

# The Imami Shiite Doctrine about the Companions of the Best of Creatures (Prophet Muhammad PBUH)

<sup>1</sup>Dr. Nabeel Ahmed Hussein Jedayah

**ABSTRACT**--*The study aimed at clarifying and explaining the image of the honorable companions in the perspective of the Imami Shi'a. The study concluded that the Shiites are infidelizing the majority of companions, and they prefer to insult and curse them. They consider that this is the way by which they could gain the pleasing of Allah Almighty.*

**Keywords**--*All praise is due to Allah*

## I. INTRODUCTION

All Praise is due to Allah; we praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true Allah worthy of being worshipped except Allah, Alone, without partner or associate. I further testify that Muhammad is His slave and Prophet (PBUH). May Allah's peace and blessings be upon the Prophet's pure family and to all of his noble companions? Allah Almighty said: (O you who believe! Revere Allah with due reverence, and do not die except as Muslims). (*Chapter: 'Āl 'Imrān, The Family of Imran, or The House of 'Imrān. Verse: 102*). Allah also said: (O people! Fear Your Lord, who created you from a single soul, created from it its mate, and propagated from them many men and women. In addition, revere Allah whom you ask about, and the parents. Surely, Allah is Watchful over you. (*Chapter: an-Nisā' / The women, Verse: 1*). Allah also said: (O you who believe! Be conscious of Allah, and speak in a straightforward manner. He will rectify your conduct for you, and will forgive you your sins. Whoever obeys Allah and His Prophet has won a great victory). (*Chapter: al-Aḥzāb, The Clans, The Confederates, or The Combined Forces. Verse: 70 and 71*). It proceeds that:

It is well known to everyone who has a mind, the virtues of the honorable companions, may Allah be pleased with them. They are the elite of creation whom Allah Almighty chose for the company of his Prophet, may Allah bless him and grant him peace. Those blessed masters (the Islamic saints) who offered their blood, and spent their money and time to support of this religion, so they conveyed this religion to us faithfully and with determination that all humanity has not seen like this before. With that grant they deserved the Medal of acceptance from Allah Almighty: (Allah is pleased with them, and they are pleased with Him). (*Chapter: al-Bayyinah, The Clear Evidence, The Evidence of the Truth. Verse: 8*).

---

<sup>1</sup> It was published with the support of the Deanship of Scientific Research at Zarqa University-Jordan

In spite of the entire merits, virtues and ethics of the companions, the Imami Shi'a (1) believe in infidelizing (*Takfir*) the companions and insulting them. To curse the companions is something compulsory in the Shiite doctrine, by which the Shiites think that they become closer to Allah Almighty.

Although the Shi'a doctrine regarding the companions of the Prophet of Allah, peace and blessings be upon him, is based on infidelizing, cursing, and insulting the companions; This doctrine is fixed in the most authentic books of Shiites. However, we have seen and heard through the modern means of communication and through the various websites of those who deny their infidelization of companions, insulting them and describing them with the ugliest descriptions.

To clarify this matter, this study aims at shedding light on this false and irregular doctrine. This study includes a preamble, three subjects, and a conclusion, as follows:

First subject: the Imami Shi'a's infidelization of the companions of the best of creatures (peace and blessings be upon him).

Second subject: The Imami Shi'a's insult and curse of the companions of the best of creatures (peace and blessings be upon them), and their renunciation of the companions.

Third subject: Examples of the Shiites' attitudes towards some of the honorable companions.

## II. LITERATURE REVIEW

The researcher did not find a scientific study with regard to the doctrine of Twelver Shi'a (Ithna Ashariyah) and its attitude towards the honorable companions. All that is published on the social media sites in the web is nothing but fragments and views that did not achieve the major goal that the study portrayed some of them-as far as I know-as an independent study. However, there are some studies close to the subject without addressing the Shiite doctrinal approach about the esteemed companions (May Allah be pleased with them), like:

(1) The Sunnah in the view of the Imami Shi'a, Muhammad al-Masoudi, PhD thesis, Muhammad First University, Morocco, Dar al-Kalima for Publishing and Distribution.

(2) The doctrinal fundamentals of the Imami, a critical study of the Shiite extremists, Saber Ta'ymah.

(3) The Issues of Twelver Shi'a Belief in the light of their doctrinal sources "two volumes", Muhammad Zakaria Al-Naddaf, PhD thesis, Faculty of Dar Al-'Ulum, Dar Al-Salam for Printing, Publishing, and Distribution, Cairo, Vol. 1, 2011.

Research methodology: The study is based on searching for the sayings of scholars about each issue, with its narration, and talking about it when necessary for the purpose of the clarification. Therefore, the researcher adopted the inductive approach in addition to the critical analytical approach, where:

---

<sup>1</sup>) This group or sect has many names, including: Al-Ja'fariyah, for their affiliation with Ja'far al-Sadiq, the Twelver Ithna Ashariyah, because they believe in twelve imams, and they are: Ali bin Abi Talib (Al-Murtada), Al-Hassan bin Ali (Al-Zaki) Al-Hussein bin Ali (Al-Shaheed), Ali bin Al-Hussein (Zain Al-Abidin), Muhammad ibn Ali (al-Baqir), Ja'far ibn Muhammad (al-Sadiq), Musa ibn Ja'far (al-Kazim), Ali ibn Musa (al-Rida), Muhammad ibn Ali (al-Jawad), Ali ibn Muhammad (al-Hadi al-Naqi), al-Hasan ibn Ali (al-Askari), Muhammad ibn al-Hasan (the expected Mahdi).

A. The researcher has studied the Imami Shi'a attitudes towards the noble companions , may Allah be pleased with them , through the Shiite books and articles , and then he defined the general frameworks of the study by which the research plan was written .

B. Attributing the verses to their chapters ( *Sura of the holy Quran* ) .

C. Citing or extracting( *Takhrij* ) the hadiths of the Prophet from the Books of Sunnah : Musnad ( supported ) , al-sahih( authentic ) , and al-Sunan ( the common name given to the books that collect the hadiths ) , and explaining the degree of Hadith in terms of its validity and weakness as mentioned by scholars and other researchers .

### III. PRAISE IS DUE TO ALLAH

Preface : The attitude of Sunni Muslims ( are also referred to as Ahl as-Sunnahwa'l-Jamā'ah , or the people of the tradition and the community of Muhammad ) towards the esteemed Companions :

The ( Ahl as-Sunnahwa'l -Jamā'ah ) agreed unanimously upon loving , dignifying and exalting the Esteemed Companions , and on the necessity of not talking about their rights except for goodness , as well as the need being pleased with them , preferring them , and following their approach , and the need to love of those who they loved and to hate those who hated them . Because they followed the method of Prophet of Allah , may Allah bless him and grant him peace , and because they were the ones who studied in His school , and they enacted in accordance with his Sunnah . Therefore , the scholars warned against deceiving them .

In the explanation of the verse : ( And their description in the Gospel : like a plant that sprouts , becomes strong , grows thick , and rests on its stem , impressing the farmers . Through them , He enrages the disbelievers ) ( *chapter : Al-Fateh , The Victory , Conquest . Verse : 29* ) . Imam Ibn Kathir said : "It is this verse , Imam Malik – may Allah have mercy on him-affirms on one of his novels on the disbelief of Rafidites “the rejectionists” who hate the Companions , He said : Because they exasperate the companions , and whoever exasperates the companions is infidel and unbeliever in this verse , and a group of scholars agreed on that . There are many hadiths about the merits of the companions and the forbiddance of abusing them . It is sufficient for them that Allah is pleased with them and Allah praised them. ( 1 )

In his discussion about the virtues or the commendable characteristics of Imam Al-Shafi'i , Imam Al-Bayhaqi reported that he said : “Allah Almighty has praised the companions of the Prophet of Allah , may Allah's prayers and peace be upon him , in the Qur'an , the Torah , and the Gospel . In addition, the companions were mentioned in the words of the Prophet of Allah, may Allah's prayers and peace be upon him, that they had the best virtues that no one will have after them. May Allah have mercy on them and guided them by what He gave them by attaining the highest position of the sincere ( Lovers of Truth ) , the witnesses ( who testify ) , and the Righteous ( who do good ) . They narrated the Sunnah of the Prophet , may Allah bless him and grant him peace , to us . They saw the Prophet while the angle was revealing to him , so they knew what Allah's Prophet , may Allah bless him and grant him peace , wanted in general and in particular , and they know what the Prophet wanted with

---

1) Tafasir Ibn Katheer ( Holy Quran explications ) , ( 7 / 362 )

determination and guidance . In addition , they knew his Sunnah more than us whether we knew and ignored . They are above us in every knowledge , diligence , piousness and reason , and in all the matters of realizing and deducing the knowledge . Their opinions are good for us and better than ours , and Allah knows best ( 1 ) . Therefore , whoever wants to follow the example , he should follow the paths and approach of companions because they followed our Master the Prophet of Allah peace be upon him , who attested to their honorable actions and words in his Hadiths . Imam Ibn Abdul Albarbssande , on the authority of Qatada , on the authority of Ibn Masood , may Allah be pleased with him , he said : “whoever of you , he should follow the example of the Prophet companions , may Allah’s prayers and peace be upon him , because they were the most righteous of this nation ( *Ummah* ) with their the most honest hearts and the deepest knowledge , and they were very modest and they had the best of guidance” . They are the people whom Allah Almighty has chosen for the company of his Prophet , may Allah’s prayers and peace be upon him . You must know their merits , and follow them in their paths . They were rightly guided .” ( 2 ) . The meaning is that whoever wants to walk to his Lord Almighty , he should follow the path of the companions of the Prophet , may Allah’s prayers and peace be upon him , because they followed the example the Prophet of Allah , may Allah’s prayers and peace be upon him , and they followed his path and approach .

