

Shī'ah and the Interpolation of Qur'ān

By:

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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Acknowledgements

I ask Allah to forgive my father and my mother, and grant them the best reward. Indeed He is All hearing and the Responsive.

By the author: *Abū ‘Abd al-Raḥmān Muḥammad Māl Allāh*

Foreword

by Muḥammad Aḥmad al-Nijfī

All praise be to Allah, the Rabb of the worlds, peace and blessings of Allah be upon the seal of the ambiyā', upon his Ahl al-Bayt, his Ṣaḥābah and whosoever follows his guidance as well as his way of life till the Day of Judgment.

The Nabī ﷺ has said:

That which had afflicted the Banū Isrā'īl, surely will afflict my ummah as well. The Banū Isrā'īl split into seventy-two groups, and my ummah will split into seventy-three groups, with one additional group among them. All these groups will enter Jahannam except one — the Ṣaḥābah asked — “who will this group be that will turn away from the rest?” He said, “those who will follow my way and the way of my Ṣaḥābah.”

Indeed I came across a book by the name of *al-Shī'ah wa Tahriḥ Qur'ān*, this book is one of the books that falls under the effort of the author, wherein he exposes and clarifies the reality of the Shī'ī creed, and reveals therein the deviation and falsehood of their 'aqīdah (belief), and the impossibility of finding common ground between them and the Ahl al-Sunnah, unless one of the parties relinquishes its belief.

Allah says in the Qur'ān:

اَفْتَطَمَعُونَ اَنْ يُؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُوْنَ كَلِمَ اللّٰهِ ثُمَّ يَحْرَفُوْنَ مِنْۢ بَعْدِ مَا عَقَلُوْهُ
وَهُمْ يَعْلَمُوْنَ

Do you covert (the hope, O believers), that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?¹

1 Sūrah al-Baqarah: 75

Let it be known that the Shī'ah Imāmiyyah is the most dangerous, worst and most malevolent sect that became ostensible in Islamic history upon Islam as well as the Muslims. It is so, simply because other sects expose their difference in nature and declare outright their disbelief, while on the other hand this sect deals in a fraudulent manner hiding behind their vicious tenet of *Taqiyyah* (dissimulation), by means of which the Shī'ah were able to hurl a number of criticisms against Islam and the Muslims during its lengthy history. We are not here to expose or to highlight the shameful deeds of the Shī'ah Imāmiyyah in every point of theirs. Whosoever wishes for a detailed explanation can refer to the books written on Shī'ism by the author. These books will soon be published, especially the following books: *Mowqif al-Shī'ah min Ahl al-Sunnah*, and *al-Shī'ah wa al-Tārīkh*; which discuss at length their statements, and disgraceful deeds against Islam and the Muslims.

The author — may Allah protect him — reveals to us in this book the reality of the Shī'ah Imāmiyyah and their belief regarding the Book of Allah ﷻ — which falsehood cannot come to it from before it or behind — regarding which they claim that the Qur'ān is interpolated as well as incomplete. They say this while contradicting, disbelieving and rejecting Allah ﷻ's promise and guarantee of protecting the Noble Qur'ān:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ ٩

Indeed, it is we who sent down the Qur'ān and indeed, we will be its guardian.¹

The author has presented all the reports of the sect after taking into cognisance the scholastic sciences and objectivism in terms of presentation and discussion, thus the author has extracted the verses and so-called words, which the Shī'ah claim to have been omitted from the Book of Allah ﷻ, from their canonical works, primary source books and references —which is considered reliable and trustworthy according to them.

1 Sūrah al-Hijr: 9

The author has gathered the clear cut texts which does not accept any other interpretation, all these texts mention that there are many verses and texts from the Qur'ān that have been omitted which were revealed to the Nabī ﷺ. The author has indeed cited all references from where he sourced his information, together with their page numbers; which silences the sceptics and establishes undeniable proof against the stubborn and astray.

I hope that Allah ﷻ will make this book reach each and every Muslim, especially the true adherents of guidance of the Ahl al-Sunnah w l-Jamā'ah so that they may know that there is no connection and no mutual approximation whatsoever between the one who forges against Allah and changes the words from the right places,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ

And who is more unjust than the one who invents about Allah untruth.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُسْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَّهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

So woe to those who write the scripture with their own hands, then say, this is from Allah, in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.¹

I ask Allah — the Most High, the Almighty — to reward the author with the best rewards, to include his work in his good deeds on the Day of Judgement, and we ask Allah ﷻ to make it a means of benefit to Islam and the Muslims at large. And the close of our request is, “all praise belongs to Allah, the Rabb of the entire universe.”

Muhammad Ahmad al-Nijfi

Doctorate in Islamic History

1 Sūrah al-Baqarah: 79

Introduction by the Author

All praise be to Allah, we praise Allah, ask assistance from him and ask forgiveness, we seek Allah's protection from the evil of ourselves and from the evil of our deeds, whomsoever Allah has guided no one can mislead, and whosoever Allah has misled none can guide him. I bear witness that there is none worthy of worship besides Allah alone, He has no partners and I bear witness that Muḥammad is His slave and His Rasūl.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O you who have believed, fear Allah as he should be feared and do not die except as Muslims (in submission to Him).¹

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ

O mankind, fear your Rabb, Who created you from one soul and created from it its mate and dispersed from both of them many men and women.²

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.³

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

1 Sūrah Āl 'Imrān: 102

2 Sūrah al-Nisā': 1

3 Sūrah al-Nisā': 1

O you who have believe, fear Allah and speak words of appropriate justice. He will (then) amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Rasūl ﷺ has certainly attained a great attainment.¹

Indeed the Shīṭ concept is an old concept, it emerged in the early stages of Islam and the person responsible for sowing its seed was none other than ‘Abd Allāh Ibn Saba’, well known by Ibn al-Sowdā’ al-Yahūdī. This extraneous concept contradicts the Islam we believe in and adhere to, by Allah, with a radical contradiction. And the fundamentals of the Shīṭ concept and its beliefs sit in stark contradiction to the beliefs of Ahl al-Sunnah wa l-Jamā‘ah.

This difference is in the fundamentals and the basis of our dīn, not as is perceived by the general Muslim public — let alone the non-Muslims — that the difference between us and the Shī‘ah is restricted only in the applied fiqh matters. Rather verily this difference is in one of the most vital fundamentals. This what makes us absolutely certain that any attempt being made to show similarity between the distorted extraneous Shīṭ concept and the beliefs of Ahl al-Sunnah wa l-Jamā‘ah is a worthless attempt. It is impossible for us to reap any fruits from this attempt unless if we try and join between two opposites. It is impossible to combine between these two, simply because they are following two lines that will never ever meet, except if the Ahl al-Sunnah wa l-Jamā‘ah abandons their beliefs — and Islam at that — and adopts Mazdaism; then only will it be possible.

The Shī‘ah are a sect that have transgressed regarding the Book of Allah and slandered Allah in doing so. They do not possess the ability to contemplate over the Qur’ān nor depth in understanding in matter of *Fiqh* (Islamic Jurisprudence), and do not have the ability to probe the real truth. They anticipate power in the reincarnation of the deceased, they believe in resurrection before the Last Day, and they claim Knowledge of the Unseen for a creation who themselves do not know what is in their houses, or even what is upon their clothes or body. They are

1 Sūrah al-Aḥzāb: 70 - 71

enemies of dīn, small is their intellect. They portray themselves to be followers of the Ahl al-Bayt, considering themselves to be their greatest helpers¹, which absolves them of the necessity to perform virtuous deeds and will grant them salvation from their evil actions.²

The Shī'ah is the most deviated sect in terms of ignorance and oppression, they hate the best friends of Allah after the Nabī ﷺ — who were the foremost to embrace Islam of the *Muhājirīn* (those who migrated from Makkah to al-Madīnah) and the *Anṣār* (the citizens of al-Madīnah) who helped and gave aid to the Muhājirīn, and those who followed the Nabī ﷺ with goodness, Allah is well pleased with them and they are well pleased with Allah. Instead the Shī'ah love the *kuffār* (disbelievers) and the *munāfiqīn* (hypocrites) of the Jews³ and Christians⁴, and they also love Idolaters and the Atheists, like Nuṣayrīyyah (the Nuṣayrīs, a sect in Syria) and the sect of al-Isma'īliyyah among other deviated sects.

You will find them — or most of them — when a dispute breaks out between the believers and disbelievers regarding their Rabb, or if people disagree with regards to what the *ambiyā'* have brought — with some believing and others disbelieving —whether the differences be scholastic or physical altercation — like the wars of the Christians, Jews and idolaters against the Muslims — you will always find the Shī'ah assisting the non-Muslims (Jews and Christians) against

1 In fact they do everything in their name; they fabricate lies against them, they usurp people's wealth, etc.

2 This is part of the sermon given by Abū Ḥamzah al-Khārījī. Refer to the book *al-Khawārīj wa al-Shī'ah* written by Julius Wellhausen pg. 175

3 An example of this is the financial support of Israel to Iran and providing them with weaponry in their fight against Iraq. A plane crashed in Russia after offloading the weapons, on its way to Israel. The first President of Iran in the time of Khomeini, Abū al-Ḥasan Banī Ṣadr, admitted this saying, "Iran was and still purchases weapons from Israel." Knowing well that the plane crashed in Russia July 1981.

4 Recently the al-Amal organization which was initiated by Mūsā al-Ṣadr together assisted the Christian Phalange in fighting the Palestinians and Ahl al-Sunnah during the Lebanese Civil War.

the Muslims, who are the people of Qur’ān. Just as it occurred on more than one occasion in Khurāsān, Iraq, al-Jazīrah and al-Shām (greater Syria) and many other countries.

Their aid to the Christians against the Muslims in *al-Shām* (greater Syria), in Egypt and in the other countries on numerous occasions, is one of the great catastrophes that occurred against Islam in the years 400 and 700 A.H. When the crusaders entered the Muslim lands innumerable Muslims were killed, only Allah knows their exact number¹, the Shī’ah were the worst of people towards the Muslims and instead the greatest of helpers towards the disbelievers. Similarly is their aid to the Jews, which is nothing unknown, to such an extent that people have dubbed them the “donkeys of the Jews”.

Respected reader! This is a small booklet as far as its volume is concerned but great as far as its benefits go. This book clarifies the belief of the Shī’ah regarding the Qur’ān which is that alterations and omission have occurred therein.

They often object to this and say that a group of Shī’ī scholars have refuted this belief and declare anyone who holds this belief or propagates it to be a kāfir, and deem them to be of the extremists whose statements hold no value and cannot be relied upon. The answer to this argument is as follows: those who have propagated the belief of *Tahrīf* (interpolation) of the Qur’ān are considered to be reliable and trustworthy according to Shī’ah Ithnā ‘Ashariyyah. In fact these are their chief scholars who made the greatest contributions in establishing the sect. This includes the like of al-Kulaynī — the author of *al-Kāfi*) and of *al-Rowḍah*, al-Qummī — the author of a *Tafsīr* regarded to be the tafsīr of the Ahl al-Bayt, Shaykh al-Mufīd — the author of *al-Ikhtisās* and *al-Awā’il al-Maqālāt*, al-Ṭabarsī — the author of *al-Ihtijāj*, Ni‘mat Allāh al-Jazā’irī — the author *al-Anwār al-Nu‘māniyyah*; and many other scholars whose names will be mentioned in the second chapter of this book.

¹ Some historians estimated the number of the people killed to be 800 000 and Allah knows best.

I have endeavoured to the best of my ability to make mention of their biographies from the Shī'ī works themselves, illustrating their status in the Shī'ī world according to their own scholars of narrator scrutiny. However, I still do not think any Shī'ī will fault or declare his own scholars to be disbelievers even after this (has been clearly proven to him).

I have not mentioned a single proof or reference from the works of the Ahl al-Sunnah or statements of sunnī scholars that the Shī'ah do believe in the Taḥrīf of the Qur'ān. The reason being that the testimony of the opponent is not regarded as a proof, until it is not found to be mentioned in that manner in the books of the opposite party. I believe that this is true justice. Despite this, the Shī'ah accuse the Ahl al-Sunnah that anything which is written against the Shī'ah by outsiders is nothing more than false accusations and fabrications, which are not recognised and relied upon by the Shī'ah.

From the time that Allah ﷻ granted me the favour of research, I have not cited any Shī'ī concept except that I always traced it in their own sources, and that too — of course — not in just any books but rather those considered reliable by them. This is what the reader will come to learn in this book and in many other books that have been printed, or are yet to be printed.

The book before you is a modest effort, I have gathered herein whatever I could — to the best of my abilities — from the time I was able to free by sacrificing sleep and other duties. If I have been guided to say that which is right, then the guidance only comes from Allah, and if there are any mistakes then I only ask Allah's forgiveness. Any criticism directed to this humble booklet is most welcome, but I would ask the critic to adhere to rules of scholastic argument, void of any disparagement and slander. The facts are not known through fanaticism and foolishness rather the facts can only be attained through calm, objective, scholarly examination.

The book before you is divided into three chapters followed by a conclusion.

The first chapter: an introduction to the beliefs of the Shī'ah.

This is a light that reveals their beliefs from their 'reliable' sources.

The second chapter: the Shī'ī scholars belief in the *Tahrīf* (distortion) of the Qur'ān.

This chapter contains the statements of their great scholars with regards to the belief in the *Tahrīf* of the Qur'ān and their unanimity upon this. We have also presented their biographies from the Shī'ī books.

The third chapter: some examples of the distortion of the Qur'ān by the Shī'ah.

This chapter comprises of the examples of the verses distorted by the Shī'ah. These examples are but a few and not all, perhaps Allah will grant me an ability in the forthcoming publication of this booklet to gather more examples, if possible, since the references on hand are few. In this chapter there is mention of a reply given by some Shī'ah that Ahl al-Sunnah admit to the distortion of the Qur'ān.

Let me not forget to mention the great favour of Ustādh Dr Muḥammad al-Nijfī in the proofreading of this booklet and the important points that he has elucidated.

Lastly, I hope that Allah will include this humble work in the list of my good actions on the Day of Judgement. I also ask the reader to supplicate for me in seclusion, asking Allah for the best reward and forgiveness. To close our request we say, "all praise be to Allah, the Rabb of the entire universe."

Abū 'Abd al-Raḥmān Muḥammad Māl Allāh

Chapter One

Introduction to the Belief of the Shī'ah.

The Shī'ah and their Fabrication Against Allah

The Shī'ah did not restrict themselves in criticising the Ṣaḥābah رضي الله عنهم alone, they fabricated against their A'immah, claimed the Qur'ān to be distorted, believe their A'immah to be superior to the *ambiyā'*, and claimed that their A'immah know the unseen; in fact they went far beyond this and attributed ignorance to Allah سُبْحَانَهُ وَتَعَالَى. This is what they call *Badā'* which means, “correcting something that He was unaware of,”¹ or in other words, “when Allah comes to know a thing that was not known to Him,”² according to them they say:

Whoever is ignorant with regards to the concept of *Badā'* does not have any share in knowledge.³

The Shī'ah also believe that it is impossible for a person to be a proper scholar without attributing ignorance to the Allah سُبْحَانَهُ وَتَعَالَى. So if the Ahl al-Sunnah do not admit the ignorance of Allah (*Pure is He from all faults*) then they themselves are ignorant who cannot be relied upon. This is what the Shī'ah were referring to in the previous paragraph.⁴

Perhaps some of the Shī'ah may deny this concept of *Badā'*, thus I will proceed to quote from their relied upon sources. Here is al-Kulaynī narrating in *al-Kāfi*⁵ from Zurārah:

Any form of worship is not equal in rank than *Badā'*.

1 *Lisān al-'Arab* of Ibn Manẓūr vol. 1 pg. 187

2 *Aṣl al-Shī'ah* of Kāshif al-Ghiṭā' (al-Mastūr) pg. 231

3 *Shubhātun Ḥowla al-Tashayyu'* by 'Alī al-'Uṣfūr pg. 52

4 Refer to the chapter {the position of the Shī'ah from Ahl al-Sunnah's perspective of this book, and refer to our book *Mowqif al-Khumaynī min Ahl al-Sunnah*.

5 Op. cit. vol. 1 pg. 14

The worship of the Shī'ah is directed towards an ignorant Rabb —Allah forbid. The question is how can the one who is ignorant, be worshiped, he does not even know the interests of his slaves, this means all his laws are based on ignorance. No one will worship ignorantly except the one who is ignorant. This belief finds its roots in the mind of those who are afflicted with ignorance, like the mind of the progeny of Ibn Saba' as well as Abū Lu'lu' al-Majūsī. In the narration of Ibn 'Umayr — from Hishām ibn Sālim — from Abū 'Abd Allāh (al-Ṣādiq):

Allah can never be magnified through anything like Badā.¹

The one who explains this says:

Badā means; the appearance of a hidden action through discovering hidden knowledge of the interest. The meaning of Badā is used in a wide sense, which is why we say Badā means the appearance of any action which is contrary from its ostensible appearance. So if it is said, it became clear for him to do so and so, this will mean that his action became apparent which was ostensibly contrary.²

According to the Shī'ah, Allah suddenly comes across certain things which He was not aware of, or that which is contrary to what He knew — Allah is indeed Pure from what they ascribe to Him. Al-Kulaynī mentions in *al-Kāfi*³ — from al-Rayyān ibn al-Salt — he says — I heard 'Alī al-Riḍā عليه السلام saying;

Allah did not send any nabī ever except that he was commanded to prohibit wine and to affirm Badā for Allah.

So all the ambiyā' according to the Shī'ah affirmed ignorance to Allah. This narration implies that Fir'awn when he denied Nabī Mūsā عليه السلام was excused, because it is impossible to believe in the Nabī (of an ignorant God, who does

1 *Al-Kāfi* vol. 1 pg. 262

2 *Ibid* vol. 1 pg. 146

3 *Ibid* vol. 1 pg. 265

not know what He will do, all the time he keeps on changing the rules and the ambiyā'. Similar can be said for the people of Nūḥ عَلَيْهِ السَّلَام, Lūṭ عَلَيْهِ السَّلَام, Ibrāhīm عَلَيْهِ السَّلَام and all the other ambiyā'.

The people who denied the message of their ambiyā' and disobeyed the command of their Rabb, were thinking according to the belief of the Shī'ah, that perhaps Allah will agree and be happy with their worship of the idols, because they were worshipping it to take them closer to Allah. This is a clear disbelief, may Allah protect all of us from this type of belief, and we also free ourselves from anyone who believes in this whoever it may be or whosoever is happy with this belief.

According to the Shī'ah, if a person accuses Allah of ignorance and voices this belief then he is rewarded abundantly. Al-Kulaynī mentions in *al-Kāfi*¹ from Mālik al-Juhanī saying that I heard Abū 'Abd Allāh (al-Ṣādiq) saying:

If people knew the reward of Badā' then none would have stopped speaking about it.

He also mentions in *al-Kāfi*² from Mirzām Ibn Ḥakīm, he says, I heard Abū 'Abd Allāh (al-Ṣādiq) saying:

No nabī was appointed as a nabī until he affirms five qualities for Allah: Badā, *mashī'ah* (will), the sujūd, 'ubūdiyyah (servitude) and ṭā'ah (obedience).

Al-Sayyid Ṭayyib al-Mūsawī said³ :

Our Shaykh al-Ṭūsī said in *al-'Uddah*: "The meaning of Badā literary is 'to become apparent' like how we would say 'the boundaries of the city became apparent to us.' Sometimes this word of Badā can come in the meaning of knowing something that was not known."

1 Vol. 1 pg. 264

2 *Al-Kāfi* pg. 265

3 In his commentary on *Tafsīr al-Qummī* vol. 1 pg. 39

Al-Sayyid al-Murtaḍā defines Badā from a different perspective, he says:

It is possible to understand this on its literal meaning by saying, ‘the command that was not visible to Allah became apparent to Him, the prohibition that was hidden to Allah became apparent to Him,’ the reason is that before the command or the prohibition it was not entirely apparent, He only learnt that he would permit or prohibit in the future. The fact that he commands or prohibits is not enough to say that He knows, He only comes to know when the command or the prohibition takes place. The proof for this is the following verse:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ ۗ وَنَبْلُوَنَّكُمْ

And we will surely test you until we make evident those who strive among you (for the cause of Allah).¹

The understanding of this verse is, until and unless we come to know the existence of your jihād, meaning before jihād nothing exists, the knowledge comes only when the jihād takes place, so this is exactly what Badā is.

The Shīrah claim that Allah gave their A’immah power and entrusted them to create a creation like the creation of Allah and grant them sustenance.² They also claim that Allah follows what the A’immah say, they ask Allah to create and to feed then Allah creates and feeds in response to their request and in honour of them. The day when ‘Umar رَضِيَ اللَّهُ عَنْهُ was killed — the very same individual on whose hands Allah سُبْحَانَهُ وَتَعَالَىٰ conquered the Persian Empire and ended the rule of the Zoroastrians — they believe that on the day he was killed Allah lifts the pen from the entire creation for three days in celebration of this ‘blessed’ day — according to them. They also say that the sky on this day raised its voice with praise and gratitude to Allah, when ‘Umar ibn al-Khaṭṭāb was martyred, may the curse of Allah be upon whosoever bears hatred for him.³

1 Sūrah Muḥammad: 31.

2 *Al-Ihtijāj* of al-Ṭabarsī vol. 2 pg. 284

3 *Al-Anwār al-Nu’maniyyah* of al-Jazā’irī vol. 1 pg. 108

The Belief of the Shī'ah Regarding Their A'immah

One of the false beliefs of the Shī'ah is their shirk and exaggeration regarding the A'immah and the Ahl al-Bayt of the Nabī ﷺ, may Allah be pleased with all of them. They have raised their A'immah to the level of divinity. Here is the opinion of the Shī'ah with regard to Imām 'Alī ibn Abī Ṭālib رضي الله عنه, they report that he allegedly said:

By Allah, I was with Ibrāhīm عليه السلام in the fire and it is me who made the fire to be cool and (a place of) peace. I was with Nūḥ عليه السلام in the Ark and saved him from drowning, I was with Mūsā عليه السلام and taught him the Torah, I made 'Īsā عليه السلام speak in the cradle and taught him the Injīl, I was with Yūsuf عليه السلام in the well and saved him from the plot of his brothers and I also was with Sulaymān عليه السلام on the carpet and subjugated the wind for him.¹

They also narrate from 'Alī رضي الله عنه that he allegedly said:

I am the one who ascended and established my authority, I do give life and death, I am the first, the Last, the Most High and the Most Near.²

- The Shī'ah claim that Allah gave their A'immah special powers and entrusted them to create a creation like the creation of Allah and feed them.³
- They also say that Allah follows what the A'immah say and does what the A'immah command. The A'immah ask Allah to create and to feed then Allah creates and feeds in response to their request and honouring them.⁴
- According to the Shī'ah, logic does not prevent the coming down of

1 *Al-Anwār al-Nu'māniyyah* vol. 1 pg. 31

2 *Al-Ikhtiṣāṣ* of Shaykh al-Mufīd pg. 157

3 *Al-Iḥtijāj* of al-Ṭabarsī vol. 2 pg. 284

4 *Ibid* vol. 2 pg. 285

revelation to them (A'immah)¹, Allah is Most Kind and Most Merciful to his slaves, it is farfetched (as they believe) for Him to command the obedience of a person upon people and then He prevents him from receiving information of the heavens day and night.²

- The A'immah have knowledge of the past and future and nothing is hidden upon them.³
- The Imām knows what is in the heaven and earth, knows what is in Jannah and Jahannam, what happened and what will happen.⁴
- Allah did not teach any nabī except that He has commanded the nabī to convey that knowledge to Amīr al-Mu'minīn, and he is their equal in knowledge.⁵
- If any person were to conceal anything from the A'immah then they would still inform each of them of what they concealed.⁶
- All the A'immah receive revelation and inspiration.⁷
- Allah ﷻ created a more powerful creation than Jibrīl and Mikā'īl, and they remain with the A'immah assisting them.⁸
- The A'immah do not do anything except with the obligation and the command of Allah without transgressing.⁹

1 *Awā'il al-Maqālāt* by al-Mufīd pg. 39

2 *Al-Kāfi* vol. 2 pg. 11

3 *Ibid* vol. 2 pg. 10

4 *Ibid* vol. 2 pg. 11

5 *Ibid* vol. 2 pg.

6 *Ibid* vol. 2 pg. 16

7 *Ibid* vol. 2 pg. 37

8 *Ibid* vol. 2 pg. 46

9 *Ibid* vol. 2 pg. 57

- Nothing is hidden from the Imām, not the speech of a person or a bird or an animal, not even a single living thing.¹
- The Imām sees with the Sight of Allah, he hears with Allah’s Hearing, he talks with Allah’s wisdom. The Imām does not make any mistake, he is not ignorant, he teaches knowledge and commands.²
- Angels come into their houses and walk on their carpets and bring them information.³
- The Jinn come to the A’immah asking the matters of their dīn, and the A’immah attend to them.⁴
- Only that which emanated from them with the people is the truth and anything that did not emanate from them is definitely false.⁵
- Their statements cannot be conceived by a close angel nor a nabī or a believer.⁶
- They possess secrets like the Secrets of Allah and the Knowledge of Allah. Allah has commanded them to convey this but they did not find an appropriate place for it or anybody who could comprehend this.⁷

Abū ‘Abd Allāh Ḥusayn ibn Aḥmad ibn Ḥajjāj al-Shā‘ir, a Shī‘ī scholar, has attributed the qualities of divinity to Imām ‘Alī عليه السلام. He also claims that anybody visiting the grave of ‘Alī عليه السلام should be in the state of Iḥrām before entering, he should

1 Ibid vol. 2 pg. 128

2 Ibid vol. 2 pg. 313

3 Ibid vol. 2 pg. 314

4 Ibid vol. 2 pg. 314

5 Ibid vol. 2 pg. 330

6 Ibid vol. 2 pg. 334

7 Ibid vol. 2 pg. 335

make *talbiyah* (i.e. to say, Labbayka Allahumma Labbayka) and he should make seven rounds like when performing ṭawāf. We do not want to digress from the point, we will allow this scholar to inform us of that which is in his heart in terms of shirk and exaggeration in raising ‘Alī عليه السلام to the level of divinity, he says in a poem:

O owner of the white dome in Najaf (a town in Iraq)
whoever visits your grave and asks you for cure surely he will be cured.
Visit the father of Ḥasan, the one who guides, for definitely,
by visiting him you will attain abundant reward, attention and proximity.
Visit the one who hears the secret conversation by him,
whoever visits him with anxiety, he will be sufficed.
When you reach his grave then don your Iḥrām before entering,
enter while reciting *talbiyah*, and circumambulate around him.
If you circumambulate seven times around his tomb,
Then go and stand by the door facing him and say;
may the peace of Allah be upon the people of peace, knowledge and honour.
I have indeed come to you my master from my place, holding firm the rope
of truth,
hoping in you my master that you will intercede for me
and hoping that you will allow me drink the nectar of cure for grief,
because indeed you are a firm tie, whosoever sticks
his hand in it will never be wretched nor fear.
If your beautiful names are recited on a sick person,
instantly he will be cured from his long illness.
Surely there is no deficiency in you
and your effulgence does not get corrupted.
You are the Great Sign that appeared
to the experts with all its types.
Here are the angels of Allah coming down to you always

with abundant kindness and gifts.
Such as a bucket, bowl and a cloth which was brought
By Jibrīl, no one disagrees with regard to this.
The Nabī ﷺ was content with you in every problem
despite him being aware of it.

He states further:

If you wish to destroy them surely they will be destroyed
and if you wish to command the earth to swallow them you could do so.
Death is under your control, you own the souls,
without fear and oppression you have judged,
contrary to the one whose soul died in the cave¹
until the canal of tears appeared.²

The Shī'ah claim that 'Alī رضي الله عنه is like Qur'ān, he does not make any mistake, and falsehood cannot come to him from before or behind him. He will exist forever as long as the Qur'ān exists, his eternity will last till the final day. The Qur'ān is dependent on 'Alī. The Qur'ān and 'Alī are exactly the same. Every virtue and greatness found in the Qur'ān is exactly found in 'Alī connected together.³

The Imām has an extremely lofty rank, he has divine authority, everything of this world is under his power and control.⁴ They state: "It is imperative in our school of Shī'ah that our A'immah have such a position that cannot be obtained by a close angel nor a nabī. According to our narrations and reports it says that the great Nabī ﷺ and the A'immah were lights before the creation of universe,

1 Meaning Abū Bakr رضي الله عنه, may the curse of Allah be upon the one who harbours malice for him.

2 *Dār al-Salām fī mā Yata'allaqu bi al-Ru'yā wa al-Manām*, a book written by Mīrzā Ḥusayn al-Nūrī al-Ṭabarsī vol. 1 pg. 321.

3 *Imāmat 'Alī Bayna al-'Aql wa al-Qur'ān* by Muḥammad Jawād al-Mughniyah pg. 110-111

4 Meaning if He says, "be," then it comes into existence.

then Allah made them to be around his ‘Arsh¹ and gave them such a rank and proximity known by Allah alone. Jibrīl says in the narration of Mi‘rāj, ‘if I have to go beyond this point I would be reduced to ash.’ It has been reported from the A‘immah that we have a certain state with Allah which is not known by neither an angel nor a nabī.”²

In reality, the superstition of the Shī‘ah is that they consider their A‘immah to be more knowledgeable than the Nabī ﷺ and that, they are equal in virtue. It is narrated from ‘Abd Allāh ibn al-Sammān said:

Abū Ja‘far (al-Bāqir) said, “O ‘Abd-Allāh! What do the Shī‘ah say with regard to ‘Alī, Mūsā and ‘Īsā?” I said to him, “may I be sacrificed for you! What can I say about them?” He said, “‘Alī, by Allah, is more knowledgeable than both of them.” Then I said, “people say that ‘Alī has knowledge like the knowledge of Nabī ﷺ is that true?” he replied, “yes indeed,” then he said, “so debate with them by informing them the following; Allah told Mūsā ﷺ in the following verse:

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ

And we wrote for him on the tablets the lesson to be drawn from all things.³

This shows that Allah did not explain and teach him every single thing, but Allah informs the Nabī ﷺ:

1 Refer to the chapter, Shi‘b Allāh al-Mukhtār from our book *Ḥaqīqat al-Shī‘ah wa al-Tashayyū‘* (by Dr. Māl Allāh).

2 *Al-Ḥukūmat al-Islāmiyyah* by Khomeini pg. 52. Khomeini did not inform us of this conditions especially his followers who claim that He has a connection with the so called twelfth Imam perhaps this condition afflicted him that caused him to have this deep sleep that he is in, I do not think that He will wake up. Praise be to Allah who has granted us the bounty of intellect which is void by many people.

