

THE HIDDEN FACTS

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BY

MUHAMMAD ALI AL MUA-LLIM

Translated by Yousuf Muniir B.M

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**IN THE NAME OF ALLAH THE MOST
COMPASSIONATE THE MERCEFUL**

All praise is due to Allah the lord of the universe who
Says:

“Call into the way of your lord with wisdom and good exhortation, and reason with in the best way. Oh! Your lord best know those who go astray from His path and He knows best those who are rightly guided.”

Qur'an, 16:125

Oh! Allah send your blessings to the master of all your massagers and the last of all prophets, Muhammad the son of Abdallah and his purified progeny (S.a.a.w). And also send your blessings to all your noble prophets and envoys up to the Day of resurrection.

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IN THE NAME OF GOD THE BENEFICENT THE MERCIFUL

Translator's preface

Dear Readers, this book may appear to be small in volume but it contains great connotation with logical, scientific and sober-sided refutations which sustained by secured and firmed evidences.

This book relies on demonstrations and deductions exposed by the Sheikh Muhammad Ali Almua-llim. He exposure various devious methods undertaken by opponents of Shi'a in prejudice and defame their religious vie and ideology without any proof or evidence.

It is well confirmed that those people who accuse Shi'a doctrines have published numerous books to insult and condemn Shi'as, the righteous Imams and ridicule their scholars. These false ideas have been propagated by international means and reached many parts of the world, to the extent that today the people only talk about the difference between Shi'a and Sunni. They have done this, aiming to create conflicts and mis-understanding between Muslims community.

Despite all these, the voice of truth will emerge in the midst of these discomfoting uproar and it will be like a flowing light shining in the gloom of darkness, since the promise of Allah is true, and it will certainly manifest the truth.

Allah the Glorious says:

"They seek to extinguish Allah by their mouths but Allah will perfect His light even though the disbelievers hate that."

Quran 61:8

Allah further explains that their acts will fail and will rebound on the He say:

“Verily those who disbelieve spend their wealth in hindering (people from) the way of Allah, they will (continue to) spend; then it shall be against them (a matter of) regret there in; and those who disbelieve, unto the Hell shall they be driven.”

Qur'an 8:36

We invite sincere Muslim to read this book; it bares many facts, which were hidden by enemies of Islam under the slogan of protecting the prophet's Sunna. It is also very essential for the true researchers and who is looking for the true salvation to read this booklet then try to comprehend.

Allah the most Exalted says:

“Verily those who conceal what we have revealed of (our) manifest evidence and guidance, After what we have (so) clearly explained it for man kind in the book, (they are) those that Allah curse them all and (also)those who curse. Except those who repent, amends (them selves) and manifest the truth (that which they sought to hide) these is to whom turn (mercifully), and I am the forgiving the Merciful.”

Qur'an 2:159/160.

The first edition of this book was established in Arabic in Qum al-Muqaddasah in 1998, it was also translated in Luganda language in the same year. Since it is worthy to any one who is looking for the truth, I translated it in a simple English language in order to circulate its utilities and benefits, restrict on the major claims and its refutations of the Arabic text.

I pray to Almighty Allah the sublime, to except it merely seeking His blessings and forgiveness. I invoke God's help, and to grant me more knowledge so that He can join me with the righteous people who are following the truth. The path of those, whom you have favored, verily it's worthier to be followed.

The Hidden Fact

O' my lord! Expand for me my breast, and make easy for me my task, make me fluent in speech that they understand my words.

Yousuf b.m

Abbreviations

I have used the following abbreviations in this book, in keeping with the Arabic text:

{S.W.T} Allah the Exalted, the most sublime and
Majestic, the Most High, Glory be to Him.

(S.a.a.w) May Allah's peace and greetings be upon
Him and His progeny.

(p.b.u.h) Peace be upon him

(A.S) Peace be upon him

(A.A) May Allah be pleased him or her.

INTRODUCTION

All praise is due to Allah the lord of the universe, may His peace and blessings be upon the noblest of all prophets and messengers Muhammad the son of Abdallah and his purified progeny (Ahlul-bait) peace be upon them.

This book was written in refutation of the claims raised by the Uganda Muslim Youth Assembly (Jinja).

The Author of that book falsely accuse Shi'a doctrine casting every calumny and defamation. But He did not bring any thing new, because enemies of Shi'a did the same before him on the basis of ignorance. They rely on enemy's scripts in understanding the meaning of Shi'ism.

Muslims in Uganda have faced terrible harassment from this so called Muslim youth assembly, but as far as self protection in maintaining of our creed is concerned and secured for every body, it's our right to defend the truth. In that we call upon our opponents to delay of any judgment against any belief except after reaching the reality

of their views and ideology in various religious affairs, in order his decisions to be right and consciousness.

This book is in clarification of our belief and doctrine, which is in line with the teachings of the Holy prophet (S.a.a.w) and his descendants in believe, morals and teaching (precepts).

Prophet's posterity (progeny) are His house hold whom the holy Qur'an had sript to their uprightness, integrity, honesty and purity in the following verse. Allah the Most High says ***"Verify Allah intends (wishes) to remove all impurity (every kind of uncleanness) from you, O' you the people of the house! And purify you completely, (with a thorough purification)."***

All Quranic interpreters and traditional narrators agree upon that this verse was revealed in honor of the prophet's household. However, we profess not Shi'a in previous decades did the same in reputation of dubious and suspicion about the teachings off Shi'ism with evidences, testimonies and demonstrations.

The major aim of this book is the continuation with author's intercept on what the famous scholars of Sunni sect had verified in their books in protecting the sanctuary of Shi'a. Before we start to refuse these false accusations, we would like to remind the following important for points anyone who wishes to delve in any argument:-.

1. First and fore most, you have to be adorned with Islamic ethics and teachings in words and actions, refrain from obscene words and indecent terms in conformation to Allah's words:"... And dispute with them in the manner which is the best....."
2. To take the truth to be your genuine guideline and the objective which you are striving for. As Allah says: Allah guides to the truth, is he who guides to the truth more worthy to be followed, or he who him self does not go all right unless he is guided."

3. Full precaution (prudence) of not relating any word or creed to any one except with evidence and proof in order to be equitable in your words and verdicts not to ramble.
4. To be free from fanaticism and find out the reality but not to judge basing on emotional convictions and inclination.
5. Whenever you need to judge upon anything you must ascertain on authentic sources of the opposite side not to depend on opponent texts, which will cause partiality and inequity, which is not acceptable.

We find it necessary to give a concise definition of Shi'ism in order to know the reality of this school of thought. The word **Shia** in the Arabic language means: the followers or supporters and proponents, it is originated from the word adherence and compliance, as Allah the Most say: **"And Verily of his persuasion (party-group) was Ibrahim."**

The Quran also narrates that: ***"And he went into the city at a time of un vigilance were its people, and he found therein two men fighting: one being to his own party; and the other of his foes. And the one of his own party cried out to him for help against the one who was of his enemies, so Musa smote him with his fist and killed him...."***

The term and expression of Shia was used specifically for the followers and supporters of Imam Ali (a.s) and his offspring, those who recognized and confessed their leadership. This was designated to them as a theological and doctrinal term as Ibn khaldun had quoted that in his book of History.

THE ORIGIN OF SHI'A AND SHI'ISM

For those who revise and read what was written about Islamic history of the early days of Islam, would find out that this term (Shi'a) was known among the prophet's companions and even some of them were named by this name. It came in, from the words of the holy prophet Muhammad (S.a.a.w) and there is many prophetic traditions corresponding to this linguistic meaning.

Numerous traditional narrators had revealed various reports from the prophet (S.a.a.w) in praise of Shi'ites. This asserts that Shi'ism was started during the prophet's era and He (S.a.a.w) was the founder of this school of thought, but not like other people term it to be. They claim that took place in the Muslim community during Abasites ruling.

Therefore if Shi'ism was started by the Holy prophet, then the total justice and rightness is to recognize and confess the truth of Shi'a doctrines. Which is the teaching of the last prophet Muhammad and his blessed household? This school of thought is worthier and more appropriate to be followed, which is supported and sustained with testimony and proof.

PROPHETIC TRADITIONS REGARDIING SHIA AND SHIAISM

There are numerous prophetic traditions, which were narrated in defining and identifying Shi'a and Shi'ism. He (S.a.a.w) urged the Muslims to follow Imam Ali (a.s) consent his path, system and orders. Every Muslim should follow Him in various issues of both worldly and religious affairs, the traditions explaining this had reached an extent that can't be denied (frequency) in both Shi'a and Sunni, sides. We shall quote on what was narrated by Sunni scholars in their books, which they rely on:-

1. Suyuti in Dur Al-man-hour reports that Ibn Assakirah, relates from ja'abir bin Abdallah as saying: we were with the holy prophet when Ali came, the

prophet said: in the name of God who created me, and He who owns my heart. Surely Ali and his followers are the victorious on the day of judgement then Allah revealed this verse:

Dur al-manthour by Jalaal dein suyuti vol.6 p379

“Verily those who believe and do good deeds, it is they are the best of creatures.”

2. Ibn Adei relates from Ibn Abass who said: after the revelation of this verse, “as for those who believe and do good, surely are the best of men’. The Holy messenger (S.a.a.w) told Ali (a.s), those people whom Allah intends are you and your followers. See (Noor al-Absaari of shablanji, chapter the virtues of the house hold, p. 80. printed 1398 A.H Beirut.
3. Ibn Haijr in Sawa-iQul Muhrikah relates from Ibn Abbas (r.a) saying, After revelation of this verse: ***“Verily those who believe and do good deeds, it is they are the best of creatures”***. 98:7. The Holy messenger told Ali (a.s); you and your followers, will come on the day of resurrection when you are satisfied, contented and pleased where as your enemies will be angry and furious. See (sawa’iqul muhriqah by Ibn Hijiri, p.161 printed 1385.A.H –Egypt.
4. Qanduozi al-Hanafi in his book relates that Umm-Salamah (r.a)- the wife of the prophet –said, that the holy messenger said:” ***Ali and his followers are the victorious ones on resurrection day.”*** See Yanabeiul mawadda by Qanduozi, vol.2p4 chap.56.
5. Sheik Shablanji in his Tafsir Noor al- Absaar relates from Ibn Abbas as saying, after verse of Suratal-Bayyinah (98:7) had come down. The holy prophet said:”Ali and your followers on resurrection day will be contented and accepted but your enemies will be angry and fury.”
6. IBN Sabagha al-maalik narrates the same tradition in his book Fusul-muhimmah p.123.

7. Hamwiin al-shafi, quoted Hadith of the same meaning in Fara-idu Simtiin vol.1 p.156 narrates from Ja'abir saying: when we were sitting with the holy prophet (S.a.a.w) Ali (a.s) came He said: "I swear by He who created my heart, Ali and his followers are the prosperous on doomsday."
8. Shawahid Tanzil by Hakim al-Askalani narrated 23 Hadiths some of them are attributed to Imam Ali (a.s) that the Holy prophet said: Oh Ali! Have you not heard the word of God: ***"Those who believe and do good. Surely are the best of men."*** Those are you and your followers my pledge with you is on the day of resurrection."
9. Al Baharan in his book Ghayatul marami relates from Al-magaazi as referring that from Anas bin maalik said: The Holy prophet said:" seventy thousand people will enter paradise without accounting their deeds, then Hw (S.a.a.w) looked at Imam Ali and said : Those people are you and your followers". Ghayatul maraami vol.7 p.309.

Arabs use the idiom of seventy thousand to exaggerate for numerous items, even in the Qur'an this term is used, asking God's pardon for hypocrites. This number has no conception as it was stated in Arabic grammar. For further information related to this issue, you're referred to the following books:

- ❖ Kifaayat Talib by Kanji Al-sha'fei, p.353.
- ❖ Al-manaaqib, by Khawarizimi Al-hanafi.
- ❖ The History of Damascus written by IBN-Asaakirah vol.5 p.442. Hadith No.985 Print 1400 A.H.
- ❖ TAFSIIR (COMMENTARY) OF TABARY
- ❖ Fathul-Qadiir by Muhammad bin Al-Shawukaani nl.5 p.477 Beirut
- ❖ Tadhi-kiratul khawasi by Ibn jawzi Al-Hannafi, p.27 1401 A.H Beirut.
- ❖ Rohul-ma'an by Al-A'luusi, vol.30 p. 207 Beirut. And many other Suuni books.

It is necessary to remind that, the reversion of any reference should be of the first editions, because in some new prints long hands have stretch in deleting traditions that stated the validity of Shi'ism. This aversion purposely resorts to the

fiction, which takes as a pretext on what they believe. In that, they cancel this traditions under the slogan of interrogation, verify and emendation in the way which is contrary to the human conception, and finally, they deviate from the stabilization, legitimacy, good manners and Islamic morals. The sovereignty, strength and power is for God the Most High.

WHY THE AHLUL-BAIT SCHOOL OF THOUGHT SHOULD BE FOLLOWED

After mentioning some prophetic tradition (Hdadiths) in commend tht the Shi'as are the triumphant one on the Day of resurrection. From stated authentic authorities, it is obligatory to follow Ahlul-bait doctrines. Verily it is the genuine sect that the Shi'a followed through history, enduring every harassment in protecting the truth and never satisfied to follow other than truth.

In addition to that, the holy Qur'an commands us to follow Ahlul-bait (prophet's posterity) and bid us to love them and follow their straight path. The holy prophet asserted that in his words and actions. Among numerous Qur'anic verses which was revealed, some of which are:

1) The counsel (al-shura)

"... Say: (O'Our Apostle Muhammad!) I demand not of you any reward (recompense) for it, but love for my near relatives....".

Bukhari had reported in his Sahih al-Bukhar, Ahmed bin Hanbal in his Musnad, al-Hakim in his Mustadrak. Tabari in his Tafsir. Zamakh-shari in his Tafsir al-kashaf, Ibn Athiir in his Ja'miu saghiir and Ibn sabagha in his Fusulul Muhimmah. Suyuti had also narrated the same in his Tafsir Dur al-manthour, Al-Qanduozi in Yanabei al mawadda and many other In their books from trusted resources reported saying that when this verse was revealed (42:23) people asked the prophet that who are you cognition (family) in which their cordiality is incumbent? The Holy prophet (S.a.a.w) replied that they are: **Ali, Fatimah and their offspring**, we should know that that necessity of cordiality (love_ requires their compliance...

2) *A'la Imaran (The family of Imran) "And unto him who disputes with you in this matter after the knowledge has come to you, then say: (O'Our Apostle Muhammad!) (To them) come, let us call our sons and your sons, and our*

women and your women, and our selves and your selves and then let us invoke in prayer, and pray for the curse of Allah on the liars". This verse is known as "**Mubahalalah**" which means the imprecation.

All Quranic interpreters have agreed unanimously that in this verse the expression of son refers to Hassan and Hussein, the expression of women refers to Fatimah and expression of our selves or near people is Ali (a.s) he is the second after the messenger in virtue, integrity and plenary. Muslim has reported in his Sahih vol. 7 p. 121, Ahmed bin Hanbal in his Musnad vol.1p.185, al-Hakim in his Mustadrk vol.3 p. 150. Tafsir Tabari vol.3, p. 192, Tafsir Tha'labi vol.3 p.49, Dilail-al-Nubuwwah of Abu Na'imi al-Asfahaani vol. 2: p.455 -458, and many other books like Asbaabu al-Nnzuul, by Waheid p.59/68.

- a) Ma'alim Tanzil fil Tafsir Qur'an by Hassan Baghwi 7:480
- b) Tasiir Al-kashaf by Zamakh- shari 1:434
- c) Tafsir al-kabir by Fakhri Raazi, vol.7: p.75 3rd Edit.
- d) Tal-khiis Dhabei, by Dhahabei 3:150.
- e) Tadh-kratul khawas, by Ibn jauzi p.24. and many other books of Islamic history narrate that Muawiya the son of Abu- sufian ordered sae'ed to abuse Ali (a.s) he refused, when asked why have you refused to do so? He said; I have remembered three things the prophet (S.a.a.w) had said about him. He said that I will never abuse (insult) him to be in the best pleasantness (best amenity) I like.

It was said that, when this verse (3:61) was revealed, the prophet called Ali, Fatimah, Hassan and Hussein then said "O my Lord! This is my family....."And was during the imprecation between the Holy prophet and the Christians of Najraan. And all stated references agree upon that this verse was revealed on the occasion of imprecations between the prophets (S.a.a.w) with the Christians of Najraan. Other verses are:-

- i. *“ And warn your nearest relations,”*
- ii. *“ O Apostle1 Deliver what has been revealed to you from your lord; and if you do it not, then you not delivered His message, And Allah will not guide the unbelieving people.”*
- iii. *“.....This day I have perfected for you, your religion, and completed my favor on you, chosen for you Islam to be the religion”*
- iv. *“Only Allah is your master (wali) and His Apostle and those who believe, those cheep up prayers and pray the poor-rate while they bow.”*
- v. *“Verily, Allah intendeth (wishes) to remove all impurity (every kind of uncleanness) from you, O’ you the people of the house! And purify you completely, (with a through purification)’.*
- vi. *“ And stop them, for they shall be questioned”*
- vii. *“And among men is one who selleth his self (soul) seeking the pleasure of Allah; And verily, Allah is Affectionate unto His (faithful) servants”.*
- viii. *“..... Verily thou art a Warner and (there is) a guide unto every people”.*

There are many Qur’anic verses in regards to the Ahlul-bait (a.s), we request you to read about the mentioned verses especially the first two verses from authentic interpretation to know and understand the intent of these verses and their meanings. Prophetic traditions, which were reported in concern of Ahlul-bait (prophet’s household) are innumerable, here are some, which were reported by Sunni narrates I their books.

He said (S.a.a.w):

1. "I am leaving with you two heavy things the book of God and my house hold."
2. "The ideal of my house hold to you is like the Ark of prophet Noah that whoever embarks in it will be saved, and whoever turns a way from it will be drowned and astray"
3. "O Ali! you hold in relation to me the same position as Haroun held in relation to Moses except that there will be no prophet after me."
4. "Ali is with the truth and the truth is with Ali, they will never separate from each other until they return to me at the pool on the day of resurrection."
5. "Ali is with the Qur'an and the Qur'an is with Ali they will never separate from each other until the Day of Judgment."
6. "I am the city of knowledge and Ali is its gate whoever wants to enter the city should pass through its Gate".
7. "Who wishes to live like me, and to abide in the Garden of Eden that Allah has prepared for believers, should adhere to Imam Ali and follow the righteous leaders (Imams) after him. They are my offspring and we are from the same clot. God has provided them knowledge and wisdom. Woe upon those who deny their virtues and distinctions with in my Ummah (Muslim community). And woe upon those who cut off my kinship (relationship) to them, Allah will not grant him my intercession"
8. "Who ever like to embark (board) the ark of salvation, cling to a consolidated rope and hold fast to the substantial covenant (cord) of God, should adhere to Imam Ali, provoke hostility to his enemies and follow the righteous leaders from his offspring who are my successors. They are God's plea to mankind, they are the leaders of my nation. They are party is God's party is my party and my party is God's party. The troops of their enemies are Satan faction."
9. The holy prophet told Ummu salama that: "Ali is from me and I'm from him, his body is from my body, his blood is from my blood."
10. " To whom I have been his master Ali is his master."
11. " Ali is the best knowledgeable person of my nation :.

12. **“Ali you are my brother, the guardian to settle my debts and the successor after me.”**
13. **“Ali is the leader of the pious and fighter of dissolute God helps him that who supports him, deserter who abandons him.”**
14. **“Ali holds in relation to me as Haruon held to Musa except there will be no prophet after me.”**
15. **“Ali is my brother in this world and in the life here after.”**
16. **“Ali is the trunk of my knowledge.”**
17. **“Ali Ibn Abi-Talib is like a base, whoever enters this, is a true believer and who leaves this is a non believer.”**
18. **“Ali is drone of believers and money is drone of hypocrites (dissemblers)”.**
19. **“Whoever hurts Ali hurts Me”.**
20. **“Ali is from me and I am from Ali, and no body can discharge my duty except My self or Ali”.**

We request dear readers and researchers to read these narrations and other prophetic traditions from stated references to know the truth, we have mentioned few in restriction of this book. Surely this predestination is enough to comprehend and witness. In that if Sunni scholars and their traditional recitors wrote these Hadith in heir authentic books and transmitted to surpass in their skills, should the Shi'a be blamed to follow the teachings and adhere to the doctrines of the prophet's posterity....?. those people whom Almighty God had bid their love and cordially to every Muslim. It is not obligatory to every Muslim to follow this straight path?

For us (Shi'a) we follow the prophet path, we obey his command and interdict by his prohibits, our belief is derived from the Qur'anic guidance's submitting to the Holy prophet's orders. Never the less, those who accuse Shi'a with pagans and drifting a way from the right path should fear the almighty God for he is severe In retributing punishment for a liars..... certainly we assert that the Qur'an and prophetic traditions are evidences and witnesses to our creed.

CREED OF SHI'A IMAMIYYAH IN BRIEF

We give brief information about the creed of Shi'a al-Imamiyyah and leave other details for further discussions.

Shi'a al-Imamiyyah believes in unity and oneness of God {S.W.T} that Allah is He who all depend on, He begets not, nor is He begotten. And none is like Him. He is characterized with every beauty and grace perfect attributes, generosity, power and knowledge. He is having maximum power to choose what he like, He is alive, and He knows and sees all creations.

Allah Is characterized by attribute of eternity and total sincerity, He speaks and He is purified from every false hood. He does not and never tells lies or deceive, He is characterized by attributes of dignity and loftiness which means that He's not composed from any material, He is not corporalised, He is bodiless, therefore he is not indigenious to be seen. Almighty Allah has no partner rather helper and He is not in need of assistance from any thing else, He does not change from his originality. All these attributes of God the Most High were prove with rational evidence and written by Shi'a scholars and researchers of Ideology theological books.

The Shi'a believes that Allah the mighty is justice in his judiciary. He does not exceed or biased in his decision and judgement. He rewards people due to their good deeds and punishes them according to magnitude of their sins,; He charge mankind regards to their destiny and fate, punishing and penalize for their negligence not failure. He does not and commands people except for their benefits. Allah the great does not impose people except with what leads to success, triumph and victory. He is the base and source of every goodness, nothing bad comes from Him, and He orders to practice justice , charity and good deeds. In that He depresses and defames injustices and cursed people. There are many Qur'anic verse and prophetic traditional evidences in proof of this issue.

