

Doctrines of the Twelver Shiite (Enquiry and Response)

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Shiekh Salih Al Al-Sheikh

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Verily, printing this book is an act of virtue, which a person will be rewarded for in his life time and even after his death as long as the benefit continues. This is encompassed in the statement of the Prophet (PBUH) that “When a servant dies, his work ends except three (types): a continuous charity or beneficial knowledge or a righteous child supplicating for him.” (Muslim). Whosoever contributes to the publication of this book by authorship or teaching or translating or publicizing it amongst the people or typesetting etc. is sincerely hoped to receive this great reward as it may befit their efforts expended in that respect. We kindly request that anyone who is interested in contributing by publishing it for free distribution as endowment or has any suggestion or observation or is interested in translating it to any language, should contact the author via +966(0)505775888 and may Allah reward him or her abundantly

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IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

INTRODUCTION

FIRST EDITION OF THE NEW PRINT

ALL PRAISE IS DUE TO Allah Who has guided us to this (path); and we would never have been guided as such if Allah had not, and may His peace and blessings be upon His Messenger, whom He referred to in His words (Verily, [O Muhammad] you guide to the straight path) [Az-Zukhruf: 52]; his family, companions whom He exalted by saying (And the first forerunners [in faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment) [Taubah: 100] and upon those who take to their steps and guided by their guidance until the Last Day.

This is the first edition of the new print of my book “Doctrines of the Twelver Shiite: Enquiry and Response”. It is my pleasure to put this book before the reader after much demand and attention from the intellectuals.

The importance of publishing and translating it into different languages, as well as distributing it amongst the Muslim world have been unanimously agreed upon and emphasized by eminent scholars and erudite thinkers of our time.

Nonetheless, this first edition of the new print represents the seventh revised and scrutinized edition compared to the earlier printed editions, and also the fifteenth edition in the line of photocopied editions.

May Allah grant it’s benefit to the author, the printer, distributor and whomsoever helps in a way or the other in spreading it on (A Day when no child nor wealth would be of any benefit) [Ash-Shu’raa: 88-89].⁽¹⁾

Once again, all praises are due to Allah and may His blessings be upon our Prophet, his family and companions in general.

The Author
Abdurrahman bin Saad Al-Shathri
Madinah 15/11/1432

(1) This is the second edition of the new print. It is unique in its additions such as the foreword of Sheikh Muhammad bin Abdullah Al-Imam; acknowledgement of the Head of the Jewish State that Shiites are not enemies to their State, acknowledgement by the great caller for bridging of gaps between religions that he was self-deluded by the call and belief of the Shiites about the Syrian Jihad and so on.

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

INTRODUCTION TO THE ELEVENTH EDITION

ALL PRAISES ARE DUE TO Allah, the Lord of the worlds, and may His peace and blessings be upon the leader of the Messengers and Imam of the pious, our Prophet Muhammad, his family and entire companions.

Thereafter, I thank Allah for making it possible to have all copies of the previous editions of this book “Doctrines of the Twelver Shiites: Enquiry and Response” exhausted. I fervently pray He causes it to be a benefit that would leave behind notable impacts on the mentality of the Shiite youths, perhaps they would find in its explicit evidence and proofs what will convince them to have a rethink and return back to the right path of the rightly guided ancestors.

The book has become an encyclopedia and reference point for those who want to have basic knowledge about the beliefs of the Twelver Shiites denomination. It brings together issues that are scattered around in their sources, produces a clear glimpse of their bad religious beliefs and provides answers to their corrupted doctrines. It has been qualified by one of the scholars as the “Weapon” of the preachers of Ahlus-sunnah.

As a result, it has made it easy for all Muslims to have basic knowledge about the doctrines of the Twelver Shiites without stress, as well as ways of responding to their beliefs. It also brought to the Muslims some orientation about their major references and sources, origin of their beliefs and how they evolved into extremism and blatant error.

All praises and thanks are due to Allah. This is the eleventh edition of this book I am tendering before the Muslims scrutinized and edited with additions after exhausting all the copies of the previous edition, with a very high demand for more copies.

Therefore, we have prepared this edition in order to keep the course of benefiting the people alive, general and with deeper impact by the grace of Allah. Perhaps, with this, Allah will guide whomsoever He wishes by it to the right path and count us and who-soever shouldered the expenses of this edition among those whom the Prophet (PBUH) referred to when He said: “For Allah to guide through you a single man is better for you than possessing a hundred red camels”.⁽¹⁾

He also said: “When a slave of Allah dies, his deeds stops except three (types): the flowing charity, benefitting knowledge and pious child praying for him”⁽²⁾.

And this edition is distinguished by additions in its text editing and commentary, scrutinizing reports and narratives and reports from both contemporary and past Shiite

(1) Bukhari (d. 256) hadith no. 3701 (Chapter: Virtues of Ali bin Abi Talib Al-Qurashi Al-Hashimi Abu Al-Hasan) and Muslim (d. 261) hadith no. 6376 (Chapter: Of the Virtues of Ali bin Abi Talib).

(2) Reported by Tirmidhi (d. 279) and he said it is hasan (good), hadith no. 1376 (Chapter on Time).

scholars⁽¹⁾. There are also additions in the number of references. These have given this edition an edge over the previous ones. At the juncture, we hope we have been able to provide a gateway for the growing Shiite youths to return back to the right path of the guided ancestors (May Allah be pleased with them) and unveiled that huddle that was blindfolding them from the truth about their religious denomination. I thank Allah for guiding a number of Shiite youths to the right path after reading this piece. This, I was rightly informed by some students in the Islamic University of Madinah and other places.

(1) This is out of my curiosity to disprove such misleading calls being made by the Rejecters and are also being welcomed by some Ahlus-sunnah:

There proclamation that “the Shiites of today will not meet with the Shiites before now. This is because the intellectual ability of the Shiites of this time has developed beyond all these primitive, blunt and ungodly principles...**all these claims are rejected by reality**, because their books and the reality of their contemporary way of life is clear evidence to the lies and falsehood embedded in them. The Rejecters of today are the same as those of yesterday, for they refer to the same sources and their detail jurisprudential issues, verses and so on are well-linked as ever. Here are few proofs to this claim:

The original first emergent of shi’ism and the today’s contemporary Shiites have the same origin and sources as below:

They depended on sources and books of their ancestors in teaching, learning and reporting, and the eight points of union remain the same to the contemporary Rejecters. This was established by Agha Bizrak At-Tahraani in his book ‘Azh-Zhare’ah’ and others.

Their activeness, with the supervision of their scholars, in reproducing, publishing and distributing the books of their ancestors up till today. In doing this, all the idolatry, rubbish, shirk, defamation, curses, abuse and calling of the companions of the Prophet disbelievers are still retained without a single footnote explanation or comment whatsoever.

The emphasis laid by their contemporary scholars on these same old sources and books and that what is present therein are authentic despite the fabrications and misguidance contained in them.

Their religious worship rites are still based on the same old sources even with all the evident contradictions they bear with Islam.

Their contemporary scholars hold very tightly on to these fundamental principles, defend them, publish books in support of them and continuously serially call to them through courses, fora and so on. After that came the State of Ataat and the misguidance resurfaced in a much more firmer form in their books, especially for their Ayat Al-Khumaini...who usurped some powers meant for the awaited Mahdi who is hitherto in the hiding roaming the cities.

This usurp of qualities meant for the awaited Mahdi by Al-Khumaini, is what they refer to today as “wilaayat Al-Faqe’h” (Government of the Jurisprudent), and the last agreement carried out by the State of Ayaat was: “Constitution of the Islamic Republic of Iran”, a Persian Magi Rejecters State.

Finally, these people are divided over these books. However, this should not bother you in any way, because whether the person refutes them or affirms them, both ways are part of their religion (At-Tab-sheer bi At-Tashayyu’, pp. 10-15 by Bukar bin Abdullah Abu Zaid (d. 1429), a member of the Committee of Eminent Scholars in the Kingdom of Saudi Arabia).

I wish to alert the reader that it is out of justice and fairness to these people that I had to quote their texts verbatim from their sources without alteration of any typographical and other errors. I see that to be justice in reporting. Thanks be to Allah.

It is Allah Alone Who can cause this work to be a sincere one for His sake and grant it acceptance. I pray He grants us success, anyone who one way or the other helped in publishing or distributing the book, our parents, entire families and the Muslims at large. May He guide our hearts to the right religion which He sent to our Noble Prophet Muhammad (PBUH).

I also supplicate Him, the Most High, to make firm in the religion our minds, avert sins from us and guide us towards His obedience, or else, the minds will end up loving and plotting evils and displaying characters of the ignorant.

To Allah be all praises, the Lord of the Universe, Most gracious Most Merciful, the Owner of the Day of Reckoning, and may His blessings be upon His Messenger, his family and companions.

The Author
Abdurrahman bin Saad bin Ali Al Busayyis Ash-Shathri
On 27 Ramadan, 1432⁽¹⁾

(1) Dear reader! Kindly feed me back with your observations and advice with SMS to 0505775888 or e-mail to a.alshathri.a.s@gmail.com. A believer is a mirror to his fellow believer, and Allah is at the aid of a servant as long as that servant is at the aid of another.

IN THE NAME OF ALLAH, MOST GRACIOUS MOST MERCIFUL

INTRODUCTION

THE EIGHTH EDITION

ALL PRAISES ARE DUE TO Allah, the Lord of the worlds, and may His peace and blessings be upon the seal of prophets, Muhammad, his family and companions. Based on the principles of being grateful to Allah for His bounties as He rightly said: (but as for the favor of your Lord, report [it]) [Adh-Dhuha: 11] and causing happiness to a Muslim “the most beloved deeds to Allah the Most High is happiness which you put in a Muslim⁽¹⁾”, this book “Doctrines of the Twelver Shiites: Enquiry and Response” has been granted acceptance by Allah within the folds of scholars and students of knowledge of Ahlus-Sunnah. This led to a competition in printing copies of it by preacher amongst the people of Tawheed. They also indicated interest in translating and distributing it within the Kingdom and outside. These demands are still coming in from different corners.

Some scholars found it necessary that I included in this edition numbers of the verses quoted and the chapters, list of references and also print the book in two colours. These requests I have complied to in this edition by adding the numbers of the hadeeths, stated the chapters and sub-chapters of my quotes from their books, corrected the very few errors found in it and also added years of death for mentioned scholars.

Thanks be to Allah Who made it possible for this edition to stand out with the foreword of His Eminence, sheikh Salih bin Muhammad Al-Luhaidan, Head of Supreme Judicialcouncil and Sheikh Abdullah bin Abdurrahman Saad. May Allah reward them abundantly.

This is what I deem necessary to state about this new edition, and all thanks are for Allah, Lord of the worlds.

The Author
Abdurrahman bin Saad Al-Shathri

(1) Reported by Ibn Abu Ad-Dunyaat (d. 281) in Qadha Al-Hawa'ij, hadeeth no. 36 (The most beloved person to Allah is that one who is of more benefit to His slaves); At-Tabrani (d. 360) in his Al-Kabir, hadeeth no. 13646 ('Amr bin Dinar 'an Ibn Umar – Allah be pleased with them); Ibn 'Asakir (d. 571) in his Tarikh Madinat Dimashq (History of Damascus), 41/292-293, and Albani (d. 1420) said it is good in his Saheeh At-Targheeb wa At-Tarheeb, hadeeth no. 955.

FOREWORD

**H. E. SHEIKH SALIH BIN MUHAMMAD
AL-LUHAIKAN** (May Allah protect him)

Ex-Chairman, Supreme Judicial Council
and Member of the Council of Senior Scholars

ALL PRAISES ARE FOR ALLAH Alone, and may His peace and blessings be upon him no Prophet came after, our noble Prophet Muhammad, his family and companions. That said, Sheikh Abdurrahman bin Saad bin Ali ash-Shathri asked me to go through his book entitled: “Doctrines of the Twelver Shiites: Enquiry and Response”, which he authored in a question and answer pattern. The enquiries numbered a total of one hundred and thirty-two accompanying each enquiry with a response. He persistently asked me to read through this work and I found in it forewords for Sheikh Abdullah bin Abdurrahman Al-Jibreen, Shiekh Abdullah bin Muhammad Al-Ghunaiman and Sheikh Abdurrahman bin Salih Al-Mahmoud. If not for the author’s persistence, the forewords of the aforementioned three scholars were enough.

I was able to read about one hundred and thirty pages of the book and I found out that the author did a marvelous work by citing their sources in his discussions. It is necessary that one discusses a people’s belief from their source of information. This keeps the intellectual trust and justice.

I advise anyone who come in contact with this book, to read it with attention. In it, you will find very amazing facts that any reasonable being would laugh at. Whenever they spoke about their Imams, they placed them better and higher than Prophets and Angels. They even say all sort of absurd things about the Angels of Allah.

Anyone who reads this book will see wonders. One will wonder if these people have senses at all! They claim believing in the Government (of Ali) “is better than salat, fasting, hajj” and that this is among the basic fundamentals of their religion (Al-Kaafi). They claim that “anyone who rejects the Al-Ghadeer Festival has rejected Islam”. They also claim that their Imams have a status that no Angel close to Allah could attain or any Prophet, and that this is part of the necessities of their beliefs. Their Imam has overall powers over the entire world and nothing in the world is hidden from him.

Where are all these powers when series of wars have ripped them off in the past years?

They claimed that “a Shiite is of the same rank with Prophets Moses and Aaron”. Perhaps, such claim was very possible because of their link with the Jew, Abdullah bin Saba’.

I actually do not like referring to the author’s narratives from their books. I am more interested in seeing the Shiite or non-Shiite read through the content of the book. This is because the main aim for the book is to bring out truth and put evil to shame as it is made clear to all.

I am pleased to see that knowing the truth guides someone amongst the Shiites to the right path. Thus, I fervently call upon students of knowledge and all those who preach and want Islam spread, to read this book and get acquainted with what lies between Ahlus-sunnah and the Shiites.

That notwithstanding, we are trying to explain the truth to the people and teach students how to extricate truth from sources and explain it to the people. This will make explicit to the youths of Ahlus-sunnah what the Shiite scholars claim or say about the Qur'an, the companions of the Prophet (PBUH), the Angels and the revelation they claimed has not ended.

It is necessary that all leaders of Islam come together and find a common way by following the teachings of the Qur'an and footsteps of those who the Prophet (PBUH) bore witness for, that they are of the best of centuries. The students have to also get active so that they can continue the struggle of spreading the guidance and explaining to the people ways that are wrong and warning against them.

I also advise the Shiite youths to read this book. It will make them understand the way their scholars and leaders think and do things. Perhaps, Allah might guide anyone of them to the right path (And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way). Also was the similitude made by the Prophet (PBUH) when he drew a straight line and then followed it with many other lines to both left and right sides, and then said about the straight line: This is Allah's path and the other lines are the different ways. On every different oath is a Shytan.....

I pray Allah makes whatever we learn beneficial to us and bless for us what He has granted us. I also pray He makes this book beneficial to the people, acceptable to them and a means to letting those on the right path know what the evil ones have done as well as guide with it those who have strayed among the Twelver Shiites to the right path. In Allah's possession belongs all things and on to Him is the ultimate return

May the peace and blessings of Allah be upon Muhammad, his family, companions and anyone who follows their guidance.

Salih bin Muhammad Al-Luhaidan

17/7/1428Ah

FOREWORD

H. E. SHEIKH ABDULLAH BIN ABDURRAHMAN
AL-JIBRIN (May Allah have mercy upon him)

Ex-member, General Presidency for Issuing Fatwa

ALL PRAISES ARE DUE TO Allah, who sent Muhammad as a giver of glad tidings, warner and caller to Allah by His leave, as well as a shining light. He gave preference to his companions and granted them much virtue. May the peace and blessings of Allah be upon Muhammad, his family and the companions.

That said, I have read this valuable piece collated and written by sheikh Abdurrahman bin Saad Ash-Shathri, a student of knowledge. He gathered in it materials related to doctrines of the Rejecters' Twelver Shiite denomination. This people have actually got their feet rooted in many places as they called people to their false belief. They deceive the masses and laymen with the claim that they love the family of the Prophet (PBUH), whilst in the real sense, they only inclined towards Ali (Allah be pleased with him) and only two of his many children, without his uncles, their children and all the other members of the family of Hashim.

However, they openly proclaimed their belief about the other companions of the Prophet (PBUH), especially the four rightly guided khalifahs except Ali. They declared them to be disbelievers, hypocrites and idol worshipers. They even openly rain curses on them as being explicitly stated in their books, audios and preachers. The author was able to make clear what they hide and what they believe in by quoting texts from their books which they hardly allow get out of their possession. Nonetheless, their books successfully disgraced them.

We hope that the reader would be able to comprehend and inform others how these people harbor hatred for the Ahlus-Sunnah, so that those who know nothing about them may not fall victims of their antics and deceit.

I pray Allah guides aright any Muslim who is astray, foil the plot of the plotters and He the Most High, knows best. May the peace and blessings of Allah be upon Muhammad, his family and companions.

Abdullah bin Abdurrahman Al-Jibreen
Ex-member, General Presidency for Issuing Fatwa
8/1/1426

FOREWORD

H.E. SHEIKH ABDULLAH BIN MUHAMMAD

AL-GHUNAYMAN (May Allah protect him)

Ex-Head, Graduate Studies in the Islamic University
and Tutor in the Prophet's Mosque

ALL PRAISE ARE FOR ALLAH, and may His peace and blessings be upon His servant and Messenger, Muhammad, his family, wives and companions.

That said, verily, one of the most mandatory tasks to jealously protect the beliefs of the Muslims from corruption and manipulations. In this light, it becomes inevitable to make known what is evil and incorrect. This will in turn make the truth manifest as its opposite is made known for avoidance.

This is a confirmed fact that Hudhaifah bin Al-Yamaan said: "The people used to ask the Messenger of Allah about good things, while I was asking about evil so that I don't fall victim of it". This is a high level of jurisprudential understanding.

Among the things that threaten the pristine doctrines of the believer is the Rejecters' denomination. It is a denomination that derailed from the pure teachings of the Messenger of Allah (PBUH). This sect has become very powerful in this times we live in. they now have a State to themselves that spend huge amounts of money in training men and spreading their evil doctrines.

This book "Doctrines of the Twelver Shiites: Enquiry and Response" bridges a very wide vacuum in this respect and blocks the spread of such beliefs to our domain and minds of the innocent Muslims.

May Allah reward the author generously, brother Abdurrahman bin Saad Ash-Shathri; grant increase in knowledge and the ability to strive more in the cause of Allah. May the peace and blessings of Allah be upon His Messenger, his family and companions.

H. E. Sheikh Abdullah bin Muhammad Al-Ghunayman

FOREWORD

SHEIKH ABDURRAHMAN BIN SALIH
AL-MAHMUD (May Allah protect him)

Ex-Prof. of Aqeedah, Imam Muhammad Islamic University

ALL PRAISES ARE DUE TO Allah, the Lord of the worlds, and may His peace and blessings be upon the noblest of the prophets and Messengers, Muhammad, his family and companions in general.

I have read through this beneficial book, which the author wrote in the form of question and answer. It tackles a subject very clear to anyone who has been granted the right insight and understanding of the pure teachings of the Prophet (PBUH) and the Glorious Qur'an, while it may not be very explicit to those who lack basic pure understanding of what the Islamic doctrines are or those who might have fallen victims of corrupted knowledge about Islam from the likes of the Rejecters and atheists or any other who unfortunately have been impacted upon by them.

This topic being handled in this book exposes the truth about the theoretical and practical doctrines of the Twelver Shiites, which are mostly based on Grand Shirk and others that emanate from it, such as going to the extreme about their twelve Imams. Their beliefs are contradictory to the three categories of Tawheed: Al-Aluhiyyah (Worship), Ar-Rububiyyah (Lordship) and asmaa was-sifaat (names and attributes). They also declared enmity with the Qur'an, the Prophet (PBUH) and his companions, whom they even claimed are infidels.

At this juncture, I will like to emphasize certain issues:

1) This write-up, in its question and answer format, is very necessary to students of Knowledge. It contains concentrated, concise and confirmed facts about the doctrines of this denomination. Students and scholars alike need books of this nature that would bring closer the entails of huge and voluminous literatures to them.

2) The book is distinguished with its referencing. There is no narration or report quoted that was not referred to its source and all sources were directly from adopted original books of the denomination itself.

3) Since the doctrines and beliefs of this group of people are wrong and based on fabrications, their religious literatures automatically became filled with numerous contradictions. The author was able to point out all these areas from their sources to serve as a deterrent to those who might be nursing the notion of joining them, or inclining towards them as well as to pave a way of rethinking to those of them that might be guided to the right path. May Allah guide everyone to the right path.

4) Beliefs, religious allegiance and repudiation are not supposed to be dragged into politics of the daily life. If such is not contained, things could degenerate to a level where by our brother of yesterday, who was just like a follower of the Shafi school of thought

while I was in Maliki's school, will become a terrible enemy to us, all because of politically motivated factors that are far away from any religious foundations. Issues of religion should be properly based on knowledge from authentic teachings, more especially if emanating from a scholar.

Finally, we thank our brother and researcher, sheikh Abdurrahman bin Saad Ash-Shathri, who has endeavoured to help the Ummah with this great concise work that came in at a time it is needed most, as a warner to the Muslims not to fall victims of the destroyer proclamation.

I pray Allah makes it beneficial to the people and reward abundantly the author and any person who has contributed one way or the other to its publication and distribution. May the peace and blessings of Allah be upon Muhammad, the Prophet, his family and companions.

Written by:
Abdurrahman As-Salih Al-Mahmud
Riyadh, 1/1/1428

FOREWORD

**SHEIKH ABDULLAH BIN
ABDURRAHMAN AL-SAAD** (May Allah protect him)

ALL PRAISES ARE FOR ALLAH Alone, and may His peace and blessings be upon the Seal of Prophets.

That said, I read through the book authored by our brother, sheikh Abdurrahman bin Saad Ash-Shathri, entitled: “Doctrines of the Twelver Shiites”, and found that he did a wonderful and beneficial work therein. He explicated their doctrines in a perfect way by referring to their own most popular and adopted books.

Anyone who glances through what is entailed in this book would immediately comprehend how wrong their beliefs are and the evil in their denomination. It makes it more convincing as he quoted his facts from their own sources what provides responses to their beliefs. Therefore, their religion is full of beliefs destroying and contradicting others within it.

Success lies with Allah.

Dictated by:
Abdullah bin Abdurrahman As-Saad
15/6/1428AH

FOREWORD

SHEIKH MUHAMMAD BIN ABDULLAH

AL-IMAM (May Allah protect him)

ALL PRAISES ARE DUE TO Allah, and I bear witness that there is none worthy of worship save Allah Alone, without any partner, and I bear witness that Muhammad (PBUH) is His slave and Messenger. May the peace and blessings of Allah be upon him.

That said, I read through the book authored by our respected brother, sheikh Abdurrahman bin Saad Ash-Shathri, titled: “Doctrines of the Twelver Shiites: Enquiry and Response” and found it full of profound benefit for the Muslims. I hope it would be available to everyone in order to get them equipped against the spread of the Rejecters doctrines in the Islamic world.

The author was very just in his write-up by making reference to the Shiite’s books and sources and edited reports in them. He made use of references accepted by them and thereby, leaving no room for them to accuse him of bias or claim otherwise. Their books are more than enough evidence against them as they wrote them themselves. The author was able to gather together their misguidance in a very explanatory form.

I pray Allah to make it a generally accepted book and also make it generally beneficial, for He is the best to seek refuge with.

Written by:
Muhammad bin Abdullah Al-Imam
Dar Al-Hadeeth in Ma’bar
On 28 Rabi’ Ath-Thani 1434AH

IN THE NAME OF ALLAH THE BENEFICENT AND THE MERCIFUL

INTRODUCTION FIRST EDITION

ALL PRAISES ARE DUE TO Allah, the Lord of creation, May peace and blessings be upon the noblest of the Prophets and Messengers.

In partial fulfillment of the obligation of Allah to proclaim the message, advice and guide, invite to the truth and enjoin one another with it, and striving to defend the Muslims from all evils and warning them against it so that the Muslim Ummah will be as Allah wishes it to be- united and merciful to one another- with Islam as their religion: in creed, statement, and actions, holding fast to the two noble revelations: the Quran and Sunnah, not divided by vain desires, not afflicted by destructive ideas, and protected from the enemy as Allah says: “And whoever holds firmly to Allah has [indeed] been guided to a straight path.” [Q3: V101]. Allah also says: “And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.” [Q6:V 153].

Indeed, the Muslims had been on the path of the guidance of the Prophet and the right religion. However, after the killing of the commander of the faithful, Uthman bin Affan- may Allah be pleased with him- the trial occurred, and the Muslims fought themselves at Safeen, and Al-Maariqa⁽¹⁾ seceded as the Prophet said: “A group (Al-Maariqa) would secede itself (from the Ummah) when there would be dissension among the Muslims.

Out of the two groups who would be nearer the truth would kill them.”⁽²⁾ Their secession was when the two arbiters ruled and people dispersed without reaching agreement. Then the innovation of Shiism occurred after that of the Khawarij⁽³⁾.

Then several sects followed as told by the messenger of Allah in many hadiths including the narration of Aby Huraira that the Prophet said: “The Jews were split up into seven-

(1) Al-Mariqa refers to the Khawarij group. They are those who protested against Ali after the Arbitration, so Ali fought them on the day of An- Nahrawan. The Prophet had commanded that they should be fought in several authentic hadiths. In the books of Bukhari and Muslim there are ten hadiths concerning them, three in Bukhari and the remaining in Muslim. See commentary on At-Tahawiyya by Abul Iz pg 530, Tahzib Sunan of Ibn Qayim vol.3 pg 148-153. For more on their creed and sects see: Al-farq baina Al-firaq, Al-Bagdaadi pg 72, Al-Fasl, Ibn Hazm vol. 5, pg 51-56, Al-Milal Wa An-Nihal, Ash-Sharastaani vol. 1, pg 146.

(2) Reported by Muslim from the narration of Abu Saeed Al-khudree (book of zakat, hadith no. 2358)

(3) See: Minhaaj Sunnah of Ibn Taymiyya vol. 1, pg 218-219. Sheikh Abdulah Al-Gunaiman said his introduction of the summery of the book: “Minhaaj Sunnah is one of the greatest books of Ibn Taymiyya, he defended the truth and its adherents, and he refuted falsehood and exposed it. Muslim youths today are in utmost need of reading this book and knowing its content because the Shiism has spread to all Islamic countries and has changed it in a detestable manner”

ty-one; and the Christians were split up into seventy-two sects; and my community will be split up into seventy-three sects.”⁽¹⁾

Shiism started from Kufa⁽²⁾ and that was why it was narrated in the stories of Shiism that their call was not accepted in Muslim towns except in Kufa⁽³⁾, then it spread to other parts just as the creed of Irjaa started from Kufa also, while the creed of Qadariyya and Mutazila started from Al-Basra, while Tajahum started from the area of Khurasan. The emergence of these innovations was in relation to their distance from the city of prophet hood⁽⁴⁾, because innovation does not grow and spread except under the shade of ignorance and absence of people of knowledge and faith.

That was why Imam Ayub As-Sikhtiyaani (131AH), May Allah have mercy on him said: “part of the bliss of the young and the Non-Arab is for Allah to guide them to a scholar among Ahlu-Sunnah”.⁽⁵⁾ This is because these two groups of people easily get influenced by hurricane of trials and innovation because of their inability to know their aberration.

Hence, the best approach to counter innovation and prevent division is to spread the Sunnah among the people and to explain the misguidance of those who have deviated from it. That was why the scholars of sunnah took up this issue and explained the condition of people of innovation and refuted their ambiguities like Imam Ahmad did in refuting the Zanadiqa and Jahmiyya. Imam Bukhari also refuted the Jahmiyya, Ibn Qutaiba (276AH) refuted the Jahmaiyya and Mushabiha, Ad-Darimee (280AH) refuted Bishir Al-muraisee and others.

Verily, we are living in a world today that is open to each other which has led to a lot of mixtures in Muslim countries, and members of the sects have increased at a time when other nations are uniting against us, like the Prophet said: “The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation) Messenger of Allah: He replied: Love of the world and dislike of death.”⁽⁶⁾

Add to this, the absence of a lot of scholars sometimes, and their failure to enlighten the Ummah in matters of creed at other times.

(1) Reported by Imam Ahamd in his Musnad, hadith no. 5910 Ibn Taymiyya said about this hadith: “it is an authentic and famous hadith in the Sunan and Masanid” Majmoo AL-Fatawa, vol. 3, pg 345

(2) See: Majmoo Al-Fatawa vol. 20, pg 301

(3) Muhammad Baqir Al-majlisi mentioned that it was narrated from Abu Abdullah that he said: (Allah presented our reign to the people but no one accepted it except the people of Kufa.) Biharul Anwar vol.100, pg 259, hadith no. 7

(4) See: Majmoo Al-Fatawa vol.20, pg 300-301

(5) Sharh Usul I'tiqaad Ahlu-Sunnah, Lalakae vol.1, pg 60

(6) Reported by Ibn Abi Shaiba hadith no. 139, Imam Ahmad hadith no. 22398, Abu Dawud hadith no. 4298

And this state of negligence being witnessed in the education curricula, and the weakness in creedal orientation and establishment of basic matters of creed in the heart of Muslim children, and the presence of many factors militating against sowing the creed of our pious predecessors in the mind of the Ummah, all these are aimed at two things:

First: breaking the barrier of love and hate for the sake of Allah between a Muslim and an unbeliever, and between a follower of sunnah and an innovator, and this is called psychological barrier. This is done under different misleading slogans like: tolerance, bringing hearts together, eschewing anomaly, extremism and bigotry, humanity⁽¹⁾, universality⁽²⁾ and other similar words which in reality are destructive plots aimed at putting an end to a Muslim who is steadfast in his religion.

Second: spread of ignorance of the religion till the knot becomes loosened, and the Ummah is torn apart, and the Muslim becomes of no value in their hands and under their factions and other similar conditions which the Muslims are experiencing in the mold of ideological crises which has made them lose balance in their lives, and their social bond-unity of creed- has been shaken and this gave people of innovation and vain desires great opportunity to spread their innovations and so on.⁽³⁾

That was why I decided to publish what has been written on the creeds of Shiism of the Imamiyya, the twelvers, in the method of enquiries and response. I had summarized it twice in other to serve as a reminder on the obligations of the religion and to save the Muslims from trials in other to protect the religion and its adherent.

Sheikhul Islam Ibn Taymiyya said: (the scholars have a duty to the Ummah to protect and transmit knowledge of the religion. if they do not transmit knowledge of the religion to the Ummah or they abandon its protection, they have committed the greatest injustice to the Muslims.

That was why Allah said: “Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse” this is because the harm of concealing knowledge extends to animals and others hence, they are cursed by those who curse and even by animals)⁽⁴⁾ He also said: (one who refutes people of innovation is striving in the

(1) Sheikh Bukar bin Abi Zaid-may Allah have mercy on him- said: (this is similar to the three means of arousing interest which the freemason adopts: freedom, brotherhood, and equality or peace, mercy, and humanity. This is done by inviting to modern spirituality based on summoning of spirits: spirits of a Muslim, a Jew, a Christian, a Buddha and others, and this is among the destructive universal Zionist call. Just as Ustaz Muhammad Muhammad Husain also explained its dangers in his book: modern spiritualism is a destructive call/ summoning of spirits and its connection with Universal Zionism) see: Al-ibtal li nazariyat l-khalt baina l-adyaan, pg 6, Sheikh Muhammad Husain died 1402AH, may Allah have mercy on him.

(2) This is a new school of thought which calls to the search for one reality derived from all the religions of the world but the reality of it is to negate Islam. See: Mu’jam Al-manahi Al-lafziya, Sheikh Bukar Abu Zaid, pg 270- 271

(3) See: deserting an innovator, Bukar bin Abi Zaid, pg 5-6 with slight changes.

(4) Majmoo Fatawa vol. 28 pg 187. Sheikh Bin Baz said about Majmoo Fatawa of Ibn Taymiyya: (As for books written on Islamic creed... the most comprehensive is the Fatawa of Sheikh Islam Ibn Taymiyya)

course of Allah, even Yahya bin Yahya says: “defending the Sunnah is more virtuous than Jihad”⁽¹⁾

Adhahabi (748AH) added: (so I said to Yahya: the Man spends his money, exhausts himself, and strives, and this one is more virtuous than him, he said: yes, many times)⁽²⁾

(This was why the pious predecessors and Imams severely reproofed innovation and cried out on its people all over the world, and warned people seriously against their trials more than they did concerning immoralities, injustice, and transgression because the harm of innovation and its destruction of the religion is more severe)⁽³⁾

Abul Wafaa Ibn A’qeel (513AH) said: (if you want to know the position of Islam among the people of this time, do not look at their crowdedness at the doors of mosques, and do not look at their uproar chanting labaik during hajj rather you should look at their tolerance for the enemies of Islam. Ibn Rawandi and Mu’aree (may Allah curse them) both lived writing poems and articles, one says: make superstitious statements, and Mu’aree says: read falsehood, and they said we were right, and we said: yes. By falsehood he meant the book of Allah, and they lived for years and their graves were glorified, their books were bought, and this is an indication of apathy of the religion in the heart)⁽⁴⁾

I pray to Allah, the Most high: to make this message and its original a blessed means of making people to practice this established sunnah in the life of the Muslims in terms of striving to defend Islamic sanctuaries, and to make them realize that it is among the rights of Allah like jihad, enjoining what is good and forbidding what is bad. Especially, considering the fact that there is great need for this in this contemporary period because the pressure of desires is severe, and its means are many because of many misguided people amongst us who have disreputable opinions such as secularization, liberalization-meaning hypocrisy, modernization, enlightenment, licentiousness . . .and that profligate call under the cover of freedom of religion, assembly of religion which has led to the call for closeness between the Sunnah and other sects and other calls which plucks out the foundation of Islam from the heart: love and hate for the sake of Allah, while Allah says: “and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you” (Q5:V49)

And behind those vain desires is a deadly plan to libel Sunnah and its adherents, and to make mockery of them. This is one of the largest valleys of falsehood which liars enter daily and openly.

One of the most evil manifestations of that vain desire is the audacity of the neglectful amongst us who hides the truth and is greedy with his knowledge. Whenever his fellow brothers stand up to help the course of the Sunnah he abandons them.

Tuhfat Ikhwaan pg 37-38

(1) Ibid vol. 10, pg 13

(2) Siyar A’laam Nubalaa vol. 10, pg 518

(3) Madariju Salikeen, Ibn Qayim, vol., pg 372

(4) Al-Adaad Ash-Shar’iya, Abdullah bin Muhammad Bin Muflih, vol. 1, pg 268

Imam Ibn Qayim said: (there is no faith and good in one who sees the sanctuaries of Allah being desecrated, and His commandments being disobeyed, and His religion being abandoned, and the Sunnah of the Prophet being left but he is nonchalant, silent like a dumb devil just as one who professes falsehood is an articulate devil!

The affliction of the religion is from these people who whenever they have secured their source of livelihood and leadership they don't care about what happens to the religion, and the best of them is the one who shows remorse at that but if somebody contended with him in something which he is at fault in his honor or wealth he strives and spends everything in defense, and he will use the three levels of reproaching vices according to his ability.

And these people despite their downfall in the sight of Allah and His anger on them, they have been afflicted with the greatest affliction in this world which is death of their heart because whenever the life of the heart is more complete its anger for the sake of Allah and His messenger is stronger and its strive for the victory of the religion is more perfect⁽¹⁾.

One may say: what is the benefit of publishing a book like this to expose the reality of the Twelvers Shiism, and that it will not change anything except what Allah wills?

The answer to this is that the book of Allah and the Sunnah of His messenger have shown that there will continue to be a group in this Ummah who will hold on to the truth which Allah sent Muhammad with to the end of time.

Like the saying of the Prophet: "A group of people from my Umma will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed"⁽²⁾

And that his Ummah will never be united on misguidance because of the hadith of Abdullah bin Umar-may Allah be pleased with him that the Prophet said: (Allah will not unite my Ummah on misguidance and the Hand of Allah is on the group)⁽³⁾. The Prophet also said: (Never a Prophet had been sent before me by Allah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of Faith)⁽⁴⁾

The rebuke by heart is to believe that this is abominable and to detest it for that. So when this happens then there is faith in the heart but when the heart fails to know what is good and detest what is abominable it loses its faith.

There is no doubt that explaining the condition of the sects that are out of the group and are in opposition to the Sunnah is necessary to clear any ambiguity and to explain the truth to the people, and spread the religion of Allah, and establish the proof on the

(1) I'laam Al-muwaqi'een, vol.2. pg 121

(2) Reported by Bukhari hadith no. 3641

(3) Reported by Tirmidhi, hadith no. 2167, and authenticated by Albani in Mishkat Almasabih vol. 1, pg 61, hadith no. 173, published by Almaktab Islami 1399AH.

(4) Reported by Muslim, hadith no. 50

sects that have deviated from the book of Allah and the Sunnah so that whoever will be destroyed will be destroyed based on evidence and whoever will live will live based on evidence because the truth is really hidden from anyone. Rather, these people mislead their followers with ambiguities and illusive statements.

Indeed the followers of those sects that have deviated from the Quran and Sunnah are either infidels or ignorant, and it is necessary to enlighten the ignorant, and to expose an infidel so that he will be known and caution taken against him.

Likewise, the leaders of innovation among the sects that have deviated from the Quran and Sunnah, or acts of worship that contradicts the Quran and Sunnah, explaining their condition and warning the ummah against them is obligatory by consensus of the Muslim. Even, it was said to Ahmad bin Hambal: who is more beloved to you: a man who fasts, prays and observe itiqaf or one who speaks against people of innovation? He said: if he prays and observe itiqaf it is for himself, but if he speaks against people of innovation it is for the Muslims, this is better.

Thus, he explained that the benefits of this is generally for the Muslims in their religion like jihad for the sake of Allah because purifying the cause of Allah, His religion, path, and repelling the transgression of these people and their aggression is an obligation on some of the Muslims by consensus. If not for those established by Allah to repel the harm of these people the religion would have been corrupted and this will be grievous than the takeover of the enemy. This is because when the enemy takes over they do not corrupt the heart and religion in it except as a follow up, but as for the people of innovation they corrupt the hearts initially⁽¹⁾.

Indeed the enemy among the Jews, Christians, Hypocrites and all religions of disbelieve who are plotting against the Muslim Ummah have gotten a means to cause trials in the Ummah, and there is no doubt explaining the truth about these sects block the opportunity of the enemy to expand the differences among the Ummah and its continuation, because leaving the leaders of innovation and infidelity striving to mislead people, and who are working to increase their members and deceiving their followers, and who are claiming that what they are practicing is Islam, is part of blocking the religion of Allah and His Shareeah. In fact, part of the causes of the emergence of atheist is that they thought Islam is what the deviant sects are practicing and they saw that as invalid hence, they disbelieved in the religion.⁽²⁾

Then, assuming we know that the followers of Shiism will never leave their creed and that the followers of Sunnah will never acknowledge Shiism as the right creed that should not prevent one from passing the message and explaining the truth. Even, that will not take away the obligation to pass the message of Islam or the obligation to enjoin what is good and forbid what is bad based on one of the narrations from the Imam of followers of Sunnah, Ahmad bin Hambal and the opinion of many scholars⁽³⁾.

(1) Majmoo Rasaail wal Masaail, Ibn Taymiyya vol. 5, pg 110 with commentary by Mhammad Rashid Ridha (1353AH)

(2) See preface to the book: Usul Mazhab Sheeah, Nasir Abdullah Al-qafari, vol. 1, pg 5-8

(3) See: Iqtidhaa Siraat Mustaqeem, Ibn Taymiyya, vol.1, pg 147-149

And tell me for Allah’s sake: if the people of falsehood display their desires and those plotting against the Ummah: one is disgraced and the other is silent so when will the truth be established? Verily, the result is the same: the emergence of false statements, and vain desire which have conquered the religion, even changed it in the minds of the Muslims so how will keeping quiet against falsehood be true while Allah says: “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.” (Q21:V18)

Verily, going forth light and heavy to destroy the arrows from falsehood, to refute anyone who contradict our creed, and invalidate his ambiguities, and to expose his trials is the right of Allah upon His servants, and the right of Muslims upon their scholars in refuting every deviant and his deviation, every misguided and his misguidance, and every wrongdoer and his wrong...so that people of vain desires will not call one another against the Muslims to corrupt their natural disposition and brake their unity thereby turning their religion into a changed and distorted religion, and a pile of sects and desires, and there is no power and no strength except with Allah.⁽¹⁾

Among great scholars who have faced trials in this aspect are Sheikhul Islam Ibn Taymiyya, Ibn Qayim, Muhammad bin Abdulwahab and other scholars of Islamic calling from An-Najd-may Allah have mercy on them. In our contemporary period, they include Ihsan Ilahi Zuhair, Muhammad Mala Allah, Nasir bin Abdullah Alqafari and other great scholars.

Indeed I relied on the books authenticated by the Imamiyya, the twelvers, and books of other sects of Shiism in order to be just and establish the proof to them, and also to mention how they contradict themselves in most of their creed. This by the grace of Allah will help a lot in guiding those Allah has decreed will be guided among the youths in Shiism to the true creed, the creed of the companions of the messenger of Allah.

I want to express my gratitude to Allah and to my scholars: Salih bin Muhammad Al-lahidan, Abdullah bin Abdurrahman Al-Jibrin-may Allah have mercy on him, Abdurrahman bin Nasir Al-barak, Abdullah bin Muhammad Al-gunaiman, Salih bin Fauzan Al-fauzan, Abdulaziz bin Abdullah Alrajhi, Abdurrahman bin Hammaad Al-‘umr, Abdurrahman bin Salih Al-mahmood, Nasir bin Abdullah Alqafaari, Muhammad bin Nair As-Suhaibaani, Ibrahim bin Muhammad Al-khar’aan, Abdulaziz bin Salim Al-‘umr, Abdurrahman bin Abdullah Al-‘ajlaan, Abdulmuhsin bin Hamad Al-‘abaad Albadar, and others who advised, guided and prayed for me. May Allah reward them with the best reward and may He make their abode Al-firdaus Al-‘ala in Paradise together with their parents, wives, children and all Muslims both the living and the dead, Amin.

And now to the book, I seek the help of Allah alone, who has no partners, and there is no power and no strength except with Him, He is Sufficient for us, and [He is] the best Disposer of affairs, and Excellent is the Protector, and Excellent is the Helper.

Author

Abdurrahman bin Saad Al-shathri

Rajab, 1425

(1) See: Ar-Rad ala Al-mukhalif min Usul Islam, Sheikh Bukar bin Abi Zaid, pg 5-11 with slight changes and additions.

(ENQUIRY AND RESPONSE)

IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL

ENQUIRY 1: Who are the Shiites?

Response: This question was answered by one of their Sheikhs, Muhammad bin An-Nu'man, who they nicknamed Al-Mufeed, when he said the Shiites are: "followers of Ali (Allah be pleased with him) by way of allegiance, believing in his imamate after the Prophet (PBUH) without severance⁽¹⁾ and repudiating the imamate of those who preceded him on the seat of Khilafah, with the belief of accepting that for them but not in the spirit of followership for anyone of them⁽²⁾".⁽³⁾

COMMENT:

Whenever the word "Shiite" is mentioned nowadays, it refers solely to the twelver sect⁽⁴⁾. This is because they make up the highest population amongst the Shiites in Iran, Iraq, Syria, Lebanon, Gulf countries and many other places today. Also is the fact that

(1) This depicts that an imamate Shiite is one who believes that Ali (Allah be pleased with him) is the Khalifah immediately after the Prophet (PBUH) without interruption. This is based on the belief of the Shiites that repudiates the legitimacy of the Khilafah of Abubakr, Umar and Uthman (Allah be pleased with them all). Thus, in the light of the words of this Sheikh, Al-Mufeed, Shiism is an adjective suitable only for those who believe in the Imamate of Ali (Allah be pleased with him) uninterrupted from the death of the Prophet (PBUH) until his death.

(2) According to him, Ali (Allah be pleased with him) was a follower to the three Khulafah only in the exterior, while in the interior they were actually his followers. In his view, Ali's followership to them was not on the precept of emulation, rather it was on that of Taqiyyah (i.e. concealment). This means that his followership to the Khulafa was not in the precept of internal belief, but was merely in the form of external conformity.

(3) *Awaa'il al-Maqaalaat fee Al-Madhaahib Al-Mukhtarah* p. 35, Chapter: Speech on the Difference between Shiite being attributed to Shiism and Mu'tazilites (the Isolators, who made a certain theological school of thought in Islamic history) being worthy of the name I'tizaa (Isolation) authored by their Sheikh Al-Mufeed (D 413 AH)

(4) This was mentioned by Hussein An-Noori At-Tabrasi (D 1320) in his book "*Khaatimat Mustadrik Al-Wasaa'il*" Vol. 1 p. 119 (The Second Benefit: Explanation of Books and their authors: 24. Confirmation of the Will). His book "*Al-Mustadrik*" is on "*Wasaa'il Al-Shi'ah*" (Ways of the Shiites) authored by Muhammad bin Al-Hassan Al-Hurr Al-Alami (D 1104). And their most reverend Ayat Ogha Bazrak At-Tahrani (D 1389), in his book "*Al-Dharee'ah ilaa Tasaaneef Al-Shi'ah*" vol. 2 pp. 110-111 no. 436, made reading the book "*Al-Mustadrik*" mandatory on every scholar of the Shiites due to its high status to them. He said: "It is mandatory on all mujtahideen (those scholars who have attained the level of deducing verdicts) to read the book and consult it in deriving laws... a scholar's evidence is never complete in this time of ours if he hasn't consulted *Al-Mustadrik*..."

their sources of hadith and narrations encompass the views of most of the other Shiite sects that emanated in the epochs of history.

ENQUIRY 2: What is the origin of the Shiite sect?

Response: According to the investigative scholars, the most appropriate opinion is that Abdullah bin Saba' the Jew interpolated it and openly proclaimed it. This is also the fact acknowledged by the Shiite books that claim that Abdullah bin Saba' was the very first person to openly declare the Imamate of Ali (may Allah be pleased with him). This belief of the Imamate of Ali is the bedrock of the doctrines of Shiism. Also, the same Abdullah bin Saba' has been mentioned, by their books, to be the first to defame the son-in-laws of the Prophet (PBUH), Abubakar, Umar and Uthman (may Allah be pleased with them) and the first to openly say that Ali (may Allah be pleased with him) was god...

Al-Hassan An-Nubukhti, an erudite Shiite scholar, said: "As-Saba'iyyah are the followers of Abdullah bin Saba', who was among those who openly defamed Abubakar, Umar, Uthman and the companions. He dissociated himself from them and proclaimed that Ali (may Allah be pleased with him) ordered him to do so. However, Ali eventually got hold of him and questioned him about his proclamations. He answered to the affirmative and Ali ordered for his killing".⁽¹⁾

He continued: "A group of scholars amongst the disciples of Ali (Allah be pleased with him) narrated that Abdullah bin Saba' was a Jew who embraced Islam and became a supporter of Ali. He was known, before his Islam, for proclaiming that Yusha' bin Nun, after Musa, was god⁽²⁾. Then he made the same proclamation about Ali (Allah be pleased with him) after the death of the Prophet (PBUH). He was the first to openly claim that the Imamate of Ali (Allah be pleased with him) is compulsory and whoever was his enemy is dissociated from ((and are disbelievers))⁽³⁾. At this juncture, those who opposed the Shiites

Muhammad Al Kashif Al-Ghita (D 1376), a scholar of the Shiites, said: "The name 'Shiite' when used nowadays is dedicated to the imamate". *Aslu Al-Shee'ah wa Usooluha* (The Origin and Principles of Shiites) p. 63, The Second Goal.

(1) *Firaq Al-Shee'ah* (The Sects of Shiites) p. 50 (Variation of the Saba'iyyah Alawite Shiites after the Murder of Ali (Allah be pleased with him)) by Al-Hassan bin Musa An-Nubukhti, who is one of their scholars of the third Hijri century.

(2) i.e. while he was a Jew, he proclaimed that both of them were god, and the same he claimed about Ali after he outwardly declared Islam. See: *Al-Anwaar An-Nu'maniyyah* vo. 2 p. 234 (*Noor fee Bayaan Al-Firaq wa Adyaaniha wa maa yata'llaq bihi min Al-Muqaddimaat wa Al-Lawaahiq*) by Ni'matullah Abdullah Al-Husseini Al-Musawi D. 1112. This author was described as being "an erudite investigative scholar of great value" by another Shiite Sheikh, Muhammad bin Al-Hassan Al-Hurr Al-Amili (d. 1104) in his book "*Amal Al-Aamil fee Ulamaa' Jabal 'Aamil*" vol. 2 p. 336 no. 1035.

(3) What is between the brackets is found in "*Firaq Al-Shee'ah*" by An-Nubukhti and Al-Qummi p. 33 as edited by Dr. Abdulmun'im Al-Hafni, Dar Al-Rasheed first edition 1412H.

said: The origin of Shiism and Rafidites emanated from Judaism⁽¹⁾. Then the scholar of all scholars of the Shiites, Saad Al-Qummi, mentioned that “the position of Ibn Saba’ the Jew on hearing about the death of Ali (Allah be pleased with him) was that he Ali did not die, he became the proponent of his return and went extreme about it⁽²⁾.”

ENQUIRY 3: Can you kindly acquaint us with the twelve Imams of the Imami Shiites Doctrine?

Response: The first of them is the Caliph Ali bin Abi Talib (Allah be pleased with him). He is called Abu Al-Hasan and they nick named him “Al-Murtadha” (the one God is pleased with). He was born 23 years before Migration and was martyred 40H.

2) Al-Hasan bin Ali bin Abi Talib (Allah be pleased with him). He is called Abu Muhammad and nicknamed “Az-Zaki” (the Pure). He was born in 2 AH and died 50 AH.

3) Al-Husein bin Ali bin Abi Talib (Allah be pleased with him). He was called Abu Abdullah and nicknamed “Al-Shaheed” (the Martyred). He was born in 3 AH and died 61 AH.

4) Ali bin Al-Hasan bin Ali bin Abi Talib (Allah be pleased with him). He was called Abu Muhammad and nicknamed “Zain Al-Abideen” (Beauty of the Worshipers). He was born in 38 AH and died 95 AH.

5) Muhammad bin Ali bin Al-Husein bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Ja’far and nicknamed “Al-Baqir” (the Highly Knowledgeable). He was born in 57 AH and died in 114AH.

6) Ja’far bin Muhammad bin Ali bin Al-Husein bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Abdullah and nicknamed “As-Sadiq” (the Truthful). He was born 83 AH and died 148 AH.

7) Musa bin Ja’far bin Muhammad bin Ali bin Al-Husein bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Ibrahim and nicknamed “Al-Kazim” (the Persevering one). He was born 128 AH and died 183 AH.

8) Ali bin Musa bin Ja’far bin Muhammad bin Ali bin Al-Husein bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Al-Hasan and nicknamed “Ar-Ridha” (Favour). He was born in 148 AH and died 203 AH.

9) Muhammad bin Ali bin Musa bin Ja’far bin Muhammad bin Ali bin Al-Husein bin Ali bin Abi Talib (Allah be pleased with them).

(1) *Firaq Al-Shee’ah* p. 50 (Variation of the Saba’iyyah Alawite Shiites after the Murder of Ali (Allah be pleased with him)).

(2) *Al-Maqaalat wa Al-Firaq* pp. 10-21 by Saad bin Abdullah Al-Ash’ari Al-Qummi (d. 301). See: *Ikhtiyar ma’rifat Al-Rijal Al-Ma’ruf bi Rijal Al-Kashshi for Muhammad Al-Kashshi* (d. 350) by Abu ja’far Muhammad bin Al-Hasan At-Tusi (d. 460 AH) Discussion No. 174 vol.2 p. 191 (Abdullah bin Saba’). Muhammad bin Ali Al-Ardabili said: “Abdullah bin Saba’ is a cursed extremist who was burnt with fire by the leader of the believers, Ali (Allah be pleased with him). He used to proclaim that Ali was god and a Prophet. He later ended up a non-believer and openly displayed extremism.” *Jami’ Ar-Ruwat wa izahat Al-Ishtibahat ‘an At-Turuq wa Al-Isnad* vol.1 p. 485 under the chapter of the Alphabet Al-’Ain.

He was called Abu Ja'far and nicknamed "Al-Jawad" (the Magnanimous). He was born 195 AH and died in 220 AH.

10) Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Al-Hasan bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Al-Hasan and nicknamed Al-Hadi (the Guider). He was born 212 AH and died 254 AH.

11) Al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Al-Hasan bin Ali bin Abi Talib (Allah be pleased with them). He was called Abu Muhammad and nicknamed Al-Askari (the Soldier). He was born in 232 AH and died 260 AH.

12) Muhammad bin Al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Al-Hasan bin Ali bin Abi Talib (Allah be pleased with them). They called him Al-Qasim and nicknamed him Al-Mahdi (the Guided). They believe he was born in 255 AH or 256 AH and claim he is still alive hitherto⁽¹⁾.

ENQUIRY 4: Did any of the groups of Shiites claim that Angel Jibreel (Allah be pleased with him) err in delivering the revelation?

Response: Yes. The Ghurabites say: "Replacing Ali with Muhammad is like replacing something with its like. Thus, Allah sent Angel Jibreel (Allah be pleased with him) to Ali (Allah be pleased with him). Jibreel erred and delivered the message to Muhammad. Therefore, they curse the Angel Jibreel (Allah be pleased with him)⁽²⁾."

IMPORTANT COMMENT:

Is there any difference between the claim of the Ghurabites and the Twelver Shiites regarding the fabrication made by their Sheikh Al-Kulayni that a man came to Abu Ja'far and asked him: "Is the Qur'an not sufficient for them? He replied: Of course it is. But only when they find an interpreter for it. He said: Didn't the Prophet (PBUH) interpret it? He said: He interpreted it to only one man and explained to the ummah who this man was.

(1) See: *Usool Al-Kafi* Vol. 1 pp. 402-403 (The Chapter of narrations about the Twelver Shiites in which they were specifically mentioned) by Muhammad bin Ya'qoob Al-Kulayni (d. 328). Some of their scholars believe that the book "Al-Kafi" was presented to their acclaimed leader who approved of it saying: "It suffices for our Shiites", Bihar Al-Anwar Vol. 89 p. 377 Hadeeth 8 (Chapter of Ambiguities of the Qur'an). The Sheikhs of Shiites ruled that anyone who believes that the Qur'an suffices for mankind without The Fundamentals of Al-Kafi is misled. Their revered scholar Al-Khawansari commented about Al-Barqa'i that: "Al-Barqa'i is misguided because he avers in his book – *Qabas min Al-Qur'an* (Adaptation from the Qur'an) – that Al-Kulayni's Al-Kafi is not sufficient but the Qur'an is sufficient". *Sawaanih Al-Ayyaam* p. 90 by Al-Barqa'i, Dar Alem Al-Kutub ed. 1, 1431.

(2) *Nur Al-Baraheen Aw Anees Al-Waheed fee Sharh At-Tauheed* by Al-Jaza'iri vol. 2 p. 310, edited by Al-Raja'i, An-Nashr Est. ed. 1, 1417.

The man was Ali bin Abi Talib (Allah be pleased with him)⁽¹⁾. This is why the Shiites refer to the Glorious Qur'an as "The Silent Qur'an" and the Imam as "The Speaking Qur'an".

Their sheikhs fabricated against Ali (Allah be pleased with him) that he said: "This Book of Allah is silent, while I am the speaking book of Allah".⁽²⁾ Al-'Ayyashi, a scholar of theirs, also fabricated that "Abu Baseer narrated that Abu Ja'far said that An-Nur (the light) in the Qur'anic verse 'So they who have believed in him, honored him, supported him and followed the light which was sent down with him' is Ali".⁽³⁾

CONTRADICTION:

They fabricated that "on the authority of Abu Khalid Al-Kabili who said: "I asked Abu Ja'far about the statement of Allah "So believe in Allah and His Prophet (PBUH) and the light (i.e. the Qur'an) which we have sent down" and he replied: O Abu Khalid! I swear by Allah that the Light is the Imams from the family of Muhammad (PBUH) till the Day of Resurrection. They are, by Allah, the Light Allah sent down"⁽⁴⁾.

COMMENT:

The Twelver Shiites claim unequivocally that Ali (Allah be pleased with him) is the actual Messenger without the issue of Angel Jibreel mistaking. They fabricated that the message of Muhammad (PBUH) was only to introduce Ali (Allah be pleased with him) and his duty was to explain the Qur'an to Ali alone.

However, for you to ponder over, Allah says in the Qur'an what is translated as: "[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought".

(1) *Usool Al-Kaafi* vol. 1 p.179 Hadeeth 6 (Chapter on "Verily, We revealed it on the Night of Majesty" and its exegesis).

(2) *Al-Fusool Al-Muhimmah fee Usool Al-'A'immah* vol. 1 p. 595 Hadeeth 5 (Chapter 33: Non permissibility of inferring theoretical rulings from the obvious of the Qur'an except after considering its tafseer, abrogator and abrogated, the ambiguous and confirmed from the Imams) and *Wasaa'il Al-Shee'ah ilaa Tahseel masaa'il Al-Sharee'ah* vol. 18 p. 323 Hadeeth 12 (The Book of Judiciary – Chapter: Prohibition of adjudicating without the Qur'an and Sunnah and compulsory invalidation of a ruling found to be based on a mistake) both by Muhammad bin Al-Hasan Al-Hurr Al-Amili (d. 1104 AH). Also *Mustadrak Al-Bihaar* vol. 9 p. 21 (On the issue that they (the Imams) are the Speaking and Explanatory Book) by Ali bin Muhammad An-Nammazi Al-Shahirudi (d. 1405 AH)

(3) *Tafseer Al-'Ayyashi* vol. 2 p. 35, Hadith No. 88 (Surat Al-A'raaf) by Muhammad bin Mas'ood bin Ayyaash As-Sulami (d. 320 AH)

(4) *Usool Al-Kaafi* vol. 1 p. 139 Hadeeth 1 (Chapter: That the Imams are the Light of Allah).

ENQUIRY 5: Is there anyone amongst the Scholars of Shiites who claims that the statement of a scholar of theirs can abrogate the Qur'an or restrict the unrestricted or define the undefined?

Response: Yes, and many of them claimed that. For this reason, their Sheikh, Muhammad Al Kaashif Al-Ghitaa', said: "The wisdom of gradual advancement demands it that a set of rulings be made explicit while others are concealed. However he (PBUH) entrusted them to his plenipotentiaries. Each plenipotentiary hands them over to the next to disseminate at the right time as wisdom may demand it, such as restricting the unrestricted, defining the undefined, etc. the Prophet (PBUH) might have mentioned something unrestricted and then later on in his life time stated what restricts it. He might as well decide not to state what restricts it but rather, he entrusts it to his trustee to do the needy at the right time".⁽⁵⁾

This statement is based on the belief of the Shiites that the Imam is the custodian of the Qur'an and the Speaking Qur'an.

Thus, they fabricated that Ali (Allah be pleased with him) said: "This (i.e. the Qur'an) is the silent Book of Allah, while I am the Speaking Book of Allah".⁽⁶⁾ Their Imams are "the custodians of Allah's knowledge, the leather suitcase of Allah's revelation and the bearers of Allah's religion. On to us Allah's Book was revealed, with us Allah is worshipped and Allah would have not been known if not for us".⁽⁷⁾ In other narrations, they are "the caretakers of Allah's secret"⁽⁸⁾ and

"only with them what is with Allah can be found or comprehended".⁽⁹⁾

COMMENT:

On the basis of the foregoing, restricting the unrestricted in the Qur'an and Sunnah, defining the undefined and the matter of abrogation, as seen by the sheikhs of Shiites,

(5) *Asl Al-Shee'ah wa Usooluhaa* p. 81 (Introduction and Prelude).

(6) Earlier discussed in page 30.

(7) *Basaa'ir Al-Darajaat Al-Kubraa fee Fadhaa'il Al Muhammad Ajma'een* vol. 1 p. 138 Hadeeth 3 (Chapter: That the Imams are Allah's Gateway and Proof, in charge of His matter and the way to Him, His eyes and custodian of His knowledge) by Abu Ja'far Muhammad bin Al-Hasan bin Furookh As-Saffaar (d. 290 AH); *Usool Al-Kaafi* vol. 1 p. 138 Hadeeth 1 (Chapter: That the Imamas are in charge of Allah's religion and Caretakers of His Knowledge).

(8) *Al-Balad Al-Ameen wa Al-Dir' Al-Haseen* p. 418 (Congregational Visit) by Ibrahim Al-Kaf'ami (d. 900 AH); *Mustadrik Al-Wasaa'il* vol. 10 p. 404 General Hadith No. 12262, Specific Hadith No. 5 (Chapter: Uncommon Facts Related to Visit).

(9) *l'laam Al-Wara bi A'laam Al-Huda* p. 274 (The Third Pillar: About Imam Al-Baqir (Allah be pleased with him). Fourth Chapter: Recollection of the Novelty in his virtues and characteristics and Hadeeths of his history) by Al-Fadhl bin Al-Hasan At-Tabrasi (d. 548 AH).

are not put to an end by the death of the Prophet (PBUH) because, in their belief, divine revelation continues...etc.

Of the beliefs of the Shiite scholars is the saying of their Sheikh Muhammad Al-Maazindaraani that “Surely, the statement of any one our pure Imams is the words of Allah the Almighty. There are no discrepancies in their words, just as discrepancy is not found in the words of Allah. The phase of harmony in their statements is explicit to those who are pristine in mind and unadulterated in nature”.⁽¹⁾

He also said: “If you say: On this basis, it is permissible for one who reports a hadith on the authority of Abu Abdullah (Allah be pleased with him) from his father to, instead, report it (directly) on the authority of his father or any of the men in the chain of narrators or even to state it as being the statement of Allah the Most High?” I say: “This is a different ruling not inferred from this hadith. However, it is right and correct being inferred from the earlier mentioned hadith of Abu Baseer and that of Jameel on the authority of Abu Abdullah (Allah be pleased with him) that such is permissible and even preferred”.⁽²⁾

Al-Kulayni also specified a chapter in his book which he called “Delegating the Prophet (PBUH) and the Imams on religious matters”.⁽³⁾

COMMENT:

Anyone who ponders over the remote consequences of these statements would realize that they are meant to distort and replace the pristine sharee’ah of the Prophet (PBUH) by their so called Imams or any of their followers and so on.

Why don’t they take to what they narrated that the Prophet (PBUH) and their Imams said: “When two hadiths are reported to you from us, place them both on the scale of the Qur’an. Any one that conforms with the Qur’an should be taken and the one that contradicts the Qur’an be discarded”?⁽⁴⁾ Why don’t they recall the words of Allah: “The Day their faces will be turned about in the Fire, they will say, “How we wish we had obeyed Allah and obeyed the Messenger. And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.”? (Al-Ahzaab: 66-67).

ENQUIRY 6: What do the Sheikhs of Shiites believe about explaining the meaning of the Qur’an?

(1) *Sharh Usool Al-Kaafi* vol. 2 p. 225 (Chapter: Books and Hadiths Narration and the Virtue of Writing and Holding on to Books) by Muhammad Salih Al-Maazindaraani (d. 1081 AH).

(2) *ibid*

(3) *Usool Al-Kaafi* vol. 1 pp. 191-194 (The Book of Hajj). He recollected ten hadiths in it.

(4) *Al-Istibsaar fee maa ukhtulifa feehi min Al-Akhbaar* vol. 1 pp. 144-145 (The Book of Purification, Hadeeth 4, Chapter: Alcohol and Intoxicating Wine Affecting a Clothe) by Abu Ja’far Muhammad bin Al-Hasan At-Tousi (d. 460 AH). He is nicknamed by Shiites as the Sheikh of the Sect. *Wasaa’il Al-Shee’ah* vol. 14 p. 441 Hadeeth 3 (Chapter: That when a man marries a woman, the woman’s mother and grandmother become prohibited for him even if he did not consummate the marriage with her).

Response: Firstly, the Shiite Sheikhs believe that the Qur'an has hidden meanings that are contradictory to the clear explicit ones.

In order to hold on to this claim, they fabricated against the Prophet (PBUH) and Ali (Allah be pleased with him) that they said: "Verily, the Qur'an has inner and outer (meanings)".⁽¹⁾

COMMENT:

What most have necessitated this belief for the Shiite Scholars is the fact that the Qur'an neither made any mention of their Twelve Imams nor their enemies, companions of the Prophet (PBUH). This had given the Shiite Scholars sleepless nights and totally destroyed their plans. They categorically stated that the Qur'an is void of mentioning their Imams and thus, their Sheikh Al-'Ayyaashi fabricated that on the authority of Abu Abdullah (Allah be pleased with him) who said: "If the Qur'an were to be read as revealed, you would have found us named therein".⁽²⁾

Firstly, it was a single external and hidden meaning for a verse. This later developed into "the Qur'an having hidden and explicit meaning with the hidden meanings having up to seven other hidden meanings".⁽³⁾

Their estimations later got wilder and they said:

"Surely, it is very obvious for all and sundry that every verse of the Glorious Qur'an has a hidden and explicit meaning in its tafseer and commentary. In fact, it is clear from exhaustive information that a single verse has seven to seventy hidden meanings. And a huge number of Hadiths showed that its hidden tafseer and commentary are about the virtue of the pure leaders and the greatness of their history. I mean by this the Prophet (PBUH) and the Imams. It is very obvious to anyone who has insight and experience in the inner meanings of the statements of the Most High that all the verses in the Qur'an of praises and eulogies were revealed on them. Also were verses of censure and condemnation, abomination and menace revealed on their enemies and those incompatible with them. Allah attributed most of the hidden part of the Qur'an to calling on to the Imamate and

(1) Tafseer As-Saafi Vol. 1 pp. 30-31 (Fourth Introduction: Sample narrations of different meanings of verses and scrutinising opinions on interpretation and the obscure) by Muhammad Al-Kaashaani (d. 1091).

(2) Tafseer Al-Ayyaashi vol. 1 p. 25, Hadeeth 4 (What was used in the Qur'an to denote the Imams).

(3) Awaali Al-La'aali Al-Azeeziyyah fee Al-Ahaadeeth Ad-Deeniyyah vol. 4 p. 107 (The Second Group: Hadeeths related to knowledge and its bearers) by Ibn Abi Jamhoo Al-Ahsaa'i. he is one of their scholars of the tenth century; Tafseer As-Saafi vol. 1 p. 31 (The fourth Introduction: Sample narrations of different meanings of verses and scrutinising opinions on interpretation and the obscure)

Al-Maazandaraani said: "Every verse has got sixty thousand grasps, and the unknown of its understanding is more. Only the people of remembrance know all of that, Allah be pleased with them) Sharh Usool Al-Kaafi vol. 2 p. 211 (Chapter: Books and Hadeeth Narration, and the Virtue of writing and adhering to books).

custodianship just as he attributed most of the outer meanings of the Qur'an to calling on Tauheed, Prophethood and the Message.⁽¹⁾

Secondly, they believe that most part of the Qur'an was revealed about them and their enemies amongst the companions. Al-Faidh Al-Kaashaani said:

“Most of the Qur'an was revealed on matters about them, their saints and their enemies.”⁽²⁾ In fact, their great Sheikh, Hashim bin Sulaiman Al-Bahraani Al-Kitkaani (d. 1107 AH), claimed that “Ali bun Abu Talib (Allah be pleased with him) alone was mentioned in the Qur'an 1154 times. He authored a book titled “*Al-Lawaami' An-Nooraaniyyah fee Asmaa' Ali wa Ahl Baytihi Al-Qur'aaniyyah*” (Gleaming Light on the Qur'anic Names of Ali and His Family Members).

COMMENT:

O dear unbiased reader! If you endeavor to read through all the pages of the Glorious Qur'an with the help of all the available Arabic dictionaries, you will never find a single place in which the name of a single Imam amongst their Twelve Imams was mentioned.

As usual with the Shiite Scholars in fabrication, this issue further developed into dividing the Qur'an into four parts.

