

إِنَّ الَّذِينَ فَزَعُوا مِنْهُمْ وَكَانُوا شِيعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ (الأنعام)

Indeed, those who have divided their religion and become sects – you, [O Muḥammad], are not [associated] with them in anything. Their affair is only [left] to Allāh; then He will inform them about what they used to do. [Surah Al-An'ām, 159]

شیعیت کا اصلی روپ

The Real Face of SHIASM



Ghulām Muḥammad Memon Matyārī رَحْمَةُ اللَّهِ

Translated by:

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Published by:

Darul Uloom Zakariyya
Lenasia, South Africa

Darul Uloom Azaadville
Krugersdorp, South Africa

Title: The Real Face of SHIASM شیعیت کا اصلی روپ

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<http://www.dua.org.za>

First Edition: March 2018

Second Edition: November 2018

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FOREWORD: MAULĀNĀ ‘ABDUL HAMĪD ISHĀQ DĀMAT BARAKĀTUHUM

All praise is solely and only for Allāh جَلَّ جَلَالُهُ the Creator, Nourisher and Sustainer of the entire universe. He Who guides to the Truth and He Who takes out people from the darkness of misguidance and brings them to the light of guidance. May salāt and salām be upon Sayyidunā Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who left no stone unturned to teach and establish the truth till the day of Qiyāmah.

Perhaps the oldest, most dangerous, most clandestine, most sugar-coated, and those with the apparent most wonderful character but the worst enemies of Islam and the Muslims are the Shias! They have been exposed in broad daylight repeatedly but persist to oppose the truth!

This kitāb (book) in your hands is the English translation by Muftī Abdullah Moolla dāmat barakātuhum of شيعيت کا اصل روپ translated as 'The Real Face of Shiasm' which is a most wonderful exposure, most enlightening, logically proven and fully supported by original documentation from universally accepted authentic books of the Shias (included in the Urdu version) by Ghulām Muḥammad Memon Matyarī Sāhib رَحِمَهُ اللهُ. Maulānā Shabbier Saloojee dāmat barakātuhum of Dārul Ulūm Zakariyya has been honoured by Allāh جَلَّ جَلَالُهُ to organize and arrange the translation and printing of this most important and necessary kitāb. May Allāh جَلَّ جَلَالُهُ

reward all who have taken part to see to all stages and aspects of having the kitāb finally printed and in your hands now. Āmīn

This kitāb spans over twelve chapters proving the Shia beliefs from their own original books.

The Shia normally entice the youth at universities with their evil trap of Mut'ah that misleads them and brings a terrible name for Islām, as they falsely claim to be Muslims. The Shia also utilise social media extensively to promote incorrect ideology and belief. Therefore, we must be on guard all the time with regards to messages about Dīn. We should try as best as possible to verify such information with reliable 'Ulemā of the Ahl us-Sunnah wal Jamā'ah. **The Ulama particularly should study this kitāb in depth and then educate the public of the reality of Shiasm and unmask the sinister plotting of the Shias.** May Allāh جَلَّ جَلَالُهُ make this kitāb most beneficial for all and fully accept it!

آمین یا رب العالمین و لك الحمد والشكر والصلاة والسلام على خاتم النبيين والمرسلين سيدنا محمد صلى الله عليه وسلم.

(Maulānā) 'Abdul Hamīd Ishāq (dāmat barakātuhum)

4 Rabī al-Ākhir 1439/23 December 2017



FOREWORD: MAULĀNĀ SHABBIER A SALOOJEE DĀMAT BARAKĀTUHUM

Islām is the only faith and way of life which Allāh ﷻ, in His sublime mercy has bestowed upon His beloved servants. Allāh ﷻ has deputed many Ambiyā عَلَيْهِمُ السَّلَامُ from the dawn of humankind and they were all blessed with divine revelation and preached the message of Islām in accordance to the dictates revealed unto them. The system of Nubuwwah continued until the advent of the final and beloved Nabī of Allāh ﷻ. Likewise, the final and last divine scripture, the Qur’ān Sharīf was revealed unto the beloved of Allāh ﷻ, Nabī Muḥammad ﷺ. Allāh ﷻ has placed the guidance of humanity at large until Qiyāmah in the Qur’ān Sharīf and teachings of the Sunnah.

While the Ummah is currently facing various onslaughts, two of the most challenging tribulations we face are: the global promotion of liberalism and the scourge of Shiasm

Many a time we find certain individuals calling for unity and brotherhood. While the intent may be noble or Machiavellian for that matter, it is important to note that while Islām and the Qur’ān Sharīf exhorts us towards unity, it is not merely unity in number that we are called to; rather it is unity on the rope of Allāh ﷻ (the Qur’ān Sharīf and the Sunnah): **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا**

‘And hold fast, altogether, by the rope of Allāh, and be not divided among yourselves.’ (Sūrah Āl-‘Imrān, 103)

Every religion recommends a code of conduct for its adherents and this code contains certain guidelines. However, no religion has ever recommended or approved of lying, cheating, backbiting or any other evil practice of the same genre as the Shia. These are the teachings of the cult of Shiasm as established by their founding fathers; ‘Abdullāh Ibn Ubayy Ibn Salūl and ‘Abdullāh Ibn Sabā. In this book, ‘The Real Face of Shiasm’, the author has expertly divulged the foundational misguidance that Shiasm stems from and has provided references from their own sources.

This book also exposes the ‘Aqīdah of the Shia and the call for unity with the Shia does not conform to the above-mentioned verse of the Qur’ān Sharīf and misusing this verse to promote an illegitimate alliance that is pregnant with lies, somehow reflects the sentiments of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ when he faced the tribulation of the Khawārij:

‘Ubaydullāh Ibn Abī Rāfi’ reports that the Harūriyyah (the Khawārij) came out against ‘Alī Ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ and they said, “There is no rule but for Allāh.” (12:40). Sayyidunā ‘Alī Ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ replied, “A word of truth (referring to the verse of the Qur’ān they were misquoting) by which falsehood is intended. Verily, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described some people and I recognized their description in these people. They speak the truth with their words but it does not go beyond this”, and he pointed to his throat. (Sahīh Muslim)

Similar to the mechanisms employed by ‘Abdullāh Ibn Sabā, many an individual, in collusion with a considerable number of their co-religionists have hypocritically entered the fold of Islām with the sole intent of harming the Muslims from within. Their first target of attack is the laymen and younger generations. They aim to spread distrust about the general character of the noble companions hoping it would lead to doubts and distrust about the honesty, innocence and noble attributes of Nabī ﷺ himself.

‘Abdullāh Ibn Sabā joined the Muslim community in the guise of a Muslim saint while he concealed his wicked intentions in his Jewish heart. With his saint like manners, he launched a double-edged attack; his first target was the true and pristine beliefs of the Muslims and the second was their political and social stability. In a very short time he managed to win the confidence of a considerable number of new Muslims, who were not well acquainted with the teachings and belief system (‘Aqīdah) of Islām.

Taking undue advantage of their innocence, ‘Abdullāh Ibn Sabā invented and introduced a new religion known as Shiasm and convinced his followers that his religion was the true Islām and that they, the Shia, were actual Mu’minīn (believers), in comparison to those who were not Shia.