Shi'a believes that, Allah is the Most Kind upon His beings. With His high graciousness to man. He opened for them the door of repentance and contrition reject them to despair His mercy He said:

“Say: O my servants who acted extravagantly unto their own serves, do not despair of the mercy of Allah; verily Allah forgives the all together; surely He is the forgiving, the most Merciful

He further. said:

“Verily Allah forgiveth not anything be associated to Him, but forgives what is besides that who so ever pleaseth...”On top of that Allah had warned from committing sins and evils and threatening punishment to anyone who disobey to his orders and restrictions, on this topic there is a great discussion which we can not explain here in details. Please refer to the books of theology and Ideology.

Shi'a also believes that prophecy of all Messengers and Prophets is God's mercy and favor to mankind. The major duty of the prophets is to guide people from darkness to brightness, explain and invite them to legal (lawful) deeds, protect them from forbidden things direct them to Allah's compliance and its good form (way), warn them sins evilness and it's consequences.

Shi'a believe in all noble Prophets and messengers that Allah had sent to every nation, the last and seal of them his Prophet Muhammad the son of Abdallah (S.a.a.w) there is no other Prophet after Him. He delivered the message of Allah completely; He came with the immortal miracle of Qur'an which has no false with in. This Prophet is the best of all creations with no exception, in all virtues, attributes and perfections.

Prophet Muhammad (S.a.a.w) was the best example and great Ideal of all human beings. He is infallible from committing sins, mistakes and oblivion in every thing, before or after his prophecy. He has special characteristics of His soul, body and way of worship, and no one shares with Him in all His attributes.

Shi'a believes in Imamate of Ahlul-bait by Qur'anic verse and Prophetic traditions, and this leadership is a continuation of the Prophet's mission which should be from Almighty God the merciful. As Prophet can not be elected by people, the same applies to that person who stands in the prophet's position i.e. Imam also can not be elected by people. His assignment (appointment) should be from the Prophet.

This Imam should also be infallible and saved from all sins, evilness and mistakes throughout his life. The Holy Prophet had even clarified these twelve Imams and set down their names.

The first is the commander of the faithful Imam Ali (a.s), then Hassan, Hussein, Ali bin Hussein, Muhammad bin All al-Ba'qir, Ja'far bin Muhammad sadiq, Musa bin Ja'far al-k'adhim, Ali bin Musa al-Ridha, Muhammad bin Ali al- Jaw'ad. Ali bin Muhammad al-Hadi, Hassan bin Ali al-Askarie, then Imam Al-Mahdi the promised and awaited savior. He had disappeared from people's sight, but he is still alive. He will rise and emerge at the time, which Allah will permit him, He will come to fulfill this' world with justice and equity after it has been covered with injustice, tyranny, oppression and depotism.

There are many traditions about this, issue from various reliable sources. Imamate is the main point of difference between Shi'a and Sunni. For Shi'a say the Caliphate (Imamah) and leadership after the Prophet should be revealed from God through the Prophet to select who is capable for this post, there is no right for man to choose whoever he desires, where as Sunni says it is by election and vote.

On this point Al-Shi'a provide enough rational and narrated evidences that is reported even in the six Sunni authentic books like, Sahih Bukharey', Sahih Mslim2, Musnad Ahmed 3 and other books of Prophetic traditions.

The Shi'as believe in reversion on the of resurrection. People will rise from dead and will return in life with their physical and material bodies to stand and account for their deeds. Allah will reward some people and punish others with total justice according to their deeds, and the strive of His compliance in this world. Shi'a

believe that the Holy Prophet (S.a.a.w) will intercede (mediate) for some sinners in His Ummah and ask Allah to for give them, the same for Imams, they will plead and ask pardon for the sinners on this dooms day and it will be accepted. These are general principles of Shi'a doctrine and all other teachings depend on this.

We conclude with this brief information about Shi'a belief; more details and its demonstration are left to theological and ideology books. Here we request all researchers to read books of Shi'ism to know their facts and evidence and not to rely on the enemies writings so you can be saved from accusing Shi'a with falseness and

Aberration with no proof."

"Say: This is my way: I invite you all unto Allah; with clear sight and he who follows me (possesses); and glory is Allah and I am not the polytheist."

All praise belongs to Allah the lord of the universe, May His peace and blessings be upon the Prophet Muhammad and His purified offspring.

Muhammad Ali Al mua-Ilm

ABOUT THE SHI'A ISLAMIC SCHOOL OF THOUGHT

All what We mentioned previously has been an introduction to repulse and rebut the thesis which is full of obscenity, cursing, insulting and accuse Muslims with paganism even though they have submitted to God and Qur'an. We do not want to repeat what had been stated in introduction, we start with some few information about the Shi'a doctrines.

We have already defined the term Shi'a in general and some of their teachings, it is a preceding school of thought, which was planted by the Holy Prophet of Islam. We referred to Hadith which we stated at beginning of this book that is Holy Prophet said:

"When heterodoxy (heresy) transpires in my community, every Islamic scholar should emerge and couple up his knowledge, that whoever does it not, Allah may curse him."

We say: The citation of this Hadith is out of point, because the meaning of heresy and heterodoxy in religion, means the duty which has no base and source from Qur'an and Sunnah ... they said so, because they contrived its narrator.

If the author says that Shi'a doctrines are heretical, that is not right due to what Sunni scholars had reported that the Shi'a were well known during Prophet's era. And He (S.a.a.w) stated that they are victorious on the Day of resurrection as we have mentioned that in the introduction of this book, but if he want some thing else which he didn't.

The author stated: IT is incumbent to many Sunni Muslims (the majority) to understand Shi'a Ideology and their reality...

We say: There is no objection to understand the Ideology and reality of Shi'a from their own books and sources, as you cannot be acquainted with the truth from what opposite and enemies had written as equity and justice is requires. Here are

some scriptures, which can help you in your research for the truth and identity of Shi'a doctrine: -

- 1) Al Muraji'at by sayyid Sharafu-diin
- 2) Al Ghadiir fil-kitab wa Sunnah.by Abdul Hussein al-Amiini
- 3) Manahijul yaqiini fil usulu-diini, Allamah ai-Hili
- 4) Shaafi fil Imamah. by Sayyid Murtadha Alamul huda.
- 5) Hawiyyat Tashayu'u by Sheikh Ahmed al- wa'ili
- 6) Aqaa-idul imaamiyyah. By Sheikh Muhammad Ridha al mudhaffar.
- 7) Daliil al-Mutahayirin fi bayaani Nnajiin. By Sheikh Ali A'ala-muhsin.
- 8) Kashful Gummah fi Marifatul a-immah. By Abi Hassan Ali bin Isa.
- 9) Aqa'eidu J'afariyyah by Sheikh J'afar kashiful gita'u.
- 10) Ihqa'aq al-haqqi wa Izhaaql batil, by sayyid Noor-Ilah al mar ashi.
- 11) Kashiful muraad fi sharhi Tajirid, byal-Hilli.
- 12) Al-Tara'ifu fi madh-habuTaraif, by Radhiyyu-diin Ali bin Musa bin Tawusi.
- 13) Awaa-il maqa'iat fil madh-heb al mukhtaar, by Sheikh Mufied.
- 14) Tarekh Shi'a, by Sheikh Muhammad Hussien mudhaffar.
- 15) Manaqibu Ali ibn Abi-Talib, by Abi-J'afar Muhammad bin shahri ashub, al-muzandarani.
- 16) Al-Tha'aqib fil manaaqib, by Imaad-diin Abi-j'afar Muhammad bin Ali Tawusi.
- 17) All Irshaad, by Sheikh Mufeid.
- 18) Naktu al Eitiqad, by Sheikh Mufeid.
- 19) Al-lfsah fi Imamah, by Sheikh Mufeid.
- 20) Masaar Shi'a , by Sheikh Mufeid.
- 21) Tafdhwiir Amiirul mu-umiin, by Sheikh Mufeid.
- 22) Imamah watabsirat minal hayrah, by Abi Hassan Ali bin Hussein bin Ba'bawayhi.
- 23) Fusulul muhimmah fi ta'liifil ummah, by sayyid Abdul Hussein sharaf-diin.
- 24) Nnasbu wa nawasib, by Sheikh Muhsem Almu-allim.
- 25) Al fayin fi Imamat Amiirul mu-uminiin, by al Hassan al-Hilli.
- 26) Risaalat fi wilaayat, by sayyid Muhammad Hussein Tabatab'ai.
- 27) Al Tashayyu'u limaadha? By Sheikh Muhsim Almu-allim.
- 28) A'alamul war'a bi A'alamul Huda, by Ali Afadh-libin Hassan Tarsi.

29) Kifaayatul athar fi nasi ala Imamatil Ethna Ashra, by Abi qasim Ali bin Muhammad bin Ali alkhuzaaaz.

30) Ar baina Hadith fi Imamat A-Immatul tahirin, by Muhammad Tahir bin Muhammad Shiraz.

These books are published all-over the world and other thousands of books have been written in clarification and verifying Shi'a belief, and the few of what we have mentioned may be enough to begin with in restricting to the theme of this book. It is of injustice for the author to say that Shi'a is wrong and they are arrogant group when he does not know about their teachings, and ideology but rely on the enemies information and scripts.

He said: Shi'a began as a small political party during the reign of third caliph. (Uthmaan bin Afan)

We say: The matter is not as the author explains Certainly; Shi'a (Imamiyyah) was started with the Prophet's protection and support. He (S.a.a.w) was the one who planted its seeds inviting all Muslims to follow Imam Ali as we stated before and some narrations regard to this case which were related by Sunni scholars in their interpretations of this Qur'anic verse:

“Verily those who believe and do good deeds, it is they are the best of creatures” (*al-Bayyinah* 98:7)

The author further stated that at the beginning of this Shi'a group they had no relation with any religious affairs ...

We respond that: What the author mentioned is a mere slander and libel (false) which has no base of truth because some prominent companions like; Aba-dharri al- ghafa'ri, who was the fourth or fifth person to embrace Islam, Salmani Farisi, Miqdad, Amar, Hudhaifah bin yamamah and khuzaimah bin Thabit together with Aba- Ayub Al-ansari and many others surely were Shi'a (supporters and followers of Imam Ali (a.s).

In reference to Mohammed Ali al-kurdi in his book khutatu shami, he's not Shi'ite but he said: A Larger number of great companions were known to be proponents and supporters (adherents) of Imam Ali at the Prophet's time. Salmani al-farisi quoted hat: We pledged allegiance to the messenger of Allah (S.a.a.w) on exhort sincere to Muslims and the imitation of Imam Ali bin Abi- Talibi to follow his teachings.

Another famous companion is Abi-sae'd al-khidhri that said: All people were commanded to deal with five major principles. They executed four of them, ignore and neglect one, when they asked him what those four are? He said: prayers, alms tax (zakat) , fasting month of Ramadhan and pilgrimage (Hija) then asked him what do they ignored he said the jurisdiction and guardianship of Imam Ali bin Abi-Talib they further asked him was that ordered with the five? He replied: of course it was bid with the five.

Other great companions in support of Imam Ali were Aba-dharr, Amar bin Yasir, Hudhaifahbin Yamamah Khuzaimah bin Thabit, Abi- Ayub al-Ansar , Khalid bin Sae'd bin A'si and Qaisi bin Sa'ad bin Ubaidah 1.and others. 1 those were among the first people to embrace Islam during the Prophet's time, according to the Islamic history. How can the author say that the Shi'a started as political group which had no relation with religious affairs but just raised some religious slogans to protect them-self, and deceive people?

The Author said: There was a Man called Abdallah bin Saba who was the founder and commander of Shi'a he campaigned for the assassination of the Khalifah Uthmaan.

We say : This is clear accusations that Shi'a enemies have propagated against them, Actually all historical researchers and Islamic scholars had different opinion about Abdallah bin Saba; Some historians say that was a normal person and ascribed to him some incidents whereas others say that it was a creative imagination just

formality. It wasn't true person but forged that name. How can he be a founder of doctrines, which started before his life?

Doctor Taha Hussein remind in his book *al-Fitnatul kubra* where he reports about incidents of this man, that the name of Abdallah bin Saba was not among acquisition of Shi'a. People used this name to condemn and defame Shi'as. In any way it doesn't matter whether Abdallah bin Saba was a real person or not, but what we have to assert is that, he was not the founder of Shi'a doctrines.

Muhammad Ali al Kurdi had quoted in his book *Khutatu Shami* what some other true Islamic authors have written about the beginning of Shi'ism that it wasn't a heresy of Ibn Saba, but their illusion and little knowledge about reality of Shi'a and their doctrines ... I wish people knew the position of Shi'a towards Abdallah bin Saba, how do they acquit his words and deeds, read what Shi'a scholars wrote in his defamation, with no doubt they would have knew the reality. In deed Shi'ism started in Hijaz (Saudi Arabia) then came to Sha'mi (Syria) in the first century of Prophet's migration.

The assassination of the third Khalifah had confused and perplexed Sunni Scholars; they never present clear and acceptable information about this assassination and if not, where were the first companions in relate to this issue? How did they all ignore this case and leave the Muslim leader to be killed without any of them to protect him? What was the reason behind the khalifah's assassination, and why did people revolt against him?

The true Authentic Islamic history witnessed that some companions had a great role in this murder and the massacre of khalifah Uthmaan, such as Talha, Zubair, Umar bin Asi and others were Involved in this case and others who instigate people to kill Uthmaan. We also find the information from historians stipulating the contribution of some companions. At the same time quote the innocence of Imam Ali from this case and wasn't pleased with what happened. He always presented conciliation and advice them to Islamic teaching in any way he could. The majority did not listen and comprehend his words. Ibin Hadiid said: The commander of faithful Ali (a.s) is so innocent from blood of Uthmaan. He declares that in his

The Hidden Fact

words: I swear upon God (Allah) I did not kill Uthmaan or contribute (malt) in his murder. Tabari had quoted details of Uthmaan's assassination and reason of his murder.

DIFFERENCES BETWEEN SHI'A AND SUNNI

The Author said: The deference between Shi'a and Sunni is not little as their supporters from Iran and other countries attempt to profess that. ..

We say: The major difference and variations between Shi'a and Sunni refers to the issue of caliphate after the holy Prophet ... Sunni Muslim scholars say that the caliph and successor of the Holy Prophet is by election and people's desires and options, Where as Shi'a scholars say that the issue of Caliphate is the post of Allah, mankind has no alternative to choose whoever he likes to be. Because of its importance of leading Muslims after the Prophet in extension of his mission, to teach people and demonstrate upon God's verdicts to the people.

This requires a leader (Imam) who is capable for this post to be elected by God who is the only one who know best truth 'and reality of all people. In any way Shi'a had referred to rational and traditional evidences from the Qur'an and Prophetic traditions which were also narrated by Sunni scholars in their authentic resources as we have indicated some of them. In brief this is the major difference between Shi'a and Sunna and some other minor differences are referred to sources of their interpretation, jurisprudence.

SHI'A WITH TEMPORARY MARRIAGE (MUTA'A)

Author said: Another disparity between Shi'a and Sunna is that, Shi'a legislates and enacts adultery in Islam they call this Muta'a (temporary marriage).

We say: The author has no right to accuse Muslims falsely and calumny, in which book of Shi'a do they allow adultery and fornication. In spite of jurisprudential books published all over the world.... All Shi'a scholars agree upon that adultery is among the great sins, they clarified this in their various doctrinal verdicts and advisory opinion as far as precision (accuracy) and impression is concerned. Another response on what has stated regarding Muta'a we say: -

1. First and fore most Muta'a (temporary marriage) differs from adultery and fornication, the second (adultery) is prohibited where as the first is type of

marriage, which is law full.

2. Temporary marriage is a legal type of marriage, which requires all matrimony stipulations, and wedlock, except it's only differs from the familiar marriage (permanent marriage) in delimitation of duration. The giving of dowry in temporary marriage is similar to that of permanent of marriage.

However, there is no big difference between these two types of marriages except in only two aspects. Other conditions of marriage are stipulated as it is in permanent marriage.

3. Shi'a never claim the legalization of Muta'a except after raising proof and evidence from the Qur'an and Prophetic traditions they refer to the Qur'anic verse which intent in its provision legalize temporary marriage (Mute) Allah the Most High said:

“And us such of them you had muta’a with them} give them their dowries as fixed reward, and it shall not be a sin on you in whatever you mutually agree (to vary) after the fixed Reward, verily (God is All knowing) -.All Wise

You can see the true interpretation of this verse in the following Tafsiir of Sunni scholars: -

1. Tafsiir Abi-hayyan
2. Tafsiir Tabari
3. Tafsiir Al-baghawie
4. Tafsiir Azamakh-sharei
5. Tafsiir Al-QurtulJei
6. Tafsiir Al- Bay dhaawi
7. Tafsiir Suyuti and others.

Shi'a also stated many prophetic traditions that relate to Muta'a. And many of these were reported by Sunni scholars in their genuine books of prophetic traditions. Some are: -

Muslim had quoted in his authentic' and Ibn Athiir in J'ami-ulusuf relates from Qais that said: I heard Abdallah bin Mas'ud saying; we had a battle against the mushirikina (polytheists) at the Prophet's era for a long time, we were far away

from wives... We wanted to masturbate but the holy Prophet prohibited that and permitted us to marry women temporarily. One of us was giving cloth as dowry for a limited time; then Abdallah recited this verse:

- 1) Sahih Muslim vol. 4 pgs, 45 & 46
- 2) J'amiul-usuul vol. pgs, 334 & 335

"O you who believe! : Do not forbid (your 1elve1) the good things, which ---Allah had made lawful/or you, and do not transgress the limits; verily Allah loveth not the transgressors,"

Bukharf and Muslim³ narrated in their authentic books of Prophetic traditions, Ibn Athiir in J'ami-ul usuul" relate from salamah bin Aku-u and Jaabir that they said: The Prophet's herald (the announcer) came and told us that Holy messenger had authorized you to relish and enjoy with temporary marriage."

Muslim also narrated from Ata'a as saying that: Jabir bin Abdallah returned from Umrah (minor hi~a) we went to visit him at his house, people asked him about various things, they mentioned Muta'a, he said: we enjoyed Muta'a at the Prophet, Abu bakr, and Umar's time. Muslim again report another Hadith from Abi Zubair said:

I heard J'abir bin Abdallah say: We were performing Muta'a for the dowry of a grip (hand full) of" dates or flour for some days at the Prophet and Abubakr's time until Umar prohibited it for the case of Amru bin Harith

There are other Prophetic traditions in this meaning which Sunni scholars had narrated in their books such as: Sahih Muslim, Bukhari, Tirmidhi², Al-Bayhaqie", Muwata'a Ibn rnalik", Ah kamul Our'an" and many others.

Fakhri-diin Ra'zi gave account on interpretation of this verse of Muta'a; i.e [Nis'a 4:23] reported from Muhammad Ibn Jariir Tabari said: Ali ibn AbiTalib stated that Had if Umar not restrained Muta'a, people would have not commit adultery except

the rascal scoundrel (criminal). 6

4) According to Qur'anic verse and prophetic traditions apparently Muta'a (temporary) is legalized and licit. Many companions greed and performed it at the Prophet's time. It was just only interdicted proscribed by Umar on his caliphate period, However there is no body among Muslims who denies this Qur'anic verse and prophet traditions. The Holy Qur'anic and Prophetic traditions are proffered to Umar's words. Then how can the author fabricate that Shi'a permit adultery? Didn't he know that fornication differs from Muta'a?

Sahih Bukhari vol. 3 p. 246.

Sahih Tirmidhi vol. 3 p. 185. Hadith No. 824.

Sunanul Bayhaque vol. 5 pg 21 and also vol. 7 p. 207

Muwata'a bin Malik vol. 2 p. 30.

Ah kaamul Qur'an, vol.. 1 pgs, 342 - 345 & vol. pgs, 178 - 179.

Tafsiir Al-Kabiir by Fakhri Raazie. vol. 10 p. 51. 1st Edt.

He further said: There is a substantial difference between Shi'a and Sunni beliefs, which leads to the plain and clear infidelity and atheism of Shi'a ...

We say: The aspects which leads some one to be a sincere atheist were explained in the doctrinal writings and convictions... Among these is the denial the entity and unity of Almighty Allah and negation or disavowal of the holy Prophet, to despise religious sacrosancts in addition to the disproof stability of religion, for example repudiation of prayers (salat) and others.

But for Shi'a they believe in entity existence and unity of God the Most High, believe in Prophet Hood and all noble messengers of God, and esteem all divine religious sacred. They perform all imposed prayers in its respected time, present all juristic validity obligations reclining in what they believe on evidences and proofs, demonstrate to their disputes, and then where is their infidelity?

As we mentioned earlier, we repeat that, if there is difference between Shi'a and Sunni is attributable to caliphate theorem and what kindle from this matter, Never the less, to cast any Muslim with atheist and deviation

from religion it is not simple case, how does it become licit to this author indict and accuse others who differ from his concept and idea that are pagans? He has no faith in his words.

Certainly we inform that differences in idea, opinion, views and impression between people is very natural, and ordinary, because every body has his or her own gestation and perception which perhaps may harmonize with others, and at the same time may differ from them.

This is not big problem for researchers, and there's no infidelity in this matter. Why does the author not respect other people's ideas and opinions, presuming them to be false views? Why does he not suspect him self to be wrong or mistaken in his judgements, yet he is not an infallible who can't commit any mistake. Therefore has to wakeup from ignorance and accept the truth even if is not from his side. This can help him to judge people who are infidels and apostate or renegade (deserters).

Refer to What he claimed that the difference between the Four Islamic schools of thought is minor and marginal, we respond by saying that the difference between them reach an extent that some of them consider other sects (among the four) to be infidels. We request the author and anyone researching for the truth to study the history of all Islamic schools of thought in various books. Such as Fiqh al-amadhi-hebul Arba'a and then consult Sunni text which the author had referred to, will find that the differences among the four Islamic sects is not little but reached the extreme of hideousness and revulsion which shuns the natural intact.

SHI'A AND DISSIMULATION (Taqiyyah)

The author said: The Shi'a is decisive and spurious group, the basic source of their religion depend on assaulting and loath the holy Apostle. This assaultation and convection is called Taqiyyah in their creed. (Dissimulation)...

We mentioned at the beginning of this book the major principles of Shi'a in general, here we would like to inform you that, this author know nothing about the Shi'a creed, apart from what he heard from Shi'a hostiles and what he reads from books of Shi'a enemies. If was just and fair he couldn't take any initiative to assault Shi'a with no excuse and evidences. Shi'a (al imaamiyyah, al-ithna-ashariyyah) is not deceptive group, which is aggressive, and hostile the holy messenger of God. But they believe in unity (oneness) of Allah and accept all what Prophet Muhammad had come with in teaching Islamic principles and guidance of Qur'an, beside his blessed progeny in submission to Allah's command and comply Prophet's call when He said:

I have leave behind with you Two heavy things Qur'an and my Households, (my family). However, in Shi'a doctrines' mendacious (lying) is not permissible at all. It is considered to be among great sins, which the Qur'an had script in censure the fallacious and liars. There are so many prophetic traditions and narrations from righteous Imams in vilifying liars. This cannot leave any sphere for this author to slander Shi'a belief like that. If he read any book of Shi'a would have find the truth.