Al-Kalbi lied that Abu Abdullah (Allah be pleased with him) said: “The Qur'an was revealed in four parts: a part is on halal, another on haram, the third on laws and sunan while the fourth part is history of the past, present and future”.⁽³⁾

COMMENT:

Where are the Twelve Imams mentioned?

When the Shiite scholars realized that their twelve Imams were not mentioned in the previous narratives, they began what they knew how to do well. Their sheikh, Al-Kulaini fabricated a narration, which states:

“On the authority of Al-Asbagh bin Nubaatah who said: I heard the leader of the believers (Allah be pleased with him) saying: “The Qur'an was revealed in three parts: one- third is about us and our enemies, another one-third is for similitudes and Sunan; and the third part is for obligations and laws”.⁽⁴⁾

(1) Introduction of Tafseer Al-Burhaan entitled: Mi'aat Al-Anwaar wa Mishkaat Al-Asraar, p. 6, by Ali bin Muhammad Al-Fatoni Al-'aamili (d. 1140 AH). The author has been qualified by others amongst their scholars to an authority whose book has no predecessor. See: Khaatimat Mustadrik Al-Wasaa'il vol. 2 p. 54 and Al-Zareeah vol. 20 p. 264 No. 2893.

(2) Tafseer As-Saafi Vol. 1 p. 24 (The Third Introduction: Samples of narratives depicting that the Qur'an was revealed for their sake and that of their saints and enemies, as well as explicating the secret behind that).

(3) Usool Al-Kaafi vol. 2 p. 822 (The Book of the Virtue of the Qur'an, Hadeeth 3. The Chapter of An-Nawaadir).

(4) Usool Al-Kaafi vol. 2 p. 822 (The Book of the Virtue of the Qur'an, Hadeeth 2. The Chapter of An-Nawaadir). Al-Lawaami' An-Nooraaniyyah p. 25.

Their scholars again added to this and fabricated another narration, saying that Abu Ja'far (Allah be pleased with him) said:

“The Qur'an was revealed in four parts: one-fourth is about us, another one-fourth is about our enemies, the third one-fourth is on similitudes and Sunan; and last one-fourth is on laws and obligations”.⁽⁵⁾

It was clear to some Muslims that, according to this statement, there was actually no merit for their Imams over their enemies regarding their being mentioned in the Qur'an.

Their sheikh, Al-'Ayyashi was able to detect this lacuna, and as such he fabricated a fourth narration, using the same wording of the previous one but added the clause “and for us is the precious part of the Qur'an”.⁽⁶⁾

However, Al-Kaashaani, another of their scholars, successfully disgraced him in his tafseer As-Saafi when he said: “and Al-'Ayyaashi added: “and for us is the precious part of the Qur'an”.⁽⁷⁾

ENQUIRY 7: What is the origin of these explanations they give to the Qur'an, while giving some examples of such?

Response: The very first exegesis of the Qur'an that laid foundation for these kinds of tafseers is “Tafseer Al-Qur'an” by their sheikh Jabir bin Yazeed bin Al-Haarith Al-Ja'fi Al-Kufi (d. 127AH). He was known for calling the companions of the Prophet (PBUH) non-believers.

COMMENT:

It is strange to know that books written by Shiites on the reliability and authenticity of this book are controversial amongst themselves. Some view it as peak of knowledge of the Prophet's family and even assigned to the author qualities of godhead, saying he had knowledge of the unseen. One of their sheikh, Muhsin Al-Ameen said: “Jabir Al-Ja'fi reported seventy thousand hadeeth from Al-Baaqir (Allah be pleased with him) “.⁽⁸⁾

We also read other information from them discrediting him and tagging him a liar. They narrated “on the authority of Zuraarah, who said: I asked Aba Abdullah about the

(5) Usool Al-Kaafi vol. 2 p. 822 (The Book of the Virtue of the Qur'an, Hadeeth 3. The Chapter of An-Nawaadir); Tafseer Nur Ath-Thaqalain vol. 1 p. 167 Hadith No. 571 (Surah Al-Baqarah) by Ali bin Jum'ah Al-Huwaizi (d. 1112 AH)

(6) Tafseer Al-'Ayyaashi vol. 1 p. 20 Discussion No. 1 (On what the Qur'an was revealed).

(7) Tafseer As-Saafi Vol. 1 p. 24 (The Third Introduction: Samples of narratives depicting that the Qur'an was revealed for their sake and that of their saints and enemies, as well as explicating the secret behind that).

(8) A'yaan Ash-Shee'ah vol. 1 p. 45 (Chapter Five: Prejudice against the Family of the Prophet) by Muhsin Al-Ameen Al-'Aamili (d. 1372AH). Also see: Al-Imaam As-Saadiq p. 143 by Muhammad Al-Husein Al-Mudhaffar (d. 1381 AH), Dean of Faculty of Fiqh in An-Najaf.

hadeeths of Jaabir and he replied: “I never saw him with my father except once, and he never came to me”.⁽¹⁾

This is a contradiction, which is numerous in judging hadeeth narrators of Shiite and their scholars.

What matters is the fact that books of the Twelver Shiites inherited from their sheikh, Jaabir, that the tafseer of Shaitan in the verse (The hypocrites are] like the example of Satan when he says to man, “Disbelieve.” But when he disbelieves, he says, “Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds) [Surah Al-Hashr: 16] was Umar (Allah be pleased with him) and that he is being punished worse than Devil. This tafseer has been inherited by their scholars and it remained intact in their most revered sources. They even called as unbeliever anyone who does not accept it.⁽²⁾

They also fabricated against Abu Ja’far, that he said: “Allah never sent a Prophet except to pay allegiance to us and make no friendship with our enemies. That is the meaning of Allah’s statement “And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid Taghut.” And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed” for they disbelieved the family of the Prophet Muhammad.”⁽³⁾

Their earlier scholars tagged Abubakr and Umar (Allah be pleased with them) as Al-Jibt and At-Taghut.

Al-Kulayni fabricated against Abu Ja’far that he said: “Al-Jibt and Al-Taghut mean so and so persons”.⁽⁴⁾ While Al-Majlisi said: “And the so and so persons means Abubakr and Umar”.⁽⁵⁾

They also qualify Umar (Allah be pleased with him) as “The Second”, fabricating that in the words of Allah “and the disbeliever is ever, against his Lord, an assistant [to Satan]” it means the Second Disbeliever and Ali was triumphant.⁽⁶⁾

(1) Rijaal Al-Kashshi vol. 3 p. 264 Hadeeth 335 (About Jaabir bin Yazeed Al-Ja’fi).

(2) See: Tafseer Al-Ayyaashi vol. 2 p. 240, Discussion No. 8 and 9 (Surah Ibrahim); Tafseer As-Saafi vol. 3 p. 84 (Surah Ibrahim); Tafseer Al-Burhaan vol. 4 p. 317 Discussion No. 4 (Surah Ibrahim).

(3) Tafseer Al-Ayyaashi vol. 2 p. 280 Discussion No. 25 (Surah An-Nahl); Tafseer As-Saafi vol. 3 p. 134 (Surah An-Nahl); Tafseer Al-Burhaan vol. 4 p. 445 Discussion No. 5 (Surah An-Nahl); Tafseer Noor Al-Thaqalain vol. 3 p. 53 Discussion No. 79 (Surah An-Nahl).

(4) Usool Al-Kaafi vol. 1 pp. 324-325 Discussion No. 8 (Chapter of Remarks and a little from the Qur’an about Wilaayah).

(5) Bihaar Al-Anwaar vol. 23 p. 306 Discussion No. 2 (Chapter that they are the lights of Allah and exegesis of verses of light to mean them).

(6) Tafseer Al-Qummi p. 472 (Surah Al-Furqaan) by Abu Al-Hasan Ali bin Ibrahim Al-Qummi (d. 307AH); Tafseer Noor Al-Thaqalain vol. 4 p. 25 Discussion No. 82 (Surah Al-Furqaan).

Their scholars, As-Saafi, fabricated against Abu Ja'far that he said: "The meaning is in the hidden of the Qur'an, and it means: Ali is his lord in obedience and loyalty".⁽¹⁾

In the verse "And Allah has said, "Do not take for yourselves two deities. He is but one God", they said it means that "do not take for yourselves two Imams. He is only one Imam".⁽²⁾

They also fabricated that on the authority of Al-Mufadhhal, who said that Aba Abdullah (Allah be pleased with him) said: The meaning of the statement of Allah "And the earth will shine with the light of its Lord" that the lord of the earth means the Imam of the earth. I said: "And when he comes what happens? He said: "Then people will need no more light from the sun and moon. They will get light from that of the Imam".⁽³⁾ Just like the verse of Allah which says: "And do not invoke with Allah another deity.

There is no deity except Him. Everything will be destroyed except His Face", it means: except their Imams. Al-Qummi fabricated against Abu Ja'far (Allah be pleased with him) that he said:

"We are the direction through which Allah is reached".⁽⁴⁾ In another narration: "We are the face of Allah which never dies".⁽⁵⁾ They also fabricated that on the authority of As-Saadiq (Allah be pleased with him) on Allah's words "And there will remain the Face of your Lord", he said: We are Allah's Face".⁽⁶⁾

Their greatest Imam, Al-Khumaini, said on the statement of Allah "He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain" that it means: Your Lord, who is the Imam".⁽⁷⁾

(1) Basaa'ir Ad-Darajaat Al-Kubraa vol. 1 p. 169 Discussion No. 5 (An-Nawaadir min Al-Abwaab wa Al-Wilaayah).

(2) Tafseer Al-Ayyaashi vol. 2 p. 283 (Surah An-Nahl); Tafseer Noor Al-Thaqalain vol. 3 p. 60 Discussion No. 111 (Surah An-Nahl).

(3) Tafseer Al-Qummi p. 595 (Surah Az-Zumar); Tafseer As-Saafi vol. 4 p. 331 (Surah Az-Zumar).

(4) Tafseer Al-Qummi p. 505 (Surah Al-Qasas); Bihaar Al-Anwaar vol. 24 p. 192 Discussion No. 7 (Chapter that they (Allah be pleased with them) are Allah's Direction, His Face, Hand and the like).

(5) At-Tauheed by Ibn Baabawaih p. 145 Discussion No. 4 (Chapter of the Tafseer of the statement of Allah "Everything shall be destroyed except His Face); Tafseer As-Saafi vol. 4 p. 108 (Surah Al-Qasas); Bihaar Al-Anwaar vol. 24 p. 201 Discussion No. 33 (Chapter that they (Allah be pleased with them) are Allah's Direction, Face...etc.).

(6) Tafseer As-Saafi vol. 5 p. 110 (Surah Ar-Rahman); Bihaar Al-Anwaar vol. 24 p. 192 Discussion No. 6 (Chapter that they (Allah be pleased with them) are Allah's Direction, Face, Hand and their like); Al-Meezaan fee Tafseer Al-Qur'an vol. 19 p. 103 (Surah Ar-Rahman) by Muhammad At-Tabtabaai the Iraqi (d. 1402 AH).

(7) Misbaah Al-Hidaayah ilaa Al-Khilaafah wa Al-Wilaayah p. 145 by Al-Khumaini.

COMMENT:

1) The above mentioned examples of Shiites scholars exegeses of the Qur'an entailed that their Twelve Imams were mentioned in the Qur'an. They have fabricated thousands of texts to confirm that. However, Abu Abdullah (Allah have mercy on him) was once asked that: "It has been reported from you that intoxicant, gambling, (sacrificing on) stone alters [to others than Allah] and divining arrows are men?. He said: "It is not of Allah to address His creation with what they do not know".⁽¹⁾

Verily, this statement ascribed to Abu Abdullah (Allah have mercy on him) and also coming from one of the most authentic books of Shiites narrators destroys all that which their scholars had fabricated, which is tantamount to heresy with regards to Allah's Book.

Allah said: "Indeed, We have sent it down as an Arabic Qur'an that you might understand." [Surah Yusuf: 2]

He also said: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." [Surah Al-Hijr: 9]

THE MORTAL BLOW ON SHIITE SCHOLARS:

Verily, all these explanations and exegeses made by scholars of Shiite in their very much accepted books have been declared to be incorrect and worse than the Jews, Christians, Majus and all those who have associated partners with Allah. These scholars of Shiites, by themselves, reported that Abu Abdullah (Allah have mercy on him) said about those saying such that: "They are worse than the Jews, Christians, Majus and those who have associated partners with Allah. By Allah! None has ever diminished Allah's greatness like they have done. By Allah! If I accept and welcome what the people of Kufa ascribe to me, I will be swallowed by the earth. I am nothing but a slave of Allah who is incapable of causing any harm nor benefit."⁽²⁾

2) All these explanations and exegeses are not opinions open to discussion by scholars of Shiite. They are confirmed sacred texts bearing the qualities of revelation. In fact, they are rated above revelation because they cannot be abrogated while their Imam can abrogate the Quranic revelation.

They fabricated that on the authority of Sufyaan As-Samt who said: "I told Abu Abdullah (Allah be pleased with him): may I be sacrificed on your behalf. A man comes to us from your end who is known for lies and tells us that you narrated to him hadeeth which to us is repugnant." Abu Abdullah replied: "Is he telling you that I said the night

(1) Rijaal Al-Kashshi vol. 4 p. 360 Discussion No. 513 (Narratives about Muhammad bin Abi Zainab whose name is Miqlaas Abu Al-Khattaab Al-Barraad Al-Ajda' Al-Asdi); Wasaa'il Al-Shee'ah vol. 12 p. 383 Discussion No. 13 (Chapter: Prohibition of earning through gambling even by children be it with cubes, coconut or egg).

(2) Rijaal Al-Kashshi vol. 4 p. 367 Discussion No. 538 (Narratives about Muhammad bin Abi Zainab whose name is Miqlaas Abu Al-Khattaab Al-Barraad Al-Ajda' Al-Asdi); Bihaar Al-Anwaar vol. 25 pp. 294-295 Discussion No. (Chapter: Invalidating extremism on the Prophet (PBUH) and the Imams (Allah be pleased with them, and explaining the meaning of representation); Mu'jam Rijaal Al-Hadeeth vol. 15 p. 262 No. 10012, Discussion No. 17 (Muhammad bin Abi Zainab) by Abu Al-Qaasim Al-Musawi Al-Khau'i (d. 1413).

was day and the day night?” I said: No. He said: “Whenever he tells you that I said such, do not just disbelieve him, but rather disbelieve me.”⁽¹⁾

3) According to scholars of Shiites, as earlier stated, tafseer has both external and internal meaning. The external is told to the generality of Shiites while the hidden is told only to the specially selected ones who have been granted the privilege of knowledge bearing.

On the authority of Abdullah bin Sinaan, who said that Dhurayh Al-Muhaaribi said: “I told Abu Abdullah (Allah be pleased with him): Allah instructed me in His Book to carry out something which I want to know of.” He said: “And what is that?” I said: “The statement of Allah “Then let them end their untidiness and fulfill their vows”. He said: “Then let them end their untidiness” is meeting with the Imam, “and fulfill their vows” is the rituals”. Abdullah bin Sinaan said: “I then went to Abu Abdullah and said to him: “May I be sacrificed on your behalf. What is the meaning of the statement of Allah “Then let them end their untidiness and fulfill their vows”? He said: “Reducing Mustache, cutting of nails and the likes.” I said: “May I be sacrificed on your behalf. Dhurayh Al-Muhaaribi narrated to me that you told him “Then let them end their untidiness” means meeting with the Imam” and fulfill their vows” means the Rites.” Then he replied: “Dhurayh is right and you are also correct. Verily, the Qur’an has explicit and hidden meanings, and who is the one that can bear what Dhurayh bears?”⁽²⁾

COMMENT:

In this text and many others, it is explicitly stated that the Qur’an has obvious meanings that are told to the general public and hidden meanings that are told only to very special ones amongst them. And these special ones are scanty. In fact, they might not really be in existence as none can bear what Dhurayh bears.

The question here is this: If the scholars of Shiite are actually withholding this hidden knowledge and do not tell it to the general people of Shiite, why then did the same scholars of the Twelver Shiites violate this principle of their Imams and disseminated this withheld knowledge not just to the generality of Shiites, but also to their enemies amongst Ahlus-Sunnah and others. “... Indeed, this is a curious thing” [Sad: 5]

(1) Mukhtasar Basaa’ir Ad-Darajaat p. 190 Discussion No. 242 (Chapter of Narratives about submitting to what what reported about them and what they said) by Abu Muhammad Al-Hasan bin Sulaiman Al-Haliy nicknamed The First Martyr (d. 786); Bihaar Al-Anwaar vol. 2 pp. 211-212 Discussion No. 110 (Chapter that their statements (Allah be pleased with them) are difficult, their speech has many connotations and the virtue of pondering over their information).

(2) Furoo’ Al-Kaafi and the text wording is his, vol. 4 p. 743 Discussion No. 4 (Chapter: Accompanying Hajj with Ziyaarah); Man laa yahdhuruhu Al-Faqeeh vol. 2 pp. 373-374 Discussion No. 3037 (Chapter: Ending untidiness) by Abu Ja’far Muhammad bin Ali bin Al-Hasein bin Baabawaih Al-Qummi who they nicknamed “As-Sadooq” (d. 381); Tafseer Al-Burhaan vol. 5 p. 286 Discussion No. 13 (Surat Al-Hajj); Wasaa’il Al-Shee’ah vol. 10 p. 437 Discussion No. 4 (Chapter: Confirming Recommendation of visiting the Prophet (PBUH) and the Imams after Hajj); Bihaar Al-Anwaar vol. 24 pp. 360-361 Discussion No. 84 (Chapter: Comprehensive Exegeses of what was revealed about them (Allah be pleased with them) and the Uncommon Ones) by Al-Majlisi.

No cause for curiosity as they qualified themselves with frivolity and lack of ability to conceal things.

Al-Kulayni reported that Ali bin Al-Husein (Allah be pleased with him) said: “By Allah! I would love to redeem with some flesh from my forearm two characteristics of our Shiites (i.e. supporters): frivolity and lack of ability of keep secrets”⁽¹⁾

4) All these so-called hidden meanings being propagated and discussed by scholars of Shiites are nothing but heresy against the Qur’an and its verses. Allah has said: “Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.” [Fussilat: 40]

ENQUIRY 8: Who amongst the scholars of Shiite who first proclaimed that the Qur’an was incomplete, superfluous and distorted?

Response: He is their sheikh Hisham bin Al-Hakam (d. 190), who proclaimed exaggeration.⁽²⁾

He claimed that the Qur’an was written during the era of the third rightly guided Khalifah, Uthman bin Affaan (Allah be pleased with him), and that the real Qur’an was taken up the heaven when the companions apostate, according to him⁽³⁾

The first of the Shiites books in which the incompleteness and excesses of the Qur’an was registered in is written by their scholar Sulaim bin Qais Al-Hilaali (d. 90). Al-Hajjaaj wanted to kill him, but he succeeded in escaping to Abbaan bin Abi ‘Ayyaash”⁽⁴⁾ And when Sulaim was in his death bed, he handed this book to Abu Ayyaash, which he later

(1) Usool Al-Kaafi vol. 2 p. 575 Discussion No. 1 (Chapter of Concealment); Wasaa’il Al-Shee’ah vol. 11 p. 258 Discussion No. 2 (Chapter: It is obligatory to conceal the religion from others through taqiyyah); Bihaar Al-Anwaar vol. 68 p. 416 Discussion 40 (Chapter: Wisdom, Pardon and Controlling Anger).

(2) See: Mu’jam Rijal Al-Hadeeth vol. 20 p. 328 Discussion 3 (13361: Hishaam bin Saalim) by Al-Khauni.

(3) At-Tanbeeh wa Ar-Radd pp. 25-26 by Al-Malti; Wasf Shuyookh Al-Shee’ah Hishaam bin Al-Hakam bi annahu ‘thiqah fee Ar-Riwaayaat, Hasan At-Tahqeeq’ jawaabaat Ahl Al-Mousil by Al-Mufeed, p. 45 footnote No. 5. The reason for this fabrication was that the Qur’an never mentioned their Imams and Hishaam was the first to mention Imamate. Shiite scholars said regarding Hishaam:”He opened discussion about the Imamate and also rectified the thought of Shiites. Among his books is ‘The Imamate’. Al-Fahrasat vol. 1 p. 170 (The second Art from the Fifth Article in Al-Fahrasat on Information about scholars and names of books they wrote) by Muhammad bin Ishaq An-Nadeem (d. 380)

(4) He is Abbaan bin Abi “Ayyaash Fairooz Abu Ismaa’eel (d. 138). Al-Hasan bin Ali Al-Hulli (d. 726) said that Abbaan bin Abi Ayyaash is weak narrator. It was said he fabricated the book of Sulaim bin Qais. Rijal Ibn Dawood Al-Hulli p. 226 (The Second Part, Chapter of Hamzah No. 2). Also see: Jaami’ Ar-Ruwaat wa Izaahat Al-Ishtibaahaat ‘an At-Turq wa Al-Isnaad vol. 1 p. 9 (Chapter of Alif); Rijal At-Tousi p. 126 No. 1264 (Companions of Abu Ja’far Muhammad bin Ali bin Al-Husein Allah be pleased with them).

reported and no other person reported the book apart from him.⁽¹⁾ It is the very first book to emanate for the Shiites,⁽²⁾ and one of their original sources. It is also one of the oldest books written in Islam, which is a great blessing from Allah to the set of Shiite.⁽³⁾

In fact, there is not a single controversy between the scholars of Shiites that “the book of Sulaim is one of their greatest fundamental books, which has been narrated by scholars and people bearing the traditions of the Prophet’s family. It is also the earliest of their books, for everything contained in it are sayings of the prophet (PBUH) and Ali (Allah be pleased with him... it is reported that Abu Abdullah As-Saadiq (Allah be pleased with him) said: “Anyone from our Shiites and lovers who does not have with him the book of Sulaim bin Qais Al-Hilaali has nothing of our matter and he knows nothing concerning our cause. The book is the rudiments of the Shiites and a secret amongst the secrets of the family of Muhammad (PBUH)”.⁽⁴⁾

According to Al-Kashshi, Abbaan read the book to Ali bin Al-Husein (Allah be pleased with him) and he said: “Sulaim is correct, may Allah have mercy on him. This is a narration we know”.⁽⁵⁾ However, this book contains fundamental belief of the sab’a Shiites scholars which deify Ali (Allah be pleased with him):

It has in it that whenever the Shiite scholars called upon Ali, they attribute Names of Allah to him such as “The First, The Last, The Open, The Hidden, The One Who knows everything”!. These are in some editions of the book of Sulaim.

(1) Ar-Rijaal pp. 3-4 by Abu Ja’far Ahmad bin Muhammad Al-Barqi (d. 274); Al-Fahrasat by Ibn An-Nadeem vol. 1 p. 219 (Scholars of Shiites and their Hadeeths Narrators. The Fifth Art from the Sixth Article in Al-Fahrasat on information about scholars and names of books they wrote. It contains reports on Shiites Jurisprudents and names of books they wrote); Rijaal Ibn Dawood Al-Hulli p. 249 (The Second Part: Chapter of As-seen Al-Muhmalah No. 226); Al-Dharee’at ilaa Tasaaneef Al-Shee’ah vol. 2 p. 154 No. 590. But Sulaim bin Qais is nowhere mentioned in any of the books of bibliographies of Ahlus-sunnah.

(2) Al-Fahrasat by Ibn An-Nadeem vol. 1 p. 219 (Scholars of Shiites and their Hadeeths Narrators. The Fifth Art from the Sixth Article in Al-Fahrasat on information about scholars and names of books they wrote. It contains reports on Shiites Jurisprudents and names of books they wrote); Bihaar Al-Anwaar vol. 108 p. 8 (Fee Al-Bihaar wa maa feehi wa ta’reefuhu: al-muqaddimah ath-thaan-iyah fee taraajim mu’allifee masaadir al-kitaab); Al-Dharee’at ilaa Tasaaneef Al-Shee’ah vol. 2 p. 153 No. 590.

(3) Bihaar Al-Anwaar vol. 108 p. 8 (Fee Al-Bihaar wa maa feehi wa ta’reefuhu: al-muqaddimah ath-thaan-iyah fee taraajim mu’allifee masaadir al-kitaab).

(4) Al-Dharee’at ilaa Tasaaneef Al-Shee’ah vol. 2 p. 152 No. 590.

(5) Rijaal Al-Kashshi vol. 2 p. 184 Discussion No. 167 (Sulaim bin Qais Al-Hilaali). Also see: Tahdheeb Al-Ahkaam vol. 9. P. 2174 Discussion No. 14 (Chapter: Al-Wasiyyah wa wujoobuha); Wasaa’il Al-Shee’ah vol. 18 p. 353 Discussion 78 (Chapter: It is compulsory to work with the ahaadeeth of the prophet (PBUH) and the Imams reported in approved books, their authenticity and confirmation); Bihaar Al-Anwaar vol. 1 p. 79 (Chapter Five: Inevitable Quotations from those cited by Authors of books...).

It is narrated therein, in their usual fabricating manner, that “Ali the leader of the believers, in company of Abubakar, Umar and a group of Ansar and Muhaajiroon, stepped out one morning to a place in Baqee’ and stood on a solid portion of the earth. As the sun rose, he said: “Peace be upon you, o you new and obedient creature of Allah”. They overheard a loud voice from the sky saying in response: “And Peace be unto you, O The First, The Last, The Open, The Hidden, and The One Who knows everything”.

When Abubakr, Umar, the Ansar and Muhaajiroon heard this, they fainted. They regained consciousness hours later (or after a long period of time) and Ali had already left the place. They came to the Prophet (PBUH) and said: “You tell us that Ali is human like us, but he has been addressed by the sun just as Allah addressed Himself”.⁽¹⁾

CONTRADICTION:

They forgot that there is another fabricated version that put it at:

Then they regained consciousness after one hour (or a short period of time)”.⁽²⁾ This belief has held sway in their most fundamental books and sources.

They also have another fabrication in which Allah said regarding Ali (Allah be pleased with him): “O Muhammad! Ali is The First, The Last, The Open, The Hidden, The One Who knows everything”. He replied: “O My Lord! Isn’t that You?”⁽³⁾

This was exactly what their eminent one, Abdulhusein Al-’Aamili, openly proclaimed in his words:

*O Abu Hasan! You are the Eye of Allah
And the Eye of His Most High Ability*

*You encompass Knowledge of the hidden
Not even the most hidden can be hidden from you*

*And you are theof all that exist
And the reason for its remaining existence*

(1) The book of Sulaim bin Qais pp. 453-454 (The leader of the believers speaking to the sun with the instruction of the Prophet (PBUH)).

(2) The Book of Virtue p. 70 (The Sun Speaking with Ali (Allah be pleased with him)) by Shaadhaan bin Jibraa’eel Al-Qummi(d. 660).

(3) Basaa’ir Ad-Darajaat Al-Kubraa vol. 2 p. 475 Discussion 37 (Chapter of rare reports about the Imams and their miracles); Bihaar Al-Anwaar vol. 18 p. 377 Discussion 82 (Chapter: Confirming ascension, its manner, what happened in it and describing Al-Barraaq).

*To you belong all matters, as you save
Or punish at your own will⁽¹⁾*

Another poet of theirs also said that:

*In him are gathered all attributes of the Lord
And only for a secret and wisdom did they gather (in him)⁽²⁾*

THE MORTAL BLOW FOR SHIITE SCHOLARS:

On reading through the book of Sulaim, scholars of the Twelver Shiites discovered an issue of very great importance that could put their acclaimed beliefs in shambles. Don't you think its deifying of Ali, because that is an overwhelmingly accepted matter to them. Rather, the danger they discovered is that the book put the number of their Imams at thirteen. This continues to hunt down the foundation of the Twelver Shiites.

ENQUIRY 9: How did the Scholars of Shiite come about their claim that the Qur'an is incomplete, superfluous and corrupt?

Response: The origin of this claim started with two reports in the book of Sulaim. Although, the two narrations were almost forgotten before Ali bin Ibrahim Al-Qummi (d. 307) revived them again. He said: "The Qur'an contains abrogating verses and abrogated ones... In it are words put in place of others, others corrupted and some are not in the same manner in which they were revealed... as for that which is not in the same manner in which Allah revealed them are the saying of Allah "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah". Abu Abdullah said to the one reading this verse: "the best of nation" killing the leader of the believers, Hasan and Husein, the sons of Ali? It was then asked: "How then was it revealed, O messenger of Allah? And he said: " It was revealed as "You are the best Imams produced (as examples) for mankind" He continued, "O Messenger! Convey what has been revealed to you from your Lord **about Ali**, and if not you do then not you (have) conveyed His Message". Also in the verse "Indeed, those who disbelieved and did wrong **to the family of Muhammad**, Allah will not [to] forgive them and not He will guide them (to) a way". Also "And those who have wronged the family of Muhammad are going to know to what [kind of] return they will be returned", and the verse ". Also "And if you could but see **those who wronged the family of Muhammad** in the overwhelming pangs of death".⁽³⁾

(1) Diwaan Shu'araa Al-Husein, Part 1 of the Second Section for Arabic Literature, p. 48. Published by Muhammad Baaqir Al-Arwaani, Tehran Ed. 1374.

(2) Daa'irat Al-Ma'aarif Ash-Shee'iyah vol. 1 p. 153 by Muhammad Husein Al-A'lami Al-Haa'iri.

(3) Tafseer Al-Qummi pp. 14-18 (Author's Preface). Also see: Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab, p. 25 (Third Introduction) by Husein An-Nouri At-Tabrasi.

So many numerous examples of such commentary that shall be mentioned in different places of this book.

Other scholars of Shiites with similar statements are as follows:

1) Muhammad bin Al-Hasan As-Saffaar (d. 290). He said: “Abu Ja’far said: “As for the book of Allah, they corrupted it; and for Ka’bah, they destroyed it; the origin of the (prophet’s) progeny they killed; and all the trusts of Allah they washed off their hands”.⁽¹⁾

2) Saad bin Abdullah Al-Qummi (d. 301), who said: “Chapter of corrupted verses which are contradictory to the way they were revealed by Allah, as reported by our scholars (Allah have mercy on them) from scholars from the Family of the Prophet (PBUH)”.⁽²⁾

3) Muhammad bin Mas’ood Al-Ayyaashi (d. 320). He reported that “Abu Ja’far said: If not that the book of Allah was augmented and reduced, our right would have been explicit to people of intellect”.⁽³⁾

4) Muhammad bin Ya’qub bin Ishaq Al-kulaini Ar-Raazi (d. 328). He fabricated that “Abu Abdullah (Allah be pleased with him) said: The Qur’an angel Gabriel brought to the Muhammad (PBUH) was of seventeen thousand verses”.⁽⁴⁾

5) Ali bin Ahmad Abu Al-Qasim Al-Kufi (d. 352). He confirmed his statement with the general consensus of his Shiites, saying: “All Muslims and Scholars amongst both lay man and special people have consensually agreed that this Qur’an with us today is not the complete Qur’an and parts are not in the Qur’an we have today. Buttressing what we just said is the fact that Uthman had things in the Qur’an that wasn’t going down well with him, and thus, he erased them from the Qur’an with the people. This is enough evidence for his pigheadedness towards Allah and His Prophet (PBUH)”.⁽⁵⁾

6) Furat bin Ibrahim Al-Kufi (d. 352). He fabricated that Abu Ja’far Al-Baaqir said: “this was how this verse was revealed by Angel Gabriel [How wretched is that for which

(1) Basaa’ir Ad-Darajaat vol. 2 p. 296 Discussion 3 (Chapter on the statement of the Prophet (PBUH): I am leaving behind with you Ath-Thaqalain: The Qur’an and My family). Also see: Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab, p. 26 (Third Introduction).

(2) Bihaar Al-Anwaar vol. 79 p. 60 Discussion 47 (Chapter of narratives on collation of the Qur’an and what shows it was altered).

(3) Tafseer Al-Ayyaashi vol. 1 p.25 Discussion 6 (What connotes the Imams in the Qur’an). Also see: Fasl Al-Khitaab fee Taheef Kitaab Rabb Al-Arbaab, p. 26 (Third Introduction).

(4) Usool Al-Kaafi vol. 2, p. 826 (The book of Virtues of the Qur’an Discussion 29, Chapter of An-Nawaadir). Also see: Fasl Al-Khitaab, pp. 25-26 (Third Introduction).

However, the total number of verses of the Qur’an, as all other Muslims have it, does not exceed 6236!! So how many is the difference?.

(5) Al-Istighaathah fee Bida’ Ath-Thalaathah, vol. 1 p. 92 (On what the third of them innovated). Also see: Fasl Al-Khitaab, p. 26 (Third Introduction).

they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage about Ali]"⁽¹⁾

7) Muhammad bin Ibrahim An-Nu'maani (d. 380). He fabricated against Al-Asbagh bin Nubaatah that he said: "I heard Ali (Allah be pleased with him) saying: It is as if I am in the midst of non-Arabs in their tents within the mosque of Kufa teaching people the Qur'an as it was revealed. I then said: is it not as it was revealed? He replied: No. Seventy names from Quraish and those of their ancestors have been deleted from it, and only that of Abu Lahab was left just to scorn the Prophet (PBUH) as he is his uncle"⁽²⁾

8) Muhammad An-Nu'maan nicknamed Al-Mufeed (d. 413). He wrote in his book, 'Awaa'il Al-Maqaalaat' p. 46, the consensus of his Shiite scholars on this view of disbelief. He said: "And the Imamiyyah (Shiites) consensually agreed that the strayed Imams⁽³⁾ deviated so much in writing the Qur'an. They deviated from the path of revelation and sunnah of the Prophet (PBUH). However, the Mu'tazilites, Kharjites, Zaidiyyah, Murjites and people of hadeeth consensually agreed on the contrary to the Imamiyyah Shiites in all we just listed"⁽⁴⁾

He also fabricated against Abu Ja'far (Allah be pleased with him) that he said: "Whenever the flag bearer (or guardian) of the Prophet's family (Allah be pleased with them) he shall pitch tents for teaching the people the Qur'an as it was revealed by Allah. Thus, it is very difficult for me to memorize it today, because the writing is different"⁽⁵⁾

9) At-Tabrasi, the author of Al-Ihtijaaj.⁽⁶⁾

(1) Tafseer Furaat Al-Kufi, p. 60 Discussion 23 (Surat Al-Baqarah) by Abu Al-Qasim Furaat bin Ibrahim Al-Kufi, one of their distinguished figures in Al-Ghaibah As-Sughraa.

(2) Al-Ghaibah by Muhammad bin Ibrahim An-Nu'maani, who was one of the most senior students of Al-Kulaini, pp. 333-334 Discussion 5 (Chapter of narratives about the conditions of Shiites when the flag bearer (or guardian) will come, before and after it); Mustadrak Safeenat Al-Bihaar, vol.7 p. 108 (Al-Ajam 'inda Dhuhoor Al-Mahdi Al-Muntadhar).

(3) i.e. the Senior Companions of the Prophet (Allah be pleased with them all).

(4) Awaa'il Al-Maqaalaat, p. 46 (10- Al-Qaul fee Ar-Raj'ah wa Al-Badaa' wa Ta'leef Al-Qur'an).

Note: The Shiite scholars use the alphabet "ع" ('ain) after mentioning their Imams as a short form of عليه السلام (On him be peace). This is solemnly reserved for Ali and their other Imams without any evidence. At the same time, they make use of "ص" (saad) as a short form for صلى الله عليه وسلم (Peace and blessings of Allah be upon him). This is a vivid shortcoming regarding the right of the Prophet (PBUH).

(5) Al-Irshaad, p. 365 (Fee Dhikr Qiyaam Al-Qaa'im). It was also stated by Al-Majlisi in Bihaar Al-Anwaar, vol. 57 p. 339 Discussion 85 (Chapter: His history and characters, number of his companions, traits of his time and conditions of his companions).

(6) See: Al-Ihtijaaj, vol. 1 pp. 153-156 (Ali's collation of the Qur'an and its presenting it to the people) by Ahmad bin Ali At-Tabrasi, one of their scholars of the sixth century; Usool Al-Kaafi, vol. 2 p. 634 footnote 3; Fasl Al-Khitaab p. 31 (Third Introduction).

10) Ni'matullah Al-Jazaa'iri (d. 1112). He said: "Our people and scholars reported in books of Fundamentals of Hadeeth numerous narratives up to the level of tawaatur (i.e. a number overwhelmingly much to be bear falsehood) that the Qur'an has faced corruption, much subtraction and some addition".⁽¹⁾

11) Abu Al-Hasan Al-'Amili (d.1140). He said: "Verily, the truth that is as bright as day light based on the following huge number of narratives and more is that this Qur'an in our possession has fallen victim of alterations after the Prophet (PBUH). Those who collated it after him discarded of so many words and verses. The only Qur'an that is safe and conforms with how Allah revealed it is the one collated by Ali, which he protected until he handed it over to his son Al-Hasan, and so on until it got to the flag bearer (or guardian). The Qur'an is today with him (Allah be pleased with him)".⁽²⁾

Towards the end of the thirteenth century, the greatest humiliation occurred:

This was when their most revered Shiekh, Husein An-nouri At-Tabrasi (d. 1320) authored his voluminous book in which he gathered all the beliefs of their scholars on this issue. He entitled the book "Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab" (Unmistakable Judgment about Alteration of the Book of the Lord of Lords). He stated in its introduction: "This is a nice and noble book. I prepared it to confirm the alteration of Qur'an and disgrace the oppressors and enemies. I called it: 'Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab' (Unmistakable Judgment about Alteration of the Book of the Lord of Lords). I designed it into three introductions and two chapters. I deposited in it what soothes the mind of great wisdom. I seek the mercy of He Who's mercy is sought by the erring to benefit me with it on a Day when neither wealth nor children would be of any help".⁽³⁾

This book became an everlasting defamation on the Shiites.

ENQUIRY 10: We request you to kindly summarize the belief of Shiite scholars about alteration of the Qur'an, its incompleteness and additions.

Response: The following would be a brief summary of their scholars' belief on the above subject:

1) Their sheikh, Al-Mufeed, said: "I say: Reports are so numerous from leaders of guidance amongst the family of Muhammad (PBUH) stating the discrepancies in the

(1) Noor Al-Baraaheen Aw Anees Al-Waheed fee Sharh At-Tawheed, vol. 1 p. 526 (Chapter: What is the Qur'an?) by Al-Jazaa'iri.

(2) Mir'aat Al-Anwaar, p. 62 (Second Introduction: On explicating what shows the occurrence of some alteration in the Qur'an...).

(3) Fasl Al-Khitaab fee Tahreef Kitaab Rabb Al-Arbaab, p. 1.

Qur'an and what some oppressors did to it by deletion and subtraction".⁽¹⁾ He also said: "And the Imamiyyah (Shiites) consensually agreed that the strayed Imams deviated so much in writing the Qur'an. They deviated from the path of revelation and sunnah of the Prophet (PBUH).

However, the Mu'tazilites, Kharjites, Zaidiyyah, Murjites and people of hadeeth consensually agreed on the contrary to the Imamiyyah Shiites in all we just listed".⁽²⁾

2) Al-'Amili said: "My opinion on the authenticity of this view⁽³⁾ is that after scrutinizing reports and verifying narratives, it can be adjudged as one of the necessities the Shiite belief and one of the grave evils of usurping the khilafah".⁽⁴⁾

3) Yahya, a student of Al-Karki and one of their scholars, stated in his book "Al-Imamah" (The Imamate), subheading "The Ninth Defamation Against the Third", that: "All Muslims amongst the general masses and special ones unanimously agreed that this Qur'an in the possession of people today is not complete. Some portions of the (original) Qur'an is not included in what is with the people".⁽⁵⁾

4) Adnaan Al-Bahraani (d. 1347) said: "There is more than the already mentioned reports, which are so much that they exceed the level of tawatur. There would be little or no gain quoting them all, since after looking at narratives from both parties, it is found to be an incontrovertible matters among the companions and those after them. In fact, it is the consensus among the right group and a necessity in their beliefs".⁽⁶⁾

As-Sabzawaari, who is one of their scholars, reported that anyone who disagrees with this belief is a disbeliever. He said: "Such a person is a disbeliever for rejecting what has been confirm to be a necessity of the religion". He also said: "He is a disbeliever for denying a necessity of the Sharee'ah".⁽⁷⁾

(1) Awa'il Al-Maqaalaat, pp. 80-81 (Al-Qaul fee Ta'leef Al-Qur'an wa maa Dhakara Qaumun min Az-Ziyaadah wa An-Nuqsan).

(2) Ibid. p. 46 (10 – Al-Qaul fee Ar-Raj'ah wa Al-Bada'ah wa Ta'leef Al-Qur'an).

(3) i.e. Alteration of the Glorious Qur'an.

(4) Mir'at Al-Anwaar, p. 84 (Second Introduction: On explicating what shows the occurrence of some alteration in the Qur'an... Chapter Four: On giving a summary of opinions of our scholars about the Qur'an being altered or not, and the fabrication of inference of those who denied the alteration).

(5) Fasl Al-Khitaab, p. 31 (Third Introduction).

(6) Mashaariq Ash-Shumoos Ad-Durriyyat fee Ahaqqiyyat Madhab Al-Akhbaariyyah, p. 126

(7) Muhadhdhab Al-Ahkaam fee Bayaan Al-Halaal wa Al-Haraam, vol. 1 p. 382 (Najaasat Al-Khawaarij wa An-Nawaasib) by Abdul A'laa Al-Musawi As-Sabzawaari. Al-Majlisi said: "As for rejecting that which is confirmed a necessity in the belief of the Imamiyyah Shiites, such a person is placed with the opponents and has exited the religion of the pristine Imams". Al-Aqaa'id p. 57 (Chapter One: On what is related to fundamentals of Beliefs".

5) Al-Majlisi said: “But his companions (PBUH) did what the people of Musa (Moses) did. They followed the (status of a) calf of this nation and its Samiri – I mean Abubakar and Umar. Hence, the hypocrites usurped the khilafah of the Prophet (PBUH) from his (rightful) owner and altered the Book revealed by Allah in the manner they liked”.⁽¹⁾ He also said: “So many reports will come later to show that a lot of verses were deleted from the Qur’an”.⁽²⁾

6) Al-'Amili said: “It was narrated in so many visits and invocations, such as that of Ghadeer and the dual idols of Makkah others, explicit expressions on the corruption and alteration of the Qur’an after the Prophet (PBUH). Twenty-one reports were narrated confirming this belief of alteration”.⁽³⁾

7) At-Tabrasi said regarding reports on defaming the Qur’an that “They (i.e. narratives to this effect) are very numerous, to the extent that Ni'matullah Al-Jazaa'iri stated, as reported in some of his works that “reports depicting that fact count beyond two thousand”.⁽⁴⁾

He also said: “The Eleventh Evidence: **On confirming alteration in the Qur’an and the numerous accepted and explicit reports about occurrence of omission and subtraction in the Qur’an available.** In addition to the earlier stated separately stated evidences, it is much smaller than the miracle revealed to the leader of both Mankind and Jinn without a single verse or surat specialized for the family. However, it is scattered all over reliable books upon which our people rely. I have gathered what I could lay my hands on regarding this issue by the grace of Allah”.⁽⁵⁾

8) Ni'matullah Al-Jazaa'iri said: “Verily, accepting the overwhelming number of reports about the revelation being from Allah and that the Arch Angel brought it in a whole translates into discarding the numerous reports that clearly depict the occurrence of inflectional, speech and substance alteration in the Qur’an, whilst our people (Allah be pleased with them) have consensually agreed that they are authentic and confirmed”.⁽⁶⁾

COMMENT:

Allah says: “ And those who disbelieve say, “Do not listen to this Qur’an and speak noisily during [the recitation of] it that perhaps you will overcome.” [Fussilat: 26]. He

(1) Hayaat Al-Quloob, vol. 2p. 541 by Al-Majlisi.

(2) Bihaar Al-Anwaar, vol. 35 p. 235 (Chapter of the verse of Purification).

(3) Mir'aat Al-Anwaar, p. 67 (Second Introduction: On explicating what shows the occurrence of some alteration in the Qur’an...Chapter One: On samples of narratives from our peoples' books about the collation of the Qur’an, its subtraction and alteration).

(4) Fasl Al-Khitaab, p. 125.

(5) Ibid. p. 183.

(6) Al-Anwaar An-Nu'maniyyah, vol. 2 p. 357 (Light on what is special to Salat) by Ni'matullah Al-Jazaa'iri.

also said: “ Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian” [Al-Hijr: 9]. And elsewhere: “ And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” [Fussilat: 41-42]

E **ENQUIRY 11: Are reports stating that the Qur’an is altered and incomplete up to tawaatur as claimed by Shiite scholars?**

Response: Yes.

Abdullah Shubbar, an icon amongst their scholars, said: “**The Qur’an revealed to the Prophet (PBUH) is more than what is in our possession today. Much of it has been omitted, as stated by numerous reports that are almost up to tawaatur.** We have explicated this in our book “Maniyyat Al-Muhassileen fee Haqqiyyat Tareeqat Al-Mujtahideen”.⁽¹⁾

The Mortal Blow:

They reported concerning the verse “ And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result” [An-Nisaa: 59] that Ali (Allah be pleased with him) said “**referring to Allah means taking to the sturdy of the Qur’an**”.⁽²⁾

That is because he believes that the Qur’an is protected against any form of alteration.

It is enough a fact to reject the lies narrated by scholars of the Rafidites (the Rejecters) that Ali bin Abi Talib – who to most of them is a deity and the creator; a prophet to some and an infallible Imam to the rest – lived five years and nine months as a khalifah obeyed by the people and had commanding powers while the Qur’an was being recited all over in mosques. He led the people in prayers reciting the same Qur’an with copies of the Qur’an were under him. Even he found alterations in it, would he had accepted that from them as claimed by scholars of Shiites? Thereafter came his son Al-Hasan (Allah be pleased with him) who remained with the people just like his father did. How could it then occur to these set of traitors and lairs that a word in the Qur’an was altered, subtracted or added?!! Verily, waging war against those who altered the Qur’an and Islam would have been of more importance to him than fighting the people of Levant who only disagreed with him in an opinion. Therefore, the lies of the Shiite scholars has become crystal clear upon undoubted evidence . to Allah, the Lord of the worlds, be the glory.

(1) Masaabeeh Al-Anwaar fee Hall Al-Mushkilaat, vol. 2 p. 295 Discussion 153 by Abdullah bin Muhammad Shubbar (d. 1242).

(2) Nahj Al-Balaaghah p. 399 No. 294 (Among his covenants (Allah be pleased with him) are those he wrote to Al-Ashtar An-Nakha’i (Allah have mercy on him) when he appointed him a governor over Egypt as a result of disorderliness in the reign of its former governor, Muhammad bin Abubakr, and it was the lengthiest covenant he ever wrote) by Muhammad bin Al-Husein Al-Mousawi (d. 406).

This book is nothing but a collection of sermons and speeches claimed to for Ali (Allah be pleased with him).

Bihaar Al-Anwaar, vol. 2 p. 244 Discussion 48 (Chapter: Reasons for discrepancies in reports, how to reconcile between them, work with them and ways to infer from them and use them as evidence).

In fact, the just ones among the Jews and Christians stated that the Qur'an was never altered, not by addition nor subtraction. This is opposite of what Shiite scholars claim.

The French scientist Lobelia says: "The Qur'an is today the only divine Book that has no single alteration".⁽¹⁾

The Jewish Scholar, Lwair, says: "The Qur'an collated by Uthman has been transmitted from hand to hand until it got to us without any alteration. It was protected with great concern so that not a single change could be traced to it. In fact, we can say that if there has been no single alteration traced to any of all the uncountable copies found in the vast Islamic world, then there must have been only one single Qur'an for all the different contending sects of Islam. This general use of a single text accepted by all is considered the greatest evidence and proof that the current text available to us today is the authentic revealed text, which can be traced back to the troubled khalifah, Uthman".⁽²⁾

ENQUIRY 12: Can you kindly provide us with examples of statements in which scholars of Shiites proclaimed their belief of alteration in the Qur'an.

Response: Yes. Amongst them is "Surat Al-Wilaayah" (The Chapter of Government). They fabricated that the government of Ali (Allah be pleased with him) was stated in the chapter, and that Allah said in their Qur'an:

"O you who believe! Believe in the prophet and successor both of which we sent to guide you to the right path. A prophet and a successor who are the same, and I am the All-Knowing the All-wise. Verily, those who fulfill the covenant of Allah will have (as reward) Jannah. And for those who deny our verses whenever they are recited to them will be a grave place in Hell. When they will be called upon on the Day of Resurrection, where are the oppressors and deniers of the messengers, whom the messengers left with truth. And it was not of Allah to grant them victory except for an appointed time. The praised of your Lord will be made to flow and Ali is a witness".⁽³⁾

The great fabricator, An-Nouri At-Tabrasi, completed it as: "In the name of Allah, Most Gracious, Most Merciful. O you who believe! Believe in the two lights which we have revealed reciting to you my verses and are warning you against the punishment of the Day of Reckoning. Two light that are from each other and I am the All-hearing and All-knowing. Verily, for those who fulfill the covenant of Allah and His messenger in verse are gardens of Na'eem. And those who disbelieved after believing by breaching their covenant with the Messenger shall be thrown into Hell. They cheated themselves and disobeyed the regent messenger; they shall be made to drink from Hameem. Surely, Allah that chose to light the earth with whatever pleased Him and selected from amongst the Angels and created them from among the believers those of His creature. Allah does whatever He wills. There is no God except Him, the Most Gracious, the Most Merciful.

(1) Madkhal ilaa Al-Qur'an Al-Kareem (An Introduction to the Glorious Qur'an), p. 40 by Dr. Muhammad Abdullah Diraaz, Dar Al-Qalam, Kuwait (1413).

(2) Ibid.

(3) Tadhkirat Al-A'immah, pp. 9-10 by Al-Majlisi; Fasl Al-Khitaab p. 107 by An-Nouri.

Those before them planned against their messengers, and We took hold of them with their plan. Verily, my seizure is firm and painful. Verily, Allah destroyed Aad and Thamood by what they earned and He made of them examples that you may fear (Him). And Pharaoh for his transgression against Moses and his brother Aaron, and We drowned him and all with him.

This is to serve as a sign, as most of you are sinful. Verily, Allah will gather them on the Day of Resurrection and they will not be able to reply when being asked. Surely, Hell is their abode and Allah is All-knowing, All-wise. O messenger! Deliver my warning as they will work. Those who turned away from my signs and judgment are losers. A similitude of those who fulfill your covenant I will reward with Garden of Na'eem. Verily, Allah possesses great reward and forgiveness. And verily, Ali is amongst the pious ones. And We shall grant him his full right on the Day of Reckoning. We are not unaware of his oppression. And we honoured him above all your family. Verily, he and his progeny shall be patient. And their enemy is the leader of the criminals. Say to those who disbelieved after believing: you sought the beauty of the world and were hasty in that and you forgot you promise to Allah and His Messenger, and you breached covenants after assurance, and we have showed you examples perhaps you may be guided. O Messenger! We have sent down unto you clear verses (or signs and evidences) amongst which is that who dies as a believer, is there anyone after you to support him. Therefore, turn away from them because they turned away. We shall get them presented on a day when nothing will save them and they will not be shown mercy.

Verily, they will have an abode in Hell which they will never abstain from. Therefore, glorify the Name of your Lord and be amongst those who prostrate. Verily, we send Moses and Aaron with what was entrusted, but they oppressed Aaron and a wonderful patience (he had). We made of them monkeys and pigs, and cursed them until the Last Day. Be patient and they shall (also) be patient. We have given to you the government just like those before you among the Messengers. And we gave to you, from them, a trust, perhaps they may return. And anyone who turns away from this matter of mine, I will surely cause him to return (back to me), so let them enjoy their disbelief for a while and do not question about the covenant breakers. O Messenger! We have granted you covenant binding on the believer, so take it and be grateful. Surely, Ali was obedient, in prostrating all night while being afraid of the Hereafter and seeking reward from his Lord. Say: can we equate those who oppressed while fully aware of my punishment? Shackles will be placed over their necks while they regret over their deeds. Verily, we gave you glad tidings of his pious family. And they will carry out our command. From me to them are blessings and mercy be they dead or alive until the day they are resurrected. And upon those who oppress them after you is my anger as they are evil people and losers. And upon those who took to their footsteps is mercy from me and they will be secured in rooms. And all praised are for Allah, the Lord of the worlds".⁽¹⁾

Their sheikh An-Nouri At-Tabrasi then commented by saying: "Verily, Sheikh Muhammad bin Ali Shahr Ashoub Al-Maazandaraani mentioned in his book "Al-Mathaalib", as

(1) Fasl Al-Khitaab pp. 107-108.

reported from him, that Surat Al-Wilaayah (Chapter of Government) was omitted in its entirety. And perhaps, this is the chapter and Allah knows best”⁽¹⁾

COMMENT:

These ill knitted words from some phrases of the Glorious Qur’an and the subject matter is exactly what has given the Shiites scholars sleepless nights. The Qur’an being free from mentioning their errors and delusion, they decided to fabricated all these with the view to stating that Ali (Allah be pleased with him) is the regent and Imam assigned by God after the prophet (PBUH) and also that the companions disbelieved by not allowing Ali his real position. However, Allah has stated: “Say, “If mankind and the jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they were to each other assistants.” [Al-Israa’: 88]

Of it also is Al-Kulaini’s fabrication, where he said: “On the authority of Jaabir, who said: This was how this verse was revealed to Muhammad (PBUH) by Angel Gabriel “And if you are in doubt about what We have sent down upon Our Servant about Ali, then produce a surah the like thereof”⁽²⁾

He also fabricated against Abu Ja’far that he said this following verse was originally revealed as “ But if they had done what they were instructed about Ali, it would have been better for them”⁽³⁾ He also lied that Abu Abdullah (Allah be pleased with him) said the verse “And whoever obeys Allah and His Messenger in the rule of Ali and that of the Imams after him has certainly attained a great attainment” was originally revealed this way.⁽⁴⁾

He again lied that Abdullah bin Sinaan said that Abu Abdullah swore by Allah that the following verse was originally revealed to Muhammad as “ And We had already taken a promise from Adam before, words about Muhammad, Ali, Fatimah, Al-Hasan, Al-Husein and the Imams, but he forgot”⁽⁵⁾

He also fabricated that “Abu Abdullah said about this verse “And you will [come to] know, O you rejecters after informing you of my Lord’s Message about the government of Ali and the Imams after him, who it is that is in clear error.” that this was how it was

(1) Ibid. p. 108.

(2) Usool Al-Kaafi, vol. 1 p. 315 Discussion 26 (Chapter containing few remarks about revelation of wilaayah); Fee Manaaqib Al Abi Taalib by Muhammad bin Ali bin Shar Ashoub Al-Maazandaraani (d. 588): (On Ali bin Abi Taalib) vol. 3 p. 682 (Chapter on naming him Ali, Al-Murtadha and so on).

(3) Usool Al-Kaafi vol. 1 p.320 Discussion 60 (Chapter containing few remarks about revelation of wilaayah).

(4) Usool Al-Kaafi,vol. 1 p. 312 Discussion 8 (Chapter containing few remarks about revelation of wilaayah); Fee Manaaqib Al Abi Taalib: (Like this it was revealed) vol. 3 p. 681 (Sub Section about naming him Ali, murtadha, Haydara, Abu Turaab and so on).

(5) Usool Al-Kaafi,vol. 1 p. 314 Discussion 23 (Chapter containing few remarks about revelation of wilaayah).

revealed.⁽¹⁾ He also fabricated against Ahmad bin Muhammad bin Abi Nasr that he said: “Abu Al-Hasan handed over a mushaf to me and said: “Do not look at it”. But I opened it and read in it “Those who disbelieved were not...” and I found in it names of seventy men from Quraish and their ancestors. He said: “He then sent for me and asked me return the mushaf to him”.⁽²⁾

He also fabricated that “Abu Al-Hasan said: “The Rule of Ali is written in every book sent to the prophets. And Allah will never send a prophet except with the prophethood of Muhammad and the regency of Ali”.⁽³⁾

They fabricated that Allah said: “Verily, Ali collated it and its reading. And when he reads it, follow his reading”.⁽⁴⁾

Their icon, An-Nouri At-Tabrasi lied against Ibn Mas’ood that it was reported that he rejected Surat Al-Fatihah and the last two chapters of the Qur’an to be part of the Qur’an”.⁽⁵⁾

Al-Kaashaani said: “The substance in all these reports and others from narratives of the family of the prophet is that the Qur’an in our possession is not complete as it was revealed to Muhammad (PBUH). In fact, in it we have what wasn’t originally there and some altered. So many things have been deleted from it, such as the name of Ali in so many places. [Also deleted were the words ‘Al Muhammad’ (i.e. family of Muhammad) from more than one place and names of the hypocrites].⁽⁶⁾ It is also not in the arrangement pattern acceptable to Allah and His Messenger”.⁽⁷⁾

Al-Khumaini said: “We have in the Qur’an Surat Al-Munaafiqoon (Chapter of the Hypocrites) and not Surat Al-Kaafiroon (Chapter of the Disbelievers)”.⁽⁸⁾ And when he was asked

(1) Usool Al-Kaafi, vol. 1 p. 318 Discussion 45 (Chapter containing few remarks about revelation of wilayah).

(2) Usool Al-Kaafi, vol. 2 p. 824 (Book on Virtues of the Qur’an Discussion 17 Chapter of An-Nawaadir); Tafseer As-Saafi, vol. 1 p. 40, the author’s Introduction (The Sixth Introduction: On examples of narratives about **collation of the Qur’an, its alteration, addition, subtraction** and commenting on that).

(3) Usool Al-Kaafi, vol. 1 p. 331 Discussion 6 (Chapter containing few and comprehensive reports on wilayah).

(4) Bihaar Al-Anwaar vol. 40 p. 156 Discussion 54 (Chapter: His knowledge and that the Prophet (PBUH) taught him a thousand chapters while he was also a transmitter of hadeeth).

(5) Fasl Al-Khitaab p. 31 (The Third Introduction).

(6) What is within the parenthesis is found in a photocopied copy of Tafseer As-Saafi p. 24 (The Sixth Introduction: On samples of narratives about the collation of Qur’an).

(7) Tafseer As-Saafi, vol. 1 p. 49 (The Sixth Introduction: On examples of narratives about collation of the Qur’an, Its alteration, addition, subtraction and commenting on that).

(8) Sawaanih Al-Ayyaam, p. 144 by Abi Al-Fadhl Al-Barqa’i.

about the reason for not having the name of Ali mentioned in the Qur'an as well as stipulating his government, he replied: "The prophet reframed from mentioning the Imamate in the Qur'an for fear of not making the Qur'an a target for alteration after him...".⁽¹⁾

IMPORTANT COMMENT:

In the above mentioned reports, the Shiite scholars clearly bear witness that in the Qur'an is no mention of their Imams and Imamate, and thus, they had no escape route other than to claim that the Qur'an was altered or manipulated by addition or subtraction and also making it compulsory on their masses as a fundamental of their belief. This is why their scholar Al-Majlisi stated in his earlier quoted report that the reports confirming alteration of the Qur'an are just as numerous as those confirming the Imamate, because if alteration of the Qur'an is not confirmed, the claim of Imamate is also void; and at that, the other fundamentals of the Shiite beliefs are null and void. Al-Majlisi was right, because alteration, the issue of Imamate and others being acclaimed by Shiite scholars were never confirmed. Allah has rightly said: "And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds. Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful." [Yunus: 37-38]

ENQUIRY 13: Then, what is the correct number of verses of the Qur'an as believed by the Shiite scholars? And do they agree on any?

Response: No. In fact, they disagree over it.

Al-Kalbi fabricated that "Hisham bin Saalim reported that Abu Abdullah (Allah be pleased with him) said: Verily, the Qur'an angel Gabriel brought to Muhammad (PBUH) was of seventeen thousand verses".⁽²⁾ And this fallacy has been claimed to be authentic! Al-Majlisi said: "This report is authentic".⁽³⁾

Al-Maazandiri said: "Omission of parts of the Qur'an and its alteration are confirmed in numerous narratives from our paths in by understanding, as being comprehended by anyone who ponders over books of hadeeth from the beginning to the end".⁽⁴⁾

(1) Kashf Al-Asraar, p. 149 (Second Hadeeth on Imaamah/ A Second View on Imaamah) by Al-Khumaini.

(2) Usool Al-Kaafi vol. 2 p. 826 (Book: Virtue of the Qur'an Discussion 28, Chapter of An-Nawaadir); Tafseer Noor Ath-Thaqalain vol. 1 p. 313 Discussion 20 (Surat Al Imraan).

(3) Mir'at Al-'Uqool fee Sharh Akhbaar Al Ar-Rasool, vol. 13 p. 525 (Book of Virtue of the Qur'an, Chapter of An-Nawaadir).

(4) Sharh Usool Al-Kaafi by Al-maazandaraani, vol. 11 p. 88 (Book of Virtue of the Qur'an: Chapter of An-Nawaadir).

Al-Majlisi said: “Surely, this report and many other authentic narratives on the incompleteness of the Qur’an and its alteration are explicit”.⁽¹⁾

COMMENT:

This fallacy was fabricated by Shiite scholars to be initially “seven thousand verses”.⁽²⁾ The number later evolved into “ten thousand verses”.⁽³⁾ The number thereafter increased in their open auction to “seventeen thousand verses”.⁽⁴⁾ The auction further increased to “eighteen thousand verses”⁽⁵⁾ and the development is still on till date!!

ENQUIRY 14: What is the position of the modern Twelvier Sect of Shites on their Creed that the holy Quran was distorted and altered?

Response: The modern scholars of the Twelver Sect of Shites are divided into four groups in this regards:

The First Group is that of those who deny the existence of any such believe in their Shi’ite books, among them are:

Abdul-Hissain Al-Aminie Al-Najafi (1392), who replied the statement of Imam Ibnu Hazm (may Allah mercy him) that: the Shi’ite scholars mention that the Quran is altered:, he said “If only this bold one could refer to this in any reliable book of the Shi’ite, or narration of any reliable scholar from among the scholar of Shi’ism or any student of knowledge who learned from such scholars even if he is not well known to most of them.

Rather, we descend with him to have made a statement of the ignorant among them, or that of a villager or a this as a talkative... and the entire sects of Shite, prominent among them is the Imamate do agree that what is in the Quran is the Book, without any doubts.⁽⁶⁾

(1) Mir’aat Al-’Uqool, vol 12 p. 525 (Book of Virtue of the Qur’an, Chapter of An-Nawaadir).

(2) Kitaab Al-Waafi, vol. 9 p. 1781 (7-9089: Chapter: Difference in Qira’aat [ways of reading the Qur’an] and the number of verses).

(3) Fasl Al-Khitaab, p. 183 (The Eleventh Evidence: The numerous authentic and accepted reports about availability of omission, subtraction from the Qur’an...).

(4) Usool Al-Kaafi, vol. 2 p. 826 (Book of Virtue of the Qur’an Discussion 28 Chapter of An-Nawaadir)

(5) Sharh Usool Al-Kaafi, vol. 11 p. 88 (Book of Virtue of the Qur’an, Chapter of An-Nawaadir).

(6) Al-Ghadeer Fil Kitab Was-Sunnah Wal-Adab 3/147, and Islah Haula Al-Kutub Wa Al-Ta’leef Al-Muzawwar, by Abdul-Hussain Al-Aminie Al-Najafi.

COMMENTS:

Allah the Almighty has made Abdul-Hussain Al-Najafi to speak without knowing and made him present a forged verse in the same book of his⁽¹⁾ : “Today I have completed for you your religion with his Imamate (leadership) and who does not follow his leadership and by that of my children from his loins until the day of Judgment, his deeds will be lost and in Hell he shall dwell forever. Iblis (Satan, the accursed) out of jealousy brought Adam (peace be upon him) out of the Paradise notwithstanding he (Adam) was Allah’s chosen one. You should therefore not be jealous else your deeds will be lost and your feet may slip.”

And Al-Najafi claimed that the Prophet (peace be upon him) said: that the verse was revealed talking about Ali bin Abi Talib⁽²⁾, and see him, may Allah disgrace him, ascribing children to Allah, and bringing forth what even the Jews and Christians and other Polytheists never did by making false claims on Allah that He (SWT) said: “from among my children from his loins until the day of Judgment”, therefore, their Imams are children (sons) of God!? And from the loins of Ali (may Allah be pleased with him)!? We seek refuge in Allah from Polytheism and Polytheists. Allah says:

“And they say: The Beneficent hath taken unto Himself a son. Assuredly ye utter a disastrous thing. Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins, That ye ascribe unto the Beneficent a son, When it is not meet for (the Majesty of) the Beneficent that He should choose a son. There is none in the heavens and the earth but cometh unto the Beneficent as a slave. Verily He knoweth them and numbereth them with (right) numbering. And each one of them will come unto Him on the Day of Resurrection, alone.” (Maryam 84 -95).

The Second Group: those who accept that there are alterations in the Quran and they try to justify them.

A category among them says that narrations about distortions: “they are weak and bizarre, and narrations from single individuals do not connote knowledge nor action, it is therefore either interpreted to fit some sort of considerations or discarded.”⁽³⁾

COMMENT:

What do they reply to what their elders say about the narrations on the existence of alterations/distortions, deficiency and addition in Quran that they are thorough and frequent, and what they say about those who narrated about distortions in the Quran and showed his belief in it does not deserve to be trusted.

And a second category among them says that the narrations are strong and established, but “what is meant in regards to narrations about distortions from their sayings (peace be

(1) Ibid 1/425 (Al-Ghadeer Fil Kitab Al-Azeez).

(2) Ibid.

(3) Aslu Al-Shi’ah Wa Usoolaha, Page 67 (Prophethood).

upon them) “That is how it was revealed”, is the explanation according to the revelation versus the interpretation)⁽¹⁾.

COMMENT:

This buttresses their claim of distortions in the Quran and not in its defense. How therefore can the interpretations of the companions (may Allah be pleased with them) be seen as distortion in the view of these group while the distortions made by their scholars such as; Al-Qummi, Al-Kulaini and Al-Majlisi be the correct interpretation!??

The third category from among their scholars says that the meaning of that is abrogation” (or it⁽²⁾ is from what its recitation has been abrogated)⁽³⁾.

THE EMBARRASSMENT:

But the Sheikh of Shi’ism today who they call the Greatest Sheikh, and the Greatest Sign, the leader and possessor of knowledge and their greatest reference, Abu Al-Qasim Al-Musawi Al-Houthi said: (the view that some recitation are abrogated is by its self a statement of distortion and omission).⁽⁴⁾

Meanwhile, the difference is glaring between distortion and abrogation. Distortion is from humans and Allah has rebuked anyone who does so, while abrogation is from Allah the Almighty. Allah says:

“Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?” (Q 02:106).

And this does not mean that it affects the Book of Allah in any way.

And a forth category say that: the Quran present with us does not have distortions but is incomplete, it is short of what has to do with the greatness of the Amirul-Mu’mineen, (it would have been best that he titled the research as decrease in revelation or state out right that there is some other revelation or not so that the unbelievers will not be able to mislead the weak ones that there are distortions in the book of Islam as some Muslim sects acknowledge)⁽⁵⁾.

(1) Al-Mizan fi Tafseer Al-Quran 12/108 (discuss on the fact that the Quran is protected against distortion, Chapter two, by Mohammed Al-Hussein Tabatabai.

(2) That is the additional number on the original Qur’an.

(3) Al-Waafi 9/1781.

(4) Al-Banyan Fi Tafseer Al-Quran, page 205 (Siyanatul-Quran Min Al-Tahreef: Muslims’ opinion s about distortions in the Quran.

(5) Al-Dharie’ah Fi Tasaneef Al-Shei’ah, 3/214 number 1151.

COMMENT:

This view just like the previous one does not defend the Quran but buttressing that there are distortions and omissions in the Quran.

And the fifth category says that: we believe in this Quran, and there are no shortage or additions, that “we the Twelver Sect of Shi’ite acknowledge that there is a Quran written by Imam Ali with his hands after burying the prophet and discharging his commandments...and all the other Imams have preserved it as a divine deposit until it gets to Imam Al-Mahdi, may Allah hasten our comfort by his coming)⁽⁶⁾.”

COMMENTS:

This owner of this view acknowledges that there is another Quran, we seek refuge in Allah from disbelieve and deception.

