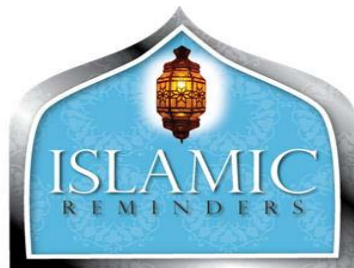




Response to some Beliefs of the **SHI'AH**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

While teaching Sharhu Sunnah by Imam al Barbaharee, I arrived at the statement of the author concerning the belief of Ahlu Sunnah with regards to the high status and merits of Abu Bakr, 'Umar and 'Uthman (may Allah be pleased with them). During my research in preparation for class, I compiled and translated several points which I felt the need to summarize for those who would like to take a closer look at some of the major contradictions of the shi'ah concerning the companions of the Prophet (may the peace and blessings of Allah be upon him). These points are valid and can't be denied because they are present in many of their own books! I pray that this will assist those who have gone astray, in coming back to the correct path, and I also hope that this short compilation acts as a vital reminder for those Muslims who have begun to believe that there is no difference between the beliefs of Ahlu Sunnah and the shi'ah. This new concept is a result of various statements which are circulated by way of the media concerning the shi'ah. They have mentioned (for the purpose of deception) that the differences between the Sunni Muslim and the shi'ah are minor and should not lead to division. They make such claims, but when one reads their books and references, he finds most of their beliefs to be in total contradiction to their statements, thereby proving them to indulge in a level of dishonesty for the purpose of propagation.

A Brief Mention of the Beliefs of the Shi'ah Regarding Abu Bakr, 'Umar, and 'Uthmaan (may Allah be pleased with them)

Generally, the shi'ah believe that all of the companions of the Prophet (may the peace and blessings of Allah be upon him) apostated after his death, except for three. Al Kulaynee (a shi'ah scholar) mentions in his book titled: Fur'oo al Kaafee on the authority of Ja'far:

All of the people (companions) apostated after the death of the Prophet (may the peace and blessings of Allah be upon him) except three: Al

Miqdaad bin al Aswad, Abu Dhar al Ghafaree, and Selmaan al Faarisee. (Fur'oo al Kaafee pg.115)

It is similarly mentioned in their book titled: Al Iktisaas, that one of the grandsons of 'Ali bin Abi Taalib said:

As for the individual who never apostated after the death of the Prophet (may the peace and blessings of Allah be upon him) until he died was Al Miqdaad bin al Aswaad. (Al Iktisaas pg.9, Mejma' al Nureen pg.97)

It is also mentioned in their book titled: Tafseer al Saafi:

The majority of the companions concealed their hypocrisy. (vol.1 pg.9)

The shi'ah concentrate mainly on Abu Bakr, 'Umar and 'Uthmaan due to their immediate rulership after the death of the Prophet (may the peace and blessings of Allah be upon him). They (shi'ah) believe that 'Ali was more deserving of rulership after the death of the Prophet (may the peace and blessings of Allah be upon him), in fact, they hold that no one should have ruled other than him. It is because of this belief, that one will find vicious statements and beliefs against Abu Bakr, 'Umar and 'Uthmaan, unlike any other companion of the Prophet (may the peace and blessings of Allah be upon him).

Examples of some of their aberrant beliefs are present in the following statements:

Al Mejlesi (a shi'ah scholar) mentioned in his book titled: Bihar al Anwaar, on the authority of a freed slave of 'Ali bin al Hussain (the great grandson of the Prophet (may the peace and blessings of Allah be upon him), who said:

I was with Al Hussain bin 'Ali bin Abi Taalib in private, and I mentioned to him:

I have a right upon you to inquire about those two men (Abu Bakr and 'Umar). Al Hussain responded: They are disbelievers and anyone who loves them is also a disbeliever. (Bihar al Anwaar vol.69 pg. 137)

Al Mejlisi commented after mentioning several statements similar to the above, he said:

