'awiyah by both Hasan and Husain, make them to be unbelievers, because they have sworn allegiance to a leader who is not infallible (and a usurper)!

iii. The statement of Ali (r.a) that: “Surely consultation to (choose a leader) is the right of the Muhajirun and Ansar,” has nullified the creed of Shia Imamiyyah on Imamah and successive will from father to his son.

iv. It also entailed that Ali (r.a) has apostate because he told the people asking him to accept leadership: “Leave me alone and look for someone else (to be your leader).” The question here is; what will you say, if Prophet Abraham (a.s) tell Allah: “Leave me alone, O Allah and look for someone else to be the Prophet.” The question here is, is it suitable for him to say that? The answer is no. likewise the statement of Ali (r.a) is not suitable for him, for it entailed his apostasy. (Didn't the Shia says Imamah is divinely appointed like Prophethood)?

UMAR STOPPED WRITING OF THE WILL

It is incumbent upon and compulsory upon the person or people who claimed that Umar (r.a) stopped the Messenger of Allah (s.a.w) from writing a will before his death, when he said: “Bring to me a book and ink so that I write for you a statement by which you will not go astray.” And Umar (r.a) said: “Verily, the Messenger of Allah is overwhelmed by sickness, the book of Allah is enough for us.”

It is compulsory upon whoever believe the above statement, to also believe that Umar (r.a) has overcome Allah and His Messenger (s.a.w). Hasn't Allah promised to protect His Messenger from people? Meaning, He will protect him from anybody that want to obstruct or stop him from delivering His Message.

Allah said: **“O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”** (5:67).

This verse has replied those who claimed that Umar (r.a) has stopped and obstructed the Messenger of Allah (s.a.w) from delivering the Devine Message, by stopping him from writing a will, because he said: “Verily, the Messenger of Allah has been overwhelmed by sickness, the Book of Allah is enough for us,” while the Devine text is telling us that nobody can be able to stop the Messenger of Allah from delivering any message he was commanded to deliver. Shia scholars interpreted the verse as: “Surely, Allah will protect you from peoples harm.” (Tafsir Tibyan, by Tusi, vol. 3, pg. 587 and Tafsir Majma’ul Bayan by Tibirsi, vol. 3, pg. 383). Some Shia scholars went to the extent of stating that before the revelation of this verse, the Messenger of Allah (s.a.w) has some guards, but after its revelation, he asked them to disperse for Allah ill surely, protect him (Tafsir al-Furat, by Kufi, pg. 131).

Now it is compulsory and incumbent upon Shia to choose one of the following: (a) That Allah has failed his Messenger, or (b) He is unable to protect him, or (c) that their creed is false.

What kind super human power does Umar (r.a) possess, to the extent that he can be able to burnt down the house of the brave one, owner of the great Sword (Zulfiqar), Ali bin Abi Talib (r.a)? In addition to the above his wife Fatima (r.a), the daughter of the Messenger of Allah (s.a.w) will be beaten by Umar (r.a), her rib broken, her pregnancy aborted and the strong, brave Ali (r.a) will do nothing but say: “Ah, I will take my revenge O Umar, Ah, I have given you my daughter Umm-Kulthum in marriage, Ah I have given you my vow of allegiance and Ah! I have named my children after you, and after Abubakar and Usman.

Thus, according to Shia fairytale, Umar (r.a) overcome the Messenger of Allah to the extent of preventing him from writing a will – which is a Devine Message and instruction – and he was not able to contradict Umar (r.a).

It is now incumbent and compulsory upon Shia to choose one of these: (a) That the Messenger of Allah was overcome by Umar (r.a) to the extent that he was unable to contradict him and or convey the Message of Allah, or (b) that the

Messenger of Allah was weak, or (c) Ali (r.a) was weak, a coward, and or (d) that your creed and beliefs are false.

STATEMENTS OF AN INFALLIBLE IMAM ARE THE WORDS OF ALLAH

i. Shia stated that whatever an infallible Imam say are the words of Allah. This means and entailed that Allah speaks under dissimulation, because they are saying that the statement of Imam so and so can be considered as dissimulation or are made under dissimulation.⁹ Does our Lord (fear anybody so that He) speak under dissimulation?

ii. Shia also believed and stated that the statement of the infallible, since his birth, are the words of Allah. Thus it is incumbent upon them to believe that the unintelligible words of the Imam as a child are the speech of Allah. Is that what you want us to believe, O Shia Rafidah?



Figure 9 This Shia scholar is stating that the principle of Taqiyyah (dissimulation) has destroyed the religion of the Shia because: “Only very little religious laws are known with certainty because their hadith (narrations) has been mixed up with hadiths (narrations) made under dissimulation. This reality has been confessed by their grand Shia scholar Yaqub al-Kulaini (the author of al-Kafi).

⁹ It is narrated in Shia books that Imam Ja’afar as-Sadiq said: “Nine tenth of religion is dissimulation.” (al-Kafī, vol. 2, pg. 27). It was stated that Umar bin Rabah asked Imam Abu Ja’afar a question which he answered earlier different than the answer he gave him. He asked the Imam reason for the difference and he responded: “The first reply was based on dissimulation.” (Al-Kafī, vol. 1, pg. 65).

BREAKING UP OF THE SHIA INTO USULIYYAH AND IKHBARIYYAH

i. Shia Imamiyyah has broken up into Shia Usuliyyah and Shia Ikhbariyyah (see footnotes 2 and 3). The Ikhbariyyun don't differentiate between sound and weak traditions and they believe that such differentiation is nothing but acts of innovation in Shia religion, as stated by their scholars such as Na'imi. This contention entailed that the Ikhbariyyun have gone astray because they believe in the narrations that are found in al-Kafi, and other Shia books of hadith, which stated that the Qur'an is distorted and incomplete, and the traditions that raised the status of Imams to that of Allah. With this, it is compulsory for Ikhbariyyun to believe that the Qur'an is distorted, in addition to other extremist, exaggerative creeds. These are narrations that made whoever believe in them an apostate.

ii. Holding of different opinions with regard to this issue by the past and the present Shia scholars showed that one of the groups has strayed from the right path and thus, it is obligatory upon them to believe that one of the groups have strayed, either among their past scholars or the present scholars in the creed of Tauheed (Oneness of Allah).

Didn't they say that believe in the infallible Imam is a protection and security against disagreement and division? Then, why did they disagree and become divided?

ON ABDULLAH AND ABDULHUSAIN

i. If the Shia consider Abd (slave) to mean a servant (a person who offer service or an employee who take care of a thing or person), then it is compulsory upon them to name the caretaker of a Mosque, or the Ka'abah Abdul-Masjid or Abdul-Ka'abah.

ii. But if the meaning of Abd (slave) is associated with seeking for aid, being humble, or supplicating to (deity); it automatically entailed the worship of other than Allah (polytheism) and not offering of service. Surely, we always read in our prayers: **“You alone do we worship, and You alone do we ask for help (for each and everything).”** (1:5).

Alas! The Shia Rafidah accepted and employed the nouns Abdul-Ali, and Abdul-Husain and they seek from Ali and Husain aid, help and deliverance as we, ourselves do in prayers to Allah.

SHIA INFALLIBILITY CREED

i. The Shia contention and argument that Prophet Moses (a.s) forgetfulness means he ignored entailed that they are accusing him of lying, when he said to his servant (boy): “... **Bring us our morning meal...**” (18:62). If this is not the case, how can Prophet Moses (a.s) say to his servant bring us our morning meal, while he knew that the servant has forgotten the fish when they betook themselves to the rock?

ii. Their belief in the infallibility of Imams made them to claim “Bada.”¹⁰ Upon Allah. Thus, in order to honor the creed of infallibility of Imams, they challenged and disbelief in the absolute knowledge of Allah. This made them apostates. We are not surprised when we saw Shia Rafidah blaspheming and criticizing the Qur’an by stating that it was distorted, in order to honor and find support for the creed of Imamah, which they claimed has been explicitly mentioned in favor of the Prophet’s family in the Qur’an (but those verse have been removed – according to their claims).

SHIA CREED THAT THE QUR’AN IS CHANGED AND DISTORTED

It is incumbent upon Shia scholar al-Khoei to call Ali (r.a) an apostate, because according to his belief abrogation of some Qur’anic verses is distortion and changing of the Qur’an. This is because Ali has stated that: “And surely, the Qur’an’s abrogation is known through the Sunnah.” It is also incumbent upon al-Khoei to accuse Ali (r.a) of distorting the Qur’an because he agreed that the Sunnah has abrogated some Qur’anic verses and according to al-Khoei abrogation of some Qur’anic texts are its changing and distortion.¹¹

It is incumbent upon al-Khoei to accuse past Shia scholars of distorting and changing the Qur’an, because they have expressed that the Qur’an could be abrogated by Sunnah and abrogation of particular form of Qur’anic recitation. Al-Mufid stated that: “Shia scholars have agreed that a Qur’anic recitation (verse)

¹⁰ In this creed, the Shia claimed that Allah doesn’t know a thing until it is manifested to Him.

¹¹ Shia reported that Imam Abu Abdullah said: “Hadith becomes abrogated just as it happens with the Qur’an.” (al-Kafi, chapter 22). Is this Imam also an apostate?

could be abrogated, but the command is valid and conversely, both the recitation and the command could be abrogated, and the command could be abrogated, this is in contrast to the belief of a deviant sect from among the Mu'atazilites.” (Awa'il al-Muqaalaat, pg. 219).

SHIA TRUSTED THOSE WHO BELIEVE IN DISTORTION OF THE QUR'AN

Shia Rafidah have authenticated, trusted and considered as reliable their scholars, such as, Ali bin Ibrahim al-Qummi, Kulaini,¹² Jabi Ja'afari and Nuri al-Tibrisi, who believed and stated in their books that the Qur'an has been changed and distorted.

Thus it is incumbent upon Shia to accept that the belief of their scholars in the distortion and changing of the Qur'an is correct. We used to request the Shia to declare whoever believe in the distortion of the Qur'an as apostate, but they have refused doing so. Today we are requesting them to declare that all those narrations are unsound and fabricated.

Alas! The Shia didn't give the verdict that those scholars are apostate and they never stop authenticating those narrations. Is anybody who authenticated a scholar who believe in the distortion and corruption of Qur'an a Muslim? Is anybody who authenticated those narrations a Muslim?

CONSCUTIVE NARRATIONS FROM IMAMS WITH REGARD TO THE DISTORTION OF THE QUR'AN ENTAILED THAT THEY ARE UNBELIEVERS!

Al-Kulaini recorded in his book al-Kafi, on the authority of Ali bin Hakam, who reported from Hisham bin Salim, on the authority of Abu Abdullah who said: “Surely, the Qur'an that was brought to Muhammad (s.a.w) by Angel Gabriel (a.s) contained seventeen thousand verses.” (vol. 2, pg. 634).

¹² For instance, Kulain stated that: “Imam Ja'afar as-Sadiq said: ‘We have Fatimah’s Qur’an and by Allah, your Qur’an doesn’t contain a word of it.’” (al-Kafi, vol. 1, pg. 240). A Shia scholar al-Kashani, in his book al-Safi, pgs. 14 and 47 stated that: “... According to our (Shia) scholars belief in this regard, it is clear that the Qur’an was changed, parts of it were changed and other parts have been removed.”

The Shia scholar al-Majlisi commented upon the above narration saying: “(The report) is authentic,” meaning that its chain of narrators is sound. (Mir’aatul Uqul, vol. 12, pg. 525). This, in contrast to the Muslims Qur’an that contained six thousand, two hundred and tens of verse only.

Shia scholars authenticating the narrations of distortion and change of the Qur’an from the Imams made us to have no doubt that this is their statements and beliefs. This entailed the Shia scholars are unbelievers, because believing that the Qur’an has been distorted and or changed is unbelief.

The Shia scholars are saying to us that the narrations that come to them from the Imams concerning distortion and changes in the Qur’an, has reached the level of consecutiveness and successiveness. The question here is that; what kind of love is this that made a person to ascribe his Imam to unbelief?

The narrations regarding the distortion of the Qur’an made it incumbent upon Shia to choose; either that the Imams have apostatized – which we knew is false – or that you are lying against the Imams (and thus, their creed is false).

IF PROTECTOR OR HELPER (WALI) MEANS LEADER (IMAM)

Shia scholars are interpreting the words of Allah: “**Verily, your Wali (protector or helper) is none other than Allah, His Messenger, and the believers...**” (5:55), to mean a successor (to the Messenger of Allah) or a person vested with authority. This interpretation entailed that Allah is an Imam (a successor to the Messenger of Allah). The question we are asking Shia in this regard is: Is it true that the meaning of the verse is; your Imams (leader or successor to the Messenger of Allah) are no other than Allah, His Messenger and believers (Ali and his progeny)?

Shia scholars interpreting the words of Allah to Abraham (a.s): “**... Verily, I am going to make you an Imam (a leader) for mankind (to follow your footsteps)...**” (2:124), as meaning a successor and a one with authority, entailed that (either) the Book of Allah is contradictory (or Allah didn’t fulfil His promise to him), for Abraham has never ruled any people. It also entailed that the Book of Allah is self-contradictory (or Allah has not fulfil his promise) to make ten of the twelve Imams rulers/successors (of the Prophet), for with the exception of Ali bin Talib and Hasan none of them possess any physical authority over people.

Is it true, O Shia! That the Qur'an is self-contradictory or that Allah has failed to fulfil His promise!?

THE CREED OF DISSIMULATION (TAQIYYAH)

Shia believed that Ali bin Abi Talib (r.a) concealed the Qur'an and that the correct Qur'an remained concealed with their Mahdi throughout all these ages, make us to ask a number of questions: (a) What kind of knowledge or guidance did you acquire or get from the Ahlul Bayt (the Prophet's progeny)? (b) What did you get from a concealed Qur'an and religious instructions given under dissimulation?¹³ (c) Is this not the creed of the Jews, who Allah described as dressing truth with falsehood and concealing the truth? Allah said: **“So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves good doers...”** (5:13). (d) Is this not a form of discrediting the progeny of the Messenger of Allah (s.a.w)? Allah said: **“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.”** (2:159).

Religious verdicts and teachings given by Shia Imams under dissimulation are nothing but covering truth with falsehood and concealment of the truth. What does Shia Imams fears y giving religious verdicts under dissimulation, when – according to them – their Imams do not die except with their choice? (Refer to al-Kafi, The Book about people with Divine Authority).

Shia claim that the complete Qur'an is with their Imam Mahdi only, and their Imams have been reading it in contrast to the rest of the Muslims, entailed that they have been living under misguidance and that their Imams have concealed the true guidance from them all these ages.

¹³ According to Chapter 35 of the Shia book al-Kafi: “No one from the people has claimed to have collected the whole Qur'an as it was revealed... except Ali bin Abi Talib and the Imams after him.” Now, they claimed that the complete Qur'an is with their hidden Mahdi and that he will bring it out when he come, so that people will read the real Qur'an.” (Al-Kafi, vol. 2, pg. 632). They also claimed that their Qur'an contained 17,000 verses (al-Kafi, vol. 1, pg. 671). In contrast to the Qur'an of the Muslims that contained only about 6,666 verses.

WHO CHALLENGED ALLAH OVER HIS THRONE UNTILL HE RECLAIMED IT?

Shia belief that Allah took over the Throne entailed that he acquired it after losing it to someone. Thus, they took away from Allah, the absolute ownership of the Throne as it belongs to another deity (god) before Allah took it from him. Shia created this creed – according to their claim - in order to absolve Allah from what He doesn't deserve. In their false assumption, they think that by creating this creed, they have absolved Allah from what He doesn't deserve. This assumed absolvent is nothing but embellished arrogant statement that were inspired to them by Satan.

ARE THE IMAMS TWELVE OR THIRTEEN?

It was reported in the Shia book of hadith al-Kafi, that Jabir bin Abdullah al-Ansari said the following: “Once I went to see Fatima, and I saw with her a tablet in which the names of the Imams among her children were written. I counted them to twelve. The last one's name is al-Qa'im (Mahdi)...” Now this narration is saying all the twelve Imams are children of Fatima! Then, where is the Imamah of Ali? Is Ali (r.a) among her children or is he to be added to the twelve among her children? But this will give us thirteen Imams!

Ayatollah al-Sistani authenticated another narration that was reported by Lauh Jabir, in which it was stated that the Imams from the children of Fatima are twelve. This entailed that either Ali is one of her children or he will be added to her twelve children, and this gave us a total of thirteen Imams, instead of twelve. With this knowledge it is compulsory upon Shia to change the name of their sect to Thalatha Ashariyyah instead of Ithna Ashariyyah.

ON THE CREED OF INFALLIBILITY

Shia belief that their Imams are infallible entailed that they shared this characteristic with the Messenger of Allah (s.a.w). The reason why Prophets are made infallible is because of the revelation being revealed to them by Allah, and the responsibility of delivering the message without making mistake. Thus the trait of infallibility has nothing to do with leadership (Imamah) or exercising authority!

KHOMEINI ATTACKING THE LONG OCCULTATION OF THEIR HIDDEN MAHDI

Ayatollah Khomeini stated that: “A long period of time has passed, over thousand years, since when the Mahdi entered into the grand occultation. Another thousand years may pass before the need arise for the appearance of the awaited Mahdi. In this long period of time, do the Islamic law remain inapplicable and the people do whatever they like? Doesn’t such a situation bring about total confusion? The laws that were brought by the Messenger of Allah (s.a.w), the efforts he exerted to spread it, explain it, and execute it for over twenty years; are its application to be for just a small period of time? For example, does Allah make the period for the application of the Islamic law to be just two hundred years? Believing in this type of creed is worse than saying Islam has been abrogated.”

This statement from Khomeini entailed that the religion of Islam has been rendered inapplicable due to the absence of their Mahdi. Then, how can you invite us to swear allegiance to an Imam, who Khomeini confessed that the Islamic law has been stagnant due to his absence?

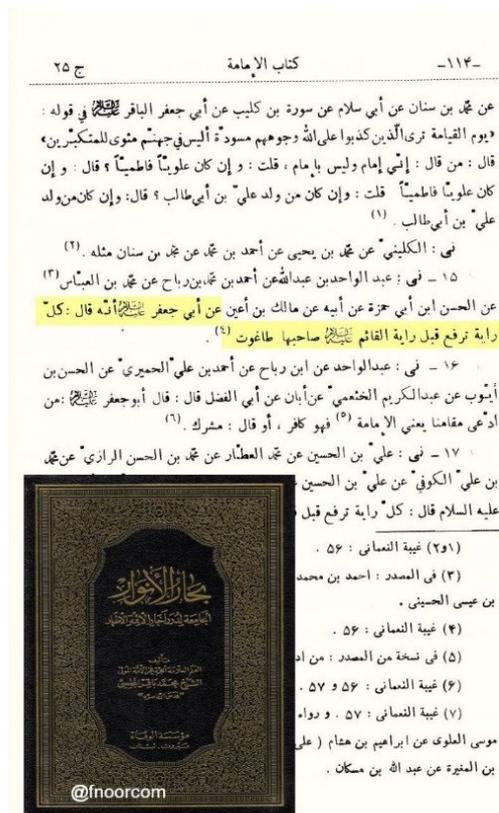


Figure 11 As far as the religion of Shia is concerned Jihad is forbidden until the appearance of their Mahdi. Above narration stated that Imam Abu Ja’afar said: “Whoever raised a banner for Jihad before the advent of Mahdi, is an oppressor (or a person being obeyed in disobedience to Allah)”.

IGNORANCE OF IMAMAH IS COMPOUND IGNORANCE

Belief of the Shia Rafidah that the Prophet's companions distorted the Qur'an, and removed from it some verses regarding the leadership of Ali and members of the Prophet's household (Ahlul Bayt), entailed that Allah has not protected His Book as He has promised. It also entailed that the Book of Allah shall be distrusted. This is a grand, wide opened door by Shia Rafidah for any enemy of Islam to enter (and spread his venom).

THE CREED OF TWO QURAISH (ARABS) IDOLS

The Shia belief (creed) that Abubakar and Umar are two Arab idols, entailed that the Messenger of Allah (s.a.w), took idols as his in laws, brought them closer to himself and presently he is laying in his grave with idols as his only neighbors. It also entailed that Ali (r.a) gave vow of allegiance to idols and seducers to evil. He gave out one of his daughters in marriage to one of the idols and named his children after idols. This creed also entailed that, the father of Imam Ja'afar as-Sadiq is an idol and a seducer to error. What type of creed is this that claimed loving Imam Ja'afar as-Sadiq and at the same time cursing his parents?

Shia calling Abubakar (r.a) and Umar (r.a) idols of Quraish entailed that Ali is a worshipper of idols, for obedience means worship. If Ali obeyed idols due to dissimulation, we ask: Where is the power and bravery which you always narrates about him (and the universal authority he possessed) and now you are putting forward what contradicts it? How can you be saying that Ali (r.a) never bows to an idol and now you are confessing that he used to worship idols?

REQUISITE OF FAULTING AND DISPARAGING THE PROPHET'S COMPANIONS

Whoever find fault with the Prophet's companions (r.a) has undoubtedly found fault with the Qur'an, because they are its pillar and support. How can you invite the Christians to prefer and accept the Qur'an because their Bible is corrupted and distorted and at the same time you are discrediting those who collected and compiled it and by whom Allah preserved it?

Discrediting Abubakar (r.a) entailed discrediting Imam Ja'afar as-Sadiq and likewise discrediting Umar (r.a) entailed discrediting Imam Zaid, this is because according to Shia submission, Abubakar (r.a) is the grandfather of Ja'afar as-Sadiq.

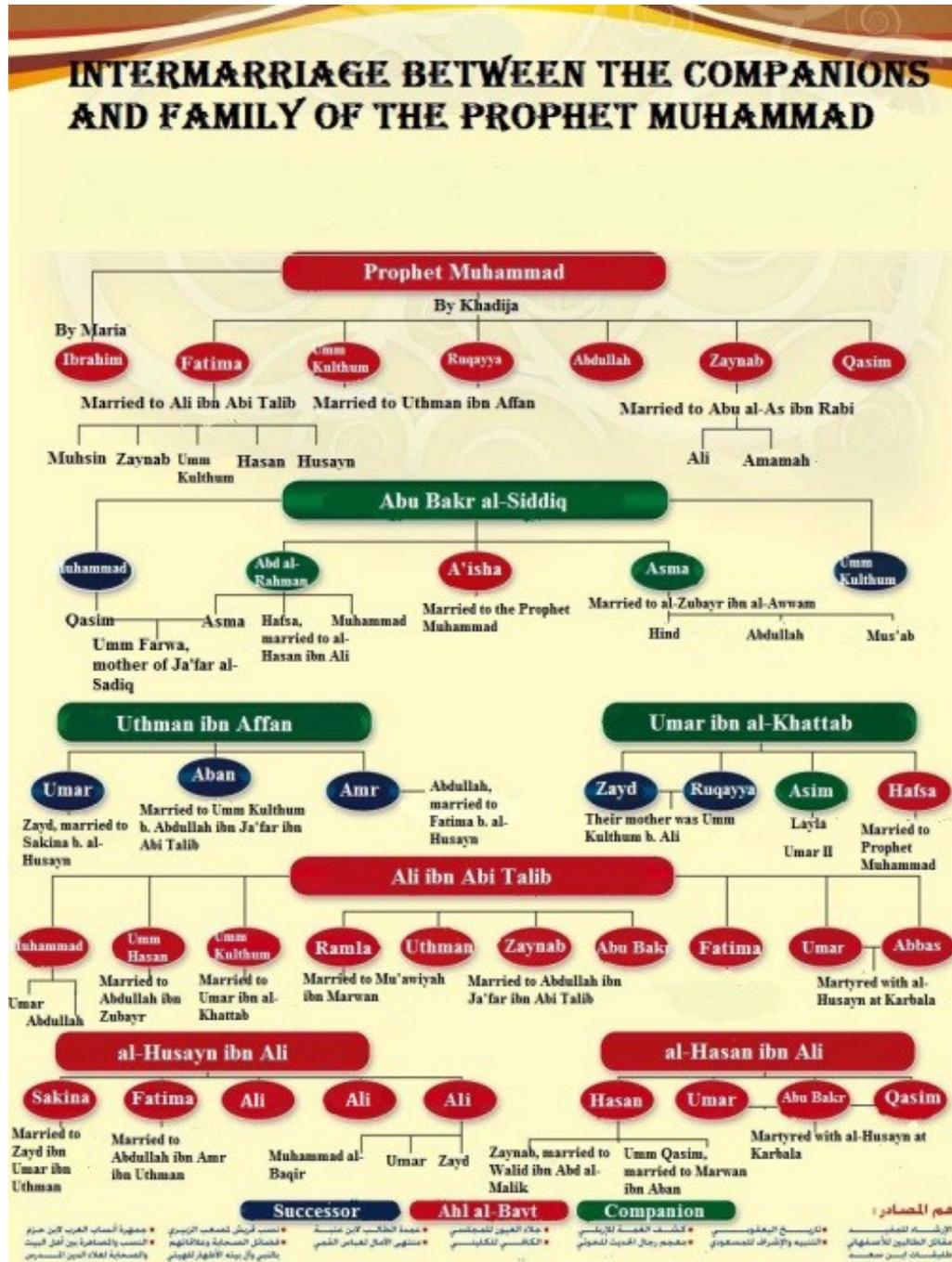


Figure 12 Inter-marriage between companions and family of the Messenger of Allah (s.a.w).

REQUISITES OF IMAMS EMPLOYING DISSIMULATION

The oft-repeated employment of dissimulation by the Imams, even in their jurisprudential rulings, entailed being described with cowardice, meanness,

deception and abandonment of offering good advice to the people. It also entailed that they have abandoned carrying out their duties and absolving themselves before Allah. It shall be noted that the jurisprudential rulings given under the guise of dissimulation are not given under duress or fear of anybody. This fact is explained by the statements of Shia scholars with regard to legal ruling presumptuously given under dissimulation that: “This might have been made due to dissimulation.” This entailed that being under duress is a probability and not a certainty.

These legal ruling that deceives people into thinking either the forbidden is allowed or the allowed is forbidden are given by an Imam whenever he feels some (imaginary) fear, just to protect himself. Haven't the Shia narrated that, Imam Ja'afar as-Sadiq said he was advised by his father: “Stand by the truth and don't turn away from what you fear?” (Wasa'il ash-Shia, vol. 8, page 430, Bihar al-Anwar, vol. 71, pg. 296, al-Ikhtisas, pg. 230).

Undoubtedly, dissimulation is of the weakest faith and you are saying that the Imams possess the highest and the strongest form of faith, but at the same time you are ascribing to them the weakest and the lowest form of faith, which made them to deliver thousands of legal rulings in contrast to the truth, making them fall into the weakest rank of faith. Are the Shia, by this conduct praising and extolling the virtues of their Imams or putting them low and degrading them?

Is the personal interest of an Imam (i.e. fear of being killed or harmed) more important than the interest of millions of people who need to be guided and to know the allowed and the forbidden aspects of their religion and faith without dissimulation? Where is the command to stand firm, fighting for the truth and absolving one from falsehood, not compromising with vanity and struggling for the truth stubbornly?

SHALL AN IMAM EMPLOY DISSIMULATION?

Shia Rafidah authenticating of the following narration: “The greatest martyrs are those who tell the truth before a tyrant ruler...,” and “Whoever keeps quite against the truth is a dumb Satan,” entailed describing the Imams as persons who are worse than Satan and dumb Satans. If keeping quite against the truth turns a person into a Satan, what will you say about the person who misguided people, under the guise of dissimulation? This dilemma, is one of the reasons why we find Shia scholars asking questions, such as; how can we bring together this

hadith and the situation of an Imam under dissimulation? Shia followers also used to ask their scholars this question, as could be seen in question number 1560 in the book Siratun Najaat, in which a question was thrown to one of their scholars, Jawwad at-Tibrizi.

At this instance, Shia shall understand that giving vow of allegiance to an unbeliever is an act of unbelief.

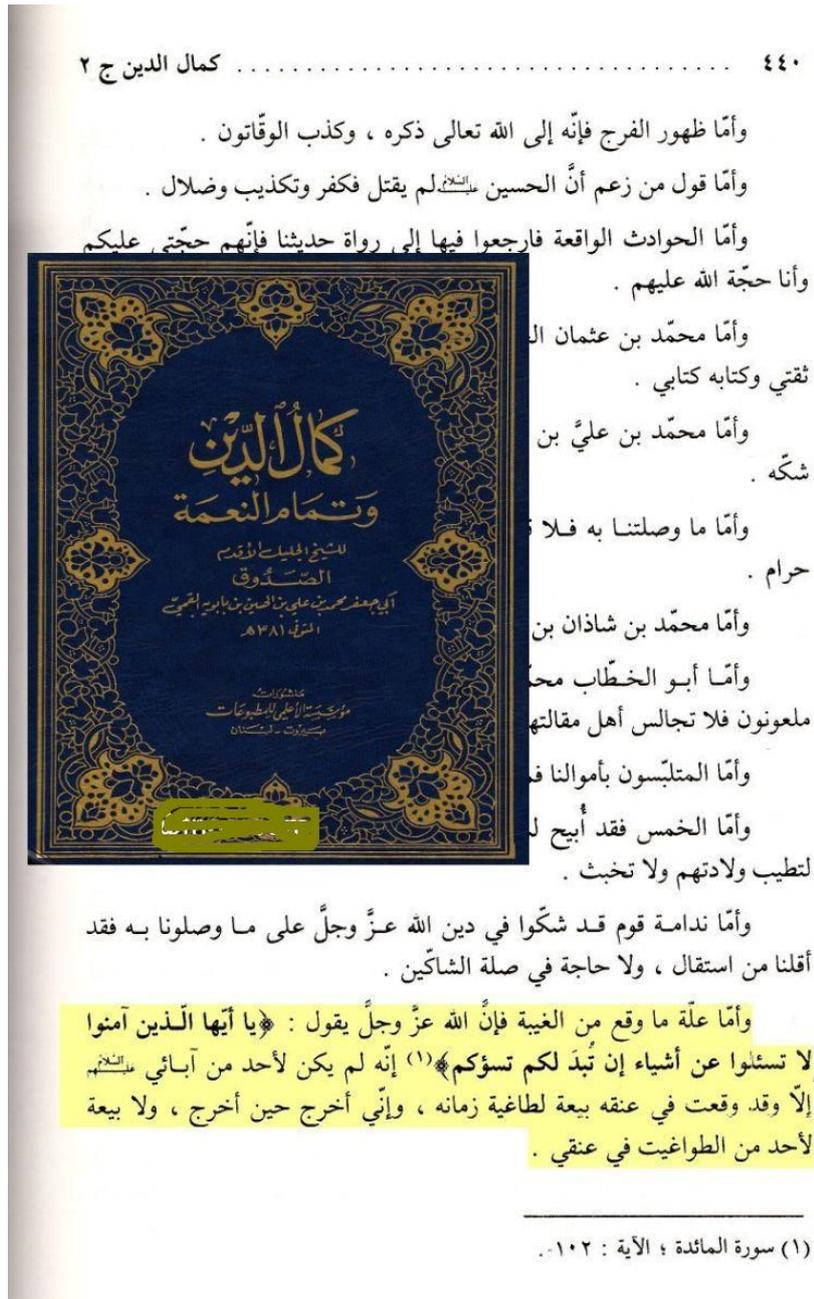


Figure 13 Shia has gone to the extent of believing that all their Imams have given vow of allegiance to apostates, oppressors, tyrants, unbelievers and lords other than Allah. Thus, they are all worshippers of Taghut (false gods). Allah said concerning obedience to Taghut: “Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.” (4:60). Alas! This is the verdict of Shia on the Imams.