Definitely this author knows the truth but had dominated with fanaticism, which lead him to false accusation and injustice. Never the less, what had stated regards to Taqiyyah, we confirm that this is not Shi'as heresy as the author alleged; it is a sacred opinion as we shall described it, declared by the holy Qur'an in various verses. If Shi'a applies Taqiyyah, they comply and observe Qur'anic verses. Is that deviation and distort from the straight path (go astray)?

However Qur'an had commend that who comply Taqiyyah He says {S.W.T}

“He who disbelieve in Allah after his belief Him, save he who is compelled while his heart remaieth steadfast with the faith, but he who opentsth (his) breast /or infidelity on these is the wrath Allah; /or them shall be great torment”

Allah the Glory further states:

“ Let not the believers r take the unbelievers as their friends rather than believers; and whoever does this, then nothing of God is his; except (when) you have to guard your self against (them) for fear from them; but cautioned you Himself; for unto God is the end of your (life) journey”

He also says:

“And said a man who was a Believer, from among the people of pharaoh (Jirao)...”

Those verses and others similar to these are consent and directly indicates permissibility of Dissimulation (Taqiyyah) instate of detriment, repulsion frighten of religion, wealth, respect and self-protection. This is natural and common to every human being, whenever meets such difficult situation. If this author had fallen in such circumstances which threats to death or loses of wealth, with no doubt he should inevitably apply Taqiyyqah to save his life and wealth from danger. We assert that Taqiyyah is not hypocrisy and is licit with no doubt.

Sunni scholars confessed that in their authentic books of jurisprudence, Alas this author doesn't bather him self to read his doctrinal text (writings). Never the less, Dissimulation (taqiyyah) is congenital which does not contradict with religion and intelligence (brain). It is not hypocrazy as Shi'a disputes attempt to secure that, but it is a remedy and state of medication, aiming to stave off harm and trepidation for religion and self-protection.

Taqiyyah has conditions, courses and curriculum where should be applied. Islamic scholars had illustrated that in their jurisprudence books, which we cannot explain here in details.

In Shi'a belief Taqiyyah is not permitted all times and places and there is certain time where can not be authorized at all.

However what lead Shi'a to practice dissimulation (Taqiyyah) is that, since

long time ago Shi'a sustain experience of calamities and harm from their enemies they murder and silent them from speak the truth; they were victimized in protecting the sanctuary of Islam. History had recorded what Mua-wiyah Ibn Abi sufiyaan had done together with those who came after him, men of Umayyad and Abasites dynasty to Shi'a in killing, imprisoning and displacement due to their creed and teachings of the holy Prophet's posterity. As a result compel Shi'a to apply Taqiyyah in preserving their religion, respect and their lives.

We can not elaborate here all what is relating to Taqiyyah in restriction the standard of this book. The details are in Shi'a books or laws and jurisprudence. In conclusion we assert that, Taqiyyah is not a blemish defect, but it is the extol and virtue. Whoever stab and defame taqiyyah should confront reasons which impel Shi'a to comply Taqiyyah.

SHI'A AND THE COMPANIONS (SAHABAH)

The author said: Shi'a has various subgroups of different belief, but the major aim of all these groups is to curse, insult and defame Abu bakr, Umar, Uthmaan, Mua- awiyah, Zubair, Talhah and Abi-hurairah and Aisha....

We have mentioned several times in this book that our target and words are limited to Shi'a al-Imamiyyah those who believe in twelve righteous Imams which are also called Ja'afariyyah, but not other sects and groups of Shi'a... Therefore the author in his defame should also specify not to blend. If Shi'a has numerous groups they are like Sunni groups which has a big difference between them.

However Shi'a belief is explicit (sincere) and demonstrate in their theological books. They recline on the holy Qur'an, Prophet's tradition and intelligence (brain). They don't deflect or deviate from that in any case. Among accurate milestone of their inquiry discussion is to review all events and their prosecution to the consent of the Qur'an, the prophet's true narration and brain in measuring standard of the people and other aspects with punctilious scales and asses it accordingly. It is not in their fundamental concept indictment and fabrication, as the author likes to ascribe it to them, In that Shi'a point of view about companions fling from this basis. Definitely, the companions of the Holy Prophet were human beings like other people; some of them were believers with great faith whereas others had feeble faith, among these some were hypocrites the Qur'an had mentioned that in detection of hypocrites, it says:

"And from among those who are round about you of dwellers of the desert there are hypocrites and from among people of medina (also) they are stubborn in hypocrisy; you don't know them; we know them; We will chastise them twice ... "

There is complete chapter, which was revealed about them (the companions) who were with the Prophet (S.a.a.w). Further more, Allah the Most High abide his Apostle not to pray for them (funeral prayers rather than asking God to forgive them. this is clear in Qur'anic verse. And this is a frank perceptive view of Shi'a.

Never the less, Shi'a do not presume (hypothesize) infallibility of the Prophet's companions from every mistake and inattention's, they can make faults as well as other people do, they are like others except those whose infallibility and inerrancy was confirmed. Those are the Prophet's house hold His offspring who were associated with the holy Qur'an, Tradition of holy Prophet about the two weighty things (Thaqalain) indicate that. He (S.a.a.w) commanded the all Muslims to follow them, akin them to ark of Prophet Noah (a.s), that whoever boarded it resailed and that lagge.Q and left behind sank and passed away and perished. It is necessary for this author and the people similar to him, in his conformation to endure with courage, bravery and discerning to accept this reality. However this facts are relegation and transmission of the companion's position in the Islamic history, the clear evidence to that is the mis-understanding and disagreements that happened between them selves and reached the extent of homicide (killing them selves) rather than combat each other.

That is our point of view about stated names i.e.; Abu bakr, Umar, Uthmaan, Mua-wiyah, Zubair, Talhah, Abi-hurairah and others who were in their line because history presented many issues that relates' to their personal affairs and social status, with guide of intellect and legitimacy you asses and judge.

Subsequently, You should know that there is no personal enmity between Shi'a and the companions, ' which can lead to accuse them as it may be thought. But

Shi'a distinguished with intrepidity and frankness in evaluation (appraise) of man and actions (deeds) is contrary to other people who presume inerrancy and infallibility to all companions and sincerity in every thing, justify all their deeds. Refrain them from any mistake where as history facts decline that. As far as revilement, abuse and insultation is concerned, We take a chance to remind the author and others that, the first person to lay the foundation of the companion's curse and blaspheme was Mua-wiyah bin Abi-suf-yan. He ordered the leaders of Mosques to insult and abuse of the commander of faithful Ali bin Abi-Talib (a.s) and made it rubric (custom) which took so long time revile Ali bin Abi-Talib on Muslim pulpits in various Mosques. This become factual and tradition to be followed.in every Friday sermon.

In deed we know not whether this author discern and know what Mua-wiyah did after the battle of Siffin in torture of Shi'a in different places in killing them and destroying their houses? Does he know what actions Mua-wiyah took when Hijri bin Adei and his

group refused to abuse and expel themselves from Imam Ali (a.s)? Rather comprehend who killed Hassan bin Ali the grandson of the Prophet (S.a.a.w) and poisoned Malik bin Ash-tar, Does the author know who instructed the murder of Muhammad bin Abu bakr? Nobody else except Mua-wiyah. Did author bothered to know that Hussein bin Ali grandson of the holy Prophet was killed by orders of Yazid bin Mua-wiyah? After all he sent troops to disclosure Medina and destroy Kaaba. !

If he doesn't know all these, it is necessary to read history and understand these extremely bloody events which Mua-wiyah performed consecutively with no faith but if he is aware of these incidents, How should we consider Mua-wiyah's retitude and uprightness together With his supporters? This is the problem, which the author needs to find out its solution, but if not, he will be immersed, not rightly guided.

Actually Shi'a don't have such a problem because they asses people by legitimate measures and brain after study of their words and deeds, examine them with right scales, Hence judge to what the fact is, without whirl and twirl.

The Author stated that: we know, those are the great companions who were mentioned in the holy Qur'an. The basis and milestone of salvation on doomsday is to follow Islam as those Sahaba taught it, and this path is followed by the majority, but Shi'a deviated from that right path.

We deny not the great dignity and esteem of the Prophet's companionship, they horned to live with Him at the same time and place, but that is not enough without faith and uprightness (Integrity) ... If it was only just to live With Him and company-ship, there is no one closer to man than his wife, but the Qur'an had already give an examples of two Prophets Noah and Lout's wives said:

“Allah sets forth an example to those who disbelieve the Wife of Noah and the Wife of Lout: both they were under two of our righteous savants, but they were unfaithful (acted righteously to their husbands); so they (their husbands)

availed them naught against: Allah; and it was :jail (to them) enter you both the fire with those who enter (it)"

We don't disavowal the great work done by companions and their dignity, but with conditions that has to be fulfilled. If not that, hypocrites lived with the holy Prophet in his city and strip on hypocrisy as the holy Qur'an asserts that. There fore we have to heed and consider the real meaning of the companionship, this title with no good deeds and uprightness is not enough. Regards to what the author says that the Qur'an commend and extol them, absolutely not all the companions, but only those who tread and follow His path not emanate from Him with what is either contrary to Islamic law or the Prophet's commands.

The holy Prophet (S.a.a.w) indicates upon this matter and said: "Certainly the liars who lie about me had exceeded (increased), whoever deliberately tells lies about me, should prepare for him self a place in hell.

Whoever accused the Prophet (S.a.a.w) of lying at his time is he a genuine companion, whose words and action-should be taken as plea? Should we consider this person to have embraced Qur'an, submit to Allah and His messenger as the author claimed? when the holy Qur'an provides evidence and witness on this debauchery and immorality? The person of that character is he considered to be a great companion? To respect him, whoever talks about his mistakes and hates him as if he hates the holy Prophet like he author thinks? No that is not true, his mix-up lean and corpulent, He does not differentiate between the truth and null (false) has no right and correct measurement, just take peal (shell) with out marrow (core).

Never the less, the imprecation and tone of insulting we have heard it several times where he ends up every his sentences with technique abuse and revilement to Shi'a, this is not courtesy of debate and discourse, he has resort to this method for his trembled personally and failed the pretension. We assert that, the milestone for salvation and achieving Allah's pardon and condo nation is the

submission of God's bides and bans which were taught by the great Prophet (S.a.a.w) implementing the Quranic verse;

"...And whatever the Apostle give you accept it, and from whatever prevents (for bide1) you, keep away from it ... " With out defect of the companions and concern. Because they disaccord and vary after Prophet's demise in many things, their narrations and transmissions some are contradicted, then how can we follow all of them at random? Logically the compilation of the two contraries is relegated. Actually, the holy Prophet described the straight path that should be followed. He invited people to follow it; this path is following the Qur'an and the teachings of the prophet's progeny in requisite of the two heavy things as we explained in the earlier narration.

The Holy Apostle, appointed Imam Ali (a.s) to be the Muslim leader after him, He ordered all Muslims to follow him and to be rightly guided by his teachings. Because he is the second to the holy messenger (S.a.a.w) in morals and virtues. This was stipulated by the Qur'an, He is the gate of prophet's knowledge as was stated in the authentic traditions which is recourse of Muslims in their personal and religious affairs. His life history witness for that. After Imam Ali (a.s), the Caliphate is for the righteous Imams whom the holy Prophet chose to be the Muslim leaders. We shall explain that later on.

The Author said: Shi'a established their doctrines on exposure of the prophet's companions whom were lovely' to the holy messenger (S.a.a.w). Their elections for leadership were not based on their personal desire rather to acquire people's interest, but this guardianship was from Allah the Most High. And if were not these companions to protect this religion, Islam and the Qur'an would have no certitude and litigate.

We say: Surely the author contradicts with the principles of his doctrine (sect), he does not comprehend what he says... Because all Sunni sects agreed that the holy Prophet didn't appoint anyone for the leadership after him. They say that leadership after the Prophet is consultative (advisory) between Muslims, they all agreed unanimously convene in Saqiifah of bani Sa'idah and elected Abu bakr as a Muslim leader. This is their point of view as far as all Sunni sect are concerned,

where as Shi'a sect believe that the holy Prophet (S.a.a.w) appointed the Muslim leader after him and specify him among them, that was the commander of faith full Ali Ibn Abi-Talib (a.s).

This was proved with logical, rational and documentary evidences. Hence how can the author say that Abubakr and other leadership were not upon personal desires? In addition to that, the majority of Sunni scholars said that caliphate and the leadership is not rational duties, whereas Shi'a confess of its phrenic obligatory.

The righteous leadership can not be elected by man's decision. Surely, his is God's assignment as the Author recognized it; Allah {S.W.T} made that through His beloved Apostle (S.a.a.w). The holy Prophet proclaim (delivered) that and called them to witness, Then how can people gathered in their Saqiifah to the Muslim leader (Caliph)? In this case the Author supports Shi'a point of view indirectly, contradicts his words.

Regards to another claim that says if were not companions Islam wouldn't be certitude, we respond that Companions are not the proper measurement to execute Islam. The actual measure is the compliance of Prophet's teachings and imitates his bans and bides Allah said:

"...And whatever the ...Apostle gives you accept if, and from whatever prevents (for bide) you, keep away (keep) Away from it..."

He said: Islam which is followed since 1400 years ago revealed by inspiration not mans contemplation and desires, But Shi'a do not have basic principles from the Qur'an and the prophetic traditions, they erect clearly man's conception insult, and harm notable companions and murder ...

We say: Shi'a believes in the Qur'an, Prophetic tradition and His descendants. They refer to these as the source of law in their creed and jurisprudence ... It is not like as the author slander and fabricates to them. Shi'a submits to all Islamic laws which taught the holy prophet, they do not depend on local personal views (RA'AI), juristic reason (QIYA'ASI) and the application of discretion (ISTIHSAN)

as other Sunni sects do. They depend on rational and narrated evidences as it is stated in their books. By the way the author does not fear God in impeachment of others. And if he reads Imprecisely Shi'a books of Ideology and jurisprudence he would have find all the truth positively, not to stay undeliberately without premeditation.

SHI'A WITH THE INFALLIBILITY OF IMAMS AND THEIR PRESTIGE

The author said: Shi'as believe that their righteous leaders (Imams) are Impeccable they do not commit any sin or evils ... They claim that, are like Prophets, and their Imams who do not commit sins, are Imam Ali (a.s) and all his sons.

We say: The Author acquires no methods and courtesy of discussions, he mixes upwards with other irrelevant topics, - we have seen this several times - this indicates that he is confused and disturbed. And refer to the stated suspicion, we respond that, Shi'a believe that all Imams are infallible according to the Qur'anic candid of this verse;

“Verily Allah intendeth but to remove all impurity from you, O’ people of the House, and purify you completely (a through purification)”.

Indeed this verse is frank that Allah the Most High had kept away all sins and unclean materials from Prophet's progeny (family). The term "**Rijzah**" in Qur'anic text is the general name of all sins, dirt and bad-deeds plus other impurities; this resulted to him Ahlul-bait being free from all kind of sins and wrongs. This is what they mean by Impeccability or Infallibility (**Ismat**). And what regards to the question that who are Ahlul-bait? We request you to read Sunni Qur'anic commentaries to know who are those people, whom Allah had kept away all sins and uncleanness, and purified them. This verse also indicates to their purity. Allah the says:

“And unto him who disputes with 'you in this matter after the knowledge has come to 'you, then say: (O'Our --Apostle Muhammad! (To them) come, let Us call our sons and 'your sons, and our women and 'your women, and your women and 'your selves and then let us invoke in prayer, and prayer for the curse of

“Allah on the Liar”

All Quranic interpreters agreed upon what Allah meant by terms our children, our wives and our selves in Sunni books. Therefore it is essential for the author to consider these views of Sunni scholars with out benefit from other verses like

verse of cordiality and others which indicates that Imams of Ahlul-bait are noble deed people saved from sins and evils. '

On the other hand, there are numerous prophetic traditions, which were narrated by Sunni scholars in their genuine books.' The tradition of Two of weighty things, (thaqalain) the Ark [the vessel] (Safiinah) and Hadith of Manzilah plus other Hadiths of the holy Prophet in commend of the Ahlul-bait.

However if the author rejects these holy Hadith, is as if he retaliate to the Almighty Allah and His messenger, rather thrust honesty of the noble companions who narrate this traditions .Not only that but stab other words of scholars who wrote these traditions in their books. Shi'a proceeds and acts according to these traditions and achieves that Imams are Infallibles and impeccable and believed it. If some Muslims do not believe that, it will never hurt Shi'a, because for them they adroit (tend) where evidence paved.

He stated that: One of great Shi'a scholars i.e. Tabataba'i wrote in his book called [SHI'A IN ISLAM] that every Muslim community should be with Imam neither have they known him or not...

We say: As far as the importance of God's religion is concerned, a common man has no liberty to setup laws, which should be executed basing on his personal views. Thus why Allah the Most High had chosen the prominent and notable people with efficiency (competence) to preserve and protect Islam and deliver it to people.

It is impossible for Allah the majestic to neglect His religion up to such extend, with out choosing anyone who is qualified for that to depend on. To choose who can repel doubt ness and pass answers to people. This is the meaning of Imamat and it is among Shi'a fundamental belief. Never the less, People can not choose Imam, except God for his high knowledge of all essences of human beings and He knows who is elite for that. Shi'a believe that Allah had commanded His beloved prophet Muhammad (S.a.a.w) 10 appoint a Caliph after him, who will stand for the duty of protecting this religion with support of God the Most High. Who has

warded with complete faith and knowledge plus other perfection attributes? Shi'a scholars have written evidences on the same in their ideology books.

Islam is immortal and an eternal religion, it is very essential to be with the leader (Imam) forever to keep this religion, this indicates to the Prophet's saying when He said:

"I am leaving with you two heavy things; the book of God and my house hold they will never separate from each other until they come to me on the Day of Judgment."

This is a clear declaration which the holy prophet (S.a.a.w) made that, they will be no separation between the holy Qur'an and His progeny. Whenever the Qur'an exists and remain, should be beside it the prophet's progeny, which has to be represented by the Imam who is elected by God through His Prophet. The righteous Imam has to be on every time, either visible or seen by every one as it was at the time of Imam Ali (a.s) and his sons, or not seen by every body as for the Imam Mahdi. Due to unavailable circumstances that required him to disappear from people's sight. The 12th Imam of Ahlul-bait the waited savior is from Imam Ali's offspring. His absence from people's site does not hurt or weaken his duties, of protecting the religion. This by God's desire and power; this was proved in Shi'a books of Ideology you may revise it to know the reality about this matter.

The Author said: If you revise Shi'a scripts, you find that their Imams are in grade and rank of Prophets or higher than them... They alleged that the Imams are in position of Prophets with no difference except with the names only. In Shi'a belief they say, the righteous Imams after the Prophet (S.a.a.w) took his duties, other wise they are same to the Prophet.

We believe that Allah the Exalted selected Imams among the people to lead and guide them... They are successors of the holy messenger (S.a.a.w) but not Prophets. There is no other prophet to come after the prophet Muhammad (S.a.a.w). All the past and latest Islamic scholars of Shi'a and Sunni agreed upon this narration: -

“O Ali! You hold in relation to me the same position as Haroun held in relation to Moses except that there will be no Prophet after me.”

The holy Qur'an says: *"Muhammad is not the father" Of any of your en, but an -Apostle of Allah and the deal of the Prophets; and Allah is the Cognizant Of all things"*

However, it is among Shi'a teachings and licit jurisprudence that anyone who claims and purports prophesy after the Prophet Muhammad (S.a.a.w) is sentenced to death. On the other hand, Shi'a believes in the seal of the prophet Muhammad (S.a.a.w). He is optimum and nobler, the best of all creations in general. In that if all Prophets (a.s) were present at his lifetime, they would have trust him and follow His commands as the holy Qur'an indicates that:

"And when Allah took the pledge of the prophets; Uri4, what verily, what I have given you of the Book and wisdom then cameo to you a prophet confirming that which is with you; you shall surely believe him and help him; he said: Do you affirm and accept to make up (on the terms) my burden (which lay upon you)? They said: We do affirm: he said; Bear you then witness (among your selves), and I am a witness with you"

Actually, Shi'a believe that the Imams are successor of the holy Prophet, they are not prophets neither do they reach the rank of the prophet (S.a.a.w), nor do they receive open inspirations of Sharia from God {S.W.I} as the prophets did. The prophesy was sealed by the holy prophet Muhammad (S.a.a.w) the son of Abdallah as we mentioned in the previous verse, except these Imams come second after the holy Apostle (S.a.a.w) in honesty and virtues, and they are Twelve in number.

Regards to preference of the Imams upon other Prophets, there's prophetic tradition which was narrated and reported in Sunni, books that the holy Messenger (S.a.a.w) said: "Scholars of My Ummah community) are similar and equal to the Prophets of Banu Israel (the sons of Israel)" or another tradition similar to that meaning... The Prophet (S.a.a.w) on the Day of Judgment will be

proud of Ulamas and scholars of His nation (Ummah)". This tradition was related from Abl-hurarah.If Ulamahs and religious scholars of Prophet's nation are on this grade. (That, the Prophet shall be proud of them on the Day of Judgment). Though they are not infallible, what about the great scholars the (Imams) whom the Qur'an had stipulated on their Impeccable, extol their morality, not only that but they inherited the Prophet's knowledge, dispense people in love and erudition. People had loved them due to their perception.

The Author said: Due to speculation of Shi'a say that Allah the Most High selected the Twelve Imams...

We say: The holy Prophet in execution of God's command, definitely he selected the Imams, He approved that when He (S.a.a.w) said: "*The twelve Imams are from Quraish clan* '" The Holy Prophet had appointed them and provides evidence for that, we have to know that "And nor does he speaks of (his own) inclination; it (the wording) - hid speech. -is naught but a revelation revealed (to him)" what interdiction in that? We further confirm that, the selection of the Imam does not mean Prophet Hood, but they are successors and genuine Caliphs they do not receive open instruction from God like other Prophets. They only teach and explain to people commands and instruction which was revealed to the Prophet Muhammad (S.a.a.w).

They are the most learned people of the instructions of God, after the holy Prophet (S.a.a.w). Don't forget that at the beginning of this book we quoted some narrations regarding to Imam Ali (a.s) as the Gate of Prophet's knowledge and his sons after him are of that mode. We find that our Imams were the competent authority and experts of people and other Ulamas (scholars) throughout the time.

Abu-Hanifah said: (if it were not two years that I learned from Imam Sa'diq, Nou-man would have perished.)