The narrations that inform of the disbelief of Abu Bakr and 'Umar, and those who are similar to them, and the narrations which inform of the great reward obtained for cursing them and renouncing them, and the narrations which inform that they are innovators, are so abundant that they cannot be mentioned in this book nor in larger works. But what we have mentioned is sufficient for the person who Allah wants to guide to the straight path. (Bihar al Anwaar vol.30 pg.230)

He (Al Mejlisi) also mentions in his book titled: Al 'Etikaadaat:

From that which is obligatory upon a follower of the Imamiyah religion, is to renounce Abu Bakr, 'Umar, 'Uthmaan and Mu'awiyah. (Al 'Etikaadaat pg.17)

It is likewise mentioned in their book titled: Usool al Kafee:

Whoever abdicates Abu Bakr, 'Umar and 'Uthman, and he dies that day, he will enter Paradise. (Usool al Kafee vol.2 pg.751)

It's is also mentioned in their book titled: Al Anwaar al Nu'maniyah:

He ('Umar) was a homosexual. He had a disease that could only be cured by the semen of other men. (vol.1 pg.63)

Comment: This is the belief of the shi'ah concerning the man ('Umar) who the Prophet (may the peace and blessings of Allah be upon him) said:

جَعَلَ اللَّهُ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ

"Indeed Allah has placed the truth on the tongue of 'Umar and on his heart." (Sunan Abi Dawood: 2963)

And he likewise stated:

لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عَمْرُ بْنُ الْخَطَّابِ

"If there were a Prophet after me, it would have been 'Umar bin al Khattaab." (Jame' al Tirmidhi: 3686)

And many other statements which inform of the Prophet's (may the peace and blessings of Allah be upon him) great love and admiration for 'Umar bin al Khattaab, but indeed these narrations are only accepted by those whom Allah has guided from darkness to light and has expanded his chest for the acceptance of the truth! (Other narrations displaying 'Umar's merits in Islam will be mentioned later in this article)

It is mentioned by Al Mejlesi in his book titled: Jalaal al 'Uyoon:

There is no room for anyone with sound intellect, to deny the disbelief of 'Umar. May the curse of Allah and His Messenger be upon him, and upon everyone who deems him to be a believer, and likewise upon everyone who does not curse him. (pg.45)

Al Kalabi mentioned in his book titled: Al Mathalab:

'Uthman was the sort of man who would allow other man to play with him (sexually), and he used to also beat the drum. (Al Anwaar al Nu'maniyah vol.2 pg.65)

Al Majlisee mentioned concerning 'Uthmaan:

Indeed 'Uthmaan has deleted three things from The Quran. He deleted the merits of the leader of the believers ('Ali), likewise the merits of the family of the Prophet (may the peace and blessings of Allah be upon him), and he also deleted the verse: I wish I would have never taken Abu Bakr as a close companion. (Tethkirat al Aimaah pg.9)

Al Jazairee mentioned:

It was witnessed that 'Uthmaan had apostated from Islam. (Al Anwaar al Nu'maniyah vol.1 pg.64)

He (Al Jazairee) also stated:

'Uthmaan was from amongst those who concealed hypocrisy during the life of the Prophet (may the peace and blessings of Allah be upon him). (Al Anwaar al Nu'maniyah vol.1 pg.81)

And many more statements which display their deep hatred for these noble companions of our beloved Messenger (may the peace and blessings of Allah be upon him).

A Summarized Response to These Beliefs

After mentioning a few beliefs held by the shi'ah, it is mandatory that one responds to them with that which leaves no doubt of their deviation and opposition to the truth. Those who place The Quran and Sunnah at the forefront of their lives, it is sufficient to mention the proofs from these two fundamental sources in refutation of their beliefs.