3 Sūrah al-A‘rāf: 145.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

And we bring you (O Muḥammad ﷺ) against these (people) as a witness? And we have sent down to you the Book as clarification for all things.^{1,2}

It is reported from ‘Abd Allāh ibn Bukayr:

I was with him (al-Ṣādiq) and Sulaymān عَلَيْهِ السَّلَامُ was mentioned — the knowledge and the wisdom that he was given — then Abū ‘Abd Allāh (al-Ṣādiq) said to me, “whatever Sulaymān ibn Dāwūd was given is just one letter from the great name of Allah, while your friend regarding whom Allah states:

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

Sufficient is Allah as witness between me and you, and (the witness of) whoever has knowledge of the scripture.³

By Allah, ‘Alī had the knowledge of the scripture.” Then I said, “by Allah, you indeed have spoken the truth. May I be sacrificed for you!”⁴

It is has been also narrated from Abū Baṣīr from Abū ‘Abd Allāh (al-Ṣādiq) that he said:

Sulaymān had the great name of Allah, that which if he asks Allah with then Allah gives and responds, if Sulaymān was in our time he would be indeed of us.⁵

1 *Yanābī al-Ma‘ājiz* of Baḥrānī pg. 7

2 Sūrah al-Naḥl: 89

3 Sūrah al-Ra‘d: 43

4 *Yanābī al-Ma‘ājiz* of Baḥrānī pg. 15

5 *Ibid* pg. 31

The Shī'ah did not restrict themselves in quoting these comedic fabrications, rather they overstepped the boundaries by claiming that the imaginary Mahdī is superior to the Seal of the Ambiyā' and Rusul, whom Allah has favoured from the rest of the creation. They say that the era of the Nabī ﷺ (may Allah forbid) was filled with examples of oppression and injustice. They also claim that the Nabī ﷺ was unsuccessful in his mission of reformation of mankind. This statement is in no way a mere allegation which the Ahl al-Sunnah wa l-Jamā'ah spuriously flung at the Shī'ah rather it is the statement of one of their renowned scholars, better known to them as “the jurist of Ahl al-Bayt and grand Ayatollah, Agha, *Ruḥ Allāh* (lit. the spirit of Allah) Khomeini al-Mūsawī – the leader of the state of Iran); this was said on the celebration of the birth of so the called al-Mahdī on the 15th of Sha'bān 1400 A.H.

Whichever nabī came did so for the enforcement of justice. Their object was also to enforce justice across the whole world, however they were not successful, including the seal of all the ambiyā', who came for the reformation of mankind and for the enforcement of justice. He came for the training of mankind but he was unsuccessful in even his own era... so the only person who will be successful in the reformation as well as enforcing justice in the four corners of the world and the one who will set right all the deviation is none other than Imām al-Mahdī, the awaited one.

This issue of occultation of Imām al-Mahdī, may we be sacrificed for him, is an important issue, it teaches us many things; amongst them that no person in the entire world besides him (al-Mahdī) can establish justice in its true sense, and Allah has kept him as a treasure for the mankind.¹

Khomeini continues in his senseless discussion that the so called Mahdī will soon achieve success in establishing justice, since the Nabī failed in achieving justice. The reason why he has been granted a long life is due to the absence of a person

1 Newspaper of Kuwait *al-Ra'y al-Ām* published on 30 June 1980 and magazine of Kuwait Assembly 8 July 1980

like him who can achieve what the ambiyā' and the entire mankind failed to achieve, he says:

When Imām al-Mahdī comes, his duty will be spreading justice in the four corners of the world, whatever the ambiyā' and the friends of Allah failed to achieve due to obstacles being in their way, will be achieved by Imām al-Mahdī. The reason why Allah granted him a long life span is because indeed there is nobody who has the ability of doing this great task, to such an extent that all the ambiyā', the friends of Allah and even the fore fathers of Imām al-Mahdī were all unsuccessful in achieving that which they came for. If Imām al-Mahdī were to die, then no person will be able to establish justice in the world and implement it.¹

Khomeini describes the celebration of the birthday of Imām al-Mahdī as one of the greatest celebrations in Shī'ism — who have concealed their true identity (of Zoroastrianism) with the guise of Islam — simply because Imām al-Mahdī (according to them) is the only one who can establish justice on earth. He says:

Indeed Imām al-Mahdī has been granted an extended lifespan for this task, this is why the celebration of his birthday, may our souls be sacrificed for it, is a major celebration for the Muslims and a major celebration for the entire mankind, simply because Imām al-Mahdī will establish justice on earth. This is why we always say that the celebration of his birthday is the greatest celebration for the entire mankind. When he appears, and he will appear soon, he will remove mankind from their depravation and guide them to the straight path, he will spread justice on earth after it was filled with injustice.²

Khomeini explains the justice achieved by the coming of the great saviour, Mahdī, he says:

What is meant by this justice is not like how we conceptualise it, rather the meaning is much greater and significant than that, the entire world is covered with darkness, the hearts of people are deviated including the

1 Ibid

2 Ibid

hearts of the perfect ones. The morals, actions, beliefs and the thoughts of people are digressed and deviated. That is why the duty of Imām al-Mahdī is to rectify all these deviations and digressions as well as rectify the path ways, this is why the celebration of his birthday is for the entire mankind, simply because he will guide every single person and he will eliminate all the corruption.¹

Khomeini describes the birthday celebration of Mahdī as greater than the birthday of the Nabī ﷺ, who saved many people from deviation and waywardness, and instead guided to the straight and a clear path. The Nabī ﷺ raised humanity to its rightful threshold through the grace of Allah. He raised man from the worship of creation to the worship of the Rabb of the entire creation. All of these bounties, which Allah bestowed upon mankind through the nubuwwah of Muḥammad ﷺ, are not equal even to a nail cutting according to Khomeini when compared to the fictitious hidden Imām, who will never appear and is lost whereby no trace of him can be found. Khomeini says:

Indeed this celebration which is a great one for the Muslims, greater than the birthday celebration of the Nabī ﷺ from one perspective, which is why nowadays we have to consider and believe in the coming of Imām al-Mahdī. I cannot use the term “so called Mahdī” since he is greater, loftier and more virtuous than that. It is not possible for me to call him the first, because there is none after him nor a second person similar to him. This is why I cannot use any expressions except saying, “the promised awaited Mahdī.” This is the only person that Allah has kept as a treasure for the entire mankind. It is our responsibility to prepare ourselves to witness him and in so doing we will be elevated.²

Due to this, all the equipment of our country, we hope that this will extend into the other countries, should prepare thoroughly for the appearance of Imām al-Mahdī.³

1 Ibid

2 Ibid

3 Ibid

So what are the Muslims saying after this? What is their opinion as far as Khomeini and his group is concern with regard to the prattle and idle talk that he has uttered?

The Shī'ah and Raj'ah

One of the deviated beliefs of the Shī'ah is the belief of Raj'ah, which means:

The resurrection of some people when al-Qā'im al-Ḥujjah, the grandson of Ḥusayn, will arise — those who had passed on in time gone by — from his friends and Shī'ah, they will be resurrected yearning for the reward in assisting him. They will be delighted with the exposure of his dominion. He will take revenge from his enemies and they will receive what they deserve of punishment and killing, at the hands of the Shī'ah. His enemies will be tested with humiliation and ignominy through what they will witness of his high rank.¹

According to the Shī'ah, they believe in taking revenge from whosoever 'usurped' their rights and 'oppressed' them, whether the usurper or the oppressor happens to be from the present or from the past. The Shī'ah believe that all the governments that existed before and the present, are incorrect with the exception of the ruling of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as well as the ruling of the of the infallible A'immah starting from Imām 'Alī رَضِيَ اللهُ عَنْهُ right until the fictitious Mahdī.²

This belief of Raj'ah that the Shī'ah have embraced it is a clear rejection of the verse of Allah wherein he says:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا
كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ رَآئِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

1 'Aqā'id al-Shī'ah of al-Zanjānī pg. 229.

2 Check *al-Hukūmat al-Islāmiyyah* of Khomeini pg. 46.

He says, “my Rabb, send me back, that I might do righteousness in that which I left behind.” No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.¹

This is not the first denial to the words of Allah nor their last accusation and lie against Allah.

The Nabī ﷺ, ‘Alī, Fāṭimah and their progeny ﷺ — according to the Shī‘ah — will return to this world together with the so-called Mahdī. Fāṭimah ﷺ will complain to the Nabī ﷺ of Abū Bakr and ‘Umar ﷺ that they usurped Fadak from her and her husband’s leadership, and that they intended to burn her house when her husband refused to take their pledge. She will also complain that ‘Umar whipped her until she miscarried her child, Muḥsin. Then ‘Alī ﷺ will also complain to the Nabī ﷺ of the languor of the Muhājirīn and Anṣār in helping him reclaim his sharī right. Instead they were involved in the plot to kill him, and they incited Ibn Muljim to kill him. After all of this Ḥasan and Ḥusayn ﷺ will also complain to the Nabī ﷺ of their enemies and those who oppressed them until this comedy which al-Jazā‘irī mentions in his book *al-Anwār al-Nu‘māniyyah* (vol. 2 p. 89) comes to an end.

It has been reported from al-Mufaḍḍal ibn ‘Umar from Ja‘far al-Ṣādiq:

I said, “O my master will Nabī ﷺ and Amīr al-Mu‘minīn (‘Alī) be with al-Mahdī?” Ja‘far al-Ṣādiq answered, “Definitely both of them have to walk on earth, meaning; by Allah they will even tread behind the mountain of Qāf, in the darkness and on the sea, they will establish the dīn of Allah all over, it is as if, O Mufaḍḍal, I am seeing all of the A‘immah including myself standing by our grandfather Nabī ﷺ complaining to him of what this ummah have done after him, by denying us, cursing and insulting us, threatening us with death, expelling us out of the Ḥaram (sacred place) of Makkah and Madīnah, killing and arresting us. Then the Nabī ﷺ will cry and say, ‘indeed whatever they did to you is exactly what they also

1 Sūrah al-Mu‘minūn: 99-100.

did to your grandfather.’ The first person to complain will be Fāṭimah, she will complain to Nabī ﷺ of Abū Bakr and ‘Umar, she will say to him, that both of them usurped Fadak from her after you have shown evidences upon them, but this did not persuade them. The letter that you wrote to me with regard to Fadak, ‘Umar usurped it from me in the presence of Muhājirīn and Anṣār; he spat into it and tore it that is when I came to your grave complaining. Abū Bakr and ‘Umar went to Ṣaqīfah of Banū Sā’idah, to the Munāfiqīn, and all of them agreed upon usurping the leadership of my husband, they all came to my husband to take a pledge from him but he refused, then they collected wood and placed it on the door of our house with the intention of burning the family members, that is when I screamed and said; ‘how audacious are you people upon Allah and His Rasūl, O ‘Umar do you want to cut the offspring of the Nabī ﷺ,’ ‘Umar said, ‘Fāṭimah keep quite! Muḥammad is not around for the angels to come down with any command or prohibition, tell ‘Alī to pledge Abū Bakr otherwise we will burn your house.’ I said, ‘I only complain to Allah of what they did to us after the Nabī ﷺ and they usurped our rights.’ ‘Umar then screamed and said, ‘leave alone from this foolish talk, do you not know that Allah did not join the nubuwwah and imāmah (leadership) for you people alone.’ Then he took his whip and lashed me with it, he broke my hand and squeezed the passage in my stomach and aborted my unborn child, Muḥsin, I screamed out, O my beloved father and O the Nabī of Allah ﷺ, indeed these people have rejected your daughter, they struck her with a whip and aborted her child, Muḥsin, O the Nabī of Allah ﷺ at that time I wanted to reveal the veil of my head and to open my hair and to complain to Allah but ‘Alī prevented me from doing so and ‘Alī ibn Abī Ṭālib said, ‘indeed your father was sent as a mercy to the entire ummah, so do not be the cause of their punishment and do not open your hair, I swear by Allah if you have to raise your head supplicating Allah then definitely Allah will destroy the entire earth and the wind as well.’ I returned home and remained ill due to the lash until I was martyred because of the same reason.”

After her, Amīr al-Mu’minīn (‘Alī) will stand up and will prolong his complaint, he will say, “O the Nabī of Allah ﷺ, once I carried Ḥasan

and Ḥusayn going to the houses of the Muhājirūn and Anṣār who many a times took a pledge, I asked them for the assistance which they promised me, but the next morning I saw nobody from any of them. My condition with them was exactly like the condition of Hārūn عليه السلام amongst Banū Isrā'īl after Mūsā عليه السلام left, then after Mūsā عليه السلام came back, Hārūn عليه السلام told him; 'O my brother indeed people belittled me and they were about to kill me,' so I was patient in the sight of Allah upon the catastrophe which nobody from the heirs of the ambiyā' could bear except myself, until the time came whereby they killed me using Ibn Muljim."

Thereafter Ḥasan will stand up and say, "O my grandfather, when the news of my father's martyrdom reached Mu'āwiyah, he sent Ziyād, who was an illegitimate child, with one hundred and fifty men to take pledge from my brother, Ḥusayn, and I with Mu'āwiyah, (they said,) 'whoever denies us will be killed, his body and his head will be sent to Mu'āwiyah.' At this point I entered the masjid and ascended the mimbar, advised the people and called them to your religion and I made them fearful of your punishment; no one responded except twenty people only, then I raised my gaze to the sky and supplicated; 'O Allah! You be my witness that I have invited them to your religion and I have made them fearful with regard to your punishment but they disobeyed. O Allah, send punishment and calamity upon them.' After this I descended the mimbar and intended to go to Madīnah, people followed me and said, 'here is the army of Mu'āwiyah, they came to a place known as al-Ambār, protected its people and took their belongings and wealth, imprisoned their children, so we request you to come with us to fight them with swords.' By then I proclaimed, 'you do not fulfil your promise,' but still I did send a group of people with them and I told them that if you happen to reach Mu'āwiyah you will force me to reconcile with Mu'āwiyah, what I told them happened to be exactly the same."

The oppressed Ḥusayn will also stand while his body full of blood amongst the martyrs, then the Nabī صلى الله عليه وسلم will look at them and cry, everything in the heaven and earth will also cry due to his cry, Fāṭimah will scream which will cause earthquake to occur, 'Alī (Amīr al-Mu'minīn), Ḥasan will

be on one side of the Nabī ﷺ and Fāṭimah will be on his left, then Ḥamzah, Ja'far, Khadījah, Fāṭimah bint Asad together with Muḥsin ibn Fāṭimah will come crying.”

Suddenly Ja'far al-Ṣādiq cried and said, “I do not know by Allah anybody who hears this and do not cry.” I asked, “O my master what will be the reward of a person who cries for your calamities?” He said, “if he is from the Shī'ah then his reward is innumerable.” I said to him, “what will happen after this, O my master?” He said, “Fāṭimah will stand up and say, ‘O Allah! Fulfil what you have promised me in terms of the one who has lashed me and killed my sons,’ the inhabitants of the heaven and earth will cry due to her cry. From the people who oppressed us and those who helped them as well as being pleased with the oppression no one will remain alive and everybody will be killed on that day a thousand times.”

I said to him, “O my master! Some of the Shī'ah do not believe that you will come back together with those who love and hate you.” He said, “O Mufaḍḍal did they not hear the ḥadīth of the Nabī ﷺ and from us about Raj'ah, did they not hear Allah's words:

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And we will surely let them test the nearer punishment short of the greater punishment.¹

The nearer punishment is the time when we are going to come out while the greater punishment is that of Qiyāmah. Some of the Shī'ah do say that the meaning of Raj'ah is ‘the kingdom will come back to the family of Muḥammad, Mahdī will be the king,’ this follows the kingdom that Allah has taken from us until he brings it back to us, rather we have the kingdom of nubuwwah, imāmah, kingdom of this world and hereafter always. Did they not hear Allah saying:

1 Sūrah al-Sajdah: 21.

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And we wanted to confer favour upon those who were oppressed in the land and make them leaders and make them inheritors.”¹

He said, “After this my grandfather, ‘Alī ibn Ḥusayn, and my father, Muḥammad al-Bāqir, will stand up and complain to their grandfather of the oppression of the oppressors. Then I will stand and complain to him about Manṣūr al-Dawānīqī. My son, Mūsā, will stand and complain of Hārūn al-Rashīd. Thereafter ‘Alī ibn Mūsā al-Riḍā will stand and complain of the cursed Ma’mūn. Muḥammad al-Taqī will also stand and will complain of Ma’mūn and others, then ‘Alī al-Naqī will also stand and complain of al-Muṭawwil, finally al-‘Askarī will stand and complain about al-Mu’tazz.”

It is part of the beliefs of the Shī‘ah that, the their Mahdī will go to Madīnah Munawwarah and visit the grave of the Nabī ﷺ and he will ask, “who is with him in the grave?” he will be told, “it is Abū Bakr and ‘Umar with him,” upon that the grave will be dug, their bodies exhumed (given life to) and then crucified on a dry tree. Then the tree will produce leaves and will grow. Thereafter, the fictitious Mahdī will announce for those who love them to stand aside, and those who hate them to stand on the other. Thereafter those who love them will be instructed to disassociate themselves from them but they will refuse; and on account of their refusal a wind will blow which will destroy all of them.

My beloved reader! I do not wish to prolong this discussion any further, but let us allow al-Jazā’irī to speak — since his intellect and faculties of comprehension allows him to believe in fantasies such as this — he says in his book *al-Anwār al-Nu‘māniyyah* from Mufaḍḍal ibn ‘Umar who narrates from Ja‘far al-Ṣādiq:

I said to him, “O my master, where will Mahdī go?” He said, “to the city of my grandfather ﷺ when he goes there he will have a strange position, the happiness of the believers will be ostensible as well as the humiliation of the disbelievers.” I said to him, “O my master, how will this happen?”

1 Sūrah al-Qaṣaṣ: 5.

He said, “Mahdī will come to the grave of his grandfather and he will say, ‘O people is this the grave of my grandfather?’ the people will say, ‘yes, O Mahdī, the family of Muḥammad.’ Mahdī will ask, ‘who is this with the Nabī ﷺ in the grave?’ People will say, ‘his two friends and advisors; Abū Bakr and ‘Umar.’ Mahdī will say, ‘there are more learned people than Abū Bakr and ‘Umar so how were they buried together with my grandfather, Rasūl of Allah ﷺ, why not other people?’

The rest of the people will say, ‘O Mahdī, of the family of Muḥammad there is none buried here besides them, they were buried with him because they were his two khulafā’ and fathers-in-law.’ Mahdī will say, ‘will any of you be able to recognise them?’ They will reply, ‘yes we know their qualities.’ He will then say, ‘does anybody have any doubts about them being buried here?’ They will respond, ‘nobody has any doubt.’ After three days the command will be given for their graves to be opened and their bodies exhumed. They will emerge fresh, just as how they were in this world. Their shroud will be removed and he will instruct that they be placed on a dry lofty palm tree, where he will crucify them. The tree will begin to shake, the leaves of the tree will sprout, it will get taller and its branches too (will thicken). Those who doubt us and love them will say, ‘by Allah this is indeed a true honour, indeed we are successful by showing our love to them.’ The story will spread all over, every single person who has an iota of love for them will come to Madīnah and they will be tested through them.

The announcer of Mahdī ﷺ will call out, ‘these are the companions of Rasūlullāh ﷺ those who love them should be one side and those who dislike them should be on the other side,’ people will be divided into two groups: those who love them and those who hate them. The people who love them will be requested to forsake them and they will say, ‘O Mahdī, we cannot free and dissociate ourselves from them, we did not even know that they have this type of virtue by Allah so how can we forsake them after seeing what we have seen at this point and time in terms of their radiance, the tree been given life due to them. Rather by Allah we forsake you and whoever believes in you and those who do not believe in them.’

Mahdī will command the wind, which will destroy them and make them like hollow trunks of palm trees. Mahdī will command that they should be brought down, they will be brought down, life will be given to them by the will of Allah, he will command the whole mankind to be gathered, then, he will inform them every incident of theirs in every point and era. He will inform them of the story of the killing of Hābil, son of Ādam, the collection of fire for Ibrāhīm, throwing of Yūsuf into the well, detaining Yūnus in the stomach of the fish, the killing of Yaḥyā, the crucifixion of ʿĪsā, the punishment of Jurjūs and Danyāl, the hitting of Salmān al-Fārisī, the ignition of the fire on the door Amīr al-Muʾminīn (ʿAlī), Fāṭimah and Ḥusayn, intending to incinerate them, the lashing of the great, truthful, pure Fāṭimah with a whip and kicking her stomach as well aborting her child, Muḥsin, poisoning Ḥasan, the killing of Ḥusayn, the slaughtering of his children, his cousins, his helpers, arresting of the offspring of the Rasūlullāh ﷺ, shedding blood of the family members of Muḥammad, the blood of every believer, every private part that fornicated, everyone who consumed interest, every evil and oppression from the time of Ādam till our time. All of this Mahdī will enumerate and impose it upon them whereby they both will admit to (being guilty of), then Mahdī will command, and retaliation will take place at that time. The oppression of everybody who will be present (revenge will be exacted), thereafter he will crucify them on a tree. He will command fire to come from the earth which will burn them and the tree, and finally he will command the wind to throw them in a sea.”

I (Mufaḍḍal) said, “O my master! Will this be their last punishment?” He said, “Never! O Mufaḍḍal by Allah! They will be returned and meet the great master, Rasūlullāh ﷺ, great Ṣiddīq the leader of the believers (ʿAlī), Fāṭimah, Ḥasan, Ḥusayn and all the Aʿimmah, everyone who showed īmān or kufr, the retaliation will be taken from them with all oppressions and evil, then Mahdī will command that they should be killed every day 1000 times and they will face a tough punishment.”

The Shī'ah and Taqiyyah (Dissimulation)

One of the beliefs that the Shī'ah believe in is the belief of Taqiyyah (Dissimulation), which means: when a person expresses beliefs contrary to what he actually believes. This is regarded as one of the main pillars when interacting with others especially the Ahl al-Sunnah, whom the Shī'ah consider to be worse than the Jews and Christians.

The word Shī'ah cannot be pronounced and uttered except by attributing lies to it, it is as if these two words are synonyms having no difference whatsoever. This connection was found from the very first day when the religion of Shī'ism was formed. The beginning of Shī'ism was from lies. So since the Shī'ism is a product of lies, they gave it a quality of sacredness and glory, then embellished it with a different name. This is why they use the word “taqiyyah”, meaning thereby; exposing that which is different from their belief or announcing contrary to what they conceal. They exaggerated in upholding this belief and made it the foundation of their religion as well as one of their main principles.¹

The Shī'ah consider taqiyyah as a loophole for every exaggeration and deviation. For example, some of them passed the judgment of kufr (disbelief) upon many Ṣaḥābah due to their enmity for Imām 'Alī عليه السلام² and in addition that the Ṣaḥābah were impure on account of that. That the Shī'ah are allowed to have social interaction with them is justified on grounds of Taqiyyah or need. Thus, where these factors are absent, the Ṣaḥābah are unequivocally regarded as unbelievers.³

It is not correct to say that taqiyyah means; hiding the laws and prohibiting (its propagation), this is not a correct definition, rather there is a different term for,

1 *Al-Shī'ah wa al-Sunnah* pg. 153

2 This is a claim of the Shī'ah but in reality it's not like this. Refer to the chapter “al-Ṣaḥābah wa 'āl al-Bayt” from our book *Ḥaqīqat al-Shī'ah wa al-Tashayyū'*.

3 *Fiqh al-Shī'ah al-Imāmiyyah* by Dr al-Sālūs pg. 47

namely Kitmān. The one who adopts this quality has a different name altogether such a name that a believer will not be attributed with.¹

The main focus of the Shī'ah is to establish whatever they believe, even by means of lying or fabrication upon their A'imma. They attribute appalling statements to the A'imma, statements which are unbecoming from those who hold such a lofty status; anyone who reads the books of the Shī'ah will definitely perceive this.

Taqiyyah for the Shī'ah is “the door that the Allah ﷻ has opened for his servants. He has commanded them to practice it and made it incumbent upon them. Just as He has commanded them to perform ṣalāh and to keep fast, there is even a narration from the pure A'imma saying that, ‘there is no religion for one who does not practice taqiyyah.’”²

According to the Shī'ah, they believe that taqiyyah was legislated with the purpose of tricking their opponents and concealing their deviated beliefs. Shaykh al-Mufīd says with regard to this:

Taqiyyah is concealing the truth and hiding one's belief from the opponents and to stop assisting them due to what can result to a great harm in *dīn* (religion) and worldly pursuits.³

Khomeini says while explaining the statement being falsely attributed to Imām 'Alī عليه السلام when he said to one of his companions, “be aware, be aware not to leave taqiyyah”:

What is ostensible in this statement is that taqiyyah is connected with a time wherein the Shī'ah were a minority and in a time of subjugation and suffering; were they to have abandoned Taqiyyah and their matter become known then without a doubt the harms of abandoning it would be much

1 *Al-Imam Ja'far al-ṣādiq* by Shaykh Muḥammad Abū Zahrā pg. 249

2 *Al-Anwār al-Nu'māniyyah* vol. 1 pg. 82-83

3 Refer to the *Sharḥ 'Aqā'id al-Ṣadūq* by Mufīd pg. 66

greater than the harms of *Nasb* (bearing malice towards the Ahl al-Bayt) and *Kufr*. Indeed leaving *taqiyyah* is a cause of losing the people of the truth in a time where their number was very constricted. Similarly in the time of both al-Bāqir and al-Şādiq *Taqiyyah* was incumbent, on account of the intelligence (agents) of the unjust leaders and enemies of the religion of Allah, May Allah curse them, upon the true sect. Their teaching in secret was for the preservation of truth and to revive the system of Allah ﷺ. This was incumbent to prevent their blood from being shed, losing their wealth, and from suffering humiliation at the hands of the enemies of Allah.¹

According to Khomeini, *Taqiyyah* is confined to the time when the *Shī'ah* were weak and do have a state of their own. As soon as their state is established then the ruling of *Taqiyyah* is lifted. This is exactly what Khomeini did; when the state of the *Shī'ah* was established in Iran, they bared their fangs and their reality became known. *Taqiyyah* — according to Khomeini — if a *Shī'ī* abandons it, it is worse than harbouring malice for the Ahl al-Bayt or disbelieving in the religion of the *Shī'ah*. Abandoning it is destructive which is tantamount to disbelief in the *nubuwwah*. Khomeini assumes that Allah ﷻ has favoured the *ambiyā'* upon the entire creation on account of their adherence to *Taqiyyah*, and deceiving the enemies of his religion. Can there be any greater *kufr* than this?

It is transmitted in the *Tafsīr* of Imām 'Alī:

The Nabī of Allah ﷺ said, “whosoever performs five times daily *ṣalāh*, Allah ﷻ will pardon all his sins — until he said — except major sins,” which is denial of *nubuwwah* or *Imāmah* or oppressing one's fellow brother or abandoning *Taqiyyah*, to such an extent that he will harm himself and his believing brothers.

Ḥasan ibn 'Alī رضي الله عنه reports from Imām 'Alī that he said:

1 Refer to *al-Makāsib al-Muḥarramah* by al-Khomeini vol. 2 pg. 162-163

The Nabī ﷺ said, “Allah favoured all the *ambiyā’* over all his creation due to their intense trickery of the enemies of Allah’s religion and because of their good practice of *taqiyyah* in favour of their believing brothers.”

It is also reported from Ḥasan ibn ‘Alī, from Amīr al-Mu’minīn (‘Alī) that he said:

Taqiyyah is one of the best actions of a believer, he safeguards himself from (the evils of) his own self and he safeguards his brothers from the wicked.

Khomeini explains:

What is apparent, is that declaring the denial and refutation of *taqiyyah* to be a major sin and a sign of rejecting *nubuwwah* and *Imāmah* was not only for the sake of preserving the wealth and honour of a believer — for example — but rather (it was considered a major sin) since abandoning *Taqiyyah* in those times would have resulted in the corruption of the religion or the school; therefore it reached that level (of compulsion). Were this not the case then it is quite obvious that the result of abandoning *taqiyyah*, which is the usurpation of the wealth of a believer, does not construe perpetration of such an act which necessitates their denial.

In a similar manner is the deception of the *ambiyā’* — of the enemies of Allah’s religion — and their dissimulation with them due to their brothers; verily their virtue was not merely on account of their trickery and *Taqiyyah* but since their dissemination and the propagation of their religion was dependent on tricking the enemies of Allah and protecting the true believers, this is it attained such a status.¹

The Shī’ah regard *Taqiyyah* as permissible even if there be no compelling need for it, particularly with the Ahl al-Sunnah — such as performing *ṣalāh* behind them, and *wuqūf* (to remain standing) on the plains of ‘Arafah with them. Khomeini says:

1 *Al-Makāsib al-Muḥarramah* vol. 2 pg. 163-164

There are many narrations indicating to the permissibility of taqiyyah in general,¹ even if there be no necessity for it, such as the reliance of Mas'adah ibn Şadaqah. A believer (Shī'ah) may imitate them (the Ahl al-Sunnah) in anything while practicing taqiyyah, as long as it does not lead to the corruption of religion, this is permissible. It has already passed that the permissibility, and other aspects (such as its virtue, etc.) are not on account of the permissibility of the act itself.

In the authentic narration of Abū al-Şabāh, it says, “whatever you do or whatever you take an oath on while practicing taqiyyah you are free to do so,” this narration indicates towards laxity in carrying out the obligations in their manner (i.e. of the Ahl al-Sunnah). This includes that which is done through burdening or indication and so forth which indicates to the permissibility of doing anything in their way. In most narrations there is an encouragement of performing ṣalāh with them and following them in ṣalāh, and showing consideration towards them.

As has been authentically narrated by Ḥammād ibn 'Uthmān from Abū 'Abd Allāh (al-Şādiq) that he said, “whosoever performs ṣalāh with them in the first ṣaff, will be like the one who performs ṣalāh behind Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the first ṣaff.”

It has been also narrated from the authentic narrations of Sinān from Abū 'Abd Allāh, “perform ṣalāh with them in their masājid.” It is also narrated from the authentic narrations of 'Alī ibn Ja'far from his brother, Mūsā, he says, “Ḥasan and Ḥusayn performed ṣalāh behind Marwān while we also performed with them,” and many more authentic narrations. The ṣalāh of the A'imma and their followers was with them in the first era until the era of the occultation, and it was not possible for them to abandon ṣalāh behind them, but instead they joined them just as they also performed ḥajj with them for as long as two hundred years. Ḥajj was done in the presence of the leaders, and it is not narrated anywhere that the A'imma and their followers remained absent from them in that era, or that they went secretly

1 Ahl al-Sunnah

to the place of wuqūf, as the ignorant of the Shī'ah do.¹ Thus, there is no doubt about the correctness of all that is done on account of Taqiyyah.²

Khomeini also said after quoting the narrations on taqiyyah:

It should be noted that what is understood from these narrations is that; it is permissible to do anything under taqiyyah, whether this is due to the differences between us and them in rulings such as masaḥ 'alā al-Khuffayn (wiping over leather socks), breaking fast, or standing in 'Arafah on the eighth, due to sighting of the moon by them.³

Khomeini was also of the opinion that marriage with the Ahl al-Sunnah is not permissible unless if it is out of taqiyyah, because he — and the other Shī'ah Imāmiyyah — are of the opinion that Rasūlullāh ﷺ married 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and Ḥafṣah رَضِيَ اللَّهُ عَنْهَا under Taqiyyah from their parents. They cite what they consider to be a weighty proof according to them:

I asked him about marrying them (the Ahl al-Sunnah) and performing ṣalāh behind them? He replied by saying that it is a great matter; you will never manage to do it. Indeed the Nabī ﷺ and 'Alī رَضِيَ اللَّهُ عَنْهُ did marry them and performed ṣalāh behind them.⁴

The taqiyyah that the Shī'ah are upon and believe is a deception in religion. Explaining this deception to the ummah constitutes being sincere to them. An Imām does not thread any path except the path of sincerity and there is no Imām threaded the path of deception. Each Imām new that the one who exposes with

1 In this time when they go for ḥajj they remain behind from standing on the grounds of 'Arafah on the 9th of Dhū al-Ḥijjah. In the year 1400 after Hījah Khomeini gave fatwa that it is permissible to stand on the grounds of 'Arafah with Ahl al-Sunnah practicing taqiyyah.

2 *Kitāb al-Khalal fī al-Ṣalāh* of Khomeini pg. 8-9.