Some Muslims joined him innocently, while others did so for material gain. He started his anti-Islāmic campaigns very systematically and methodically. Initially, he brainwashed his followers with pagan beliefs and dogmas, all the time

giving them the impression that they were treading along the path of the teachings of Islām and everyone else was misguided. Through his tireless efforts, he converted his followers into a secret political force to spread his anti-Islāmic beliefs and also to put an end to the institution of Khilāfah.

Nonetheless, Allāh ﷻ revealed a number of verses in the Qur’ān Sharīf to protect and guard the authenticity of the Qur’ān Sharīf, the Aḥādīth Nabawiyyah and the honour and character of Nabī ﷺ. Allāh ﷻ also unveiled the filthy intentions and foul acts of the hypocrites. These verses of the Qur’ān Sharīf are definite proofs of Allāh ﷻ’s help which He extended to the believers at opportune moments and the same is applicable in these challenging times for the guidance of the Ummah.

We earnestly beseech Allāh ﷻ to accept the efforts of the author and translator of this kitāb and all those that made it possible for it to become a reality. May Allāh ﷻ make it a means of protecting and safeguarding the Aqīdah and īmān of the Ummah and a means of forgiveness for all those who contributed towards it in any way. Amīn

Request for Du’ā’s

(Maulānā) Shabbier A Saloojee (dāmat barakātuhum)
6 Rabī ul Ākhir 1439/25 December 2017



WHAT ARE KITMĀN AND TAQIYYAH?

Kitmān

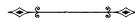
This refers to concealing one's faith. According to the Shia, Nabī ﷺ commanded them to conceal the belief of Imāmat, and he himself refrained from expounding it before the Muslims. According to one narration of theirs, their Imām once said to his disciple, "O Sulaymān, you follow a religion that whoever will conceal it, Allāh will bestow honour on him, and whoever will reveal it, he will be disgraced by Allāh." "Among my disciples, he is most dear to me who is more righteous, knows the religion well and conceals our teachings and keeps the secrets more than others."

Taqiyyah

This means putting up a deceptive appearance or pretending to make a statement to hide the truth or mislead a Sunnī. Taqiyyah allows a Shia to cheat, deceive, befool, betray or harm a non-Shia, particularly a Sunnī and for these acts he will be rewarded by Allāh سُبْحَانَهُ وَتَعَالَى according to the teachings of Shiasm. With Taqiyyah, a Shia can pretend to be a Sunnī and can even refute the fundamental beliefs of his religion, just to gain something insignificant from a Sunnī, he can inflict a wound or insult a Sunnī, and for these evil acts, he believes he will be rewarded. In short, the basis of Taqiyyah is hypocrisy or pretension and its purpose is to

harm the Sunnīs in every possible way. According to some of their narrations, Taqiyyah is nine-tenths of faith and one who lacks Taqiyyah lacks almost the whole faith.

We, therefore, understand that Kitmān and Taqiyyah – mechanisms unique to Shiasm – are used for multiple purposes. They are used to deceive the unsuspecting Sunnī, lure him or her into Shiasm, and most importantly, it serves as a shield for Shias to exist in a predominantly Sunnī community. These mechanisms effectively render it near impossible to find out who is a Shia, except if they show their true colours. We make Du'ā' to Allāh سُبْحَانَكَ وَتَعَالَى to guide them to the truth of Islām and may He save every Muslim from falling into their deception. Āmīn



ENGLISH TRANSLATOR'S PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والسلام على عباده الذين اصطفى ، خصوصا على سيد الرسل
وخاتم الأنبياء وعلى آله الأتقياء وأصحابه الأصفياء

All praise is for Allāh *سُبْحَانَهُ وَتَعَالَى*, peace and salutations be upon our noble leader and master, Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. We testify that there is none worthy of worship but Allāh *سُبْحَانَهُ وَتَعَالَى* and Muḥammad *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* is the Rasūl and Messenger of Allāh. We respect, honour and love him, his family and companions. May Allāh be pleased with them and may He keep us steadfast upon their ways and teachings and may He unite us with them in the eternal gardens of Jannah. Āmīn

Allāh *سُبْحَانَهُ وَتَعَالَى* informs us in Sūrāh Al-Fāṭir,

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ٥

Indeed, Shayṭān is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

Since the creation of man, Shayṭān has been hard at work, trying in various ways to take people towards wrong, involve them in evil and sin, lure them into deeds that incur the wrath of Allāh *سُبْحَانَهُ وَتَعَالَى* and snatch the most precious blessing of faith (īmān) from the believers, which is the

yardstick for salvation in the hereafter. The Ambiyā' عَلَيْهِمُ السَّلَامُ tired themselves in guiding their nations to the path of truth. The last and most blessed of these Ambiyā' was Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. During the twenty-three year period of his Nubuwwah, he illuminated the world and left behind a galaxy of stars for our guidance. The teachings of Islām, enshrined in the Qur'ān and the blessed Aḥādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were conveyed to us through these noble souls, the family and companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

One of the oldest forms of heterodoxy to surface in the Ummah is that of Shiasm. **A fitnah that has evolved since its inception into an edifice built on deception and evil.** Like with every other fitnah, its true colours surface after some time or after being hit with a major loss and setback. The gambler only realizes the depth of the filth he is involved in when he loses absolutely everything. **Let this not be the case with our īmān, that if Allāh forbid, we embrace Shiasm or are sympathetic to the Shia course of deception, we barter away our īmān, only realizing its terrible consequences when we close our eyes.**

The scholars of the Ahl us-Sunnah wal Jamā'ah have always been teaching, propagating and safeguarding Islām and its teachings from heresy and heterodoxy. There were innumerable luminaries and outstanding scholars that used their abilities in different parts of the world in this effort. **They employed various methods to deal with this**

terrible scourge of Shiasm like writing, lecturing and debating. There are records of books written against Shiasm through every era, from the second Hijrī century, till today.

Accepted by Hāfiz Jalāl ud Dīn Suyūṭī رَحْمَةُ اللَّهِ عَلَيْهِ as one of the Mujaddids (revivers) of the Muslim Ummah, Imām Abū Hamīd Muḥammad Al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ (1058 – 1111 CE) spent a significant part of his life refuting the Bātinī Shia, risking his life in the process, in such a brave way that even today, saying his name leaves a bitter aftertaste in the mouths of the Shia. A clear testimony to the lofty attributes he had and the sincerity with which he used his abilities to defend and protect Islām from every form of heresy and deviation. **His comments about the Bātinī Shia became proverbial: outwardly they are heretics but inwardly they are pure disbelievers.** The efforts of Imām Abū Hamīd Muḥammad Al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ led to an awakening and understanding of heresy and he left an indelible mark on history with works we can pride over.

Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ (1746 – 1824 CE) authored his masterpiece, Tuḥfah Ithnā Ash’ariyyah at a time when most homes were affected by Shiasm. His great work was a means of saving the īmān of countless souls. It ripped through the foundations of Shiasm and clarified its reality. This work was well received and appreciated by scholars in other parts of the world and was subsequently summarized and translated into Arabic. May Allāh سُبْحَانَكَ وَتَعَالَى reward these

outstanding and brilliant ‘Ulemā’ on behalf of the Ummah with the best of rewards. Āmīn

In this day and age, where the effort of the Ithnā Ash’ariyyah Shia is being promoted and propagated on a global level, especially after the Iranian (Shia) Revolution, **the ‘Ulemā’ of the Ahl us-Sunnah wal Jamā’ah must rise to the occasion, serve the need of the time and strive to defend and protect Islām in its entirety from the falsehood and deception of the Shia.** The Shia use deception and manipulation very effectively and cause the faith of a person to be shaken. A well-worded book gained an abundance of publicity in recent times. Its black and golden cover duped many into buying it. **Khālid Ibn Walīd رَضِيَ اللهُ عَنْهُ: The Sword of Allāh by MI Akram is filled with poisonous lies throughout the book. Only the discerning scholar will be able to pick up the malicious statements of evil intent that causes one to feel disheartened about the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.** Like this, another book that is spread on a global scale is ‘Then I was Guided’ by Tijānī. The unwary and good-hearted Muslim is bound to fall for the web of lies that the author spins in this book. Authors like Khalid Hosseini penned ‘The Kite Runner’ and ‘A Thousand Splendid Suns’. These books painted a very bleak picture of the Ahl us-Sunnah wal Jamā’ah and undermined many aspects of Islām.

Social Media is a multipurpose tool. It is effectively used as a medium to make life easy, but it has now been abused by the Shia to spread falsehood and misinformation. They also use this as a platform to hurl abuses and expletives at the noble Sahābah رَضِيَ اللَّهُ عَنْهُمْ and family members of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, one must be very cautious when receiving a message of beautiful quotes attributed to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, for example. If the source has (AS), i.e. ‘alayhi as salām, then you can be assured that it is sourced from a Shia, as the Ahl us-Sunnah wal Jamā’ah do not use this term for non-Ambiyā’.¹ One is bound to receive quotes of Rūmī in the guise of Tasawwuf, but actually turn one’s attention towards falsehood. Therefore, it is imperative that one asks for the reference and source of this type of material.

‘The Arrivals’ was a series of supposedly accurate information about the end times and signs of Qiyāmah. However, some videos propagated Shia ideology like Imāmat and levelled accusations against Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ of poisoning Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ. Like

¹ Bear in mind that the term ‘alayhi as-salām’ has been used in the past for non-Ambiyā’ and is found in many books. However, the intended meaning was not that which the modern day Shia take, i.e. infallibility. Moreover, it has now become the outstanding feature of the Shia to use the term ‘alayhi as-salām’ for the family members of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

this, there are other forms of multimedia that contain implicit Shia poison.

Many of us have also recently been exposed to new ideas and aspects regarding Islām that our grandparents or we have never heard of. These are promoted mostly by academics that serve the Shia course of creating confusion and doubt in the hearts of the Ahl us-Sunnah wal Jamā'ah. **Hence, it is essential that we verify the credentials and beliefs of the scholars and academics that we take from. In Islām, a large group of Facebook followers and a movie like accent is not a guarantee that the individual can be trusted.**

The Shia tend to give references but are false many a time, they will quote works of the Ahl us-Sunnah wal Jamā'ah, but do not have the faintest idea of where they could be found. Hence, the scholars should avail themselves to help the public in sourcing and referencing information that is dubious.

We warn our children about the dangers of drugs, we implore them not to mix with strangers and we guide them not to do wrong. With greater fervour and passion, with an even higher level of concern, we must warn them of the dangers of Shiasm, as in this case, not only can they lose their honour, respect, chastity, but also their imān.

We could also bump into a Shia at work, in the Masjid or at a function. The plan of action they adopt is to plant doubt in the hearts of the Ahl us-Sunnah wal Jamā'ah by asking questions, touching on topics relating to khilāfat and the Ahl ul Bayt. Hence, we must be alert when we hear topics like Ghadīr Khum, Qirtās and the alleged burning of the house of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا by Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ, we seek the protection of Allāh. **Alḥamdulillāh, many Muslims enthusiastically enquire if a certain Ḥadīth is authentic and if they should practice it. With greater enthusiasm, we must inquire about the authenticity of the historical reports we sometimes hear, the reports that leave a doubt in our minds about the noble Saḥābah رَضِيَ اللَّهُ عَنْهُمْ. More often than not, we will find a Shia narrator at the base of the fabrication.**

Besides this, there are many Shia websites that seemingly answer our questions, provide inspiration and get people married happily. Without giving it a second thought, whilst surfing and reading, a person is soon caught up in something he did not set out to learn and pollutes himself with Shia filth.

The Shia also present heterodoxy and heresy in attractive ways, causing professionals and graduates to slip into an abyss of misfortune. After being duped, a person goes about spreading the ideology taught by the Shia. Can we imagine with what joy they look on, as they planted the seeds of mendacity, and the clever fellow goes about spreading their

opinions, views and beliefs? In order to sift truth from falsehood and to see the truth behind the image, a Muslim has to be well grounded in the Islāmic sciences.

These are some of the ways adopted by the Shia to lure and trap the unsuspecting and ignorant Sunnī Muslim. **Shiasm thrives on ignorance and is spread through propaganda.** Hence, it is absolutely necessary to educate ourselves on the fundamentals of Islām and make a concerted effort to read, learn and study the Sīrah of Rasūlullāh ﷺ and biographies of the Ṣahābah رَضِيَ اللهُ عَنْهُمْ. Besides this, every Muslim must try to the best of his ability to acquaint himself with the fitan that surrounds him, what are the realities of Shiasm and how should he shield himself from these attacks of the Shia and Shaytān.

Education is the first and most important step in this regard. With this objective in mind, the concerned 'Ulemā' like Maulānā Shabbier Saloojee dāmat barakātuhum are trying very hard to educate, teach and warn the Muslim Ummah of this terrible fitnah. Maulānā Shabbier Saloojee dāmat barakātuhum had requested that this indispensable and unique book, The Real Face of Shiasm, be translated for the Ummah. The original Sindhi and Urdu translations were well accepted and appreciated in Pakistan. We hope in the mercy of Allāh سُبْحَانَهُ وَتَعَالَى that this English translation is accepted and appreciated in the court of Allāh سُبْحَانَهُ وَتَعَالَى. **The message of this book and cry of the author is as fresh**

and relevant today as it was when the book was originally published.

This work covers many important aspects of Shiasm and will serve as a basic work for every enthusiastic Muslim to learn about this fitnah and its realities. There are innumerable works that have been authored, compiled and translated on this subject. Each of these works is unique and tackles this fitnah from a different angle. Hence, one must read and study more to gain a better understanding and ability to deal with this fitnah in his or her community. A list of books has been included at the end of this work that the 'Ulemā' and masses can consult. Almost all of them can be easily downloaded. A list of important websites follows this.

These websites can be used to help answer any questions thrown at us by the Shia. **These sources must be utilized to study, research and produce more literature in English to stem the tide of Shia propaganda and ultimately stop it with the help of Allāh** سُبْحَانَهُ وَتَعَالَى.