AN IMAM ABANDONED AND REJECTED THE CREED OF IMAMAH

The statement of Ali (r.a), when people came to give him vow of allegiance after the murder of Usman (r.a): “Leave me alone and look for someone else (to be your leader), entailed his apostasy. This is because he rejected what Allah has made incumbent upon him, as major responsibility.

الروايات^(١) أنه أشد من ثلاثين أو سبعين زنية كلها بذات محرم .

حرمة الغيبة مشروطة بالإيمان

قوله : (ثم إن ظاهر الأخبار اختصاص حرمة الغيبة بالمؤمن) . أقول : المراد من المؤمن هنا من آمن بالله وبرسوله وبالمعاد وبالآئمة الاثني عشر (ع) : أولهم علي بن أبي طالب (ع) ، وآخرهم القائم الحجة المنتظر عجل الله فرجه ، وجعلنا من أعوانه وأنصاره ومن أنكر واحداً منهم جازت غيبته لوجوه :

الوجه الأول : أنه ثبت في الروايات^(٢) والأدعية والزيارات جواز لعن المخالفين ، ووجوب البراءة منهم ، وإكثار السب عليهم ، واتهامهم ، والوقية فيهم : أي غيبتهم لأنهم من أهل البدع والريب^(٣) .

بل لا شبهة في كفرهم ، لأن إنكار الولاية والأئمة حتى الواحد منهم ، والاعتقاد بخلافة غيرهم ، وبالعقائد الخرافية ، كالجبر ونحوه يوجب الكفر والزندقة ، وتدل عليه الأخبار^(٤) المتواترة الظاهرة في كفر منكر الولاية ، وكفر المعتقد بالعقائد المذكورة ، وما يشبهها من الضلالات .

ويدل عليه أيضاً قوله (ع) في الزيارة الجامعة : (ومن جحدكم كافر) . وقوله (ع) فيها أيضاً : (ومن وحده قبل عنكم) . فإنه ينتج بعكس النقيض أن

(١) راجع الوسائل (ج ٢ ، ص ٥٩٧ ، باب ١) تحريم الرباء .
(٢) راجع الوافي (ج ١ ، ص ٥٦) باب البدع والراي . والكافي (ج ٣ ، ص ٣٨) باب البدع . والوسائل (ج ٢ ، ص ٥١٠ ، باب البدع من الأمر بالمعروف .
(٣) مورد البحث هنا عنوان المخالفين . ومن الواضح أن ترتب يرتبط بالأشخاص على ما ذكره الغزالي في إحياء العلوم لعن الروافض كنجويته لعن اليهود والنصارى والخوارج والأعم .
(٤) راجع الوسائل (ج ٣ ، ص ٤٥٧ ، باب ٦) جملة ما يثبت به الكفر والارتداد من أبواب المرتد .

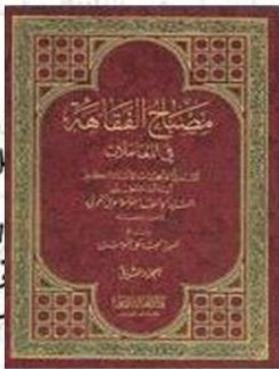


Figure 14 Shia believe that whoever do not believe in their concept of leadership (Imamah) is an unbeliever, nay to them rejecting one of those Imams is unbelief. Now, here is Imam Ali bin Abi Talib (r.a) rejecting it, and here is Imam Hasan (r.a) handing it over to another person!

MAKING ALI (R.A) A DEITY (AN OBJECT OF WORSHIP)

The Shia scholar Ibn Sharh-Ashub, in his book titled, *Manaqib Ali* (vol. 3, pg. 35) claimed and stated that Allah has added Ali bin Abi Talib to Himself when he said in the Qur'an: **“And He is the Highest, the Glorious.”** (2:255). This is a clear disbelief in Allah and it entailed that Ali is Allah, because Allah the Exalted has said: **“To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.”** (42:4), and: **“... Surely, Allah is Ever Most High, Most Great.”** (4:34), and: **“...And He is the Most High, the Most Great.”** (2:255).

The Shia are saying that Ali is the external deity and they use to pray with his name, two units of prayer. They also said that he is one with Allah, as stated by Ayatollah Khomeini, they also interpret verses that speaks about deity (Ilah), that it means Imam!

The Shia says concerning the Words of Allah: **“And Allah said (O mankind!): ‘Take not ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Alone).’”** (16:51); it means do not take two Imams, for there is only one Imam (refer to *Tafsir al-Ayyashi*, vol. 12, pg. 357, *Bihar al-Anwar*, vol. 23, pg. 357).

Thus, consider how extremism lead them to state that the meaning of deity (Ilah) is Imam. With regard to the Words of Allah: **“And if any of them should say: ‘Verily, I am an ilah (a god) besides Him (Allah),’ such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers, etc.).”** (21:29). The Shia Rafidah interpreted this verse saying: “It means, whoever claimed that he is an Imam (leader), and he is not an Imam.” (*Mustadrak Safeenatul Bihar*, vol. 1, pg. 171).

IT IS COPULSORY UPON SHIA TO DESCRIBE ABU JAHAL AS TRUTHWORTHY

The Shia Rafidah claimed that the Messenger of Allah (s.a.w) described Abubakar (r.a) as truthful because he used to assert that he (the Prophet -s.a.w), is a sorcerer (refer to *Tafsir al-Qummi*, vol. 1, pg. 290, *Raudatul Kafi*, vol. 8, pg. 263).



Figure 15 Ayatollah Khomeini in his commentary of this verse: “Allah is He Who raised the heavens without any pillars that you can see. Then, He Istawa (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.” (13:2), stated: “That you may believe with certainty in the meeting with your Lord,” it means your Lord and that is the Imam...”

Now, this entailed that the Messenger of Allah (s.a.w) can also describe Abu Jahal as truthful, because he used to call him a sorcerer. Again, this entailed the belief of Shia is that the Messenger of Allah (s.a.w) is a sorcerer, because according to them, he called Abubakar (r.a) truthful because he used to affirm that he is a sorcerer!

THE CITY OF KARBALA IS BETTER THAN ALI

Shia Rafidah narrated that the Messenger of Allah (s.a.w) said to Ali bin Abi Talib: “You are like the House of Allah (Ka’aba), people come to you, and you don’t go to them.” To the Muslims, this is a fabricated hadith, but to the Shia

Rafidah, it is a popular hadith, nay according to a Shia scholar Ahmad al-Mahmoudi, it is a concurrent, successive, sound hadith (refer to a footnote on page 394 of the book al-Mustarshid).

In this case, Shia have contradicted themselves, for they considered Karbala as better as and greater than the Ka'aba, and this entailed that Karbala is better than Ali, for if Karbala is better than the Ka'aba, it means that it is better than Ali (r.a).

CREED OF THE BROKEN RIB

The marriage of the Messenger of Allah (s.a.w) of Umar's daughter entailed self-contradiction, because he is the same person who objected to the marriage of Ali (r.a) to the daughter of Abu Jahal (because he is an enemy to him). The Messenger of Allah (s.a.w) becoming in-law of Umar (r.a) entailed he has consented to his daughters rib being broken by Umar, for he possess knowledge of the unseen – according to Shia belief – and through that knowledge, he knew that Umar will beat his daughter Fatima! Then, why did he marry the daughter of Umar (who they also claimed is a hypocrite and an enemy of the Prophet)?

OUTCOME OF DISCREDITING A'ISHA

Marrying A'isha by the Messenger of Allah (s.a.w), at the age of nine, while she is still a believer entailed that he has accepted an unbeliever in his house. O Shia! Is it true that the Messenger of Allah (s.a.w) married A'isha, out of dissimulation, while he knew, through his knowledge of the unseen – according to your belief – that she will later on apostate? Who will marry an unbeliever, knowing that she will become an unbeliever; does such a person qualify to be a Messenger of Allah?

Here – going by the dictates of Shia creed – the Messenger of Allah (s.a.w) has contradicted himself, since – according to them – he has knowledge of the unseen, yet he married the one that lied to him and cheated him. The contradiction is very clear, because he has commanded us to choose virtuous wives, although he knew that we don't possess knowledge of the unseen, while he himself chooses – according to Shia belief – an unvirtuous wife, although he knew the unseen.

This Shia creed entailed that the Messenger of Allah (s.a.w) has contradicted himself, because he commanded us to choose virtuous wives, while he chooses unvirtuous, unbeliever.

What will the Shia Rafidah say concerning the Words of Allah: **“Bad women for bad men and bad men for bad women. Good women for good men and good men for good women...”** (24:26). Do Shia Rafidah mean that the Messenger of Allah (s.a.w) has decided and chosen to contravene the command of Allah???

DOES THE PROPHET (S.A.W) SLEEP IN THE ABODE OF UNBELIEF?

The Shia Rafidah are saying that the house of A’isha (r.a) is the abode of unbelief and this entailed that the Messenger of Allah (s.a.w) has been living in the abode of unbelief.

If a Christian asked a Shia Rafidi: Where does your Messenger live and sleep? The Shia Rafidi will reply: In the house of A’isha! The Christian will then ask him: Do you mean in the abode of unbelief?

WHAT DOES HAVING KNOWLEDGE OF THE UNSEEN ENTAILED

Imam Ali (r.a) dying from being stabbed with a knife by Ibn Muljam entailed that he has decided to commit suicide, because he possess knowledge of the unseen and whatever will happen in the future, and yet he come out of his own volition and choice, hastening to the call of his murderer and allowing him to kill him.

Dying of Imam Husain in Karbala, entailed that he intentionally went there in order to die by committing suicide and by wilfully offering his neck to be slaughtered.

Shia Rafidah believe that most of their Imams were killed through poisoning. Do they decide to commit suicide, knowing that what they are taking is poison?

THE MESSENGER OF ALLAH (S.A.W) IS AN UMAYYAD

The Shia Rafidah said that the Messenger of Allah (s.a.w) is an Umayyad (from Bani Umayyah), because he married Umm Habiba (r.a), the daughter of

Abu Sufyan (r.a) and he gave out the hands of two of his daughters to Usman (r.a), and he is an Umayyad.

FATIMA AND FADAK AND SHIA JURISPRUDENCE

Fatima (r.a) requesting for the land of Fadk from Abubakar (r.a) doesn't correspond with her status, for among the things that are not hidden to her is the hadith: "The Prophets doesn't leave behind Dinar or Dirham (money) as inheritance." In al-Kafi it was recorded that Abu Abdullah says: "The Messenger of Allah (s.a.w) says;... and the scholars are heirs of the Prophets, and the Prophets do not leave money as inheritance, but they left knowledge. Therefore, whoever takes knowledge has taken a great portion."

According to the Shia jurisprudence, women do not inherit land and landed property. In al-Kafi there is a chapter titled: "Women do not inherit land" (al-Kafi, vol. 7), it was stated that Imam Muhammad al-Baqir said: "Women do not inherit anything of land or landed property."

Then, why are Shia trying to cause confusion and enmity among generation after generation of Muslims, on what is not an issue in their creed?

THE SHIA ARE ABUSING THE FATHER OF IMAM JA'AFAR AS-SADIQ

Shia Rafidah are cursing Abubakar (r.a) although they knew and have confessed that he is the grandfather of Ja'afar as-Sadiq, and a grandfather is the first farther.

They are abusing the father of Ja'afar as-Sadiq although they have agreed that he (Abubakar) is his grandfather (see footnote number 37).

FALSE CREED IN ATTRIBUTES OF ALLAH

The Shia Rafidah stated that Ali bin Abi Talib is the face of Allah and the hand of Allah. They are by this statement entailing that the hand of Allah is weak, for what will be their reply if we ask them: What did the hand of Allah do, when Fatima was beaten (severely) – according to your claim?

IMAM HUSAIN WAS A PROUD A PERSON

Describing Imams as the beautiful names of Allah, entailed that Imam Husain is a proud person, because the Proud is one of the names of Allah. Thus, is describing them as proud men a praise to their credit or discrediting them?

Allah is the Creator and it entailed that an Imam is the creator. Allah is the deity to be worshipped and this entailed that Imam is the deity to be worshipped. They have already said that in their commentaries to the following verses. The Shia says concerning the Words of Allah: **“And Allah said (O mankind!): ‘Take not ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Alone).”** (16:51); it means do not take two Imams, for there is only one Imam (refer to Tafsir al-Ayyashi, vol. 12, pg. 357, Bihar al-Anwar, vol. 23, pg. 357).

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Where Allah stated: **“Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)! (27:60).** Shia Rafidah interpreted it (the underlined phrase) saying: “It means a leader of guidance, with a leader of misguidance.” (Bihar al-Anwar, vol. 23, pg. 361).

ما معنى قول الحجّة: «نحن صنائع ربنا، والخلق بعد صنائعنا»؟

استفتاء:

ما معنى قول الحجّة: «نحن صنائع ربنا، والخلق بعد صنائعنا»؟

جواب:

باسمه جلت اسمائه

المراد من الرواية الشريفة إجمالاً: أنّ المعصومين (عليهم السلام) قد أنعم الله تعالى عليهم نعمة الوجود من غير واسطة بينه وبينهم، فهم (عليهم السلام) صنائع الله تعالى، بينما قد أنعم (جلّ جلاله) نعمة الوجود على سائر خلقه بواسطة الأئمة (عليهم السلام) فالخلق صنائع لهم.



الرجوع الى أحاديث المعصومين (عليهم السلام) | عودة إلى المواضيع

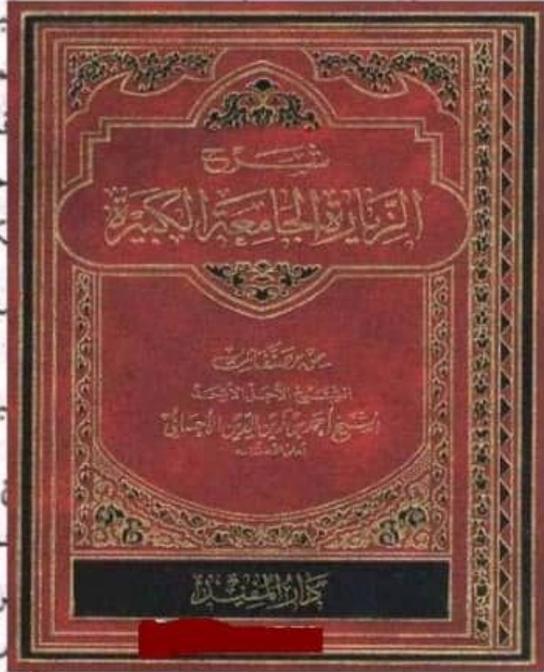
مواضيع ذات صلة

ما هو معنى الحبّ في الحديث الذي يقول: «إن أحب الأشياء إلى الرسول الكريم الطيب والنساء»؟
ما هو معنى هذه: «ولله ما أخاف عليكم إلا البرزخ، وأنا إذا صار الأمر إلينا فنحن أولى بكم»؟
عن الإمام الباقر (عليه السلام): «إن الناس كلهم أولاد بغايا ما خلا شيعتنا» هل هو المعنى اللغوي والعرفي المتبادر:
ما معنى الحديث «لو علم أبوذر ما في قلب سلمان لقتله، ولقد آخى رسول الله بينهما، فما ظنكم بسائر الخلق»؟
ورد عن أمير المؤمنين (عليه السلام): «كنت مع الأنبياء سراً، ومع رسول الله جهرًا»، فما معنى ذلك:
ما معنى «ممسوس في ذات الله»؟

Figure 16 A Shia scholar was asked the meaning of the Shia hadith by their Imam Mahdi, where he said: “We (the Imams), have been created by our Lord, afterwards we created the rest of the created beings.”

Answer: In His Name, Sublime are His Names. Summarily, what is meant by the narration is the Allah favors the Imams with the blessing of existence without any intermediary (He created them by Himself). Afterwards, Allah gave the Imams the blessing of creating all created beings through their medium. Thus they are the creators of all that exist.

بأكورة وفي بعض الأخبار أنه أول غصن
من الكرم الذي به كانوا هم تكرموا على
قال الله له: أقبل. فأقبل ثم قال له: أدبر
حملوه على جميع الموجودات بوجوداتها
كروه على آلائه وهم عليه السلام آلاؤه ونعمه
قوله تعالى: ﴿وإن من شيء إلا يسبح
حليماً﴾ على من قَصَرَ في ولايتهم غير
بيله.



الله بأسمائه جميع خلقه والسلام على
سعة الله وبركاته. فقولنا سابقاً أعلاها في
رم الذاتي بتعالى عن البيان والنسبة إلى
من الكرم فهم صلوات الله عليهم أصوله

وإلى ما لو حنا إليه في هذه الاشارات الإشارة **بقول علي عليه السلام: «أنا فرع من فروع الربوبية»**. وقد قلت في قصيدة في مرثية الحسين عليه السلام بيتاً. سب ذكره هنا وهو:

فراحتنا الدهر من فضفاض جودهم مملوءتان وما للفيض تعطيل
أي إن راحتي الدهر من جودهم الفيض على قابليات الممكنات بواسطة
الدهر أو أن المراد بالدهر أهلوهم مملوءتان وفيض جودهم على القابليات لا تعطيل
له أهد الأبدية ودهر الدهرين وصلى الله على محمد وآله الأكرمين الطيبين
الطاهرين.

قال عليه السلام:

«وقادة الأمم»

القادة: جمع قائد وهو الجاذب للشيء إلى غايةٍ والجار إليه.

وفي الحديث عن علي عليه السلام: «قريش قادة ذادة أي يقودون الجيوش».

Figure 17 Here Shia Rafidah claimed that Ali bin Abi Talib said: "I am a branch of the branches of Allah (Lordship)." Meaning that he is part of Allah, Anything that is part of something, must be of his essence and therefore they are the same thing. Here they mean that Ali is Allah.

IMAMAH AND PROPHETHOOD

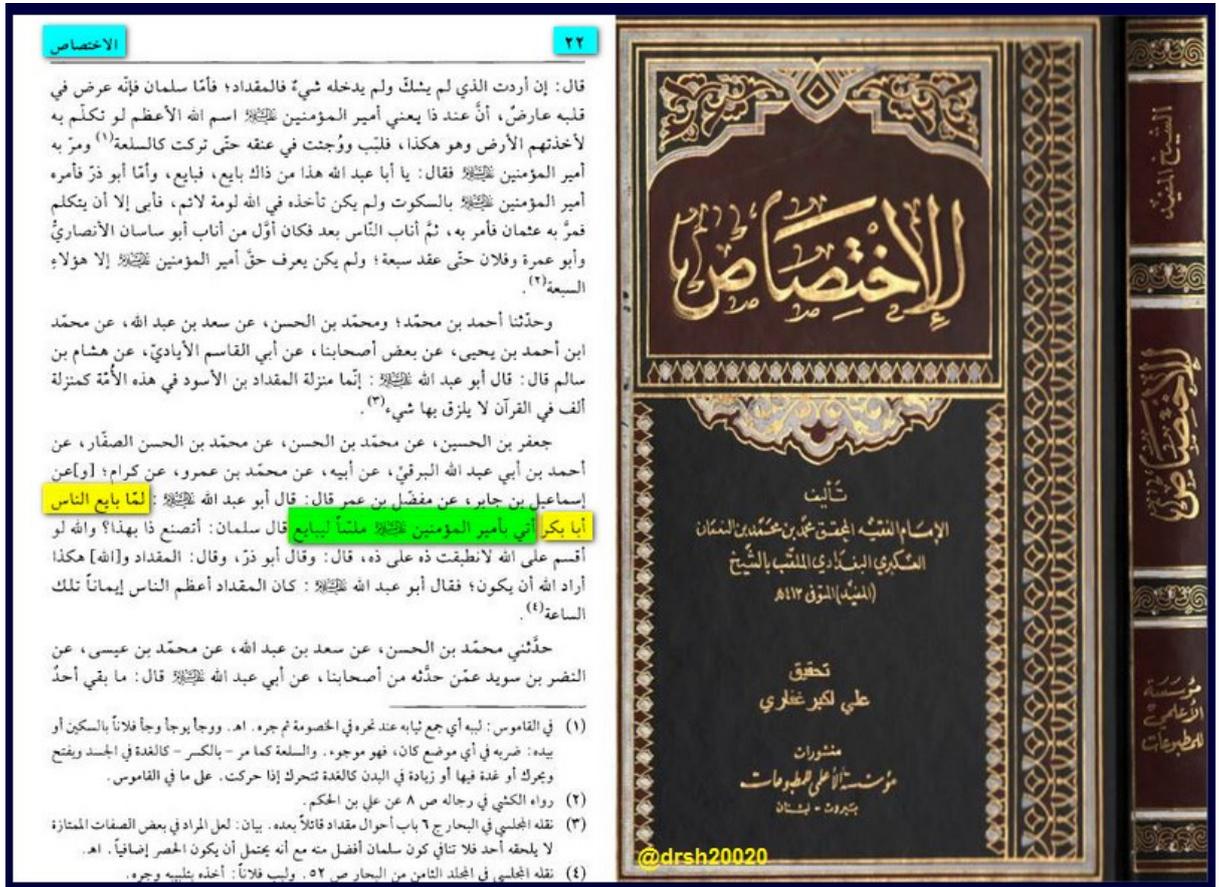


Figure 18 The Shia scholar al-Mufid stated that Imam Abu Abdullah said: “After people gave the vows of allegiance to Abubakar, Ali come peacefully to offer his vow of allegiance....Miqdad said: ‘This is how Allah want (decreed) it to be.’ Imam Abu Abdullah said: ‘Miqdad is more guided at that moment.’” Meaning that the response of Miqdad is more right, for that is the decree of Allah.

Shia Rafidah believe that the position of an Imam is like that of a Prophet. You find their scholars stating that: “Imamah is like Prophethood, it is one of the fundamentals of religion.” (Risalatul ‘Itqaad, by Sadouq, pg. 103, Kitabul al-fain by al-Hulli, vol. 3, pg. 13).

Now, we ask the Shia: Did Imam Ali (r.a) gave the vow of allegiance to Abubakar (r.a), Umar and Usman resting his actions on revelation or Ijtihad (bringing or making out the meaning of the laws)? If it is by revelation, does that makes Imamah fundamental of religion like Prophethood? If it is by Ijtihad, does it make sense that he is Divinely appointed to lead the Muslim community? If it is for peace and progress of Islam as some Shia scholars claimed, can one agree

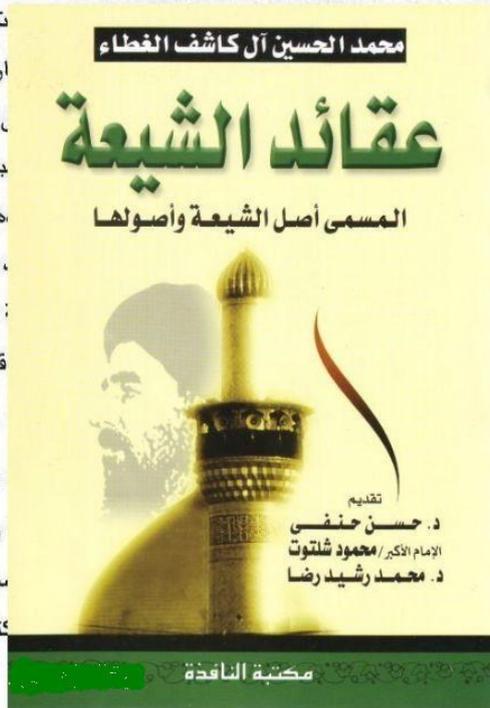
¹⁴ Compiled by NASIRU GARBA

with and accept hypocrites and apostates persons to lead the Muslims community, so that religion will progress with them and Islam advance under their watch? If that is the case, why didn't Prophet Muhammad (s.a.w) say to Musailamah the liar, come and I will allow you to be the prophet for the progress of Islam, advancement and peace?

أن عليا ما كان يطلب الخلافة رغبة في الإمرة ولا حرصا على الملك والغلبة والإثرة ، وحديثه مع ابن عباس بنى قار مشهور وإنما يريد تقوية الإسلام وتوسيع نطاقه ومد رواقه وإقامة الحق وإماتة الباطل .

و حين رأى أن المتخلفين أعنى الخليفة الأول والثاني بذلا أقصى الجهد فى نشر كلمة التوحيد وتجهيز الجنود وتوسيع الفتوح ولم يستأثروا ولم يستبدوا بايع وسالم وأغضى عما يراه حقا له ، محافظة على الإسلام أن تصدع وحدته وتتفرق كلمته ويعود الناس إلى جاهليتهم الأولى وبقي شيعته منضوين تحت جناحه ومستنيرين بمصباحه ، ولم يكن للشيعة والتشييع يومئذ مجال للظهور ؛ لأن الإسلام كان يجرى على مناهجه القويمة ، حتى إذا تميز الحق من الباطل وتبين الرشيد من الغي وامتنع معاوية عن البيعة لعلى وحاربه فى

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كتابه



رايته وكان معه من عد
ياسر وخزيمة ذى الشب
واستتب الأمر لمعاوية
فى المسلمين واستند وا
هذا المقام ، ولكن باتفا
الأمة قهرا عليها ، وكاذ
نواميس الزهد والورع
وأفعاله وأطوار معاوية
وقضية إعطائه مص
بيعة يزيد واستلحاق ز
ذلك من أموال الأمة وه
والجند ، يحدثنا الوزير أ

Figure 19 Another Shia scholar wrote that: “When Ali realized that the first two Caliphs exploits their utmost efforts in spreading Islam, preparing armies, expanding conquest, and they were not selfish and they didn't change (their religion), he gave them his vow of allegiance peacefully, and he turned away from what he perceive as his right, in order to preserve Islam and its unity and so that people do not return to Jahiliyyah life (age of worshipping idols).” Here, this Shia scholar is not talking of a Divine appointment of Ali, but that Ali perceives that it is his right to be the Caliph after the Prophet (s.a.w). Thus, it is his personal opinion – according to this Shia scholar.

IMAM HASAN HANDING OVER IMAMAH “A DIVINE APPOINTMENT?”

The peace treaty between (Imam) Hasan bin Ali (r.a) and Mu’awiyah bin Abi Sufyan (r.a) was signed on the following terms and conditions as mentioned by Shia website (Wiki Shia) as follows: “Thus, he (Imam Hasan) wrote: This is the peace treaty between Hasan bin Ali and Mu'awiyah bin Abi Sufyan. I declare peace between us and hand the Caliphate on to him on condition that:

- He (Mu’awiyah) would act according to God's book and prophet's Sunnah and the method (tradition) of four first Caliphs.
- He would not pass anyone as his successor, and after his death the Caliphate should be dealt with by a council of Muslims (shura).
- People living everywhere should feel safe about their lives, their properties, and their offspring.
- Mu’awiyah should not conspire any riots against Hasan or threaten any of his friends.

'Abdullah bin al-Harith and 'Amr bin Salama are witnesses to this treaty.

Ibn Hajar al-Haythami has remarked on the peace treaty as well. He writes: “This is a peace treaty between Hasan bin Ali and Mu'awiyah. Hasan agrees to establish peace and to hand Muslims' caliphate on to him on condition that:

- He would act based on Allah's Book, Sunnah, and method (sira) of Rashidun Caliphs.
- He does not have the right to pass a successor after his death. This should be dealt in Muslim’s council (shura).
- People in any land, Syria, Hijaz, or Yemen would be secure.
- Ali's friends and followers should feel safe about their lives, their properties, their wives, and their offspring wherever they reside.
- Mu’awiyah bin Abi Sufyan undertakes God's commitment not to hold any riot against Hasan bin Ali, or his brother, or anyone from prophet's family, openly or secretly, and not to threaten anyone of them in any spot.

Such and such persons are witnesses to this treaty, and Allah is sufficient as a witness” (www.wikishia.net).

It was said that Imam Hasan (r.a) once to a letter from Mu’awiyah (r.a), in which he offered him wealth saying: “He is trying to appeal to my greed for a matter (leadership of the Muslim community) which, if I desired it, I will not surrender it to him.

If Imam Hasan handed over a Divine mandate to someone else; who apostatized? The Imam said he doesn't desire leadership, which is why he handed it over to Mu'awiyah (r.a)! Why doesn't the Messenger of Allah hand over Prophethood to Musailamah the liar, because he doesn't desire it? Why didn't Imam Hasan stipulate a condition that after the era of Mu'awiyah, leadership shall return to Ahlul Bayt as they are the rightful successors, but instead he stipulated that the Imamah shall be consultation between Muslims in order to choose the next leader?