3 Refer to *al-Taqiyyah* of Khomeini pg. 196 and our booklet *al-Khumaynī wa Mowqifuhu min Ahl al-Sunnah*

4 *Al-Taqiyyah* of Khomeini pg. 198

his tongue what he does not believe in his heart is guilty of hypocrisy and deceit. However the Shī'ah legalised this on account of their enmity.¹

I do not think that the A'immaḥ knew Taqiyyah to mean deception in speech and hypocrisy in verdicts. The Shī'ah practice Taqiyyah in the most trivial of matters, perpetrating hypocritical actions and fabricating information in the name of Taqiyyah. They openly commit the most evil of sins and they claim that they only do it out of Taqiyyah, to deceive the general masses.²

The essence of the Shī'ī Taqiyyah is hypocrisy, its fruits are Jewish disbelief, they say that we hear and disobey when the religious etiquette confirms it. I say, "every Shī'ah within Shī'ism is covered with Taqiyyah, so much so that there is no value in his words, no truthfulness in his actions, and no fulfilment of his promises. They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid."³

The Shī'ah did not suffice by fabricating against their A'immaḥ whom they dispute in their love, rather they went beyond them and started fabricating against the people of the cave (Aṣḥāb al-Kahf). Al-Kulaynī mentions in *al-Kāfī* (volume 3 page 329) from Durst al-Wāsiṭī:

Abū 'Abd Allāh (al-Ṣādiq) said: "No taqiyyah of any human reached the level of Taqiyyah of the people of the cave, because they used to witness the festivals and tie their belts around their waist, so Allah gave them their reward double."

The author of *al-Kāfī* narrates (vol. 3 pg. 334-335) from Abū Baṣīr who said that Abū Ja'far (al-Bāqir) said:

Mingle with them outwardly and oppose them internally if the authority is a childish one.

1 Refer to *al-Shī'ah fī Naqd 'Aqā'id al-Shī'ah* by Mūsā Jād Allāh pg. 82

2 Ibid pg. 84

3 Refer to *al-Shī'ah fī Naqd 'Aqā'id al-Shī'ah* by Mūsā Jād Allāh pg. 85

In this ḥadīth there is weakness and linguistic remoteness which indicates towards the invalidity of the ḥadīth.

Taqiyyah is only permissible for the weak, those who fear that that they will not be steadfast on the truth and those who are not in the position of being an example to people, it is for these people that concession has been given. As for the strong, like the guided A'immah, there is no concession rather they should practice upon 'Aẓīmah, they should persevere and remain steadfast on the path of Allah in all condition they encounter. The Ṣaḥābah of the Nabī ﷺ were brave and honoured, as the Qur'ān testifies for them:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

And to Allah belongs (all) honour, and to his messenger, and to the believers, but the hypocrites do not know.¹

So it is not permissible that the notable people from among the special companions, such as 'Alī and Ibn 'Abbās رضي الله عنهما, be hypocritical and disgraced by assuming the practice of Taqiyyah. The Shī'ah are, as Ibn Taymiyyah رحمه الله said:

Their slogan is disgrace, their cover is hypocrisy and Taqiyyah, and their wealth is lies and wicked disbelief. They fabricate against Ja'far al-Ṣādiq that he said, "Taqiyyah is my religion and the religion of my fore fathers." Allah سبحانه وتعالى has freed the family members of the Nabī ﷺ from that, they are not in need of it. They were from the most truthful of people and the greatest in faith; their religion is based on *Taqwā* (God fearing) not Taqiyyah.

The summary is that the belief of Taqiyyah is for a person to expose the opposite of what he believes. It is only permissible if there is a dire necessity which threatens the life of the person, on condition that this person is not a leader

1 Sūrah al-Munāfiqūn: 8

and an example, so that the general masses will not take his statements (under Taqiyyah) as their belief.

However, according to the Shī'ah, Taqiyyah is permissible for everyone in every place — even in ṣalāh, by folding his hands or in wuḍū', by washing his feet in ablution instead of *mash* (passing wet hands on the feet) — as Muḥammad Jawād al-Mughniyah has stated in his book, *Man Dhā wa Dhāka* (page 90), and *al-Kāfi* (vol. 3 page 31), from Zurārah:

If you make wuḍū' and wash the feet in place of *mash*, then you conceal that which is farḍ, that will not be wuḍū'. (Then he said) start with *mash* on the feet, and if you began with washing the feet then make *mash* after that, so that the last thing to be done will be that which is farḍ.

The commentator then mentioned in the sub-notes, “perhaps the meaning of this narration is that if you are in the place of Taqiyyah then you should begin with *mash*, so that your ablution can be complete, then wash your legs.”

If this is their belief, how can we trust them? They will laugh with us and show greatest amount of courtesy to us — just as they did at the *taqrīb* (unity) conference in Cairo with the 'Ulamā' of the Ahl al-Sunnah — but when we turn away, they bite the tips of their fingers at us in rage.¹

The Position of the Ahl al-Sunnah from the Shī'ah Perspective

There is no group on the surface of the earth who possesses a greater hatred for the Ahl al-Sunnah than those who are called Shī'ah. This hatred and animosity is ingrained in them from the moment they adopt the baseless beliefs of Shī'ism as a basis and doctrine. One should not be astonished — a snake can only give birth to a snake.

1 This is what we could discuss very briefly in terms of taqiyyah, whosoever wants more details on this topic refer to our book *al-Khumaynī wa al-Taqiyyah* and the chapter al-Shī'ah wa al-Taqiyyah from our book *Ḥaqīqat al-Shī'ah wa al-Tashayyū'*.

Any person who studies history will discover the numerous tragedies and massacres which the Shī'ah have perpetrated against the Ahl al-Sunnah. Their alliance with the enemies of Islam is well-known and does not require further elaboration. Ibn Taymiyyah says in this regard:

The Shī'ah believe that the kufr (disbelief) of Ahl al-Sunnah is worse than the kufr of the Jews and the Christians, because — according to the Shī'ah — the Jews and the Christians are original disbelievers while the Ahl al-Sunnah are apostates. There is consensus that the kufr of apostasy is more severe than original kufr. This is why they support the disbelievers against the rest of the Muslims. They supported the Tatars upon the majority of the Muslims, in fact, they were the chief orchestrators in bringing Genghis Khan — the king of the disbelievers — to the Muslim countries. The arrival of Hulagu Khan to Iraq, the conquering of the city of *Ḥalab* (Aleppo) and the looting of al-Ṣālihiyyah and so forth; it is due to their filth and plots. This is why they seized Muslim soldiers as they passed by them when going to Egypt the first time. This is also the reason why they rob Muslim caravans, and assisted the Tatars and Franks against the Muslims, and are grief stricken over any victory by the Muslims. Similarly when the Muslims conquered *Acre* (a city in Palestine) and other places, their support of the Franks and Christians became apparent, as well as the manner in which they gave preference to them over the Muslims which people heard directly from them. All that I have mentioned is just a tip of the iceberg; otherwise the entire story is much more grievous than this. All historians agree that the greatest harm that afflicted the people of the Qiblah (i.e. the Ahl al-Sunnah) was from none other than the people who were also allegedly from the people of the Qiblah. They caused more harm to the dīn and to its people than the outsiders and are further away from the dīn than the Khawārij.¹

I do not think that the beloved readers are unaware of the dark period that the likes of Ibn al-ʿAlqamī and Naṣīr al-Dīn al-Ṭūsī brought upon the Islamic Khilāfah in Baghdad, and there inciting of Hulagu Khan to attack Baghdad and destroy

1 *Al-Fatāwā* vol. 28 pg. 478-479 with slight change.

the khilāfah of al-Mustaʿṣam, who they flung into pile of garbage and trampled him with horses. Ibn al-ʿAlqamī (may Allah curse him) deceived the khalīfah by telling him that Hulagu Khan wished for peace, and would soon arrive in Baghdad to negotiate a peace settlement with him. Al-Mustaʿṣam subsequently went out with 1200 people, some of them judges, and the most notable scholars of the time. Hulagu murdered all of them. It has been reported that Hulagu was hesitant to kill the khalīfah al-Mustaʿṣam, but it was al-Ṭūsī who urged him on with a ruling that killing him was permissible.¹ The number of people who were killed in Baghdad following this exceeds eight hundred thousand.

The era of Abū ʿUbayd Allāh al-Dāʿiyah al-Fāṭimī is not far from the era of Ibn al-ʿAlqamī, who when he came to power in Morocco, forcefully conquered every country that he went to. He destroyed its fortified, and took all its weapons and goods as booty. He killed the leaders, the prominent, and the scholars of fiqh and ḥadīth. He would promote the ignorant, creating ease for them with wealth and power; and impose them upon the people of virtue. He imposed heavy taxes, and robbed the Muslims of all comforts, making life extremely difficult for them. He would send out assassins to execute the scholars and jurists in their homes. He also sent his people to Rome and imposed them upon the Muslims.²

Similarly, al-ʿAzīz Billāh al-Fāṭimī appointed a Christian as secretary, whose name was ʿĪsā ibn Naṣṭawrus. In al-Shām, he appointed a Jew, by the name of Mīshā, as its governor. The Christians and the Jews began to abuse the Muslims on account of these appointments. The people of Egypt then decided to write send a message to him, which they did by forming a paper effigy, with a message concealed in it. They placed it on the road of al-ʿAzīz, who read the message which said:

By that Being who has honoured the Jews through Mīshā and honoured the Christians through ʿĪsā ibn Naṣṭawrus and humiliated the Muslims through you, please lift our plight from us.³

1 Refer to *Dimāʿun ʿalā Nahr al-Karkhā* pg. 125 written by Ḥasan al-Sūdānī.

2 Refer to *Tathbīt Dalāʾil al-Nubuwwah* by al-Qāḍī ʿAbd al-Jabbār ibn Aḥmad al-Ḥamadānī vol. 2 pg. 599.

3 Refer to *al-Mukhtaṣar fī Akhbār al-Bashar* by Abū al-Fidāʾ vol. 2 pg. 131.

This is not the first or the last crime of his, as well as the other Fāṭimid leaders, who were ruined slaves of the Jews.

In the year 351 A.H, Mu‘izz al-Dowlah instructed the Shī‘ah to inscribe upon all the masājid:

May Allah curse Mu‘āwiyah ibn Abī Sufyān, and curse the one who usurped Fadak from Fāṭimah,¹ curse the one who prevented Ḥasan from being buried alongside his grandfather,² curse the one who expelled Abū Dhar al-Ghifārī,³ and the one who excluded Abū al-‘Abbās from the consultative committee.⁴

At night al-Muhlabi indicated to Mu‘izz al-Dawlah to delete the word al-Muḥyī and replace it with the following; “May Allah curse all those who oppressed the family members of the Nabī ﷺ, he should not mention in the curse anyone except Mu‘āwiyah, and he did the same.”⁵

This is an example of the Shī‘ah Buwayhid leaders, whoever wishes to read more about their scandalous actions may refer to the books of history.

During the Safavid dynasty, Shah Tahmasp ibn Shah Ismā‘īl al-Ṣafawī formed an alliance with the leader of Hungary against the Islamic Ottoman Empire, in direct contravention of the unanimous fiqhī ruling prohibiting any alliance with non-Muslims against fellow Muslims. This alliance was formed upon the ruling issued by the Grand Shī‘ī scholar ‘Alī al-Karkhī.⁶ One should not be astonished by their actions as the beliefs of the Shī‘ah are far worse than this.

1 Meaning Abū Bakr رضي الله عنه.

2 Meaning ‘Ā‘ishah رضي الله عنها according to their claim.

3 Meaning ‘Uthmān رضي الله عنه.

4 ‘Umar رضي الله عنه.

5 *Al-Mukhtaṣar fī Akhbār al-Bashar* vol. 2 pg. 104.

6 Refer to *Dimā‘un ‘alā Nahr al-Karkhā* pg. 91.

Shah Tahmasp was no better than his own father, Shah Ismā'īl, who had instituted the practice of cursing the rightly guided khulafā', which he used as a means to test non-Shī'ī Iranians. Whoever heard this cursing was instructed to respond by saying Bêsh Bād, which means in the Azerbaijani language that the listener agrees with what has been said and desires it to be increased tenfold. If anyone refused to utter these words then he was immediately executed. The number of innocent Muslims who were slaughtered by Shāh Ismā'īl exceeds a million.¹

When he reached Baghdad in the year 1508 AD, he publicly cursed the rightly guided Khulafā' and other leaders of Islam, he compelled the Ahl al-Sunnah to embrace Shī'ism, and whoever refused was executed. This was his actions with regard to the living, as for the deceased, he unearthed their graves and exhumed their bodies, as was done with Imām Abū Ḥanīfah رحمته الله. The Buwayhids, Hamdanids, Khawarizmids, who lived before the Safavids were no further from such atrocities.²

These were all incidents from the distant past, as far as more recent events are concerned; since Khomeini came into power in Iran in 1979 only Allah knows what has become of the Ahl al-Sunnah who live there. Due to the hatred of Khomeini for the Ahl al-Sunnah, he commanded General Aḥmad Madanī to execute the people of Arabistan when they demanded their legal rights which was snatched by the exiled Shah (Reza Pahlavi). Khomeini responded to their demands by killing and banishing the people of Arabistan.

Khomeini did not stop there; rather he instigated a war against Iraq, in an effort to unite it with the Zoroastrian Emirate. Some are of the opinion that his purpose was in actual fact to oust the then present Ba'ath Party from power, but that is not true. The reason being that if that was truly his purpose — to remove the Ba'ath [arty from power — then what need was there to kill thousands of innocent Muslims of Iraq. Perhaps some might now accuse me of being on the payroll of

1 Refer to the previous reference pg. 129.

2 Refer to the chapter al-Shī'ah wa al-Tārīkh from our book *Ḥaqīqat al-Shī'ah wa al-Tashayyū'*.

the Ba'ath party because I have brought up these facts, but if the mere unveiling of facts and exposure of the Shī'ī Zoroastrian designs for the Arabian Gulf is a Ba'athist ideology then —I say — definitely I am the first Ba'athist, obviously not of the mould of Aflaq and al-Asad, but rather one who calls for the renaissance of historical consciousness and so forth, which unveils the failure and greed of the Shī'ah in the entire Islamic world.

The strategy of Khomeini was not restricted to only fighting the Muslim tribes of Iraq, rather he was also a chief supporter of the tyrant Ḥāfiẓ al-Asad al-Nuṣayrī, who had massacred the unarmed Syrian people simply because of their worship of one Allah. The designs of Khomeini created the problem and nourished it in other Gulf countries, such as Bahrain, Kuwait, Qatar, Saudi Arabia and United Arab Emirates. The radio of Tehran would broadcast a special program to the Shī'ah of those countries, teaching them how to lead demonstrations as well as tutoring them in the construction of explosive devices. The example of Dr. Hādī al-Mudarrisī comes to mind, who was expelled from Bahrain and the United Arab Emirates, he is also the one who urged the Shī'ah of Bahrain to make Molotov Cocktails and crated division between the Shī'ah of Bahrain and its Muslims.

The objective of the Shī'ah is to revive the legacy of the Safavids, Buwayhids, and others from the extinct Shī'ī states and impose their authority upon its neighbouring countries. The Iranian President, Abū al-Ḥasan Banī-Ṣadr, mentioned this clearly during his inauguration as president, and before his fleeing from the rule of the Ayatollahs, in the magazine of *al-Nahār al-'Arabī* on the 23rd of March 1980:

Iran will never give away the three Islands, and places like Abu Dhabi, Qatar, Oman, Dubai, Kuwait, Saudi Arabia and so forth... these are not independent countries according to Iran.

The previous foreign Minister Ṣādiq Qutub Zādah also follows him in his explicit expression on the 8th of April 1980, he says:

Adan and Baghdad follows us.

The explicit expressions of Ṣādiq Rūḥānī in terms of the Bahrain State, is no less than the expressions of the Iranian leaders in necessitating the restoration of Bahrain under Iranian rule. Rūḥānī mentioned clearly on the 18th of April 1980:

The parliament of Shāh which gave up Bahrain in the year 1970, was not a legitimate parliament.¹

He also says:

Bahrain will soon be an Integral part of Iran² and Bahrain is the fourteenth province of Iran.³

Not only did he utter these statements, but he announced openly that he is the one who is leading the civil disobedience taking place in Bahrain. He explicitly said this to the French News Agency:

He is leading the revolution of Bahrain on Islamic motives and not for political motives, and this is due to the request of the Bahraini people themselves. The Bahraini people want to establish an Islamic State like the Iranian State⁴, and the Bahraini people will soon witness violence⁵ if the system in Bahrain continues to be the current political system.

Bahrain is not the only country which has been affected by them, Khomeini took steps forward by sending Sayyid Riḍā to Qatar so as to incite the Shī'ah and encouraging them to stir sectarian strife. Iranian newspapers and some Arab papers published this on the 9th of September 1979. Similarly is the case in Kuwait and other neighbouring countries, whereby the strife has been exported to them as well.

1 Refer to *al-Shabīḥān* written by Ḥasan Muḥammad Ṭawālabah second print pg. 56.

2 *Al-Ra'y al-'Ām al-Kuwaytiyyah* published on 16/06/1979

3 *Al-Ra'y al-'Ām al-Kuwaytiyyah* published on 17/06/1979

4 *Al-Mabniyyah 'alā Irāqat al-Dimā'*

5 *Al-Barakah fī Bu'rat al-Fasād* "Iranian Embassy" indeed they do not care at all in initiating revolution.

Khomeini's main aim is to destroy the Ahl al-Sunnah and to gain authority over them, even if lowers him to the level of having to form an alliance with the devil himself. In fact, that day did arrive when he formed an alliance with the racist state of Israel against the Muslim people of Iraq.

My beloved readers, we have very briefly discussed the position the Shī'ah have taken against the Ahl al-Sunnah (and not gone into detail), on account of time constraints and not wanting to over burden you. Allah willing, if we are still alive soon you will be able to read this discussion in detail in our book, *Ḥaqīqat al-Shī'ah wa al-Tashayyū'*.

The Shī'ah and the Ṣaḥābah

As for the Shī'ah belief with regards to the Ṣaḥābah,¹ those regarding whom Allah *سُبْحَانَهُ وَتَعَالَى* has said:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Certainly was Allah pleased with the believers when they pledged allegiance to you (O Muḥammad) under the tree.²

Amongst them being Abū Bakr, 'Umar, Ibn Mas'ūd, and other Ṣaḥābah besides them. They are the ones regarding whom Allah has said:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا

Muḥammad is the Rasūl of Allah; and those with him are forceful against the disbelievers, merciful amongst themselves, you see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure.³

1 Refer to the chapter al-Shī'ah wa al-Ṣaḥābah of our book *Ḥaqīqat al-Shī'ah wa al-Tashayyau'* and our book *Hukm Sabb al-Ṣaḥābah*" and *Muftarayāt al-Shī'ah 'alā al-Ṣaḥābah wa al-Radd 'alayhā*.

2 Sūrah al-Faṭḥ: 18

3 Sūrah al-Faṭḥ: 29

Allah also says:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Nabī and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined (to doubt), and then He forgave them. Indeed, He was to them kind and merciful).¹

And the statement of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

The stars are a source of security to the skies, and if the stars perish then the promise made to the skies will come, and I am a source of security to my Ṣaḥābah, and when I leave, the promise made to my Ṣaḥābah will come, and my Ṣaḥābah are a source of security to my Ummah, and when my Ṣaḥābah will leave then the promise made to my ummah will come.

The Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said:

Fear Allah, fear Allah with regard to my Ṣaḥābah, do not target them after I leave, whoever loves them does so on account of his love for me, and whoever hates them does so on account of his hatred for me, whoever harms them has harmed me, and whoever harms me has indeed harmed Allah, whoever harms Allah very soon Allah will seize him.

One of the requirements of belief in Allah is to believe in what Allah has revealed and what He has sent, whosoever rejects this intentionally is a kāfir, and Allah will never accept his actions and finally his abode will be the Fire. This is exactly the condition of the Shīṭī scholars, they do not believe and acknowledge the following verse to be part of the Qur'ān:

1 Sūrah al-Towbah: 117

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ

You are the best nation produced (as an example) for mankind.¹

According to the Shī'ah there is no one who is more astray and more evil than those whom Allah has praised in the Qur'ān, in other words there is none more wretched than the noble Ṣaḥābah of the Nabī ﷺ.

The Shī'ah believe that slandering and cursing the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is a means of gaining proximity to Allah. Their belief demands that they should disassociate themselves and curse the best people whom Allah has chosen for the companionship of his Nabī ﷺ, and through whom Islam has reached us — which is the belief of every Muslim. Should the recompense for this be cursing them and finding fault with them, instead of recognising their virtue, supplicating to Allah to forgive them and grant them eternal Jannah?

Indeed, history has not heard of the likes of them nor related to us anyone who may come close in even resembling them, with the exception of the ambiyā' عَلَيْهِ السَّلَام of course. We do not claim that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were infallible nor do we raise them to status of a nabī or even the angels, rather we consider them to be an exemplary generation, of which the wombs of mothers are unable to give birth to the likes of these people after them.

Our love for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is based on respect and honour, and granting everyone that which is due to them, not worshipping them or deifying them, as the Shī'ah have done in raising their A'imma to the level of deities, as the narrations of *al-Kāfi* of al-Kulaynī mention.

One of the objectives behind cursing and slandering the Ṣaḥābah is the destruction of Islam, simply because Islam reached us through them. Slandering the narrator is tantamount slandering the narration itself, and since these are the same

1 Sūrah Āl 'Imrān: 110.

people who conveyed the sunnah of the Nabī ﷺ — which is the second source of guidance after the noble Qur’ān — slandering them will be tantamount to slandering the Sunnah of the beloved Nabī ﷺ.

The books of the Shī’ah are filled with accusations and disparagements against the Ṣaḥābah رضي الله عنهم. We would like to present to the readers a few examples of the hatred and malice which the Shī’ah harbour for the Ṣaḥābah رضي الله عنهم; claiming that they were deprived of the bounty of īmān and its sweetness. It is reported in *al-Kāfi* (vol. 2 pg. 400) from ‘Alī ibn Ja‘far:

I heard Abū al-Ḥasan (‘Alī عليه السلام) saying, “when the Nabī ﷺ saw Taym (referring to Abū Bakr) and ‘Adiyy (‘Umar) and Banī Umayyah, amongst them ‘Uthmān and Mu‘āwiyah; ascending his mimbar, this shocked him. Allah then revealed Qur’ān to comfort him,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

And (mention) when we said to the angels, Prostrate before Adam, so they prostrated, except for Iblīs.¹

Thereafter Allah consoled him thus, ‘O Muḥammad, when I issue a command and I too am disobeyed, you do be grieved when you issue a command and are disobeyed.

He also narrates from Zurārah who narrates from Abū Ja‘far (al-Bāqir) (vol. 2 pg. 376) under the verse:

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

(That) you will surely experience state after state.²

1 Sūrah al-Baqarah: 34

2 Sūrah al-Inshiqāq: 19

He said, “O Zurārah did this ummah not experience after its Nabī state after state in terms of so (Abū Bakr) and so (‘Umar) and so (‘Uthmān).”

In the second volume (pg. 387) he also narrates from ‘Abd al-Raḥmān ibn Kathīr who narrates that Abū ‘Abd Allāh (al-Ṣādiq) mentioned regarding the verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا

Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief — never will Allah forgive them.¹

(He said) This verse was revealed concerning so (Abū Bakr) and so (‘Umar) and so (‘Uthmān), they believed in the Nabī ﷺ initially, then disbelieved when the wilāyah was presented to them, when the Nabī ﷺ said, ‘whoever’s mowlā I am then ‘Alī is his mowlā,’ then they believed by taking pledge with Amīr al-Mu‘minīn then disbelieved when the Nabī ﷺ passed away. So they did not adhere to the pledge, and they increased in disbelief by attacking those who took his pledge, so nothing of belief was left in them.

The next narration is reported in the second volume (pg. 388) from Abū ‘Abd Allāh (al-Ṣādiq) under the commentary of the verse:

إِنَّ الَّذِينَ أزدَادُوا عَلَىٰ أذْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

Indeed those who reverted back (to disbelief) after guidance had become clear to them.²

This refers to so (Abū Bakr) and so (‘Umar) and so (‘Uthmān). They reverted back to disbelief by leaving the wilāyah of ‘Alī Amīr al-Mu‘minīn.

1 Sūrah al-Nisā’: 137

2 Sūrah Muḥammad: 25

It is also reported in the second volume (pg. 399) from Abū ‘Abd Allāh (al-Ṣādiq) under the commentary of the verse:

وَهَدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوْا إِلَى صِرَاطِ الْحَمِيدِ

And they had been guided (in worldly life) to good speech, and they were guided to the path of the praiseworthy.

(He said) This refers to Ḥamzah, Ja‘far, ‘Ubaydah, Salmān, Abū Dhar, al-Miqdād ibn al-Aswad and ‘Ammār, they were guided to Amīr al-Mu‘minīn عَلَيْهِ السَّلَام. And when Allah said:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَ
الْعُصْيَانَ

Allah has endeared to you the faith and has made it pleasing in your hearts (meaning Amīr al-Mu‘minīn) and has made hateful to you disbelief, defiance and disobedience.¹

The first one is (Abū Bakr) the second one is (‘Umar) and the third one is (‘Uthmān).

And al-Qummī said in his *Tafsīr* (vol. 2 pg. 113) regarding the following verse:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ

And the day the wrongdoer will bite on his hands (in regret).²

He says the first one is (Abū Bakr) he says:

يَلْبِسَنِي أَن تَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

O I wish I had taken with the messenger a way.³

1 Sūrah al-Ḥujurāt: 7.

2 Sūrah al-Furqān: 27.

3 Sūrah al-Furqān: 27.

Abū Ja‘far (al-Bāqir) said, “O I wish I took ‘Alī and the messenger as a guardian.”

يُؤَيِّلِي لِيَتَّبِعِي لَمْ أَتَّخِذْ فَلَانًا حَلِيلًا

O, woe to me! I wish I had not taken that one as a friend.¹

He means the second one is (‘Umar):

لَقَدْ أَصَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ط

He led me away from the remembrance after it had come to me²

He means the guardianship (and ever is Satan,) who is the second one (‘Umar):

وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

To man, a deserter.³

Al-Kāshānī says in his *Tafsīr* (vol. 1 pg. 540) and likewise al-Qummī in his *Tafsīr* (vol. 1 pg. 214), regarding the verse:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ

And thus have we made for every Nabī an enemy.

It has been reported by Abū ‘Abd Allāh (al-Ṣādiq), “Allah did not send any Nabī except there were two devils in his nation, who harmed him and misled the people after him. As for the two devils of Nūḥ عَلَيْهِ السَّلَامُ, they are: Qanṭifūs

1 Sūrah al-Furqān: 28.

2 Sūrah al-Furqān: 29.

3 Sūrah al-Furqān: 29.

and Khurām. As for the two of Ibrāhīm, they are: Makhthal and Razām. As for the two devils of Mūsā عَلَيْهِمَا السَّلَامُ, they are: “Sāmīrī and Mar’aqībah. As for the two devils of ‘Īsā عَلَيْهِمَا السَّلَامُ, they are: Paul and Meriton. And the two devils of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are: Jabtar (Abū Bakr) and Zurayq (‘Umar).”

Indeed Mullā Maqbūl al-Hindī explains clearly in his book *Maqbūl Qur’ān* (pg. 281),¹ he says:

It is reported that al-Zurayq is a diminutive noun of Azraq, and Jabtar means a fox, the first person refers to Abū Bakr because he was blue eyed, and the second one is ‘Umar, referred to metaphorically on account of his cunning and plotting.

It is mentioned in *al-Kāfi* (vol. 1 pg. 374) from Šāliḥ ibn Sahn al-Ḥamadānī he said:

Abū ‘Abd Allāh (al-Ṣādiq) said concerning the following verse:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۗ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly (white) star lit from (the oil of) a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.²

1 Transmitting from the book *al-Sunnah wa al-Shī‘ah* by Ustādh al-Fāḍil Iḥsān Ilāhī Zāhīr pg. 35 second print 1975.

2 Sūrah al-Nūr: 35.

The niche is Fāṭimah, within which is a lamp — Ḥasan, the lamp is within glass — Ḥusayn, the glass as if it were a pearly (white) star — Fāṭimah is the pearly star amongst the women of the world, lit from (the oil of) a blessed olive tree — Ibrāhīm عَلَيْهِ السَّلَام, neither of the east nor of the west — not Judaism nor Christianity, whose oil would almost glow — the knowledge almost split up through it, even if untouched by fire. Light upon light, even though the fire has not touched it. Light upon light — imām after imām, Allah guides to his light whomever he wills — Allah guides for the leaders whomsoever he wishes, and Allah presents examples for the people.

I (Ṣāliḥ ibn Saḥm al-Ḥamadānī) asked, “or (they are) like darkness,” and he said, “the first (Abū Bakr) and his friend (‘Umar), which is covered by waves — the third (‘Uthmān), upon which are waves, over which are clouds— the second (‘Umar), darkness’s some of them upon others — Mu‘āwiyah, may Allah curse him, and the trials of Banū ‘Umayyah, when one puts out his hand (therein) — in the darkness of their trials, he can hardly see it. And he to whom Allah has not granted light — meaning an Imām from the progeny of Fāṭimah, for him there is no light — an Imām of the Day of Qiyāmah.

He says under the verse, “their light will proceed before them and on their right — the A‘immah of the believers on the Day of Qiyāmah will proceed before them and on their right, until they will make them reach their places in Jannah.

Al-Kāshshānī narrates in his *Tafsīr* (vol. 2 pg. 17) from al-Bāqir:

When the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O Allah give honour to Islam either through the Islam of ‘Umar ibn al-Khaṭṭāb or Abū Jahl ibn Hishām,” this is when Allah revealed the following verse:

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ۚ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguided as assistants.¹

1 Sūrah al-Kahf: 51

Al-Qummī reports in his *Tafsīr* (vol. 1 pg. 140) under the verse:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ طِبْلُ اللَّهِ يَزُكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills.¹

Abū ‘Abd Allāh (al-Ṣādiq) said, “they named themselves as the Ṣiddīq, Fārūq, and Dhū al-Nūrayn.”²

The author of *al-Anwār al-Nu‘māniyyah* states (vol. 1 pg. 99):

Al-Ṣādiq was asked in the presence of the khalīfah about Shaykhayn (Abū Bakr and ‘Umar), and he said,

هما امامان عدلان قاسطان كانا على الحق فماتا عليه عليهما رحمة الله يوم القيامة

They are two just A‘immah, they were upon truth and died on it, may Allah have mercy on them on the Day of Judgement.”

When he left the gathering some of His students followed him and said, “O grandson of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, indeed today you have praised Abū Bakr and ‘Umar.” He replied, “You did not understand what I said.” He was asked to explain to me and he replied, “when I said that they are A‘immah, it is an indication to the Qur’anic verse:

وَجَعَلْنَاهُمْ آئِمَّةً يَدْعُونَ إِلَى النَّارِ

And we made them A‘immah inviting to the fire.³

1 Sūrah al-Nisā’: 49

2 Rather it is the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who gave them these names.

3 Sūrah al-Qaṣaṣ: 41

When I said that they are just, it is an indication to the verse:

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Then those who disbelieve equate (others) with their Rabb.¹

When I said that they are Qāsiṭān, it refers to the verse of the Qur’ān:

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

But as for the unjust, they will be, for Hell, firewood.²

As for my statement, “they were upon truth,” it means they suppress the right of another, because khilāfah was the right of ‘Alī ibn Abī Ṭālib. Similarly they both died without repentance, as they continued with their evil actions until they died. And when I said, “may the mercy of Allah be upon them,” I was referring to the Nabī ﷺ as is mentioned in the following verse:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We only sent you (Muḥammad) as mercy for the mankind.³

He will be the judge, legislator and witness upon them on the Day of Qiyāmah.”

The student then replied, “you have relieved a problem from me, may Allah ﷻ relieve any kind of problem from you.”