Imam Malik the founder of Malikiyyah school of thought said: {My Eyes have never seen, neither my ears ever heard from, nor my heart had never strike of a man better than Ja'afar bin Muhammad} We request the author to read this book to see the great role that Imam Ja'afar (the sixth Imam of the Ahlul-bait) had played in extending and spread the Islamic knowledge. Many people of his time benefited from him especially famous the Ulamas (sholars) and the founders of Islamic schools of thought. The same applies to other Imams who were Muslim's sanctuary of the time in understanding elements of Islam and the Qur'an commentary, Hadith and other fields of Islamic Knowledge.

The Author stated: Shi'a claims that the Twelve Imams are infallibles and are similar to Prophets, and ascribe same particulars of Prophets to their Imams...

We say: Infallibility (Ismat) of the Imams in Shi'a belief is God's mercy to Man, in which he has no cause (motive) to leave compliance and commit evils, bearing ability to do so. This inerrancy implies to all Allah's Angels and Prophets together with the Imams of Ahlul-bait. They do not commit sins rather evils by all means with no exception of small and big sin, intentional or Inattention. Shi'a also believe that Fatimah Zahrah (the Prophet's daughter) she is also an infallible according to rational and transmitted evidences in their books. However we stated earlier that the verse of purification (Tat-hiir) that includes all those, the verse of cordiality (mawaddah) the Imprecation (mubahalah) and other verses are evidences of Shi'a regards to the Impeccability of their Imams.

In addition to that, As the Imams are successors of the prophet (S.a.a.w), and we know that God the Almighty selected them through the prophet (S.a.a.w) they shoulder the responsibility of explaining and delivering religious principles and teachings to the people. It's very necessary for them to be infallibles and saved from any mistake and faults. If not so, this would have revoked their aim and mission. Because there will be no confidence in their words and deeds.

Further more, If the Prophet or his successor was to commit evil, people would have not depended on his way of life. That is why the Prophet (S.a.a.w) was abandoned from sins small, big, intentionally and unintentional. And is should therefore the same thing regarding his successors.

Fatimah Zahrah, is also an infallible because she is among those whom Allah kept all sins and impurity away from. i.e. the verse of purification (Tat-hiir), the Prophet (S.a.a.w) also said in his tradition which was narrated by Sunni scholars that: "*Fatimah is part of my body, whoever hurts her hurts me, and whoever detests her hates me*"

He also said: "*Certainly God pleases forth at please that her and loathes for loath her.*"

He said "*Fatimah is the absolute first lady of all world ladies.*"

If Zahrah's Annoyance is equivalent to the hate of holy Prophet (S.a.a.w) it is because she doesn't act except the truth that is for ever and ever. In other words this is the meaning and connotation of infallibility which is the observance of straight path only, never deviate from truth in words and actions. Thus why Allah the mighty demnifies for her loathe and please for her pleases. This indicates that Fatimah does not attempt any action, which is contrary to Allah the Most High. After all she (a.s) is also infallible.

SHI'A AND MIRACLES OF THE IMAMS

The Author said: Marvels and miracles can only be performed by prophets, but Shi'a claim that their Imams can also perform miracles... Therefore all twelve Imams proved miracle as it was secured to Prophets....

We say: The true definition of miracle as a surprising and welcome act or event which does not follow the known rules of natural and is to be caused by God the Sublime. It was performed by prophets and the devoted (Imam) in confirmation of their claims (their relation to God the Mighty). So, as it is transpired to Prophets it is also the same to Imams, the divine leaders and some other devoted people. With that, the Qur'an had narrated some story tales of Mariam (s.a), the people (youth) of the cave (as-ha'bul kahfi). And A'sifi bin bar-khiyyah who brought throne of Bilqis In less than a minute (instantly). Even the Mu Utazilah School of thought has the same belief as Imaamiyyah in this point.

There fore, the Miracle is not only for Prophets as the author claims, there is no objection to the Imam to be given ability to perform it in certification of his claims Imamate being supported by God the Great. It has proven that the Imams of Ahlul-bait were provided with some miracles such' as telling people about invisible and supernatural things and alike. Among some of the extraordinary and exceptional things, which have been narrated from Commander of faithful Ali (a.s), are He was saying: **"Oh people! Ask me before I disappear from you."** (Vanish). I swear to you that if you ask me about the group that misguides others, and those who guides, I can tell you its leaders up to the Day of judgement.

Imam Ali (a.s) told about the death of Dhi-hadiyah, among Kharajites who were fighting against him. He also told about the killing of Maitham-Tamar at the cross on the palm tree, before it happened, then it occurred the same as he said. He also talked about the assassination of his son Imam Hussein in Karbalah. There is no rational objection in emanation of miracles from Imams. But it is very necessary for the Imam to perform miracles according to ascribed and rational evidences.

The Author said: Inspiration (wahyi) is especially for Prophets, non-Prophets can not receive revelation, but Shi'a says as it was inspired to Prophets the same way inspired to the divine Imams.

We have already replied to such libels fabrications... But in addition we say that; we do not claim our Imams to be Prophets, because prophecy was sealed by Prophet Muhammad (S.a.a.w) and the holy Quran had quoted that: "***Muhammad is not the father of any of your men, but an apostle of Allah and the deal of the prophets...***"

Even Prophet Muhammad (S.a.a.w) had indicated that in many of his traditions, He said:

"Oh am your relation to me is the same position as Haroun held to Musa (a.s), except there will be no other Prophet after me."

We believe in Shi'ism that the righteous Imams are genuine successors of the holy Prophet (S.a.a.w) they are not Prophets but his representatives in delivering Islamic laws to the people and keep religious gains in abuse of vanity.

Certainly, the holy Prophet (S.a.a.w) mentioned the successor ship and leadership of the righteous Imams after him, but this does not mean the continuation of prophet hood. We assert that the open inspiration of Sharia is only for the prophets due to some proofs we provided, It can not be inspired to Imams as it is to prophets, but they receive other internal guide line from God in protecting the Islamic religion.

The Author falsely accuses Shi'a that they attribute prophecy to their Imams, I wish he mentioned books of Shi'a doctrines where he found that.

It is obvious that, the Author disapproves and Challenges the Holy Qur'an when e says that Inspirations can' not be revealed to other people who are not Prophets, when the Holy Qur'an had stated the inspiration in form of speech (inspiration) to lady Mariam (a.s) as it is declared in the following verses:-

- i) *"..And when the angles said: "O Mary verily -.Allah has chosen you and purified you and you above the women of the worlds"*
- ii) *"O Mary! (This great grace of your Lord upon you) be devout to your Lord and prostrate yourself and bow down (in your prayers) with those who bow".*
- iii) *"When angels said: O Mary! Verily, Allah gives you the glad tidings of a word form Him; whose name shall be Messiah Jesus, son of Mary..."*.

In other chapter Allah Glory is to Him say:

- iv) *"And mentioned in the book (Quran 'n) about Mary also) when she withdrew herself from her family (in the house} eastwards. Then she took a veil (cover herself) from them; then we sent to her our Spirit, and then he (the spirit) appeared to her a man. Sound (in form) she said: verily seek for refuge from you in the Beneficent (God, if you are (God- fearing (Pious). The: said) I am a messenger your Lord: that will give you purified baby"*

In the following verse narrate the story about mother of Prophet Musa (a.s) indicates that Inspired to her, the Qur'an says:

"And we revealed to Musa's mother, saying (give him: suck; and if you fear for him launch him into the river and do not fear for grieves ..."

Allah the Most Glorious and Exalted further said:

"And indeed we bestowed on you a favor at another time when we revealed to your mother what we revealed, According to the stated clear verses will the Author still deny the inspiration of non-prophets? If he does so, he is merely fib and refutes the Holy Qur'an.

The Author stated: The famous scholar of Shi'a called Tabatabai wrote in his book that, Even though the Imams are not receiving new inspiration, but their words and actions are considered to be the completion of Prophet's words (Hadith

and Sunnah). They are in second position after the holy Prophet in terms of religious statute (jurisprudence) and guidance...

We say: It is necessary for the author to transmit the complete and full sentences as it was written, after that he can talk about it, but not to take some words while transmitting and leave another important phrases which is cause the breach of the meaning. All in all, our reply is. The divine Imams have never been Prophets, they are Caliphs whose duty is to explain and deliver Islamic laws to the people as it was taught by the holy prophet (S.a.a.w). Because it is well known that, by the time when the holy prophet passed away, many people were joining Islam, others had converted to Islam but some of them Islam had not yet penetrated deeply in their hearts. This required a guardian, director and teacher after the holy Prophet (S.a.a.w) to guide and teach them. Certainly it is incumbent for this guardian (teacher) to know best the Islamic laws and juris⁴prudence together with the secrets. Those divine Imams were the sanctuary and recourse of Muslims for the Islamic laws and jurisprudence.

It was narrated that Ali bin Abi-Talib (first Imam of the Ahlul-bait Imams) was the authoritative source of Islamic laws, in that many narrators reported that Umar said: **"If it was not Ali, Umar would have perished"**

However, many numerous companions returned to Imam Ali (a.s) in his lifetime, they all recognized that he was the gate of Prophet's knowledge. After the reign of companions, Sons of Imam Ali (a.s) the righteous leaders were the Authorities to every Muslim for example Imam Ja'afar Sa'diq who taught many Muslim students. Among them are leaders of Islamic schools of thought and sects like Abu-Hanifah who learned from Imam Sa'diq for two years then after that he said:

"If were not two years which I learned from Ja'afar. Would have perished.": As we mentioned this narration before.

Imam Sa'diq had a big school with many students of various faculties. Sunni cholars witness that and they benefited from his knowledge.

The Author said: Actually, if we are to compare between prestige and dignity of Shia Imams and Prophets, we find out that prophecy is still carried on, but they call them Imams ... Shi'a says that there is no difference between Imams and Prophets...

Its wonderful for this author who does not comprehend what he says, He attributes to Shi'a things which we don't believe in, and all our evidences are contrary to his claims. The Prophet-hood was sealed by Prophet Muhammad (S.a.a.w) the son of Abdallah Imams are just his righteous successors after him. Consequently, the prophecy in Shi'a belief differs from Imamate. Our Imams are not Prophets what so ever .We don't know why the author insists to fabricate to Shi'a this slander which he had reiterate several times in this book

The author said: When we observe the religious fundamentals, we find a big difference between Shi'a and Sunni; this difference is very dangerous, where by in Shi'a doctrines those twelve Imams were receiving inspiration from God as Prophets did... They say that there is no difference between the Imams and Prophets; they do not call them Prophets but Imams. Where as Sunni scholar denies that.

We say: The author had string again his strike ... We have remarked this, he brings words with no occasions. Regards to the stated issue we have replied about the same for many times. Here we frankly say that if we believe that Imams are prophets -as the author claims- What prevent Shi'a to call them prophets straightly away not Imams? The author doesn't fear God in his slander to Shi'a with no proof.

Shi'a Muslims are scattered all over the world, did he find Shi'a facing while praying in other direction which is not Qiblah i.e. Kaaba? Did he see them performing Pilgrimage (Hilla) to another place other than Mecca? Or they fast other than the month of Ramadhan? Did the author observe religious duties of Shi'a then find it different from other Muslim duties...?

However, the minor differences among people due to their dissimilarities in views and opinions are very natural and common every where. If this is the case, how can the author argue in press of big differences profess false allegation without any evidence?

The author concluded saying; after these demonstrations, Sunni Muslims have to know that the difference between Sunni and Shi'a is not similar to that which is common between the four schools of thought (sects), as Shi'a scholars attempt to spread that.

We have answered to this kind of false Ideas at the beginning of this book, Here we add that, the big disparities and" disagreement between these slamic doctrines (the four sects) exist whether the author likes it or not, we know the serious dispute which rose between them. Here we are not in position of defamation and expose their defects, we request the author and researchers for the truth to read the book" Imam Sa'diq wal madhahibul Arba'a "with open mind, to know cadastral disputation between these so called four Islamic sects.

However, If Shi'a scholars propagate the difference between them and Sunni it is similar to difference of other schools of thought. - As the author claims - This is just to minimize sphere of discord, other wise he should know that Shi'a is self-existent doctrines derived from the Holy Qur'an and Prophetic tradition, guided by Prophet's descendants. (May Allah's peace and blessings be upon them). Rational and traditional evidences consolidate Ahlul-bait school of thought.

This doctrine is not in need of help from anyone as longer as their pioneer is the straight path. The Author and other people of the same character should know that they can not weaken Shi'a Ideology, because they posses ability and mandate to demonstrate for their creed with genuine plea. Shi'a attempts this method of reconcile to lift disparities among Muslims in Emerson of the truth and following it as Allah the Most High says:

"These who listen words and after they follow the best of it..."

The Hidden Fact

Actually Shi'a doctrines will never give up and abandon their fundamental beliefs due to rational and prophetic traditions proofs which sustain their creed in various religious opinions.

SHI'A AND THE DISTORTION OF QUR'AN

The Author said: When we look into details of Shi'a doctrines, we find that they believe in the incompleteness and obliqueness of the present Qur'an, they say that some provisions were abrogated and insert many other verses which were not in the real Qur'an. In that a famous Shi'a scholar in narrating Hadith by names of Sheikh Kulain had stated in his book called Al-Kaafi that; The Holy Qur'an which revealed to Apostle was consist of 17,000 verses, How can that march With the frequent that current Qur'an does exceed on 6,000 verses. Which means that (two thirds) of Qur'an was eliminated.

We say: Before we go further we would like to list down some Sunni references that carry this issue, requesting you to take time and read some of these narrations to know reality and truth of Shi'a belief on that point. If he read those narrations he can not dare to talk about this topic again. It is well known in Sunni sect that Qur'an is distorted and these are some narrations from their books. It was reported from Ibn Abass that Umar said when he was at the pulpit that, Allah the Most High sent Mohammed with truth and revealed the divine book to Him. Among verses, which were revealed, was the verse of pelting stones (to married adulterer and adulteress). We read comprehend and conceive it, the holy Prophet stones and we did the same after him. I fear to pass a long time then people say that there is no such verse in the holy book, after all people will deviate from what the Almighty God had bid them.

"See Sahih Muslim, sec.

Suyuti reported in his book Al-Itqaan reported from Ibn Ash-tahi relate from Ibn Laithi Ibn Sa'ad said: "The first person to compile was Abu bakr which was written by Zaid: Umar. Came with one verse of pelting (stoning) married fornicator but Zaid did not write that he was alone in narrating this verse. "See Al-itqaan fi Uluumul Qur'an by Suyuti, vol. 1 P. 206. (Egypt)

This verse of stoning which Umar claimed was stated in various ways such as " When a married man and woman commit adultery, pelt both of them with stones that is the punishment from God; Surely Allah is the Mighty the wise." By all

means in the current Qur'an there is no verse like that, therefore If this narration is correct it indicates that this was omitted.

Tabaran in his notarized Hadith relate from Umar Ibn khatab that he said: The Holy Qur'an had 1,127,000 letters where as the current Qur'an does not reach even a third of that total letters that means the rest were detected.

"See the previous book vol.1 p. 242.

From the account of Ibn Abass from Umar that he said: " Surely Allah sent the Prophet Mohammad with the truth, revealed to Him the divine book. Among of verses, which were revealed was the verse of stoning adultery, He (S.a.a.w) pelt the fornicators with stones, we did the same after Him. He said that (at the Prophet's time) we were reciting this verse: "Do not detest your parents because this is infidelity for you." **see Musnad Ahmed, vol. 1 p. 47.**

Narrated from Na'afei that Umar said: Never accept from anyone to tell you that he had memorized the whole Qur'an, because many of its verses were detected. But he should say that I had memorized which had kept from the rest of Qur'an. **"See Al-itqaan fi Uluumul Qur'an by Suyuti, vol. 3 P.81 & 82."**

Urwat Ibn Zubair related from Aisha (r.a) that She said: Suratul Ah-zab at the Prophet's time was recited with Two hundred (200) verses, but when the Qur'an was compiled and written, we find it (Ah-zab) with only 73 verses as is it now ..

See" Al-itqan fi Uluumul Qur'an by Suyuti, vol. 3 P.82.

Hamiidah bint Abi-yunus said: My father recited to me Qur'an when he was eighty years old from the Qur'an of Aisha that; " Surely; Allah and His angels blessing the Prophet, O you who believe call for divine blessing on Him and salute Him with a (becoming) salutation and those who perform their prayers at the first line. "She said this was before Uthmaan had changed the Qur'an. **See Al-itqaan fi Uluumul Qur'an bySuyuti,vol.3 P.82.**

Zur reported from Abi-kaabi that: Ubayy Ibn Ka'b asked him: how do you recite suratul Ahzaab? Zur replied that I recite it with 73 verses, He said it was as much longer than Surat Al-baqarah. **"Mun-takhab kanzul ummal vol.2 P. 43.**

Ibn abi-daouda Ibn Anbaar relate from Ibn Shihaab that said: " We heard that many Qur'anic verses were revealed but its memorizers were killed in battle of 'Yamaamah'. These verses were not known after them there fore were not written (compiled)." **"Kanzul Ummal with margin of Musnad Ahmed Vol. 2 p. 50."**

Al masuur Ibn reported that: Umar asked Abdul-rahman: Did you read from revealed verses that: If they strive (fight) as you did for the first time; for us we shall not endeavor (fight) But we do not find it now. He replied that was eliminated with that deleted erse. **"Al- itqaan fi Uluumul Qur'an by Suyuti, vol. 3 P.84".**

Abu-Sufyaan Al-kulaaei narrated from Muslim Ibn Makh-lad Al-Ansaarei that, Once he asked him to tell him the Two verses which were written in the current Qur'an. He was with Abul-kanuud Asayeid Ibn Malik then Abu-Muslimah said: these were: "And those who believed and migrated then fought for seek of Allah (in God's way) with their wealth and souls; Convey good news to them that you are the successful. And those who believed, fled and struggled hard (strive)in Allah's way with their wealth and souls; I convey good news to them that you are the successful. And those who gave shelter and helped them, and those argue with the people that Allah had fury to them. I will reward them with obscure delight rewards for their deeds."**Al-itqaan fi Uluumul Qur'anby Suyuti, vol. 3 P.84."**

This was narrated frequently that in the Qur'an of Ibn Abass and Ubbayyi Ibn Ka'ab were chapters of Al- khul-ei and Al-Hafdi, i.e. Oh Lord thee do we beseech for help, Thee we beg pardon (forgiveness) and we praise thee. We do not infidel you not profligate you. And we do abandon whom dissolute you.

Our Lord! Thee do we worship and we pray for you, prostrate and strive for you And we seek for your help and we fear your punishment, Surely your punishment will before unbelievers. **Al-itqaan fi Uluumul Qur'an by Suyuti, vol. IP.227."**

There are some other narrations similar to that meaning in books of Ahli-Sunna, So what does the Author respond to these narratives?

However what is asserted by Shi'a scholars and researchers is un corruption and holiness of this current Qur'an with the evidences from the Qur'an and Hadith (Prophetic traditions) that there is no infliction (Distortion) in this Qur'an according to the word of God the Most High that. Says:-

“Verily we have revealed the reminder (the Quran and verily we (our selves) unto it certainly He further asserts: "And verily (the Quran) is an Unassailable. Book, Shall come not night I falsehood from it, from behind it: a revelation from the All wise the most praised One.”

From Prophetic traditions:

"I leave with you two heavy things, the book of God, and my household (family), they will never separate from each other until the day of resurrection".

The word of undistortion of the Holy Qur'an is among beliefs of Shi'a Al-Imaamiyyah which the great scholars had declared, for example: Sheikh Saduq, Sheikh Ja'afar Muhammad Tusi, Tabarsie, Sayyid Murthadha, Sheikh Ja'far Ka'siful Ghitau, Sheikh Muhammad al 8alaaghei and many other Shiite scholars' and researchers. They all agreed up on the truth and holiness of curren00t Qur'an.

We refer the author to the book called "**Al bayaan fi Tafsiir al Quran** "written by sayyid Abu Qasim Al Khuei who is among the Greatest Shiite's scholars of this century. He should read it, to know how Shi'a protected the dignity and holiness of this current Qur'an.

Never the less, for same reports in Shiites books which may appear as the distortion of holy Qur'an, these narrations are rejected and non dependable, other wise should be changed and transferred to the meaning which doesn't contradict with the safety and integrity of the Holy Qur'an.

In conclusion, we affirm that Shi'a al-Imamiyyah do not believe in distortion of the Holy Qur'an, some narrative. In their books regarding the distortion of the Ouran are rejected, and the same these narrations are also found In Sunni books.

The Author further stated; On the other hand, Shi'a believes that, the current Qur'an was compiled by Abu bakr, Umar and Uthuman while they are contrary to these three Extort Khaliphs, they stole leadership from Imam Ali (a.s). This certitudes their treason and loss of real faith.

We say: The holy Qur'an was written and compiled in the prophet's time and all narration concerning the state of Qur'anic compilation after the holy Prophet are contrary and disordered. As we shall mention that they all dissert to logic and require falsification of the Qur'an; Sayyid Abu Qasim Al khuei wrote this topic in his book "al Bayaan we request the author to read this book to see the reality of this matter on Shi'a side.

As regards to the issue of leadership (Al khilafah) Shi'a believes that holy Prophet (S.a.a.w) stipulated on the leadership of Imams after him and indicated their names. The evidences about that are available in Shi'a and Sunni books.

He said: Shi'a believes that, the correct and the genuine Qur'an was given to Imam Ali (a.s) by the Prophet (S.a.a.w). As they didn't gave him chance to lead the Muslim community as the Prophet had appointed him for that, He hid it and handed (gave) it to his sons after him who are known as Imams. When it reached the twelveth Imam he disappeared with it until the time of his Emersion which he will come with it and expose the true Qur'an to the people.

We have noticed mere confusions in the words of this Author, because we formerly stated that Shi'a believe in this current Qur'an which is common to every Muslim Sunni or Shi'a with no exception.

The Shi'a sect do not owns Qur'an which is differ from that of Sunni's neither their Imams. They (Imam) have other secret books which are not Qur'an, these books consists of knowledge and teachings which the holy Prophet dictated to

Imam Ali (a.s), Imam wrote this Islamic law interpretation which does not contradict to the holy Qur'an, but are elaborate in the description of some Qur'anic provisional regulation which at times Imams referred into their judgments.

This was special for them, and inherited from their grand father the Prophet (S.a.a.w) However today these scripts are not considered as source of law, in absence of the Imam Mahdi The promised. There fore, what the Author had stated that in the Emersion (the coming) of Imam Mahdi he will come with the real Qur'an, is lies, and fabrications to Shi'a.

If the author read from some book of Shi'a the issue which is similar to this case, he had never discern the intended and purposed meaning, after all he become confused which lead him to these futile accusations.

He said: Shi'a believed that Imam Ali and his sons were ascribed and scripted in mentioned Qur'an which was taken by their Imam Mahdi the promised.