IS KILLING IMAM HUSAIN AN ACT OF DISSIMULATION? HUSAIN SUPPLICATED AGAINST SHIA RAFIDAH

The classical Shia scholar, Sheikh Abbas al-Qummi, wrote in his book Muntahal 'Aamaal, vol. 1, pg. 535: "Imam Husain supplicated before his brutal murder thus; 'O Allah! Judge between us and the people who invited us promising to help us, and then killed us.'"

The Shia of Kufa (Iraq), invited him to their city, and then due to fear of authority, hypocrisy, money and other material inducements; they betrayed him, fought him and killed him.

O Shia! Is abandoning Imam Husain (after inviting him), joining the forces of his enemies, and then killing him, a form of taqiyyah (dissimulation), for which you are expecting reward with Paradise?

NO TO TAQIYYAH (DISSIMULATION)

According to Shia sources, Imam Ja'afar as-Sadiq related that, Allah has commanded Imam Ali bin Husain thus: "... Say the truth in fear and in peace and don't be afraid of anyone except Allah..." (al-Kafi, vol. 1, pg. 405). In another narration he said that Allah has commanded Imam Muhammad bin Ali thus: "... Don't fear anyone except Allah, the Most Holy, the Most High, no one can harm you..." (al-Kafi, vol. 1, pg. 406). If Allah has commanded the Imams to say the truth and fear none but Him; why are Shia saying the Imams said that dissimulation is their religion and the religion of their fathers? Doesn't dissimulation shows lack of trust in Allah regarding His promise to protect them?

REVISITING SHIA AND QUR'AN

The classical Shia scholar, Abu Mansur Ahmad bin Ali al-Tibrisi recorded a long narration in his book *al-Ihtijaj*, pg. 370 as follows: “When the Messenger of Allah (s.a.w) died, Ali (r.a) compiled the Qur’an and brought it before the Muhajirun and Ansar, and presented it before them, for the Prophet of Allah (s.a.w) has commanded him to do so. When Abubakar (r.a) opened it, he saw in the first page the shameful and disgraceful acts of the Prophet’s companions written therein. Umar (r.a) jumped up and said: ‘O Ali go back with it, for we don’t need it.’ Ali took it and went away.... During the Caliphate of Umar (r.a), he said to (Ali): ‘O father of Hasan, since you have brought it to Abubakar, bring it to us, so that we have a consensus regarding it (your Qur’an).’ He (Ali) replied: ‘How impossible! It is very far to achieve that! I only brought it to Abubakar, so that the proof will be against you, and you will not say in the Day of Judgment: We are concerning this unmindful, or you will say; you didn’t brought it to us. Surely, the Qur’an that is with me will only be touched by the pure and the Imams from my progeny.’ Umar (r.a) asked him: ‘Is there any stated time, when it (your Qur’an) will be brought out (and be made available to all)?’ Ali (r.a) replied: ‘Yes when the arising one (Mahdi) arises from my children, he will bring it forth and make it available to the people, and then its laws will be applied.’”

The question here is: If it is true – according to the Shia claims – that Allah selected Imams for guidance of humanity to the right path; what is the guidance or benefits that human beings in general and the Shia in particular gain by the Imams hiding the book of guidance for over one thousand four hundred (1400) years? Is it true that the Imams are agents of guidance or are they just agents of misguidance, aiding Satan on his mission to misguide all mankind!

It is very clear to all that Shia are defaming and abusing Ahlul Bayt in general and Ali bin Abi Talib in particular by creating and fabricating this story, for Allah has said: **“Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.”** (2:174), and He said: **“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.”** (2:159). Thus, Shia are impliedly stating that Ali and his progeny are

cursed by Allah and that they will be punished in the Hereafter for hiding the guidance of Allah from people! This shows that Shia Rafidah hates Ali and his progeny and they never wish them well in this world and the Hereafter.

Shia Rafidah used to advance ridiculous claims that the intention of Ali by hiding the correct Qur'an is to protect it from distortions and falsification. But this is a flimsy reason, for Allah has promised to protect His Book by Himself from all forms of corruption. He said: **“Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).”** (15:9).

O Shia Rafidah! Is Ali (r.a) and his progeny the cause of misguidance of all mankind? Is Ali and his children cursed by Allah for hiding clear guidance of Allah and are they to face painful torment in the Hereafter?

DEEDS OF AN ILLEGITIMATE RULER

Shia believed that any government, other than that of their Imams is illegitimate, and that its decisions, actions and commands are illegal because it is a usurper government. During the battles of Apostasy, the Muslim army under Caliphate of Abubakar (r.a) defeated the apostate Arab tribes and acquired spoils of war, of which is a woman popularly known as Hanafiyyah. Ali bin Abi Talib took this slave woman as part of his share of the booty and beget from her Muhammad bin Ali bin Abi Talib, popularly known as Ibn Hanafiyyah.

How does Imam Ali (r.a) find it right and appropriate to receive a slave girl from a usurper, illegitimate government? Why shall he beget children by the decision and action of illegitimate ruler? Isn't being careful in matters of sex and sexuality a more decisive command in Islamic law?

IS ALI BIN ABI TALIB (R.A) LIKE PROPHET AARON (A.S)?

The Shia Rafidah contended that the Prophet (s.a.w) said to Ali: “You are to me like Aaron, except that there will be no Prophet after me.”

Muslims scholars of the science of hadith disagreed concerning the authenticity of the above narration; some said that it is sound, other said that it is good (hasan), yet others said that it is weak, and Ibn Jawzi said that it is a fabricated and spurious narration (hadith). Therefore it is not a clear cut statement

for its authenticity has been disputed, that is, its soundness is a probability, nay doubtful.

Despite what has been mentioned above, we still ask: Is Ali like Aaron (a.s)? The answer is no, because Aaron is a Prophet with Moses (a.s). I mean Aaron and Moses are Prophets and Messengers of Allah at the same time, while Ali is not a prophet with Muhammad (s.a.w) by the consensus of all Muslims – neither with the Prophet (s.a.w), nor after him. Secondly, it is well known that Prophet Aaron (a.s) is a full brother (from both the paternal and maternal sides) to Prophet Moses (a.s), which is not the case with regard to Prophet Muhammad (s.a.w) and Ali (r.a).

Thus, the only area where Ali can be compared to Aaron is where Prophet Moses asked him to deputize him, and oversee the affairs of Bani Israel, when he was going for forty days communion with Allah saying: “... **Act for me amongst my people; do right, and follow not the ways of those who do mischief.**” (7:145). Thus, when the Messenger of Allah is leaving for the Tabuk campaign, he asked Ali to administer the city of Madina until he come back. Putting Ali to look after Madina never show or indicate that he is to succeed the Messenger of Allah in leading the Muslim community after him, for he has on many occasions appointed some of his companions to administer Madina in his absence. Those companions included Ibn Umm Makhtoum (r.a) during the battle of the ditch, and Usman bin Affan during the battle of Dhat-al-Riqah.

It shall be noted that Ali (r.a) did not consider the assignment assigned to him to administer Madina, while the Prophet has left with the companions for the battle of Tabuk a merit, and that is why he complained to him saying: “Are you leaving me to act over women, children and the weak (the old and the infirm)?” And the Messenger of Allah (s.a.w) made the above statement in order to sooth his feelings, console him, and make him contented with the assignment given to him. Here again, we see that Ali is unlike Aaron, because he didn’t complain when Moses (a.s) appointed him to oversee the affairs of his people until he return. In addition to the above Prophet Aaron (a.s) died before Prophet Moses (a.s) and thus, he didn’t succeed him.

ON IMAM ALI BIN MUSA RIDHA

Shia Rafidah reported in their books that Caliph Ma’amun tortured and imprisoned Imam Ali bin Musa Ridha. The question here is: Why do you go to

his grave asking for your needs, if he himself, is unable to defend himself from imprisonment, persecution, and torture while he is alive? Allah says: **“If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the All-Knower (of each and everything).”** (35:14).

Secondly. You said the he was fed with poisoned dates, which caused his death. Since according to your creed, the Imam knew the unseen; doesn't eating poisoned dates entailed that he has decided to commit suicide? And isn't eating poisoned dates knowingly a grave sin? Here, we are questioning two principles of your creed: Knowledge of the unseen and infallibility and both of them have crashed!

In this case and at this junction, we wish the Shia to recall a narration that al-Kulaini recorded in al-Kafi: “The Imams do have the knowledge of what was, and what will be, and nothing is unknown to them.” (al-Kafi, vol. 1, pg. 258).

IS ALI ALLAH?

According to Shia Rafidah belief, Ali is either Allah, or part of Allah, or mixed with Allah. In the book titled: Ali the Magnificent (by the Shia scholar Yusuf N. Lalljee, pg. 241), it is stated that: "Ali while in the stage of 'Noor (light,' has been the Divine professor (teacher), who imparted knowledge to Gabriel and other Angels – hence known as the teacher of Gabriel." Hasn't the above statement entailed that Ali is Allah in your creed? If Ali is the teacher of Angel Gabriel, it entailed that he is the one who sent Gabriel to all the Prophets and Messengers of Allah! What is your religion, O Shia?

In the same book (pg. 241) the author mentioned that: “Ali is the sole one divinely designated as the hand of Allah, face of Allah, eye of Allah, ear of Allah, tongue of Allah and symbol of Allah.

Since according to Shia Rafidah, the attributes of Allah are Allah himself, the above statement entailed that Ali is Allah. This creed has been confirmed by Shia narration in which Imams said: “We by Allah are His Most Beautiful Names.” (al-Kafi, vol. 1, pg. 144). In page 241 of the above mentioned book, the author noted that: “He (Ali) is the distributor of Kauthar (Fountain water of

Paradise), and will allot Heaven or Hell as deserved.” This entailed that he is the judge on the Day of Judgment. We are compelled by the above facts to ask Shia Rafidah again, who their deity is!

This while Allah has informed us that He is the Sole Owner of the Day of Judgment: **“The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!”** (40:16). And He Alone is the Owner of the Day of Judgment: **“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”** (1:4).

IS ALI PART OF ALLAH OR MIXED WITH ALLAH?

There is a Shia narration that stated: “Don’t curse Ali, for he is annihilated (Mamsous) in the Essence of Allah,” (refer to Ayatollah Muhammad Husain Tihrani’s article at www.islamknowledge.org/colections/books. He translated another version of the narration thus: “Stop finding faults against Ali. He is firmly combined (Mamsous) with the Essence of Allah...”

Ayatollah Rohani (www.imamrohani.com) explained the narration to mean: “... Melt in love of Allah... The meaning of the word – Mamsous – allegorically may mean ‘the mixed,’ meaning that the love of Allah the Exalted has mixed with his blood and flesh.”

The Shia Rafidah shall unravel the above jigsaw, puzzle for us: Is Ali Allah, or part of Allah or mixed with Allah? Can anyone be part of something if they aren’t of the same essence?

CALL UPON ALI

Shia Rafidah believe that Ali (r.a) is only absent from our midst physically, but his spirit is living with us and thus, they can seek help of Allah through his medium or intercession or directly from him, by shouting: “Ya Ali Madad (O Ali I need your help),” and automatically they will be aided. They have a famous supplication, which they named, “Call upon Ali,” which runs as follows: “Call pon Ali! The manifesto of wonders, and you will find him a helper unto you, in your difficulties. Presently, all worries and sorrows will be removed, by your greatness O Allah, by your Messengership O Muhammad, and by your authority O Ali, O Ali, O Ali.” (Ali the Magnificent, pg. 283).

Now seeking for aid from a person, who is standing before you or who you can communicate with directly or through a messenger is allowed in Islam, in contrast to the person who is dead or absent, in this instance such acts are considered as polytheism (shirk). Allah said: **“Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allah.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”** (39:3). Allah also said: **“Say (O Muhammad SAW): ‘Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between.’”** (17:110).

Above explanation will not benefit Shia Rafidah, because they are deaf, dumb and blind, so they will not return to the right path. How can they return to the right path, when they have already reported that their Imams said: “We, by Allah are His Most Beautiful Names!”

The irony of the Shia cult is that Ali (r.a) was killed in Kufa by a Kharjite, Husain (r.a) was killed in Karbala with the aid and connivance of Shia themselves. If these Imams can protect from distress or aid anybody out of distress and calamity; why doesn't they aid or protect themselves?

You will hear Shia shouting Ya Mahdi Madad (Mahdi come to our aid), but according to them, the Mahdi has run away and hid himself in a hole or a cave, more than one thousand years ago, for fear of being killed. How weak is a god that cannot be able to protect himself? How foolish is the one who take as his id and protector, the person who cannot be able to protect himself?

POISONED IMAMS

Shia Rafidah narrated that most of their Imams died through poisoning (we knew that two have been martyred by murderers). Ayatollah Tabatabaei, stated in his book Shia Fil-Islam (pgs. 167-195) that:

- i. Imam Hasan bin Ali, was killed by his wife through poisoning.
- ii. Imam Ali bin Husain (Sajjad or Zainl-Abideen), was poisoned.

- iii. Imam Muhammad bin Ali, was killed through poisoning.
- iv. Imam Ja'afar as-Sadiq, was also killed through poisoning.
- v. Imam Musa bin Ja'afar, was also killed through poisoning.
- vi. Imam Ali bin Musa Ridha, was killed through poisoning.
- vii. Imam Muhammad bin Ali, was killed through poisoning.
- viii. Imam Muhammad bin Ali (Taqi), was killed through poisoning.
- ix. Imam Hasan bin Ali (al-Askari), was killed through poisoning, according to some Shia narrations.

Thus, according to Shia Rafidah nine out of twelve Imams died through poisoning allegedly by their enemies, and some of them were caught, imprisoned, maltreated, tortured and then poisoned.

The questions here are: Where are the claims that they are infallible and that they possessed knowledge of the unseen? Did they decided to commit suicide? Didn't the Shia narrated that Imams have knowledge of what was, what will be and that nothing is unknown to them? How can a person who is all-knowing marry a woman that will poison him, later in life, as is the case with Imam Hasan bin Ali and Imam Muhammad bin Ali? Is not taking poison wilfully a great sin and that it negates the creed of infallibility? Is lack of knowledge that the food is poisoned depicted and entailed lack of comprehensive knowledge? Come-on Shia Rafidah! Go ahead and unravel these jigsaw puzzles!

WHAT DO SHIA THINK ABOUT THE MESSENGER OF ALLAH (S.A.W)?

If you are informed that a good Muslim leader, a believer, upright, righteous, chaste and conscious of Allah befriended a number of men, among who are the good and the evil (hypocrites) and that Allah has bestowed unto him out of His Mercy and concern the ability to differentiate the hypocrites through the tone of their speech (Qur'an, 47:30). With all the aids given to him by Allah (of knowing who are hypocrites), this man decided to shun pious people and chose the hypocrites; bringing them closer to himself, saddling them with positions and responsibilities, appointed them to lead campaigns, groups and

communities, delegating them to go and teach some communities religious laws, marry their daughter and married his daughter to some of them and at the end he died pleased with them (their actions and conditions). What will you say about such a man?

That is what the Shia Rafidah think about the Messenger of Allah (s.a.w)! What a bad opinion, a bad thought and an evil creed!

WHOEVER COMMIT ENJOYMENT MARRIAGE (MUT'AH) HAS REACHED THE STATUS OF...

Fathillah Kashani stated in his *Tafsīr Minhāj al-Şādiqīn*, pg. 356, that: “He who denies Mut‘ah is a disbeliever and a murtad (apostate from Islam).” The famous Shia mujtahid Sheikh Muḥammad ibn Ḥasan al-Ḥurr al-‘Amili quotes Imam Ja‘far al-Şadiq as saying: “He is not from amongst us who does not regard Mut‘ah as permissible” (*Wasā’il al-Shī‘ah*, vol. 7 pg. 438). In addition to the above he stated: “The permissibility of Mut‘ah is among the essential beliefs of the Shia Imamiyyah,” (*Wasā’il al-Shī‘ah*, v. 7 p. 438). This will inform you that the status of Mut‘ah in Shia religion is great for it is one of the principles of their creed.

A Shia narration recorded in Minhaj as-Saliheen by Al-Khoei state that Imam Sadiq said: “One who engages in Mut‘ah once in his lifetime reaches the status of Imam Husain. One who engages in it twice becomes equal in status to Imam Hasan. The one who performs it three times reaches the position of Imam Ali. And he who practices it four times acquires the level and position of the Prophet Muhammad” (Fur‘u al-Kafi).

Now, we ask the Shia Rafidah: Which status of the Imams and the Prophet (s.a.w) did I a person reaches by performing Mut‘ah? Who among the women of Ahlul Bayt perform Mut‘ah? Who among the Imams have ever performed Mut‘ah? Or is it that the Ahlul Bayt preaches what they don’t practice? The Shia has stated that the Imams do preach what they don’t practice, as is the case with committing sodomy (anal sex) with women. In one of their narrations they stated: Narrated Muhammad bin Yahya , from Ahmad bin Muhammad, from Ali bin al-Hakam who said: “I heard Safwan bin Yahya saying: I said to (Imam) al-Ridha a man among your followers requested me to ask you about a matter, which he feared and feel embarrassed to ask you (directly). He said: What is it? I said: For the man to use the woman's anus. He said: He may. I said: Do you personally do

that? He said: We do not do that” (Furu’ul-Kafi, Book of Marriage, Chapter on Women's anuses, vol.5, pg.540, narration 2).

Allah said that this is a form of hypocrisy and is hated by Him: **“O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do”** (61:2-3). We ask the Shia: Are the Imams hated by Allah?

ATTITUDE OF SHIA SCHOLARS TOWARDS THEIR RELATIVES REGARDING MUT’AH

Why do Shia scholars prevent their wives, children, sisters and mothers from the great rewards that are obtained through Mut’ah? It is clear that Shia scholars only legalized it for themselves, the women of their followers and their followers, for such act is not even contemplated regarding their wards and women. Why are preventing their own from great rewards, when according to their narrations: “A man come to Imam Abu Abdullah and said: ‘I swear not to engage in Mut’ah as per as I live.’ And the Imam replied him saying: ‘If you have not obeyed Allah, you have disobeyed him.’” (Risalatl Mut’ah, by Tusi).

ON PROPHET COMPANIONS (R.A)

Shia Rafidah believed that all the Prophets companions have apostate after his death, except about three or four of them, a Shia narration stated that, Imam Abu Ja’afar said: “All people become apostates after the Prophets death except for three. When asked who they were, he replied; ‘Miqdad bin Aswad, Abu Dhar and Salman al-Farisi...’” (Rijal al-Kashi, pg. 12-13).

If the Prophets companions (r.a) have all apostate after the Messenger of Allah (s.a.w), how does Islam spread? Who took Islam to Iran, Syria, Lebanon, Palestine, Iraq, Europe, Asia and Africa? Who conquered the Persian and the Roman Empires? If you ask Shia Rafidah this question, they will answer: The Prophets companions! If you asked them are they Muslims? They will reply: They have all recanted from Islam after the death of the Prophet (s.a.w)!

It has been stated by some scholars that the greatest misfortune to the family of the Messenger of Allah (s.a.w) is to have people suffering from mythomania (compulsive disease to tell lies, believing them as certainties, and exaggerate the truth) pretending to be their only partisans, aids, and lovers.

WHO SHALL WE BELIEVE: THE QUR'AN OR SHIA RAFIDAH?

A Shia scholar, Ayatollah Tabatabaei wrote in his book titled: *Al-Shia fil-Islam* (pg. 38), and made dishonorable disparaging remarks against the companion of the Messenger of Allah (s.a.w) as follows: “The hadiths about the excellence of the Prophets companions, were fabricated by the companions themselves. History bear witness that companions don't respect each other, nor do they look away from bad deeds of any of them. Conversely, he will expose and disgrace him in public. Some of them have committed mass murder, cursing, blaspheming and exposing others (misdeeds). There has never been any mercy, leniency or forgiveness between them.”

The calamitous problem with the Shia Rafidah is that they believe corrupted history and fabricated statements that are directed against the Prophets companions (r.a), more than they believe in the Qur'an (and narrations from the Imams), because their sentiments, aims and objectives is to destroy their honor, integrity, honesty and moral excellence, so that they are seen as untruth worthy and untrustworthy men and hence the Qur'an and hadiths of the Messenger of Allah (s.a.w), that they conveyed to us become unworthy of acceptance. With that the religion of Islam is destroyed. Secondly, they want Prophets Companions to be Angels (or at least “infallible”) and not human beings. Now all human beings – according to the Messenger of Allah (s.a.w): “commit sins, but the best of sinners are those who repents to Allah.”

The Qur'an has informed us of the high moral standard of the Prophets companion (r.a), their love for each other, aid to each other and respect for each other. Allah also told us that the Prophets companions are truthful: **“Only those are the 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. Those! They are the truthful.”** (49:15). In another verse, Allah said: **“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say).”** (59:8).

Allah informed us that He has united the hearts of the Prophets companions, thus: **“And He has united their (i.e. believers') hearts. If you**

had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.” (8:63).

Allah informed us that the Prophets companions love and aids each other: **“And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (59:9).**

Allah also informed us that they are merciful to each other: **“Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves....” (48:29).**

Who do you believe, the fabricated lies of man or the Words of Allah? Do you believe in fabricated history and distorted narrations, written by bigots or the Book of Allah?

Allah informed us that He has described the Prophets companion in the past revealed books (the Old and the New Testaments), even before they were born as follows: **“You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (48:29).**

Consider the phrase in the above verse: **“He (Allah) may enrage the disbelievers with them (the companions of the Prophet).”** It is based on the above statement that some scholars gave the verdict that whoever you find being angry and displeased with the Prophets companions is undoubtedly a disbeliever. Imam Ibn Kathir, in his exegesis of the Qur’an, while explaining the above mentioned phrase stated that: “A narration was reported from Imam

Malik stating that the Shia Rafidah are apostates, because they are angry with the Prophets companions, and whoever is angry with them is an unbeliever according to this verse.”

CONTRADICTIONS IN THE CREED OF IMAMAH

Shia believe that whoever didn't accept their Imam or any of their Imams as a leader over the Muslim community after the Messenger of Allah (s.a.w) as an appointee of Allah is either an unbeliever or an apostate. This creed was explained by a Shia scholar thus; “We believe that al-Imamah (leadership) is one of the fundamentals of religion, by which faith is incomplete without it.” (Muhammad Rida al-Muzaffar says in “Aqa'id al-Imamiyyah” pg. 87). Another Shia scholar presented it as follows: “Our belief is that whoever denies the Imamah (leadership) of Ali bin Abi Talib and the Imams after him, is equal to the denial of the Prophethood of all the Prophets... “(al-'Itiqad, Ibn Babaweih al-Qummi, pg. 103). Another Shia scholar al-Majlisi expounded this creed as follows: “The consensus (agreement) of all the twelve Shia is that whoever denies the allegiance imposed by Allah, the Exalted for him (the Imam), rthen he is a deviant unbeliever, deserving eternal Hell.” (Bihar al-Anwar, vol. 23, pg. 390). The Shia also claimed in their hadith that, the Messenger of Allah (s.a.w) said: “Whoever disputes with Ali bin Abi Talib after me is an unbeliever and whoever joins someone (with him or against him) is a polytheist... Whoever rejects him will perish... Allah doesn't accept the faith of anyone except those who accepts his (Ali's) leadership and declare allegiance to him.” (Amaly, bu Ibn Babaweih al-Qummi, pg. 19).

It is based on this creed that the Shia Rafidah declared all Prophets Companions as apostates and hypocrites (except about three or four of them), because they didn't chose Ali bin Abi Talib to be their leader, immediately after the death of the Messenger of Allah (s.a.w). One such Shia narration runs as follows: “The emigrants (Muhajirun) and the helpers (Ansar), all of them apostate (recanted) their religion, except three.) (al-Kafi, vol. 2, pg. 244).

Despite the above creed and belief of the Shia Rafidah, we find them giving reasons why Ali (r.a) didn't fight in order to take over the Caliphate (leadership) from Abubakar, Umar, and Usman (r.a) as follows: “Moreover he (Ali) knew that to wage a war will be detrimental and not beneficial to the cause of Islam. It was to avoid endangering Islam that he refused to fight against

Abubakar. So he preferred to observe complete silence over the matter.” (Ali the Magnificent, pg. 119).

Thus one will like the Shia Rafidah to answer these questions: Which Islam is Ali trying to protect from being endangered after all – according to their belief – all the people have apostate from Islam? Isn't keeping quiet about a right and a fundamental article of faith a devilish act? Why doesn't the Messenger of Allah kept quite in Makkah so that Islam is not endangered? Or why didn't he hand over Prophethood to Musailamah – who is claiming prophethood – so that Islam is not endangered?

Shia scholars believe that Ali bin Abi Talib (r.a) has the ability to turn the table on Abubakar (r.a), they stated: “If his (Ali's) aim had not been for the welfare and prosperity of Islam, he could well have taken care of the situation, having the support of the staunch followers of members of the Prophet's household, such as Abu Dhar, Ammar, Salman, Miqdad and other prominent members of the Hashimite family.” (Ibid, pg. 119).

With all this support, why shall Ali abandon fighting in the cause of Allah? Isn't removing usurper and tyrant government a struggle in the path of Allah? Hasn't Allah commanded believers to struggle and fight in His cause? Hasn't Imam Abu Abdullah stated (as narrated in al-Kafi) that: “One of the faces of unbelief is abandoning the command of Allah? Who hen among the Prophet's companions abandoned the command of Allah?

JEWISH ROOT OF SHIA RAFIDAH CREEDS

Shia Rafidah expounded their Jewish root and that they are following the Jewish religion in the following narrations:

i. Imam Abu Abdullah said: “... O Abu 'Ubaidah, when the One who will rise with Devine authority (Shia Mahdi) rise, he will judge people with the laws of David and Solomon. He will not call witness to testify in any case.” (al-Kafi, vol. 1, pg. 397). By this, they mean their Mahdi has nothing to do with Qur'an, but rather the Taurat (the Old Testament).

ii. Imam Abu Abdullah said: “The world will not end until a man rise from us, who will rule with the authority (law) of the family of David. He will not ask any witness to testify...” (al-Kafi, vol. 1, pg. 398).

iii. Imam Ali bin Husain said: “We judge by the laws of Allah and the judgment (law or tradition) of the family of David. If a case is difficult to us, the Holy Spirit provides us inspiration.” (al-Kafi, vol. 1, pg. 398).



Figure 20 The above excerpt is from the Shia book Nahjul Balagah, where they reported Imam Ali (r.a.) saying: “I swear by Allah that I have no desire to be the Caliph, no do I have any yearning for leadership, but you people invited me to it, and placed it on my shoulders...” Thus, where is the claimed Divine appointment?

The above tradition shows another unbelief of the Shia Rafidah for they believe that their Imams receives revelations from Angel Gabriel (a.s), from Allah, the Most High, and the Exalted.

The above narrations showed that the Shia Rafidah prefers Jewish laws over Islamic laws and this entailed that they are Jews and indicated their Jewish root. Secondly, anybody who judge between people without calling for witnesses is an unjust person. Are Shia saying that the Imams are unjust? Prophet David (a.s) after giving a verdict without investigation and or hearing the defense of the opponent, realized that he had made a mistake, and he fall down prostrated turning to Allah in repentance. The Qur’an stated with regard to the issue: “.... And Dawud (David) guessed that We have tried him and

he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.” (38:25). This entailed that Shia Rafidah are lying by ascribing themselves and the action of their Imams to Prophet David (a.s), but clearly showed that they are following the teachings of the corrupted Old Testament (of the Bible), and particularly the Psalm which the Jews and the Christians ascribe to David (a.s). Shia love and affiliation to the Jewish religion and Judaism could be seen clearly by their ascription of the fabricated book titled, “Sahifatul as-Sajjadiyyah, to mean the “Psalm of Family of Muhammad.” Thirdly, the phrase in the above narration which stated: “... Holy Spirit provide us with inspirations,” entailed that the Imams are not all-knowing, or that the laws of Islam are defective, to the extent that there are some issues, that needs explanation outside it and their Imams are prophets who receives inspirations and revelations from Allah through Angel Gabriel (a.s) on any difficult issue or issues that have not been expounded by the Qur’an and Sunnah. This entailed that according to Shia creed there are twelve prophets (sorry Imams) after Muhammad, the Messenger of Allah and the seal of the Prophets and Messengers (s.a.w). Doesn’t this means that Shia don’t believe in the finality of Prophethood? Didn’t the Qur’an stated that: “... **We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.**” (9:38)! Didn’t Allah says: “**Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything!**” (33:40).

REVISITIN INFALLIBILITY CREED

The Shia says their Imams are infallible, but if we scrutinize Shia books and narrations, we find the Imams saying:

i. Imam Ali (r.a) said: “My Lord! How can I invoke you after I have disobeyed you!” (Bihar al-Anwar, vol. 40, pg. 199).

ii. Imam Ali said: “Don’t stop telling me the truth or giving me a just advice, for I am not in myself above making mistakes, and I have no guarantee on that with regard to my conduct.” (Raudat al-Kafi, pg. 293, refer also to Srmon no 216 in Nahjul Balagah).

iii. Imam Ali said: “If I tell the truth confirm me, and if I speak wrongly correct me for I am a man like you.” (Amaly, by Tusi, pg. 565 and 518).

iv. Imam Ja'afar as-Sadiq said: “Surely, we commit sins, do wrong and then repent to Allah.” (Bihar al-Anwar, vol. 25, pg. 207 – see figure 21 below).

We now face Shia Rafidah with the following question: Do you believe the utterances of the Imams or the exaggerated, blasphemous statements of your scholars?



Figure 21 Imams do commit sins and repent. They are not infallible, but rather fallible.

WHY DOES SHIA RAFIDAH HATES THE QUR'AN?