Allah – the Mighty – mentioned in The Quran

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ

{And the foremost to embrace Islam of the Muhajiroon and the Ansaar and those who followed them in good, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. This is the supreme success.} Surah at Taubah: 100

And Allah – the Most High – stated:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا

أُوْتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

{For the poor emigrants who were expelled from their homes and their property, seeking bounties from Allah and to please Him, and helping Allah and His Messenger, such are indeed the truthful. And also those who before them had homes (the Ansaar) and had adopted faith, they love those who emigrated to them, and they have no jealousy in their chests for that which they have been given and they give them preference over themselves even though they were in need of it. And whoever is saved from his own selfishness, he will be successful.} Surah al Hashr: 8–9

He – the Most Sublime – said:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

{Indeed Allah was pleased with the believers when they gave pledge to you under the tree. He knew what was in their hearts, and He sent down calmness and tranquility upon them, and He rewarded them with a near victory.} Surah al Fath: 18

The Prophet (may the peace and blessings of Allah be upon him) said concerning his companions:

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

"The best people are my generation, then those who follow, then those who follow." (Sahih al Bukhari: 2652, Sahih Muslim: 6635)

It is also recorded in Sahih al Bukhari (3662) that the Prophet (may the peace and blessings of Allah be upon him) was asked:

أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟

Who do you love the most?

He responded:

عَائِشَةُ

'Aaisha

It was then said to him:

فَقُلْتُ مِنَ الرِّجَالِ؟

From the men?

He responded:

أَبُوهَا

Her father (Abu Bakr)

He was then asked:

ثُمَّ مَنْ؟

And then who?

He responded:

ثُمَّ عُمَرُ بْنُ الْخَطَّابِ

Then 'Umar bin al Khataab

The Prophet (may the peace and blessings of Allah be upon him) furthermore mentioned specifically concerning the Ansaar:

الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا الْمُؤْمِنُ ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ ،
وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ

"The Ansaar are only loved by believers, and are only hated by hypocrites. Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him." (Sahih al Bukhari: 3783)

What furthermore supports the belief of Ahlu Sunnah regarding the companions of the Prophet (may the peace and blessings of Allah be upon him) in general, and Abu Bakr, 'Umar and 'Uthmaan more specifically is the following:

'Ali bin Abi Taalib stated:

"The best of this nation after the death of the Prophet (may the peace and blessings of Allah be upon him) is Abu Bakr."

(Al Sawarim al Muhriqah pg.323)

And his statement, **which is surprisingly recorded in one of their books:**

"If someone was brought to me and he prefers me over Abu Bakr and 'Umar, I would beat him 80 lashes." (Al 'Uyoon wal Mahaasin vol.2 pg.122)

Likewise the statement of 'Ali:

"If I didn't feel that he (Abu Bakr) deserved to rule, I would have not allowed him to do so." (Sharh Nahj al Balagha by Ibn Abi al Hadeed vol.2 pg.45)

As for 'Umar and 'Uthmaan, you also have sufficient amount of specific statements of the Prophet (may the peace and blessings of Allah be upon him) which inform of their lofty position in Islam. From amongst those statements are the following:

The Prophet (may the peace and blessings of Allah be upon him) mentioned before the Battle of Tabuk:

مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ

"Whoever organizes the Army of Difficulty will enter Paradise"
(Sahih al Bukhari: 2778)

Comment: History books along with classical hadeeth texts inform that 'Uthmaan organized this army during the Battle of Tabuk.

It is likewise mentioned that the Prophet (may the peace and blessings of Allah be upon him) climbed mountain Uhud with Abu Bakr, 'Umar and 'Uthmaan. While standing on it, the mountain began to tremble. The Prophet (may the peace and blessings of Allah be upon him) then said:

اسْكُنْ أَحَدًا فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

"Remain firm Uhud, for indeed there is no one upon you except a Prophet (may the peace and blessings of Allah be upon him), a Sideeq (a truly honest individual), and two martyrs." Sahih al Bukhari: 3699
What also informs of the many virtues of 'Uthmaan is the fact that the Prophet (may the peace and blessings of Allah be upon him) not only married one of his daughters to him, but rather he married two of them to him! The first of them being Umm Kulthoom, and after she died our generous Prophet (may the peace and blessings of Allah be upon him) married his second precious daughter Ruqayah to 'Uthmaan (may Allah be pleased with them both).