We say: Shi'a believe in the stipulation of Imam Ali's leadership and his sons after him in this current Qur'an, which all Muslims have. They infer to some verses and Prophetic traditions which was also narrated by Sunni scholars in their authentic texts. Among this verses are the verse of purification, imprecation, cordiality and verse Of Ghadiir which: - *“O Apostle! (Muhammad) deliver what has been revealed to you from your lord; and if you do it not) then you have not delivered his message, and surely Allah will protect you from the people (the mischief men); surely; Allah not guides an infidel people.”*

This verse was revealed when the holy Prophet called Juhfah near the creek of 'Khum' which is between Mecca and Medinah on His way returning from fare well pilgrimage (the last Hijaof His life). Many Sunni scholars and many books narrated the same event.

In addition to this verse; there is another verse of guardian-ship (master-ship) which says:

*"Verily your master (guardian) is Allah and His Apostle (Muhammad) and those who believe, those who keep up prayers. And pay the **poor-rate** while they bow (in prayers)"*

Certainly, this was revealed on the eminent function which was written in books of Qur'anic Commentaries, also the verse of warning His family, the near relations, when he gathered many sons of Hashmi from Quraish, this verse cites to that incident. On the other hand the Prophet narrated many traditions which is in the basic trust resources regarding the appointment of Imam Ali (a.s) with authorities and orders from Almighty God the Merciful. For example Hadith of manzilah (position) Hadith Thaqalain (the two weighty things) Hadith Safiinah (the Ark) and many other traditions as we mentioned earlier.

Shi'a proof with the authentic traditions, and verify for leadership of their Imams by verses of the current Qur'an, which is the basic source of Islamic laws. Other special books of their Imams are not Qur'an as the author alleged it, but they are religious scripts in interpretation of various religious matters. Those books are not contrary to the Contemporary Qur'an.

SHI'A AND THE PROPHETIC TRADITIONS (HADIITH)

The Author said: Shi'a does not only deny the holy Qur'an but reached the extent of disavowal and repudiates the authentic traditional books (the six genuine books of Hadith) ... They claim that they have their true books of Hadith which contain of 5% of Prophetic sayings and the rest 95% are Imams narrated speeches. In their belief the term 'Hadith' means the words and actions (deeds) of Imams plus their affirmatives.

We say: Verily, Shia believes that the Holy Prophet Muhammad (S.a.a.w) came with the complete law of Islam, which is not defective. He certainly manifested and clarified the Islamic teachings together with its principles through the Holy Qur'an and his traditions.

With commands of Allah the Most Glorious, the Holy prophet stipulated to the leadership of the twelve Imams from His progeny and offspring. He assigned them as His righteous successors after Him, The Messenger further bids Muslims to achieve knowledge and perceptions from them, As well as they are the best learned people after the holy Prophet (S.a.a.w), because are His households, the Inspiration was revealed in their house. They know better than others what was revealed in their house.

However those Imams inherited this knowledge and conception from their grandfather the holy Prophet (S.a.a.w). So, whenever they talk of any thing, they rely on the Prophet's words and sayings. Their words agree and consent (go along with) the Prophet's words. Due to what had been approved that they got knowledge from the Holy Prophet, Thus why He (S.a.a.w) invited Muslims to follow them. Indeed they are like the Ark of salvation similar to the Ark of Prophet Noah (a.s) whoever embarked it succeed in saving life and those who lagged behind diminished and perished. The holy Imams of Ahlul- bait are equal to the Qur'an due to the Prophetic traditions. This reflects that Shi'as in their way of getting Islamic laws and provisions basically depend on their Imams, because their words and

traditions are of direct contact and kin relation to the Holy Apostle Muhammad (S.a.a.w).

Secondly, The Imams of Ahlul-bait are the gate of prophet's knowledge, basements and the Ark of salvation. They Inherited the Prophet's knowledge. There is no one closer and nearer to the Holy prophet than His posterity. No human being knows Islamic regulations better than they do it is incumbent upon all Muslims to follow this straight path. Even the three companions at their time were taking the Islamic judgements from the Commander of faithful Ali Ibn Abi-Talib (a.s). They were consulting him in whatever ambiguity they came across, because he is the gate of Prophet's knowledge. Umar the second caliph testified that, when he declared that, "if had not been Ali, Umar would have perished"

Further more, Shi'a do not say that these Imams are in contrary to the Holy Prophet; neither have they had different teachings (Sharia) from that of the Prophet Muhammad (S.a.a.w). Their way of performing Islamic jurisprudence is the vestige of holy Apostle (S.a.a.w) and contacts, because they are his progeny and descendants.

He (S.a.a.w) ordered the supplement and adherence of all Muslims to them as he declared in His authentic traditions, which we quoted previously. In that, the judicious and impartial whenever ponders about this, find out that to derive from the Ahlul-bait is the only genuine channel which leads to the Holy Prophet (S.a.a.w). He coupled them with the Holy Qur'an. They will never separate from each other until the Day of resurrection. He further announced their infallibility from mistakes and evils in their words and deeds on each case, so they should be the congregate of truth and accurate.

The Author claimed that we do not get teachings from the Prophet (S.a.a.w) but we take from our Imam •. We declare to the nation that, this is a lie and mere mendacious.

Surely Shi'a takes all of their commands instruction and teachings from the Holy Prophet (S.a.a.w). For Imams are His successors (S.a.a.w) whom He ordered to be followed them. Through them we obey the Holy Prophet (S.a.a.w)

This Author must know that, not every Hadith before the clear observation is trusted and reliable. We know that many forged narrations were falsely attributed to the holy Prophet (S.a.a.w). And indicated to that He said (s.a.a.w): "The Lies (the mendacious) on me had exceeded (increased) ... " So, in protection and conservation of Hadith from vein of futile it is necessary to measure these Hadith with correct measurement to know the sincere tradition from others, as it is well known to Sunni diligent scholars. The tradition, which subscribes to the measurement, should be taken, and that which does not correspond with measurement should be rejected.

The refusal of incorrect Hadith does mean refutation of the holy Prophet (S.a.a.w) traditions as the author claimed? This way of clarifying of the Prophet's tradition is familiar to all Sunni scholars in protecting and maintenance of prophetic traditions. Therefore Shi'a Muslims rely and depend on their Imams because their "Authority is assured and close to the Holy Prophet (S.a.a.w) they are the best in knowing the correct meaning of their grandfather's traditions.

The Author said: Shi'a has cut and chop off Prophet's rope and cord, they crumble and afflict. slam where as holy Prophet in His last fare well pilgrimage said:

"I leave behind with you two heavy things whenever you hold on these you will never go astray; the book of God and my traditions (Sunnah) ... "

We say: Surely, Shi'a protected Islam from all acts of cheat and injustice ... They believe that the holy Prophet left all religious affairs with trusted people those who are His offspring, He bid all Muslims to follow their guidelines, grasp their cultures and behaviors they are the best to know Islamic code of laws and Qur'anic Interpretation after the Holy Apostle. They inherited this knowledge from their grandfather the Prophet (S.a.a.w). Shi'a Muslims refer to them not to chop off prophet's string (cord) as the author claims.

We call upon all rational and judicious scholars and researchers to answer this question; Following the Prophet's descendants, his family whom He had bid to

dispatch to them, is that cut off Prophet's cope of Islam...? In following the Ahlul-bait teaching does it mean affliction of Islam...? How does the Author label things with no proper names and change from their suitable meanings and themes?

Regarding the Hadith: **"I leave amongst you two weighty things the book of God and my traditions."** We say that, many trust traditional narrators in Sunni and Shi'a traditional texts narrated this tradition by recurrence, which means that no one can deny it. They narrate that the Holy Prophet said that: " I leave amongst you two weighty things, whenever you follow (stick to) both of them you will never go astray after me, the book of Allah and my Ahlul - bait [family]." With out the word" my Sunnah" as the Author confesses. This Hadith was narrated in various trustworthy ways until it reached the stage that all traditional narrators agreed upon its meaning. Even Sunni scholars had reported this Hadith in their authentic books in large number more than Shi'ias. Among the Sunni text where this Hadith was reported some are: Sahih Muslim, Sunni Daimeei, Khaswaisu Nasaa-I Sunanu Abi-daуда, Ibn Ma'jeh, Musnad Ahmed, mustadrak Al haakim Dhakhairu Tabari Hilyatul Auliyaau, Kanzul ummal, Tafsiir Razi, Tafsiir Tha'alabei Tafsiir Nishaabury, Tafsiir Alkhaazin, Tafsiir Ibn kathiir, and many other books history and biography.

This tradition became famous because the Holy prophet reiterates it in many places and occasions. He said it in the farewell pilgrimage on the day of Arafah, and in Medina while He was sick, in the presence of many companions in His bedroom. The Holy Prophet also said the same on the occasion of Gadhiir Khum and when he went to Taifah, plus many other places. So due to this it WIIS narrated in various ways, in more hundred ways.

Imam Ridha (a.s) the eighth Imam of Ahul-bait states this Hadith in educational debate with many scholars from Iraq, in the palace of Ma'mun ai-Abbas. Sheikh Saduq narrated this event in his book al-A'amal relate from Riyyan ibn Salta who said: "Imam Ridha attended the debate at Ma'amun's palace in Marwi, in presence of many scholars from Iraq and Khurasaani. Ma'mun asked them the meaning of this verse; *" then we gave the Book (Our' an) for an inheritance to those whom we chose from among **our** savants*

Some scholars said; Allah the Most Glorious and exalted, in this verse intend the whole nation. Ma'mun asked Imam Ridha (a.s), what is your view O' dear Abal-Hassan? Imam replied that I do not say as they have said, Allah desired in this verse the purified descendants of the Holy Prophet. Ma'amun again asked how can this verse refer only to the Prophet's offspring not the whole of Muslim community.

Imam (a.s) said: If Allah intended the whole nation; all of them would have been in paradise in corresponding with the end of this verse and in respect to the following verse;

" ...And Of them is he who cause himself to suffer a loss, and of them is he who follow the middle course, and of them is he who is foremost in goodness (good deeds) by Allah permission; this is that which is the greatest excellence."

Then for their gathering in paradise Allah the Sublime Majestic says:

"Gardens of eternity (perpetuity), they shall enter into; they shall be made to wear therein bracelets of gold and pearl, and their (raiment) therein shall be silk"

Further more, Ma'mun asked who the purified descendants (offspring) are. Imam replied those are the people whom Allah had mentioned in His holy book, he receipted:

"Verily Allah intendeth (wishes) to remove all impurity (every kind of uncleanness) from you, O' you the people of the house! And purify you completely, (with a thorough purification.)"

Those people also were meant in his famous tradition when he said:

"I leave amongst you two weighty things, whenever you follow both of them you will never go astray. The book of Allah my Ahlul-bait [family/descendants] they will never separate from each other until they will meet me at the pool (on the Day of resurrection) Oh people! Do not teach them, for them they know more than you."

All scholars became stranded and perplexed, then asked Imam (a.s) tell us about the Prophet's descendants, Imam (a.s) said: those are His off-spring and relatives (family).

Some scholars urged him by saying: the Holy Apostle (S.a.a.w) declared that my nation (Muslim community) those are my family. And even many of his companions had narrated the same tradition, which support that meaning (the whole nation to be his family).

Then Imam Ridha (a.s) asked them; Alms and charity is it prohibited to the Prophet's family? They all replied; yes it is prohibited to them. He (a.s) further asked is the alms prohibited to the whole nation (Ummah)? they said: No. Imam told them that is the difference between the Prophet's descendants the real the of family the prophet Muhammad and the nation (Muslim community) then Imam (a.s) said: Woe to you people! Where are you leading? You whipped the holy Qur'an, or you're the extravagant men! Didn't you know that Prophet's inheritance and Allah's purity are for the chosen few among people.. This tradition is very long, we have restricted to that for the plea.

This Hadith is also contains some of the Prophetic teachings and his everlasting miracles which can be stated as follows:

First, The clear evidences of infallibility of the purified posterity. They are purified (probity) and Integrity of the Qur'an, As for Qur'an, Falsehood can not come from before it nor from behind it, does the same apply to its equity (the purified progeny) both of them are virtue, saved from aberration forever and ever.

Logically, that who guides and prevent from delusion and aberration must be infallible and saved from all evils and false before. If not, that who deprived of any thing can not give out to anyone else.

Second, The Necessity of cleaving to both of them without separation of anyone from each other, because anyone can't dispense another. The cleave and hold to them requires to grasp to their teachings and marching with their guidance's. Never the less, had if one of the two weighty things was enough to protect from

going astray and perversion, the Holy Prophet (S.a.a.w) would have marked and remind that. From this point we understand the words of that who said: "The book of God is suffices us" was contains mere refutation and protest of the Holy Prophet (S.a.a.w) when he was still alive.

Third This Hadith indicates as it is declared in , other Holy Apostle's traditions that Prophet's progeny are beside the Qur'an they will never separate from each other until the Day of judgment. Whenever the Qur'an a)(INI~, the prophet's posterity Must be beside it. These words exactly agree with the teachings of Shi'a Imamiyyah, which is the continuation of Imamate leadership from his family until the doomsday.

Fourth, The tradition indicates that Prophet's posterity has a" whatever people may need in understanding and perception of religious and other various fields of life, their history data witness that. They were the source of religious knowledge, secrets and administration. The sacred Imams were the sanctuaries of people in all life incidents and problems.

Fifth, this narration shows that the real knowledge and perception of the book (Qur'an) and the true religion is restricted and confined to them, since it was revealed in their house. Mentally, the owner of the house knows best what is in side his house than others. No one among the people understands the Holy Qur'an properly more than the Prophet (S.a.a.w) and his descendants (his household) those who inherited his knowledge, percepts and secrets.

For further discussions on this point, we request our dear readers to plus the Author to read about what was written in the two following books:

- i) al-Mura'ja't, by Sharafu-Diin especially letter No. Eight (8).
- ii) al-usulul A'amah lifiqh al-muqa'ran, of Sayyid Muhammad al-Hakiim, in chapter seven, where he wrote the discussion about the Sunnah. It is necessary for the true researcher to read these books to know the fact. about this matter.

Refer to what the author stated that, this Prophetic tradition comprising (involve) the word my Sunnah instead (in place) of posterity (itrah) we say; this word (my Sunnah) was not narrated, except in very few Hadith of which their narrators were unknown and with no support from the authentic narrators.

Sayyid Hakiim said: According to What I have researched in various traditional books, I have never find Hadith with the word my Sunnah except in very few traditions which does not exceed number of fingers on one hand in terms of counting. And some traditional books also reported both of them, except Ibn Malik in his book Muwat'a, the only one who report one of these tradition (with out my Sunnah).

The narrator of Muwat'a says: relate from Malik who said: He heard the messenger saying: "I leave amongst you two things, whenever you follow both of them you will never go astray. The book of Allah and the traditions of His prophet."

In this form, this narration is out raged (rejected) because "" that book (al-muwata'a), they didn't even mention its account (basic narrators), this indicates that, the narrator is not confident of this hadith and its theme. In Muwata'a Ibn Malik they just quoted that, it related from Malik that the holy Prophet said ... As if Muta'a is one of the first people to narrate this Hadith. Apart from this book, Ibn Hishaam in his book of History and other books of Islamic history all reject this tradition to be authentic, as Ibn Hijri had stated that in his Sawaiqui Muhriqah, and Tabari also said the same as it is reported in Usulul A'ammah.

We assert that, the fib hand had changed the words from its proper positions, they also changed my Itrah (my progeny) and replace it with my Sunnah, then falsely attribute it to the holy Prophet.

To clarify this, we should know what does the word Sunnah what does it means and stands for. .. There are two alternative meanings of this word Sunnah:

1) - If they mean by Sunnah, the same pronouncement, the very utterance and articulations of the Holy prophet Muhammad (S.a.a.w), this with no doubt can not remain (stay) upto the present day, as for the Book and his progeny does. Because his pronouncement was restricted in particular time of life, when He was still alive. His optic articulation in His real voice can not remain, as we can not see Him now walking after His demise. But what had remained and will remain up to the Day of Judgment are the Glorified Book of God, and prophet's sacred teachings. In progress of His call to Islamic religion.

The prophet's teachings (tradition) in Shi'a and Sunni books might be in the state of suspicious being affected in terms of Increase and decrease. Dubious, distortions and oblivious with some other non intelligible matter which the holy Prophet (S.a.a.w) can not give to people as the trust to guide them from deviation. Then what will be the virtue in that tradition? Which can be changed and be doubtful to the people. How can that be real teachings of Islam?

However the Prophet's tradition by that meaning had afflicted with false accusation and interpolation even during the life of the holy prophet at the beginning of Islam. He (S.a.a.w) warned people against this when He said: -

"..Whoever intentionally tell lies upon me, should prepare for himself a place in hell".

He said in another narration: "Whoever tells lies on me should go to the hell"

1. The evidence to that Muhammad had reported words of Ibn Hazmu in book of Sheikh al-Mughiirah he said: "People lied about Prophet (S.a.a.w) when was still alive, at that time there were hypocrites and apostates. There fore any Hadith (tradition) which its narrator was not mentioned is not acceptable, even if from companions unless they mention its narrator. .. "

Another proof is that, Ibn Hadiid stated in commentary of Nahjul Balagha, reported from his Sheikh (teacher) Abi-ja'afar al-Askalaani that Mua-wiyah "appointed people among companions and followers to ,,cord and write false and bad information about Imam Ali (a.s)Those reporters abused Ali (a.s) and praised Mua- wiyah, they wrote as he wished. Among these companions are abu-

hurairah, Amrou bin Aswie, and Mughiiarah ibn Shuubah From the followers (Ta'abi'inah) are Urwat Ibn Zubair and others

However Ibn Hadiid had quoted many samples in which the people refuted and fabricated upon the holy Prophet (S.a.aw). We mention only two to complete the plea.

1 - Zubair narrated that Urwat ibn Zubair told him relates from Aisha saying" I was with holy Prophet when Abbas and Ali came, the Prophet told me that: Those two both of them will die with no religion."

2 - The same Urwah claimed that Aisha told him, she was with the Prophet (S.a.a.w) Abbas and Ali came, the Holy messenger told: Oh Aisha! Look at those two men; they are among people of Hell. .. ! And those were Ali Ibn Abi-Talib and Abbas. 2

If such fabrications can be ascribed to the holy Prophet, when he was still alive, then what will be the matter after His demise? This was done by some of companions and followers. - Against his uncle and cousin Ali the commander of the faithful - How can we save other code of laws from these fib hands? Where they easily insert what ever they like, then they attribute it to the holy Prophet (S.a.a.w) to deceive people of the following generation. Taken to be among the Prophet's traditions.

Nevertheless, If we thought of a new Muslim who had just converted to Islam and come across such Hadith and narration which comprising the utterance of My tradition - as is it stated in that tradition - when he find differences and contradiction between these Hadith, - as it is in some cases-. How can he assure these contrarities to protect him from going astray? Which one should he prefer from another? How can be saved from these confusions of those traditions? Is it not necessary for Prophet's progeny to be along with Qur'an who knows the true traditions directly from the holy Prophet?

Consequently, before we recommend any of traditions, we should refrain the holy Prophet (S.a.a.w) from saying the word" Sunnah". This was plucked in His words with libels, Allah the Most Glorious states what the injustices people desired by this He says:

“... And they intended (desired) a device (war) against Him, but we made them the greatest losers”

There is no power and solidarity except for Allah the Great.

The Author said: Shi'a is grouped in more than 24 groups and the major group is that of al-Imamiyyah which differs from other groups by following twelve leaders who were chosen by God the Mighty according to their claims. But all Shi'a groups believe that Imams are in continuation of Prophet Hood, in other words their Imam. are Prophets.

We say: Before such accusations against Shi'a, wish he asked for the correct answer from those who know, surely, they would have give him the true answer and other necessary illustrations "" where did he read such all-false words that, Imams are Prophets after the Prophet Muhammad (S.a.a.w). Why he didn't mention any book of Shi'a where he read those words? If not, he is considered to accuse Shi'a of things they do not believe in.

However, Shi'a believe that Imams are just guardians after the Prophet Muhammad (S.a.a.w), and this does not mean that Imams are prophets. We have explained this point with enough evidences from Qur'an and authentic Prophetic traditions.

METHODS OF THREATENING

The Author said: The Shi'a reached the extent where they are abusing and accuse the Prophet's companions with the false things. But there are some uneducated Sunni Muslims who are helping and cooperate with them ... Make friend with those people who are opponents (rivals) of the Holy Prophet and his righteous companions. All Muslims should know that whoever fraternizes to Shi'a is no longer Sunni Muslim.

We say: The Author's statements exposes. What envy and hate him has against Shi'a... He tries to obstruct the way for his brothers who are cooperating with Shi'a, he calls them illiterates (uneducated ones). Truly they are not like him in malice and grudge others. There is no reason why he should forbid other people to debate and discuss with Shi'a to know the truth. His objection in meeting and debate with the Shi'a asserts that he is solicitude and fear if people meet with Shi'a, will know the true! Ideology of Shi'a, which is opposite to. What had been spread against them? And at the end, will disagree with him in his slander and accusation.

Further more, he frightens those people who have good relations with the Shi'a; he called them illiterate and claims that they are few in number. If he left these libels and fabrications, the number would have increase more than that. Because it is of human nature to cooperate and ask for the truth.

Naturally every person desires to know what is surrounding him and the situation of other people, to know each other. If it is not the confusion this author and other people of his character.

Secondly, what is the reason behind threatening people by saying " whoever makes good contacts with the Shi'a is no longer Sunni Muslim ... " ? Why does he restrain the brain and mind? Why does he reject the discussion meetings and diligent debates between Sunni and Shi'a Muslims? Despite they are all Muslims under one flag, these minor varies between them in their views and opinions is very natural and common in all human beings. We are civilized and in a modernized century that requires education refinement debate and cognition.

The author stated: There is no need to degrade our selves to the extent that we violate our sacred creed in uniting with the Shi'a ... If they want cooperation and unity they should cooperate with Satan and cadians (Cults). Those people who cooperate with the Shi'a are the most back ward people in understanding the Islamic religion.

We say: This is another method used by the author in preventing people to make contacts with the Shi'a; he pretends that he has a high rank where he does not want to degrade himself... But the same time he doesn't know any thing.

How can he conceive (formulate) that to be in touch with the Shi'a is degradation and cession of. The creed, how can such meetings of intimate and cordiality become

abasement... When the Qur'an invites Muslims to intimate with their polytheist parents; then how about those who believe in one God and embrace to all his commandments in Islamic religion? Allah the Great says:

"And we have enjoined on man good ness to his parents and if they strive (contend) to you to associate (other) with me, (in worship) of which you have no knowledge, do not obey them; to me is the return of you (all), and I will inform you of what you were doing." Morally he should respect every believer.