Imam Ibn Taymiyah said : "It is necessarily known to those who reflect upon the holy Quran and Sunnah and upon what was agreed by the Sunnis from all sects that the best generation of this Ummah-in their words , deeds , belief and every other virtue-is those people of the first generation . Then , those who follow them , and then those who follow them , as this was proven by the Prophet , may Allah’s prayers and peace be upon him . The companions were the best successors in all virtues in terms of their science , work , faith , mind , religion , eloquence and worshipping . These facts are not known to the people who do not understand the indisputably established facts of the religion of Islam or the emphatically established in the religion , and to those who went astray . Abdullah bin Masood , may Allah be pleased with him , said : “ Whoever among you wishes to follow someone , let him follow the ones who have died , for the one who is still alive is not safe from *Fitnah* . They are the companions of Prophet Muhammad ( PBUH ) . They are the best of this *Ummah* , by possessing the most righteous of hearts and the deepest of knowledge and were the most straightforward of people . They were those whom Allah chose to accompany His Prophet and establish His religion . So acknowledge their virtue and follow their example , and adhere as much as you can to their morals and religion , for they were upon the correct guidance( 3 ) .

The esteemed companions were as an example in all ways of the goodness . The famous Imam Hasan al-Basri summed the traits of the esteemed companions . He said that once he was asked to tell some people about the traits of the companions of the Prophet of Allah peace be upon him , he was crying and he said that : «They had the traits of goodness , including the highness , dignity , honorableness , guidance and honesty . They were moderate in wearing the dressers with tidiness . They were modest in walking , and logic in working , and in eating food and drinking beverages that they get from their livelihood . They were so obedient to God Almighty .

---

1) The Virtues of Shafi’i ( P . 442)

2) Jāmi’ Bayān Al-’IlmwaFaḍlihi (The collection of brief statements of science and virtues . (2 / 947 . No:1810)

3) Majmu’ Al-Fatwa (4 / 157-158) . See: Tafsir Al-Baghawi (2 / 518) . Verified by: Abdel-Razzaq Al-Mahdi , Heritage Revival House , Beirut , first edition , 1420 AH .

They implemented the religious law and they established justice , and they realized the truth in what they love or hate . They were not excessive in anger . They were just and did not oppress . They did not violate the God's rules that mentioned in the Holy Quran . They always recited Quran for the remembrance of Allah . They offered their blood for the victory of Islam . They spent their money to help the poor Muslims , without fear from other creatures . They really had the excellent morals . May God have mercy on them” . ( 1 ) .

### ***The First subject***

#### **The Imami Shi'a's infidelization of the companions of the best of creatures ( may Allah's prayers and peace be upon him )**

The Imami Shi'a's infidelization of the companions ( may Allah be pleased with them ) is mentioned in all their books , whether the old or the modern books . Rather , they mentioned in their books that the one who does not undertake the Mastership of Ali ( Wilyaat Ali ) -in their own way-he will be from the people of Hell . Their Sheikh Mirza Nuri al-Tabarsi reported : on the authority of Abu Abdullah Muhammad bin Ahmed Al-Safwani , the Prophet , may Allah's prayers and peace be upon him , said : “I swear by He who sent me with truth If a devout worshipper worships Allah between the Rukn( corner ) and the Maqam ( standing-place ) of Kabah for thousand years then he does not undertake the Mastership of Ali and then His sons , may Allah be pleased with them , God will throw him by his face into the hellfire( ( 2“ .

Among the narrations of Imami Shi'a regarding the infidelization of companions , may Allah be pleased with them , is that narration which mentioned that Al-Ayashi interpreted the Holy Quran verse : “As for those who disbelieve after having believed , then plunge deeper into disbelief , their repentance will not be accepted; these are the lost” . ( *Chapter : Al'Imran , The Family of Imran , or The House of Imrān . Verse : 90* ) , as follows : Al-Ayashi said that this verse was revealed or sent down on such a one or so-and-so . At first , they believed in the Prophet , may Allah's prayers and peace be upon him upon his family , and then they disbelieved when the Mastership offered to them , when the Prophet , may Allah's prayers and peace be upon him and his family , said : “For whomsoever I am master ( *Mawla* ) , Ali is henceforth his master” . Then they believed in the mastership of the Commander of the Faithful , peace be upon him , then they disbelieved until the Prophet of Allah , may Allah's prayers , passed away . They did not acknowledge the pledge of allegiance . Then , they plunge deeper into disbelief , their repentance will not be accepted; and they are the lost . 3 ) " ) .

The narration-as it appears-included an explicit infidelization of the esteemed companions : Abu Bakr and Omar . It mentioned that the reason for considering the companions as unbelievers was their denial of the mastership of the Commander of the Faithful Ali ibn Abi Talib , that only because the Shiites consider the mastership of Ali as a pillar of Islam . Al-Kulayni reported in his isnad( the chain of authorities ) that : on the authority of Abu Ja'far , peace be upon him , he said : “Islam is built on five ( pillars ) : establishing prayer ,

---

1) Hilyat al – Awliya wa Tabaqat al-Asfiya (The Adornment of the Saints and the Ranks of the Spiritual Elite) (2 / 150) . See :Al – JarhWa Al-Ta'dil (Criticism and Praise) (1 / 7-8)

2) Mustadrak al-Wasā'ilwa-mustanbat al-masā'il (1 / 175) . See :Jāmi' aḥādīth al-Shi'afiaḥkām al-sharī'a (Lit . the collection of Shiite jurisprudential hadiths “ , al-Burūjirdī , (1 / 439)

3) Al Kafi (1 / 420) .

paying zakaah/ almsgiving , fasting Ramadan , Pilgrimage to Mecca—Hajj , and the most important is the pillar of mastership”<sup>1</sup>

For them , the Mastership is one of the pillars of Islam , and the one who denies this mastership is an infidel . Even though the Prophet , peace and blessings of Allah be upon him , declared that the best one of the nation after the Prophet would be : Abu Bakr , then Omar , then Othman . Ibn Omar narrated that : we were counting and the Prophet , peace and blessings of Allah be upon him , was alive and his companions were available : Abu Bakr , Omar , and Othman , then we kept silent . ”( 2 ) .

The inference through Al-athar( literally means the remnants . technically is used for what is narrated from the Prophet , his Companions , their followers and other early scholars ) : The companions , may Allah be pleased with them , were speaking among themselves in the time of the Prophet of Allah , may Allah’s prayers and peace be upon him that : “the best companions after the Prophet , may Allah’s prayers and peace be upon him , would be : Abu Bakr , then Omar and then Othman , and the Prophet , may Allah’s prayers and peace be upon him , did not forbid them “ . In addition , the hadiths in explaining the preference of the companions after the Prophet of Allah , may Allah’s prayers and peace be upon him , were many , including :

Al-Bukhari and Muslim narrated that : on the authority of Amr ibn Al-‘As , he said : the Prophet , may Allah’s prayers and peace be upon him , sent him to the battle of Dhat al-Salasil( the Battle of Chains ) , and then he met with the Prophet and he said to the prophet that : “which person is most beloved to you?” The Prophet , may peace and blessings be upon him , answered : “Aisha . ”He said , “I mean among men?” The Prophet

---

1) Al Kafi ( 2 / 18 ) .

2) It was verified or authenticated by Ahmad in the Musnad ( 8 / 243 No . 4626) . Al-Arnaout said:“ Its isnad (the chain of authorities attesting to the historical authenticity of a particular hadith) was sahih (authentic or sound) according to Sahih Muslim , and Suhail bin Abi Salih who is Thukan Al-Saman . It was verified or authenticated by Abu Asim in “Al-Sunnah” (1195) , Abu Y’ala ( 5784) , Ibn Abi Hatim in “Al-Ilal” 2 / 352 , and Al-Khilal in “Al-Sunnah” (541) , Ibn Hibban ( 7251) , and Al-Tabarani ( 13301) via Abi Muawiyah , with this isnad (chain of authorities) . It was verified or authenticated by Ibn Abi Asim in “Al-Sunna” (1196) on the authority of Abd al-Wahhab bin Al-Dahhak , on the authority of Ismail bin Ayyash , on the authority of Suhail bin Abi Salih , with the word :We were talking about the era of the Messenger of God , peace and blessings of God be upon him , that the best of this nation after its prophet were Abu Bakr Umar and Othman , so that the Prophet , peace and blessings be upon him , knows this and does not deny it to us . And Abdul Wahab bin Al – Dahhak Matruk . It was verified or authenticated by Ibn Abi Asim ( 1193) , and Al-Khalil (577) via two ways , on the authority of Nafi' , and on the authority of Ibn Omar , reporting that : We were talking about the era of the Messenger of God , peace and blessings of God be upon him , that the best of this nation after its prophet were Abu Bakr Umar and Othman , so that the Prophet , peace and blessings be upon him , knows this and does not deny it to us . Its Isnad is sahih (authentic) . Ahmad , in “Fadael Al-sahaba / The Virtues of the Companions” (53) and (57) authenticated it without his saying “so that the Prophet , peace and blessings be upon him , knows this and does not deny it to us” . Authenticated also by Al-Bukhari (3655) , Ibn Abi Asim ( 1192) , Abu Ya’la ( 5603) , and Al-Khilal ( 580) via Yahya bin Saeed Al-Ansari , Ahmad (54) , (55) , Al-Bukhari (3697) , Abu Dawood (4627) , Al-Tirmithi ( 3707) , and Al-Khilal ( 577) , (578) and (579) via Ubayd Allah bin Omar , Ahmad (62) , and Ibn Abu Asim ( 1194) , Al-Khilal ( 582) via Jisr Bin Al-Hassan , Abu Y’ala ( 5602) via Yusuf Al-Majshoun , and Ibn Abi Asim ( 1193) via Yazid Bin Abi Habib , all of them on the authority of Nafi , on the authority of Ibn Omar . Al-Tirmithi reported :A good hadith “Hasan” , sound “Sahih” . It is surprised by the hadith of Ubayd Allah bin Omar , and it was authenticated by Ahmad in “The Virtues of the Companions” (56) and (64) , Abu Dawood (4628) , and Ibn Abi Asim ( 1190) and ( 1191) , and al-Tabarani in “Al-Kabeer” (13131) and (13132) , and in “Al-Awsat” (1713) via Al-Zuhri , on the authority of Salem , on the authority of Ibn Omar . The narration of Ahmad (64) , and Al-Tabarani in “Al-Kabeer” (13132) is extended , and Al-Tabarani added :The Prophet , may God’s prayers and peace be upon him , hears that and does not deny it .

