

100 QUESTIONS

Led Shiites' Youth to the Truth

By Sheikh:

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The customary and most respectful salutation on the Prophet, “Peace and blessings of Allah be upon him” □ and the praising of the companions “may Allah have peace on him/them” which are made after each mention of their names within this work have been omitted for ease of reading; however the reader is kindly requested to observe this Muslim tradition.

In the Name of Allah, the Beneficent, the Most Merciful.

INTRODUCTION

Praise be to Allah who said: “This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way: This hath He ordained for you, that ye may ward off (evil). [*Al-An'amr*:153], and peace and blessings of Allah be upon His Messenger, the Seal of the Prophets, who said: "The children of Israel have parted over seventy-one sects, and my nation is divided over seventy-three; all of them are in Fire except only one», it was said: O Messenger of Allah, what is the one? He said: "What I am on today and my companions". ⁽¹⁾

Allah wanted – He willed with His cosmic destiny - to divide Muslims to sects, parties and different doctrines, so they are intimidating and conspiring one against each other; thus violating the Allah’s directive to them in the case of conflict of opinions to refer back to His book

(1) (Saheeh al-Tirmidhi, al-Albani, 2129). And see the talk on this hadith narration and knowledge in the message of Sheikh Salim Hilali «avoid the suspicion of the hadith of “*Dar’a Al-Irtiyaab A’an hadith ma Ana Alayhi wa Al-Sebaab*”; “What I am on and my companions».

and the *Sunnah* (tradition) of His Prophet; saying: “And if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.” [Women: 59].

Therefore, it is obligatory for every mentor of his nation, who loves its unity and assembly, to seek –based on his ability- its reunification "on the truth" and to restore it as it was in the prophet era (the doctrine, law and ethics), following the saying of Allah: “And hold fast, all of you together, to the cable of Allah, and do not separate. [Al-Imran: 103].

One of the most important things that hasten this matter: is to enlighten the sects’ members that are contrary to the call of the Book and Sunnah, of what they are on of excesses and deviations that impede them from the guidance and adherence to the Muslim Group.

Hence, thinking of gathering these questions and obligations for the youth of the Twelfth Shi'a sect that may contribute to the comeback of the wise men and women to the truth; if you think about these questions and obligations that cannot be pushed away and eliminated except

only by abiding to the invitation of the Book and Sunnah that are free from these contradictions.

I really liked what one of the Shiites who was restored to the right, when he talked about his experience of transition from deviation to guidance in a book which he chose an appropriate name for it:

«I have won the companions ... I did not lose *Ahlu Al-Bayt*»!

He was successful – may Allah steadfast him- in this choice because the true Muslim does not find it embarrassing to combine the love of *Ahlu Al-Bayt* and the love of the companions, may Allah be pleased with them all.

It should be known that I have selected most of these questions and obligations from the web forums, especially the defence of *Sunnah* forum, and I added to it a large set of obligations that I saw in the books that conversed with Shiites, and then I edited them all and place them in one form, I have only compiled this work, then I ask Allah to benefit the successful from among the Shiites youth, and make it a key to goodness to them, finally I prompt them to consider that

reviewing the truth is better than the persistence on falsehood, and one of them in the event of his adherence to the *Sunnah*, and joy and support it, may exceed his reward and status compared with thousands of *Sunnis*, who are not committed, and those who are turning away from their religion, and indulging in lusts, or those who are falling in suspicions, Allah says: “Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves- [Roman: 44].

Allah Knows Better, May Allah have peace and blessings on our Prophet Muhammad and his family and his companions.

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OBLIGATIONS

To every Shiite in this world, who has a mind that he or she can reflect with, I direct this set of questions, as I wish that you question and pursue the truth, accordingly you might find the right answer to them, so you will be guided to the true religion of Allah and to the evident truth, Allah willing.

1) Shiites believe that 'Ali is an infallible Imam, and then we find him - by their confession - gave his daughter Umm Kulthum «Sister of Al-Hassan and Al-Hussein» in marriage to Omar bin Al-Khattab! ⁽²⁾ This obliges the Shiites to one

(2) This marriage was authenticated by the Shiites scholars: al-Kelini in *al-Kafi in al-Fouro'a* (6/115), and al-Tousi in *Tahzeeb al-Abkam*, in number women chapter (8/148), and in (2/380), and in his book *al-Istebzar* (3/356), and al-Mazandarni in *Manqab 'Al Abi Taleeb*, (3/162), and al-'Ameli in *Masalek al-Afham*, (1/*Kitab El-Nikah*), and Murtada Ailm al-Huda in *al-Shafi*, (p. 116), and Ibn Abi al-Hadeed in the commentary of *Nahj al-Balagha*, (3/124), and al-'Aradbieli in *Hadiqat al-She'a*, (p. 277), and al-Shawshatri in *Majalees al-Mu'menien*, (p. 76, 82), and al-Majlesy in *Behar al-'An-war*, (p. 621). For further reading: '*al-Resala*; of Omar Ibn al-Khattab marriage from Om Kalthoum Bent Aly ibn Abi Taleb – reality not a slander" for Abi Mo'az al-Isma'eli.

of two matters; the sweetest is bitter:

The first: that 'Ali is not infallible because he gave his daughter in marriage to an infidel (*kafir*). And this contradicts with the doctrine foundations, but it consequently proves that other Imams are not infallible.

The second: that Omar is a Muslim! 'Ali had contented with his marriage bond with him, these two answers are confusing.

2) Shiites claim that Abi Bakr and Omar were infidels, and then we find that 'Ali at Shiites is the infallible Imam, he was content with their caliphates and he pledged allegiance to them, one after the other and he did not rebel against them, and this requisites that 'Ali is not infallible, where he endorsed an oath of allegiance to the two infidels and swindlers, accordingly this is a perforation of infallibility, and it is an assistance to a transgressor on his transgression, and this never occurs from an infallible, or his action is correct, because they are two true faithful believing impartial Caliphs, consequently, the Shiites have violated their Imam in atoning, insulting, cursing and discontentment with their caliphates! Then we are overwhelmed with bewilderment: Either we pursue the path of Abi

Al-Hassan, or we will pursue the path of his disobedient Shiites.

3) 'Ali, got married after the death of Fatima, several women, who gave birth to a number of children, including: Abbas bin 'Ali bin Abi Talib, Abdullah bin 'Ali bin Abi Talib, Ja'far bin 'Ali bin Abi Talib, 'Uthman bin 'Ali bin Abi Talib, where their mother was: «Umm El-Banien bint Hozam Ben Daram». ⁽³⁾

As well: Obaidullah bin 'Ali bin Abi Talib, Abi Bakr bin 'Ali bin Abi Talib. Where their mother was: "Laila bint Masoud Al-Daramiya." ⁽⁴⁾

In addition to Yahiya bin 'Ali bin Abi Talib, Muhammad bin 'Ali bin Abi Talib, Awn bin 'Ali bin Abi Talib. Their mother was: Asmaa bint Umayes. ⁽⁵⁾

Along with Rukaya bint 'Ali bin Abi Talib, Omar bin 'Ali bin Abi Talib who died at the age of thirty-five. Their mother was: "Umm Habib bint Rabiah." ⁽⁶⁾

(3) "*Kashf al-Ghomah fi Marafat al-'Al'amah*"; for Ali al-Arbeli (2/66)

(4) ibid.

(5) ibid.

(6) ibid.

And also: Umm Al-Hassan bint 'Ali bin Abi Talib, Ramlah Al-Kubra 'Ali bin Abi Talib. Their mother was: "Umm Mas'ud bint Erwa bin Masoud Al-Thaqafi". ⁽⁷⁾

The question is: Does a father name his most beloved children after the names of his enemies? How is that, if this father is 'Ali bin Abi Talib?

How could 'Ali, name his children after the names of those who you claim that they were his enemies. Does a sensible man name his loved ones after the names of his enemies!?! Do you know that 'Ali, is the first *Qureshi*, name his children, Abi Bakr, Omar, and 'Uthman?

4) The author of (*Nahj Al-Balagha*) book narrated – it is an acknowledged book by the Shiites - that 'Ali, desired to be relieved from the Caliphate and said: «Let me alone and seek other than me»! ⁽⁸⁾ This gives evidence of abrogation of Shiites doctrine, how could he ask to be relieved from it, and his installation as an Imam and caliphate is a matter of an obligation order from Allah and - it is required by you- and this was requested by Abi Bakr - as you claim -!?

(7) *ibid.*

(8) *Nahj al-Balagha*, (p. 136), see: (p. 366 – 367), and (p. 322).

5) The Shiites claim that Fatima, a part of *Al-Mustafa*, was humiliated in the time of Abi Bakr, and her rib was broken, and her house was about to be burnt and her foetus was about to be aborted, that they name him Al-Muhsen!

The question is: Where was 'Ali, from all this?! And why didn't he defend her right, as he is the brave fighter?

6) We have found many of the Companions' seniors had entered in affinity with the Prophet household, and got married from them, and vice versa, especially the two Sheikhs (Abi Bakr and Omar), as it was agreed upon among the people of the histories and the transferors of news, either the Sunnis or the Shiites.

As the Prophet:

- He married Aisha bint Abi Bakr.

- And he married Hafsa bint Omar.

- And he gave his two daughters (Rukaya and Umm Kulthum) in marriage to the third caliph, the shy and generous 'Uthman bin Affan, and thus he was called "*Zu-el-Noreen*"; "The possessor of the two lights".

- Then his son; Aban bin 'Uthman married

Umm Kulthum bint Abdullah bin Ja`far bin Abi Talib.

- And Marwan bin Aban bin 'Uthman was married to Umm Al-Qasim daughter of Al-Hassan bin Al-Hassan bin 'Ali bin Abi Talib.

- Then Zaid bin Amr bin 'Uthman was married to Sakina bint Al-Hussein.

- And Abdullah bin Amr bin 'Uthman bin Affan was married to Fatima bint Al-Hussein bin 'Ali.

It is adequate that we only mention the three Caliphs of the Companions, save other honourable companions who were also in marriage bonds with the prophet household, to exhibit that the Prophet household were lovers of them, and therefore these were marriages and relationships.⁽⁹⁾

We have also found that *Ablu Al Bayt* named their sons after the names of the Prophet's companions, as was agreed among the people of the histories and the transferors of news, either

(9) Who wants to illustrate on the companions marriages relationships with *Ablu Al-Bait*, should refer the book "*Al-Dorar Al-Mansour min Tourath Abel Al-Biet*", for Imamate Jurist, Ala'a El-Dinn Al-Mudaress, it has a sufficient and enhancement.

Sunnah or Shiites.

This is 'Ali, as in the Shiite sources named one of his sons from his wife Laila bint Masood Al-Hanziliya after the name of Abi Bakr, and 'Ali is the first of Bani Hashem to name his son Abi Bakr. ⁽¹⁰⁾ As well as Al-Hassan bin 'Ali named his sons: Abi Bakr, Abdul Rahman, Talha and Abdullah. ⁽¹¹⁾

As well as Al-Hassan bin Hassan bin 'Ali. ⁽¹²⁾

And Musa Al-Kazim named his daughter Aisha. ⁽¹³⁾

There were who was called Abi Bakr from among *Ablu Al Bayt* and it wasn't a name for him, such as Zine El Abidine Ben 'Ali, ⁽¹⁴⁾ and 'Ali bin Musa (El-Rida). ⁽¹⁵⁾

As for the one who named his son after Omar

(10) See: *Al-Irshad for Al-Mufeed*, (p. 354), and *Muqateel Al-Taleebeen* for Abi Al-Farag Al-Asbahani Al-She'ie, (p. 91), and *Tarikh Al-Yakoubi Al-She'ie* (2/213).

(11) *Al-Tanbieh wa Al-Isbraaf* for *Al-Masoudi Al-She'ie*, (p. 263),

(12) *Muqateel Al-Taleebeen* for Abi Al-Farag Al-Asbahani Al-She'ie, (p. 91), *Dar El-Marafa* edition.

(13) *Kashf Al-Ghoubah* for Al-Arbili, (3/26).

(14) *Kashf Al-Ghoubah* for Al-Arbili, (2/317).

(15) *Muqateel Al-Taleebeen* for Abi Al-Farag Al-Asbahani Al-She'ie, (p. 561-562), *Dar El-Marafa* edition.

from among them was 'Ali, his son Omar Al-Akbar, his mother Um Habib bint Rabia, who was killed in *Al-Taif* with his brother Al-Hussein and the other is Omar El-Asghar, his mother is El-Sahba'a El-Taghleebayah, and this latter lived long after his brothers and he inherited them. ⁽¹⁶⁾

As well as Al-Hassan bin 'Ali named his sons Abi Bakr and Omar. ⁽¹⁷⁾

As well as 'Ali bin Al-Hussein bin 'Ali. ⁽¹⁸⁾

As well as 'Ali Zine El Abidine.

As well as, Musa Al-Kazim.

As well as, the Al-Hussein bin Zaid bin 'Ali.

As well as, Ishaq bin Al-Hassan bin 'Ali bin Al-Hussein.

As well as, Al-Hassan bin 'Ali bin Al-Hassan bin Al-Hussein bin Al-Hassan.

And many others, but we are satisfied with this

(16) See: *Al-Irshad for Al-Mufeed*, (p. 354), *Mo'agam Regaal Al-Hadeeth* for Al-Kha'ie (13/51), *Muqateel Al-Taleebeen* for Abi Al-Farag Al-Asbahani, Beirut edition, *Omdat Al-Taleeb* : p. 361, Al-Nagaf edition, Gala'a Al-'Oyoun p. 570.

(17) *Al-Irshad for Al-Mufeed*, (p. 194), *Montaba Al-Amal*, Vol. 1 p.240. *Omdat Al-Taleeb* : p.81. *Gala'a Al-'Oyoun for Al-Majlesi*, p. 582. *Mo'agam Regaal Al-Hadeeth* for Al-Kha'ie (13/29), No. (8716). *Kashf Al-Ghoubah* for Al-Arbili, (2/201).