One need not bother too much about the clamour of Shia rebuttals, as the Shia rebuttals are anything but academic and truthful. For example, one of the immediate responses to any material exposing the reality of Shiasm is that it is sectarianism. How astonishing? **The word Shia means 'sect' and the Shia have been divided into over fifty different sects throughout their history. They argued and fought each other. Labelled each other and burned the houses of each other down. Who are the sectarians?**

We call on every Shia to reflect over the illogical and irrational ideologies of Shiasm. They should question the authenticity of what is being taught and reflect how it impacts on their souls and the society. After all, of what worth is it to live as a compulsive liar? Can a person enjoy a peaceful life knowing that everybody he is surrounded by could be double-dealing him? Is a perverted society, brimming with sexual misdemeanours considered normal by any standard? We also ask, what kind of justice and equity do the Shia teach and spread when their books state that the good deeds of a Sunnī will be of no benefit, as he/she has been created from the soil of hell, whilst the greatest amount of evil deeds will be of no consequence to the Shia, as they have been created from the soil of paradise?

Respected brothers and sisters, open your heart and mind, reflect and ponder over the contents of this work. Use it to help you in understanding Shiasm and the dangers that it poses to any society that it settles in. May Allāh سُبْحَانَهُ وَتَعَالَى allow you to benefit from this work, rather than look askance at Shiasm, something that has the capacity to ruin your life. Āmīn

Once you have realized and understood the reality of Shiasm and the dangers that it poses to the Ummah, it would be prudent to support and help the concerned ‘Ulemā’ and brothers that are involved in the work of

protecting the pristine ‘Aqīdah of the Ahl us-Sunnah wal Jamā’ah from the heterodoxy of Shiasm. In this way, much progress can be made in the field of ensuring that our society remains pure from the evils entrenched in Shiasm.

All praise is for Allāh سُبْحَانَهُ وَتَعَالَى for granting us the ability and strength to undertake the translation of this valuable work. It is only through His grace and mercy that goodness and felicity are achieved. The flaws and mistakes are from us and from Shaytān.

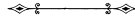
May Allāh سُبْحَانَهُ وَتَعَالَى reward the outstanding ‘Ulemā’ of this day and age who work tirelessly for the propagation and protection of Islām and the Ummah. Āmīn. There were also sincere individuals who supported and helped us through the translation and edit of this magnificent work. May Allāh سُبْحَانَهُ وَتَعَالَى reward them with the best of rewards and bless them with the best of everything. Amīn

We ask Allāh سُبْحَانَهُ وَتَعَالَى to protect us from the evil of shallow intentions and hollow deeds. O Allāh, in Your infinite grace and mercy, accept this work, bless it with widespread appreciation and make it a means of saving the īmān of the entire Ummah. O Allāh, this is our broken effort and words, You let it settle in the hearts and minds of the Ummah. O Allāh, let the ‘Ulemā’ and masses of the Ahl us-Sunnah wal Jamā’ah view this work with favour and let it be a means of our salvation on the day of Qiyāmah. **O Allāh, raise us with the grand scholars and leaders of this Ummah like**

Imām Ghazālī رَحْمَةُ اللَّهِ and Sultān Salāh ud Dīn Ayyūbī رَحْمَةُ اللَّهِ. O Allāh, bear witness, we love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family and all his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, unite us with them in Jannah. O Allāh, show us the truth as the truth and grant us the divine ability to follow it, show us falsehood as falsehood and grant us the divine ability to stay away from it. Āmīn

[Muftī] Abdullah Moolla

6 Rabī ul Ākhir 1439/25 December 2017



URDU TRANSLATOR'S PREFACE

Shiasm is a very powerful underground conspiracy against Islām. **It is not from the sects of Islām, but it is an invented religion that is made up of Judaism, Christianity, Zoroastrianism, and Hinduism. It has nothing to do with Islām.** Subsequently, in this religion, there is dying for sins like in Christianity, and there is fire worship in the form of Mātam on fire taught. You have probably seen that these people make vows on flags and go around them for worship many times. They have exaggerated about Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and have taken him to the level of a deity as part of their belief. Like the Hindus, they not only take pictures to be permissible, but they honour it, to the level of worship, as is clear from the journals, magazines and books from Iran. Subsequently, in every edition of Al-Huda, a magazine published under the auspices of the Iranian Department of Media, one finds the biography of some Messenger with his 'picture'. Not only this, one will find pictures of noble women like Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا, Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا and the mother of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. We have also received a picture now, the person looking at it will think that the photographer took out all twelve Imāms from their resting places, put them in a line, placed a sword in their hands, and took a group picture of them. Is this not worshipping and honouring pictures?

Similarly, not accepting the original Qur'ān and holding the view that the Qur'ān has been changed and to say that the Sahābah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the household of

Rasūlullāh ﷺ, his pure wives, are disbelievers – all this is in opposition to Islām. **The knowledgeable class knows these things but the masses are totally unaware of them.** This is because Shī'ī literature is generally hidden, to the extent that even the literature published by the Shī'a do not state the names of their famous books. Al-Kāfī, Al-Istibsār, Man Lāyahduruhu Al-Faqīh, Tahdhīb ul Ahkām, Faṣl ul Khitāb, Ihtijāj of Tabrasī, Muntahā al-Āmāl, Kashf ul-Asrār, Haqq ul Yaqīn, Tafsīr Maqbūl of Sayyed Maqbūl Ahmad Shāh (which has been authenticated by twelve reliable Shia scholars by stating 'This Tafsīr is in accordance to the Math-hab of the Ahl ul Bayt') are some of the important foundational books of the Shia. They do this so that their baseless religion is not discovered and unveiled.

Therefore, there is a need to present the blasphemous beliefs of the Shia from their own reliable books so that we can remove the veil placed over the beliefs of this religion.

Muhtaram Janāb Ghulām Muḥammad has realized this reality and has written a large book in Sindhi by the name of 'Shi'iyyat jo Asli Rūp'. By the grace of Allāh ﷻ, this book has gained great acceptance to such an extent that within two years, the second edition has come into the market. The importance of the book demanded that it be translated into Urdu (and now into English) so that its benefit could be spread everywhere. There is an abundance of literature in Urdu but this work is different in many regards.