In his false word that Shi'a should be united with Satan (devil) and the cults (cadians); this is of. No literate morals it exposes his brutal attack to humanity and low contemplation. It seems he despairs, and knows there is no way to prevent people to discuss except to accuse them \ with illiterately and depose (remove) from Islam. We warn other people who are following the author's policies at any time if they disagree with his Ideas, he will also accuse them as he has done to Shi'a. Try to be brave and **courage** to remove the Imposed restrictions to grasp your freedom of thinking and conception this will .be the best solution not perturbation and solicitude which has no **utility** to Muslims rather weakening their duties.

The author said: Many Muslims especially in Africa know nothing about the reality of Shi'a and their aims ... because they spread their doctrines under Islamic slogans and false claims.

We say: Verily, the reality of Shi'a is the real Islam, The Shi'a started at the Prophet's time -as we explained that before- They protected Islamic teachings, practicing genuine Islam in their way of worship and transactions plus all other affairs of life, not as the author claims. To prove that, you can go to any Shi'a Mosque at any time of prayers to see where they face while performing prayers, which is not Qiblah of all Muslims? Or you can observe their markets to see whether they do not run their businesses according to Islamic laws. Why these false, slander and fabrication of this author?

He said: Shi'a propagators resort to Islam pretends to be Muslims ... make people to think that they believe in Islam and had versed in their hearts! And whoever truly embraces Islam should be in line with Prophet's teachings but not distorted claims as Shi'a do.

We say: The author made him self to be acquainted with unseen and supernatural that can know what is in other people's hearts ... If not that, how can he judge to the Shi'a that they just pretend to be Muslims but Islam had never versed in their hearts? This is not true but false allegations with no evidence.

Regarding the propagation of Shi'a doctrine, Shi'as does not deceive people as he said, except demonstrate and exhibit the truth, the authentic and facts to the people. In that, they acquaint the actual and factual which were hidden by the author and other people of the same characters due to their various distortions against the Shi'a of Ahlul-bait, and this also exposes his spite, grudge and hostile to the Holy Prophet's progeny.

Shi'a did not separate from the Holy Prophet's teachings and guidance, except they peruse his mission and truck His way as the Holy Qur'an invites “....*And whatever the Apostle gives you accept it, and from whatever prevents (for bides) you, keep away (keep away from it...)”*

Further more, the holy Prophet had ordered the Muslim nation (Ummah) to follow Ahlul-bait, love them and its cordiality. The Shi'a doctrine practiced that, they will never leave that what ever their opponents do in defamation and perversion of their creed in ascribes false information to them.

If Shi'a invites their fellow brothers to discuss with them rely on the truth and evidence, debate with the best, not like as the author's accusation. It's so wonderful, why the author does not adopt such a policy and refrain from the false accusation and concepts what he says.

He said: The belief of Shi'a is like a political party, which tries to attract people with their deceptive materials in grasping friendship and cordiality from here and there...!

We say: Really, the Shi'a doctrine never had been a political party at all... Their doctrines are genuine teachings, which are drowned from the Holy Prophet Muhammad (S.a.a.w) and the messenger of God. Shi'a followed that after him - as we mentioned about the before- We assert that Ahlul-bait was the first school of thought that started with the Prophet (S.a.a.w) at the beginning of the Islamic mission. Other Islamic sects began in the 2nd century after the Prophet's migration in support of the Abbasids dynasty. In general we should confirm that the Four Islamic sects started as a result of political movement, and political leaders of that time confess that.

You are referred to read history about Islamic doctrines and schools of thought to see these facts.

The Shi'a are not related to any political authority (power) It was started by the Prophet Muhammad (S.a.a.w) as it was stated previously in mentioning traditions which are evidence to this issue.

The Author said: If we study thoroughly Shi'a principles and fundamentals, we find that this group was. Not related with faith. Its duties (practices) do not comply with Islamic laws and verdicts....

We say: The author does not understand the meaning of investigating and delving into the doctrinal teachings, but just only knows false accusations and obscene words ... If not so, Shi'a do they worship (adore) any thing apart from Allah the Most High? Do they (Shi'a) face while performing their prayers mother direction, which is not for all Muslims i.e. Kaaba?) **●** they recite and refer to another book which is not the Holy Qur'an? Or perform their pilgrimage to another place, which is not Mecca?

If the difference between Sunni and Shi'a is in the some interpretations of Islamic jurisprudence from one another, we have to ask, do all Islamic sects agree and consent in all their Issues, or there is big difference between them? As it was quoted in their doctrinal writings? How and why do they restrict to 4 four (sects) why cannot all these sects be one consolidated school of thought? This verifies his Ignorance in every statement he writes. It seems he does know any thing, which is not other indictment and abuse.

Shi'a demonstrates to their entire belief in Sunni authentic references that Sunni scholars had written in their books and narrations. In that Shi'a report from their books to complete the plea. Mean while the author did not study what his own doctrines jurists had written about Shi'a If not that, he might be defending for certain issue. We have mentioned earlier that dissimilarities between them (Sunni and Shi'a) are mainly based on caliphate aspects.

He said: Due to our research and investigation it becomes clear that, we can not reconcile and agree with Shi'a except they have to repent and re-embrace Islam for the time....

We say: First and foremost the Author has never studied or made any research in relation to Shi'a doctrines, but continued increase his investigation in false accusation with no proof and evidence, thus why we are forced to repeat the same answer.

Secondly, The grave thing is that he drawls and declaims with the truth. Had if bothered to debate diligently with Shi'a to know their views in ideology, and leave

behind his grudge and fanaticism, he would have recognizes that Shi'a is the true doctrine materialize Islamic teachings. This intimidation and threatening exposes his dread on the clarifying and the growth of facts to reach people.

Thirdly, What does the author means by reconciling and harmony, repent and adornment? Does ~e mean that, we should join his doctrines and accept his Ideas? It would have been good for him to invite a Shi'a and debate with him under logical dialogue to explain each other and demonstrate for facts.

Certainly Shi'a scholars are ready for that but not initiate slanders and false accusation.

The author said: It is necessary for every Muslim to know well that, to support or consent with the Shi'a is prohibited unlawful and forbidden...

We say: The Shi'a doctrines are independent in their views and Ideology, they do not need advisory opinion to support or consent them, and they have no need of such corroboration and support. May be the author and other people of his group ought to know that, those who corroborate and consent with Shi'a is due the clear sight to their freedom of thought As a result of their personal research, they conclude that the Shi'a is the best of all other school of thought and it is the worthy to be followed in their views and ideology. These mere allegations and falsified imprecation are not resultant except to create disparities between Muslims.

He said: its unfortunately to see some Sunni Muslims has made contact and united in solidarity and fraternized with the Shi'a and convinced people that Shi'a ale true Muslims.

We say: We have declared the worry and grief of this author, we repeat again that the true fact is like light which illuminate to every prepared heart to receive facts. **But for** those malicious hearts and gloomy souls are worry and solicitude on the rise of the truth and its diffusion spreading, seems the author failed to protect people to embrace the truth.

Surely, those who unite, fraternize and cooperate with Shi'a found that all what were stated against them and other false accusation are mere lies and falsified imprecation. Thus why they didn't listen to this author and some other people of his group, because they knew and confirm that, all claims against Shi'a has no reality, but are based on detest and 'fanaticism

He said: According to the advisory views and of scholars, they stated that who ever associate any thing with God the Mighty, and deny the Prophet Hood of Muhammad (S.a.a.w) is considered to be an infidel. Sunni scholars had agreed upon that, Shi'a refused the seal prophecy of Prophet Muhammad (S.a.a.w) and believe in the distortion of the Holy Qur'an therefore they are infidels and atheist.

We say: What amazing for the author who contradicts in every statement. Earlier on he wrote that, it is forbidden to accuse anyone who testify the unity and one ness of God the Mighty and Muhammad's prophet hood (S.a.a.w) with infidel, then we find him describe Shi'a Muslims to be atheism and casting them with other abuse terms.

This Author differs from the scholars of Sunni sects, because the righteous scholars take precaution -as he claims- to ascribe infidel to anyone so long as he testify the unity of God the creator and the seal prophecy of Muhammad (S.a.a.w). How can the author ascribe this false accusation to them, when there is no one of those? Scholars say the infidelity and atheist of Shi'a? Because they testified the unity of God and the seal prophecy of the Prophet Muhammad (S.a.a.w). They Perform daily obligatory prayers, perform pilgrimage to the sacred house of God (Holy Ka'aba) for those who are able to undertake the journey to it, and pay alms tax, fasting the month of Ramadhan according to the Islamic teachings.

Abu-haniifah the founder of Hanafiyyah sect said: it is not allowed to accuse anyone who attends obligatory prayer with atheism and infidelity. How does it become easier and legal to this author and his group to accuse Shi'a with infidelity and deviate from the religion?

Certainly, this author does not concept what he says; he is like typing machine, which writes whatever false views and Ideas, he doesn't comprehend its meanings and signification at all. This is among calamities, which Shi'a has faced from unconscious people who know nothing; they falsely ascribe fabrications to Shi'a with no evidence.

Regarding to the distortion of Qur'an, I wish the author reads books of his own sect and books of other doctrines to detect who says the distortion of the Qur'an. We've explained what enough on this topic in previous chapters there is no need of reputation.

He said: Ibn Hazm al-Hanbal said that, Shi'a is not genuine Muslims... He further stated some evidence for their defection and desertion. He said that, this was confirmed in legal opinions of all Islamic scholars, which expose the reality of Shi'a and their deviation.

We say: If in his words Intended Shi'a al-Ithn Ashariyyah, al-Ja'afariyyah, these advisory very wrong and these advisory opinions are inequitable... The authentic judgment for anyone to ~e ~ genuine, Muslim is to testify the unity of Allah the Most High and his Prophet Muhammad (p.b.u.h.) as his last messenger. the author

have to accept and recognize this as It was written In the books of all scholars, that Shi'a (aHmamiyyah) believes in the oneness of God the creator, and His last Apostle

They believe in H1e Day of judgement, and other Islamic fundamentals,.. They do attend their religious duties according to Islamic teachings.

The minor differences between Shi'a and Sunni plus others in few matters, does not give right to anyone to ascribe Shi'a with atheism and anti-Islamic, despite the big differences between the four Islamic schools of thought, but there is no one ascribed atheist t~ them. The author and Ibn Hazm have to repent for this and seek God's forgiveness.

However, according his disordered and contrary statements we don't know which of them he consider to be right, because some times he says that Shi'a are apostasy which means that they were once Muslims and then deserted, and other times he calls them infidels that they have never believe in Allah the most High at all. Is it true and possible to know the reality of Shi'a and their ideology fro 11 words of Ibn Hazrnu who is not Shi'a? How can sincere Muslims realize this? These words of Ibn Hazm are they considered to be the authentic measurements? Than intimate to the holy Book and the Prophetic traditions the right guidance's plus authentic conceptions? These methods of intimidation and threatening and vacuous claims can not change the truth and reality, whenever malicious people (spites) spread their grudges among peoples to dispersal them. *"...And soon shall know those who deal (act) unjustly, what an (evil) turig they shall be turned unto!"*

The Author said: Whoever need to know the reality of Shi'a should read the called "Shi'a are they Ahlul Sunni?" Written by Ihsaan Ilaahi Dhuhair (in Arabic text), and this book is distributed free of charge...

We All know who is Ihsani Ilaah, even we know is supporting him and demands him to write those accusations against Shi'a. We also discern who distribute his books freely, and know where they are published.

Why the Author do not invite people to read Shi'a books, which Shi'a scholars have written? Is it possible to know Shi'a ideology from rivals (opponents) books? That

"how they hide the truth fraud people and falsely ascribe delusion to Shi'a. They deceive people that what they present is right. Other wise, which is Ihsaan Ilaah and is his importance from other common man? To write such false information against Shi'a to earn money and plant fascination and conflicts between Muslims.

If he wants to know the reality and Ideology of Shi'a should read the books and scripts written by the Shi'a scholars, not to rely on hostel's writings. Good enough we have quoted in this book some reference let every one who needs to know the reality of Shi'a and their Ideology revise these books. Always the base of discussion and research about the truth requires revision from the first edition about the same. But not from contrary documents of the opposite side.

The Author also said: Many Muslim scholars from different Islamic countries held a seminar where they discussed about the reality of Shi'a. They agree to write about the false principles of Shi'a and their teachings, to list down their groups and Ideology and their differences from Sunni Muslims.

We say: (a) before we go any further we ask the Author, did they invite any Shi'a scholar to attend that seminar to explain them the reality of Shi'a.?

(b) The Author's words indicates that before this seminar they had no enough knowledge about Shi'a teachings and their principles, and this contradicts to what he stated before about the reality of Shi'ism as he mentioned from fat'was of Ibn Hazm. How can this statement agree with the first phrase?

(c) Why do they exhausted to write books to know principles and teachings of Shi'a when Shi'a books are scattered allover the world in the various views of Ideology and jurisprudence, interpretation of the Qur'an, Prophetic traditions and philosophy. Do these scholars know Shi'a doctrines and its principles better than Shi'a scholars do?

(d) The real expression of this seminar is the seminar which was held to spread affliction and dispersion of Muslims, when we have united problems which we should think about it, but not to think of these futile and non sense matters.

(e) Author claims that, the Shi'a creed and teachings were invented by Jews and false insert it to Islam. Here we do not like to state what happened in the past, and expose the truth because there is no prospect to this author to accept the truth. Except we request him to read from the authentic books of Sunni of the 1st editions, to know who forged into the prophetic tradition and narration.

SHI'A AND THE COMPANIONS 2

The Author said: The basic teaching of Shi'a and their propaganda depends on the claim that many Prophet's companions about 100,000 people who attended His fare well pilgrimage deserted from Islam and lapse after Prophet's demise except few of them.

We say: To stay with the holy Apostle in the same time and place its good ... But it is not only the scale of justice and rectitude, if it is not associated with faith adherence and good deeds, the Holy Qur'an gives the correct measurement of a true Muslim but not the company ship He says:

“..Verily the most honored of you with Allah is the one among you guarded (him self) the most (against evil); surely Allah is All-knowing, the All ware.”

Evidence to that, the holy Qur'an have declared many people who were at the Prophet's time (the companions) were hypocrites whereas attribute others with faith piety and uprightness (good deed).

It is also quoted that some group of these people were harassing the holy Apostle (S.a.aw). However many Qur'anic interpreters and Islamic historians mentioned some events and incidents which shows that not all companions were at the high grade of sincerity, justice, uprightness and integrity, they were like other people.

We mentioned previously some dissimilarity and differences, which happened between the companions to prove that they are like other people. To conclude this topic, We give some examples, which the history had kept and agreed upon by all narrators of Sunni text, so that the author and people of his group may know the reality about this case.

What we are mentioning here is not to exposure or discloses the companions as the author alleged that. But these are History events which written by Sunni scholars explaining the events and that did it. In that, Shi'as are less concerned about this matters, they had no role in these occurrences. Just found them in Sunni books that, the companions are like other people, because are not infallible,

and they can commit evils and fall into error and suspicious, some of them even had bad perception and transgression. Some of them transgress and went beyond boundaries of Islam, in harming the holy Apostle and His progeny.

Never the less, some companions were righteous and piety in every thing, where as others are detrimental who commit evil. By this, Shi'a appraises that who attended good deeds, and degrade that who committed sins and evils, this is regarding Shi'a point of view. Shi'a does not consider all companions to be offensive, and they do not say that all of them were justful, this contradicts to the true historical facts.

It is necessary for the author and other people of his group to get free from the ancestral ideas to consider every event and its maker with scrutiny sight and open mind, in order to judge people according to what history and narratives had kept about events and incidents. Mean while we give brief history about some events that occurred in state of conflicts and mis-understandings, between the companions even at the Prophet's time. We request you to read about the following issues then asses and comprehend.

THE COMPANIONS DURING THE PROPHET'S TIME

The Islamic history presented many events from the companions, which hurtled and annoyed the Holy prophet (S.a.a.w). Some of them were stated in the Holy Qur'an, Allah the Most High and Exalted says:

"..And it does not behoove you that you should annoy the Apostle of Allah (Muhammad), nor that you should ever marry his wives after him; verily this is grievous in the sight of Allah."

This verse was revealed addressing Prophet's companion warn and them reject not to hurt the Holy Apostle to specify the issue in which they harm the prophet is that, Some companions wished to marry His wives after His demise. All Qur'anic interpreters stated that this verse revealed on some of the Prophet's Companion who wished to marry one of Prophet's wives after his death.

Abu-Ja'afar Muhammad bin Jariir Tabari, in his Tafsir, quoted that: Abu-zaid reported upon this verse that the Holy Prophet (S.a.a.w) received information that one of His companions said: " If the Prophet die I will marry His wife and after him." This hurtled the Holy the Prophet (S.a.a.w) then Allah revealed this verse. *"..And it does not behoove you that you should annoy the Apostle of Allah (Muhammad), nor that you should ever marry his wives after him; verily this is grevious in the sight of Allah."*

Suyuti reports from Sunanul Bayhaqi who relates from Ibn Abbas saying: " One of Prophet's companions said: " If the Prophet dies I should marry Aisha (r.a) or Ummu salamah (r.a) " 2 ... Suyuti further reported many narrations of that meaning. Read this book to see."

Some Qur'anic interpreters mentioned the name of the man who wished to do that. Suyuti relates from Ibn Abi Hatam, reported from Sadei said:

We heard Talha Ibn Abdallah saying Muhammad refused us to marry our cousin (daughters our uncles) and for him had married our wives, If any thing happen (pass away) I will marry His wives after. "and many other Qur'anic commentaries.

2 - Allah the Majestic the Most High says:

"Verily those who brought (concocted) the lie (slander) are party (a gang) among you, Do not regard it an evil to you; may! It is good for you; every man of them shall have what he has earned of the sins; and for him of them who took the greater part there in shall have a grievous chastisement."

This was called verse of "IFKI" the falsehood. This is great mere lies and accusations. It was said that, this is slander that may be hidden from some one, then come to know it when he had already frustrated then become I surprised of it.

This word originated from the word invert and change from its intention (manor) as it was stated in Tafsir Al-kabiir He later said this word from you- in that verse indicates that, those who brought lies and falsely accuse against the prophet's wives, they are people among you. (The Companion).

The same speech of this verse was addressed to the prophet's companions who brought false and fabrications. The explanation of who was intended in verse, was it AShi'a (r.a) or other prophet's wife, we shall discuss that in following topics.

Many Qur'anic interpreters and traditional narrators wrote details of this case even some of them mentioned the names of people who contributed in this slander. They said that were: Abdallah bin Ubayyi, Zaid bin Rifaah, Hassan bin Thaabit, Mistwa bin Uthmaan and Hamnat bint Jahshi and other who helped them.

Suyuti have explained this case in his book and said: Once the holy Apostle stood on the pulpit and he asked Abdallah bin Obey to apologies, and said:" Oh Muslims! Who among you can join me to blame man, who had hurt me upon my family? I swear upon God that knows nothing about my family except good. They have told me the name of the man but also I do not know about him except good. He was not come close to my wife except when he is with me ... " Sa'ad bin

ma'adhi from Ansarians (the helpers) said: Oh messenger of God! If that man is from Ausi clan I shall kill him, and if he is among with Khazraj we shall do whatever you tell us to do. Sa'ad bin Uba'dah. the leader of khazraj clan stood up - before this he was a righteous man but he was waved by fanaticism- told Sa'd bin Ma'dhi (the Ausi clan leader) I swear upon God the creator: you can not kill him. Asyad bin Hudhair - who was the biological uncle of Sa'ad bin ma'dh- . Respond to Sa'd bin Uba'dah that, Verily we shall kill him you are the hypocrite and defending hypocrites...! These clans (Ausi and Khazraj) become madden until reached the point of fighting each other in front of the holy Prophet (S.a.a.w) when he was still on His pulpit... Then He (S.a.a.w) told them to settle down.

The aim in narration of this event is to show some status of companions in presence of the Prophet (S.a.a.w) and what took place in His observance, as it was recorded by Sunni scholars in their authentic books.

(3) Among other events that occurred in the Prophet's time is the issue known as "the Thursday calamity" which was narrated by all narrators in their genuine traditional books in various ways like; Bukhari', Swahih Muslim, Musnad bin Ahmed

And among historians are Tabari⁵, Ibn Hzdiid⁶,

Bukhari reported relating from Ubaidullah Ibn Abdullah, relates from Ibn Abbas who said: "When the holy Prophet approached the death many companions gathered in his house, Umar Ibn Khattab was among them. The holy Prophet requests them to bring him a pen to. Write for them the document to guide them, with they will never go astray... Umar replied: "the pain (ache) had prevailed him, you have the Book of God it's enough and will be enough for us" The people quarreled, some of them opposed Umar's words saying we have to bring pen so that, the Prophet would write for us, where as others supported him..... When the drivell and nonsense words exceed in Prophet's house He ordered them all to get out from his house."

The Hidden Fact

Abdallah reported that Ibn Abass said; the great problem and calamity raised when the people prevented the Holy messenger to write for them a will (document) that will avoid their conflicts... Apart from that, there are so many other events similar to this, which occurred in Prophet's life from His companions.

THE COMPANIONS DURING ABUBAKR'S REIGN

The first incident of contusion and disagreement after the prophet's demise occurred after the people have gathered in "Saqiifah". These conflicts and dissension between the companions upon the caliphate happened when the wounds of Thursday calamity have not yet healed. This was a fatal blow to the unhealed charming and non-mended break. In that whenever time proceeds, the path of dissension increases and widens until ended into fiction and parties: "*Of those divided (split up) their religion and become sects, every rejoicing in what is with them.*" The brief story of this event is that, immediately after the Prophet (S.a.a.w) had passed away, before His barrel the Ansarians (the helpers) gathered in the shade of Bani Sa'idah "Saqiifah". Sa'ad bin Ubaidah who was khazraj clan leader addressed them and all elected him as Calph (leader). Abu bakr received this news of what had happened in house of Bani Sa'idah.

He was so frighten he called upon Umar bin Khatab and Abu-Ubaidah Ibn Jarraha, they all also went to Saqiifah. They meet many notable clan leaders here, Abu bakr also addressed the gathering, assail grudge and enemy to some people of khazraj clan for what they have done to make their clan leader Sa'ad bin Ubaidah to be a Caliph. In his speech he strived to repeal and reversal Sa'd's case.

After Abu bakr's speech, people quarreled about to kill rather than fight each other, and all swords were brought out. Some people tread on Sa'ad and oppressed

him until he screamed: o '*people! You are about to kill me! Leave me alone!* But some of them said: kill him!