The author of *al-Anwār al-Nu’māniyyah* (vol. 1 pg. 124-125) also mentions:

1 Sūrah al-An’ām: 1

2 Sūrah al-Jinn: 15

3 Sūrah al-Ambiyā’: 107

The great scholar Shaykh Ṣāliḥ al-Jazā'irī wrote a letter to Shaykh al-Muḥaqqiq, the seal of the most learned people, our mentor, Shaykh Bahā' al-Dīn — may Allah shower him with his mercy. The wording of the letter is as follows:

What is my master's opinion — upon whom my reliance and help is, after Allah and the Ahl al-Bayt — in terms of the following verses of poetry attributed to some extremist Nawāṣib, may Allah destroy them and their houses. Hopefully through your kindness, and assistance you will provide me with a reply in poetic rendition which may silence this extremist Nāṣibī and those similar to him from the extremists, may Allah preserve Islam through you and through Muḥammad and his Ahl al-Bayt. He says:

I prefer 'Alī Amīr al-Mu'minīn, and am not pleased with cursing
Abū Bakr nor 'Umar,

And I do not say that when they did not give Fadak to the daughter
of the Nabī ﷺ that they both have become disbelievers,

Allah knows best what excuse they will present to Him on the Day
of Qiyāmah, when they plead their case.

Shaykh Bahā' al-Dīn — may Allah elevate his status —responded, “trust is in Allah alone. My esteemed, bosom, and pure brother — may Allah grant you long life and stability always — I have investigated the nonsensical talk of this helpless brother, and have accepted your request and begin by saying:

Oh the one who claims to love the Waṣī ('Alī ibn Abī Ṭālib) but
wishes not to curse Abū Bakr nor 'Umar, by Allah, you lie in your
claim of love for him, may your hands be perished, and your
abode in hell.

How can you claim to love Amīr al-Mu'minīn, while you are still
contemplating whether you should insult his enemies?

If you are truthful in what you are saying, then fulfil your duty to Allah with regards to the one who deceived or betrayed, who denied the clear pronouncement in Khumm and his pledge, and said that the Nabī ﷺ was delirious.

You come seeking some excuse with regards to Fadak, do you think by camouflaging the matter it will be hidden?

If the excuse of usurping the right of the pure Fāṭimah will be accepted from the one who presents it, then in that case every sin will be excused, and every oppression will be forgiven.

So do not say that the one who spends his days in cursing your two Shaykhs that he is astray or has disbelieved.

Al-Ṭabarsī writes in his book *Dār al-Salām fī Mā Yata‘allaqu bi al-Ru’yā wa al-Manām* (vol. 1 pg. 45):

It is reported in the *Nahj al-Bayān* of al-Shaybānī, “It has been mentioned in our reports from¹ Abū ‘Abd Allāh (al-Ṣādiq), ‘the Nabī ﷺ saw in a dream one night, while he was in Madīnah, as if fourteen apes² had ascended his pulpit, one after the other. When he woke up he narrated the dream to his Ṣahābah. They asked what its interpretation was and he replied, ‘a group of Quraysh will ascend my pulpit after me who are not eligible for it.’”

He also mentions (vol. 1 pg. 45-46) from al-‘Ayyāshī — from al-Ḥalbī — from Zurārah, and Ḥamrān as well as Muḥammad ibn Muslim — from Abū ‘Abd Allāh

1 Refer to the chapter al-Shī‘ah wa al-ḥadīth of our book *Ḥaqīqat al-Shī‘ah wa al-Tashayyū‘*

2 This evil man refers to: Abū Bakr, ‘Umar, ‘Uthmān and Mu‘āwiyah رضي الله عنه. As well as Yazīd ibn Mu‘āwiyah, Marwān ibn al-Ḥakam, and his son ‘Abd al-Malik, al-Walīd, Sulaymān ibn ‘Abd al-Malik, ‘Umar ibn ‘Abd al-‘Azīz, Yazīd ibn ‘Abd al-Malik ibn Marwān, Hishām ibn ‘Abd al-Malik, al-Walīd ibn Yazīd ibn ‘Abd al-Malik, Marwān ibn Muḥammad ibn Marwān ibn al-Ḥakam رضي الله عنه. They amount to fourteen men.

(al-Ṣādiq) that the Nabī ﷺ saw (in a dream) some men¹ turning people astray, they were; Zurayq², Zufar³, and the cursed tree in the Qur’ān, he said this is the tribe of Umayyah.

It also narrated in the same book (vol. 1 pg. 46) from ‘Abd al-Raḥīm al-Quṣayr — from Abū Ja‘far (al-Bāqir) under the commentary of the verse:

وَمَا جَعَلْنَا الرُّءْيَا النَّبِيَّ أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree (mentioned) in the Qur’an.

The Nabī ﷺ was shown some people of the Taym tribe⁴ and ‘Adī tribe⁵ on the pulpits turning people away from the straight path.⁶

Their poet Abū ‘Abd Allāh Ḥusayn ibn al-Ḥajjāj composed the following bit of poetry:⁷

May Allah not elevate a people from whom one of them said,
“congratulations to you for your honour and your merits,”

When people allegiance to you on Khumm, and Muḥammad confirmed it
with a clear statement.

1 How is it that the same people are referred to as “men” here and previously he called them “monkeys”, what a contradiction is this, O offspring of the Zoroastrians and Jews.

2 Abū Bakr رضي الله عنه

3 ‘Umar al-Fārūq رضي الله عنه

4 Abū Bakr رضي الله عنه

5 ‘Umar, the Conqueror of Persia, the one who extinguished the fire of the Zoroastrians, and may the curse of Allah be on those who hate him.

6 This is the path of the deviated Mazdaism which disappeared when the Sasanian Empire was destroyed; Khomeini tried in the present time to bring it alive after being blotted out.

7 *Dār al-Salām* of Ṭabarsī vol. 1 pg. 323.

They guarded you and throw the statement of the Nabī ﷺ,

His statement did not prevent them where in He said; this is my brother my successor, He is your master after me, who so ever connects himself to him will not fear, so they followed Taym's brother¹ and He said to them; woe to you take my words, when they stroked me I was unable to defend myself, are you then going to cheat me with words and violence², until when death came to him that's when He instructed his devil³ to succeed him, then out of cunning He invented consultation as a trick which is not hidden⁴. The third person⁵ also brought out innovations to mankind, which resulted in the Islamic nation to be in ruin⁶.

There is no good in the people of Ḥarb and 'Adiyy, nor in the people of Taym as well as its feeble Shaykh, ⁷ they went astray and remained astray just like dogs dedicated to the corpse. Many innovations appeared due to their injustice, corruption of loins and sperms appeared, their innovations spread amongst the people who turned to homosexuality and drinking wine.

Until he said, I do not desire anybody matured than Abū Ḥasan even if I were to be in a worse condition.

Worse than all of that is that the Shī'ah claim that 'Umar ibn al-Khaṭṭāb ﷺ forcefully married Umm Kulthūm, the daughter of 'Alī ﷺ. This happened when 'Abbās ﷺ threatened to kill 'Alī ﷺ if he does not marry Umm Kulthūm to 'Umar. They also claim that 'Alī married her to him under the pretext of Taqiyyah

1 Abū Bakr ﷺ

2 Refer to our book *Muftarayāt al-Shī'ah 'alā Abī Bakr wa al-Radd 'alayh*.

3 'Umar ﷺ

4 Refer to our book *Muftarayāt al-Shī'ah 'alā 'Umar wa al-Radd 'alayhā*.

5 'Uthmān ﷺ

6 Refer to our book *Muftarayāt al-Shī'ah 'alā 'Uthmān wa al-Radd 'alayhā*.

7 Abū Bakr ﷺ

(dissimulation). Ni‘mat Allāh al-Jazā‘irī writes in his book *al-Anwār al-Nu‘māniyyah* (vol. 1 pg. 80):

The doubt in the marriage of Umm Kulthūm to ‘Umar ibn al-Khaṭṭāb by ‘Alī when he became khalīfah. The reason being that many evil deeds emanated from him and he left the fold of Islam, worse than any other who abandoned Islam, such narrations have been reported about him specifically¹ that Shayṭān will be bound with seventy chains of Jahannam and when he will be brought forth on the Plains of Reckoning, he will see a man before him being driven forth by the Angels of Punishment, and on his neck there will be one hundred and twenty chains of Jahannam. Shayṭān will come closer to them and ask, “what did this wretched person do to surpass me in punishment, yet I was the one who led people astray and led them to destruction?” ‘Umar will say to Shayṭān, “I did nothing but snatch the khilāfah of ‘Alī ibn Abī Ṭālib.” It is clear that He belittled the reason of his wretchedness and reason for his increase in punishment, and he does not know that whatever happens in this world until the Day of Qiyāmah in terms of disbelief, hypocrisy and of the tyrants and oppressors gaining authority is all due to this action of his.²

1 Meaning in the narrations of the Shī‘ah, they are regarded as al-Khāṣṣah, the Ahl al-Sunnah are referred to by the Shī‘ah as “al-‘Awām”.

2 The Shī‘ah did not restrict themselves by fabricating these narrations, rather they went beyond this point by celebrating the killing of ‘Umar al-Fārūq رضي الله عنه. Al-Jazā‘irī mentions this awful celebration in his book *al-Anwār al-Nu‘māniyyah* (vol. 1 pg. 108). He — may Allah not bless him and his likes of the Zoroastrians — says: under the heading, *the heavenly light reveals the reward on the day of assassination of ‘Umar ibn al-Khaṭṭāb*:

We have narrated this from the book of Abū Ja‘far Muḥammad ibn Jarīr al-Ṭabarī (this Shaykh is not the famous ibn Jarīr al-Ṭabarī of the Ahl al-Sunnah — the author of *al-Tafsīr* and *al-Tārīkh* — but he is Muḥammad ibn Jarīr ibn Rustum al-Shī‘ī. The author did not differentiate between him and Ibn Jarīr of the Ahl al-Sunnah so as to deceive the masses that he is the same. This is the practice of the Rawāfiḍ, and nobody has preceded them in this regard. For more information refer to our book *al-Shī‘ah wa al-ḥadīth*.) He says, “the second murder on the 9th of Rabī‘ al-Awwal: al-Sayyid al-Amīn Abū al-Mubārak Aḥmad ibn Muḥammad ibn Ardashīr al-Dastānī narrated to us — he says; al-Sayyid Abū al-Barakāt ibn Muḥammad al-Jurjānī narrated to us — he said; Hibat Allah al-Qummī his name is Yaḥyā narrated to us — he said;

¹Further elaboration on this will be mentioned later, Allah willing.

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1 Aḥmad ibn Ishāq ibn Muḥammad al-Baghdādī narrated to us — he said; al-Faqīh al-Ḥasan ibn al-Ḥasan al-Sāmīriyy narrated to us — he said; Yaḥyā ibn Aḥmad ibn Jurayḥ al-Baghdādī and myself went to Aḥmad ibn Ishāq al-Qummī who is the student of Imam Ḥasan al-‘Askarī in Qumm. We knocked on the door and a young girl from Iraq came out from his house, we asked her about him and she said, ‘he is busy with his family as today is ‘Īd.’ We both said, ‘Subḥān Allāh, ‘Īd for us are four days only: ‘Īd al-Fiṭr, ‘Īd al-Naḥr, Ghadīr, and Jumū‘ah.’ She replied, ‘my master, Aḥmad ibn Ishāq, narrates from his master, al-‘Askarī, from his father, ‘Alī ibn Muḥammad, that today is a day of ‘Īd, it is the best ‘Īd for the Ahl al-Bayt and for those who love them.’ We said, ‘ask permission for us to enter and inform him of our presence.’ He came out while putting on his clothes and his shawl, wiping his face. We asked him to forgive us for the disturbance and he said, “no problem, I was actually bathing for ‘Īd, verily today the 9th of Rabī‘ al-Awwal is the day of ‘Īd. He then permitted us to enter his house and made us sit on his bed and said to us, ‘myself and some of my brothers went to my master Abū al-Ḥasan al-‘Askarī عليه السلام on a day like this 9th Rabī‘ al-Awwal, then we saw our master has ordered all his workers to dress up with new clothes, next to him was a stove where he was burning wood, we said, ‘O grandson of the Nabī صلى الله عليه وسلم do you experience happiness on this day for the Ahl al-Bayt?’ He replied, ‘which other day is more superior and greater than this day? My father informed me that Ḥudhayfah entered upon the Nabī صلى الله عليه وسلم on this same day, 9th of Rabī‘ al-Awwal, and he saw Amīr al-Mu‘minīn together with his two sons, Ḥasan and Ḥusayn, with the Nabī صلى الله عليه وسلم eating. The Nabī صلى الله عليه وسلم was smiling at their faces and saying: enjoy and eat well due the blessings and the success of this day, indeed this is a day whereby Allah will kill his enemy and the enemy of your grandfather and answer the supplication of your mother, this is a day where Allah will break the power of the enemy of your grandfather and those who help your enemy, enjoy and eat, this is the day where when the Fir‘own of Ahl al-Bayt is going to perish and their Hāmān, as well as their Oppressor, the one who usurped their right. Eat and enjoy indeed this is a day that Allah will open your heart and the heart of your mother.’ Ḥudhayfah said, O Nabī صلى الله عليه وسلم! Will there be amongst your ummah those who will break this sanctity?’ The Nabī صلى الله عليه وسلم said, ‘the devil of the munāfiqīn who will oppress my family members, He will also use interest in my Ummah, who will also call people to follow him. He will attack the Ummah after me, this person will gain Allah’s wealth unjustly and spend it in his disobedience. On his shoulders will be the whip of humiliation, he will lead people astray from the path of Allah, the Book of Allah will be changed by him, as well as my Sunnah. He will usurp the inheritance of my son. This person will attribute knowledge to himself, he will deny me, my brother, my minister, my trustee, my son-in-law.

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- 1 Ḥudhayfah said, ‘O Nabī of Allah, supplicate that Allah destroy him while you are alive.’ He said, ‘O Ḥudhayfah I do not have that courage before Allah, because of what has been decreed already; rather I will ask Allah to make the day that He will kill this man to be the best day ever. I will ask him to make this my Sunnah so that those who love me, the Shī’ah of my family members and those who love them can practice upon this Sunnah. Then Allah revealed to me saying, O Muḥammad indeed it was predestined already that your family members will handle the trials and difficulties of this world, the oppression of the hypocrites and stubborn slaves of mine, from those people that you have advised them yet they deceived you, people whom you were sincere with but they cheated you, those whom you gave them preference but they harbored enmity towards you, you connected them to the Allah but they did not obey, you warned them but they disbelieved you, now through My Majesty and Power I will definitely release a painful punishment to the soul of any person who will hate, after you, ‘Alī who is your trustee and the protector of your right. I will then put him and his followers into a pit, Iblīs will appear to him and curse him, on the Day of Qiyāmah I shall make this hypocrite an example and a lesson together with the Pharaohs of the Prophets and the enemies of dīn on the plains of Resurrection. I shall definitely resurrect them, their helpers and all the oppressors as well as the hypocrites in Jahannam, they will be in Jahannam forever and ever. O Muḥammad, I will punish the one who is audacious upon me, the one who conceals my words, associating partners with me, thwarting people from my path, the one who takes a calf for himself in worship from your Ummah and disbelieves in me. I have commanded the residents of the heavens, your Shī’ah and your lovers to celebrate on this day that I will kill him, and I have commanded them to erect chairs of honor opposite the Bayt al-Ma’mūr. They praise me and ask for forgiveness for your Shī’ah of the progeny of Adam. O Muḥammad, I have commanded the angels who record deeds to lift their pens from the creation for three days due to this particular day, nothing will be written against them of their sins out of honor to you and your trustee. O Muḥammad, I have made this particular day, a day of ʿĪd for you and your family members and for all the believers of your Shī’ah. I then swear upon myself through My Honour, Majesty and My Sublimity in my status, any person who spends upon his family and his relatives on this day, I will surely increase his wealth and his life span, he will also be emancipated from fire, his deeds will be appreciated, his sins will be forgiven and his actions will be accepted.’ Then the Nabī ﷺ stood up and entered into the house of Umm Salamah then I came back while having conviction of the hypocrisy ‘Umar until I personally saw him after the Nabī ﷺ opening the doors of evil and brought disbelief to the dīn and distorted Qur’ān.

If He disbelieved in this manner how is it possible to give him a daughter in marriage when Allah has forbidden marriage with a kāfir and a murtad, and all Shīʿī scholars agree on this.

The Shīʿah have dealt with this in two ways: the usual reply and the unusual specific. As for the first type; we find in their narrations from al-Ṣādiq, when asked about this marriage, he replied that “this was the first ‘woman’ to be forcefully taken from us.”

Elaborating further on this reply, it means that the khilāfah was more important to Amīr al-Muʿminīn than his own sons, daughters, wives and wealth, as only through the khilāfah could dīn be established, the sunnah complete, oppression removed, truth be brought, evil erased, and all benefits — in this world and the next — be preserved. This is why he defended this great matter against Muʿāwiyah رضي الله عنه. He sacrificed the lives of people to such an extent that in the Battle of Ṣiffīn a great many lives were spent. Therefore, if we accept excuses of this nature, then he was excused, as we will discuss under the reasons for his refraining from battle during the khilāfah of the first three Khulafāʾ.

Taqiyyah is the door which Allah has opened for his servants and commanded them to adhere to — according to the Shīʿī paradigm — just as one adheres to the tenets of ṣalāh and fasting. It is narrated from the ‘infallible’ Aʿimmah that “there is no dīn for the one who does not practice Taqiyyah”. This is why His excuse is acceptable in this “subsidiary” matter. Al-Kulaynī narrates from Ibn Abī ʿUmayr — from Hishām ibn Sālim — from Abū ʿAbd Allāh (al-Ṣādiq), who said:

When ʿUmar proposed to him, Amīr al-Muʿminīn said, “She is a young girl.” When ʿUmar met ʿAbbās, he said to him, “what is it with me, is there something wrong with me?” Ibn ʿAbbās enquired, “What is the matter, O ʿUmar?” He said, “I proposed to your nephew and He rejected my proposal. Therefore I swear by Allah, I will take away the Zam-Zam from you, I will not leave any source of honour for you except that I will break it, I will bring two witnesses to say that He stole and I will cut his right hand.” Then

‘Abbās came to ‘Alī and informed him of this; and implored him to hand over the matter to him, which he did.

As for the objection that obviously arises upon this reply that this means that ‘Umar رضي الله عنه — Allah forbid — had committed zinā in this instance; then this is something that no rational person will accept with regards to Umm Kulthūm. Nonetheless, the reply to this can be given from two angles: firstly; it is clear that there is no blame upon Umm Kulthūm outwardly and in reality, and this is clear. As for ‘Umar, he cannot be regarded as a *zānī* (one who indulged in fornication) according to sharī‘ah because all relations that took place, occurred after legal consent was given by the legal representative (of the bride). Yet, in reality (and according to the Shī‘ah only), he will be given, not only, the punishment of a *zānī* but rather the punishment of every sinner and of every misdeed ever committed. Secondly; when this matter resulted in the form of Taqiyyah we have mentioned, then it is possible to conclude that ‘Alī consented (even if just outwardly) to this marriage, making it impossible to consider any relations as impermissible.

As for the second reply which is the unusual reply. Sayyid al-‘Ālim Bahā’ al-Dīn ‘Alī ibn ‘Abd al-Ḥamīd al-Ḥusaynī al-Najfī narrates in the first volume of his book, known as *al-Anwār al-Muḍī‘ah*:

Of what is permissible for me to narrate is what I narrate from Shaykh al-Sa‘īd Muḥammad ibn al-Nu‘mān al-Mufīd who raised this narration to ‘Umar ibn ‘Udhmayh who said, “I said to Abū ‘Abd Allāh, ‘people are raising arguments against us by saying that Amīr al-Mu‘minīn his daughter Umm Kulthūm in marriage to so and so.’ He as was leaning back, so he sat up and said, ‘do you accept that ‘Alī gave his daughter to so and so in marriage? People assume this to be that which will guide them to the straight path, but they wrong.’ He then clapped his hands and said, ‘glory be to Allah, it was not appropriate for Amīr al-Mu‘minīn to unite him with her, they have lied, it was not as they say. Indeed so and so proposed to ‘Alī for the hand of his daughter, Umm Kulthūm, which he denied. Then he went to ‘Abbās and said, ‘by Allah if He does not give me his daughter in marriage

I will definitely remove you from being in charge of giving the water of Zam-Zam to people, then ‘Abbās went to ‘Alī and informed him of what had happened. ‘Alī refused but ‘Abbās insisted. When Amīr al-Mu‘minīn saw the difficulty from the statement of this man upon ‘Abbās, and that He will definitely do what He said to him, he called upon a female Jinn from Najrān, a Jewish one, whose name was Suḥaynah bint Ḥarīriyyah, He commanded her to take the shape of Umm Kulthūm, and the real Umm Kulthūm was veiled from the eyes of the people. He then sent her to the man, and she remained with him until one day he grew suspicious of her and said, ‘there are none craftier in magic than the Banū Hāshim,’ and intended to reveal this to people but he was killed. So, she (the Jinn) took the inheritance and went back to Najrān. Then Amīr al-Mu‘minīn brought forth the real Umm Kulthūm (out of her seclusion).

I say: according to this, the narration which states, “this was the first ‘woman’ to be forcefully taken from us, was merely a reply under the guise of Taqiyyah, and a ploy for the laymen of the Shī‘ah, as is apparent.

Chapter Two

The Scholars of the Shī'ah and the Distortion of Qur'ān

Many scholars of the Shī'ah, the likes of al-Kulaynī — the author of *al-Kāfi* and *al-Rowḍah*, al-Qummī the author of *Tafsīr al-Qummī*, Shaykh al-Mufīd, al-Ṭabarsī — the author of *al-Iḥtijāj*, al-Kāshānī, Ni'mat Allāh al-Jazā'irī, al-Ardabīlī, al-Majlisī and many other scholars of the Shī'ah Ithnā 'Ashariyyah are of the opinion that the Qur'ān is distorted. They are also of the opinion that many words, as well as many verses, were omitted from the Qur'ān; to such an extent that one of their later scholars — by the name of Nūrī — penned a work which he entitled *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* (The definitive conclusion in proving the distortion of the Book of the absolute Lord of the lords). He mentions in this book the view of *Taḥrīf* (distortion of the Qur'ān) from the scholars of the Shī'ah. However some Shī'ī scholars, the likes of al-Ṭūsī — author of *al-Tibyān*, Ibn Bābuwayh, Sharīf al-Murtaḍā, and al-Ṭabarsī — author of *Majma' al-Bayān li 'Ulūm al-Qur'ān*, as well as some modern day Shī'ī scholars have rejected the belief of *Taḥrīf*. One might think that this rejection is on account of them understanding the correct belief, but — I say — the reality is that this is a mere ploy of Taqīyyah. It is but a scheme to defend themselves against this reality. Al-Nūrī reports from al-Jazā'irī — the author *al-Anwār al-Nu'māniyyah* — where he says:

Indeed the scholars are unanimous on the correctness of the famous aḥādīth, rather mutawātir¹, indicating clearly to the occurrence of *Taḥrīf* in the Qur'ān.

He also says:

All the aḥādīth indicating towards *Taḥrīf* number more than 2000 aḥādīth, and many scholars have said that these aḥādīth are Mustafīḥah²; such as

1 A Mutawātir ḥadīth is a report narrated by such a large number of people that it is inconceivable that they all could have agreed upon a lie.

2 A rank slightly lower than Mutawātir.

al-Mufīd¹, al-Muḥaqqiq al-Dāmād, ‘Allāmah al-Majlisī² and others. In fact Shaykh Abū Ja‘far al-Ṭūsī also does mention clearly in his book *al-Tibyān* that these aḥādīth are many, most of the scholars do say that these aḥādīth are Mutawātir. He says, “Know well that these aḥādīth are narrated from the reliable books which are depended upon by our scholars in establishing the shar‘ī laws and the prophetic traditions.” The denial of Taḥrīf from al-Murtaḍā, is rebutted by one of the Shī‘ī Scholar of India in his book *Ḍarbah Ḥaydariyyah* (vol. 2 pg. 81), he says, “the truth is that Sayyid ‘Alam al-Hudā (al-Murtaḍā) was not infallible in the sense that following him becomes necessary, if it is proven that he said that the Qur’ān is not incomplete in the general sense then it is not incumbent upon us to follow him and there is no goodness in it.”³

Despite of the resemblance of *ijmā‘* (consensus) from the Shī‘ī scholars regarding Taḥrīf, we continue to hear the incessant croaking of the Shī‘ah in denying this. In fact some of them claim the opposite, that *ijmā‘* took place on Taḥrīf having ‘not’ occurred. Let us examine one such denial, and this is none other than Muḥsin al-Amīn, who writes in his book *al-Shī‘ah bayn al-Ḥaqā‘iq wa al-Awhām* (pg. 160):

The claim of *ijmā‘* in the books of Shī‘ah that Taḥrīf occurred is false, rather the books of the great scholars and the books of those whose views are considered from the Shī‘ī scholars are unanimous on the absence of Taḥrīf in the Qur’ān, whether increment or omission. In explaining this I say: all Muslims agree on the absence of any increment in the Qur’ān, all the Muḥaqqiqīn and the great scholars of the Shī‘ah and Ahl al-Sunnah are unanimous on the absence of omission in the Qur’ān. Yes there are rare narrations from the Ahl al-Sunnah as well as some Shī‘ah indicating that some omission did take place, due to the status of these narrations, they do not carry any wait, here is what the main scholars of the Shī‘ah and their great scholars have said.

1 Refer to *al-Mufīd wa Taḥrīf al-Qur’ān*

2 Refer to *al-Majlisī wa Taḥrīf al-Qur’ān*

3 *Al-Sunnah wa al-Shī‘ah* pg. 122

He then proceeds to forward the views of al-Ṣadūq, al-Ṭūsī, Sharīf al-Murtaḍā, al-Ṭabarsī and a few other scholars of the Shī'ah.

We say to him; your claim of Ijmā' that no omission has occurred in the Qur'ān is rebutted by the statements of your own scholars — as we have discussed — and in this chapter we will proceed to mention the views of those scholars of the Shī'ah who believe in the occurrence of Taḥrīf. To say that the narrations of Taḥrīf are rare, I am yet to see a scholar of the Shī'ah who has disparaged the narrations in *al-Kāfī* and in *Tafsīr al-Qummī* regarding Taḥrīf. In fact, no Shī'ī has disparaged the Shī'ī scholars such as al-Kulaynī, al-Mufīd, al-Nūrī and others, who clearly held this belief. Unlike the Ahl al-Sunnah who pass the verdict of kufr upon anybody who believes in this, and have not mentioned these 'rare' narrations. If they did mention them then they clearly indicated that such verses were abrogated or they are not Qirā'ah Mutawātirah.

The question which needs to be asked is: does this concept exist within the Shī'ah? Let us present the views of the Shī'ī scholars, their jurists and researchers, so that we may gauge their opinion with regards to Taḥrīf. After this the concept of distortion and omission cannot be denied by the Shī'ah, and I call upon the Shī'ah to refute (and disparage) their very own scholars who held this belief, as will be mentioned shortly.

Al-Qummī and the Distortion of the Qur'ān

Al-Qummī¹ writes in his *Tafsīr* (vol. 1 pg. 10):

1 He is, Abū al-Ḥasan 'Alī ibn Ibrāhīm al-Qummī. Al-Najāshī says about him in his *Rijāl* (pg. 183):

He is reliable and proficient in ḥadīth, reliable with correct opinion, he heard many aḥādīth.

Āghā Buzurg al-Ṭehrānī says in his book *al-Dharī'ah* (vol. 4 pg. 302) with regard to *Tafsīr al-Qummī*:

In reality, this is the tafsīr of the two Ṣādiqs (al-Bāqir and al-Ṣādiq) and he says in the introduction of his *Tafsīr*, "this is a precious work and everlasting book which contains the traditions of the two Imams."

As for the verses which are different from how they were revealed, they are as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced (as an example) for mankind. You enjoy what is right and forbid what is wrong and believe in Allah.¹

Abū ‘Abd Allāh (al-Ṣādiq) said to the reciter of this verse, “the best nation? They killed Amīr al-Mu‘minīn, Ḥasan, and Ḥusayn?” Somebody said to him, “then how was it revealed, O the son of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?” He answered, “this verse was revealed like this:

كنتم خير أئمة أخرجت للناس

You are the best A‘immah produced (as an example) for mankind.

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Al-Sayyid Ṭayyib al-Mūsawī writes in his introduction:

This is indeed a divine tafsīr, full of light, deep meaning, well arranged, it has an amazing status, very extensive, none can produce similar to it besides him (the final Imām) and none understands it except the scholars.

He says with regard to the distortion of the Qur’ān from the Shī‘ah:

We can easily say that the main Taḥrīf according to their understanding (Shī‘ī scholars) is very slight, it deals with the verses of Wilāyah only {can this be considered as slight?} This distortion does not change any law nor the general understanding which is the core of the Qur’ān, in fact this is not considered as distortion per say. The non-Shī‘ī can never slander the Shī‘ah from this angle.

We say to you; this excuse is despicable and more ridiculous than the one who says it and believes in it.

Al-Qummī has many other books, just to mention a few: *al-Nāsikh wa al-Mansūkh*, *Kitāb Qurb al-Isnād*, *Kitāb al-Sharā‘i*, *Kitāb al-Ḥayḍ*, *Kitāb al-Towḥīd wa al-Shirk*, *Kitāb Faḍā’il Amīr al-Mu‘minīn*, *Kitāb al-Maghāzī*, *Kitāb al-Ambiyā*, *Kitāb al-Mushadhdhar*, *Kitāb al-Manāqib*, *Kitāb Ikhtiyār al-Qur’ān* and many other books that the scholars have mentioned from him.

1 Sūrah Āl ‘Imrān: 110

Do you not see the praise of Allah for them at the end of the verse:

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You enjoy what is right and forbid what is wrong and believe in Allah.

Similarly the following verse was recited to Abū ‘Abd Allāh (al-Ṣādiq):

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, Our Rabb, grant us from among our wives and offspring comfort to our eyes¹ and make us a leader (i.e. example) for the righteous.²

Abū ‘Abd Allāh (al-Ṣādiq) said, “indeed they have asked Allah for a great thing; to make them A’immah for the righteous?” It was asked, “how was the verse revealed, O the son of the Nabī ﷺ?” He then said, “it was revealed like this:

والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين واجعل لنا من المتقين إماماً

And those who say, Our Rabb, grant us from among our wives and offspring comfort to our eyes³ and make for us a leader from the righteous.

Another verse is:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ط

For him (i.e., each one) are successive (angels)⁴ before and behind him who protect him by the decree of Allah.⁵

1 i.e., a source of happiness due to their righteousness.

2 Sūrah al-Furqān: 74.

3 i.e., a source of happiness due to their righteousness.

4 Replacing each other by turn.

5 The phrase may also be rendered “who guard him from {everything except} the decree of Allah.”

Abū ‘Abd Allāh (as-Ṣādiq) enquired, “how is it possible that a person will have someone protecting him by the decree of Allah and how can an angel be before him?” Somebody asked, “how should this verse be then O son of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?” He replied, “this is how the verse was revealed:

له معقبات من خلفه ورقيب من بين يديه يحفظونه بأمر الله

For him are successive (angels) behind him and an Observer before him, who protect him with Allah’s command.

There are many examples like this.

As for the verses which were distorted are as follows:

لكن الله يشهد بما أنزل إليك في علي أنزله بعلمه والملائكة يشهدون

But Allah bears witness to that which He has revealed to you regarding ‘Alī He has sent it down with His knowledge, and the angels bear witness (as well).

Another verse:

يأيها الرسول بلغ ما أنزل إليك من ربك في علي فإن لم تفعل فما بلغت رسالته

O Rasūl, announce that which has been revealed to you from your Rabb regarding ‘Alī, and if you do not, then you have not conveyed His message.

Another verse:

إن الذين كفروا وظلموا آل محمد حقهم لم يكن الله ليغفر لهم

Indeed, those who disbelieve and commit wrong (or injustice) to the right of the family members of Muḥammad, never will Allah forgive them.