We have already discussed in the previous sessions and especially under the title, “Our Qur’an and the Qur’an of Fatima, and expounded clearly that the Shia hates and faulted the Qur’an. Why does they faulted the Qur’an?

Answer: Shia Rafidah hates and faults the Qur'an for the following reasons:

i. It absolutely contains no proof for their claimed Divine choice and or selection of the so called twelve Imams.

ii. It contained no mention of Ali (r.a) or any of the Imams by name. It shall be noted that among the companions of the Messenger of Allah, only the name of Zaid appeared in the Qur'an.

iii. It contained no proof that their Imams possess knowledge of the unseen, or that they knew everything.

iv. It didn't mention the name of their Mahdi and other fairy tales surrounding his existence and conditions.

v. It contained good mention of the excellence of the Prophets companions and their virtues.

vi. It not only exonerated the Mother of Believers, A'isha (r.a) from evil acts, but added that she is one of those rarest women upon who the thought of committing fornication or adultery never occur to their minds. Allah says: **“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.”** (24:23).

vii. It guided Muslims on their social and political life/conducts, by explicitly stating that: **“And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.”** (42:38). Imam Ali (r.a) believe in the provisions of this Qur'an verse, see figure 22 below.

Ayatollah Khomeini was so frustrated with the Qur'an concerning the above mentioned facts, to the extent going too far extremism by stating: “It is compulsory to accept Imamah (leadership of Ali and his progeny – by Divine appointment) even though it has not been mentioned in the Qur'an.” (Kashful Asrar, pg. 105). Khomeini stated on page 114 of the same book: “If the name of

Ali is mentioned in the Qur'an, they (the companions of the Prophet) will distort it and change it.”

We now ask the Shia Rafidah: Do you believe in the Words of Allah concerning the protection of the Qur'an or not? What is your stand concerning the Words of Allah: **“Verily, those who disbelieved in the Reminder (i.e. the Quran) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah swt).”** (41:41-42). And: **“Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).”** (15:9). If you believe in these verses, why are you presenting diversionary, false, corrupt arguments?

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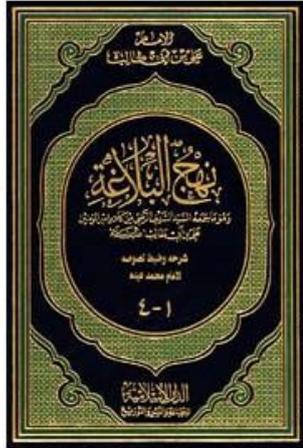
(وَمِنْ كِتَابٍ لَهُ عَلَيْهِ السَّلَامُ إِلَى مُعَاوِيَةَ)

إِنَّهُ يَا بَعْضِي الْقَسُومُ الَّذِينَ يَابَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَى مَا
 يَابَعُوهُمْ عَلَيْهِ ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ وَلَا لِلنَّائِبِ أَنْ يَرُدَّ ، وَإِنَّمَا
 الشُّورَى لِلْمُهَاجِرِينَ وَالْأَنْصَارِ ، فَإِنْ اجْتَمَعُوا عَلَى رَجُلٍ وَسَمَوْهُ إِمَامًا
 كَانَ ذَلِكَ لِلرَّضَى ، فَإِنْ خَرَجَ مِنْ أَمْرِهِمْ خَارِجٌ بَطْنِي أَوْ بَدْعَةٌ رَدُّوهُ إِلَى
 مَا خَرَجَ مِنْهُ ، فَإِنْ أَتَى قَاتِلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَوَلَاهُ
 اللَّهُ مَا تَوَلَّى

وَلَعَمْرِي يَا مُعَاوِيَةَ لَنْ نَنْظُرْتَ
 النَّاسَ مِنْ دَمِ عُثْمَانَ ، وَلَتَعْلَمَنَّ أَنِّي كُنْتُ
 فُتِحْتُ مَا بَدَأَكَ وَالسَّلَامُ

(وَمِنْ كِتَابٍ لَهُ عَلَيْهِ أ)

أَنَا بَعْدُ فَقَدْ أَتَيْتَنِي مِنْكَ مَوْعِظَةٌ
 نَمَقْتَهَا بِضَلَالِكَ ، وَأَمَضَيْتَهَا بِسُوءِ رَأْيِكَ



الإلزام الاستقام (١) نجني - كتولي - ادعى الجناية على من لم يفعلها، ونجني ما بدالك أي نستره
 وتخفيه (٢) موصلة بصيغة المفعول الملققة من كلام مختلف وصل بعضه بعض على التباين،
 كالنوب الرفيع، ومحبرة أي مزينة. ونمقتها حسنت كتابتها، وأمضيتها أفضتها بغشها، وكتاب

Figure 22 Imam Ali maintaining the principle of consultation (Shura) to choose leader (Imam).

WHY DO SHIA FAULTED AND REJECTED THE QUR'AN?

i. They said that their Imams are the proofs or authority and that Allah will not call anyone to account for his deeds before sending an Imam (to him or them). In one of their narrations they stated that Imam Abu Hasan Ridha said: "Allah's holding people accountable (for their deeds) remains unjustified without the Imam, who will teach them about Him."

This creed is faulted by the Qur'an, for Allah says: **"Messengers as bearers of good news as well as of warning in order that mankind should have no (Hujjah) plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise."** (4:165). Thus, it is not compulsory to follow anyone other than the Qur'an and Allah's Messenger, Muhammad (s.a.w) authentic hadiths. The plea (or Hujjah) of Allah over the Muslim community is His Messenger, Muhammad (s.a.w) and no one else.

Shia Rafidah have reported another tradition, which contradicted the above mentioned, when they stated that Imam Abu Abdullah said: "The authority (hujjah) of Allah over the people is the Prophet (s.a.w) and the authority between Allah and the people is intelligence." (al-Kafi).

Shia Rafidah contended that Imam Abu Abdullah said: "The Qur'an cannot serve as a Divine authority, without a guardian (an Imam) whose words from the Qur'an could be the truth..." (al-Kafi, vol. 1, pg. 251).

The above creed has been faulted by the Qur'an, when it tells us that it is not the responsibility of one person (Imam) or twelve persons (Imams) to explain the Qur'an or teach people their religion, but it is the duty of all learned Muslims. Allah says: **"And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)."** (9:122). Both the Ahlus Sunnah wal-Jama'ah and the Shia Rafidah have reported the Messenger of Allah (s.a.w) gave the instructions during his farewell pilgrimage amongst which is: "Those who are present shall inform those who are absent..." Meaning those who are here with me shall inform and teach those who are not here whatever I have said concerning their religious duties.

iii. Shia Rafidah believe that the Qur'an guides people to Imam or Imams (refer to Part 2, Chapter 26 of al-Kafi). In this Chapter it was reported that: Imam Abu Abdullah recited this verse of the Qur'an; 'This Quran shows the way to that which is the most upright . . .' (17:9), and interpreted it saying; 'It guides to the Imam.'" (al-Kafi, vol. 1, pg. 319).

In contrast to the above Shia belief, Allah informed us that the Qur'an guide to Him Alone, without associating any partner with Him. The Qur'an stated: **"This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.]. And who believe in (the Quran and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.). They are on (true) guidance from their Lord, and they are the successful."** (2:2-5).

Thus, the above verses of the Qur'an taught us that the Qur'an leads to Allah, through following His religion and practicing His commands and abstaining from what He forbids.

Shia Rafidah are not happy for they cannot find name of any of their Imams in the Qur'an, nor can they find any support for their innovated creeds in it. Thus, they stated that: "passages mentioning virtues of Ali has been purposefully deleted from the Qur'an by companions of Muhammad." (Tafsi al-Qummi, pg. 308, Usul al-Kafi, vol. 1, pg. 416, Ihtijaj, vol. 1, pg. 254, and Tafsi as-Safi, vol. 1, pg. 32).

At this junction, we ask the Shia Rafidah: Didn't you attributed tens or thousands of verses of the Qur'an, to the virtues of Ali and the Imams, or you doubt your attributions and knew for sure, they are false and pure distortions and alterations?

It is now very clear to all that the religion of Shia is nothing but contradictions for Ayatollah Khomeini stated that, if the name of Ali or the Imams are mentioned in the Qur'an, the Prophets companions will remove them, for Allah to preserve His Book he didn't mention their names (see *Kashful Asrar*, pg. 114), at the same time some Shia scholars believe that the names have been mentioned in the Qur'an, but they have been removed! What a creed and what a religion, full of confusions and contradictions!

SHIA ABSURD CLAIM ON CONVEYANCE OF RELIGION AND ITS PROPAGATION

Shia Rafidah claimed that the religion of Islam shall not be accepted from anybody other than the Imams, in fact the title of Chapter 101, of *al-Kafi* is, "there is nothing true with people unless it come from the Imams, and whatever that didn't come from them is false." A narration stated, Imam Abu Ja'afar said: "say, 'No one of the people has anything true with him, or correct nor does anyone of the people judge with truth except by means of what is made available from the Imams. When the affairs grow branches and scatter chaotically the mistake would be from them and the correct solution from Ali.'" In another narration, Imam Abu Ja'afar said: "No one has any piece of knowledge of anything that has not come through Ali bin Abi Talib. People may go wherever they may like, however, by Allah, the truth comes from nowhere else except from here, he pointed out with his hand towards his house." In another narration, they stated that Imam Abu Ja'afar said (to some of his companions): "Go East or West (but) you two will find not find correct knowledge except that which has come to light through the Imams (in another version – upon whom Angel Gabriel descend)." (*al-Kafi*, vol. 1, pg. 568). In other versions of the narration they stated that: "There is nothing true with people, unless it come from the Imams, and whatever that has not come from them is false." And: "Whatever knowledge that come from them is true and correct, and whatever come from other sources are not genuine." The Shia website *al-islam.org* related a narration that: "Ali id from me and I am from him, my words (teachings will not be conveyed except by me or by Ali."

We will look at the above claims from many dimensions and angles. Firstly, the above narrations explained Shia creed with regard to the Glorious Qur'an. According to them, the Qur'an that is with the Muslims today is false, for – according to them – it is not the one compiled by Ali, or by Fatima or any of their Imams. They are only reading the Muslims Qur'an as a point of necessity, for presently, only their hidden Mahdi possess the correct one., and he will bring it out when he appears from his hiding place. In order to understand what we are saying now, the above narrations should be linked to the Shia

narration that states: “Surely no one compiled the Qur’an completely (as it was revealed) except the Imams, and they encompassed all its knowledge.” (al-Kafi, vol. 1, pg. 228).

Secondly, the sentence in the above narration stated: “... Upon whom Angel Gabriel descend,” entailed that the Imams are receiving inspirations from Angel Gabriel, and with this they do not believe in the finality of Prophets and Messengers with Muhammad (s.a.w). Consider what we have stated and link it with what come in the Chapter in al-Kafi, which stated: “Signs of the Prophets are possessed by the Imams.” Another Chapter is titled: “Verily, Allah the Exalted, the Higher, never teach His Prophet any matter, but He will command him to teach it to Ali, and that he (Ali) was his partner in knowledge.” And yet another narration reads as follows: “Every year in the Night of Power (Lailatul Qadr – which occurs every Ramadan), Allah send commandments (revelations) to the Imams.” (al-Kafi, vol. 1, pg. 248). O you Shia! Partner in knowledge or partner in Prophethood? What are the revelations revealed to your present Imam Mahdi, in the last Night of Power? Doesn’t a partner in knowledge entailed a partner in conveying the knowledge, and thus a partner in Prophethood and Messengerhood?

Thirdly, the Shia Rafidah claimed that nobody can convey the Message of Allah except Ali (r.a) is a lie, a pigment of their imagination, distortion of facts and history and an inspiration from Satan. Allah said: **“Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner.”** (33:39). And this is a general command. It come from their sources and narrations that Imam Ja’afar said: “The Prophet (s.a.w) delivered a sermon saying, ‘May Allah grant joy and happiness to a servant, who listen to my words, then understand them, and deliver them to those who did not heard them. O people! Those of you here, must deliver them to those absent...’” (al-Kafi, vol. 1).

Historically, we were well informed that the Messenger of Allah (s.a.w) used to go out to preach Islam to communities and nations and sometimes delegate one or some of his companions to go and teach a tribe or a community the religion of Islam. For example:

i. Some men from among the people of Madina embraced Islam at the hand of the Prophet (s.a.w) in Makkah (before immigration to Madina). And those men: “... left, returning to their land, believing in him and the faith. These men, were six in number; of the Khazraj, of the al-Najjar and from bani Malik bin an-Najjar, there was also Abu Ummah As'ad bin Zurarah and ‘Awf bin Mu’az, the children of al-Haritha bin Rufa’ah. And from among the Bani Zareiq bin ‘Amir there was Malik bin al-‘Ajlan and from Bani Salmah bin Sa’ad and from Bani Siwad bin Ganam there was Qitbah bin ‘Amir. And from Bani Haram

bin Ka'ab bin 'Amir bin Nani, and from Bani 'Ubaid bin 'Addy Jabir bin Abdullah, Ri'ab bin al-Nu'man. When they returned to their people in Madina, they mentioned to them the Messenger of Allah (s.a.w) and invited them to Islam, to the extent that the message spread and no household exists in the town without the messenger of Allah (s.a.w) being mentioned therein." This is how Islam started spreading outside Makkah.

ii. When the next year arrived, twelve men from the Ansar went that season for pilgrimage and met the Messenger of Allah (s.a.w) in al-Aqbah; and this is the first Aqbah where they pledged allegiance to him with a pledge known as the 'pledge of women.' And that was before war is ordained on them. When they returned to Madina, the Messenger of Allah sent to them Mus'ab bin 'Umair bin Hisham bin Abdu-Munaf bin Abdu-Dar bin Qusay and commanded him to teach them the Qur'an and Islam and make them understand the religion. Mus'ab bin 'Umair used to be called in Madina as the reciter (al-Muqari') and he resides in the home of Abi Umamah Asad bin Zurarah, the brother of Bani Najjar. As you can see the man that was sent to Madina to teach them Qur'an and prayers, is not Ali bin Abi Talib (r.a). This took place during the Makkan period of the call to Islam.

iii. After immigrating to Madina, the Messenger of Allah (s.a.w) sent a number of religious instructors under the leadership of 'Asim bin Thabit to go and teach some Arab tribes the religion of Islam and call them to Islam. But the Arab tribes betrayed them, killing some of them and taking some of them as prisoners, in what is called the battle of Raji'ah.

iv. The Messenger of Allah sent a delegation of his companions to go and preach Islam to the tribes of Najd, but they were intercepted and killed (only one of them escaped) at a well called Bi'ir Ma'unah, by Amir bin Tufail.

v. The Messenger of Allah sent Mu'adh bin Jabal (r.a) to go and teach the tribes of Yemen, the religion of Islam.

vi. The Messenger of Allah (s.a.w) sent Dihya bin Khalifah al-Kalbi with a letter to the Roman King, inviting him to Islam. He also sent 'Amr bin Umayyah with a letter to the King of Axum, inviting him to Islam. The Messenger of Allah (s.a.w) also sent Hatib bin Abi Balta'a to Egypt, Abdullah bin Hudhaifa as-Samhi to the Persian King, A'ala al-Hadrami to the governor of Bahrain, Shujah bin Wahab al-Asadi to the governor of Syria, and 'Amr bin al-'As to the governor of Oman; all of them with letter inviting those rulers and their people to Islam.

Thus, the reality is that the Messenger of Allah (s.a.w) appointed many people as deputies, delegates and governors. For example, he appointed Ibn

Umm Makhtoum to oversee the affairs of Madina during the battle of the Ditch (Khandaq), he appointed Usman bin Affan over Madina during the battle of Dhatil-Riqa'a, he appointed Ali bin Abi Talib to oversee Madina during the battle of Tabuk, he also appointed people to go and govern Yemen and Bahrain. The Messenger of Allah (s.a.w) delegated Abubakar (r.a) to lead the pilgrimage and he appointed him to lead the people in prayer when he was terminally ill. Where then is the intellect of Shia Rafidah? If only Ali can teach Islam or convey it from the Messenger of Allah (s.a.w), then why the above delegations of nonmembers of the Prophets household to convey Islam and to teach Islam?

ALI BIN ABI TALIB IS ALLAH IN SHIA RELIGION

The Qur'an stated some of the attributes of Allah thus: **“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.”** (57:3).

I was once listening to a Shia TV station, “al-Anwar,” when I heard a Shia scholar reciting the above verse as follows: “He is the First – Ali, and the Last – Ali, the Most High, Ali, and he is the All-Knower of everything –Ali.” I couldn't believe my ears and eyes, and I would have denied it as false, if reported to me by another person. But it is the absolute, stack truth!

The above statement is not strange to Shia for according to their scholar, Ali Khorani: “All the Shia had agreed that, the attributes of Allah are Allah Himself.” (Intisar, vol. 2, pg. 144). And to the Shia the Imams are the Names of Allah and His Attributes. They narrated that the Imams said: “We, by Allah are His Most Beautiful Names.” (al-Kafi, vol. 1, pg. 382).

Muhammad Baqir al-Majlisi, one of the Shia scholars that: “Imam Ali is Allah.” (Jilalul 'Uyoon, vol. 2, pg. 66). He stated again on page 85: “There is no difference between Ali and Allah.” He further stated: “Wherever the Qur'an mentioned 'Rabb – Lord,' that word shall be substituted with Imam Ali's name (Ibid, pg. 66). Al-Majlisi didn't stop there, for he added that Ali and his descendants are omnipresent (are everywhere at any time), and omniscient (have unlimited knowledge), and these attributes belongs only to them.” (ibid, pg. 85).

It is now clear to you, who the Shia Rafidah worship and it is clear to that Shia religion is completely different from the religion of Islam.

IMAMS REJECTING IMAMAH (LEADERSHIP)

Imam Ali bin Abi Talib (r.a) has never said that he is appointed by Allah or His Messenger (s.a.w) to succeed the Messenger of Allah (s.a.w) in leading

the Muslim community. What he said is that it is the responsibility of the companions of Muhammad (s.a.w), specifically the Muhajirun and Ansar to select and install a leader among themselves after consultation. He said: “: “Verily, those who made the oath of allegiance to Abubakar, Umar and Uthman (R.A) have sworn allegiance to me. Now (those) who were present at the election have no right to go back against their oath of allegiance and those who were absent on the occasion have no right to oppose it. And so far as consultation is concerned (to select a leader) it was limited to the Muhajirin and Ansar and whomsoever they selected become the leader (Imam) as per approval and pleasure of Allah. If somebody goes against such decision with criticism or innovation (Bid’at), then he should be persuaded to adopt the course followed by others, and if he refuses to fall in line with others, then war is the only course left open to adopt against him because he has refused to follow the course followed by the believers....”¹⁵ (Nahjul Balagah – see Figure 22 above). In another place Imam Ali said: “Allah will not allow them (the Muhajiru) and Ansar to agree (have consensus) on falsehood.” (Sharh Nahjul Balagah, by Ibn Abi Hadid, vol. 3, pg. 90).

After the death of Usman (r.a), the Muhajirun and Ansar went to Ali (r.a) and said to him: “Stretch your hand, we would give you our oath of allegiance,” but he withdrew from them. When they made the request for the third time he said: “Leave me alone and look for another person... If you leave me alone, I am just like anyone of you, I would be the most obedient and loyal to anyone you chose to conduct your affairs, for me to be an adviser is better for you than to be a leader. (Nahjul Balagah).

Can a man selected by Allah refuse to accept a responsibility given to him by Allah? Has any Prophet or Messenger of Allah avoided becoming a Prophet or a Messenger of Allah?

Imam Hasan (r.a) handed over the leadership of the Muslim community to Mu’awiyah (r.a), though he has an army ready to fight on his side. Does this mean that Imam Hasan (r.a) has refused to carry a responsibility which Allah has made incumbent on him?

¹⁵ Some Shia scholars argued that the above statement is only a point of arguing with the opponent on what he believed! But can Imam Ali (R.A) lie against Allah by saying whatever the companions agreed upon is right “...as per the approval and pleasure of Allah?” Can he legalize war against whoever contradicts the consensus of the companions wrongly? Is it not better for him at this junction to argue that he is the divinely appointed Imam and to cite his reasons?

According to the narration of al-Kafi, Chapter 121, hadith number 7, Al-Ma'amun offered Imam Abul Hasan: “To command and lead the task of the Caliphate, but he declined.” What does the action of this Imam means, what does it entailed? It means that he has refused to take a responsibility given to him by Allah, he has rejected the command of Allah. Has any Prophet or Messenger of Allah, ever rejected His command? Has any Prophet or Messenger of Allah ever refused to be a Prophet or Messenger of Allah?

Shia narrated that Imam Abu Abdullah said: “One of the faces of unbelief is abandoning the command of Allah.” (al-Kafi). Now we ask the Shia Rafidah: Has the Imams of the Prophet’s household abandoned the command of Allah? Can anybody who cannot die except with his wish and permission fear death? Can a person who control the whole universe, through universal authority, fear persecution, imprisonment, or torture?



Figure 23 Shia claimed that Imam Abu Ja'afar said: “When people gave vow of allegiance to Abubakar. Ali prevented himself from revolting for fear that people will recant from Islam, and start worshipping Idols. He love and accepted what they have done over their apostasy from all of Islam. Those who are destroyed (recanted from Islam) are those who have done what they have done. But those who haven't done that, but they committed what the others committed unknowingly and without showing enmity to Ali, then that didn't make him an unbeliever and didn't take him outside the fold of Islam. Ali hid his affair and was compelled to give vow of allegiance, for he didn't get aids and supporters.” These are of the contradictions of Shia creed. The above statement is self-contradictory in itself. Consider the underlined sentences by comparing and contrasting them. Compare this narration and other Shia narration concerning Ali giving vow of allegiance and why he gave it. How can a person who is appointed by Allah hid his affair (hid that appointment and refuse to inform people? Why didn't Muhammad (s.a.w) hid his affair (Prophethood) from the polytheists, so that they will not oppose him and continue being polytheists?

IN SHIA CREED THE IMAMS ARE THE REMEMBRANCE OF ALLAH

Allah has commanded believers to remember Him a lot, and at all times and conditions, but unfortunately for the Shia Rafidah; their Imams are the remembrance of Allah. Thus their Imams are Allah and Allah is their Imams. In a narration which appears in al-Kafi (vol. 2, pg. 598), in the Chapter titled; excellence of the Qur'an, it was narrated on the authority of Imam Abu Ja'afar, while explain the following verse: **“Recite (O Muhammad SAW) what has been revealed to you of the Book (the Quran), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.”** (29:45). The Imam explained the verse thus: “Prayer,” preserves by speech. “Lewdness and iniquity,” are names of men and we (Imams) are the “remembrance of Allah,” we are more important.” Now to you Shia! Is it true that Imams are the remembrance of Allah? Is it true that when Allah remembers His slaves, it is the Imams who remember them?

ALI IS THE OWNER OF THE DAY OF RECOMPENSE

The first Chapter of the Qur'an stated: **“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).”** (1:1-3). The Qur'an stated in another verse: **“The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!”** (40:16). Thus Allah is the Only Master and Owner of the Day of Judgment and all created beings are equal before Him on that Day.

But Shia Rafidah are – according to their creed – saying that Ali (r.a) is the owner of the Day of Judgment, and that he is the one who will judge between people, and he will send some to Paradise and some to Hell. Shia hadiths and narrations regarding this dangerous, polytheistic creed are many, amongst which are the following:

i. Imam Abu Abdullah stated: “On the Day of Resurrection, a pulpit will be placed, then a man will mount on it, standing by his right will be an Angel and on his left side another Angel will be standing. The Angel that is standing on his right hand will announce; ‘O you creations, this is Ali bin Abi Talib, he will send to Paradise whomsoever he wishes.’ And the Angel on his left hand will announce Abi Talib; ‘O you creations, this is Ali bin Abi Talib, he will send to Hell whomsoever he wishes.’” (Ilal ash-Shara’ei, by Sadouq, pg. 64).

ii. On the authority of Abu Abdullah, who said: “The commander of the faithful (Ali) use to say; I am the knowledge of Allah, I am the living heart of Allah, I am the speaking tongue of Allah, I am the side of Allah and I am Allah.” (Bihar al-Anwar, vol. 24, pg. 198).

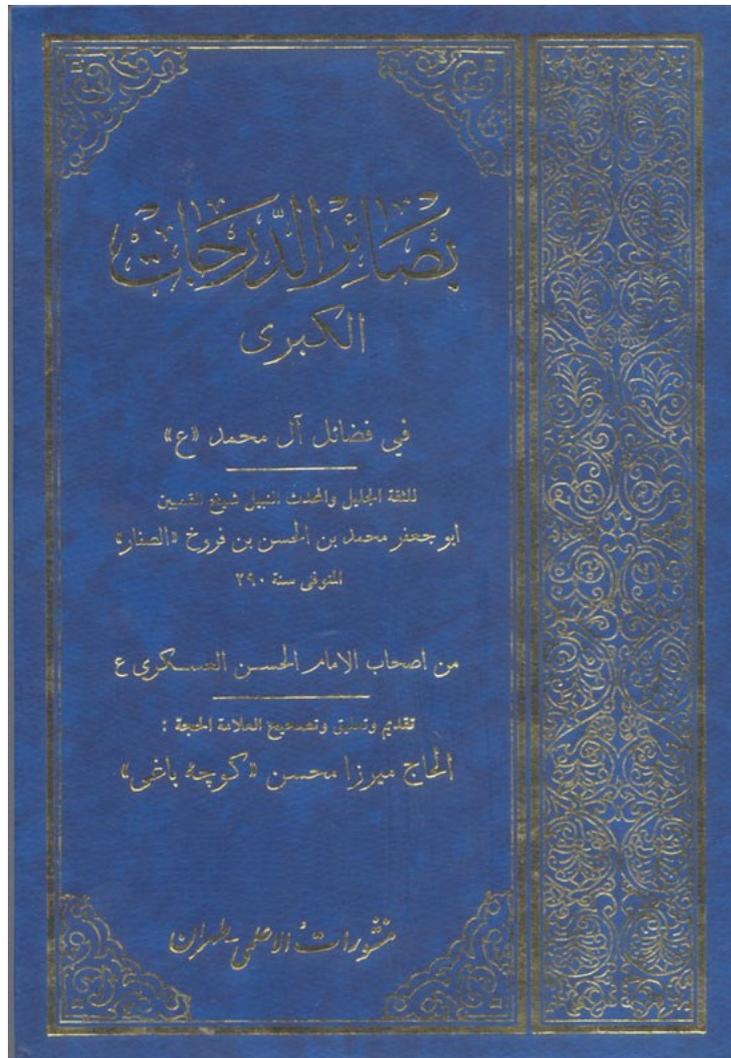


Figure 24

فيصعد عليه رجل فيقوم عن يمينه ملك وعن يساره ملك ينادي النذى عن يمينه يا معشر الخلائق هذا علي بن ابي طالب عليه السلام يدخل الجنة من يشاء وينادي النذى عن يساره يا معشر الخلائق هذا علي بن ابي طالب عليه السلام يدخل النار من يشاء.

(٢) و روى عن موسى بن عمر عن عثمان بن عيسى عن عروة بن موسى عن جابر عن ابي جعفر عليه السلام قال علي عليه السلام انا قسيم الجنة والنار ادخل اوليائي الجنة و ادخل اعدائي النار.

(٣) حدّثنا علي بن حسان حدّثني ابو عبدالله الرياحي عن ابي الصامت الحلواني عن ابي جعفر عليه السلام قال قال امير المؤمنين عليه السلام انا قسيم الله بين الجنة والنار لا يدخلهما داخل الا علي قسيمين وانا الفاروق الاكبر.

(٤) حدّثنا محمد بن الحسين عن المفضل بن عمر الجعفي عن ابي عبدالله عليه السلام قال سمعته يقول ان امير المؤمنين علي بن ابي طالب عليه السلام لديان الناس يوم القيمة و قسيم الله بين الجنة و النار لا يدخلهما داخل الا علي احد قسيمين وانه الفاروق الاكبر.

(٥) حدّثنا احمد بن محمد بن علي بن الحكم عن عامر بن معقل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال يا ابا حمزة لاتضعوا عليا عليه السلام دون ما وضعه الله ولا ترفعوه فوق ما رفعه الله كفي لعلي ان يقاتل اهل الكفرة وان يزوج اهل الجنة.

(٦) حدّثنا احمد بن الحسين عن احمد بن ابراهيم عن محمد بن جمهور عن عبدالله بن عبدالرحمن عن سماعة بن مهران قال قال ابو عبدالله عليه السلام اذا كان يوم القيمة وضع منبر يراه الخلائق يصعده رجل يقوم ملك عن يمينه وملك عن شماله ينادي النذى عن يمينه يا معشر الخلائق هذا علي بن ابي طالب عليه السلام صاحب الجنة يدخلها من يشاء و ينادي النذى عن يساره يا معشر الخلائق هذا علي بن ابي طالب عليه السلام صاحب النار

Figure 25 The above Figure (24) is cover of the Shia book from which the above page was copied, showing Shia narrations that stated that Ali is the distributor of Paradise and Hell-Fire. He send whoever he will to Paradise and send whoever he likes to Hell-Fire.

IN SHIA RAFIDAH CREED WHOEVER LOVE THE PROPHET COMPANIONS WITH ALI IS A POLYTHEIST (MUSHRIK)

According to Shia creed only Ali bin Abi Talib shall be loved and respected among the Prophet's companions, but if you love them and you love Ali, you are automatically an unbeliever and a polytheist. Here are some of their narrations in that regard:

i. From Jabir al-Ju'ufi, who said, I asked Abu Abdullah the meaning of the Words of Allah: **“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment.”** (2:165). He replied: “They are those who love so and so (meaning Abubakar, Umar and Usman), they took them as leaders (Imams) instead of the Imam (Ali)” (Tafsir as-Safi, vol. 1, pg. 175).

ii. Imam Abu Abdullah read this verse: **“A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Auliya' (protectors and helpers) instead of Allah, and consider that they are guided.”** (7:30). He (Abu Abdullah) said; “It means that they took leaders that are not the right leaders (Imams).” (Ibid, vol. 1. Pg. 571). This will inform you the difference between Islam and Shia creed.