Aside from the introduction, this book comprises of twelve chapters. Eleven of these prove that every aspect

of Shiasm is a Jewish conspiracy against the Qur'ān and Sunnah (Islām). Every religion has a heavenly book. Shiasm also has its own books. Therefore, the blasphemous beliefs of it have been proven firstly from its reliable books, and to prove this, the pages of these books have been copied and presented. This is so that no Shia Mujtahid and scholar can deceive the Muslims under the guise of Taqiyyah and Kitmān and say that these references are wrong and baseless. The twelfth chapter of this book completes this book in which the fatāwā and decisions from the Islāmic world with regards to the Kāfir and Murtad status of the Shia have been gathered. **In this way, this book presents a comparative study of Shiasm and Islām in such a way that no Shia scholar or Mujtahid can deny.**

I have translated this book into Urdu. Other expert scholars have edited the Urdu, Persian, Arabic, Sindhi and English texts. May Allāh سُبْحَانَهُ وَتَعَالَى reward them well. If they did not do the corrections, then there would have been many shortcomings in the book. We hope that like the Sindhi version, the Urdu (and the English) versions will be widely accepted. May Allāh سُبْحَانَهُ وَتَعَالَى accept our efforts and may He protect our īmān. Āmīn

Khādim Ahl us Sunnah

Abū 'Āisha Muhammad Husayn Shah

Graduate: Wifāq ul Madāris Al Arabiyyah, Pakistan





INTRODUCTION

This book is very important. A very pressing need pushed the author to write it. By studying this book, the reader will understand why there was such a great need for the author to put together such a well-researched book, and what heart-breaking information came to the fore during the research. One will also understand the great difficulty he experienced through the stages of writing it.

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد خاتم النبيين وعلى آله وأصحابه
والتابعين لهم بإحسان إلى يوم الدين

1. UNIQUE TRAITS OF SHIASM AS COMPARED TO THE WAYS OF THE WORLD

The Shia religion is the only religion in the world that is based on a few principles that contradict every religion in the world, philosophy of character and all accepted principles in the history of humanity. A few of these foundational principles are discussed hereunder;

HATRED FOR THE PIOUS PREDECESSORS

Shiasm is the only religion in the world whose foundational stone is hatred for the pious luminaries, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. This entails referring to them as Murtad, Kāfir, plotters, hypocrites etc. They take the Sahābah رَضِيَ اللَّهُ عَنْهُمْ to be enemies

of Rasūlullāh ﷺ, his family and follow the principle of swearing and cursing them.

The Sahābah رَضِيَ اللَّهُ عَنْهُمْ were the first to believe in Islām, they faced every form of difficulty, oppression, hunger, thirst and all other dangers with all their strength and faith that came their way from enemies. In the company of Rasūlullāh ﷺ, they gave tremendous sacrifice for Islām in the path of Allāh سُبْحَانَكَ وَتَعَالَى and displayed astonishing truthfulness, courage and intense love for their guide ﷺ. Their excellent characteristics were such that even the staunchest Christian and Jewish enemies of Islām could not point fingers at their history and they could not point out to any fault in them. The libraries of the world today are a clear proof of this reality. There are a number of historians, politicians, rulers and philosophers, and even the staunch Hindu of recent times, Gandhi, praised the faith, simplicity, high understanding and administrative abilities of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ in different ways. He also advised that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ be followed. However, until today, no Shia scholar has been born who did not give the instructions that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ be sworn at as much as possible!

The Shia expletives for the Sahābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh ﷺ are in accordance with their high ranks and sacrifice for Islām, i.e. the higher their rank, the worse the expletive becomes. The non-Muslim historians agree that the greatest success of Rasūlullāh ﷺ was his

companions and the greatest cause of the speedy spread of Islām was their sincerity, bravery, true love for Islām and the Messenger ﷺ, faithfulness and their true link with Islām.

However, the Shia unanimously say that the group that was prepared by Rasūlullāh ﷺ in the twenty-three years of his Nubuwwah, besides three or four, all of them became Murtad and Kāfir after his demise. They made significant changes to the Qur’ān; they mixed falsehood in the Ahādīth and engaged in various plots. They stole the rights of the Ahl ul Bayt and gave them various forms of difficulty. Khomeini, in his book, ‘Kashf ul Asrār’, writes, ‘These companions have nothing to do with Islām and the Qur’ān. They made Islām and the Qur’ān a means (and they did not believe in their hearts) to acquire leadership and to fulfil their evil intentions. The Muslims point out the fault in the Jews and Christians of interpolating their scriptures, the very same thing is proven with regards to the Qur’ān upon these companions.’

If someone asks a Shia that in a long time of twenty-three years, these Sahābah رَضِيَ اللهُ عَنْهُمْ tolerated countless difficulties, they spent days and nights in jungles, in mountains, valleys, caves, and battlefields, and their biographies fill the history books of humanity, they tolerated loss to their children, spouses, parents, and wealth. They sought refuge in Abyssinia. They then migrated empty-handed to Madīnah Munawwarah, was this all done in order to acquire

leadership? When they acquired leadership, even at that time, they wore only a single garment, would sleep on the bare ground, patrol and check on the subjects at night, and live on olive oil and dry bread. They would not tolerate considering their household members; they did not give leadership positions to their children. When booty came, they distributed it to everyone besides their household. Or, was a share given to their households like the share given to everyone else? Nay, they were never given more than others were. Then, for such an unprofitable leadership, they made so many plots and tolerated difficulty throughout their lives but there was no special consideration for themselves or their families from the Bayt ul Māl¹, nor did they take unlawful benefit from it. Is there an example in the world of such selfish usurpers and hypocrites in the world?

However, where the veil of blind fanaticism exists, where is there scope for proof from the intellect or understanding? I understand that leave aside any religion in the world, one will not find such things even in a small political party today where they will belittle and disgrace their predecessors, the founders of their party and their self-sacrificing comrades. Every person of understanding, every nation and class of people appreciate their predecessors, they overlook their shortcomings and deficiencies and try to interpret it in the best possible way.

1 The public treasury where the wealth and animals collected in charity was kept

However, one will not find such a thing like Shiasm, nor has one seen the like of it.

ETERNAL ENMITY FOR THE SUNNĪS

The Shia have always hated the Ahl us-Sunnah wal Jamā'ah from their hearts and every class of people that have belief in the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This is a result of a natural and psychological effect of hatred for the predecessors, or, more correctly, the great luminaries of the Ahl us-Sunnah wal Jamā'ah. In their general and special meetings and gatherings, lectures and discourses, books and journals, one will find slogans chanted like, 'Curses upon the deniers of 'Alī', 'Curses upon the deniers of the Ahl ul Bayt', 'Curses upon the companions of 'Umar' [We seek the protection of Allāh]. It is clear that from all these slogans, they refer to the Ahl us-Sunnah wal Jamā'ah. In their gatherings, one will not find mention of the real enemies of Allāh, those who deny Him, the atheists, the polytheists, and the pagans.

Therefore, this naturally results in hatred. It should be the case, as the foremost and final objective of the Shia is to destroy the Ahl us-Sunnah wal Jamā'ah in some way or the other. According to them, the Ahl us-Sunnah wal Jamā'ah are enemies of the Imāms and the Ahl ul Bayt. (It is as though all the other non-Muslims are their true lovers and obedient to them, and a great sin to speak against them). **History bears testimony that wherever and whenever the Shia acquired power and political authority, even to a small extent, they used that**

authority against the Sunnīs and they showed their fanaticism and tyranny. Examples of this will rarely be found committed at the hands of non-Muslims.