The third group: Those who openly deny any deficiency or distortion in the Quran while trying to establish that in cunning ways.

The most malicious among those who toe this way from their Sheikh Al-Khouthi the reference of Shi’ah from Iraq and some other places in his translation of Al-Bayan, he states: that the prevalent among the Shi’ite scholars, rather the subsistent among them is the view that there are no distortions (in the Quran).⁽⁷⁾

COMMENT:

But this Al-Khouthi sees the authenticity of some narrations about the Quran having distortions in it and states as follows: (that the high number of narrations makes one belief that some of it came from the infallibles (may Allah’s prayers be upon them), and no less than reassurance, and in it are those narrated by respectable sources).⁽⁸⁾

Al-khouthi who denies the belief of his Sheikhs that the Quran is deficient hereby establishes his belief in another Quran belonging to or authored by Ali (may Allah be pleased with him) in which there are additions not in the present Book of Allah, and he says: (the fact that there is a Quran belonging to the Ameer Al-Mumineen (Ali) which is different from the present Quran in terms of the arrangement of its chapters is what should not be doubted, and the agreement of our scholar on this has saved us further stress of trying to establish the fact. Likewise its having additions not in the present Quran, even if they are correct, it does not actually mean that the additions were part of the Quran and were omitted via distortion. But most correct view is that these additions are actually interpretations and explanations)⁽⁹⁾

And he claims that the Ummah, and the companions especially have misinterpreted the meanings of the verses of the Quran, but the distortions of Al-Kulaini, Al-Qummi and Al-Ayashi are the real and accurate interpretations of the book of Allah! How can this be

(6) Al-Islam Alaa Dau Al-Tashyyu, page 204, by Hussein Al-Khurasani

(7) Al-Bayaan fee Tafseer Al-Qur’an p. 201.

(8) Ibid p. 225, (Siyanatul-Quran Min Al-Tahreef: Shubuhah Al-Qa-ileen bi Al-Tahreef)

(9) Ibid, page 223 (Siyanatul-Quran Min Al-Tahreef: Misconceptions of those who believe there are distortions in the Quran.

when all the sheikhs of Al-Qummi attested to his interpretation Al-Qummi and he had filled his interpretations with narrations on the distortion of the Quran. Al-Khouthy says: (for this, we rule attest to the dignity of all the Sheikhs of Ali bin Ibrahim from whom he got the narrations in his interpretation of the Quran while the chain of narrators end with one of the infallibles)⁽¹⁾.

THE SCANDAL:

Al-Khouthy has disgraced himself by exposing his belief in distortions in the Quran saying: that(the Ummah after the prophet (peace be upon him) had changed some words and replaced them with others, among which are: what was narrated by Ali bin Ibrahim Al-Qummi from Huraiz bin Abi Abdullah” (Sirata **MAN** an’ama alaihim, ghairil-Magh-dubi ‘alaihim, **WA GHAI**R al-Dalieen), and that narrated by Al-Ayyash from Hisham bin Salim who said: I asked Abu Abdullah about the verse:

“Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of ‘Imran above (all His) creatures. “And he said: they are the family of Ibrahim (AS) the family of Muhammad above all His creatures, they replaced a word with another “, that is to say that: they made some changes and replaced the family of Muhammad with the family of Imran)⁽²⁾

The Forth Group: Those who openly proclaim this disbelief and giving evidence with it: and the one who taked lead in this Polytheism from among the Shiites scholars is Hussein Al-Nouri Al-Tabrasi (1320) who authored the book (Faslu Al-Khitab Fi Tahreef Kitab Rabb Al-Alameen) in a bid to confirm the belief of Shiite scholars in this disbelief! In this his book, he gathered and collected all the divergent opinions of the Shiite scholars and the distorted verses according to their belief, he gathered all of these and published them in one book. And this book was published in Iran in the year 1298.

ENQUIRY 15: Did any one of the prominent Shiite Scholars opine that there are Silly and ridiculous verses in the Quran?

Response: Yes!! Al-Nouri Al-Tabrasi had said that: (and in view of the different systems such as the clarity and eloquence of some of its paragraphs to the extreme limit of being miracle, and the silliness of some others. And viewing the different classes/degrees of eloquence they reach some of the highest degrees while others reach some of the lowest of degrees)⁽³⁾.

(1) Mu’jam Rijaal Al-Hadith, 1/49 (second introduction).

(2) Al-Bayan fi tafseer Al-Quran, page 232 (Siyanatul-Quran Min Al-Tahreef: Al-Mafhoum Al-Haqeeqi Li Al-Riwayat.

(3) Faslu Al-Khitab fi Tahreef Kitabu Rabi Al-Arbab, page 102 (Al-Daleel Al-Ashir).

COMMWNT:

The Shiite scholars have declared their books to be free from silliness and ridiculousness! Thanks be to Allah who has said: “Those who disbelieve say: Heed not this Qur’an, and drown the hearing of it; haply ye may conquer.” (Fussilat:26).

The Noble Quran houses much of eloquence and oratory and met all the requirements of eloquent speech in all its chapters, verses and choice of words. Allah says: “That it is indeed the speech of an illustrious messenger, It is not poet’s speech - little is it that ye believe! Nor diviner’s speech - little is it that ye remember! It is a revelation from the Lord of the Worlds.” (Al-Haaqqah: 40-43).

Definitely, from among the miracle of the Quran is its wonderful systems contrary to all systems common in the Arabic Language and other languages because its language system is not of poetry. Allah says: “And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a plain Quran” (Yasin : 69).

ENQUIRY 16: Could you please mention some examples of interpretations of verses by Shiite Scholars?

Response: Yes, the Shiites interpret the Quran with their scholars!!

Their Sheikh Al-Kulaini fabricated the following: (On the authority of Abu Khalid Al-Kabily who said: I asked Abu Ja’afar about the saying of Allah the most High “So believe in Allah and His messenger and the light which We have revealed”. (At-Taghabun : 8), and he said: O Abu Khalid, the Light by Allah are the Imams from the household of Muhammad (SAW) until the day of resurrection. And they are, by Allah the light of Allah which He revealed!! And they are, by Allah the light of Allah in the heavens and earth)⁽¹⁾.

And Al-Qummi falsified in his Tafseer (interpretation of) the verses: Alif. Lam. Mim. This is the Scripture whereof there is no doubt, a guidance unto the pious believers. (Baqarah: 1-2), on the authority of Abu Basirah who narrated from Abu Abdullah who said: the Book is Ali (RA) without doubts, “a guidance to the pious believers” he said; “a declaration/proclamation for our Shiism”⁽²⁾.

□ Similarly, they interpret Al-Nur (light) as their Imams!

Al-Kulaini falsified saying: (Abu Abdullah interpreted the saying of Allah the Almighty: “Allah is the Light of the heavens and the earth. The similitude of His light is as (if there were) a niche,” that is Fatimah (RA), “and within it a lamp”, that is Al-Hassan, “the lamp is in a glass” that is Al-Hussain, “the glass as it were a brilliant star”, that Fatimah is a brilliant star among the women on earth, “lit from a blessed tree” that is Ibrahim, “an Olive, neither of the East nor of the West” that is not Jewish or Christian”, “whose oil would almost glow forth” that it almost got burst from much knowledge, “though no fire touched it, light upon light”, that is one Imam after from them after the other, “Allah

(1) Usool Al-Kafi, 1/139 (Chapter, that the Imams are light of Allah, Ta’weel Al-Ayat Al-Dhahirah fi Fadail Al-Asharah Al-Djhahirah, 3/696.

(2) Tafseer Al-Qummi, page 33 (Surat Al-Baqara) Tafseer Nur Al-Thaqalain 1/26 (Surat Al-Baqara).

guides to His Light whom He wills” that is, Allah guides to the Imams whom He wills, “And Allah sets up parables for mankind”⁽¹⁾.

□ And they interpret verses on polytheism to refer to polytheism in the mandate of Ali bin Abi Talib or disbelieve in his mandate.

Al-Qummi also falsely claimed that Abu Ja’afar said – God forbid - regarding the verse: “And indeed it has been revealed to you (O Muhammad) as it was to those before you: “if you join others in worship with Allah,” (Al-Zumar : 65), that it means: if you order a mandate for someone else with that of Ali mandate after your demise, “(then) surely your deeds shall be in vain and you shall be among the losers)⁽²⁾.

Al-Kulaini fabricated that, on the authority of Abu Abdullah regarding the verse: And indeed it has been revealed to you (O Muhammad) as it was to those before you: “if you join others in worship with Allah, (then) surely your deeds shall be in vain and you shall be among the losers), that it means if you associate others with his (Ali’s) mandate)⁽³⁾.

Al-Ayyashi fabricated that, as narrated by Abu Ja’afar who said: regarding the saying of Allah: “Verily, Allah forgives not that partners be set up with him (in worship)” that it means He will not forgive him who disbelieves in the mandate of Ali. And as per the saying of Allah: “...but He forgives except that (anything else) for whom He wills”, that it refers to those who befriend and give allegiance to Ali)⁽⁴⁾.

□ And they interpret verses instructing the worship of Allah Alone and abstaining from Taghut to mean the mandate of their Imams and repudiation of their enemies.

They lied against Abu Ja’afar that he said, may God forbid, that “Allah has never sent a messenger except with our mandate and distancing from our enemy, and that is being referred to by the verse: “And verily, we have sent among evry Ummah a Messenger (proclaiming): “worship Allah (alone) and keep away from Taghout (all false deities)”. Then of them were some whom Allah guided and of them were some upon whom the straying was justified” for their enial of the prophet’s household)⁽⁵⁾.

They also lied on Abu Abdullah that he said – God forbid, regarding the verse”

“And Allah said (O mankind): “Take not two gods in worship” (Al-Nahl : 51), that it means do not take or follow two Imams, he is surely one Imam)⁽⁶⁾.

□ And they interpret the verses revealed about the unbelievers and hypocrites to refer to the great companions of the prophet.

(1) Usoul Al-Kafi 1/140, Kitab Al-Hujjah, Vol 5, Chapter on the fact that the Imams are light from Allah.

(2) Tafseer Al-Qummi, page 593 (Surat Al-Zumar) Tafseer Al-Safi 4/328 (Surat Al-Zumar), Tafseer Nur Al-Thaqalain 4/498 footnotes 105

(3) Usool Al-Kafi 1/323 (Kitab Al-Hujjah, footnotes 76).

(4) Tafseer Al-Ayyashi, 1/272 footnote 149 (An-Nisa), see: Tafseer Al-Burhan, 2/239, footnote 5 (Al-Nisa).

(5) Tafseer Al-Ayyashi, 2/280 footnote 25 (An-Nahl), Tafseer Al-Safi 3/134 (Surat Al-Nahl).

(6) Tafseer Al-Ayyashi, 2/283 footnote 36 (An-Nahl), Tafseer Nur Al-Thaqalain 3/60 footnotes 111 (Al-Nahl).

They lied on Abu Abdullah that he said, may God forbid he said such, in the interpretation of the verse:

“And those who disbelieved will [then] say, “Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest.” (Fussilat : 29), that the two of them are..., and he then said: and so and so was a Shaytan).

Their great scholar Al-Majlisi said: “those” referred to here are Abubakar and Umar (may Allah be pleased with them both), and that the “so-and-so” is Umar that is the Jinni mentioned in the verse is Umar. He (Umar) was called so because he was a Shaytan, either for sharing the attribute of Shaytan of being a bastard, or because he was so good at deception and deceit just like Shaytan. And for the latter, the opposite is likely, that the one referred to as so-and-so is Abubakar)⁽¹⁾.

They also lied that (Abu Bashir narrated on the authority of Abu Abdullah in the interpretation of the verse: “And do not follow the steps of Shaytan”, that it refers to the mandate of the second and the first)⁽²⁾.

And upon Abu Ja’afar they lied to have interpreted the verse: “They believe in Jibt wa Taghut” (Nisa : 51), to be (so-and-so persons)⁽³⁾.

Their Sheikh Al-Majlisi said that: (the persons referred to as “so-and-so persons” are Abubakar and Umar)⁽⁴⁾.

□ And they interpret days and months to be their Imams?!

They fabricated narration on the (authority of Al-Baqir regarding the interpretation of the verse: “Surely the number of months ...”, that he said: the months are twelve and they are the Ameer Al-Mumineen and the other Imams that came after him..., “among them are four sacred months”, that four of them with one name and they are Ali Ameer Al-mumineen, Abu Ali bin Al-Hassan, and Ali bin Musa and Ali bin Muhammad)⁽⁵⁾.

The also lied on Abu Hassan Al-Askari that he said that: (Al-Sabt – Saturday- is the name of the Messenger of Allah, while Sunday is the nickname of Ali, and Monday is Al-Hassan and Al-Hussein, Tuesday is Ali bin Al-Hassan, Muhammad bin Ali and Ja’afar bin Muhammad; Wednesday is Musa bin Ja’afar, Ali bin Musa, Muhammad bin Ali and me; and Thursday is my son Al-Hassan bin Ali, and Friday is my grandson...)⁽⁶⁾.

THE SCANDAL:

They have issued some narrations in which aspersions were cast on some of the days of the week! Among these is the lie (on the authority of Abu Abdullah who said: Saturday

(1) Mir-at Al-Uqoul 26/488.

(2) Tafseer Al-Ayyashi, 1/121 footnote 300 (AL-Baqara).

(3) Basaair Al-Darjat Al-Kubra 1/87, footnotes no. 3

(4) Bihar Al-Anwaar 23/206

(5) Manaqib Al-Abi Talib 1/230

(6) Al-Khisal, page 396

is for us and Sunday for our disciples, and Monday is for our enemies, Tuesdays for Bani Umayyahk while Wednesday is for taking medication...⁽¹⁾.

As they lied on Musa bin Ja'afar to have said: (There is no day that is bad omened like Monday)⁽²⁾.

CONTRADICTION:

They lied that Ameer Al-Mumineen Ali bin Abi Talib said, may God forbid, that: (whoever dies on Tuesday from among the believers Allah will resurrect him along with us in the Most High Companion)⁽³⁾.

THE BLOW THAT BROKE THE BACKBONES OF SHIITE SCHOLARS:

Debasement has taken over the Shiite scholars to the extent that they interpreted insects mentioned in the Quran to be Ali bi Abi Talib! For instance, the verse: "Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it" (Baqara : 26) Al-Qummi has lied against Abu Abdullah that he have said: (the mosquito is Ameer Al-mumineen, i.e. Ali bin Abi Talib)⁽⁴⁾.

ENQUIRY 17: How do the Shiite scholars interpret the verse (And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing?" (A'araf : 180)

Response: The Shiite scholars have slandered by narrating (on the authority of Al-Rida who said: if hardship befalls you then invoke and supplicate by us (in our names) to Allah, and that is the meaning of Allah's saying: "And to Allah belong the best names, so invoke Him by them". And he further said: Abu Abdullah said: By Allah, we are the names of Allah through which no prayers are answered except by knowing us. He said: "so invoke him by them"⁽⁵⁾.

ENQUIRY 18: What is the position of the view of the Twelve Imams before the scholars of the Shiite School of thought?

Response: Their statements are viewed as reverend as that of Allah and His Messenger. They said: (that the statement of every single one of the Pure Imams is the statement of Allah the Almighty and there are no discrepancies in their words as in that of Allah the

(1) Wasail Al-Shie'ah 5/43, footnote 18

(2) Al-Khisal 2/385

(3) Ma'alim Al-Zulfa, page 431

(4) Tafseer Al-Qummi, page 37, Tafseer Nuir Al-Thaqalain 1/45

(5) Tafseer Al-Ayyashi, and they are his own wordings, 2/45 fnte no 119

Almighty)⁽¹⁾. The even went to the extent to say that (it is allowed for anyone who heard a narration from Abu Abdullah can relate such on the authority of his father or any of his grandfathers or even take it (as a direct revelation from Allah) and narrate such as: “Allah said...” This is even more worthy, the Hadith: (that Abu Basir said: I said to Abu Abdullah: Can I narrate the Hadith I hear from you on the authority of your father, or the one I hear from your father can I narrate it on your authority? He said: anyone is ok, only that when you narrate it on the authority of my father is preferable to me! Abu Abdullah said to Jameel: Anything you hear from me you can narrate t on the authority of my father)⁽²⁾.

CONTROVERSY:

Al-Kulaini himself narrated on the authority of Abu Abdullah who said; “Beware of the bogus lie! And they asked him, and what is the bogus lie? He said: for a man to relate to you a story and then you leave him and narrate it on the authority of the one who related the story to you)⁽³⁾.

And they said that (the Imamate is therefore an extension of Prophethood)⁽⁴⁾.

Their greatest Imam Al-Khumaini said: (the teachings of the Imams is like that of the Quran, it is not restricted to a particular generation, its rather teaching to all of all time and place till the end of time. It is must be discharged and followed)⁽⁵⁾.

Muhammad Jawad Mughaniyah said: (the statement of the infallible and his directive is exactly like revelation from Allah the All-Knowing, “Nor does he speak of his own desire, it is only a revelation revealed.” (Najm: 3-4)⁽⁶⁾.

COMMENT:

The Prophetic sayings continued according to their belief until the last of their Imams? And has the emergence of Imams ended according to their beliefs?

These narrations of theirs are clear evidences of their falsehood, as they attribute to Ali what he never said, but rather said by one of his grandchildren, it is even more worthy as seen in the previous narration.

ENQUIRY 19: What is the Sunnah (tradition) according to the scholars of Shiite sect?

Response: the Sunah to them are the traditions of the infallibles (peace be upon them)⁽⁷⁾.

(1) Sharh Usool Al-Jafi 2/225

(2) Usool Al-Jafi 1/40

(3) Usool Al-Jafi 1/41

(4) Aqaaid Al-Imamah Fi Thoubihi Al-Jadeed, page 95

(5) Al-Hukumah Al-Islamiyyah, pages 116-117

(6) Al-Khumainy wa Al-Daulah Al-Islamiyyah, page 59

(7) Ad-Dustoor Al-Islaami li jamhooriyyat Iraan p. 20, Iranian Ministry of Guidance.

They said: “That is because they are the ones appointed by Allah, through the words of the Prophet (PBUH) to deliver real judgments, and they pass no judgments except as it is in reality before Allah”.⁽¹⁾

Therefore, sunnah is not restricted to the traditions of the Prophet (PBUH), the only one that is infallible!!

There are no differences in the childhood age and puberty age according to the sayings of their twelve infallible Imams? Because, from among the attributes of their Imam is that (he must be infallible, and that is one of the most important and necessary prerequisites of Imamate, that he must be infallible like the prophet, from all sorts of sins and vices both the hidden and open, from childhood until death, intended or in error, as well as being infallible from oversight, mistakes and forgetfulness)⁽²⁾.

ENQUIRY 20: So, did the Prophet deliver the entire Message before his death according to their belief?

Response: No! The prophet delivered only a portion of the entire Shariah and entrusted the remaining to Ali (RA).

Their greatest sign Shihab Al-Deen Al-Najafi said: (that the Prophet’s (SAW) opportunity to deliver the message became narrowed and did not get the time to teach all the rulings of the religion. He presented war as the fore-runner of his plenty engagements that could not allow him teach the details of (the tenets of) the religion, especially with the none-readiness of the people then to receive and digest all what was needed throughout the centuries)⁽³⁾.

Their greatest Imam Al-Khoumainsi states that (it is clear that were the Prophet to have delivered the message of the Imamate as Allah had directed and strove as supposed in this regards there would have been none of these conflicts, wars and bickering among the Islamic world nor would there have been divergence in opinions in the origins/basics and branches of the religion)⁽⁴⁾.

And he also said: (we state that: the Prophets were not always lucky in discharging their goals, and that towards the end of the world, Allah would send someone to take up the responsibility of discharging matters of the Prophets...)⁽⁵⁾

ENQUIRY 21: What is the stance of Shiite scholars from the narrations of the companions?

(1) Usool Al-Fiqh Al-Muqaran, 3/51, by Muhammad Rida Al-Muzfir.

(2) Usool Al-Fiqh Al-Muqaran, 3/51, by Muhammad Rida Al-Muzfir

(3) Aqaaid Al-Imamah Fi Thoubihi Al-Jadeed, page 97.

(4) Min Ta’aleeqat Ayat Sihab Al-Deen Al-Najafi ‘Ala Ihqaq Al-Haq Wa Izhaq Al-Batil by Al-Tasatturi, 3/288-289.

(5) Kashf Al-Asraar, pages 137-138

Response: Family of Kashif Al-Ghita narrates about their followers: (that they do not recognize the Sunnah, I mean the Ahadith (Traditions of the Prophet) except those that they deem authentic that were narrated by members of the prophet's family (Ahlul-Bayt) on the authority of their grandfather. That is what Al-Sadiq narrated on the authority of his father Al-Baqir from his father Zain Al-Abideen from Al-Hussein the grandchild of the prophet, from his Ameer Al-Mumineen Ali (peace be upon them all), but such that was narrated by companions like Abu Hurairah, Samrat bin Jundub, Marwan bin Al-Hakam, Imran bin Hattan Al-Kharaji, Amr bin Al-'Aas and their likes are not recognized by the Imamate sect even as to the level of a mosquito)⁽¹⁾.

And because of this, it is among the basics of their belief that (anything that did not come from them is void, invalid)⁽²⁾

THE BLOW:

The Shiite scholars justify their rejection of the narrations of companions of the prophet because, according to their claims, that they (companions) denied the Imamate of one of their Imams and that is Imam Ali (RA). But then, why do they accept narrations from people that have denied a lot of their Imams?! Why do they act by the narrations of Al-Fathiyyah⁽³⁾ like Abdullah bin Bakir, as ascertained by Al-Hurr Al-Amily, as well as the stories of Al-Waqifah⁽⁴⁾ like the example of Sama'ah bin Mahran, and the Naawusiyyah⁽⁵⁾.

Notwithstanding all these, some of the scholars of Shiites consider some members of these sects who deny and reject many of the twelve Imams as trustworthy.

Al-Kashi had said about some of the Fathiyah men such as Muhammad bin Al-Walid, Al-Khazzaz, Mu'awiyah bin Hakim, Musaddik bin Sidqah and Muhammad bin Salim bin Abdul-Hameed that: (all these men are of the Fathiyah sect and are some of the most reputable and upright scholars and jurists and some of them met with Al-Rida)⁽⁶⁾

Al-Majlisi, their great scholar also informed that his sect do work with the narrations of the aforementioned, when he said: (and for the purpose of what we said, our sect worked with the narrations of the Fathiyah scholars such as Abdullah bin Bakir and others, as well as the narrations of scholars of the Waqifiyyah sect such Sama'ah bin Mahran...)⁽⁷⁾.

Shiite scholars have certified a lot of the elders of the Waqifiyyah sect against the statement of their infallible Imam Abu Al-Hassan (according to their belief) who said: (the

(1) Mas'alat Al-Mahdi Msa'a Mas-altin Ukhra., page 22.

(2) Aslu Al-Shei'ah Wa Usooluha, pages 83-84

(3) Usool Al-Kafi 1/300

(4) They are the sect that see Abdullah bin Ja'afar bin Muhammad as one of the Imams of Shiites...

(5) Al-Waqifah: They are those who stopped the Imamate at the seventh Imam of Shiism, Musa bin Ja'afar, and they do not recognize the Imamate of anyone after him....

(6) They are the followers of a man called Nawoos. They believe that the sixth Imam Ja'afar bin Muhammad did not die, but still alive and would resurface to rule...

(7) Rijal Al-Kashi 6/605 number 1063

Waqifiyyah stands apart from the truth and is resides in error - sin – and if he dies in this state then the Hell shall be his abode, and what a bad fate). And similarly his statement that: (They live in confusion and die irreligious or as non-believers)⁽¹⁾, and that: (they verily are infidels, polytheists and unbelievers)⁽²⁾.

CATASTROPHE THAT BROKE THE BACKBONES OF SHIITE SCHOLARS:

Their Sheikh Al-Kulaini had narrated about Ibn Hazim that he said to Abu Abdullah: (Inform me about the companions of the Prophet, peace be upon him; did they sincerely believe in him or not? And he replied: they believed in him sincerely)⁽³⁾. Allah is the greatest!! “And say: Truth has come falsehood has vanished. Surely, falsehood is ever bound to vanish.” (Isra : 81).

ENQUIRY 22: What is the reality about the stories of the Riqā’ (security of the Imamate lineage) and what is its status within the Shiite Sect?

Response: (When their Imam Al-Hassan Al-Askari died, he had no heir and no known child to succeed him. This was certified after resort to his wives and female slaves, and that made clear their false claim of the Habl (Rope – i.e. continuity of the lineage. His inheritance was shared among his mother, brother Ja’afar, and his mother deposited his will (to the bait al-mal) and this was ascertained and verified with the Judge and Sultan)⁽⁴⁾.

This singular incident became the bone breaker for Shiites and Shiism!

Then, some of them said: (The Imamate has ended)⁽⁵⁾, and some others said that: (Al-Hassan bin Ali died without an heir, and the next Imam after him was his brother, Ja’afar bin Ali)⁽⁶⁾.

And in this ocean of confusion in which the Shiite scholars are, a man called Usman bin Said Al-Amri came up to claim that: (Al-Hassan Al-Askari had a son in his fifth year of age that was hidden from people, only him can see him, and that he was the Imam after his father Al-Hassan. And that this child Imam had deputized him to collect money and answer questions on religious matters on his behalf.⁽⁷⁾

(1) Bihar Al-Anwar 3/253 noote no. 72

(2) Rijal Al-Kashi 6/515 number 860 about the Waqifa sect, Bihar Al-Anwar 48/263 notes no. 18

(3) Rijal Al-Kashi 6/515 number 861

(4) Rijal Al-Kashi 6/515 number 862

(5) Al-Maqalat Wa Al-Firaq page 102

(6) Al-maqalaat wa Al-Firaq p. 108-110.

(7) Bihaar Al-Anwaar 51/213.

And when Usman bin Said died, in the year 280 AH, his son, Muhammad bin Usman claimed the same thing his father had earlier claimed.

And when Muhammad died in the year 305, Al-Hussein bin Rouh Al-Nubakhti⁽¹⁾ succeeded him in same claim. And when he died in the year 326, he was succeeded by Abu Al-Hassan Ali bin Muhammad Al-Samri, who died year 329⁽²⁾. He was the last of those who claimed to deputize the Imams according to the Shiite scholars.

However, when claimants to the position became numerous due to the huge money attached to it, the Shiite sect decided to put an end to the chain. They claimed it had ended and the “Great Absence” occurred with the death of As-Samari. Those representatives of the Imam normally listened to questions from the low minded people as well as collect money from them, which they will pass over to the awaited Imam. These they called signatures of the Imam.⁽³⁾

As for these fallacious signatures, they are treated like words from Allah and the prophet (PBUH), and are even rated stronger than their authentic reports from the Prophet (PBUH) whenever they contradicted each other. An example of this situation is when Ibn Baabawaih rejected a hadeeth that is authentic in their most authentic source because it contradicted with this fallacy. He said: “I will not pass verdict based on this hadeeth. Instead, I will give verdict based on what is with me written by Al-Hasan bin Ali.”⁽⁴⁾

Al-‘Aamili then commented on it, saying:

“Verily, the handwriting of the infallible is stronger in authenticity than that which was transmitted via media.”⁽⁵⁾

Their contemporary scholars consider these patches to be “Sunnah that cannot be corrupted”.⁽⁶⁾

ENQUIRY 23: What led to At-Tousi authoring his book ‘Tahdheeb Al-Ahkaam’ and how many hadeeths are in there?

(1) Al-Maqalaat wa Al-Firaq pp. 108-110

(2) See: Al-Gheebah by At-Tousi p. 237-266.

(3) See: Bihaar Al-Anwaar 51/359-362.

(4) Man laa Yahdhuruhu Al-Faqeeh 4/717.

(5) Wasaa’il Ash-Shee’ah 20/248.

The scholars of Shiites took these signatures very seriously and they recorded them as they are, to them, revelation incorruptible.

See: Usool Al-Kaafi 1/393; Kamaalud-deen wa Tamaam An-Ni’mah 2/438; Kitaab Al-Gheebah p. 285; Al-Ihtijaaj 2/466-498; Al-Anwaar An-Nu’maaniyyah 2/21-24.

(6) Al-Da’wah Al-Islaamiyyah ilaa Wahdat Ahlus-Sunnah wa Al-Imaamiyyah 2/112 by Abu Al-Hasan Al-Khunaizi.

Response: This book, since its publication, is considered the first accepted book of the Shiites on Usool (i.e. fundamentals) of their religion.

The number of hadeeth in it is 13590. It is considered the second important book of reference after Al-Kaafi by Al-Kulaini.

COMMENT:

The surprising thing is that the author of the book explicitly stated that the number of hadeeth in it is a little more than five thousand. This means they are not ordinarily supposed to be more than six thousand.

Does this mean more than half the content was added through the different epochs? It is clear that this was the handiwork of some hidden hands covering up under the name of Islam.

At-Tousi stated that the reason why he authored this book was because of what had become of their hadeeth narratives. He said: “due to the controversy, wide variation and opposition between them. To the extent that one can hardly find a hadeeth without seeing another one very close to it contradicting it. No hadeeth is free from not having another opposing it. It got to the extent that our opponents use this a point against our belief”.⁽¹⁾

He commented generously that most of the discrepancies amongst their scholars are without any evidence or proof, other than hiding under the notion of “Taqiyyah”. Only that their proofs are mostly in line with what their greatest opponent, Ahlus-sunnah, have.

ENQUIRY 24: What rank do Shiite scholars place the book “Al-Kaafi”? Is it free from their additions? Did they agree on the number of Books and hadeeth it contained?

Response: Some of their scholars believe that when Al-Kulaini completed his book ‘Al-kaafi’, he presented it to their absent twelfth or thirteenth Imam, who in turn approved of it and said: “Kaafin lishee’atina” (this is enough for our Shiites).⁽²⁾

Abbas Al-Qummi said: “Al-Kaafi is the most honourable Islamic book and the greatest literature of the Imamate Shiite. None like it has ever been written for the Imamate Shiite”.⁽³⁾

Al-maula Muhammad Ameen Al-Istryaabaadi said: “We heard from our scholars and sheikhs that any book close to it or of same status has not been produced in the history of Islam.”⁽⁴⁾

COMMENT:

Will you kindly come along with me as I take a look at some chapters of this book let alone the detailed text? Then we see the quantity of what they added.

(1) Tahdheeb Al-Ahkaam 1/9 (Author’s Introduction)

(2) See: Enquiry No. 95 where you would find reports confirming the number of their Imam to be thirteen.

(3) Bihaar Al-Anwaar 89/377.

(4) Al-Kuna wa Al-Alqaab 2/593-594 No. 628 (Al-Kulaini) by Abbas Al-Qummi.

Their sheikh Al-Khawaansaari said: “They disagreed over the ‘Book of Ar-Raudhah’ whether it is actually the handiwork of Al-kulaini or it was added in his book ‘Al-Kaafi’ after him”.⁽¹⁾

Ibn Al-Mutahhir Al-Halli (d. 726), while stating his certification for Najmud-deen Muhanna Al-Madani to report from him, he said: “And the book of Al-Kulaini authored by Muhammad bin Ya’qoob Al-Kulaini, which is called Al-Kaafi, is fifty books according to these narrations.”⁽²⁾

Husein bin Haydar Al-Karki Al-Aamili (d. 1076), who is one of their most reliable authentic reporters, said: “Verily, Al-Kaafi comprises of fifty books based on the chain of narrators in it for every hadeeth linking the Imams”.⁽³⁾

However, their great sheikh, At-Tousi, says: “Al-Kaafi contains thirty books, beginning with the Book of Al-‘Aql and ending with the Book of Ar-Raudhah. Our sheikh, Al-Mufeed, informed us of all its books and narratives”.⁽⁴⁾

Based on the above mentioned statements, it is clear that twenty books were added to Al-Kaafi between the fifth and eleventh centuries and every book contains a huge number of chapters. This means that the proportion of 40% of the volume of Al-Kaafi was added between the stated periods. This is different from all the other alterations, subtractions and additions. Who added twenty books to Al-Kaafi? Could they be the turban bearing sheikhs of the Shiites? Or could it be a certain Jew, or a number of Jews through the period? Or it is just a natural phenomenon? Nonetheless, someone who could tell lied against the Prophet (PBUH) and his companions would have no iota of fear to lie against is sheikhs.

THEN ASK ANY SHIITE:

Can we still say that your book “Al-kaafi” is from your infallible Imam in his hiding place (As-Sirdaab) and still caliming it is authentic and suffices for you people?

ENQUIRY 25: What is the opinion of contemporary Shiites about their sources of knowledge?

Response: They have depended on the first four books as sources for their knowledge, which are: Al-kaafi, At-Tahdheeb, Al-istibsaar and man laa yahdhuru al-faqeeh. This is what some of their contemporary scholars affirmed, like Agha Barzak At-Tahraani,⁽⁵⁾

(1) Raudhaat Al-Jannah 6/118.

(2) Bihaar Al-Anwaar 107/146.

(3) Raudhaat Al-jannaat 6/114.

See: Al-Kulaini and Al-Kaafi by Abdurraasool Al-Ghaffaar, footnote no. 1 p. 403.

(4) Al-Fahrasat by At-Yousi pp. 210-211.

(5) See: Adh-Dharee’ah 17/245 no. 96.

Muhsin Al-Ameen⁽¹⁾, etc. Their sheikh, Al-Aamili said: “The authors of those four books and their likes have borne witness that the narratives and reports contained in the books are authentic and taken from original sources generally agreed upon”.⁽²⁾

Abdulhusein Al-Mousawi said: “And the best amongst them are the four books which are the fundamentals of the Imamiyyah sect from the first century till date. They are: Al-Kaafi, At-Tahdheeb, Al-Istibsaar and Man laa Yahdhuruhu Al-Faqeeh. Their reports are mutawaatir and it is generally agreed upon that the reports in them are authentic. Al-Kaafi is the oldest, the greatest, the most perfect and the best of them”.⁽³⁾

The contemporary scholars amongst them do not differ from their ancestors in their sources of information. In fact, some sources of Isma’iliyyah sect⁽⁴⁾ has become basic sources for their contemporary scholars, such books as: Da’aa’im Al-Islam by Al-Qadhi An-Nu’mān bin Muhammad bin Mansoor (d. 363), and he is Ismaa’ilite who rejects all the Imams of the Shiites after Ja’far as-Saadiq. To them, he is a disbeliever for rejecting even one amongst their Imams let alone more.⁽⁵⁾ That notwithstanding, their greatest scholars of our time take his book as a source of reference”.⁽⁶⁾

ENQUIRY 26: Do the Shiites have the known terms “authentic, weak, sound, etc.” in their own classification of hadeeth?

(1) See: A’yaan Ash-Shee’ah 1/207.

(2) Wasaa’il Ash-Shee’ah 20/245 (Conclusion/the Ninth Benefit)

(3) Al-Muraaja’aat p. 729 (Al-Muraaja’aat No. 110) by Abdhusein Sharaf Ad-Deen Al-Musawi (d. 1377).

(4) Isma’eeliyyah: They are those who believe that the Imam after Ja’far is Isma’eel his son. They believe in the Imamate of Muhammad bin Isma’eel bin Ja’far, and then rejected all the remaining Imams from the progeny of Ja’far.

The Isma’eeliyyah sect has so many different names according to locations and places around the world. It is the origin of other sects like: Al-Qaraamitah, Al-Hashaashun, Al-Fatimiyyun, Ad-Duruz, etc.

Their belief is outwardly of the rejecter and inwardly nothing but complete disbelief. They deny Allah His Majestic attributes, deny prophethood and worship. They even deny resurrection after death. They do not let anyone know all these except after they are convinced he has reached the highest rank in their belief. See: Az-Zeenah by Ar-raazi p. 287; Al-Fahrasat by Ibn An-Nadeem 1/186-187; At-Tanbeeh wa Ar-Radd p. 32 by Al-Malti.

(5) See: Ma’aalim Al-Ulamaa p. 139 by Muhammad bin Ali bin Shahr Ashoub Al-Maazandaraani (d. 588).

(6) See: Al-hukumah Al-Islaamiyyah p. 71 foot note 1.

Response: It is newly used; and the reason for that is that “the benefit in mentioning such⁽¹⁾ is to repel reproach from the masses⁽²⁾ that their narratives (hadeeths) are not mu’*an’*anah (i.e. for the chain of reporters to hear from one another) and not taken from the same sources of their ancestors”.

“And this new term goes in line with the belief of their masses and was taken from their books after scrutiny”.⁽³⁾

COMMENT:

This means that they have no spelt out ways to find out the authenticity of a narration. The said measures are merely in the book with the objective of not opening the door for reproach from the masses and escape the criticism of the Ahlus-sunnah.

ENQUIRY 27: In the Shiite doctrines, do they have contradictions and differences in defaming some narratives and proclaiming their authenticity?

Response: Yes. Al-Kaashaani said: “There are much discrepancies, dubiousness and contradictions in laws guiding authenticating reports and defaming them, to the extent that one cannot find what the mind is settled with. This is not hidden from anyone who knows”.⁽⁴⁾

Example of such is found in their famous narrator of hadeeth, Zuraarah bin A’yun, the companion of their Imams: Al-Baaqir, As-Saadiq and Al-Kaadhim. Al-Kashshi reported that Abu Abdullah said: “Zuraarah is worse than the Jews and the Christians and anyone who said Allah was one of three Gods”.⁽⁵⁾

This same Al-Kashshi reported again that Abu Abdullah said: “O Zuraarah! Verily, your name is among the names of the people of Jannah below a thousand. I said: “Yes, may I be sacrificed on your behalf. My name is Abdul Rabbu and was nicknamed Zuraarah”.⁽⁶⁾

COMMENT:

Similitudes of this contradiction are very numerous, e.g. Jabir l-Ja’fi, Muhammad bin Muslim, Abu baser Al-Laith Al-Muraadi, Buraid Al-‘Ajali, hamraan bin A’yun, etc.

(1) i.e. the chain of narrators.

(2) Referring to Ahlus-Sunnah. An-Nouri said: “The belief of the masses who call themselves Ahlus-Sunnah wa Al-Jamaa’ah”, Fasl Al-Khitaab p. 28 (Third Introduction).

(3) Wasaa’il Ash-Shee’ah 20/243.

(4) Kitaab Al-Waafi 1/25 (Second Introduction)

(5) Rijaal Al-Kashi 2/237 discussion 276 (Zuraarah bin A’yun); Tareekh Al Zuraarah 1/61 by Abu ghaalib Az-Zuraari (d. 368).

(6) Rijaal Al-Kashi 2/216 discussion 208 (Zuraarah bin A’yun).

if these narrators have same situation like that of Zuraarah, what judgment do you think we should pass on their narrations.

THE MORTAL BLOW:

Their sheikh, At-Tousi, said about most of their scholars and their books: “Verily, most of the authors amongst our people and those of the fundamentals (of the religion) ascribe to wrong doctrines even though their books are adopted”.⁽¹⁾ This is incredible: their beliefs are wrong and yet, their books are adopted!!

ENQUIRY 28: Is general consensus an evidence according to the Shiites and when?

Response: It is not evidence except with the presence of one of their infallible Imams. Ibn Al-Mutahhir Al-Halli said: “A general consensus in our belief can only be evidence when an infallible Imam is amongst them. Whether the group is huge or little, their consensus becomes evidence if the infallible was there. And it is evidence because of him and not for the group”.⁽²⁾

Thus, “a consensus is evidence because of the infallible amidst them and not because they are a group”.⁽³⁾

COMMENT:

What, then, is the essence of the general consensus? Since they belief in the infallibility of their Imam, his lone statement would have just sufficed.

ENQUIRY 29: What is the belief of the Shiite scholars regarding tawheed al-uloo-hiyyah?

Response: This will be clarified in the coming enquiries and responses, by the grace of Allah.

ENQUIRY 30: How was Allah worshipped according to the belief of the Shiites?

Response: They believe that if not for their Imams, Allah would not be worshipped. (High is Allah above whatever they associate with Him) [An-Naml: 63]. They lied against Abu Abdullah that he said: “Verily, Allah created us and perfected our creation. He molded us and perfected our molding. Then He made us His eye amongst His slaves, His gateway through which he can be reached and His guardian in both the earth and

(1) Al-fahrasat by At-Tousi p. 32 (The Introduction); Wasaa'il Ash-Shee'ah 20/233 (The Seventh Benefit).

(2) Tahdheeb Al-Usool ilaa 'Ilm Al-Usool p. 70 by Ibn Al-Mutahhir Al-Hilli.
See: Awa'il Al-Maqaalaat p. 121 (opinion on Consensus).

(3) Kitaab Al-Asraar Al-haawi li Tahreer Al-fatawi 2/539 by Ja'far Muhammad bin Mansoor bin Idrees Al-hilli (d. 598).

heavens. It is by us trees produce fruits, fruits get ripen, river flow, rain falls, green plants grow on the earth and through our worship Allah is being worshipped. If not for us, Allah would not have been worshipped”⁽¹⁾

ENQUIRY 31: Do the Shite scholars believe in the manifestation and unification of Allah and His creatures?

Response: Yes!! **They believe that Allah manifests in His creatures!**. After they claimed that Allah manifests partially and specifically in Ali (Allah be pleased with him). They falsely claimed that Abu Abdullah (may Allah be pleased with him), said: **“Then He rubbed us with His right hand , and his light passed on to us”**⁽²⁾ and also falsely claimed that Abi Ja’far (may Allah be pleased with him) said:

And Allah mixed us with Himself⁽³⁾ And they falsely claimed that As-Sadiq (may Allah be pleased with him) said: **We are related to Allah in different ways, sometimes we are Him, and He is us, except that He is Him, and we are we.**⁽⁴⁾

And their greatest Imam, Al-Khumaini said: “Ali is the greatest presence of Allah”⁽⁵⁾

And he said also:” There is no appearance or presence except it is of Him, may He be exalted and esteemed, and the world is a mystery in mystery to the free”⁽⁶⁾

He said also : “And Allah the most high is everything that is present, and all of Him is the existence, all magnificence and perfection, as He is the magnificence and perfection, and every other thing is a reflection of His light, and the glittering of His presence, and the shadow of Himself”⁽⁷⁾

And their scholar Al-Hussain bin Mansur Al-Hallaj, who is a Sufi Shiite, said: (Oh God of gods, and lord of lords- return my body to me, so that I will not be tempted by your servants, oh you that is me, and I am him”⁽⁸⁾

(1) Usool Al-Kaafi 1/103; At-tawheed p. 146; tafseer Noor Ath-Thaqalain 5/340 (surat At-taghaabun).

(2) Usool Al-Kaafi 1/334 Hadeeth 3 (Chapter of the birthday of the prophet (PBUH).

(3) Usool Al-Kaafi 1/329; Manaqaib Al Abi Taalib 4/115; Tafsser As-Saafi 1/135 (surat Al-Baqarah).

(4) Sharh Az-Ziyaarah Al-Jaami’ah Al-Kabeerah 2/107 by Ahmad bin Zainuddeen Al-Ahsaa’i (d. 1241); Misbaah Al-Hidaayah p. 114 by Al-Khumaini; Al-Khasaa’is Al-Faatimiyyah 2/236 (The Thirty-One Characteristic) by Muhammad Al-Kajouri.

(5) Ahlul-Bait fee Fikr Al-Imam Al-Khumaini p. 17.

(6) Misbaah Al-Hidaayah p. 123.

(7) Sharh Du’a As-Sihr p. 33 by Al-Khumaini, forwarded by Ahmad Al-Fihri, Al-Wafa Est. Beirut, second edition (1402).

(8) Akhbaar Al-Hallaaj p. 29, catered for by Abdulhafeez Madani, Al-Jundi Bookstore, Egypt (1970).

And he sang:

*I am you without doubt
your glorification is my glorification
Your oneness is my oneness
and disobedience to you is disobedience to me
And annoying you is annoying me
and your forgiveness is my forgiveness
And I am not flogged my lord
if it said that he is a fornicator⁽¹⁾*

COMMENT:

It has been known with necessity from the religion of Islam that there is no Lord worthy of worship except Allah, and that Allah is the creator of everything, and anything apart from him is Allah's creation. And (indeed everyone in the heavens and the earth will come to Ar-rahman (the Beneficent) as a slave) [Maryam:93]

And Allah also said: (Oh you people of the book, do not transgress in your religion and do not say about Allah except that which is right) [An-Nisa: 171]

Allah said: (Those who say the Messiah son of Mary is Allah, have disbelieved) [Al-Maaida: 17]

As for the Christians whom Allah and his messenger, (May the peace and blessings of Allah be upon him) declared apostates, one of the greatest claims they made was, the unification of Allah with the messiah the son of Mary. Anyone who therefore, unifies Allah with any other person, as the Shiites and their likes, their statement is worse than that of the Christians. This is because the messiah may the peace of Allah be upon him is better than all those people. And the scholars of the Rawafid (Rejecters) are from amongst the followers of Dajjal who claims to be a Lord so that he will be followed. Dajjal will tell the sky to rain and it will rain by the permission of Allah, and he will say to the earth yield plants, and it will yield plants with the permission of Allah. Never the less with all these, Dajjal still remains one eyed, a liar and a deceiver. Anyone who claims to be a God without these miracles is lesser in status than Dajjal. And anyone who says Allah manifests in a human and that Allah and mankind are one and that mankind is God and this is a character of the God, is indeed an apostate according to all the Muslims.

(1) Majmu'ah min Shi'r Al-Hallaaj p. 127.

ENQUIRY 32: What is meant by oneness of worship as mentioned by verses of the Quran, according to the Shiite scholars?

Response: Their understanding is the affirmation of leadership of Ali may Allah be pleased with him and the remaining Imams. And their principle is that “Indeed, reports are numerous in the explanation of ascribing partners with Allah and ascribing partners with Him in worship: by ascribing partners in the Government and Imamate. In other words, anyone who is not of the followers of the Imamate is ascribing partners with the Imam. That is when he ascribes to the Leadership of another alongside that of the family of Muhammad (PBUH).⁽¹⁾

For example: Allah’s saying (And it has been revealed to you and to those before you, that if you associate partners with Allah, your work will be void and you will be among the losers) [Az-Zumar: 65], the meaning of this verse according to their most authentic book is: “If you associate in government others apart from him (Ali)”.⁽²⁾

Of their claims is they falsely claimed that Abu Abdullah, (may Allah have mercy on him) said concerning the saying of Allah (That is because when Allah alone is mentioned, you disbelief and when others are ascribed to Him you believe. Indeed judgment is for Allah, the most high, the great) [Ghaafir: 12] that: “when Allah is mentioned and unified with the Government of the one Allah has ordered his Rule (you disbelieve) and when ascribed partner to (one who is not a leader) you believe that he is a leader”.⁽³⁾

Of their claims also is the blasphemy upon Abu Abdullah, may Allah have mercy on him, that he said regarding the saying of Allah (Is there any other Lord apart from Allah) [An-Naml: 60], it means “the Imam of guidance and the Imam of misguidance”.⁽⁴⁾

THE MORTAL BLOW:

Abu Abdullah said about those who understand the verses to mean what has been mentioned: “Anyone who says this is indeed ascribing partners to Allah (three times). I am by Allah, distancing myself from him,(three times). Allah has actually meant Himself (three times)”.⁽⁵⁾

(1) Mir’aat Al-Anwaarp. 327 (Second Introduction: Explicating samples of exegeses reported from the Imams).

(2) Usool Alkaafi 1/323; Bihaar Al-Anwaar 23/380 Hadeeth 69; Tafseer Noor Ath-Thaqalain 4/498 Hadeeth 103 (Chapter of Az-Zumar).

(3) Tafseer Al-Qummi p. 597 (Chapter of Ghaafir); Ta’weel Al-Ayaat Adh-Dhaahirat fee Fadaa’il Al-Atarah At-Taahirah 2/530 Hadeeth 9 (Surat Al-Mu’min); Sharh Usool Al-Kaafi 7/80; Tafsser As-Saafi 4/336 (Surat Al-Mu’min).

(4) Ta’weel Al-Ayaat Adh-Dhaahirat fee Fadaa’il Al-Atarah At-Taahirah 1/401(Surat An-Naml); Bihaar Al-Anwaar 23/361.

(5) Basaa’ir Ad-Darajaat 2/517 Hadeeth 4; Tafseer Al-Burhaan 6/545 Hadeeth 3 (Surat Az-Zumar).

ENQUIRY 33: What is the basis of acceptance of work according to the Shiites?**Response:** Believing in the leadership of their Imams.⁽¹⁾

(Allah be exalted from that to which they ascribe) [An-Naml: 63]

They blasphemed when they said: “Anyone who does not affirm the leadership of the leader of the faithful (Ali) will have his work invalid”.⁽²⁾

Also they lied when they said: “ Indeed Allah may he be glorified imposed Ali as a sign between Him and His creatures, anyone who acknowledges him(Ali) becomes a believer, and anyone who denies him becomes an unbeliever, and anyone who does not acknowledge him is astray, and anyone who chooses others with him is a mushrik (one who ascribes partners to God), and anyone who comes believing in his (Ali) leadership enters Al-Jannah”.⁽³⁾

They lied also when they said: “Indeed, if anyone accepts our government (of Ali) and dies in that state, his prayers, fasting, zakat and Hajj will be accepted. And if he does not accept our government in the sight of Allah, Allah will not accept any of his works”.⁽⁴⁾

They also blasphemed when they said: “If a servant were to live between the pillar and where prophet Ibrahim stepped while building the ka’abah, or between the prophet’s grave and the pulpit and he worshipped Allah for a thousand years, and was slaughtered unjustly like a sheep without believing in our government, Allah will put him in Hell”.⁽⁵⁾ Imam Khumaini said : “Indeed the government of the people of the house (family of the prophet), is a condition to the acceptance of work, and one of the necessities of Shi’ism, and reports to this concept are numerous”.⁽⁶⁾

CONTRADICTION:

What have the Shiite well known books say about this narration? On the authority of Ali the son of Abi Talib, who said: I heard the messenger of Allah, may the peace and blessings of Allah be upon him, saying when this verse was revealed (Say, I do not ask you of any reward except love in the near future) Angel Gabriel said: Oh Muhammad every religion has a foundation and pillar, and branches and buildings, and indeed the

(1) See: Bihaar Al-Anwaar 27/166(Chapter: That deeds are not accepted without wilaayah).

(2) Tafseer QI-Qummi p. 344 (Surat Ibrahim); Tafseer Noor Ath-Thaqalain 2/533 Hadeeth 46 (Surat Ibrahim); Bihaar Al-Anwaar 27/166.

(3) Usool Al-Kaafi 1/331-332.

(4) Al-Amaali p. 328 Hadeeth 11 (Sitting 44) by As-Saddooq; Bihaar Al-Anwaar 27/167 Hadeeth 2 (Chapter: That deeds are not accepted without wilaayah).

(5) Thawaab Al-A’maal p. 251 Hadeeth 16; Bihaar Al-Anwaar 27/180 Hadeeth 27 (Chapter: That deeds are not accepted without wilaayah).

(6) Ahlul-Bait fee Fikr Al-Imam Al-Khumaini p. 38 (The wilaayah and acceptance of deeds).

foundation of the religion is saying there is no God worthy of worship except Allah, followed by your love for the household of the prophet and following you in what is right and what you preach”⁽¹⁾

This statement makes the basis of the religion, testifying in the oneness of Allah, not government of the shite, and love of the household of the prophet a branch of it, conditionally given to the one who follows what is right and preaches it. What is then the sin of those who died in the previous nations and do not know Ali nor the household of the prophet?!

ENQUIRY 34: Do the Shite believe in an intermediary between Allah and His creatures and who are they?

Response: Yes

The shite scholars believe that their Imams are the intermediary between Allah and His creatures. That was why their scholar Al-Majlisi organized a chapter with the title (Chapter 6: That people cannot be guided except through them, and that they are the intermediaries between man and his Creator, and no one enters Al-Jannah except one who acknowledges them).

And he lied when he said that “the messenger may the peace and blessings of Allah be upon him said to Ali (may Allah be pleased with him), three things, I swear they are right: You and those you choose to lead after you are acknowledged people, no one will know Allah except by acknowledging you and no one will enter Al-Jannah except those you acknowledge and they acknowledge you, and no one enters Hell fire except he who denies and you deny them”⁽²⁾

And Al-Majlisi said: “They are the barriers of the Lord and intermediaries between man and the Creator”⁽³⁾

COMMENT::

Indeed, this ideology of the shite scholars reminds us of the ideologies of the Idol worshippers. Allah says concerning the Idol worshippers: (Indeed, to Allah alone belongs the religion and those who took protectors other than Allah will say, we do not worship them except that they will take us closer to Allah, Indeed Allah will judge between them in that which they contradict, Indeed Allah does not guide one who is a liar and denier) [Az-Zumar: 13]

ENQUIRY 35: How were the Prophets guided, and how does one see Allah according to the Twelver Shite Imams?

(1) Tafseer Furaat p. 397 Hadeeth 528; Bihaar Al-Anwaar 23/247 Hadeeth 19.

(2) Bihaar Al-Anwaar 23/99 discussion 2.

(3) Ibid 23/97 discussion 3.

RESPONSE: The Shite scholars lied upon Abu Abdullah (may Allah have mercy upon him), that he said : Allah would have not created Adam with His hands and blow soul into him except with the leadership of Ali, nor did Allah speak to Musa(peace be upon him) except with the leadership of Ali, nor did Isa(peace be upon him) bring any sign to the world except after he degraded himself in front of Ali (may Allah be pleased with him), then he said: let me summarize the matter. No one is fit to see Allah except the person who worships us”.⁽¹⁾

ENQUIRY 36: How was Allah alone worshipped and acknowledged, and how does one reach Allah according to Shite?

RESPONSE: They lied that Abu Ja’far said: “It is through us Allah was worshipped, and it is through us Allah was known and it is through us the oneness of Allah was established”.⁽²⁾ And they said also: “And we are the way to Allah”.⁽³⁾

More so, they fabricated that: “It was through us Allah was known and through us Allah was worshipped and we are the guides to Allah, and had it not been for us, Allah would not be worshipped”.⁽⁴⁾

So also they said: “We are the protectors of Allah’s wish, and the keepers of Allah’s knowledge, the revelation of Allah and the people of the religion of Allah, upon us Allah’s book was revealed, and it is through us Allah is worshipped. Had it not be for us, Allah will not be known and we are the successors of the prophet of Allah and his progeny”.⁽⁵⁾

COMMENT:

Allah says: (Anyone whom Allah guides is guided, and anyone He misguides will never get a protector to guide him) [Al-Kahf: 17]

Also, Allah says: (Indeed you cannot guide whom you love, but Allah guides whom He wishes, and He is best aware of those guided). [Al-Qasas: 56]

ENQUIRY 37: When does Allah accept one’s supplications according to the scholars of the Twelver Shiite?

RESPONSE: Supplications are not accepted except with the mention of their Imams.

(1) Al-ikhtisaas p. 250, Bihaar Al-Anwaar 26/294.

(2) Usool Al-Kaafi 1/104; Bihaar Al-Anwaar 23/102 discussion 8.

(3) Irshaad Al-Quloob ilaa As-Sawaab Al-Munji man Amila bihi min Aleem Al-Iqaab 2/490 by Al-hasan bin Ad-Dailami of their eighth century scholars.

(4) At-Tawheed p. 147 discussion 9 by Ibn baabawaih Al-Qummi.

(5) Basaa’ir Ad-darajaat Al-Kubraa 1/138 discussion 3.

They said that Abu Ja'far said: "Anyone who calls Allah through us prosper, and anyone who calls upon Allah without us perishes or calls for destruction".⁽¹⁾

COMMENT:

Allah the most high said: (And the places of Sujud are meant for Allah alone, so do not call others aside Allah) [Al-Jinn: 18] Allah also said:

(And do not call apart from Allah one who will not benefit nor harm you, for if you do so you are indeed of the transgressors) [Yunus: 106]

ENQUIRY 38: How did Allah accept the supplications of the Prophets according to the Shiite creed?

RESPONSE: After they asked for intermediation and help from their Imams.

Ad-Dawlah As-Safawiyah devoted a chapter in his book (Bihaar Dhulimaatihi 'an A'immatihi) to the Imams and called it: "Chapter: that the supplications of the prophets were accepted through seeking intermediation from them (may the prayers of Allah be upon them all)".⁽²⁾

They claimed that Rida (may Allah have mercy upon him) said: "When prophet Nuh was about drowning, he called upon Allah through us and he was saved, and when Ibrahim was thrown into the fire he called upon Allah through us and the fire was made cold and peaceful. Also did Musa call upon Allah through us and when he struck the sea it became a passage. Isa also called upon Allah through us and he was saved with Allah raising him to the heaven".⁽³⁾

They refer to their Mahdi as "The most merciful of all merciful".⁽⁴⁾ (Allah the most high be exalted above that which ascribe) [Al-A'raaf: 190].

Imam Khumainy said about their twelfth Imam, whom they claim is the Mahdi: "In his hands are today's affairs".⁽⁵⁾

Worst is when their scholars say they Response supplications, and they are close to anyone who calls them. (May Allah be exalted from that which they ascribe).

They fabricated that one of their scholars wrote a letter to his Imam Abul Hassan Al-Haadi complaining and saying: "indeed someone would want to relate with his Imam, the way he would relate with his Lord. He reply:

(1) Bishaarat Al-Mustapha li Shee'at Al-Murtadha p. 156; Wasaa'il Ash-Shee'ah 4/659 discussion 12.

(2) Bihaar Al-Anwaar 26/319.

(3) Wasaa'il Ash-Shee'ah 4/659 discussion 13; Bihaar Al-Anwaar 26/325 discussion 7.

(4) See: Jamaal Al-Usboo' bi Kamaal Al-'Amal Al-Mashroo' p. 280 by Ali bin Musa bin Taawus (d. 664); Al-Misbaah p. 176 by Ibrahim bin Ali Al-Kaf'ami (d. 900).

(5) Kashf Al-Asraar pp. 137-138 by Al-Khumaini.

“If you need anything, just say it by moving your lips (to the Imam) and your wish will be granted”.⁽¹⁾

COMMENT:

Allah says concerning those who ascribe partners to Him (And they worship apart from Allah that which cannot harm nor benefit them, and they say those are our interceders in the sight of Allah, Say (O prophet): are you informing Allah of that which He does not know in the heavens and the earth? May He be glorified, the most high exonerated from that which they ascribe). [Yunus: 18]

ENQUIRY 39: How did the moon split into two halves for the prophet Muhammad (PBUH), according to the Shite scholars?

RESPONSE: After seeking help and intercession with the supplications of Ali bin Abi Talib (may Allah be pleased with him).⁽²⁾

ENQUIRY 40: Can one seek for help from another person other than Allah according to Shiite scholars?

RESPONSE: It is not allowed to seek for help except from their Imams, they are the savers.

They claimed falsely that the messenger of Allah (PBUH) said: “As for Abul Hassan, he is my brother, he will revenge for you upon those who cheat you, while Ali bin Al-Husain will save you from the rulers and the evil of Satan; Musa bin Ja’far brings sound health from Allah; and for Ali bin Musa, ask for peace from him from what is on land and sea; from Muhammad bin Ali ask for provisions from Allah. As for Hassan bin Ali ask for the hereafter, and as for the owner of the time, when the sword gets to your neck call him and he will help you”.⁽³⁾

And Muhammad Al-Kharsaan said: “If anyone needs any help from Imam Al-Mahdy, let him just write his request on a slate and throw it on any of the graves of the Imams, or wrap it up and mix it in a paste then throw it in water and it will get to the Imam and his problem will be solved by the Imam himself”.⁽⁴⁾

(1) Bihaar Al-Anwaar 94/22 discussion 18.

(2) See: Saheefat Al-Abraar p. 2 by Mirza Muhammad taqiy, Daar Al-Jeel.

(3) Bihaar Al-Anwaar 91/33 discussion 22.

(4) Al-Hukumat Al-Alamiyyah lil Imam Al-Mahdi fee Al-Qur’an wa As-Sunnah p. 224 by Mahmoud Sharee’ah Al-Khurasani.

CONTRADICTION

Their books have it that Imam Ja'far As-Saadiq used to say in his supplication: "Oh Allah I have woken up not possessing in my hands any harm nor benefit, nor life nor death nor resurrection. I have been debased and my weakness known and I do not have excuses. All trust is lost except in you, and all hopes lost except in you".⁽¹⁾

Allah rightly said: (And who is worst in lost than the person who calls upon others apart from Allah those that won't Response him from now till the last day, and they are ignorant of that which they call. And when people are resurrected on the last day, they will be enemies to them and with all their worships will be un believers) [Al-Ahqaaf: 5-6]

Also Allah said: (And he ascribed partners to Allah so as to lead people astray, say: enjoy with your disbelief a little, indeed you are of the companion of hell). [Az-Zumar: 8]

He, the most Higher also said: (Do you see if the punishment of Allah comes or the time (last hour), will you call any other apart from Allah if you were truthful) [Al-An'aam: 40-41]

ENQUIRY 41: How did the messengers with great determinations become messengers with great determinations according to the Shiite scholars?

RESPONSE: With their love for the Imams of Shiite. Sheikh Al-Majlisi mentioned in his book, *bihaar Al-Anwaar*, a chapter which he named: "Their preference (i.e. the Imams) over the prophets and all creatures; and taking their covenant from the prophets, Angels and all other creatures; and that the prophets with great determination became prophets with great determination because they loved for them (i.e. the Imams)".⁽²⁾

ENQUIRY 42: According to the Shiite scholars, which is better between hajj to visit scenes of their Imams and Hajj to Makkah to accomplish the fifth pillar of Islam?

RESPONSE: Hajj to visit scenes of their Imams.

They claimed falsely that Abu Abdullah said to a man that came to Yemen to visit Al-Hussain: "Indeed Abu Abdullah's visit is equivalent to an accepted Hajj in the company of the messenger (PBUH). Abu Abdullah became surprised and he (Al-Hussain) said, double accepted Hajj with the messenger (PBUH). Abu Abdullah was amazed and Al-Hussain kept increasing the number until he got to thirty accepted Hajj in the company of the messenger".⁽³⁾ So also they claimed falsely on the messenger (PBUH), that he said: "Anyone who visits him (i.e. Al-Husein) after his death is having the reward as Hajj from my pilgrimages, she said: A hajj from you pilgrimages ? He aid: Two pilgrimages , and

(1) Mahaj Ad-Da'waat p. 185 by Ali bin Musa bin At-Taawus (d. 664); Bihaar Al-Anwaar 83/318 discussion 67.

(2) Fee Bihaar Al-Anwaar 26/267.

(3) Thawaab Al-A'maal wa 'Iqaab Al-A'maal pp. 121-122 by Ibn Baabawaih Al-Qummi; Wasaa'il ash-Shee'ah 10/488 discussion 13.

she said two pilgrimages , he said: yes, even four and kept increasing till he got to seventy times as the pilgrimages of the messenger”.⁽¹⁾

More so they claimed falsely : “One thousand by a thousand hajj like the one flag bearer (or guardian), and one thousand by a thousand Umrah with the messenger of Allah”.⁽²⁾

Then they added to the lie and said: “Two thousand by a thousand Hajj, two thousand by a thousand Umrah; two thousand by a thousand wars; and the reward for every Hajj, umrah, war is like the reward of doing such with the messenger (PBUH) and the Imams”.⁽³⁾ Then they went into extreme in lying that: “On the authority of Abu Al-Hassan Rida who said: “Anyone who visits the grave of Abu Abdullah is like the one who visits Allah on His throne”.⁽⁴⁾

9) “On the authority of Abu Abdullah who said: “Anyone who visits the grave of Al-Hussain bin Ali on the day of Ashurah acknowledging his status is like one who visits Allah on His throne”.⁽⁵⁾

10) “On the authority of Zaid Ash-Shahhaam who said: “I asked Abu Abdullah: What reward is there for one who visits the grave of Al-Husein”? And he said: “The reward of one who visits Allah”.⁽⁶⁾

11) “Anyone who visits the grave of the sons of Ali, before Allah is like one who performs seventy accepted Hajj, while the one who visits it and spends a night with there is like one who visited Allah on his throne”.⁽⁷⁾

CINTRADICTION

They narrated “On the authority of Hannaan bin Sadeer who said: I asked Abu Abdullah: What do you say about visiting the grave of Al-Hussain, because it got to our hearings that some of you say it is equivalent to Hajj and Umrah?” He replied: “This statement is

(1) Wasaa'il Ash-Shee'ah 10/489 discussion 14.

(2) Kitaab Al-Mazaar by Al-Mufeed p. 46; Tahdheeb Al-Ahkaam 6/1325 discussion 28; Raudhat Al-Waa'id-heen wa Baseerat Al-Mutta'idheen p. 223 by Muhammad Al-fattaal An-Neesaaboori (d. 508); Wasaa'il Ash-Shee'ah 10/492 discussion 2; Bihaar Al-Anwaar 98/88 discussion 18.

(3) Kaamil Az-Ziyaaraat wa Al-Mazaar p. 167 discussion 9 by Abu Al-Qaasim Ja'far bin Muhammad bin Qaulaqaih Al-Qummi (d. 368); Bihaar Al-Anwaar 98/290 discussion 2.

(4) Thawaab Al-A'maal p. 112; Kaamil Az-Ziyaaraat p. 143; Bihaar Al-Anwaar 98/69-70.

(5) Kitaab Al-Mazaar by Al-Mufeed p. 51; Iqbaal Al-A'maal 3/64 by Taawus; Noor Al-Ain fee Al-Mashyi Ilaa Ziyaarat Qabr Al-Husein p. 49 discussion 3 by Muhammad Al-Istihbaanaati.

(6) Kaamil Az-Ziyaaraat p. 143 discussion 1.

(7) Furoo' Al-kaafi 4/767.

very weak, it does not equal all these. But visit it and do not boycott it, because he is the leader of the martyred youths and the leader of the youths in Al-Jannah”.⁽¹⁾

MORTAL BLOW FOR SHIITE SCHOLARS:

Al-Kulainy narrated “On the authority of Abu Abdullah who said: The leader of the faithful said: the messenger (May the peace and blessings of Allah be upon him) sent me to destroy graves (raised above others) and break pictures”.⁽²⁾

He also narrated that “On the authority of Abu Abdullah who said: the leader of the faithful said: The messenger of Allah (PBUH) sent me to Madinah and said: Do not leave any picture except you erase it, nor a grave (elevated from the floor) except you level it, nor a dog except you kill it”.⁽³⁾ The Shiite scholars compared the built graves to the sacred house of Allah.

The base of the religion of Islam is to worship Allah alone and not to ascribe any partners to him from His creatures, nor equivalent nor namesake. Allah says (The lord of the heavens and the earth and what is between them, worship Him and persevere in patience, do you know anyone that equals Him in name) [Maryam: 65]

Allah also said: (There is none like unto Him) [Al-Ikhlās: 4]

The Most High said: (Then do not ascribe partners to Allah knowingly) [Al-Baqarah: 22]

Therefore, anyone who equates between the creator and the creature in love for Him, or fear of Him, or hope of Him, then he is ascribing partners to Allah.

ENQUIRY 43: Is it allowed for anyone to make things lawful and unlawful according to the Shite scholars’ belief?

RESPONSE: Yes

They claimed falsely that Abu Ja’far may Allah have mercy on him said: “Our works are submissive to our Imams, what they make lawful is lawful and what they make unlawful is unlawful”.⁽⁴⁾

They claimed Rida (may Allah have mercy upon him) said: “The people are like slaves to us in obedience”.⁽⁵⁾

(1) Qurb Al-Isnaad pp. 99-100 by Abdullah Al-humairi; Bihaar Al-Anwaar 98/35 discussion 44.

(2) Furoo’ Al-kaafi 6/1561; Wasaa’il ash-Shee’ah 2/549.

(3) Ibid 6/1561.

(4) Basaa’ir Ad-Darajaat 2/238; Al-Ikhtisaas p. 330; Bihaar Al-Anwaar 25/333.

(5) Al-Amaali p. 253 by Al-Mufeed; Bihaar Al-Anwaar 25/279.