SHIA DISRESPECT IMAM ALI BIN ABI TALIB

At one moment the Shia Rafidah exaggerate the position and status of Ali above the Angels, the Prophets and Messengers of Allah and to position of an ilah (a god), and at another time they put him down to the position and status of the lowest animal and the most despicable animal in the animal Kingdom. Here are some examples:

i. Concerning the exegesis of the Word of Allah: **“Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only**

those who are Al-Fasiqun (the rebellious, disobedient to Allah).” (2:26). It was reported by Shia that Imam Sadiq said: “This parable was presented from Allah to Imam Ali, so the Mosquito was Imam Ali...” (Tafsir al-Qummi, vol. 1, pg. 48).

ii. Concerning the explanation of the Words of Allah: **“O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills.”** (5:1). Shia reported that: “Mufaddal said, I asked Imam Sadiq about the above verse and he replied; ‘The beast here means Imam Ali, and the cattle are the believers (Shia).’” (Tafsir al-Ayyashi, vol. 1, pg. 290). In the first instance the Shia Rafidah narration described Imam Ali as Mosquito, - that little insect that feed on blood and cause disease to human beings. And in the second instance they described him as beast, an animal of grazing livestock. O Shia! Is it true that Imam Ali is a sacrificial animal that could be slaughtered for food?

iii. With regard to the exegesis of the Word of Allah: **“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Quran and Prophet Muhammad SAW).”** (27:82). According to Shia Rafidah narrations, the beast mentioned in this verse is Imam Ali. He will return in the end of time and mark the believers and the disbelievers (refer to exegesis of the verse in Tafsir al-Mizan). This entailed that Ali is a beast and that he is coming back to the World before the Day of Judgment. If Imam Ali is coming back to the world, what is the role of your hidden Mahdi?

iv. In the book al-Ikhtisas, page 317, by their grand scholar, they reported that Imam Abu Ja'afar described Imam Ali as a donkey.

In other books of Shia exegesis of the Qur'an you will find them describing Imam Ali as spoiled well, a fly (that insect that feed on excrements, dirt, pus, and dead, stinking animals and causes uncountable diseases to human beings). Thus, to Shia, their Imam is donkey, beast, spoiled well, fly and Mosquito etc., what a despicable creed! At one moment they described him as better than Angels, Prophets, and Messengers of Allah, another time they raised his status to that of Allah, and then they suddenly described him as the most

ARE IMAMS ALL-KNOWING AND INFALLIBLE?

According to Shia Rafidah tradition, Imam Abul Hasan informed his followers that Abu Ja'afar will be the next Imam after him, but Abu Ja'afar died before his father, and the Imam made another will in favor of his son Abu Muhammad. In order to get out of this predicament and dilemma the Shia said that *Bada'* (appearance of hitherto hidden matter) has occurred to Allah. According to a narration in al-Kafi (Chapter 75, hadith number 10): "Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Abu Hashim al-Ja'afar who has said the following. 'I was in the presence of Abu al-Hassan, after the death of his son, Abu Ja'afar. I thought to myself like wanting to say, the two; Abu Ja'afar and Abu Muhammad at this time are like Abu al-Hassan Musa and Isma'il, the sons of Ja'afar ibn Muhammad.' At such time Abu al-Hassan turned to me before I would say anything and said, 'Yes, O Abu Hashim, Allah applied *Bada'* (something hidden has occurred to Allah – He knew after he didn't know) in the case of Abu Muhammad after Abu Ja'afar, a fact that was not known for him. In the same He applied *Bada'* in the case of Musa after the death of Isma'il as an issue that through which his condition came to light. That is what you thought to yourself. Even though people of falsehood may dislike, Abu Muhammad, my son will be the succeeding Imam after me. With him is the knowledge that he will need and with him is the means of Imamah (Leadership with Divine Authority).'" A similar case has happened to Muhammad al-Baqir (as explained in the above narration) who ascertain that his son Ismail will succeed him, but Ismail died before his father and the will was changed to his brother Musa. With regard to this episode, Shia Rafidah narrated that Imam Sadiq said: "It hasn't appear to Allah in anything as it appeared to Him with regard to my son Ismail." (Ghaibah, by Tusi, pg. 200). The above narration means that Allah doesn't know that Musa will succeed Imam Sadiq until after the death of Ismail. Thus to Shia Rafidah Allah is not All-Knowing, but their Imams are All-Knowing and infallible.

The Shia Rafidah fabricated the above narrations in order to absolve the Imams from making mistake (which will mean that they are not infallible) and not all-knowing, for according to their creed, their Imams have absolute knowledge of what was and what will be. Thus, by this means Shia wish to blame Allah and ascribe to Him lack of knowledge, while their Imams are all-knowing and they don't make mistakes. But this creed didn't help Shia out of

their dilemma for the mere appointment of a person who the Imam outlived has shown and proved his lack of knowledge, ignorance and that he is fallible, for he has committed mistake in appointment.

The above creed of Shia Rafidah is nothing but clear disbelief and Shirk (polytheism), for Allah said: **“It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!”, - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).”** (6:73). These are attributes of Allah Alone

QUR’AN AS PROOF (HUJJAH) AND LEADER (IMAM)

Shia Rafidah narration stated, Imam Abu Abdullah said: “Whoever obeys Allah with an act of worship, in which he exhausted himself, but doesn’t have an Imam appointed by Allah, his effort is not acceptable.” (al-Kafi, Kitabul Hujjah). The question here is who is an Imam? Are they the seven Imams, or the twelve Imams, or three Imams, or thirteen Imams or uncountable Shia Imams (the Shia Ismaili, Nizari call their Imams Agha Khans, and he must be a living Imam and at present they have the 49th hereditary Imam)?

In the Qur’an the word Imam has been mentioned with many meanings. The word appeared to mean a road or a path or a highway. Allah said: **“So, We took vengeance on them. They are both on an open highway, plain to see.”** (15:79). It appears as a book of guidance sent by Allah: **“(And remember) the Day when We shall call together all human beings with their (respective) Imam [their Prophets, or their records of good and bad deeds, or their Holy Books like the Quran, the Taurat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.”** (17:71). It appeared to mean Prophethood: **“And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), ‘Verily, I am going to make you a leader (Prophet) of mankind.’ [Ibrahim (Abraham)] said, “And of my offspring (to make leaders).” (Allah) said, ‘My Covenant (Prophethood, etc.) includes not Zalimun (polytheists and wrong-doers).’”** (2:124). It appeared to mean evil leaders: **“But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of**

disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).” (9:12). It appeared to mean Prophets of Allah: **“And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salat (Iqamat-as-Salat), and the giving of Zakat and of Us (Alone) they were worshippers.”** (21:73). It appeared to mean pious people guiding people to Allah and book of records of our deeds in the Day of Judgment etc.

If you refer to Shia Rafidah traditions you find the Qur’an being mentioned and described as an Imam. Imam Abu Abdullah reporting on the authority of his parents said: “The Messenger of Allah (s.a.w) said; ‘... Whoever made it (Qur’an) his leader (Imam), it will lead him to Paradise and whoever relegate it behind him, he will be led to Hell Fire. It (Qur’an) is the guide showing the way to the best of ways (the right path), it is a book that contained details and explanations...” (al-Kafi, vol. 2, pg. 599).

Again, the Qur’an has urged each and every person to aspire to be a pious person and pray to Allah to make him a leader of the pious persons among His slaves. Allah said: **“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun.’”** (25:74). Some Shia scholars opined that the above verse is exclusive to their Imams, who are commanded to be supplicating to Allah in order to be made and or be appointed as Imams by Him. But this contention has contradicted the Shia creed and authentic narrations which stated that an Imam knew that he is an Imam since the day he was born and or since birth, and thus it will be unreasonable for an Imam to pray to Allah to make him an Imam, since he knew that he is an Imam. And again, do Prophets and Messengers of Allah pray to Allah to be appointed as a Prophet, before his appointment?

The Qur’an has also been described as proof of Allah (hujjatullah) over his servants. Imam Abu Abdullah said that the Messenger of Allah (s.a.w), will inform the Prophets and Messengers of Allah on the Day of Judgment, regarding the Qur’an that: “... This is the proof of Allah (Hujjatullah) over His slaves...” (al-Kafi, vol. 2, pg. 597).

Among all human beings, Allah has told us in the Qur’an that only His Prophets and Messengers are proofs (hujjah) over His creation and after them

there isn't any other proof or plea (Hujjah) against Allah – under any name or guise. The Qur'an stated: **“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.”** (4:164).

Thus, the Messenger of Allah (s.a.w) and the glorious Qur'an are the Imams and the proofs of Allah over his creation and no one else. Well pleased I am, with Allah as my Lord, Muhammad as my Prophet, Messenger and leader, the Qur'an as my guide, and Islam as my religion.

IMAM HANDING OVER IMAMAH TO A GOOD MUSLIM

Ayatollah Sayyid al-Husni a-Iraqi wrote in his book titled: Sulh Imam Husain (pg. 20), mentioned the terms upon which the two parties made peace. What concerned us in this study are the first two terms of the treaty, which are:

1. Imam Hasan (r.a) is handing over the government or authority to Mu'awiyah (r.a) under the condition that he act according to the Book of Allah, and the Sunnah of the Prophet (s.a.w), and the methods or paths of the pious, virtuous Caliphs (refer also to the Shia website, Al-islam.org – the terms of the peace treaty).

2. Mu'awiyah (r.a) doesn't have the right to nominate anyone to succeed him. Instead of that choosing the next leader (Imam or Caliph) shall be as a matter of consultation between the Muslims.

Now, we ask Shia Rafidah the following questions:

I. Imam Hasan (r.a) handed power to Mu'awiyah (r.a) on the condition that he act according to the Book of Allah, the Sunnah of His Prophet (s.a.w), and the conduct of the past pious Caliphs. Where is a condition to act according to the Sunnah of Imams of the Prophet's household? Or is it that the Imam has forgotten a fundamental of religion? Imam Hasan asked Mu'awiyah to act according to the Qur'an and Sunnah; can a non-Muslim, or a hypocrite, or an apostate be requested to act lead Muslims by the dictates of Qur'an and Sunnah? Can a Muslim hand over the affairs and leadership of Muslim community to an infidel?

II. Some Shia claimed that Imam Hasan handed power temporarily to Mu'awiyah; - on the event of Mu'awiyah's death power shall revert to Hasan!

How can a person hand over temporarily a “fundamental of religion,” which is like Prophethood to someone? Why didn’t Prophet Muhammad (s.a.w) hand over Prophethood to Musailamah the liar, who was also claiming Prophethood, and he sent a delegation to the Messenger of Allah (s.a.w) asking him to share authority with him?

Islam is not the vain desires of men, but the Words of Allah and His Messenger (s.a.w). In fact the Qur’an warned the Messenger of Allah (s.a.w) not to compromise on the Islamic fundamentals. Allah said: **“And thus have We sent it (the Quran) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.”** (13”37). Hasn’t Shia narrated that Imam Abu Abdullah said: “One of the faces of unbelief is abandoning the command of Allah?” (al-Kafi). Now, who left the command of Allah?

Thus, Imamah by Divine appointment as claimed by Shia, is not true, because Imam Hasan will never abandon the command of Allah for anything. I bear witness that Imam Hasan, is a servant of Allah, a Muslim, a believer, and a Master of the youths of Paradise.

Members of the Prophet’s family are not law makers or law givers, and they don’t change the Laws of Allah. In a Shia tradition, Imam Abu Abdullah said: “It is not for us to make things lawful or make them unlawful.” (Al-Kafi, Kitabul Hujjah). Did you realize that the Shia creed is self-contradictory and a ruse!

IMAM REJECTING TO ACCEPT IMAMAH

It was related in Shia sources that Imam Musa Khazim, while on a visit to Caliph Harun Rasheed addressed Ma’amun (the son of the Caliph), giving him the good news that he will succeed his father as the Commander of the Faithful and he requested him to treat his son (Imam Ridha) well (when he became the Caliph).

When Ma’amun become the Caliph, he married his daughter to Imam Ridha, and offered to him to take over the Caliphate from him, thus becoming the ruler (Imam), but Imam Ridha refused and declined the offer. Thereafter Caliph Ma’amun offered Imam Ridha the position of the crowned prince, which

he accepted under conditions: “That he will not issue any order, prohibition, legal ruling or judgment; he will not appoint or dismiss any officer or change anything in the current system, and that he must be excused in all matters relating to exercising power and authority.” (Amaly by Sadouq, pg. 72, Bihar al-Anwar, vol. 49, al-Kafi, hadith number 1234 – Chapter 121, hadith number 7).

The questions that Shia Rafidah shall answer are: If Imam Musa Khazim is a Divinely appointed Imam, why did he give Ma’amun glad tidings of becoming the next leader (Caliph) instead of asking Caliph Harun Rashid to hand over the Caliphate to him as the rightful Imam, and asking him not to usurp the right of his son (Imam Ridha) to become the Imam by wrongly making will in favor of his son Ma’amun? Why shall Imam Ridha refuse to take a Divine appointment – which according to Shia is like Prophethood – and instead allow a usurper to continue ruling the Muslims? Doesn’t that mean the Imam has disobeyed Allah’s command and refused His appointment?

RESPONSIBILITIES OF AN IMAM

Shia Rafidah has reported that Imam Ridha has spelt out the responsibilities and duties of an Imam as follows: “... Through the Imam prayers are completed (performed), Zakat (poor due) is paid, Fasting is maintained, Hajj (Pilgrimage to the House of Allah) is performed, and Jihad the proper defense is exercised, the wealth of the nation (Fay’) and charity (Sadaqah) are made available, the laws (of Allah) are enforced and the frontiers (borders) are protected and defended. The Imam enforces what Allah has made lawful, and prohibits what Allah has prohibited. He enforces the criminal laws of Allah, defend the religion of Allah, and provide guidance with wisdom, good advice and with top-most strong evidence... (al-Kafi).

One is forced to ask Shia Rafidah: Since the Imam knew his responsibilities, why did he refuse to shoulder them and why did he refuse to exercise them as the crowned prince? Who among the Shia so called Divinely appointed Imams ever exercised these responsibilities – if you excluded Imam Ali and Imam Hasan (the latter for a very short period of time)?

SHIA CREED IN A NUTSHELL

Shia creed can be summarized as follows:

a. Imam is a guide but he needs to misguide people many times and throughout his life he has to live through calculated deception called Taqiyyah (dissimulation).

b. Imam is the bravest person on earth, and he possessed universal authority and power, but he need to run away for over 1400 years for fear of being killed.

c. Imam is needed in order to guide people, and he is the only one who cannot make mistake while guiding people. Yet, Shia scholars who commit sins, and make mistakes are also guiding people (and misguiding them intentionally – through calculated deceptions, just like the Imams).

d. They blamed the Messenger of Allah (s.a.w) for not appointing twelve Imams for them. They say that he leave without appointing a successor, but they do not blame Khomeini for dying without appointing a successor because he left in place an assembly of experts.

e. They blamed Abdullah bin Umar (r.a) for giving allegiance to Yazid, but they did not blame Ali bin Husain (Zainul-Abideen) for doing the same thing. It shall be noted that if giving allegiance is a mistake or a sin, then the Imam has committed the same mistake or sin.

f. They blame those who didn't revolt with Husain (r.a), but all their leaders abandoned and fought the Imam on the side of his enemies. They have earlier abandoned Imam Hasan (r.a) and he made peace and handed power to Mu'awiyah (r.a). They also abandoned and forsake Imam Zaid when he revolted, which led to his being killed.

g. In short, whatever Shia believe and say, they will also believe and practice the opposite. Nothing make sense to them, they read history and religious texts upside down.

DISCOURSE THREE: MERITS AND VIRTUES OF THE PROPHET'S COMPANIONS IN SHIA TRADITIONS¹⁶

INTRODUCTION

IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL.

All praise and thanks are Allah's the Lord of the Worlds. May peace and Mercy of Allah be upon Muhammad, the truthful Prophet, and upon all his family and companions and those who follow their course of guidance to the Day of Resurrection.

There is no disagreement between Muslims, with regard to the fact that Allah, the Most High, the Exalted has finalized and terminated sending Prophets and Messengers with Muhammad (s.a.w), and that whoever hold a contrary view is not a Muslim even if he claim to be so. Undoubtedly, the one with whom revelations was sealed and terminated is the best among the Prophets and Messengers of Allah (a.s), and likewise with regard to his companions (r.a).

On the authority of Abdullah bin Mas'ud (r.a), who said: "Surely Allah viewed the hearts of all His slaves and decided that the heart of Muhammad (s.a.w) is the best heart among all others, and thus, he chose him for himself, and sent him with His Message. Allah also viewed the hearts of His slaves, after the heart of Muhammad (s.a.w), and decided that the hearts of his companions (r.a) are the best hearts among all others, and thus, He made them aids and councilors to His Prophet, fighting in the cause and defense of His religion. Therefore, what the Muslims consider as good is fair to Allah, and what they consider as evil, is also evil to Allah." (Ahmad). The Messenger of Allah (s.a.w) said: "The best people are in my time, then those who come after them, and those who come after them."

But then, there appears among those (who call themselves) Muslims, a people who faces the dignity, high rank, position and status of those Prophets companions (r.a); who were the spring and source of belief in Islam and fear of Allah; who are the foremost in Islam; who have the honor of being exclusively the companions of the Messenger of Allah (s.a.w) over all people; who witnessed the miracles wrought by the Prophet (s.a.w) and whose plea (Hujjah)

¹⁶ By FAISAL NOOR (Aal wal-Ashab society Bahrain), translated by NASIRU GARBA.

was cut up by the verses of the Qur'an; who believe in the revelations and submitted themselves whole heartedly to the religious commandments; who fought the polytheists and aided the Messenger of the Lord of the Worlds when people disbelieve in him, mistrusted him and rejected him. They helped him, aided him, take him in and gave him shelter; they made available to him their wealth and their person and they fought those who disbelieve, until they made them surrender to Islam. Yet those people who appeared among Muslims in later ages, have turn those virtues, merits and excellent works of the Prophets companions (r.a) into blameworthy acts and claimed that their evils acts have overcome their good deeds; they turn the best of people into the worst of Allah's created beings and they considered their good acts as crimes. There isn't a way or method by which they can belittle, degrade and debase their value, but they follow it, and there isn't a good trait, merit, excellence and virtue that is mentioned in the Book of Allah concerning them, but that they either misinterpret it or reject it. There is no moral excellence, superiority or virtue mentioned in the Sunnah regarding them, but that they rejected it as a fabrication. There is no distinction, nobility, or esteem mentioned regarding them by an Imam or a tradition, but that they misinterpreted it. There wasn't a verse that was revealed concerning the hypocrites but they hurl it and heap it upon them or assign it to them, and if they find that their misinterpretation is untenable or that their wits, tricks stratagems and choices are exhausted, they fabricate lies against them. In the end, they concluded that the twenty years efforts of the seal of the Messengers and Prophets (s.a.w) are a failure, for all those years that he spent and efforts he made produce a very few believers (not more than three, four or seven), and all the rest of his companions are either hypocrites or apostates who became enemies of his household; that his companions disobeyed him, and become enemies to his family to the extent that non among members of his family is left at peace after his death; in addition to these they connived to usurp the right of Ali bin Ai Talib, kindle and ignite the fire of sedition among people and took over the Caliphate and they are quick to take over power over all people.

The affair of this people (Shia Rafidah) become so muddled and confusing to their followers and students, to the extent that by their actions and deeds, the truth become falsehood to them and falsehood become the truth in their estimation. Nay they made cursing the Prophets companions the best and greatest means by which they seek nearness to Allah; competition to degrade them, the greatest show of obedience to Allah and disparaging them, a way of

seeking forgiveness from Allah. While doing these and committing such acts, they push aside all that was revealed concerning the Prophet's companions in the Qur'an and what is explained as their lofty stations, merits, and outstanding, excellent works in hadiths and other traditions.

They (Shia Rafidah) forgot that Allah didn't command us to curse anybody and He never encourage us to be abusive or to abuse even those who deserved being abused and cursed such as Satan. Nay, if a person live and is given long life, such as that of Prophet Noah (a.s), and he didn't curse or abuse Satan; Allah will never ask him, why he didn't do so, and he will never be a damned person for not cursing and abusing Satan. Then, how could it be right and correct concerning the Prophet's companions (r.a), on account of whom he (s.a.w) said: "Don't abuse my companions! Don't abuse my companions!" in another occasion the Messenger of Allah (s.a.w) stated concerning them, according to a narration in Shia tradition, that Imam Khazim on the authority of his parents: "I am a source of security (and safety) to my companions, and when I am gone, there would befall to the lot (of my companions) what they have been promised with, and my companions are source of security for my community, and if they are gone, there will befall to the lot of them as have been promised. Surely, this religion will continue to have victory over all religions, as per as there is living among you a person that has seen me."

We will by the grace of Allah, in this abridged booklet explain the merits, virtues, and excellent works of that exemplary generation of Muslims and we will specifically look into the good, mutual relationship and love that existed between the Prophets companions and member of the Prophet's household. This will be done while relying mainly and exclusively on Shia Rafidah sources and success is by Allah.

MERITS AND VIRTUES OF PROPHET'S COMPANIONS IN SHIA RAFIDAH TRADITIONS

Allah the Most High, the Exalted revealed concerning the Messenger of Allah (s.a.w) and his companions (r.a): **“You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).”** (3:110). The Messenger of Allah says concerning them: “You come after seventy communities and you are the best, and the most honored of them.” (Majma'ul Bayan, vol. 1, pg. 810). If you understand the above texts, you will undoubtedly come to the conclusion that the first generation of this community, amongst whom Allah sent His Messenger (s.a.w) were the best and the greatest amongst all generations of Muslim communities. The Messenger of Allah (s.a.w) has assuredly explained this fact, when he said: “Surely, Allah has sent me in the best century (generation) of my community.” (Bihar al-Anwar, vol. 16, pg. 92). And this is the father of Prophets and Messengers of Allah, Abraham (a.s) saying to our Messenger (s.a.w), in the night of journey to Heaven: “Welcome to the good, virtuous Prophet, the good virtuous son and the best sent (as a Messenger of Allah), in the best times.” (Biharal-Anwar, vol. 18, pg. 318).

On the authority of Imam al-Askari, who said: “Adam asked Allah, the Sublime, the Exalted to inform him about the virtues and excellence of the Prophets companions. Allah, the Exalted, the Sublime says: ‘Surely, a man among the chosen companions of Muhammad will outweigh the companions all other Allah’s Messengers and Prophets of Allah (on the scale of good deeds). O Adam, if a man among the unbelievers or all of them love a man from among the Prophet’s companions or his companions, that will be sufficient for him, for he will end his life in repentance and belief and thereafter he will be admitted into Paradise by Allah. Surely, Allah will provide abundant mercy to each person who love Muhammad (s.a.w), his family and his companions to the extent that if it (the provision) is to be divided among all Allah’s creations from the beginning of time to the end of time, even if they are unbelievers, it will suffice them, and aid them to get good end, by believing in Allah, so that they

will deserve Paradise. If a man hates the family of Muhammad (s.a.w) and his companions or one of them, Allah will punish him greatly and severely, to the extent that if it is to be shared among all His creations, it would have destroyed all of them.” (Bihar al-Anwar, vol. 26, pg. 331).

On the authority of Imam Abu Abdullah, who said that Prophet Moses (a.s) asked his Lord: “Are there among the companions of Prophets any that are more honorable than mine? Allah the High, the Exalted replied: ‘O Moses! Don’t you know that the virtues and excellence of the companions of Muhammad are above those of all the Prophets and Messengers, just like the virtues and excellence of the family of Muhammad over all the families of the Prophets and Messenger, and just like the virtues and excellence of Muhammad over all the Prophets and Messengers?’” (Tafsir al-Askari, pg. 31, Bihar al-Anwar, vol. 13, pg. 341).

Those virtues and excellence were conferred on the Prophets companions for they are real believers. Allah has confirmed this statement when He said: **“Thus We have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad – s.a.w) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.”** (2:143). It is very clear that Allah spoke to the Prophets companions in the above verse, as he spoke concerning them, when He said: **“You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).”** (4:110). Ayatollah Tabatabaei stated that: “The above verse is praising the condition of the believers at the advent of Islam, with regard to the first and foremost Muhajirun and Ansar.” (Tafsir al-Mizan, vol. 3, pg. 376). Another Shia scholar Tibirsi stated that: “The verse means that you are the best community.

The verse started by saying “you have been,” because they were mentioned in the past revealed Books.” (Tafsirul Majma’ul Bayan, vol. 1, pg. 810). It is with regard to the Prophet’s companions that the Messenger of Allah (s.a.w) said: “Blessedness are upon those who have seen me, blessedness are upon those who have seen who have seen me, and blessedness are upon those who have seen, those who have seen, those who have seen me.” In another narration: “To the seventh generation, then he kept quiet.” (Amaly by Sadouq, pg. 327, Amaly by Tusi, pg. 458, Bihar al-Anwar, vol. 22, pg. 305).

The glorious Qur’an contained tens of verses confirming the belief and excellence of the Prophet’s companions (r.a) such as: **“And those who believed, and emigrated (Muhajirun) and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid (Ansar); - these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise).”** (8:74). In another verse Allah said: **“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”** (9:100).

The Shia scholar Tibirsi commenting on the above verse stated that: “And in this verse there is a clear indication of the virtue, excellence and distinctive qualities of the Prophet’s companions – the Muhajirun and Ansar – over other than them, because of what they faced and come across of difficulties in the cause of aiding Allah’s religion. Among those difficulties are cutting up from their tribes, clans and close relatives, cutting up from Jahiliyyah way of life, aiding Islam at a time when they are a few, while their enemies are numerous, and being the first people to enter into the fold of Islam and invited others to it.” (Majma’ul Bayan, vol. 5, pg. 98, Bihar al-Anwar, vol. 22, pg. 302). Ayatollah Tabatabaei stated that: “What is meant by; **“The first to embrace Islam,”** in the above verse is that: ‘they are those who lay down the foundation of religion (of Islam), and raised its pillars, before constructing its building and unfold its flag. They (the Muhajirun and Ansar) were composed with belief and following the Messenger of Allah. They (the Muhajirun) were patient over tribulations, torture, and being expelled from their homes and their properties by migrating to Habasha (Ethiopia) and then to Madina. They (The Ansar) were composed

with belief, those who aided the Messenger of Allah (s.a.w), gave those who migrated to them abode and shelter and they defended the religion before the face of trials.” (Tafsir al-Mizan, vol. 9, pg. 373).

Almost all the Madinan Chapters of the Qur’an explained and exposition their struggle (Jihad) in the cause of Allah, the High, the Exalted. For instance read the Words of Allah: **“Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward.”** (9:20-22). Allah also said: **“(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz¹⁷ (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.”** (8:11). The above verse was revealed at the occasion of the Battle of Badr. It was confirmed that the Messenger of Allah said to Umar (r.a), with regard to the episode of Hatib bib Abi Balta’a (r.a), when he asked the Messenger of Allah to allow him cut off the head of Hatib for revealing a war secret to the Makkan polytheists. The Messenger of Allah said: “How do you know, O Umar! For Allah might have viewed those who participated in the Battle of Badr and said to them: ‘Do whatever you like, for I have forgiven you.’” (Bihar al-Anwar, vol. 21, pg. 121 - see Figure 27 from Was’il ash-Shia by Hur al-Amily).

Allah said: **“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!"** (2:214). The Shia scholar Tibrisi stated that: “This verse was revealed with regard to the Muhajirun (immigrants) of the companions of the Messenger of Allah, who

¹⁷ The above verse showed that Rijz was removed from the Prophet’s companions, since the day of the Battle of Badr and that was years before removing Rijz (as Shia claimed) from Ahlul Bayt. Only Imam Ali was among the companions in Badr.

migrated to Madina, leaving behind their homes, and wealth and they were afflicted with adversities.” (Majma’ul Bayan, vol. 1, pg. 188).

ج ٣ الباب (٥) وجوب التكبيرات الخمس في صلاة الجنازة ٧٩

(السلام) قال : إن آدم اشتكى - إلى أن قال : - (فلما قبضه الله)^(١) فغسلته الملائكة ثم وضع وأمر هبة الله أن يتقدم ويصلي عليه فتقدم وصل عليه ، والملائكة خلفه ، وأوحى الله إليه أن يكبر^(٢) خمساً وأن يسأله ويسوي قبره ، ثم قال : هكذا فاصنعوا بموتاكم .

[٣٠٦٨] ٢٣ - وبإسناده عن الأعمش ، عن جعفر بن محمد (عليه السلام) - في حديث شرايع الدين - قال: والصلاة على الميت خمس تكبيرات ، فمن نقص منها فقد خالف السنة .

[٣٠٦٩ و ٣٠٧٠] ٢٤ و ٢٥ - علي بن عيسى في (كشف الغمّة) نقلاً من كتاب أخبار فاطمة (عليها السلام) لابن بابويه ، عن علي (عليه السلام) أنه صلّى على فاطمة (عليها السلام) وكبّر عليها خمساً ودفنها ليلاً .

وعن محمد بن علي (عليه السلام) مثله، وأن فاطمة (عليها السلام) دفنت ليلاً .

[٣٠٧١] ٢٦ - محمد بن محمد المقيد في (المقنعة) قال : روي عن الصادقين (عليهم السلام) أنهم قالوا : كان رسول الله (صلّى الله عليه وآله) يصلي على المؤمنين ويكبر خمساً^(٣) ، ويصلي على أهل النفاق سوى من ورد النهي عن الصلاة عليهم ، فيكبر أربعاً ، فرقاً^(٤) بينهم وبين أهل الإيمان وكانت الصحابة إذا رأته قد صلّى على ميت وكبّر أربعاً قطعوا عليه بالنفاق .

