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## **Examples Of Dissociation Of The Two Sects**

Readers should note that Sahih Bukhari is the great authentic book of Ahlul Sunnat. The compiler of this book has not even forgetfully related a tradition of Imam Ja'far Sadiq (a.s.), while thousands of traditions have been recorded from Imam Sadiq (a.s.) elsewhere and hundreds of scholars have quoted traditions from this praised Imam (a.s.). Also, Hafiz Shamsuddin has included Imam Sadiq (a.s.) among the weak and unreliable narrators in his book al-Mughni. He writes that Bukhari has not related any tradition from him.

Bukhari's teacher, Yahya Ibn Saeed Al Qattan also says: "I am also suspicious of Ja'far as-Sadiq. Even Malik never related any tradition from Imam Ja'far Sadiq (a.s.) till he did not have another narrator of the same tradition." The Arabic text of the book Mizanul Etedal is translated to mean the same. The same behavior was shown to Imam Moosa Kazim (a.s.) and his respected forefathers.

Asqalani, an influential Sunni scholar, includes Imam Moosa Kazim (a.s.) among the weak narrators and says that the traditions of Imam Moosa Kazim (a.s.) are unsafe. Regarding Imam Reza (a.s.), Abu Tahir says: "Imam Reza (a.s.) has narrated weird things from his father; and he used to doubt and err."

The same attitude of Ahlul Sunnat scholars continued with Imam Hasan Askari (a.s.). Thus, Ibn Jauzi and Suyuti in their books of traditions, Ali bin Muhammad Iraqi in his book, Tanzeelatul Shariah and Shaykh Rehmatulla in Mukhtasar Tanzeelatul Shariah has written that Imam Hasan Askari (a.s.) was [Allah forbid] nothing! (Laisa Beshayyin).

In short, the above research confirms that Ahlul Sunnat scholars were absolutely aloof from the Imams of Ahlul Bayt (a.s.). The truth is that the Imamite and Sunni religion are two streams that flow in the opposite directions and till the Judgment Day, instead of coming closer they are moving farther from each other.

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