(18) *Al-Irshad for Al-Mufeed*, (2/155), *Kashf Al-Ghoubah* for Al-Arbili, (2/294).

from precedents of *Ahlu Al Bayt*, for fear of lengthiness. ⁽¹⁹⁾

As for those who named his daughter after Aisha, among them: Musa Al-Kazim ⁽²⁰⁾ and 'Ali Al-Hadi. ⁽²¹⁾ And we are satisfied with the two sheikhs (Abi Bakr and Omar), and Aisha; the mother of the believers.

7) Al-Kalini mentioned in his book *Al-Kafi* that: "The Imams know when they will die, and they die by their own choice." ⁽²²⁾ Then Al-Majlisi mentions a hadith in his book; (*Babr Al-Anwaar*); "The Seas of Lights", he says: "He is not an Imam until he dies either murdered or poisoned", ⁽²³⁾ If the Imam knows the unseen as Al-Kalini mentioned, he will know what food and drink is presented to him, if the food was poisoned then he will know what poison was in it and he would avoid it, but if he did not avoid

(19) The details of this issue are in "*Muqateel Al-Taleeben*, and other Imamate resources, see for example: *Al-Dorar Al-Mansour* for Ala'a El-Dinn Al-Mudaress, p. 65-69.

(20) *Al-Irshad*, p.302, Al-Fousoul Al-Muhamah p. 242, *Kashf Al-Gboumah*, (3/26).

(21) *Al-Irshad for Al-Mufeed*, (2/312),

(22) See, "*Osool Al-Kafi Lal Kilani*" (1/258), and the book of "*Al-Fousoul Al-Mubamah labur al-Al-amah*, (p155)

(23)(43/364)

it, he will be committing suicide, because he knew that the food was poisoned, then he will be killing himself, and the Prophet informed that the one who kills himself is in the Fire! Do the Shiites accept this for the Imams?!

8) Al-Hassan bin 'Ali abdicated the Caliphate to Mu'awiyah, and he made peace with him, at a time when he had a lot of supporters and armies that enabled him to continue fighting. In return, his brother Al-Hussein, seceded from Yazeed in a few of his companions, at a time when he could have a reconciliation and peace?

It is either one of them to be right, and the other is wrong, because if the abdication of Al-Hassan with his ability to fight (was right), then the rebellion of Al-Hussein was stripped of power with his ability to reach a reconciliation (was wrong), although the rebellion of Al-Hussein with his weakness (right) was the abdication of Al-Hassan with (his power) was wrong!

This puts the Shiites in a difficult situation; because if they say: They all were right, they brought together the two extremes, and this claim abolishes their fundamentals. And if they say that the action of Al-Hassan is invalid, they

are obliged to say that his Imamate is invalid, and the invalidity of his Imamates invalidates the Imamate and infallibility of his father, because 'Ali recommended him, and the infallible Imam recommends only an infallible Imam like himself based on their doctrine.

And if they say of the invalidity of Al-Hussein action, they are obliged to say of the invalidity of his Imamate and infallibility, and the invalidity of his ('Ali) Imamate and infallibility, invalidates the Imamate and infallibility of all his sons and his descendants; because he ('Ali) is the origin of their the imamate, and through him ('Ali) the Imamate descends, and if the origin is invalid, all that branches out of it are invalid as well!

(Some Shiites have tried to evade this obligation by differentiating between the Caliphate and the Emirate! Meaning that the abdication was for the first not the second, and wise men ridicule this escape).

9) Al-Kalini mentioned in his book *Al-Kafi*, "The sufficient" ⁽²⁴⁾ "Several of our mates told us on the authority of Ahmad bin Muhammad on the authority of Abdullah bin Al-Hajjaj on the

(24) See, "*Osool Al-Kafi La Kalini*" (1/239),

authority of Ahmad bin Umar Al-Halabi from Abi Baseer said: I entered on Abi Abdullah, and I said to him: I was made a ransom for you, I am asking you about a matter, is there anyone who hears my words, he said: then Abi Abdullah, raised a curtain between him and another house where he looked inside it and then said: O Aba Muhammad ask whatever you desire, he said: I said: I was made a ransom for you Then he kept silent for a moment, then he said: If we have *Mushaf Fatima*, and what do they know about *Mushaf Fatima*, he said: I said: and what *Mushaf Fatima*? He said: A *Mushaf* has three folds like this Quran of yours, and by Allah, there isn't in it a letter from your Quran. He said: I said: This –by Allah –is the *Alem* (science), he said: it is *Alem* (science), and it is not that», it is over.

Did the Prophet know about *Mushaf Fatima*?! If he didn't know about it, how did the prophet household knew it, and the prophet didn't and he is the Messenger of Allah?! And if he knew about it, why did he hide it from the *Ummah* "nation"?! And Allah says: (O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message. Allah will

protect thee from mankind. Lo! Allah guideth not the disbelieving folk.) [Table: 67].

10) In the first part of the *Al-Kafi* book, for Al-Kalini there are the names of the men who related the *ahadeeth* to the Shiites and the sayings of *Ablu Al Bayt* including the following names:

Mufadal bin Omar, Ahmed bin Omar Al-Halabi, Omar bin Aban, Omar bin Uzayna, Omar bin Abdul Aziz, Ibrahim bin Omar, Omar bin Hanazala, Musa bin Omar, Abbas bin Omar, the commonality among these names is the name of Omar! Whether it is a name of the narrator or the name of his father.

So, why those were named Omar!?

11) The Almighty and Most Exalted said: "And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, 156. Who say, when a misfortune striketh them: Lo! we are Allah's and Lo! Unto Him we are returning. 157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided." [*Al-Baqarab*: 155-157].

And He Almighty says:- "The patient in tribulation and adversity and time of stress. [*Al-*

Baqarah: 177].

It was mentioned in the «*Nahj El-Balagha*»: «And 'Ali said after the Prophet's death, directing the speech to him: Had it not been that you prohibited grief and ordered of patience, we would have given you the water of affairs.»⁽²⁵⁾

He also mentioned that: " 'Ali said: Whoever hits his hand on his thigh when he has a calamity his deeds are futile."⁽²⁶⁾

Al-Hussein told his sister Zeinab in Karbala, as conveyed by the author of *Montaha El-Amal*, "the most hopeful" in Persian, and its translation in Arabic: "Ye my sister, I require your oath by Allah, that you have to keep this oath, if I was killed, do not prune your clothes and do not scratch your face with your nails, and do not call the words of distress and doom on my martyrdom».

Abi Ja`far Al-Qummi narrated that the Commander of the Believers said of what his companions knew: "Do not wear black, as it is

(25) "*Nahj El-Balagha*", p.576. See "*Mustadrak Al-Wasa'el*", (2/445).

(26) See "*al-Khesaal*" for the *Sadooq*, (p.621, and "*Wasa'el Al-Shia'a*", (3/270).

the garment of Pharaoh."⁽²⁷⁾

It is stated in *Tafseer El-Safi*, «El-Safi Interpretation» in the interpretation of the verse: "nor they disobey thee in what is right "[*The Examiner*: 12], women had pledged the Prophet not to black a dress, do not prune off a dress and not call for despair.

And in "*Ferou'a Al-Kafi*" for *Al-Kalini* branches, that he (The Prophet) advised Fatima, he said, "If I die, do not scratch a face, do not mourn me by saying poetry, do not call for anguish and do not hire a female wailing over me".⁽²⁸⁾

This is the Sheikh of Shiites; Muhammad bin Al-Hussein bin Babawiyah Al-Qummi, who is known for them (Shiites) as *Al-Sadouq* (The Trustworthy), said: «from among the words of Allah's Messenger which has not been unprecedented: «*Al-Nayabah* (wailing) is an act of *El-Gabelayah* «ignorance» (era before Islam).⁽²⁹⁾

(27) (1/248).

(28) (5/527)

(29) It was narrated by al-Sadouq in "*man la yahdrabou al-Faqih*" (4/271-272) as narrated by al-Hurri al-Amali in "*Wasa'el Al-Shia'*" (2/915), Yusuf al-Bahrani in "*Al-Hadayiek al-Nadara*" (4/149), And Hajj Hussein al-Buraujidi in "*Gamie' Abadeeth Al-Shia'*"

As per their scholars; Al-Majlisi, Al-Nuri and Al-Burojerdi narrated from the Messenger of Allah said, "Two cursed voices, which Allah hates: wails at calamity, a sound at a tune, meaning; wailing and singing ».

The question subsequent all these narrations: Why do the Shiites breach the right that derives from it? Who are we going to believe: the Prophet and *Al-Bayt* or the mullahs?!

12) If bleeding ⁽³⁰⁾ the head, jumping, wailing and beating breasts have a great reward as they claim, ⁽³¹⁾ why the mullahs do not perform it?

13) If the Shiites claim that those who attended *Ghadir Khem*, were thousands of the companions, who all have heard the Caliphate endorsement to 'Ali bin Abi Talib directly after the Messenger of Allah, why did not one of those thousands of companions come and was angered for 'Ali bin Abi Talib, and not even Ammar bin Yasser, nor Miqdad bin Amr and

(488/3), and it was narrated by Muhammad Baqir al-Majlisi with the words: "Al-Nayahah is the work of ignorance." "*Bahaar al-Anwar*", (82/103).

(30) The blasphemy is: the blood of the head that the Shiites do in Ashura. See: *The Path of Salvation* (1/432).

(31) See "Guidance of the Questioner" (p. 184).

Salman Al-Farsi, he would say: O Abi Bakr, why do you seize the caliphate from 'Ali and you know what the Prophet said in *Ghadir Khem*?!

14) Why didn't 'Ali speak when the Prophet asked before his death to write them a decree that they will never go astray after him, and he ('Ali) is the brave who is not afraid of anyone save Allah?! And he knows that the one who is silent about the right is a dumb devil!

15) Do not the Shiites say that most of the narrations of *Al-Kafi* are doubtful?! And we (Shiites) have no authentic save the Quran. How can they falsely claim that the divine interpretation of the Qur'an is in a book that most of its narrations are doubtful by their recognition?!

16) The servitude is not for anyone save Allah alone; Allah Almighty and Exalted says: "Nay, but Allah must thou serve." [39:66]. Why do the Shiites name 'Abed Al-Hussein', 'Abed Al-'Ali', and 'Abed Al-Zahra', and 'Abdul-Imam'?! And why the Imams did not name their children the 'Salve of 'Ali' and the 'Slave of Al-Zahra'? Is it true that the meaning of Abdul Al-Hussein (servant of Al-Hussein) after the martyrdom of Al-Hussein? Is it rational that food, drink and

pouring water for ablution to be offered to him ('Ali) in his grave!!! Till one becomes his servant??

17) If 'Ali knew that he was a Caliph stipulated by Allah, why did he ('Ali) gave the pledge of allegiance to Abi Bakr, Omar and 'Uthman?! If you say that he was incapable, then the incapacity is not valid for the Imamate, because it is only possible for the one who is capable of bearing its burdens. If you say: He was able but he did not do, this is a treachery. A traitor is not fitting to be an Imam! And he cannot be trusted to guard the parish.

And Allah forbids him from all of that. What is your answer, if you have a correct answer?

18) When 'Ali became a Caliph we did not find him opposed the righteous caliphs before him, he didn't bring forth to people Quran other than what they have, and he did not deny anyone of them anything, but his frequent sayings on the pulpit: «the best of this nation after its Prophet are Abi Bakr and Omar», he did not initiate *The Marriage of Muatab*; (the temporary marriage), he did not go to *Fadak*, (A place in *Hejaz*, the Shiites believe that the land of *Fadak* is the right of Fatima as a legitimate inheritance) and he

neither enjoined for the people the *marriage of Muatab*; in the pilgrimage, nor did he enforce the words “*Hay ala kbair el-A’amal*”, «Come to the best of act» in the *azaaan*, nor did he eliminate “*Al-Salaat Kbiaroun men Al-Nawoum*” «Prayer is better than sleep » from the *azaaan*.

If Abi Bakr and Omar were disbelievers, they have extorted the caliphate from 'Ali – as you proclaim- why did not he show this and the power was in his hand?! But we find him ('Ali) on the opposite; he paid tribute and praised them.

Be content of what he was contended of, or you are obliged to say that he betrayed the *Ummah* (nation) and he did not show them the matter. Allah forbids him from all of that.

19) The Shiites claim that the guided caliphs were infidels, then how did Allah supported them and the Lands were conquered on their hands, and Islam was cherished and frightened in their era, where the Muslims did not see a period in which Allah most dignified Islam as Allah did in their times.

Does this coincide with Allah's *Sunnab* that perishes the infidels and the hypocrites?

On the other hand, we saw in the era of the infallible that Allah made his mandate a mercy for people - as you say- but the nation was divided and the *Ummah* fought each other, till the enemies of Islam were filled with avidity for Islam and its people, accordingly what mercy has occurred to the nation of the infallible reign?! If you understand?!

20) The Shiites claim that Mu'awiyah was an infidel and then we found that Al-Hassan bin 'Ali, has waived the Caliphate to him – and he is the infallible Imam- so they are compelled to agree that Al-Hassan has surrendered the Caliphate to a *kafir* (infidel), and this is contrary to his infallibility! Or Mu'awiyah is a Muslim!

21) Did the Prophet prostrate on Al-Husseini soil on which the Shiites prostrate on? If they say: Yes, we would say: This is a lie by the Lord of Kaaba. If they say: He did not prostrate, we said: If so, are you more guided than the Messenger? Bearing in mind that their narrations have mentioned that Gabriel had brought a handful of Karbala dust to the Prophet.

22) The Shiites claim that the companions of the Allah's Messenger apostatised after his death and they turned against him.

The question is: Were the companions of the Messenger of Allah -before his death- "*Shiaa Ethna Ashirayab*" Twelfth Shiites" and then turned after his death to «*Ablu Sunnab*»?

Or were they before the death of the Prophet «*Ablu Sunnab*», then turned to «Twelfth Shiites»? Because turning over means to move from one state to another..? !!