[٣٠٧٢] ٢٧ - وعن أمير المؤمنين (عليه السلام) أنه صلّى على سهل بن حنيف وكبّر خمساً ، ثم التفت إلى أصحابه فقال لهم : إنه من أهل بدر .

(١) في المصدر : فرجع فوجده قد قبضه الله .

(٢) في المصدر زيادة : عليه .

٢٣ - الخصال : ٩/٦٠٤ .

٢٤ ، ٢٥ - كشف الغمّة ١ : ٥٠٢ .

٢٦ - المقنعة : ٣٨ .

(٣) في المصدر : خمس تكبيرات

(٤) وفيه : فرق .

٢٧ - المقنعة : ٣٨ .

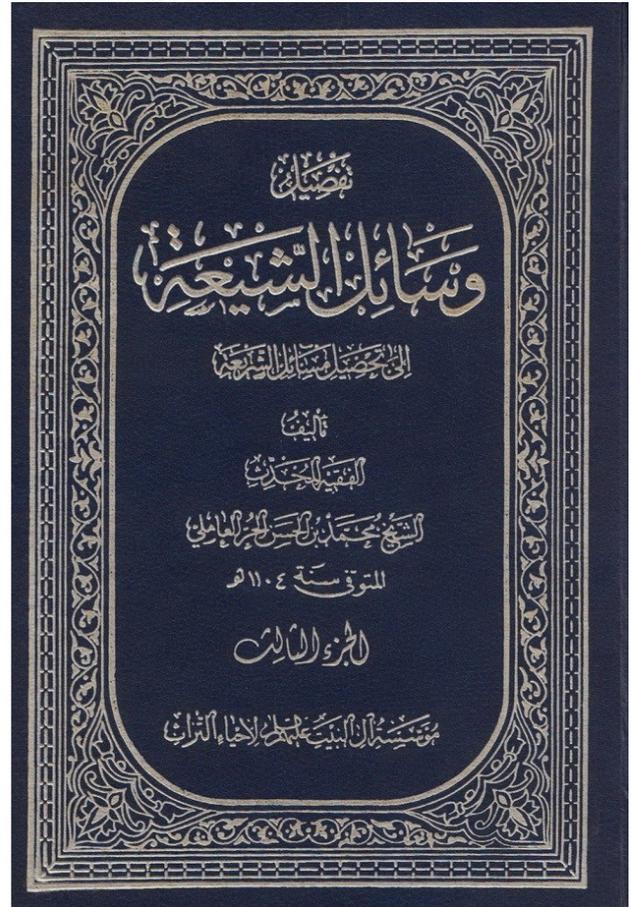


Figure 27 In the Shia book titled Wasa'ilul Shia, narration number 3072, it stated that: "Imam Ali led the funeral prayer of Sahl bin Haneef and he made the Takbir five times, thereafter he turned and said: "Surely, he was among those who witnessed the Battle of Badr." Meaning that he is among those who Allah has forgiven.

Allah has assuredly described the companions of the Messenger of Allah (s.a.w) with truthful, truth worthiness and fear of Allah and He promised them success in many verses of the Qur'an, for instance Allah said: **“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).”** (9:119). Some exegetists (commentators) of the Qur'an mentioned that the above verse was revealed concerning the merits of the companions of the Messenger of Allah (refer to Majma'ul Bayan by Tibirsi, vol. 3, pg. 122).

The virtue and excellence of those who we were commanded to take as examples cannot be hidden to us and the fact is that this command subsist to the Last Day was made clear to us by the Words of the Knower of the seen and the unseen, upon Whom nothing is hidden in the Heavens or the Earths and what is hidden in the hearts of men. It is in this regard that Allah, the Most High, the Exalted said: **“Muhammad (SAW) is the Messenger of Allah, and those who**

are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad SAW till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (48:29). A Shia hadith narrated that: “On the Day of Judgment, a white flag will be given to Ali, and under this flag all the foremost first believers; the Muhajirun and Ansar will stand and no one else will mix up with them. Thereafter they will be presented their recompense and provided with light by Allah. Then it will be announced to them: ‘All of you have known your stations and places in Paradise. Your Lord is saying to you: With and from Me for you is forgiveness and great reward (Paradise).’” (Amaly by Tusi, pg. 387, Bihar al-Anwar, vol. 8, pg. 234 and vol. 4, pg. 202)).

Allah the Most High, the Exalted said: “**Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.**” (48:18-20). In his commentary of the above verses, the Shia scholar Tibirsi stated: “It means the allegiance of Hudabiyyah; the allegiance sworn at Hudabiyyah is also called the allegiance of being pleased by Allah (Ridwan), due to this verse, in which Allah stated that He is pleased with the believers. By this Allah willed to honor them and recompense them. This is a message from Him stating that He is pleased with the believers when they gave their vows of allegiance to the Messenger of Allah – s.a.w (to fight to death in defense of Islam. The number of the Prophet’s companions (r.a) at Hudabiyyah, who made the allegiance of being pleased with,

was one thousand and two hundred (or four hundred or five hundred - as different versions of narrations) men (refer to Majma'ul Bayan, vol. 5, pg. 166 and 167, Bihar al-Anwar, vol. 20, pg. 326 and 346). On the authority of Ibn Abbas, who said: "Allah has informed us that He is pleased with those who gave the vows of allegiance under the tree (at Hudabiyyah) because He knew what is in their hearts. Did anybody inform us that He is displeased with them after that?" (Bihar al-Anwar, vol. 38, pg. 243, Kasful Yaqeen, by Hilli, pg. 33).

We cannot be able to mention all the verses that extol the virtues and excellence of the Prophet's companions, for we intend that this booklet shall be brief. Thus, we wish to conclude the quotations of the verses of the Qur'an with the following narration, which will be of benefit with those with good, sound hearts that listen well to good advice and are heedful to the commands of Allah. Some people from Iraq come to Imam Zainul-Abideen (r.a) and they spoke badly against Abubakar (r.a), Umar (r.a) and Usman (r.a) before him. After they have finished talking he asked them: "Are you the first immigrants (Muhajirun), who Allah said concerning them; **'(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad SAW). Such are indeed the truthful (to what they say)?'**" (59:8). They replied: 'No.' He asked them again: Are you the people who Allah said concerning them; **'And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful?'**" (59:9). They replied: 'No.' He then said to them; as par as you are concerned you have absolved yourselves from being one of those parties, and I bear witness that you are not of those who Allah said concerning them: **'And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."**'" (59:10). (Kashful Ghummah by Irbili, vol. 2, pg. 291, Fusul al-Muhimmah by Ibn Sabbag, vol. 2, pg. 846).

Imam Zainul-Abideen continued to be in the third group of people, for he has been praying and supplicating for the Muhajirun and Ansar and those who tread their path in goodness. In one of his supplications for them he said: “O Allah and for the companions of Muhammad, specifically those who did well in companionship (of your Messenger); who stood the good test of helping him, responded to them when he made them hear his messages argument, separated from mates and children in manifesting his word, fought against fathers and sons in strengthening his Prophecy, and through him gained victory; those who were wrapped in affection for him, hoping for a commerce that come not to naught in love for him; those who were abandoned and left by their clans when they clung to his hand hold and denied by their kinsfolks when they rested in the shadow of his kinship. O Allah! Forget not what they abandoned for Thee, and make them pleased with Thy Grand pleasure for the sake of the creatures they drove to Thee while they were with Thy Messenger, Inviter to Thee for Thee. Show gratitude to them or leaving the abodes of their people for Thy sake and going out from a plentiful livelihood to a narrow one, and show gratitude to those of them who become objects of wrong doing and whom Thou multiplied in exalting Thy religion. O Allah! And provide to those who have done well in following the companions, who say: ‘Our Lord, forgive us and our brothers who went before us I faith’ (59:10), Thy best reward. Those who went straight to the companion’s road, sought out their course and proceed in their manner. No doubt concerning their sure insight diverted them and no uncertainty shook them from following in their track and being led by the guidance of their light. As their assistance and supporters, they professed their religion, gained guidance through their guidance and come to agreement with them, and never accused them in what they passed on them...” (Sahifatul Sajjadiyyah, pgs. 183-185, and 561-563).

It is not surprising that Imam Zainul-Abideen followed the footsteps of his grandfather, Ali bin Abi Talib in explaining and exposition the virtues of the Prophets companions. On the authority of Imam Baqir who said: “The commander of the faithful, Ali bin Abi Talib led people in morning prayer in Iraq. After the prayer he preached to them and admonish them until he wept and the congregation wept due to his weeping out of the fear of Allah, then he said; ‘Surely, by Allah! I am acquaintance with people at the time of my beloved friend, the Messenger of Allah, who come into evenings and enter the mornings disheveled, covered with dust, hungry. It seems that in between their eyes there were signs like the knees of goats, resulting from long prostration. They pass

the night in prayers standing and prostrating with their legs and their foreheads, worshipping their Lord and supplicating to Him to free them from the Hell Fire. By Allah! I saw them despite all these (acts of worship), all of them fearful and conscious of their Lord.” (Amaly, by Tusi, pg. 62, Bihar al-Anwar, vol. 22, pg. 306). In the version that appeared in Bihar al-Anwar, it was added: “They (the Prophets companions) all agree upon the truth, unlike you who have differed.”

Imam Ali (r.a) was also reported to have said: “I have seen the companions of the Prophet, but I have not find anyone resembling them. They began their day with dust on their hair and faces (in hardship of life) and pass the night in prostration and standing in prayers.... they put down their foreheads. With the recollection of their resurrection it seems as though they stood on live coal. It seems that in between their eyes there are signs like knees of goats, resulting from long prostration. When Allah is mentioned, their eyes flowed freely until the collars of their shirts were drenched. They tremble for fear of punishment and hope of reward as trees trembles on the day of stormy wind.” (Nahjul Balagah, pg. 522, Sermon no. 96).

On the authority of Zainul-Abideen, who said, the commander of the faithful, Ali bin Abi Talib, prayed the Morning Prayer and remained seated until the sun rose. Then he faced the people and said: “By Allah! I live with people (Prophets Companions) who spent their nights standing and prostrating to their Lord. They pray earnestly as if they are hearing the sound of Hell Fire. When Allah is mentioned before them, they tremble the way trees are shaken (by wind storm).” (al-Kafi, vol. 2, pg. 236, Was’il ash-Shia, vol. 1, pg. 65, Amaly by Tusi, pg. 102, Bihar al-Anwar, vol. 22, pg. 306).

Imam Ali (r.a) used to say: “After this, verily Allah has slaves, who believed in the revelation (Qur’an) and have knowledge of its interpretation. They have sound knowledge of religion, and Allah has explained their virtues in the Glorious Qur’an... The people who are foremost (in Islamic faith, the first to embrace Islam and do righteous deeds) are successful due to their precedence, and the Muhajirun and Ansar are successful due to their excellent works. It is forbidden for those who have not attained the like of their precedencies in religion and have not attain the like of their virtues and excellent works in Islam to dispute with them in affairs which belonged to them and they more deserved it (consultation to choose a leader) for by doing so (disputing with them) he is

committing injustice and transgression.” (Biha al-Anwar, vol. 23, pg. 23, Nahjul Sa’adah by Mahmoudi, vol. 4, pg. 2180).

Imam Ja’afar as-Sadiq stated concerning the Prophets companions saying: “The companions of the Messenger of Allah (s.a.w) were twelve thousand... Eight thousand from Madina, two from Makka and two thousands from those who entered Islam in Makka, on the day of its conquest. None of them was found to be a Qadri (believing in predestination) or Mur’ji’ei (those who believe that faith is no more than belief of the heart which requires no action) or a Mu’utazili (those who believe in speculative dogmatism and denies the existence of Allah’s attributes) or a Hururi (a kharijite sect who believe that whoever commits a major sin has apostate from Islam and thus killing him is legal), or a holder of any (deviant or innovated) thought. They used to weep in the night and in the day (out of fear of Allah) and they used to say: ‘O Allah! Take our souls before we eat leavened bread (or before we are put into trial in our religion).’” (Bihar al-Anwar, vol. 22, pg. 305, Khisal, pg. 640 – See Figure 28 below).

• يا شيعة العالم استيقظوا •

**جعفر الصادق يثني على الصحابة
والرافضة يكفرونهم**

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال :
حدثنا علي ابن إبراهيم بن هاشم ، عن أبيه ، عن محمد بن
أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام
قال : كان أصحاب رسول الله صلى الله عليه وآله اثني عشر
ألفا ثمانية آلاف من المدينة ، و ألفان من مكة ، و ألفان من
الطلاق ، ولم ير فيهم قدري ولا مرجي ولا حروري ولا معتزلي
، ولا صحاب رأي ، كانوا يبكون الليل والنهار ويقولون : اقبض
أرواحنا من قبل أن نأكل خبز الخمير . الخصال - للصدوق - ص 640

السند قوي - أحمد بن زياد بن جعفر الهمداني (ثقة) معجم رجال
الحديث ج 2/ ص 127 - علي بن إبراهيم مفسرهم (ثقة) - إبراهيم
بن هاشم (ثقة) - ابن عمير (ثقة ثقة) - هشام بن سالم (ثقة ثقة)

ولكن نجد ما يناقض هذه الرواية الصحيحة عند الرافضة
فهم يقولون ان الصحابة ارتدوا الا ثلاثة اوسبعة انفار
فقط فمن يتبع الرافضة ؟

اخوكم / عيسى الفاروق

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Figure 28 Imam Sadiq on the companions of the Messenger of Allah (s.a.w).

If you compare the above narrations with the Words of Allah, the High, the Exalted concerning the Muhajirun and Ansar, where He said: **“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”** (9:100), you will understand that when Allah promised them Paradise and living in it forever; that was because He knew that they will never die on anything other than the pure Islamic faith and guidance. This doesn't mean that they don't commit sins and that they are not fallible. The promise of Allah is true and He will never fail His promise. Who is more truthful in statement than Allah?

Among the statements of Imam Sadiq are: “Some of the companions of the Messenger of Allah use to place a pebble in his mouth. Whenever he want to speak about what he knew is of the rights of Allah and for His sake, he will remove the pebble. Also many of the Prophets companions used to breathe like those drowning and speak like sick men (out of humility).” (Mustadrak al-Was'il, vol. 9, pg. 21, Bihar al-Anwar, vol. 68, pg. 284).

That is why their affairs and condition was good and in order, just as Imam Ali (r.a) said: “Surely, righteousness of the first generation of this community was through certainty (unshakable belief), and abstinent from worldly pleasures, and the destruction of the last generation of this community will be through greed and hope (for worldly pleasures).” (Amaly by Sadouq, pg. 189, Was'il ash-Shia by Hur al-Amily, vol. 2, pg. 438, Bihar al-Anwar, vol. 67, pg. 173).

Due to the greatness of this exemplary generation of Muslims, the Messenger of Allah (s.a.w) forbids those who come after them from mentioning them with any evil or ascribing them to evil or downgrading them. The Messenger of Allah (s.a.w) was speaking as if Allah the Sublime, the Exalted has revealed to him of the knowledge of the unseen regarding what will happen after him, thus he said: “If my companions are being mentioned (with evil), you shall hold your peace (keep quite).” (Encyclopedia of Shia hadiths, by Hadi Najafi, vol. 1, pg. 443, Mizan al-Hikmah, by Rishiri, vol. 4, pg. 3463).

On the authority of Sadiq, on the authority of his parents, on the authority of Ali bin Abi Talib (r.a), who said: “I am advising you with regard to the companions of your Prophet (s.a.w); don’t abuse them, for they are the people who do not innovate anything after him and they do not accommodate innovators. Surely, the Messenger of Allah (s.a.w) made will concerning them (that their rights shall be preserved).” (Amaly, by Tusi, pg. 332, Bihar al-Anwar, vol. 22, pg. 306). The above will and advice against mentioning the Prophets companions with evil shall not be considered to the exclusion of what took place after his death, for undoubtedly, Ali bin Abi Talib (r.a), who reported the hadith didn’t make such considerations with regard to the people of Syria, who fought him, for he said concerning them: “It is obvious that our Lord is one, our Prophet is one and our call to Islam is one. We don’t see ourselves more in faith in Allah or in believing His Messenger than them, nor do they. Our matter is one, except for our disagreement in Usman’s blood, and we are innocent of his murder.” (Nahjul Balagah, pg. 141, Letter 58, Bihar al-Anwar, vol. 33, pg. 306). This over this! Are you more knowledgeable than Imam Ali?

The Messenger of Allah (s.a.w) continued to advise those who come after his companions to take hold of the Book of Allah, his Sunnah and the right guidance of his companions, making it clear that this religion was victorious with them. Imam Sadiq said: “The Messenger of Allah said; ‘Whatever you find in the Book of Allah, the Supreme, the Exalted, work with it for you have no excuse in shunning it, that which is not found in the Book of Allah, and you find it in my Sunnah, then you have no excuse in shunning my Sunnah. If you did not find my Sunnah, then whatever my companions say, you shall say (work with it).’” (Bihar al-Anwar, vol. 2, pg. 220 and vol. 22, pg. 307).

On the authority of Imam Khazim, who narrated from his parents, that the Messenger of Allah said: “I am a protection (and safety) for my companions, when I die, that which they were promised is near (to affecting them). My companions are a protection for my community, so when my companions died that which was promised against my community is near (to affecting them), and the religion will continue to overcome all other religions as long as there is a person among you, who have seen me.” (Nawadir by Rawundi, pg. 23, Bihar al-Anwar, vol. 22, pg. 309).

The companions of the Prophet (s.a.w) have had an excellent ethics and conduct while dealing with him; in their love for him, their respect for him and

their sincerity towards him. This is Anas bin Malik (r.a) saying: “there is nobody more loved to us than the Messenger of Allah. But if they see him, they don’t stand up for him, because they knew that he hates such conduct.” (Bihar al-Anwar, vol. 22, pg. 309). This is Barra bin Azib (r.a) saying: “Sometimes I want to ask the Messenger of Allah (s.a.w) an affair, but I will delay it for two years due to my reverence and respect for him.” (Encyclopedia of Ahlul Bayt hadith, vol. 1, pg. 136, Bihar al-Anwar, vol. 16, pg. 229).

On the authority of Jabir (r.a) who said: “The Messenger of Allah (s.a.w) was in brown yellowish canopy and I saw Bilal (r.a) the Ethiopian coming out from the presence of the Messenger of Allah (s.a.w) carrying the remaining water of his ablution. People hasten to him and whoever got something of it will wipe his face with it, and whoever didn’t get something of it, he will take from the hand of his brother and wipe his face with it.” (Bihar al-Anwar, vol. 16, pg. 229). On the authority of Usamah bin Sharik (r.a) who said: “I went to the Messenger of Allah and found his companions surrounding him in humility and complete attentiveness.” (Bihar al-Anwar, vol. 17, pg. 33).

On the authority of ‘Urwah bin Mas’ud, who was delegated by the polytheists of Makka to meet the Messenger of Allah (s.a.w) on some issues. He saw how his companions respected and venerate him. He saw that whenever he spit out saliva or sputum some of them will try to catch it and rub it over their faces and bodies. If a piece of hair fall from him, they will compete in picking it up and he commanded them to do something they compete to carry it out and execute it. When he speak, they lower their voices before him and they do not stare at him due to their respect for him. When Urwah bin Mas’ud went back to the polytheists of Makka, he said to them; ‘O you people of Quraish tribes! I have to the courts of the Kings of Persia, Rome, and Ethiopia, but I swear by Allah, I have never seen a King among his people like Muhammad (s.a.w) among his companions (in terms of honoring, humility, attentiveness, obedience and respect).’” On the authority of Anas (r.a) who said: “I saw the Messenger of Allah (s.a.w), while a barber is shaving his head and his companions are sitting around him, and whenever a hair dropped it will fall into the hand of one of them.” (Bihar al-Anwar, vol. 17, pg. 32, ‘Aayan ash-Shia, by Muhsin Amin, vol. 3, pg. 251).

When the polytheists took Zaid bin Dathina (r.a) as a captive and they decided to kill him, they asked him: “Do you love now to be with your family

and Muhammad (s.a.w) to be in your stead (place)?” He replied: “I swear by Allah, I don’t want Muhammad (s.a.w) to be pricked by a thorn, while I am seated in my house, with my family.” Abu Sufyan responded to him saying: “I have never seen a people who love their companion sincerely, honestly and intensely more than the companions of Muhammad (s.a.w).” (Bihar al-Anwar, vol. 20, pg. 152).

The Messenger of Allah (s.a.w) also love his companions and treat them with respect. This could be seen in many narrations. Among those hadiths we mention the following: Abdullah bin Mas’ud narrated that; “The Messenger of Allah (s.a.w) said; ‘None of you shall report any of my companions to me because, I want to meet you with a free mind (having no ill feeling against anyone).’” (Bihar al-Anwar, vol. 16, pg. 236, Sunan an-Nabi, by Tabatabaei, pg. 128).

On the authority of Anas (r.a) who said: “The Messenger of Allah used to ask about any of his companions that he missed for three days. If he has travelled, he will pray for him and if he is sick, he will go and visit him.” (Mukarimul Akhlaq, pg. 17, Bihar al-Anwar, vol. 16, pg. 233).

The Messenger of Allah used to say: “There is no life worth living than the life of the Hereafter. O Allah! Have mercy upon the Ansar and the Muhajirun.” (Bihar al-Anwar, vol. 19, pg. 124, Nur ath-Thaqalain, vol. 4, pg. 244, Tafsir al-Mizan, vol. 15, pg. 6, Tafsir al-Safi, by Kashani, vol. 4, pg. 171).

The exposition of the virtues of the Prophets companions by the Messenger of Allah (s.a.w) doesn’t stop during his life time as claimed by some people, who contended that those expositions and explanations are at the time when they were good. As if the Messenger of Allah (s.a.w) want to dispel and disprove these kind of false beliefs, explained their virtues after his death by asking Allah’s forgiveness for them, for whatever they commit of sins. On the authority of Imam Baqir, who said: “The Messenger of Allah said to his companions; ‘My being amongst you is good for you and my departing from you is good for you. As for my being among you (being good for you) is due to the Words of Allah: ‘And Allah would not punish them while you (Muhammad SAW) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.’ (8:33). With regard to my departing from you (being good for you), it is because your works will be displayed before me every Mondays and Thursdays; whatever of it is good, I will thank Allah, and whatever of it is bad,

I will ask Allah to forgive you.” (al-Basa’ir, pg. 313, Amaly by Tusi, pg. 421, Wasa’ilush Shia, vol. 16, pg. 111).

The Messenger of Allah (s.a.w) made steadfastness and stability of a believer on the Bridge over Hell Fire leading to Paradise (Sirat) conditional upon the intensity of his love towards members of his household and his companions. Imam Baqir reported on the authority of his parents that the Messenger of Allah (s.a.w) said: “The one who is steadier on the Bridge (Sirat), is the person, who has more intense love for my household and my companions (r.a).” (al-Basa’ir, pg. 131, Tafsir al-Ayyashi, vol. 2, pg. 59, Bihar al-Anwar, vol. 17, pg. 149).

The companions of the Messenger of Allah; Muhajirun and Ansar and members of his household used to argue with each other, not only over who among them loves the Messenger of Allah (s.a.w) more than the other, but also who are foremost in his love among them. On the authority of Ka’ab bin ‘Ajran (r.a), who said: “The Ansar, the Muhajirun and Bani Hashim argued with each other over who among them is foremost to the Messenger of Allah (s.a.w), and more beloved to him! The Messenger of Allah (s.a.w) replied them as follows: “With regard to you, O people of Ansar! Surely, I am your brother.” The Ansar shouted: “Allah is Greatest, we have gone with him, by the Lord of the Ka’abah.” The Messenger of Allah (s.a.w) then said: “As for you O Muhajirun! Surely I am one of you.” The Muhajirun shouted: “Allah is Greatest, we have gone with him, by the Lord of the Ka’abah.” The Messenger of Allah (s.a.w), thereafter said: “With regard to you, O Bani Hashim! You are from me and to me.” We then left the presence of the Messenger of Allah, each group satisfied (with its position) and happy with the Messenger of Allah (s.a.w).” (Bihar al-Anwar, vol. 22, pg. 213).

There is nothing wrong about mentioning some of the virtues, excellence and outstanding good works of the Ansar. The Messenger of Allah said: “O Allah forgive the Ansar, the children of Ansar, and the children of the children of Ansar. O you the Ansar! Are you satisfied that other people return (to their homes) with sheep (Goats) and Cattle, while you return (to your homes) and your share is the Messenger of Allah?” The Ansar replied: “Nay, we agreed (we are satisfied with the Messenger of Allah as our share).” Thereafter the Messenger of Allah said: “... If all the people follows a path and the Ansar follows another path, I will follow the path of the Ansar. O Allah! Have mercy on the Ansar. Were it not for migration from Makkah to Madina, I would have

been among the Ansar.” (al-Ihtijaj by Tibirsi, vol. 1, pgs. 90 and 211, Bihar al-Anwar, vol. 21, pg. 159, ‘Ayan ash-Shia by Musin Amin, vol. 1, pg. 281 – see also Figure 29 below from the book, Al-Ishaad, by Sheikh Mufid).

{ ٧٧ }

في غزوة حنين

يتبعه أمير المؤمنين عليه السلام حتى جلس وسطهم ، فقال لهم : اني أسألكم عن أمر فأجيبوني عنه ؟ فقالوا : قل يا رسول الله ، قال : ألستم كنتم ضالين فهداكم الله بي ؟ قالوا : بلى فله المنة ورسوله ؛ قال : ألم تكونوا على شفا حفرة من النار فأقذكم الله بي ؟ قالوا : بلى فله المنة ورسوله ، قال : ألم تكونوا أعداء فألف الله بين قلوبكم بي ؟ قالوا : بلى فله المنة ورسوله ، ثم سكت النبي هنيئة ثم قال : ألا تجيبوني بما عندكم ؟ قالوا : بسم نجبك فداك آباؤنا وامهاتنا قد اجبتناك بأن لك الفضل والمن والطول علينا . قال : أما لو شتمت لقاتم : وأنت قد كنت جئتنا طريداً فأويناك وجئتنا خائفاً فأماننا ؛ وجئتنا مكذباً فأصدقناك ، فارتفعت أصواتهم بالبكاء وقام شيوخهم وساداتهم اليه وقبلوا يديه ورجليه ، ثم قالوا : رضينا بالله وعنه ورسوله وعنه وهذه أموالنا بين يديك فان شئت فاقسمها على قومك ، وإنما قال من قال منا على غير صدر وغل في قلب واكنهم ظنوا سخطاً عليهم وتقصيراً بهم وقد استغفروا الله من ذنوبهم فاستغفر لهم يا رسول الله ؟ فقال النبي صلى الله عليه وآله ؛ اللهم اغفر للأنصار ولأبناء الأنصار ولأبناء أبناء الأنصار ؛ يا معشر الأنصار أما ترضون ان يرجع غيركم بالشاة والنعم ورجعتم أتم وفي سهمكم رسول الله ؟ قالوا : بلى رضينا ، قال النبي صلى الله عليه وآله حينئذ الأنصار كرشى وعيبي لو سلك الناس وادياً وسلكت الأنصار شعباً ؛ لسلكت شعب الأنصار ، اللهم اغفر للأنصار .

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أتجعل نبي ونهب العبيد
فقال له ابو بكر باني أنت وامى لست

Figure 29 The Messenger of Allah supplicating for Ansar, their children, grandchildren, and great grandchildren.

Imam Sadiq said: “A group of people among the Ansar come to the Messenger of Allah (s.a.w) and greeted him. He replied to their greetings. Thereafter, they said: ‘O Messenger of Allah, we need something from you.’ He replied: ‘Bring forward your needs.’ They replied: ‘It is great.’ He replied: ‘Tell me, what it is?’ They said: ‘We want you to guarantee us Paradise, from your Lord.’ The Messenger of Allah stared at the ground, then he raise his head up and said: ‘I will do that for you on the condition that you shouldn’t ask anybody anything.’ He (Imam Sadiq) said: ‘Thereafter one of them may be travelling on a mount and his whips will fall down, but he will hate to ask someone to pick it for him, instead of that he will dismount from his mount, pick it up (an remount his mount). One of them might be on dining table and someone may be closer to water, but he will not request him to help him, instead he will stand up, go and drink it and return to his seat.” (al-Kafi, vol. 3, pg. 127 – see also figure 30 below from al-Kafi, vol. 4, pg. 21, Bihar al-Anwar, vol. 22, pg. 129, Amaly by Tusi, pg. 675).

ج ٤ كتاب الزكاة -٢١-

لنفسه أن يسأل وليس شيء أحب إلى الله عز وجل من أن يسأل فلا يستحي أحدكم أن يسأل الله من فضله ولو [ب]شسع نعل .

٥ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : جاءت فخذ من الأنصار ^(١) إلى رسول الله صلى الله عليه وآله فسلموا عليه فرد عليهم السلام فقالوا : يا رسول الله : لنا إليك حاجة ، فقال : هاتوا حاجتكم قالوا : إننا بحاجة عظيمة ، فقال : هاتوها ما هي ، قالوا : تضمن لنا على ربك الجنة ، قال : فنكس رسول الله صلى الله عليه وآله رأسه ثم نكت في الأرض ^(٢) ثم رفع رأسه فقال : أفعل ذلك بكم على أن لا تسألوا أحداً شيئاً ، قال : فكان الرجل منهم يكون في السفر فيسقط سوطه فيكره أن يقول إنسان : ناولنيه فراذاً من المسألة فينزل فيأخذه ويكون على المائدة فيكون بعض الجلساء أقرب إلى الماء منه فلا يقول : ناولني حتى يقوم فيشرب .