THE MORTAL BLOW

Allah says: (They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no God save Him. Be He Glorified from all that they ascribe as partner (unto Him)!) [At-Tauba: 31]

Also, Allah said: (They will say while contending therein. By Allah, we were truly in a manifest error. When We held you (false gods) as equals (in worship) with the Lord of the *'Alamin* (mankind, jinns and all that exists). And none has brought us into error except the *Mujrimun* [*Iblis* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.]. Now we have no intercessors. Nor a close friend (to help us). (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!. Verily! In this is indeed a sign, yet most of them are not believers.) [Ash-Shu'araa: 96-103].

Abu Abdullah (may Allah have mercy on him) said: "By Allah, they did not call them to worship themselves, and had it been they called them, they would have not responded to them, but they made lawful, the unlawful, and made unlawful the lawful and thereby worshipped them unknowingly".⁽¹⁾

ENQUIRY 44: Which is placed first between obedience to Allah and obedience to Ali, according to Shiite scholars ?

RESPONSE: Obedience to Ali. (What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness). [Nuh: 13]

They claimed that Allah said: "Anyone who knows the right of Ali has become pure and good, and anyone who denies it disbelieves and loses. I swear with my prestige to admit into Al-Jannah anyone who obeys him, even if he disobeys me. And I swear with my prestige that I will admit into hell anyone who disobeys him, even if he obeys me".⁽²⁾

ENQUIRY 45: What do the Shiite scholars believe about the dust and sand in the graves of Al-Hussain ?

RESPONSE: "Indeed the sand and dust from the grave of Al-Hussain is a cure for all ailments".⁽³⁾ and "Allah made the sand a of the grave of my grandfather cure to all ailment and protection from all fears".⁽⁴⁾

(1) Asool Al-Kaafi 1/42.

(2) Al-Fadhaa'il p. 152; Kashf Al-Yaqeen fee Fadhaa'il Ameer Al-Mu'mineen p. 8 by Yusuf bin Al-Mutahhir Al-Hilli; Bihaar Al-Anwar 27/10.

(3) Fee Bihaar Al-Anwaar 98/118-138.

(4) Al-Amaali p. 318 discussion 93 by Abu ja'far Muhammad Al-Hasan At-Tousi; Bishaarat Al-Mustapha p. 335; Bihaar Al-Anwaar 98/119.

More so, they claimed that Abu Abdullah said: “Rub the tongue of your children with the sand from the grave of Al-Husein as it is a protection”.⁽¹⁾

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They forgot and claimed that Abu Abdullah said: “Rub your children’s tongue with water from Euphrates”.⁽²⁾

Their Imam Al-Khumainy also said: “There is no sand that can be placed (in status) with the sand of his grave even that of the prophet (PBUH) and the (other) Imams, according to the stronger opinion”.⁽³⁾

ENQUIRY 46: Do the Shiite scholars believe in supplications with Talisman and codes and seeking refuge from the unknown ?

RESPONSE: Yes, and examples are:

They said the protection of Ali for one whom spell is cast upon is “In the name of Allah the Beneficent the Merciful, ei kanush ei kanush, atanintinh oh mutaytairun..... (incantations)”.⁽⁴⁾

They claimed falsely that Ali said: “If anyone of you is lost in a journey, or fears for himself, he should say: Oh Saalih! Help me, because one of your jinn brothers is named Saalih..”⁽⁵⁾

COMMENT:

Allah said concerning those who ascribe partners with Him: (And indeed some men of the mankind were seeking help from the jinn, so they downgraded them the more). [Al-Jinn: 6]

Al-Qammi narrated that Abu Ja’far (may Allah have mercy on him) said: “A man, then, would walk up to the magician that is been whispered to by Satan, and would say to him: “Tell your Satan that so and so person has sought his help”.⁽⁶⁾

(1) Kaamil Az-Ziyaaraat wa Al-mazaar p. 254; As-Sujud ‘Ala Turbat Al-husein p. 369 by Muhammad Mahdi Al-Musawi Al-Kharrasaani.

(2) Ibid p. 49.

(3) Tahreer Al-Waseelah 2/153.

(4) Makaanim Al-Akhlaaq p. 415; Bihaar Al-Anwaar 91/193.

(5) Al-Khisaal 2/618; Wasaa’il Ash-Shee’ah 8/410.

(6) Bihaar Al-Anwaar 63/98; tafseer As-Saafi 5/234-235 (Surat Al-Jin).

And Al-Kaashaani said: “And they added the Jinn out of haughtiness and transgression, because of their frequent sought of help from them”.⁽¹⁾

ENQUIRY 47: What is the law guarding seeking guidance with divining arrows?

RESPONSE: It is allowed⁽²⁾.

According to them, “Ali bin Abi Taalib’s *istikhaarah* (way of seeking guidance in a matter) comprised of one hiding something and writing what you seek guidance for on two different surfaces, tied up and dropped in water with one labeled “do it” and the other “do not do it” and anyone that surfaces is that which you follow without contradicting it”.⁽³⁾

And some of them chose the place of their guidance to be at the head of Al-Hussain.⁽⁴⁾

COMMENT:

This method of seeking for guidance and many others contradict the saying of Allah: (Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah’s Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). 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 Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful). [Al-Maa’idah: 3]

This also goes contrary to what some of their Imam narrated about the messenger of Allah (PBUH) that the prophet used to teach his companions the prayer of guidance in everything just the way he taught them any chapter of the Qur’an, saying: “When any of you intends to do something, he should observe two *rakats* other than compulsory

(1) Tafseer As-Saafi 5/235 (surat Al-Jinn).

(2) See: Furoo’ Al-Kaafi 3/311; Al-Musbaah fee Al-Ad’iyah wa As-Salawaat wa Az-Ziyaaraat wa Al-Ahraaz wa Al_uzaat pp. 513-516.

(3) Fath Al-Abwaab baina Dhawu Al-Albaab wa baina Rabb Al-Arbaab fee Al-Istikhaaraat p. 263; Wasaa’il Ash-Shee’ah 5/127; Bihaar Al-Alwaar 88/238.

(4) See: Wasaa’il Ash-Shee’ah 5/133.

prayers and say: Oh Allah I seek your guidance through your knowledge, and I seek ability through Your ability, and I request of Your indefinite bounties.....”⁽¹⁾

ENQUIRY 48: What is the law guiding pessimism concerning some days and places according to the Shite scholars?

RESPONSE: Being pessimistic about certain days and places is part of their faith. They narrated numerous reports to that effect, amongst which is the fabrication of their scholars that: “On the authority of Abu Ayyub who said: we wanted going out then we decided to greet Abu Abdullah who then said: It is as if you asked for the blessings of going out on Monday? We said: yes. Then he said: Which day is more evil than Monday? We lost the prophet (PBUH) in it and the revelation stopped coming in it. Do not go out on Monday, rather go on Tuesday”.⁽²⁾

COMMENT:

Do we blame this evil upon al-Hassan and Al-Hussain because the Imams, since they claim falsely that Saturday is the name of the messenger (PBUH) and Sunday is the nickname of Ali (may Allah be pleased with him), and Monday the names of Hassan and Hussain?⁽³⁾

They falsely claimed that the prophet said: “Take Egypt as a path way, but do not intend dwelling in it, because it makes men not to be jealous of their wives”.⁽⁴⁾

They also said falsely: “Do not say people of sham (Levant), but say people of shu'm (pessimism), because they are children of Egypt cursed upon the tongue of prophet Dawud and Allah turned them to monkeys and pigs”.⁽⁵⁾

Allah said concerning the land of Sham: (Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing). [Al-Israa': 1]

ENQUIRY 49: Is it allowed to call upon others apart from Allah and when according to the Shiite scholars ?

RESPONSE: Yes, it is allowed with the condition that you do not believe the person you are calling is a God.

(1) Makaanim Al-Akhlaaq p. 323; Bihaar Al-Anwaar 88/228.

(2) Man laa Yahdhuruhu Al-Faqeeh 2/308; Kitaab As-Saraa'ir Al-Haawi li Tahreer Al-Fataawi 3/682. See: Furoo' Al-Kaafi 8/2125-2126.

(3) Bihaar Al-Anwaar 24/239.

(4) Ibid 57/211.

(5) Ibid 57/208.

Al-Khumainy said: “Shirk is for you to seek for something from other than Allah with the believe that that person is a God. Anything aside that is not shirk, be it a life or lifeless object, stone or mountain”.⁽¹⁾

COMMENT:

This is the exact shirk of the period of ignorance (jahiliyyah), Allah said about them: (For Allah is the pure religion. And those who take protectors besides Him [say], “We only worship them that they may bring us nearer to Allah in position.” Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever). [Az-Zumar: 3]

ENQUIRY 50: How did Allah speak to prophet Muhammad(PBUH) on the night of ascendance according to the Shite scholars?

RESPONSE: They falsely claimed that “Abdullah bin Umar said: I heard the messenger (PBUH) was asked: With what language did Allah speak to you on the night of ascendance? He said: He spoke to me with the language of Ali bin Abi Talib, and thus, I was inspired to ask : Oh Allah! Did you refer to me or to Ali?”⁽²⁾

COMMENT:

Allah said: (There is no similitude to Him and He is the Hearing and the Seeing) [Ash-Shuraa: 11]

ENQUIRY 51: Do the Shiite scholars differentiate between Allah and the Imams?

RESPONSE: No, their scholars said: “Their soul when in the grave is like that of the Lord, and to it they referred to in the supplication: There is no difference between you and them except that they are your selected slaves”.⁽³⁾

COMMENT:

Allah the most high said: (And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable. So do not assert similarities to Allah . Indeed, Allah knows and you do not know). [AN-Nahl: 73-74]

Also, Allah the most high said: (There is nothing like unto Him, and He is the Hearing, the Seeing). [Ash-Shuraa: 11]

(1) Kashf Al-Asraar by Al-Khumaini p. 49.

(2) Irshaad Al-Quloob by Abu Al-Hasan Ad-Dailami 2/298; Kashf Al-Yaqeen fee Fadhaa'il Ameer Al-Mu'mineen p. 229.

(3) Masaabeeh Al-Anwaar fee Hall Mushkilaat Al-Akhbaar 2/397 discussion 222.

ENQUIRY 52: What is the definition of shirk and what does disintegrating from the mushriks mean according in their belief?

RESPONSE: The word ‘Shirk’ in the Qur’an, according to them, is explained to mean “Anyone who does not believe in the Imamate of Ali and that of those amongst his children and places above them someone else”.⁽¹⁾

They falsely claimed that “Abu Ja’far (may Allah have mercy on him) said regarding the verse “(if you ascribe partners with the leadership of Ali your work will be void).⁽²⁾

Abu Al-Hasan Al-’Aamili said: “Reports are numerous in explaining that associating partners (shirk) with Allah in worship means associating partners (shirk) with the government and Imamates”.⁽³⁾

Their sheikh Al-Maamqani said: “The substance in all the narratives he mentioned is that on the Last Day, the unbelievers and those who ascribe partners with Allah are the ones who were not Twelvers”.⁽⁴⁾

Al-Majlisi also said: “The verses on shirk are clearly on the Idol worshippers, and those who ascribed partners to twelve Imams. As for the verse (So have you considered al-Lat and al-’Uzza? And Manat, the third - the other one?), it refers to Al-Lat, and Uzza the second, and Manat the third, because they called them; leader of the faithful and successors of the messenger (may the peace and blessings of Allah be upon him), meaning Abubakar and Umar and Uthman, and three others”.⁽⁵⁾

He also said: “And among the necessities in the Imamaamiyyah religion is for one to disintegrate himself from Abubakar, Umar and Uthman.(may Allah be pleased with them)”.⁽⁶⁾

Anyone who denies this disintegration is an unbeliever, as we stated earlier.⁽⁷⁾

In their belief, the first person to show his disintegration from the mushrikum (meaning the companions) was Abdullah bin Saba’ the Jew. So this is what is referred to as disintegration from those who ascribe partners to Allah and that is what they call for in the period of Hajj, in the best of days and places.

(1) Bihaar Al-Anhaar 23/390.

(2) Tafseer Furaat p. 370 discussion 502 (Surat Az-Zumar). See: Bihaar Al-Anwaar 36/152 discussion 132 (Chapter thirty-nine)

(3) Mir’aat Al-Anwaar p. 327.

(4) Tanqeeh Al-Maqaal fee ‘Ilm Ar-Rijaa 1/208 (The Twentieth Benefit) by Abdullah Al-Maamqaani (d. 1351).

(5) Bihaar Al-Anwaar 48/96 discussion 106.

(6) Al-’Aqa’id p. 58.

(7) See page 50.

It is part of the creed of Shiites that Abubakar and Umar (may Allah be pleased with them), appear to them every Hajj so that they will stone them during the Jamrah “Every year, the duo are brought out and separated and only the Imams can see them, so they will be stoned, Abubakar twice and Umar three times because he is worst”.⁽¹⁾

ENQUIRY 53: In their belief, do the stars have any effect on one’s happiness, sadness, entering into Al-Janna or Hell?

RESPONSE: Yes, just as Sheikh Al-Kulaini falsely claimed that “Abu Abdullah reported that anyone who marries or travels while the moon is in Scorpio enter paradise”.⁽²⁾

Their greatest Imam Al-khumaini also said: “It is disliked for the married to conjugate while the moon is in Scorpio or Its waning time of the month or in one of the ill-fated days of every month”.⁽³⁾

COMMENT:

Fortune telling is part of the creed of those who ascribe partners to Allah. Allah says: (But when good came to them, they said, “This is ours [by right].” And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know). [Al-A’raaf: 131]

ENQUIRY 54: Did Allah allow anyone have the knowledge of the unknown according to the Shiite scholars?

RESPONSE: Yes.

The Shiite scholars falsely claimed that Ali (may Allah be pleased with him) said: “Allah has not sent a prophet except that I will be the one to pay his debt, and I prepare his provisions, and Allah has specifically given me knowledge, and I have sent an envoy of twelve to my Lord. He made Himself known to me, and gave me the keys to the unknown”.⁽⁴⁾

They also falsely claimed that Abu Abdullah said: “Indeed I know what is in the heavens and earth. I know what is in Paradise and Hell, and I know what was and what will be”.⁽⁵⁾

In fact, worst was when the Shiite scholars claimed that their Imams “know everything in details just the way Allah knows. They know all what was, what will be, what is already existing, and there is not even a grain can escape them. It is not a surprise that

(1) Basaa’ir Ad-Darajaat 2/49; Al-Ikhtisaas p. 277 by Al-Mufeed; Bihaar Al-Anwaar 27/305-306.

(2) Ar-Raudhah min Al-Kaafi 8/2103; ‘Uyoon Akhbaar Ar-Ridhaa 1/282.

(3) Tahreer Al-Waseeah 2/217 (The Book of Nikaah, Issue 5).

(4) Tafseer Furaat p. 67 discussion 37 (Surat Al-Baqarah); Bihaar Al-Anwaar 39/350 discussion 23.

(5) Bihaar Al-Anwaar 26/111 discussion 8.

they know all that will be in all planets, let alone that which was or already in existence. This is entailed in numerous narratives and can be claimed to be amongst the beliefs of the Imamate Shiite and of its essentials”⁽¹⁾

Their greatest Imam Al-Khumaini said: “Note that the Night of Majesty is the night in which the Messenger (PBUH) and the Imams of guidance would manifest. Therefore, all the secrets of the Dominion will be made open to them. This manifestation is of the Dominion which encompasses all atoms of nature and thus, nothing can be hidden from the successor of matters of the subjects. It was reported that all deeds are shown to the successor of the prophet (PBUH) and the Imams”⁽²⁾

COMMENT:

Allah the Most High says: (And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea.

Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record) [Al-An’aam: 59]. The Most High also said: (Say, “None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected) [An-Naml: 65]

ENQUIRY 55: What is the belief of Shiite scholars in the tauheed Ar-Rububiyya (oneness of the Lordship of Allah?

Response: It will be known in a summarized form in the following enquiries and Responses by the grace of Allah.

ENQUIRY 56: Does Shiite scholars believe in the existence of another lord besides Allah; the Most High?

Response: the Shiite scholars invented a lie against Ali (may Allah be pleased with him) that he said: “ I am a branch among the branches of Lordship”⁽³⁾

They progressed in misguidance and invented against him (may Allah be pleased with him) that he said-far removed is he from that-: “I am the lord of the earth to whom the earth gets calmed with”⁽⁴⁾

(1) Siraat Al-Haqq fee Al-Ma’arif Al-Islaamiyyah wa Al-Usool Al-I’tiqadiyyah 3/290-292 by Muhammad Aasif Al-Muhsini.

(2) Al-Aadaab Al-Ma’nawiyah li As-Salah p. 512 by Al-Khumaini.

(3) Sharh Az-Ziyaarah Al-Jaami’ah Al-Kabeerah, vol. 1 p. 70 (wa Usool Al-Kiraam)

(4) Mir’aat Al-Anwaar p. 99, (The Third Introduction).

They said concerning the words of Allah; the most High: (*And the earth will shine with the Light of its Lord;..*) (Az-Zumar:69) (meaning : the imam of the earth).⁽¹⁾ And they said about His world; the most High: “He said, “As for him who does wrong, we will penalize him, then he will be returned to his Lord,” [Al-Kahf:87] (he would be returned to the Ameerul-Mu’mineen peace be upon him”...*and He will punish him with an unheard-of torment.*” [Al-Kahf:87]⁽²⁾

COMMENT:

Allah, the Most High said addressing His Prophet (may the peace and blessings be upon him)

“So do not pray to another god with God, else you will be of those tormented.” [Ash-Shu’raa:213], and He the most High said: (And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned.) [Al-Qasas:88]

ENQUIRY 57: Who is the one who controls the world and the hereafter in the belief of Shiite elders?

Response: Their Imam. Al-Kulaini invented against Abi Abdulla (may Allah have mercy on him) that he said-and far removed is he from that: “Don’t you know that the world and the hereafter is the Imam, he places it wherever he so wishes and gives it to whoever he so wishes”.⁽³⁾

COMMENT:

Allah; the Most High said: “Say, “To whom does the earth belong, and everyone in it, if you happen to know?” They will say, “To God.” Thus when the polytheist admitted , Allah scolded them denying their polytheism by saying: “Say, “Will you not reflect?” The Allah says: Say, “Who is the Lord of the seven heavens, and Lord of the Splendid Throne?” They will say, “To God.” When they accepted Allah scolded them denying their polytheism by saying: “Say, “Will you not become righteous?” Then Allah said: “Say, “In whose hand is the dominion of all things, and He protects and cannot be protected from, if you happen to know?” They will say, “To God.” When they accepted Allah scolded them denying their polytheism by saying: Say, “Then are you bewitched?” “In fact, We have

(1) Tafseer Al-Qummi p. 595 (Surat Az-Zumar); Tafseer Al-Burhaan vol. 6 p. 565 Hadeeth 1 (Surat Az-Zumar); Mu’jam Ahaadeeth Al-Imaam Al-Mahdi, vol. 5 p. 381 (That the earth shines with the light of the Mahdi) by Ali Al-Kouraaani Al-’Aamili.

(2) Mir’aat Al-Anwaar p. 100 (The Third Introduction: On examples of commentaries reported from the Imams...Seventh Sub Chapter); Bihaar Al-Anwaar, vol. 7 p. 194 Hadeeth 59 (Chapter: Conditions of the pious and the criminals on the Last Day).

(3) Usool Al-Kaafi, vol. 1 p. 308 (Book of Evidence, Hadeeth 4, Chapter that the earth in its entirety is for the Imam).

given them the truth, and they are liars. God has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what it has created, and some of them would have gained supremacy over others. Glory be to God, far beyond what they describe. The Knower of the hidden and the manifest. He is exalted, far above what they associate. [Al-Mu'minuun: 84-92]

ENQUIRY 58: who causes the occurrence of universal events in the belief of the Shiite Scholars?

Response: Ali Ibn Abi Taalib (May Allah be pleased with him)!?

“Is there another god with God? Most exalted is God, above what they associate.” (An-Naml:63)

They invented that: on the authority of Samaa'ata Ibn Mahraan that he said: (that I was with Abdullah alaihi salaam then there was thunder and lightning in the heaven, then Abdulla alaihi salaam said: “what cause this thunder and lightning is from the affairs of your companion. I asked who is our companion? Then he said: the Ameerul-Mu'mineen alaihi salaam”)⁽⁴⁾

They claimed falsely that: Ameerul-Mu'mineen (may Allah be pleased with him) rode on a cloud , then he said whilst on top of it: (I am the eye of Allah on His earth, and I am the speaking tongue of Allah in His creation, I am the light of Allah that never gets extinguished, I am the door of Allah through which He is approached and I am His proof on His creation...)⁽⁵⁾

COMMENT:

What do you derived from these Oh you Muslim with right mindset, is there not in it a claim from the Shiite scholars on the lordship of Ali (may Allah be pleased with him), and that he has a share in lordship, whilst Allah says:

“It is He who shows you the lightening, causing fear and hope. And He produces the heavy clouds.” (Ar-Ra'd:12)

ENQUIRY 59: Does the Shiite scholars believes that their Imams have power over the creation and over the resurrection of the dead?

Response: Yes!! For the claimed that their narrator Ibn Qubaisa said: (Jabir Ibn Yazeed Al-Ju'fi said to me: I saw my master Al-Baaqir who has created an animal from clay, then he rode on it and flied in the air until he went to Makkah and returns whilst on it. I didn't believed from him until I saw Al-Baaqir and said to him: Jaabir informed me about you on such and such, then he created a similar thing and rode on it and carried

(4) Al-Ikhtisaas p:327, Bihar Al-Anwar vol. 27/ 32-33

(5) Madinatul-A'imma Al-Ithna Ash'ashar and Dalaa'il Al-Hujaj Alal Bashr 1/551

me on it along with him to Makkah and returned me back)⁽¹⁾ They claimed that Ali (may Allah be pleased with him) gave life to a dead young man from among his uncles of the Makhzumi clan. He hit his grave with his foot and lo and behold the young man came out of his grave and his tongue has changed as they claimed he died during the time of Abubakar and Umar (may Allah be pleased with them both)⁽²⁾

They claimed that he raised to live all the dead ones of the Al-Jubaana cemetery. Their false claims says: (when he was in the middle of Al-Jubaana he uttered a word, then it got quivered and their hearts shrived with fear, and they were filled with fear as Allah wills and their colors changed...)⁽³⁾

They invented a lie that he (may Allah be pleased with him) hit a rock then came out of it hundred camels. Their lies says: (he hit a rock with the staff of the messenger of Allah, then a sound of was heard, which is usually like the sound of a camel in labor, then lo and behold, the rock opened then a head of a camel came out of it with a rope around it, then he said to his son Al-Hasan: take it, then came out of it a hundred camel with each been followed with a young weaned camel all of which were black in color)!!⁽⁴⁾

The invented a lie that: He resurrected (Saama and the people of the cave)⁽⁵⁾

COMMENT:

Allah says: “Or, who originates the creation and then repeats it, and who gives you livelihood from the sky and the earth? Is there another god with God? Say, “Produce your evidence, if you are truthful.”(An-Naml:64)

Allah the most High says again: “And he produces arguments against Us, and he forgets his own creation. He says, “Who will revive the bones when they have decayed?” Say, “He who initiated them in the first instance will revive them. He has knowledge of every creation.” He who produced fuel for you from the green trees, with which you kindle a fire. Is not He who created the heavens and the earth able to create the like of them? Certainly. He is the Supreme All-Knowing Creator. His command, when He wills a thing, is to say to it, “Be,” and it comes to be. So glory be to Him in whose hand is the dominion of everything, and to Him you will be returned. (Yaseen: 78-83)

ENQUIRY 70: what are the highest positions of Tawheed (montheism) according to Shiite Scholars?

(1) Madinatu Al-Ma'aajiz Al-A'imma:5/1422 (chapter 5 of the mircales of Imam Abi Ja'far)

(2) Bihar Al-Anwaar 41/194 (chapter of the Responsewering of his supplication peace be upon him in the resurrection for the dead...)

(3) MANAAQIB Aali Taalib 3/810 (chapter of equality with Jesus peace be upon him)

(4) Previous source 41/198

(5) MANAAQIB Aali Taalib 3/810 (chapter of equality with Jesus peace be upon him)

Response: it is the saying of Unity of creation that indicates Oneness of Allah . its reality is that the existence of their Imams is the real existence of Allah; the most High, and that is the peak of tawheed ⁽⁶⁾

“Be He glorified. He is exalted, far above what they say.” (Al-Israa:43)

COMMENT:

The extreme way of the Sufism was infiltrated into the twelfth shism and nidify in the minds of the belated scholars of this dogma. There are very resemblance between the ideas of Sufism and Shia.

ENQUIRY 61: what is the belief of the Shiite Scholars in the oneness of Allah’s Names and Attributes?

Response: it should be concisely seen in the following issues In sha Allah

ENQUIRY 62: does the Shiite scholars believes in the concept of Embodiment?

Response: Yes!? The first among their scholars to mentioned that Allah is abody is Hisham Ibn Al-Hakam. He said that Allah is a body, that has an end, and that He is very tall, and very wide, and that His height is like His width, and that Allah is seven (7) arms length of His own arms length⁽⁷⁾

“Be He glorified. He is exalted, far above what they say.” (Al-Israa:43)

Their truthful one narrated (on the authority of Muhammad Ibn Al-faraj Ar-Rukhara-jiy that he said : I wrote to Abi Al-Hasan alaihi salaam asking him about what Hisham Ibn Al-Hakam said about the body , and Hisham Ibn Saalim in image, and he –alaihi salaam –peace be upon him-wrote: leave the bewilderment of the bewildered people, and seek refuge from the devil,it is not as mentioned by Al-Bahshamaan)⁽⁸⁾

He reported also: (on the authority of Sahl Ibn Ziyaad that he said: “I wrote to Abi Muhammad in the year 255 A.H (saying): oh master, our people have differed concerning tawheed, among them are those who are saying that : He (Allah) is a body and among them are those saying He is an Image...)Ibn Al-Murtada Az-Zaidi said: (many of the Rawaafid (shia) are upon (the concept) of the embodiment except those mixed with the Mu’tazila)⁽⁹⁾

CONTRADICTIONS:

It was narrated: (on the authority of Ya’qub As-Siraaj that he said: “I said to Abi Abdulla alaihi salaam: some of our companions claim that Allah is an image similar to

(6) Jami’ Sa’adaat pp:132-133 by Muhammad Mahdi Ibn Abi Zarr At-Turqi 1209

(7) Usul Al-Kaafi 1/73

(8) At-Tawheed pp:94-95

(9) Al-Maniyya wal Amal pp:19, Al-Haurul Ain pp:148-149

the image of man, and some said: He is in the image of a beardless and bald-headed man!. Abu Abdulla fell down in prostration, then raised the head and said: Glory be to Allah Who has no any likeness to anything, and the eyes does not conceive Him and knowledge does not encompass Him...⁽¹⁾

THE MORTAL BLOW:

Al-majlisi said (the belief of the incarnation of (Allah) the most High or that He is a body...all such is disbelief)⁽²⁾

They reported: (on the authority of Ali Ibn Muhammad, and on the authority of Abi Ja'far Al-jawwad Alaihimas-Salaam-peace be upon them both-that both of them said: whoever says that Allah is a body should not be given Zakaah, and you should not make salaah behind him)⁽³⁾

ENQUIRY 63: what is the faith of shiite scholars in Ta'teel (not according Allah some of His deserved attributes)?

Response: after Shiite scholars have being very fanatic in the affirmation Allah the most High's attributes till such an extent that some of them propounded the believe in the unity of creation in Allah! the Shiite believe start to change at the tail end of the third century. This happen when some of their scholars start to get being influenced by the leaders of the Mu'tazila; those who believe in hindering Allah of some of His established attributes in the Qur'an and the Sunnah.

Their highly learned scholar; Ibn Al-Mutahhir clearly declared that and said: (our belief as Shiites in the names and Attributes of Allah is like the belief of the Mu'tazilas)⁽⁴⁾

COMMENT:

Allah the most glorified sent His Messengers peace be upon them to convey i His attributes in details, and to reject (what is not of His qualities) in wholesomeness . due to this, there are affirmation of the attributes of Allah in the Book of Allah in very clear and detailed manner and rejection in wholesome. Allah said:

“There is nothing like Him. He is the Hearing, the Seeing.” (Ash_Shooora:11)

The rejection was mentioned in a wholesome manner: (There is nothing like Him.) this is mostly the methodology of the Qur'an. However in affirmation , it came in very detailed manner:

(1) Tawheed Ibn Baabawih pp:101

(2) Al-Aqaa'id; pp:98

(3) At-Tawheed;pp:98 (chapter that Allah the most magnificent is not a body nor image)

(4) Nahj Al-Mustarshideen fii usul Ad-Diin pp:32 by Al-hasan Ibn Yusuf Ibn Mutahhir Al-Huli died: 726 A.H

“He is the Hearing, the Seeing.” the same applies to the ending verses of the chapter of Al-Hashr, and the proofs of this are many...

ENQUIRY 64: what is the aqeeda of the Shiite scholars in the saying of the creation of the Qur’an?

Response: the Shiite scholars treaded on the same path with the Jahmiya ⁽¹⁾ and the Mu’tazila ⁽²⁾ in the saying that the Qur’an is a creation (and not the word of Allah).

Their Sheikh organize a learning circle in a book on the Qur’an and said (chapter: the Qur’an is a creation)⁽³⁾ The Shiite scholar and leader; Muhsin Al-Amin confirms this by saying (the Shia and the Mu’tazila says that : the Qur’an is a creation-(and not the word of Allah)⁽⁴⁾

this is based on their rejection of Allah’s attribute of speech “ Be He glorified. He is exalted, far above what they say.” (Al-Israa:43)

DISASTER:

Imam Ar-Ridaa (rahmatullahi alaihi) was asked about the Qur’an and he said: (it is the word of Allah and not a creation)⁽⁵⁾

ENQUIRY 65: what is the belief of the Shiite scholars about the believers seeing their Lord on the Day of Resurrection, and what is their judgment on the one who said that the believers would see their lord on the Day of resurrection?

Response: they lied that (Isma’eel Ibn Fadl said: I asked Abu Abdulla Ja’far ibn Muhammad As-Swaadiq (alaihimas-Salaam): about Allah the Most blessed and the Most High whether He would be seen in the last Day? He said: far removed is Allah from that, Oh Ibn Fadl: eyes cannot perceive except one that has colors and modality or form, and it is Allah that creates colors and forms)⁽⁶⁾

(1) Al-Jahmiya: they are the followers of Jahm Ibn Safwan, among his misguidance is that he denies the attributes of Allah, and that Paradise and Hell shall perish one day

(2) Sharh usul al-khamsa pp:528 by Al-Qaad Abdul Jabbar Ibn Ahmad al-hamdaani Al-Mu’tazili

(3) Bihar Al-Anwar 89/117

(4) A’yaan Shee’a 1/154

(5) Tafseer Al-Iyashi 1/19 (Fi Fadli AL-Qur’an)

(6) Bihar Al-Anwaar 4/31

Their sheikh Al-Hurr Al-Aamili made the lack of seeing Allah one of the origins of their belief⁽¹⁾ and their Sheikh Ja'far An-Nujafi ruled that anybody that relates to Allah some attributes such as He being seen (on the day of Judgement) has turn apostate⁽²⁾

COMMENT:

This belief of the Shiite scholars in reality denies the existence of Allah ! because one that has no model or form has no existence, and this contradict with what their Hujatul_Islam Al-Kulaini reported on the authority of Abi Abdulla –rahimahullah-that he said: “ however, it is compulsory to affirm that He (Allah) has a form that none deserves, and none shares with Him, and that which none knows or comprehend besides Him)⁽³⁾

DISASTER OF THE APPEARANCE OF SHIITE SCHOLARS:

Allah the most High said: “Faces on that Day will be radiant. Looking towards their Lord.) (Al-Qiyamah: 22-23) And He said about the unbelievers: “Not at all. On that Day, they will be screened from their Lord.” (Al-Mutafifiin:15)

Again Abu Baseer asked Abu Abdulla –rahimahulla: (informed about Allah; the most Glorified, shall the believers see Him on the Day of resurrection? he said: yes)⁽⁴⁾

ENQUIRY 66: does the Shiite scholars believes in the attribute of Allah’s descent to the earthly heaven? And what is their ruling on one who believes in this attribute in a manner that befits Allah’s majesty and His greatness?

Response: the Shiite scholars denies the descent of Allah to the lower heaven⁽⁵⁾ and they apostatized whoever affirms this quality!

Their contemporary scholar; Muhammad Ibn Al-Madhfar said: (and whoever says.. that He descends to the lower heaven or that He shall appear to the people of paradise or anything of that sort is like one who disbelieves in Him. also one who believes that the creation shall see Him on the Day of Resurrection is equated to a kaaafir (a disbeliever)⁽⁶⁾

(1) Fusul Al-Muhimma fii usul Al-A'imma 1/177-181

(2) Kashf Al-Gitaa...pp;417 Al-ja'far Khadr An-Nujafi

(3) Usul Al-Kaafi 1/63)

(4) Tawheed Li -Ibn Baabaweih pp:113

(5) Their Reports on the denial of the divine descent. Usul Al-Kaafi1/90-91

(6) Aqaa'id Imaamiya pp:36

THE MORTAL BLOW TO SHIITE SCHOLARS:

A man asked Abu Abdulla (Rahimahullah): (do you say that He descends to the lower heaven? Abu Abdulla alaihi salaam said: (we say that because there are reports that authenticate that and narrations)⁽¹⁾

Their Imam; Ar-Rida said: (there are three views of people in tawheed: affirming with likeness, the view of denial and the view of affirming without likening Him (to anything), the view of affirming with likeness is not allowed, the view of denial is (also) allowed and the way is in the third view: affirming without likeness)⁽²⁾

ENQUIRY 67: is it true that the scholars of the twelfth shia Imams attribute to their Imams the attributes of Allah; the most High and give them the names of Allah?

Response: yes, and that was reported in their authentic books.

Their sheikh; Al-Kulaini invented a lie that: (Abu Abdulla (alaihi salaam) said concerning the sayings of Allah: “To God belong the Most Beautiful Names..” he said: by Allah , we have the beautiful names to which Allah does not accept any good deeds from the servant except by knowing us).⁽³⁾

The Shiite scholars detailed invented lies on Abi Ja’far (may Allah have mercy on him)-he is far from that-(we are the pairs that Allah gave to our Prophet Muhammad peace and blessings of Allah be upon him, and we are the face of Allah walking among you on earth. We are the eyes of Allah in his creation, and His hands stretched out in mercy on His servants. Those who knew us knew us and those ignorance of us are ignorance of us).⁽⁴⁾

They lied on Abi Abdulla (may Allah have mercy on him) that he said-far removed is he from that-(indeed Allah created and beautified our creation, and He molded our images and made beautiful our images, and made us His eyes in His servants, and His tongue in His creation that speaks, His hands that spreads with mercy and kindness on His servants, His face through He can be approached, and His door that leads to Him and His treasures on earth and in the heavens. With us the tree bears fruits, and the fruits get ripped, with us the rivers flows, due to us rain falls from the heaven, and the plants germinates, and with worshipping us people worship Allah and were it not for us Allah wouldn’t have been worshipped)⁽⁵⁾

They alleged that: (with them sins are wiped, and with them oppressions are eliminated , with them the dead are resurrected and with them the living are caused to die,

(1) Bihar Al-Anwar 3/331

(2) Bihar Al-Anwar 3/304

(3) Usul Al-Kaafi 1/103

(4) Usul Al-Kaafi 1/103

(5) ibid 1/103

and with them people are afflicted and with them He decree His preordainments among His creation)⁽¹⁾

They alleged on their Imams that they said: (then we shall be brought to sit on the throne of our lord)⁽²⁾

They alleged that: Allah the All-Majesty said about Ali (May Allah be pleased with him) whilst addressing the Prophet Muhammad (may the peace and blessings of Allah be upon him) on the journey of Israa': (Oh Muhammad: He is the First and the Last, and the Outer and the Inner, and He has knowledge of all things.)⁽³⁾

Al-Kashiyu alleged on Abi Ja'far (Rahimahullah) that he said-far removed is he from that- Ameerul-Mu'mineen Alaihi salaam said: I am the face of Allah, I am the side of Allah, I am the first and the last, I am the outer and the Inner, and I am the inheritor of the earth, I am the way of Allah ..)⁽⁴⁾

COMMENT:

How similar is the words of their Imams to the words of Pharaoh (who said) :“I am your Lord, the most high.” (An-Naazi'aat:24)

The Shiite scholars believes that their the following sayings of Allah; the most High is about their Imams: “But will remain the Presence of your Lord, Full of Majesty and Splendor.” (Ar-Rahman:27) and His words the most High: “All things perish, except His presence.” (Al-Qasas:88), as they alleged on their imams that they said:

“we are the presence of Allah that does not perish).⁽⁵⁾ They lied :(that Abi Abdullah alaihis-salaam said concerning the words of Allah: “All things perish, except His presence.” He said : is about us)⁽⁶⁾

They alleged in the interpretation of the words of Allah ; the most High: “God cautions you of Himself” (Aali-Imraan: 30) Ar_Ridaa alaihis-salaam said: is about Ali, He (Allah) terrified them with him (Ali).⁽⁷⁾

They alleged on Abi Midmaar that on the authority of Ar-Ridaa, that he said about the saying of Allah:

(1) ibid 1/103

(2) Tafseer Al-Iyashi 2/335 (suratul-Bani Israeel)

(3) Basaa'iru Darajaat al-Kubraa 2/475

(4) Rijaal Al-Kushiyy 3/374

(5) At-Tawheed: p.145, Tafseer As-Saafi vol. 4 p. 108; Bihaar Al-Anwaar, vol.24p. 201 Hadeeth 33.

(6) At-Tawheed: p.145

(7) Manaaghib Aali- Abi Taalib 3/822, Bihar Al-Anwar 39/88, chapter 73.

“Whichever way you turn, there is God’s presence.” (Al-Baqara:115) he said that is Ali]⁽¹⁾

CONTRADICTION:

The alleged on Ali (may Allah be pleased with him) that he said: “Whichever way you turn, there is God’s presence.” , refers to the remains of Allah; meaning the Mahdi)⁽²⁾

THE MORTAL BLOW OF THE APPEARANCE OF SHIITE SCHOLARS:

The re[orted that their Imam; Saahib Az-Zamaan said about Shiite scholars: [far removed is Allah from what they attribute to Him, Glory and praises be to Him, we are not His associate in His knowledge and power, rather, none knows the unseen except Him as He said in His Book: “Say, “No one in the heavens or on earth knows the future except God;..” (An-Naml:65)..the ignorance Shias and their stupid ones have hurt us and those that the Mosquito’s wing is weightier than their religion. I seek Allah’s witness; One that there is no deity except Him, and sufficient is He as a witness...that I am free of obligation to Allah and His Messenger from what they say: (like that): we know the unseen, and shares with Him in His dominion, or their attributing to us a status different from the status He has created us for and is has allowed us for..]⁽³⁾

ENQUIRY 68: what is the understanding of Eeman in the doctrine of the Shiite scholars.

Response: the Shiite scholars have made having eeman in their twelfth imams as the entire eeman (faith). Their learned scholar; Ibn Al-Mutahhir Al-Huliy said [the issue of Imamship is one of the articles of faith through which one deserves eternity in Paradise, and through which one gains safety from the anger of the Most merciful]⁽⁴⁾

Ameer Muhammad Al-Kaadhimi Al-Qazweeni said: (whoever disbelieves in the authority of Ali alaihis-Salaam, eeman (faith) fallen out of his account, and his deeds are in vain.”]⁽⁵⁾

COMMENT:

Allah; the most High said: “The believers are those whose hearts tremble when God is mentioned, and when His revelations are recited to them, they strengthen them in faith,

(1) Manaagib Aali- Abi Taalib 3/822

(2) Al-Ihtijaaj by At-Tabrisiy 1/252

(3) *Al-Ihtijaaj* 2/473-474), *Bihar Al-Anwar* 25/266-267-(chapter of disallowing extremism in the Prophet and the imams pp:)

(4) *Minhaaj Al-Karaama fii Ithbaat Al-Imaama* pp:1

(5) *Ashii’ah fii Aqaa’idihim wa Ah-kaamihim* pp: 24 by Ameer al-Muhammad Al-Kaadhimi-he is among their contemporary scholars-

and upon their Lord they rely. Those who perform the prayer; and from Our provisions to them, they spend. These are the true believers. They have high standing with their Lord, and forgiveness, and a generous provision.” (Al-Anfal:2-4). Thus Allah established faith for such people without mentioning imamship

Again Allah; the most High said: “The believers are those who believe in God and His Messenger, and then have not doubted, and strive for God’s cause with their wealth and their persons. These are the sincere.” (Al-Hujuraat:15). He made them the truthful ones in faith without a mention of imamship.

And He; the most High said: “This is the Book in which there is no doubt, a guide for the righteous. Those who believe in the unseen, and perform the prayers, and give from what We have provided for them. And those who believe in what was revealed to you, and in what was revealed before you, and are certain of the Hereafter. These are upon guidance from their Lord. These are the successful. (Al-Baqara:2-5). Allah made them those who are guided and successful and He never mention Imama (imamship), hence, all these glorious verses shows the falsehood of the belief of the Shiite scholars in Imama (imamship) and praise be to Allah.

ENQUIRY 69: Did the Shiite iof scholars mention a third testimony with the two Testimonies (shahadatain)?

Response : Yes! And that is the testimony that Ali is the waliyu (a friend) of Allah; the most High. The retreats it in their call to prayer (the azan), and after their prayers and they recite it to their dying ones.

Their scholar; Al-Majlisi: (it is far that the testimony of the friendship (of Ali) should be part of the call to prayer...)]⁽¹⁾

Their scholar of authority; Al-Kulaini alleged against Abi Ja’far (may Allah have mercy on him) that he said-and he is far from that-: (make your dead ones to recite at death the testimony of no deity of worship except Allah and the wilaaya (testimony of Ali being a friend of Allah)].⁽²⁾

ENQUIRY 70: what is the belief of the Shiite scholars about Al-Irjaa’?

Response: Faith according to the Murji’ah: is knowing Allah; the most glorified and the most High. However, according to the Shiite scholars it is: knowing the Imam or loving him! due to this they lied on the Prophet peace and blessings of Allah be upon him that he said-and he is far from that-: “the love of Ali is a good deed that is not affected by an evil deed, and hating him is a sin with which no good deeds benefits”.⁽³⁾

(1) Bihaar Al-Anwar 84/111-the chapter of Azan and the Iqama)

(2) Furuu’ al-kaafi 3/82-the book of funerals: the chapter of making the dead recite the shahaada)

(3) Kitaab Al-fadaa’il pp:95; Some benefits of Imam Ali alaihis-salaam, Kashfu Al-Gummah..1/123)

And he –peace be upon him-said- and he is far from that-:(were all the creation to love Ali Allah would not create the Hell fire).⁽¹⁾

And that he –peace be upon him-said- and he is far from that: “never would any male or female servant dies and in his/her heart is a mustard seed iota of love for Ali except that Allah shall made him/her enter paradise”.⁽²⁾

They alleged that: “none shall enter paradise except the one who loves him from among the first and last generations, and none shall enter Hell except those who hate him from among the first and the last generations”.⁽³⁾ Rather, whoever loves the Shias alone even if he does not follow their religion: has entered paradise!, hence, they lied on Abi Abdulla that he said: “whoever loves what you are upon has entered Paradise even if he does not say (believes) what you are saying”.⁽⁴⁾

COMMENT:

Allah the most high said: “It is not in accordance with your wishes, nor in accordance with the wishes of the People of the Scripture. Whoever works evil will pay for it, and will not find for himself, besides God, any protector or savior.” (An-Nisaa:123)

Allah the most High said also said: “Whoever has done an atom’s weight of good will see it. And whoever has done an atom’s weight of evil will see it.” (Az-Zalzala:7-8). They (the Shiite scholars) have rejected belief in Allah and in His Prophet peace be upon him and all articles of faith.. and never left anything in the Islamic legislation according to their belief besides their love in the Ameerul-Mu’mineen may Allah be pleased with him!?! so what is the crime of those who never knew him among the past nations? If sins were not to be harmful with the love for him , then there is no need for their awaited Mahdi...! And were the love for Ali enough there wouldn’t have the need for the Imam because his presence and absence would have been the same. Also if it is as they say, messengers wouldn’t have been sent and religions and laws wouldn’t have been prescribed.

ENQUIRY 71: have the Shiite scholars invented rituals and actions and set rewards for them without any guidance from Allah nor any Sunnah of His Messenger peace be u[on him? we hope from you that you cite examples on that?.

Response: yes, for example: cursing Abubakar, and Umar, and Uthman, Muawiya, Aesha and Hafsa (may Allah be pleased with all of them) after every prescribed prayer:

(1) Kitaab Al-fadaa’i pp:110 fadaa’i Imam by Ali Alaihis-salaam.

(2) Al-Amaali Lituusi pp: 330 vol.107 by At-Tousi, Majlis Haadi Ashar.

(3) ‘Ilal Ash-Sharaa’i’ 1/162 vol.1 chapter 130 the reasons why Ali became the associate of Allah in Paradise and Hell)

(4) Furu’ Al-Kaafi 8/2089 vol.367 (Kitab Ar-Rawda)

the scholars of shia regards that as the best deeds of attaining proximity (to Allah).⁽¹⁾ They (also) made slapping of the cheeks and tearing of dresses in the name of mourning Husain as a great act of worship.⁽²⁾

Their Scholar Aali-kashf Al-Gitaa' about: the ruling of celebrating the 10th of Muharram every year by emulating the assassination of Husain (may Allah be pleased with him) and what befell him and his family, and showing remorseful sorrow, crying, beating the chest, and seeking help by retreating: Oh Husain Oh Husain..? and he Responded thus: (he replied with the following verse)

“So it is. Whoever venerates the sacraments of God-it is from the piety of the hearts.” (Al-hajj:32), “there is no doubt that such painful incidents and imitating the grave pain is one of the great rites in the Ja’fariyyah sect”.⁽³⁾

Their source; Al-Mirza Jawaad At-Tabriizii said: “there is no problem nor doubt, nor differences among the twelfth shia Imams that the slapping of the face, wearing black cloths are among the sacraments of the Ahl- bait alaihimus-salaam and that it is truthful of the verse: “ So it is. Whoever venerates the sacraments of God-it is from the piety of the hearts.” (Al-hajj:32), just as the demonstration of grief and sadness about which there are many evidences about its permissibility in times of calamity of the Ahli-bait. Whoever among the Shiite youths that try to disregard these rituals or reduce their importance, then he is among the sinners with regards to the rights of the Ahlu-bait and shall be Enquiry-stioned about it on the Day of resurrection concerning what he invented by misleading people about the rights of the Imams”.⁽⁴⁾

In addition, singing of poetry concerning the death of Husain are among the me Response that lead to entering Paradise: they lied on As-Sadiq that he said- and he is far from it- : “whoever sings about Husain alaihis-salaam a poetry, and made one person to cry, would get paradise, and whoever sings poetry about Husain and cries would get paradise, and whoever sings poetry for Husain, and cried and cause others to cry shall get paradise”.⁽⁵⁾

They alleged that their imams possess the guarantee for their Shias of entering paradise.

Al-Kulaini alleged on the auhtotity of Abi Baseer that Abu Abdulla said to him-far removed is he fro that-: (if you return to Koofa he will come to you: say to him that: Ja;far Ibn Muhammad says to you: stops what you are upon and I will guarantee paradise from Allah for you) so when that man came he called Abi Baseer and said to him: (Oh Abu

(1) Furu' al-Kaafi 3/224 (the book of prayer..).

(2) Aqa'id Al-Imaamiya by Zinjaani 1/289 (Al-Mawaakib Husain).

(3) Al-Aayaat Al-Bayyinaat pp: 5 by Muhammad Husian Aali-kashf.

(4) Al-Intisaar 9/246 by Al-'Aamili, Dar Al-Seerah, 1st edition (1422).

(5) Thawaabul-A'maal pp: 112 –the reward for whoever sings for Husain. Kaamil Az-Ziyaaraat p. 103 Hadeeth 2 (Chapter 33 : who recites poem about Al-Husein crying and causing others to cry).

Baseer! Your companions has given us what he guaranteed us, then the man's soul departs, so when I performed hajj, I came to Abu Abdulla alaihis-salaam and sought permission to enter upon him. when I entered , he said to me.. Oh Abu Baseer ! we have given what we promised to your friend).⁽¹⁾

Al-kashiyyu alleged that : "Abdur-Rahman ibn Al-Hajjaaj said: one year I went out to my father Ibrahim Alaihis-salaam carrying a lot of money, then Ali Ibn Yaqteen message me a letter asking him to pray for him. when I finished my needs and sent him the money, I said to him: may I be sacrificed for you, Ali Ibn Yaqteen requested me to ask for your supplication for him! he said for the hereafter? I said yes: he said: then he placed his hands on his chest and said: I have taken guarantee for Ali Ibn Yaqteen that he should not be touched by fire".⁽²⁾

COMMENT:

What a boast over Allah! as if they have the treasures of the mercy of Allah, and as in their hands are the keys of the heavens and the earth, and they share vouchers of forgiveness and deprivation. Do they share with Allah planning and organizing?

"Did he look into the future, or did he receive a promise from the Most Merciful? No indeed! We will write what he says, and will keep extending the agony for him. Then We will inherit from him what he speaks of, and he will come to Us alone. And they took, besides God, other gods, to be for them a source of strength. By no means! They will reject their worship of them, and become opponents to them." (Maryam: 78-82)

ENQUIRY 72: what is the proof that the shia are like the Khawaarij in their views about those who disagrees with them?

Response: Their scholar: Al-Mufeed said: "their Imams are of consensus that: the people of innovations are all disbelievers, and that their imam has the chance of making him repent if that is possible . if they repent and follow the truth (that is good) otherwise he should fight them for apostasy and that whoever among them dies on that he is among the people of fire".⁽³⁾

Their Scholar Ibn Baabaweih said:

"our belief in whoever disagrees with us in a matter of religion is as our believe in whoever disagrees with us in all matters of the entire religion".⁽⁴⁾

Thus, the Shiite scholars are threatening (wa'eediyya) towards whoever disagrees with them.

(1) Usool al-kaafi -and the wordings belong to it-: pp:1/361-362, Manaaiqib Aali -Abi Taalib 4/1119).

(2) Rijal Al-kashiyyu 5/490-491.

(3) Awa'ilu Al-Maqaalaat pp: 49.

(4) Al-I'tiqaadaat pp: 110.

They are also like the Murji'ah with regards to whoever practice their religion and affirms their beliefs.

Due to that they alleged that: (when the reckoning Day is due, we take control of the accountability of our Shia members. One who has oppression is between him and Allah, we judge in that and He shall allow us. And he whose wrong doing is between him and anyone among mankind, we seek for it to be gifted to him in pardon and it shall be gifted, and one whose wrong doing is between him and us we become the deserving of pardon and forgiveness”⁽¹⁾

ENQUIRY 74: what is the doctrine of Shiite scholars on the belief in the Angels (peace be upon them)?

Response: They believe that the angels peace be upon them were created from the light of their Imams: they alleged on the Messenger of Allah may the peace and blessings of Allah be upon him that he said-he is free from that:- (Allah created thousand Angels from the light of the face Ali Ibn Abi Taalib alaihis-Salaam, and all of them are asking forgiveness of Allah for him and his Shia, and love ones until the Day of Resurrection).⁽²⁾

□ From among the duties of the Angels is their weeping over the grave of Husain Alais-Salaam:

They lied: “that Haaran said; I heard Abu Abdullah alais-salaam saying: Allah has charged four thousand Angels to guard over the grave of Husain weeping over until the Day of Resurrection...”⁽³⁾

□ The desire of the Angels of the heavens peace be upon them:

They alleged falsely on Abi Abdullah that he said-he is far from that:- (there is no Angel in the heavens and on the earth except that they ask Allah to permit them to visit the grave of Husain alaihis-salaam, multitude descend and multitude ascend).⁽⁴⁾

□ According to the belief of the Shiite scholars, Angels are charged to belief in the issue of Willaya (Ali being Allah’s friend):

The shiite scholars says: that none responded among the angels except a group among the Muqarabuun (the closest) angels, notwithstanding that Allah prescribes punishment for whoever among the Angels that disagrees, to the extent that Allah broke the wing of one of the angels for refusing the wilaya of Ameerul-Mu’mineen!!

One of their liars lied on Abu Abdulla that he said-he is far from saying so:- “that Allah presented the wilaya of Ali to the angels and they all accepted except an angel called fatras, hence, He broke his wings”.

(1) Uyuunul-Akhbaar Ar-Ridaa 2/372.

(2) Mi’atu Al-Mutaba by Shaazaan Al-Qumi pp:42, Bihar Al-Anwar 23/320.

(3) Furu’ Al-Kaafi 4/764.

(4) Thawaabul-’amal pp:124, tahzeebul-Ahkaam 6/1322

And that Miskiin (the angel with the broken wing) went with Angel Jibreel peace be upon him to the Messenger of Allah may the peace and blessings of Allah be upon him to congratulate him on the birth of Husain by Fatima. The prophet ordered him to roll himself in and smear himself with the cradle of Husain so that he would be cured: (the Messenger of Allah said: I looked at his feathers and saw it germinating and blood flowing in it, it became longer and joined his other wing, and ascend with Jibreel to the heaven and got to its station).⁽¹⁾

□ The lives of the Angels peace be upon them depends on the Shiite Imams and seeking salutations be upon them:

“The Angels don’t have food and drink except making salutations upon Ameerul-Mu’mineen; Ali Ibn Abi Taalib and upon his loved ones, and seeking forgiveness for his party (shia) and his allies”.⁽²⁾

“The Angels did not know how to glorify and sanctify before our glorification)meaning their imams(and the glorification of our Shia”.⁽³⁾

□ The angels complained to Allah about their love for Ali Ibn Abi Taalib may Allah be pleased with him then Allah created an Angel “from light on the image of Ali, then the Angels visit him every Friday, and every Friday (they visit him) seven thousand times glorifying Allah and sanctifying Him, and giving the reward to the lovers of Ali alaihi-salaam”.⁽⁴⁾

□ Allah did not honored the angels except or their accepting the wilaya of Ali may Allah be pleased with him:

They alleged falsely on the messenger of Allah peace be upon him that he said-he is far from it-: (has the angels being honored except for their love for Muhammad and Ali and their accepting their guardianship? Surely there is none among the lovers of Ali alaihis-salaam who will clean his heart of the dirt of cheating, rancor, and dirt of sins except that he becomes purer than the Angels).⁽⁵⁾

□ And when the Angels have a dispute, Jibreel (Allah be pleased with him) descends to Ali bin Abi Talib (Allah be pleased with him) and ascends with him to settle the dispute between them.⁽⁶⁾

(1) Basaa’ir Darajaat Al-Kubraa 1/151-152, Bihar Al-Anwar 27/340-341.

(2) Jaami’ul Akhbar pp:9 by Ibn Baabawaih, Bihar Al-Anwar 26/349.

(3) Jaami’ul Akhbar pp:9 by Ibn Baabawaih, Bihar Al-Anwar 26/344.

(4) Irshadul-Qulub 2/298.

(5) Al-Ikhtisaas p:213 by Al-Mufeed.

(6) Al-Ikhtisaas p:213 by Al-Mufeed.

- When a shi'ah person is in solitude with another Shi'ah member: { the angels who keep guard say to one another: they have gone into solitude and left us, may be they have a secret and Allah has cover them”.⁽¹⁾

CONTRADICTION:

This is a disbelief of the words of Allah the most glorified: “ *As the two receivers receive, seated to the right and to the left. Not a word does he utter, but there is a watcher by him, ready.* (Qaf: 17-18), and also His saying: “Or do they think that We cannot hear their secrets and their conspiracies? Yes indeed, Our messengers are by them, writing down.” (Az-Zukhruf:80)

- That the names of Angels mentioned in the Qur'an refers to their twelfth Imams: Due to this their sheikh; Al-Majlisi wrote a chapter : “chapter: they peace be upon them are in rows, and glorifying , and they are people of known stations, and are the carriers of the throne of the most merciful, and they are the honorable angels in-charge of revelation”.⁽²⁾

COMMENT:

The extreme views of the Shiite scholars on the position of the near Angels and lying about them is more of like denying the existence of the Angels. This is because their denial of the role of the angels, their characteristics and what Allah has honored them with, and making the wilaya a religion for the Angels, and also denying the existence of Angels by misinterpreting their names and titles in the Qur'an for their Imams, or making the role of the Angels to be for their Imams ... and many things they said about the Angels, whilst Allah says about the Angels:

“...they are but honored servants. They never speak before He has spoken, and they only act on His command.” (Al-Anbiyaa:26-27)

And He the Most High says about again about them: “Whoever is hostile to God, and His angels, and His messengers, and Gabriel, and Michael-God is hostile to the faithless.” (Al-Baqara: 98)

ENQUIRY 75: What is the belief of the Shiite Scholars about having faith in the third pillar, which is having faith in the scriptures?

Response: There are two issues in it:

- **First Issue:**

The Shiite scholars believe that Allah the Most Glorified revealed Books to their Imams, and among them are :

1) The Mushaf (Qur'an) of Ali (may Allah be pleased with him)

Their scholar; Al-Khaw'ee said: “The existence of the Mushaf of the ameerul-Mu'mi-neen which is different from the Qur'an that exist today in terms of the arrangement of

(1) Rasaa'ilu Shia 8/539; Tafseer thaqalain: 5/110, Bihar Al-Anwar 5/321.

(2) Bihar Al-Anwar 24/87.

chapters is an issue that entertains not an iota of doubt. The admittance of our revered scholars to that has relieved us from the burden of verifying it”⁽¹⁾

Among what the Shiite scholars believe in is that Jibreel used to dictate the Qur’an to Ali may Allah be pleased with him. They alleged falsely on Abi Abdulla that he said: “the Messenger of Allah peace be upon him and his family called Ali, and sent for a paper. Then the messenger of Allah dictated to him peace be upon them on the inside of the paper then fell unconscious Jibreel then dictated to him on the back of the paper. Then when the Messenger of Allah woke up from his state of unconsciousness he asked: who dictated these to you Oh Ali? He said: You Oh Messenger of Allah. the he said: I dictated to you what is inside and Jibreel dictated to you what is on the back and it was the Qur’an that was dictated to him”⁽²⁾

2) The Book of Ali (may Allah be pleased with him)

It was described by one of their liars that : “It is like the thigh of a man spread open... by Allah it is the hand write of Ali peace be upon him an a dictation of the Messenger of Ali”⁽³⁾

3) The Mushaf of Faatima may Allah be pleased with her:

They lied on Abi Abdulla that he said-far is he from that-: “Faatima left behind a copy which is not the Qur’an, but it is a word from the words of Allah revealed to her, dictated by the Messenger of Allah and written by Ali peace be upon him”⁽⁴⁾They alleged that “a copy that is three times of your Qur’an, by Allah there is not even a single word of your Qur’an in it. He said, I said: by Allah this is knowledge. He said: indeed it is knowledge but not like that”⁽⁵⁾

CONTRADICTION:

They forgot and invented a report that says: “The copy of Faatima alaihas-salaam has nothing from the Book of Allah, it is just something that was dictated to her after the death of her father peace be upon them both and their children”⁽⁶⁾

Their great Imam; Al-Khomeini said: “in another hadith he says that: “after the death of the Prophet peace and blessings be upon him and his family, Jibreel used to bring news

(1) Al-Bayan fii tafseer Al-Qur’an pp:223.

(2) Al-Ikhtisaas pp:275 (dictation of Jibreel on the Ameerul-Mu’mineen.

(3) Basaa’iru Darajaat Al-Kubra 1/332.

(4) Ibid p:1/315, Bihar Al-Anwar 26/41-42.

(5) Usul-Al-Kaafi 1/171-172.

(6) Basaa’iru Darajaat Al-Kubra:1/321, Bihar Al-Anwar 26/48.

of the unseen to Fatima, then Ameerul-Mu'mineen will write it down" and this is the Mushaf (copy) of Fatima".⁽¹⁾

CONTRADICTION:

Their sheikh Al-Kulayni alleged on the authority of Abi Baseer that the Messenger of Allah may the peace and blessings of Allah be upon him mentioned in a long narration that: "then a revelation came to the Prophet may the peace and blessings of Allah be upon him and said: "The questioner asks about the punishment which will befall the unbelievers in the guardianship of 'Ali. It shall not be averted." From God, Lord of the Ways of Ascent. (70:1-3). He said: I said may I be sacrificed for you, we don't recite it that way, and he said: Jibreel revealed to Muhammad and this is how it is in the Mushaf of Fatima".⁽²⁾

With regards to the way this Mushaf was revealed: here is what Shiite scholars alleged in a detailed description of the Mushaf of Fatima may Allah be pleased with her. They claimed: "Abu Baseer says: I asked Abu Ja'far Muhammad Ibn Ali (the fourth Imam) about *Mushaf Fatimah* and he said, <It was brought to her after the death of her father.> I said, <Is there anything from the Quran in it?> <There is nothing in the Quran in it,> he replied. <Clarify the matter for me.> <Its front and back covers are made of ruby < <May I be your sacrifice! What are its pages made of?> <The pages are of white pearl.> <May I be sacrificed for you, what is in it?> <News of what happened and what will happen until the Day of Judgment. News of celestial occurrences, the number of angels in the heavenly abode, the number of all Allah's creatures—messengers and non-messengers—their names and the names of all the people of their respective nations to whom they were sent, the names of those who gave lie to their message and those who Responded to the call (to righteousness), the names of all Allah's creatures—believers and non-believers—the names of all towns and the particulars of each town in the East and West, the number of believers and non-believers in each town, the particulars of those who belied religion, and of the particulars of men and their tales from the first centuries, the oppressive rulers and the duration of their rule, the names and details of each Imam and the period of their Imamate.. In the *Mushaf* is the name of everyone Allah created and the time of their death, the number and details of those bound for heaven, the number of people going to hellfire; also in the *Mushaf* is knowledge of the Quran—whatever was brought down in it, and of the Torah—whatever was brought down in it, and knowledge of the gospel of Jesus (a.s)—whatever was brought down in it, and knowledge of the Psalms, the number of trees and their movements in every town...".⁽³⁾

How enormous this fabricated Qur'an is in volumes and pages?

(1) Kashful-Asraar pp:143 by Al-Khomeini

(2) Ar-Rawda Minal-Kaafi 8/1969, Bihar Al-Anwar 35/324.

(3) Dalaa'ilu Al-A'Imma by Ibn Rustum At-Tabari Ash-Shi'i pp:105-106, Mustadrak Safeenatul-Bihar 6/207.

One of their reporters says: that their Imam said: “I did not describe to you yet on what is in the second paper, nor did I uttered a letter from it”.⁽¹⁾

4) A book revealed to the Messenger of Allah may the peace and blessings of Allah be upon him before death approaches him:

Al-Kulayni fabricated on Abi Abdulla that he said *_far* is he from that-: “Allah; the Mightiest revealed on His Prophet may the peace and blessings of Allah be upon him a book before his death, and said: Oh Muhammad, this is your will to An-Nujuba from your family. He said: what is An-Nujuba Oh Jibreel?. He said : Ali Ibn Abi Taalib and his children peace be upon him. there was on the Book covers of Gold, then he gave to the prophet peace be upon him and his family to be given to Amerul-Mu’mineen alaihis-salaam. And he should order him to one of the golden covers and work with what is found there in. Ameerul Mu’mineen alaihis-salaam opened the cover and acted according to what is in it. He then gave to his son Al-Hasan alaihis-salaam and he opened a cover..then it continued in that order till the coming of the Mahdi”.⁽²⁾

COMMENT:

“...They wrecked their homes with their own hands, and by the hands of the believers. Therefore, take a lesson, O you who have insight...”(Al-Hashr:2). Here as their claim, the messenger of Allah peace be upon him is asking about who a Najeeb is? And that he peace be upon him never knew who it was until death approached him!, this means that the messenger of Allah-peace be upon him –as found in this their report, that he never made known who a Najeeb is among his family and even , he never knew him until during his death peace be upon him. Therefore, take a lesson, O you who have insight. (Al-Hashr:2)

5) The Tablet of Fatima (may Allah be pleased with her):

According to the belief of the Shiite scholars it is a book revealed from Allah the most High on His Prophet may the peace and blessings of Allah be upon him, and he gave it as gift to his daughter Fatima. They fabricated: {on the report of Abi Baseer that Abu Abdullah asked Jabir Ibn Abdullah about the tablet of Fatima and Jabir said: “I bear witness that I entered upon your mother Fatima (a.s) in the lifetime of the messenger of Allah, then I congratulated him on the birth of Husain, then I saw a green tablet in his hand, which I taught to be emeralds. I also saw a white book in it resembling the color of the sun...} also in it he said:

{Bismillahi Ar-Rahmani Ar-Raheem-In the name of Allah the most Gracious, the Most Merciful, this book is from Allah; the Honorable the Wise to His prophet, His light, His ambassador, His veil and His proof. Sent down by the trustworthy spirit from the Lord of worlds...I never send a Prophet whose days and era get completed except that I appoint for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, }

(1) *ibid*

(2) *Usul-Al-Kaafi* 1/203-204.

at the end: { Abu Baseer said: if you had not heard anything in your life except this hadith it would suffice you, keep it hidden except your family”⁽¹⁾

THE MORTAL BLOW:

They have related in this book reports that has shaken the foundation of their building , causing their Shiite roofing to fall on them. they ruled that: Ali may Allah be pleased with him was not part of the successors. They said in their report: “on the authority of Abi Ja’far alaihis-salaam that Jabir Ibn Abdulla Al-Ansaari said: I entered upon Fatima alaihas-salaam and before her hands was a tablet containing the names of the successors from among her children. Then I counted twelfth of them their last one is Al-Qaa’im alaihis-salaam three of them is Muhammad, and three among them is Ali”⁽²⁾

6) The scrolls of Fatima (may Allah be please with her)

From among its characteristics as fabricated by the Shiite scholars; that Abi Abdulla ibn Jabir said: “I went to visit mistress, Fatima (as) the daughter of the messenger of Allah to congratulate her for Husain’s (as) birth. I saw in her hand scrolls in white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (as) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it...”⁽³⁾

7) The twelve scrolls :

They lied on the Messenger of Allah may the peace and blessings of Allah be upon him that he said-he is free from that-:”Allah has sent down to me twelfth stamps, and twelfth scrolls. The name of every Imam is on his stamp and his features on his scroll”⁽⁴⁾

8) The scrolls of Ali (may Allah be pleased with him):

In it: a scroll that contains nineteen scrolls which the messenger of Allah gave as a gift or kept secret with the Imams. They fabricated on “Abi Ja;far alaihis-salaam that he said: the Ameerul-Mu’mineen alaihis-salaam said: surely with me is a scroll which contains 19 scrolls , which the Messenger of Allah has given to me as a gift”⁽⁵⁾

9) The scroll of the tail end of the sword:

They lied on Abu Abdulla that he said: “There was in the tail of the sword of Ali alais-salaam a small scroll and that Ali alais-salaam called his son Al-Hsana alaihis-salaam and gave it to him, and then hand over to him a knife, and said to him: open it, but he couldn’t opened it. Then he opened it for him and said to him read. Al-Hasan alaihis-salaam then read alif , Baa, Siin, laam, then letter after letter. He then srolled it up and gave

(1) Usul Al-Kaafi 1/403-405.

(2) Usul Al-kaafi 1/408.

(3) Uyunul-Al-Akhbaar Ar-Ridaa:1/70

(4) Kamaaluddin watamaamun-Ni’ma 1/255.