23) It is well known that Al-Hassan was the son of 'Ali, and his mother is Fatima he is one of "*Ablu El-Kessa*" ⁽³²⁾ at the Shiites, and from among the infallible Imams, like his brother Al-Hussein why was the Imamate cut off from his (*Al-Hassan's*) children and continues with children of Al-Hussein? !! In spite of their father is one and their mother is one and both (Al-Hassan and Al-Hussein) are two eminent, and Al-Hassan surpass Al-Hussein with one thing that he is before him and older than him, and he is the firstborn of his father? Is there a convincing answer?!

(32) The hadith is summarized as evidence that the Prophet (peace and blessings of Allah be upon him) came out once and wore a black hair. Al-Hasan came and put it in the garment. Then al-Hussain came in. Then Fatima came in. Then he came and entered it. Then he recited: And purifies you of purification [parties: 33] Narrated by Muslim in the virtues of companions.

24) Why didn't 'Ali bin Abi Talib pray for the people one prayer in the days of the Prophet illness in which he died, as long as he is the Imam after him -as you claim-?! The Minor Imamate is an evidence of the Grand Imamate.?

25) You say that: The reason behind the absence of your Twelfth Imam in the basement is fear of tyrants, why this absence continued, despite the desertion of this danger by the establishment of some Shiites States throughout history, such as the Ubaidis, the Boheans and the Safavids, and the last of this is the contemporary State Iran?!

Why doesn't he go out now, and the Shiites can render him victory and protect him in their state?! And their numbers are by millions and they ransom him by their souls day and night!

26) The Messenger of Allah accompanied Abi Bakr in his migration and he kept him alive and in return he exposed 'Ali bin Abi Talib, to death and destruction on his bed, ...If he were a recommended Imam and an appointed caliph, would he be put to death and he spared Abi Bakr in safety, and if he dies, there will be no harm to the Imamate or to the chain of Imamate in his death... Here is the question: whoever is more deserving to remain alive and

not to be touched with a spike or the one to be put on the death bed and destruction...? And if you say that he - 'Ali - knows the unseen- so what virtue is for him in spending the night in the house?

27) "*Taqiyah*" "prudence, fear, caution" is only allowed because of fear. And fear has two parts:

The first is fear for oneself.

The second is the fear of hardship, physical abuse, insults, cursing and outrage on inviolability. As for the fear of the soul, it is not applicable to the Imams in two ways:

One is that the death of the twelve natural Imams is by their choice -according to your claim-.

The second is that the Imams have knowledge of what has been and what will be, and they know their death dates and how their death will be and its times precisely - as you claim -. And before the time of death, they will not fear for themselves, nor will they need to be hypocrites in their religion, and deceive the public faithful Muslims.

The second part of fear; is the fear of hardship,

physical abuse, insults, cursing and outrage on inviolability, there is no doubt that bearing these matters and be patient with them is the function of scholars, and the people of the Prophet's household are more deserving to bear this in supporting the religion of their grandfather, then why then using "*Taqiyah*"!?

28) It is mandatory to appoint the Infallible Imam – based on the Shiites- in order to remove injustice and evil from all cities and villages and establish justice and equity.

The question is: Do you say: Is there still in every city and village created by Almighty Allah an infallible push away oppression from people or not!?

If you say: there is still in every city and village created by Allah an infallible. You would be told: This is an apparent stubbornness. Is there in the infidels' land of polytheists and the people of the Book an infallible?

Was there in the *Sham* (currently includes Syria, Lebanon, Palestine, Jordan and part of Iraq.) At Mu'awiyah's an infallible?

If you say: We say he is one and has deputies in all towns and villages. You would be told: Has

he deputies in all the cities of the earth or in some of them? And if you say: In all the cities and villages of the earth. You would be told: This is stubbornness as the first one! And if you say: He has deputies in some cities and villages. You would be told: All cities and villages their need to the infallible are the same, why did you differentiate between them?!

29) Al-Kalini has classified an independent chapter in "*Al-Kafi*"; the sufficient, is titled: "Women do not inherit anything from the real estate), he narrated on the authority of Abi Ja`far his saying: "Women inherit nothing from land or real state". ⁽³³⁾

Al-Tusi narrated in *Al-Tabzreeb* ⁽³⁴⁾ on the authority of Misar his saying: "I asked Aba 'Abdullah about women, what are their inheritance share? He said: They have the value of bricks, construction, wood and reeds, but both land and property there is no inheritance for women in them», and on the authority of Mohammed bin Muslim Abi Ja'far, said: "Women do not inherit anything from land or real estate", and on the authority of Abed Al-

(33) See: "*Al-Kafi Branches*" for Al-Kalini (7/127).

(34) (9/254)

Malik bin 'Ayyoon, on one of them said: «Women have nothing from houses and real estate».

There is no specificity or restriction for Fatimah or any other in these narrations. Hence, it is not right for Fatima to claim the inheritance of the Messenger of Allah (according to the Shiite doctrine). And also all that was for the Prophet they are for the Imam, it was narrated by Muhammad bin Yahya, from Ahmad bin Muhammad who rose it from Amr bin Shamer, from Jabir, from Abi Ja`far said: 'That the Messenger of Allah said: «Allah created Adam and gave him the earth, what was for Adam is for the Messenger of Allah, and what was for the Messenger of Allah is for the Imams from the family of Muhammad»⁽³⁵⁾

The first Imam after the Messenger of Allah - according to the Shiites' belief- is 'Ali, so it is 'Ali's right to claim the land of *Fadak*, not Fatima, and we did not see him did so, but it is he who said: "If I willed, I will be guided to the way of the refinery of this honey, and the pulp of this wheat, and the threads of this silk, but

(35) The fundamentals of *al-Kafi* for Al-Kalini, the book of the argument that the whole land of Imam peace be upon him, (1 p. 476).

how impossible it is, that my desire dominated me and that greedy leads me to the making good of foods, and perhaps in the Hijaz and the Yamama there is one who has no greed in bread, nor he has experienced fullness ».⁽³⁶⁾

30) Why did Abi Bakr, fought the apostates, and he said, "If they withhold even a hobbling cord they were paying to the Messenger of Allah I will fight them over it.", while the Shiites say that 'Ali, did not release the Qur'an that he wrote directly from the Prophet for fear that people would apostatize!! And he was the Caliph, and he has attributes and divine support, as claimed by the Shiites, however, he refused to release the Qur'an out for fear of the people's apostasy, and he was content with letting people in astray, and Abi Bakr was fighting the apostates on a hobbling cord!!

31) The people of the Group and Sunnah, as well as the Shiites with all their sects, agreed that 'Ali bin Abi Talib, is courageous and strong and that he is not afraid of any blame in Allah. And this courage did not discontinue for a moment from the beginning of his life until he was slain

(36) *Nahj al-Balajah*, (1/211).

by bin Malgam. The Shiites, as it is known, declare that 'Ali bin Abi Talib is the successor after the Prophet without separation.

Did the courage of 'Ali, paused after the death of the Prophet as he pledged an oath of allegiance to Abi Bakr?! Then he directly pledged an oath of allegiance to Al-Faruq Omar bin Al-Khattab?! Then he directly pledged an oath of allegiance to *Zu EL-Noreen* 'Uthman bin Affan?!

Was he incapable - Allah forbids him from all of that- to ascend the pulpit of Allah's Messenger even if it was only once in the caliphate of one of the three and announce it aloud that the caliphate has been extorted from him?! And he is the most deserving of it because he is the successor?!

Why didn't he do this and demanded his right and he; who is of courageous and daring?! And with him were many lovers and supporters?!

32) The hadith of *El-Kessa* (The Cloak) included four persons from the house of 'Ali, of the purification. ⁽³⁷⁾ What is the evidence for

(37) They are: Ali, Fatima, al-Hassan and al-Hussain (may Allah be pleased with them), as mentioned above.

entering others in the purification?

33) The Shiites narrated on the authority of Imam Ja`far Al-Sadiq - the founder of the Jaafari doctrine - according to their belief- his saying with pride that: (Abi Bakr has got me born twice) ⁽³⁸⁾ because his lineage ends to Abi Bakr from two ways:

The first: through his mother Fatima bint Qasim bin Abi Bakr.

And the second: through his grandmother to his mother Assma bint Abdul Rahman bin Abi Bakr, which is the mother of Fatima bint Qasim bin Mohammed bin Abi Bakr.

Then we find the Shiites narrated on the authority of Al-Sadiq false accounts in dispraising his grandfather Abi Bakr!

The question is: How could Al-Sadiq be proud of his grandfather, on one hand, and then challenge him on the other? This discourse may be uttered by an ignorant vulgar, but not from an Imam considered by the Shi'ites an eminent and most pious of his people and time. Surprisingly, no one has ever been obliged to

(38) *Kashf Al-Ghamma*, al-Arbeli, (2/374).

praise or curse him.

34) *Al-Aqsa* Mosque was liberated in the time of Omar, and then in the time of the Sunni leader Salah Al-Din Al-Ayyubi what are the Shiite's achievements throughout history?!

Have they conquered a hand measure of land or defeated an enemy of Islam and Muslims?

35) The Shiites claim that Omar hated 'Ali, and then we found Omar put 'Ali in charge of Al-Madinah when he went out to receive the keys of Jerusalem?!(³⁹) Bearing in mind, that 'Ali would have become a caliphate to the Muslims in the event that Omar might have been exposed to any adversity! What kind of hatred is this?!

36) The Shiites claim that if their *Mahdi* appears, he will rule by David's Family doctrines! Where is Muhammad's Sharia that abrogated all previous doctrines?

37) Why if the Mahdi comes out he would conciliate with the Jews and the Christians and would slaughter the Arabs and Quraish?! Is not Muhammad, from Quraish and the Arabs, as

(39) *Al-Bedayah wal Nehayah*, The Beginning and the End, (7/57).

well as Imams - according to your words- ?!

38) The Shiites believe that the Imams are carried by their mothers in the side, and are born from the right thigh!! ⁽⁴⁰⁾ Is not Muhammad is the best of prophets and the most honourable of the humans, he was carried in his mother belly and came out of her womb?!

39) The Shiites narrated on the authority of Abi Abdullah Ja`far Al-Sadiq that he said: "The owner of this matter is a man, no one call him by his name, is an infidel ... ». ⁽⁴¹⁾

And they narrated on the authority of Abi Muhammad Al-Hassan Al-Askari that he said to the Mahdi's mother: "You will bear a male and his name is Muhammad the one who is the successor after me. ⁽⁴²⁾

Is this not a contradiction?! Once you (Shiites) say: Whoever calls him by his name is an infidel, and once you say that Hassan Al-Askari named him Muhammad!

40) Al-Kalini narrated in *Al-Kafi* on the authority of Ahmad bin Muhammad, on the

(40) *Itbbat El-Wasayah*, «Proof of the Will», Masoudi, (p. 196).

(41) *Al-Anwar Al-Nu'maniyah*, (2/53).

(42) *Al-Anwar Al-Nu'maniyah*, (2/55).

authority of Abi Abdullah he said: "Blackness is disliked except in three: Moccasins, turban and clothing." On his authority as well, in the book of *El-Zaei* 'traceable to Allah's Messenger said: «The Messenger of Allah hated blackness except in three: Moccasins, clothing and turban.»⁽⁴³⁾

Al-Hurr El-'Ame'li narrated in his *Al-Wasa'el* on the authority of Al-Sadouq, on the authority of Muhammad bin Suleiman, *Mursal* on the authority of Abi Abdel-Allah: He said, I told him: «Do I pray in the black turban? He said: Do not pray in it, it is the clothing of the people of fire.»⁽⁴⁴⁾

He also narrated on the authority of Al-Sadouq in *Al-Faqih* on the authority of the Commander of the Believers, *Mursal* hadith in *the A'elal and El-Kbesal*, as it is transmitted *Musnad* in *Al-Wasa'el* on his authority that he told his

(43) It was narrated in *al-Kafi* (Vol. 2 p. 205), chapter wearing black, Tehran printing in 1315 H, but in it has: The Messenger of Allah peace be upon him hated blackness except in three, and he preceded the turban to the clothing.

(44) Narrated in *al-Wasa'el* (Vol. 3 p. 281, Ch. 20 Hadith 3, of the worshiper clothing), and *Sadouq* in the *al-Faqih* (2/232): He said: Al-Sadiq was asked about praying in the black turban? He said: Do not pray in it, it is the clothing of the people of fire. See: *Wasa'el al-Shia*, "The means of the Shiites" (3/281).

companions: Do not wear blackness as it is the dress of Pharaoh. He also narrated with his *sanad* as in *Al-Wasa'el* on the authority of Huzayfah bin Mansour said: I was at Abi Abdullah, in *Al-Hera*, then a messenger of Abi Abbas the Caliph inviting him, so he called for a rain cloak which is a garment of wool to be worn in the rain, to protect against rain as in *Al-Lesan*. ⁽⁴⁵⁾

But some of their news has been narrated that prove blackness is the uniform of *Bani El-Abbas*; (the Sons of El-Abbas); their enemies: likewise what was narrated from Al-Sadouq *Mursal* in the *Faqih*, that he said: It was narrated that Gabriel came to the Allah's Messenger and he was wearing a black cloak and a waistband with a dagger in it, and he said: O Gabriel, what is this outfit? He said: the outfit of the sons of your uncle Al-Abbas, then the Prophet went out to Al-Abbas and said: O my uncle, woe to my child from your child, he said: O Allah's Messenger,

(45) It was narrated in "the one who is not attended by the jurist (Vol. 1 p. 251), and transferred by the owner of *Al-Wasa'el* "the means" in (Vol. 3 p. 278) of the chapters of the worshiper clothing. And the second narration in *Al-Wasa'el* in (Vol. 3 p. 279, Hadith 7 of the chapters of the worshiper clothing), and narrated by the Faqih in (Vol. 2 p. 252) and *Al-Kafi* (Vol. 2 p. 205).

do I castrate myself? He said: The pen has written what was destined. It seems that what is meant by the people of fire in some of the previous news are the people who will eternally tormented in it on the Day of Resurrection, and they are Pharaoh and those who follow his path and emulate his example and the similar from the dictatorial tyrannical sects of the Abbasid Caliphs and the others infidels of this late nation and former nations who took blackness clothes for them. ⁽⁴⁶⁾

And in this manner, what is narrated on the authority of Al-Sadouq in *Al-Faqih* by his *Isnad* from Isma'il bin Muslim from Al-Sadiq said: "Allah has revealed to a Prophet from among his prophets: Say to the believers that, do not wear the clothes of my enemies, and do not eat the food of my enemies, or walk in the paths of my enemies, then you will be my enemies as they are my enemies. ⁽⁴⁷⁾

And he said in the book of "*Ayoun Al-Akbar*

(46) Or in *Al'aelal wa Al-Kbesaal*, (ills and virtues) as in *Al-Wasa'el*, and it was narrated in *Al-Faqih* (Vol. 2 p. 252).