٦ - عدة من أصحابنا ، عن أحمد بن أبي عبدالله ، عن أبيه ، عن ذكره ، عن الحسين بن أبي العملاء قال : قال أبو عبد الله عليه السلام : رحم الله عبداً عف و تعفف وكف عن المسألة فإنه يتعجل الدنية في الدنيا ولا يغني الناس عنه شيئاً ^(٣) ، قال : ثم تمثل أبو عبد الله عليه السلام بيت حاتم : @mfoorcom

إذا ما عرفت اليأس ألقيته الغنى *
٧ - علي بن محمد ؛ وأحمد بن محمد ، عن محمد بن إبراهيم الصيرفي ، عن هفضل بن محمد عليه السلام فذكرت له بعض حالي ، فقال : يا جاريه وصلني بها أبو جعفر ^(٤) فيخذاها و تفرج بها دهرى ^(٥) ولكن أحببت أن تدعوا لله عز و ج

(١) الفخذ : القبيلة .
(٢) نكت في الأرض بقضيبه أي ضرب بها فائر
(٣) وفي بعض النسخ [لا يغني الناس] - بالنسبة
(٤) المراد بأبي جعفر الدوانيقي .
(٥) أي ليس هذا عادتي وهنتي فان الدهر بقا

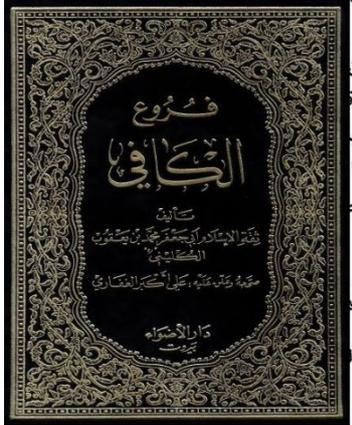


Figure 30 See translation of this narration above.

It was reported with regard to the Ansar that Imam Sadiq said: “Swords were not drawn, lines in prayer were not formed, fighting in the cause of Allah (Jihad) didn’t start, the call to prayer was not made public and “O you who believe...” was not revealed, until the children of Qilah; Aus and Khazraj (the two tribes of Ansar) embraced Islam.” (Bihar al-Anwar, vol. 22, pg. 312, Tafsir Nur ath-Thaqalain, vol. 5, pg. 80).

The Messenger of Allah (s.a.w) once said to a woman from amongst the Ansar, who offered herself in marriage to him: “O Ansar! May Allah have mercy upon you. Your men aided me and your women want me to marry them.” (Tafsir al-Qummi, vol. 2, pg. 169, Bihar al-Anwar, vol. 22, pgs. 196 and 212, al-Kafi, vol. 4, pg. 79).

The Messenger of Allah (s.a.w) said: “Surely Ansar are my shield, so forgive whoever offended you among them and aid those who do good among them.” (al-Kafi, vol 4, pg. 79, Bihar al-Anwar, vol. 22, pgs. 196 and 312, Jami’ul Ahadith ash-Shia, vol. 1, pg. 180).

On the authority of Ibn Abbas, who said: “When Ali bin Abi Talib, Abbas bin Abdullmutallib and Fadl Bin Abbas entered upon the Messenger of Allah (s.a.w) in his terminal sickness, they said; ‘O Messenger of Allah! These are Ansar weeping; both their males and females, inside the Mosque.’ He asked them: ‘What makes them weep?’ They replied: ‘They fear you will die.’ He said: ‘Give me your hands (support me).’ He went out... until he sat on the pulpit. Thereafter he glorified Allah and thanked him. Then he said: ‘I advise you with regard to the Ansar, for you knew their outstanding deeds for the sake of Allah, His Messenger and the believers. Didn’t they made their homes ample for you? Didn’t they share equally their fruits and they gave preference to you though they themselves have needs for the things? Therefore, whoever among you is a given a position by which he can harm someone or benefits him, shall accept the good deeds of the good doer among them and he shall forgive those who did wrong among them.’ This is the last public sitting of the Messenger of Allah (s.a.w), before meeting Allah.” (Bihar al-Anwar vol. 22, pg. 75, Amaly by Mufid, pg. 28, Ghayatul Muram, vol. 2, pg. 366).

On the authority of Imam Khazim, who said: “When the Messenger of Allah was about to die, he called Ansar and said; ‘O you Ansar, the time of departure has arrived. I have been called and I will respond to the caller. You have been a neighbor and you have made it a good neighborliness, you have

aided, and you have aided well, you gave out your properties and accommodated the Muslims. You sacrificed your lives in the way of Allah and Allah will repay you for what you have done with complete, best gratifying reward (Paradise).” (Bihar al-Anwar, vol. 22, pg. 476, Mausū’atūl Shuhada al-Ma’asomeen, vol. 1, pg. 67, see also Figure 31 below).

-٤٧٦- تاريخ نبينا ﷺ ج ٢٢

الذي توفي فيه ، خرج متوكيا على علي بن أبي طالب و ميمونة مولاته فجلس على المنبر ، ثم قال : « يا أيها الناس فقال : يا رسول الله ما هذان الثقلان ما ذكرتهما إلا و أنا أريد أن أخدم ببدالله ، و طرف بأيديكم ، تعملون أهل بيتي ، ثم قال : و أيم الله إنني أرجى عندي من كثير منكم ، ثم قال : القيامة حتى يرد علي الحوض ، فقال أبو جعفر عليه السلام : إن أبا عبيد بيان : الربو : التهبج وتوا ٢٦ - كشف : قال أبو ثاب قالت : سمعت رسول الله ﷺ في من أصحابه : « أيها الناس يوشك إليكم القول معذرة إليكم ، ألا إن عترتي أهل بيتي ، ثم أخذ بيد علي و القرآن مع علي ، خليفان نصيران ، لا يفترقا حتى يردا علي الحوض فأسألهما ماذا خلقت فيهما (١) .

٢٧ - كتاب الطرف للسيد علي بن طاووس نقلا من كتاب الوصية للشيخ عيسى بن المستفاد الضير ، عن موسى بن جعفر ، عن أبيه عليه السلام قال : لما حضرت رسول الله ﷺ الوفاة دعا الأوصياء وقال : « يا معشر الأوصياء قد حان الفراق ، و قد دعيت و أنا مجيب الداعي ، و قد جاورتهم فأحسنتم الجوار ، و نصرتم فأحسنتم النصرة ، و واسيتهم في الأموال ، و وسعتم في المسلمين ، (٣) و بذلتهم لله مهج النفوس

(١) بما نعرفه من مجالس المفيد ، ٧٩ .
(٢) كشف الغمة ، ٤٣ .
(٣) في المصدر ، وسعتم في السكني .

Figure 31 See translation of the narration above.

When we look again at the virtues and excellent works of all the companions (r.a), we find Imam Ali extolling them as follows: “By Allah! They (the companions) are the people who raised and tendered Islam the way a foal is tendered together with their Cattle, with whips in their hands and their sharp tongues.” (Nahjul Balagah, pg. 184, Bihar al-Anwar, vol. 22, pg. 312). Therefore, it is not impossible for Allah – after all these efforts that they have exerted – to make them leaders and to make them inheritors of the earth as He has promised them that in His Glorious Book: **“Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).”** (24:55).

In the above verse Allah the Most High, the Most Sublime has promised the believers that they will be successors and leaders in the earth, He will make them established and establish their religion for them (the religion He chose for them), and He will give them great peace and safety from their enemies. These promises must take place (and have taken place with regard to the Prophets companions) for Allah don't breach His promise. The fulfilment of the above promise was made during the time of the Prophet's companions (r.a) and leadership of the rightly guided successors of the Messenger of Allah (s.a.w), who are present during the revelation of those verses, as was mentioned and explained by commentators of the Glorious Qur'an.

There are a lot of good tidings from the Messenger of Allah (s.a.w) showing that his companions are truthful, truth worthy and fair and also bore witness to the fact that they believers. The Messenger of Allah (s.a.w) said: “Surely, this my son (Hasan bin Ali) is a master, and Allah will bring peace through him between two Muslims parties.” (Ilam al-Wara, pg. 45, Bihar al-Anwar, vol. 18, pg. 142, Al-Manaqib, vol. 1, pg. 140).

In another hadith the Messenger of Allah said: “In this Harrah (a place outside Madina), the best of my community after my companions will be

killed.” Anas bin Malik (r.a) said: “On the day of the Battle of Harrah seven hundred people who memorize the Qur’an were killed among who are three of the companions of the Messenger of Allah (s.a.w).” (Bihar al-Anwar, vol. 18, pg. 125, Ithbat al-Qudat, vol. 1, pg. 365).

Again, when Imam Ali (r.a) remembered the Prophets companions he said: “Oh! My brothers, who recited the Qur’an and reinforced it, thought over the obligations and fulfill it, revive the Sunnah and destroyed innovation. When they are called to Jihad they responded, and trusted in their leader and followed him.” (Nahjul Balagah, Sermon number 181).

All members of the Prophets household, just like Imam Ali, have also in different occasions extolled the virtues and outstanding excellent deeds of the Prophets companions (r.a), have expressed their love for all of them, have indicated to their lofty stations, and their truthfulness in the above and subsequent narrations.

On the day of the Battle of Karbala, Imam Husain (r.a) was pointing to the proof of his virtues and excellent station by asking his opponents to ask those who are alive of the Prophets companions (r.a), who will inform them about him and his lofty position. He asked them to ask Jabir Bin Abdullah al-Ansari, Abu Sa’id al-Khudri, Sahel bin Sa’adi, Zaid bin Arqam and Anas bin Malik; so that they can inform them what they have heard from the Messenger of Allah (s.a.w) concerning his two grandchildren, when he said: “These two are the masters of youths among the people of Paradise.” (Bihar al-Anwar, vol. 45, pg. 7, Mausu’at Kalimat Imam Husain, pg. 507). This mean Imam Husain believe that the Prophets companions do not and will not hide the virtues of the members of the Prophets household (r.a) because he is asking his opponents to ask them concerning his virtues and lofty station in the estimation of the Messenger of Allah (s.a.w). Imam Husain considered the Prophets companions (r.a) to be truth worthy, good and sincere men of Allah, who love Allah, His messenger, members of the household and the believers. Imam Sadiq was asked by Ibn Hazim concerning the Prophets companions; are they liars or truthful? Imam Sadiq replied: “Nay, surely they are truthful.” Ibn Hazim asked him: “Then, why did they differ?” Imam Sadiq replied: “Don’t you know that a man will ask the Messenger of Allah (s.a.w) a question and he will reply him, and at another time a man will ask him the same question and he will reply differently from the first

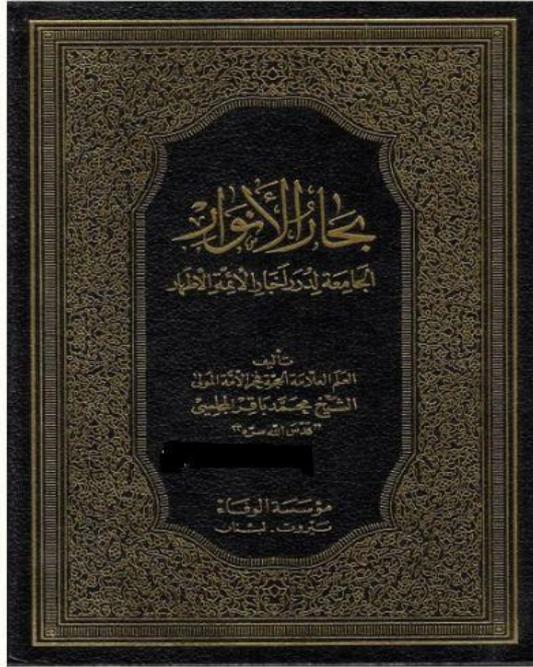
reply. Surely, some hadiths abrogate others.” (al-Kafi, vol. 1, pg. 65, Bihar al-Anwar, vol. 2, pg. 288, Jami’ul Ahadith ash-Shia, vol. 1, pg. 268).

Allah, the Most High, the Exalted said: **“And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise). And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.”** (8:74-75). In his commentary of the above verse, Imam Abu Abdullah said: “Surely Allah, the High, the Exalted is the Just, Who invited His slaves to believe in Him. He (Allah) didn’t invite anybody to disbelieve in Him. Therefore who ever believe in Allah and Allah confirm him as a believer, after that Allah, the Exalted will never transfer him to unbelief after (being confirmed as) believer...” (al-Kafi, vol. 2, pg. 416-417).

By Allah! All the statements from members of the Prophets family are in line with the commands of the Messenger of Allah (s.a.w), when he addressed his companions during the Farewell Pilgrimage and when he was terminally ill, saying: “Those who are present shall inform those who are absent.” (al-Kafi, vol. 1, pg. 403, Bihar al-Anwar, vol. 21, pg. 60).

Thus, the Messenger of Allah (s/a/w) never consider his companions as liars; for how can a liar be entrusted with the trust of spreading and teaching the message of Islam? And how can Imam Sadiq accept slandering Prophet’s Companions while his grandfather, Ali (r.a) has narrated that the Messenger of Allah said: “When the last of this community abuse the first of this community, you shall expect the occurrence of three things: red wind, sinking down of the earth and disfigurement (of persons doing that to the most ugly of Allah’s creatures).” (Khisal, vol. 2, pg. 91, Bihar al-Anwar, vol. 6, pg. 304, Amaly, by Tusi, pg. 528).

١٠- ما: أبو عمرو ، عن أحمد ، عن أحمد بن يحيى ، عن عبد الرحمن (١) ، عن أبيه ، عن الأعمش ، عن عمرو بن مرة ، عن أبي عبيدة ، عن عبد الله بن مسعود أنه قال : لما كان يوم بدر وأُسرَت الأسرى قال رسول الله ﷺ : ما ترون في هؤلاء القوم ؟ فقال عمر بن الخطاب : يا رسول الله هم الذين كذبوك وأخرجوك فاقتلهم ، ثم قال أبو بكر : يا رسول الله هم قومك وعشيرتك ولعل الله يستنقذهم بك من النار ، ثم قال عبد الله بن رواحة : أنت بواد كثير الحطب ، فاجمع حطباً فالهب فيه ناراً و ألقهم فيه ، فقال العباس بن عبدالمطلب : قطعك رحمك ، قال : ثم إن رسول الله صلى الله عليه وآله وسلم قام فدخل وأكثر الناس في قول أبي بكر وعمر فقال بعضهم : القول ما قال أبو بكر وقال بعضهم : القول ما قال عمر ، فخرج رسول الله صلى الله عليه وآله وسلم فقال : ما اختلافكم يا أيها الناس في قول هذين الرجلين : إنما مثلهما مثل إخوة لهما ممن كان قبلهما : نوح وإبراهيم وموسى وعيسى ﷺ ، قال نوح : «رب لا تذر على الأرض من الكافرين دياراً» (٢) ، وقال إبراهيم : «من تعبني فإنه مني ومن عصاني فإنك غفور رحيم» (٣) ، وقال موسى : «ربنا اطمس



لاتخافوا فان صوته لن يمتوه ، و
أهل نجد ، و اشار عليهم في النبي
« و اذ يركبك الذين كفروا ليثبتن
الماكرين » و تصور يوم قبض النبي
الناس لانجملوها كسروانية ولا يقصرون
(١) هكذا في نسخة المصنف
عبد الله بن محمد بن مهدي ، حدثنا
رحبة ابن مهدي ، و أحمد هو أبو
الحافظ المشهور ، و أحمد بن يحيى
النخعي راجع الامالي ، ١٦١ و ٢٦
(٢) نوح : ٢٦
(٣) إبراهيم : ٣٦ وفيها : ف

Figure 32 The above Shia narration stated that: The Messenger of Allah (s.a.w) come and find his companions arguing about statements made by Abubakar and Umar, some of the saying that the statement of Abubakar (r.a) is right, while others are saying the statement of Umar (r.a) is right. The Messenger of Allah (s.a.w) quarried their disagreements concerning what Abubakar and Umar said, and then he compared the two to four noble Prophets (a.s) saying: "Their (Abubakar and Umar) similitude is like the differences between their past brothers; Prophets Noah and Abraham, and Moses and Jesus. Prophet Noah (a.s) said: 'And Nuh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!" (71:26), and Abraham said: "...But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.'" (14:36).

DISCOURSE FOUR: SOME AMBIGUITIES RAISED BY SHIA ON PROPHETS COMPANIONS¹⁸

AMBIGUITIES REGARDING VERSES THAT SPOKE ABOUT HYPOCRITES

Some of the Shia scholar said: It is true that some verses of the Qur'an has praised and lauded the companions of the Prophet (s.a.w), but in contrast to that there are many verses indicating that there were a lot of hypocrites among them. Some of them are: **“And when it is said to them: ‘Come to what Allah has sent down and to the Messenger (Muhammad SAW),’ you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.”** (4:61). And in the begging of Chapter 63: **“When the hypocrites come to you (O Muhammad SAW), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.”** (63:1), to the end of the Chapter. And in Chapter 59: **“Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: ‘(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you.’ But Allah is Witness, that they verily, are liars.”** (59:11). And in Chapter 33: **“And when the hypocrites and those in whose hearts is a disease (of doubts) said: ‘Allah and His Messenger (SAW) promised us nothing but delusions!’”** (33:12), and: **“If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.”** (33:60-61). And what come in Chapter 9 of the Qur'an is more explicit, for one of its titles is the Exposer, because it exposed the hypocrites and their characteristics. Allah, the Exalted, the Most High said: **“The hypocrites fear lest a Surah (chapter of the Quran) should be revealed about them, showing them what is in their hearts. Say: ‘(Go ahead and) mock! But certainly Allah will bring to light all that you fear.’”** (9:64), and

¹⁸ BY USTAZ ALI HAIDAR QALAMDARAN AL-QUMMI (culled from the book Tariqul Ittihad), TRANSLATED BY NASIRU GARBA

the Chapter stated further: **“And among the Bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.”** (9:101). And there are a lot of more verses exposing and threatening the hypocrites.

The answer to the above ambiguity is as follows: the source of this contention is either lack of proper knowledge or intentional distortion of facts. Undoubtedly there are hypocrites mingling with the companions of the Messenger of Allah (s.a.w), they are identified with peculiar traits from which his companions were free and absolved. It is possible for whoever study the Qur’an to differentiate hypocrites from the companions from many angles:

I. A great portion of the hypocrites that were disparaged and condemned in the Qur’an, are the people (hypocrites) who refused to come out and travel with the Messenger of Allah (s.a.w) for the Battle of Tabuk. A large portion of the verses of Chapter 9 (Suratul Taubah – Repentance) – from verse 38 to the end of the Chapter – condemned them, blamed them, and explained their conditions, their characters and acts. At the same time there are some verses that praised the sincere companions and mentioned their sublime characteristics, which differentiate them from the hypocrites. For example, Allah said: **“If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things. If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr radhiallahu'anhu) were in the cave, and he (SAW) said to his companion (Abu Bakr radhiallahu'anhu): ‘Be not sad (or afraid), surely Allah is with us.’ Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for**

them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allah knows that they are liars. May Allah forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars?" (9:39-43).

Allah, the Exalted, the Most High censured the hypocrites for not aiding the Messenger of Allah (s.a.w), there not going forth for Jihad, and their unwarranted excuses; that if they could be able to go forth for Jihad, they would have gone with him. Allah, the Sublime stated that: **“Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqun (the pious).” (9:44).** This verse explained that those who strive in the path of Allah, with their wealth and their persons in the campaign (Battle of Tabuk) are not those hypocrites, who stayed behind, and therefore the verses that censured the hypocrites is not applicable to them.

Now let us investigate those who excluded themselves from going out for Jihad and sought for permission to stay behind! Are they the ones who made the decision that culminated in the decision that led to the allegiance of Saqifa? Not at all! Whoever has minimum knowledge of the history and biographies of the first century of Islam and reasons for the revelation of some verses (or Chapters) of the Qur’an, knew that those hypocrites, who refused to go out for Jihad, preferring to stay back at home (with women, the weak and children) and those who Allah censured for backbiting the Messenger of Allah (s.a.w) and winking at him in relation to the issues of charity, as Allah, the Exalted, the Most High has mentioned: **“And of them are some who accuse you (O Muhammad SAW) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!” (9:58),** were not at all in Saqifa of Bani Sa’adah, and they have never been those that bind and unbind (influential people in Madina or those with power and authority).

With regard to the verse that spoke about the existence of hypocrites among the denizens of Madina and its environs is: **“And among the Bedouins round about you, some are hypocrites, and so are some among the people**

of Al-Madina, they exaggerate and persist in hypocrisy, you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.” (9:101). Before this verse there is another verse which stated: “**And the first to embrace Islam of the Muhajirun (those who migrated from Makka to Al-Madina) and the Ansar (the citizens of Al-Madina who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”** (9:100). And after mentioning a number of verses this verse stated: “**Allah has forgiven the Prophet (SAW), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madina) and the Ansar (Muslims of Al-Madina) who followed him (Muhammad SAW) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.”** (9:117).

Therefore it isn't possible for anybody, no matter how ignorant and intense biasness and his being directed by personal interest; count the Muhajirun and Ansar among the hypocrites, because the Qur'an has differentiated the two parties, and gave a similitude between them, similar to the similitude of light and darkness. Then, how can anybody consider them as the same party; except a mad man, whose intellect has been blinded and beclouded by partisanship!!

Undoubtedly those who have been praised by the Qur'an, have never been afflicted with the disease of hypocrisy, or apostasy, and this fact is very clear. In addition to these, the verses of the Qur'an didn't contradict each other, and surely, intellect and sentiment will never accept, “a combination of two conditions (absolute belief and praise of Allah in the Qur'an, with apostasy and hypocrisy,” with regard to the companions of the Messenger of Allah (r.a).

II. The second group of the hypocrites that have been censured in the Qur'an: They are those who feigned or pretended belief in Islam, though they hated it, especially when they saw Islam recording success among their people. Among them was Abdullah bin Ubayy bin Saloul (and his followers), and those similar to him. The Qur'an has described their acts, conducts and statements. For instance the Qur'an states: “**Have you seen those (hypocrites) who claim**

that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.” (4:60), and in Chapter 63 of the Qur’an: “And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you", they turn aside their heads, and you would see them turning away their faces in pride. It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah). They are the ones who say: ‘Spend not on those who are with Allah’s Messenger, until they desert him.’ And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.” (63:5-7). Thus, they are the people who were inciting the Ansar not to accommodate, spend their wealth and aid those who immigrated (Muhajirun) to them, and the poor followers of the Messenger of Allah (s.a.w). They also said: “They (hypocrites) say: "If we return to Al-Madina, indeed the more honorable (Abdullah bin Ubayy bin Saloul, the chief of hypocrites at Al-Madina) will expel therefrom the meaner (i.e. Allah’s Messenger SAW)." But honor, power and glory belong to Allah, His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.” (63:8).

It is apparently clear that none of those hypocrites attended or participated in the meeting at Saqifa and nobody consulted them on the question of appointing a successor (to the Messenger of Allah), and or a leader (of the Muslims), for some of them have died, others have left Madina, or they are well known hypocrites and thus, they cannot be allowed to attend such a meeting.¹⁹

III. The third group of hypocrites are those who the Qur’an censured because they are aiding and conniving with the enemies of Islam, such as the Jews, Christians, and the polytheists, and they make secret alliances with them, or they promised to aid them against the Muslims. This description becomes apparent whenever Muslims faces opposition or warfare from the people of the

¹⁹ It was said that the hypocrites either left Madina or stopped devising evils against Islam and Muslims during the life of the Prophet (s.a.w), because Allah threatened them with severe consequences thus: “If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter. That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah.” (33:60-62).

Book. Among the earliest mentioned groups, there are those who share in this evil characteristics. The Qur'an has mentioned these type of people in many of its Chapters, such as the Words of Allah: **“And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’ Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.”** (5:52). And in Chapter 4: **“Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory.”** (4:138-139). And in Chapter 59 of the Qur'an: **“Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars.”** (59:11).

If we study these verses of the Qur'an and the reasons for their revelation, the aim of Allah concerning the hypocrites will be very clear to us, and that it is not possible to find any of the Muhajirun and Ansar, who were praised by the Qur'an effected by those characteristic, or that he has attended - as a hypocrite - the meeting at Saqifa, in order to oppose the political leadership of Ali, which – according to Shia fabrication – was “textually mentioned by Allah and which the Messenger of Allah made a will regarding it.”

In addition to the aforementioned, the hypocrites are a group of people, who Allah has commanded his Messenger (s.a.w) to endeavor against them, and treat them harshly (talk less of allowing them to come close to him). Now, who is the person among those who attended the meeting in Saqifa, who the Messenger of Allah (s.a.w) has been fighting against him and treating him harshly? Did the Messenger of Allah (s.a.w) acted upon the command of Allah, when he was commanded in Chapter 66:9 of the Qur'an: **“O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination,”** or not? Then, who is the person among the Muhajirun and Ansar, who attended the meeting in Saqifa and who supported

giving the allegiance to Abubakar; who has been among those fought and treated harshly by the Messenger of Allah (s.a.w)??!

AMBIGUITY OF VERSES THAT SPOKE ABOUT THE POSSIBILITY OF SOME PEOPLE BECOMING APOSTATES

Some of the Shia scholars contended that: Some verses of the Qur'an indicated the possibility of some of the companions (r.a) apostatizing from Islam, since the Messenger of Allah is alive, such as: **“Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”** (3:144), and the Words of Allah: **“Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.”** (2:143), and the Words of Allah: **“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”** (5:54).

Based on that Allah, the Exalted, the Most High, has warned His Messenger, not to fall into disobedience or to compromise with the whims of those who are bent in making him err. Now, these types of warning are indicating that it is possible and probable that the Messenger of Allah may fall into committing those things (if Allah didn't protect him). Therefore, if that is possible, with regard to the Messenger of Allah, can the same probability not be

applicable in a greater measure in respect of other than him? Examples, these are the Words of Allah: **“Verily, they were about to tempt you away from that which We have revealed (the Quran) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a friend! And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.”** (17:73-75). Or as Allah said: **“And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimun (polytheists, wrong-doers, etc.)”** (2:145), or the Words of Allah stated: **“And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikun (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah). "And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers).”** (10:106-107). And the Words of Allah: **“O Prophet (Muhammad SAW)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allah is Ever All-Knower, All-Wise.”** (33:1). And other similar verses of the Qur’an.

They opined that: In these verses Allah warned His Messenger from falling into polytheism, or making mistake, or committing disobedience, or following the desires of unbelievers. If the occurrence of these things are not probable, rationally warning against them would have been unnecessary and meaningless. This, despite the fact that the Text (Qur’an) and intellect bear witness that the Messenger of Allah deserved to be praised by His Lord, more than anybody else. Based on these, and since honors given to the Prophet (s.a.w) by Allah, through praising and extolling his virtues didn’t excluded him from the probability of abandoning the way or disobedience; - just rational probability – it will be deduced that the probability in abandoning the way and disobeying

Allah is more likely (to occur) with regard to his companions, despite what has been mentioned in the Qur'an of their virtues, astounding deeds, and praises, since Allah hasn't promised to protect them or make them infallible. That is what we mean when we say; Most of them apostate after the Messenger of Allah except three (persons).

Reply to the above argument is as follows: This deduction contending the probability of Prophets falling into polytheism, and disobedience, is completely false according to the belief (of Shia Rafidah), who believe in the textual appointment of Imams, because they believe that their Imams, right from the day they are born to the day they die – are infallible. They also believe in the absolute infallibility of Prophets, nay they believe that all the parents of Prophets, since the time Of Adam (a.s) are believers, although intellect and Texts (Qur'an and Sunnah) have shown that parents of some Prophets have been polytheists (i.e. parents of Abraham).

Let's assume that they (Shia) have abandoned their belief (regarding the infallibility of Prophets and Imams), maintaining the probability of the Prophets and the Imams falling into disobedience, nay even unbelief is possible, and they say that the probability of committing disobedience and unbelief is thus, more appropriate with regard to the companions, especially since Allah has warned that whoever turn back from His religion has lost all his deeds, and that He will change them with better people, possessing good faith.

We say: Yes, the probability of all children of Adam committing disobedience, or committing polytheism is probable and possible, but this is just a probability and a possibility, and a **probability doesn't entailed occurrence (incidence)**. Therefore, one has to bring forward, actual, substantial proof to prove the claim that the Muhajirun and Ansar have apostate from Islam and not just make rash, impulsive statement. That is if he (anyone of them) rejected the Oneness of Allah, or if he rejected the Messenger of Allah, or if he rejected anything that is known by necessity to be a pillar of religion, and which has been clearly stated in the Qur'an without any ambiguity (or necessitating interpretation). Who among the companions of the Messenger of Allah (s.a.w), and especially the Muhajirun and Ansar has rejected any of these? In which Chapter or verse of the Qur'an was the issue of leadership mentioned in the manner that you (Shia) are claiming or the leadership of Ali is mentioned and they rejected it? The fact is that if the issue of Imamah (leadership) – the way

Shia are presenting it – claiming that it emanated from the Qur’an has been violated, then the first person who violated it and rejected it is Imam Ali bin Abi Talib (r.a). This is because he never mentioned those verses or texts and he never say that he has been appointed by Allah or His Messenger (s.a.w) to be leader of Muslims in any given time or situation, and that people have failed to abide by those texts or verses or those commands. If Imam Ali (r.a) has been chosen by Allah and His Messenger to be the successor of the Messenger of Allah, then it is compulsory upon him to oppose and fight the appointment of Abubakar till death and he should have never allowed Abubakar (r.a) to ascend the pulpit of the Messenger of Allah. Imam Ali has articulated what we have just mentioned, for in a narration reported by Qais bin ‘Ubbad he said: “I swear by the One Who made seed to grow and crated souls, if the Messenger of Allah (s.a.w) has made a will concerning me, I would have fought for it, and will not allow the son of Abi Quhafa (Abubakar) ascend one step on the pulpit of the Messenger of Allah (s.a.w).” (Sawarimul Muhriqah, by Nurullah al-Shueshitry, pg. 281).



Figure 33 The Shia scholar Jawwad al-Mughniyah wrote in his book titled: Al-Shia fil-Mizan that: “Imamah is not among the Principles of Islam, but it is a principle of Shia creed (sect).