answered, "Her father." he said, "Then who?" The Prophet answered, "Omar ibn al-Khattab, and he mentioned some other men. (Mutafaqun Alayhi and authentic) according to Al-Bukhari and Muslim1 ) )

Hudhayfah narrated that : We were sitting with the Prophet , peace be upon him , and He said : " I do not know how long I will stay among you , so follow the example of these two men from my companions after me , Abu Bakr and Omar . Be guided by the guidance of 'Ammar and adhere to the advice of Ibn Mas'ud , and believe him . " ( 2 ) .

Al-Ayashi narrated that : on the authority of Ja'far bin Muhammad , peace be upon him , he said : "Hell got seven gates , the first gate is for the oppressor and it is *Zureik* and the second gate is for *Habtar* , the third gate is for the third one , the fourth gate is for *Muawiyah* , the fifth gate is for Abd al-Malik , the sixth gate for *Askar bin Hosar* , and the seventh gate is for AbiSalamah . There are gates for those who follow them " ( 3 ) . )

I said : They mean by ( *Zureik* ) : Abu Bakr Al-Siddiq ( 4 ) , and they meant by ( *Habtar* ) : Omar bin Al-Khattab ( 5 ) and they meant by ( the third ) : Othman bin Affan . They have described him in some books as : ( Na'thal : the foolish or the stupid sheikh ) ( 6 ) and they meant by ( *Askar bin Hoser* ) : the name of Aisha's camel . Almajlisi , in ( Bihar Al-Anwar or the Seas of Lights ) , said : *Askar* is the name of Aisha's camel , and it will be a metaphor for Aisha and her companions , and it may be a metaphor for some of the

---

1) Authenticated and verified by Bukhari ( 5 / 5 No . 3662 ) , Muslim ( 4 / 1856 No . 2384 ) .

2) Authenticated and verified by Ahmad in Musnad ( 38 / 310 ) No . 23276 ) . Al-Arnaout said in his takhrij (hadith extraction and authentication) of the hadiths of al-Musnad : "A good hadith with its methods and evidence without saying : "Be guided by the guidance of 'Ammar . " This is a weak chain of narration . Mula Rab'I- as called Hilal in some narrations and in the books of biographies - is unknown , as Abd al-Malik bin Umair was the only one who narrated on his authority , and its authentication did not affect anything other than Ibn Hibban , but it was followed in the following narration number (23386) , and the rest of the chain of transmission are trustworthy . And it is in "The Virtues of the Companions" (478) , and it will be repeated with the number (23419) . And it was verified and authenticated by Ibn Saad in "Al-Taba'at" 2 / 334 , Ibn Abi Shaybah 11 / 12 and 14 / 569 , Ibn Majah (97) , Al-Tirmidhi in Athar al-hadith "it is used for what is narrated from the Prophet , his Companions , their followers and other early scholars" (3799) , Ibn Abi Asim in "Al-Sunna" (1148) , and Al-Bazar in "Musnad" (2829) via wakee' , with this chain of authorities "isnad" . And it was omitted or not included in the publication "Al-Tabaqat / Layers" "Rab'I" and the hadeeth of al-Tirmidhi was not included in some prints! Let it be obviated . It was verified and authenticated by Ibn Sa'd 2 / 334 , and Ya'qub bin Sufyan in "Tarikh" 1 / 480 via Abu Asim al-Nabil and Qubaysa bin Uqba , and Ibn Majah (97) via Muamil bin Ismail , and Abu Hatim- as in "Al-Ilal" to his son 2 / 381- On the authority of Muhammad ibn Katheer , and al-Tahawi in "Sharh al-Mishkal" (1224) , via Muhammad al-Faryabi , five of them via Sufyan al-Thawri . Abu Hudhayfah Musa bin Masoud disagreed with all of them at Al-Tahawi in "Sharh Al-Mishkal" (1225) , and he narrated it on the authority of Sufyan Al-Thawri , on the authority of Abd al-Malik , on the authority of Ruba'i , on the authority of Hudhayfah , and does not mention MulaRab'I in his Isnad or chain of authorities . We said : Abu Hudhayfah's narration on the authority of the Al-Thawri arguments among the scholars , in addition to his disagreement with the followers of Al-Thawri regarding this hadith . It was authenticated and verified by Ibn Abi Asim in "Al-Sunnah" (1149) on the authority of Ya'qub Bin Hamid , Al-Faswi 2 / 480 , Al-Bazzar (2828) , and Al-Tahawi in "Sharh Al-Mishkal" (1232) via Abdul Aziz bin Abdullah Al-Owaisi , Al-Tahawi (1230) , and Al-Tabarani In "Al-Awsat" (5499) via Musab al-Zubayri , the three of them on the authority of Ibrahim bin Saad , on the authority of al-Thawri , on the authority of Abd al-Malik , on the authority of Hilal Mawla Rubai , on the authority of Rubaii . MawlaRubai is called also Hilal . It was also narrated by al-Awaisi by al-Tahawi (1231) on the authority of Ibrahim bin Saad , on the authority of al-Thawri , on the authority of Mansour bin al-Mu'tamar , on the authority of Hilal Mawla Rubai . So he made Mansur instead of Abd al-Malik bin Omair , and this is wrong , and the correct is the narration of the group on the authority of Ibrahim . And it was Verified and authenticated by Al-Bazzar (2679 - kashif Al-Astar) , and Al-Tabarani in "Al-Awsat" (6875) via Amr Ibn Abi Qais , on the authority of Mansour bin Al-Mu'tamar , on the authority of Al-Qasim bin Abdul Rahman , on the authority of his father , on the authority of Ibn Masoud , with a chain of transmission : "I was satisfied for my nation with what the son of the Abd's mother (Umm Abd) is satisfied"- and Zad Al-Bazzar : I hated for my nation what the son of the Abd's mother (Umm Abd) hated . Its chain of authorities is weak . It was verified by al-Hakim 3 / 317-318 via Zaidah , via Mansour , on the authority of Zaid bin Wahhab , on the authority of Ibn Masoud . And their men were trustworthy . . . . "

3) Tafsir Al-Ayashi ( 2 / 243 ) , Bihar Al-Anwar "Seas of Lights" ( 8 / 301 )

4) Hamish Bihar Al-Anwar (the Margin of Seas of Lights) ( 30 / 232 )

5) Bihar Al-Anwar (the seas of lights) ( 30 / 153 )

6) Al-Khisal ( p . 90 )

governors “Wali” of BanniUmayyah like Abu Salama , and it is possible that Abu Salama is a metaphor for Abu Muslim , a reference to the one who authorized them from Banni Abbas . ( 1 )

Al-Kulayni narrated that : on the authority of Abi Abdullah , he said about the verse : “Our Lord , show us those who led us astray—among jinn and humans—and we will trample them under our feet , so they become of the lowest . ” ( chapter : *Al-Fusillat / detailed* , verse : 29 ) . that ( They are ) means ( both of them ) , then he said : So and so was a Satan 2 ) .

Al Majlesi narrated that : ( They are ) means ( Omar ) who is the jinn mentioned in the verse because he was a devil or Satan , and because he was a child of adultery , or because he was a deceitful person and tricker like Satan . On the other hand , so-and-so means ( Abu Bakr ) . ( 3 )

Al-Qummi narrates in his interpretation of the chapter of ( Al-Falaq/ Daybreak ) : Al-Falaq or the Daybreak is a well in Hell , and the people of Hell take refuge with the Lord of the severity of its temperature . When he asked Allah to give him permission to breathe , and he was allowed to take breath , he burned the Hell . He added : In this well , there is a box of fire , and the people of the well take refuge with Lord of the severity of temperature of this box . It is the coffin there are six of the first and six of the last . The six of the first they are : the son of Adam , who killed his brother . Nimrod Ibrahim , who threw Abraham into the fire . Pharaoh . The Samaritan who produced the calf ( who was the rebellious follower of Moses and created the golden calf ) , and judaized the Jews and christianized the Christians . The six of the last are : the first , the second , the third , the forth , the Kharijites ( those who defected from the group ) , and Abd al-Rahman ibn Muljam al-Murādī , May God curse them .

Al-Mirza Al-Nuri narrated in his chain of authorities ( sanad ) that on the authority of MawlaLa’ali bin Al-Hussein , peace be upon them both , he said : “I was with him , peace be upon him , in some of his seclusions . I said to him : you owe me , can you tell me about those two men , Abu Bakr and Omar? He said : they are infidels , anyone who love them is unbeliever . Abu Hamza Al-Thamali's narrated that : "Two infidels , anyone who pledges allegiance or loyalty to them is unbeliever".

The narration is an explicit infidelization of everyone who pledges allegiance or loyalty to Abu Bakr and Omar -Allah forbid . In addition , whoever pledges allegiance to the two great companions( Abu Bakr and Omar ) is an infidel in the doctrine of Imami Shiites , as evidenced by the words of the previous narration .