(47) Narrated by al-Faqih (Vol.1, p. 252), and See: *Wasa'el al-Shia*, "The means of the Shiites" (4/384), and *Behaar Al-Anwaar*, "the seas of lights" (2/291), (28/48).

Ala Ma Fi Albadaek" after narrating the statement with a different *sanad* by 'Ali bin Abi Talib based on Allah's Messenger quoted from the author said: that blackness is the outfit of the enemies, and the enemies' food is the wine, liquor, brew, clay, and the small fish, *Almar Mabeir*, *Al-Zamir*, *Al-Tafi*, and all that did not have fish scale and rabbit ...Until he said: The paths of enemies, places of denunciation, drinking alcohol gatherings, assemblies of entertainments, and the meetings that the Imams and believers are dishonoured, and the assemblies of people of sin, injustice and corruption. Ends summarized. ⁽⁴⁸⁾

And subsequent to this numerous news of the Imams dishonouring blackness and that it is the dress of the Shiites' enemies: Why do the Shiites wear black and extolling it, and make it the dress of *Al-Ayyaad* ...?!!

41) If a person wants to be a Shiite, what is the doctrine that he would take from among the many and different Shiite sects? Among many; the Imamate, Ismailia, Nasiriyah, Zaidia, Druze, etc., as all of them claim the affiliation to the

(48) This was mentioned in *'Ayoun Al-Akbar*, "Eyes of the News", (1/26).

Ahlu-Al Bait, and accept the Imamate, and the companions' enmity?! They all believe in the Imamate of 'Ali bin Abi Talib as a cornerstone and he is the Caliph without separation, and they have the origin of religion.

42) Were there any other books revealed on Allah's Messenger other than the Qur'an, and it was appertained to 'Ali only?!

If you say: No, then what are your replies on your following narrations:

1- The Scripture:

On the authority of Abi Baseer, on the authority of Abi Abdullah, he said: I am Muhammad, and we have the *Al-Gamea'a* (scripture), woe, what do they know about *Al-Gamea'a*?!

He said: I said: I am made a ransom for you, what is the *Al-Gamea'a*?

He said: A scroll is seventy arms of Allah's Messenger arms in length and of his dictation from a separation of it, and 'Ali wrote it with his right, therein are every *halal* and *haram*, and everything that people need, even the indemnity

in the scratch, etc. ⁽⁴⁹⁾

Then, reflect on this: "within it, there is everything that people need."

So why it was concealed then, and we were deprived of it and what in it?!

Then: Is not this considered science concealment?!

2 – Scroll of Law: (*Sahifat Al-Namus*)

It was narrated on the authority of Al-Rida in the hadith, *A'alamat Al-Imam* (the signs of the Imam), he said: «And he will have a parchment that has all the names of their Shiites to the Day of Resurrection, and a parchment that have the names of their enemies to the Day of Resurrection."»

We say: What kind of a parchment that expands to contain the Shiites names to the Day of Resurrection?! If the Shiites names in Iran were registered, for example, today, we will need a hundred volumes at the lowest estimation!!

3- *Al-Abeita* Parchment:

On the authority of the Commander of the

(49) See: *Al-Kafi* (1/239).

Believers he said: "I swear by Allah that I have many parchments are gifts of Allah's Messenger among them there is a parchment called *Al-Abeita*, and what was mentioned about the Arabs is nothing more severe than this parchment, and it mentioned sixty showy Arab tribes, they do not have any share in Allah's religion. ⁽⁵⁰⁾

We say: This narration is neither acceptable nor reasonable if this number of tribes have no share in Allah's religion; this means that there is no one Muslim has a share in Allah's religion! Then notice specifying the Arab tribes by this harsh verdict, where nationalism can be sensed.

4 - Sword Pommel Parchment:

On the authority of Abi Baseer, based on the authority of Abi Abdullah that there was a small parchment in Allah's Messenger sword pommel, in which there were letters that each letter of them opens a thousand letters. ⁽⁵¹⁾

Abi Baseer said: Abi Abdullah said: Only two letters that came out of them until now.

(50) *Behaar Al-Anwaar*, "Seas of Lights" (26/37).

(51) *Behaar Al-Anwaar*, "Seas of Lights" (26/56).

We say: Where are the other letters?! Are not they supposed to come out, so that the Shiites of *Ablu Al-Bayt* can benefit from them?!

Or will they remain muted till the *Al-Qa'em* (The upright) will be established??! Generations after generations die and the religion is locked up in the tunnel ..?!

5 - 'Ali Parchment:

This is another parchment was found in the sword's pommel: On the authority of Abi Abdullah said: A parchment was found in the sword pommel of Allah's Messenger the following is written:

In the name of Allah the Most Gracious the Most Merciful, the most misguided people in Allah's sight on the day of resurrection is the one who killed a non-killer, who assaults a non-adversary, and who took a royalty to his non-loyal, he is a disbeliever of what was revealed by Almighty Allah on Muhammad and the one who invented an event or sheltered an inventor, Allah would not accept from him his deeds in the Day of Judgment.

6- Al-Jafer:

It is two types: The white *Jafer* and the red *Jafer*.

It was narrated on the authority of Abi Al-'Ala'a said: I heard Abi Abdullah say: "I have the white *Jafer*." He said: I said: What is in it? He said: Psalms of David, the Torah of Moses, the Gospel of Jesus, and the Scriptures of Abraham and the permissible and the prohibited, and I have the red *Jafer*. He said: I said: What is in the red *Jafer*? He said: The weapons, and this it will be opened for the blood, it will be opened by the sword owner for killing.

Then Abdullah bin Abi Al-'Uyafur said to him: May Allah guides you, does the family of Al-Hassan know this? He said: "Oh, yes, they know it as they know that the night is a night and the day is a day, but envy and asking this world impulse them on denial and repudiation, and if they were asked for the right by the right, it would be good for them. ⁽⁵²⁾

We say: Reflect on the following: Psalms of David, the Torah of Moses, the Gospel of Jesus, and the Scriptures of Abraham and the permissible and the prohibited, all these are in *the Jafer*! Why do you conceal it?!

(52) «*Osool Al-Kafib*» (1/24).

7- *Mushaf* Fatima:

A – On the authority of 'Ali bin Said, based on the authority of Abi Abdullah said: We swear by Allah we have *Mushaf* Fatima, which hasn't a verse from Allah's Book, and it is the dictation of the Messenger of Allah with the handwriting of 'Ali with his hand. ⁽⁵³⁾

B – On the authority of Muhammad bin Muslim, on the authority of one of them: (Fatima had left a *Mushaf*, it is not Qur'an, but words of the word of Allah revealed to her, it is the Messenger of Allah's dictation with the handwriting of 'Ali. ⁽⁵⁴⁾

C – On the authority of 'Ali bin Abi Hamza, on the authority of Abi Abdullah: (And we have *Mushaf* Fatima and by Allah, it hasn't a letter from the Qur'an, but it is the Messenger of Allah dictation with the handwriting of 'Ali. ⁽⁵⁵⁾

If the book is Allah's Messenger dictation with the handwriting of 'Ali, why it was concealed from the *Ummah*, "Nation"?!

As Allah has ordered His Messenger to deliver

(53) *Baber Al-Anwar*, «The Sea of Lights» (26/41).

(54) *Al-Baber* (26/41).

(55) *Al-Baber* (26/48).

all that was revealed unto him, Allah Exalted said: "O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message." [5:67]

How can Allah's Messenger after this to conceal this Qur'an from all Muslims?! And how is it fitting for 'Ali and the Imams after him, to conceal it from their Shiites?! Is not this a betrayal of trust?!

8 - Torah, Bible and Psalms:

On the authority of Abi Abdullah narrated that he used to read the Gospel, the Torah and the Psalms in Syriac. ⁽⁵⁶⁾

We say: And what do the Commander of the Believers and the Imams after him do with Psalms, the Torah and the Bible? They circulate them among themselves and they read them secretly, and the Shiites texts claim that 'Ali alone has the complete Qur'an and he attained all those books and other records as you claim, what is his need for Psalms, the Torah and the Bible?! Especially if we know that these books

(56) See: "*Osool Al-Kafz*" (1/227).

have been abrogated when the Qur'an was revealed?

After all this, we say: We know that Islam has only one book; the Qur'an as the multiplicity of books is one of the Jews and Christians characteristics, as it is evident in their books.

43) Why did not the Prophet slap himself when his son Ibrahim died? Why did not 'Ali slap himself when Fatima died?!

44) Numerous of Shiite scholars, especially in Iran, do not know Arabic, they are foreign tongues. How can they draw judgments from the Book of Allah and the *Sunnab* of His Prophet? Bearing in mind that knowledge of Arabic is one of the scholar's necessities.

45) Shiites believe that most of the companions were hypocrites and infidels except only very few number, if this so: Why did not these infidels assault the few that were with the Prophet?! If they say that they were apostatised subsequent to his death apart from only seven, so why did not they turn against the few Muslims and restore the matter to their parents and grandparents were upon?

46) The Shiite Sheikh; Abu Ja`far Muhammad

bin Al-Hassan Al-Tusi says in the introduction to his book "*Tabḥīḥ El-Abkam*" ⁽⁵⁷⁾ It is one of their four books: "Praise be to Allah, and the Guardian of Truth and He deserves it and His prayers upon His selection of his creation; Muhammad, some friends reminded me of what Allah enjoined His right upon us, with the hadiths of our companions, may Allah support and have mercy upon their predecessors, and what were occurred in it of difference, contradiction, contravening, and dissimilarity, to the limit that it is hard to find a narration that was agreed upon, on the other hand there is an opposing narration to it, and there is an authentic hadith and in return there is an opposing narration to it, consequently, our opponents made out of this, it is one of the greatest challenges to our doctrine," and Al-Sayid Deldar 'Ali Al-Kahnawi of the Twelve Shiites say in *Assas El-Osook*: ⁽⁵⁸⁾ "The hadiths transmitted by the Imams are contradictory, there is hardly a hadith, then in return there is a contrary to it, and there is no narration agreed upon besides it there is another contrary to it. So this became a reason to return to us from some

(57) (1/45).

(58) P. 51, Lucknow edition, India.

of the lacking judgment». Their scholar, their investigator, wise, auditor and their Sheikh Hussein bin Shihab Al-Din Karaki says in his book, «*Hidayat Al-Abrar Ela Tareq El-A'edah El-Atthar*»; ⁽⁵⁹⁾ "The Devotes Guidance to the Path of Pure Imams': «This is the purpose that he mentioned in *Awal El-Tabzueeb*; 'The First of Refinement', that he wrote it to drive away the contradiction of our narrations, when he was informed that some Shiites recoiled from the doctrine because of that".

We say: The Shiite scholars have admitted the contradiction of their doctrine, ⁽⁶⁰⁾ and Allah says about falsehood: "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." [4: 82].

47) The Shiites believe that 'Ali bin Abi Talib is better than his son Al-Hussein, if this is the case, why do not you weep over him in his death memory, as your weep over his son? Then, was it not that the Prophet is better than them? Why

(59) P. 164, First edition 1396 AH.

(60) See: '*Osool Mazhab Al-Shia Al-Imamayab Al-Atthna Ashryab, lel Qafari*'; 'Origins of the Twelfth Imamate Shi'i Doctrine', Al-Qafari, (1/418 and beyond).

should not you weep over him more than your previous weeping?

48) If the Imamate of 'Ali bin Abi Talib and the Imamate of his sons after him is an article that through it faith is attained, he who does not believe in this, is an infidel and deserves hell fire, even if one witnessed that there is no god but Allah and Muhammad is the Messenger of Allah, and established the prayer, and paid the Zakat, and fast Ramadan, and performed pilgrimage to the house of Allah- as the Shiites believe; why do not we find this great corner declaration in the Holy Quran ?!

But we find the Qur'an has stated other articles and duties that are below it, such as the Prayer, the Zakat, the Fasting and the Hajj, but the Holy Quran has stated some permissible matters such as hunting, for example... So where is the grand corner of the grand weight...?!

49) If the community of the Companions was as the Shiites describe it a community of hatred, its members envy one another, each of its members tries to win the Caliphate, a society that has only very few people has faith, we wouldn't find Islam has reached in terms of its numerous conquests, and thousands of people embraced

Islam during the Companions time.

50) Why do many Shiites deactivate the *Jumu'ab* (Friday) prayer, in spite of the explicit directive to establish it in Surah *Al-Jumu'ab*: "O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know. [Friday: 9].

If they say: We deactivate it while waiting for the expected Mahdi to come out!

We say: Is this waiting justifies the deactivation of this great matter?! As hundreds of thousands of Shiites had died -if not more- and they hadn't performed this great ritual of the rites of Islam because of this insubstantial devilish excuse.

51) The Shiites believe that the verses of Qur'an were deleted and altered by Abi Bakr and Omar.

And they narrated on the authority of Abi Ja`far that he was told: Why was -'Ali- called the Commander of the Believers?