The grandson of Imam Ali, Hasan al-Muthanna articulate the same fact in a statement he made which was related in the history of Ibn Asakir. Fudail bin Marzuq said: “I heard Hasan bin Hasan, the brother Abdullah bin Hasan saying to a man who is displaying extremism with regard to the Prophet’s

household: ‘Woe to you! Love us for the sake of Allah. So if we obey Allah, you shall love us, and if we disobey Allah, you shall hate us.’ A man said to him: ‘You are relatives of the Messenger of Allah (s.a.w), and members of his household.’ He said: ‘Woe to you! If just being a relative of the Messenger of Allah is enough to get Allah’s Grace, then Grace would have benefitted those who are closer to him than us; his mother and father. I swear by Allah, I feared that the disobedient among us will receive twofold punishment, and I hope that the good doers among us will receive their recompense twofold.’ Then he added: ‘Our fathers and mothers have done us wrong if what you are saying concerning the religion is true, for they didn’t explain it to us, nor did they inform us about it (Imamah). By Allah, we are closer to them than you and by right they should inform us to be steadfast on that. If the issue is according to your contention: That Allah and His Messenger (s.a.w) has chosen Ali to lead the people after him and be his successor, then surely, Ali has committed a great sin and disobedience, because he refused to obey the command of the Messenger of Allah by becoming what he was commanded to be and by not informing people and encouraging them to obey the command of Allah and His Messenger.’ A Rafidi (an extremist Shia) said to him: “Didn’t the Messenger of Allah (S.A.W) say: “Whomsoever I am his “mawla” Ali too is his “mawla?”” Hasn al – Muthanna replied saying: “I swear by Allah, if the Messenger of Allah (S.A.W) had intended with that authority and government over the people after him, he would have stated it more clearly, in the like manner he clearly informed them concerning as-Salat (prayer) az-Zakat (poor due), fasting the month of Ramadan, and Pilgrimage to the house of Allah. He would have said to them: Verily this is your “Wali al – ‘Amr” (ruler) and the man in charge after me. Therefore listen to him and obey. By Allah if the Prophet (S.A.W) has chosen Ali as his successor and leader of the Muslims after him and Ali ignored the command of Allah and His Messenger (S.A.W), then Ali is the first person who abandoned the command of Allah and His Messenger.”

Surely, keeping quiet concerning that and accepting those who become leaders before him is the best and the greatest proof that negated the existence of Divine text concerning his leadership to those who are intelligent and men of understanding. As the adage goes: Silence where explanation is required is an explanation unto itself.

AMBIGUITY OF THE REASON WHY THE NAME OF ALI WAS NOT MENTIONED IN THE QUR'AN

Some Shia Ikhbariyyun (among the Rafidah, Imamiyyah Ithna-Ashariyyah) said: The reason why the Qur'an is devoid of any clear, unambiguous verse with regard to successorship and political leadership of Ali, after the Messenger of Allah (s.a.w) is because the opponents of Ali has removed those verses while they were compiling the Qur'an.²⁰

كارثة ياشيعة

مراجع الشيعة ينسفون اصول الدين لديكم ، لادليل من القرآن ولا من السنة وان سلمان الفارسي هو الذي وضعها والفها لكم لادليل نقلي ولا عقلي فمن اين لكم بهذه الاصول وفوق كل هذا التناقض حرمتكم التقليد في الاصول عجيب امركم ياشيعة !!!



آية الله العظمى المرجع الكبير السيد محمد صادق الروحاني



جزء 2 / صفحة 35 / فتوى 55 و 56

Ashraf Gareeb / اشرف غريب

Figure 34 In the above book, Ayatollah Rohani was asked (question 55) about the principles of Shia creed and he replied that they are Justice and Imamah and **whoever rejected them has recanted from the sect**, even if he recanted due to an ambiguity. In question 56, he was asked about the person who said the principles of Shia cred are five. And he replied: In His Name, Sublime are His Names. **I think the first person to say that is Salman al-Farisi**. The reader shall consider the underlined phrases. Firstly, recanted from the sect and not from Islam. Secondly, The first person to talk about Imamah is Salman al-Farisi and not Allah and His Messenger (s,a,w). O Shia! Where are your senses?

²⁰ Ayatollah Khomeini is one of those who wrote and spoke about the reasons why Imam Ali is the Divinely appointed leader after the Messenger of Allah (s.a.w). Among the issues he raised are: The reason why the name of Ali has not been mentioned in the Qur'an is because: "If the name of Ali is mentioned, they (the Companions of the Prophet), will interpolate it and distort it." (Kashful Asrar, pg 114).

Answer: Has the Qur'an ever been private property that is possessed only by the opponents and competitors of Imam Ali in such a way that they can do whatever they like with it in the night and part of the day? Has it not been the conduct of the Messenger of Allah to broadcast the verses (and Chapters) of the Qur'an to those present whenever and wherever they are revealed to him, both in Makka and Madina and also to recite them to those who are absent whenever they come to him (or he meet them), thus executing the command of Allah to convey what has been revealed to him, not just to the Arabs but to the whole world as Allah, the Exalted and Most High commanded. Allah said: **“Say (O Muhammad SAW): ‘What thing is the most great in witness?’ Say: ‘Allah (the Most Great!) is Witness between me and you; this Quran has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other aliha (gods)?” Say ‘I bear no (such) witness!’ Say: ‘But in truth He (Allah) is the only one Ilah (God). And truly I am innocent of what you join in worship with Him.”** (6:19). And in Chapter Allah said: **“O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”** (5:67). Thus, the verses and Chapters of the Qur'an are being recited before thousands of Muslims. In addition to that, Muslims have been commanded to be reciting the Qur'an both in the day and night and while performing five daily prayers, as Allah has commanded: **“... So, recite you of the Quran as much as may be easy for you....”** (73:20). In another verse Allah said: **“Verily, those who recite the Book of Allah (this Quran), and perform As-Salat (Iqamat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish.”** (35:29). And the believers have hearken to the Divine call, and they become as Allah has described them in the Qur'an: **“Those (who embraced Islam from Bani Israel) to whom We gave the Book [the Taurat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Quran)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Quran), those are they who are the losers.”** (2:121).

Based on the above directives, verses of the Qur'an and its Chapters are oft-learned and oft-recited by thousands of the Prophets companions over the period of more than 23 years. Thus, nobody can ever be able to temper with it and also it is impossible that these verses can be forgotten so quickly to the extent that few people can be able to remove them or temper with it without the others making corrections. Undoubtedly, both intellectual reasoning and logic will prove and maintain the impossibility of such a thing taking place and is in contrariety to the reality of the situation.

In addition to the aforementioned facts, didn't the Lord of the worlds, the Revealer of the clear Qur'an guaranteed to protect it from loss, or change, or alteration, or modification when he said: **“Verily We: It is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption).”** (15:9)?! Do we then believe the Words of Allah, the Exalted, Who sent down the Qur'an and confirmed authoritatively that He will protect and guard it, or the word of that ignorant, partisan, extremist who is claiming that some verse of the Qur'an have been removed and deleted? It shall be mentioned here that (some of) the Usuliyyah²¹ sect, among the Shia Ithna-Ashariyyah (twelvers) maintained that the Qur'an that was sent down to Muhammad (s.a.w), is the same Qur'an that we have today, neither a letter is missing from it, nor added.

Some Shia scholars accepted that no verse has been revealed in the Qur'an concerning “appointed Imams,” and that there is no clear mention of the twelve Imams in the Qur'an and that the Qur'an is protected from any addition or subtraction. This notwithstanding, they contended that the reason why they were not directly and clearly mentioned in the Qur'an, is that, if Allah mentioned them the enemies of the Imams would have deleted those verses, and thus, distortion would have occurred in the Divine text. Therefore, for this reason names of the Imams were not mentioned, in order to protect the Qur'an from alteration, change, and distortion.

This is an irrational and unacceptable contention, for what can they say with regard to the Words of Allah: **“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”** (6:38). Then how can we accept that the Qur'an abandon a

²¹ Refer to footnotes 4 and 5.

pillar of the fundamentals of religion; a detailed explanation about leaders of the Muslims, whose knowing and accepting is a pre-condition for success in the Hereafter, for whatever reason?? Secondly, can hat contention be in agreement with the belief that Allah, the Exalted is able to do all things!? Isn't it possible for Allah to mention the Imamah (leadership) and the Imams (leaders) in the Qur'an and at the same time to protect and guard it from the interference and manipulations of the enemies!? Can it be rational that Allah, the Omnipotent, the Most Great, One with unlimited Power and Abilities and Who is Able to all things be forced to abandon something that He want and desire to accomplish due to fear of possible act, that may be undertaken by some of His weak slaves!?

ON THE AMBIGUITY OF THE VERSE OF CONVEYANCE OF WHAT HAS BEEN REVEALED

Those who are basing their proofs on Qur'anic texts with regard to the appointment of Ali (r.a) as successor to the Messenger of Allah (s.a.w), always mention this verse: **“O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”** (5:67), as the proof of their claim, stating that, Allah commanded the Messenger of Allah (s.a.w) to convey the appointment of Ali as his successor.

The answer to the above contention is: Undoubtedly, there is nothing in the content or context of the verse that supports their claim. The verse of Chapter 5 of the Qur'an begging from verse 13 **(So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves good doers)**, then the verses from 41 to 45 are explaining the disobedience of Jews to Allah and their truancy, rebellion and their transgressions against prohibitions of Allah, and their refusal to implement the Laws of the Torah (Old Testament). Thereafter, in verse 46 Allah called upon the Christians to work with the teachings of the Injil (New Testament) and commanded the Messenger of Allah (s.a.w) to implement the Laws that are revealed to him by Allah and not to follow the whims and caprices of people of the Book, and warned him not to fall to their deceptions and trials. In the midst

of the above instructions, Allah forbids the Muslims from taking Jews and Christians as protectors and helpers, and He commanded them to take Allah and His Messenger and the believers as friends. Thereafter in verse 58 and the verses after it, Allah, the Exalted, again disparaged the conducts of the people of the Book; their stand against Islam, in addition to exposing their other bad traits, such as uttering sinful words, eating illegal things, hurrying towards sin and transgression, committing corruption on earth, and their continuous efforts to cause warfare, to the place where Allah said: **““O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”** (5:67). Meaning deliver what has been revealed to you concerning the people of the Book, and have no fear, for Allah will protect you from the evil plots of the Jews and the Christians, He will make you affairs and religion manifest, for Allah don't guide those who turned away from the truth and rejected it. The next verse stated: **“Say (O Muhammad SAW) ‘O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Quran).’ Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.”** (5:68).

Thus, Allah, the Exalted commanded His Prophet (s.a.w) to inform people of the Book that they have nothing (and they are on nothing) regarding religion, guidance and humanity, until they act according to the teachings of Torah and Injeel and what has been sent down from their Lord (the Qur'an)

The Qur'an continued to inform the Jews their evil conducts, such as breaking their covenant, killing of their Prophets, becoming blind and deaf to the truth. Thereafter, Allah explicitly (this is a weighty message) stated the unbelief of the Christians, those who says Jesus son of Mary is Allah, and those who says Allah is one of the three (in godhead). Then He asked His Messenger to say: **“Say (O Muhammad SAW to mankind): ‘How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All-Hearer, All-Knower.’ Say (O Muhammad SAW): ‘O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than**

the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.’ Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.” (5:76-78).

These are the very important decisive affair, which the Prophet (s.a.w) was commanded to proclaim, without any shyness, or fear, and that if he didn't make the proclamation he hasn't delivered the Message of Allah, the Most High. These are what the context of the verses contained. Thus, how can we claim and what is the interrelation of the above with our claim that the Words of Allah, the Exalted: “...**Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve,**” are directed to the companions of the Messenger of Allah (s.a.w), who have just finished performing the Hajj (Pilgrimage to the House of Allah) obligation together with the Messenger of Allah (s.a.w)!? They are making the above claim, although Allah, the Exalted has praise, lauded and commended the Prophets companions in tens of verses before this verse and after it!

The verse is commanding the Messenger of Allah (s.a.w) to proclaim and deliver “**what has been revealed to him,**” and the revealed Qur'an is usually what is intended with this type of expression. Therefore, where are the verses in which the political and religious leadership of Ali is mentioned? How can the leadership of Ali be proclaimed by delivering what Allah sent down to His Messenger (s.a.w) of the Qur'an although there is no clear verse, nay even an unclear verse on this issue!



Figure 35 Map of the Islamic State during the Caliphate of Umar bin al-Khattab (r.a).

DISCOURSE FIVE:²² NEGATING SHIA ARGUMENTS

VITAL PROOF ON THE NEGATION OF DIVINE APOINTED IMAMS

Allah the Exalted said: **“And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything”** (9:115). In the light of this glorious verse if we refer to Qur’an and study it closely and deeply, we will find that “following” therein was mentioned with regard to only four subjects as follows: 1. Following the Prophet (s.a.w), Allah says: **“... So believe in Allah and His Messenger (Muhammad), the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided”** (7:158). 2. Following the Noble Qur’an, Allah says: **“... So those who believe in him (Muhammad), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful”** (7:157). 3. Following the footsteps of the first to embrace Islam of the Muhajirun and Ansar, Allah says: **“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success”** (9:100). 4. Following the path of the believers, Allah says: **“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination”** (4:155).

We will also find that the phrase “taking hold firmly of” was mentioned in the Noble Qur’an with regard to only two things, as follows: 1. Holding firmly to Allah, Allah says: **“And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's Religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path”** (3:101). In another verse Allah says: **“So, as for those who believed in Allah and held fast to Him, He will admit them**

²² BY SHEIKH HUSAIN AL-MOAIYAD (www.almoaiyad.com/mqalat), TRANSLATED BY NASIRU GARBA

to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path” (4:175). Allah also says: “Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward” (4:146). Another verse stated: “And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Quran), that the Messenger (Muhammad) may be a witness over you and you be witnesses over mankind! So perform As-Salat, give Zakat and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!” (22:78). 2. Holding fast to the rope of Allah, which is the Qur'an or the religion of Islam, Allah says: “So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily, you are on a Straight Path. And verily, this (the Quran) is indeed a Reminder for you (O Muhammad) and your people, and you will be questioned (about it)” (43:43-44).

We will find that we are commanded to “refer” to only two directions or two authorities in the Qur'an, which are referring to Allah and referring to His Messenger (s.a.w) as follows: “**O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination” (4:59). Allah also says: “**O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)**” (9:119). This glorious verse mentioned the general characteristics upon which none can enter but the truthful. If we joined all the aforementioned to the truth we will find that the principles of faith in the Noble Qur'an are not more than belief in Allah, His Messenger, His Angels, His Books, the Day of Judgment and belief in the unseen.**

After the above explanation can any fair minded person who is treading the scientific course and who is just in his deliberations and thinking, and far away from putting upon himself unnecessary burden find any place for religious leadership and worldly authority (Imamah as a principle of Islam) as is being propagated by Shia scholars? Nay, he will never find for it a place in the Book of Allah, the Exalted. Allah has taken it upon Himself to explain, guide people and explain to them what they shall avoid (or do) as proven by the first verse quoted above, then how can the Qur'an be silent on it (Imamah) if it is one of the cardinal principles of Islam?

PROOFS THAT NEGATED IMAMAH AND LEGATEE

Undoubtedly among the proofs that are affirming the total negation of Shia hypothesis of Imamah and legatee and which their scholars are claiming to be a continuation of Prophethood is the words of Allah the Exalted: **“On the Day when Allah will gather the Messengers together and say to them: ‘What was the response you received (from men to your teaching)?’ They will say: ‘We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)’”** (5:109). The verse has confined, restricted and directed its question to only the Prophets, so if to say that the Prophets have legatees or there are Imams (leaders) who have been appointed by Allah to succeed the Prophets or that there are some legatees or appointees who are considered as continuation of Prophethood, the question would not have been confined and restricted to the Prophets only, it would have been imperative to also ask the Imams. This is because according to Shia claims and premises the Imam are carrying out all the Divine responsibilities of Prophets by Allah's command. This demand is authoritative especially if the Noble verse purpose of asking the question is to know the condition of their communities after them. In this instance it is better and more befitting to ask the Imams who were appointed by Allah as a continuation of Prophethood and because they are the ones who will continue to shoulder all the responsibilities of the Prophets as per the above mentioned claim. This is how we arrived at the fact that the above verse is one of the proofs that negated the concepts of Imamah and legatee as being championed by the proponents of Shia creed. (And I –the translator- say, it also showed that only Prophets are authorities of Allah for they are the only ones to be questioned concerning their followers and delivery of the Message. The first topic above also showed the same thing).

ANSWER TO SHIA SCHOLARS CLAIM ON THE IMPERATIVENESS OF THE PROPHET TO APPOINT A LEGATEE

The question that is oft-repeated by the proponents of Shia creed is: how can it be possible for the Messenger of Allah (s.a.w) to leave his community without appointing a leader that will lead them after him, considering that this is a very vital aspect for not only future of the community but also future of the message (its preservation and continuity)? The answer to the above question and which proponents of Shiism think is difficult to repudiate is: the moment we negate and deny the hypothesis of Imamah as understood by Shia and then we affirm the faith, the capability, ability, awareness and alertness of the first generation of Muslims (the Muhajirun and Ansar), to embrace the Islamic call, protect it, nurse it and carry its torch; and when there is need for a competent (religious) and political leadership which is capable of continuing and advancing the Islamic religion there are a lot of outstanding personalities among the prophet's companions on that level; in addition to the above there is a very strong and well entrenched social organization in thought and action that can bring to the fore competent leadership from among themselves; so also the existence of high level of alertness, commitment and concern for the message and the community from falling into tribulation; I say when we have all the above factors – and they are real factors that can be substantiated (that the companions possessed all of them) – in this case the natural outcome is that nothing will necessitate the Messenger of Allah (s.a.w) to as a matter of imperativeness to interfere and appoint a leader that will succeed him and this is what happened.

Surely, it has suited the Messenger of Allah (s.a.w) to leave that role to the best generation that has been educated, cultured and conditioned by him to live the experience of filling the gap and be responsible for their action for such act will make them stronger and a people able to stand and live by themselves and capable of filling any political vacuum by choosing a leader that they can all rally around instead of being dependents on such issues upon the Messenger of Allah (s.a.w). It will be an experience for the Islamic community while appointing leader from itself and a great lesson for filling political posts upon which the Islamic community (after them) will draw lessons and so that it can be able to effect smooth transition in political and administrative issues peacefully and under the purview of the Islamic law. That is why we saw that

leadership was transferred from Abubakar to Umar, from Umar to Usman, and from Usman to Ali may Allah have mercy on all of them.

NEGATING SHIA CLAIM THAT EACH PROPHET HAS A LEGATEE

The proponents of Shiism (Shia creed) are working incessantly to sell the idea that each Prophet has an appointed successor or legatee by stating that it was the standard phenomenon that come after each Prophet; so they use to claim that each Prophet has a legatee. This statement is false, baseless and is not objective. For instance Prophet Abraham (a.s) has never had a legatee, but among his children there are Prophets such as Ismael and Ishaq (a.s). The question that will naturally beg for an answer at this junction is: what is the significance or benefit of a legatee to the people with the existence of a Prophet? Prophet Moses (a.s) has never had a legatee and what is being propagated among the Shia that Yusha'u bin Nun (Joshua) was a legatee to Prophet Moses (a.s) is a disgraceful mistake for Prophet Moses (a.s) died without announcing that Yusha'u bin Nun is his legatee. Allah appointed Yusha'u bin Nun as a Prophet after the death of Prophet Moses (a.s). Prophet Jesus (a.s) also didn't have a legatee. The Qur'an speaks about the helpers (Hawariyyun) of Jesus (a.s), and it didn't tell us that Allah has appointed any of them or anybody else as his legatee and successor after he was raised to his Lord. This, despite the fact that he was raised to his Lord in a very distressing situation and in a condition that caused a lot of confusion that led to dangerous distortions and alterations of his creed and teachings. At that time if there have been an appointed legatee and authority that people can refer to for guiding people and correcting their mistakes, he would have been shown and mentioned. Some Prophets (a.s) were appointed Prophets but are not sent to any particular nation or community; these kinds of Prophets are only appointed as an honor to them from their Lord, and naturally they do not have legatees. Some Prophets undertakings and responsibilities end in their communities for after they were rejected Allah punished those communities by destruction. Thus, how can they have legatees after them and why should they have legatees? With this it is clear that the premise put forward which says appointing a legatee after each Prophet has been a continuous phenomenon and for that reason the Prophet of Islam (s.a.w) must have a legatee has no basis and therefore is a baseless hypothesis. Undoubtedly, the creed about legatees is a fabricated idea and the one who invented it didn't only failed in his invention but also failed woefully to entrench it and that is

when he claimed that the successorship of Imam Ali (r.a) is based on the order and arrangement that Allah practiced with earlier Prophets (a.s).

NEGATING THE PROOF OF SHIA WITH REGARD TO “HADITH OF DAR” I

One of the weakest and flimsiest proofs that Shia proponents are advancing to support their creed; that Imam Ali (r.a) was appointed to succeed the Messenger of Allah (s.a.w) is what they call the “Hadith of Dar.” What they are quoting from their sources and sources of Ahlus Sunnah; it shall be noted that what they are citing from their sources are not important because they are not fit to be used by others as cogent proofs; for this reason we will confine ourselves to what has been related in Ahlus Sunnah sources. Ibn Taimiyyah, may Allah forgive him, has refuted that proof very well and his refutation has benefitted a lot. What I want to add here on what he has disproved are two repudiations. Firstly, the story of “Hadith of Dar” took place according to the narration as an execution of Allah’s command by His Messenger (s.a.w) where He commanded: **“And warn your tribe (O Muhammad) of near kindred”** (26:214). According to this noble verse the command given to the Messenger of Allah (s.a.w) by his Lord is to warn his people and warning contains threatening and frightening from evil consequences, but the narrations that are talking about the issue from Shia sources are devoid of any warning and instead they are either inciting peoples covetousness and their desires or promising them acquisition of worldly authority or eternal bliss or a warning is mentioned accidentally but the emphasis is on inciting peoples covetousness and their desires or promising them acquisition of worldly authority or eternal bliss. This entailed that the Messenger of Allah has not carried the command of Allah as directed in the above verse (which is impossible), for (according to Shia narrations) while he was inviting his near kindred to Islam instead of warning, threatening and frightening them he was giving them glad tidings and promising them worldly authority. This is false for we cannot envisage the Messenger of Allah (s.a.w) shunning the command of his Lord and being short in executing it. This strange case made the narration porous and weak and thus it must be rejected or at least not be mentioned as a proof (of Imamah).

Secondly, it is irrational and inconceivable for the Messenger of Allah (s.a.w) to invite his near kindred to listen and obey his successor (as claimed in the narration) after they have rejected him and his mission. Since his near

kindred have not accepted him as a Prophet from Allah and have rejected the basis for his call (Islam) to the worship of only One Allah, how can they accept his legatee and the successorship of Ali bin Abi Talib (r.a)? How rational is it for the Messenger of Allah to invite them to believe in his successor after he has seen how they rejected him and his mission (and Prophethood) in (totality)? It is strange for him to talk to them about his successor in a language which showed that it has no relationship with his person and Prophethood for he didn't tell them when they rejected him as a Prophet: I am your Prophet so listen to me and obey me, but he is saying to them after they turned their backs on him and rejected his mission: this is my legatee and successor, who will lead after me, so listen to him and obey him.

Whoever fabricated these hadiths (narrations) has not been successful in putting it together and so he is exposed. Finally it should be noted that the sound, acceptable narrations that are narrated from Ahlus Sunnah sources with regard to the verse of “warning the near kindred” is free from these debates; according to those narrations the Messenger of Allah (s.a.w) has rose to the occasion and warned his near kindred as commanded by Allah the Exalted – he rose up, warn them, threatened them and frightened them – and he never incite their covetousness or talk to them about his successor or legatee.

NEGATING THE PROOF OF SHIA WITH REGARD TO “HADITH OF DAR” II

Among the things that increased the weakness and falsity of the “Hadith of Dar” is that when the Messenger of Allah was talking to his near kindred – when he was inviting them to Islam – with regard to his successor and legatee; he never informed his pure companions, who believed in him and are sacrificing themselves for his course about it at that period. Throughout the Makkan period no mention was made about this issue; there is no authentic narration mentioning successorship of Ali (r.a) throughout that period. Is it rational for the Messenger of Allah to mention the issue of his legatee and successor to his polytheists near kindred and he will not mention that to the believers; his companions?

INSPIRATIONAL COMPREHENSION WITH REGARD TO THE VERSE OF COMPLEATING FAVOR AND PERFECTING RELIGION

Allah the Exalted, the Most Sublime stated in the Glorious Qur'an: “... **This day, those who disbelieved have given up all hope of your religion, so**

fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion..." (5:3). The phrase in the above verse: "... This day, those who disbelieved have given up all hope of your religion..." strongly supported the following unshakable realities: Firstly, that the first generation of Muslims; the Prophet's companions are fit and suitable with regard to belonging to the religion of Islam and with them future of the religion and its mission, are guaranteed and secured. If this is not the case how can the disbeliever give up all hope of harming Islam, unless if the first generation of Muslim has reached the required station of faith, awareness, truthfulness, truth worthiness ability and efficacy in nurturing the Islamic message, protecting it, carrying its torch and advancing its course after the Messenger of Allah.

Secondly, the above verse negated the contention of Shia proponents that the Prophet's companions apostate, or they rebelled against the texts of Imamah and the appointment of Imam Ali (r.a) by the Prophet (s.a.w) to succeed him. This is because if there are cases of apostasy, rebellion and refusal to obey the prophet on the question of successorship, then this is an invitation for unbelievers to have hope in harming Islam, and destroying it and their hope will be rekindled that its adherents will apostate, rebelled against it and change its course. Contrary to this assumption the verse is stating in a definitive manner that unbelievers have lost all hope of harming Islam or a reversion of its course and advance.

Thirdly, in a decisive manner the above phrase is negating the contention of Shiism proponents that the verse: "...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion..." was revealed concerning the successorship of Ali (r.a) in a place called Ghadir Khum. This is because if there is an appointment of a successor in Ghadir Khum the phrase in the verse: "...This day, those who disbelieved have given up all hope of your religion..." would have been out of reality, due to the occurrence of rebellion against the appointment which Shiism proponents are claiming culminated the perfection religion and completion of favor and with it Allah chooses Islam for mankind. What all this means is that nothing ever occurred which leads to kindling of hope of the disbelievers in harming Islam or reversing its course and the verse is as a matter of conclusiveness stating that the unbelievers have lost all hope in harming Islam or seeing its retrogression. After stating the above reality the verse went ahead to inform the Muslims

concerning the perfection of religion and completion of favor upon them and this showed that the verse was revealed at Arafah (Tenth day of Dhul-Hijjah) and that it has no relation with contentious issue of appointing a successor or leader in Ghadir Khum.

NULLIFYNG SHIA METHODOLOGY ON DISPARAGING THE COMPANIONS

They (Shia) rely on deep hatred on displaying their stand towards the Prophet's companions supported with what is been narrated in history books and they ignored or tend to be unable to call to mind what has been mentioned with regard to their virtues and outstanding traits in clear, unambiguous verses of the Qur'an. The foundation and principle of religion is to consider what was revealed concerning them in the Qur'an and which shall be the yardstick for accepting or rejecting historical narrations. If we do this a lot of ambiguities and problems will be solved which are pushing human intellect (to be quarantined and) away from the right route and perception and leads in addition to castigation of the best generation of the best community ever raised for mankind, to also painting a negative, unrealistic picture of the Islamic course.



Figure 36 Zaid Ibn Umar bin Khattab (r.a) used to boast: “I am the son of the two Caliphs.” This is because Umar (r.a) married Umm Kulthum, the daughter of Ali bin Abi Talib (r.a) and the daughter of Fatima (r.a). He was born from this blessed union.

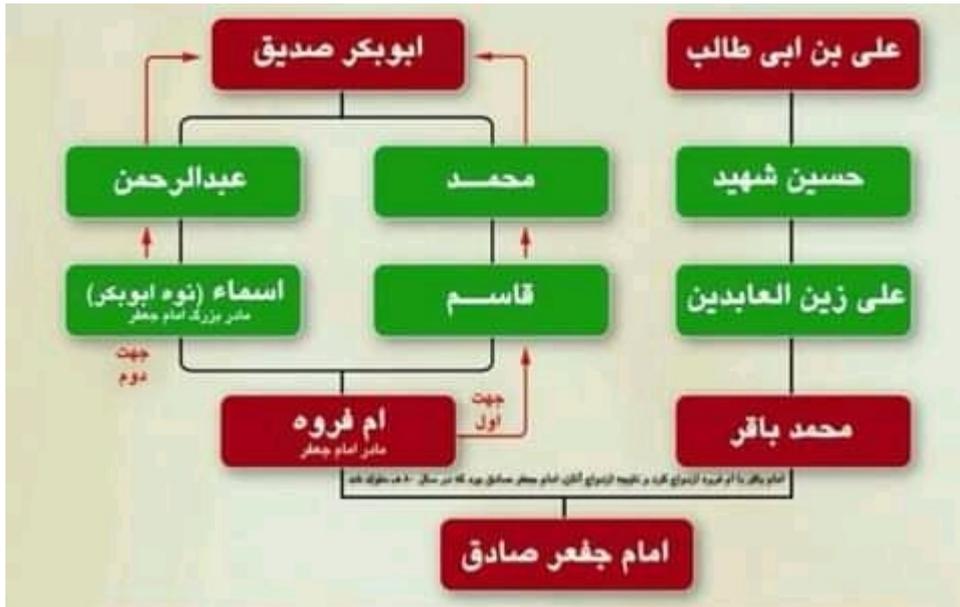


Figure 37 Abubakar (r.a) is the maternal grandfather of Imam Ja'afar as-Sadiq, his children begets Ummu Farwah and Imam Muhammad Baqir, a grandchild of Imam Ali married her and they gave birth to Imam Ja'afar as-Sadiq. Thus, Abubakar (r.a) is the grandfather of those who Shia called their Imams, if you remove the first five.