The detail of this will be mentioned ahead in this book. Whoever wants to know more, he can study further until the end. From the beginning stages until today, there is an accepted historical reality about the Shia. We cannot deny it; **the target of Shiasm propagation has always been the non-Shia Muslims. No other religion used the veil of Taqiyyah to carve open the protective barriers of another religion and spread their ideas amongst its followers. The method adopted by other religions was to spread their religion amongst others, or, to non-followers of their religion.**

3. DECEIT AND LIES: A FOUNDATION OF THE RELIGION

In all religions, ways and character philosophies of the world, lying, deceit, plotting, hiding the truth and deception are all counted as lowly character traits - without any difference of opinion. These things are counted as worthy of rebuke and the lowest point of a human being. **However, Shiasm is the only religion in the world in which the terrible character traits of Kitmān and Taqiyyah have been made into important principles of religion.** For this, we find in a Hadīth of their Imāms that, “Taqiyyah is nine-tenths of religion”, “Taqiyyah is the religion of our forefathers”, “He who does not do Taqiyyah he has no religion”, “You Shia are upon such a religion that whoever

hides it, Allāh will honour him and he who makes it apparent, Allāh will disgrace him”, “Whichever Shia makes our Hadīth apparent, Allāh will take his īmān away”. Further detail of this will be given in Chapter 4. Please study it there.

4. THE TARGET OF PROPAGATION IS NOT NON-MUSLIMS, BUT SUNNĪ MUSLIMS

For the propagation of a religion, the beliefs, principles, and good characteristics of it are presented to the world. Others are then called to it in order to let them see the truth of it. The religion whose foundational books, beliefs and principles that are known to just a few and emphasis is laid upon hiding it from others, from where will good characteristics and principles come that can be shown to the world? What will be explained to outsiders or how will this religion be propagated? **As a result, from the beginning, the target of Shiasm propagation is not the non-Muslims, but only the Sunnī Muslims and it will continue in this way. The Shia hide their real beliefs and foundational books from the Sunnīs because the information it contains is sufficient to cause every non-Shia to dislike and hate the Shia religion.** The Sunnī Muslims who have true love for the Ahl ul Bayt are exploited on this point. The Shia chant slogans of ‘Love for Ahl ul Bayt’ and cause the Sunnīs to become close to them. Later on, they are slowly made similar to them (the Shia) and they are taught hatred for the Sahābah ﷺ and the Azwāj e Muṭahharrāt. By using this means, the Shia have been

successful in converting Sunnī Muslims to Shiasm. The result is clear to us; from the beginning, the beliefs of Islām, the principles and good characteristics of it have been shown to non-Muslims and they have turned to Islām. On the contrary, in Shiasm, the Sunnī Muslims have been caught in the slogans of 'Love for Ahl ul Bayt' and have later been converted to Shiasm. **Alternatively, by means of acquiring a political superiority over the Sunnīs, they made the Sunnīs into the target of their harshness and oppression and forced them into converting to Shiasm. Alternatively, they were forced to migrate, like in the recent past, what happened to the Sunnīs in the time of Khomeini. This oppression and tyranny continues unabated. This is also a fact that separates Shiasm from other religions of the world.**

5. MĀTAM FOR THE MARTYRS

In every religion of the world, every nation, and tribe, they take those who sacrificed for the noble objective of the truth and raising the truth as a means of pride and honour. Their bravery and valiant feats are presented with joy and honour. This is because others also take a lesson from their bravery. They give special consideration and thought that no one wails and mourns over these brave soldiers. The mothers and sisters will say that the sacrifices and feats of their martyrs should not be lowered or belittled by wailing and crying. However, the Shia religion is different from the rest of the world in this matter also. The unique sacrifice given

by Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, his household and companions, and the bravery with which he tolerated it all, let alone our history, is noted in the history of humanity. However, in remembrance of him and love of him, what is done? What is done and how it is done? It is in front of us. For ten days continuously, there are wailing processions, slogans are chanted in the name of the Ahl ul Bayt, and elegies are recited with singing tunes. Through this, it is understood that every soldier of religion is forced to cry and beat himself. [We seek the protection of Allāh].

Now the programmes of ‘Ashūrā are featured on radio and television. This is a very good remembrance of those true soldiers who gave the highest form of martyrdom in front of the world, which, leave Islām aside, no religion of the world till today have chosen for themselves, nor have they felt that others should follow. In fact, a person with a sound nature will always look at it with hatred and in reality; the human nature will look down at it. **This is done in such words, such ways, that I have the conviction that no Shia household or brave person from amongst them like to celebrate in this way.** Moreover, what Mātām can be held over and above the Mātām on this ‘intelligence’ that during these Mātām days, the injured, and wounded are five times more than normal? How many other abnormal things are done, which this pen cannot write, and probably another pen will not bear to write. This is not hidden from anyone.

6. PEOPLE WITH A SOUND NATURE STAY FAR AWAY FROM SHIASM

The few characteristics of Shiasm explained thus far are beyond the scope of understanding of a general human being; someone with sound intelligence and understanding. The author has seen that whilst hiding under the sharp weapon of Taqiyyah and Kitmān, and whilst being unaware of the finer details of the Shia religion, its beliefs and teachings, most Muslims are protected from it only because their minds and understanding will never accept such strange things and deeds. According to my personal experience, there are many Muslims who are just Muslim because their parents were, by name. They have no knowledge of Islāmic teachings, they have no link with Islām in terms of deeds and actions, but they are not ready to accept Shiasm only because this religion is different and abnormal, in comparison to other world religions. The narrations that are mentioned in it are beyond common understanding. **The reality is that a person with a sound nature and understanding cannot understand this religion, it is beyond grasp.** Anyone can have a different opinion with me on this point, but the point of view that I have formed is based on my religiosity, it is through witnessing it and experience. It is becoming stronger day by day.

From the beginning to the end, the Shia religion has mostly been accepted by those individuals and nations in whose nature there is pride based on lineage and nation. One will

find the angle of pride and tribalism dominant in it. Subsequently, in the beginning, Shiasm spread in Iran very fast because the people of Iran believe in family kingdom and rule. For centuries, the government that was established in Iran and the worldly pomp and glory that came with it gave them pride based on lineage. This laid the foundations of having a higher view of themselves. Islām had wiped this out. So, as a result of whatever was boiling in the hearts of the Shia, the Iranians saw double contentment in it. Firstly, the end of the superiority of the Arabs over them and secondly, under the shield of religion, the firm hope of establishing superiority, based on lineage and family. If you think deeply over this, then in other countries besides Iran, you will see that those nations and countries that have such a mindset and ideology, the Shia religion will spread mostly amongst them. For example, the Sādāt, the Murshid, Mīr and Mirza, and other rulers and influential families, those who stay under them or are forced to stay under them.

2. THE AUTHOR

I am an average class Muslim who spends much time with the pious and true scholars, discussing with them and learning from them. I have an interest in posing questions to them and listening to their discourses. Due to the environment at home and because of my nature, the above-mentioned points took root in my heart and mind. My heart is convinced that Shiasm is unnatural and a baseless

religion. Generally, I hear from others that the founder of the Shia religion was ‘Abdullāh Ibn Sabā, the Jew. These people have the belief that the Qur’ān has been altered and changed, they swear and curse the Azwāj e Muṭahharāt of Rasūlullāh ﷺ and his companions, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ [we seek the protection of Allāh], and this religion is based completely on hatred for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. **A person with a normal nature and mind has never accepted the Mātam of the Shia in Muharram and their unnatural actions. My heart always hated it. As a result, I hated the Shia from my heart. I did not take interest in it, and I never felt the need to learn the detailed beliefs of Shiasm, their worship and other information from their reliable books.**

By staying in the company of the scholars and pious, it became firmly entrenched in my mind that Qādiyānism posed a great challenge for Islām. Most probably all the ‘Ulemā’ of Pakistan and India came into the open and together with the Muslims, gave great sacrifice from time to time in order to deal with this difficult problem.