He said: Allah who named him, and thus it was revealed in His book: "And (remember) when thy Lord brought forth from the Children of

Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? That Muhammad is my apostle, and that 'Ali is the Prince of the Believers)!⁽⁶¹⁾

Al-Kalini in the interpretation of the verse says:

"Then those who believe in him, (meaning Imam), and honour him and help him, and follow the light which is sent down with him: they are the successful. [Al-A'raf:157].

Meaning: Those who have avoided idols and tyrants to worship them. And the idols and tyrants are so and so!⁽⁶²⁾ *Al-Majlisi* said: "What is meant by so and so is Abi Bakr and Omar."⁽⁶³⁾ Therefore, Shiites consider them demons - Allah forbid- It is stated in their *Tafseer*, interpretation of the Almighty saying: (Do not follow the steps of Satan) [Light: 21], they said: By Allah, the steps of the Satan are the Caliphate of so and so.⁽⁶⁴⁾

Besides, they narrated on the authority of Abi Abdullah said: "And he who obeys Allah and

(61) See: "*Osool Al-Kafi*" (1/412).

(62) *ibid.* (1/429).

(63) *Baber Al-Anwar*, «The Sea of Lights» (23/306).

(64) "*Tafseer Al'Ayaashi*" (1/214), "*Tafseer Al-Safi*" (1/242).

His Messenger in the Caliphate of 'Ali and the Imams Caliphates following him have won a great victory" said: Thus it was revealed. ⁽⁶⁵⁾

And On the authority of Abi Ja'far, said: That Gabriel descended with this verse on Muhammad as follows: "Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, in 'Ali grudge" ⁽⁶⁶⁾

And on the authority of Jabir said: Gabriel descended with this verse on Muhammad as follows: "And if ye are in doubt concerning that which We reveal unto Our slave concerning 'Ali, then produce a surah or the like thereof".

And on the authority of Abi Abdullah, he said that: "Gabriel descended upon Muhammad with this verse: "And if ye are in doubt concerning that which We reveal unto Our slave in 'Ali, then produce a surah or the like Thereof....." ⁽⁶⁷⁾

On the authority of Muhammad bin Sinan, on the authority of Al-Rida, he said: "Dreadful for the idolaters is a succession of 'Ali unto which

(65) See: "*Osool Al-Kafi*" (1/417).

(66) *ibid.* (1/417)

(67) "*Sharh Osool Al-Kafi*" (7/66).

thou callest them, oh Muhammad of 'Ali succession". Thus in the book it is scripted. ⁽⁶⁸⁾

On the authority of Abi Abdullah, said: "An inquirer questioned concerning the doom about to fall upon the disbelievers of 'Ali's succession which none can repel." He said: Thus – by Allah- Gabriel descended with this verse upon Muhammad. ⁽⁶⁹⁾

On the authority of Abi Ja`far he said that: Gabriel descended with this verse on Muhammad: "But those who did wrong they aggrieved the household of Muhammad their right and changed the word which had been told them for another saying, and We sent down upon the evil-doers who wronged the household of Muhammad their right, a wrath from heaven for their evil-doing. ⁽⁷⁰⁾

On the authority of Abi Ja`far said: Gabriel descended with this verse: "Those who wronged the household of Muhammad their right, Allah will never forgive them, neither will He guide them unto a path except the path of Hell.",

(68) *ibid*, (5/301).

(69) "*Osool Al-Kafi*" (1/422).

(70) *ibid*, (1/423).

Then he said: "O mankind! The Messenger hath come unto you with the Truth from your Lord. Therefore believe; in the succession of 'Ali, (it is) better for you. But if ye disbelieve, in the succession of 'Ali, still, Lo! Unto Allah belongeth whatsoever is in the heavens and the earth."

These verses are claimed by the Shiites to indicate unambiguously to the Imamate of 'Ali but Abi Bakr and Omar altered them as claimed by the Shiites.

Here are two embarrassing questions for Shiites:

The first: As long as Abi Bakr and Omar have altered these verses, why did not 'Ali after he has become a Caliph for the Muslims clarify this matter?! Or at least, he would have restored these verses in the Qur'an as it was revealed?!

We did not find him had done this, but the Qur'an remained in his succession as it was in the successions of the Caliphs before him, and as it was at the time of the Prophet because it is preserved by Allah's safeguarding who said: "Lo! We, even We, reveal the Reminder, and Lo! We verily are its Guardian." [*Al-Hijr*: 9], but the Shiites do not know.

The second question: is that some of these

verses that they have altered in order to prove to 'Ali his succession, Imamate and Caliphate are explicitly told us that this will not be!!

Reflect on the verse that they have altered and it tells about the Jews and they attributed it to the Muslims!: 'But those who did wrong changed the word and they aggrieved the household of Muhammad their right which had been told them for another saying, and We sent down upon the evil-doers who wronged the household of Muhammad their right, a wrath from heaven for their evil-doing.

Based on their alteration, this verse speaks of a matter that will happen in the future, and if 'Ali knew it, therefore based on what right that 'Ali and *Ablu Al-Bayt* claimed their right which was extorted from them and the Qur'an told them that it will happen? And that Muslims will not accept from 'Ali a succession or guardianship and he will not be the Caliph after the prophet.

Then when did the wrath that Allah had inflicted upon those who wronged the family of Muhammad their right to caliphate?! Everyone knows that this had never happened, but it is an obvious naive alteration.

52) The Shiites narrate from Abi Al-Hassan in Allah's saying: "Fain would they put out the light of Allah with their mouths, but Allah will perfect His light ...}[*As-Saff* :8] «They want to put out the succession of the Commander of the Believers», and Allah will perfect His light...} [*As-Saff*: 8], he says: «Allah will perfect the Imamate and the Imamate is the light», and that is Allah's Almighty saying: “So believe in Allah and His Messenger and the light which We have revealed.[64:8], he said: " the light - by Allah- is the Imams from the Household of the Prophet Muhammad on the Day of Resurrection. ⁽⁷¹⁾

The question is: Has Allah perfected His light by spreading Islam or by giving succession, guardianship and Caliphate to *Ahlu Al-Bayt*?!

53) We found only two of the Imams – according to your understanding – who had been appointed to the Caliphate: 'Ali and his son Al-Hassan. Where is the light completion with the rest of the ten?! And the text of the hadith of the Messenger of Allah that they repeatedly invocated of it to their twelve Imams, in it they are "successors" or "rulers " or "princes"; then

(71) "*Al-Kafi*" (1/149).

where is the caliphate or the emirate of the rest of the ten?

54) Some of the Shiites books narrate on the authority of Ja`far Al-Sadiq that he said to a woman whom she asked him about Abi Bakr and Omar: Shall I accept their mandate?! He said: Take their mandate. She said: I will say to my Lord if I met Him that you ordered me to take their mandate?! He said to her: Yes.

They narrate that a man of Baqir's companions was surprised when he heard Al-Baqir's description of Abi Bakr as the truthful, the man said: Do you describe him with this?! Al-Baqir said: Yes, the truthful, whosoever would not call him the truthful, so Allah would not accept from him a statement in the Hereafter? ⁽⁷²⁾

Consequently, what is the Shiites' opinion of Abi Bakr?

55) Abi Al-Faraj Al-Asfahani mentioned in the *Muqateel Al-Taleebien* ⁽⁷³⁾ and Al-Arbeli in *Kashf Al-Ghoma'ah*, ⁽⁷⁴⁾ and Al-Majlisi in *Jala'a Al-*

(72) *Kashf Al-Ghoma'ah*, (2/360).

(73) p.88, 142, 188, Beirut edition.

(74) (2/66).

Ouyoun ⁽⁷⁵⁾ that Abi Bakr bin 'Ali bin Abi Talib was killed in Karbala with his brother Al-Hussein and the son of Al-Hussein was killed with them and his name was Abi Bakr! (And Mohammed Al-Uzayr that his epithet was Abi Bakr).

Then, why do the Shiites conceal this matter? And focusing only on the killing of Al-Hussein?!

The reason behind this that the name of Al-Hussein brother and his son as well was (Abi Bakr)!!

This is what the Shiites do not want the Muslims to know, nor their unaware followers, because it exposes their lies related to enmity's allegation to *Al Al-Bayt* and the senior companions, led by Abi Bakr. Because if he was an apostate infidel, he would have usurped the right of 'Ali and his family as the Shiites claim, we wouldn't see *Al Al-Bayt* are naming their children after his name!

But this is an evidence of love for those who meditate.

Then: Why do not the Shiites follow 'Ali and Al-Hussein and name their children (Abi Bakr)?!

(75) P.582.

56) The belief that the Messenger of Allah is the seal of prophets and messengers, this will achieve the intent of Imamate in his life and after his death, who it was proven to him that Muhammad was the Messenger of Allah and his obedience is obligatory, and he is conscientious in obeying him as far as possible, and if it is said that he would enter the paradise, in this case, he is exempted from the Imamate question and he does not need it, and he is not obliged to any obedience; save the obedience of the Prophet and if it is said that he would not enter paradise only by following the Imam, this is contrary to the Glorious Quran texts, it is Allah the Almighty Who enjoined paradise to whom who obeys Allah and His Messenger in many of Qur'an's sites, and He did not suspend the entry of Paradise to the Imam obedience or initially believing in him, as for example Allah's saying: "Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of the company are they!" [Women: 69], and Allah Almighty said: "These are the limits (imposed by), Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens

underneath which rivers flow, where such will dwell forever. That will be the great success.” [Women: 13].

If the Imamate was initially an article of faith or disbelief, or it is the greatest article of the religion that Allah does not accept the slave deeds except with it, as the Shiites say, accordingly, Almighty Allah would mention the Imamate in these verses and confirmed them; because of His knowledge that there will be a dispute on them after that, and I do not think that anyone will come to tell us that the Imamate is implied in the verses under the obedience to Allah and the obedience to the Apostle, because this is an arbitrariness of interpretation, but it is an adequate explanation to prove the invalidity of this matter, is to say that the obedience of the Prophet in itself is an obedience to the Lord, who sent him, but Almighty Allah did not mention His obedience alone –be glorified- and He makes the obedience to the Apostle under His obedience, but He singled it out to emphasizes two important pillars in the doctrine of Islam (the obedience to Allah, and the obedience to the Prophet), it was obliged to mention the obedience to the Prophet after the obedience to

Allah as a condition to enter Paradise, because the Messenger is a conveyor of the message from Allah and as his obedience is an obedience to Who He sent him as well, besides there is no one has yet to prove as a conveyor of the message of Allah after the Messenger of Allah, as the Almighty Allah suspended the success and prosperity and winning paradise to the obedience to His messenger and commitment to his command and neglect others commands.

57) There were people, in the time of the Prophet who saw him once and then they went to their homes, they did not hear - with no doubt- about the succession of 'Ali bin Abi Talib and his sons and his grandsons. Especially as the Shiites claim that the succession matter had occurred during the early call in Mecca, and they provide Hadith '*Al-Daar*', "The house" as an evidence.

Is their Islam incomplete?!

If you say: Yes. We say: If that was so, the Prophet would have been the first of the people correcting their Islam and clarifying for them the matter of Imamate. We did not find him had done this.

58) It was related in the book (*Nahj Al-Balajah*), which is highly appraised by the Shiites, what follows:

(And from a message of his ('Ali) to Mu'awiyah:

(I was pledged the oath of allegiance by the folk who have pledged for Abi Bakr, Omar and 'Uthman to what they have pledged them for, so it is not for the one who witnessed to choose and not for the absent to respond, but it is the *Shura* for *Al-Muhajireen*; the immigrants and *Al-Ansar* the supporters, but if they agreed upon a man and named him an Imam, this will be for Allah a contentment, and if a rebel breaches their matter with a malign or a heresy, they will send him back to where he came out from, but if he refuses, they will fight him for adapting the path of the nonbelievers, and Allah will turn him towards what he took turn to, and Oh, Mu'awiyah, if you look with your mind and not with your aspiration, you will find me the most innocent of people from the blood of 'Uthman, and be informed that I was in isolated from him, except that you will accuse me falsely, so do what appeared to you and Peace be with you).

In this there is evidence for the following:

1- That the Imam is chosen by *Al-Mubajireen* the immigrants and *Al-Ansár* the supporters, this has no relation with the Shi'ite's article of Imamate!

2 - 'Ali has been pledged an oath of allegiance in the same way as Abi Bakr, Omar and 'Uthman.

3 - *Shura* is for *Al-Mubajireen* and *Al-Ansár*, and this indicates their virtue and high rank at Allah's sight, and this opposes and contradicts the image reflected by the Shi'ites.

4- *Al-Mubajireen* and *Al-Ansár* acceptance and their satisfaction and their pledge to an Imam for themselves is a sign of Allah's contentment, as there is no extortion of the Imamate right, as the Shi'ites claim, otherwise, how can Allah be content with that matter?

5 – The Shi'ites curse Mu'awiyah and we did not find 'Ali was cursing him in his letters!

59) The Shi'ites cannot deny that Abi Bakr, Omar and 'Uthman had pledged allegiance to

(76) See: «*Safwat Sheroub Nahj al-Balajah*» (p. 593).

the Prophet under the tree, and Allah stated that He is pleased with them and He knew what was in their hearts, ⁽⁷⁷⁾ how is it fitting for the Shiites after this to disbelieve in the news of Almighty Allah and claim otherwise?! As if they were saying: (You, O Lord, do not know about them what we know)! Allah forbids.

60) While the Shiites seek Allah's nearness by insulting the senior companions, on the top of them the three guided caliphs: Abi Bakr, Omar and 'Uthman and we do not find one single Sunni insult one of the *Al Al-Bayt!* But, they seek Allah's nearness with their love. And that's what Shiites could not deny, even by lying.

61) Shiites constantly echoed in their books the killing of Al-Hussein that he died of thirst in the battle, so you see them write on water reservoirs the following phrase (drink water and remember the thirst of Al-Hussein)!

The question: As long as the Imams -according to the understanding of the Shiites- know the unseen: Could not Al-Hussein know that he

(77) Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;

needed water during the fighting and that he would die of thirst, so he could amass enough water for the battle?!

