

## The Thorn and the flower

(Objections against Shia faith published in the ‘Rizwan’ Magazine, Lahore. Sayyadush Shohada [1](#) Special Issue 1374 A.H.)

### Objection 1: Forged Quran

Again this year read about some interesting beliefs and laws of the Shia faith and gain lesson from them. Muslims all over the world believe that the Quran in our hands is the one revealed by Allah and that it is exactly as it was revealed upon the Messenger of Allah (S). However the Shia belief is exactly opposite; that the existing Quran is a fabricated one. It has been distorted while the real Quran is with the Hidden Imam who is hiding in a cave. He will come with the real Quran sometime before the Day of Judgment.

All right sir! So this is a forged Quran. But how sensible is this Hidden Imam that he has hidden the real Quran and does not guide the creatures of God!

It is narrated on page 271 of *Usul al-Kafi* that Imam Ja’far as-Sadiq (as) said, “The Quran that Jibraeel (as) brought to the Messenger of Allah (S) had seventeen thousand verses.”

On the same page of this book another tradition is narrated that Imam Ja’far as-Sadiq (as) brought out the Quran inscribed by Imam Ali (as) and said, “By Allah, after this day you will never see the Quran.”

On page 146 of the same book another tradition says that Imam Ja’far as-Sadiq (as) remarked, “We have a ‘Jame’ (collection). It is seventy yards long.”

It means that according to the Shia school of thought no one will see the real Quran till the reappearance of Imam Mahdi (a.t.f.s.). The real Quran is seventy yards long and has seventeen thousand verses. As if a ladder would be needed to read it.

### Objection 2: Mus’haf-e-Fatima

The famous religious book of Shias, *Usul al-Kafi* has the following tradition on page 146: Imam (as) said, “We have Mus’haf-e-Fatima. And do you know what is Mus’haf-e-Fatima?” He said, “It is a Quran, and

by Allah! It does not have even a single letter in common with your Quran.”

Now, this is a third Quran. First a forged one, then a real one, which is with the Hidden Imam and a Mus'haf-e-Fatima also. But we don't know in which cave it is and who is hiding with Mus'haf-e-Fatima.

### **Objection 3: Bada (Change in Divine Will)**

The principle of Bada in Shia ideology is also very strange. They say that Bada happens to God. It means that at times, God forbid, He performs an action due to His ignorance and then regrets it, and an interesting thing is that this belief is considered so important that no worship act is equal to it. Hence a whole chapter is devoted to Bada in *Usul al-Kafi*, the famous religious book of Shias.

A tradition is mentioned on page 84 of *Usul al-Kafi* that Imam Ja'far as-Sadiq (as) said, “If people come to know about the reward in the belief of Bada they would not neglect it.”

Another tradition says: Zurarah says that Imam Ja'far as-Sadiq (as) said, “Allah does not give prophethood to anyone unless He makes him confess to five things: Bada, Mashiyat (Will of God), Prostration, Worship and Obedience.”

It is quite strange that this issue is mentioned in the reliable book of Shias. It is surprising that these people believe in such a God Who regrets His own actions, and has to change His opinion. It is as if He is Fazlul Haq, the Governor of Bengal, who at first deposed against Pakistan and then regretted it.

### **Objection 4: Taqiyyah (Dissimulation)**

“Taqiyyah is one of the best worship act for the Shias. The foundation of their religion stands on Taqiyyah itself. Taqiyyah means to lie.

It is narrated on page 488 of *Usul al-Kafi* that Imam Muhammad Baqir (as) said, “Taqiyyah is my religion, the religion of my forefathers, (God forbid), one who does not have Taqiyyah, has no faith.”

It is narrated on page 483 of *Usul al-Kafi* that, “Taqiyyah is from the religion of God.”

Shia gentlemen should tell us that if Taqiyyah had been actually religion or a part of religion why didn't Imam Husain resort to Taqiyyah and pay allegiance to Yazid? The Imam cut off the roots of Taqiyyah in the battle of Kerbala. He gave away his head but did not pay allegiance even for the sake of Taqiyyah. He made it clear from his behavior that ‘a religion based on Taqiyyah is not mine’.

### **Objection 5: Concealing religion**

Shias must also think over this narration that is present in their religious book. It is mentioned on page 485 of *Usul al-Kafi* that Imam Ja'far as-Sadiq (as) said, “O Sulaiman! You follow such a religion that

God honors one who conceals it and disgraces one who reveals it.”