Alhamdulillāh, the decision which had the support of the Farangi government was passed. It stated that the Qādiyānīs are Kāfir, Murtaḍ, and out of the fold of Islām. The decision pleased the scholars of the Ahl us-Sunnah to a great extent. After this, until today, not only in Pakistan, but in the entire Muslim world, the Qādiyānīs were called Kāfir and Murtaḍ, and this decision was accepted.

3. SHOCKING FINDINGS ABOUT THE SHIA RELIGION

During this time, in the Al-Furqān, published in Lucknow, India, there were a number of articles published about the Iranian Revolution and Shiasm. These caused an awakening in my heart and mind. My heart was put at ease regarding the conviction I originally had. Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ عَلَيْهِ, the founder of this magazine, then wrote 'The Iranian Revolution, Imām Khomeini and Shiasm'. It was published for the first time in 1984.¹ I had acquired a copy. Maulānā Nu'mānī رَحْمَةُ اللَّهِ عَلَيْهِ's articles and books proved very effective for me. His sound nature, methodology, and proofs, concern for religion, understanding of religion, deep study and research, abstinence, religiousness, sincerity, and advisory writings were always appreciated and noted. Maulānā رَحْمَةُ اللَّهِ عَلَيْهِ was very cautious in his writing. In this book, penned by a scholar of advanced age, there was an abundance of concern for religion and pain conveyed. It brought shocking information to light; information that came from the books written by Khomeini himself. His beliefs and his filthy intentions for the Islāmic world after the Iranian Revolution were realised. **It is as though there**

¹ The importance and acceptance of this book can be gauged from the fact that two hundred thousand copies of it were sold in two months from different sellers and publishers in Pakistan and India. The English translation has also been done. The Arabic Edition was published in Egypt. It has also been published in Persian and French. (Al Furqān, January, 1986).

was a veil over our eyes regarding the Shia religion. His book opened this veil. After this, my heart became restless. I was cautious in the beginning, especially in those matters regarding which something had to be said about others. Therefore, as long as I did not have deep research, I would rather remain quiet. This heart quaking book and the shocking revelations it had about the Shia made me restless. I had the desire in my heart to carry out a detailed study of the Shia books and research its foundational books. This consumed me. I would take books and study. Together with this, I would consult other scholars and libraries. During this time, in the Al-Furqān Magazine, more articles and unveilings were published. At the time, the title under which this subject matter was published was 'Judaism and the Iranian Revolution' (Al-Furqān, April 1987). Maulānā Atīq ur Raḥmān published his account of the Iranian Revolution, and this was also published later in Karachi. The book of Maulānā Sayyed Abul Ḥasan 'Alī Nadwī رَحْمَةُ اللَّهِ، 'Two Conflicting Portraits' was also published. I came across shocking and astonishing pieces of information regarding the original belief system of the Shia, the Iranian Revolution of Khomeini, the long stretched out Iraq-Iran War and their filthy resolutions for the Muslim world in these books. I shall present the summary under the title of 'The Real Face of the Shia Beliefs'.

4. THE REAL FACE OF THE SHIA BELIEFS

The most important finding was that Shiasm, on its own, is a separate religion, which is against the Qur'ān and Sunnah. It is different in beliefs, worship, and juristic rulings. Islām and Shiasm do not mix. Therefore, it is a great and dangerous mistake to assume that they can coexist. What is correct is that it exists in order to deceive the Muslims and the Muslims are told that the followers of Shiasm are a sect among the followers of Islām. The basis of all Islāmīc teachings is the Risālat and Khatm e Nubuwwah of Rasūlullāh ﷺ, the Qur'ān, the Ahādīth and Sunnah. The Shia have a completely different way with regards to these three things.

1. BELIEF OF INTERPOLATION OF THE QUR'ĀN

The belief of the Ithnā Ash'ariyyah Shia regarding the Qur'ān, which is mentioned in their foundational book, Al-Kāfī, and exists till today in the books of Khomeini, is that immediately upon the demise of Rasūlullāh ﷺ, his companions usurped the rights of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ in order to complete their filthy motives. One will find this mentioned openly in their Tafsīr books.

The Shia state that the Sahābah رَضِيَ اللهُ عَنْهُمْ made countless changes to the Noble Qur'ān. Also, this Qur'ān is not the original Qur'ān which was revealed to Rasūlullāh ﷺ. The Qur'ān was gathered by Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ only and it is with Imām uz Zamān (The Hidden Mahdī) currently. He

disappeared in 260 A.H but is still alive. [We seek the protection of Allāh]. When he comes, he will bring out the original Qur’ān. He will bring out what was removed from the present Qur’ān with regards to the rights of the family of Rasūlullāh ﷺ, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ becoming the first Khalīfah (Khalīfah bilā Fasl), Imāmat of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and his progeny, the names of the Imāms etc. See Chapter 2 for details on the countless changes that have supposedly been done to the present Qur’ān.

2. REJECTION OF THE HADĪTH AND SUNNAH

The Ahādīth of Rasūlullāh ﷺ and Sunan is an explanation of the Qur’ān. Hadīth refers to the statements and advises of Rasūlullāh ﷺ and Sunnah refers to his ﷺ deeds and whatever deeds were done by the Sahābah رَضِيَ اللهُ عَنْهُمْ, i.e. the practical form of it is called Sunnah. Those who received the Hadīth and Sunnah first and narrated it are the Sahābah رَضِيَ اللهُ عَنْهُمْ. They were the ones who also received the Qur’ān first. From the Hadīth and Sunnah, not only is the correct meaning and purport of the Qur’ān understood and clarified, but thousands of subsidiary rulings of Islām are learnt. The details of this we study in the Hadīth and Sunnah of Rasūlullāh ﷺ.

The Shia have a different view from that of Islām on this. The Shia do Taqiyyah and take the name of Sunnah and Hadīth, but in reality, when they say Sunnah and Hadīth, they do not refer to the statements and deeds of Rasūlullāh ﷺ, narrated by the first recipients, the

Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, and that which is gathered in the famous and reliable books of **Ḥadīth** with the entire chain of narration. According to the Shia, aside from three or four, all the **Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ** are unworthy, usurpers, hypocrites, greedy, had personal intentions, are Murtads and Kāfirs [we seek the protection of Allāh], they were the ones who changed the Qur’ān, so what reliance can be placed on the **Ḥadīth**?