(5) Basaa’iru Ad-Darajaat Al-Kubra 1/294. Bihar Al-Anwar 26/24.

it to his son Al-Husain alais-salaam but he couldn't open it, so he opened it for him, and then said: read oh my little son. He read it as was Al-Hasan alaihis-salaam. He then scrolled it up and gave it his son Al-Hanafiyya and he did as was Al-Hasan and Husain. Then Ali alaihis-salaam took it and scroll it up and then hanged it up on the tail of the sword. He said: I said to Abu Abdullah: and what was in that scroll? He said: they are the letters that every letter opens thousand letters. Abu Baseer said: Abu Abdulla alaihi-salaam said: nothing came out of it except two letters until the Day of Resurrection".⁽¹⁾

10) The White and Red Skin Container:

Their authority Al-Kulayni: (that Al-Husain Ibn Abi al-Alaa said: I heard Abu Abdulla alaihis-salaam saying: "With me is the white Jafr." The narrator has said that he asked the Imam "What is in it?" The Imam said, "In it there is the psalm of David, the Torah of Moses, The Gospel of Jesus, the Books of Abraham, the laws that explain the lawful and unlawful, and the mushaf of Fatima..." "With me there is the red Jafr." The narrator has said that he asked the Imam, "What is in the red Jafr?" The Imam said, "In it there is the Armaments. It is because it only is opened for bloodshed. The owner of the sword opens it to kill." he narrator has said that 'Abdallah ibn abu Ya'fur asked the Imam, "May Allah keep you well, do the descendants of al-Hassan know this? The Imam said, "Yes, I swear by Allah, they know it just as they know the night that it is night and the day that it is the day but jealousy and worldly gains cause them to act in denial and rejection. Had they sought the truth with the truth it would have been better for them."⁽²⁾

11) The scrolls of An-Naamus:

The names of Shiite members are written in it until the Day of Resurrection!!

They fabricated that "Hubaabah Al-Waalibiyah said: I said to Abu Abdullah: I have a cousin who knows your merit, kindly let me know if he is among your Shiite? He said: what'shis name? She said: I said: So and so the son of so and so. He said: Get me An-Naamus. Then a big scroll was brought. He spread it out and looked into it. He then said: Yes, here are his name and that of his father".⁽³⁾

(12) The scrolls of Al-Ubaita:

They fabricated that Ameerul-Mu'mineen Ali Ibn Abi Taalib may Allah be pleased with him said-far is he from that- "by Allah if I was to be permitted to talk to you, I would have talked to you without repeating single word. And by Allah, with me is a vulominous scroll...and in it is a scroll named as :." the scroll of the Ubaitata. Nothing was said about the Arabs more than it. In it are sixty tribes from the Arab tribes and they have no share in the religion".⁽⁴⁾

(13) Al-Jaami'ah:

(1) Basaa'iru Ad-Darajaat Al-Kubra 2/86-87, Al-Bihar Al-Anwar 26/56.

(2) Usul-al-Kaafi 1/ 173.

(3) Basaa'ir Ad-Darajaat Al-Kubraa 1/341 Hadeeth 1; Bihaar Al-Anwaar 26/121 Hadeeth 10.

(4) Basaa'iru Darajaat-Al-kubra 1/303, Bihar Al-Anwar 26/37.

Al-Kulayni fabricated on the authority of Abu Baseer that Abu Abdullah may Allah have mercy on him said: “and with us is the Jaami’ah, and what will make them know what is the Jaami’ah! The narrator said: I said: may I be sacrificed for you, what is the Al-Jaami’ah? He said: it is a scroll whose length is seventy arm’s length with the arm of the Messenger of Allah may the peace and blessings of Allah be upon him..in it is a very lawful and unlawful and everything people are in need of ..”⁽¹⁾

COMMENT:

The most wonderful and detesting issue is that all these books were revealed from Allah and were made special to Ameerul-Mu’mineen Ali may Allah be pleased with him and the imams after him. however, these books remained hidden from the Ummah and specially you the Shi’ah except the Qur’an of the Ahlus-Sunnah, about which your scholars believe it is altered and reduced. What is then the meaning of your scholars keeping all these divine treasures from you?

Finally, where is the Glorious Qur’an? Where are these Books? They said: {it is now-meaning the Qur’an-is with our master Mahdi alaihis-salaam with the heavenly books and the inheritance of the Prophets”⁽²⁾

They are treasured up with their awaited Mahdi, almost close to a thousand two hundred years. Why? Why?

Is it not possible that the dirty hands of the Jews has altered these reports in your books and fabricated lies against your imams, whilst we all know that the Muslims have no book except the Only One Book; the Qur’an which is present and preserved. Allah says: (Surely, We revealed the Message, and We will surely preserve it.) [Al-Hijr:9]

As for the presence of multitude of books , it is the characteristics of the Jews and Christian!.. The Shiite scholars would never seize to emulate the Jews and Christians?

□ **Second Issue:**

The Shiite scholars believe that all the heavenly books are with their Imams and that they are judging the people of with them!!

Al-kulayni fabricated that their imam; “Abu Al-Hasan read the Bible before a Christian known as Bariih and Bariih said: “you were the one I was searching for the past fifty years or your type. He said: then Bariih believed and became good in his faith) and that Bariih asked their Imam and said: (where did you get the Bible and other heavenly books from? He said: they are with us as inheritance from them (the prophets) we read them as you read and we believe them as you believe them. Allah would never place His proof (meaning their imams) on earth and they would be asked of something and they would say I don’t know”⁽³⁾

(1) Usul-Al-Kaafi 1/171.

(2) Al-Anwar An-Nu’maaniyya 2/262

(3) Usul-Al-Kaafi 1/164.

COMMENT:

It can be deduced from these reports that the Shiite scholars have given their imams the reading of the Torah and Injeel as was read by the Prophets until the extent that they found in these books what to answer with for the enquiries of the people. This is a going out of Islam and a call towards the unity of religions, whilst Allah says: “Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers.” (Al-Imraan:85)

Also, Allah has abrogated all the heavenly revealed books with the Qur’an. Allah the most High says: “And We revealed to you the Book, with truth, confirming the Scripture that preceded it, and superseding it. So judge between them according to what God revealed, and do not follow their desires if they differ from the truth that has come to you. For each of you We have assigned a law and a method. Had God willed, He could have made you a single nation, but He tests you through what He has given you. So compete in righteousness. To God is your return, all of you; then He will inform you of what you had disputed. And judge between them according to what God revealed, and do not follow their desires. And beware of them, lest they lure you away from some of what God has revealed to you. But if they turn away, know that God intends to strike them with some of their sins. In fact, a great many people are corrupt. Is it the laws of the time of ignorance that they desire? Who is better than God in judgment for people who are certain? (Al-Maa’ida:48-50)

ENQUIRY 76: which one of the two is better according the Shiite scholars: the Messenger of Allah peace be upon him and the prophets or their Imams?

Response: Their Imam!!! Their sheikh Al-Ulbaa’ Ibn Diraa’ Al-Asadi claims: “Ali is preferred over the Prophet peace be upon him...he used to insult the Prophet Muhammad and claimed that: he was sent to call towards Ali but he called towards himself”.⁽¹⁾

THE MORTAL BLOW:

With all these, we still found the Shiite scholars revering their sheikh ; Al-Ulbaa’ such that they fabricated a report that Abu Abdullah said to Al-Ulbaa’ : (we have guaranteed you paradise”.⁽²⁾

Al-majlisi wrote in a chapter “... the Messenger of the Ulul-Azm (men of determination) only attained that status because of their love for their imams peace be upon them) then he mentioned 88 hadiths and said: (the reports on that are many and cannot be enumerated, we just relate a few of them on this topic...”.⁽³⁾

It did not stop at that. In fact, the Prophets (Allah be pleased with them) never deserved the status they are except by the virtue of the Imams of the Shiites.

(1) Bihar Al-Anwar 25/305 no.1

(2) Rijaaal-Al-kashiy

(3) Bihar Al-Anwar 26/296.

They fabricated a lie on Abu Abdullah may Allah have mercy on him-far is he from that:- {nothing obliged Allah to create Aadam with His hands and breathed into him his soul except the wilaya (guardianship) of Ali alaihis-salaam. And Allah did not make Jesus the son of Mary a sign to world except by his humility towards Ali alaihis-salaam. He then said: let be summarized the matter: the creation wouldn't have been given the capability to see Allah (in Jannah) except because of worshipping us-their imams".⁽¹⁾

They fabricated: "Yunus denied it (the wilaya) , hence, Allah imprison him in the belly of the whale until he attested to it".⁽²⁾

Not only that, Allah never sent any prophet among His prophets except that Ali was with him!! they fabricated that the Prophet peace be upon him said: "never was there a prophet except that he was sent with Ali secretly and openly with me".⁽³⁾

THE MORTAL BLOW OF THE APPEARANCE OF SHIITE SCHOLARS:

"Abi Abdullah As-Saadiq alaihis-salaam said: a monk came to Ameerul-Mu'mineen alaihis-salaam and said:..Oh Ameerul-Mu'mineen are you a prophet? He said: woe unto you I am just a slave among the slaves of Muhammad peace be upon him and his family".⁽⁴⁾

There are many reports that Ali may Allah be pleased with him said: "The best of this ummah after its prophet is Abubakar then Umar".⁽⁵⁾

And his saying: "Never would I be presented with a man who prefers me over Abubakar and Umar except that I lashed him the punishment of the slander".⁽⁶⁾

Hence, what he (Ali) may Allah be pleased with him do with those who elevated him and preferred him over the Prophets and Messengers? No doubt this doctrine is clearly wrong. Its falsehood can be perceived through sound mind and what is known in religion by necessity, and history, and biographies and nature. It does not need much effort to falsify it. It is one of the justifications of the falsehood of the Shiite doctrine.

ENQUIRY 77: Does Allah justify His proof on His creation by His sending of Messengers and revealing of the Qur'an or by their Imams according to the belief of the Shiite scholars?!

Response: It doesn't hold except with their Imam.

(1) Ibid 26/294.

(2) Basaa'iru Darajaat Al-Kubra 1/165.

(3) Asraa AL-Alawiyya pp:183.

(4) Bihar Al-Anwar: 3/283.

(5) As-Sawaariq Al-Muhriqa..by Nurullahi At-Tastari died-1019.

(6) Al-Uyun Al-Mahaasin 2/122-123 by Al-Mujlisi.

Their trusted scholar; Al-Kulayni said: “chapter: Allah does not justify His proof on His creation except by an Imam”.⁽¹⁾

They fabricated on Abu Abdulla may Allah have mercy on him that he said: “it is by our worship Allah is worshipped, were it not for us, Allah wouldn’t have been worshipped”.⁽²⁾

They lied again on him that he said:-he is far from that- “were it not for them, Allah wouldn’t have been known”.⁽³⁾

Al-Majlisi in Al-Firya added that : “They wouldn’t have known how t worship the most Merciful”.⁽⁴⁾

MORTAL BLOW TO SHIITE SCHOLARS:

The proof of Allah upon His creature is the Prophets, as said by Allah (So that there would be no proof for mankind against Allah after the Prophets) [An-Nisaa: 165]. Allah never said after the Prophets are the Imams or the then guardians and so on.

Allah also said: (...in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know) [Al-Baqarah: 151-152]

ENQUIRY 78: Do the scholars of Shiites claim that revelation came to their Imams?

Response: Their principle is that “their Imams do not say anything except its revelation from Allah, and this is a fundamental in their belief”.⁽⁵⁾

The fabricated that Abu Abdullah said: “Verily, amongst us are those who are whispered to in their ears; and some of us are revealed to in their dreams; and amongst us are those who hear sound just like the sound of a chain when it falls in a basin; and amongst us are those who see it in form of a picture bigger than Jibreel and Mika’eel”.⁽⁶⁾

The lied also that he said: “The angels do descend to us in our houses, turn over in our bed and attend our proceedings. They come to us all the time whether the leaves of trees are withered or green, turning over us their wings and our kids play on the wings as they also prevent animals from getting to us. They attend all salat with us and there is

(1) Usul-Al-kaafi 1/139.

(2) Usul-Al-kaafi 1/139.

(3) Bihar al-Anwar 35/29.

(4) Bihar al-Anwar 35/29.

(5) Ibid 17/155.

(6) Basaa’ir Ad-Darajaat 1/451 Discussion 4; Bihaar Al-Anwaar 26/358 discussion 23.

no single day or night except that reports and deeds of all creatures in both heavens and earth are presented to us”⁽¹⁾

Their greatest Imam, Al-Khumaini said: “Imamiyyah is nearness or lovingness or acting or lordship or representing”⁽²⁾

He Al-Khumaini also said that Allah will say on the Last Day that: “From the ever living who dies not to the ever living who dies not. And afterwards: I say “be and it is”, and I have made you to say “be and it is.”⁽³⁾”

(Allah, the Lord of the Arsh (Throne) be glorified above what they claim) [Al-Am-biyaa: 22]

He also said: “Verily, the world with all in contains is for the powers of the most knowledgeable and most hardworking for the perfect guardian.”⁽⁴⁾”

He again said: “Verily, the Imam has a eulogized position, a noble rank and a naturally made succession. All matter of this earth submits to his rule and powers; and it is a necessity in our belief that our Imams have a position that can never be attained by a close angel nor a sent Prophet.”⁽⁵⁾

And, in their belief, anyone who denies the necessities of their belief is a disbeliever.⁽⁶⁾

Worse is that this great scholar of theirs, Al-Khumaini, says that “The Shiite Jurisprudent is of the same status as kaleemullah, Prophet Musa (one Allah speaks with) and his brother Aaron (Allah be pleased with them both).”⁽⁷⁾ This was why their sheikh, Jawwaad Mughniyah referred to Al-Khumaini as being better than prophet Musa (Allah be pleased with him).⁽⁸⁾ This is why they refer to Al-Khumaini as “the Imam”, because they believe that being an Imam is better than being a prophet. Murtadha Kutbi, who is a professor of social sciences in Tahrán University, said: “According to the majority of the Iranians, Al-Khumaini is no more considered as Ayatullah (Sign of Allah). He is now Imam, which is a rare nickname given to anyone in the history of Shiites.”⁽⁹⁾

(1) Al-Kharaa’ij wa Al-Jaraa’ih 2/852 discussion 67 by Sa’eed bin Abdullah Ar-Raawandi (d. 573); Kaamil Az-Ziyaaraat p. 297 discussion 2.

(2) Misbaah Al-Hidaayat ilaa Al-Khilaafat wa Al-Wilaayat p. 57, by Al-Khumaini.

(3) Ibid p. 92.

(4) Ibid p. 130.

(5) Al-Hukoomat Al-Islaamiyyat p. 56.

(6) See page 50.

(7) Al-Hukoomat Al-Islaamiyyat p. 99.

(8) Al-Kumaini wa Ad-Daulat Al-Islaamiyyat p. 107.

(9) The Book of Iran: The society and Religion in the opinion of Imam Al-Khumaini, p. 216.

This is why their greatest Imam, Al-Khumaini, inserted his name in their call to prayers (adhaan). His name is in their call for prayers and even before that of our prophet Muhammad (PBUH). They say in their call for prayers: “Allahu Akbar, Allahu Akbar, Khumaini rahbar. I.e. Khumaini is the leader”.⁽¹⁾

THE EMBARRASSMENT:

Allah says addressing His Prophet (PBUH): (Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise. But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness. Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray. Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy. O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise. [An-Nisaa: 163-170])

ENQUIRY 79: What is the belief of Shiite scholars regarding the fifth article of faith, i.e. believing in the Last Day?

Response: They explain verses of the Qur’an on the Last Day to be “Rebirth”, as will come later. They thus, fabricated that Abu Abdullah said: “Don’t you know that this world and the hereafter are both for the Imam to put in place as he wishes and hand them over to whomsoever he wishes?”⁽²⁾

ENQUIRY 80: Who makes the death of the believers easy on them and make difficult that of the disbelievers on the, according to the Shiite scholars?

Response: Al-Majlisi says on that: “It is compulsory to accept that the Prophet (PBUH) and the twelve Imams are present at the point of death of both the pious and impious as well as the believer and disbeliever. Then they benefit the believer with their intercession to ease his death and cause it to be difficult upon the hypocrites and haters of the family

(1) Ath-Thaurat Al-Baa’isat, pp. 162-163 by Musa Al-Musaawi.

(2) Usool Al-Kaafi 1/308.

of the Prophet (PBUH). It is needless to think about how that works, whether they appear in physical bodies or resemblance and so on.”⁽¹⁾

ENQUIRY 81: According to Shiite scholars, what is security for the dead from the punishment of the grave?

Response: That sand from the grave of Al-Husein should be with him in the used perfume and shroud.⁽²⁾

CONTRADICTION:

Allah said there is no security except for the people of Tawheed (They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. [Al-An’aam: 82]

ENQUIRY 82: What is the first question a dead person is asked in the grave, according to their belief?

Response: As usual, they fabricated that “The first thing a dead person is questioned about is his love for the family of the Prophet”.⁽³⁾

Thus, the two Angels will ask the person “about his beliefs about the Imams, one after the other; and if he has no knowledge of a single one of them, he will be struck with a pole from Hell fire and his grave would be set ablaze till the Last Day...and you dare not interpret this two Angels and their question! It is a necessity of our religion.”⁽⁴⁾ And remember that anyone who rejects any of the necessities of the faith is a disbeliever.

CONTRADICTION:

They fabricated that “the Prophet (PBUH) said: O Ali! The first thing a servant is asked after death is about the testimony that there is no God worthy of worship save Allah, and that Muhammad is the Messenger of Allah and you the guardian of the believers.”⁽⁵⁾

ENQUIRY 83: Do the Shiites believe in gathering after death before Last Day?

Response: Yes!!

(1) Al-‘Aqaa’id pp. 66-67.

(2) See: Tahdheeb Al-Ahkaam 1/209 discussion 65; Wasaa’il Ash-Shi’at 1/469-470 discussions 1-3.

(3) ‘Uyoon Akhbaar Ar-Ridhaa 2/377 discussion 258; Bihaar Al-Anwaar 27/79 discussion 18.

(4) Al-‘Aqaa’id p. 68 by Al-Majlisi.

(5) ‘Uyoon Akhbaar Ar-Ridhaa 2/453 discussion 8; Bihaar Al-Anwaar 7/273 discussion 41; Mustadrak Safeenat Al-Bihaar 10/104.

They claimed falsely that “during the period of the flag bearer or just before it, Allah will gather a group of believers to be delighted by seeing the Imams, their countries and a group of the disbeliever and contradictors for quick revenge in this world”.⁽¹⁾

ENQUIRY 84: In their belief, who is exempted from long standing and crossing of the Siraat?

Response: The people of the City of Qum in Iran, which is the centre of the Sufi nation!! They fabricated to that effect that “Abu Abdullah said about Qum: They will be judged in their graves and from their graves shall they be resurrected to Paradise.”⁽²⁾

COMMENT:

Because of this, the scholars of Shiites are the largest brokers of real estate in the city of Qum.

ENQUIRY 85: What do Shiite scholars believe about the number of doors into paradise?

Response: They claimed falsely that Abu Al-Hasan Ar-Ridha said: “Verily, Al-Jannah has eight doors: One of them is for the people of Qum, and they are the best of our Shiites (supporters) between all other places. Allah leavened our wilayah (Rule) in their soil.”⁽³⁾

COMMENT:

One of the real estate traders amongst their contemporary scholars added a ninth door to the numbers of doors of Jannah and claimed it is opened for the people of Qum. He lied against Ar-Radhi that he said: “Jannah has eight gates and three of them are for the people of Qum. Glad tidings for them!! And glad tidings to them!!”⁽⁴⁾

Then why are the Arab Shiites still waiting? Why not meet up with your three doors of Jannah before their closure?!

ENQUIRY 86: Who will judge people on the Last Day in the belief of Shiites?

Response: Their Imams!!

(1) Al-‘Aqaa’id p. 75 by Al-Majlisi.

(2) Bihaar Al-Anwaar 60/218 discussion 48; Mustadrak Safeenat Al-Bihaar 8/442 by Ash-Shaaharoudi.

(3) Bihar Al-Anwaar 57/216 discussion 39.

(4) Ibid 57/228 discussion 62.

They lied against Abu Abdullah that he said: “To us will be the Siraat and the Scale, and the judgment of our Shiites”.⁽¹⁾ They added and said: “The judgment of all creatures on the Last Day is for our Imams (Allah be pleased with them)”⁽²⁾ They also fabricated against Abi Al-Hasan the first (Allah be pleased with him) that he said: “To us will this creation return and upon us will be their judgment. Anything they most have committed between them and Allah, we will make Allah to let go of it and He accepted that from us...”⁽³⁾

COMMENT:

Allah says: (Their account is only upon my Lord, if you [could] perceive.) [Al-Shuara: 113]

He, the Most High, also said: (Indeed, to Us is their return. Then indeed, upon Us is their account.) [Al-Ghaashiyah: 25-26]

ENQUIRY 87: How will a person cross the suraat on the Last Day according to the Shiites?

Response: Their scholars fabricated against the Prophet (PBUH) that he said: “O Ali! When it is the Last day, I, you and Jibreel will be seated by the siraat, and no one will be able to cross the siraat except one who was in covenant with your wilaayah.”⁽⁴⁾

ENQUIRY 88: Who do they belief puts whomever he wants into Jannah and Hell fire?

Response: Ali bin Abi taalib!!

Al-Kulaini lied against Ali (Allah be pleased with him) that he said: “I took an oath with Allah that between Jannah and Hell Fire, none shall enter either of them except based on my oath.”⁽⁵⁾

Their scholars again went to the extent of claiming that Ali (Allah be pleased with him) said: “I swear by Allah that I am the judge of the people on the Last Day. I share between Hell and Jannah and no one will enter them except based on my apportioning. Verily, I am the greatest distinguisher (between evil and virtue)...”⁽⁶⁾

They also fabricated that Abu Abdullah said: “On the Last Day, a pulpit visible to all creatures will be initiated and a man will mount on it with an angel to his right side and

(1) Rijal Al-Kashshi 4/283 number 155 discussion 2; Bihaar Al-Anwaar 47/78 discussion 56.

(2) Al-Fusool Al-Muhimmah fee Usool Al-A’immah 1/446 Chapter 116. He mentioned two hadeeth in it.

(3) Ar-audhat min Al-Kaafi 8/2037 discussion 167; Al-Fusool Al-Muhimmah 1/447 discussion 2.

(4) Al-I’tiqadaat p. 70.

(5) Usool Al-Kaafi 1/142.

(6) Basaa’ir Ad-Darajaat 2/299 discussion 4; Tafseer Furaat p. 178 discussion 230; Bihaar Al-Anwaar 26/153.

another to his left side. The one to his right hand side would call out: O you creatures! This is Ali bin Abi Taalib. He will cause anyone he wishes to enter jannah. The one to his left hand side would call out: O you creatures! This is Ali bin Abi Taalib, the owner of Hell Fire. He causes to enter therein anyone he wishes.”⁽¹⁾

In fact, when the chains of the doors of jannah are moved, they will make sound chanting: O Ali.

They fabricated that the Prophet (PBUH) said: “The chains of the doors of Jannah are made from red Sapphire on gold plates. Whenever the chain hits the plat it makes a sound chanting: O Ali.”⁽²⁾

ENQUIRY 89: What do the Shiite scholars believe about the one who enters Hell Fire?

Response: They fabricated that the Prophet (PBUH) told Ali: “O Ali! Should I not give you glad tidings? He replied, why not O messenger of Allah. He said: This is my beloved Angel Jibreel telling me that Allah has granted those who like and support you seven features:.....and they will enter Jannah eighty years before any other people”.⁽³⁾

They later deemed it best to monopolize their Jannah, and thus fabricated a report stating that “The Jannah was created for them and for whoever is loyal to them, while Hell Fire is for their enemies.”⁽⁴⁾

COMMENT:

They have displayed similarity to Christians and Jews who said: (And they say, “None will enter Paradise except one who is a Jew or a Christian.” That is [merely] their wishful thinking, Say, “Produce your proof, if you should be truthful.”) [Al-Baqarah: 111]

ENQUIRY 90: What do the Shiite scholars believe concerning belief in destiny and predestination?

Response: Their sheikh, Al-Mifeed, said: “The most accurate opinion from the family of the Prophet (PBUH) is what was reported from Abu Al-Hasan Ali bin Muhammad bin Ali bin Musa Ar-Ridha that he was asked about the deeds of the people whether they are created by Allah? Then he replied: If they were created by Allah, He would have not denounced them when He said: (that Allah is disassociated from the disbelievers, and [so is] His Messenger).

(1) Basaa’ir Ad-Darajaat 2/298; ‘Ilal Ash-Sharaai’ 1/163-164.

(2) ‘Ilal Ash-Sharaai’ 1/164.

(3) Al-Amaali by As-Saddouq pp. 416-417; Bihaar Al-Anwaar 9/68.

(4) Sharh Al-Akhbaar fee Fadhaa’il Al-A’immah Al’Athaar 3/6 by Al-Qadhi An-Nu’maan (d. 363)

He did not disassociate Himself from the creatures themselves. He only disassociated Himself from their act of Shirk and evil deeds.”⁽¹⁾

The Shiite scholars continued hiding their belief on predestination until their sheikh Al-‘Aamili said: “Chapter 47: That Allah created everything except the deeds of His servants.” He then said: “I say: the belief of the Imamiyyah Shiites and the Mu’tazilites is that the actions of Allah’s servants emanate from them and they are their created”.⁽²⁾

COMMENT:

Al-Kalbi reported that “Abu Ja’far and Abu Abdullah (Allah be pleased with the both) said: “All the Almighty is so merciful to His creatures that He cannot compel them into committing a sin and yet punish them over it. Allah is so Magnificent that there is nothing He would command to be that will not be. He said: “the both of them were asked if there were a third class between the compulsion and total predestination? They answered: Yes and the difference between them is as wide as what lies between the skies and the earth.”⁽³⁾

THE MORTAL BLOW:

Abu Abdullah (Allah be pleased with him) said: “Curse be upon this Qadariyyah. They read the verse (Except his wife, for We destined her to be among the strayed one). Curse be on to them because there is no other who destined her to be so except Allah”.⁽⁴⁾

COMMENT:

This narrative explains that the Imams believed in destiny, which could be what the earlier Shiites believed in. however, the later Shiites deviated from this route and blindly followed the Mu’tazilites. They looked the other way away from the numerous reports that confirm destiny.

The even went to the extreme by saying that among the fundamentals of their belief is ‘Justice’ just like the Mu’tazilites, which means refuting destiny.

Hashim Ma’roof said: “As for the Imamiyyah Shiites Justice is a pillar of the religion. In fact, it is one of its fundamentals.”⁽⁵⁾

(1) Tasheeh ‘itiqaadaat Al-Imamiyyah pp. 42-44.

(2) Al-Fussol Al-Muhimmah fee Usool Al-A’immah 1/257.

(3) Usool Al-Kaafi 1/112.

(4) Tafseer Al-‘Ayyaashi 2/26 (Surat Al-A’raaf); Tafseer As-Saafi 3/116 (Surat Al-Hijr); Bihaar Al-Anwaar 5/56.

(5) Ash-Shi’ah baina Al-Asha’irah wa Al-Mu’tazilah p. 240 by Hashim Ma’rouf; ‘Aqeedat Al-Mu’min p. 43 by Abdulameer Qablaan.

HIT OF THE HITS:

Some of their scholars had the same opinion about destiny just like that of the Ahlus-Sunnah.⁽¹⁾

ENQUIRY 91: Who innovated the idea of trustees, how many are the trustees in number and who is the last of them, according to the belief of the Shiite scholars?

Response: Abdullah bin Saba' the Jew was the first to innovate it.

Ibn Baabawah in discussing the beliefs of Shiites said: "They believe that every prophet had a trustee whom he entrusted with the Instruction of Allah". He then mentioned the number of the Trustees to be one hundred and twenty-four thousand Trustees".⁽²⁾

THE BLOW:

They fabricated that Abu Al-Hijaaz said: "Ameer Al-Mu'mineen (i.e. Ali) said that the messenger of Allah sealed a hundred and twenty-four prophets, while I sealed a hundred and twenty-four Trustee, and I was (charged with responsibility) whereas others before me were not charged (with responsibility)."⁽³⁾

Al-Majlisi in his reports fabricated that "Al-Hasan bin Ali delivered a speech after the death of Ali. He mentioned Ali and said: the seal of the Trustees and the Trustee of the seal of Prophets and the Ameer of the martyrs and the pious people".⁽⁴⁾

This means that there is no Trustee after Ali (Allah be pleased with him) and that the Imaamah (leadership) of any other person after him is null and void because they are not Trustees. But this sharply contradicts with the belief of the Twelver Shiites from its origin. Thus, the entire house of their beliefs is destroyed from the foundation.. How come the Shiite scholars couldn't realize this fact?! Nonetheless, Allah was right to have said: (If it had been from [any] other than Allah, they would have found within it much contradiction.) [An-Nisaa: 82]

ENQUIRY 92: What is the rank of Imamate in the belief of the Shiites?

Response:

1) It is equal to being a prophet:

(1) See: Doctrines of the Twelver Shiites by Az-Zanjaani 3/175-176; 'Aqaa'id Al-Imaamiyyah fee Thaubihi Al-Jadeed pp. 55-56.

(2) Al-I'tiqaadaat by Ibn Baabawaih p. 92.

(3) Basaa'ir Ad-Darajaat Al-Kubraa 1/252.

(4) Bihaar Al-Anwaar 43/361.

They said: “Imamate is a divine rank equal to being a prophet”.⁽¹⁾ They said also: “The truth is that it is as fundamental like being a prophet.”⁽²⁾ And also “The Rank of Imamate is like that of being a prophet”.⁽³⁾

Al-Khumaini said: “From the onset till the last breathe of the prophet of Islam (PBUH), Imamate has been a twin brother to prophethood”.⁽⁴⁾

On this basis they fabricated that Ali bin Abi Taalib said: “Anyone who fails to accept my wilaayah will not benefit from accepting the prophethood of Muhammad (PBUH). No doubt that they are together”.⁽⁵⁾

Thereafter, they went to the extreme and added that:

2) It is higher and more honoured than being a prophet:

Their erudite scholar, Ni'matullah Al-Jazaa'iri put it that: “It is better than prophethood and more hounourable”.⁽⁶⁾

Al-kulaini, in his ahaadeeth, reported that “Imaamah exceeds the rank of prophethood”.⁽⁷⁾

They carried on with their usual deviance in extremism and said:

3) It is a fundamental amongst the fundamentals of the religion without which one has no faith:

Muhammad Ridha Al-Mudhaffar, one of their contemporary scholars said: “We believe that Imaamah is a fundamental amongst the fundamentals of the religion, and faith is incomplete without it”.⁽⁸⁾

Ja'far Subhaani, who is another contemporary scholar of theirs, said: “Shiite in its entirety agreed that it is a fundamental amongst the fundamentals of the religion... and based on that, believing in the Imamate of the Imams is considered a necessity of a correct belief.”⁽⁹⁾

(1) Usool Ash-Shi'ah wa Usooluha p. 61.

(2) Al-Imaamah fee Aham Al-Kutub Al-Kalaamiyyah p. 43 by Ali Al-Milaani.

(3) Haqq Al-Yaqeen fee Ma'rifat Usool Ad-Deen 1/185 by Abdullah Shubbar (d. 1242).

(4) Kashf Al-Asraar p. 173.

(5) Bihaar Al-Anwaar 26/3.

(6) Qasas Al-Anbiyaa p. 13 by Al-Jazaa'iri (d. 1112), Alhaj Muhsin editing, Daar Al-balaaghah 3rd edition (1413).

(7) Usool Al-Kaafi 1/124.

(8) 'Aqaa'id Al-Imaamiyyah fee Thaubihi Al-Jadeed p. 91.

(9) Al-Milal wa An-Nihal 1/257 by Ja'far Subhaani.

Al-Aamili, who they nicknamed “The Second Martyr” said: “According to the Imaamiyyah Shiites, believing the imamate of the Imams is a fundamental of the religion as it is well-known their religious ideology”⁽¹⁾

4) The greatest amongst what Allah send His Messenger with:

Haadi At-Tahraani stated that “The greatest of what Allah send His Messenger with is the matter of Imaamah.”⁽²⁾

5) It is one of the pillars of Islam:

Al-Kulaini lied that Abu Ja’far said: “Islam is built on five pillars: salat (compulsory five daily prayers), zakat (compulsory Alms giving), sawm (Fasting Ramadan), Hajj (Pilgrimage to Makkah), wilaayah (the succession of Ali), and no one amongst them was emphasized like Wilaayah”⁽³⁾

They also lied that he said: “Islam is built on five things: Salat, Zakat, Hajj, Sawm and Al-wilaayah. Zuraarah said: I then asked which of them is best? He answered: “Al-Wilaayah is best because it is the key to them all.”⁽⁴⁾

COMMENT:

This is a very clear disbelief because bearing witness that there is none worthy of worship except Allah is greater than the issue of wilaayah, and a non-Muslim cannot be a Muslim except after proclaiming that there is no God worthy of worship except Allah. This what what the holy Prophet (PBUH) fought the non-Muslims over. Allah says: (then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way.) [At-Taubah: 5]

He also said: (But if they repent, establish prayer, and give zakah, then they are your brothers in religion.[At-Taubah: 11]

Thus, Allah made then our brothers once again after repentance and no Imaamah.

THE EMBARRASSMENT:

Their brother Al Kaashif Al-Ghitaa disgraced them when he said: “but the Imamate Shiite added a fifth pillar, which is the Imamah”⁽⁵⁾

6) Islam as a whole is (about) Imaamah:

(1) Haqaa’iq Al-Imaan p. 131.

(2) Wadaai’ An-Nubuwwah fee Al-Wilaayah wa Al-Maqtal p. 115 by Hadi At-Tahraani; Risaalat Ain Al-Meezaan p. 4 by Al Kaashif.

(3) Usool Al-Kaafi 2/434.

Abdulhadi Al-fadhli, a former usiniversity faculty staff in a university in Saudi said “Imaamah is a pillar of the religion”. See his book: Religious Education, a methodological approach p. 63.

(4) Usool Al-Kaafi 2/435.

(5) Usool Ash-Shi’ah wa usooluha p. 61.

They fabricated that “Al-Baaqir commented on the verse (Verily, the religion before Allah is Islam), he said it means submission to Ali bin Abi Taalib in his wilayaah”.⁽¹⁾

They also lied against “Zainul Abiddeen and Ja’far As-Saadiq that they both said: “(Enter into Islam completely in the wilayaah of Ali”.⁽²⁾

THE MORTAL BLOW:

Scholars of Shiites narrated that when the people wanted to give their covenants to Ali (Allah be pleased with him) after the murder of Uthman (Allah be pleased with him), he told them: “Allow me and go look for someone else. Verily, we are not confronted with a matter of different dimensions, which the minds cannot withstand nor can the minds comprehend. The horizons have become clouded and the path has become unknown. Note that if I accept you call, I will lead you as I think and will not listen to anyone. However, if you all forsake me, I still remain one of you. Perhaps, I may listen and obey you since you have given me responsibility of championing your affairs. I am to you a minister of good than a leader”.⁽³⁾

This text in itself shows that Ali was not specifically mentioned by the Prophet (PBUH) to be the Imam of the people except when it was appropriate for him to be. That was why he said: “Let me be and go look for someone else”.

This sacred text of the Rejecters destroys all they fabricated about Prophet specifically naming Ali to be his successor as well as the twelve Imams claim. They also reported that Ali said: “The people that gave covenants to Abubakr, Umar and Uthman are the same people that gave me their covenant over the same thing for which they gave them their covenants. It is not of anyone who was present to choose otherwise and the one absent was not to refuse. It was a consensus consultation amongst the Ansaar and Muhaajiroon. If they gathered and selected someone as their Imam, then it is the pleasure of Allah, and if they went against what they earlier agreed to (i.e. Islam) by innovation or otherwise, then they should be made to return back to that which they deviated. If in a case they disagreed to return and then fight them for taking to the path of non-Muslims”.⁽⁴⁾

It is clear in this text that Ali had no statement specifying him to be the Imam. In fact, it stated that Imam is to be chosen by consultation amongst the Ansaar and Muhajirum and whosoever they agreed on is made the Imam.

Anyone who then rejects the general decision is to be fought for taking to path other than that of the Muslims. If there were a text from the Prophet (PBUH) specifying Ali as Imam, he would have stated it clear”

(1) Manaaqib Al Abi Taalib 3/671.

(2) Ibid 3/672.

(3) Sharh Nahj Al-balaaghah 2/393 by Maitham bin Ali bin Maitham Al-Bahraani (d. 679)

(4) Ibid 4/787.

They also reported that Ali (Allah be pleased with him) said: “By Allah, I had no interest in the Khilafah nor to be the Imam. But you called me and you aided me to it”.⁽¹⁾

In this text, they claimed he was elected by the people and not becoming the Imam by a text whatsoever from the prophet (PBUH). Is this not clear evidence that all the fabrications put in place by them are but the handiwork of the Jews?

ENQUIRY 93: Can you kindly mention some of the festivals innovated by Shiite scholars?

Response: Among the festivals they innovated are:

□ Festival of Ghadeer:

Abdullah Al-Alayili said in his sermon broadcast in Lebanon on 18/12/1380: “The festival of Ghadeer is part of Islam and whosoever denied it has denied Islam itself”.⁽²⁾

Muhammad Jawwaad Mughniyah said: “Verily, our celebrating this day is celebrating the Qur’an and the sunnah of the Prophet itself. It means celebrating Islam and the day of Islam. Prohibiting the celebration of this day is tantamount to prohibiting following the Qur’an, the Sunnah and Islamic teachings”.⁽³⁾

They lied against Abu Abdullah that he determined the day by saying: “the day of Ghadeer is the best of celebrations and it falls on the eighteenth (18th) of Dhul-Hijjah”.⁽⁴⁾

□ Festival of the Murder of Umar bin Al-Khattab:

Their scholar, Al-Jazaa’iri, wrote a chapter which he called: “Noor Samaawi Yakshif ‘an thawab yaum maqatal Umar bin Al-Khattab” (Heavenly light exposing the reward of the day Umar bin Al-Khattab was murdered). He then stated, based on his chain of narrators, that the ninth day of Rabi’ Al-Awwal is the day.

He fabricated that their Imam Abu Al-Hasan Al-‘Askari said about celebrating this day “Is there any other more sacred joyful than this day for the family of the prophet”.

They again fabricated against the prophet (PBUH) that he said to Al-Hasan and Al-Husein about the murder of Umar: “It is the day Allah will take the soul of His enemy and the enemy of your grandfather. It is the day that Allah will put to a stop the power of your hater and supporter of your enemy...That is the day Allah will disgrace the one who usurped the right of the family of my family...He will be put to shame as he mislead people from the right path, altering the Qur’an and my sunnah...Allah revealed to me saying: “I have instructed the Kiraam Kaatibeen (writers of deeds) to withhold their pens from writing deeds for three days and I will not write any sin against the people because of that day”. O Muhammad! I have made that day a festival. I also pledged with my magnificence that anyone who spends upon his family and relations on that day, I

(1) Ibid 4/632.

(2) Ash-Shi’ah fee Al-Meezaan p. 534 footnote 1 by Muhammad Jawwaad Mughniyah (d. 1400)

(3) Ibid p. 534.

(4) Wasaa’il Ash-Shee’ah 5/43; Tahreer Al-Waseelah 1/270.

will increase him in wealth and long life. I will also save him from Hell Fire, accept his deeds and forgive his shortcomings”⁽¹⁾

They called their beloved person Abu Lu’lu’ Al-Majusi (the murderer of Umar), Baba Shujaa’ Ad-deen (i.e. The Courageous one of the Religion)⁽²⁾. They also eulogize the day of Nayruse (Magi New Year Festival) just like the Magi do.⁽³⁾

COMMENT:

Their reports have admitted that the celebration of the day of Nayruse is a Magi festival.⁽⁴⁾

ENQUIRY 94: Is Imamate confined to a stipulated number of persons, in their belief?

Response: The originator of Shi’ism, Abdullah bin Saba’ started by limiting wilaayah (the government) to Ali. He lied saying that “Ali said: and I am the seal of one hundred and twenty thousand four Trustees”⁽⁵⁾

However, others came after him and mad the “wilaayah” general to all his children.

Al-Kashshi, in his book Ar-Rijaal, has it “that the Satan or one who believed in him is the one confining wilaayah to a specific number of people amongst the family of the prophet (PBUH).

When Imam Zaid bin Ali came to know about that, he called him and said: “O Abu Ja’far! I used to sit with Abu Ali Al-Khiwaan and he would feed me and even make cold a hot bolus for me to eat out of pity for me. How could he have got such feeling of pity for me without feeling pity for me to enter Hell, by teaching you religion and did not teach me? I said: “may I be sacrificed for you. It is his pity for you not to enter Hell that made him withhold it from you. He was afraid that you may not accept it and thus you enter Hell; and he taught me such that if I accept it, I am safe and if I refused it, I would end up in Hell”⁽⁶⁾

COMMENT:

This was how the Satan introduced the ideology of imaamah into shi’ism, which later became a fundamental of their religion and accused Imam Ali Zainul-Abidddeen

(1) Al-Anwaar An-Nu’maaniyyah 1/108-111.

(2) Al-kuna wa Al-Alqaab 2/61.

(3) See: Wasaa’il Ash-Shi’ah 5/173-174; Bihaar Al-Anwaar 95/419; Dairat Al-Ma’arif Ashee’iyyah 29/202-203 by Al-A’lami Al-Ha’iri.

(4) Bihaar Al-Anwaar 48/108 discussion 9.

(5) Basaa’ir Ad-darajaat 1/252; Bihaar Al-Anwaar 39/342.

(6) Usool Al-Kaafi 9/132.

bin Al-Husein of concealing the foundation of the religion even from his own son who was one of the most noble of the family of the Prophet (PBUH). He also accused Imam Zaid of not qualified to bear the worse rank of followers of Shiite sheikhs in succeeding the Imaamah of his father....

This are narratives reported by scholars of Shiites, who also report that this same Satan claimed to know from the father of Imam Zaid that which Imam Zaid does not know from his father concerning fundamentals of their religion.

ENQUIRY 95: Do the Shiite scholars differ in the number of their Imams?

Response: Yes!

As usual, Al-Kulaini lied against Abu Ja'far that he said: "Allah disclosed the government as a secret to Jibreel, Jibreel then passed the secret onto Muhammad (PBUH); Muhammad (PBUH) then passed it on to Ali and Ali passed it on to whomsoever he wished".⁽¹⁾

Al-Maazandaraani said: "from among his pure children and the secret keepers amongst the believers."⁽²⁾

This report neither specified the number nor the persons. It was as if the matter, at this stage, was yet to be stabilized.

It later developed into reports stipulating the number of the Imams to be seven, "the seventh of us is the flag bearer"⁽³⁾.

This is where the Isma'iliyyah Shiites stopped at.

However, as at the time the number of Imams increased within the quarters of the Musawiyyah and Qat'iyyah Shiites – called the Twelver Shiites – this narrative become a point of concern and doubt to followers of the sect. This made the founders of this sect go into fabricating reports to counter this. They said: "On the authority of Dawud ar-Raqi who said: "I said to Abu Al-Hasan Ar-Ridha: may I be sacrificed for you. There is one thing from you that I cannot comprehend hitherto." He asked: what is it?" I said: "I heard a hadith from Dhurayh which he reported from Abu Ja'far". He said to me: What is it? I replied that I heard from Dhurayh that: the seventh of us is the flag bearer by the grace of Allah. He said: You are right, Dhurayh is right and Abu Ja'far is right." By Allah, I became more confused. He then said: "O Dawud bin Abi Khalid! By Allah, if not that prophet Musa said by the grace of Allah to the scholar (Khidhr), he wouldn't have been able to ask him any questions.in the same way, if not that Abu Ja'far said by the grace of Allah, it would have been as he said it." He said: "I then took to that opinion".⁽⁴⁾

(1) Usool Al-Kaafi 2/577.

(2) Sharh Usool Al-Kaafi 9/132.

(3) Rijaaal Al-kashshi 5/439 discussion 700; Bihaar Al-Anwaar 48/260 discussion 13.

(4) Ibid.

This is the basis upon which the Shiites founded their Badaa'ah and Allah's changing His will as will later be detailed. It continued developing until reports found in Al-kaafi and other sources put the number of Imams at thirteen.

Al-Kulaini, At-Tousi⁽¹⁾ and others fabricated that "Abu Ja'far said: the messenger of Allah said: I, twelve of my progeny and you, Ali, are the pillars of the earth. It is with us that Allah held firm this earth in order not to sink with its inhabitants. And when the twelve of my progeny leaves, the earth will sink with its inhabitant without pity".

COMMENT:

This text explicitly puts the total number of their Imams at twelve (12) without Ali and thirteen if Ali is included. This torpedoes the whole religion of Shiites!!

Al-Kulaini also fabricated that "Abu Ja'far said that Jabir bin Abdullah Al-Ansaari said: I came to Fatimah (Allah be pleased with her) and in her hands was a slate containing the names of the Trustees from her children. I counted twelve with the flag bearer being the last".⁽²⁾

As a conclusion to this issue, I quote the following report:

Furaat Al-Kufi claimed falsely that Imam Zaid bin Ali bin Al-Husein said: "Those who are infallible amongst us are only five. I swear by Allah that they have no sixth"⁽³⁾.

HIT OF THE HITS:

O you Shiites! Do you know how many Mahdis your scholars believe in? it is very strange to know that your scholars believe that after the twelfth Imam is when Mahdi would appear.? They fabricated that Ja'far reported that his father said: "The messenger of Allah said on the night in which he died: O Abu Al-Hasan! Bring a paper and ink. The prophet (PBUH) dictated to him until he got to this point. He said: O Ali! There will come after me twelve Imams and after them will be twelve Mahdis, and you are the first of the twelve Imams". He continued: "Al-Hasan⁽⁴⁾ will hand it to his son Muhammad al-Mutafidh from the family of Muhammad. That will be twelve Imams. Then after them will be twelve Mahdis. When death comes to him let him hand it over to his closest son to him, who will have three names like mine, my father's and Ahmad. The third name is Al-Mahdi and he is the first believer".⁽⁵⁾

(1) Usool Al-Kaafi 1/409; Al-Gheebah by At-Tousi p. 102.

(2) Usool Al-Kaafi 1/408; Kamaal Ad-deen wa Tamaam An-Ni'mah p. 256 discussion 13.

(3) Tafseer Furaat p. 339 discussion 464.

(4) Meaning: the military leader.

(5) Al-Gheebah by At-Tousi pp. 107-108; Bihaar Al-Anwaar 36/260-261 discussion 81.

CONTRADICTION:

At-Tousi reported that they are eleven in number. "On the authority of Abi Hamzah who said that Abu Abdullah said in long hadeeth: O Abu Hanzah! Verily, after the flag bearer, there will be among us eleven Mahdis from the progeny of Al-Husein".⁽¹⁾

THE BURNER:

They reported that Ali (Allah be pleased with him) was the last of the Trustees. Therefore, there is no trustee after him. This is a big disaster to the house of the Shiites.

They claimed that Ali said: "I am Allah's secretary, His secret keeper, His veil, His face, His scale and I resurrect and gather the dead for Allah. I am the word of Allah by which the separated people are joined and the joint ones are separated. I am Allah's beautiful names, His attributes and greatest sign. Unto me will the entire creation resurrect, I will punish the people of Hell and grant enjoyment to the people of Jannah. I will judge all creatures. I am the inheritor of all prophets and seal of the trustees. I am God's representative and the right path....I am the knower of the hidden and the final say. The clouds, thunder, lightning, light, darkness, winds, mountains, seas, stars, moon, and etc. have been made subservient to me.... I am the guider and the one who has the total number of everything... I am the one my Lord ascribed His name to. I am His word, His wisdom, His Knowledge, His comprehension..."⁽²⁾

COMMENT:

What then did the Shiite scholars retain for Allah? (They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.) [Az-Zumar: 67]

ENQUIRY 96: Did they call one another disbelievers based on their differences in the number of their Imams?

Response: Yes and it is much. May Allah protect us. For example: in the year (199), sixteen men gathered in front of the door of Abu Al-Hasan, the second, Ali Ar-Ridha. One of the men called Ja'far bin Isa said to him: "O master! We are here to complain about the condition of our people to Allah and you. He said: What is it about them? Ja'far said: I swear by Allah that they call us disbelievers and disassociate from us. He then said: this was how the followers of Ali bin Al-Husein, Muhammad bin Ali and Ja'far bin Musa (Allah be pleased with them) were. The followers of Zuraarah used to call others disbelievers just as the others called them disbelievers too... Yunus said: May I be sacrificed on your behalf, They claim we are Disbelievers!"⁽³⁾

(1) Al-Gheebah by At-Tousi p. 309; Mukhtasar Basaa'ir Ad-Darajaat p. 110 discussion 110.

(2) The Book of Ar-Raj'ah p. 205 by Ahmad Al-Ahsaa'i.

(3) Rijaaal Al-kashshi 6/549 discussion 956.

COMMENT:

This was the situation of their very first squad. So what does one expect from the later generations up to the contemporary scholars? Allah was right when He said: (Indeed they found their fathers astray. So they hastened [to follow] in their footsteps.) [As-Saffat: 69-70]

ENQUIRY 97: What is their way out before their followers in the number of Imams?

Response: They called it: “deputation of the Mujtahid for the Imam”. But yet, they differ in defining deputation.⁽¹⁾

In this present time, Shiite scholars have been compelled to completely abandon this principle which is the foundation of their religion. Hence, the leadership of the Iranian country is to be established through elections.

ENQUIRY 98: What is the Ruling concerning one who denies the Imamate of one of the Imams according to the creed of the Shiite scholars?

Response: There is a consensus among the Imamiyya that whoever denies the Imamate of one of the Imams and rejects what Allah has made obligatory upon him of obedience then he is a disbeliever, misguided and deserves eternity in hell fire.⁽²⁾

Their council of scholars have also said: (know that calling those who do not belief in the Imamate of the commander of the faithful and the Imams from his son- peace be upon them, and those who prefer others over them unbelievers and polytheist show that they are disbelievers who will be eternally condemned to hell fire)⁽³⁾

COMMENTARY:

It has been stated earlier that they accept the narrations of those who deny most of the Imams! Such as the narrations of the Al-fathiya like: Abdullah bin Bakeer, and the narrations of Alwaqifiyya like: Sama’at bin Mahran, and the An-Nawusiyya and so on, and in spite of all that Shiite scholars authenticated some narrators of these sect who deny many of their Imams!!?

ENQUIRY 99: what is the position of the Prophet and Shia Imams on the Companions in their books?

Response: The Prophet- peace be upon him- said: (O Allah forgive the Helpers, their children, and their grandchildren, O gathering of the helpers: does it not pleases you that others should return with goats and sheep while you return with the Messenger of Allah in your share? They said: yes we agree then the Prophet said: the helpers are my stomach

(1) Al-Khumaini wa Al-Hukumah Al-Islaamiyyah p. 68.

(2) First part of Al-maqalaat pg 44

(3) Biharul Anwaar 23/390

and bag, if people follow a valley and the helpers follow a mountain pass, I would follow the pass of the helpers, O Allah forgive the Helpers)⁽¹⁾

Ali bin Abi Talib-may Allah be pleased with him- said: (those who preceded have succeeded with their precedence, and the first emigrants have gone with their virtues)⁽²⁾

He-may Allah be pleased with him- also said: (indeed I have seen the companions of Muhammad-peace be upon him, I cannot see anyone comparable to them among you, indeed, they used to wake up unkempt and dusty while they had passed the night in prostration and standing, they alternate between their foreheads and cheeks, they used to stand on the likes of live coal because of their remembrance of the hereafter, it is like a caravan has passed between their eyes as a result of long prostration, when Allah is mentioned their eyes become disregarded until their foreheads are wet, and they are shaken like a tree is shaken when there is strong wind because of fear of Allah's punishment and hope for His reward)⁽³⁾.

He also said: (I advise you concerning the companions of the Prophet, do not abuse them, for indeed they are the companions of your prophet, and they have not innovated anything in the religion, and they have not honoured an innovator, yes: so he advised me concerning them).⁽⁴⁾

He also said about the helpers (when they accommodated the Prophet and his companions, and they helped the course of Allah and His religion, the Arabs rejected them completely, the Jews formed alliance against them, the Arab tribes fought them one after the other, hence they dedicated themselves to helping the religion of Allah, they cut off all relationship between them and the Arabs, and all agreements between them and the Jews, and they stood in the face of the people of Najd, Tahama, Makkah, Al-yamama, and the people of Al-hazn and Sahl. They established the channels of the religion, and they persevered under the enthusiasm of the executioner until till the Arabs were conquered by the Prophet, and he saw the comfort of his eyes before Allah took his soul)⁽⁵⁾

Zainul Abideen used to supplicate for them in his prayers saying: (O Allah bless specifically the companions of the Prophet, those who were best in their companionship, who faced a lot of trials in rendering their assistance... O Allah and bless those who followed them in good, those who say: our Lord forgive us and our brethren who preceded us in

(1) Al-irshaad, Mufeed pg 77, l'laam Al-waraa pg 132, Tafseer mInhaj As-Sadiqeen fi ilzam Al-mukhalifin, Fathilaahi Alkashanee, 4/340

(2) Nahjul Balaga pg 346, Biharul Anwar 33/105, Hadith no. 407

(3) Nahjul Balaga pg 144 no. 97

(4) Hayatul qulub, Almajlisi 2/621

(5) Al-garat, Ibrahim Al- thaqafee (283 AH) vol 2, pg 479-480, Al-amalee, At-Tusee, pg 173-174, hadith no. 45, commentary of Nahjul Balaga 2/319- 320, Kataib Sufyan Al-Gamidee fil Al-anbaar, Ibn Abi Al-hadid Al-mutazilee (656AH), Biharul Anwar 34/148

faith... and those who departed their wives and children in uplifting the word of Allah, and fought their fathers and children in establishing his prophet hood)⁽¹⁾

Abu Abdillah-may Allah have mercy on him- said: (the companions of the messenger of Allah were twelve thousand, eight thousand from Medina, two thousand from Makkah, two thousand from At-Talqaa, no one among them was seen following the doctrine of Qadariya, Murjiya, Haruriya, Mutazila, or people of desires, they used to cry day and night, and they used to say: O Allah take our souls before we eat leavened bread).⁽²⁾ Ar-Ridha-may Allah have mercy on him- was asked about the saying of the Prophet: (my companions are like stars, whoever among them you follow, you will be guided)?

And also about the saying of the Prophet: (leave my companions alone)? He said: (they are authentic; he meant those who did not change their religion after him)⁽³⁾

Al-hasan Al-askaree narrated that Musa asked Allah: (are there among the companions of prophets those who are more honourable than my companions? Allah said: O Musa don't you know that the virtues of the companions of Muhammad over the companions of other prophets are like the virtues of the household of Muhammad over the household of all other prophets and the virtues Muhammad over all other prophets?)⁽⁴⁾

He also narrated that Allah said to Adam-peace be upon him: (a person who hates the household of Muhammad and his companions or anyone among them will be punished by Allah such that if the punishment is divided among the number of the creation of Allah it will destroy them)⁽⁵⁾

ENQUIRY 100: How do Shia scholars interpret these narrations? Do they accept them?

Response: They interpret them to be a form of At-Taqiyya!⁽⁶⁾ they also claim they are few narration compared to their many narrations which renders the companions of the Prophet as disbelievers and curses them. Hence, they do not accept these narrations. Their scholar Al-Mufid said: (narrations which are of At-Taqiyya are not as much as the narrations we are working with)⁽⁷⁾

(1) As-Sahieefa As-Sajadiya Al-jamia li ad'iyatil Imam Ali bin Al-hasan, pg 44-45

(2) Al-khisal 2/640, hadith no. 15

(3) Uyun Al-akhbaar, Ar-Rida 2/404 hadith no. 33, Bihar Al-anwar 28/ 18-19, hadith no. 26

(4) Tafseer Al-hasan Al-askaree, pg 12, Bihar Al-anwar 13/ 341 hadith no. 18

(5) Tafseer Al-hasan Al-askaree, pg 361, Bihar Al-anwar 26/331 hadith no. 12

(6) See question 129 to 133 of this book for more on the creed of At-Taqiyya.

(7) Corrections of the Imamate creed, Al-Mufid pg 147- 148

Thus, Shiite scholars have taken the creed of At-Taqiyya as a toy in their hands which they use according to their desires. Hence, there is nothing like Ahlul Bait school of thought rather, what you have is the school of thought of Al-Kulainee, Al-Majlisee, and their likes and this will be manifest with the following.

ENQUIRY 101: Did Shiite scholars follow their Imams in praising and loving the companions of the messenger of Allah?

Response: No! this will be clear to you through the following two issues:

The First issue: their scholars believe all the Muslims committed apostasy after the death of the Prophet.

Their scholar Muhammad Ridha Al-Mudhfar said: (the Prophet died and no doubt all the Muslims, I don't know of now turned away from his religion)⁽¹⁾

In fact, they said: nobody believed in the Prophet except **one person**, and he was the one who left his town in search of the truth... and that is Salman Al-faarisee-may Allah be pleased with him.⁽²⁾

COMMENTARY:

See how Shiite scholars judged all the Muslims including the companions and the household of the Prophet as having turned away from the religion; we seek refuge from Allah from misguidance and its people.

Another Shiite scholar, At-Tastaree said about the companions: (Muhammad came and guided a lot of people but after his death they turned away from his religion)⁽³⁾. Their leader An-Nuri At-Tabrasee also said: (we the Imamiyya sect are of the opinion that all the companions committed apostasy except few)⁽⁴⁾

They also lied against Abu Jafaar claiming that he said: (people committed apostasy after the Prophet except three, I said: who are these three? He replied: they are Al-Miqdad bin Al-Aswad, Abu zar Al-Gifaaree, and Salman Al-faarisee)⁽⁵⁾

(1) As-Saqeefa pg 19

(2) Shiism and Sunnah on the scale pg 20-21

(3) Establishing the truth and destroying falsehood, Al-Qadhi Al-Mula Nurullah bin Abdullah At-Tastaree (1019AH) pg 310

(4) Fasul khitaab pg 100

(5) Ar-Rawdha from Al-Kafee 8/2084, Tafseer Al'ayaashee 1/199 hadith no. 148 (surah Al-Imran), Rijal Al-Kishee 1/67. Hadith no. 12 (Salman Al-Faarisee), virtues of the household of Abi Talib 3/752, Tafseer As-Safee 1/389 (surah Al-Imran).

CONTRADICTION:

Their scholar Al-Jazairi said: (“people committed apostasy after the Prophet except four: Salman Al-farisi, Abu zar, Al-Miqdad, Ammar” and there is no problem with this)⁽¹⁾

CONTRADICTION:

(from Fudhail bin Yasar, from Abi Jafaar, he said: verily, when the Prophet died, all the people became like the people of Jahiliyya except four: Ali, Al-Miqdad, Salman, Abu zar, I said: what about Ammar? He said: if you really want those whose faith were not affected then, they are these three)⁽²⁾, even though he said four!

MORTAL BLOW TO SHIITE SCHOLARS:

These sinister narrations which Shiite scholars have fabricated expose their true creed, and show that they are enemies of the household of the Prophet, just as they are enemies of the messenger of Allah and his companions. They foolishly believe that these narrations are proofs that Al-hasan, Al-hussain, Fatima, and the households of ‘Aqeel, Jafaar, Al-‘abbas, and the household of Ali are all people of Jahiliyya and have committed apostasy-we seek refuge from Allah. Dear reader, is this not a clear proof that Shiism is nothing but a cover up used to carry out evil objectives against Islam and its people, and that those who fabricated these narrations among Shiite scholars are enemies of the companions and the household of the Prophet?

The second issue: their belief that most of the companions during the lifetime of the Prophet were hypocrites.

Their scholar, At-tastaree said: (few accepted Islam...and many submitted because of the honor of the messenger...hence, they remained disposed to hypocrisy and entrenching dissension.)⁽³⁾

THE MORTAL BLOW:

They narrated from their imam, Abi Abdallah-may Allah have mercy on him- that he said: (the companions of the Prophet were twelve thousand, eight thousand from medina, two thousand from makkah, and two thousand from At-Talqaa, , no one among them was seen following the doctrine of Qadariya, Murjiya, Haruriya, Mutazila, or people of desires, they used to cry day and night, and they used to say: O Allah take our souls before we eat leavened bread)⁽⁴⁾

(1) Al-Anwar An-Nu‘maniyya, Nur Murtadha 1/81

(2) Tafseer Al-‘ayashee 1/223. Hadith no. 149 (surah Al-Imran), Tafseer As-Safee 1/389 (surah Al-Imran), Tafseer Al-Burhan 2/116, hadith no. 7 (surah Al-Imran), Bihaar Al-anwar 22/ 333, hadith no. 46

(3) Establishing the truth and destroying falsehood pg 1

(4) Al-khisaal 2/640, hadith no. 15, Biharul Al-anwar 22/305, hadith no.2

COMMENTARY:

Allah-the most High- testified in different parts of the Quran that He is pleased with the companions and praised them, like the saying of Allah: “And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him” (Q9:V100), and the saying of Allah: “Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward].” (Q57:V10), and the saying of Allah: “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure.” (Q48:V29), and the saying of Allah: “Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest” (Q48:V18), and the saying of Allah: “For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.” (Q59:v8) and other similar verses.

So, how can a reasonable person reject what all Muslims know from the Quran with certainty because of these kinds of narrations fabricated by Shiite scholars who do not fear their Lord and do not attribute to Him His due grandeur?

ENQUIRY 102: What is the creed of the Imamiyya on Abubakar in brief?

Response: Indeed Ali-may Allah be pleased with him- used to pray behind Abubakar and was pleased with his leadership.

Their scholar, AtTabrasee said: (then Ali stood up and prepared for prayers, he came to the mosque and prayed behind Abubakar...)⁽¹⁾

Their scholar, At-Tusee said concerning the prayers of Ali behind Abubakar and some companions: (that is admitted because it is obvious).

It was also widely reported that Ali- may Allah be pleased with him - said: (the best of this ummah beside the Prophet is Abubakar and secondly Umar)⁽²⁾

Ali also said: (Anyone brought to me preferring me over Abubakar and Umar will be flogged for committing slander)⁽³⁾

(1) Al-ihitjaaj 1/94, Miraatul Uquul 5/340, hadith 3, see also: book of Salim bin Qais pg 125 Daarul Irshaad Al-islama publishers.

(2) The virtues of Imam and commander of the faithful, Ali bin Abi Talib, Muhammad bin Salman Al-Kufee 1/521, hadith no. 451, revised by Muhammad Al-Mahmudee, published by Majma ihyaa thaqafa, Iran, 1412, As-Sawarim Al-Muhriqa, At-Tastaree, pg 25, no. 10, according to him this is part of At-Taqiyya.

(3) Al-‘uyun wa Al-mahasin 2/122-123.

When he may Allah be pleased with him- was asked why he pledged allegiance to Abubakar he said: (if not that we saw Abubakar fit for it, we wouldn't have left it)⁽¹⁾

Ali also said when asked: (won't you make a will, he said: the Prophet did not leave a will so why should I, however, if Allah wishes good for the people He will unite them upon the best of them just as He united them after the death of the Prophet on the best of them)⁽²⁾

He also said in his sermon: (O Allah better our affairs with that which You bettered the affairs of the rightly guided companions, it was said to him: who among them? He said: Abubakar and Umar, two leaders of guidance, whoever imitates them will be protected, and whoever follows their footsteps will be guided to the right path)⁽³⁾ Some people came from Iraq to the Imam of Shiism, Zainul Abidin, Ali bin Al-Hasan, (they spoke about Abubakar, Umar, and Usman, so when they finished, he said to them: why not tell me, are you people: "emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful." They said: no! he said: are you people: "those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation." They said: no! He said: you have all renounced yourselves from being among these two groups, and I bear witness that you are not among those Allah said concerning them: "And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." Get out of my place!)"⁽⁴⁾

Abu Jafaar Al-Baaqir was asked about decorating one's sword with gold, he said: (there is nothing wrong with that, indeed Abubakar As-Sidiq decorated his sword with gold, it was said to him: do you call him As-Sidiq? He said: yes I call him As-Sidiq and repeated that three times, then he said: whoever does not call him As-Sidiq may Allah not make his words truthful in this world and the hereafter)⁽⁵⁾

Some people from among the leaders and nobilities of Kufa and those who pledged allegiance to Zaid gathered and said to him: may Allah have mercy on you, what will you say about Abubakar and Umar? He said: I will only say good about them just like I did not hear about them from my household except good, they did not wrong us or anyone beside us, and they worked with the book of Allah and the sunnah of His Messenger. So, when

(1) Thaqeefa and fadak, Abubakar Al-Jauharee (333AH), pg 40, narration of Ibn Abi Al-Hadid, commentary on Nahjul Balaga, Ibn Abi Al-Hadid, 2/287

(2) ASsh-Shafee fil Imamiyya, 'Alamul Huda Al-Murtadha Ali Bin Al-Hasan, pg 171

(3) The straight path to one who deserves progress, 3/149-150

(4) Kashful Gumma fi ma'rifatil A'imma 2/242, As-Sawarim Al-Muhriqa pg 232, no. 85, he sees this as At-Taqiyya

(5) As-Sawarim Al-Muhriqa pg 219, no. 74, he sees this as At-Taqiyya.

the people of Kufa heard this from him, they rejected him. So, Zaid said: they rejected us today, and that is why this group of people are called the rejecters.⁽¹⁾

The imam of Mutazila, Nashwan Al-Himyaree narrated from him that when they said to him: (you either renounce them or we reject you? He said: Allah is the greatest, my father narrated to me that the Prophet said to Ali: “verily, a people will emerge claiming to love us, they have a nickname for which they are known, if you meet them kill them because they are polytheists”, go away, you are rejecters)⁽²⁾

ENQUIRY 103: Did Shiite scholars follow their Imams in their belief about Abubakar As-Sidiq?

Response: No! Rather Shiite scholars curse and call Abubakar a disbeliever and a transgressor. Among their creed on Abubakar include:

That (he dedicated the most of his life to serving idols)⁽³⁾

(Servant of idols)⁽⁴⁾

That he refused to say La ilaha illa Allah during his death, and he said that he will enter (a box of fire locked with fire, there are twelve thousand people in it including me and my companion, I said to him: Umar? He said: yes, and there are ten people in a pit in hell fire, upon it is a big stone, whenever Allah wants to heat up hell fire he lifts the stone)⁽⁵⁾ As-Safwa Al-Jazairi said: (it was related in some special narration that Abubakar used to pray behind the Prophet while wearing an idol on his neck, and he prostrated to it)⁽⁶⁾

They also declared him a disbeliever for waging war against those who committed apostasy and followed Musailamat the liar.

And also for saying: (if they refuse me even a headband of which they used to give to the Prophet, I will fight them. Hence, this was an act of injustice and transgression... whoever says this is out of the religion of Allah and His messenger, and if he says he is

(1) The Abrogation of Histories, AL-Mirza Taqi Khan, 2/590, The Shiite scholars say about him: (none has done like him), A'yaan Shia 1/222

(2) Al-Hur Al-'een, Al-Himyaree pg 185

(3) The straight path 3/155

(4) Mashaariq Anwar Al-Yaqeen fi Asrar Ameeril Al-Muminin, Rajab bin Muhammad bin Rajab Al-Bursee, pg 177, Biharul Anwar 25/172

(5) The book of Salim bin Qais pg 208, published by Daar Al-irshad Al-islamy, Biharul Anwar 30/131, hadith no. 7

(6) Al-anwar An-Ni'maniya, Nur Murtadha 1/53

unjust that is enough to make us call them ignorant and disbelievers)⁽¹⁾ Their scholars Al-majlisee also said with certainty that Abubakar was not a believer⁽²⁾, and that the messenger of Allah only took Abubakar along with him to the cave for fear of him telling the Mushrikun their where about. !!