Another verse:

وسيعلم الذين ظلموا آل محمد حقهم أي منقلب ينقلبون

And those who have wronged the right of the family of Muḥammad are going to know to what (kind of) return they will be returned to.

Another verse:

ولو ترى الذين ظلموا آل محمد حقهم في غمرات الموت

And if you could but see when the wrong doers to the right of the family of Muḥammad are in the overwhelming pangs of death.

Al-Kulaynī and the Distortion of the Qur'ān

The book *al-Kāfī* of al-Kulaynī¹ has a great status within the hearts of the Shī'ah,

1 He is Muḥammad ibn Ya'qūb al-Kulaynī, one of the great scholars of Shī'ah Imāmiyyah. Al-Baḥrānī says about him in *al-Lu'lu'ah* (pg. 387):

Muḥammad is the shaykh of our scholars in his time, good in fiqh, he was reliable and strong in ḥadīth, he authored *al-Kāfī* within 20 years. He died in Baghdād in the year 328, some say 329 after hijrah.

Al-Najāshī says the same in his *Rijāl* (pg. 266).

‘Abd al-Sayyid Muḥammad Ṣādiq Baḥr al-‘Ulūm says in his marginal notes on *Lu'lu'at al-Baḥrayn* (pg. 388):

His gathering was a meeting place for the great scholars who travelled to seek knowledge; they would attend his lecture for the sake of revision and to increase knowledge and study by him. He was a great scholar, a profound reliable muḥaddith, evidence on his own, honest, with correct views. He is regarded as one of the great scholars of literacy, the great luminary of all the scholars, a master in fiqh and one of the great Imāms of Islam. In addition, he was a great ascetic and worshipper, a person of Allah's recognition and sincerity. He knew history and biographies. There is a book on biographies authored by him, eloquent, an expert. He penned a book *al-Radd 'alā al-Qarāmiṭah*, which is a refutation upon the Qarāmiṭah. As a sign for his proficiency in language and prose, he authored two books: *Rasā'il al-A'immaḥ* and *Mā Qīla fī al-A'immaḥ Min al-Shī'r*, perhaps his book *Tafsīr al-Ru'yā* is the best book ever written on dream interpretations.

it is one of the four canonical books¹ of ḥadīth according to them. The aḥādīth of *al-Kāfī* amounts to almost 161992. Al-Kulaynī is no different from the rest of the Shīʿī scholars who believe in the Taḥrīf of the Noble Qurʾān, and the omission of those verses which indicate the merit of the Ahl al-Bayt and the blemish of the Ṣaḥābah.

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Al-Kāfī, justly is a bag copious with the most fragrant narrations and precious things, such as knowledge, dīn, laws, commands, prohibition, traditions, and etiquettes. The introduction of this book and every portion of its discussion in every chapter is done in an excellent manner. This book was written in a high standard, the Arabic language is discussed in detail, and eloquence was considered. There is a high standard of rhetoric. The author remained for a long period of time as a reference for the students of fiqh, until our present time he is still regarded as a source of narrations and the chain of narrators, the scholars of Imāmah and the majority of the Shīʿah are unanimous on giving preference to this book and accepting it, and to rely on what comes in it, and to suffice with the laws related in it. They also agree on the acknowledgment of the high status of this book, that it is the pivot through which all the narrations of the reliable revolves on up to the present day. According to them, this book is the most beautiful and best of all books in ḥadīth.

Dr. Ḥusayn ʿAlī Maḥfūz says on page 8 in his introduction to *al-Kāfī* (printed in Iran in the year 1381 A.H):

The journey of al-Kulaynī is known in history, in the books of biography and in the books of the contemporary scholars. His valuable and great book *al-Kāfī* is printed, this scholar was granted fame and good reputation. The fuqahāʾ will remain glancing at him and admiring him. The Muḥaddithīn too will remain exposing its prime and seeking light from it. It is the support of the ḥadīth transmitters and the custodians of the family members of Muḥammad ﷺ and a support of the protectors of the sharīʿah of Ahl al-Bayt and the narrators of the aḥādīth of the Shīʿah. They will not stop extracting verdicts from it, and it is worthy of extracting laws from. Qualified to be inherited, deserving of having a basing lessons upon. It is appropriate that care should be taken in terms of all that exist in this book, such as the excellent narrations, good expressions and the exquisite wisdoms.

1 These are *al-Kāfī*, *Man lā Yaḥḍurhū al-Faqīh* — the number of narrations in this book is 5963, *al-Istibṣār* — its narrations are 5511, *al-Tahdhīb* — the number of narrations in this book is 13590. The total number of all the narrations in these four books are approximately 41 263, including repetitions and Marāsīl. Refer to *Luʾluʾat al-Baḥrayn* pg. 395-396.

2 Refer to *Luʾluʾat al-Baḥrayn* pg. 394

His two books, *al-Uṣūl min al-Kāfi* and *Rowḍat al-Kāfi*, are filled with the previous examples, we find these narrations in *al-Uṣūl min al-Kāfi* (vol. 1 pgs. 421-422-430, vol. 2 pgs: 86, 366, 372, 379, 380, 381, 383, 388, 389, 390, 394, 395, 396, 419, 420, 421, 424, 432) and in his book *Rowḍat al-Kāfi* (pgs. 43, 159, 160, 174, 175, 241, 242, 309). He cited the distorted verses and claimed that these verses were (deliberately) omitted from the Qur’ān.

The Qur’ān according to the Shī’ah is three times more than the present Qur’ān in our possession, and not a single letter of the original is found in the present Muṣḥaf. Al-Kulaynī mentions in *al-Kāfi* (vol. 1 pg. 457):

It is narrated from Abū Baṣīr — from Abū ‘Abd Allāh (al-Ṣādiq) that he said, “verily, we do have a Muṣḥaf of Fāṭimah, what will inform them about the Muṣḥaf of Fāṭimah?” I asked, “what is the Muṣḥaf of Fāṭimah?” He replied, “Muṣḥaf of Fāṭimah consists three times more than the Qur’ān that you have, by Allah not even one letter of your Qur’ān is found in this Muṣḥaf.” I said to him, “this is, by Allah, knowledge!”

To emphasise the belief of al-Kulaynī in Taḥrīf, he narrates in *al-Kāfi* (vol. 4 pg. 456) by way of Hishām ibn Sālim — from Abū ‘Abd Allāh (al-Ṣādiq), who said:

The Qur’ān that Jibrīl brought to Muḥammad ﷺ consisted of 17000 verses.

It is well known that the verses in the present Qur’ān is but a third of what he has mentioned.

He also reports in *al-Kāfi* (vol. 4 pg. 433) from Muḥammad ibn Sulaymān — from some of his friends — from Abū al-Ḥasan (al-Riḍā):

I said to him, “may I be sacrificed for you; indeed we hear some verses of the Qur’ān (from you) contrary to what we heard and have (with us), we are also unable to read them in the manner that reaches us from you, will we then be sinful (if we do not recite it as you have conveyed)?” He said, “No, recite as you have learnt it, someone will soon come to teach you.”

It is also narrated in *al-Kāfi* (vol. 4 pg. 452) from ‘Abd al-Raḥmān ibn Abī Hishām — from Sālim ibn Salamah, who said:

A man read a portion of the Qur’ān to Abū ‘Abd Allāh (al-Ṣādiq), while I was listening, not in the manner as is normally recited. Abū ‘Abd Allāh said, “stop this recitation, and recite as the people recite, until al-Qā’im arrives. When al-Qā’im arrives, he will recite the Qur’ān in its proper manner and he will bring forth the Muṣḥaf written by ‘Alī.” He said, “‘Alī عَلَيْهِ السَّلَام presented this Qur’ān to the people after he completed writing and said to them, ‘this is Allah’s book in its exact manner that it was revealed to Muḥammad ﷺ I have collected it between two covers.’ The people said, ‘we already have a comprehensive Muṣḥaf, there is no need for your Muṣḥaf.’ This is when he said, ‘in that case you will never see this Muṣḥaf ever after this day.’”

The Shī’ah claim that no person compiled the Qur’ān as it was revealed except Imām ‘Alī عَلَيْهِ السَّلَام, and that whoever claims contrary to this is a liar. Al-Kulaynī reports in *al-Kāfi* (vol. 1 pg. 441) — from Jābir who said:

I heard Abū Ja’far (al-Bāqir) saying, “no person should claim that he compiled the entire Qur’ān unless he is a liar. No person has compiled it and memorised as it was revealed by Allah except ‘Alī ibn Abī Ṭālib and the A’immah after him.

He also narrates (vol. 1 pg. 441) from Jābir — from Abū Ja’far (al-Bāqir) that he said;

No person will be able to claim that he has the entire Qur’ān, the inner and the outer, except the Awṣiyā’ (i.e. the A’immah).

After all of this, what are the scholars of the Shī’ah going to say about al-Kulaynī, is he one of those who admit and affirm Taḥrīf or not? We are still awaiting the response from the Shī’ah scholars, especially after knowing that he did not mention any refutation on the narrations which indicate Taḥrīf.

Abū al-Qāsim al-Kūfī and Distortion of the Qur'ān

Abū al-Qāsim¹ al-Kūfī was unable to conceal his hatred and dislike for the Ṣaḥābah, and compiled a book which he filled the heart of every Shī'ī with malice and hatred for the Ṣaḥābah, which he named al-Istighāthah. This particular book represents the ideological decline within the Shī'ah, but my intention is not to criticise this book, instead I will only quote from it that which is related to our discussion, namely the Shī'ah and their belief in the Taḥrīf of the Qur'ān.

Al-Kūfī is of the opinion that Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ sent an announcer to announce that whoever has any portion of Qur'ān should bring it to him, which was a trick by Abū Bakr and an excuse for not accepting the Muṣḥaf that was documented by 'Alī رَضِيَ اللَّهُ عَنْهُ — which according to the Shī'ah, they did not accept because it contained their ignominies.

We find Abū al-Qāsim al-Kūfī mentioning in his book (pg. 25) while discussing Abū Bakr رَضِيَ اللَّهُ عَنْهُ:

1 He is Abū al-Qāsim al-Kūfī. His full name is 'Alī ibn Aḥmad ibn Mūsā, he claims to be from the progeny of 'Alī رَضِيَ اللَّهُ عَنْهُ. He died in the year 352 A.H. He penned numerous books, al-Najāshī mentions them in his *Rijāl* (pg. 188) as well Āghā Buzurg al-Ṭehrānī in *al-Dharī'ah* (vol. 2 pg. 28). Many Shī'ī scholars praised him, al-Ṭūsī also mentions him in his *Fahrasat*, where he says:

'Alī ibn Aḥmad al-Kūfī, his agnomen is Abū al-Qāsim, he was a great Shī'ī with a correct ideology. He penned many excellent works.

Al-Nūrī says in the third volume (pg. 322) from the book *Khātimat Mustadrak al-Wasā'il*:

He was a great Shī'ī, righteous, one of the great scholars who penned very excellent books.

He then praised his book *al-Istighāthah*, saying:

The manner that this book was written is excellent in terms of its construction and its demand. It is a perfect and a most eloquent book, a book that indicates to the high status of the author. This is why many scholars depended on this book, the likes of Ibn Shahr Āshūb, in his *Manāqib* and in his *Ma'ālim* there is an indication towards this, as well as Shaykh Yūnus al-Bayyāḍī in the book *al-Ṣirāṭ al-Mustaqīm*. In fact the statement of 'Allāmah al-Ḥillī indicates that this is a well-known book amongst the Shī'ah.

Of his innovations is that when He wanted to document what was ready of the Qur’ān, he sent an announcer in Madīnah; (to call out) “whoever has a portion of the Qur’ān let him bring it forth.” Then he said, “We will not accept anything unless there is two just witnesses.” He intentionally put down this condition to discredit that which was documented by Amīr al-Mu’minīn, because at that time he had already compiled the entire Qur’ān from the beginning to end, in chronological order. He refused to accept it from him out of fear that this would expose them. This is exactly why they said that they will not accept the Qur’ān from anybody except with two just witnesses.

Shaykh al-Mufīd and the Distortion of the Qur’ān

Shaykh al-Mufīd¹ says in his book *Awā’il al-Maqālāt* (pg. 13):

1 He is Shaykh Muḥammad ibn Muḥammad ibn al-Nu’mān, who was given the title al-Mufīd. He was born in the year 338 A.H, and died in the year 413 A.H.

Al-Najāshī says about him in his *Rijāl* (pg. 284): “Our Shaykh and Ustādh – may Allah be pleased with him - his merits in terms of fiqh, ‘aḳīdah, narrations, reliability and knowledge are far greater than can be described.” He then mentioned his written works.

Al-Ṭūsī says in his *Rijāl* (pg. 514): “Muḥammad ibn Muḥammad ibn al-Nu’mān, [He is] revered, reliable.”

He says in *al-Fahrist* (pg. 186): “[He is] Muḥammad ibn Muḥammad ibn al-Nu’mān al-Mufīd, his agnomen is Abū ‘Abd Allāh, popularly known as ibn al-Mu’allim, one of the foremost Shīṭī scholars of Theology. He was a leading Shīṭī authority of his time, advanced in knowledge and skilled at the sciences related to creed. He was a well-accomplished jurist with a good mind, keen intelligence, and sharp with responses. He has authored close to two hundred books, both voluminous and concise.”

‘Abbās al-Qummī says in *al-Kunnā wa al-Alqāb* (vol. 3 pg. 164): “The teacher of the great teachers, leading scholar of his era, Pride of the Shī’ah, Reviver of the Sharī’ah, inspired by the Divine truth and the guide towards it, the Tower of Religion and the path towards it. All kinds of goodness were collectively found in him, he was a leading scholar in all subjects. Everyone is unanimous with regards to his knowledge, his merits, his fiqh, integrity, reliance and reverence. He had excellent attributes, abundant and outstanding traits. He had answers for almost everything, a copious narrator, well versed with narrations their narrators, as well as with poetry. He was the most reliable of people of ḥadīth in his time, most knowledgeable in fiqh and ‘aḳīdah; whoever came after him drew benefit from him.”

The Imāmiyyah are agreed on the necessity of Raj'ah¹ [returning] of many deceased to the world before the Day of Judgment. They are also unanimous in describing Allah ﷻ with al-Badā² [the Shī'ī Doctrine that Allah only learns of matters after they occur]. They are also agreed that the 'Leaders of Deviance'³ have gone contrary to the religion by interpolating many verses of Qur'ān; and they have strayed from what the revealed teachings necessitate, and from the Sunnah of the Rasūl ﷺ.”

Al-Ardabīlī and the Distortion of the Qur'ān

Al-Ardabīlī⁴ says:

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Yusuf al-Baḥrānī praises him and certifies him in *Lu'lu'at al-Baḥrayn* (pg. 356). Similarly al-Amīn in *A'yān al-Shī'ah* (vol. 1 pg. 237).

Among his most famous students are: al-Sharīf al-Raḍī, al-Sharīf al-Murtaḍā, al-Ṭūsī, and other celebrated scholars of the Shī'ah.

1 Refer to the chapter, al-Shī'ah and the Doctrine of Raj'ah of this book.

2 Refer to the chapter, the Shī'ah and their fabrication against Allah of this book.

3 He (may Allah disgrace him) is referring to the Ṣaḥābah ﷺ; and may Allah curse all those who harbour malice towards them.

4 He is Aḥmad ibn Muḥammad al-Ardabīlī, the teacher of Ni'mat Allāh al-Jazā'irī al-Mūsawī — the author of *al-Anwār al-Nu'māniyyah*. He narrates from al-Sayyid from al-Ṣāyigh.

Yūsuf al-Baḥrānī says about him: “He was a scholar who combined knowledge with practice [worship], a meticulous and investigative researcher, ascetic, a worshiper, pious, nobody was known like him in piety and asceticism. He is known to have supernatural feats and (arrived at) high stations (in spirituality).

Al-Majlisī mentions him in *al-Biḥār* among those who have seen al-Qā'im (the hidden Mahdī). He was also one of those upon whom the locks of the sacred Rowḍah (tomb) opened up and the Imām conversed with him.

Al-Sayyid Muṣṭafā mentions him in his book *al-Rijāl*, he says: “His status in terms of greatness, religiosity and trustworthiness is more famous than to be mentioned. He was a theologian, a jurist; one of high status, great reverence, and lofty rank. He was the most pious in his era, the most devoted to worship and most god-fearing. He authored many books; *Āyatal-Aḥkām* is one of them.”

“Indeed ‘Uthmān had ‘Abd Allāh ibn Mas‘ūd¹ killed after coercing him into abandoning the Muṣḥaf that he had with him². He compelled him (Ibn Mas‘ūd) to read from the Muṣḥaf which was documented and arranged by Zayd ibn Thābit by his (‘Uthmān’s) instruction.

Some have said, “‘Uthmān instructed Marwān ibn al-Ḥakam and Ziyād ibn Samurah, who were both his scribes, to transcribe from the Muṣḥaf of ‘Abd

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Al-Sayyid Muḥammad Baḥr al-‘Ulūm says: “The Master, al-Ardabīlī, has reached, in terms of knowledge, virtue, piety and asceticism, the highest stations possible. Many reports have been narrated regarding his supernatural feats. He was highly revered by the Safavid kings and rulers the likes of Shāh (Ismā‘īl) and Shāh Tahmasp. There are numerous incidents with them that illustrate his revered status by them; and highlight their utmost appreciation of him. Most of the scholars who had written on Rijāl have included his biography.”

Al-Khowansārī, the author of *Rowḍāt al-Jannāt fī Ahwāl al-‘Ulamā’ wa al-Sādāt*, says about him: “He read the books of the rational and revealed sciences to some students of the second martyr (Zayn al-Din al-Jubā‘ī al-‘Āmilī), to some esteemed scholars of Iraq and in the great assemblies. He has a narration from al-Sayyid ‘Alī al-Ṣāyigh who is one of the great students of the second Shahīd. Many great scholars studied under him, the likes of the authors of *al-Madārik* and *al-Ma‘ālim*, and Mowlā ‘Abd Allāh al-Tustarī. He shared the same platform of teaching with Mowlā ‘Abd Allāh al-Yazdī, Mowlā Mirzājān al-Bāghānawī under Mowlā Jamāl al-Dīn Maḥmūd — who is one of the students of Mowlā Jalāl al-Dīn al-Dāwanī. Shāh ‘Abbās Ṣafawī al-Mūsawī would honour him excessively in his absence, and would send to him lavish gifts and always requested him to go to Iran. He died in Najaf in the month of Ṣafar 993 A.H.” Refer to *Lu’lu’at al-Baḥrayn* (pg. 148) and also refer to *Anīs al-Musāfir wa Jalīs al-Ḥāḍir* of Yūsuf Aḥmad al-Baḥrānī.

1 Refer to our book *Muftarayāt al-Shī‘ah ‘Alā ‘Uthmān wa al-Radd ‘Alayhā*

2 Ibn Mas‘ūd رضي الله عنه is considered by the Shī‘ah to be amongst the astray, and those who read the Qur’ān contrary to how it was revealed. Al-Kulaynī narrates in *al-Kāfi* (vol. 4 pg. 456) and al-Kāshānī narrates in *al-Wāfi* (vol. 2 pg. 237):

It is reported from ‘Abd Allāh ibn Farqad and al-Mu‘allā ibn Khunays, both of them said, “We were with Abū ‘Abd Allāh (al-Ṣādiq) together with Rabī‘ah al-Ra’y, so he mentioned the virtues of Qur’ān, immediately Abū ‘Abd Allāh said that Ibn Mas‘ūd does not read according to our recitation, thus he is astray. Rabī‘ah then asked, ‘is he astray?’ He replied, ‘yes, he is.’ Abū ‘Abd Allāh then said, ‘as for us, we read the Qur’ān according to the qirā‘ah of my father.”

Allāh that which pleases them, and to omit any part that is displeasing to them; and finally to wash away what remains (i.e. to erase it).”¹

Al-Ṭabarsī and the Distortion of the Qur’ān

Al-Ṭabarsī² mentions in his book *al-Ihtijāj* (vol. 1 pg. 222) while discussing the

1 *Ḥadīqat al-Shī‘ah of al-Ardabīlī* pg. 118, and pg. 119 of Fārisī quoting from *al-Sunnah wa al-Shī‘ah* pg. 137.

2 He is Abū Manṣūr Aḥmad ibn ‘Alī al-Ṭabarsī, I did not come across the date of his birth nor his demise, He authored numerous books, among them are: *al-Kāfi* in fiqh, *Tārīkh al-A‘immah*, *Faḍl al-Zahrā’*, *Mufākharat al-Ṭālibiyyah*, *Kitāb al-ṣalāh*, *Tāj al-Muwālīn* and *al-Ihtijāj*. Many of the scholars of Shī‘ah have praised him, and praised his books, specifically *al-Ihtijāj*. Sayyid Muḥammad Baḥr al-‘Ulūm said that “this author wrote his book to defend the (corrupt) belief by showing those who fumble about on the path of deviation, the light of guidance and goodness. He expounds and clarifies all the aspects of the Rasūlullāh ﷺ and his family members as well as their followers. Let him reveal to the people of depth the high status and high rank which was experienced by this elite. This book is a reliance of great scholars and investigators even though much of the aḥādīth are Mursal aḥādīth. The fact of the matter is that the great level of reliability that the author holds has cultivated in the hearts of the (later) authors reliance upon the book and quoting from the book without investigating thoroughly the asānīd of each ḥadīth.”

This is the habit of the Shī‘ah in confirming an assessing any information. All that matters to them is the establishing what the Shī‘ah believe regarding the divine nature of their Imāms, fabricating defamatory statements about their opponents, this is the yardstick of accepting any book and giving credibility to any author who adheres to this convoluted methodology.

Al-Baḥrānī mentions in *al-Kashkūl* (vol. 1 pg. 301): “al-Majlisī says in the beginning of *al-Biḥār* in the second chapter: “The book *al-Ihtijāj* even if most of the aḥādīth are Mursal, the fact is this is one of the well-known books, al-Sayyid ibn Ṭāwūs has praised this book and many of the later scholars followed him on this.”

Al-Khowansārī says in *Rowḍāt al-Jannāt* (vol. 1 pg. 19): “The book *al-Ihtijāj* is reliable and known by many, it comprises all the proofs that he came across of the Nabī ﷺ and the Imāms, even from many of their esteemed students as well as some of the wretched opponents.”

Āghā Buzurg al-Ṭehrānī says in *al-Dharī‘ah* (vol. 1 pg. 281): “In this book are the proofs of the Nabī ﷺ and the Imāms as well as some of the Ṣaḥābah, some scholars, and some of the pure descendants. Most of the aḥādīth in this book are Mursal, except what he narrates from the Tafsīr of al-‘Askarī as clearly stated in the beginning of the book after the introductory sermon. So this is one of the books that was relied upon by many great scholars, the likes of ‘Allāmah al-Majlisī, Muḥaddith al-Ḥurr and their likes.”

argument of Amīr al-Mu'minīn 'Alī عليه السلام against many of the Muhājirīn and Anṣār —as he claimed — he says:¹

Ṭalḥah said to 'Alī, among the many questions that he posed to him, “O Abū al-Ḥasan, I would like to ask you a question: I saw you coming out with a stamped cloth and said, ‘O people, I was still busy with the Rasūl صلى الله عليه وسلم, giving him the ceremonial bath, shrouding and burying him, then I was preoccupied with the compilation of the Qur’ān until I have completed it. I have here with me the complete Book of Allah of which not a single letter has been omitted.’ I did not reject that which you have compiled, but I have seen ‘Umar asking you to give him your copy, which you refused. So ‘Umar summoned the people and set a rule that if there are two witnesses that the verse was written in the presence of the Rasūlullāh صلى الله عليه وسلم then He would accept it otherwise not. ‘Umar said, in my presence, that on the Day of Yamāmah some people who recited Qur’ān different from others were killed, so that has gone. A sheep came and ate a scroll while the scribes were writing and whatever was on it is also gone. The scribe on that day was ‘Uthmān. I also heard ‘Umar and his people who documented it in the time of ‘Umar and ‘Uthmān saying, ‘Sūrah al-Aḥzāb was equal (in length) to Sūrah al-Baqarah, and Sūrah al-Nūr has over a hundred verses.’ So what is all of this? What prevents you — may Allah have mercy on you — from taking out the Qur’ān that you have and present it to the people? Yet ‘Uthmān took what was compiled by ‘Umar and made a copy of it, he commanded people to read one single recitation, and he tore the Muṣḥafs of Ubay ibn Ka’b and Ibn Mas’ūd and burnt them.” So ‘Alī said to him, “O Ṭalḥah, every verse that Allah has revealed upon Rasūl صلى الله عليه وسلم, every

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1 Yūsuf al-Baḥrānī says in *Lu’lu’at al-Baḥrayn* (pg. 341): “The author of *Amal al-‘Amal* says about al-Ṭabarsī: “He is Shaykh Abū Manṣūr Aḥmad ibn ‘Alī ibn Abī Ṭālīb al-Ṭabarsī, an outstanding scholar, a Muḥaddith and reliable transmitter. He has a book by the name of *al-Ihtijāj ‘Alā Ahl al-Lijāj*, a good book, filled with points of benefit, he narrates from al-Sayyid al-‘Ālim al-‘Ābid Abū Ja’far Mahdī ibn Abī Ḥarb al-Ḥusaynī al-Mar’ashī who narrates from al-Shaykh Abū ‘Abd Allāh Ja’far ibn Muḥammad ibn Aḥmad al-Dowrīsī from his father from al-Shaykh Abū Ja’far Muḥammad ibn ‘Alī ibn al-Ḥusaynī ibn Bābawayh al-Qummī.”

matter, lawful and unlawful, every punishment, or ruling or anything that the Ummah is in need of till the Day of Qiyāmah is documented as dictated by the Rasūl ﷺ with my handwriting up to the penalty of a scratch mark.”

Ṭalḥah then said, “every single thing big and small, specific and a general thing, that happened and that which will happen till the Day of Judgment is written by you?”

He said, “yes, and besides that the Rasūl ﷺ communicated to me in private while he was sick, the keys to a thousand doors of knowledge, and each door is able to open another thousand doors. If only the people followed me and obeyed me after the demise of the Rasūlullāh ﷺ they would have consumed (provision) from above them and from beneath their feet – i.e. in great abundance.”

He continued in the presentation of his feeble argument until he said:

Then Ṭalḥah said, “I do not consider that you – O Abū al-Ḥasan – have answered my question about the Qur’ān convincingly, why not bring out (your Muṣḥaf) for the people (to see).” He replied, “O Ṭalḥah, I intentionally refrained from responding to your question. Now you tell me: Whatever ‘Umar and ‘Uthmān documented; is that the Qur’ān in its entirety or is there part of it which is not the Qur’ān?” Ṭalḥah replied, “Rather it is the Qur’ān in its entirety.”

He then said, “if you accept and take whatever is in it¹, you will be saved from Jahannam and granted Jannah, for indeed in it lies our proof, and the exposition our right and the obligatory duty to obey us.”

Ṭalḥah said, “Enough, if it is Qur’ān it is sufficient for me. Inform me of that which is with you of the Qur’ān – its explanation and that which is lawful and unlawful – to whom will you pass it over and who will succeed you?”

1 Referring to the so-called Qur’ān that Imām ‘Alī عليه السلام documented according to the Shī‘ī claim.

‘Alī replied, “the Rasūl ﷺ commanded me to hand it over to my successor and the best of the people after me, who is my son, Ḥasan, thereafter he will hand it over to my son, Ḥusayn, then one after the other — in succession — from the progeny of Ḥusayn until the last one will come to the pond of the Rasūl ﷺ with the Qur’ān. They will not part from the Qur’ān and the Qur’ān will never part from them. Except that Mu’āwiyah and his son will rule after ‘Uthmān; after him seven of the children of al-Ḥakam ibn Abī al-‘Āṣ —in succession— as a completion of the twelve leaders of deviation. These are the same people whom the Rasūl ﷺ saw on his pulpit pushing the Ummah away backwards, ten of them are of Banū Umayyah, and two of them are those 1 who initiated all of this, therefore they will bear the sin of this, and that of the entire Ummah until the Day of Judgment.”

He also mentions (vol. 1 pg. 224):

In the narration of Abū Dhar al-Ghifārī رضي الله عنه where he says, “when the Rasūl ﷺ passed away, ‘Alī عليه السلام documented the Qur’ān, and brought it to the Muhājirīn and the Anṣār. He presented it to them in accordance with the bequest of the Rasūl ﷺ. When Abū Bakr opened it, their ignominies appeared on the first page, then ‘Umar jumped and said, ‘O ‘Alī take it back, and we have no need of it.’ He then took it and departed. Thereafter he called for Zayd ibn Thābit who was a great Qārī of the Qur’ān, and ‘Umar said to him, ‘indeed ‘Alī came to us with a copy of Qur’ān, in it is the ignominies of the Muhājirīn and the Anṣār, we want you to document the Qur’ān for us, together with omitting any ignominy and degradation of the Muhājirīn and the Anṣār,” and Zayd agreed to that.

Thereafter he said, ‘when I am done with the documentation of the Qur’ān in the manner that you asked me to do, and ‘Alī exposes what he documented, would not your effort be in vain?’ ‘Umar enquired, ‘what would be the solution then?’ Zayd replied, ‘you know better.’ ‘Umar said, ‘the only solution is to kill him to become free of him.’

1 He refers to Abū Bakr and ‘Umar رضي الله عنهما — may Allah curse the fabricator and the one who believes in the authenticity of this prattle.

Then he plotted that Khālīd ibn al-Walīd should kill him, but he failed to do so. So when ‘Umar was appointed as khalīfah, he asked ‘Alī to hand the Qur’ān over to them, so that they could distort it amongst themselves. He said, ‘O Abū al-Ḥasan if you brought the Muṣḥaf to Abū Bakr, bring it to us as well so that we may agree upon it.’

‘Alī said, ‘never! That is impossible, I only brought it to Abū Bakr as a proof against you, so that you do not say on the Day of Judgment, ‘we were unmindful about this,’ nor say, ‘you did not show it to us.’ Indeed the Qur’ān that is with me none can touch it except the pure and the successors from my sons.’

‘Umar said, ‘is the time of its exposition known?’ ‘Alī said, ‘yes, when my son, al-Qā’im, comes, he will expose it and take it to the people and the Sunnah will be established through it.’

I do not want to present the fabricated tales and feeble arguments that are mentioned in their books, indeed whoever reads history from the reliable books, which are free from the infectious germs of Shī’ism, will realise that these rants are free of any reliability and that the Shī’ah invented what they invented and fabricated in order to support their beliefs and to support their corrupted principles. Any person who has even the slightest knowledge of history, and (is aware) of the affinity between the Ṣaḥābah and Ahl al-Bayt; and their relationships through marriage — such as between the daughter of Imām ‘Alī and ‘Umar ibn al-Khaṭṭāb — will come to realise the blatant distortions conjured up by al-Ṭabarsī, and whoever follows his corrupt beliefs, which have deep roots in Zoroastrianism and Judaism.

The Shī’ī interpretation of Islamic history is an image of a perpetual battle between establishing dīn and the acquisition of personal worldly desires. They also believe that Islamic values did not receive its share of being implemented, and practical demonstration of the basic principles of Islam was not achieved. At the same time they refer to the era of terror and blood-shedding, which was meted out by the Safavids, as the golden era.

Al-Ṭabarsī is of the opinion that Allah سُبْحَانَهُ وَتَعَالَى has explicitly stated in the Qur’ān the names of those who have perpetrated sins and major sins and thwarted people from the path of Allah, but the Ṣaḥābah removed those names and instead inferred to them indirectly. He says (vol. 1 pg. 370):

The indirect inference of the Qur’ān to the major criminals from the Munāfiqīn does not come from Allah, rather from those who interpolated and distorted the Qur’ān and made it into portions, those who chose this worldly life in place of dīn.