At the end, people concluded by paying pledge of allegiance to Abu bakr, and Sa'ad Isolated from them, even he was not attending their congregational prayers, he as totlly abandoned from them. If he had enough supporters, h6 would have fought them. He never turned to them until was killed in Sha'ami (Damuscas)

Ibn Jariir Tabari had narrated the whole story in his book 1, Ibn Qutaibah also reports the same Incident in his book"

However, Bunu Hashim (Hashim's family) - Hashim who was the grandfather of Prophet (S.a.a.w) and some other Muslims they didn't pay allegiance to Abu bakr among them were Salman al-faarisi, Abu-dhari, Miq-daad, Ammar, Zuabir, huzaimah, bin Thabit, Ubayyi bin Ka'abi, Khalid bin Sa'ad bin Asi and other people from Muhajirines and Ansarians.

Professor Abdul-Fattaah Abdul-Maqsuud said that:

{If people were justice and fair, they would have postpone and suspend to attend paying homage to any caliph until after finishing the funeral duties upon the body of the noblest messenger, who is the best of all creations. (S.a.a.w). this would have been good for them, than contend on Prophet's thrown when He was still unburied.} ¹

Professor Abdul-kariim Al-Khatiib also said: The day of Saqiifah was a surprise among the days of faults, and it happened involuntarily. Many other people narrate

the same, those who observe these catastrophes from the so-called righteous companions and followers. After few days on Abu bakr's election, conflicts and fanaticism raised and the situation returned back as it was in the pre- Islamic period.

Certainly, the caliphate crisis did not stop to the form of that day, but the storm discord and widen every where in various ways.

Even if the Ansarians were to present and gave leadership to Muhajirins, due to their enmity and differences, they (Muhajirin) would have contend for leadership between house to house, clan to clan where they can not reach an agreement except to end up in the battle field fighting each other . ¹

We end up with one incident that occurred during Abu bakr caliphate, which was between the family members of Hashimi (the great grandfather of the Prophet Muhammad), especially Zahrah Prophet's doughtier and other people.

Ibn Qutaibah reports in his book *Al-Imamah wa Siyasah* that, Umar came to the Zahrah's house and called those who were inside to come out and pay allegiance to Abu bakr, they refused to do that. He ordered fire wood intend to burn the house of the Prophet's daughter and His kin people, he said unless you all come out, if not, I will burn this house. Some people told him that there is also Fatimah Prophet's daughter inside. Alas, he replied, even if she is inside I will burn it unless they come!!!

These were followed with other events such as "Fadak" the farm that the Prophet (S.a.a.w) had given to Fatimah Zahrah, they took from Her. They claim that, prophets have no inheritance. Plus some other events which forced her to stand in the Mosque of her father and address people declare her victim of injustice to all Muslims ... And so many things happened which were kept by history until she died ~; when she was annoyed of them.

Among other events that history had observed on Abu bakr's reign is that which was attempt by Khalid, who killed Malik bin Nuwayrah Tayimimi and rape his wife that very night with out " Iddah" (the legal period which a widow or divorced woman has to stay before next marriage). He turned to Medina with a victory stickled Malik's turban on the arrows and swords. When Umar saw this, he plucks them off and blames him for what he had done. He said, how can you kill innocent Muslim then you copulate his wife with out Iddah? I swear God the Most sublime you should be pelt with stones.

He also informed Abu bakr that Khalid had committed adultery you should give him the legal punishment. Abu bakr said: I will not pelt him because he had strived in seeking the Islamic law (Ijtihad) construed then blander. Umar said the man has killed innocent Muslim you have to kill him too insist on him, Abu bakr replied that I will not kill that who had mistaken. He further "aid: I will not start the sword, which Allah the Great had comforted ... He paid money (diyat) for people who were killed from Islamic treasury and release all captives and prisoners.

Many narrators and historians neglect hidden this frustrated event except Tabari in his history book *Ibn Athiir*, and Andoulusi in his book *Al-Aqdul fariid* and others.

SOME EVENTS THAT OCCURRED DURING UMAR'S TIME

There are many dispute events, which occurred in Umar's time, we state only two of them to restrict the standard of this book.

Numerous historians had reported the events of 21st year after the migration (AH) of the Holy Prophet. In the reign of Umar Ibn Khattab, he appointed Abu Hurairah to be his governor in Bahrain. After two years he dismissed him from the office replace Uthmaan bin A'sei Athaqafei. He did not leave him alone after his dismissal but he punished him claiming that he had stolen Ten thousand Dirham (10,000.0) from Muslim treasury.

Bin Abdul-bari quoted in his book Al Aqidul Fariid, that Umar invited Abu-hurairah to come to his place, then told him: by the time I appointed to be my governor In Bahrain you had nothing, but I have heard that you sold horses earning 1,600 dirham. Abu-hurairah said: I hid some horses which I got as gifts, Umar told him, did you thought that were your personal provisions and properties? Abu-Hurairah gave him the remaining money he had by that time....Umar took the money and told him did you think it to be your money? Then ordered him to go away from him, he beat him until he bleed, forcing him to bring the rest of money,(to be the total of 1,600 dirham). Abu- Hurairah said: I sacrifice that in seek of Allah and in anticipation of His reward, Umar told him: If you got it from the legal way (lawful) and present it willingly, Allah will reward you, but this you stole it. You have been distant place(Bahrain),and people collect money(alms - Zaka'at) for you, not for God and his religion!

The Second incident was narrated by al-Haakim in his Mustadrak he reported that one man among the first migratory was brought to Umar when he is intoxicated (drenched) judgement... Umar who was the Muslim leader (Caliph) ordered to beat (lash) him strokes, the man said: why are you beating me, when we have the book of God between me and you...? Umar asked him in which book of I don't wipe you strokes when have drunk alcohol which is forbidden? The man recited:" *On those who believe and do good, there is no blame what they ate (before), when they did guard them selves and believe and*

do good deeds, still (more) they guard them selves and believe (more strongly), still (further more) they guard them selves and do good (to other) and Allah loves the doers of good.”

Claiming that he is among the believers and do- good deeds, he fears God and pay alms, (za'akat) he further said that: I have participated in battle of Badru with the messenger, I witnessed Hudaibiyah treaty I also attended the battle of khandaq and others. Umar asked the gathering what do you respond to him? Ibn Abass said this verse revealed in pardon of past and evidence of the remaining people. Because Allah the Great and Mighty said:

“O you who believe! Intoxicants and games of chance and sacrificing) stone -Idols and (divination b'1) arrows are only an abomination (uncleanness) Shaitan work; shun it (be away from it} so that 'you may be successful.”

He said: those who believe in God and do good deeds fear Him and pay alms willingly ... Almighty Allah had prohibited wine (alcohol) to them. Umar said you're right, he asked Imam Ali (a.s); what do you say? Ali said that; surely who drink wine become intoxicated (get drunk) and whoever is drunken raves (become delirious), and If some one maunder, fabricates and falsely accuse, that who accuses should lashed 80 strokes. After that Umar ordered to beat him 80 strokes.

COMPANIONS DURING THE REIGN OF UTHMAAN

Dissimilarities between companions on this reign become very worse and reached the point of murder. Some of Companions participated in conspire and whetting people against him. Ibn Habiid in his commentary on the Nahjul-balagh had quoted that, Aisha Prophet's wife was the worst person against Uthmaan. In that, she was bringing out Prophet's clothes and shows it to some people that were paying visit to her, she was saying; these Prophet's clothes have not scrubbed but Uthmaan have changed and destroyed Prophet's traditions.

It was also said the first person to ascribe nickname to Uthmaan was Aisha, She was calling him "Na'tharah" which means, the structure with long hairs and bears and big figure less body. This name was called also some by Jews. Zubair reported that She was saying: You should kill Na'tharah, May Allah kill Na'tharah ... Zubair was also saying: You should kill him (Na'tharah) because he had changed your religion... Zubair and Talha were the great instigators of the rebellions against Uthmaan.

Al-Mada'ain reported in his book "Al-Jamal" THE CAMEL that; When Uthmaan was killed, Aisha was in Mecca by that time, when they delivered this happier news to her, She was so happy and had no doubt that Talha is going to take the chair (to be a Muslim caliph).

After Uthmaan's assassination Talha took the keys of Muslim treasury (baitul ma'l) and all Uthmaan's personal secrets to his house, then after the failure of his mission, he returned them and gave them to Ali Ibn Abi- Talib (a.s) 1 What we have mentioned here is enough to assess Companion's situation after the holy Prophet. Remember that, in Uthmaan's reign is when Abu-dharri was expelled to Rabadha", the same Caliph also beat the famous Companion Ammar ya'asir" and he break the limbs Ibn Masu'd⁴, all these events were recorded in the Islamic history books.

COMPANIONS DURING THE REIGN OF IMAM ALI (A.S)

Problems on this reign increased and create big discord, mis-understanding and conflicts between Muslims, to the extent that they pull out their swords and started fighting each other, as result they shed blood more than the pre-Islamic period.

They fought in three great injurious wars; which the Holy Prophet had informed before. He ordered Imam Ali (a.s) to fight the reneges (Na'akithiinah), the apostates (Marikinah), and the injustice (Qa'asitiin)

This happened as the Prophet had informed. Aisha led some tremendous troops accompanied by Talha and Zubair to attack Imam Ali (a.s), this war was the war of the Camel, because she rode a camel while commanding the troops. Another battle was lead by Mua-wiyah against Ali (8.S) this was called Siffiin. The third battle was caused by, some of Imam Ali's soldiers who were deceived by Muawiyah's troops and they deserted and fought against him in the battle of Nahrawaan.

Here we don't report the details of these battles but we assert that, innocent blood was spilled and many sanctities were violated. However, we are giving a brief history of the companions in the first fifty-year after the Prophet's migration (Hijrah), to demonstrate that the Companions were human beings. Some of them were true believers after the Prophet's demise whereas others deviated from the Prophet's line as the Qur'an stated that. They were not infallible who cannot make evils and mistakes in addition to their dissension.

If the companions (Sahabas) behaved in such a manner while the prophet (S.a.a.w) was still alive, then can you Imagine what went on after fifty years of his demise. Then will it be right to put our selves into great errors, by denying what really happened, and close the door of History so that it wont law the dignity of the companions who lived with the holy Prophet (S.a.a.w)?

The study of Islamic History regarding the Sahaba, requires the inspection and investigate all the Sahaba's deed with Justice and open mind, then with the command of Islamic law (Sharia) we should appraise the righteous Sahaba and degrade evil doers, because the truth is clear and stands out from error. We thank Allah the Most Glorious that for us (Shi'as) have fastened to the cord of Allah the Great, embarked the ark of salvation, entered door of succession. These issues on our side are clear with no doubt what so ever.

Al Muttaqi ai-Hindi had narrated in his book Kanzul Ummal that the Holy messenger said: "There will be mis understandings after me, but if this happens you should adhere to Ali Ibn Abi-Talib because he differentiates. Between the truth and false." ¹ In the following verse Allah tells us the situation of Muslims especially Sahaba after the death of the Prophet (S.a.a.w) He says:

"And Muhammad is not but an Apostle; (Other) Apostles have already passed a way before him; there fore if he dies or be slain (killed), will you back upon your heels? And whoever turns back upon his heels he will by no means do harm to Allah, and in the least; Allah will reward the grateful

This clear verse regards the companion's attrition, then is it right to Ignore the fact of the holy Qur'an by saying that all the companions were truthful, just and righteous people? No, it's not right. Because the intellect, justice and authentic perceive all invites to the solution that, the companions were like human beings who can make mistakes and sins. Indeed they had great dignity And honor to meet the Prophet (S.a.a.w), to see Him and attend his services but this does not mean that they never fell into error after His demise.

Regards to the fare well pilgrimage as the author "stated, Shi'a believe that - as it is an historical event - After the Prophet had finished and completed his farewell pilgrimage, He was returning back to Medina. When he reached the place called "Juhfah" near the stream of "Khum" which is between Mecca and Medina. He was inspired by God to deliver the message of the Caliphate and the leadership of Imam Ali (a.s), to declare him as a divine successor. In submission to God's orders and commands, He (S.a.a.w) requested people to gather and pay allegiance to the commander of believers Imam Ali (a.s).

All Muslims who attended the fair-well pilgrimage congratulated him for his appointment. It is worthier to note that Umar Ibn Khatab was among the first people to declare his allegiance to Imam Ali (a.s) and recognize him as a caliph after the Holy prophet. Many Authentic Traditional narrators reported the events of this historical day and reached the extent that no one can deny it, this narrated events is found in Sunni books more than Shi'a texts ¹. If the author revised these historical books in respect to this matter the truth would have been easily exposed to him.

Never the less, one of the Shi'a scholars had written a great book which relates to this incident called Al-Ghadiir fil kitaab wa Sunnat wal Adab. He based it on the Holy Qur'an and the Prophetic traditions in confirmation of this Islamic events and establishment of the caliphate for the commander of faithful Ali (a.s), immediately after the holy Prophet. (S.a.a.w)

If the Author is denying the fact, that the majority of the companions did not deviate from the right path, let him explain the true interpretation of this verse:

"And Muhammad is not but an Apostle; (Other) Apostle have already passed a way before him; there fore if he dies or be slain (killed), will 'you back upon your heels and whoever turns back upon his heels,, he will by no means do harm to Allah; and in the lea1t; Allah wit reward the 9rate/ut ones " what was the reason behind their alteration (conversion) after the prophet (S.a.a.w), and to whom this addressing refers to? Then what is the secrete behind the disobedience of the prophet's commands when He appointed Ali (a.s) as His successor? What was the purpose in attacking Zahra's house threatened to put it on fire, and burn those who were inside, who were Ali, Fatima, Hassan and Hussein? These are the household of the holy Muhammad (S.a.a.w). Some companions who are considered to be justice and righteous did this.

SHI'A WITH BADA'A (INCEPTION) AND THE PROPHET'S WIVES

The Author said: The Shi'as infidelity does not only stop to the distortion of the Qur'an but reached to the point of inception (Bada'a) to Allah the Most Glorious and defamation of the Prophet's wives (S.a.a.w) who were mothers of Muslim believers ...

We say: If the author knew the ideology of Shi'a from their own books and tried to conceive the meaning, leaving back all his false ideas about Shi'a, it would have been good for him but, he failed to know the authentic creed of Shi'a. However many people are foe and enemies of what they don't know. Thus why does the author some times cast Shi'a with infidel and deserted from Islam due to their devotion which was stated in the Holy Qur'an. He deceives people that Shi'a believe in the distortion and corruption of the Holy Qur'an, he further falsely accuse them of libel and the degradation of the Prophet's wives. We don't know which reference this author relies on, as we don't know who dictate to him such false accusation to write them aiming to create mis understandings between Muslims.

Here we give a brief meaning of al-Bada'a (inception) to assure the author and other people that, Shi'a belief in this matter does not contradict of the Islamic principles. We also confirm that, this kind of indictment against Shi'a is also known from other people like Fakhri-Razi, who wrote similar to this In his interpretation of this verse;

***"Allah effaces and established what he pleases, and with **him** is the basis of the Book."* 1**

He further stated: The Shi'a (repudiates) say that Bada'a is permitted to Almighty Allah, which means to say that, Allah says and consider things then does some thing else which is totally opposite. In other words, the new happens which Allah didn't know before...

This forbids Shi'a to say such words, because they believe that Allah the Most High knows every thing before it happen. He is the only one who predestined. Allah's great knowledge is the same to His Essence, because Allah's beauty and perfection attributes don't differs from one another in their substance. They are all eternal in the same way as is His Essence, and they. Must be

considered as a unity. Thus He is Omnipotence IS depend Oil His Everlasting Life, He knows each and every before and after the creation of the Universe. He says: ***“Allah knows what ever is in the heavens and whatever is in the earth, now here is there a secret counsel between three persons but He is the fourth of them, nor (between) five but is the sixth of them, nor less than that nor more but he is with them where so ever they are (may be); then he will inform them of whatever they did, on the day of resurrection; Verily Allah is Cognizant of all things.”***

Subsequently, Bada'a originated from the word bada'a literally means appearance of an idea about some action, which the man did not have previously, in such away, it changes his intention to do that action. This is due to man's ignorance concerning what is of benefit to him, and because he comes to regret doing or having to do what he had intended to do. Bada'a in this sense is impossible for Allah the Great and forbidden to attribute such a word, because this is caused by ignorance and imperfection which are impossible to Allah. Shi'a Imamates do no believe in this. The Almighty Allah says: ***“And shall appear to them the evils of what they wrought ...”***

In Arabic grammar this verb is not used without "Larnal-jari" as it is in that verse. It is always used to compliance the meanings how previously, appearance but not for occurrence and happenings. That. Whenever we use the term Bada'a regarding Allah the Most High, we mean that has presented to man a thing which was not discovered by him (man), while Allah the Most Glorious had knowledge of it before. This indicates that every thing IS with in Allah's hands and control. Surely Allah the Sublime has power and predetermines all things.

Bada'a which the Shi'a al-Imamiyyah mean, is that which takes place in non-inevitable (avoidable) predestine. So in Shi'a belief doctrine, Allah's preordain IS Divide in three types: -

(1) Allah's predestine which is hidden from creature and never be acquainted to anyone among HIS creatures.

(2) Allah's prediction of things to happen in the future which He the Most Glorious had informed to HIS prophets, Angels and devoted men that will exactly happen, and they all happened.

(3) Allah's predestined that has mentioned to His Prophets and Angels of things to happen In this world, but Allah's wishes does not relate to its reverse. Bada'a in Shi'a doctrine take place exactly in the third type regarding Allah as it is in the following verse:

"Allah effaces and established what He [leaves, and with Him is the basis of the book."

Allah Glory is to Him also says:

"Allah's is the authority before and after..."

Many traditions were narrated from the Ahlul-bait (a.s), which explains the three types of prediction. Actually Bada'a is like Naskhi (abrogation and supersede) is in the Holy Qur'an. The only difference is that Bada'a takes place in the creatinals where as Naskhi takes place in constitutional (Sha'ria). We should know that both of them Naskhi and Bada'a do not means that Allah is unconscious or ignorant of things, which are happening.

RESULTS FROM THE BELIEF OF BADA'A.

(1) The belief of Bada'a explicit and gives man a clear picture and recognize that, Allah has power over every thing, in His creation and Everlasting term. Verily Allah's wish influents things forever and ever.

(2) Bada'a demonstrate that Allah's knowledge over shadow all His creation's, which indicates that man's knowledge even the Holy Prophets is limited. Allah the Most Glorious is the all-wise, the all-knowing.

(3) The belief of Bada'a gives hope to man in asking forgiveness from Almighty Allah, requesting Him to reply his supplications in settling his problems, and grant him prosperity of obedience to expulse him from sins and evils.

(4) This belief is in refutation of the Jews who believed that is Allah's eternal predestine and foreordain of things, He the all-powerful can not change it what so ever, then came Bada'a as reply them, the Holy Qur'an says: -

“And the Jews say; the hand of Allah is tied up! Their hand shall be shackled and they shall be accused for what they may; both his hands are wide out stretched; he expands as he pleases...”

(5) The Denial of Bada'a and it's comply, is saying that what Allah has written and predetermined His creatures, He can not change it at all. This with no doubt will despair and discourage man for the hope to be answered in his supplications; and this will result to the useless of prayers and invoke to the Almighty God.

(6) Rejection of Bada'a simply means that Allah cannot change what has predestined. But always remember that, God's sovereignty and power comprises upon each and every thing.

This has been brief information about Bada'a which the two Shi'a scholars had stated its details in their books i.e.: -

- i) Sayyid Ali al-Faani al-Asfahaani in his book "The inception in Shi'a doctrines"
- ii) Sayyid Abu-Qasim al-khuei in his al-Bayaan fi Tafsir Al-Qur'an under this topic of Bada'a.

However there is a deep research and discussion in this book about this topic, we overlooked it observing the standard of this book. After that you can answer this question: The belief of Bada'a to the meaning which we

Have explained here does it contradict to the Islamic teachings? This belief does imply the infidelity or atheism as other may think?

Refer to another claim about defamation of the Prophet's wives (S.a.a.w), Shi'a believe - as it is in their books all over the world - that Prophet's wives plus other wives of all noble Prophets are saved from obscene deeds which afflicts honor and dignity of the Prophets (their husband) and their prestige. This does not mean that they are infallibles like the Prophets (their husbands) from committing some other mistakes. The holy Qur'an related the two women among wives of some noble Prophets due to bad-deeds their end was hell i.e. wife of Prophet Noah (a.s) and Prophet Lout's wife/Allah the Most High says: -

"...Allah sets forth an example to those who disbelieve the Wife Noah and the Wife of Lout: both they were under two of our righteous servants but they were under unfaithful (acted treacherously to their husbands); do they (their husbands) availed them naught against Allah; and it Was said (.to them) enter you both the fire with those who enter (it)."

By this, wives of the Prophet (S.a.a.w) are like other women of any generation. The only difference is that when the Prophet's wives do good deeds their reward is "ft doubled and so is their punishment, if they commit Evil as Allah says in the Qur'an:

"O wives of the Prophet! Whoever of you commits un open indecency, the punishment shall increased to her doubly; and this is easy to Allah, and whoever of you is obedient to Allah and his Apostle and does good, we will give her reward

(recompense) twice (doubly), and we have prepared for her un honorable sustenance."

This is due to their closeness and importance to the Apostle (S.a.a.w) and to Almighty God the Sublime. Perhaps the author by defamation of the Prophet wives (S.a.a.w), means the case of accusation (Hadith al- Ifki) which is also stated in the Holy Qur'an, He says:

"Verily those who brought forth (concocted) the lie (slander) are party (a gang) among you, do not regard it an evil to you; may! It is good for you every man of them shall have what he have what he has earned of the sins; and for him of them who took the greater part therein :shall have a part therein shall have a grievous chastisement"

The Details of this event and its commentary were reported in sahih Bukhari and other authentic books .of Islamic history. They explained what was meant by Hadith al-ifki (False accusation) which was great lies and defamation on Aisha and other wife of the Prophet (as we shall talk about this topic later on). But in reply to author's claims we state the following: -

a) This incident (false accusation) occurred in the Prophet's time and was stated in the holy Qur'an. If .Shi'a were not yet existed - as author claimed - what IS the Shi'as relation to this case? This indicates that the author does not study well his own views other wise he would not contradict in his words.

b) Some companions were involved in this case; among them were Hassan bin thabit, Ibn dauda and others according to the tradition of Bukhari in Sahih³. At the same time, Hassan had a poem where he indicates that Ibn Mu'attal from bani-mudhar clan was a suspect to have committed that. If such accusation carried on by the Companions in Prophet's time, then how can we believe that all companions were justice and righteous? Except this testifies and certifies that some of the Companion were not all of a high grade in believe and justice.

c) Many Islamic historians disagreed upon this incident every one has different idea. Some scholars from Ahli-Sunna claimed that this accusation was attributed

to Aisha, as it was reported in Sahih Bukhari, Tirmadh, Bayhaqi and Musnad bin Hanbal e.t.c. Where as various scholars of Shi'a and some of Sunnis say that, Maria Qibtiyyah (Prophet's maid mother of Ibrahim) was a suspect in this case. On this, Shi'a provide evidences with some narrations related from their sacred Imams, as Sheikh Ali Ibn Ibrahim al-Qumi had reported that in his interpretation about this verse.