The following narration furthermore contains a significant proof indicating the great status of Abu Bakr, 'Umar and 'Uthmaan.

The famous companion Abu Musa al 'Ashari narrated the following story:

قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حِيطَانِ
الْمَدِينَةِ فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَحْ لَهُ
وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ لَهُ فَإِذَا أَبُو بَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وسلم افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَفَتَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي افْتَحْ
لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَحَمِدَ اللَّهُ ثُمَّ قَالَ اللَّهُ الْمُسْتَعَانَ.

"I was in the company of the Prophet (may the peace and blessings of Allah be upon him) in a garden in Al Madinah. A man approached the entrance to the garden and sought permission to enter. The Prophet (may the peace and blessings of Allah be upon him) instructed me (Abu Musa) to allow him to enter and give him glad tidings of Paradise. I did as the Prophet (may the peace and blessings of Allah be upon him) instructed and the man happened to be Abu Bakr. I informed him of that which the Prophet (may the peace and blessings of Allah be upon him)

told me whereupon he praised Allah. Then another man approached and also sought permission to enter the garden. The Prophet (may the peace and blessings of Allah be upon him) instructed me to allow him to enter and told me to give him glad tidings of Paradise. I did as the Prophet (may the peace and blessings of Allah be upon him) instructed and the man happened to be 'Umar. Upon hearing this he ('Umar) praised Allah and entered the garden. Then a third man approached the garden and sought permission to enter. The Prophet (may the peace and blessings of Allah be upon him) instructed me to allow him to enter and told me to give him glad tidings of Paradise due to a calamity that will befall him. I did as the Prophet (may the peace and blessings of Allah be upon him) instructed and the man happened to be 'Uthmaan. Upon hearing the statement of the Prophet (may the peace and blessings of Allah be upon him) he ('Uthmaan) praised Allah and stated: Allah is the Helper and Supporter. (Sahih al Bukhari: 3693, Sahih Muslim: 6365)

As we mentioned previously, the above responses from The Quran and Sunnah are sufficient proofs to confirm the erroneous beliefs of the shi'ah, but unfortunately they do not accept much of what's present in The Quran and authentic Sunnah. Due to this, at times we are forced to venture into their own books to refute their contradictions. An example of this is the previous statement of 'Ali bin Abi Taalib taken from the book: Al 'Uyoon wal Mahaasin which is authored by a shi'ah scholar.

The following are a few more statements and events present in some of their books as well as in history books. This information undoubtedly proves that the companions of the Prophet (may the peace and blessings of Allah be upon him) did not hold beliefs in accordance with the beliefs of the shi'ah.

1. A shi'ah scholar mentioned in his book that 'Ali bin Abi Taalib married his daughter (Umm Kulthoom, the full sister of Al Hasan and Al Hussain) to 'Umar bin al Khataab. (Fur'oo al Kafee vol.6 pg.115, Tahtheeb al Ahkaam vol.8 pg.148)

Comment: If 'Ali bin Abi Taalib was of the belief that 'Umar bin al Khattaab was a disbeliever, why would he marry his daughter, the full sister of Al Hasan and Al Hussain, to a disbeliever?!

The shi'ah's response to this occurrence is: This merely proves the permissibility of a Muslim female marrying a non-Muslim!

But this response is not valid because they hold the belief, as we have already mentioned, that there were three individuals who did not apostate after the death of the Prophet (may the peace and blessings of Allah be upon him). If this was true, why wouldn't 'Ali choose one of them? Is it not conceivable that he would choose a disbeliever over a believer?!