Allah mentions the incidents of those who distorted the Qur’ān:

فَوَيْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

Those who write the ‘scripture’ with their own hands, then say, “this is from Allah,” in order to exchange it for a small price.¹

Allah also says:

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السُّنَّةَ بِالْكِتَابِ

And indeed, there is among them a party who alter the Scripture with their tongues.²

He also says:

إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ

When they spend the night in talks that Allah dislikes.

The belief of the Shī’ah is that Allah made certain symbolic references in His book to the nomination of the Ahl al-Bayt, and that following their guidance is obligatory, as well as loving them and disassociating oneself from their enemies.

1 Sūrah al-Baqarah: 79

2 Sūrah Āl ‘Imrān: 78

He says (vol. 1 pg. 376):

Allah ﷻ made these symbolic references in his book which nobody knows except Allah, His Ambiyā', as well as His proofs (Imāms) on earth. This is on account of His knowledge regarding what the distorters would do in terms of omitting from the Qur'ān the names of the Imāms, as well as their deception in beguiling the Ummah to assist them in their wicked actions. Therefore He resorted to these inferences and made their hearts and eyes blind to them, because of the negligence they would perpetrate and so forth. From the discourse that indicates to what they have done in the Qur'ān, and He made the People of the Book (the Ahl al-Bayt) the adherents to the Book, and those who know the outer and inner meanings is “tree whose root is firmly fixed and its branches (high) in the sky, it produces its fruit all the time, by permission of its Rabb,” meaning He makes known this knowledge from time to time, and comparing its enemies to be, “the people of the cursed tree” those who tried “to extinguish the light of Allah using their mouths, but Allah refuses except to perfect His light.” If the hypocrites — may Allah curse them — were to know the meaning of these verses which I have explained just now then, they would have omitted them in the same manner as the other verses they omitted. But Allah had already decreed from before that He would establish proof upon His creation, as Allah says:

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ

Say, With Allāh is the far reaching (i.e. conclusive) argument.¹

Allah covered their eyes and set veils upon their hearts from pondering over it that is why they left it as is, and He veiled it from those who would seek to distort it. The successful ones are enlightened to it, while the wretched ones are blind to it, and he to whom Allah has not granted light — for him there is no light.

1 Sūrah al-An'ām: 149

Indeed it is the knowledge of Allah — according to the Shī'ah — with regard to what the Ṣaḥābah would have done with regards to changing, distorting and omitting in the Noble Qur'ān that divides the Qur'ān into three categories. The first category is equally known to all, i.e. both the ignorant and the knowledgeable. The second category is that which is known only to those who embrace the belief and the way of Islam, act upon its instructions, love the one who practices upon it and call towards it; and they are the Ahl al-Bayt and their Shī'ah — they are the chosen people of Allah.¹ The third category is that which is known by Allah *سُبْحَانَهُ وَتَعَالَى*, and those who are firmly grounded in knowledge and the Imāms. Allah only divided the Qur'ān into the categories mentioned so that it may serve as a proof against those who distort the Qur'ān and claim to have knowledge of the Qur'ān.

He further says (vol. 1 pg. 376):

Indeed Allah, through His infinite mercy and kindness to His creation, through His gracefulness and His knowledge of what the distorters will do in terms of changing His Book; divided His words into three categories. The first category is known by the ignorant and the knowledgeable alike. The second category is known only by the one whose mind is pure, whose perception is very subtle, and who has the ability of differentiation of what is correct, from those whose chest Allah has expanded towards Islam. The final category consists of that which is known only to Allah, His Trustees (the Imāms) and those firm in knowledge. Allah did this so that the people of falsehood — who usurped the inheritance of the Rasūl *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* — should not claim knowledge of the Book, which Allah did not grant them, and so that they will depend upon the one who was appointed over their affairs, but they arrogantly disobeyed him (i.e. Imām 'Alī and the Imāms after him) while fabricating lies against Allah and being deceived with the abundance of their helpers, and those who opposed Allah and His Rasūl *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*.

He then explains to us these three categories (vol. 1 pg. 377):

¹ Refer to the chapter Sha'b Allāh al-Mukhtār of our book *Ḥaqīqat al-Shī'ah wa al-Tashayyu'*.

As for the knowledge which is known by the ignorant and knowledgeable it is the virtue of the Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in His book, such as the following verses:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger has obeyed Allah.¹

An example of the second category is the verse:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah confers blessing upon the Nabī, and His angels (ask Him to do so). O you who have believed, ask (Allah to confer) blessing upon him and ask (Allah to grant him) peace.²

As this verse has an apparent meaning and an esoteric meaning. The apparent meaning is:

صَلُّوا عَلَيْهِ

Ask (Allah to confer) blessing upon him.

While the inner meaning is contained in,

سَلِّمُوا تَسْلِيمًا

The inner meaning here is, surrender completely to the one whom He recommended and appointed as a successor, whom He has favoured upon you, and that which He has entrusted him. This is the category which I mentioned its meaning is only known by the one whose mind is pure,

1 Sūrah al-Nisā': 80

2 Sūrah al-Aḥzāb: 56.

whose understanding is profound, and whose skill of differentiation is correct. Similarly the following verse:

سَلَامٌ عَلَىٰ آلِ يَسٍ

Peace upon the family of Yāsīn¹

Because Allah gave this name to the Rasūl ﷺ when He said:

يَسٌ ۚ وَالْقُرْآنِ الْحَكِيمِ

Yāsīn, by the wise Qur'ān.²

Allah knew that they would omit the following verse:

سَلَامٌ عَلَىٰ آلِ مُحَمَّدٍ

Peace upon the family of Muḥammad

As they omitted other verses. The Rasūl ﷺ continued showing affection towards them, bringing them closer, seating them on his right and his left hand, until Allah permitted Him to banish them from his company when He said:

وَ أَهْجُرُهُمْ هَجْرًا جَدِيدًا

And avoid them with gracious avoidance.³

1 This is a distortion of the Qur'ānic text, the verse actually appears in the noble Qur'ān as follows:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

Peace upon (Nabi) Elias. (Surah al-Ṣāffāt: 130)

2 Sūrah Yāsīn: 1

3 Sūrah al-Muzammil: 10

He also said:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ
أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

So what is (the matter) with those who disbelieve, hastening (from) before you, (O Muḥammad). (To sit) on (your) right and (your) left in separate groups? Does every person among them aspire to enter a garden of pleasure? No! Indeed, We have created them from that which they know.¹

Similarly Allah says:

يَوْمَ نَدْعُوا كُلَّ انْسٍ بِأَسْمَائِهِمْ

(Mention, O Muḥammad), the Day We will call forth every people with their record (of deeds).²

He did not call them with their names, nor the names of their fathers and mothers (but just said “people”).

Al-Ṭabarsī blames the scholars of the Shīʿah for stating the names of those who distorted and altered the Book of Allah and the verses they distorted, since the belief of Taqīyah³ prevents this, and in so doing the proof of the opponent and their creed is strengthened. He says in the first volume (pg. 371):

It is not permitted under dictates of Taqīyah to mention explicitly the names of the distorters, nor the names of those who added verses to the Qurʾān from themselves; because in so doing the proof of the disbelievers,

1 Sūrah al-Maʿārij: 18

2 Sūrah Banī Isrāʾīl: 71

3 Refer to the chapter al-Shīʿah wa al-Taqīyah from our book, *Ḥaqīqat al-Shīʿah wa al-Tashayyuʿ* and our book, *al-Khumaynī wa al-Taqīyah*.

the people of destruction and the people of deviation is strengthened. Taqīyyah is also needed in breaking this clear knowledge which is firm within the hearts of the one who disagrees and the one who agrees of following and obeying them as well as being pleased with them, the other reason also is that; these people of corruption in the past¹ and present time² are more than the people of truth.³ To be patient or obey the people in charge is necessary⁴, due to the statement of Allah to His Rasūl ﷺ:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

So be patient, (O Muḥammad), as were those of determination among the messengers.⁵

And His obligation similar to this upon His awliyā' and those who obey Him, He says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the Messenger of Allah an excellent pattern.⁶

1 He means the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

2 He intends the Ahl al-Sunnah. Refer the chapter Mowqif al-Shī'ah min Ahl al-Sunnah from our book, *Ḥaqīqat al-Shī'ah wa al-Tashayyū'* and from our book, *Mowqif al-Khumaynī min Ahl al-Sunnah*.

3 He refers to the Shī'ah, they regard themselves to be on *ḥaqq* (truth) and besides them to be on *bāṭil* (astray)

4 This is when practicing Taqīyyah, but when they will have their own state, they will abandon Taqīyyah. The current situation is a better testimony for this, not soon after the Iranian Shī'ī state was established that many scholars popped up from them announcing clearly that their revolution must go on to the neighbouring countries. They therefore started the fitnah in some countries of al-Khalīj such as Bahrain, Kuwait and Saudi Arabia, they started war against Iraq with the purpose of protecting the Shī'ah there. When they were asked to stop the butchering in these three areas, followed by United Arab Emirates, they refused completely. In the initial stages when the Iranian revolution broke out against the previous Shāh, he was convicted with some allegations; one of them was the crime of excluding Bahrain and not including it in Iran.

5 Sūrah al-Aḥqāf: 35.

6 Sūrah al-Aḥzāb: 21

This response is sufficient for you on this topic; indeed the law of Taqīyyah prohibits the explicit mention of anything more.

He says in volume 1 (pgs. 377 – 378):

If I were to explain in detail everything that was omitted, changed, distorted and whatever is under this topic, it would be a long discussion. It is clear that Taqīyyah prohibits exposing the merits of the awliyā' as well as exposing the defects of the enemies.

Al-Kāshānī and the Distortion of the Qur'ān

Al-Kāshānī¹ in the introduction of his *Tafsīr al-Ṣāfi* (vol. 1 pg. 32) he lists — at length — the narrations which indicate to the distorted and incomplete nature of the Qur'an, as well the inference that the Ṣaḥābah are responsible for the omission of the merits and virtues of Ahl al-Bayt from the Qur'an. These narrations go further in implying that 'Alī عليه السلام came to the Ṣaḥābah presenting his (complete version of the) Qur'an which was met by their refusal to acknowledge anything of the Qur'an documented by 'Alī, rather they commanded Zayd ibn Thābit رضي الله عنه to

1 He is Muḥammad ibn Murtaḍā well known as Mulla Muḥsin al-Kāshānī, he studied ḥadīth under al-Sayyid Mājīd al-Baḥrānī in Shīrāz, and Ḥikmah and Uṣūl under al-Sayyid Ṣadr al-Dīn Muḥammad ibn Ibrāhīm al-Shīrāzī. He authored numerous books, which include: *Al-Ṣāfi fī Tafsīr al-Qur'ān*, *Kitāb al-Wāfi*, *Kitāb al-Shāfi*, *Mu'taṣam al-Shī'ah fī Ahkām al-Sharī'ah*, *Mafātīḥ al-Sharā'i*, *Kitāb al-Taṭhīr*, *'Ilm al-Yaqīn fī Uṣūl al-Dīn*, *Kitāb al-Ma'ārif*, *'Ayn al-Yaqīn fī Uṣūl al-Dīn*, *Uṣūl al-Ma'ārif*, *al-Ḥaqā'iq fī Asrār al-Dīn*, among many other books.

Al-Baḥrānī says about him in *Lu'lu'at al-Baḥrayn* (pg. 121): “This Shaykh is very learned, a great Muḥaddith, an Akhbārī and staunch.”

The author of *Amal al-'Amal* says about him: “He was a great scholar, outstanding, a master, wise, a theologian, muḥaddith, faqīh, a poet, and skilled at writing.”

The author of *Rowḍāt al-Jannāt* (pg. 542): “His standards in merit, understanding, erudition in the furū' and uṣūl (primary and secondary tenets of dīn) and encompassing all the possible levels in terms of the rational and revealed sciences, and abundance in writing with excellence in expression. He is more famous than to be unknown to anyone from this faction [Shī'ah] for eternity. He lived for over eighty years and his demise was after the year 1000 of the hijrah.”

document (an alternate) Qur'ān for the Ṣaḥābah wherein all their ignominies are omitted. These also allege that the Ṣaḥābah plotted to kill 'Alī رضي الله عنه. After listing all these narrations he says:

I say, what is understood from all these reports, and the narrations of its like from the Ahl al-Bayt, is that the Qur'ān [that we have] is not complete as was revealed to the Rasūl صلی الله علیه وسلم. On the contrary some of it is not in accordance to what Allah revealed. Some of it is completely distorted and changed; and no doubt many things have been omitted from the Qur'ān.

Among the omissions are:

The omission of the name of 'Alī رضي الله عنه in many places.

The omission of the expression Āl Muḥammad (Family of Muḥammad) more than once.

The omission of the names of the munāfiqīn in many places (where it was originally mentioned).

These, among many other omissions.

In addition to this, the Qur'ān (in its current form) is not in the sequence which is pleasing to Allah سبحانه وتعالى and His Rasūl صلی الله علیه وسلم. This is also the opinion of 'Alī ibn Ibrāhīm (al-Qummī). The conclusion that he eventually arrives at — after confirming that attesting to the belief that the Qur'ān is interpolated — is that it is simply not possible to affirm authenticity of the (current) Qur'ān nor to rely upon it.

He says (vol. 1 pg. 33):

There remains nothing of the Qur'an which is credible, or upon which we can rely. Therefore, the possibility exists of every verse of the Qur'ān being distorted, changed, and contrary to what Allah has revealed. So the Qur'ān ceases to be an authority or proof for us. There to be any benefit in it and in instructing with adherences to it, and in advising with holding firm onto it, etc.”

Al-Kashshī justifies his belief of interpolation of the Qur’ān by saying that he is not the first of the scholars of the Shī’ah to believe in the interpolation of the Qur’ān. The reality is that seniors among the Shī’ī scholars have already endorsed the doctrine of Interpolation well before him, by the likes of al-Kulaynī, al-Qummī and al-Ṭabarsī.

He says (vol. 1 pg. 34):

This is what I have concluded after detailed investigation of this problem, Allah knows best what the real condition is. As for the belief of our senior scholars regarding this, it is apparent from Thiqaṭ al-Islām Muḥammad ibn Ya’qūb al-Kulaynī – may his grave be a place of blessing – that he believed in the interpolation and in the incomplete nature of the Qur’ān,¹ simply because he has narrated many narrations about this topic in his book *al-Kāfī*, and he makes no mention of the disparagement of these narrations, despite him mentioning in the beginning of his book that he trusts on every narration of his book. Similarly, the *Tafsīr* of his teacher, ‘Alī ibn Ibrāhīm al-Qummī, is replete with such narrations and he was somewhat extreme² in this regard. The same goes for Shaykh al-Ṭabarsī as well, he too follows the same pattern in his book *al-Ihtijāj*.³

Al-Majlisī and the Distortion of the Qur’ān

There is no difference between al-Majlisī⁴ and the other scholars of the Shī’ah

1 Refer to the section al-Kulaynī and the Distortion of the Qur’ān of this chapter.

2 Refer to the section al-Qummī and the Distortion of the Qur’ān of this chapter

3 Refer to the section al-Ṭabarsī and the Distortion of the Qur’ān of this chapter

4 He is Muḥammad Bāqir Taqīyy ibn Maqṣūd ‘Alī well known as al-Majlisī. He passed away in the year 1111 of the hijrah. He is the author of many books, of which some are: *Biḥār al-Anwār*, *Tadhkirat al-A‘immah*, *Ḥayāt al-Qulūb*, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, *Kitāb al-Towḥīd*, *Kitāb Qaṣaṣ al-Ambiyā’*, *Kitāb al-Imāmah*, among many others.

Al-Baḥrānī mentions his biography in *al-Lu’lu’ah* (pg. 55) he says: “This Shaykh was an Imām of his time in the field of ḥadīth, as well as all the other sciences. He was Shaykh al-Islām of the Sultanate of Isfahan, a leader of two leaderships, i.e. worldly and religious leadership, Imām for Jumu‘ah and Imām of the Jamā‘ah, he is the one who spread ḥadīth especially among the non-Arabs.

who believe in Taḥrīf. They also believe that the Ṣaḥābah erased from the Qur’ān the merits of Imām ‘Alī عليه السلام, as well as their own ignominies. We find that he mentions in his book *Tadhkirat al-A’immah* (pg. 9):

Indeed ‘Uthmān erased three things from the Qur’ān; the merits of Amīr al-Mu’minīn ‘Alī, the merits of the Ahl al-Bayt and the condemnation of the Quraysh and the three Khulafā’, for example the following verse was omitted:

يا ليتني لم أأخذ أبا بكر خليلاً

Woe to me! I wish I had not taken Abū Bakr as a friend.¹

He also mentions in his book *Ḥayāt al-Qulūb* (vol. 2 pg. 681):

Indeed the munāfiqīn usurped the khilāfah of ‘Alī, they did this to the (first) khalīfah, as well as the second khalīfah which is the Qur’ān, and they ripped it apart.²

Al-Majlisī is of the opinion that the narrations of Taḥrīf are Mutawātirah [so widely transmitted to the extent that they provide certainty]. There is no way of denying this. Any claim for the rejection of the Aḥādīth of Taḥrīf is tantamount to the rejection of the Mutawātir Aḥādīth of Imāmah, according to this claim.

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He translated the different types of Arabic aḥādīth into Persian. In addition to this he was also firm in commanding good and prohibiting evil. He extended a hand of giving and generosity for anyone who came for assistance. The kingdom of Shāh Sulṭān Ḥusayn was protected because of the presence of our Shaykh despite his (the king’s) severe weakness and inadequate planning for the kingdom. When al-Majlisī died some portions of this kingdom started diminishing, deviation crept in. In this same year the city Kandahar was taken from him. Destruction and decimation continued until his kingdom was taken away from him.”

1 Quoting from *al-Sunnah wa al-Shī’a* by Iḥsān Ilāhī Ḥāhīr (pg. 113)

2 Refer to the previous reference.

He says in his book *Mir'āt al-'Uqūl Fī Sharḥ Akhbār Āl al-Rasūl*¹ (vol. 12 pg. 525) in his commentary of the Ḥadīth of Hishām ibn Sālim, narrating from Abū 'Abd Allāh (al-Ṣādiq) who said:

“The Qur'ān that Jibrīl عليه السلام brought to Rasūlullāh صلى الله عليه وسلم consists of 17000 verses.” (Al-Majlisī says about this ḥadīth :) This ḥadīth is reliable. In some of the copies (the name) Hishām ibn Sālim appears instead of Hārūn ibn Sālim, therefore the narration is authentic. It should be noted that this ḥadīth as well as many of the aḥādīth on this topic are Mutawātirah in their meaning. Abandoning all these aḥādīth necessitates abandoning the reliance upon ḥadīth altogether. Rather it is known that the aḥādīth on this topic are exactly on the same level with the aḥādīth of Imāmah; so how do they (the rejecters of the aḥādīth of Taḥrīf) establish Imāmah with these aḥādīth?

In other words, how is it possible to establish the doctrine of Imāmah with these aḥādīth if they are rejected regarding the belief of Taḥrīf?

Ni'mat Allāh al-Jazā'irī and the Distortion of the Qur'ān

Al-Jazā'irī² mentions in his book *al-Anwār al-Nu'māniyyah* (vol. 2 pg. 357):

1 This book was published after the establishment of the racist system of Khomeini, i.e. in the year 1400 A.H by the Ḥaydarī Printing house in Tehran. The publication of the bookstore of Waliyy al-'Aṣr with the supervision of al-Sayyid Ja'far al-Ḥusaynī.

2 His full name is Ni'mat Allāh ibn 'Abd Allāh ibn Muḥammad ibn Ḥusayn al-Jazā'irī, born in 1050 A.H and passed away 1112 A.H, one of the students of al-Khowansārī, al-Fayḍ al-Kāshānī, Hāshim al-Baḥrānī and al-Majlisī. He wrote many books, approximately 24 books in total. The most famous, yet toxic, of his books is *al-Anwār al-Nu'māniyyah*. It is the most despicable book of the Shī'ah that I have ever read to date. No book surpasses it in terms of filth besides *al-Kāfi* of al-Kulaynī and the book Abū Hurayrah of 'Abd al-Ḥusayn Sharaf al-Dīn — the Ibn Saba' of the 20th century. Many of the scholars of the Shī'ah have endorsed him and praised his books, especially *al-Anwār al-Nu'māniyyah* due to what this book contains of the exaggeration when discussing about the Imāms, slandering the Ṣaḥābah, admission of Taḥrīf of the Qur'ān and its deficiency. None will ratify such a person except one who has similar qualities. Āghā Buzurg al-Ṭehrānī describes this book in his book *al-Dharī'ah* (vol. 2 pg. 446). He says; the book *al-Anwār al-Nu'māniyyah* contains; “academic benefit as well as divine information.”

¹To accept the *Tawātur* (mass-transmitted nature) of the (seven Qirā'āt) as the divine revelation and to say that all of it was what has been revealed by Jibrīl results in discarding *Mustafīd* (wide-spread) narrations, rather the *Mutawātir* (mass-transmitted) narrations, which clearly indicate the occurrence of interpolation in the Qur'ān in terms of the wording, the subject and the grammatical analysis. Despite that, our scholars — may Allah be pleased with them — are unanimous on the authenticity (of these

continued from page 103

1 Al-Ḥurr al-Āmilī gives his biography as, “al-Sayyid Ni'mat Allāh al-Jazā'irī, outstanding, very learned, Muḥaqqiq (investigator) with high status.”

Al-Khowansārī describes him in *Rowḍāt al-Jannāt*: “He was one of our great later scholars, most outstanding scholar, unrivalled in his era in terms of Arabic language, literature, fiqh and ḥadīth. He is a person of pure heart, very handsome, with an upright nature and beautiful books.” He then describes his books: “The most comprehensive book in terms of its points of benefit is a one volume book by the name of *al-Anwār al-Nu'māniyyah*.”

Al-Qummī says in *al-Kunnā wa al-Alqāb* (vol. 3 pg. 298): “... A great master, noble muḥaddith, a unique scholar of his time in the Arabic language, literature, fiqh, ḥadīth, and in tafsīr. He was a phenomenal scholar, outstanding, an expert researcher, a person of high status, the author of many famous books.” He also says in his book *al-Fawā'id al-Riḍwiyyah* (vol. 2 pg. 294): “A pure descendant, a father of the noble, great, respected, many good descendants, generation after generation, found all over, the possessor of secrets, affable, a great pious scholar.” He says in *Safīnat al-Biḥār* (vol. 2 pg. 610): “He is al-Sayyid, al-Jalīl, al-Muḥaddith, a distinguished personality, the author of famous books, all his sons and grandsons are outstanding scholars”

Al-Mudarris al-Tibrīzī mentions in *Rayḥānat al-Adab* (vol. 2 pg. 253): “He is one of the great later scholars of the Shī'ah, a great muḥaddith, with a high status, an expert researcher, highly respected and very good in fiqh and ḥadīth.”

Yūsuf al-Baḥrānī says in *Lu'lu'at al-Baḥrayn* (pg. 111): “This Sayyid was an outstanding scholar, a muḥaddith, a mudaqqiq (erudite researcher) he had a wide range in understanding the ḥadīth of the Shī'ah, and in investigating the narrations on Infallibility. He was in the company of great scholars and the rulers while being revered by them.” He describes the book *al-Anwār al-Nu'māniyyah* by saying: “The book *al-Anwār al-Nu'māniyyah* is a huge book; it contains a great deal of knowledge and abundance of research. We will suffice ourselves with this much of the biography for the reader to know that al-Jazā'irī is *thiqah* (reliable); he is not suspected.” The reader should also take note to what extent the Shī'ah went in praising and authenticating a person who discredits the Ṣaḥābah and admits that Taḥrīf did occur.

narrations) and believe in them.¹ Yes, a few of them have differed, the likes of al-Murtaḍā, al-Ṣadūq and al-Ṭabarsī, they say that the entire Qur’ān which is between the two covers is the Qur’ān which was revealed from Allah nothing else, no distortion took place.

Al-Jazā’irī explains to us their statement that distortion did not take place is not on account of belief, rather due to some other interests and that the doctrine of Taqiyyah (dissimulation) does not necessitate open declaration of this belief. He says (vol. 2 pg. 358):

It appears that this statement (regarding distortion not having occurred) was uttered due to many interests, like closing the door of disparagement on these narrations;² in the sense that if distortion is permissible then how is it possible to act upon its laws while affirming the distortion.³

Ni‘mat Allāh al-Jazā’irī continues in his path of darkness affirming that the hand which was involved in distorting the Qur’ān and omitting some verses indicating towards the virtues of the A‘immah was, and he says (vol. 1 pg. 97):

Do not be astounded by the abundance of fabricated aḥādīth⁴, for indeed after the demise of the Rasūl ﷺ they changed and distorted in the religion matters more grave than this, like changing the Qur’ān, distorting its words, omitting the merits of the family of the Nabī and the pure Imāms, omitting the ignominies of the munāfiqīn and exposing their shortcomings; as will be explained in the (section) Light of the Qur’ān.⁵

1 He refers to the narrations which indicate to the distortion of the Qur’ān and its incompleteness. These narrations also indicate to the verses which were omitted from the Qur’ān consisting of the virtues of the Ahl al-Bayt and the ignominies of the Ṣaḥābah.

2 The narrations indicating Taḥrīf and incompleteness.

3 Most of the Islamic laws are distorted according to the belief of the Shī‘ah in addition to deviance in belief.

4 He refers to the aḥādīth that mention the virtues and the merits of the Ṣaḥābah.

5 This “Light” has been omitted from the book due to its heinous examples of distortion and incompleteness found in it. I think that what is in this section overpowers that which al-Qummī mentions in his *Tafsīr*, al-Kulaynī in *al-Kāfi* and al-Kashshī in *al-Ṣāfi*. If it was not because of the danger of this light, it would not have been omitted from the book. How excellent would be if al-Ṭabāṭabā‘ī, the editor and supervisor over the publication of the book, includes it. Perhaps this will shed light to the path of the opponent.

Al-Jazā'irī plays the famous melody of the Shī'ah by saying that none besides 'Alī عليه السلام documented the entire Qur'ān as it was revealed, and that the correct (version of the) Qur'ān is with the so called Mahdī. He also says that the Ṣaḥābah did not accompany the Rasūl صلى الله عليه وسلم except with the intention of changing his dīn and distorting Qur'ān. He says (vol. 2 pg. 360):

It has been abundantly reported in many narrations which say that none besides Amīr al-Mu'minīn documented Qur'ān as it was revealed, at the bequest of the Nabī صلى الله عليه وسلم. He was engaged in documenting the Qur'ān for six months after the demise of the Rasūl صلى الله عليه وسلم. After documenting it exactly as it was revealed he brought it to the detractors after Rasūlullāh صلى الله عليه وسلم and said to them, "this is the Book of Allah in the manner it was revealed," 'Umar ibn al-Khaṭṭāb then said to him, "we have no need for you, or of your Qur'ān. We do have a Muṣḥaf written by 'Uthmān." 'Alī then said to them, "in that case you will never see it again after this day, and no one will see it until my son, al-Mahdī, comes." In that Qur'ān there are many additional things and it is free from distortion. This is so because 'Uthmān was one of the scribes in the time of the Rasūl صلى الله عليه وسلم due to some benefit that the Nabī صلى الله عليه وسلم saw in appointing him to do so; and that is so that they do not reject him with regards to the Qur'ān, He did not want them to say that the Qur'ān is fabricated or to say that Jibrīl did not bring down the Qur'ān as their predecessors said. Yet, they have also said it. Similarly he appointed Mu'āwiyah as a scribe six months before his demise for the same purpose. 'Uthmān, and his ilk, would only attend the Masjid together with everybody, which means they only wrote and documented that which Jibrīl عليه السلام used to bring there. As for the revelation that came while the Rasūl صلى الله عليه وسلم was inside his home, none documented it except Amīr al-Mu'minīn simply because he had the honour of being the family member of the Rasūlullāh صلى الله عليه وسلم which allowed him to go and come out from the Nabī's house at any time, so he was the only one that could document this. The present Qur'ān found with the people nowadays is the writing of 'Uthmān. When they gave him the title of Imām he burnt all the other Muṣḥafs or hid them, and sent them during his reign as khalīfah to different regions and places.

‘Umar ibn al-Khaṭṭāb, during his reign as khalīfah, sent a message to ‘Alī to send the original copy of the Qur’ān that he documented to him. ‘Alī knew that ‘Umar is asking for it in order for him to burn it like what he did with the Muṣḥaf of ibn Mas‘ūd, or to conceal it with him so that people would say; the only Qur’ān is the one which was written by ‘Uthmān, so he refused to send the Qur’ān to him. This Qur’ān is now with our master al-Mahdī together with all the other heavenly books and the heritage of the Ambiyā’. When Amīr al-Mu’minīn took the post of khilāfah, he was unable to reveal this Qur’ān and to hide the other one, because in so doing there is an exposure of ugliness to those before him, like how he was unable to prevent Ṣalāt al-Ḍuḥā. He was also unable to establish the two kinds of *Mut’ah*; *Mut’ah* of Ḥajj and the *Mut’ah* of women. The Muṣḥaf that ‘Uthmān documented remained in the same condition until it reached the hands of the Qurrah they changed it through madd, idghām and meeting of the two sākin letters as ‘Uthmān and his people changed it. They changed some verses to such an extent that even the natural disposition (of the rational human mind) does not accept these changes, and reason alone suffices in judging that it was not revealed thus.

If it is said, “how is it permissible to read this Qur’ān despite it having changes and distortions?” I would say, “it is reported in many aḥādīth that the Imāms commanded their Shī’ah to read from this present Qur’ān in prayer, as well as outside prayer, and to act upon its laws until our master, Ṣāḥib al-Zamān (al-Mahdī) appears. Then this Qur’ān will be lifted up from the people to the heaven, thereafter the Qur’ān which was documented by Amīr al-Mu’minīn will come out, it will be read and its laws acted upon.

Al-Kulaynī narrates with his isnād to Sālim ibn Salamah who says, “a person read to Abū ‘Abd Allāh (al-Ṣādiq) — while I was listening — a different Qirā’ah, contrary to what people read. Abū ‘Abd Allāh then said, ‘abstain from this reading and read as everybody is reading until al-Qā’im (al-Mahdī) rises up, when he will rise he will read the Qur’ān in its proper manner, and he will bring out the Muṣḥaf which was written by ‘Alī.’ In this ḥadīth it is mentioned that ‘Alī when he completed documenting the Qur’ān said to them, “this is the Book of Allah as He has revealed it upon

the Rasūl ﷺ. I have documented it in a book form.” They replied by saying, “we do have our own Muṣḥaf, (there is) no need to take yours”, ‘Alī then said, “I swear by Allah you will never see this Qur’ān again, I just wanted to show you what I documented so that you may read it.” The narrations found on this topic are many.

The synopsis of this is that none documented the Qur’ān except ‘Alī, whosoever claims otherwise this is a liar. He presented this Muṣḥaf to the Ṣaḥābah but unfortunately they refused to accept it, the (original) Qur’ān has been raised until the emergence of the so-called Mahdī, and he will present it to the people. Imām ‘Alī ؑ was unable to read the Qur’ān that he documented out of fear for the people. This is sufficient as a fault or deficiency of ‘Alī ؑ, Allah forbid. The Shī’ah are commanded to recite this distorted Qur’ān according to their claim until the emergence of the so-called Mahdī.