It is narrated on page 482 of *Usul al-Kafi*: “Nine parts of religion are in Taqiyyah.”

Shias must note that they are ordered, and that too by Imam Ja’far as-Sadiq (as), to conceal their religion. If you reveal it, you would be disgraced. Can a religion be called a religion where one gets honor in concealing it and disgrace in revealing it?

## **Objection 6: Who killed the Imam?**

Shias blame Amir Muawiyah for the assassination of Imam (as). Some Shias even say that the Imam was assassinated only on the order of Muawiyah. However, Shia scholars have themselves concocted these allegations. Reliable Shia books prove that Amir Muawiyah had nothing to do in the Imam’s murder. Mulla Baqir Majlisi writes in *Jalalul Uyun*<sup>2</sup> that Amir Muawiyah willed to Yazid at the time of his death:

1) “But as for Imam Husain (as)! You know his relation and nearness to the Holy Prophet (S). He is a part of the Prophet. I know that the people of Iraq will call him and would not help him. If you get control over him, recognize his rights. Remember his rank of nearness to the Prophet. Do not make him recompense for his actions and do not break off the relations I have strengthened with him during this time. Beware! Do not give him any kind of trouble.

2) It is narrated in *Nasikhut Tawarikh* that Muawiyah made the following will to Yazid: O son! Do not be greedy. Beware, when you come to Allah you should not have the blood of Husain bin Ali upon your neck. Otherwise, you will not be at ease and remain under chastisement forever.

This narration is also from the book of Shias. At least it proves that Muawiyah was not involved in the martyrdom of Husain (as). He had willed Yazid to respect and help the Imam. Then we do not understand why Amir Muawiyah is blamed for the martyrdom of the Imam?

## **Objection 7: Shias and Imam Mahdi**

It is narrated in *Usul al-Kafi*: “If the number of Shias come to three hundred and thirteen, Imam Mahdi (a.t.f.s.) will reappear.”<sup>3</sup>

Did you understand anything? The book of Shias is opposing themselves. It says that if at anytime and anywhere the number of true Shias comes to three hundred and thirteen, Imam Mahdi will reappear. But the Imam is not ready to leave the cave. It proves that all these Shias seen everywhere in large numbers are not true believers but enemies of Ahlul Bayt. If at anytime the number of Shias had come to three hundred and thirteen, the Imam would have surely reappeared. Since the Imam has not reappeared the conclusion is clear.

## **Objection 8: Shias in the view of Musa Kazim (as)**

Now let us see this narration on page 159 of *Usul al-Kafi*: Imam Musa Kazim (as) said: “Allah sent wrath upon the Shias.”

“If I select my Shias, I will not find any but talkative ones and if I test them, I will not find them but apostates.”<sup>4</sup>

This verdict is not of Shias but of Imam Musa Kazim, which is present in their books. Now Shias should contemplate on what is the opinion of their Imam about them, because if we say anything they would complain.

Not only this, it is mentioned in the reliable book of Shias, *Ihtijaj* of Tabarsi:<sup>5</sup> “All the twelve sects of Shias would go to Hell.”

It is mentioned in *Rijal Kishi* that the Shia community consists of three parts: First is sinful and unfortunate while the other two are foolish.” Similarly, it is narrated in *Furu al-Kafi*<sup>6</sup> that Imam Ali (as) said, “I pity the deeds of the Shias.”

## **Objection 9: Killers of Husain were also Shias**

It is mentioned in *Majalisul Muttaqin* (page 29) that: Imam Husain (as) holding his son, Ali Asghar in his arms said to the disbelievers, “O Shias! You killed me as well as the people of my house (Ahlul Bayt).” It is mentioned in *Rijal Kishi* (page 13) that Imam Husain addressed the Shias, “O Shias! You killed me and plundered all my belongings.”

Books of Shias inform that the killers of Husain were Shias themselves.

## **Objection 10: Taziyah (replica of a sarcophagus)**

You would be surprised to know that according to Shia faith there is no harm in taking out the Taziyah of Shimr (l.a.). It is mentioned in *Zakhiratul Ma'ad* (page 618) that taking out the Taziyah of Shimr (l.a.) is not wrong; rather it is a preferable act. Now the Shias please let us know that though they carry Taziyah of Imam Husain to express love towards him, how does taking out the Taziyah of Shimr (l.a.) become preferable and permissible?