It is strange that the numerous books of the Shiites have stated explicitly and clearly that Ali loved and pledged loyalty to Abu Bakr and Omar , and he praised them many times . Since he loved them , and pledged allegiance to them , then he is an infidel according to the narrations that provided for the unbelief of those he loved or pledged allegiance to them .

Among their narrations that recorded the love of Ali bin Abi Talib of the two great companions : Abu Bakr and Omar , are the words of Ali , may Allah be pleased with him , as he said that : Abu Bakr then Omar are the best of people after the prophets , then Allah knows best ) .

---

1) Bihar al-anwar al-jamiah li-durarakhbar al-aimmah al-athar (30 / 232)

2) Al-Kafi (8 / 334)

3) Bihar Al-Anwar (seas of lights) (30 / 270)

The "Al-Athar" ( technically is used for what is narrated from the Prophet , his Companions , their followers and other early scholars , considered Abu Bakr and Omar as the best of people after the Prophets . This is the greatest right , praise , and compliment from Ali , may Allah be pleased with him , for the two great companions( Abi Bakr and Omar ) . This praise and compliment do not come except from the love of the praiser for the praised , so that Ali is one of those who loved Abu Bakr and Omar , and he is an infidel according to the narrations that included the disbelief of those he loved them in the view of Shi'a doctrine .

Ali , may Allah be pleased with him , while he was delivering a sermon from the pulpit of Kufa said that : "The best of this nation after the Prophets are : Abu Bakr and Omar")"

Al-Athar was a precedent that showed the great praise from Ali , may Allah be pleased with him , to the two companions , may Allah be pleased with them .

Ali , may Allah be pleased with him , said about the two great sheikhs and companions : Abu Bakr and Omar that : "They were the most distinguished persons in Islam and the most sincere for Allah and for His Prophet ( peace be upon him ) , they were the Caliph and his successor . I swear that their dignity is great in Islam . Their loss is a calamity in Islam . May God have mercy upon their souls . May Allah reward them with goodness for their good deeds .

This is a great testimony by Ali Bin Abi Talib about Abu Bakr and Omar , may Allah be pleased with them all . This testimony has indicated their virtues in Islam , and that they were the most sincere servants of Allah and His Prophet . This testimony showed the great dignity of the companions in the religion of Allah , and that the calamity that would be great in Islam after they passed away . This testimony ended with asking Allah to have mercy upon them and praying for them . This is a testimony of fairness and love for them by Ali , may Allah be pleased with them .

Ali , may Allah be pleased with him , said to the carrier who was sent to him by Muawiyah that : "But after : Allah Almighty sent Muhammad , may Allah's prayers and peace be upon him and his family , to save the nation from the misguidance , and he did it . To bring the nation to life and he did as he brought them together as a unity , then Muhammad passed away . He did his duties , then Abu Bakr succeeded him , and Omar succeeded Abu Bakr , and they were with good conduct and they were just in their reigns

This is another testimony by Ali Bin Abi Talib , may Allah be pleased with him , about the two caliphs ( Abu Bakr and Omar ) . Testifying that they were with good conduct , and they were just in governing the nation until they passed away . It is a perfumed testimony with great love from Ali to them , may Allah be pleased with them all .

Ja'far bin Muhammad narrated that : on the authority of his father that a man from Quraysh came to the Commander of the Faithful , peace be upon him , and he asked Ali : "I heard you saying in your sermon " O Lord , guide us as you have guided the rightly guided caliphs" , so who were they? . Ali answered : "they were my beloved ones and my uncles Abu Bakr and Omar . They were the two imams of guidance and the two sheikhs of Islam . They were the strongest men of Quraysh . Those who followed them will be impeccable , and those who followed their paths will be guided to the righteous path"(

This testimony included many of the traits by which Ali , may God be pleased with him , described Abu Bakr and Omar . At the beginning of the testimony , Ali expressed clearly his love for them . Ali added that they were Imams of guidance , the sheikhs of Islam , and the Quraysh men who no one could rival them because they

could not be defeated . They were the example for other creatures after the Prophets , may God bless them and grant them peace . Whoever followed their example and their path will be guided to the righteous path , and whoever was so is a beloved .

Al-Tastari mentioned that there was an informant who heard some persons insulting the two sheikhs and then he told Ali , and he said : If only they saw that you hide what they declared , they would not be courageous enough to do that . Ali added : "I take refuge with Lord , may Allah have mercy upon them" . Ali stood up and took the hand of that informant and entered with him to the mosque . Then , Ali went to the pulpit , held his white beard , while his tears were falling down on his beard . Then the people gathered in the mosque , and Ali delivered an eloquent sermon that : "What is wrong with those people who insult my brother the Prophet of God , may God's prayers and peace be upon him and his family , and his two ministers , the two companions , the two men of Quraysh , the parents of Muslims . I disown their insult , and they shall be punished because of this insult .

Seriously , they accompanied with the Prophet of God , may God's prayers and peace be upon him and his family , to fulfill the rules of God Almighty . They were giving commands , forbidding , judging and punishing . The Prophet of God , may God's prayers and peace be upon him and his family , has never seen an opinion like theirs , nor did he love anyone like them , because of their determination in fulfilling the divine command . The prophet passed away . He was pleased with them . The Muslims were also pleased with them . They have never violated the rules and opinions of the Prophet , May God's prayers and peace be upon him and his family , whether in his life and after his death , until they passed away , may God have mercy on them . By Him Who split up the seed and created something living , no one but a believer would love them , and none but a hypocrite would nurse grudge against them . In addition , their love is a pious act , which draws men nigh unto Allah , their hatred is apostasy , and those who hate them are hypocrites . Then he mentioned the command of the Prophet , may God's prayers and peace be upon him , to Abu Bakr for praying , while he was seeing the place of Ali . He mentioned that he pledged allegiance to Abu Bakr . He mentioned the succession from Abu Bakr to Omar . Then , he said : If I am told about anyone abhors them , I would flagellate him to the extent of the bound punishment of the calumniator . In a narration : They were not courageous enough to insult the two sheikhs , except when they saw that you agreed with them . Including Abdullah bin Saba who was the first one that had agreed on that . Ali said : God forbid if I had an evil intent against them . May God curse those who had kept the evil intent against them as a secret .

Is there any compliment after this compliment? . Is there any love after this love? Hence , this is a clear attitude of the Imami Shiites regarding the companions of the Prophet , peace and blessings of God be upon him . This attitude shows how Imami Shiites prejudice the companions and hate them to the extent of infidelizing them , and announcing to fight anti the companions publicly without scruple or contemplation .

### ***The Second Subject***

#### ***The Imami Shi'a's curse , insult and disownment of the companions of the best of creatures ( PBUH ) .***

To curse the companions in the doctrine of Imami Shi'a is one of the greatest closeness and desirable things to God , knowing that the Commander of the Faithful Ali bin Abi Talib forbade cursing and insulting . It was mentioned in the "Nahju al-Balagha ( Peak of *Eloquence* )" that : Ali Bin Abi Talib heard some people cursing the people of the Levant during their war in Siffin and he said :

I hate you to be insulters , but if you described their deeds and mentioned their conditions , it would be more correct in saying and more excused . You should say instead of cursing them that : Oh Lord , prevent our bloodshed and their bloodshed , reconcile between us , guide them from their misguidance to know the truth and avoid the ignorance and refrain the aggression .

But , Shi'a did not follow this right and correct guidance or direction of our master Ali , may Allah be pleased with him , but the Shiites had eye to this direction . The Shiites desired and encouraged people to curse the companions and all those who disagreed with them among ( Ahl as-Sunnah wa'l-Jamā'ah /the people of the Sunnah and the community ) . Imam ibn Taymiyah said : The Jews and the Christians were preferred over the Rafidah/Shi'a in two virtues : The Jews were asked : “Who is the best of your nation?” . They answered : “the companions of Moses” . The Christians were asked , “Who is the best of your nation?” They answered : “the apostles of Jesus Christ” . The rafidah Shiites were asked : “Who is the evil of your nation? They answered : “the companions of Prophet Muhammad – peace and blessings be upon him “ . Knowing that Shiites were ordered to seek the Allah's forgiveness on behalf of the companions , but they insulted the companions instead . The sword is drawn against them until the Day of Resurrection . There is not banner for them . They have no words agreed upon . None of their invocation is met . All of their invocations are rejected . Their words are disregarded . Their assembly is sporadic . Whenever they kindle a fire , Allah Almighty extinguishes it “ .

Because they cannot accept this truth , the Shiites started narrating some fake narrations attributed to their Imams in order to promote their scant merchandise for the ignorants and the fooled people among their fellows . Following are some narrations attributed to their Imams :

Abu Hamza Al-Thamali narrated that : on the authority of Zain Al-Abidin , he said : Whoever curses the Idle and the tyrant one curse , Allah wrote to him seventy thousand good deeds , and Allah wiped out seventy thousand bad ones , and raised him seventy thousand degrees . Whoever cursed them one curse again before getting to sleep , Allah wrote to him like that . He said : Our Master ( *Mawlana* ) Ali bin Al-Hussein went . I entered to see Mawlana Abi Jafar Muhammad Al-Baqir and I said : “My Master , there is a hadith that I heard from your father . He said , “Thamali , come on and tell me , what is this hadith of my father” . I repeated the same hadith to him . He said : “Yes Thamali , would you like me to add something for you? . I said : “For sure Mawlay” . He said : “Whoever cursed them one curse every single day , no sin is written on or committed by him that day until he gets to sleep . Whoever sleeps with cursing them one curse , no sin is committed by him in that night until he wakes up” . I said : “Abu Ja'far went” . I entered to meet our honest Master Al-Sadiq and I said : “there is a saying or hadith I that I heard from your father and grandfather” . He said : “Come on and tell me , Abu Hamza ? “I repeated the same hadith to him . He said : “Yes , indeed , Abu Hamza” . And then , he said “peace be upon him” that : “Allah raises for him a thousand degrees , Allah is Omnipresent”.