‘Abd al-Latīf al-Kāzarānī

‘Abd al-Latīf al-Kāzarānī¹ says in the second introduction of his *Tafsīr, Mir’āt al-Anwār wa Mishkāt al-Asrār*²:

Know well that the truth, from which there is no escape, according to the following Mutawātir narrations, and others, is that in the Qur’ān that we have in our possession there are alterations which took place after the demise of the Rasūl ﷺ. Those who compiled it after him omitted many words and verses from the Qur’ān. The Qur’ān, which is protected from alteration and which is in conformity with that which Allah revealed has not been documented by anyone except ‘Alī. He kept it in his possession until it was passed on to his son, Ḥasan... It continued in this manner until it finally reached al-Qā’im (the Mahdī), and it is currently in his possession.

Therefore — as has been explicitly mentioned in a narration which we will mention shortly — when Allah, in His Infinite Knowledge, was aware of the occurrence of these ghastly actions by the corrupters in religion; that

1 I did not come across his biography

2 Quoting from the book *al-Tafsīr wa al-Mufasssīrūn* of Dr. Muḥammad Ḥusayn al-Dhahabī (vol. 2 pg. 62)

whenever they would come across a clear unambiguous verse not in their favour, or that which speaks of ‘Alī and his pure progeny they would omit it completely or distort it. The perfect Will of Allah, and His Encompassing Benevolence demanded the preservation of the laws of the Shī‘ah and Wilāyah, protecting the external merits of the Rasūl ﷺ, his family members and the Imāms in such a manner that it is protected from the change of the people of omission and distortion. This will remain with the people of understanding as long as *Taklif* (religious obligation) remains. Allah did not restrict Himself by mentioning that which is unequivocal only in His Book, rather the majority of His Book is about the inner meaning and is based on explanation, and it is also within the explanation of that which is apparent and evident. He indicates indirectly to the proofs of these meanings, He expresses it via symbolic references, concealment and some other ways of this kind so that His proof can be established upon the whole creation even after the omission of those who omit that which indicates to it in a very clear and beautiful manner.

His second introduction comprises of **four chapters**:

The first chapter: This chapter discusses some points pertaining to the documentation, incompleteness and the interpolation of the Qur’ān, using the narrations quoted by the Shī‘ah in their books.

The second chapter: It discusses some points with regard to the documentation, incompleteness and the distortion of the Qur’ān, as well as the differences about the Qur’ān using the narrations quoted by the opponents in their books.

The third chapter: This chapter deals with the explanation of what was previously discussed of the narration that indicates clearly to the distortion of the Qur’ān, this also shows the secret in indicating towards Wilāyah and Imāmah indirectly.

The fourth chapter: This chapter discusses briefly the views of their scholars with regard to whether distortion of the Qur’ān took place or not, and refutation of those who do not accept the doctrine of Taḥrīf.

Al-Khurāsānī and the Distortion of the Qur’ān

Al-Khurāsānī¹ says in his book *Bayān al-Sa‘ādah fī Maqāmāt al-‘Ibādah* (vol. 1 pg. 12):

Know well that there are numerous and widespread narrations from the pure Imāms regarding the occurrence of addition, omission and distortion in it (the Qur’ān), to the extent that virtually no doubt can be cast in attributing it (these narrations) to any of them. As for the interpretation of many regarding the fact that addition, omission and interpolation are only found in the interpretation and understanding of the Qur’ān, and not in the words of the Qur’ān, it is farfetched. It is also inappropriate for the people of perfection to address the general people thus (in vague, ambivalent terms) since the people of perfection ought to communicate what is in the best interest of the masses and the elite; and to divert the meaning from the apparent to the inferred without any convincing reason. As for what they assume that they inferred from the apparent meaning on account of the Qur’ān having been documented by them in the time of the Rasūl ﷺ, and that they memorised it and taught it, and the Ṣaḥābah being extremely meticulous in preserving it from distortion and interpolation to such an extent that they determined precisely the different readings of the Qur’ān and the manner of their readings, the response to this claim is that the Qur’ān having been documented is not accepted. The reason being that the Qur’ān was revealed in stages during the period of his nubuwwah until the end of his life. There are famous aḥādīth indicating clearly that some of the chapters and verses were revealed in the last year of His life. Whatever has been narrated that they documented it after his passing, and that ‘Alī remained in his house engaged in documenting Qur’ān, it is in such abundance that it is not possible to deny. The fact that that they memorised it and learnt it is plausible, but the memorisation and the learning was only with regard to what was available to them. The care of

¹ He is Sulṭān Muḥammad ibn Ḥaydar al-Janābīdhī al-Khurāsānī, one of the scholars of the Ithnā ‘Ashariyyah Shī‘ah in the fourteenth century. I did not come across anything else of his biography more than this, with the references available to me.

the Ṣaḥābah of memorising it and memorising the different readings of the Qur'rā' and the manner of their readings was only after the documentation of the Qur'ān and the arranging of its sequence. Just as the incentives were found for its memorisation, similarly, the incentives were found within the munāfiqīn for changing and distorting it.

As for what has been said that in this case we cannot place reliance upon what remains of it whereas the reality is that we have been commanded to rely on it, follow its laws, ponder upon its verses, obey its commands and its prohibitions, establish its legal punishments and apply the aḥādīth in light of it; this will be given no attention on account of the numerous aḥādīth of this kind which establish distortion and interpolation. The reasoning behind this is that reliance upon that which is written (the present Qur'ān), the necessity of following it, obeying its commands and prohibitions, establishing its legal punishments and its laws; is due to the fact that the aḥādīth indicate to what is mentioned (of these laws) and it is not that that whatever is between the two covers is the Book revealed to Muḥammad ﷺ without any omission, addition nor distortion in it. The following is what is deduced from these narrations: the addition, omission and the distortion if it occurred in the Qur'ān then it does not harm the objective of the remainder, rather the main objective of the Qur'ān is to indicate to the family of the Rasūl ﷺ and how to be connected through them. In the other remainder of the Qur'ān (not distorted) there are proofs of the Ahl al-Bayt, and after intermediary of the Ahl al-Bayt people are commanded to follow it, this is a clear proof for us, even if the distortion detracts from its objective. However, if we do not seek reference from them, or if they did not instruct with the following of it and we sought guidance from it (directly, i.e. not through their directive), and follow its laws, deducing its commands and its prohibitions, the legal punishments and its laws from our side, this is a tafsīr based on interpretative opinion which is prohibited, even if it does not change anything.¹

1 Quoting from *al-Tafsīr wa al-Mufasssīrūn* of Dr. Muḥammad Ḥusayn al-Dhahabī (vol. 2 pg. 203)

Al-Nūrī and the Distortion of the Qur'ān

One of the books that contain the discussion of distortion of the Qur'ān in detail by the Shī'ah is none other than the book of al-Mirzā al-Nūrī al-Ṭabarsī *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* he compiled it in the year 1292 A.H. He mentions in his book the views of the scholars of the Shī'ah concerning Taḥrīf and the incompleteness of the Qur'ān.

When this book was printed it was surrounded by a big hue and cry, because they desired to reduce the topic of questioning the correctness of the Qur'ān to an internal discussion, spread out over hundreds of reliable books among them only. They did not want all this information to be published in a single book, which will then be printed into thousands of copies, and expose them to their opponents which will definitely become an embarrassing proof against them. When the intelligent among them highlighted these points, the author opposed them by compiling another book and naming it *Radd Ba'd al-Shubhāt 'an Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* (Refutation of some misconceptions regarding the book *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*), he wrote this refutation at the end of his life about two years before his demise.¹

We will present to the reader the examples of the views of his scholars who he mentions in his book. He says (pg. 31):

Al-Sayyid al-Jazā'irī says: “The meaning of it is, all the scholars are unanimous of the correctness of the Mustafīd aḥādīth, rather the Mutawātir narrations, indicating clearly to the existence of distortion in the Qur'ān.”²

He also quotes from him (pg. 227):

The aḥādīth indicating this are more than two thousand. Many scholars claim that these aḥādīth are Mustafīdah, the likes of al-Mufīd, al-Muḥaqqiq

1 *Al-Khuṭūṭ al-'Arīḍah* (pg. 25) al-Sayyid Muḥibb al-Dīn al-Khaṭīb.

2 Quoting from *al-Sunnah wa al-Shī'ah* (pg. 128)

al-Dāmād, al-‘Allāmah al-Majlisī and others, even al-Shaykh (al-Ṭūsī) as well stated clearly in *al-Tibyān* that there are many aḥādīth, many have stated that these aḥādīth are Mutawātirah.

He goes on saying: “know well that these aḥādīth are transmitted from the reliable books, these books are relied upon by our scholars in establishing the laws of the sharī‘ah and the prophetic traditions.”

He reports from al-Shaykh al-Ṭūsī (pg. 34):

It is clear to anybody that ponders about his book *al-Tibyān* that the method of the author in his book is such that he uses tricks and he goes along with the opponents. What proves that this book was written while practicing Taqīyah is what al-Sayyid al-Jalīl ibn Ṭāwūs mentions in Sa‘d al-Sa‘ūd.

Many of Shī‘ī scholars have praised al-Nūrī and he is known by them as “the great researcher, the erudite, al-Nūrī the author of *Mustadrak al-Wasā’il*.” Khomeini himself supplicated for mercy upon him in the marginalia of his book *al-Ḥukūmat al-Islāmiyyah*.

Many contemporary Shī‘ī scholars praise al-Nūrī and also supplicate for him. Here is the contemporary Shaykh of the Muḥaqqiqūn of the Shī‘ah Āghā Buzurg al-Ṭehrānī, the author of the famous encyclopaedia of the Shī‘ah known as *al-Dharī‘ah ilā Taṣnīf al-Shī‘a*, he says in his book, *Ṭabaqāt A‘lām al-Shī‘ah* – the second part of the first volume, which is a famous book known as: *Nuqabā’ al-Bashar fī al-Qarn al-Rābi’ ‘Ashar* (the publication of the al-‘Ilmiyyah print in al-Najaf in the year 1375 A.H/1956 CE). He says (pg. 543 footnote: 1):

The pen shook in my hand when I wrote this name (al-Nūrī). Thoughts stopped me when I saw myself intending to write a biography of my teacher al-Nūrī, his well-known features became visible to me after 55 years of his demise, I became so humble in reverence of his status, I was so astonished and in awe of him. There is no surprise in this, since if the subject of this

biography were to be somebody else then the whole matter would be much easier. However what do I do when he is one of those champions whose actions and life is not confined, as for this magnanimous personality it is very hard for a trustworthy historian to bear the burden of speaking about it.

He says about him on (pg. 544):

Imām of all the Imāms of ḥadīth and narrators in the later era, one of the great scholars of the Shī'ah, a great Islamic personality in this century.

He says (pg. 545):

Al-Shaykh al-Nūrī was one of the examples of the pious predecessors whose existence in this era is seldom, he excelled with his unique genius, he was one of the amazing miracles of Allah.

He describes his books by saying:

He collected all the scattered traditions, and fragments of ḥadīth, he arranged the dispersed narrations and arranged also the scattered biographies. Divine will and assistance accompanied him to such an extent that the observer thinks about his books¹ that Allah has bestowed his special kindness and care upon him.

He mentions on (pg. 549) that there is a miracle that took place with regard to the body of al-Nūrī, some men who were responsible for burying his wife witnessed after seven years that his body did not change and his shroud was in its original form... Definitely this is through the blessings of his compilation of his book *Faṣl al-Khiṭāb*.

Amazingly, al-Ṭehrānī out of foolishness and falsehood tried to say that al-Nūrī does not intend mentioning of the distortion and the imperfectness of the Qur'ān.

1 The book *Faṣl al-Khiṭāb* is one of them.

This is the deception and lies of the Shī'ah. Whoever reads the book of al-Nūrī will notice and perceive the objective behind the compilation of this book; which is to confirm the distortion of the Qur'ān. He quotes in his book the views of the reliable scholars of the Shī'ah who have the same opinion. If al-Nūrī were to be the only person to say this we would then find some excuses for them and we would say: this is a rare view among the Shī'ah, but what can we say about the rest of their scholars mentioned in this chapter.

Even more ridiculous than al-Ṭehrānī is Abū Muḥammad al-Khāqānī who writes in his book *Ma' al-Khuṭūṭ al-'Arīḍah* (pg. 33) in rebuttal of Sayyid Muḥibb al-Dīn al-Khaṭīb, wherein he describes al-Nūrī as “a *mujtahid* (scholar of juristic discernment) who made mistake. So if a *mujtahid* makes a mistake, he gets a reward on account of his *ijtihād*.”

Similarly al-Ṭabāṭabā'ī in his marginal notes on *al-Anwār al-Nu'māniyyah* of al-Jazā'irī (vol. 2 pg. 364) claims that al-Nūrī does not believe in Taḥrīf, and those who urged him to write the book are the opponents of Islam. He says:

His object was not to establish the doctrine of Taḥrīf. Be that as it may; he did not do an excellent job nor a fulfilling job in compiling this book. If only he did not write it, and if only after writing it he did not publish it,¹ simply because the harms of this is far worse than its benefits. Rather there is no benefit in publishing it. What he has actually done is prepare a weapon for the enemy. He prepared it and handed it over to the opponents of Islam.

The justification is even worse, the great Muḥaqqiq says: “it has been said, ‘some of the enemies of Islam and the opponents of the sect urged him to write such a book, while he did not take cognisance of the incorrect objective.’”

1 Since he has exposed the clear belief of the Shī'ah about Taḥrīf of the Qur'ān, since this is a secret of the school of the Shī'ah which is not permissible to be exposed.

If he is a person to whom such foolishness is being attributed, how is it that he is known by you as *al-'Allāmah* (very learned) *al-Muḥaqqiq* (investigator) and so many titles?

Al-Nūrī is one of the teachers of Muḥammad Ḥusayn Kāshif al-Ghiṭā', the author of *Aṣl al-Shī'ah wa 'Uṣūluhā*, who stated clearly that the one who believes in Taḥrīf is a kāfir. Yet he had no courage to say that his own teacher as well as the other scholars of the Shī'ah who admit to the occurrence of Taḥrīf, are *kuffār* (disbelievers).

After the scholars of the Shī'ah, and their admissions of Taḥrīf, what does Muḥsin al-Amīn and other scholars of the Shī'ah in the present time have to say, beginning from Khomeini, al-Khūṭ and others from the reliable religious authorities, regarding those scholars who believed in Taḥrīf? Is a single one of them ready — and I challenge anybody — to pass the judgment of disbelief upon any of these scholars? We are still waiting for the responses from the 'honourable' authorities.

As for al-Sayyid Ṭayyib al-Mūsawī who claims that some of the scholars of Ahl al-Sunnah have clearly stated the existence of Taḥrīf; I challenge him as well as all the scholars of Shī'ah to bring one reliable statement of only one scholar from the Ahl al-Sunnah who acknowledged Taḥrīf.

A sign of ignorance from al-Sayyid Ṭayyib is that he uses al-Sha'rānī as a proof against Ahl al-Sunnah; we see him saying (pg. 22) of his introduction to the *Tafsīr* of al-Qummī quoting from al-Sha'rānī:

If it was not because of the fear of weak hearts, or misplacing wisdom I would explain everything that was omitted from the Muṣḥaf of 'Uthmān.

I say to him: Al-Sha'rānī is not from the reliable scholars of Ahl al-Sunnah, on the contrary he is from the charlatans who have nothing but the claim of being ascribed to Ahl al-Sunnah. How could he be considered from the scholars of Ahl al-Sunnah whereas he seeks mercy for people with sexual perversion?

Chapter Three

Examples of Shī'ī Interpolation of the Qur'ān

1. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

And whoever obeys Allah and His Messenger has certainly attained a great attainment.¹

However Abū Baṣīr — narrates from Abū 'Abd Allāh (al-Ṣādiq) regarding it:

ومن يطع الله ورسوله في ولاية علي وولاية الأئمة من بعده فقد فاز فوزاً عظيماً

And whoever obeys Allah and His Messenger **with regard to the Wilāyah of 'Alī and the A'immaḥ after him** has certainly attained a great attainment.²

He said, “this is how the verse was revealed.”

2. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ نَجِدْ لَهُ عَزْمًا

And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.³

It is reported from 'Abd Allāh ibn Sinān — who narrates from Abū 'Abd Allāh (al-Ṣādiq) regarding the verse:

1 Sūrah al-Aḥzāb: 71

2 *Al-Kāfi* vol. 2 pg. 372

3 Sūrah al-Ṭāhā: 115

ولقد عهدنا إلى آدم من قبل كلمات في محمد وعلي وفاطمة والحسن والحسين والأئمة من ذريتهم فَنَسِيَ

And We had already taken a promise of words (i.e. commands) about Muḥammad, ‘Alī, Fāṭimah, Ḥasan, Ḥusayn and the A‘immah of their offspring; from Adam before, but he forgot.¹

He said, “by Allah, this is how the verse was revealed upon Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

3. Allah سُبحانه وتعالى states in the noble Qur’ān:

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ²

How wretched is that for which they sold themselves — that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favour upon whom He wills from among His servants.²

Jābir narrates from — Abū Ja‘far (al-Bāqir) — who said:

Jibrīl عَلَيْهِ السَّلَام came down with the following verse upon Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this manner:

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ بَعِيًّا

How wretched is that for which they sold themselves — that they would disbelieve in what Allah has revealed regarding ‘Alī through (their) outrage.³

1 Al-Kāfi vol. 2 pg. 379

2 Sūrah al-Baqarah: 90

3 Al-Kāfi vol. 2 pg. 380

4. Allah ﺳُبْحَانَہُ وَتَعَالَى states in the noble Qur’ān:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ

And if you are in doubt about what We have sent down upon Our Servant [Muḥammad], then produce a surah the like thereof.¹

It is reported from Jābir — who said: Jibrīl عَلَيْهِ السَّلَامُ revealed the following verse to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like this:

وإن كنتم في ريب مما نزلنا على عبدنا في علي فاتوا بسورة من مثله

And if you are in doubt about what we have sent down (i.e., the Qur’ān) upon Our Servant (i.e. Nabī Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding ‘Alī then produce a sūrah the like thereof.²

5. Allah ﺳُبْحَانَہُ وَتَعَالَى states in the noble Qur’ān:

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا

O you who were given the Scripture, believe in what We have sent down (to Muḥammad), confirming that which is with you, before We obliterate faces.³

and also:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O mankind, there has come to you a conclusive proof from your Rabb, and We have sent down to you a clear light.⁴

1 Sūrah al-Baqarah: 23

2 Al-Kāfi vol. 2 pg. 381

3 Sūrah al-Nisā’: 47

4 Sūrah al-Nisā’: 174

Which the Shī'ah distort into one fabricated verse:

It is narrated from Abū 'Abd Allāh (al-Ṣādiq) — that he said:

Jibrīl عَلَيْهِ السَّلَامُ revealed the following verse to Muḥammad ﷺ in this manner:

يَأَيُّهَا الَّذِينَ آمَنُوا بِمَا نَزَّلْنَا فِي عَلِيِّ نَوْراً مَبِيناً

O you who believe, there is a clear light in what we have revealed regarding 'Alī.¹

6. Allah ﷻ states in the noble Qur'ān:

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِينًا

But if they had done what they were instructed, it would have been better for them and a firmer position (for them in faith).²

It is reported from Jābir — who narrated from Abū Ja'far (al-Bāqir):

لو أنهم فعلوا ما يوعظون به في علي لكان خيراً لهم

But if they had done what they were instructed regarding 'Alī, it would have been better for them.³

7. Allah ﷻ states in the noble Qur'ān:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ

But is it (not) that every time a messenger came to you, (O Children of Israel), with what your souls did not desire, you were arrogant? And a party (of messengers) you denied and another party you killed.⁴

1 Al-Kāfi vol. 2 pg. 381

2 Sūrah al-Nisā': 66

3 Al-Kāfi vol. 2 pg. 381

4 Sūrah al-Baqarah: 87

It has been reported from Jābir — who narrates from Abū Ja‘far (al-Bāqir):

أفكلما جاءكم محمد بما لا تهوى أنفسكم بموالاته علي فاستكبرتم ففريقاً من آل محمد كذبتم وفريقاً تقتلون

But is it (not) that every time Muḥammad came to you, with what your souls did not desire about the Wilāyah of ‘Alī, you were arrogant? And a party of the family members of Muḥammad you denied and another party you killed.¹

8. Allah ﷻ states in the noble Qur’ān:

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

Difficult for those who associate others with Allah is that to which you invite them.

It is reported from Muḥammad ibn Sinān who narrates from — ‘Alī al-Riḍā regarding the verse:

كبر على المشركين بولاية علي ما تدعوهم إليه يا محمد من ولاية علي

Difficult for those who associate others with the Wilāyah of ‘Alī is that to which you, O Muḥammad, invite them of the Wilāyah of ‘Alī.²

9. Allah ﷻ states in the noble Qur’ān:

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

That is because they said to those who disliked what Allah sent down, “We will obey you in part of the matter.”³

1 Al-Kāfi vol. 2 pg. 383

2 Ibid

3 Sūrah Muḥammad: 26

It has been reported from Abū ‘Abd Allāh (al-Ṣādiq) regarding the verse that Jibrīl عَلَيْهِ السَّلَامُ revealed it to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as follows:

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَلَ اللَّهُ فِي عَلِيٍّ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

That is because they said to those who disliked what Allah sent down regarding ‘Alī, “We will obey you in part of the matter.”¹

10. Allah سُبحَانَهُ وَتَعَالَى states in the noble Qur’ān:

فَلَنذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.²

It has been reported from Abū Baṣīr who narrates from — Abū ‘Abd Allāh (al-Ṣādiq) regarding the verse:

فلنذيقن الذين كفروا بتركهم ولاية أمير المؤمنين عذاباً شديداً في الدنيا ولنجزينهم أسوأ الذي كانوا يعملون

But We will surely cause those who disbelieve by neglecting the Wilāyah of Amīr al-Mu’minīn to taste a severe punishment in this world, and We will surely recompense them for the worst of what they had been doing.³

11. Allah سُبحَانَهُ وَتَعَالَى states in the noble Qur’ān:

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ

(They will be told), “That is because, when Allah was called upon alone, you disbelieved...”⁴

1 Al-Kāfi vol. 2 pg. 388

2 Sūrah Ḥā Mīm Sajdah: 27

3 Al-Kāfi vol. 2 pg. 389

4 Sūrah al-Mu’min: 12

It is reported from al-Walīd ibn Ṣubayḥ who narrated from — Abū ‘Abd Allāh (al-Ṣādiq):

ذلكم بأنه إذا دعي الله وحده وأهل الولاية كفرتهم

(They will be told), “That is because, when Allah was called upon alone and the people of Wilāyah, you disbelieved...”¹

12. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿٦﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

A supplicant asked for a punishment bound to happen, to the disbelievers; of it there is no preventer.²

It is reported from Abū Baṣīr who narrated from — Abū ‘Abd Allāh (al-Ṣādiq):

سأل سائل بعذاب واقع للكافرين بولاية علي ليس له دافع

A supplicant asked for a punishment bound to happen, to the disbelievers of the Wilāyah of ‘Alī; of it there is no preventer.³

Then he said, “by Allah, this is how Jibrīl عَلَيْهِ السَّلَامُ revealed it to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

13. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

انَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤَفِّكُ عَنْهُ مَنَافِكٌ

Indeed, you are in differing speech. Deluded away from the Qur’ān is he who is deluded.⁴

1 *Al-Kāfi* vol. 2 pg. 390

2 *Sūrah al-Ma‘ārij*: 1,2

3 *Al-Kāfi* vol. 2 pg. 390

4 *Sūrah al-Dhāriyāt*: 9

Abū Ḥamzah narrates from — Abū Ja‘far (al-Bāqir) regarding the verse:

إنكم لفي قول مختلف في أمر الولاية يؤفك عنه من أفك

Indeed, you are in differing speech regarding the Wilāyah, deluded away from it is he who is deluded.¹

14. Allah سُبحانه وتعالى states in the noble Qur‘ān:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

But those who wronged changed (those words) to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.²

Abū Ḥamzah narrates from Abū Ja‘far (al-Bāqir):

Jibrīl عَلَيْهِ السَّلَام revealed the following verse to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this manner:

فبدل الذين ظلموا آل محمد حقهم قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا آل محمد
حقهم رجزاً من السماء بما كانوا يفسقون

But those who wronged the right of the family members of Muḥammad changed (those words) to a statement other than that which had been said to them, so We sent down upon those who wronged the right of the family members of Muḥammad a punishment (i.e., plague) from the sky because they were defiantly disobeying.³

1 *Al-Kāfi* vol. 2 pg. 390

2 *Sīrah al-Baqarah*: 59

3 *Al-Kāfi* vol. 2 pg. 394. And Qummī in his *Tafsīr* vol. 1 pg. 48.

15. Allah ﺳُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا

Indeed, those who disbelieve and commit wrong (or injustice) — never will Allah forgive them, nor will He guide them to a path.¹

Abū Ḥamzah narrates from — Abū Ja’far (al-Bāqir):

Jibrīl عَلَيْهِ السَّلَام revealed this verse in this manner:

إن الذين ظلموا آل محمد حقهم لم يكن الله ليغفر لهم ولا ليهدهم طريقاً

Indeed those who commit wrong (or injustice) **to the family members of Muḥammad** never will Allah forgive them, nor will He guide them a path.²

16. Allah ﺳُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

يَأْيَهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط

O Mankind, the Rasūl has come to you with the truth from your Rabb, so believe; it is better for you. But if you disbelieve — then indeed, to Allah belongs whatever is in the heavens and earth.³

Abū Ḥamzah narrates from — Abū Ja’far (al-Bāqir):

يأيتها الناس قد جاءكم الرسول بالحق من ربكم **في ولاية علي** فآمنوا خيراً لكم وإن تكفروا **بولاية علي** فإن لله ما في السموات والأرض

1 Sūrah al-Nisā’: 168

2 *Al-Kāfi* vol. 2 pg. 395. And Qummī in his *Tafsīr* vol. 1 pg. 159.

3 Sūrah al-Nisā’: 170

O mankind, the Rasūl has come to you with the truth from your Rabb regarding the Wilāyah of ‘Alī, so believe; it is better for you. But if you disbelieve in the Wilāyah of ‘Alī then indeed, to Allah belongs whatever is in the heavens and earth.¹

17. Allah ﷻ states in the noble Qur’ān:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ط

And say, “Do (as you will), for Allah will see your deeds, and (so, will) His Rasūl and the believers.”²

Ḥusayn ibn Miyāḥ — from whomsoever informed him — he said:

A man read to Abū ‘Abd Allāh(al-Ṣādiq):

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ط

And say, “Do (as you will), for Allah will see your deeds, and (so, will) His Rasūl and the believers.”

He then said, “the verse was not revealed like that, rather it was revealed in this manner:

والمؤمنون

And trustworthy ones.

And we are the *Ma’mūnūn* (the trustworthy ones).³

1 *Al-Kāfi* vol. 2 pg. 395.

2 *Sūrah al-Towbah*: 105

3 *Al-Kāfi* vol. 2 pg. 396.

18. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

(Allah) said, “this is a path (of return) to Me (that is) straight.”¹

Hishām ibn al-Ḥakam narrates from — Abū ‘Abd Allāh (al-Ṣādiq) he said:

هذا صراط علي مستقيم

This is the straight path of ‘Alī.²

19. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

but most of the people refuse except disbelief.³

Abū Ḥamzah narrates from — Abū Ja’far (al-Bāqir):

Jibrīl عَلَيْهِ السَّلَام revealed this verse in following manner:

فَأَبَى أَكْثَرُ النَّاسِ بَوْلَايَةَ عَلِيٍّ إِلَّا كُفُورًا

But most of the people refused to accept the Wilāyah of ‘Alī except disbelief.

He also said regarding the verse:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِرْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۙ

1 Sūrah al-Ḥijr: 41

2 Al-Kāfi vol. 2 pg. 396.

3 Sūrah al-Furqān: 50

And say, “the truth is from your Rabb, so whoever wills let him believe; and whoever wills let him disbelieve.” Indeed, We have prepared for the wrongdoers a fire.¹

That Jibrīl brought it in the following manner:

وقل الحق من ربكم في ولاية علي فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين آل محمد ناراً

And say, “the truth is from your Rabb about the Wilāyah of ‘Alī, so whoever wills — let him believe; and whoever wills — let him disbelieve.” Indeed, We have prepared for the wrongdoers to the family members of Muḥammad a fire.

Abū ‘Abd Allāh (al-Ṣādiq) said: “This is how the verse was revealed.”²

20. Allah ﷻ states in the noble Qur’ān:

وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

but Allah will perfect His light, although the disbelievers dislike it.³

Muḥammad ibn al-Fuḍayl narrates:

Mūsā al-Kāzim recited:

والله متم نوره ولو كره الكافرون بولاية علي

Allah will perfect His light, although the disbelievers of the Wilāyah of ‘Alī dislike it.

I asked, “is this the revelation? And he answered, “yes.”⁴

1 Sūrah al-Kahaf: 29

2 *Al-Kāfi* vol. 2 pg. 396. And Qummī in his *Tafsīr* vol. 2 pg. 35

3 Sūrah al-Ṣaff: 8

4 *Al-Kāfi* vol. 2 pg. 419

21. Allah ﷻ states in the noble Qur’ān:

إِذَا جَاءَكَ الْمُتِفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ أَنَّ
الْمُتَفِقِينَ لَكَذِبُونَ ﴿٦١﴾ اتَّخَذُوا إِيمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ
﴿٦٢﴾ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٦٣﴾

When the hypocrites come to you, (O Muḥammad), they say, “we testify that you are the Rasūl of Allah.” And Allah knows that you are His Rasūl, and Allah testifies that the hypocrites are liars. They have taken their oaths as a cover, so they averted (people) from the way of Allah. Indeed, it was evil that they were doing. That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.¹

Muḥammad ibn al-Fuḍayl narrates from the Mūsā al-Kāẓim:

إذا جاءك المنافقون بولاية وصيك قالوا نشهد إنك لرسوله والله يشهد إن المنافقين بولاية علي لكاذبون،
اتخذوا إيمانهم جنة فصدوا عن سبيل الله إنهم ساء ما كانوا يعملون، ذلك بأنهم آمنوا برسالتك وكفروا
بولاية وصيك فطبع الله على قلوبهم فهم لا يفقهون

When the hypocrites **regarding the Wilāyah of your Waṣī** come to you, (O Muḥammad), they say, “we testify that you are the Rasūl of Allah.” And Allah testifies that the hypocrites **regarding the Wilāyah of ‘Alī** are liars. They have taken their oaths as a cover, so they averted (people) from the way of Allah. Indeed, it was evil that they were doing. That is because they believed **in your nubuwwah**, and then they disbelieved **in the Wilāyah of your Waṣī**; so Allah sealed over their hearts, and they do not understand.²

22. Allah ﷻ states in the noble Qur’ān:

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ
﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ ^س

1 Sūrah al-Munāfiqūn: 1-3

2 Al-Kāfi vol. 2 pg. 420

(It is) a revelation from the Rabb of the worlds. And if Muḥammad had made up about Us some (false) sayings, we would have seized him by the right hand; then We would have cut from him the aorta.¹

Muḥammad ibn al-Fuḍayl narrates from the Mūsā al-Kāẓim:

إن ولاية علي تنزىل رب العالمين ولو تقول علينا محمد بعض الأفاويل، لأخذنا منه باليمين ثم لقطعنا منه الوتين

Indeed the **Wilāyah of 'Alī** is a revelation from the Rabb of the worlds. And if Muḥammad had made up about Us some (false) sayings, We would have seized him by the right hand; Then We would have cut from him the aorta.²

23. Allah سُبحانه وتعالى states in the noble Qur'ān:

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

And indeed, the Qur'ān is a reminder for the righteous. And indeed, We know that among you are deniers. And indeed, it will be (a cause of) regret upon the disbelievers. And indeed, it is the truth of certainty. So exalt the name of your Rabb, the Most Great.³

Muḥammad ibn al-Fuḍayl narrates from Mūsā al-Kāẓim:

إن ولاية علي لتذكرة للمتقين وإنا لنعلم أن منكم مكذبين، وإن علياً لحسرة على الكافرين، وإن ولايته لحق اليقين فسبح يا محمد باسم ربك العظيم

Indeed the **Wilāyah of 'Alī** is a reminder for the righteous. And indeed We know that among you are deniers. And indeed 'Alī will be (a cause of) regret upon the disbelievers. And indeed his **Wilāyah** is the truth of certainty. So exalt the name of your Rabb, **O Muḥammad**, the Most Great.⁴

1 Sūrah al-Ḥāqah: 43-46

2 *Al-Kāfi* vol. 2 pg. 420

3 Sūrah al-Ḥāqah: 48-52

4 *Al-Kāfi* vol. 2 pg. 421.

24. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ۚ وَلَنْ أجدَ مِنْ دُونِهِ مُلتَحِدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَةً ۗ
وَمَنْ يَعصِ اللَّهَ وَرَسُولَهُ فَأَنْ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

Say, “indeed, there will never protect me from Allah anyone (if I should disobey), nor will I find in other than Him a refuge. But (I have for you) only notification from Allah, and His messages.” And whoever disobeys Allah and His Rasūl — then indeed, for him is the fire of Hell; they will abide therein forever.¹

Muḥammad ibn al-Fuḍayl narrates:

Mūsā al-Kāzīm recited:

قل لن يجيرني من الله إن عصيته أحد من دونه ولن أجد من دونه ملتحدًا إلا بلاغًا من الله
ورسالته في علي

Say, “Indeed, there will never protect me from Allah anyone **besides him if I should disobey him**, nor will I find in other than Him a refuge. But (I have for you) only notification from Allah, and His messages **regarding ‘Alī’**.”

I asked, “is this the revelation?” and he said, “yes.” To emphasise this he then said:

ومن يعص الله ورسوله في ولاية علي فإن له نار جهنم خالدين فيها أبدًا

And whoever disobeys Allah and His Rasūl **regarding the Wilāyah of ‘Alī** — then indeed, for him is the fire of Hell; they will abide therein forever.²

1 Sūrah al-Jinn: 22, 23

2 *Al-Kāfi* vol. 2 pg. 422.

25. Allah سُبحانه وتعالى states in the noble Qur’ān:

أَنَا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

Indeed, it is We who have sent down to you, (O Muḥammad), the Qur’ān progressively.¹

Muḥammad ibn al-Fuḍayl:

Mūsā al-Kāzīm recited:

إنا نحن نزلنا عليك القرآن بولاية علي تنزيلاً

Indeed, it is We who sent down to you (O Muḥammad), the Qur’ān with the Wilāyah of ‘Alī progressively.

I then asked, “is this revelation?” He replied, “yes, it is.”²

26. Allah سُبحانه وتعالى states in the noble Qur’ān:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And He misleads not except the defiantly disobedient, who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined.³

وما يضل به إلا الفاسقين الذين ينقضون عهد الله من بعد ميثاقه في علي ويقطعون ما أمر الله به أن يوصل

And He misleads not except the defiantly disobedient, who break the covenant of Allah after contracting it regarding ‘Alī and sever that which Allah has ordered to be joined.⁴

1 Sūrah al-Insān: 23

2 Al-Kāfi vol. 2 pg. 424.

3 Sūrah al-Baqarah: 26, 27

4 Tafsīr al-Qummī vol. 1 pg. 35

27. Allah ﷻ states in the noble Qur’ān:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّثْلَهَا أَوْ مِثْلَهَا ط

We do not abrogate a verse or cause it to be forgotten except that We bring forth (one) better than it or similar to it.¹

The Imām has stated that the words “similar to it” were added, what was revealed was only “We bring forth better than it.”²

28. Allah ﷻ states in the noble Qur’ān:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And thus we have made you a just community

It has been reported from the ‘infallible’ Imām that this verse was revealed as :

وكذلك جعلناكم أئمة وسطاً

And thus We have made you to be just **A’immah** (plural of Imām).³

29. Allah ﷻ states in the noble Qur’ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.⁴

1 Sūrah al-Baqarah: 106

2 *Tafsīr al-Qummī* vol. 1 pg. 58.

3 *Tafsīr al-Qummī* vol. 1 pg. 63.

4 Sūrah Āl ‘Imrān: 110

Ibn ‘Umayr narrates from — Ibn Sinān:

I read in the presence of Abū ‘Abd Allāh (al-Ṣādiq):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best nation produced (as an example) for mankind.

Abū ‘Abd Allāh (al-Ṣādiq) then said, “the best nation killing Amīr al-Mu‘minīn, Ḥasan and Ḥusayn?” I then asked, “may I be sacrificed for you, how was the verse revealed?”

He answered, “the verse was revealed like this:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best **A‘immah** (plural of Imām) produced (as an example) for mankind, do you not see the praise of Allah for them, ‘you enjoin what is right and forbid what is wrong’?”¹

30. Allah ﷻ states in the noble Qur’ān:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.²

Ibn Abī ‘Umayr narrates from — Ibn ‘Udhayh who narrates from — Zurārah from — Abū Ja‘far (al-Bāqir) he said:

1 *Tafsīr al-Qummī* vol. 1 pg. 110.

2 *Sūrah al-Nisā’*: 64

ولو أنهم إذ ظلموا أنفسهم جاؤك يا علي فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً

And if, when they wronged themselves, they had come to you, O ‘Alī, and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.¹

This is how the verse was revealed.

31. Allah ﷻ states in the noble Qur’ān:

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا

But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.²

Ibn Abī ‘Umayr narrates from — Abū Baṣīr from — Abū ‘Abd Allāh (al-Ṣādiq), he said the following verse was revealed in this manner:

لكن الله يشهد بما أنزل إليك في علي أنزله بعلمه والملائكة يشهدون وكفى بالله شهيداً

But Allah bears witness to that which He has revealed to you regarding ‘Alī. He has sent it down with His knowledge, and the angels bear witness (as well). And sufficient is Allah as Witness.³

32. Allah ﷻ states in the noble Qur’ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۗ

O you who have believed, fulfil [all] contracts.⁴

1 *Tafsīr al-Qummī* vol. 1 pg. 142.

2 *Sūrah al-Nisā’*: 166

3 *Tafsīr al-Qummī* vol. 1 pg. 159.

4 *Sūrah al-Mā’idah*: 1

Ibn Abī ‘Umayr narrates from — the Abū Ja‘far al-Thānī (Muḥammad al-Jawwād) regarding the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ الَّتِي عَقَدْتُمْ عَلَيْكُمْ لِأَمِيرِ الْمُؤْمِنِينَ

O you who have believed, fulfill (all) contracts **that I took upon you for Amīr al-Mu‘minīn**.¹

33. Allah **سُبْحَانَهُ وَتَعَالَى** states in the noble Qur’ān:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ

O Rasūl, announce that which has been revealed to you from your Rabb, and if you do not, then you have not conveyed His message. And Allah will protect you from the people.²

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ **فِي عَلِيٍّ** وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Rasūl, announce that which has been revealed to you from your Rabb **regarding ‘Alī**, and if you do not, then you have not conveyed His message. And Allah will protect you from the people.³

34. Allah **سُبْحَانَهُ وَتَعَالَى** states in the noble Qur’ān:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

Allah has already forgiven the Nabī and the Muhājirīn and the Anṣār who followed him in the hour of difficulty.⁴

1 *Tafsīr al-Qummī* vol. 1 pg. 160.

2 *Sūrah al-Mā‘idah*: 67

3 *Tafsīr al-Qummī* vol. 1 pg. 10 - 171.

4 *Sūrah al-Towbah*: 117

لقد تاب الله بالنبي **علي** المهاجرين والأنصار الذين اتبعوه في ساعة العسرة

Allah has already forgiven the Nabī **against** the Muhājirīn and the Anṣār who followed him in the hour of difficulty.

Al-Ṣādiq said: “This is how this verse was revealed.”¹

35. Allah **سُبْحَانَهُ وَتَعَالَى** states in the noble Qur’ān:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَانَ وَالْمُنَافِقِينَ

O Nabī **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**, fight against the disbelievers and the hypocrites.²

The Imām said it was revealed as

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَانَ **بِالْمُنَافِقِينَ**

O Nabī, strive against the disbelievers **using the hypocrites**.

Because the Nabī **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** did not fight the disbelievers with swords.³

36. Allah **سُبْحَانَهُ وَتَعَالَى** states in the noble Qur’ān:

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرَجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing.⁴

1 *Tafsīr al-Qummī* vol. 1 pg. 297.

2 *Sūrah al-Towbah*: 73

3 *Tafsīr al-Qummī* vol. 1 pg. 301.

4 *Sūrah Yūnus*: 46

وإما نرينك يا محمد بعض الذين نعدهم من الرجعة وقيام القائم أو نتوفينك قبل ذلك فالينا مرجعهم ثم
اللّه شهيد على ما يفعلون

And whether We show you O Muḥammad part of what We promise them of Raj'ah and the coming of al-Qā'im (Mahdī) or we take you in death before it, to us is their return; then, (either way), Allah is a witness concerning what they are doing.¹

37. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ رَبُّكُمْ ؕ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ

And when it is said to them, “what has your Rabb sent down?” They say, “Legends of the former peoples.”²

وإذا قيل لهم ما ذا أنزل ربكم في علي قالوا أساطير الأولين

And when it is said to them, “what has your Rabb sent down regarding ‘Alī?” They say, “legends of the former people.”³

38. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا ۖ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ
هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ

And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community.⁴

1 Tafsīr al-Qummī vol. 1 pg. 312.

2 Sūrah al-Naḥl: 24

3 Tafsīr al-Qummī vol. 1 pg. 383.

4 Sūrah al-Naḥl: 92

أن تكون أئمة هي أذكى من أئمتكم

Because the **Imāms** are more pure than your **leaders**.

It was then said, “O son of the Rasūl of Allah, we normally read it as:

هي أمة أرى من أمة

One community is more plentiful (in number or wealth) than another community.

He replied:

Woe unto you, what is that which is more plentiful? He indicated with his hand to discard it:

إنما يلوكم الله به

Allah only tries you thereby, i.e. with ‘Alī ibn Abī Ṭālib.¹

39. Allah سُجَّانَهُ وَتَعَالَى states in the noble Qur’ān:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ط

And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur’an.²

The Imām said:

وما جعلنا الرؤيا التي آريناك إلا فتنة لهم ليعمها فيها والشجرة الملعونة في القرآن

And We did not make the sight which We showed you except as a trial for them, **in order for them to fall into blindness**, as was the accursed tree], this is how the verse was revealed.³

1 *Tafsīr al-Qummī* vol. 1 pg. 389 and *al-Kāfī* vol. 2 pg. 87.

2 *Sūrah Banī Isrā’īl*: 60

3 *Tafsīr al-Qummī* vol. 2 pg. 39.

40. Allah ﷻ states in the noble Qur’ān:

أَذْ يُقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا

When the wrongdoers say, “you follow not but a man affected by magic.” Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.¹

وقال الظالمون لآل محمد حقهم إن تتبعون إلا رجلاً مسحوراً انظر كيف ضربوا لك الأمثال فلا يستطيعون سبيلاً

And the wrongdoers **to the right of the family members of Muḥammad** say, “You follow not but a man affected by magic.” Look how they strike for you comparisons; so they cannot (find) a way.

Jibrīl عليه السلام brought this verse to the Nabī صلى الله عليه وسلم and ‘Alī عليه السلام in this manner.²

41. Allah ﷻ states in the noble Qur’ān:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُوَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, “our Rabb, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”³

This recitation was rendered in the presence of Abū ‘Abd Allāh (al-Ṣādiq) and he said:

Indeed they have asked Allah something great, to make them a leader for the righteous.

1 Sūrah Banī Isrā’īl: 47

2 *Tafsīr of al-Qummī* vol. 2 pg. 111.

3 Sūrah al-Furqān: 74

It was said to him, “how was it then, O the son of the Rasūl?” He answered, Allah revealed this verse like this:

الذين يقولون ربنا هب لنا من أزواجنا وذرياتنا قرة أعين واجعل لنا من المتقين إماماً

Those who say, “Our Rabb, grant us from among our wives and offspring comfort to our eyes and **make for us a leader from the righteous.**”¹

42. Allah ﷻ states in the noble Qur’ān:

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُم بِالْحَقِّ ط

This, Our record, speaks about you in truth.²

Abū Baṣīr narrates from — Abū ‘Abd Allāh (al-Ṣādiq):

I recited the verse to him:

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُم بِالْحَقِّ ط

This, Our record, speaks about you in truth.³

He said, “the record does not speak and will never speak, rather it is the Rasūl ﷺ who speaks through the record, Allah said:

هَذَا كِتَابُنَا **يُنطِقُ** عَلَيْكُم بِالْحَقِّ ط

This is Our record, **which was spoken** to you in truth.

I said, “may I be sacrificed, we do not read it in this manner.” He said, “by Allah, this is how Jibrīl brought it down to Muḥammad ﷺ, but whatever was changed was changed from Allah’s Book.”⁴

1 *Tafsīr of al-Qummī* vol. 2 pg. 117.

2 Sūrah al-Jāthiyah: 29

3 Sūrah al-Jāthiyah: 29

4 *Rowdat al-Kāfi* of al-Kulaynī pg. 43

43. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ

And you were on the edge of a pit of the Fire, and He saved you from it.¹

Muḥammad ibn Khālid narrates from — Abū ‘Abd Allāh (al-Ṣādiq) the following verse:

وكنتم على شفا حفرة من النار فأنقذكم منها بمحمد

And you were on the edge of a pit of fire, and He saved you from it **through Muḥammad**.

He said, “by Allah, this is how Jibrīl عَلَيْهِ السَّلَام brought this verse to Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”²

44. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا

And if We had decreed upon them, “kill yourselves,” or “Leave your homes,” they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].³

Abū Baṣīr narrates from — Abū ‘Abd Allāh (al-Ṣādiq):

ولو أنا كتبنا عليهم أن يقتلوا أنفسهم وسلموا الإمام تسليمًا أو اخرجوا من دياركم رضي له ما فعلوه إلا قليل منهم ولو أن أهل الخلاف فعلوا ما يوعظون به لكان خيرا لهم وأشد تثبيتا

1 Sūrah Āl ‘Imrān: 103

2 Rowḍat al-Kāfi of al-Kulaynī pg. 159.

3 Sūrah al-Nisā’: 66

And if We had decreed upon them, “Kill yourselves, **and submit to the Imām in full submission**” or “Leave your homes,” **everyone would be pleased** with what they have done except for a few of them. But if **the people of dispute** had done what they were instructed, it would have been better for them and a firmer position (for them in faith).

It is also mentioned in this verse:

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.¹

That it was revealed as:

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ مِنْ أَمْرِ الْوَلِيِّ وَيَسْلَمُوا لِلَّهِ الطَّاعَةَ تَسْلِيمًا

And then find within themselves no discomfort from what you have judged **about the Walī** and submit **to Allah the obedience** in (full, willing) submission.²

45. Allah ﷻ states in the noble Qur’ān:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ ۚ فَأَعْرَضَ عَنْهُمْ وَعَظَّمَهُمْ وَقَالَ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.³

The Abū al-Ḥasan al-Awwal (Mūsa al-Kāẓim) narrates that it was revealed as:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرَضَ عَنْهُمْ فَقَدْ سَبَقَتْ عَلَيْهِمْ كَلِمَةُ الشَّقَاءِ وَسَبَقَ لَهُمُ الْعَذَابُ وَقَالَ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

1 Sūrah al-Nisā’: 65

2 Rowḍat al-Kāfi of al-Kulaynī pg. 160.

3 Sūrah al-Nisā’: 63

Those are the ones of whom Allah knows what is in their hearts, so turn away from them, **indeed the word of wretchedness has preceded upon them and the punishment was predestined already** but speak to them a far-reaching (i.e., effective) word.¹

46. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ

O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you...²

Ḥammād ibn 'Uthmān reported:

I read to Abū 'Abd Allāh (al-Ṣādiq):

ذوا عدل منكم

Two just men among you.

He then said:

فهو عدل منكم

He is a just man among you.

This is where the scribes made a mistake in the Qur'ān.³

47. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur'ān:

أَلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

1 Rowḍat al-Kāfi of al-Kulaynī pg. 160.

2 Sūrah al-Mā'idah: 106

3 Rowḍat al-Kāfi of al-Kulaynī pg. 1174.

If you do not aid the Nabī — Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, “do not grieve; indeed Allah is with us.” And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah — that is the highest. And Allah is Exalted in Might and Wise.¹

Ibn Fuḍāl narrates from al-Riḍā:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا

And Allah sent down His tranquillity upon His messenger and supported him with soldiers (i.e., angels) you did not see.

I said, “is it like this?” He said, “this is how we read, and this is how it was revealed.”²

48. Allah ﷻ states in the noble Qur’ān:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

So which of the favours of your Rabb would you deny?

Ma’lā ibn Muḥammad narrated directly from the Imām that it read:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ أَبِالنَّبِيِّ أَمْ بِالْوَصِيِّ

So which of the favours of your Rabb would you deny, is it the favour of the Nabī or the Wāṣī?

This was revealed in Sūrah al-Raḥmān.³

1 Sūrah al-Towbah: 40

2 Rowḍat al-Kāfi of al-Kulaynī pg. 309.

3 Al-Kāfi vol. 1 pg. 421 – 422.

49. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].¹

‘Abd Allāh ibn Jundub narrates from — al-Riḍā:

كبر على المشركين ما تدعوهم إليه من ولاية علي أن الله يا محمد يهدي إليه من ينيب

Difficult for those who associate others with Allah is that to which you invite them regarding the Wilāyah of ‘Alī, Indeed Allah, O Muḥammad, guides to Himself whoever turns back (to Him).²

50. Allah سُبْحَانَهُ وَتَعَالَى states in the noble Qur’ān:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ ۗ أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Rabb took from the children of Adam — from their loins — their descendants and made them testify of themselves, [saying to them], “am I not your Rabb?” They said, “yes, we have testified.” [This] — lest you should say on the day of Resurrection, “indeed, we were of this unaware.”³

Abū al-Rabī al-Qazzāz narrates from — Jābir from — Abū Ja‘far (al-Bāqir), he said:

1 Sūrah al-Shurā: 13

2 Al-Kāfi vol. 1 pg. 430.

3 Sūrah al-A‘rāf: 172

I said to him, “why is ‘Alī known as Amīr al-Mu’minīn?” He said, “it is Allah who named him and this is how He revealed it in His book:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ وَذُرِّيَّتِهِمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَأَنَّ مُحَمَّدًا رَسُولِي وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ

And (mention) when your Rabb took from the children of Adam – from their loins – their descendants and made them testify of themselves, (saying to them), “am I not your Rabb, **Muḥammad is my Messenger and ‘Alī is Amīr al-Mu’minīn?**”¹

51. Allah سُجَّاتُهُ وَعَالٍ states in the noble Qur’ān:

هَٰذِهِ خَصْمَانِ خَصِمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ۖ

These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire.²

It is reported that Abū Ja’far (al-Bāqir) said it was revealed as:

هَٰذَانِ خَصْمَانِ اخْتَصِمُوا فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا بِوَلَايَةِ عَلِيٍّ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ

These are two adversaries who have disputed over their Lord. But those who disbelieved **in the Wilāyah of ‘Alī** will have cut out for them garments of fire.³

52. Allah سُجَّاتُهُ وَعَالٍ states in the noble Qur’ān:

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهَلْهُمُ قَلِيلًا

1 Al-Kāfi vol. 2 pg. 366.

2 Sūrah al-Ḥajj: 19

3 Al-Kāfi vol. 2 pg. 391 – 392.

And be patient over what they say and avoid them with gracious avoidance.
And leave Me with [the matter of] the deniers, those of ease [in life], and
allow them respite a little.¹

Muḥammad ibn al-Fuḍayl narrates from the Abū al-Ḥasan al-Māḍī (Mūsā al-Kāẓim):

فاصبر على ما يقولون واهجرهم هجراً جميلاً وذرنى يا محمد والمكذبين بوصيك أولى النعمة ومهلهم قليلاً

And be patient over what they say and avoid them with gracious avoidance.
And leave Me, O Muḥammad with (the matter of) the deniers of your Wāṣī,
those of ease (in life), and allow them respite a little.

I said, “is this a revelation?” He said, “yes.”²

Someone might say: the Shī‘ah are not the only ones to do this, rather there are many narrations from the Ahl al-Sunnah consisting the distortion of the Qur’ān, such as:

1. Imām Aḥmad narrates in his *al-Musnad* from Ibn ‘Abbās that a man came to ‘Umar and said, “drought has eaten us.” ‘Umar then said, “if a person were to have a valley or two (of gold) he would desire a third one.” Ibn ‘Abbās said, “nothing will fill the stomach of a human being except dust, and Allah accepts the repentance of those who repent.” Till the end of it, indeed the statement of Ibn ‘Abbās is Qur’ān.
2. Ubay ibn Ka‘b reports as narrated by Imām Aḥmad in his *Musnad*, he said: the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, indeed the Allah سُبْحَانَهُ وَتَعَالَى commanded me to recite the Qur’ān to you.” He said; the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read:

1 Sūrah al-Muzammil: 10-11

2 *Al-Kāfi* vol. 2 pg. 422.

لم يكن الذين كفروا من أهل الكتاب

He says; the Nabī ﷺ also read:

ولو ابن آدم سأل وادياً من مال فأعطيه لسأل ثانياً فأعطيه لسأل ثالثاً ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب وإن ذلك الدين القويم عند الله الحنيفية غير المشركة ولا اليهودية ولا النصرانية ومن يفعل خيراً فلن يكفره.

If the son of Adam were to ask a valley of wealth and be granted it, he would surely ask for the second, and if he were to be granted it, he would surely ask for the third one. Nothing will fill the stomach of the son of Adam except dust, Allah accepts the repentance of those who repent. Indeed that is a straight religion by Allah, a pure dīn not of those who associate partners with Allah, or Judaism nor Christianity; whosoever does a good deed never will it be removed from him.

3. Muslim narrates in his *Ṣaḥīḥ* from — Abū Ḥarb ibn Abī al-Aswad from — his father who said: “Abū Mūsā al-ʿAshʿarī sent a message to the qurrāʾ of Baṣrah, and three hundred men entered upon him who studied Qurʾān. He said to them that; you are the best people of Baṣrah and their qurrāʾ, so recite the Qurʾān, and do not remain for a period without reading it or your hearts will become hardened like how the hearts of those before you were hardened. We used to read a chapter of the Qurʾān and we regarded it to be equal in size and in heaviness as Barāʾah, but I was made to forget it, I only remember from this chapter the following part:

لو كان لابن آدم واديان من مال لا يتغى وادياً ثالثاً ولا يملأ جوف ابن آدم إلا التراب.

If the son of Adam were to have two valleys of wealth, definitely he would have desired the third one, and nothing will fill the stomach of the son of Adam except dust.

We also used to read a chapter of the Qurʾān which we regarded it to be equal to one of the Musabbiḥāt but I was made to forget it, I only remember the following:

بأيها الذين آمنوا لم تقولون ما لا تفعلون فكتب شهادة في أعناقكم فتسألون عنها يوم القيامة.

O you who have believed, why do you say what you do not do? As a result the testimony will be recorded on your necks, and you will be answerable on the Day of Judgement.

4. It is reported in the *Musnad* of Imām Aḥmad from Ubay ibn Ka'b, he said, "how many verses are you reading of Sūrah al-Aḥzāb?" He (Zirr ibn Ḥubaysh) said, "seventy odd verses." He said, "indeed I have read the same sūrah with the Rasūl ﷺ similar to the size of Sūrah al-Baqarah or more than that, and indeed in this Sūrah there is the verse of rajm (stoning the adulterer)."
5. Zirr ibn Ḥubaysh narrates that Ubay ibn Ka'b said to me, "how do you read Sūrah al-Aḥzāb and how much do you count?" I said to him, "seventy three verses." He then said, "is that all? Indeed I can remember this sūrah being equivalent to Sūrah al-Baqarah, we also read in this sūrah the following verse:

الشيخ والشيخة إذا زنيا فارجموهما البتة نكالا من الله والله عليم حكيم

If a married man and a married woman commits adultery then stone them to death, this is an exemplary punishment from Allah, and Allah is all knowing all wise.

6. Bukhārī narrates with his chain from 'Umar ibn al-Khaṭṭāb regarding a particular ḥadīth he says, "Allah sent Muḥammad ﷺ with truth, and revealed the Book upon him, part of what Allah has revealed is the verse of rajm, we read it and pondered upon it and memorised it as well, this is why the Nabī ﷺ pelted and we too pelted after Him. I fear that in the course of time some people might say that by Allah we do not find the verse of rajm in the Book of Allah, as a result they will be misled by leaving out the obligation of Allah which He revealed."

Until he said; we used to read the following as part of the Qur’ān:

أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كَفَرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ

Do not detest your parents, indeed it is a disbelief to detest your parents.

The response to all of the above is as follows:

Regarding the verse of rajm, this is one of those verses where the wording has been abrogated and the ruling still remains, the Ṣaḥābah did not write it since the abrogated verses are not written in the Muṣḥaf.

The announcement of ‘Umar رَضِيَ اللَّهُ عَنْهُ about the pelting while he was on the pulpit and the silence of the Ṣaḥābah and others who were present without opposing him, is a proof indicating towards the validity of rajm and that the wording was abrogated. What strengthens this is the statement of ‘Alī رَضِيَ اللَّهُ عَنْهُ when he pelted a woman:

I have pelted by following the sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This means that ‘Alī is not saying that rajm was revealed in the Qur’ān nor is he indicating towards it.¹

As for the ḥadīth, “If the son of Adam were to have two valleys of wealth,” this ḥadīth is insufficient proof for it to be considered Qur’ān, which is a miracle, simply because if were Qur’ān then it would have reached the level of Tawātur. Ibn ‘Abbās and Anas رَضِيَ اللَّهُ عَنْهُمَا would not then have hesitated in including it with the Qur’ān.²

As for the narration of Abū Mūsā in *Muslim*:

We used to read a surah then I was made to forget.

1 Refer to *Ṣaḥīḥ Muslim* with the commentary of al-Nawawī vol. 11 pg. 191.

2 *Al-Islām wa al-Ṣaḥābah al-Kirām* of Bahjah al-Bayṭār pg. 70.

If this were referring to the Qur'ān which is preserved one between the two covers, you would have seen thousands of the Ṣaḥābah remembering it. If one or more forgot it, the others would still remember it, and the one who remembers would be a proof against the one who forgot.

There are different types of revelation; some of it does not reach the level of the Qur'ān. Qur'ān is only that which is narrated with Tawātur in general and in detail, this is whatever is between the two covers of the Noble Qur'ān without increment nor diminution.¹

There is no single scholar of the Ahl al-Sunnah who mentions these narrations except that he explains it in this manner, unlike the scholars of the Shī'ah who explicitly mention the occurrence of distortion and omission in the Qur'ān.

¹ Ibid

Conclusion

In conclusion I say, these are the main beliefs and principles of the Shī'ah which opposes the correct beliefs of Islam, for which we are indebted to the Allah ﷻ. After all of these differences and disparities, does it make sense to call for unity between the Ahl al-Sunnah and the Shī'ah? Can we also put blame on any person who refuses to assist or unite the belief of the Ahl al-Sunnah with this blasphemous belief?

Or can we blame anyone who deems the belief of the Shī'ah to be disbelief, if the strong rope of Allah — which is the Noble Qur'ān — and that which the Ahl al-Sunnah are unanimous upon the fact that whosoever denies a single letter or claims that there is an omission that took place or distortion indeed he is regarded as a disbeliever, simply because the Allah ﷻ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the Message (i.e., the Qur'ān), and indeed, We will be its guardian.

What will be the condition of the one who claims that there is another Qur'ān, wherein not a single letter of our Qur'ān is found in it? What will be the condition of the one who claims that there is another sunnah besides the sunnah of Muḥammad ﷺ? Besides the Qur'ān and the sunnah, is there any other dīn? And what do we say about their claims that nine tenths of dīn is lies? Do we agree with them for us to be in the lowest stage of hell? What will the condition be of such a person who insults and charges the pious predecessors of this ummah with disbelief, those who raised the flag of this dīn and struggled with the Noble Nabī ﷺ to such an extent that the Allah ﷻ testified in their favour that He is pleased with them. Indeed unity with them means nothing else but destroying our legacy which is replete of valour and sacrifices. Sufficient for us to say after all of this is that they have a different rabb not like our Rabb, they also have a different nabī not like our Nabī ﷺ. They attribute to their rabb

shortcomings and lack of knowledge. As for Muḥammad ﷺ they claim that after him there are twelve A'immaḥ, whose duty is similar to the duty of our Nabī ﷺ. On the contrary, they give preference to the so called Mahdī over the seal of the ambiyā' ﷺ.

If we forget or pretend to forget all of this, then are we forgetting their atrocities against the Muslims and their support of the Jews and the Christians against the Muslims.

In short, the attempt of uniting between the two methods is a futile effort, simply because they have a rabb different to our Rabb, a nabī different to our Nabī ﷺ, a book different to our Book, sunnah different to our Sunnah, predecessors different to our Predecessors, a belief different to our Belief, we deem their belief to be disbelief and likewise they do the same. Can we say after all of this that we overlook one another in terms of our differences and we will help one another only if we agree on this condition? This is on the assumption that there is some common ground between them and us.

After all of this, somebody might say that indeed through your claim you are actually arousing sectarianism and partisanship with the people who testify that there is none worthy of worship besides Allah; what is essential is for all to stand in one row against the enemies of dīn, such as the communists and capitalists. We reply to this: may Allah protect us from arousing sectarianism and partisanship, the unity between the Muslims in their reflection, conviction and direction is one of the main resolutions of Islam and one of the main means of strength, promotion, reformation and invitation to this unity if it is free of any objectives, and no harm is resulted in a long term whereby its benefit has been transgressed. If this is the case, then it becomes necessary upon every Muslim to respond to it, every Muslim should actually assist other Muslims in achieving it, why not when Allah ﷻ says in His Noble Book:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold firmly to the rope of Allah all together and do not become divided.

One of our aims is to unite the Muslims under one banner. So we are calling the Shī'ah to have a belief similar to our belief and our principles — this is impossible until and unless the dogs abandon barking and the donkeys discard braying — if they believe then surely they are rightly guided, and they deserve assistance and help. Whatever applies to us will similarly apply to them, whatever is against us will also be against them. We will then be all Muslims, but if they refuse to believe then Islam does not allow these differences and these ideological contradictions.

If Islam allows these differences due to the fact that we share certain things, then it becomes necessary for us to work with the Jews and the Christians, and we should unite our methodologies as they claim to serve humanity, which is one of the goals of Islam.

Finally, we would like to make a point that even if we are saying that this belief is disbelief, we are not saying that every individual Shī'ī is a disbeliever, since we do not have proofs against every individual. It is not our responsibility to ascertain the beliefs of every individual Shī'ī whether they believe in these blasphemous fabrications or not but rather our responsibility is to point out the kufr which such a belief entails because most of their masses are not aware of these beliefs.

At the end, indeed some of the points in this book were not explained in detail or that which quenches one's thirst especially the chapter, "the examples of the interpolation of the Shī'ah to the Qur'ān," so we request the respected reader to please pardon us. This shortcoming was on account of our time restrictions. Allah willing, if we are still alive, in the following prints of this book we will attempt to correct these shortcomings and errors. Allah knows well that I have indeed spent whatever I possessed of effort and time, and I have deprived myself of sleep for many days for the preparation of this book to our respected readers. My request from the readers is to ask Allah to grant me a good ending, forgiveness and that Allah grant me martyrdom in His path.

My respected reader:

I leave you in Allah's protection Whose custody does not perish, I also leave your dīn, your loyalty and your last actions in Allah's protection. Till we meet again in the other books, Allah willing.

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