2. 'Ali bin Abi Taalib married several times after the death of Fatimah bint Muhammad (may the peace and blessings of Allah be upon him). This information is taken from their book titled: Keshful Ghumah fee Ma'rifatul al Aimah (vol.2 pg.66)

From amongst the females he married were:

A. Umm al Baneen bint Huzaam bin Darim, she gave birth to 4 boys, and surprisingly one of their names is: 'Uthmaan bin 'Ali bin Abi Taalib.

B. Layla bint Mes'ood al Darimiyah, she gave birth to 2 boys and surprisingly one of their names is: Abu Bakr bin 'Ali bin Abi Taalib.

C. Umm Habeeb bint Rabe'ah, she gave birth to a boy and a girl, and surprisingly the boy's name is: 'Umar bin 'Ali bin Abi Taalib.

Comment: How and why would 'Ali bin Abi Taalib name his dear sons names similar to those of his worst enemies? This is a clear indication that 'Ali did not hold Abu Bakr, 'Umar, nor 'Uthmaan to be disbelievers, but rather he loved them immensely to the extent that he would name his children after them! This is plainly understood by anyone whose heart is cleansed of following desires. But just in case there remains some doubt in the minds and hearts concerning this issue, what would one say after being informed that according to their history books, 'Ali not only named one of his sons after 'Umar, but in fact he named a second son after him also! Thus, there were two sons of 'Ali named after 'Umar, the first being the son of Umm Habeeb and the second the son of Al Suhba al Taghlibiyah. (Al Irshaad lil Mufeed pg. 354, 'Umdatul Taalib pg. 361)

3. It is mentioned in their book titled: Kitaab al Amalee by Abu Ja'far al Towsee (a shi'ah scholar and writer) that 'Ali bin Abi Taalib informed that

Abu Bakr and 'Umar were responsible for his marriage to the Prophet's daughter Fatimah!

Al Dhaaaq bin Muzahim said: I heard 'Ali bin Abi Taalib mention: I was visited by Abu Bakr and 'Umar, and they said to me during their visit: Why don't you approach the Prophet (may the peace and blessings of Allah be upon him) and request to marry his daughter Fatimah? I did as they suggested and when I entered upon the Prophet (may the peace and blessings of Allah be upon him), he smiled and said: What has brought you here oh 'Ali? I then mentioned to him my nearness (in relation) to him and my early acceptance of Islam. I also mentioned my support and assistance of him. He agreed with my statement, at which point I said: Would you marry me to Fatimah... (Kitaab al Amalee vol.1 pg.38)

Comment: This narration taken from their book illustrates the tremendous love and concern present in the hearts of Abu Bakr and 'Umar for their young brother 'Ali, and how they intended all good for him by advising him to seek marriage to the Prophet's daughter Fatimah.

4. The shi'ah scholar Abu Ja'far al Towsee also states in his previously mentioned book that Abu Bakr played an even greater role in the marriage between 'Ali and Fatimah, he mentions that 'Ali narrated:

(After Fatimah agreed to marriage) the Prophet (may the peace and blessings of Allah be upon him) said: Go sell your armor (in order to pay for the marriage). I did as he instructed and I returned with the money and placed it on the floor in front of the Messenger of Allah (may the peace and blessings of Allah be upon him). He did not ask me how much it was, nor did I inform him. He called Bilaal and gave him a portion of the money and instructed him to go and buy some fragrance for Fatimah. He then took another portion of the money and instructed Abu Bakr to buy some clothing and furniture for Fatimah. Abu Bakr went to the market place with a few other companions and purchased several items. He (Abu Bakr) gathered all of the items and carried them on his back along with the other companions until they reached the Messenger of Allah (may the peace and blessings of Allah be upon him). (Kitaab al Amalee vol.1 pg.39)

Comment: This narration and that which is mentioned in it are not the actions of an enemy! Rather, they are the actions of someone who loves his brother dearly and is willing to assist him as an indication of his love and concern. Indeed this does not at all display that which the shi'at claim of malice and abhorrence between these two noble companions. One may respond: It's possible that 'Ali did not know of the disbelief of Abu Bakr and 'Umar during these events!