Their scholar Ibn Tawus said: (among the rare narrations is that the Prophet only took Abubakar with him to the cave because he feared that he will show the unbelievers his place... so the Prophet commanded Ali to sleep on his bed, and he feared ibn Quhafa lest he shows the unbelievers his place so he took him along with him to the cave.)⁽³⁾

Their scholar Abu Ali Al-isfahani said: (just like Fir'aun did not believe in Allah and lived in disbelieve and polytheism and persecuted Musa and his followers, and for that Allah punished Fir'aun and his helpers, so also Abubakar the cursed did not believe in Allah, he was a disbeliever and a Mushrik, and he persecuted the commander of the faithful Ali, for that Allah will hold him to severe punishment, and those who follow him will be gathered with him and will receive severe punishment)⁽⁴⁾

They also claimed that Abubakar used to accuse the Prophet of being a magician!⁽⁵⁾

Muhammad Baqir As-Sadr, one of their present day scholars accused Abubakar of buying the companions, according to him: (how can we be surprised about that from a person like Abubakar, while he was the one who used money as a means of deception and gaining support)⁽⁶⁾

Al-khumainee, their greatest imam said: (we have no business with the two companions and their contradictions of the Quran, their play with the rulings of the Allah, and what they made permissible and prohibited, and their acts of injustice against Fatima the daughter of the Prophet and her children, but we want to point out their ignorance of the laws of Allah and His religion).⁽⁷⁾

(1) Al-istighatha fi bida' thalatha 1/32-33

(2) See: Miraat Al'uqul 6//567, hadith no. 571

(3) At-Taraif fi Marifat At-Tawaif, Ali bin Tawus Al-husainee (664AH) 2/111

(4) Farhat Az-Zahraa, Abu Ali Al-isfahani pg 34, first published in 1422

(5) See Biharul Anwar 30/130 hadith no. 7

(6) Fadak in history, Muhammad baqqir As-Sadr pg89

(7) Kashful Asrar, Al-khumainee pg 126

E **ENQUIRY 104: what is the creed of the Imamate on Umar in summary?**

Response: Ali said: (and they had a ruler who organized them until the religion was established)⁽¹⁾

The commentators of Nahjul Balaga, among them Al-Mutheem and Al-Bahraneer and Ad-Dambalee said:

(The ruler was Umar bin Khatab...and he established the religion)⁽²⁾

- He pledged allegiance to him: Ali-may Allah be pleased with him- said: (when Abu-bakar was about to die he sent for Umar and made him the Caliph, so we listened and obeyed him, and he was of satisfactory character, and a blessed leader).⁽³⁾
- He married his daughter Umul-Quthum to him: this was mentioned by one of the greatest Shiite historian, Ahmad bin Abi Yaqub in his book, he said: (in this year: Umar proposed to Ali bin Abi Talib to marry Umul-Quthum bint Ali, her mother was Fatima daughter of the Messenger of Allah so, Ali said: she is young! So Umar said: I do not intend what you thought, so he married her and paid ten thousand dinar as her bride price).⁽⁴⁾

A FUNNY JOKE:

Sheikh Ad-Daula As-Safawiya said that Ali bin Abi Talib sent to a Jewish Jin in Najran and commanded her to appear in the likeness of Umul-Quthum, so he married her to the commander of the faithful, Umar bin Khatab.⁽⁵⁾

- Fear of Ali for Umar from the Romans because he was a uniting point for the Muslim and origin of the Arabs:

when the commander of the faithful, Umar bin Khatab wanted to go out by himself to fight the Romans, he consulted Ali, so Ali said to him: (if you go to the enemy by yourself and you are afflicted by disaster, there will be no uniting point for the Muslims, so send a man to them and fortify him with an army, if Allah grants him victory, that is what you want, and if the opposite happens, you will be a returning point to the Muslims.)

(1) Nahjul Balaga pg 504, hadith no.487, Attributes of Imams, Abi Alhasan Muhammad bin Alhusain Almusawee Albagdadee, pg 124

(2) Commentary on Nahjul Balaga, Mutheem Al-Bahraneer, 5/1030, no. 439, Ad-Durat An-Najfiya, Dambalee pg 394.

(3) Al-garaat, Thaqafeer 1/307

(4) Tarikh Al-yaqubi, Ahmad bin Yaqub (284AH) 2/40, see also Furu' Al-Kafeer 5/1010, hadith no. 1 and 2 (marriage of Umul-Quthum), Tahzib Al-Ahkaam 8/196, hadith no. 157, Manaqib Aal Abi Talib 3/84, Ash-Shafeer, Alam Al-Huda pg116

(5) See: Miraat Al-uqul 20/42, hadith no.2

In another narration, Ali said: (verily, when the non-Arabs see you tomorrow they will say: this is the origin of the Arabs so if you kill him you are free)⁽¹⁾

□ Ali wished to meet Allah with the kind of good works of Umar:

When Abu Luluat Al-Majoosee Al-farisee stabbed Umar bin Khataab, Ali bin Abi Talib and Abdullah bin Abbass entered upon him, ibn Abbass said: (so we heard the voice of Umul-Quthum daughter of Ali bin Abi Talib, O my Umar! And there were women with her crying, so ibn Abbass said: I swear by Allah, indeed your Islam was a glory, your leadership was an opening, and you have filled the earth with justice, so Umar said: do you bear witness for me to that O ibn Abbass, so Ibn Abbass was silent as if he detested the testimony, so Ali said to him: say yes and I am with you, so he said: yes)

When Umar was washed and shrouded, Ali looked at him and said: (there is no one more beloved to me that I should meet Allah with his type of record like this shrouded one.)⁽²⁾

Umar's honor to the Prophet's household was up to the extent that: he used to prefer Al-hasain over his son Abdullah, till he made his popular statement about Al-Husain: (and did the head grow any hair apart from you!)

ENQUIRY 105: Did the Shiite scholars follow their Imams in their creed about Umar bin Khataab?

Response: No! Rather they openly called Umar bin Khataab a disbeliever, transgressor and cursed him.

Their belief concerning him includes:

Their scholar Al-jazairee said: (he was a hermaphrodite, and he has a disease whose cure is the simen of men, and others which are too ugly for us to mention)⁽³⁾

Many Shiites cholars commented on the marriage of Ali's daughter, Umul-Quthum to Umar saying: (common sense does not prohibit marriage to a disbeliever but the sharia prohibits it, and what Ali did is a strong proof that Islamic ruling does not prohibit marrying a disbeliever forcefully and not willingly)⁽⁴⁾ They claimed that the disbelief of Umar is the same as that of Iblis if not more than it. They also said that Iblis is surprised at the severe doubling of punishment for Umar and said: (who is this that Allah has doubled his punishment over mine while I deceived all creation?)⁽⁵⁾

(1) Nahjul Balaga pg 196, no. 146.

(2) Kitab Ash-Shafee, Alam Al-huda pg 171, Ma'anee Al-Akhbaar, ibn Babawai Al-qumeer pg 389, hadith no. 102, Biharul Anwar 28/117, hadith no. 5

(3) Al-anwar An-Nimaiya, Nur Murtadha 1/63

(4) The straight path 3/129.

(5) Tafseer Al-'iyashee 2/ 240, hadith no. 9 (surah Ibrahim), Tafseer Al-Burhan 4/317-318, hadith no. 5 (surah Ibrahim).

Their greatest Imam, Al-Khumainee also described Umar as a disbeliever by saying: (the messenger of Allah who struggled and persevered during calamities in order to guide them, and closed his eyes while in his ears were words of Ibn Khataab built on lies and which sprang from activities of disbelief and contradictions of verses in the Quran)⁽¹⁾

Al-Majlisee also said: (there is no room for a reasonable person to doubt the disbelief of Umar, May Allah and His Messenger's curse be upon him, and whoever consider him a Muslim, and whoever refuse to curse him)⁽²⁾

Shiite scholars celebrate the day of his death and they claimed that their Imam, Al-Hasan (declared the death of Umar a day of festival, and he recited a lot of poems in the presence of Imam Al-Baqir:

*“Those who persist in their sins
and hide calamities in their hearts
who have renounced their pledge and care
carrying a burden on their back
like idols in their similitude
May Allah curse their souls”,*

And Imam Al-Baqir laughed.)⁽³⁾

They also nicknamed Abu Luluat as : (hero of the religion)⁽⁴⁾

Abu Ali Al-isfahani said: (who is Abu Luluat? He is a man from Iran, his name in Persia is: Fairuz, he was among the greatest Muslims and Mujahidin, in fact he is among the dedicated one to the commander of the faithful, Ali. Indeed, this man has gained great bliss, because the prayers of As-Sideeqa Azahraa was accepted through him, so he killed the killer of Azahraa, and he saved people from his evil and calamity, and now after this long period we say truthfully: May Allah have mercy upon you O Abu Luluat, indeed you have brought happiness to the sad hearts of the children of Azahraa... and what is expected of the Shiites of the commander of the faithful is to visit his grave in Kashaan)⁽⁵⁾

(1) Kashful Asrar, Al-Khumainee, pg 137-138

(2) Jalaal Al-'Uyun, Al-Majlisee, pg 45

(3) The straight path, 3/29.

(4) See: Biharul Anwar, 95/199, Al-Kuna wa Al-qaab 1/190 (Abu Luluat)

(5) Farhat Azahraa, Abu Ali Al-isfahani, pg 123-125.

They also claimed that Umar used to accuse the Prophet of being a magician.⁽¹⁾

Al-Khumainee also named a chapter in his book *Kashful Asrar*: (contradiction of Umar to the book of Allah)⁽²⁾

Finally, Shiite scholars said: (a consensus was reached on the fact that he is a disbeliever after he proclaimed faith)⁽³⁾

ENQUIRY 106: what is the creed of Shiite scholars in Abubakar and Umar together?

Response: Indeed, they unanimously agree that it is obligatory to curse and renounce both of them. In fact, they count that as part of the necessities of the religion of Imamiyya.⁽⁴⁾

And as was earlier stated, whoever denies a necessity is a disbeliever according to their creed.

They also claimed that whoever cursed them in the evening, no sin will be recorded for him till the next morning.⁽⁵⁾

Al-majlisee also claimed that: (it was narrated from a servant of Ali bin Al-hasain-May Allah have mercy on them-he said: I was with him in private, so I said to him: I have a right upon you to tell me about these two men; Abubakar and Umar. So he said: they are disbelievers, and whoever loves them is also a disbeliever.)⁽⁶⁾

He also said: (both of them did not have an atom weight of faith)⁽⁷⁾

Al-majlisi said: (Abubakar and Umar did not migrate to Islam, they were both disbelievers, their Islam was hypocrisy, their migration was to cause division, and they are included in the saying of Allah:

“The Bedouins are stronger in disbelief and hypocrisy”)⁽⁸⁾

Abdulhusain Al-muratshee also said: (verily, Abubakar and Umar are the cause of the misguidance of this Ummah till the Day of Judgment)⁽⁹⁾

(1) See: *Biharul Anwar* 30/130, hadith no. 7

(2) *Kashful Asrar*, Al-Khumainee, pg 124

(3) *Al-fusul Al-Mukhtara*, Al-mufeed, pg 27, *Al'uyun wa Al-majalis*, Al-majlisee, 1/9

(4) See: *Al-'aqaaid*, Al-majlisee, pg 58

(5) See: *Dhiyaa As-Salihin*, Muhammad Salih Al-jauharee, pg 513

(6) *Biharul Anwar*, Al-majlisee, 30/381, hadith no. 165, *Mustadrak Al-wasail* 18/178

(7) *Wusul Alakhyaar ila usul Al-akhbaar*, Husain bin Abdulsamad Al-'amilee, pg 94

(8) *Miraat Al-uqul*, 25/125-126, hadith18

(9) *Kashful Ishtibaah*, Abdulhusain bin 'Isa Al-murtashee (1373AH), pg 98

They also claimed that it was (narrated from Abu Abdullah concerning the saying of Allah: “Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest” he said: both of them, then he said: and so and so person was a devil)⁽¹⁾

Al-majlisi said: (“both of them” mean Abubakar and Umar, and “so and so person” means Umar)⁽²⁾

Al-kulainee also fabricated in his book Al-kafi two narrations on the ruling on whoever claims that Abubakar and Umar have a share in Islam; he lied that Abi Abdillah-May Allah have mercy on him- said: (there are three people whom Allah will not speak to on the Day of Judgment, and will not purify them, and for them is severe punishment: whoever claims to be an Imam from Allah, whoever denies an Imam from Allah, and whoever claims that they both have a share in Islam)⁽³⁾

They also refer to them as two idols of Quraish: Ali Al-karki said: (it was well known that the commander of the faithful used to recite in his qunut during witr a prayer cursing the two idols of Quraish, meaning: Abubakar and Umar)⁽⁴⁾

In the book (Al-balad Al-Amin wa Ad-Dir'i Al-Hasin) of the scholar Ibrahim bin Ali Al-kaf'ami (900AH) **is a popular supplication of Shiite scholars in which they curse Abubakar, Umar and their daughters; Aisha and Hafsa-May Allah be pleased with them, which they false fully link to Ali, and it is among the greatest morning and evening azkaar in their creed. The text reads:** (O Allah curse the two idols of Quraish, and their daughters who ate your gifts, and denied your favors, and disobeyed your commandment, and denied your revelation, and disobeyed your messenger, and turned you religion, and changed your book, and broke your laws, and annulled your obligations, and disbelieved in your signs, and were enemies of your friends, and were friends to your enemies, and corrupted your servants, and damaged your countries, O Allah curse them and their helpers, they have indeed destroyed the house of the Prophet, blocked the door, repealed the roof, attached its top to its bottom, its external to internal, and killed its members, destroyed his helpers, killed his children, made his minbar devoid of his trustee and heir to his knowledge, and denied his prophet hood, and associated partners with his lord, O Allah make their sins great, and make them eternal in Saqar, And what can make you know what is Saqar?, It lets nothing remain and leaves nothing [unburned], O Allah curse them by the number of all sins they committed, and all truths they hide, and hypocrites they appointed, and believers they made to disbelieve, and every expelled they accommodated, and companion they expelled, and unbeliever they helped, and every Imam they conquered, and every evil they concealed, and every blood they shed, and narration they changed, and ruling they turned, and inheritance they snatched, and falsehood they

(1) Ar-raudha min Al-kafee, 8/2137

(2) Miraat Al-uqul, 26/488, hadith no. 523

(3) Usul-Al-kafi, 1/279-280

(4) Nafahat Al-lahut fi La'n Al-jibt wa taqut, Ali Al-karki, pg 192

established, and every injustice they propagated, and every promise that was broken, and every right they denied, and every Imam they contradicted. O Allah curse them by the number of verses they changed, and obligations they abandoned, and sunnah they changed, rulings they abolished, and relation they severed, and testimonies they hide, and every faith they violated, and every allegiance they denied. O Allah curse them in open and hidden continuously, and their helpers, lovers, and those who submit to them, and to who rise to their needs, and believers in their rulings. Then, they would say: O Allah curse them with punishments which people of hellfire seek help from, Ameen four times.)⁽¹⁾

Al-majlisee said about this supplication and its position in their creed: (this supplication is of great importance), and it was narrated by Abdullah bin Abbass, from Ali that he used to recite it in his qunut, and he said: verily, one who supplicates with it is like an archer with a million arrows fighting alongside the Prophet in the battle of Badr, Uhud, and Hunain)⁽²⁾

They also call them Fir'aun and Haamaan: they lied that their great narrator asked Abu Abdillah saying: (O my master: who are Fir'aun and Haamaan/ he said: Abubakar and Umar)⁽³⁾

They also call then two idols: Al-iyashee lied that Abu Hamza asked Abu Jafaar: (who are the enemies of Allah he said: the four idols, he said: who are they? He said: Abu Al-faseel, Ram', Na'thal, and Mu'awiya, and whoever follows their religion. Hence, whoever antagonizes them has antagonized the enemies of Allah)⁽⁴⁾ They also call them Al-Lat and Uzza⁽⁵⁾

They also said that every sin committed since the time of Adam to the end of time is as a result of Abubakar and Umar!! According to their narrator they are the ones who (killed Haabil the son of Adam, and they were the one who gathered the fire for burning prophet Ibrahim, and threw Yusuf in the well, captured Yunus in the belly of the Whale, killed Yahya, crucified Isa, punished Jirjis and Daniel, beat Salman Al-farisee, set fire on the door of the commander of the faithful, Fatima, Al-hasan and Alhusain-peace be upon them- in order to set them ablaze, and hit the hands of Fatima with a cane, kicked her stomach and made her suffer miscarriage, poisoned Al-hasan, killed Al-husain and

(1) Al-balad Al-Ameen wa AdDir'I Al-Haseen, pg 646-647, Ilm Alyaqeen, Al-kashaani, 2/701-703, Miftah Al-janan, Asadul-lla Al-hairee, pg 113-114.

(2) Biharul Anwar 85/260, hadith no. 5

(3) Mukhtasar Basair Ad-Darajat pg424, no. 512, Qurat Al-'ain, Al-kashani, pg 432-433, Biharul Anwar 53/17.

(4) Tafseer Al-iyashee 2/ 122, hadith no. 155 (surah Al-baqara), Biharul Anwar 27/58, hadith 16. And he said: Abu Al-faseel is Abubakar, and Ram' is Umar, while Na'thal is Uthman.

(5) See: kamul Ad-Deen wa Tamam An-nima 1/240, hadith no. 2, Uyun Akhbaar Ar-Ridha 1/84, hadith no. 27

slaughtered his children, nephews and supporters, captured the descendants of the messenger of Allah, and shed the blood of the household of the Prophet.)

They also claimed that every believer killed, every marriage conducted illegally, every usury, corruption, immorality, sin, and injustice since the time of Adam till the rise of our master, all these will be counted against them by our master and he will make them confess to it, then he will command that they should be crucified on a tree, then he will command a fire that will come out of the earth to burn them and the tree and then he will command a wind to blow their remain into the river.

Al-mufadhal said: I said: O Master is that the end of their punishment?

He said: no, I swear by Allah they will be returned and they will be avenged for all their injustice to the extent that they will be killed in every day and night one thousand times, and they will be returned to whatever Allah wills of punishment.⁽¹⁾

Finally, Shiite scholars unanimously agree that (both Abubakar and Umar were disbelievers, and both showed signs of hypocrisy during the time of the Prophet)⁽²⁾

They also claimed that they are both in hellfire eternally for ruling the caliphate before Ali!

Their scholar, Al-Mufeed said: (the imamiyya and many of the Zaidiyya are in agreement that those who preceded Ali in the Caliphate are misguided and transgressors, and that by delaying Ali from the position of the messenger of Allah, they are sinners and people of injustice and will live eternally in hellfire for that.)⁽³⁾

Al-majlisi also said: (the narrations pointing to the disbelief of Abubakar and Umar and their likes, and the reward for cursing them and renouncing them are too numerous to list in this volume, and what we have narrated is enough for whoever Allah wishes guidance to the straight path)⁽⁴⁾

Abu Ali Al-isfahani said: (as for the issue of establishing their disbelief, it is among the issue that have been admitted and available in many narrations which we will mention some)⁽⁵⁾

COMMENTARY:

Can anyone with the lowest grip of human sense believe these liars?

(1) Mukhtasar Basair Ad-Darajat pg 415-417, no. 512, Ilzam An-nasib 2/281-282.

(2) Al-fusul Al-mukhtara, Al-mufeed, pg26

(3) Awail Al-maqalat pg 41-42

(4) Biharul Anwar 30/399, hadith no. 165

(5) Farhat Azahraa, pg 33

THE HIT OF HITS

Al-kulainee narrated that a woman asked Jafaar As-Sadiq about Abubakar and Umar- may Allah be pleased with them- should she love them? He said to her: (love them! She said: so when I meet my lord I will say you commanded me to love them, he said: yes)⁽¹⁾

In fact, Zaid bin Ali bin Al-husain bin Ali bin Abi Talib told his companions: (no one ever heard his forefathers renouncing Abubakar and Umar)⁽²⁾

Abu Jafaar Muhammad bin Habib said: (because of Zaid the Shiites were called the rejecters, that was because they pledged their allegiance to him then they tried him after that, so he declared his love for Abubakar and Umar, so they rejected him, and hence they were called the rejecters)⁽³⁾

ENQUIRY 107: can you mention some incidence between Ali and Uthman in brief?

Response: Yes, they include the following:

- Uthman paid the bride price of Fatima when Ali married her. Their scholars Al-irbalee said concerning the incidence of Ali and the sale of his Armour in order to pay the pride price of Fatima: Ali said: (so, I went and sold my armour to Uthman bin Affan for four hundred black stoned dirhams, when I collected the dirhams from him and he collected the armour from me he said: O Abu Al-hasan am I not more entitled to the armour and you are more entitled to the dirhams? I said: yes, he said: take the armour as a gift from me. So, I collected the armour and the dirhams from him and went to the messenger of Allah and placed them before him and told him about what happed between me and Uthman, so he prayed for him)⁽⁴⁾
- Ali pledge allegiance to Uthman: Ali said: (when Umar was about to die, he made me the sixth of the six-man council, I didn't want to divide the Muslims so they pledged their allegiance to Uhtman and I did the same)⁽⁵⁾

MORTAL BLOW TO SHIITE SCHOLARS:

This is the action of Ali, and he pledged allegiance to Uthman. So, what was the ruling of Shiite scholars on one who pledges allegiance to Uthman? They ruled that such a person is a disbeliever!!⁽⁶⁾

(1) Ar-Raudha min Al-kafi 8/1995

(2) Al-intiqadat Ashi'ya, Hashim Al-husaini, pg 497

(3) Alhibr, Muhammad bin Habib (245AH), pg 483, and in the bookof As-Sawarim 225, no. 76: (they said we reject you, so he said: go, you are the rejecters)

(4) kashfAl-guma, 1/314

(5) Al-Amalee, AT-Tusee pg 507, hadith no. 16

(6) Haq Al-yeqin, Al-majlisi, pg 270

□ Ali beats his sons, Al-hasan and Al-husain for not supporting Uthman:

Their historian, Al-mas'udee said: (Ali entered the town, he was like its sad ruler and said to his sons: how was the commander of the faithful killed while you were both at the door? He slapped Al-hasan, and beat the chest of Al-husain, and abused Muhammad bin Talha, and cursed Abdullah bin Zubair)⁽⁷⁾

ENQUIRY 108: Did Shiite scholars followed their Imams in their creed about Uthman bin Affan?

Response: No!! Rather they announced that Uthman bin Affan was a disbeliever and cursed him. Among their creed concerning him is that: Uthman has no name in the sight of people except that of a disbeliever, and they lied that Huzaifa said: (there is no doubt about the disbelief of Uthman)⁽⁸⁾

And that (the companions, those who came after them, the righteous one and the rest believers have agreed that the blood of Uthman bin Affan is permissible, and it is obligatory to hasten to kill him, and it is not permissible to wash his body, or to pray over him, or to bury him)⁽⁹⁾

Their scholars also stated that (there is a consensus to renounce Uthman, and that he is out of Islam and faith)⁽¹⁰⁾

They also lied that (the companions and those who came after them have agreed that it is permissible to kill Uthman and to declare him a disbeliever)⁽¹¹⁾ because based on their creed he was (a disbeliever who deserves to be killed)⁽¹²⁾

Shiite scholars also likened Uthman to (hyena! Because whenever he hunts any animal he sleeps with it and then eats it? And a woman was brought to him to be given the punishment of Adultery so he slept with her before commanding that she should be stoned... Al-Kalbee said in the book of Al-mathalib: Uthman was among those whom were played it, and he used to act like a woman, and used to beat the Duf)⁽¹³⁾

They also said that geckos are among the followers of Uthman, they fabricated a narration that: (a man was with Abu Jafaar talking to him about Uthman, so a gecko passed

(7) Muruj Azahab wa ma'adin Al-jauhar, Abi Al-hasan Ali bin Al-husain Al-mas'udee, 2/364

(8) Haq Al-yaqin fi Ma'rfat Usul Adeen, Abdullah Shubr, 1/247

(9) Ibid, 1/248

(10) Ibid, 1/249

(11) Ibid, 1/249

(12) Biharul Anwar 31/166

(13) The straight path 3/30

on top of the wall, so Abu Jafaar said: do you know what this is saying? I said: no, he said: you either stop talking about Uthman or I abuse Ali)⁽¹⁾

Al-majlisi also said: (verily, Uthman deleted three things from the Quran: virtues of Ali and the household of the Prophet, disparagement of the Quraish and the three Caliphs, such as “I wish I had not taken Abubakar as a friend”)⁽²⁾

They also said that (Uthman beat Abdullah bin Mas’ud to collect his copy of the Quran in order to change it as he did for himself, so that there will be no correct copy of the Quran left preserved)⁽³⁾

Their scholar, Al-jazairi said: (as for Uthman, they testified to his apostasy)⁽⁴⁾

He also said: (Uthman was among those who during the time of the Prophet openly claimed Islam but inwardly was a hypocrite)⁽⁵⁾ they also believe that (whoever does not have enmity in his heart against Uthman, and does not see his dignity permissible, and does not believe he is a disbeliever, then he is an enemy of Allah and His messenger, a disbeliever in the revelation of Allah)⁽⁶⁾

They lied that (it was narrated from Abu Abdullah concerning the saying of Allah: “And Allah presents an example of those who believed: the wife of Pharaoh” that he said: this is an example Allah presented to Ruqayya daughter of the Prophet who married Uthman bin Affan, and as for the saying of Allah: “and save me from Pharaoh and his deeds” this means save me from the third Caliph and his deeds, “and save me from the wrongdoing people” this means Bani Umayya)⁽⁷⁾

They also interpreted the saying of Allah: “Does he think that never will anyone overcome him?” to mean Uthman when he killed the daughter of the Prophet as claimed by Al-qummi in his tafseer: (narrated from Abu Jafaar concerning the saying of Allah: “Does he think that never will anyone overcome him?” meaning Uthman when he killed daughter of the Prophet, “He says, “I have spent wealth in abundance.”” Meaning the wealth prepared by the Prophet for the army of Al-usra, “Does he think that no one has seen him?” He said: this was evil in his mind, “Have We not made for him two eyes?”

(1) Basairul Darajat 2/180-181, hadith no. 2

(2) Tazkiratul Aimat, Muhammad Baqir Al-majlisi, pg 9

(3) Bahrul Jawahir, Mirza Muhammad Baqir Al-musawee, pg 347

(4) Al-anwar An-ni’maniyya, Nur Murtadha, 1/64

(5) Ibid 1/81

(6) Nafahat A-lahut fi La’n Al-jibt wa At-Tagut, pg 140

(7) Taweel Al-ayat azahira 2/700, hadith no. 8 (surah An-najm), tafseer Al-burhan 8/62, hadith no. 4 (surah At-tahrim)

meaning the Messenger of Allah, “And a tongue” meaning Ali, “and two lips?” meaning Al-hasan and AL-husain)⁽¹⁾

“Grave is the word that comes out of their mouths; they speak not except a lie.” (Q18:V5)

They also said: the one killed was Ruqayya-may Allah be pleased with her, Al-majlisi said: (he killed Ruqayya daughter of the messenger of Allah, and committed fornication with her maid)⁽²⁾

COMMENTARY:

Because the end result of lying is scandal, they said in another narration that the one killed was Umul Kuthum!

Their scholar Al-jazairi said: (as for Umul Kuthum, she also married Uthman after the death of her sister Ruqayya, and she also died under him because he hit her very hard and she died as a result of that)⁽³⁾

They also claimed that he broke her ribs⁽⁴⁾

They also said: (Ruqayya daughter of the Prophet died as a result of the beating from her husband)⁽⁵⁾

ENQUIRY 109: what is the position of Shiite scholars on predetermination of Allah by making Uthman bin Affan the commander of the faithful after Umar bin Khataab

Response: They rejected the worship of Allah in protest against making Uthman the commander of the faithful.

Al-khumainee said: (we do not worship a Deity who erects a lofty building for worship, justice, devoutness, then destroys it by himself, then makes Yazid, Mu’awiya, Uthman and their likes among the insolent occupy positions of leadership over people, and does not establishes the fate of the ummah after the death of the Prophet)⁽⁶⁾

ENQUIRY 110: Can you briefly explain to us the creed of Shiite scholars concerning the three Caliphs?

(1) Tafseer Al-qummi, pg 754-755 (surah Al-balad).

(2) Biharul Anwar 31/174, see also 22/160-162

(3) Al-anwar An-nu’maniyya 1/367

(4) See: Miraat Al-uqul 26/186, hadith no. 321, history of the twelve imams, Hashim Al-husainee, 1/67

(5) The straight path 3/34

(6) Kashful Asrar, Khumainee, 123-124

Response: Shiite scholars believe that: (among the necessities of the Imamiyya religion... renouncement of Abubakar, Umar, and Uthman)⁽¹⁾ and whoever denies a necessity according to them is a disbeliever as was earlier stated!

- That the position of the three Caliphs is (in a pit in the bottom of hellfire, in a concealed box, on that box is a big rock, if Allah wants to increase the fire He lifts the rock from the pit, so hellfire sought refuge from the glow of that pit)⁽²⁾
- It is obligatory to curse them after every prayer: Al-kulainee lied: (that it was narrated from Al-husain bin thuwaiyir, and Abu Salmat As-siraaj that they said: we heard Abu Abdullah while cursing four men and women after every prayer; so, so and so and Mu'awiya among the men, and so and so and Hind and Umul Al-hakam, sister of Mu'awiya)⁽³⁾ al-majlisi said: (the three caliphs are the first three men, while Aisha and Hafsa are the last two women)⁽⁴⁾
- That whoever renounces them and died on that day will enter paradise⁽⁵⁾
Al-majlisi said: (among the necessities of the Imamiyya religion... renouncement of Abubakar, Umar, and Uthman)⁽⁶⁾
- That (the most honourable place, time, and most appropriate condition to curse them is when you are easing yourself, you should say: O Allah curse Umar, then Abubakar and Umar, then Mu'awiya and Umar, then Yazid and Umar, then Ibn zayad and Umar, then ibn Saad and Umar, then Shamra and Umar, then their soldiers and Umar...)⁽⁷⁾
- That the meaning of repentance: is to rescind ones allegiance to Abubakar, Umar and Uthman and Bani Umayya and pledge allegiance to Ali. Al-qumee lied that Abu Jafaar said concerning the verse :("so forgive those who have repented" from their allegiance to so, and so, and Bani Umayya " and followed Your way" meaning allegiance to Ali)⁽⁸⁾

ENQUIRY 111: What is the creed of Shiite scholars on the two wives of the Prophet, Aisha and Hafsa-may Allah be pleased with them?

(1) Al-aqaaid, pg 58

(2) The protest 1/86

(3) Furu' Al-kafi, 3/224

(4) Miraat Al-uqul, 15/175, hadith no. 10

(5) See: Usul Al-kafi, 2/751, ways of the Shiites, 4/709, hadith no. 6

(6) Al-aqaaid, pg 58

(7) Layali Al-akhbaar, Muhammad Taurusirkani, 4/93, published in Iran.

(8) Tafseer Al-qumee, pg 597 (surah Al-Ghaafir), tafseer As-Safi, 4/335 (surah Al-Ghaafir)

Response: They believe both Aisha and Hafsa are disbelievers:

Shiite scholars lied against As-Sadiq that he said concerning the verse: “And [remember] when the Prophet confided to one of his wives a statement” this is referring to Hafsa, As-Sadiq said: she disbelieved when she said: “Who told you this?”, and Allah said about her and her sister: “If you two [wives] repent to Allah, [it is best], for your hearts have deviated.” Meaning their heart have deviated and disbelieved.⁽¹⁾

Their scholar, Muhammad Husain Atabtabaaii (1402AH) said in his tafseer: (narrated from Abu Abdullah that he said concerning the verse: “Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot.” This is an example presented by Allah for Aisha and Hafsa, they cooperated against the messenger of Allah and exposed his secretes)⁽²⁾

□ The scholar, Al-Iyashee lied that: (narrated from Abu Abdullah that he said: do you know whether the Prophet died or he was killed? Allah said: “So if he was to die or be killed, would you turn back on your heels [to unbelief]?” so he was poisoned before his death, they both gave him drink before his death, so we said: both of them and their fathers are the most evil of Allah’s creation)⁽³⁾

Al-majlisi said: (verily, Al-Iyashee narrated with a considerable chain of narration from As-Sadiq that he said: Aisha and Hafsa-may Allah curse them and their fathers-killed the messenger of Allah with a poison)⁽⁴⁾

Abu Ali Al-Isfahani also said: (Aisha and Hafsa are like their fathers, they were both evil and they caused a lot of calamities among which was poisoning the messenger of Allah...and when we think about this we have to hate these two evil impurities and curse them)⁽⁵⁾

□ Shiite scholars also believe that Aisha and Hafsa both committed immorality!!

Al-qumee swore to that, he said: (by Allah the meaning of the saying of Allah “but betrayed them” is immorality and the punishment will be given to her for what she committed)⁽⁶⁾

(1) The straight path 22/168, Biharul Anwar 22/246, hadith no.17

(2) Al-mizan fi tafseer Al-Quran 19/346

(3) Tafseer Al-Iyashee, 1/224, hadith no. 152 (surah Al-Imran), tafseer As-Safi 1/389-390 (surah Al-Imran)

(4) Hayat Al-qulub, Al-majlisi /700, one of the contemporary Shiite scholar, Najah At-Taai confirmed his creed and that of the Shiite scholars that the companions killed the Prophet with poison in his book: was the Prophet killed? Published 1425 by Dar Al-huda, Beirut, and this shows that the present day Shiites still believe in this creed.

(5) Farhat Azahraa, Abu Ali Al-Isfahani, pg 98-99, first published in 1422

(6) Tafseer Al-qumee pg 712 (surah At-Tahreem), Sharh Usul Al-kafi 10/105, hadith no. 2

ENQUIRY 112: What is the creed of Shiite scholars concerning mother of the believers, Aisha-may Allah be pleased with her?

Response: They unanimously believe she is disbeliever:

Their scholar, Ibn Usfur said: (we believe without any doubt that Mu'awiya, Talha, Zubair, the woman, people of Nahrawan, and others who fought Ali, Alhasan and Al-husain are disbelievers...)⁽¹⁾

Their scholar, Muhammad Tahir Ashirazi said: (among the proofs of the Imamate of our twelve Imams: is that Aisha is a disbeliever who deserves hellfire)⁽²⁾

They also said that she (committed apostasy after the death of the Prophet)⁽³⁾

□ They also believe that one of the seven doors of hellfire is for Aisha!

They said concerning the meaning of the verse: "it has seven doors" (Q15:V44) (narrated from Jafaar bin Muhammad that he said: hellfire will be brought having seven doors... the sixth door is for askar)⁽⁴⁾

□ Shiite scholars also believe that Aisha-may Allah be pleased with her is an adulterer!!: Rajab Al-barsee lied that : Al-hasan bin Ali said to mother of the believers Aisha: (so you brought out a green bag containing all you had gathered from infidelity, till you collected forty dinar from him, an amount you do not value, and you distributed it among the haters of Ali from Taym and Ady, and indeed you were satisfied with his death, so she said: that happened)⁽⁵⁾

"Exalted are You, [O Allah]; this is a great slander" (Q24:V16)

□ Their commentators of the Quran have unanimously agreed that Allah did not absolve Aisha of adultery; that the verses that were revealed at the beginning of surah An-Nur were actually meant to (purify the Prophet against fornication and not her)⁽⁶⁾

We seek refuge from Allah against those who belie Allah in absolving the mother of the believers.

□ Al-majlisi said: (when Al-mahdi comes he will resurrect Aisha and give her the Punishment of adultery)⁽⁷⁾

(1) Mahasin Al-I'tiqad fi Usul deen, Husain Aal Usfur, pg 157

(2) Arba'un fi imamat Al-aima At-Tahirin, Muhammad Tahir bin Muhammad Husain Ashirazee, pg615

(3) Ashihab Athaqib fi bayan ma'na An-nasib, Yusuf Al-bahrani, pg 236

(4) Tafseer Al-'iyashee 2/263, hadith no. 19 (surah Al-hijr), Biharul Anwar 8/301, hadith no. 57. The meaning of askar according to them is Aisha, see: Biharul Anwar 8/302, hadith no. 57, they also refer to her as (mother of evils) see: the straight path 3/161.

(5) Mashaariq Anwar Al-yaqin fi Asrar Amiril Muminin pg 134, Biharul Anwar 32/276, hadith no. 221

(6) The straight path 3/165

(7) Haqul Yaqin, Al-majlisi pg347, see also tafseer Al-qumee pg 712 (surah At-Tahreem)

Their scholar, As-saduk also lied that Abu Jafaar said: (when our leader comes Al-humaira would be returned to him so that he will give her the punishment of adultery)⁽¹⁾

□ They also believe that she violated her faith: their scholar, Al-'iyashee lied that Abu Abdullah said that :
("she who untwisted her spun thread after it was strong" Aisha violated her faith)⁽²⁾

COMMENTARY:

Shiite scholars accuse mother of the believers, Aisha of immorality which Allah has absolved her of in His book, and they believe that she is malicious. This is one of the greatest harm and disparagement to the Prophet, by saying that he is the husband of a prostitute while Allah says: "Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and *Rizqun Karim* (generous provision i.e.Paradise). (Q24:V26), and I swear by Allah nobody accuses Aisha of immorality except a disbeliever and hypocrite.

ENQUIRY 113: What was the final position of Shiite scholars concerning the Prophet and his wives Aisha and Hafsa?

Response: their leader, Ali Garwee-who is one of the biggest scholars of Al-jauza- said: (verily, the Prophet-peace be upon him- has to enter a hole in hellfire because he slept with some polytheist)⁽³⁾

THE MORTAL BLOW

I will end this section which has to do with the creed of Shiite scholars concerning mother of the believers Aisha who they see as a disbeliever and curse her and so on with a narration ...

Their scholar, Abu Ali Muhammad bin Muhammad Al-ash'ath Al-kufi related from Al-husain bin Ali (that Abu Dhar told him that: before the messenger of Allah died he asked for a siwak which he gave to Aisha and said: wet it for me with your saliva and she did then, it was given to him and he started brushing his teeth with it and was saying: my saliva is on your saliva O Humaira. Then, he started moving his lips like someone talking, and then he died)⁽⁴⁾

(1) 'ilal Asharaai' 2/565, hadith no. 10, Mukhtasar Basaairul Darajat, pg 476, hadith no.567

(2) Tafseer Al-'iyaashee 2/ 291, hadith no. 65, taseer nur Athaqaalain 3/83, hadith no. 211

(3) Kashful Asrar, Al-musawee, pg 24

(4) Al-ash'athiyat, Al-'ash'ath Al-kufi pg 212, Mustadrak wasaail Ash-sheeah 16/434-435.

In any case, in spite of all the statements of Shiites scholar that have repeatedly preceded, the deeds of the companions of Prophet Muhammad and his wives have stopped hence, Allah wished that their rewards will not stop. Allah said: “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” (Q48:V29)

Shiites scholars have also said: that Ali named some of his children after the three rightly guided caliphs: Abubakar whose mother was Laila bint Mas’ud Al-hanzaliya, Umar whose mother was Umu Habib As-Sahbaa bint Rabeeah Al-bakriya, and Uthman whose mother was Umu Al-banin, and small Uthman whose mother was Asma bint Umais Al-khath’amiya.⁽¹⁾

Al-hasan did the same thing, Al-yaqubi said: (Al-hasan had eight male children who are: ..., Umar, Al-qasim, Abubakar, and Abdurrahman from different mothers)⁽²⁾

Al-husain also did the same; he named one of his children after Abubakar.⁽³⁾

ENQUIRY 114: What is the reality about the Land of Fadak as stated in the books of Shiites?

Response: Fadak is a village in Khaibar, while some say it is in the area of Hijaz. There is a spring and date trees in it, and it is part of what Allah restored to His messenger. After the death of the Prophet, Fatima sent to the Caliph, Abubakar As-Sidiq asking for her share of inheritance from the land of Fadak. Their scholar, Al-maitham stated that Abubakar said to her (you are entitled to what your father was entitled to, the messenger of Allah used to take your food from Fadak and distributes the rest, and he also used to take from it for the cause of Allah. You have a right upon me that I should do as he used to do, I have agreed to that and have promised him to do that. So, he used to give them from its produce that which will be enough for them, and the Caliphs after him did the same)⁽⁴⁾

Zaid bin Ali bin Al-husain said: (I swear by Allah, if I was in charge of the affairs I would have ruled in this matter as Abubakar did)⁽⁵⁾

(1) Tarikh Al-yaqubi 2//120

(2) Ibid 2/137, see also: Maqatil At-Talibin pg 78

(3) At-Tanbih wa Al-ishraaf pg 263, Jalaal Al-uyun pg 582

(4) Sharh Nahjul Balaga 5/875

(5) Ibid 16/351

THE MORTAL BLOW:

Verily, among the contradictions of these people is that they narrated in the book of Ali that (women are not entitled to land properties of a man when he dies. Abu Jafaar said: by Allah Ali wrote this with his hands and this was dictated by the messenger of Allah)⁽¹⁾

Al-kulainee also narrated: (from Abu Jafaar that he said: women do not inherit anything from land properties)⁽²⁾

ENQUIRY 115: Was it mentioned in their books that Allah was angry with them and that Fatima was angry with Ali?

Response: Yes, they narrated (from Abu Al-hasan Musa that he said: verily, Allah was angry with the Shiites, so He gave the choice to choose between myself and them...)⁽³⁾ Al-mazandarani said: (it was because of their many violations and little obedience...)⁽⁴⁾

COMMENTARY:

This is a testimony from their infallible Imam based on their creed that Allah is angry with the Shiites because of their misguided ways. So, why remain on a way that Allah is angry with its people?

They also narrated that the Prophet and his daughter Fatima are angry with Ali when he wanted to marry the daughter of Abu Jahl... to the extent that the Prophet said advising Ali: (O Ali don't you know that Fatima is a part of me and I am a part of her, so whoever hurts her has hurt me, and whoever hurts me has hurt Allah, and whoever hurts her after my death is like one who hurts her during my life time and whoever hurts her during my life time is like one who hurts her after my death)⁽⁵⁾

They also narrated that the Prophet said: (Fatima is a part of me, and she is my soul, whatever displeases her displeases me, and whatever makes her happy makes me happy)⁽⁶⁾

So also Ali angered Fatima when she (saw Ali's head in the room of their housemaid, she said: O Abu Al-hasan did you do it? he said: no by Allah O daughter of Muhammad I did not do anything but what do you want? She said: permit me to go to my father's house.

(1) basaaairulDarajat 1/332, Biharul Anwar 26/514, hadith no. 101

(2) Furu' Al-kafi 7/1678

(3) Sharh Usul Al-kafi 6/41, hadith no. 5

(4) Ibid 6/41

(5) 'ilal Asharaai' 1/163, hadith no. 2

(6) Biharul Anwar 27/63, hadith no. 21

He said to her: I have given you permission, so she wore her jilbab and burqa, and went to the Prophet⁽¹⁾

ENQUIRY 116: What is the meaning of infallibility of the Imam, and is it an agreed upon matter to them?

Response: Al-majlisi said: (know that the Imamiyya have unanimously agreed that the Imams are preserved from committing sins, both minor and major sins. Hence, they do not commit sins, whether intentionally or forgetfully, or due to mistake in understanding)⁽²⁾

COMMENTARY:

Verily, this kind of infallibility which Al-majlisi describes, and says it is agreed upon by Shiite scholars, was not available to Prophets of Allah and His messengers-peace be upon them- as clearly shown in the Quran, sunnah, and consensus of the Scholars. Muslims believe that the Ummah is preserved with the book of Allah and the Sunnah of His messenger. But as for the Shiite scholars, they believe that the Ummah is preserved from misguidance with their hidden Imam who is afraid! Because he is like a prophet, in fact, he is greater than the Prophet as stated earlier, and the Imamate according to their belief is an extension and continuation of prophet hood.⁽³⁾

ENQUIRY 117: Do Shiite scholars believe that their Imams do not forget?

Response: Yes, and it is one of the necessities of their Mazhab. One of their contemporary scholars, Ibn Al-Mudhafir said: (among the necessary and important attributes, even, among the conditions of the Imamate is that he should be infallible and preserved from inattentiveness, mistake, and forgetfulness)⁽⁴⁾ One of their present scholars, Muhammad Asif Al-muhsini said: this is agreed upon among the Shiites⁽⁵⁾

Almajlisi also said: (verily, our brethren of the Imamiyya have agreed on the preservation of the Prophets and Imam-peace be upon them-from committing sins both major and minor, intentionally, mistakenly, or forgetfully, before prophet hood and Imamate or after that, even, from the time of their birth till they meet Allah. It was only As-Saduk Muhammad bin Babawai, and his teacher, ibn Al-walid who contradicted. To him they

(1) 'ilal Asharaai' 1/163, hadith no. 2, Busharatul Mustapha pg 163, hadith no. 127, Biharul Anwar 43/147, hadith no. 3

(2) Biharul Anwar 25/ 209

(3) Creed of the Imamiyya in its new clothing, pg 95, see also: Haqul Yaqin fi ma'arifat Usul deen 1/185, Aslu Sheeah wa Usuliha pg 61, Al-Imama fi Ahamil kutub Al-kalamiyya pg 43

(4) Creed of the Imamiyya in its new clothing pg 97, see also: tashih 'itiqaad Al-imamiyya, Mufid, pg 135

(5) The True path 3/102-103

can experience inattentiveness from Allah not from the devil. Perhaps, their contradiction does not violate the consensus because of their lineage)⁽¹⁾

Abdullah bin Shibr said: (the intermediary between Allah and His creation has to be a prophet or imam who is infallible, and this is one of the unique creeds of the Imamiyya)⁽²⁾

Their greatest Imam, Al-khumainee said: (the Imams are those who do not experience inattentiveness)⁽³⁾

This creed was among the causes of the spread of the creed of Badaa and Taqiyya-as will be explained later. Whenever there is a disagreement or contradiction in their opinion, they say this is Badaa or Taqiyya as acknowledged by their Imam, Sulaiman bin Jarir who left the Mazhab of Imamiyya with a lot of followers.

COMMENT:

It was said to their imam Ar-Ridha-may Allah have mercy on him: (among the people of Kufa are a group of people who claim that the Prophet never experienced forgetfulness in his prayers, he said: they lied May Allah curse them, the one who does not forget is Allah who there is no deity worthy of worship except Him)⁽⁴⁾

Allah says: “We will make you recite, [O Muhammad], and you will not forget, Except what Allah should will.” (Q87: V6-7)

THE DISGRACE:

Early Shiite scholars declared their renouncement of this creed, even; they declared whoever believes in it as a disbeliever. They also stated that rejecting the narrations that confirmed that the Prophet do forgets will lead to nullification of the religion and the shareeah. Ibn Babawai said: (verily, the extremist and the Mufawidha-may Allah curse them- deny that the Prophet do forgets...if it was permissible to reject the narrations that showed this, it would have been permissible to reject all narrations, and by so doing the religion and shareeah will be nulified)⁽⁵⁾

We also find Shiite scholars counting this among the necessities and to them whoever denies a necessity is a disbeliever as earlier stated. To the point that their scholar, Abdullah Shibr said concerning whoever sees it permissible for the Prophet to forget: (that necessitates his disbelieve)⁽⁶⁾

(1) Biharul Anwar 17/108

(2) Haqul Yaqin fi ma'arifat Usul deen 1/135

(3) Al-hukuma Al-islamiyya pg 95

(4) Uyun Akhbaar Ar-Ridha 2/540-541, hadith no.5, Biharul Anwar 25/ 350, hadith no. 1

(5) Man la yahdhuruhi Al-faqih 1/139, hadith no. 1032

(6) Haqul Yaqin fi ma'arifat Usul deen 1/135

Thus, their early scholars see their contemporary scholars as disbelievers and vice-versa! “If it had been from [any] other than Allah, they would have found within it much contradiction.” (Q4:V82)

ENQUIRY 118: can you summarise for us how Shiite scholars developed their creed on the infallibility of their Imams?

Response: It has been previously stated that their first teacher, Ibn Saba, the Jew, said that Ali was a deity, but it was not reported that he sees him as infallible.

□ Then, their scholar, Hisham bin Al-hakam advanced the creed of infallibility by saying: the Imams do not commit sin.⁽¹⁾

Their scholar, Aal Kashif Al-gitaa on the hand said the condition for being Imam is that: (he should be preserved like the Prophet from mistakes)⁽²⁾

COMMENT:

Their claim that their Imams do not commit sin contradicts their creed in predestination in which they say the servant has freewill and choice, and that he creates his own actions. This shows that the issue of infallibility to them precedes their creed on predestination which they took from the Mutazila sect in the third century.

□ Then their scholar, Ibn Babawai Al-qumee nicknamed as As-saduq (381AH) advanced their creed on infallibility by saying: (the Imams are infallible, purified from impurity, and they do not commit sins whether minor or major, they do not disobey Allah in what He commands them but do what they are commanded, and whoever denies their infallibility in any of their conditions is ignorant about them, and whoever is ignorant about them is a disbeliever, and our creed on them is that they are infallible, characterised by completeness, knowledge of the beginning and end of their affairs, they are not described in anything of their conditions with defects, sins or ignorance)⁽³⁾

□ Then, their scholar, Al-mufeed (413 AH) advanced the creed of infallibility by saying that: (being infallible is a charity which Allah grants a servant such that he is preserved from falling into sin or being disobedient even though he has the ability to do so)⁽⁴⁾

COMMENT:

You will observe dear reader, that the concept of infallibility has been dyed with some ideas of Mutazila like the idea of divine charity and human choice. Thus, the meaning of infallibility is not that Allah created the Imam to abstain from committing sin. Rather, He bestowed on him some divine charity which makes him abstain from sin by choice.

(1) Biharul Anwar 25/192-193,, hadith no. 1

(2) Aslu Sheeah wa Usuliha pg 61

(3) Al-‘itiqadaat pg 96, Biharul Anwar 11//72

(4) An-Nuket Al-‘itiqadiya, Al-mufeed, pg 37

- Then their scholar, Al-majlisi advanced the creed of infallibility by saying: (our brethren in the imamiyya have agreed that the Prophets and Imams are preserved from committing sins, both major and minor, intentionally, mistakenly, and forgetfully, before prophet hood and imamate and after it, even, from the time of their birth till they meet Allah)⁽¹⁾

THE DISGRACE:

Al-majlisi said: (in summary: the issue is very complex because many narrations and verses show that the Prophet can forget while the brethren are in consensus that it is not possible except few who have different opinion)⁽²⁾

COMMENTARY:

This is an acknowledgment from their scholar, Al-majlisi that the consensus of the Shiites on the infallibility of their Imams contradicts their narrations, and this renders them saying that: Shiites scholars have agreed upon misguidance!!

ENQUIRY 119: Can you mention some of the virtues Shiite scholars claim for their Imams?

Response: Yes. Indeed, Shiite scholars have many different narrations pointing to the virtues of their Imams and they sometimes take them to the point of divinity! That was why their scholars have many chapters in their books on this subject. They include:

1) chapter (that they are more knowledgeable than the Prophets); there are thirteen hadiths under it including their lie that Abu Abdullah-may Allah have mercy on him said: (I swear by the Lord of Kaaba-three times-, if I was between Musa and Khidr, I would have told them that I am more knowledgeable than them and I would have informed them of what they do not know)⁽³⁾

2) chapter (their preference over Prophets and entire creation, and they have taken covenant from them and from the Angels and the rest creation, and that those of determination among the messengers only became so because of their love for them)⁽⁴⁾ there are 88 hadith under it including their lie against Abu Abdullah that he said: (by Allah, prophet Adam was only created by Allah with His hands and Allah blew His soul into him because of his allegiance to Ali, and Allah only spoke to Musa because of his allegiance to Ali, and Allah only made prophet Isa a sign to all creations because of his humbleness to Ali, then he said: in summary: no creature ever deserved Allah's consideration except by

(1) Biharul Anwar 25/350-351

(2) Ibid 25/351

(3) Usul Al-kafi 1/188

(4) Biharul Anwar 26/267

servitude to us)⁽¹⁾. In another narration: (prophet Yunus denied it and he was incarcerated in the belly of the whale until he acknowledged it)⁽²⁾

Their greatest Imam, Al-khumainee also said: (the Imam has a praise worthy position, and a high rank, a caliphate of which all creations are humbled to its authority, and among the necessities of our mazhab is to believe that our Imams have a position which no close Angel or prophet sent can reach)⁽³⁾

3) Chapter: (the supplications of the Prophets are only accepted with intercession with them)⁽⁴⁾. There are 16 hadiths under it including: (narrated from Ar-Ridha that he said: when prophet Nuh was about to drown he supplicated to Allah by our position and Allah saved him, and when prophet Ibrahim was thrown into fire he supplicated to Allah by our position and Allah made the fire to be cool and safe, and when prophet Musa struck a path in the sea he supplicated to Allah by our position and it was made dry, and when the Jews wanted to kill prophet Isa he supplicated to Allah by our position and Allah saved him and raised him to Himself)⁽⁵⁾

COMMENTARY:

These are ignorant and foolish claims! Because their Imams were not alive during the times of these Prophets, and it is an invitation from Shiite scholars to associating partners to Allah because they have made the keys to accepting ones supplication mentioning of the names of their Imams while the Prophets only supplicated to Allah by His name and oneness as Allah said about Yunus: “ And he called out within the darknesses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” (Q21:V87)

4) Chapter: (that they have knowledge of what is in the heavens and on the earth, and the knowledge of what was, what will be, and what will happen in the day and night, minute by minute, and they have knowledge of the Prophet and more)⁽⁶⁾

5) Chapter: (that they know people with true faith, and people with hypocrisy, and they have a book containing the names of people of paradise, and the names of their followers and enemies)⁽⁷⁾

(1) Al-ikhtisas, Al-mufeed pg 250, Biharul Anwar 26/294, hadith no. 56

(2) Basaairul Darajat Al-kubra 1/ 165, hadith no. 1, Biharul Anwar 26/282, hadith no. 34

(3) Al-hukuma Al-islamiya pg 56

(4) Biharul Anwar 26/319

(5) Al-qisas pg 105, Biharul Anwar 26/325, hadith no. 7

(6) Yanabee'I Al-ma'ajizwa Usul Ad-Dalaail, Hashim bin Sulaiman Al-bahrani (1107AH), pg 35

(7) Biharul Anwar 26/117, there are 4 hadiths under it.

6) Chapter: (whenever the Imams wish to know they know), there are 3 hadiths in it.⁽¹⁾

7) Chapter: (the Imams know when they will die and they do not die except by their choice), there are 8 hadiths in it.⁽²⁾

8) Chapter: (nothing about the conditions of their followers are hidden from them, likewise what the Ummah needs of information, and they know what will befall them of calamities, and they are patient with them, and if they supplicate to Allah to protect them they will be answered, and they know what is in the minds, and the knowledge of deaths and trials and births)⁽³⁾

9) That if not for the commander of the faithful, Angel Jibril wouldn't know his lord, and wouldn't even know his own name. They lied that: (Jibril was sitting with the Prophet when Ali came so Jibril stood up for him, the Prophet said to him: why did you stand up for this lad? He said: he has a right over me for teaching me! So the Prophet said: how comes about that O Jibril? So he said: when Allah created me He asked me: who are you and what is your name, and who am I and what is my name? so I was confused about the answer then, this lad came in the world of lights and taught me the answer, he said to me: say you are my lord, and your name is the Most Beautiful, and I am the humble servant and my name is Jibril, that was why I stood for him and honoured him)⁽⁴⁾

10) That they hear and speak while in their mother's womb, and they recite the Quran, worship their lord while in the womb and while they are still breast feeding the Angels obey them and descend upon them morning and night, and lights are placed for them in every town through which they look at the activities of servants.⁽⁵⁾

11) That the Imams are children of Allah from the loins of Ali bin Abi Talib! Abdul-husain An-Najfi fabricated a verse that : (today I have completed your religion for you with his imamate, so whoever does not follow him and those who are my children from his loin till the Day of Judgment those are the ones whose deeds have become worthless and they will reside eternally in hellfire)⁽⁶⁾

12) That: (they are the pillars of the earth): they lied against the commander of the faithful, Ali that he said: (indeed I have been given some traits which no one has ever been

(1) Usul Al-kafi 1/186

(2) Ibid 1/186-188

(3) Biharul Anwar 26/137, 153, and there are 43 hadiths in it.

(4) Sharh Aziyara Al-jamiah Al-kabeerah 1/371

(5) See: Kamalu deen wa tamam An-ni'ima 2/393-394, hadith no. 2, Al-yatima wa Ad-dura Atameena, Hashim Al-bahrani pg 190

(6) Al-gadeer 1/425

given before me, I have knowledge of deaths, calamities, lineages, final words, hence, I did not lose what preceded me, and nothing hidden from me escapes me)⁽¹⁾

13) Chapter: (Allah does not teach His prophet anything except that He commands him to teach it to the commander of the faithful, and that he is his associate in knowledge)⁽²⁾

COMMENTARY:

These claims from Shiites scholars about their Imams are very strange and show the height of disbelief. They have by these claims taken their Imams out of the position of Imams to the position of prophets and messengers, and sometimes to the position of divinity, we seek refuge with Allah from the devil and his group. No doubt this is disbelief. Even, no one has ever come up with this kind of disbelief and misguidance.

ENQUIRY 120: Do Shiite scholars believe that the miracles of their Imams continue even after their death, and what is the impact of that on their everyday life?

Response: Yes, even it continues to be renewed, and this has taken two practical forms as can be seen in two areas:

First: miracles which Shiite scholars attribute to their absent master being waited.

Second: claim of Shiite scholars that miracles occur at the grave yard of their imams, like stories of the sick who are cured, and the blind who regain their sight at grave yards!! There are also stories of animals especially pigs and donkeys going to grave yards to seek cure!! And also stories of people entrusting the imams in their graves with their properties!⁽³⁾

With this the accounts of the custodian of these graves increased!

ENQUIRY 121: What is the ruling on visiting grave of the imams according to Shiite scholars?

Response: This is considered an obligation among the obligatory acts of worship in Shiism, and whoever abandons it becomes a disbeliever!⁽⁴⁾

They claimed that Harun bin Kharijah asked their Imam Abu Abdullah: (about one who abandons visitation to the grave of Al-husain bin Ali without any reason, he said: such a person is among the dwellers of hellfire)⁽⁵⁾

(1) Usul Al-kafi 1/141-142, he mentioned 3 hadiths in it.

(2) Ibid 1/190

(3) See: Biharul Anwar 42/312-318

(4) See narrations on this in: Kamil Aziyarat wa Al-mazar pg 183, Tahzib Al-ahkaam 6/1306, Wasaail Sheeah 10/481.

(5) Kamil Aziyarat wa Al-mazar pg 184, hadith no.5, Wasaail Sheeah 10/481, hadith no.13

CONTRADICTION:

They lied against Abu Jafaar that he said:
(whoever does not visit the grave of Al-husain among out sect has a defect in his faith and religion, and if he should enter paradise he will be below the faithful)⁽¹⁾

ENQUIRY 122: What are the obligatory etiquettes to be observed by anyone wishing to visit a tomb?

Response: There are many etiquettes and they include the following:

- Spiritual bath and seeking permission before entering the tomb, and if he should release air he has to repeat the bath.⁽²⁾
- Being humble and attentive, and to come in new cleaned clothes.⁽³⁾
- Standing by the tomb and kissing it. Ayatullah Muhammad Ash-shirazee said: (the tombs are kissed just as the black stone is kissed)⁽⁴⁾
Al-majlisi said: (leaning on the tomb and kissing it was clearly stated)⁽⁵⁾
- Placing the cheek on it⁽⁶⁾, they also said: (kissing the tomb is not detested rather, it is sunnah to us, but if there is need for Taqiya leaving it is better)⁽⁷⁾
- Doing tawaf round it (except that we should do tawaf round your tombs)⁽⁸⁾

CONTRADICTION:

They have also released narrations prohibiting this act. They include: (do not do tawaf round any grave)⁽⁹⁾

(1) Kamil Aziyarat wa Al-mazar pg 183, hadith no. 1

(2) See: Biharul Anwar 97/124-139

(3) ibid

(4) Maqaalat Ash-sheeah, Muhammad Shirazee, pg 8

(5) Biharul Anwar 97/134, hadith no. 24

(6) See: Umdat Az-Zaair fil Ad'iya wa Az-Ziyaraat, Haidar, Al-husainee Al-kadhimee, pg 31

(7) Biharul Anwar 97/136, hadith no. 3, Mustadrak wasaail sheeah 10/366

(8) Biharul Anwar 97/137

(9) Furu' Al-kafi 6/1566, 'ilal Ash-sharaai' 1/276

- Facing the person in the tomb and turning the back to the Qibla: al-majlisi said: (facing the grave is a necessity even if it is not in the position of the Qibla... and facing the grave to the visitor is like facing the Qibla, and it is the face of Allah)⁽¹⁾

THE MORTAL BLOW:

The commander of the faithful, Ali said: (O people.. do you know that the Prophet cursed whoever takes the graves as a prayer ground?)⁽²⁾

- To fall on the tomb and recite the prescribed supplications: this includes their saying: (when you come to the door, stand outside the tomb, look at the tomb and say: O master, O Abu Abdullah, O son of the messenger of Allah, your servant, son of your servant and maid, who is humble before you, who is negligent of your esteemed position, who acknowledges your right, has come to you to seek refuge with you, intending your sanctity...), then fall on the tomb and say: (O master I have come to you in fear so give me security, I have come to seek refuge with you so protect me, and I have come to you poor so grant me wealth..)⁽³⁾
- Taking the grave as a qibla, backing the Kaaba, and performing two unit of obligatory prayers facing the tomb: they claimed that their Imam sent an urgent message to them from Sirdab saying: (as for the prayer; it⁽⁴⁾ should be behind him, and the tomb should be in front of him, it is not permissible to pray in front of it or by its left or right side; because you do not pray in front of the Imam or beside him)⁽⁵⁾

This is also because Shiite scholars believe that their Imams are the Kaaba!!

That was why they fabricated a narration that Abu Abdullah said: (we are the Prayer in the book of Allah, and we are the Zakat, and we are the Fasting, and we are the Hajj, and we are the sacred month, and we are the sacred town, and we are the Kaaba of Allah, and we are the qibla of Allah, and we are the face of Allah, Allah said: "So wherever you [might] turn, there is the Face of Allah.")⁽⁶⁾

Their scholar Aal Kashif Al-gitaa also stated that: facing the Kaaba in prayers is because of the light of Ali bin Abi Talib born in it, according to him: (the reality about facing Kaaba is facing that light that was born in it)⁽⁷⁾

(1) Biharul Anwar 101/369, hadith no. 12

(2) Fiqh Ar-Ridha pg 188-189

(3) Biharul Anwar 98/253, hadith no. 41

(4) That is the Kaaba

(5) Al-ihitaj 2/490, Biharul Anwar 97/ 128, hadith no. 8

(6) Biharul Anwar 24/303, hadith no. 14, see also: Manaqib Aal Abi Talib 3/678

(7) Janatul Mawa, Muhammad Al-husain Aal Kashif Al-gitaa, pg 107

They also believe that their imams are the mosques!! That was why they fabricated a narration that: (narrated from Abi Abdillah concerning the saying of Allah: “and that you maintain yourselves [in worship of Him] at every place [or time] of prostration” he said: this means the Imams)⁽¹⁾

They also believe that: prostration in the Quran refers to allegiance to their Imams.

That was why they said concerning the saying of Allah: “And they used to be invited to prostration while they were sound.” (to his allegiance when they were in the world and were able)⁽²⁾, and they also claimed that (the two unit of prayer during visitation is a must at any tomb)⁽³⁾

Shiite scholars consider these acts of associating partners with Allah as the best acts of worship, and they mislead their followers to believe that these acts necessitate (forgiveness of sins, admission to paradise, freedom from hellfire, and acceptance of supplication)⁽⁴⁾

(And it is equivalent to Hajj, Umrah, Jihad, and freeing a slave)⁽⁵⁾

Even, Ayatullah Sistaani is of the view that prayers offered at the grave of Ali bin Abi Talib are more rewarding than prayers at the Kaaba, according to him: (it was narrated that prayers at the grave of Ali has two hundred thousand rewards)⁽⁶⁾

CONTRADICTION:

(Narrated from Abi Abdillah from his father that he said:

the messenger of Allah has prohibited anyone from praying on a grave, or to sit on it, or to lean on it, or to build on it)⁽⁷⁾

Furthermore, are these fabricated texts attributed to their Imams not an invitation to associating partners with Allah and changing His religion, and also preferring the religion of the polytheist over the religion of Allah, and replacing the worship of one God with the worship of idols? Even, for Allah’s sake, what do we call a religion that commands its followers to back the Kaaba and to face tombs of the Imams? And what do we call these scholars who have developed houses of shirk which they call places of holy visitation and have crippled houses of tauhid (mosques) as is observed?

(1) Tafseer Al-‘iyashee 2/16, hadith no. 18

(2) Tafseer Al-qumee pg 718 (surah Al-Qalam), Tafseer As-Safi 5/215 (surah Al-Qalam), Tafseer Nur Athaqalain 5/396, hadith no. 51 (surah Al-Qalam)

(3) Biharul Anwar 97/134, hadith no. 24

(4) This is one of the headings of Biharul Anwar 98/21-28

(5) This is one of the headings of Biharul Anwar 98/28-44

(6) Minhaj As-Salihin, Ali As-Sistaani, Al’ibadaat 526 pg 187

(7) Tahzib Al-Ahkaam 3/693, hadith no. 16, Al-istibsaar 1/352, hadith no.4, Wasaail Sheeah 2/503, hadith no. 5

Indeed, Allah has said the truth: “Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.” (Q42:V21).

THE MORTAL BLOW:

Al-baaqir-may Allah have mercy on him- narrated that the messenger of Allah said:

(Do not take my grave as Qibla, or mosque; because Allah cursed the Jews when they took the grave of their prophets as mosques)⁽¹⁾

ENQUIRY 123: Do the towns of Qarbala and Kufa have any virtue according to them?

Response: Yes, Shiites scholars lied against As-Sadiq that he said: (when affliction becomes general, seek security in Kufa and its surrounding areas)⁽²⁾

They also lied that he said concerning the virtue of the mosque of Kufa: (its right side is a garden among the gardens of paradise, its middle is also a garden among the gardens of paradise, its rear is a garden among the gardens of paradise, and there is no righteous person or prophet except that he has prayed in it)⁽³⁾

They also lied against Abi Abdillah that he said concerning what Allah revealed to Kaaba: (if not for the sand of Karbala I wouldn't have given you any virtue, if not for what the land of Karbala comprises I would have neither created you nor the house which I boast of. Hence, be contented and be humble to the Land of Karbala, else I will be angry with you and throw you into the hellfire)⁽⁴⁾

And they lied that Karbala said: (I am the holy and blessed Land of Allah, my sand and water are cure, I say this without pride)⁽⁵⁾

Ayatollah Aal Kashif Al-gitaa said about Karbala: (the most honorable spot on earth by necessity, as clearly stated by some great contemporary writers, and a lot of narrations bear testimony to this)⁽⁶⁾

And whoever denies a necessity is a disbeliever according to them.

(1) Man la yahdhuruhi Al-faqih 1/71, hadith no. 532, 'ilal Ash-Sharaai' 2/351, hadith no. 1, Biharul Anwar 97/128

(2) Shajarat Tuba pg 21

(3) Ibid pg 13

(4) Kamil Az-Ziyaraat Wa Al-mazaar pg 246, hadith no. 2

(5) Ibid pg 249, hadith no.17

(6) Land and sand of husainiya, Aal Kashif Al-gitaa, pg 55-56

Ayatollah Mirza Husain Al-haair said: (so also this blessed spot after the Imam was buried in it has become a place of visit to the Muslims and a Kaaba to monotheist!! And a place of tawaf for kings and rulers, and a mosque to those who pray)⁽¹⁾

COMMENTARY:

Based on their belief, Karbala has these virtues because of the presence of the body of Al-husain in it, so how comes Al-madina Al-munawara does not have even some of these virtues despite the presence of the Prophet's body in it, or do they believe that the body of Al-husain is more virtuous than that of the Prophet?

The statement of Ayatullah Aal Kashif Al-gitaa points to that: (is it not at the center of truth that the most purified spot on the earth is the tomb of the most honorable personality in time?)⁽²⁾

It was related in some holy text that: the black stone will be removed from its place in Kaaba and be placed in their Haram in Kufa. They lied against the commander of the faithful that he gave a sermon in the mosque of Kufa and said: (O people of Kufa indeed Allah has bestowed a virtue on you which He has not bestowed on anyone before: your prayer grounds are the houses of Adam, Nuh, Idris, and Ibrahim...and the Days and Nights will not cease until the black stone is placed in it)⁽³⁾

COMMENTARY:

This was what pushed their brothers of the Qaramites to commit their popular crime in the holy house of Allah where they removed the black stone from Kaaba in the year 317AH⁽⁴⁾, but they did not place it in their haram in Kufa, why? Aren't the books of Shiite scholars' breeding ground for these kind of acts?