Then: Is not the provision of water during the fighting lies in the section of considering reasons?! And Allah says: "Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy" [*Al-Anfal*: 60].

62) The religion of Islam was completed in the time of the Prophet as Allah says: "This day have I perfected your religion for you" [*Al-Ma'idah*: 3], and the Shiites doctrine that it has emerged after his death?!

63) Allah Almighty revealed the innocence of Aisha in the famous story of *El-Ifek* the slander, and He purified her of this evil, and then we find some Shiites are still throwing her with betrayal!! Allah forbids. And this, as it has a slander in the Messenger of Allah, it has a slander in Allah Almighty as well, who knows the unseen, and did not tell His Prophet that his wife is a traitor?! Allah forbids her from that. Evil is the doctrine that slanders the wives of the best of humans and the mothers of believers.

64) If 'Ali and his two sons have all those paranormal that narrated by the Shiites in their books, and they are benefiting them now while they are dead -as they claim- why did not they benefit themselves when they were alive?!

We found that the Caliphate matter did not settle for 'Ali and then he was murdered. We found Al-Hassan also had to relinquish the caliphate to Mu'awiyah and we found Al-Hussein was exposed to confinement and then murdered and did not get his yearnings and so all those after them!

So where are the paranormal that they had?!

65) The Shiites claim that the virtues of 'Ali are frequent through the way of Shiites, as well as the text of his Imamate.

Accordingly we will say: The Shiites who are not from among the companions, they did not see the Prophet and they did not hear his words, thus their transmit is an interrupted *mursal* transmit, if they do not relate it to the companions, consequently, it will be not authentic, and the companions who were followed by the Shiites were a few dozen or so, these do not prove the *tawator*; frequency of

their transmits! And the companions' greater public who transmitted the virtues of 'Ali the Shiites slander most of them and accuse them of infidelity!

Then they are obliged, if they allowed on the public who have been praised by the Qur'an lying and concealment, then that allowance is worthier and permissible on a few people!

66) The Shiites claim that: Abi Bakr, Omar, and 'Uthman their intention was for the chieftdom and the sovereignty, so they wronged others with the succession, for those we say: These were not fighting a Muslim on the succession, but they fought the apostates and the infidels, those who broke Chosroes and Caesar and conquered Persia and established Islam, and cherished the faith and its people and humiliated the infidelity and its people, and 'Uthman; he is below in rank compared with Abi Bakr and Omar, the rebels asked to kill him while he was in his succession, but he did not fight Muslims and he never killed a Muslim in his caliphate and his succession.

If the Shiites allowed against these that they were unjust in their caliphates and they were enemies of the Prophet, they are obliged to say

the same in 'Ali!!

67) The *Qadianiyah* has disbelieved by claiming Prophethood to its leader, what is then the difference between it and the Shiites, who claim for their Imams characteristics of prophets and much more?!

Is this not a cause for disbelief?! Or they should mention to us the essential differences between the Imam and the Messenger?!

Did the Messenger of Allah come to give us glad tidings of the twelve –Imams- their sayings are identical to his sayings and their deeds are identical to his deeds, they are completely infallible just like him...?

68) How was the Messenger of Allah buried in the room of 'Aisha?! And you accuse her of infidelity and hypocrisy, Allah forbid?! Is not this a proof of her love and the prophet was contented with her?!

69) Likewise: How was the Messenger of Allah buried between Abi Bakr and Omar, and they are infidels in your opinion?! And the Muslim is not to be buried among the infidels, how come this occurred for the Prophet?! How did not Allah preserve him from the infidels'

neighbourhood in his death -based on your claim? Then where was 'Ali in all of that?! Why did not he oppose this treacherous matter?!

You are obliged to admit: that Abi Bakr and Omar were Muslims, and Allah has given them this honour, for their honourable status in His sight and at the Messenger, and this is the truth, or 'Ali was deceiving in his religion!! And Allah forbids he did so. Otherwise, how come to a chosen prophet to be buried with immoral infidels as you claim?

70) The Shiites claim that the text of 'Ali's Imamate and his caliphate entitlement is affirmed in the Qur'an but the companions concealed it.

This is a false claim; because we found the companions who did not conceal the *hadiths* that the Shiites cite as proof for the Imamate of 'Ali; such as the *hadith*: "You are to me as Aaron position was to Moses», and other similar *abaadeeth*, why did they not conceal them as well?"

71) The truthful Caliph after the Messenger of Allah was Abi Bakr the truthful; and the proof of this:

1- The agreement and consensus of the companions on his obedience and their submission to his commands and his prescriptions and they abandoned his denial, and if he was not a real Caliph, they did not leave that, and they would not obey him, and they are of an eminent status of asceticism, piety and religion, and they were not taken by an admonishment of a criticizer in Allah's religion.

2 - 'Ali did not oppose Abi Bakr or fought him, and he might be one of those: either he left his fighting out of fear of affliction and evil, or helplessness, or he knew that the truth was with Abi Bakr.

And it was not possible that he left him out of fear of affliction and evil, because he fought Mu'awiyah and a lot of people were killed in the war, and he fought Talha and Zubayr and he fought Aisha, when he learnt that the right is with him and he did not leave it for fear of affliction! It could not be incapability, because those who were his supporters in the time of Mu'awiyah, they were on the faith in the day of the *Saqefah*; awning and the day of Omar's Caliphate and the day of the *Shura*, if they have known that the right is with him, they would

have supported him before Abi Bakr because he is more deserving of fighting and battling than Mu'awiyah.

So it is confirmed that he left this matter because he realized that the truth was with Abi Bakr!

72) The Shiites claim that Mu'awiyah was an apostate infidel *Kafir!* then they are obliged if the matter as they say to condemn 'Ali and his son Al-Hassan, and to clarify this:

That 'Ali was defeated by the apostates, and that Al-Hassan handed over the Muslims matter to the apostates. While we found Khaled bin Al-Waleed had fought the apostates at the time of Abi Bakr and defeated them, so Allah's victory for Khaled over the infidels is greater than His victory for 'Ali! And Almighty Allah is Just and He would not wrong any of them to be better in the sight of Allah than the other, nevertheless, the armies of Abi Bakr, Omar and 'Uthman and their deputies were victorious over the infidels, while 'Ali was impotent to resist apostates!

Also: Almighty Allah says: "Faint not nor grieve, for ye will overcome them if ye are (indeed) believers." [*Al-Imran*: 139]

And Allah says: "So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions." [Muhammad: 35] and 'Ali called Mu'awiyah to peace at the end of the matter when he was incapable to push him away from his lands and he requested him to keep each one of them as he was, if his ('Ali's) companions were believers and the others are apostates - as alleged by the Shiites – so it is a requisite that 'Ali's companions will be the uppermost, which is contrary to the reality!

73) The Shiites are incapable of proving 'Ali's faith and justice, and they are incapable of doing so unless they become of the Sunnis, because if the Kharijites and the others who charged 'Ali with infidelity or deviation said to them: We do not admit that he was a believer, but he was an infidel or unjust - as the Shiites say in Abi Bakr and Omar – they did not have an evidence of his faith and justice, but that evidence is a stronger proof of Abi Bakr, Omar and 'Uthman faith and justice.

If they protested of what were frequent *tawator* of his Islam, emigration and jihad, there was a frequent occurrence for those, even there is a

frequent occurrence for the Islam of Mu'awiyah and the caliphs of Bani Umayya and Bani Abbas and their prayers, fasting and their jihad against the infidels!

But if they claimed that one of those is a hypocrite, a *Kharijite* could claim 'Ali's hypocrisy! And if they mention a suspicion, he would mention what is greater of it!

If they say what the people of calumny say that Abi Bakr and Omar were concealed hypocrites and two enemies of the Prophet he spoiled his religion as much as possible, then the *Kharijite* would say that in 'Ali, and he can direct that by saying he envied his cousin and - hostility in the family- and he wanted to corrupt his religion, he was unable to do so in his life and the life of the three Caliphs, until he sought to murder the third Caliph and to instigate affliction, so that he managed to kill the companions of Muhammad and his *Ummah* with hatred for him and enmity, and he was inwardly supporter to the hypocrites who claimed his divinity and prophethood, and he used to appear the opposite of what inward because his religion is *Taqiyah*, and for that the mysticism are his followers; who had his secret and they transmit based on him the inward that

they arrogated!

And if they wanted to prove his ('Ali's) faith and justice with the Qur'an text, they are told: 'The Qur'an is generic and it's dealing with him ('Ali's) is not greater of its addressing of others and there is no verse they claim it's specifying him ('Ali's), without proclaiming the possibility of its specifying and specifying its likeness or even greater than it for Abi Bakr and Omar, a claim door without a proof is possible, and the claim in favour of the two sheikhs more possible in the virtue of others.

If they say: 'This is proven by transmits and narration, then transmits and narration in those (Abi Bakr and Omar) are plentiful and more famous. If they claim that there is a *tawator* frequency, so the frequency there is more correct, and if they rely on the transmission of the companions, their transmission for the virtues of Abi Bakr and Omar is more!

74) The Shiites claim that 'Ali was the most deserving of the people of the Imamate, because his virtues were proven over all the companions - as they claim - and the abundance of his virtues over them, we say: consider you found for 'Ali known virtues such as knowledge, the

precedent to Islam and jihad with the Messenger of Allah and the enhancement of science and asceticism, have you found such good for Al-Hassan and Al-Hussein in return of Saad bin Abi Waqas, Abdul Rahman bin Auf and Abdullah bin Omar and other immigrants and supporters?! This is what no one can claim for them, all that remains is the claim of the text on them, this is possible for any person to do, even if the Umayyad permitted - for example – to avow publicly falsely in the text claim on Mu'awiyah that their matter, in this case, was stronger for them than that of the Shiites, because Allah says: "Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped..." [*Al-Isra'a*: 33].

They will say: The slain wrongfully is 'Uthman bin Affan, and Allah has grant Mu'awiyah victory because he handled the blood of 'Uthman!

75) The Shiites claim that Abi Bakr and Omar extorted the caliphate from 'Ali and they conspired against him to prevent him from having it...etc. of their lies.

We say: If what you mentioned is true; then

what did provoke Omar to include 'Ali in the *Shura* with others? And if he (Omar) excluded 'Ali from *Shura* as he did with Sa'id bin Zayd, or if he intended another man and assigned him, then no one could object him even with one word?!

So it is authentic as a necessity of what we have mentioned that the people ranked him in his status without exaggeration or delinquency and they have presented the worthier, then the worthier and the preeminent and then the preeminent, and then they equal him with his peers from among themselves.

This can be confirmed: by the following proof; which: 'Ali when he was handed over the succession after the killing of 'Uthman the sects of the immigrants and the supporters rushed to give him the oath of allegiance, was there anyone of the people mentioned that one of them apologized to him ('Ali) from their previous pledges of the successions to Abi Bakr, Omar and 'Uthman?! Or has anyone of them repented of his rejection of the text on his ('Ali's) Imamate? Or any one of them said: I remembered this text that I have forgotten in 'Ali's matter?!

76) *Al-Ansár*; the supporters disputed with Abi Bakr and they called him for pledge of allegiance for Saad Bin Ubadah, 'Ali sat in his house neither to these nor to those, but returning of all supporters to the pledge of Abi Bakr, might be for one of these reasons:

1- It was by force.

2 - Or it was about the emergence of Abi Bakr's right in the caliphate, so this obliged to abide to his pledge of allegiance.

3 - Or they did so for no sense. And there is no way to a fourth reason in any way whatsoever.

If the Shiites said: "But they gave him the pledge of allegiance by force. This is a lie, because there were no fighting, conflicts, no cursing, no threat, no weapon, and it was impossible that he intimidated the *Al-Ansár* and they were more than two thousands knights, all of them were heroes and one clan, that they had shown their unrestrained courage that they had spent eight consecutive years fighting all the Arabs in their countries, they were familiarized to death, they were nevertheless exposed to the war with the Caesar of Rome in *Mo'uta* and other battles, they (*Al-Ansár*) never intimidated Abi Bakr and only

two men who came with him, as he neither relied on an enormous clan nor to a loyalist or to a league or money, they returned to him and he was an abrogated at their point of view! But they gave him the pledge of allegiance without hesitation or delay.

Correspondingly, this invalidate their say, if they want to return in their words, and what they had seen that the right was their right and the pledge of their cousin, it was impossible that the whims of this great number to agree on what they knew was false without fear that forced them to do so, and without greed they were hastily longing to, such as money or fame, and then they would submit all these to a man with no clan, no shield, no barrier, no guard on his door, and no safeguarded palace where he would refuge, neither loyal people nor money.

And if all of these to be avoided, there is nothing left except that *Al-Ansár* just returned to the pledge of allegiance of Abi Bakr because of a truthful evidence that they corrected from the Prophet not to a diligence as their assiduousness, and not an assumption as their conjectures.

If the matter was abolished to be in *Al-Ansár*

and the leadership is vanished out of them, what had carried all of them to agree on the exclusion of the Prophet text regarding the caliphate of 'Ali?! It is impossible that all of their opinions get agreed on aiding those who were unjust and extorted their rights!!

77) Since Abi Bakr and Omar had succeeded in removing 'Ali from the Caliphate - as the Shiites claim - what were the gains that they had made for themselves?!

And why did not Abi Bakr succeed one of his sons to rule, as 'Ali did?! And why did not Omar succeed one of his sons to rule, as 'Ali did?!

78) We have found that Muhammad bin 'Abdel-Allah bin' Amr bin 'Uthman bin Affan his mother is Fatima bint Al-Hussein bin 'Ali bin Abi Talib, his grandmother is Fatima and 'Uthman bin Affan is his grandfather!

Here is an embarrassing question for the Shiites: Is it right in their doctrine that Fatima would have a cursed grandson?! Because Bani Umayya at the Shiites, including Muhammad, which we previously mentioned, they are (The cursed tree

in the Qur'an)! ⁽⁷⁸⁾

79) The Shiites have gathered for their Imam's infallibility and "*Taqiyah*" "prudence", and they are opposites which could not come together. Because what is the benefit of the infallibility of your Imams, if you do not know the authenticity of what they say and do, as long as the nine-tenths of your religion is "*Taqiyah*" "prudence"?