I said : “the idol and the tyrant were Abu Bakr and Omar” , may Allah be pleased with them . Their sheikh ( Al-'Ihsai ) also known as Al-Sheikh Al-Awhadin his text ( *Al-Ziyārah al-Jāmi'a al-Kabīra* ) reported on the authority of their sheik “Al-Majlisi” , he said : the idol is Abu Bakr , and the tyrant is Omar .

Al-Kulayni reported in his Sand ( chain of authorities ) that : on the authority of Abi Ja'far , peace be upon him , he said : “I asked him : were Jacob's children Prophets? He answered : No , they were the tribes of the sons of Prophets , they may be left the life except happy , and they turned to Allah in repentance and remembered

what they made . However , the two sheikhs ( Abu Bakr and Omar ) left the life without turning to Allah in repentance . In addition , they did not remember what they made to the Commander of the Faithful , may Allah 's peace be upon him . May the curse of Allah , Angels and all people be upon them”

Their sheikh ( Al-Nuri Al-Tabrasi ) wrote in his book a chapter titled “The chapter of answering the call of cursing the enemies of the religion , following the prayers by their names . He mentioned in this chapter some narrations that were unjustly and aggressively attributed to their imams , including : on the authority of Abi Abdullah , peace be upon him , he said : “It is our right that our loyal and sincere persons who are the pious worshippers and who enjoy an elevated degree of faith that exceeds that of the common people , and that our Shiites that they shall not finish their prayers until they call Allah by saying this invocation : “O Lord , grant victory help the oppressed persons of the pious worshippers of the family of Muhammad ( peace be upon them ) . O Lord , extinguish the flame of opponents . O Lord , increase your curse , torment , punishment , and torture against those who disbelieved in your blessings . Against those who frightened your Prophet . Against those who accused your Prophet . Against those who disagreed with your Prophet and his divine command . Against those who broke his covenant in the succession . Against those who claimed that they had the same dignity of him . Against those who changed his rules , and altered his tradition ( Sunnah ) , or altered his religion . Against those who undervalued Your rules . Against those who were unjust in the land . Against those who followed the path of betrayal or perfidy . O Lord , increase their dispersal , assassinations among them , and the war on them . Against those who prevented your successor from filling the cleft , correcting the bend , completing the divine rules , showing the Islamic religion , and executing the punishments and ( bounds ) mentioned in the Holy Quran . O Lord , curse them , and curse all of those who took their paths , and curse who followed the example of them , and who believed in their heresy . O Lord , Curse them with the curse that never occurred and had not crossed in any mind of humans . Curse them by the curse that the entire people of the Hell will take refuge because of it . O Lord , curse those who believed in their sayings , who obeyed their commands , who called for their mastership , and who doubted about their disbelief , whether of the first and the last . Then , you can invoke or call whatever you want . .

Whoever from Ahl Al-Qiblah( *The People of the Prayer Orientation “Kabah”* ) , who believe in this invocation will not be more believer . To the extent that this invocation or call deemed anyone who have a doubt and a feeling of not being certain about the unbelief of the two companions , is an unbeliever . God forbid!

Among the famous invocations which were mentioned in most of their books is the invocation of ( *the two idols of Quraish “Saname Quraish”* ) . According to the Shiites , the two idols are : Abu Bakr and Omar . ( May Allah be pleased with them both ) . This call or invocation is attributed falsely to our Master Ali , May Allah be pleased with him . This call is narrated as follows :

O Allah! Curse the two idols of Quraish [Abu Bakr and Omar] , their two magicians , their two rebellious people , and their two daughters [Aisha and Hafsa] . Rebuke them , they have consumed your sustenance and have denied your obligations . Both have discarded Your commands , have rejected Your revelation , have disobeyed Your Prophet , have destroyed Your religion , have distorted Your book , have made Your laws ineffective , have declared Your obligatory actions as incorrect , have disbelieved in Your signs , have oppressed Your friends , have loved Your enemies , have spread corruption among Your people , [and] have made Your world incur losses .

O Allah! Send Your curses on them and their helpers as they have ruined the house of Your prophet , have dug the door of his house , broken the roof , have brought down the walls , have made the skies , the ground , have destroyed its inhabitants , have killed their supporters have put to death , their children have deserted his pulpit by his successors of knowledge , have desired his prophet hood , have ascribed a partner to their Lord , thus consider both of their sins to be great , and make their abode in 'saqar' forever , and do you know what is 'saqar'?

It leaves nothing, nor let anything remain . O Allah , send Your chastisement on them to the extent of the sins of every disobedient , and the covering of truth , and all the pupils where they have gone , and the believer whom they have harmed and the disbeliever whom they have loved, and to the number of pious people whom they have troubled , and whom they have driven out of their cities , and helped the disbelievers , and the Imam on whom they were cruel and have changed the obligatory laws , and have destroyed the practice of the Holy Prophet , and whatever evils they have concealed , the blood which they shed , have changed the goodness and have altered the commands , have created disbelief , or the lie for which they have cheated , the inheritance which they have plundered , and stopped the booties from them and have consumed the prohibited wealth .and that 'Khums' ( the fifth part ) which they considered as permitted for them , and that evil whose foundation were put , and that cruelty which they made common , that oppression , which they spread , those promises , which they dishonored , those covenant which they broke , those lawful which is termed as unlawful , and that unlawful which is termed as lawful . that hypocrisy which they have concealed in the hearts , and to the amount of treachery which they bore in their hearts , and those stomach which they have split open , and that 'pahlu' which they broke , and that door which they broke-opened , and those gatherings which they dispersed and those degraded whom they gave honor , and those honorable whom they insulted , and by the number of rights which they have usurped , and the order of Imam which they opposed , bestow Your wrath on them to the extent of the atrocities . O Allah! Your curses on them to the extent of alteration in Quran and covering the truth , rendering the will , worthless , and breaking the promises , and declaring all the claims as void , refusing all the allegiances , presenting excuses , introducing breach of trust , climbing of hills and to the nuer of vessel which they turned upside down and all that defects which they possessed . Bestow Your curses on them . O Allah curse those two , secretly and openly , such a beating which is forever continuous , nonstop and innumerable . Such a whipping which commences in the morning but does not ends at night . Such a beating should be on those tyrants , and their helpers , their assistance , their friends and their lovers , those attracted to them and those who acknowledge their deeds , those who present proof for them , and those who follow their words , and those who approve their actions .

( Then recite four times ) . O Allah! Send such a harsh chastisement upon them , that the dwellers of Hell start screaming , O Lord of the Universe accept this prayer from me .

( Then recite four times ) .

O Allah! Send such a harsh chastisement upon them that the dwellers of Hell start screaming . O Lord of the Universe , accept this prayer from me

In their discussion of the virtue of this call ( Du'a ) , they attributed to Ibn Abbas , may Allah be pleased with him , that he said : Ali , peace be upon him , was reciting this call in his prayers , and he said : “He who recites this Du'a is ( in terms of reward ) like a marksman who have shot 1000 arrows in the battle of Badr , Uhud and Hunayn beside the Prophet . ”

It is worth mentioning here that the Shi'a scholars promote and declare for this call in their books . They are many and not limited to , such as : ( Mr . Mohsen al-Hakim , Mr . Abu al-Qasim al-Khoei , Mr . Khomeini , Mr . Mahmoud al-Husayni al-Shahrudi , Mr . Muhammad Kazim Shariatmadari , Mr . Ali Naqi Al-Naqwi , Mr . Hussain Borujerdi , Mr . Abu Al-Hassan Al-Isfahani , Mr . Muhammad Baqer Saheb Qiblah , Mr . Muhammad Mawy Saheb Qiblah , Mr . Hussein Zahoor Saheb Qiblah and Mr . Hussein Saheb Qiblah .

It is worth noting here that Imami Shi'a relied , in their insults of the honorable Companions , and their disownment of companions , on a group of narration that were attributed to their imams , including :

Al-Tusi narrated in his chain of authorities that : on the authority of Al-Hussain bin Thawir and Abu Salamah Al-Sarraj , they said : "We heard Aba Abdullah , peace be upon him , and he would do lanat( curse ) in the back ( after ) every prescribed ( prayer ) upon 4 from the men and 4 from the women . Al-Tameemee( Abu Bakr ) , Al-Adawee( Omar ) , Fulaan , and Muawiyah , and by their name , Fulaan( Ayesha ) , Fulaan( Hafsa ) , Hind , and Umm Al-Hakam , sister of Muawiyah"

From al-Mankhal bin Jameel , from Jabir , Abu Jafar said , "When you are to turn away after your prescribed ( obligatory ) prayers then don't turn away until cursing Bani Umayyah . "

Al-Saduq narrated in his chain of authorities that : on the authority of Abu Abdullah Al-Sadiq , he said : These are the laws of religion for those who want to comply with them and want God to guide him . The love the loyalty to masters ( Islamic saints ) is obligatory. The disloyalty to their enemies is obligatory . Among the oppressors of the family of the Prophet ( Al Muhammad ) , peace be upon him are : Those who disgraced the Hijaab( veil/covering ) of Allah . Those who after taking ( Fatima ) as a trust ( Amanah ) of Allah and the trust of His Prophet to protect , had denied Fatemah her inheritance from Her Father , and those who oppressed Her and snatched Her rights and violated Her esteem/respect , and upon those who burn Her house , and who established the oppression and changed the tradition ( Sunnah ) of the God's Prophet . In addition , the disloyalty to ( the nakthin" owners of the camel" , the maraqin "Khawarij" , and the Qasatin "the people of the Levant" ) is obligatory . The disloyalty to the idolatry and divination is obligatory . The disloyalty to the first and the last imams of misguidance and the leaders of unfairness is obligatory . The disloyalty to the most wretched of the first and the last , who was the brother of the slaughter of the she-camel of Thamud , and the killer of the Chief of the Believers , is obligatory . The disloyalty to all the killers of Al al-Bayt is obligatory .