Sunni scholars who share the same opinion as Shi'a regarding this incident, reported traditions that Maria al-Qibtiyyah she was the accused one in this matter those

narrators are; Muslim in his Sahih², ai-Hakim in his Mustadrak³, Ibn Athiir in his book called Al-Ka'amil⁴, and also Ibn Sa'ad in Tabaqa'at", Tabran in his AUSA'at", Jalaal-diin Suyuti in his Tafsir Dur al-manthur ⁷ and many more.

D) How amazing, to notice that in Sunni narration they wrote that even Aisha was among those people accused Maria al-Qibtiyyah, have a great jealousy of her As Ibn Sa'd in Tabaqa't reported Her words that she was saying: "Of all women I have never been jealousy as I was of Maria al-Qibtiyyah."

That is how Sunni scholars stated in their references that Aisha had a great role in raising accusations against Maria. .

If that is the case, is it right (true) to accuse and Insult Shi'a for defaming and degrading Prophet's wives? Is it not required from sincere Muslims to research and

investigate from Islamic history and prophetic traditions before accusing Shi'a? Rather than spreading prejudiced claims aiming to raise conflicts and misunderstanding between Muslims.

e) One of Shi'as scholars among the great contemporary researchers of the Islamic History events wrote about this case. He reported all traditions which were narrated by Shi'a and Sunni, examined every Hadith relating this Issue and then reached the conclusion. Therefore we request the author to read this book to find out the truth. The book is called Hadith-Itki of Ja'afar Murtadha written in 1400 A.H Beirut Lebanon.

ARBITRARY VERDICTS AND JUDGEMENTS

Here the Author stated some provisions, which he had mentioned before, He said: It not permissible for Sunni Muslims to be married with Shi'a and they are not allowed to marry us ... Their slaughtering are not lawful to any Muslim and their charity in establishing Mosques is forbidden. We are not allowed also to attend their funeral prayers, even for them (Shi'a) to pray for our dead. All what we have mentioned are forbidden. If Shi'a pray for Sunni dead, this will be a cause of Allah's curse and punishments for the dead person in his grave. All Shi'as are to be considered as infidels.

We say: what the entire author stated here contradicts with what he mentioned before... Surely Shi'as is true Muslims. They believe in unity of God the Most High, practice Islamic teachings and verdicts in every status of their lives. They have not deviate from the real Islamic religion, If there is some mis-understandings between them and some of Ahli-Sunni it refers to their personal aspects which does not requires all these false judgments.

We have proven to our dear readers that all what were stated by the author against Shi'as were wrong, Allah May have mercy upon him and show him the straight path. How harsh it to say that was, not only it is forbidden for Shia to pray on a dead Sunni, but cause Allah's punishment to the dead. How can Shi'a prayers considered to be an evil? Where he read these all-false judgements? How can dead person be punished for other people's action that has not even shared for its occurrence? Does he not realize that his words are against the teachings of Allah as it is stated in the

Following verse: "***And no bearer shall bear burden of another; and if the heavy laden one should cry (another bearer to carry) its burden, (even) ought-any thing-of it shall not be carried and even if he be near of him...***

If this is the Author's conception, is it just for him to attribute the false accusation with injustice to Allah the Most Majestic. After all Allah is most Exalted above whatever is injustice, which the author is attributing to Him.

The Author said: Ibn Abeden reported that there is no doubt and suspension upon the infidelity of that whoever defames Aisha or denies Abu bakr's leadership...

We have written enough on what relating to Aisha's.'in previous chapters ... Regarding to the denial of Ahuhakr's caliphate, it is a true fact that even some companions refused his caliphate and never accepted him as a genuine leader, among them was Sa'ad bin Uba'dah who was a famous companion and the leader of Khazraj clan. He didn't pay allegiance to him until was murdered in Damascus': this was narrated from the basic resources of the Islamic history. However if anyone who denies Abubakr's leader ship is considered to be a pagan according to words and judgments of Ibn Abedien, it means that Sa'ad Ibn Uba'dah was the first pagan! Then how can some people especially the Author and his group, accuse Shi'a for defaming and denying the prophet's companions when among people of his group like Ibn Abeden rejects and denying them?

Meanwhile, we have to ask the Author and Ibn Abedein: Abu bakr's caliphate was it an inspiration and revelation from Almighty God which the Qur'an had quoted down? Or was it unexpected thing (sudden) as Umar Ibn Khatab said; " Abu bakr's leadership was unexpectedly (falta) and suddenly. may Allah keep away Muslim from its evils, you should kill anyone who repeat such a thing." 2 Regarding the words of Ibn Abedien it is contradicting with Umar's words.

In addition to what we mentioned before, we assure that. true Muslim's scholars have all take precaution in accusing of pagan to anyone who testify the unity of God the Most High and Prophet hood of Muhammad (S.a.a.w).

Abu-Haniifah warns every one not to call Muslim that who perform prayers an atheist. Most of Sunni scholars agreed in their legal verdicts (Fat'wa) that, it is illegally and not permissible to ascribe atheist to any Muslim. Even some of them do not allow ascribing paganism to the "Kharajites" those people (kharajites) who permit and legalize to kill Muslims and extortion of the Muslim's wealth, and they also deny the Prophet's Companions. Despite the Prophet said: "**kharajites**

renegade from the religion. They are the worse of all creatures; they have nothing from Allah the Great. Allah's blessing is upon that who fights them or be killed in fighting with them."

Sharaf-diin in his commentary upon this tradition said: If those (kharajites) are considered to be Muslims by Muslim's consensus (I jam a' a) then what about those who entered the door of dignity, embarked the ark of salvation, held fast to the cord of Allah. Followed the two heavy things which the Prophet had ordered all Muslims to follow, and entered the city of knowledge through its gate seek refuge from the sanctity of prophet's community (S.a.a.w), those Imam are the guidance against dissimilarities and punishments.

He asserted that, If kharajites are considered to be Muslims, then other people who are not like kharajitel those who performs obligatory prayers facing to the Muslim Qiblah should also be genuine Muslims.

Certainly Sayyid Sharaf-diin wrote a chapter in his book (Fusulul-muhimmah) titled by: "The verdict upon the succession of those who bear the two witnesses." i.e. [testify the unity of God the creator and the seal prophesy of Muhammad {S.a.a.w}]. He also stated some fatwa of Sunni great scholars, where they declared the true faith upon that who testify the unity of God absolutely, and the succession of a" people who bear the two witnesses.

He reported that, the scholar al-Asha'rani in his book called Yawaqiit wal Jawahiir topic No.58, said that, He saw a question in hand writing of sheikh Shahab-diin which was presented to Sheikh al-Islarn Taqiyyu-diin Asabki states: Our master, what do you say in accusing heresy people with infidelity? In his reply said: Oh dear

brothers! You should know that, it is very dangerous to ascribe atheism to believers. And that who has faith in his heart, is difficult for him to ascribe paganism to heresy people, so long as they utter: "There is no god except Allah the creator of a" worlds, Muhammad is the messenger of Allah ". Because to accuse some one

with infidelity is great and dangerous.... He explained deeply the consequences in ascribing anyone with infidel.

Sayyid Sharaf-diin also reported from Ibn Arabi in his book "Al-Futuhāt " under the chapter of recommendation (al-wasaayah) that he said:

"O people! Be aware of becoming enmity of the people. Who testify the unity God, because they have Jurisdiction and general guardianship, they are saint sacred and devoted people, they are friends of Allah {S.W.T}. Allah will forgive a" their mistakes and sins, whenever they do not associate any thing to Him {S.W.T}. Therefore, that who has proven his holiness (by testifying the unity of God the creator the worlds) it is forbidden to all Muslims to fight him.

Sayyid Sharaf-diin also narrated from Sahibul Manaar who said: Among the great calamities, which the Islamic schools of thought had afflicted with, is the dissipation and ascribing infidelity one another, In spite their aim is one, which is to reach the truth. They are a" striving and pay much effort in supporting and corroboration of their doctrines and its maintenance. Therefore the diligent in line to find the truth, is excused if he make mistake.'

He further said: Many scholars among them Asha'ran narrates from Abi Mahaasn Ar'uyaan and others, which many scholars of Baghdad said: Muslims of any Islamic school of thought should not charge one another with atheism. Because the Holy Apostle (S.a.a.w) says: *"Whoever performs our prayer facing the Muslim Qiblah, and eat our slaughtering, should consider being a true Muslim, he has rights to us as we have to him."*

He concluded by saying, A" Muslim scholars of Shafi'eyyah school of thought, said that, it is not allowed to accuse kharajites with paganism, and even apologize to them for what they have done. They reported that kharajites are in state of doubt ness; this was stated in the book called Sawa'iqul Muhriqah.

Sayyid Sharaf diin May Allah bless him, stated that:

I have seen effective words of that meaning in the book of Sheikh Muhammad Amiin al-Hanafiyyah known as Ibn Abedein, in the third volume (3rd Volume) under the chapter of the holy war (Al-Jihad). In this chapter he even recognized the true Islam of those people who deny and defame the companions. He declared that, ascribing infidelity to such people contradicts with the consensus of all Muslim scholars, dissents from what they wrote in their texts and commentaries.

He further said: what was stated by some leaders of Islamic schools of thought in attributing atheism to those people are not words of Juristic scholars, and we do not put them into consideration. The true advisory opinion, which was narrated from our juristic scholars and legal experts of Islamic laws regarding this matter, is what I have stated.

We have elaborated so much on this topic in narrating what was reported by the great scholar Sayyid Sharaf-diin. To confirm the author that he is throwing by other people's arch, speaking without his own tongue and writing others people's words, but him he's empty and void from knowledge and acquaintance.

Sayyid Sharaf-diin reported in his book " al- Muraja'at" in various chapters, what should be read to understand this topic, especially what he quoted from the words of the great scholar Sheikh Azhar during his time after a deep discussion with him, in letter No. 111, P.487, He said: " I bear witness that you believe in the same basic principles of faith, and observe the same religious rites as did the Imams in the posterity of the holy prophet Muhammad (S.a.a.w).

Certainly you have made this fact quite clear and have unmasked what was concealed. No sane person will have any doubt about it, and to create any. Doubt or confusion about it will tantamount to intentionally misleading others. You have made the matter. Quite transparent and thus enabled me to look through It. The affair has appeared to me intensely and delighted m~ thoroughly. The sweat smell that emanated from It refreshed me, and fragrance that it diffused highly impressed me. Before the truth downed upon me through you, I was in great

confusion and obscurity due to what I had heard about your religion from the mischievous and unjust spreader of disconcerting news about your religion.

When Allah kindly brought us together, I followed you till I came under the flag of guidance and the lamp in darkness and when I departed from you I was prosperous

and successful. Oh, what a great blessing Allah has bestowed upon me through you. What a great benefit has accrued to me through you. All praise is due to Allah, the sustainer of all the worlds.

We tell the author, If Shi'a al-Imamiyyah are Muslims by the witness of Sheikh al-Azhar. They believe in unity of God, facing Muslim direction (Qiblah) while performing the obligatory prayers. In this they are prosperous and confident by the witness of such a great Sunni scholar, We ask the author is it still fair for him to

ascribe infidelity and desertion to Shi'a and legalize to spite their blood?

"O my lord! Judge thou with truth; and our lord is the Beneficent, Whose help is sought against what you ascribe (to him)"

The Author said: Certainly Shi'a deserted from the Islamic religion therefore are sentenced to death and should be killed ... Regarding the words of Ibn Abedein.

We request Ibn Abedein to present the clear evidences upon the Shi'as desertion ... In other words, which measurement stands and erect this injustice judgment against Shi'a? When the Islam had setup the criterion measure on which a person can be considered to be an infidel. Did the author find this measure correspond to the creed of Shi'a, to consider them the desertions that should be killed?

"They have no knowledge of it, nor had their father; a grievous word it is that comes out of their mouths; they speak: nothing but a lies"

The major aim of issuing these verdicts and judgements which has no base in the Islamic religion, which has no proof and evidences from the religious sources of law, with out fearing God the Most High, is to raise misunderstanding and affliction among people. This will result in the spoilage in this world, and support of inequity and injustice people. We have quoted some of the legal advisory of Sunni scholars in salvation and succession of Shi'a (al-Imaamiyyah) who based on the teachings of prophet's progeny.

The Author further reported what was written by Mufti Radhiyyu-diin that he said: Shi'a believe in the distortion of the Holy Qur'an, therefore they are like the Jews and Christians.... It is not allowed neither to intermarry with them or to corporate nor may deal with them in whatever case be. He concluded his words by saying: Surely Shi'a with these Ideas and thoughts are worst and perversion than atheist.

We say: The big problem with the Author and his Mufti is that, they fasten to initiate atheism to those people without quoting references; they forget what were recorded in their books.

What amazing, the man of such ideas to be a Mufti of Islam, whereby the state of giving legal opinions (office of the Mufti) requires to understand and comprehend evidences and proofs about the accurate knowledge of religious principles and verdicts.

The genuine Mufti has to know the base of contrasts between Islamic schools thought. By this, did that Mufti read what was written by Sunni scholars about the distortion of the Qur'an in their so-called authentic books? - As we quoted in previous chapters- Just only the minor difference in opinions and ideas is not enough to accuse anyone with infidelity. Is it not fit for those people before they slander against Shi'a to provide evidences and hold scientific debate with them to know and explain them their weak ness?

Is it not eligible for them to strive and know the exact intentions of Shi'a upon every point which they differ from them, instead of these false accusations? It is very necessary for that Mufti to fear Allah in his verdicts to penetrate into the meaning of Islam, not to behave like criminals.

The Author said: According to the advisory opinions of the Islamic scholars, every Muslim should keep away from expanding religious contacts with Shi'a e.g. congregational prayers, Islamic ceremonies, marriage, e.t.c.... He further said; if Shi'a couples (man and woman) live to gather in marriage life they are considered to commit adultery (fornication) which is beyond the God's limits...

We say: May Allah have mercy upon these people whom do not approach to understand what has been told... They deviate from their own doctrines and words of their scholars, this asserts what we have remarked that, they are not learned people; even they do not take time to know what was written by their scholars.

Our response to that absurd accusation shall be in Question form. If a man and woman get married before Islam and then converted to Islam, are they considered to have been committing adultery all the time before their Islam, in that should be pelted with the tones "Had" (the legal punishment for the married adulterer and adulteress)? Or Islamic has legalized the marriage of every nation as it is stated in Islamic jurisprudence books?

IF those people insist on their words, we warn them that, they are tampering with God's words, and expose their ignorance about the true Islamic religion. For us we say, there is no power and solidarity except for Allah the Great. And verily, we are Allah's and to Him all we shall return.

The Author states: After the announcement of the •• verdicts which expose Shi'as infidelity, the leader of Indian scholars Maula'na Muhammad Hassan Amrou said

We can derive upon the infidelity of Shi'a al-Ithna. Ashariyyah and their deviation from Islamic religion with various evidence and proofs: -

First, they believe in the distortion of Qur'an, in that their old ancient scholars and their Imams who werein past centuries all agreed upon the distortion and corruption of the contemporary Qur'an, in general they considered to be infidels (atheists)

We say: IF these are the words of their leader, how worse will be his followers...? They are nothing other than cattle and they are straying further off from the (straight) path.

However, we have asserted that Shi'a do not believe in the distortion of the Holy Qur'an. If there is some narrations in Shi'a traditional books which may appear to be in support of this case, are not reliable, and should to change to the meaning which preserve and protects the holiness of the Glorious Qur'an.

We presented enough evidence regarding this topic in previous chapter.

Some Sunni scholars believe in distortion of the current Qur'an and narrate much tradition in their books. Shi'a do not have another Qur'an apart from the common Quran, you can prove that if you go to their Mosques and listen to their recitation.

All Shi'a and Sunni agreed upon that the Holy Qur'an which all Muslims recites is the major source of Islamic teachings and verdicts, It Is the first documentary script of Sharia (Islamic law).

We do not know why these people insist on imposing those all-false words to Shi'a, when Shi'a scholars had announced and expressed the sacred and holiness of the Glorious Qur'an.

Shi'a interpreters and commentaries declare this fact relating to this verse:

" Verily we have revealed the Reminder (the Qur' 'an) and Verily we (our 6elve6) unto it certainly be the guardian" This indicates that Qur'an is protected~ by a special divine care, it is the everlasting Islamic miracle, there is no portion of frightening and trembling to create trouble and affliction among Muslims.

Regarding his false claim which state that, all Sunni Scholars agreed consensus upon the infidelity of Shi'a, We like to ask the author what type of consensus was that? And when did they agree upon that? When the same time we have quoted some advisory opinions of Sunni Jurists in the succession of whoever testify the unity of God and prophecy of Muhammad (S.a.a.w).

Never the less, if these people (the author and his group), accuse their scholars, and then they find it easy to accuse and slander against Shi'a more than that.

The Author reported what was testified by ancient scholars on infidelity of whoever denies the Holy Qur'an or refuse any of its laws (legislation). Among these scholars is Imam Malik who died 544A.H He said: There is no doubt or argument of the infidelity of any one denies the current Qur'an or dispute to any of it slaws and verdicts... And whoever believes in the distortion of the holy Qur'an is considered to be atheist

A'llamah Bahrul ullum who died in 1235 AH, wrote an. article where in stated words of that meaning, and said: whoever believes in the distortion of the Holy Qur'an is considered to be an infidel.

Imam Ali al-kadar who died 1014 AH also said: That who refuse or deny any chapter, even one verse from the Holy Qur'an is atheist.

We say: All of those words and statements does not mean that Shi'a believe in the distortion of the holy Qur'an, because these words and Judgements refers to whoever believe in the distortion of the holy Book or deny any of its chapters, verses, and decisions that should considered to be infidel... This is right regarding Shi'a's

point of view. Because the denial of the Qur'an is equivalent to the refutation of the holy prophet. The refusal of any Qur'anic chapter or a verse from it, is tantamount to the rejection of Allah the Most High together with His Apostle. This with no doubt leads to atheist and paganism.

But there is no any evidence in these statements which indicates that Shi'a believe in the distortion of the Qur'an. It seems the leader of Indian scholar's thought that Shi'a believes in the distortion of the Qur'an then judged according to that claim with out any proof. We stated earlier that, Shi'a do not believe in the distortion of the Holy Qur'an and their religious scholars had declared that.

The Author narrated the words of Abdul-Qadri al- Ji'laan died in 571AH Said: Shi'a are considered to be non-believers, he confirmed by saying that, they deviated from Islam due to what their belief of the distortion of the current Our'an. They also claim that, their 12 Imams are infallibles do not commit sins and evils, on top of that they abuse Allah's Angels.

We say: Refer to the author's claim that, Shi'a are atheists, this not some thing new, People of that character who do not comprehend the reality of Shi'a, did the same

in accusing then; with infidelity and alike ... This is a habit of anyone who does not understand the Islamic laws and verdicts. They do not fear God in what ever they say.

Regarding to another allegation that Shi'a deserted from Islam due to their belief of the Qur'anic distortion. We have already replied this slander and accusation in previous chapters, no need for repeatation.

However, the infallibility of the Twelve (12) Imams was confirmed by Qur'anic evidences and proofs in the verse of purification, (Tathiir) the verse of cordiality (al- Mawadda) in addition to many prophetic tradition which were narrated and reached the point that no one can deny this fact. Like the prophetic tradition of the Two Weighty things (Thaqalain) the tradition of position (Manzilah) and the tradition of the ark of salvation plus so many others. These are enough to that who listen and witness for the truth.

These traditions were also reported Sunni and Shi'a books, in confirmation of this reality, which is among the major principles of Shi'a belief. The impeccability of the twelve (12) Imams whom Allah the Most Glorious had chosen to be the successors of the Holy prophet

(S.a.a.w) was proven by rational and documentary evidences. There fore to accuse Shi'a with infidelity due to their believe in this matter is the real aberration and, deviation from the right path.

However, regarding his claim that Shi'a defames and abuse Allah's Angels, this is not right, but all-false accusation added to their previous slanders against Shi'a and we say as the Qur'an says:

"...A Grievous word it is that comes out of their mouths; they speak nothing but a lies."

THE CONCLUSION

Certainly, this book has been in refutation and repulse of what the author exposed in ignorance about the truth and reality of Shi'a. His words also indicate what his heart carries in grudge and fanaticism against Shi'a, which is far away from the spirit of scientific and perceptive debate striving to reach the truth.

It was necessary for him to seek knowledge about Shi'a doctrine and its reality from Shi'a scholars, but not to depend on the words of those who know nothing, which resulted into his perversion and delusion.

It is also eligible for this author to contact Shi'a scholars requesting them to explain to him what he had failed to understand in Shi'a creed, Instead of spreading these false ideas among people, on base of ignorance and deception. Had if the author asked Shi'a scholars, he would have been possibly saved from these prejudiced claims which have no effect except to strengthen our common enemy and disassemble the Muslim community, and this also deepens the disparities amongst the Muslims. This is similar to other suspicious groups which afflict. support and defend the words of the author, plus other organizations which paves and proceeds his way in terms of ignorance and delusion. These people hide the truth and the reality of Islam claiming that they are concerned and protecting its sacredness.

We have said these words, not in state of our failures and weakness or frighteness and doubt. Because Shi'a al-Imamiyyah is the true sect which sustained by rational and documentary scientific evidences and proofs. These made Shi'a to stand affirm at all the time, despite the tough and violent blows from their enemies. In that Shi'a Scholars are ready to approach any party wish to delve in scientific debate and discussions. Because they have followed the holy Qur'an and prophet's progeny, with that they will never go astray.

Shi'a (al-Imamiyyah) also had embarked the ark of salvation where will never drown (sink). They will never separate from the truth and they strive to protect it what

so ever happen.

"Our lord we believe in what though had revealed and we follow the apostle, so record us with those who bear witness."

We praise Allah the Great who guided us to this (straight path). We would have not found the way, had it not been that Allah had guided us. We thank Him for this grace, His prosperity and guidance to His religion that had invited in following the true methods of the Holy prophet Muhammad and his purified posterity (progeny), May Allah blesses them all. And that is our last call the cry shall praise be to Allah the lord of the worlds.

"O Our Lord we have indeed heard the voice of a Crier (Apostle) calling (us) unto faith, saying "Believe in your lord" And we did believe. O our Lord therefore "forgives us then our sin» and remove away from us our evils deeds and cause us to die with the virtues ones."

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