And since you make the reward and the rank of the "*Taqiyah*" as the rank of prayer, where "One who abandons the "*Taqiyah*" is like the one who abandons the prayer", ⁽⁷⁹⁾ and "the nine-tenths of the religion is *Taqiyah*". ⁽⁸⁰⁾ There is no doubt that your Imams have worked with all nine tenths! This contradicts their alleged infallibility!

80) The Shiites contradict themselves when they give evidence to the Imamate of their Imams with the *hadith* of the *Thaqaleen*,⁽⁸¹⁾ 'two weights'

(78) See *Al-Kafi* (5/7), *Kitaab Saleem bin Qayis* p. 362.

(79) "*Bahaar Al-Anrwaar*", (75/421), "*Mustadrak Al-Wasa'el*" (12/254).

(80) "*Osool Al-Kafi*" (2/217), "*Bahaar Al-Anrwaar*", (75/423).

(81) His saying (peace and blessings of Allah be upon him): "Behold, for I am leaving amongst you two weighty things: The Book of Allah and my family - the people of my house -." Related by At-Tirmidhi, (5/328-329).

and then we find them call who slandered the *El-Thaqal El-Asghar* 'smallest weight' an infidel, and they are *Al-El-Bayet*, unlike the slandering of *El-Thaqal Al-Akbar*, the greater weight; which is the Qur'an, but they say that he is only a mistaken diligent, and they do not call him an infidel.

81) The Shiites claim that all the companions apostatised save a small number, not exceeding seven (in most appreciated estimation).

And the question: Where is the rest of *Ablu-El-Bayt*; such as the children of Ja`far and the children of 'Ali. And others, were they apostatised with those who apostatised?!

82) It was narrated in the *hadith* of Al-Mahdi: "If only one day of this world remained. Allah would lengthen that day, till He raised up in it a man who belongs to my family whose father's name is the same as my father's". ⁽⁸²⁾

The Prophet his name as known is Muhammad bin Abdullah and Al-Mahdi at the Shiites named Mohammed bin Al-Hassan! This is a great

(82) Narrated by Abu Dawood (4/106), classed as *Saheeh* by al-Albaani in *Saheeh al-Jaami'*, (5180). Shiites use it as a proof, but were involved in the name, as it will come!

problem!

Therefore, one of the Shiite sheikhs solved this problem with an uncommon answer! Where he said: There were for the Messenger of Allah two grandsons; Abi Muhammad Al-Hassan and Abi Abdullah Al-Hussein, and when *Al-Hujab*; the evidence – meaning the waited - from the son of Al-Hussein Abi Abdullah, that the epithet of Al-Hussein was Abba Abdullah, so the Prophet called the epithet, on the word of the name, to encounter the name in the right of his father, and he called the grandfather the word father)!!
(83)

83) Contradictions in the life of the expected Shiite Mahdi:

1- Who is the mother of the Mahdi?

Is she a slave girl named *Nargis*, or a slave girl named *Soqael*, or a slave girl called *Malika*, or a slave girl named *Khamtt*, or a slave girl named *Hakima*, or a slave girl named *Rehana*, or *Soussan*, or she is a free woman her name is *Mariam*?

2- When was he born?

(83) "*Kashf al-Ghomah fi Mar'afat al-'a'amah*" for Al-Arbeely, (3/228), "*Amali al-Tusi*", p. 362, "*Ithbat Al-Hudabi*" (3/594,598).

Was he born after eight months of the death of his father, or was he born before the death of his father in the year 252 AH, or was he born in the year 255 AH, or was he born in the year 256 AH, or was he born in the year 257 AH, or was he born in the year 258 AH, or was he born on 8th of Zu Al-Qa'dah, or he was born on the 8th of Sha'baan, or he was born on the 15th of Sha'baan, or he was born on the 15th of Ramadan?!

How did his mother carry him?

Did she carry him in her belly as other women carry? Or she carried him on her side, not like all women?!

4. How did his mother beget him?

Did she give birth to him from her vagina like all other women? Or she begot him from her thigh, unlike the custom of women?

5. How was he raised?

They narrated based on Abi Al-Hassan that he said: "We are the folks of successors we grow in a day, just as other people grow up in a week)!

It was narrated based on Abi Al-Hassan that he said: "If a child from us is a month old, he is like

someone who is one year old)!

It was narrated based on Abi Al-Hassan that he said: "We are the folks of Imams, we grow in a day, as what others grow in a year"! ⁽⁸⁴⁾

6. Where does he reside?

They said: in *Taibab*, then they said: but in *Radwa* mountain in *Al-Rawha'a*, then they said: but in Mecca in *Zi-Towa*, then they said: He is in *Samarra'a*!

Some of them even said: (I wish I know where did you settle in the far ... but what land has you or the dust, are you in *Radwa*, or in another place, or in *Zi Towa*, or in Yemen in *Wadi Shamrokh* or in *Al-Gezera Al-Khadra'a*; the Green Island). ⁽⁸⁵⁾

7 - Is he going to come back as a young man or he appears in his hoariness? Based on Al-Mufadel he said: I asked Al-Sadiq: O my Master, Is he going to come back as a young man or he appears in his hoariness? He said: Glory be to Allah, and is this could be known, he shows in

(84) See: *Al-Ghaybah, lel Al-Tusi*, (p. 159 160).

(85) "*Bahaar Al-Anrvaar*", (102/108).

the way he wants and in any image he wants).⁽⁸⁶⁾

And in another narration, (he will be shown in the form of a victorious young man of thirty-two years of age).⁽⁸⁷⁾

And in another narration: (he "Al-Mahdi" will go out when he is fifty-one years).⁽⁸⁸⁾

And in another narration: (he will show up in the form of a victorious young man of thirty years).⁽⁸⁹⁾

8 - How long is his reign?

Mohammed Al-Sadr said: "There is a lot of news, but it's very mixed in content to a great extent, so it trapped a lot of authors in confusion and astonishment).⁽⁹⁰⁾

It was said: (The reign of *Al-Qaim*; *The Standing* from among us is 19 years), and in a narration: (seven years, Allah elongates them for him in days and nights, until the year of his years is equal to ten years, and the year of his reign shall be 70 years of your years).

(86) "*Babaar Al-Anrvaar*", (53/7).

(87) *Kitaab Tarikh ma Ba'ad Al-Zohoor*, p.360.

(88) *Kitaab Tarikh ma Ba'ad Al-Zohoor*, p.361.

(89) *Tarikh Al-Ghaybah, lel Al-Tusi*, p. 420.

(90) *Kitaab Tarikh ma Ba'ad Al-Zohoor*, p.433.

In another narration: *Al-Qaim* reigns 309 years, as the people of the cave stayed in their cave.

9 - How long is his absence?

They narrated on the authority of 'Ali bin Abi Talib that he said: "There will be for him –Al Mahdi- an absence and confusion, some people will go astray and others will be guided, when he was asked: How long is the confusion? He said: Six days or six months or six years).⁽⁹¹⁾

It was narrated that Abi Abdullah said: "There are fifteen nights between the exit of *Al-Qaim* and the killing of *Al-Nafs Al-Zakayah*; the righteous soul", meaning 140 AH!

Mohammed Al-Sadr said about this news: credible news liable to be proved by historical method – based on this book approach- so it was narrated by Al-Mufid in *Al-Irshad*; the Guidance on the authority of Thaalbah bin Maimon on the authority of Shu'ayb Al-Haddad from Saleh bin Mittam Al-Jamal, and all these men are eminently authenticated!⁽⁹²⁾

Consequently, when he did not appear as the

(91) "*Al-Kafi*" (1/338).

(92) *Tarikh ma Ba'ad Al-Zoboor*, p.185.

previous narration identified! Another narration came from him that he said: (Oh you Thabit, Allah has fixed the time of this matter in the seventies, when Al-Hussein was killed, the anger of Allah intensified on the people of the earth, then He delayed it to one hundred forty: I told you that it will come out in the year 140 AH, then you broadcasted the hadith and revealed the concealing mask, after this, Allah did not time it in our approach! ⁽⁹³⁾)

Then came a narration falsify all the above, on the authority Abi Abdullah Ja`far Al-Sadiq that he said: (Lied those who appoint a time, we are *Ablu Al-Bayt*, do not appoint time). ⁽⁹⁴⁾ And (We did not appoint time in the past, and we do not appoint time to what it will come). ⁽⁹⁵⁾

84) Shiites narrated based on 'Ali that when he came up to his friends with a heavy breathing and grieved, he said: How do you find yourself, when a time to come has shaded you and the ordained limits of Allah are deactivated, and

(93) "*Osool Al-Kafi*" (1/368), "*Al-Ghayabah*" *lel Noumani*", p. 197, *Al-Ghayabah, lel Al-Tusi*, (p. 263), "*Bahaar Al-Anrvaar*", (52/117).

(94) "*Osool Al-Kafi*" (1/368), "*Al-Ghayabah*" *lel Noumani*", p. 198.

(95) *Al-Ghayabah, lel Al-Tusi*, (p. 262), "*Bahaar Al-Anrvaar*", (52/103).

money is taken in turns, and in which Allah's guardians are oppressed, and Allah's enemies are supported? They said: O Commander of the Believers, if we get hold of that time, how do we make? He said: "Be as the companions of Jesus they were split with saws, and crucified on wood, as death in Allah's obedience is better than life in Allah's disobedience). (96)

Where is this from the Shiites' "*Taqiyah*"?!

85) What had enforced Abi Bakr to accompany the Prophet in his migration?! If he was a hypocrite, as the Shiites say, why should he flee from his folk the disbelievers and they were dominant and had all the pride in Mecca?! If his hypocrisy was of worldly interest, what interest was he hoping for from the Prophet at that time and the Prophet was lonely and on the run?! Although he might be exposed to be killed by infidels who will not believe him!

86) Allah Almighty has praised the companions in more than one place in His Glorious Book, He Almighty said: "And My Mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and

(96) "*Nahj Al-Sa'adah*", (2/639).

those who believe Our revelations; ⁽¹⁵⁷⁾. Those who follow the Messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul, and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him and help him, and follow the light which is sent down with him: they are successful. "[*Al-Araf*: 156-157].

He said: "As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is a great reward, ⁽¹⁷³⁾. Those unto whom men said: Lo! 'The people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is sufficient for us! Most Excellent is He in Whom we trust! [*Al-Imran*: 172, 173].

The Almighty said: They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should

please Him if they are believers.⁽⁶²⁾ Know they not that whoso opposeth Allah and His messenger, his verily is Hell, to abide therein? That is the extreme abasement. [*Al-Anfal*: 62, 63].

The Almighty said: The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say Scoff (your fill)! Lo! Allah is disclosing what ye fear. [*Al-Anfal*: 64].

The Almighty says: "Ye are the best community that hath been raised up for mankind. Ye enjoy right conduct and forbid indecency, and ye believe in Allah. [*Al-Imran*: 110].

And many other verses.

The Shiites acknowledge the companions' faith during the life of the Prophet but they claimed they were apostatised after that! Woe to Allah of that wonder, how come that all the Prophet companions agreed on apostasy after his death? And why? How did they render the Prophet victory at the time of distress and isolation, and they redeem him with the self and the precious and then they apostatised after his death without reason?!

Except you would say that their apostasy was through their pledge of allegiance to Abi Bakr to rule over them.

You are told:

Why do the companions of Allah Messenger agreed upon the pledge of Abi Bakr and what were they afraid of Abi Bakr? Has Abi Bakr the power and the authority over them to compel them to give him the pledge allegiance? Then Abi Bakr is from *Bani Tim* from *Quraish*, they were of the least number in *Quraish*, but it was the power and number in *Quraish* for *Bani Hashem* and *Bani Abdel Dar* and *Bani Makhzoum*.

If he was not able to compel Allah's Messenger companions to his pledge of allegiance, why should the companions sacrifice their Jihad, their faith, their victory, their precedence and their world and their hereafter for someone else, he is Abi Bakr?

87) If the companions apostatised after the Prophet death - as you claim - how did they fight the apostates the followers of Musaylimah and the followers of Talhah bin Khuwaylid and the followers of the Al-Aswad Al-A'ansi and the followers of Sujah and others and brought them

back to Islam ?! Were they supporting them, or abandoned them, as long as they were apostates like them - as you claim?!

88) The universal and legal decrees witness that the prophets' companions are the best of the people of their religion, if the people of each religion were asked about the best of the people of their religion, they would say: "The Messengers' companions."

If the people of the Torah were asked about the best of the people of their religion, they would say the companions of *Musa*, Moses, if the people of the *Injeel*, the New Testament were asked about the best of the people of their religion, they would say: "The companions of *'Issa'*, Jesus. And likewise are the companions of all prophets, because the Apostles companions' period to the revelation is closer and deeper, and their knowledge of prophecy and prophets is stronger and authenticated.

So, what is the matter of our Prophet Muhammad, who Allah assigned to him the comprehensive eternal message, and the perfect, bountiful law, which Apostles and Prophets before him instituted his appearance and the previous heavenly books gave glad tidings of his

coming, to be disbelieved – in your claim - his companions who believe in him and supported him, and helped him, and revered him?! What meaning did you leave for this Muhammadan message, and what weight have you for this divine law, after the companions elite of the Prophet Muhammad abandoned it - in your claim - and they apostatised?! And he who came after them is more deserving of disbelief, apostasy and forfeiture, those who departed from family and homeland, to support the Prophet and fought for his protection their parents and brothers, and they conquered after his death countries and cities, with science, Qur'an and elucidation and then with the sword and spears.

89) We found that 'Ali did not charge his opponents with infidelity, even the *Kharijites* who fought, harm and charge him with infidelity. So why do not the Shiites follow his model!? They are, the ones, who charged Muhammad best companions and even his wives; mothers of believers, with infidelity?!