The loyalty to the believers who did not nor alter after their Prophet , peace be upon him , is obligatory , such as ( Salman al-Farisi , Abu Dhar al-Ghaffari , al-Miqdad bin al-Aswad al-Kindi , Ammar bin Yasir , Jabir bin Abdullah al-Ansari , Hudhayfah Ibn al-Yaman , Abu al-Haytham bin al-Tihan , Sahl bin Hanif , Abu Ayyub al-Ansari , Abdullah Ibn al-Samat , Ubada bin al-Samit , Khuzimah bin Thabit , and Abu Saeed Al-Khudri ) , and the loyalty to their fellows and to anyone who followed their example is obligatory .

Their narrations in this chapter are many . This leaves no room for the one who has a sound mind to know the great hatred that the Shiites have expressed publicly against the companions of the Prophet . Describing the companions with the ugliest traits and virtues . They have anger against the honorable companions in general , Abi Bakr and Omar in particular ( may God be pleased with them ) .

### ***The Third Subject :***

#### ***Examples of Shiite attitudes towards some of the esteemed companions***

In the following , we will show the Shiite attitudes mentioned in their books against the companions of our Prophet , may Allah's prayers and peace be upon him . Their attitudes are many , to the extent that none of the famous companions escaped from these negative attitudes . This is because of their hatred and anger towards the companions of the Prophet , may Allah's prayers and peace be upon him . The companion who were the righteous and spread the religion and defended it . Among these attitudes of Shiite are the following :

First : They described Ali bin Abi Talib , may Allah be pleased with him , as a donkey , or a beast :

Al-Saduq , al-Majlisi , and others narrated that : on the authority of Abu Ja'afar ( may Allah be pleased with him ) , he said : Ya Jaber , Do you own a donkey which can travel with you from the east to the west in just one day? I said : May I Be a sacrifice for you O Abu Ja'afar , Where can I find it . Imam replied : It is Amir al Mu'minin( The Commander of the Faithful , May Allah be pleased with him ) , Didn't you hear the Saying of the prophet ( PBUH ) regarding Ali ( may Allah be pleased with him ) : By Allah La Tablughanna al Asbab "you will find out the reasons " , By Allah You Will Ride the Clouds" .

It is well known that the donkey is an example of the offensive dispraise and vile language . Al-Zamakhshari said : "The donkey is an example of the offensive dispraise and vile language , the majority of the people don't mention this term , but they say : The long-ears , as they mean the vile or dirty thing . It is a shame to say the word "donkey" in any manly council . Many Arabs rejected haughtily riding the donkey , even if the journeys were very difficult for them . . Their description of Ali as a donkey is a depreciation of him . Allah Almighty said : "It is not the eyes that go blind , but it is the hearts , within the chests , that go blind ( Al-Hajj ; 46 ) .

It has been narrated that : Abu Ja'far said in the interpretation of the word ( beast ) in the verse of the holy Quran : ( And when the Word has fallen on them , We will bring out for them from the earth a beast which will say to them that the people are uncertain of Our revelations ) . ( Al-Naml : 82 ) that the beast is the Commander of the Faithful . Describing him as an animal is a degradation of his dignity . The word ( beast ) means the animal that is used for riding . The Emergence of the Beast of the Earth : This is the beast , which will emerge at the end of time and it is one of the major signs of judgment day .

This means that if Allah wants to punish the unbelievers , the beast will come from the earth . And the word ( Arabic : Waqa'a Al-Qawl ) means ( falling on them or the word / torment is fulfilled against them ) . This means the firmness , obligation and the firm saying about the punishment on the Day when the Hour takes place , thus the torment is fulfilled against them . Ibn Masood said : "They will be punished and the ( word or the torment ) will be fulfilled against them when they lack of scholars and lack of knowledge . It has been narrated that the emergence of the beast from the earth will happen when there is no promotion for virtue and no prevention of vice , and when there are no repentant persons or guides . .

How can Ali , may Allah be pleased with him , be described as a beast of the earth? The beast is an animal , and the human being , whatever his status and rank , is a creature that Allah Almighty has honored and favored him over many creatures by mind .

Second : They described Ali bin Abi Talib , may Allah be pleased with him , as a gnat :

In the explanation of the verse : “Allah does not shy away from making an example of a gnat , or something above it” , it has been narrated by the Shiite imams that the word ( gnat ) means Ali Bin Abi Talib . The Shiite Imam ( AL-Qami ) and others narrated that : on the authority of Abi Abdullah , he said that : this is an example made by Allah of the Commander of the Faithful , may Allah be pleased with him , the gnat means the Commander of the Faithful , may Allah be pleased with him. This is clearly a dispraise of the Commander of the Faithful Ali bin Abi Talib .

Third : They accused Muawiyah bin Abi Sufyan as arrogant about the obedience to Allah Almighty ( Disobedient to Allah / Asy ) . Their imams said that : “

Some wise people were good at saying : an evil from Satan who did not precede him in obedience to Him , and ran with him in the field of His sin! There is no doubt among the scholars that Satan was the most worshipping angel , and he made the throne in six thousand years . When Allah Almighty created Adam and made him a successor on the earth , and commanded him to prostrate , he became arrogant and deserved to be expelled and cursed , and Muawiyah did continue for a long time to engage and worship idols until he converted into being a Muslim after the appearance of the Prophet , may Allah’s prayers and peace be upon him , then he was arrogant and disobedient to Allah Almighty in the positioning of the Commander of the Faithful , peace be upon him , as Imam .

Fourth : They judged that Muawiyah bin Abi Sufyan will be forever in the Hell ( fire ) . Like all companions , and all Sunnis . In addition , they inferred this with narrations that they developed and fabricated from themselves , which have no nosebands . Furthermore , Al-Majlisi narrated that : on the authority of the Prophet , may Allah’s prayers and peace be upon him , he woke up afraid from his sleep in the house of Umm Hani’ “Hind Bint Abi Talib . She asked him : “why?” . He answered : “Ya Hind , Allah Almighty showed me in my dream the Resurrection , its horrors , its Heaven , its bliss , and its Hell and torture in the Hell . So I looked up in the Hell ( Fire ) , and I saw Muawiyah and Amr Ibn al-‘Aas standing in the heat of the Hell , their dirty heads bowed by the Angels of Hell in stones made of the embers of hell , saying to them : “Did you believe in the reign of Ali Bin Abi Talib ? “

In addition , they mentioned in their books that Muawiyah and Amr Ibn al-Aas would not escape from the torment . They narrated that : on the authority of Ja’far Al-Sadiq , he said : Muawiyah and Amr Ibn al-Aas will not escape from the torment , all those who show their enmity against us and those who help attack us by tongue , hand , and money also will not escape from the punishment .

The truth is that Muawiyah , may Allah be pleased with him , is one of the good Muslims that Prophet , peace and blessings of Allah be upon him , assigned them to write the revelation . This task or assignment reveals the absolute trust of the PBHU of him . It was proven that the Prophet , may Allah bless him and grant him peace , said to Muawiyah : "Allah , make him ( Muawiyah ) guided , a guider and guide people through him" . ( <sup>1</sup> ) .

---

<sup>1</sup> ) Cited by Ahmad in his Musnad (29 / 426 No . 17895) . Arnaut said : His men were trustworthy and they were the men of al-Sihah (books of sound and authentic hadiths) . But the narrator of the hadith who was Saeed bin Abd Al-Aziz , confused in late age with the saying of Abu Misher and Yahya bin Mu’een . This hadith has been mentioned also by Ibn Abd Al-Bir and Ibn Hajr in the book Al-Isabah Fi Tamyiz Al-Sahabah (4 / 342-343) . It has been cited also by Al-Bukhari in the book (Al-tarikh al-Kabir / The Great History) (5 / 240) , and Al-tirmithi (3842) , and ibn Abi Asem in his book (alahadwalmthani) (1129) , and al-khatib in his book (tarikhah / his history) (1 / 207 – 208) , and ibn al-jawzi in his book (al-ilalalmutaniyah) (442) , via Abi Misher Abdul-Al-bin

**Fifth** : They described Amr ibn al-‘Asby ( the disobedient of Allah , and the son of the disobedient of Allah ) . It was mentioned in the book : Ikhtisas ( specialization ) that Ali Bin Abi Talib said : I estrange and consider it abnormal that when God Almighty returned my right to me , and restored this right and placed it in its original place; and his greed stopped to become in the abundance and plenty of God’s religion , and in his trust , which we carried as ruler ; Ali resume fighting Amr Bin Al-‘As ( Al-Asi ibn Al-‘As , the disobedient who is father also disobedient ) . After that , Al-‘Asi persuaded the caliph Omar bin Al-Khatib and gained his support , then he conquered Egypt . It was forbidden and unlawful for him to take one single Dirham more than his share in the property , and it was unlawful for the caliph to provide him with one dirham more than his right or share or to overlook or forgive him to take more than his share in the property . Then , he came ( showed up ) and started overwhelming the land with his oppression and destroying it by his unfairness . Therefore , whoever pledges loyalty to him , he would be satisfied , and whoever was against him would be unsatisfied . 1