And then, why their special interest in Kufa? Is it because the religion of Ibn Saba the Jew was not accepted in any Muslim towns except Kufa! This is so because Muslim towns were close to knowledge and faith and as such did not accept the religion of Ibn Saba the Jew (Shiism) except Kufa which was far away from the light of knowledge and faith, and that was why Shiism came from Kufa just as the Murjia creed came from Kufa, and likewise the creed of Mutazila and Qadariya, and invalid Hajj from Basra. All these innovations emanated as result of their distance from the town of prophet hood. This is so, because the reason for the emergence of innovation in every Ummah is the disappearance of the sunnah of the messengers and their distance from knowledge and faith, this leads to destruction. I will conclude this commentary with the saying of Allah: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and guidance

(1) Ahkaam Sheeah, Mirza Hasan Al-haair 1/32, see also: Tarikh Karbala, Abduljawad Aal Tu'mah pg 115-116

(2) Land and sand of Hisainiya, Aal Kashif Al-gitaa pg 55-56

(3) Man la yahdhuruhi Alfaqih 1/92, hadith no. 696, Wasaail Sheeah 3/309, hadith no. 18

(4) See the book of Al-masaail Al-'abkariyya, Mufeed pg 84- 102

for the worlds. Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and guidance for the worlds.” (Q3:V96-7).

ENQUIRY 124: What is their creed on Prayers, Supplication, Tawasul, and Hajj to tombs of their Imams?

Response: Their greatest Imam, Al-khumainee said: (it is permissible to do tawasul with leaders and intercessors of Mankind and Jin. Meaning the Messenger and the infallible Imams, and those dignitaries are to be taken as intercessors and mediators, and because there are guards and protectors for every day; hence, Saturdays are reserved for the messenger of Allah, Sundays for the commander of the faithful, Mondays for the two Imams who are grandchildren of the Prophet, Tuesdays for As-Sajad, Al-Baqir, and As-Sadiq, Wednesdays for Al-Kaazhim, Ar-Ridha, At-Tuqa and An-Naqi, Thursdays for ‘As-Karee, and Fridays for the one in authority, may Allah hasten his relief)⁽¹⁾

They also lied against Abi Abdillah that he said concerning prayers at the tomb of Al-husain: (for every unit of prayer, you have the reward of one who performs hajj one thousand times, Umrah one thousand times, freed one thousand slaves, and it will be like standing by a prophet in the cause of Allah for one million times)⁽²⁾

Al-kulainee also claimed that a man came to Abi Abdillah and said to him: (I have performed hajj nineteen times, so pray to Allah to grant me the twentieth hajj, he said: have you visited the tomb of Al-husain? He said: no, he said: visiting it is better than performing hajj twenty times)⁽³⁾

CONTRADICTION:

Al-kulainee fabricated a narration from Abi Abdillah-may Allah Have mercy on him that he said: (when you visit it, Allah will write twenty five hajj for you)⁽⁴⁾

CONTRADICTION:

Al-kulainee fabricated a narration from Abi Abdillah-may Allah Have mercy on him that he said: (visiting the tomb of Al-husain is equivalent to twenty hajj and more, and twenty Hajj and Umrah)⁽⁵⁾

(1) Spiritual etiquettes for prayer, pg 569-570

(2) Tahzib Al-Ahkaam 6/1342, hadith no. 9

(3) Furu’ Al-kafi 4/764, book of hajj, hadith no. 3, Thawaab Al-‘amaal pg 122, hadith no. 41.

(4) Furu’ Al-kafi 4/764

(5) Furu’ Al-kafi 4/764

CONTRADICTION:

They fabricated a narration that: (whoever visits the tomb of Abi Abdillah, Allah will write the reward of eighty Hajj for him)⁽¹⁾

CONTRADICTION:

They fabricated a narration from Abi Abdillah-may Allah Have mercy on him that he said: (whoever comes to the tomb of Al-husain, acknowledging his position, he will be like one who performed hajj one hundred times with the Prophet)⁽²⁾

CONTRADICTION:

Al-kulainee fabricated a narration from Abi Abdillah-may Allah Have mercy on him that he said: (any believer who comes to the tomb of Al-husain on a day other than eid acknowledging his position, Allah will write for him twenty accepted Hajj and Umrah, and twenty Hajj and Umrah with a prophet or a just imam, and whoever comes to him on the day of eid, Allah will write for him one hundred Hajj and Umrah, and one hundred expeditions with a prophet or just imam. He said: I said to him: how do I get the similitude of the reward of one who stands on Arafat day? He said: so he looked at me angrily and said: O Bashir verily, if a believer comes to the tomb of Al-husain on the day of Arafat and takes a spiritual birth then goes to him, Allah will write for him for every step one hajj, and I think he also said expedition)⁽³⁾

Finally: (by Allah, if I should narrate to you the virtues of visiting him, and the virtues of his tomb, you would have abandoned Hajj and no one will ever perform hajj among you)⁽⁴⁾

I wish he gave them the narrations!!!

As for their creed concerning the virtues of performing hajj to the tomb of Al-husain on Arafat day:

They fabricated a narration from Abi Abdillah that he said: (Allah starts by looking at visitors of the tomb of Al-husain on the eve of Arafat, he said: I said: you mean before looking at the people on Arafat ground? He said: yes, I said: how comes about that? He said: among those are children of fornication and there are no children of fornication among those)⁽⁵⁾

(1) Thawab Al-'amaal pg 121, hadith no. 39

(2) Kamil Az-Ziyaraat pg 156, hadith no. 7, Thawab Al-'amaal pg 121, hadith no. 38

(3) Furu' Al-kafi 4/73

(4) Kamil Az-Ziyaraat Wa Al-mazaar, pg 245-246, hadith no. 1

(5) Kamil Az-Ziyaraat Wa Al-mazaar, pg 163, hadith no. 3, Thawab Al-'amaal pg 118, hadith no. 27

They also fabricated a narration from: (Zaid Ash-Shahaam that he said to Abi Abdillah: what is the reward of one who visits the tomb of Alhusain? He said: he will be like one who visited Allah on His throne)⁽¹⁾

They also fabricated a narration from Abi Abdillah that he said: (verily, when a believer comes to the tomb of Al-husain on the day Arafat and takes a spiritual birth, then goes to him, Allah will write for him for every step one hajj, and I think he also said umarah and expedition)⁽²⁾

ENQUIRY 125: Did Shiite scholars restrict these acclaimed virtues to the visitation of the tomb of their imams only?

Response: No, rather, they extended that to the graves of their Auliyaa and scholars and their relatives and friends!

They fabricated a narration that Abi Al-hasan Al-‘askaree said: (if you visit the tomb of Abdulazeem in your place, you will be like one who visited Al-husain)⁽³⁾

They also fabricated a narration from Ibn Ar-Ridha that he said: (whoever visits the grave of my uncle in Qum will enter paradise)⁽⁴⁾

They also fabricated a narration that Abu Al-hasan bin Jafaar said: (whoever visits the tomb of my son will have the reward of one who performs seventy hajj, he was asked: seventy hajj? He said: yes, and seven hundred hajj, he was asked seven hundred hajj? He said: yes, and seventy thousand hajj... whoever visits him and stays with him for one night will be like one who visited Allah on His throne)⁽⁵⁾

He annoyed his imam and hence, the Imam added more rewards!!

COMMENTARY:

Why then do we see the Shiites, both their commoners and even scholars, going to Makkah for hajj? And why do they visit the Mosque of the Prophet? When there are these kinds of great virtues in these graves.

ENQUIRY 126: Can you briefly mention some of their acclaimed virtues of visiting the tomb of Ali?

(1) Kamil Az-Ziyaraat pg 143, hadith no. 1, Tahzeeb Al-Ahkaam 6/1326, hadith no.35, Biharul Anwar 98/76, hadith no. 29, Mustadrak wasaail Sheeah 10/ 185

(2) Furu' Al-kafi 4/ 763, Thawab Al-‘amaal pg 118, hadith no. 25

(3) Kamil Az-Ziyaraat Wa Al-mazaar, pg 295, hadith no. 1, Thawab Al-‘amaal pg 127

(4) Kamil Az-Ziyaraat Wa Al-mazaar, pg 294, hadith no. 2, Wasaail Sheeah 10/539, hadith no. 2

(5) Kamil Az-Ziyaraat Wa Al-mazaar, pg 278, hadith no. 13

Response: These include their fabricated narration that Jafaar As-Sadiq said: (whoever visits my grandfather, acknowledging his position, Allah will write for him for every step accepted hajj and umrah. By Allah O ibn Marid: Allah will not allow hellfire to eat any foot covered in dust as a result of visiting the commander of the faithful either by walking or riding, O ibn Marid write this conversation with gold ink)⁽¹⁾

Shiite scholars also fabricated a narration saying that: (whoever visits the tomb of the commander of the faithful acknowledging his position without pride, Allah will write for him the reward of one hundred thousand martyrs, forgive him his past and present sins, resurrect him among those in safety, make his reckoning easy, and give him a reception by the Angels. When he leaves the Angels will see him off to his house, and when he falls sick they will visit him, and when he dies they will follow him to his grave seeking forgiveness for him.)⁽²⁾

Finally: Al-kulainee fabricated a narration that Abu Abdullah said to one who came to him and had not visited the tomb of Ali bin Abi Talib: (will you not visit one who Allah visits with the Angels, and the Prophets and believers visit him too...)⁽³⁾

They also said he is in the rank of the messenger of Allah on the Day of Judgment:

They lied against the messenger of Allah that he said: (O Ali whoever visits me during my life time or after my death, or visits you during your life time or after your death, or visit your two children during their life time or after their death, I guarantee that on the Day of Judgment I will free him from its difficulties till I make him to be the same rank with me)⁽⁴⁾

ENQUIRY 127: Can you briefly mention some of their acclaimed virtues of visiting the tomb of Al-husain?

Response: Shiite scholars fabricated a lot of narrations in this regard and they include:

That one who visits his tomb is in the rank of the messenger of Allah on the Day of Judgment as earlier mentioned.

They fabricated a narration from Abu Jafaar that he said: (if people knew the virtues of visiting the tomb of Al-husain, they would have died longing for it and their breaths are cut off from regret over it...)⁽⁵⁾

They also fabricated a narration from Zurara that he said: (I heard Abu Abdillah saying: verily, those who visit Al-husain bin Ali have a virtue on the Day of Judgment, I

(1) Tahzeeb Al-ahkaam 6/1306, hadith no. 6, Wasaail Sheeah 10/458, hadith no. 3

(2) Busharat Al-mustapha, vol. 2, pg 174, hadith no. 144, KashF Al-guma 2/ 21, Wasaail Sheeah 10/ 458, hadith no. 1

(3) Furu' Al-kafi 4/ 763, book of hajj, hadith no. 3, Wasaail Sheeah 10/458, hadith no. 2

(4) Al-kafi 3/763, Man la yadhuruhu Al-faqih 2/405, hadith no. 3165

(5) Kamil Az-Ziyaraat Wa Al-mazaar, pg 138-139, hadith no. 3, Wasaail Sheeah 10/489, hadith no. 18

said: what is their virtue? He said: they will enter paradise forty years before others while they are being called to accountability)⁽¹⁾

They also fabricated a narration from Abi Al-hasan Ar-Ridha that he said: (whoever visits Al-husain bin Ali acknowledging his position will be among those whom Allah will speak to from above His throne)⁽²⁾

They also claimed that: (whoever visits the tomb of Abi Abdillah with spiritual birth will be like one who visited Allah above His throne)⁽³⁾

THE MORTAL BLOW:

What will be the response of Shiite scholars to their narration: (from Hanan bin Sadeer, he said: I said to Abi Abdillah: what do you say about visiting the tomb of Al-husain? We heard that some of you say it is equivalent to hajj and umrah? He said: this narration is very weak, it is not equivalent to all these but visit them and do not abandon them; because they are the leaders of the martyred youths and youths in paradise)⁽⁴⁾

ENQUIRY 128: What is the creed of their scholars concerning the Mujtahid (one who has attained a high standard in knowledge) among them? And what is the ruling on one who refutes him?

Response: Their scholar, Muhammad Ridha Al-muzhfir said: (our creed concerning the Mujtahid who has fulfilled all conditions is that: he is the representative of the Imam in his absence, and he is the general leader and ruler, he has the same right as the Imam in judging between people, and whoever refutes him is like one who refutes the Imam, and one who refutes the Imam refutes Allah and has by so doing associated partner with Allah)⁽⁵⁾

They also fabricated a narration from Abi Baseer that he said to Abi Abdillah: (Do you see one who refutes me on this issue as refuting you? He said: O Abu Muhammad, whoever refutes you on this issue is like refuting Allah and His messenger)⁽⁶⁾.

Al-khumainee said: (these peculiarities are present in most of our jurists in present time)⁽⁷⁾ he also said: (the jurists are the guardians of the messenger of Allah after the

(1) Wasaail Sheeah 10/478, hadith no. 40

(2) Kamil Az-Ziyaraat Wa Al-mazaar, pg 137, hadith no. 19

(3) Thawaab Al-'amaal pg 112, hadith no. 1

(4) Qurb Al-isnad, Abdullah Al-humairee pg 99-100, hadith no. 336, Wasaail Sheeah 10/489, Biharul Anwar 98/ 35, hadith no. 44

(5) Creed of the Imamiyya in its new clothing, pg 18, see also: Kashf Al-Asrar, Al-khumainee, pg 207

(6) Furu' Al-kafi 8/2026, Ma'alim Az-Zulfa pg 427, hadith no.1, Wasaail Sheeah 1/36, hadith no. 20

(7) Al-hukuma Al-islamiya pg 52

Imams and in their absence, and since the jurist is not a prophet then he is a guardian of the Prophet, and in the time of absence he will be the Imam of the Muslims and their leader and just judge)⁽¹⁾. He also said: (the Jurists today are the proofs upon people, just as the Prophet was a proof upon them, and everything that was entrusted with the Prophet has been entrusted with the jurists by the Imams)⁽²⁾. He also said: (verily, what has been confirmed for the Prophet and the Imams has also been confirmed for the jurists and there is no doubt about this issue)⁽³⁾

COMMENTARY:

Shiite scholars have by this abandoned the household of the Prophet and have held on to a non-existent being, and have placed themselves in the position of the Imam from the household of the Prophet with the name of this non-existent being. Everyone among their scholar is called: Ayatullah (sign of Allah), Hujatullah (proof of Allah), Imam, general ruler, provider of wealth, while no one among the household of the prophet share with them in all that.

Muhammad Jawad Mugniya said: (how can Al-khumainee claim to be the general representative of the Absent Imam, while the Absent Imam is in the position of the Prophet or position of God to us)⁽⁴⁾

They also made it obligatory on a Shiite to imitate a particular mujtahid otherwise (all his acts of worship will be invalid and not accepted from him, even if he prayed, fast and worshipped all is life, except if his acts conform to the opinion of the one he imitates after that)⁽⁵⁾

COMMENTARY:

Verily, this high position of the Mujtahidun among Shiite scholars reminds us of the position of popes and priests among the Christians!

ENQUIRY 129: What is Taqiyya? And what is its virtue according to Shiites scholars' school of thought?

Response: Their scholar, Al-mufeed said: (Taqiyya means hiding the truth and covering the creed in it, hiding away from dissenters and to avoid helping them with what

(1) Ibid pg 79-80

(2) Ibid pg 84

(3) Ibid pg 84

(4) See: Al-khumainee fi kitabihi Ad-Daula Al-islamiya, pg 59

(5) Creeds of the Shiite in its new clothes pg 17

will be harmful in the religion or in the life of this world)⁽¹⁾ Muhammad Jawad Muganiya defined it as (to say or do other than what you believe so as to protect yourself or wealth from harm or to preserve your honor)⁽²⁾

Hence, it is to manifest faith in the mazhab of Ahlu Sunnah, and to hide faith in the mazhab of the twelve Imam Shiism.!

They lied against Ali that he said: (Taqiyya is one of the most virtuous acts of a believer)⁽³⁾

They also claimed that Al-husain bin Ali said: (if not for Taqiyya we couldn't differentiate our saints from our enemies)⁽⁴⁾

And that Abu Abdillah said: (Allah has not been worshipped with anything more beloved to him than something hidden, I said: what do you mean by something hidden? He said: Taqiyya)⁽⁵⁾.

And that he also said: "There is no faith for that person who has no taqiyyah".⁽⁶⁾ And that Abu Abdullah said: "Taqiyyah is part of my religion and the religion of my fathers. Anyone who has no taqiyyah has no Imaan".⁽⁷⁾

Their greatest Imam, Al-Khumaini, said: "Verily, Allah honoured the prophets much more than any other of His creatures because of their strictness in deceiving their opponents and their good practice of taqiyyah."⁽⁸⁾

COMMENTARY:

All the aforementioned statements are being reported by the scholars of Shiites as words from their Imama, Ali (d. 40), Al-Husein his son (d. 61), Abu Ja'far (d. 114) and Abu Abdullah (d. 148). And funny enough, they all lived at a time Islam was at its peak of power and control. So what then was the need for the practice of Taqiyyah? Or perhaps, was it a different religion they had to hide from the people?

ENQUIRY: 130: What is the rule guiding letting go the practice of taqiyyah?

(1) Tashih Ftqaad Al-Imamiyya pg 137

(2) Asheeah fil Mizan pg100

(3) Tafseer Al-husain Al-'askaree pg 293

(4) Ibid pg 293, Wasaail Sheeah 11/252, hadith no. 5

(5) Ma'anee Al-akhbaar pg 157, hadith no. 1, Wasaail Sheeah 11/247, hadith no. 14

(6) Usool l-Kafi 2/573 (Book of Imaan and Kufr, hadeeth 5, Chapter of At-Taqiyyah).

(7) Ibid 2/573 (Book of Imaan and Kufr, hadeeth 12, Chapter of At-Taqiyyah).

(8) Al-Makaasib Al-Mujrimah 2/163 by Al-Khumaini.

Response: That anyone who leaves it is like one who abandoned salat.

They lied against As-Saadiq that he said: "It would be right for me to say that anyone who abandoned taqiyyah is like a person who leaves salat".⁽⁹⁾ They continued their usual escalation in fabrication and said that "abandoning it is of the greatest destroyers of the religion, which is rejecting the prophethood or the Imamate or transgression against brothers or abandoning taqiyyah".⁽¹⁰⁾

They continued and said: "nine-tenth of the religion is in taqiyyah, and there is no religion for one who has no taqiyyah".⁽¹¹⁾ They narrated that "Ali bin Al-Husein Zain Al-Abiddeen said: Allah forgives all sins for the believer in this world and hereafter except two: abandoning taqiyyah and not safeguarding the rights of his brothers".⁽¹²⁾

Al-Kulaini fabricated as usual that "Abu Abdullah said: O Sulaiman! You people are in a religion that Allah makes strong he who conceals it and debase the one who makes it known".⁽¹³⁾

And finally, they claimed that "one who abandoned taqiyyah is a disbeliever"⁽¹⁴⁾ "he has removed himself from the religion of Allah and the Imams".⁽¹⁵⁾

COMMENT:

"Sufyaan As-Samt said: I told Abu Abdullah: may I be sacrificed on your behalf. A man, who is known for lies would come to us and reprimand you that we dislike. He said: did he tell you that I said the night was day? I said no. he then said: Even if he said so, you have not denied him but you denied me".⁽¹⁶⁾

This and many other narratives of the Shiites scholars show that amongst them are those who detest their reports, but they are mandated to obliged and believe blindly. They fabricated that Jaabir said that "Abu Ja'far said: the prophet (PBUH) said: The hadeeth of the family of Muhammad is difficult and seen as such. (Therefore), it would only be believed by Angel close to Allah or a prophet sent by Allah or a servant of Allah whose

(9) Man la Yahdhuruhu Al-Faqeeh 2/253 hadeeth 1928 (Chapter of Fasting on the day of shakk); Wasaa'il Ash-Shee'ah 11/248 hadeeth 26.

(10) Al-Makaasib Al-Mujrimah 2/163.

(11) Asool Al-Kaafi 2/572 (Book of Imaan and Kufr, hadeeth2, Chapter of At-Taqiyyah).

(12) Tafseer Al-Hasan Al-'Askari p. 293; Wasaa'il Ashee'ah 11/252 hadeeth 6.

(13) Usool Al-Kaafi 2/576 (Book of Imaan and Kufr, hadeeth 3, Chapter of At-Taqiyyah).

(14) Fiqh Ar-Ridha for Ibn Baabawaih p. 338 (Chapter of Rights of the Soul); Bihaar Al-Anwaar 78/347 hadeeth 4.

(15) Al-I'tiqaadaat p. 108 (Chapter of Beliefs on At-Taqiyyah).

(16) Mukhtasar Basaa'ir Ad-Darajaat p. 190 hadeeth 242; Bihaar Al-Anwaar 2/211-212 hadeeth 14.

mind has been tested for faith. Any hadeeth of the family of Muhammad narrated to you and your minds find ease in believing and accepting, take it. And the one you find difficult to bear and accept, return it to Allah, His prophet and the scholar from the family of Muhammad. This is because the accursed one is the one that is given a narrative from the family of Muhammad and he says: this cannot be and denying it is equal to disbelief”.⁽¹⁾

ENQUIRY 131: When can taqiyyah be abandoned as seen by scholars of Shiites?

Response: A Shiite must hold on to taqiyyah as long as he is in the lands of Muslims. Their scholars call the land of Muslims and land of taqiyyah.

They fabricated that “taqiyyah in the land of taqiyyah is compulsory”⁽²⁾. They also refer to the lands of Muslims to be wrong nation. They fabricated that “anyone who believed in Allah and the Last Day should never speak in the wrong nation except with taqiyyah”.⁽³⁾

They also refer the the Muslim nation as the nation of the oppressors. They fabricated that “taqiyyah is mandatory on us in the nation of the oppressors, and anyone who abandons it has left the Imamiyyah religion”.⁽⁴⁾

They even made compulsory taqiyyah upon the Ahlus-sunnah. Al-Alimi wrote a chapter which he titled: Chapter of making taqiyyah mandatory on the masses”.⁽⁵⁾

CONTRADICTION:

They had fabricated that “He who abandoned taqiyyah before the appearance of the flag bearer is not one of us”⁽⁶⁾. Why?

Their sheikh Muhammad Baaqir answered that abandoning it “would lead to delay in the availability of required number of sincere people, who their existence makes up a fundamental condition for the advent”.⁽⁷⁾

ENQUIRY 132: Why do we see some Shiites observe salat behind Imams in Ka’bah and the Prophet’s mosque?

(1) Basaa’ir Ad-Darajaat 1/62 hadeeth 1; Usool Al-kaafi 1/302.

(2) Jaami’ Al-Akhbaar p. 110; Bihaar Al-Anwaar 72/395 hadeeth 13.

(3) Jaami’ Al-Akhbaar p. 110; Bihaar Al-Anwaar 72/412 hadeeth 61.

(4) Bihaar Al-Anwaar 72/421 hadeeth 79.

(5) Wasaa’il Ash-Shee’ah 11/251.

(6) Kamaal Ad-Deen 2/346 hadeeth 5; Wasaa’il Ash-Shee’ah 11/248 hadeeth 25; Tafseer Noor Ath-Thaqalain 4/47 hadeeth 13 (Ash-Shu’araa).

(7) Tareekh Al-Ghaibah Al-Kubraa p. 353 by Muhammad baaqir As-Sadr (d. 1402).

Response: their scholars claimed falsely that “anyone who prays behind them is just like one who prayed behind the prophet (PBUH).⁽¹⁾

Then their Imam, Al-Khumaini, commented on this, saying: “And there is no doubt that observing salat with the Prophet (PBUH) is correct and has great honour. That is the same for one who prays with them on taqiyyah”.⁽²⁾

They also fabricated “Anyone who observes salat behind the hypocrites on taqiyyah is like one who observed salat behind the Imams”.⁽³⁾

ENQUIRY 133: Is taqiyyah still playing its unique role in the Shiite religion:

Response: Yes. The practical effect of taqiyyah still plays its unique role in different aspects:

Firstly: The perpetrators of evil causing division in the Ummah have effectively made use of taqiyyah in carrying out their ill intents. They do so by refuting authentic reports and narratives found in their books and that conform to the teachings of the prophet (PBUH) as it is in the Ahlus-sunnah books. They refute such reports with the proof of taqiyyah so that it should not be seen to confirm what the Ahlus-sunnah has.

For example, the authentic report in their books praising the companions of the prophet (PBUH; the prophet giving two of his daughters in marriage to Uthman bin Affaan and Abu Al-‘As; and Ali giving her daughter, Ummu Kulthum, in marriage to Umar bin Al-Khattaab...etc., are all refuted based on the notion of taqiyyah.⁽⁴⁾

Secondly: Their scholars took the notion of taqiyyah to be their way out when it comes to issues pertaining to the contradictions and controversies in their hadeeth. The phenomenon of self contradiction in their hadeeth narrations is clear evidence that their religion is not from God. (If it were to be from other than Allah, you would have seen in it many contradictions) [An-Nisa: 82]

Their scholar, Yusuf Al-bahraani, disclosed how confused and bewildered the scholars of the Shiites are before the serious contradictions in their religious narratives. They are really confused about what to say to their followers, which narration they should abandon, follow or free to choose from. He said: “The making of laws is not free from flaw, hesitation and doubt because of the numerous controversies in contradicting proofs”.⁽⁵⁾

(1) Al-Kaafi 3/250 hadeeth 6; Bihaar Al-Anwaar 72/421 hadeeth 79.

(2) Risaalah fee At-Taqiyyah in the second part of Al-Khumaini’s Risaalah, p. 108.

(3) Jaami’ Al-Akhbaar p. 110; Bihaar Al-Anwaar 72/412 hadeeth 61.

(4) See: Mi’aat Al-‘Uqool 20/45 hadeeth 2.

(5) Ad-Durrah An-Najfiyyah p. 61 by Yusuf bin Ahmad Al-Bahraani.

THE MORTAL BLOW:

If these huge number of discrepancies and contradictions in the reports of the Shiites have led to a very huge number of their followers to denounce the faith in the past, what then do you think of it in our time? At-Tousi expressed serious pains over what has become of their reports and narratives. He said: “they are of such dissimilarities and contradictions that two reports hardly correlate except a third by their side contradicts them; no one hadeeth can hardly be seen to be solemnly authentic without the next negating it, to the extent that our opponents have taken that as a serious flaw on our religious denomination”.⁽¹⁾

Al-kaashaani also complained about these contradictions and disparity by saying: “You would even find them differing in one issue with up to twenty, thirty and even more opinions. In fact, I can put it that there is not a single issue that they did not differ in, even related matters are not left out”.⁽²⁾

Thirdly: The Shiite scholars, as earlier mentioned, claimed that their Imams are infallible. They neither forget nor mistake. However, in their adopted books, we find what negate such claim and sharply contradict it. As a result of this discovery, their scholars fell back on taqiyyah as cover. So taqiyyah is the way out in granting their Imams an infallibility that without it the Shiite denomination as a whole is in shambles.

Fourthly: The Shiite principle of “Contradicting the Ahlus-sunnah is Compulsory” emanated from taqiyyah. They believe in this lies guidance and that their authentic reports from their Imam were all out of the notion of taqiyyah. Thus, they fabricated against Abu Abdullah that he said: “Whenever you see two contradicting hadeeths, take to that one which contradicts the people”,⁽³⁾ meaning Ahlus-sunnah.

In another narration it says: “hold on to the one amongst the two that is farther from the belief of the masses”⁽⁴⁾⁽⁵⁾

It becomes clear that going against what Ahlus-sunnah has is a sign that the Shiites are on the right track, even if that which the Ahlus-sunnah believes in is in accordance with the Qur’an and the teachings of the Prophet (PBUH).

E **ENQUIRY 134:** What is the meaning of Ar-Raj’ah (Rebirth), who is it for and what do Shiite scholars believe about it?

(1) Tahdheeb Al-Ahkaam 1/9 (Author’s Introduction).

(2) Kitaab Al-Waafi 1/16.

(3) Wasaa’il Ash-Shee’ah 18/361 hadeeth 30; Bihaar Al-Anwaar 2/233 hadeeth 17.

(4) i.e. Ahlus-sunnah wa Al-Jamaa’ah. An-Nouri At-Tabrasi said: “The denomination of the Masses, those who called themselves Ahlus-sunnah wa Al-Jamaa’ah”. Fasl Al-Khitaab p. 28 (Author’s Introduction).

(5) Jawaabaat Ahl Al-Mousil fee Al-‘Adad wa Ar-Ru’yah, p. 14 by Al-Mufeed.

Response: Ar-Raj'ah (Rebirth) means "the return of many of the dead back to the world before the Last Day⁽¹⁾" "in their fasion in which they formerly were⁽²⁾".

And those that will return to the world, according to their belief, are "The seal of prophets (PBUH), all other prophets, the infallible Imams, the solely dedicated to Islam and those who were solely dedicated to disbelief and not considered to be amongst the people of the ignorant times usually refered to as 'the weak one'⁽³⁾".

As for their belief in it, their sheikh Al-Mufeed says: "and the Imamate denomination agreed that many dead persons will return back to the world before the Last Day"⁽⁴⁾ They also fabricated another narration, which says: "Anyone who does not believe in our rebirth and permit our mut'at marriage is not one of us"⁽⁵⁾

Al-Majlisi said: "Shiites accross the epochs agreed on it and it has been very popular in their midst like the sun light in the peak of the noon"⁽⁶⁾

At-Tabrisi, Al-Hurr Al-'Aamili and Ibn Al-Mudhaffar said: "rebirth is a fact agreed upon by all the Imamiyyah Shiites"⁽⁷⁾ In fact "it is among the necessities of the beliefs of the Imamate denomination of Shiite as recognized by all known scholars and popular writers"⁽⁸⁾

They judged anyone who fails to accept rebirth as a disbeliever and apostate.

They made a fabrication against Ali (Allah be pleased with him) that he said: "Anyone who denies that I have on this earth rebirth after rebirth, call after call, return after return, in a manner like I used to be in the past, such person has refuted us; and anyone who refutes us has refuted Allah"⁽⁹⁾

(1) Awa'il Al-Maqaalaat p. 46.

(2) Ibid pp. 77-78.

(3) Daa'itat Al-ma'arif Al-"Uluwiyyah 1/253 by Jawwaad Taara.

(4) Awa'il Al-Maqaalaat p. 46.

(5) Man la Yahdhuruhu Al-Faqeeh 3/584 hadeeth 4585; Tafseer As-Saafi 1/440; Wasaa'il Ash-Shee'ah 14/484 hadeeth 10; 'Aqaa'id Al-Ithnai 'Ashariyyah p. 240 by Ibrahim Az-Zanjaani.

(6) Bihaar Al-Anwaar 53/122.

(7) Majma' Al-Bayaan fee Uloom Al-Qur'an 5/252 by Abu Ali Al-Fadhl bin Al-Hasan At-Tabrasi (d. 548); Al-Ieqaadh min Al-Haj'ah bi Al-Burhaan ala Ar-Raj'ah pp. 63-64 by Muhammad bin Al-Hasan Al-Hurr Al-Aamili; Bihaar Al-Anwaar 53/123; 'Aqaa'id Al-Imamiyyah fee Thaubihi Al-Jadeed, p. 144.

(8) Al-'eeqaadh min Al-Haja'ah p. 82.

Their sheikh, Abdullah Shibr: "In fact, it is of the necessities of their denomination". Haqq Al-Yaqeen 2/297.

(9) Ibid pp. 344-345.

COMMENT:

Allah the Almighty has destroyed the notion of rebirth in the Qur'an when He said: ([For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back. That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.) [Al-Mu'minum: 99-100]

He again said: (Have they not considered how many generations We destroyed before them - that they to them will not return?) [Yasin: 31]

ENQUIRY 135: Why do all the prophets and messengers return according to the belief of the Shiites?

Response: So that they become soldiers fighting under the banner of Ali (May Allah be pleased with him).

They fabricated that Abu Abdullah said: "Allah have not send the prophets and Messengers except that He will return then back to the world to fight under the leader of the believers, Ali bin Abi Taalib (Allah be pleased with him)".⁽¹⁾

ENQUIRY 136: when will the creation be judged on the Last Day, and who carries out the judgment?

Response: It will take place before the last Day.

They lied against Abu Abdullah that he said: "Verily, the one to judge the people before the Last Day will be Al-Husein bin Ali (May Allah be pleased with him). And as for the Last Day, it is resurrection for either Jannah or Hell."⁽²⁾

CONTRADICTION:

Allah says: (Verily, their accountability is only upon my Lord, if you could perceive) [Ash-Shu'araa: 113]

He, the most High, also said: (Then indeed, upon Us is their account) [Al-Ghashiyah: 26]

ENQUIRY 137: Who was the first to call to rebirth and how did this belief filter into the Shiites beliefs?

Response: The first caller to rebirth was the founder of shi'sm, Abdullah bin Saba' the Jew. He was the very first to speak of such when he proclaimed the return of the prophet (PBUH) as stated in their books. This later evolved into the notion and belief that Ali will return.

(1) Mukhtasar Basaa'ir Ad-Darajaat p. 83 hadeeth 87; Bihaar Al-Anwar 53/41 hadeeth 9.

(2) Mukhtasar Basaa'ir Ad-Darajaat p. 87 hadeeth 93; Bihaar Al-Anwar 53/43 hadeeth 13.

When the news about the death of Ali (Allah be pleased with him) got to him, he told the news bearer: “You lied. Even if you can bring his brains to us in seventy purses and produce seventy trustworthy men as witnesses to his death, we will only be reassured that he is neither dead nor was he killed. He will never die until after possessing the world”.⁽¹⁾

The issue has evolved into a general belief within the over three hundred Shiites denominations that their different Imams will surely return. For example: the groups called Al-Keesaaniyyah are awaiting the return of their Imam, Muhammad bin Al-Hanafiyah. They claim he is kept in the hiding in Radhwa mountain until he is permitted to come out. While the Muhammadiyyah group await their own Imam, Muhammad bin Abdullah bin Al-Hasan bin Ali bin Abi Taalib. They don't believe in either his murder or his death.⁽²⁾

ENQUIRY 138: What is Al-Badaa', they Shiites belief about it and the first to proclaim it?

Response: According to Al-Majlisi, Al-Badaa' has two meanings literarily:⁽³⁾

- 1) Appearance and manifestation
- 2) Emergence of new opinion

However, Al-Badaa' is originally a belief of the Jews. They believe in A-Badaa' and disbelieve in metempsychosis because it entails the former.⁽⁴⁾

This belief filtered into the Sab'iyyah group of Shiites and they all accepted it that new opinions occur to Allah from time to time after decision.⁽⁵⁾

This belief of Al-Badaa' is a fundamental among the fundamentals of their beliefs. They fabricated against Abu Abdullah that he said: “nothing is as good as Al-Badaa' in worshipping Allah”.⁽⁶⁾

They also lied against him that he said: “if the people knew the rewards attached to believing in Al-Badaa', they would have not stopped discussing about it”.⁽⁷⁾

(1) Firaq Ash-Shee'ah p. 51; Al-Maqaalaat wa Al-Firaq p. 21.

(2) Ibid pp. 27-43.

(3) Bihaar Al-Anwaar 4/114-122.

(4) Safar At-Takween (Sixth Chapter, paragraph 5); Safar Al-Khuru'j (Chapter 32, paragraph 12-13); Safar Al-Qudhaat (Chapter Two, paragraph 18); Masaa'il Al-Imaamah wa Muqtatafaat min Al-Kitaab Al-Ausat fee Al-maqaalaat p. 75 by Abdullah An-Naashi' Al-Akbar.

(5) At-Tanbeeh wa Ar-Radd p. 20 by Abu Al-Hasan Al-Malti.

(6) Asool Al-Kaafi 1/104-105, he listed 15 hadeeths; At-Tawheed p. 324, he listed 11 hadeeths; Bihaar Al-Anwaar 4/107 hadeeth 19, he mentioned 70 hadeeths.

(7) Usool Al-Kaafi 1/106, At-Tawheed p. 325 hadeeth 7; Bihaar Al-Anwaar 4/108 hadeeth 26.

This is a consensually agreed point amongst them. This is because “they all agreed upon qualifying Allah with the word ‘Badaa’”.⁽¹⁾

Kindly bear the statement of their sheikh, Al-Kulaini, when he lied against Abu Al-Hasan that he said:

“It manifested to Allah about Abu Muhammad after Abu Ja’far what he never knew about him”.⁽²⁾

COMMENT:

O Shiite scholars! (What is [the matter] with you that you do not attribute to Allah [due] grandeur. While He has created you in stages?) [Nuh: 13-14] (They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.) [Az-Zumar: 67]

This belief of the Shiites, which they claim is the best thing ever Allah can be worshipped with, entails that Allah must be ignorant. And they also qualified their Imams as “verily, whenever the Imam wishes to know he knows”.⁽³⁾

THE MORTAL BLOW:

Al-Kulaini narrated that “Mansur bin Haazim said: I asked Abu Abdullah: can there be anything today that wasn’t previously in the knowing of Allah? He answered: no and may Allah disgrace anyone who claims that. I said: isn’t the past, the present and future all within the knowing of Allah? He said: yes, of course, even before the creation”.⁽⁴⁾

How bad is it for the Shiite scholars to ascribe to Allah ignorance of what He decrees and yet they claim nothing is hidden from their Imams! They exonerate their Imams from mistakes and yet ascribe such to Allah!!!

ENQUIRY 139: Whi did they proclaim the belief on Al-Badaa’ even while it contradicted texts of the Qur’an, the sunnah, statements of their Imams and logic?

Response: Their sheikh, Sulaiman bin Jarir said: “The Imams of the Rejecters (Rafidites) enacted for their followers two utterances which they will never be able to get away with in all their lies against their Imams. These utterances are: Al-Badaa’ and At-Taqiyyah. As for Al-Badaa’, it was they way out for their leaders who placed themselves in the positions of prophets before their followers. They would tell their followers that so and so will happen in so and so time. If what they proposed come to fruition, they would say: did we not inform of it? We know what the prophets knew and we have from Allah all it takes

(1) Awaa’il Al-Maqalaat p. 46.

(2) Sharh Usool Al-Kaafi 6/222 hadeeth 10.

(3) Basaa’ir Ad-Darajaat Al-Kubra 2/102 hadeeth 2; Usool Al-Kaafi 1/186.

(4) Usool Al-Kaafi 1/106; Bihaar Al-Anwaar 4/89 hadeeth 29.

to be like them. But if it happens not as they proposed, they would tell their followers: it manifested to Allah to make it as it became”.⁽¹⁾

For example, they claimed that their Imams have knowledge of life span, designated provisions, afflictions, sicknesses and all that are placed on the notion of Al-Badaa’ (manifestation).⁽²⁾

Manifestation is nothing than a trick with which they cover up their lies whenever they predict what contradicts reality.

These scholars were able to cause their followers believe in this notion and thus, made them submissive to all their contradictions, controvercies and lies. To this effect they fabricated that their Imams said: “whenever we inform you of something and it actually occurred the way we said it, then you should say: Allah and His Messenger are correct. And if should in case, it occurred to the contrary, then say: Allah and His Messenger are correct. You will be regarded twice”.⁽³⁾

ENQUIRY 140: What is their belief on the Absence and who initiated it?

Response: Abdullah Fayyaadh, one of their scholars, said: “Absence is one of the basic fundamental beliefs of the Imamate shittes”.⁽⁴⁾ They believe that the earth cannever be free of an Imam not even for a moment.

Al-Kulaini fabricated that Abu Abdullah said: “If the earth were to be without an Imam for a moment, it would sink”.⁽⁵⁾

He also lied against Abu Ja’far that he said: “If the earth were to be without an Imam for a single period of time, it would ripple its inhabitants just like the sea does to its inhabitants”.⁽⁶⁾

That is because the Imam is “the evidence over the inhabitants of the earth”.⁽⁷⁾ There is no other evidence for the people of the earth aside the Imam, not even the Qur’an.

(1) Firaq Ash-Shee’ah pp. 92-93; Also see: Al-Maqalaat wa Al-Firaq p. 78 by Saad Al-Qummi.

(2) Tafseer Al-Qummi p. 631; Bihaar Al-Anwaar 4/101 hadeeth 12.

(3) Tafseer Al-Qummi p. 288; Al-Ghaibah by An-Nu’maan p. 305 hadeeth 13; Bihaar Al-Anwaar 4/99 hadeeth 8.

(4) Tareekh Al-Imaamiyyah wa Aslaafihim min Ash-Shee’ah p. 165 by Abdullah Fayyaadh.

(5) Usool Al-kaafi 1/127.

(6) Sharh Usool Al-Kaafi 5/127 hadeeth 12; Bihaar Al-Anwaar 23/34 hadeeth 56.

(7) Qurb Al-Isnaad p. 317 hadeeth 1228 by Al-Humairi; Usool Al-Kaafi 1/134-135; Al-Kharaa’ij wa Al-Jaraa’ih 1/115 hadeeth 191.

This is because “the Qur’an can not be evidence except with a flag bearer”,⁽¹⁾

And the flag bearer is one of their twelve Imams as proclaimed in their books on Aqaadah.

The first to initiate this belief was the originator of the Shiite denomination, Abdullah bin Saba’ the Jew when he proclaimed such on Ali (Allah be pleased with him)⁽²⁾

E **ENQUIRY 141: Let’s ask the Shiite scholars: “where is your Imam of today”?**

Response: Your eleventh Imam, Al-Hasan Al-’Askari, dies in the year 260 without successor.

It is explicitly stated in their books that “he died without a known child or any heir. Therefore, Ja’far, his brother and mother shared his inheritance”⁽³⁾

After his death without a heir, Shiites got split over the matter into several groups. ANubukhti⁽⁴⁾ and Al-Mufeed⁽⁵⁾ put the number at fourteen groups, Al-Qummi said they got up to fifteen or more⁽⁶⁾ and Al-Mas’udi put it at twenty or more⁽⁷⁾.

So of their scholars even said “the Imamiyyah denomination has ended”⁽⁸⁾ Some said: “the Imamiyyah denomination ceased to be after the death of Al-Hasan. The Imams ascended up and the earth has no more evidence on it from the family of Muhammad (PBUH)”⁽⁹⁾

The demise of Al-Hasan (Allah be pleased with him) without a successor almost marked the end of shi’ism and all about it, for their pillar, the Imam, was late.

However, the notion of “the absence of Imam” saved the denomination before their huge followers. The “absent son” of Imam Al-Hasan Al-’Askari has since then become the pivot point of their religion. They were actually left with no other option to keep their fabricated beliefs and baseless religion in existence except to claim that their Imam was now in absentia.

(1) Usool Al-Kaafi 1/119; ‘Ilal Ash-Sharaa’I 1/190 hadeeth 1.

(2) Al-Maqaalaat wa Al-Firaq pp. 19-20; Firaq Ash-Shee’ah p. 51.

(3) Firaq Ash-Shee’ah p. 126; Al-Maqaalaat wa Al-Firaq p. 102.

(4) Firaq Ash-Shee’ah p. 126.

(5) Al-Fusool Al-Mukhtarah p. 320.

(6) Al-Maqaalaat wa Al-Firaq p. 102.

(7) Murooj Adh-Dhahab 4/217.

(8) Al-Maqaalaat wa Al-Firaq p. 108; Bihaar Al-Anwaar 51/212.

(9) Al-Fusool Al-Mukhtarah by Al-Mufeed p. 320; Bihaar Al-Anwaar 37/22.

If we can beat our chest to equivocally say that Abdullah bin Baba', the Jew, was the first to lay down the foundations upon which the Shiite denomination stands today, it is also crystal clear the Abu 'Amr Uthman bin Sa'eed Al-'Amri Al-Azdi Al-'Askari (d. 280) was the one who successfully found a replacement for 'the notion of Imamate' after the physical absence of any heir or successor to Al-Hasan. It could be claimed that he wasn't alone in this, but he remains the most apparent advocator of this notion. "And the entire denomination of Shiites agree that he is trust worthy and authentic in narration".⁽¹⁾

This man fabricated that "their Imam, Al-Hasan, had a son who went into hiding at the age of four".⁽²⁾

Al-Majlisi said: "Most narratives have it that the son was few months less than five years or one year and few months less than five".⁽³⁾

Despite the fact that this so-called son never appeared in the life time of the father, Al-Hasan, "and the generality of the people never know him after the demise of the father"⁽⁴⁾, yet this man (i.e. Uthman) claims he knew him and that he is the successor of the father who will collect the money of his supporters and answer their questions.

COMMENT:

Is it suprising that Shiite scholars who claim they do not accept any opinion without one of their infallible Imams, even a general consensus of the people and scholars is void without an Imam, yet in this most important fundamental part of their religion, they accepted the proclamation of a single fallible man?! So many other individuals of his like have also claimed the something with each person claiming the gateway to the hidden. This phenomenon led to a great controversy between these hungry and provision finding scholars. It got to a stage where by each one released reports signed by the absent Imam raining curses on his opponents and rejecting their claims. Their scholar, Al-Majlisi, mentioned some of them under the chapter he called: "Listing the blameworthy ones who claimed gateway and signatures (of the absent Imam) falsely, may Allah curse them".⁽⁵⁾

In fact, this Uthman and those with him on this proclamation, refused to either mention the name of this said son of the late eleventh Imam or his where about.

On the authority of "Abu Abdullah As-Saalihi who said: after the departure of Abu Muhammad, our people asked me about to ask about the name and place, and the answer was: if you the name is made known to you, you will make it public and if they know

(1) Kitaab Al-Ghaibah p. 240.

(2) Ibid p. 283.

(3) Bihaar Al-Anwaar 25/103.

(4) Al-Irshaad p. 345; Kashf Al-Ghummah 3/176.

(5) Bihaar Al-Anwaar 51/367.

the place, they will lead to him”.⁽¹⁾ Al-Kulaini fabricated that “Abu Abdullah (Allah be pleased with him) said: only a Kafir (non-believer) will call the owner of this matter by his name”.⁽²⁾ and when Al-Hasan Al-‘Askari was asked how he would be mentioned, “he replied: the evidence from the family of Muhammad”.⁽³⁾

THE EMBARRASSMENT:

It is crystal clear that concealing his name and place is a plot to cover up this fabricated lie. This is because it is absurd for the Shiite scholars to explicitly instruct that such information be concealed, whereas they have said that “anyone who doesn’t know his Imam from the family of the Prophet will, therefore, know and worship other than Allah, and this, by Allah, is misguidance”.⁽⁴⁾

They also said “that whosoever dies without knowing his Imam dies the death of ignorance”.⁽⁵⁾

THE MORTAL BLOW FOR SHIITE SCHOLARS:

Because the belief of the Shiite is based on lies and fabrications from their scholars, they forgot that they had already declared anyone who called him by his name to be a disbeliever, and thus reported that “Jaabir bin Abdullah Al-Ansaari said that the Prophet (PBUH) said: the Mahdi is from my progeny, his name is my name and his nickname is my nickname”.⁽⁶⁾

The son of Uthman, Abu Ja’far Muhammad bin Uthman (d. 305 or 305) also proclaimed the Notion of Absence just like his father did before him. This has led to the several devotions in the Shiite denomination, in which they rained curses upon one another. But the ultimate reason was nothing but the greed to acquire wealth.⁽⁷⁾

Then did Muhammad bin Uthman appoint Abu Al-Qasim Al-Hasan bin Rooh An-Noubukhti and an unprecedented disunity broke within the ranks of the Shiite denomination. Curses and defamation became the order of the day.⁽⁸⁾

(1) Usool Al-Kaafi 1/246-247; Wasaa’il Ash-Shee’ah 11/260 hadeeth 7.

(2) Usool Al-kaafi 1/247; Kamaal Ad-Deen wa Tamaam An-Ni’mah p. 587.

(3) Usool Al-Kaafi 1/246.

(4) Ibid 1/129.

(5) Al-Mahaasin 1/176 hadeeth 273 by Al-Barqi (d. 274 or 280)

(6) I’laam Al-Wara p. 413.

(7) Kitaab Al-Ghaibah p. 326.

(8) Ibid p. 251.

Finally and in a nut shell, Ibn Rooh entrusted the ‘Baabiyyah’ (gateway to the absent) to Ali bin Muhammad As-Samri.⁽¹⁾

As-Samri held the position for three good years and when he was in his death bed, he realized how trivial what he strove for was and became ashamed of being the authorized representative of the absent Imam. Therefore, when the people asked him: “who is your trustee after you?” he replied: “the matter is for Allah, and He will surely accomplish it.”⁽²⁾

The era in which those four men represented the absent Imam is called the “Minor Absence”. And this belief of “Absence” evolved and slipped off the hands of one individual. The scholars claimed the direct link to the awaited Mahdi had ended and thus, they developed the notion of multiple representatives of the awaited Mahdi. This meant that every scholar of the Shiite who is up to the level of a *mujtahid* is a representative of the Imam. The signature to this effect says: “As for the happenings, refer to the reporters of our hadeeth. They are my evidence over you while I am Allah’s evidence over you”.⁽³⁾

Why did he not refer them to the Qur’an and sunnah of the Prophet (PBUH)? And why did they do such and ascribed it to As-Samri the Gateway?

Their sheikh, Abu Ja’far Muhammad bin Ali Ash-Shalmaghaani, one of their representatives of the absent Imam said: “we did not indulge in this matter with Abu Al-Qasim bin Al-Hasan As-Samri except that we knew too well what we were indulging in. we use to (before then) quarrel one another over the matter just as dogs do quarrel over cadaver”.⁽⁴⁾

There is no doubt that the belief of “Absence”, which is a pillar of the Shiite denomination, has caused so many scholars of theirs to doubt it, especially considering the lengthy period of the acclaimed absence and lose of link with the absent Imam. And should they be blamed for that?

Ibn Baabawaih Al-Qummi, one of their greatest sheikhs, said: “I returned to Neysabur and lived therein. I realized that most of those who came to me from the Shiites have become bewildered by the belief of “Absence” and that they also had ambiguity over the flag bearer”.⁽⁵⁾

O you just reader! This doubt over their awaited one occurred during the time of their sheikh Ibn baabawaih Al-Qummi (d. 381). What would the doubt be like as at this time of ours when several centuries have passed by?

E **ENQUIRY 142: What is the reason their scholars present for the absence of their awaited Mahdi?**

(1) Ibid 264; Bihaar Al-Anwaar 51/107-108.

(2) Kamaal Ad-Deen wa Tamaam An-Ni’mah p. 397 hadeeth 12; Bihaar Al-Anwaar 51/361 hadeeth 7.

(3) Kitaab Al-Ghaibah p. 197; Al-Kharaa’ij wa Al-Jaraa’ih 3/1114 hadeeth 30; Al-Ihtijaj by At-Tabrasi 2/470; Wasaa’il Ash-Shee’ah 18/370-371.

(4) Al-Ghaibah by At-Tabrisi p.264; Bihaar Al-Anwaar 51/359.

(5) Kamaal Ad-Deen wa Tamaam An-Ni’mah 1/14; Bihaar Al-Anwaar 1/73.

Response: They claim that the reason for his absence was for “fear of been murdered”.⁽¹⁾

COMMENT:

How can they say this kind of fallacy? Aren't they the ones who forcefully make their followers adhere to the doctrine that their Imams know when they will die, how they will die, and in fact, that they never die except by their choice”⁽²⁾?

So if your awaited Imam entered into the absence “for fear of being murdered”⁽³⁾, why hadn't he come out when the family of Bawaih the Shiites took control over Bagdad; caused the Abbaside Khalifas to be subservient to them and with their swords pulled down the Islamic state? Wasn't that a befitting period for him to come out?

When Shah Isma'eel A-Safwi mercilessly killed Ahlus-Sunnah, why did he not come out from his hiding?

Why did he fail to come out when Kareemkhan Az-Zindi, one of the greatest Iranian rulers, inscribed on metals the name of their Imam whom he claimed to represent?

In fact, why did he fail to come out this period after Al-Khumaini, who claimed complete representation of the absent, has successfully established his Islamic nation?

He also failed to come out even after the number of Shiites has been proven to exceed two hundred million⁽⁴⁾, according to them, while most await his coming?

How could he have live this long period? A man once told their Imam, Ali Ar-Ridha: “May I be sacrificed on your behalf. A group of people are standing by your late father claiming that he is not dead. He said: they lie, and they are disbelievers in what Allah revealed to His prophet (PBUH). If Allah were to increase in the life span of any one due to the great benefit to mankind, he would have done that to His Prophet (PBUH)”⁽⁵⁾

ENQUIRY 143: What is the verdict of the Shiite scholars over anyone who denied the coming of their flagbearer?

Response: They fabricated against the Messenger of Allah (PBUH) that he said: “Whoever denies the flag bearer of my family has denied me”.⁽⁶⁾

(1) Usool Al-Kaafi 1/251; Kitaab Al-Ghaibah p. 225; Bihaar Al-Anwaar 52/90 hadeeth 1.

(2) Usool Al-Kaafi 1/186, he listed 8 narratives therein.

(3) I'laam Al-Wara p. 451; Al-Kharaa'ij wa Al-Jaraa'ih 2/952.

(4) Al-Hukumah Al-Islaamiyyah p. 136.

(5) Rijaal Al-Kashshi 6/517 hadeeth 867; Bihaar Al-Anwaar 48/265 hadeeth 25.

(6) Kamaal Ad-Deen wa Tamaam An-Ni'mah p. 379 hadeeth 8; Bihaar Al-Anwaar 51/73 hadeeth 20.

Ibn Baabawaih Al-Qummi said: “A similitude of one who denies the flag bearer in his absence is like Iblis who refused to prostrate before Adam. That was how it was reported from As-Sadiq Ja’far bin Muhammad”.⁽¹⁾

Lutfullah As-Saafi said: “Reports on the virtue of awaiting the coming of the absent Imam are numerous and up to tawaatur”.⁽²⁾

Awaiting his coming of from his absence is a fundamental in their religion:

Al-Kulaini fabricated that Abu Ja’far said to Abu Al-Jaarood: “By Allah, I will hand over to you my religion and the religion of my fathers, which we worship Allah with: to bear witness that there is none worthy of worship except Allah, and that Muhammad (PBUH) is the Messenger of Allah, and to accept what he brought from His Lord, and the Government of our successor; repudiation of our enemies, submission to our sommand, awaiting the flag bearer, striving and piety”.⁽³⁾

ENQUIRY 144: What is the benefit the Shiite scholars derived from innovating the belief of absence?

Response: The greatest benefit was to expunge most of the followers of shi’ism out of their religion and make them apostates.

There is no cause for alarm, for that wasn’t my words but from their own revered sources.

One of the companions of their Imam, Ja’far, said: “I pondered over his birth, his absence and delay in coming out; the length of his age and the tribulation the believers will face after his period; the doubts that will be created in the minds of the Shiites due to the lengthy absence, and the apostation of most of them from their religion”.⁽⁴⁾

ENQUIRY 145: When is Friday prayer compulsory according to the Shiite scholars?

Response: Friday salat is not compulsory until their hiding Mahdi comes out from his hiding place to lead the people in prayer. That’s why they said: “The Friday prayer and the Government are for the Imam”.⁽⁵⁾

(1) Kamaal Ad-Deen wa Tamaam An-Ni’mah 1/25.

(2) Muntakhab Al-Athar p. 499. He was appointed as a member of the committee that wrote the Iranian Constitution, and was appointed again by Al-Khumaini as the preserver of the Constitution. See: Sawaanah Al-Ayyaam p. 91.

(3) Usool Al-Kaafi 2/437; Tafseer Noor Ath-Thaqalain 4/566.

(4) Kitaab Al-Ghaibah p. 117; Bihaar Al-Anwaar 51/220 hadeeth 9.

(5) Miftaah Al-Karaamah fee Sharh Qawaa’id Al-‘Allaamah 2/69 by Muhammad Jawwaad Al-‘Aamili (d. 1226).

Some of their scholars confirmed this and said: “The Shiites from the time of their Imams have always abandoned the Friday prayers”.⁽¹⁾

However, when their great Imam, Al-Khumaini, realized the length of the absence of their awaited Imam, he said: “Friday prayer is compulsory in these times with the option of choosing between it and the noon prayer, and the Friday prayer is better while the noon prayer is more precausious”.⁽²⁾

ENQUIRY 146: Is Jihad permissible before the appearance of their Mahdi?

Response: The fabricated that fighting under anyone other than the imam is prohibited just like a cadaver, blood and the meat of pork”.⁽³⁾

Al-Khumaini said: “In times of the absence of the successor and the awaited leader of all times, the representatives, who are scholars qualified to give verdicts and judge, are to take charge of all responsibilities of the Imam except entering into a Jihad”.⁽⁴⁾

CONTRADICTION:

When their great sign, Al-Khumaini, established his nation, he wrote a constitution in which he stated: “Verily, the military of this Islamic Republic will not only be responsible for securing the borders, but they shall also be responsible for bearing the religious mission of Jihad in the cause of Allah and fighting to spread the Law of Allah across the nook and cranny of globe”.⁽⁵⁾

ENQUIRY 147: Then what is the ruling on the religious fighters who conquered non Muslim nations across the epochs?

Response: Their Imam said: “Curse on them for hastening. It is murder in this world and also in the hereafter. By Allah, none is a shaheed (martyr) except our Shiites even if they die in their beds”.⁽⁶⁾

ENQUIRY 148: What do the Shiite scholars believe their twelfth Imam will do when he finally comes out?

(1) They sheikh, Al-Khaalisi, mentioned that in his book Al-Jum'ah p. 131.

(2) Tahreer Al-Waseelah 1/205.

(3) Furoo' Al-kaafi 5/787; Tahdheeb Al-Ahkaam 6/1380 hadeeth 2.

(4) Tahreer Al-Waseelah 1/435.

(5) Ad-Dustoor li Jamhuriyyat Iran p. 16; also the the second edition published by the Ministry of Guidance p. 10.

(6) Tahdheeb Al-Ahkaam 6/1374 hadeeth 3.

Response: (1) To revenge on Abubakr and Umar May Allah be pleased with them both):

The Shiite scholars have stated explicitly that their awaited Mahdi will resurrect Abubakr and Umar and crucify them on a palmtree trunk. He will murder them one thousand times every day. "Then will he nail them to a tree and command fire to come out from the ground, which will burn them with the tree. He will then instruct a wind that will blow them into the sea in ashes. Al-Mufadhdhal said: I asked: will that be their last punishment? He answered: O Mufadhdhal! That is not their last punishment".⁽¹⁾

They prepare supplications which they say on daily basis to invoke their flag bearer to come out and carry revenge on them.⁽²⁾

Al-Majlisi said: "If the Mahdi comes, he will resurrect Aishah and carry out had (i.e. Islamic punishment for fornication) on her".⁽³⁾

2) To place the sword on the Arabs (i.e. declare a war on them):

"Abu Abdullah said: there is nothing left between us and the Arabs except slaughtering. He made a sign by pointing his hand to his throat".⁽⁴⁾

CONTRADICTION:

This all encompassing article used referred to all Arabs, whereas amongst the Arabs are Shiites and non-Shiites. This was why their Persian sheikhs lied against Abu Abdullah that he said: "Beware of the Arabs, for they are bad news and none amongst them will be amongst the supporters of the flag bearer".⁽⁵⁾The war Al-Khumaini waged against Iraq, in which there was no differentiation between the Shiites and non-Shiites, is but the beginning of implementing this words and instructions. It was a "kill all Arabs" affair.

As for the Arab Shiites, isn't high time you realized that the founder of your religion is a Jew, Abdullah bin Saba' in collaboration with his Magi brothers? See how they are threatening you with their awaited Mahdi as he will murder you when eventually he comes out. Can't you see how this religion of yours is related and tied to Judaism and Mazdaism? Their scholars fabricated against Ali (Allah be pleased with him) that he resurrected the King of your religion, Khosrau, and said to his skull: "I swear upon you this skull, that you will tell me whom are you and who I am? And the skull answered in eloquent Arabic saying: As for you, you are the leader of the believers, the head of the successors and the Imam of the pious. As for me, I am the slave of Allah and a son of Allah's female slave,

(1) Mukhtasar basaa'ir Ad-Darajaat p. 417 no. 512; Bihaar Al-Anwaar 53/14; Al-Anwaar An-Nu'maan-iiyah 2/86.

(2) Mukhtasar Basaa'ir Ad-Darajaat p. 430; Ash-Shee'ah wa Ar-Rahmah p. 139 by Muhammad Ridha At-Tabaisi An-Najfi.

(3) Haqq Al-Yaqeen p. 347 by Al-Majlisi.

(4) Al-Ghaibah by An-Nu'maan p. 241 hadeeth 24; Bihaar Al-Anwaar 52/349 hadeeth 101.

(5) Al-Ghaibah by At-Tousi p. 308; Bihaar Al-Anwaar 52/333 hadeeth 62.

Khosrau bin Anu Sheerwaan...and even with this disbelief, Allah saved me from Hell Fire...and Fire is prohibited on me”⁽¹⁾

Why would your Mahdi make use of his sword on you?

Are the Messenger of Allah (PBUH), Ali (Allah be pleased with him), all their Imams and even the awaited Mahdi not Arabs?

They also fabricated: “This issue will not come to place except after nine-tenth of the people have gone”⁽²⁾

CONTRADICTION:

They fabricated that “Muhammad bin Muslim and Abu baser said: We over heard Abu Abdullah saying: this matter will not come to place except after two-third of the people have gone”⁽³⁾

3) Killing of Pilgrims between Safa and Marwa:

They Fabricated “It was as if I was with Hamraan bin A’yun and Maisir bin Abdul Aziz striking people with their swords between Safa and marwah”⁽⁴⁾. Al-Khumaini, who claimed to be the representative of their hiding absent Imam on earth, tried carrying out this dream of theirs in the Holy land of makkah in Hajj of the year 1407. However, Allah foiled their evil plan. Subsequently, the followers again carried out some explosions in Hajj of year 1409 in which a number of innocent Pilgrims were killed. May Allah continue to secure the Holy land and its Pilgrims from their evils.

4) To Destroy the Sacred Mosque, the Mosque of the Prophet and his house:

They fabricated that “Abu Abdullah said: The flag bearer will destroy the Sacred Mosque and rebuild it in its original foundation, and also will he destroy the Mosque of the Prophet (PBUH) to its foundation”⁽⁵⁾ When their awaited Mahdi refused to come out, the Qaramatah implemented this belief and attacked the Sacred Mosque and went with the Black Stone in the year 317, but they took it to Bahrain and not Qumm. It remained with them for twenty-two years. **Why did they do that and where will be people’s Qiblah be?**

They fabricated as usual that Ali once delivered a sermon in the Mosque of Kufah and said; “O people of Kufah! Allah has granted to you what He has never given to anyone before from His bounties: Your prayer place is the house of Adam, Noah, Idrees and the prayer place of Ibrahim...and sooner or later, the Black Stone will be planted in it”⁽⁶⁾

(1) Bihaar Al-Anwaar 41/214; Mustadrak Al-Wasaa’il 18/168-169, general no. 22410, special no. 1.

(2) Al-Ghaibah for An-Nu’maani p. 283 hadeeth 54; Bihaar Al-Anwaar 52/244 hadeeth 120.

(3) Al-Ghaibah by At-Tousi p. 229.

(4) Bihaar Al-Anwaar 53/40 hadeeth 7.

(5) Al-Ghaibah by At-Tousi p. 306; Bihaar Al-Anwaar 52/338 hadeeth 80.

(6) Man la Yahdhuruhi Al-Faqeeh 1/92 hadeeth 696; Wasaa’il Ash-Shee’ah 3/309 hadeeth 18; Kitaab Al-Waafi 14/1447.

They also fabricated that their Mahdi said: “”And I will come to Yathrib (MAdinah) and destroy the room”⁽¹⁾

Husein Al-Khurrasaani, one of their contemporary Ayyah, said: “All denominations of Shiites await day in day out that in a short time to come they will conquer those sacred lands again, entering therein in peace and tranquility, circumbulating the house of their Lord, observing their rituals and viting the graves of their eminent ones. There will be no oppressive ruler to violate their honour, depriving them of their right to Islam, killing them....May Allah accomplish our wishes”⁽²⁾

In an official ceremony which took place in Abadaan on the 17/3/1979 in support of Al-Khumaini, one of their scholars, Dr. Muhammad Mahdi Saadiqi, delivered a speech in front of the huge crowd and said: “I shout out loud to you, my Muslim brothers, all over the world that the Sacred land of makkah is being occupied by a group of Jews”⁽³⁾. and he assured them of conquering it. In the Khumaini State, there is often this picture depicting this same belief. The picture has the picture of the Ka’bah beside it the Aqsaa and inbetween them is a hand holding a gun, with a text inscribed beneath it: We shall set the two Qiblahs free”⁽⁴⁾

5) To Establish the Law of the People of prophet Dawud⁽⁵⁾:

Al-Kulaini in his book named a chapter “Chapter: About the Imams that when they cometo control, they will judge with the law of Dawud and the Family of Dawud and they will not be asked for proof”. He also fabricated that Ali bin Al-hasan was asked: “with what law will they rule? He replied: the law of the people of Dawaud. If anything gets difficult for us, the hily spirit will teach it to us”⁽⁶⁾

CONTRADICTION:

They fabricated against Abu Ja’far that he said: “The flag bearer will judge and a group of people, among those whom were flogged with swords before him, would object to it and that was the Law of Adam. They will be brough forward and slaughtered from the necks. Then he will pass another judgment with the law of Dawud and another group of

(1) Dalaa’il Al-Imaamah p. 542 hadeeth 522; Mukhtasar Basaa’ir Ad-Darajaat p. 392 p. 508; Bihaar Al-Anwaar 53/104 hadeeth 131.

(2) Al-Islaam ‘ala Dhau At-Tashayyu’ pp. 132-133 by Al-Khurasani. He gifted this book of his to Dar At-Taqreeb Library in Cairo and it had in its cover that it is published in three languages: Arabic, Persian and English, and it attained the pleasure of the Iranian Ministry of Ma’arif.

(3) This sermon was broadcast in Voice of The Islamic Revolution in Abdaan, at 12 noon on 27/3/1979.

(4) Majallat Ash-Shaheed Al-Iraniyyah, issue no. 46 16/10/1400; Jareedat Al-Madinah As-Saudiyyah 27/11/1400.

(5) i.e. they will obliterate the religion of Islam and go back to their Jewish religion.

(6) Usool Al-kaafi 1/300.

people, among those whom were flogged with sword before him, will object. They will be brought forward and slaughtered from their necks. Then he will pass a third judgment with the law of Ibrahim and another group of people, among those whom were flogged with sword before him, will object. They will be brought forward and slaughtered from their necks. Then he will pass a fourth judgment with the law of Muammad and his family and not a single person will object”.⁽¹⁾

CONTRADICTION:

They fabricated that “When the flag bearer of the family of the Prophet (PBUH) comes, he will share equally and be just between the people. Anyone who obeys him has obeyed Allah and the one who disobeys him has disobeyed Allah. The Mahdi (guider) was called Mahdi because he guides to a hidden matter. He will bring out the Torah and other divine heavenly books from a cave in Altakia and judge between the people of the Torah with it, judge between the people of Az-Zabur with Az-Zabur; judge between the people of Injil with the Injil and those of the Qur’an with the Qur’an”.⁽²⁾

Meaning a universal religion that will lift up the emblem of the Mozaic!!⁽³⁾

They fabricated against Al-Baaqir that he said: “By Allah, it’s as if I am looking at him, between the maqam Ibrahim and the Stone corner, taking allegiance from the people over a new book, difficult on the Arabs”.⁽⁴⁾

COMMENT:

O poor Arab Shiites! Even with all these, your previous narrations acknowledged that among the actions of the flag bearer and guider of your Shiites that he will bring out a book that is not the Qur’an presently available, and that he will live amongst the people in a manner not in line with that of the Prophet (PBUH), Ali, Al-Hasan or Al-Husein.

Thus, they fabricated that “Verily, Allah the Most High sent Muhammad (PBUH) as mercy and sent the flag bearer as revenge”.⁽⁵⁾

And Zuraarah asked Abu Ja’far about the flag bearer: “Will he lead a life like that of the Prophet (PBUH) and his family? He replied: never, O Zuraarah. He will not lead such a life”.

I said: May I be sacrificed on your behalf, why?

(1) Bihaar Al-Anwaar 52/389 hadeeth 207.