The response is not accepted by the shi'ah, due to its contradiction of a major foundation present in their books of belief. That foundation is:

The Imams ('Ali being the leader) know the unseen, and they know what will take place even before it occurs!

Comment: This belief (knowledge of the unseen) is clear shirk, because it gives the creation characteristics which are solely for Allah – the Mighty and Sublime, but it is mentioned in many of the classical and most accepted works of the shi'ah. (Kitaab al Kafee by Muhammad bin Ya'coob al Kulaynee, and Bihar al Anwaar by Al Mejlesi, and many more of their works)

5. Abu Bakr was amongst those who buried the mother of 'Ali bin Abi Taalib (Fatimah bint Asad), as was mentioned in Mujma' al Zawaid (vol. 9 pg. 256-257) and Jam' al Fawaid by Muhammad bin Sulaiman al Farisee (pg.408)

6. 'Ali bin Abi Taalib was an advisor for Abu Bakr during the wars against the apostates, after the death of the Prophet (may the peace and blessings of Allah be upon him). This fact was mentioned by Al Hafith Muhib al Deen Ahmad bin 'Abdullah al Tabari in his book titled: Dakhair al 'Ukhbaa(pg. 97), and it was also mentioned in their book titled: Nahj al Balagha (vol.2 pg. 119)

7. It is mentioned that when Abu Bakr wanted advice about important matters concerning the Muslim Ummah, he would gather with 'Umar, 'Uthman and 'Ali bin Abi Taalib. (Tabaqaat Ibn Sa'd vol.1 pg.1091)

8. The following statement of 'Ali are mentioned in their books:

Verily we feel that he (Abu Bakr) is most deserving of rulership. Indeed he was the person in the cave with the Prophet (may the peace and blessings of Allah be upon him) and we know that he is our elder. The Prophet (may the peace and blessings of Allah be upon him) ordered that he lead the prayer, and this occurred while the Prophet (may the peace and blessings of Allah be upon him) was still alive. (Sharh Nahj al Balagha vol.2 pg. 293)

9. It is recorded in history books, that 'Ali bin Abi Taalib mentioned the following statement upon being informed about the death of Abu Bakr:

May Allah have mercy on you oh Abu Bakr! Indeed you were the first to embrace Islam, you were the most sincere, and you were the most certain.... (Al Isti'aab vol.1 pg. 42, Al Riyad al Nadrah pg. 239)

10. It is mentioned in various books that 'Ali bin Abi Taalib praised Abu Bakr. The likes of this is the following narration mentioned in their book titled: Atwaq al Humamah. It is mentioned on the authority of Suwaid bin Ghufrah, who said:

I passed by some individuals who were speaking ill of Abu Bakr and 'Umar, so later I informed 'Ali of what occurred. I said to him: If they did not feel that you were weak (or that you support them), they would not make such statements. 'Ali then replied: I seek refuge in Allah! May Allah have mercy on Abu Bakr and 'Umar. Then he ('Ali) took my hand and we entered the masjid. He climbed the podium and grabbed his beard and wept until his beard became filled with tears. He continued to hold his beard and look down at the drops of tears on the ground until the people gathered in front of him. He then said: Why are the people mentioning the brothers, ministers, and companions of the Messenger of Allah (may the peace and blessings of Allah be upon him)? Why are they mentioning the best of Quraish and the fathers of the Muslims (with evil)? I am free of that which they mention and I will punish anyone who does so. They (Abu Bakr and 'Umar) were true companions to the Messenger (may the peace and blessings of Allah be upon him). They acted according to the orders of Allah, they forbade according to that which Allah forbade, they ruled according to the laws of Allah and they punished according to the punishment of Allah. The Prophet (may the peace and blessings of Allah be upon him) never held an opinion in opposition to their opinions and he never loved anyone like he loved

them, and he likewise never witnessed anyone more firm in religion than them. The Prophet (may the peace and blessings of Allah be upon him) passed away while being pleased with them and the Muslims were also pleased with them. They did not exceed anything in their lives beyond that which they were upon during the Prophet's (may the peace and blessings of Allah be upon him) life nor after his death, and this is what they died upon. May Allah have mercy on them.