## **Objection 11: Mutah (Temporary Marriage)**

According to the Shias it is a very good deed to use women after giving them some pennies, without performing Nikah<sup>7</sup> with them. It is even that, God forbid, it is permissible even with Sayyid women after giving them some money. This is so because they believe that performing Mutah gives them the rank of

Husain, Ali and even the Holy Prophet (S). It is mentioned on page 50 of *Burhanul Mutah*: “One who performs Mutah once, gets the rank of Hasan. One who performs twice, gets the rank of Husain. One who performs thrice, gets the rank of Ali and one who performs Mutah four times, gets the rank of the Holy Prophet (S).”

Not only this, the Shia faith is so dirty that it is permissible to have sexual relations even with women in the prohibited degree (Mahram) provided one has wrapped his sexual organ in silk. Zainul Abideen Haeri Mazandarani, a Shia scholar, writes in *Zakhiratul Ma'ad* (page 95) that: ‘Intercourse (with mother and sisters) is permissible after wrapping silk.’”

## **Objection 12: Companions of the Prophet in the view of Ali (as)**

“I have seen the Holy Prophet (S) and his companions but found none of you like them (i.e. they have a high status). In the morning they used to accumulate dust on their body in Jihad, fighting for the religion of Allah and at night they stood before God and engaged in prostrations.

They used to rub their cheeks and forehead one after the other on the earth. They used to stand up due to the fear of the Day of Judgment like a restless man standing over embers. Marks of prolonged prostrations were prominent on their foreheads. Tears flowed from their eyes when Allah’s name was mentioned before them and their shirt used to get wet in their tears. They trembled of the fear of God like a tree shakes in stormy wind. They were fearful of divine chastisement and in anticipation of divine reward.”<sup>8</sup>

The above narration is from Ali al-Murtada (r.a.). He has exposed the true picture of the companions without any reservation. The victorious Lion of Allah (Asadullah al-Ghalib) would not have praised them if the companions in general, and the first three caliphs in particular, were not worthy of it.

Shias should ponder upon it and decide that when Sayyidna Ali praises the companions why their orators continue to abuse them. Is it a sign of love for Ali?

## **Objection 13: Siddiq and Farooq**

Ali al-Murtada, the lion of God, most proximate to the Merciful Lord, says in his sermon regarding the Siddiq Akbar (Abu Bakr) and Farooq Azam (Umar), “They both (Siddiq and Farooq) were just Imams (as). They were righteous and died righteous. May Allah’s blessings be on them on the Day of Judgment.”

I request the Shias to read this sermon of Ali (as) al-Murtada Karamullah Wajhul Karim properly. Ali (as) says that the caliphates of Siddiq and Farooq were lawful and they both trod the path of truth.

Not only this, but they even died on truth.

Not only this, but Allah would shower blessings upon them on the Day of Judgment.

Just think upon it!

Shia scholars say that Ali (as) paid allegiance to Siddiq and Farooq under Taqiyyah or due to some other reason. Firstly, it is against the honor of the Lion of God that he should feel afraid and approve the caliphate only out of fear. Even if we agree to this, the above sermon of Ali (as), which he delivered after the death of Hazrat Siddiq and Farooq, contradicts it. He said that Siddiq and Farooq were righteous and died righteous and Allah will send His blessings upon them on the Day of Judgment.

When Ali (r.a.) had power, what was the need to fear?

Allah had agreed upon the caliphate of the three caliphs.

“The right of choosing the caliph belongs to Immigrants and Helpers only. If these Immigrants and Helpers unite over the Imamate or caliphate of a person, and they appoint him as the Imam, it has the approval of Allah.”

Now Shias should decide that if the caliphates of the three caliphs were not valid, how could Haider-e-Karrar<sup>9</sup> (Imam Ali) state thus?

Does it not prove that the caliphates of the three caliphs were correct in the view of Ali (as)?

<sup>1</sup>. Lit. Chief of the Martyrs, title of Imam Husain (a.s.)

<sup>2</sup>. Page 421–422

<sup>3</sup>. Kitabul Hujjah, Pg. 35

<sup>4</sup>. Furu al-Kafi, Pg. 107

<sup>5</sup>. Page 141

<sup>6</sup>. Vol. 3, Pg. 31

<sup>7</sup>. Islamic Marriage

<sup>8</sup>. Nahjul Balagha, Sermon 96

<sup>9</sup>. An appellation of Ali bin Abi Talib (a.s.)

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