In addition , like the previous trait that only comes out of a hateful and spiteful . The Prophet , may Allah’s prayers and peace be upon him , was happy because of Amr Ibn al-As’s conversion into Islam , and He praised him . Ahmad narrated in his chain of authorities that : on the authority of Uqbah Bin Amir , he said that : I heard the Prophet , may Allah’s prayers and peace be upon him , saying that : “submit and you will get salvation , the most peaceful and the most faithful is Amr Bin Al-As 2 ) )

---

Mashar , and Al-Bukhari also in “Al-Kabeer” 7 / 327 via Marwan Al-Tateri , and Ibn Qana 2 / 146 via Omar bin Abdul Wahid , the three of them are on the authority of Saeed Ibn Abdel-Aziz . Al-tirmithi said that this is a good hadith and it is strange . It was cited by Al-khilar in his book (Al-sunnah) (699 , and ibn Qani’ in his book (*Mu’jam al-Sahabah*) (2 / 146) , and Al-Tabrani in his book (Al-Awsat) (660) , and Abu Na’im in his book “Hilyatal – Awliya wa *Tabaqat al-Asfiya* (The Adornment of the Saints and the Ranks of the Spiritual Elite) (8 / 358) , via Zaid Bin Abi Al-Zarqaa , and Abu Na’im in his book (*Hilyatal-Awliya wa Tabaqat al-Asfiya* (The Adornment of the Saints and the Ranks of the Spiritual Elite) (8 / 358) . On the authority of Bin Sahil , both of them via Al-Walid Bin Muslim , on the authority of Saeed Bin Abd Al-Aziz , on the authority of Yunis bin Maysarah , on the authority of Abd Al-Rahman bin Abi Umayrah . Cited by al-khilar in his book (Al-Sunnah) (697) on the authority of Ya’qub bin Sufyan , on the authority of Mahmoud bin Khaled al-Azraq , on the authority of Omar bin Abdel Wahid , on the authority of Saeed bin Abdel Aziz , on the authority of Rabia’ Ibn Yazid that a delegation of the people of the Levant were stationed with Amad , and Amir bin Saad was sent to Homs , and Othman removed him and appointed Muawiyah , so the people of Homs knew that , and it was difficult on them . Abd al-Rahman bin Abi Ameera said : I heard the Messenger of God , may God’s prayers and peace be upon him , saying :So remind him .

<sup>1</sup> (Al-Ikhtisas (p :177) .

2) Cited by Ahmad in Al-Musnad (28 / 629) . Al-Arnaout said : it is possible hadith for improvement . Ibn Lahi’ah was unique , on the authority of Mashrah bin Ha’an , and on the authority of Ibn Lahi’an , the weak saver or narrator . However , some of the scholars accepted the narration of Abu Abdul Rahman , who is Abdullah bin Yazid Al-Muqra’i . They considered it valid because they had heard from him in the past . But Mashrah Bin haan , his command strengthened in congregation . Winked by others: Ibn Hibban that is mentioned in “Almajroheen”: He narrated that : on the authority of Uqba ibn Aamir , there are things that he did not follow . We said :Therefore , Al-Tirmidhi said that : “ after extracting (3844) , on the authority of Qutaiba , on the authority of Ibn Lahia , with these chains of authority that : The is a strange hadith that we only know from Ibn Lahia and Mashrah ibn Ha’an . This hadith and its chain of authorities is weak .

It was also cited by al-Tabari in al-Kabeer (17 / 845) via Yahya bin Katheer al-Naji and Sa’id ibn Abi Maryam , both of them on the authority of Ibn Lahi’ah , on the authority of Abu Ashanah , on the authority of Ubayn ibn Amer . This is a disagreement in its chain of transmission . Ibn Lahi’ah , , as we have mentioned before , was poorly saver , and Abu Aschana is Hayy bin Yumen Al-Ma’afari , and he is trustworthy . It can be attested to the hadith of Uqba by hadith of Abu Hurayra aforementioned with the number (8042) , that “The two sons of al-Aas were two believers :Amr and Hisham .” And its chain of transmission is good . Al-Sindhi said :He wants to make Omar more sincere than his ilk , who believed in him as Muslims of the conquest , and God knows best .

**Sixth** : they described Khalid bin Al-Walid as : The paralyzing sword of Satan “Sayf Al-shaytan Al-Maslool” . It was mentioned in the “Mawakif Al-Shi’a/ the Shi’a Attitudes” : The king said : “Why do some people call or name “Khalid” by ( Sayf Allah Al-maslool ) ( Lit . the drawn *sword* of Allah Almighty ) ?” . The Alwai( Shiite ) answered : “He is the paralyzing sword of Satan “Sayf Al-shaytan Al-Maslool” since he was an enemy of Ali Bin Abi Talib , and he was with Omar while burning the Fatimah’s house door , some Sunnis named him as “the Allah’s Sword” .<sup>1</sup> ) .

The truth is that the naming of Khalid bin Al-Walid as : ( the drawn *sword* of Allah Almighty ) did not come from the Sunnis , but rather it was called by the Prophet of Allah , may Allah’s prayers and peace be upon him . Anas , may Allah be pleased with him , reported that the Prophet of Allah , may Allah’s prayers and peace be upon him , mourned Zaid , Ja’far , and Ibn Rawahah for people , before their news came to them , so he said : ( Zaid took the banner and fell . Then Ja’far took it and fell . Thereafter Ibn Rawahah took and he fell ) . As he broke this news , he broke into tears , which trickled down his cheeks and drenched his beard . Then after a pause , he said : “At last a sword of the sword of Allah grasped the banner and victory was won by the omnipotent power of Allah .<sup>2</sup> .

Seventh : They accused Abu Hurayra , may Allah be pleased with him , of his enmity with the family of the Prophet , peace and blessings of Allah be upon him , and they attested that Abu Hurayra had fought with Muawiyah against Ali bin Abi Talib( ( <sup>3</sup> . This is a lie , because it is proven that Abu Hurayra was not interfering and retreated “Mu’tazil” , and he did not stand with anyone against anyone . ( <sup>4</sup> ) .

**Eighth** : They accused Abu Hurayra of lying and narrating false hadith , and that he had developed a false hadith in the defamation of Ali bin Abi Talib . Al-Amash reported : “When Abu Hurayra came to Iraq in the company of Muawiyah in the Year of the Jama’a ( when Al-Hsan Ibn ‘Ali Ibn Abi Talib waived the caliphate for Muawiyah Ibn Abi Swfyan Ibn Harb ) , he came to Kufa's Mosque . Having seen the huge number of those who welcomed him , he knelt down then beat his baldhead and said , “O people of Iraq! Do you claim that I tell lies about the Prophet of Allah and thus burn myself in the fire?”

By Allah! I heard the Prophet of Allah saying that : ‘Each prophet has a sanctuary , and my sanctuary is in Medina from Eer to [the mountain of] Thawr; so , anyone who makes it unclean will be cursed by Allah , the angels , and all people , and I bear witness that ‘Ali had done so . ’” When Muawiyah came to hear this statement , he gave him a present , showered him with his generosity and made him governor of Medina ( then capital of the Islamic world ) .

Finally , here are some of the attitudes of Imami Shi’a towards the esteemed companions , those who are the righteous hunters whom Allah Almighty has revealed in the Qur’an , and they are pleased with them , and Allah Almighty believed : “For indeed , it is not eyes that are blinded , but blinded are the hearts which are within the breasts” Hajj ( 46 ) .

---

1) The Shi’a Attitudes (3 / 125)

2) Cited by Bukhari (5 / 27 No . 3757)

3) Minhaj al-Karamah fi Ma’rifat al-imamah (“The Miraculous Way of Knowledge of the Imamate”) (p . 82)

4) Minhaj as-Sunnah an-Nabawiyyah (8 / 138)

#### IV. CONCLUSION

After this circumambulation and the act of walking round in the books of Imami Shi'a , we concluded that the most important results of the research , as follows :

(1) The doctrine of ( Ahl as-Sunnahwa'l-Jamā'ah ) about the honorable Companions was based on honor , respect and reverence , while recognizing and believing that the companions' generation is the best generation , and that their century is the best of the centuries , and therefore their insult is contrary to the guidance of the Great Qur'an .

(2) Imami Shiites have infidelized all companions , except for a small number of them , and they love to insult the companions , harm them and undermine them .

(3) The attitude of Imami Shi'a towards the esteemed companions is the same in the old and the modern times , despite the attempts made to bring them closer to the Sunnis .

(4) Imami Shi'a did continually accuse and spread suspicions about the esteemed companions for the sake of undermining them , even though the companions were the ones who carried and brought the Islam's message to those after them , and they are those who fought and struggled to support and the Allah's religion , and they exerted their precious efforts , and offered their souls for the sake of Allah .