Comment: The shi'ah scholars do not deny the statements of 'Ali concerning his praise and defense of Abu Bakr and 'Umar, instead they try to explain these narrations and twist them to support their beliefs. From amongst their justifications is that 'Ali said these statements merely to save himself from torture. This justification is invalid because as has been mentioned in the above narration, 'Ali praised Abu Bakr and 'Umar during the time of his own rulership and not at a time where he would fear punishment or torture!

11. It is recorded in their book titled: *Nehj al Balagha*, that 'Ali bin Abi Taalib said the following statement while speaking to the shi'ah:

Oh you who imitate men, but you are not truly men, indeed you possess baby dreams and the minds of women. I wish I had never seen or meet you. My knowledge of you has only created grief and stress! (vol.1 pg.54)

He also said while addressing them:

May Allah disgrace you! Oh Allah, grant me people who are better than them, and grant them a leader who is worse than me. Oh Allah, dissolve their hearts, just as salt dissolves in water. (*Nehj al Balagha* vol.1 pg.64)

12. It is recorded on the authority of 'Uthbah bin Harith who said:

I saw Abu Bakr carrying Al Hasan and saying: I swear that he (Al Hasan bin 'Ali) resembles the Prophet (may the peace and blessings of Allah be upon him), and he doesn't resemble 'Ali. 'Ali bin Abi Taalib laughed upon hearing this statement from Abu Bakr. (*Sahih al Bukhari*: 3542)

Comment: This narration does not display hatred between Abu Bakr and his young Muslim brother 'Ali bin Abi Taalib, consequently the question remains, where did the shi'ah get their beliefs from?!

It's possible that someone would try to refute the above narration, based on the precept that it is recorded in a book which is not totally accepted by the shi'ah. Our response would be: The above narration is also present in their books!

Ahmad bin Abi Ya'coob (a shi'ah author) mentioned in his book titled: Tareekh al Ya'coobi:

Abu Bakr meet Al Hasan bin 'Ali bin Abi Taalib while he was playing in an area in Al Madinah. Upon seeing him, Abu Bakr said: I swear, you resemble the Prophet (may the peace and blessings of Allah be upon him), and you don't resemble 'Ali. (Tareekh al Ya'coobi vol.2 pg.117)

13. It is reported that Muhammad bin Al Hanefiyah (the son of 'Ali bin Abi Taalib, and Al Hanefiyah is a nickname for 'Ali) said:

I asked my father ('Ali bin Abi Taalib): Who is the best person after the Prophet (may the peace and blessings of Allah be upon him): He replied: Abu Bakr. I then said: After him? He replied: 'Umar. And I then said: And you are the best after him. He replied: I am a man from amongst the Muslims. (Hilyat al Awliyah vol.5 pg.78, Kunz al 'Umaal vol.6 pg.366)

Comment: It's important to mention that the shi'ah hold Muhammad bin Al Hanefiyah to be from the best children of 'Ali bin Abi Taalib, as was mentioned by Ibn 'Unbah in his book titled: 'Umdat Taalib pg.352.

14. It is reported in their book titled: Nasikh al Tawareekh which is printed in Iran, that Zaid bin Zain al 'Aabideen (the grandson of 'Ali bin Abi Taalib) was asked: What is your opinion of Abu Bakr and 'Umar? Zaid replied: I only mention them with good, and I have only heard good about them from my family. (vol.2 pg.590)

Comment: The above narration is mentioned in a book authored by one of the Ministers in Iran! What greater proof for a people whose hearts are open to the truth, but the following narration clarifies the reality of those who are blind to the truth and instead, place it behind their backs!