(2) Al-Ghaibah by An-Nu’maani p. 243 hadeeth 26; Bihaar Al-Anwaar 52/351 hadeeth 103.

(3) In fact, their sheikh, Ash-Shareef Ar-Radhi (d. 406) fabricated in his book ‘Khasaa’is Ameer Al-Mu’minen Ali bin Abi taalib’ p. 41 that Ali used to say: “If I am to come back again, I will judge the people of Torah with Torah, the people of Injeel with their Injeel, the people of Az-Zabur with their Az-Zabur and the people of the Qur’an with the Qur’an”.

(4) Al-Ghaibah by An-Nu’maani p. 200 hadeeth 1; Bihaar Al-Anwaar 52/135 hadeeth 40.

(5) ‘Ilal Ash-Sharaai’ 2/566 hadeeth 10; Tafseer As-Saafi 3/359; Bihaar Al-Anwaar 52/314-315 hadeeth 9.

He replied: The Prophet (PBUH) lived amongst his people on the basis of mercy. He used to bring together minds of the people. But the flag bearer will live amongst the people with killing. That is what he is instructed to do in the book with him, to kill and not ask repentance from anyone”.⁽¹⁾

Based on this, the Shiite scholars have it that the flag bearer will not take to the path of the Prophet (PBUH) in his way of life, Ali, Al-Hasan or Al-Husein. Then does that not mean that this flag bearer could be the State of Isreal or the False Messiah?

WHY THE LAW OF DAVID?

Don't you think this is a reference to the Jewish origin of the Shiite denomination? And the State of Isreal must be governed by the Law of the people of David. When the State of Isreal is eventually established, one of its first objectives is to slaughter the Muslims, especially the Arabs. Amongst the dreams of the State of Isreal are: to destroy the sacred Mosque of Ka'bah, destroy the Mosque of the Prophet (PBUH) and to replace the Qur'an with a new book. Al-Mousawi claimed that the twelve Imamas of the Shiites are Isrealites. They also hate Angel Jibreel, and Allah said: (Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers. Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers). [Al-Baqarah: 97-98]

6) Changing of the Inheritance:

They fabricated against As-Saadiq that he said: "Allah made (some) souls to become like brothers in the shadings two thousand years before He created the bodies. Therefore, when our awaited flag bearer eventually comes, he will make a person's brother from the shadings inherit him and deprive the brother by birth".⁽²⁾

ENQUIRY 149: Did Shiite scholars state the time their acclaimed establisher will emerge?

Response: Yes.

Their most trusted, Al-Kulainee lied against commander of the faithful, Ali that he was asked: (how long will the confusion and absence be? He said: six days, or six months, or six years. I said: and this will indeed happen, so he said: yes like he was created...)⁽³⁾

However, he did not emerge! So their scholars changed the time to seventy years of absence.

And he did not emerge, so they changed the time to one hundred and forty years.

(1) Al-Ghaibah for An-Nu'maani pp. 236-237 hadeeth 14; Bihaar Al-Anwaar 52/353 hadeeth 109.

(2) Al-I'tiqaadaat by Ibn Baabawaih p. 48.

(3) Ibid vol 1, pg 338, hadith no. 7

And he did not emerge, so they announced that there is no fixed time for his emergence. That was after they had waited a long period and became tyrannized by confusion. So, Al-kulainee fabricated a narration from: (Abu Baseer from Abdullah that he said: I asked him about the establisher? He said: those who fixed a time for his emergence lied, we the Ahlul Bait did not fix any time.)⁽¹⁾

ENQUIRY 150: what is their excuse to their followers about the obligation of waiting for their acclaimed Mahdi?

Response: it is generally the custodianship of the Jurist! They lied against Abu Jafaar that he said: (every banner raised before the emergence of the establisher, its owner is an Idol being worshipped beside Allah)⁽²⁾ Al-mazandarani said: (even if he is calling to the truth)⁽³⁾

They also created some signatures which will hand over to them some responsibilities of their acclaimed Mahdi: (as for the occurring events return to the narrators of our hadiths because they my proof upon you, and I am the proof of Allah upon them)⁽⁴⁾

So, their scholars generally agreed that the custodianship of their Jurists is peculiar to giving verdicts and the likes but as for the general custodianship which includes establishing the state it is among the peculiarities of the Absent till he emerges!

Their great imam Al-khumaini even became bored from the lengthy wait because he knows that it is all falsehood so he said: (our Imam, the Mahdi has been absent for a thousand years now, and thousands of years may still pass...)⁽⁵⁾

He also said about himself and his colleagues among Shiite scholars that: (they are the proof upon people just like the messenger of Allah was the proof of Allah upon them... and whoever disobeys them Allah will hold him accountable for that)⁽⁶⁾

He also said: (in any case, the Prophets have assigned to them⁽⁷⁾ all what was assigned to them and they have entrusted them with what they were entrusted with)⁽⁸⁾

(1) Usul Al-kafi vol 1, pg 275. See also Alghaiba, An-Na'manee pg 301, hadith no. 6

(2) Ar-raudhat min Al-kafi vol 8, pg 2114, wasaail Sheeah vol 11, pg 23, hadith no. 6

(3) Sharh Usul Al-kafi vol 12, pg 447

(4) Kamalu deen pg 440, hadith no. 4, Alghaiba, Al'Alusi pg 197, wassail sheeah vol 18, pg 370-371, hadith no. 9

(5) Al-hukuma al-islamiya pg 29

(6) Ibid pg 84

(7) He is referring to his colleagues among the Shiite jurists

(8) Al-hukuma al-islamiya pg 74

THE MORTAL BLOW:

This is a dangerous testimony from their proof, Al-khumainee to the corruption of the Shiite Mazhab from its foundation and that the consensus of his group throughout the past centuries was misguided, and that their creed in stating a specific Imam is invalid, something of which they declared the companions as disbelievers because of it has been confirmed invalid by history. Now they are forced to make an excuse with a new creed which is the generality of the custodianship of the jurist after waiting a long period and have given up on the emergence of the establisher, so they claimed all his responsibilities. Al-khumainee claimed it for himself and some of his colleagues among the Shiite jurists, he said: (despite the lack of a text specifying who will represent the Imam during his absence, except that the characteristics of a ruler is present in most of our jurists in this period)⁽¹⁾

ENQUIRY 151: what is the reality concerning the affiliation of Shiite scholars to the household of the Prophet?

Response: Al-kulainee narrated that the commander of the faithful, Ali said: (O you who look like men but are not, dreamers like children, who reason like women, I wish I had never seen or known you, knowing you has brought regret and resulted in blames, may you be cursed! You have indeed filled my heart pus, and loaded my breast with anger...)⁽²⁾

Al-husain said in his supplication against the Shiites: (O Allah if you grant them life for a time cause division among them and put them divided ways and do make the leaders to be pleased with them forever for they invited us to help us then they turned away from us and killed us)⁽³⁾

He also said when he was stabbed: (By Allah I think Mu'awiya is better for me than these people, they claim to be my helpers, they seek to kill me, and they have taken my wealth. By Allah for me to make a treaty with Mu'awiya which will safe my blood, and secure my family is better for me than for these people to kill me and lose my family, by Allah if I fight Mu'awiya they would have taken me by my neck till they hand me over to him safely)⁽⁴⁾

When Zainul Abiddin saw women of Kufa wailing and tearing their clothes, and they were with some men crying, he said: (with a weak voice due to illness: these people are crying over us, who else killed us if not them)⁽⁵⁾.

Zainab bint Ali also said: (O people of Kufa, O people of deception and betrayal are you crying over my brother? Okay by Allah cry because you deserve to cry, so cry a lot and

(1) Ibid pg 52

(2) Furu' Al-kafi vol 5, pg 775

(3) Al-irshaad, Al-mufid pg 241, 'Ilaam Al-waraa, At-Tabrisee pg 253.

(4) Al-ihitjaaj vol 2, pg 290, Biharul Anwar vol 44, pg 20, hadith 5

(5) Al-ihitjaaj vol 2, pg 304, Biharul Anwar vol 45, pg162, hadith 7

laugh a little indeed you have tried with the shame of it, and killed by the disgrace...and you have returned with the anger of Allah and you have been covered with humiliation and poverty)⁽¹⁾

Al-baqir said: (if all people were part of our group, three quarter of them will doubt us and the rest one quarter will be fools)⁽²⁾

He also said: (if I distinguish my group I can only find them in adjectives, and I were to test them I can only find as apostates, and if I were to screen them I won't find one in one thousand, and if I were to sift them nothing will remain of them, they have for long been reclining on couches saying we are the group of Ali...)⁽³⁾

And when the leaders of the Shiites came to Abi Abdillah and said to him: (we have been expelled in a manner that has broken our backs, killed our hearts, and rulers have made our blood permissible because of a narration narrated to them by their jurists, Abu Abdillah said to them: the rejecters? They said: yes, he said: no by Allah they are not the ones who have afflicted you but Allah did)⁽⁴⁾

Al-majlisi named a chapter in his book: (virtues of the rejecters and the praise in being so named) and he mentioned four hadiths under it.⁽⁵⁾

THE MORTAL BLOW:

(Narrated from Ali bin Yazid Ash-shamee that Abu Al-hasan said: Abu Abdillah said: Allah has not revealed a verse concerning the hypocrites except that it is in those who follow the creed of Shiism)⁽⁶⁾

ENQUIRY 152: Are members of the Prophet's household free from the insults of Shiite scholars?

Response: No. in fact Shiite scholars ruled that members of the Prophet's household all committed apostasy except Ali!!

Shiite scholars lied that Abu Jafaar said: (verily, when the life of the messenger of Allah was taken all the people became people of Jahiliyya except four:

(1) Al-ihitjaaj vol2, pg 304, Biharul Anwar vol 45, pg 163, hadith 7

(2) Biharul Anwar vol 46, pg 251, hadith 45, Khatimat Mustadraq Al-wasaail vol 5, pg 285

(3) Ar-raudha min Al-kafi vol 8, pg 2073

(4) Ar-raudha min Al-kafi vol 8, pg1953

(5) Biharul Anwar vol 65, pg 96-97

(6) Rijaal Al-kashee vol 4, pg 366, hadith 536, Biharul Anwar vol 65, pg 166, hadith 20

Ali, Al-miqdad, Salman, and Abu Dhar)⁽¹⁾ They also lied that Ali hesitated before accepting Islam and that he requested for time from the Prophet, and that he said to the Prophet: (this religion contradicts the religion of my father, so I want to think about it)⁽²⁾

In some of their books Sufyan bin Laila called Al-hasan bin Ali as (one who humiliated the believers)⁽³⁾ because he relinquished the caliphate to Mu'awiya bin Abi Sufyan.

Even (the troops of Al-hasan attacked him in the month of rabi' Alwal in his tent and took his belongings, and Ibn Bashir Al-asadee stabbed him in his waist, then they returned him with injuries to Al-madaain)⁽⁴⁾.

They also said about Jafaar bin Ali: (Jafaar is the one who announced hypocrisy, dissolute, impudent, alcoholic, the lowest I have seen among men, and most disgraceful)⁽⁵⁾.

One of the most popular Shiite narrators of hadith, Zurara-may Allah disgrace him-use to pass out gas on the beards of Abi Abdillah-may Allah have mercy on him!!

Zurara said: (I asked Abu Abdillah about the tashahud? He said: I testify that there is no deity worthy of worship except Allah alone who has no partners, and I testify that Muhammad is His servant and messenger. I said: salutations and blessings? He said: salutations and blessings, when I went out I said if I should meet him I will ask him tomorrow, so I asked him the following day about the tashahud and he gave me the same answer, I said: salutations and blessings? He said: salutations and blessings. I said: If I meet him a day after I will ask him, so I asked him about the tashahud and he gave me the same answer, I said: salutations and blessings? He said: salutations and blessings, so when I came out I passed out gas in his beards and said: he will never succeed)!!⁽⁶⁾

They also lied that: the saying of Allah: "how wretched the protector and how wretched the associate." (Q22:V13) was revealed concerning Abbass the uncle of the prophet.⁽⁷⁾

The scholar, Al-kulainee ruled that Abdullah bin Abbass is a disbeliever.⁽⁸⁾

Shiite leaders also doubt the son of their Imam Ar-ridha whether he is his son or not, and they accuse his wife of committing adultery, they were not convinced until they sought the intervention of an expert in identifying physical similarities between two people, it

(1) Tafseer Al-ayashree vol 1, pg 223, hadith 149, Tafseer As-safee vol 1, pg 389, Tafseer Al-burhan vol 2, pg 116, hadith 7

(2) Saad As-su'ud, Ibn Tawus Ali bin Tawus Al-husainee, pg 216

(3) Al-ikhtisas, Al-mufid, pg 82

(4) Rijaaal Al-kashee vol 2, pg 196, hadith 179, Biharul Anwar vol 42, pg 128, hadith 11

(5) Usul Al-kafi vol 1, pg 386, Raudhatul Wa'izin pg 282.

(6) Rijaaal Al-kishee vol 2, pg 237

(7) Ibid vol 1, pg129, hadith105

(8) Usul Al-kafi vol 1, pg 177

was after he ruled that they believed their Imam.⁽¹⁾ They also lied that: Fatima-may Allah be pleased with her detested her marriage to Ali and said: (O messenger of Allah you married me to Ali while he is a poor man **who has no wealth**)⁽²⁾

ENQUIRY 153: How many daughters does the prophet has according to Shiite scholars?

Response: one of their elders, Abu Al-qasim Al-kufee said: (Ruqaya and Zainab, wives of Uthman were not children of the Prophet, and that Khadija wife of the messenger of Allah never gave birth, that people were only confused about them because of their poor knowledge of lineages and understanding of causes)⁽³⁾

One of their scholars said: (after thorough investigation of historical texts we did not find any proof confirming that the prophet had any daughter apart from Fatima. In fact, it is obvious that the remaining daughter were children of Khadija from her previous husband before Muhammad)⁽⁴⁾

Their scholar, Al-majlisi said: (Ruqaya and Zainab were daughters of Haala sister of Khadija)⁽⁵⁾

ENQUIRY 154: what is the creed of Shiite scholars concerning the clay?

Response: they believe that the Shiites were created from special clay while the Sunis were created from another clay, and both clays were mixed in a particular. Hence, whatever is in a Shiite of sins and criminality is a result of the influence of the Suni clay, and whatever is in a Suni of prayers, fasting, righteousness and trust is a result of the influence of the Shiite clay. So, on the Day of Judgment the sins of the Shiites will be placed on the Sunis while the good deeds of the Sunis will be given to the Shiites.⁽⁶⁾

Al-Jazairi said: (our companions narrated these stories with many chain of narrations in the foundations and others. Hence, there is not room for denying it or ruling that they are Ahad, in fact they have become Mutawatir)⁽⁷⁾

(1) Ibid vol 1, pg 238

(2) Kashful guma fi marifatul Aamma vol 1, pg 321, Biharul Anwar vol 43, pg 139

(3) Al-istighatha fi bida' thalatha vol 1, pg 108

(4) Daairatul ma'arif Al-islamiya Asheeya, HIsain Amin, vol 1, pg 27, see also Kashful gitaa an mubhamaat shareeah vol 1, pg 57

(5) Miraatul Uqul vol 5, pg 179

(6) See ilal Asharai' vol 2, pg 478-480, Biharul Anwar vol 5, pg 246-248, hadith 36.

(7) Al- anwar An-nu'maniya vol 1, 293

COMMENTARY:

Like the Ibliss said: "I am better than him. You created me from fire and created him from clay." (Q38:V76)

This creed of theirs contradicts their creed in predestination as previously stated in enquiry number (90)

Laughable quotes:

- They lied that: (in the clay of the grave of Husain is cure for all illness, and that it is the greatest medicine)⁽¹⁾
- They lied that: (prostration on the clay of the grave of Husain lightens the earth even up to the seventh earth)⁽²⁾ They lied that: (the best thing the brake a fast with is the clay of the grave of Husain)⁽³⁾
- They lied that: (do tahneek of your children with the clay of Husain because it is security)⁽⁴⁾

ENQUIRY 155: what is their creed concerning the Ahluu sunnah and those they call An-Nawasib and people generally?

Response: 1) they are considered Muslims in open but they unanimously agree that they are dwellers of the Hell fire.

Al-majlisi said quoting some of his scholars: (because those who said they are Muslims-ie the Ahlu sunnah-mean that most of Islamic rulings are applicable to them in open because they are Muslims in that sense, that was why they unanimously agree that they will enter hell fire...

It is also obvious from most narrations that: they have the ruling disbelievers in this world but because Allah knew that unjust leaders and their followers will seize power over the Shiites, and that they will be tried with living with them and they will not be able to avoid them or avoid mixing or inter-marriage with them, Allah made the ruling of Islam applicable to them, so when the establisher emerges he will apply the ruling of the rest disbelievers on them in all matters, and in the hereafter they will enter hellfire dwelling there forever with the unbelievers as pointed out by Al-mufid and the second Shahid)⁽⁵⁾

(1) Kamil Az-ziyarat wal mazar pg 252, hadith 4, Kitab Al-mazar of Mufid pg 125,143.

(2) Man la yahdur Al-faqeeh vol 1, pg 105, hadith 829

(3) Biharul Anwar vol 88, pg 133, hadith 33

(4) Kitab Al-mazar of Mufid pg 144, Tahzib Al-ahkaam vol 6, pg 1342, hadith 12.

(5) Biharul Anwar vol 8, pg 368-370

CONTRADICTION:

Their greatest imam, Al-khumainee said: (we consider Ibn Taymiya and those who follow him as individuals who are out of the way of knowledge and religion, and we renounce their religious and worldly rights)⁽¹⁾

2) That they are unbelievers and impurities by consensus:

Their scholar said about a suni: (he is an impurity, and more evil than a Jew, Christian, magi, and that he is a disbeliever, impure by consensus of scholars of Imamiya may Allah be pleased with them)⁽²⁾ Even, An-naraaqee said: (more impure than dogs)⁽³⁾

Their scholar, As-sabzawaree said: (as for the Khawarij...there is a consensus that they are disbelievers...despite that every Kharijite is a Nasib also... as for the Nawasib they are impure based on the consensus narrated supported by lack of difference of opinion)⁽⁴⁾

Al-khumainee said: (their impurity is supported by many issues which include: many narrations pointing to their disbelieve...)⁽⁵⁾ he also said: (it is not permissible for a believing woman to marry a Nasib... so also it is not permissible for a believer to marry and Nasib woman and Galiya because they both disbelievers even if they are claim Islam)⁽⁶⁾

Al-khuthee said: (we can proof the impurity of those who contradict us from three perspectives, first: the many narrations which state that those who contradict them are disbelievers...)⁽⁷⁾

He also said: (what is obvious is that a Nasib has the same ruling as an unbeliever even if he proclaims the Shahadatain and believes in the hereafter)⁽⁸⁾. He also said: (in fact there is ambiguity in their disbelieve because denying custodianship and imamate even if of one among them, and believing the caliphate of other than them renders one a disbeliever and this is supported by many narrations on the disbelieve of one who denies custodianship)⁽⁹⁾

3) It is not permissible to pray over them and their sacrifices are not permissible:

Their greatest Imam, Al-khumainee said: (it is obligatory to pray over every Muslim even if he contradicts the truth base of the most authentic opinion, but it is not permissi-

(1) Kashful Asrar pg 58

(2) Al-anwar An-nu'maniya vol 2, pg 306.

(3) Mustanad shia, An-naraaqee vol 14, pg163

(4) Muhazab Al-ahkaam vol 1, pg384

(5) Kitab Tahara, Al-khumainee vol 2, pg 84

(6) Tahrir Al-waseela vol 2, pg 260

(7) Kitab Tahara, Al-khumainee vol 2, pg 84

(8) An-asb wa An-nawasib pg 609

(9) Misbahul faqaaha vol , pg 11

ble to pray over a disbeliever of any kind even one who commits apostasy, and also those who have been ruled to be disbelievers among those who claim Islam like the Nawasib)⁽¹⁾

He also said: (the sacrifice of all sects of Islam is permissible except the Nawasib even if he proclaims Islam)⁽²⁾

One may say: why do we see some Shiites of the twelvers praying over the dead among the Sunis in the Prophet's Mosque and the Mosque of Kaaba?

And the answer is: so that they can supplicate against them.⁽³⁾

Their scholar, Ibn Babawai Al-Kumee said: (if the dead is among those who contradict us say in the fourth takbeer: **O Allah disgrace this your servant son of your servant, O Allah take him to your fire, O Allah give a taste of your severe punishment and put him in fire, and fill him with fire tighten his grave because he was an enemy of your friends and friend to your enemies, O Allah do not lighten his punishment and pour on him much punishment.** When his body is lifted say: O Allah do not raise and purify him)⁽⁴⁾

He also said: (it is not permissible for anybody among people of faith⁽⁵⁾ to wash one who contradict the truth about the custodianship, nor to pray over him except by necessity due to taqiya, hence he should wash him in the manner of washing those who contradict us, and when he prays over him he should curse him and should not supplicate for him in the prayer)⁽⁶⁾

4) That they are children of hellfire:

Their scholar fabricated a narration from Abi Jafaar-may Allah be pleased with him-that he said: (by Allah O Abu Hamza: all people are children of prostitutes except our Shiite members)⁽⁷⁾

Al-ayaashee also narrated: (from Jafaar bin Muhammad that he said: no child is born except that an Ibliss is present with him, if Allah knows that he is going to be among our Shiites then He veils him from that devil, but if he is not going to be among us then the

(1) Tahrir Al-waseela vol 1, pg 74

(2) Ibid vol 2, pg 136

(3) See: Furu' Al-kafi vol 3, pg 122

(4) Fiqh Ridha, Ibn Babawai pg 178

(5) The meaning of people of faith according to Shiites scholars as their Muhadith, Yusuf Al-bahrane said: (faith in the sense of knowing the Imam and testifying to it) Ashihaab Athaaqib pg 97, he also said: (what the narrations point to as indicated previously is that: faith does not apply to other than the Imamiyya, otherwise it will necessitate others entering paradise, and no said so) Al-hadaaiq An-Nadhira vol 22, pg 204

(6) Al-muqnia, AL-mufeed, pg 85, Tahzeeb Al-ahkaam vol 1, pg 225, hadith 149

(7) Ar-raudha min Al-kafee vol 8, pg 2109, Biharul Anwaar vol 24, pg 311, hadith 17

devil places his finger in his posterior and hence he becomes a catamite.. if the child is female he places his finger in her virginal and she becomes a prostitute)⁽¹⁾

5) That they are monkeys and pigs⁽²⁾

6) It is obligatory to kill the Sunis:

They fabricated a narration from Ibn Farqad that he said: (I said to Abi Abdillah: what do you say about killing of a Nasib? He said: his blood is permissible, but I fear for you, so if you can fall a wall on him or drawn him in water so that they won't testify against you then do it)⁽³⁾

Their scholar, Yusuf Al-bahraneer also said: (the obvious truth is that those who contradict us are disbelievers, polytheist and their wealth and blood are permissible)⁽⁴⁾

He also said: (in this case, what these narrations indicate and what those pious scholars clearly stated is that: if it is possible for one to kill anyone among them or take over their property without causing harm to himself or to anyone among his brothers then it is permissible for him to do so between him and Allah)⁽⁵⁾

Even they made it obligatory to kill birds because according to Shiites creed it loves Sunis!

Al-jazairi said: (it was narrated that birds love so and so person who is a sunni hence, it should be killed by every means and eaten)⁽⁶⁾

7) It is obligatory to steal wealth of the Sunnis:

They fabricated a narration that says: (take the wealth of Nasib anywhere you find it and give us one fifth of it)⁽⁷⁾

They also fabricated a narration that: (the wealth of a Nasib and everything he possesses is permissible for you except his wife, because marrying people of Shirk is permissible)⁽⁸⁾

It is obligatory to differ with them:

Their Saduq fabricated a narration from Ali bin Asbaat that he said: (I said to him ie Ar-ridha that something happened to me which I must know about and there is no one in the town I live among your supporters who I can ask? He said: go to the Jurist of the

(1) Tafseer Al-ayasee vol 2, pg 234, hadith 73, Biharul Anwaar vol 4, pg 121, hadith 64

(2) See: Biharul Anwaar vol 27, pg 30, hadith 2

(3) 'ilal Asharaai' vol 2, pg 584-585, Wasaail Sheeah vol 18, pg 568-569, Biharul Anwaar vol 27, pg 321

(4) Al-hadaaiq An-Nadhira vol10, pg 360

(5) Ashihaab Athaaqib pg 266-67

(6) Al-Anwaar An-Nu'maniya vol 2, pg 308

(7) Tahzeen Al-ahkaam vol 4, pg 849, hadith 7, Tafseer Al-burhan vol 3, pg 326, hadith 21, Wasaail Sheeah vol 12, pg 436-437

(8) Tahzeen Al-ahkaam vol 6, pg 1540, hadith 275, Wasaail Sheeah vol 12, pg 437

town if that is the case and ask him about your issue, when he gives you a verdict take the opposite if it because the truth lies in it)⁽¹⁾

They also lied against As-Saadiq that he said: (when you see two contradictory hadith present them before the book of Allah, whatever is in agreement with the book of Allah take it and whatever contradict the book of Allah leave it, and if you do find them in the book of Allah then present them before the narrations of the commoners⁽²⁾, whatever is in agreement with their narrations leave it and whatever contradict their narrations take it)⁽³⁾

8) They unanimously agree that it is obligatory to curse the Sunnis and that it is among the greatest acts of worship:

Their scholar Muhammad Hasan An-Nakha'ee: (in fact defaming them publicly is among the most virtuous acts of worship so long as you are not prevented by Taqiya, and even greater than that is backbiting them which the Shiites are known for at all times and places, both their scholars and commoners till they filled all books with it. Even they consider it among the most virtuous acts of worship thus, it is not strange for them to claim it is a consensus among them as one of them said: in fact it can said that it is among the necessities)⁽⁴⁾ and whoever denies a necessity is a disbeliever as previously stated.

Why do Shiite scholars do this to the Sunnis?

Their scholar At-Tusee responded saying: (the reason is that one who contradicts the people of truth is a disbeliever, hence he has to be given the same ruling as an unbeliever)⁽⁵⁾

Their scholar Muhammad Hasan An-Nakha'ee also responded by saying: (in any case, the basis of this opinion is the many texts confirming the disbelief of those who contradict us)⁽⁶⁾

ENQUIRY 156: is there a narration of the virtues of Mut'ah? And what is the ruling on one who denies it according to their creed?

Response: they lied against the Prophet that he said: (whoever performs Mut'ah with a believing woman, it is like he has visited the Kaaba seventy times)⁽⁷⁾

(1) 'ilall Asharaai' vol 2, pg 519, hadith 4, Tahzeeb Al-ahkaam vol 6, pg 1480, hadith 27, Wasaail Sheeah vol 18, pg 360, hadith 23

(2) Meaning the Ahlu Sunnah wal Jamaa, An-Nuree At-Tabrisee said: (the school of thought of the commoners, those who call themselves Ahlu Sunnah wal Jamaa) Fasul Khitaab pg 28

(3) Wasaail Sheeah vol 18, pg 361, hadith 29

(4) Jawaahir Al-kalam, Muhammad An-Nakha'ee, vol 22, pg 62

(5) Tahzeeb Al-ahkaam vol 1, pg 225, hadith 149.

(6) Jawaahir Al-kalam vol36, pg 93-94

(7) Kashful Asraar, Al-musawee, pg 35

They also lied against him that (when he was taken on the miraculous journey to the heavens he said: (Jibril met me and said: O Muhammad verily Allah said: I have indeed forgiven women who perform Mut'ah among your Ummah)⁽¹⁾

Their leader Fathillah Al-kashani also lied against the Prophet that he said: (whoever performs Mut'ah once will have a rank like the rank of Husain, and whoever performs Mut'ah twice will have a rank like the rank of Hasan, and whoever performs it three time will have the rank of Ali bin Abi Talib, and whoever performs it four times will have the similitude if my rank)⁽²⁾

They also believe that the faith of a believer is not complete until he performs Mut'ah. They fabricated a narration that: (the believer is not complete until he performs Mut'ah)⁽³⁾

They also ruled on those who deny it as disbelievers (because the permissibility of Mut'ah is among the necessities in Shiite creed)⁽⁴⁾ and also because to them it is legislated by consensus of the Muslims⁽⁵⁾, and whoever denies a necessity to them is a disbeliever.

CONTRADICTION:

They narrated from (Ali that he said:

The Prophet prohibited on the day of Khaibar meat of domestic donkeys and Mut'ah marriage)⁽⁶⁾

Abu Abdillah was asked about Mut'ah and he said: (do not stain yourself with it)⁽⁷⁾

THE MORTAL BLOW:

They narrated (from Abu Abdullah concerning Mut'ah that he said: only the dissolute performs it in our place)⁽⁸⁾

THE BURNER:

Allah only made permissible a wife and a slave, and He prohibited anything other than that by saying: "And they who guard their private parts, Except from their wives or

(1) Man la yahdhur Al-faqih vol 3, pg 586, hadith 4603

(2) Manhaj As-Sadiqeen, Mullah Fathillah Al-kashani, pg 356

(3) Man la yahdhur Al-faqih vol 3, pg 588, hadith 4615

(4) Wassail Sheeah vol 14, pg 486

(5) Al-fusul Al-muhimmah, AbdulHusain Al-musawee, pg 163

(6) Tahzeeb Al-ahkaam vol 7, pg 1705, hadith 10

(7) An-Nawadir, Ahmad bin Muhammad bin Isa Al-'asharee, pg 87, hadith 198, Biharul Anwaar vol 100, pg 318, hadith 34

(8) An-Nawadir pg 87, hadith 200, Wasaail Sheeah vol 14, pg 494, hadith 5

those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors” (Q23:V5-7).

ENQUIRY 157: is permissible to perform Mut’ah with a baby, adulterer, a woman and her daughter?

Response: yes!! Their greatest Imam Al-khumaini said: (as for all other forms of enjoyment: like touching with desire, hugging, lapping, etc there is harm in it even with a baby)⁽¹⁾

At-Tusee said: (permission to perform Mut’ah with a whore was narrated except that he prevents her because of dissoluteness)⁽²⁾ Their greatest Imam Al-khumaini said concerning Mut’ah with an adulterer: (it is permissible to perform Mut’ah with an adulterer but detested, especially if she is famous with adultery and if he does he should prevent her because of dissoluteness)⁽³⁾ And how of those who perform Mut’ah who used to combine between a woman and her daughter, and between a woman and her sister, and between a woman and her aunty (knowing or without knowing). Even one of their big scholars did it where he performed Mut’ah with a woman who gave birth to a daughter then, after some years he did Mut’ah with the girl.⁽⁴⁾

ENQUIRY 158: what is one fifth? And what is the creed of Shiite scholars concerning it?

Response: the one fifth is a tax which Shiite scholars claimed for their Imams and they released a narration saying: (the one fifth is an obligation for us)⁽⁵⁾.

Among the reasons for the invention of the one fifth:

Seduction of scholars and students of knowledge to follow the Shiite school of thought. Abi Basir said: (I said to Abu Jafaar: what is the easiest thing that can take a servant to hellfire? He said: whoever consumes the wealth of an orphan, and we are the orphan)⁽⁶⁾ in another narration he said: (verily, in giving it lies your wealth)⁽⁷⁾

(1) Tahrir Al-waseela vol 2, pg 221

(2) Tahzeeb Al-ahkaam vol 7, pg 265

(3) Tahrir Al-waseela vol 2, pg 265

(4) Sheikh Al-musawee said that in his book Kashful Asraar, pg 46

(5) Tafseer Al-‘ayashee vol 2, pg 68, hadith 65, Man la yahdhuruhi Al-faqih vol 2, pg 222, hadith 1650, Wasaail Sheeah vol 6, pg 514, hadith 2

(6) Man la yahdhuruhi Al-faqih vol 2, pg 222, hadith 1651, Wasaail Sheeah vol 6, pg 514, hadith 1

(7) Usul Al-kafi vol 1, pg 419

COMMENTARY:

They narrated from (Dharees Al-Kanasee that he said: Abu Abdillah said: do you know how fornication and adultery came unto people? I said: I don't know, he said: through our one fifth, we the people of the Prophet's household, except our Shiites the purified ones because it legitimize their birth).⁽¹⁾

Shiite scholars have confirmed in their authentic books that: their Imams waived the one fifth for their members, but their scholars then restricted that to the period of the absence, till their acclaimed Mahdi emerges from his sacred hiding and he will never come out. They lied that: their Imam, the absent Mahdi sent an urgent message from his Sardaab saying: (as for the one fifth it is permissible for our Shiites, and they have exempted till our emergence)⁽²⁾

Their scholar Yahya Alhuli said: (it is not permissible for anybody to make any disposal in that except by the permission of the Imam in his presence. As for during his absence: they have permitted their members to dispose in their right out of the one fifth and in other matters like marriage, trade, and accommodation. As-saadiq said: everything in hands of our members on earth they have been given permission in it till the establisher emerges)⁽³⁾

ENQUIRY 159: we would like you to summarize the development of the one fifth among Shiite scholar merchants?

Response: first development: after the break in the chain of the acclaimed imamate, and the absence of the acclaimed Mahdi: that the one fifth is the right of the absent Imam alone, more than twenty thieves emerge claiming to be the representative of the acclaimed hidden Imam in order to collect the one fifth and deliver it to him in his sardaab!!⁽⁴⁾

Second development: they became envious of the thieves for their theft and said it is obligatory to pay the one fifth but not to the representatives rather, it should be paid and buried in the earth till the Imam comes out of his sardaab and take it.⁽⁵⁾

Third development: they said it is obligatory to pay the one fifth but it will not be buried rather, it will be kept with a trustworthy person and this trustworthiness only lies in their jurist who will transmit it to the absent Mahdi.⁽⁶⁾

(1) Usul Al-kafi vol 1, pg 418, Al-muqniah pg 280

(2) Al-kharaij Wal Jaraaih vol 3, pg 1114, hadith 30

(3) Al-Jami' Lisharaai' pg 151, see also Sharaai' Al-islam fi masaail Al-halal wal haram, Najmudeen Alhuli, pg 182-183

(4) Kashful Asrar, Al-musawee, pg 69.

(5) Al-mabsoot fi fiqh Al-imamiya, At-tusee, vol 1, pg 263, Kashful Asrar, Al-Musawe, pg 69.

(6) Al-mabsoot fi fiqh Al-imamiya, At-tusee, vol 1, pg 264, Kashful Asrar, Al-Musawe, pg 70

Fourth development: that it is obligatory to pay the one fifth to Shiite Jurist not for them to keep it but for them to distribute it to those they see as deserving it among the poor members the Prophet's household.⁽¹⁾ **Fifth development:** that it is permissible for the Jurists to spend the one fifth in the manner the see befitting like publishing their books, and that the Jurist should start by taking his own large share!⁽²⁾ Especially considering the fact that all Shiite jurist claim that they are members of the Prophet's household!!!

When some of their members tarried in paying the money, they released a narration saying: (whoever refuses a dirham or less from it will fall under the unjust to them, usurper of their right, even, whoever sees that as permissible has disbelieved)⁽³⁾

There was great competition between Shiite scholars over how to gather large portion of the one fifth. Hence, there were many open invitations to big discounts for those who pay regularly!! And there was great business competition among their scholars!! So, you see a Shiite scholar giving fifty percent discount and another gives more and so on.⁽⁴⁾

The last development on the issue of the one fifth in recent years is that: they released a verdict that whoever wants to perform hajj or umrah should value all his properties and pay one fifth of it to jurists of his group, and if he does not his hajj and umrah are invalid!!⁽⁵⁾

THE MORTAL BLOW:

(Narrated from Abdullah bin Sanan, he said: I heard Abu Abdillah saying: there is no one fifth except in spoils specifically)⁽⁶⁾

Finally on the creed of Shiite scholars concerning the one fifth tax:

They took this creed from Christian scholars in middle centuries of European history when they imposed royalties and tithes!

One of the Christian scholars, Wills said: (the Church imposed the tithe on its followers and it did not claim it to be an act of kindness and good but as a right)⁽⁷⁾

E^N**QUIRY 160: what is the creed of Shiite scholars concerning pledge of allegiance?**

(1) Al-waseela ila nail Al-fadeela, Abi Jafaar Muhammad bin Ali At-Tusee, pg 137, Minhaj As-salihin vol1, pg 347-348

(2) Al-urwa Al-wuthqaa vol 9, pg 548, Minhaj As-salihin vol 1, pg 347-349

(3) Al-urwa Al-wuthqaa vol 4, pg 230.

(4) Kashful Asrar pg 74

(5) See kitab manasik al-hajj, Abu Qasim Al-musawee, pg 22

(6) Man la yadhuruu al-faqih vol 2, pg 222, hadith 1647, Taheeb Al-ahkaam vol 4, pg 850, hadith 16, Wasaail Sheeah vol 6, pg 515, hadith 1.

(7) Ma'alim Tarikh Al-insaniya vol 3, pg 795

Response: they fabricated a narration from Abi Abdillah that he said: (every banner raised before the emergence of the establisher, its owner is an idol)⁽¹⁾

They also released a narration concerning one who goes to seek redress in the court of Sunnis and their rulers: (who ever goes to seek redress from them rightfully or wrongly has gone to seek redress from Idol, and whatever is given to him is unlawful even if it is his right; because it was through the judgment of an Idol)⁽²⁾

Their greatest Imam said in his commentary on this hadith: (indeed the Imam has generally prohibited going to unjust rulers in issues of rights and requitals, and this means that whoever goes to them has gone to an Idol whereas Allah has commanded people to disbelieve in them)⁽³⁾

Shiite scholars also give verdicts that: it is not permissible to work with Sunni governments except on the condition of plotting against them and their people and benefiting the Shiites otherwise one has fallen into the equivalence of disbelieve in the Allah!!

They fabricated a narration saying: (narrated from Sulaiman Al-jafaari, he said: I said to Abi Al-hasan Ar-ridha: what do you say about working for governments he said: O Sulaiman: working for them, helping them, and fulfilling their needs is equivalent to disbelieve, and looking at them deliberately is among the major sins which deserves punishment in hellfire)⁽⁴⁾

Their Imam, Al-khumainee said: (if circumstances of Taqiya warrants anyone among us to join the convoy of rulers, one should abstain from that even if that will lead to killing him, except if his joining them nominally will bring about real victory to Islam and Muslims like it happened in the case of Ali bin Yaqteen, and Naseerudeen At-TUsee, may Allah have mercy in them)⁽⁵⁾

ENQUIRY 161: is it permissible for anyone among Shiites to pledge allegiance to anyone among Muslim rulers before the emergence of their acclaimed establisher?

Response: the texts which their scholars narrate from their Imams calls on all Shiites since about ten centuries ago not to pledge allegiance to ruler among the rulers of the Muslims except by Taqiya, and it is obligatory on them to renew their pledge of allegiance to the establisher every morning.

(1) Ar-raudha min Al-kafi vol 8, pg 2114, Al-gaiba, An-nu'mani, pg 115, hadith 9, Wasaail Sheeah vol 11, pg 23, hadith 6

(2) Usul Al-kafi vol 1, pg 52, Taheeb Al-ahkaam vol 6, pg 1485, hadith 52

(3) Al-hukuma Al-islamiya pg 91

(4) Tafseer Al-ayashree vol 1, pg 264, hadith 110, Wasaail Sheeah vol 12, pg 138, hadith 12

(5) Al-hukuma Al-islamiya pg 147

Among the supplications of their scholars: the covenant prayer and in it: (O Allah I renew in this morning and in all the days I lived a covenant, agreement and pledge to him on my neck, I will not deviate from it forever...)⁽¹⁾

The reason for this:

What their contemporary scholar, Muhammad Jawad Mugniya said: (the principle of Shiism cannot be separated from opposing a ruler if he does not fulfill the conditions which are: text, wisdom, preference...based on this they used to represent the opposition party in religion and faith)⁽²⁾

ENQUIRY 162: when is it permissible for a Shiite to work with Muslim rulers?

Response: Al-kumainee said: (it is natural for Islam to permit going into the system of the oppressors if the real aim of that is to stop their injustice, or to overthrow those in charge of the affairs. In fact that can be obligatory and there is difference of opinion on this among us).⁽³⁾

He also said: (if circumstances of Taqiya warrants anyone among us to join the convoy of rulers, one should abstain from that even if that will lead to killing him, except if his joining them nominally will bring about real victory to Islam and Muslims like it happened in the case of Ali bin Yaqteen, and Naseerudeen At-TUsee, may Allah have mercy in them).⁽⁴⁾

Their contemporary scholar, Abdulhadi Al-fadli said: (verily, the preliminary step for the emergence of awaited Imam will be political through creation of political awareness, and organizing violent protest).⁽⁵⁾

ENQUIRY 163: we wish you will mention for us most significant conquest which the Shiites claim to have achieved in history and in their authentic books?

Response: they did not conquer even a palm size from the land of the unbelievers, in fact they handed over what they can of the land of Muslims and their women and wealth to unbelievers of all religions, and history is a witness to that:

Narrations from some Shiites scholars about some of the things Abu Tahir Al-qarmate did with the sacred house of Allah, the holy kaaba, and pilgrims in the year 317.

The pilgrims arrived the sacred house of Allah in Makkah safely, and they came from different corners of the world but before they could realize anything Abu Tahir Al-qar-

(1) Mafatih Al-jinan pg 538-539

(2) Asheeah Wal Hakimun, Muhammad Jawad Mahmud Mugniya, pg 42

(3) Al-hukuma Al-islamiyya pg 147

(4) Al-hukuma Al-islamiyya pg 147

(5) Fi intizar Al-Imam, Abdulhadi Al-fadli, pg 70

matee had attacked them on the Day of Tarwiya (8th day of Zul-hijja), stolen their monies and made killing them permissible. Hence, he killed a lot of pilgrims in Makkah and in the sacred mosque, and he sat on the door of kaaba while pilgrims were been killed and he was saying: "I am for Allah and with Allah, I create creation and I exterminate them" then, he instructed that those killed be buried in the well of Zamzam.

Many of those killed were buried in the placed they killed in haram, and he destroyed the zamzam dome, and he instructed that the kaaba be removed, and its clothes removed and torn among his companions. He also asked a man to climb to the drain of the Kaaba and remove it but the man fell on his head and died. Then he ordered instructed that the black stone be removed so one of his soldiers came and hit the stone with a heavy tool in his hands saying: where are the birds in flocks, where are the stones of hard day? Then he removed the black stone and they took it with them, and it remained with them for twenty two years, and there was no hajj that year because people were prevented from standing in the Arafat ground.⁽¹⁾

Ibn Al-'alqamee who was a minister during the Abbassid caliph, Al-musta'sim also did similar thing and likewise Naseerudin At-Tusee. Both of them tried to destroy the Islamic soldiers by expelling many of the Islamic soldiers from Bagdad till its strength was ten thousand army. They also sent messages to the tartars and incited them to take over Bagdad and they exposed the weakness of the town to them and its secretes, and the tartar army came Ibn Al-alqamee prevented the Muslims and their caliph from fighting them claiming that the Tartars came for a peace treaty, and he convinced the caliph to go out to them with his closest aids for the treaty while Ibn Al-alqamee and his brother At-Tusee told the Tartars not agree to any treaty with the Muslims rather they should the caliph and those with him. Hence, the caliph and those with him were all killed then they came into Bagdad and killed all they could including men, women and children, and nobody was speared except the Dhimmis among Jews and Christians!! Thus, they killed almost a million Muslims in Bagdad and there was butchery witnessed in Islam like that of the Tartars, and they killed the Hashimis and they captured women of the Abbassid and other women as well...⁽²⁾, and after all these we see Shiite scholars honoring their scholar Ibn Al-alqamee and his colleague At-Tusee and they consider what they have done to the Muslims as part of their great virtues.

Al-majlisi described his teacher, Naseerudin At-Tusee saying: (the greatest scholar Naseerudin Muhammad bin Al-hasan At-Tusee-may his soul be sanctified- was a min-

(1) See: Al-masaail Al-abkariya, Al-mufid, pg 84-102

(2) See: Mukhtasar Akhbaar Al—khulafa, Ibn As-Sa'ee, pg 126-127, A'yaan Sheeah vol 13, pg 287-306. And just like yesterday more than one hundred thousand Muslims in Syria were killed and thousands of Muslim women were molested, thousands of childred were also killed in the hands of the Nusairiya with the help of Shiites inn in Iran, Iraq, Lebanon, Yemen and others with help from some countries of Arabs, Christians and Jews. Allah has said the truth: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near."

ister to Sultan hulako)⁽¹⁾ Al-khumainee also said: (people felt the loss of Mr. Naseerudin At-Tusee and his likes who did great service to Islam)⁽²⁾

These great service were exposed by his teacher, Al-khawansaree in his biography of him saying: (among the things he is famous for, he was a minister for Sultan Al-muhtashim in Iran, hulako Khan bin Genghis Khan who was among the great leaders of Tartar and Turkish Mongol, and also his coming among the convoy of Sultan Muayid with full preparation to the land of peace in Bagdad to guild people, uplift the society, put an end to the chain of transgression and corruption, by destroying the reign of Bani Abbass, and killing all their followers to the extent that their blood flowed like rivers and so they will flow to hellfire, house of destruction and the place for the wretched and evil)⁽³⁾

Another of their scholar, Ali bin Yaqtin, a minister of Caliph Ar-rashid killed in one night five hundred Muslims. Al-Jazairee said: (it is reported in the narrations that Ali bin Yaqtin who was a minister of Ar-rashid imprisoned a group of those who contradicted him, and they were among the prominent group, so he instructed his boys to pull down the roof of the prison on the prisoners, so they all died and they were about five hundred men)⁽⁴⁾ One of their imam also said: (when the great Sultan, Shah Abbass conquered Bagdad he instructed that the grave of Abu Hanifa be put in a toilet, he also placed two mules on endowment and he instructed that they be tied at the head of the market so that whoever wants to ease himself will ride on them to the grave of Abu Hanifa. He also called on the custodian of the grave one day and said to him: what are you gurdng in this grave when Abu Hanifa is in the pit of hellfire? So he said: in this grave is a black dog buried by your grandfather Shah Ismail when he conquered Bagdad, he removed the bones of Abu Hanifa and buried a black dog so I am gurdng that dog). Al-Jazairee commented after that by saying: and he was right in what he said because Shah Ismail did that)⁽⁵⁾

ENQUIRY 164: finally, do Shiite scholars agree with us the Sunnis on one Lord, one prophet, and one Imam?

Response: their Imam, Ni'matullah Al-Jazairee responded by saying: (we do not agree with them⁽⁶⁾ on a deity, or prophet, or Imam because they say that: their lord was the one who Muhammad was His prophet, and his successor after him was Abubakar, while we

(1) Biharul Anwar vol 106, pg 12

(2) Al-hukuma Al-islamiya pg 132

(3) Raudat Al-janat fi ahwalil Ulama wa sadaat, Muhammad Baqir Al-musawee, vol6, pg 279

(4) Al-anwaar an-n'umaniya vol 2, pg 308.

(5) Ibid vol 2, pg 324

(6) Meaning the Sunnis

do not believe in this lord or that prophet rather, we say: the lord who the successor of His prophet was Abubakar is not our lord and neither is that prophet our prophet⁽¹⁾

Also their greatest Imam, Al-khumainee responded by saying: (we do not worship a deity who erects a high building for worship, justice, and devoutness then, pull it down by himself, and will sit Yazid, Mu'awiya, Uthman and other insolents on the throne of leadership over people, and does not determine the fate of the ummah after the death of its prophet)⁽²⁾

COMMENTARY:

Should one with an atom weight of faith and sense hesitate in ruling that the path of the Shiites, the twelvers is misguided and deviated from the religion of Islam after all these explanations?.

(1) Al-anwaar an-n'umaniya vol 2, pg 278

(2) Kashful Asrar, Al-khumainee pg 123-124

CONCLUSION

MY BROTHER IN ISLAM: AFTER this short journey in knowing the creed of the Imamate Shiites and twelvers, know that there is no meeting between us and the sects who contradict the book and sunnah except based on the principles of the Shariah as prescribed in the verse: “Say, “O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims [submitting to Him].”” (Q3:V64) and this is about unifying Allah, not associating partners with Him, obedience to Him in law and legislation, and following the seal of the Prophets and messengers.

Thus, it is obligatory for this verse to be: the slogan of argument, and every effort exerted to achieve other than this principle is null and void.⁽¹⁾ Verily, Shiites scholars today are claiming that there is no difference between them and the Muslims and they are inviting Muslims to return to their books!

How can the Muslims trust Shiite books which are filled with defamation against the book of Allah that it is incomplete and altered, and how will the Muslims agree with the Shiites on the book of Allah based on their skewed and covert interpretations, and how will the Muslims believe in their claims that divine books have been revealed to their Imams after the Quran.

How will the Muslims agree with the Shiites on the Sunnah: while they claim that the statements of the twelve Imams are like the words of Allah and His messenger, and that the Messenger of Allah has hidden some part of the Shariah and kept it with their Imams? The Shiites also believe in stories of the patch, and they build their religion on it, and they accept false narrations, and they defame the best of creation after the Prophets-peace be upon them.

How will the Muslims agree with the Shiites: while they accuse the mothers of the believers: Aisha and Hafsa-may Allah be pleased with them-wives of the Prophet of committing adultery.

How will the Muslims agree with the Shiites: while they reject the consensus of the Muslims and they deliberately contradict the Muslims because according to them there is guidance in contradicting the Muslims.

How will the Muslims agree with the Shiites: while they declare all Muslims as disbelievers including the companions and the wives of the Prophets.⁽²⁾

(1) See: Al-ibtaal linazariyat Al-khalt baina deen Al-islam wa gairihi lk Al-adyaan, Bukar bin Abdullah Abu zaid, pg 29

(2) Masalat At-taqreeb baina Ahli Sunnah wa Sheeah, Nasir Abdullah Al-qafaree, pg vol 1, pg 375-379

How will the Muslims agree with the Shiites while they say: (we do not agree with them⁽¹⁾ on a deity, or prophet, or Imam because they say that: their lord was the one who Muhammad was His prophet, and his successor after him was Abubakar, while we do not believe in this lord or that prophet rather, we say: the lord who the successor of His prophet was Abubakar is not our lord and neither is that prophet our prophet)⁽²⁾

The Sunnis today are exposed to increased onslaught on their religion from their enemies and those who affiliate themselves with Islam but have disease in their heart in other to reach a great innovation (which is bridging the gap between sunnah and shia). This innovation which tends to give what is misguidance legitimate description has caused a great loss to the Ahlu Sunnah, and a great harm which can only be imagined by one who has seen the number of tribes that have turned in Shiites talk less of individuals to the extent that Iraq for example has been turned from being mostly Sunnis to most Shiites. (Whoever reads to book “Unwaan Al-majd” of Haidaree Al-iraqee⁽³⁾ where he mentioned the Arab tribes that became Shiites including Ka’b, ‘Imaarah, Bani Laam, Al-Khaza’al and others... whoever reads would feel sorry for the Ahlu Sunnah for loosing those tribes to Shiites and for the negligence of the scholars in fortifying the tribes against the trap Shiites. Iraq did not turn from being mostly sunnis to being mostly Shiites except for this reason and likewise towns behind the river, Khurasan, Iran, and other non-Aran towns.

In our present time, Shiite propagators have increased their activities after the Iranian revolution in Africa where there is ignorance and poverty hence, a lot of groups and individuals have become Shiites)⁽⁴⁾

Shiite scholars are planning to spread their creed using every means especially under the slogan of bridging the gap between sects. After Iraq they started going into all countries of the world, and they bought territories and deceived weak minds and faith, deluded people are negligent and ignorant, and have turned them into horns for Shiite propaganda.

As a result of the call to bridging the gap between sects many scholars have become silent on explaining the falsehood of this call clarifying the truth. Likewise, in the name

(1) Meaning the Sunnis

(2) Al-anwaar An-‘umaniya, Al-Jazairee, vol 2, pg 278-279, see also: Kashful Asrar pg 123-124

(3) The Historian, Ibrahim bin sabgatullah Al-haidaree Al-Bagdadee (1303 AH): (as for the great tribes in Iraq which became Shiite in recent times they are many, they include: Rabeat An-nazila in the Eastern part of Bagdad they became Shiite together with their emirate since seventy years ago, likewise Banu Tamim who became Shiite in the sides of Iraq since sixty years ago as a result of frequent influx of Shiites into them, likewise Al-Khaza’al who became Shiite since a hundred and fifty years ago, likewise the clan of Zubaid who are many tribes, they became Shiite since sixty years ago because of the influx of Shiite in them, likewise Banu ‘Ameer and many others...) Unwaanul Majd pg 113-118, published by Daarul Hikma, 1419AH. It will be observed that he wrote this book in the year 1286, and historian link this phenomenon to: propagation of the Shiite, ignorance and poverty among the masses, and negligence of sunni scholars in confronting them.

(4) At-Tabsheer Bi Tashayu’, Bukar bin Abdullah Abu Zaid, pg 28-30

of this call many Shiite books and channels have been established in Sunni countries. So also Shiite scholars and others now move freely in Sunni countries spreading the books. They are usually welcomed by the dissolute and ignorant, and media owners among newspapers, channels, and clubs in Sunni towns to give lectures and speeches to spread their falsehood.

So, will those who have fallen into the trial of bridging the gap between sects awake for they have a very big and dangerous responsibility. Do they not read Shiite books on creed and Hadith, do they not read history books, do they not read the book of Allah, the Sunnah of His messenger, do they not study Tauheed... if they are sincere they will abandon this innovation immediately, and if the opposite is the case what an evil their soul have presented to them.

The following is a summary of the dangerous objectives the call to bridging the gap between sects:

- 1) That this call aims at spreading Shiite creed and catching the Muslims in the trap of Batiniya and then apostasy.
- 2) To make sunni scholars negligent so as to use their verdicts, participation, and studies as a means of spreading Shiite creed and proof in the eyes of ignorant Muslims. Hence, sunni scholars and their followers will be the victim of Shiite Taqiya and deception.
- 3) Protection of the Shiites from the encroachment of sunnis.
- 4) Covering up attacks of Shiites in the sunnis.⁽¹⁾

Thus, the call to bridging the gap between sects is a plot whose aim is to set a trap from the Ummah to become Shiite. For this we say confidently that this call after exposing its reality is not an appropriate means of uniting the Ummah rather, it is a call to Shiism built on evil plots to bridge the gap between truth and falsehood so that when this dangerous plot is able to defeat sunnis it will start to kindle trials, and deepening the root of discord, then the hidden foundation of Shiism will be brought out. Hence, this call is prohibited likewise supporting it is prohibited, and it is obligatory on scholars to expose it after discovering its reality, falsehood and wrong foundation, and stop its ideology from spreading to the Muslims. It is also obligatory on the authorities of all Muslim countries allow them and their propagators in their land, they should stand for Islam alone and its light and avoid anything contrary to it, and to strive to return Muslims to the Sunnah of the Prophet, and to pity them for the punishment of division, Allah will take care of the righteous among His servants)⁽²⁾

The head of the permanent committee for Islamic verdict, Sheikh Abdulaziz bin Baz, Sheikh Abdurrazaq Afifee, Sheikh Abdullah bin Qu'ud and Sheikh Abdullah Al-gudayan-may Allah have mercy on them- said: (verily the Duruz, Nusairiya, Ismailiya, and those who follow their path like the Babiyya and the Bahaiya have played with religious textx, and they have legislated for themselves what Allah has not permitted them, and they have followed the path of the Jews and the Christians in altering and changing them

(1) Ibid pg 41-42

(2) Ibid 91-92

according to their whims and caprices, and in imitation to the leader of the first trial, Abdullah bin Saba Al-himyaree, head of innovation, misguidance and discord between the Muslims. Indeed, his evil and calamity has touched every part, and many groups have been tried by him, so they disbelieved after accepting Islam, and because of him there is discord among the Muslims.

Hence, the call to bridging the gap between these sects and the true Muslims not beneficial, and the strive to establish a meeting between them and the true Muslims is a failure because their hearts are like that of the Jews and Christians in terms of deviation from the truth, disbelieve, misguidance and hatred for the Muslims and plotting against them even though they differ in their intent and purpose, so their relation to the Muslims is like that of the Jews and Christians to the Muslims.⁽¹⁾ And for some reasons some scholars from Azhar in Egypt together with Al-qumee in Iran tried after the Second World War to work for the acclaimed bridge of gap between Muslims, and a few big truthful scholars with purified heart were deceived, and they released a journal which they called At-Taqreeb but the reality of their affair was quickly exposed to those deceived by them⁽²⁾, so they failed and that is not surprising because their hearts are different, their thoughts are conflicting, and their creed are opposites hence, it's impossible for two opposite to unite)⁽³⁾

Sheikh Abdulaziz bin Baz was asked: based on your knowledge of history of the Shiites, what is your stand on the principle of bridging the gap between them and Ahlu-Sunnah?

Answer: bridging the gap between Ahlu-Sunnah and the Shiites is not possible because the creeds are different. the creed of Ahlu-Sunnah is based on unifying Allah, sincerity of worship, and that none should called beside Allah whether a close angel or Prophet, and that only Allah has knowledge of the unseen. Among the creed of Ahlu-Sunnah is to love all the companions of the Prophet and believing that they are the best creation of Allah after the Prophets, and that the best of them is Abubakar As-Sideeq, then Umar, then Uthman, then Ali, may Allah be pleased with all of them. However, the Shiites oppose that, so it is not possible to combine them just like it is not possible to combine the Jews, Christian, Idol worshippers and the Ahlu-Sunnah because of the different creed as clarified.

Q8: Is it possible to relate with them in order to hit an outside enemy like the communist and others?

ANS8: I don't think so rather, it is obligatory on the Ahlu-Sunnah to unite and be one ummah and one body, and to invite the Shiites to abide by what the book of Allah and the Sunnah of the Prophet point to of truth, if they abide by that they become our

(1) Former Israeli leader, Ariel Sharron: (I suggested that we give part of our weapons to Shiites, I have never seen in them enmity to Israel for a long time even in Duruz) memoirs of Ariel Sharron pg 584.

(2) One of the latest people to clearly state that the call to bridging the gap between sects was a deception was the head of the international union of Muslim scholars, Yusuf Al-qardawee who said: (I spent many years inviting to bridging the gap between sects, and I travelled to Iran during the time of former president Muhammad Khatamee, they laughed at me and many others like me, and they were saying they want to bridge the gap between sects) middle east newspaper number 12605 on 23/7/1434.

(3) Fatawa Lajnatul Ad-Daaima vol2, pg 86- 87.

brothers and we have to cooperate with them, but as long as they insist on their creed of hatred and insults for the companions except a few, and insulting As-Sideeq, Umar and all members of the Prophet's household like Ali, Fatima, Al-husain, and Al-hasan, and their believe that the twelve Imams are infallible and that they have knowledge of the unseen, all these are falsehood and contradictory to the creed of Ahlu-Sunnah.)⁽¹⁾

However, it is obligatory on scholars and student of knowledge to spread the creed of the pious predecessors, explain its authenticity and distinguish it from the creed of people of innovation, and to also expose the plot to spread Shiism, and explain its deviations, misguidance and corrupt foundation.

The Muslim Ummah will never unite in misguidance and there will continue to be among it a group upholding the truth till the Day of Judgment among people of knowledge and Quran, and guidance protecting the religion of Allah from the distortion of extremist, impersonation of liars, wrong interpretation of the ignorant. Therefore, it is obligatory on us and all Muslims to educate, explain, advice, guide, and block the religion of Islam from attacks, and one who cautions has given glad tidings)⁽²⁾

(Whoever Allah wishes success He makes him learn from what happen to others, hence, he will follow the path of one supported and helped by Allah, and he will avoid the path of one left and humiliated by Allah)⁽³⁾

(O Allah we seek refuge with you from abandoning our religion or being tried in it)⁽⁴⁾

It was narrated from Abi A'mir Abdullah bin Luhai, he said: (we made Hajj with Mu'awiya bin Abi Sufyan-may Allah be pleased with them, when we came to Makkah he stood up after praying salat zuhr and said: verily the Messenger of Allah said: "the people of the two books are divided in their religion into seventy two sect, and verily this Ummah will be divided into seventy three sects, all of them are in hellfire except one which is the Jamaa, verily a there will emerge among my Ummah people **who will be dominated by desires like rabies which penetrates its patient. There remains no vein and no joint but it penetrates it**". I swear by Allah O you Arabs: if you do not fulfill what your Prophet brought then others won't)⁽⁵⁾

Abu Saeed Al-khudree-may Allah be pleased with him, said: (verily the Prophet stood up to address people and part of what he said was: the fear of people should not prevent

(1) Majmoo Al-fatawa vol5, pg 130-131, see also my treatise (Al-furqaan fi bayaan Haqeeqat At-Taqreeb wa At-Ta'ayush wa At-Tasaamuh baina Al-firaq wal Adyaan) Sheikh Salih Al-fauzan and Sheikh Abdulazeez Ar-rajihi both commented on it.

(2) Al-ibtaal li nazariyat Al-khalt baina deen Al-islam wa gairihi min Al-adyaan, pg 11

(3) Majmoo Al-fatawa vol 35, pg 388

(4) Part of the supplications of Abi Mulaika, reported by Bukhari no 6220, Muslim no 2293

(5) Reported by Ahmad hadith no 16979, Abu Dawud hadith no 4598.

any man from saying the truth whenever he knows it). So Abu Saeed cried and said: indeed we have seen so many things but we feared.⁽¹⁾

The Prophet-peace be upon him- also said: (never will a people come up with an innovation except that Allah take away a Sunnah of its equivalent)⁽²⁾

The Prophet also said: (keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashi-deen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance.)⁽³⁾

Ibn Taimiya said that: (warning the Ummah against innovation and those preaching it is obligatory based on consensus of the scholars)⁽⁴⁾

My brother: (if you ask after blocking this deceptive door, what is the way to achieving unity among the Muslim Ummah and strengthening the bond of brotherhood among them? Here is an explanation of that according to the method of Islam and its guidance:

First: increasing efforts in spreading Islam, both its creed and practices, and planting it in the minds of people. This can be achieved with the Ahu-Sunnah rising up to inviting people to Allah with knowledge and wisdom: “Say, “This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.” (Q12:V108), this is in actualization of Tauheed, and planting its implications in the minds of people. Thus, it is the starting point and the key to bridging gap between sect and unity, nothing else. So, it is the beginning and end, based on the method of the Prophet, in creed, word and action. From this point, we can achieve unity of Allah’s worship, unity of followership, erase idolatry, innovations, ignorance of judging with other than what Allah has revealed, erase the darkness of ignorance and replace it with the light of Islamic knowledge inherited from the Prophet and let the preoccupation of the Ummah be “origin of the religion and the Prophetic caliphate”: enjoying what is good the greatest of which is Tauheed, forbidding what is bad of which the most despicable of it is associating partners with Allah.

Secondly: Islamic preachers should increase their effort in calling to Allah based on knowledge and wisdom. This is in actualization of the saying of Allah: “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe”. {Q21:V18}, and salvaging the Ummah from all acts of innovation and misguidance by exposing it. This will require taking account of areas of weakness in the Ummah in order to uplift it to an Islamic life clean from filths and misguidance.

Among the most important things to do in this regard is: rising up to confront distorted calls by explaining their distortions and deviation. Among the things to do also

(1) Reported by Ahmad hadith no 115116, Ibn Majaah hadith no 4007, Tirmidhee hadith no 2191.

(2) Reported by Ahmad hadith no 17970

(3) Reported by Ahmad hadith 17145, Ibn Majaah hadith 422, Abu Dawud hadith 4607

(4) Majmoo fatawa vol28, pg 231

is: explaining the basis of the Shiite creed and how their origin is foreign to Islam and hence, led them to deviating from the straight path. This is to be done with justice and fairness, and supported with references from their sources and books which they have continued to print and spread among people, shedding crocodile tears for Islam while they are bent on Misguiding people.

And also to explain the position of Muslim scholars over the centuries about them so that their creed and secretes will be exposed to everyone so as to put an end to it and have them return to the path of Allah and His messenger, to the Quran and Sunnah, to the Muslim Ummah and protect the Ummah from deviating from the straight path.

Thirdly: striving to ensure that the system of this path is maintained which is calling to the unity of the Muslims under the umbrella of the Quran and Sunnah, and Islam with its purity and light, free from all ignorant and misguided ideologies linked to it.

This is the reality of the injunction to hold fast to the rope of Allah as contained in the verse: “And hold firmly to the rope of Allah all together and do not become divided” {Q3:V103}

And the basis of cooperation as Allah said: “And cooperate in righteousness and piety” {Q5:V2}

And the returning point during disagreement as Allah said: “And if you disagree over anything, refer it to Allah and the Messenger” {Q4:V59}

Hence: we should strengthen the bond of brotherhood between Muslims in a comprehensive unity which will bring together all that has been scattered based on unity of creed which is the starting point in Islam “the Quran and Sunnah”, based on the principle of the religion and the strongest rope of faith “love and hate for the sake of Allah” love for the Sunnah and its adherents and hate for innovations and their sponsors.

Therefore: every sect which affiliates itself to Islam claiming to be interested in the unity of the Muslims while it is holding to an innovative and misguided foundation, calling to it and contradicts Islam then accepting their claim is tantamount to nullifying Islam, shaking its creed, and destroying its principle “love and hate for the sake of Allah” by putting love in place of hate.

Take the Shiites for example: how can we bridge the gap between us and them when they insist on things that invalidate Islam, spreading it and inviting to it alongside their call to bridging the gap between sects. Indeed, it is a plot against Islam under the guise of bridging the gap between them and the Ahlu-Sunnah, so be careful.

Wake up-O servant of Allah- in conclusion:

Do not engage a Shiite in dialogue on any topic until you have both agreed on a solid foundation to refer to when there is disagreement “the Quran and Sunnah”, and he should give you a written attestation to that effect, denouncing their sources which contradict the Quran and Sunnah, and he should publish that in his country, and announce it among his family and scholars, otherwise he will drag you in mirage that will lead you to the mud of Shiism using Taqiya under the guise of bridging gap between sects.

O Allah the message has been passed on and on You we put our trust, there is no might or strength except by Allah, the Most Venerated, the Most Wise.)⁽¹⁾

(1) At-Tabsheer bi rifdh, pg 93-100

I will end my book with the hadith of Huzaifa bin Al-yaman-may Allah be pleased with him-he said: "The people used to ask Allah's Messenger (peace be upon him) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger (peace be upon him)! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (peace be upon him)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."⁽¹⁾

(Abu A'liya said: learn Islam, when you have learned it do not abandon it, and you should stick to the straight path because that is Islam, do not deviate from the path right or left, and you should hold fast to the Sunnah of the Prophet, and beware of these vain desires)

Ponder over these words of Abu A'liya, how great are they! Think about the time he lived and in which he is cautioning people against vain desires which whoever follows those desires has abandoned Islam, and see how he interpreted Islam to mean following the Sunnah, and his fears for the Tabi'un and their scholars from leaving the Sunnah and the Quran!!

With this the meaning of the saying of Allah: "When his Lord said to him, "Submit"" and His saying: "And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims." And His saying: "And who would be averse to the religion of Abraham except one who makes a fool of himself." and similar verses which are the solid foundation of Islam will become clear but people are negligent about them. This also makes the hadiths in this regard clear.

As for one who reads these verses and its likes and feels secured believing that they do not affect him, and thinks they are about some people of old generation: "Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people."⁽²⁾

O Allah I have explained this matter and advised every Muslim who respects himself, believes in Allah as his lord, takes Islam as his religion and Muhammad as his prophet and messenger and thus submits to the truth so bear witness.

(1) Reported by Bukhari no. 3411, Muslim no. 1847

(2) Fadlul Islam, Muhammad bin Abdulwahab, pg 28-29

I ask Allah to guide misguided ones among the Muslims, take away our sufferings, protect us from the plot of the evil plotters, and to make us firm on Islam till meet Him, and to grant us sincerity and rightness in words and action, and to better my intentions, progeny and grant me good end, and to protect me from all evils, and forgive me, my parents, progeny, wife, scholars, and all Muslims both living and dead, and protect us from the evil ones among His creation, He is the All-Hearing, the All-Knowing. Praise be to Allah lord of the worlds, and may peace and blessings be upon Muhammad, his household and all his companions.

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