#### REFERENCES

1. Al-'Ikhtisas( "Specialization" ) , Composed by the Shiite Abu Abdullah Muhammad bin Al-Numan Al-Akbari Al-Baghdadi , nicknamed Sheikh Al-Mufeed , published by the teachers of the Hawza or the Hawzah 'Ilmiyyah is a seminary where Shi'a clerics are educated , at "Hawza 'Ilmiyya Qom"
2. Biḥār al-'anwār al-jāmi'at li-durar 'akhbār al-'A'immat al-'Athār( Seas of lights : the collection of pearls of the reports of the pure Imams ) known as Bihar al-Anwar , is the most comprehensive Shi'a hadith collection written under supervision of Mohammad Baqer Majlesi . This book is also commonly called al-Bihar in brief . Verified by Abd Al-Zahra Al-Alawi , Dar Al-Rida , Beirut .
3. Tafsir Al Bahr Al Muhit "the Encircling or Surrounding Sea" , Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan , known as Abū Ḥayyān Athīr ad-Dīn al-Andalusi , and sometimes called Ibn Hayyan . Verified by Sidqi Muhammad Jamil , Dar Al Fiker Publishers & Distributors , Beirut , edition : 1420 AH .
4. Tafsir al-'Ayyāshī , written by Muhammad b . Mas'ud al-'Ayashi , verified by : Al-Hajj Sayyid Hashem Al-Rasuli Al-Mahalati , published by : Islamic Scientific Library , Tehran .
5. Tafsir al-Quran al-'Azim , Abu al-Fida' 'Imad Ad-Din Isma'il bin 'Omar bin Kathir al-Qurashi Al-Damishqi . Verified by : Sami bin Muhammad Salama , Dar Taiba for Publishing and Distribution , 2nd edition 1420 AH , 1999 AD .
6. Tafsir Qomi or Tafsir Al-Qummi by Ali Ibn Ibrahim Qomi . Commented by : Mr . Tayyib al-Musawi al-Jazaery , Al-Najaf for Publishing and Distribution , 1387 AH .
7. Tahdhib al-Ahkam( Tahdhib al-Ahkam fi Sharh al-Muqni'ah ) ( lit . Rectification of the Statutes in Explaining the Disguised ) , by Abu Ja'far Muhammad Ibn Hasan Tusi , commonly known as ShaykhTusi

- . Verified and commented by : Mr . Hassan Al-Musawi Al-Khursan , Printing Press : Khorshid ,  
Published by : Islamic Books House , Tehran , Edition : Fourth .
8. Jāmi' aḥādīth al-Shī'afīhāḳām al-sharī'a( Lit . the collection of Shiite jurisprudential hadiths “ . The book was compiled and written at the suggestion of Burujirdi , scientific press , 1399 AH .
  9. Tafṣīr al-Baghawī , by Husayn b . Mas'ūd al-Baghawī . Verified by : Abdel-Razzaq Al-Mahdi , Dar Ihya al-Turath al-Arabi( Lit . the House of Heritage Revival ) , Beirut , edition 1 , 1420 AH .
  10. Jāmi' Bayān Al-'Ilm wa Faḍlihi( The collection of brief statements of science and virtues ) , Abu Omar Yusef bin Abdullah bin Muhammad bin Abd al-Barr bin Asim al-Nimri al-Qurtubi . Verified by : Abu al-Ashbal al-Zuhairi , Dar Ibn al-Jawzi , Kingdom of Saudi Arabia , 1st edition 1414 AH , 1994 .
  11. Al-Jarh Wa Al-Ta'dīl( Criticism and Praise ) . Abu Muhammad Abdul Rahman bin Muhammad bin Idris bin Al-Mundhir Al-Tamimi , Al-Hanthali , Al-Razi Ibn Abi Hatim , Edition of the Council of the Ottoman Department of Knowledge , Hyderabad , Deccan , India , the Revival of Arab Heritage House , Beirut , 1st edition 1271 AH , 1952 AD .
  12. In order that we do not be deceived , Abdullah Al-Musli , 18th edition , 2003 AD .
  13. Hilyat al-Awliya wa Tabaqat al-Asfiya( The Adornment of the Saints and the Ranks of the Spiritual Elite ) . Abu Naim Ahmed bin Abdullah bin Ahmed bin Ishaq bin Musa bin Mahran Al-Asbhani , Dar Al-Saada , next to the Governorate of Egypt , 1394 AH , 1974 AD .
  14. Hay'at Al-hayaw . Kamal al-Din al-Damiri , the Arab Heritage Revival House , Beirut , none .
  15. Al-Khisal , Sheikh Al-Saduq . verified by : Ali Akbar Al-Ghafari , Publications of the Teachers' Group in the Hawza Al-Alamiya in the Holy Qom , Edition : 1403 AH , Second Edition , Al-Alami Foundation , Beirut , 1 , 1990 AD .
  16. Safinat Al-Najah ( The Life ship ) , Muhammad ibn Abd al-Fattah al-Tanakabni , Prince's Press , Qom , edition 1 , 1419 AH .
  17. Al-Shafi in the Imamate , Al-Sharif Al-Murtada , Al-Sadiq Institution , Tehran , 2 , 1410 AH
  18. Nahju Al-Balagha ( Peak of Eloquence ) . Ibn Abi Al-Hadid , Arab Books Revival House , Cairo , 1st edition , 1959 AD
  19. The healing of chests in explaining the visit of Al-Ashour( Farsi/ Persian ) , Hajji Mirza Abi Al-Fadl Al-Tahrani . Verified by : Mr . Ali Al-Muwahid Al-Abtahi , printing press : Syed Al-Shuhada(P) , Qom , Iran , published by : Syed Ali Al-Mawhed Al-Abtahi , Edition : Third , 1409 AH .
  20. Shia and Ahl al-Bayt , Ehsan Ilahi Dhuhair , Publication : Department of Sunni Translators , Lahore , Pakistan , Edition : Second , 1983 AD .
  21. Sahih Al-Bukhari . Verified by : Muhammad Zuhair bin Nasser Al-Nasser , Dar Touq Al-Najat , Edition : First , 1422 AH
  22. Sahih Muslim , verified by : Muhammad Fouad Abd al-Baqi , Arab Heritage Revival House , Beirut .
  23. Sirat al-mustaqim ila mustahiqqi al-taqdim ( The right path ) . Zain Al-Din Al-Nabati Al-Bayadi , Al-Radwa Library , 1st edition , 1384 AH
  24. Al-Sawarem Al-Murhiqh Fi Jawab Al-Sawa'iq Al-Muhriqa , Nuraallah Al-Tastari , Tehran
  25. Uyoun Akhbar Al-Ridha , Al-Suduq , Al-'Alami publications , Beirut , edition 1 , 1984 .
  26. Al-Gharat . Ibn Muzahim al-Manqari , Modern Arab Institution , 2nd edition , 1382 AH
  27. Al-Kafi , Al-Kulayni , Dar Al-Kutub Al-Islamiyyah ( Foundation of Islamic books ) , Tehran , 2nd edition , 1389 AH

28. Kamel Al-ziyarat . Ja`far bin Muhammad bin Qalawiyah , verified by : Sheikh Jawad al-Qayoumi , published by : The Faqaha Publishing Foundation , printing press : Islamic Publishing Foundation , Edition : First , 1417 AH
29. The Book of Al-Arba`een ( the Forty ) . Muhammad Taher Al-Qummi Al-Shirazi , Al-Amir Press , 1st edition , 1418 AH .
30. Majmu' Al-Fatawah ( the Collections of Fatwas / religious advisories ) , Taqi al-Din Abu al-Abbas Ahmed bin Abdul Halim bin Taymiyah al-Harrani , verified by : Abdul Rahman bin Muhammad bin Qasim , published by : King Fahd Complex for the Printing of the Noble Qur'an , Medina Munawarah , Saudi Arabia , 1416 AH , 1995 AD .
31. Madinat Al-Ma`ajiz ( The city of miracles ) . Hashem Al-Bahrani , verified by : the investigation committee under the supervision of Fares Hassoun Karim , published by : the Islamic Knowledge Foundation , Qom , Iran , printing : Danesh , Edition : First , 1415 AH .
32. Mustadrak al-wasa`el( Book of Means ) . Mirza Al-Nuri . Verified by : The Al-Bayt Institute , peace be upon them , for the revival of heritage , Edition : Second , 1408 AH , 1988 AD .
33. Musnad Ahmad ibn Hanbal . Verified by : Shoaib al-Arnaout , and others , Al-Risala Foundation , Edition : First , 1421 AH .
34. Manaqib Al-Abi Talib( the virtues of Abi Talib family ) , Ibn Shahr Ashoub , Al-Haidariyya Press , Najaf , 1956 .
35. Manaqeb Al-Shafi'i , Abu Bakr Ahmed bin Al-Hussein Al-Bayhaqi , verified by : Ahmed Saqr , Dar Al-Turath ( Library of Heritage ) , Cairo , 1st edition 1390 AH , 1970 AD .
36. Minhaj Al-Sunnah Al-Nabawiyyah Fi naqd Kalam Al-Shi'a wal-Qadariyyah( refutation of Shiites and Fatalistics' convictions . Taqi al-Din Abu al-Abbas Ahmad bin Abd al-Halim bin Abd al-Salam bin Abdullah bin Abi al-Qasim bin Muhammad ibn Taymiyyah al-Harrani al-Hanbali al-Dimashqi . Verified by : Muhammad Rashad Salem , published by : Imam Muhammad ibn Saud Islamic University , Edition : First , 1406 AH , 1986 AD .
37. Minhaj al-Karamah fi Ma'rifat al-imamah( "The Miraculous Way of Knowledge of the Imamate" ) . verified by Abd al-Rahim Mubarak , published : The Spread of Tasu`aa ( is the ninth day of Muharram ) , Mashhad , Printing : Al-Hadi , Qom , Edition : First .
38. Mawaqif Al-Shi'a ( The attitudes of the Shiites ) , Ali Al-Ahmadi Al-Mayanji , Islamic Publishing Corporation , edition 1 , 1416 AH
39. Al-Nas Ala Amir al-Mu'minin . Ali Ashur .
40. Nahju Al-Balagha ( Peak of Eloquence ) , from the words of Ali bin Abi Talib , verified by : Muhammad Abdo , Dar Al-Maarefa , Beirut .
41. Wasael Al-Shi'a ( The means of Shiites ) ( Al Al-Bayt/ the family of the Prophet ) , Al-Hur Al-Amili , Al Al-Bayt Foundation for the Revival of Heritage , Qom .