15. It is reported in their book titled: 'Umdatul Taalib: The followers of Zaid bin Zain al 'Aabideen questioned Zaid saying: What is your opinion of Abu Bakr and 'Umar? He replied: I only mention them with good. Upon hearing this they said: You are no longer our companion. Then they abandoned him and distanced themselves from him. Thereafter they were called 'Al Raafidah', the rejectors. (pg.256 printed in Iraq)

16. It is reported in their book titled: Kitaab al Shaafee, that after 'Umar was stabbed by Abu Lulu al Majoosee al Faarisee, while he was laying on his death bed he was visited by 'Abdullah bin 'Abbaas and 'Ali bin Abi Taalib. 'Abdullah bin 'Abbaas said: I heard Fatimah bint 'Ali (the sister of Al Hasan and Al Hussain and the wife of 'Umar) crying along with several other females. I then said to 'Umar: I swear by Allah your acceptance of Islam brought strength to the religion, your rulership brought about victory, and indeed you have spread justice throughout the land. Upon hearing this 'Umar replied: Do you truly bear witness that I have done so? 'Abdullah delayed in responding, whereupon 'Ali bin Abi Taalib said to 'Abdullah: Say yes, and I too agree with you.

Later when 'Umar passed away and his body was washed and shrouded 'Ali glanced at him and said: I would not love to meet Allah with another person's book of deeds other than this shrouded man's book. (Kitaab al Shaafee pg.171, Ma'nee al Akhbaar by Abi Ja'far al Sudooq pg.412)

17. It's important to mention that during the time just before the assassination of 'Uthmaan, a large number of people who deceived into believing that 'Uthmaan was unjust had surrounded his house with the intent of killing him. When this news reached 'Ali, he and many other companions of the Prophet (may the peace and blessings of Allah be upon him) sent their children to protect 'Uthmaan. This fact is mentioned in the books of Ahlu Sunnah and the books of the shi'ah. (Sharh Nahj al Balagha vol.1 pg.197)

Comment: If 'Ali held similar views to that of the shi'ah, why would he send his sons to protect 'Uthmaan?!

18. Their historian Al Mesu'oodi mentioned in his book titled: Murawij al Dhahab vol.2 pg.344):

(When news reached 'Ali of the assassination of 'Uthmaan) Ali entered the house of 'Uthmaan in a state of extreme sorrow. He looked toward his sons (Al Hasan and Al Hussain) and said:

How is the leader killed while you both were standing guard at the door?!

He then slapped Al Hasan and hit Al Hussain in his chest.

Comment: This doesn't seem to be the actions of a person who is pleased with the death of his enemy. The shi'ah rejoice over the assassination of 'Uthmaan, and likewise 'Umar, but here we find 'Ali being in a state of grief and sorrow after being informed about the tragedy of his dear brother 'Uthmaan bin 'Affaan (may Allah be pleased with all of the companions of the Prophet).

In conclusion:

This information was merely a brief mention of a few of the proofs present in the books of Ahlu Sunnah and the books of the shi'ah, which undoubtedly confirm that their beliefs are in opposition to the evidences. Indeed many more proofs and evidences can be found in their books which undoubtedly demonstrate the hundreds of contradictions present in their beliefs and practices. With this fact being established, it is incumbent upon every individual who has been affected by this distorted understanding to re-evaluate his beliefs and teachings.

We ask Allah to show us true guidance and to grant us adherence to it. And we ask Him to make us aware of deviation and evil and grant us the ability to abstain from it.

May the peace and blessings of Allah be upon His last Prophet and Messenger, and upon his family members and companions.

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Riyadh, Kingdom of Saudi Arabia
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