90) We have found that the Shiites charge the *Zaydayah* of infidelity, even though *Zaydis* are loyal to *Ahlu Al Bayt*, so we knew that the basic

recognized belief is to hate the companions and the Righteous Predecessors, not the love of *Al-Al-Bait* as they claim. ⁽⁹⁷⁾

93) The Shiites claim that 'Ali deserves the Caliphate after the Prophet relating to the hadith: "that the Prophet said to 'Ali: "You are to me in the position that Harun (Aaron) was to Musa (Moses)." Then we find that Aaron did not succeed Moses but he was succeeded by *Yousha'a* (Joshua) ben Noon!

94) The Shiites have dared their followers to commit sins and reproaches by claiming that "love of 'Ali is a good deed that no sin would harm with it." This is a claim that the Qur'an disavowed, which in most of its verses warns against infractions and prohibitions under any claim, and Quran decides: "It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper. [*An-Nisaa*: 123].

(97) See for further reading: Resalat «*Takfeer al-Shi'a L-'Omoum Al-Muslimeem*» for Al-Sheikh Ali Al-Ammari, he mentioned many of the explicit texts for them in accusing others of infidelity; including *Zaidi*.

95) The Shiites believe in the doctrine of (*Al-Bad'a*), ⁽⁹⁸⁾ and then claim that their Imams know the unseen! Are the Imams greater than Allah? And whatever they tried to interpret this doctrine, which is attributed to ignorance of Allah - the Almighty- that their news is contrary to many interpretations. ⁽⁹⁹⁾

96) History tells us that the Shiites were supporters of the enemies of Islam from among the Jews, Christians and polytheists in many incidents; notably: the fall of Baghdad in the hands of the Mongols, and the fall of Jerusalem in the hands of the Christians. Does a sincere Muslim do what they did, and contradict the verses that prohibiting taking Jews and Christians allies? Did Ali or one of his sons and grandsons, did their deed?!

97) We have found many Shiites who dispraised

(98) **Badā'** (meaning: "*revealing after concealing*", or "alteration in the divine will" is a Shia Islamic concept regarding God. It refers to God revealing his will about a decision, wherein the people thought his will had already been made on that issue, as the Shia believe that God has knowledge of the ultimate outcome. (Shirazi, Muhammad (2008). *The Shi'a and their Beliefs*. London, UK: Fountain Books. p. 34).

(99) See: "*Osool Mazhab Al-Shi'a Al-Imammayab*", for Sheikh *Al-Qafari*, (2/1131-1151).

Al-Hassan Ibn Ali and his offspring even though he is one of their Imams and one of *Ahlu Al Bayt*.⁽¹⁰⁰⁾

98) Those who contemplate the Shiites find many divisions in their doctrine, and the frequent dispute and accusing each other of infidelity at close time, among the most obvious examples of this, is that their Sheikh Ahmad Al-Ahsa'i created a sect that was later known as *Shiekhayah*. Then came his student Kazem Al-Rashti's, established *Al-Kashfayah* sect. Then his student Muhammad Karim Khan established *Al-Kareemkhanayah* and his other student Quraat Al-Ain established a sect known as *Qaratiya*, and Mirza Ali Al-Shirazi established the *Al-Babiya* sect and Mirza Hussein Ali created the *Al-Baha'iyah* sect.

See how all these divisions of the Shiites have been sprung from the Shiites in one era, and at a close time, and Allah Almighty has said: "Follow not other ways, lest ye be parted from His way." [*Al-An'am*: 153].

(100) See: "*A'yaan Al-Shi'a*"(1/26), and the book "*Selim ibn Qanees*" p.28, "*Behaar Al-Anvaar*",(27/212).

99) We have found *Ahlu Al-Fitnah* “the people of sedition” besieged the house of ‘Uthman Ibn Affan and ‘Ali defended him and he drove people away from him, and he sent him his two sons Al-Hassan and Al-Hussein and his nephew Abdullah bin Ja`far, ⁽¹⁰¹⁾ but ‘Uthman determination to people to put down their weapons and stay at their homes. This indicates the invalidity of the Shiites claim of hatred and enmity between them.

100) Omar with the agreement of the Sunnah and the Shiites, used to consult with ‘Ali in many matters. ⁽¹⁰²⁾

Even if he is unjust - as you claim – he wouldn't consult the righteous people, because the unjust do not seek the truth!

101) It was established by agreement that Salman Al-Farsi, was a governor on *Al-Mada'en* during the time of Omar's Caliphate, and that Ammar Ibn Yasser was a governor on *Al-Kufa*, they are among those that the Shi'ites claimed that they were supporters of ‘Ali and among his

(101) See: *Nahj Al-Balagha La ibn Abi Hadid* (Vol. 10 p. 581), *Taba'at Iran*, and *Tarikh Al-Masoudi Al-Shi'ae* (Vol. 2 p. 344), Beirut.

(102) See: *Nahj Al-Balagha*, p. (325, 340). Tahqiq Sobhi Salem.

Shiites. If Omar –at their point of view- was an apostate or an oppressor on 'Ali, they wouldn't have accepted this, as for how do they help the oppressors and the apostates?! And Allah says: "And incline not toward those who do wrong lest the Fire touch you..." [*Hud.* 113]

102) The Shiites claim that their Imams are infallible and that their Mahdi exists, as some of the scholars of their sect are in contact with him. It is said that they are thirty men, so how can this claim justify the differences and the disagreements in their doctrine, which is almost unmatched in all sects and cults? Even it is merely for every diligent or reference of their scholars has a doctrine of his own?! But they claim that there is an obligation of presence of an Imam to prove the plea on the people, which is the awaited Mahdi, so they are the most people on the earth in difference in spite the presence of their Imam, and their leader and their contact with him?! Then you say that the Majlisi mentioned the hadith that the absent Imam could not be seen, and he who claimed that he had seen Imam Al-Mahdi, he lied, then we read that your scholars have seen Imam Mahdi many times.

103) It is said to the Shiites: You say that it is not correct that the time is not having one who is standing for Allah by the authority, he is the Imam. If the *Taqiyah* – in your doctrine- is nine tenth of the religion, it is permissible for him, even it is recommended for him, nevertheless, it is a good deed and a virtue, as he is the most pious, then how is the evidence is established through him upon the creation?!

104) The Shiites claim that the knowledge of Imams is a condition of faith authenticity. What is their saying of those who died before the twelve Imams completion? What is the answer, if the deceased is an Imam?

And some of your Imams did not know who the Imam is after him! How did you make this a condition of the faith?!

105) The author of «*Nahj Al-Balagha*»,⁽¹⁰³⁾ narrated that 'Ali, when he was informed of Al-Ansár claim that the Imamate is in them, he said: «Why didn't you protest against them, that the Messenger of Allah advised to do good to their good doers and leave out their abuser? They said: What in this is an argument for them?

(103) *Nahj Al-Balagha*, p. 97.

He said: If the Imamate was in them the commandment wasn't for them». It is said to the Shiites: And also the Messenger has recommended of *Ablu Al Bayt*, in saying: « I remind you by Allah of the people of my house», If the Imamate was a special right for them save the others, there wasn't a will for them?!

113) If were the people of hypocrisy and apostasy in the companions of such a multitude and numbers, that is claimed by the Shiites, how did Islam spread?! How did Persia and the Romans fall? And how Jerusalem was conquered?

114) The Shiites Scholar, Muhammad Kashif Al Al-Ghata'a, says about 'Ali "When he ('Ali) saw that the two caliphs before him. Namely, were Abi Bakr and Omar, who made the most effort in spreading the word of *Tawheed*, equipping the armies, and enhancing the conquests, and they did not monopolise and rule tyrannically, then he gave the oath of allegiance and he made peace. ⁽¹⁰⁴⁾

Then, they: Spread the word of *Tawheed*, and

(104) "*Asel Al-Shie'a Wa Asoolaha*" p.49.

equipped the armies in the way of Allah, and enhanced the conquests, this recognized by one of the leading Shiite scholars, then why do you accuse them of being the head of infidelity, hypocrisy and apostasy?! What is this contradiction?!

115) The Shiites refer to the companions' apostasy after the death of the Prophet with the hadith: "They come to me men that I know and they know me, they will be driven away from the basin. I would say my companions, my companions!" it will be said: You do not know what they have done after you". ⁽¹⁰⁵⁾

It is said to the Shiites: The hadith is generic and it did not name anyone and it does not exclude Ammar bin Yasser or Miqdad Ibn Al-Aswad and Abi Dhar and Salman Al-Farisi, who did not apostasied in the eyes of the Shiites! It even does not exclude 'Ali ibn Abi Talib himself! So why did you assigned him without assigning the others?! Whoever has in his heart a burden on one of the companion can claim that this hadith tells about him!

116) Malik Ibn Al-Ashtar, one of the great

(105) Related by Al-Bukhari

companions of 'Ali said: "O people, Allah has sent His Messenger Muhammad as a bearer of glad tidings and a warner. And revealed to him the book has *Al-Halal* (permissible) and the *Al-Haram* (The prohibited) and the *Al-Fara'ad* (the requisites) and *Al-Sunan*, (Prophetic Traditions) and then He took his soul (Muhammad) to Him (Allah) as he had achieved what was due to him. Then he appointed Abi Bakr as successor on people, so he adapted this Sunnah."⁽¹⁰⁶⁾

He praises Abi Bakr and Omar, as of what they deserved. However, the Shi'ites are blind of this praise and do not mention it in their councils and their *Husseiniyats*. Which is not free from challenging the two sheikhs! May Allah guide them. So why?!

117) Ibn Hazm says of Ali obliging the Shiites, that he ('Ali) pledged an oath of allegiance to Abi Bakr after six months of delaying pledging it." And (this) is not without harm from one of two sides: either he is correct in his delay, so he was wrong to give his pledge. Or he is right to pledge it, so he was mistaken because he is late

(106) Malek ibn Al-Ashtar –Khoutabouh Wa

for it." (107)

118) If it is said to the Shiites: Why did Ali remain silent about the dispute over the caliphate after the death of the Prophet? It is, as they claim has been prescribed? They said: Because of the Prophet instructed him not to make an affliction after him or unsheathe a sword, It is said to them: Why did he (Ali) unsheathe the sword on the people of the camel and *Safeen*?! As thousands of Muslims died in those battles?! Who is eligible to have the sword: the first oppressor or the fourth oppressor or the tenth oppressor, etc.?!

119) The Shiites do not mention a great difference between the prophets and the Imams, even Sheikh Al-Majlisi said about the Imams: «We do not know the point of noncompliance with prophecy save caring for the Seal of the Prophets. And it is not logical that there is difference between prophethood and Imamate." (108)

Then, what is the importance of the prophethood sealing doctrine?! If the functions

(107) *AL-fasel Fi El-Maelal Wa Al-'abwa'a wa El-Nahal*, (4/235)

(108) "*Behaar Al-Anwaar*", (26/28).

and characteristics that were assigned to the prophets without people, such as infallibility, reporting on Allah, miracles and others, did not stop with the death of the Seal of the Prophets Muhammad, but it is stretched after him represented by twelve men ?!

120) The Shiites claim that the obligation to appoint Imams is due to the rule of "*Al-Luteef*";⁽¹⁰⁹⁾ "kindness". It is bizarre that their Twelfth Imam disappeared when he was a boy and he did not go out until today! What kind of "kindness" was gained to the Muslims from appointing such an Imam?

121) The Shiites claim that their Imams are infallible,⁽¹¹⁰⁾ but the contrary to this was reported by agreement, for the example:

(109) In other words, the imamate – at their doctrine – such as the prophethood, is a kindness from Allah. And there must be a guiding imam in every era, who is appointed as a successor of the Prophet, and among his functions is people guidance, their guidance and the management of their affairs and interests, etc. See: "*Al-Imamah wa al-Nas*" by Professor Faisal Nur, p. 290.

(110) The infallibility –in their believe - means that the Imam is infallible from sins, minor and major, he doesn't lapse in *Fatwas* and he doesn't err in the answer. He is not distracted or forget or play with anything of this world, as in "*Mezan Al-Hekmah*" (1/174). See: "*Aqa'ade Al-Imamayab*" (p. 51) and "*Behaar Al-Anvaar*", (25 / 350-351).

A) Al-Hassan bin Ali was in disagreement with his father relating his marching to fight those who demands the blood of 'Uthman. There is no doubt that one of them is right and the other is wrong. Both of them are Shiites' infallible Imams!

B – Al-Hussein bin Ali disagreed with his brother Al-Hassan in the issue of reconciliation with Mu'awiyah. There is no doubt, that one is right and the other is wrong. Both are Shiites' infallible Imams!

C) Some of the Shiites books narrated on the authority of 'Ali his saying: "Do not stop a true saying or a fair counsel. I am not certain that I will err." ⁽¹¹¹⁾

123) Among the Shiites rules that the Imamate is to be proved to those who claimed it from among *Ahlu Al Bayt* and exhibited the paranormal tradition that proves his truthfulness, and then they did not prove the Imamate of Zayd bin Ali, although he claimed it, and in return they proved the Imamate of their absent *Mahdi* who did not claim it and did not show up that due to his absence when he was

(111) "*Al-Kafi*", (8/256), "*Behaar Al-Anwaar*", (27 / 253).

young, as they belief.

124) When Allah revealed His saying: “Lo! Allah commandeth you that ye restore deposits to their owners”, the messenger of Allah called the sons of Shaybah and gave them the key to the *Kaaba*. He said: "Take it, O sons of Talha, for eternity and it is immortal in you until the Day of Judgment, it will not be taken away from you except form an oppressor."⁽¹¹²⁾ He, said this about a matter that only concerns the ones who serve the Kaaba.

Why did not he say the same in the matter ‘Ali succession, which is a matter concerns all Muslims and on it depends many interests?!

(112) He related in *Al-Tabarani fi Al-Kabeer wa Fi Al-Awsaat (Magma'a Al-Zawa'ad* (3/285)