Thus, the Shia have their own **Ḥadīth** compilations. At the end of the chain of narration of these statements we do not find Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but the Shia Imāms. By **Ḥadīth** and Sunnah, they mean those narrations that are ascribed to the names of the Imāms and are written in their books. It is appropriate to mention a comparison of the names of the famous **Ḥadīth** works in Islām, known as the **Ṣiḥāḥ** Sittah, as well as the Usūl Arba’ah – the reliable books of the Shia so that the reality can be clarified completely.

The Famous Books of **Ḥadīth** of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Islām

1. Mu’atta Imām Mālik, Imām Mālik Ibn Anas رَضِيَ اللهُ عَنْهُ [95 A.H – 179 A.H] – one of the authentic compilations, but not part of the **Ṣiḥāḥ** Sittah.
2. **Ṣaḥīḥ** Bukhārī, Imām Abū ‘Abdullāh Muḥammad Ibn Ismā’il Bukhārī رَضِيَ اللهُ عَنْهُ [194 A.H – 256 A.H]

3. Sahīh Muslim, Imām Muslim Ibn Hajjāj Qushayrī رحمته الله [204 A.H – 261 A.H]
4. Jāmi' Tirmidhī, Imām Abū 'Isā Muḥammad Ibn Mūsā رحمته الله [209 A.H – 279 A.H]
5. Sunan Abū Dāwūd, Imām Abū Dāwūd Sulaymān Ibn Ash'ath رحمته الله [202 A.H – 275 A.H]
6. Sunan Nasā'ī, Imām Abū Abdur Raḥmān Aḥmad Ibn Shu'ayb رحمته الله [214 A.H – 303 A.H]
7. Sunan Ibn Mājah, Abu Abdullāh Muḥammad Ibn Yazīd رحمته الله [209 A.H – 273 A.H]

The Famous Books of Narrations Ascribed to the Imāms in the Shia Religion

1. Al Jāmi' Al Kāfi, Abū Ja'far Muḥammad Ibn Ya'qūb Kulaynī [328 A.H], this is currently printed in Iran in 8 volumes
2. Man La Yahdhuru al Faqīh, Muḥammad Ibn 'Alī Ibn Babwayh Qummī [381 A.H], printed in Iran in 4 volumes
3. Al-Istibsār, Abū Ja'far Muḥammad Ibn Hasan Tūsī [460 A.H], published in 4 volumes in Iran
4. Tahdhīb ul Aḥkāṁ, Abū Ja'far Muḥammad Ibn Hasan Tūsī [460 A.H], published in 10 volumes in Iran

It is famously known amongst the masses that the Shia have the belief that the Qur'ān has been changed or altered. However, they have also rejected the Aḥādīth of

Rasūlullāh ﷺ. Most of our ‘Ulemā’ are not aware of this reality. This was also opened up to me when I saw their foundational books, which I have briefly mentioned above.

3. REJECTION OF THE FINALITY OF NUBUWWAH

Keeping in mind the realities that have been explained, when we ponder over Shiasm, then the matter of Khatm e Nubuwwah is as follows;

1. The Qur’ān is changed and interpolated according to the Shia
2. They reject the Ahādīth of Rasūlullāh ﷺ and have totally different and unique narrations, thousands of them, ascribed to the Imāms, which are in contradiction to the clear teachings of the Qur’ān and the Mutawātir Ahādīth of Rasūlullāh ﷺ. The entire building of Shiasm is given practical shape based on these narrations.
3. According to the demand of their belief, all the Sahābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh ﷺ, approximately 125 000, besides Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ and a few others, the rest of them had become Murtad and Kāfir immediately upon the demise of Rasūlullāh ﷺ [we seek the protection of Allāh from the evil of this]. In other words, the Shia have

rendered the twenty-three-year era of Nubuwwah of Rasūlullāh ﷺ as useless. This means that they say that it was meaningless and of no benefit for Rasūlullāh ﷺ to come as the final Nabī [we seek the protection of Allāh]. In this case, where the deputation of Rasūlullāh ﷺ is classified as in vain and without benefit, where will the real picture and understanding of Khatm e Nubuwwah exist in such a religion (a matter of belief is still far off).

The reality is that in the Shia religion, under the name of Imāmat, a rank that is superior or higher than Nubuwwah has been created. In the presence of this, the belief in the Khatm e Nubuwwah of Rasūlullāh ﷺ is lost. One will not even find an idea of it if one searches for it. (You will find the detail of this in this book, especially in Chapters 2, 5, 6 and 7).

4. EACH OF THESE SHIA BELIEFS IS CLEAR AND OPEN BLASPHEMY

Every person knows that the scholars of the world have given a unanimous fatwā that the Qādiyānī are not Muslims because they deny a foundational belief of Islām, Khatm e Nubuwwah. They believe that after Rasūlullāh ﷺ, Mirza Ghulām Aḥmad Qādiyānī is the Nabī. They believe that revelation would come to him. So, the following is clear in Shiasm;

1. There is belief of interpolation of the Qur'ān

2. Nubuwwah in the name of Imāmat
3. Denial of the Ahādīth of Rasūlullāh ﷺ

So, to say that they are a sect of Islām or Muslims or for them to say that they are Muslims can never be correct. This is a simple and easy matter that a common Muslim will easily understand. This is on condition that he has correct knowledge of the above-mentioned realities and has been informed of the reality.

Subsequently, with regards to the Shia, it is also proven that from the beginning, all the able scholars of the Islāmic world have issued fatwā that they are out of the fold of Islām (See Chapter 12). The three aspects (enumerated above) have been explained in Shia Aqa'id ka Asli Rūp.

Besides this, the 'Ulemā' of the Ahl us-Sunnah have issued a unanimous fatwā of Kufr that the person who says that the Sahābah رَضِيَ اللهُ عَنْهُمْ are Kāfir and Murtad has himself become a Kāfir. This is because, in the Qur'an, there are countless places where the Sahābah رَضِيَ اللهُ عَنْهُمْ are praised in clear terms. In the Sahīh Ahādīth, there are glad tidings given to them, mentioning them by name. So, by speaking ill of them, one will necessarily be denying countless verses of the Qur'ān and Ahādīth of Rasūlullāh ﷺ and this is clear Kufr. (See Chapter 12)

5. THE SHOCKING IGNORANCE OF OUR SCHOLARS

After learning of this and coming to know the real face of Shiasm, naturally, I searched for what our scholars did regarding this great fitnah and what are they doing. What have they written, and what are they writing? However, there was no end to my astonishment when I saw that except a few who can be counted on one's fingers, who know the real face of Shiasm and the realities of it well enough, by means of lectures and discourses, they have used their strength to counter it, the rest of the 'Ulemā' have no knowledge of it and are sitting silently.

The scholars do not know much more than a common Muslim with regards to the reality of Shiasm, its beliefs, sources of knowledge, Fiqh, the history of Shiasm etc. In the Islāmic Madāris, Logic and Philosophy is taught at a high level, there are arrangements made to close the doors of the fitnah of Qādiyānism (to a certain degree) and the belief of Khatm e Nubuwwah is taught. However, to understand such a great fitnah like Shiasm, to have knowledge and awareness of the destructive intentions of Khomeini for the Muslim world, how Shiasm is being set up and spread in and around Pakistan (and now around the world), with external pressure, how this is being done through radio and television (it is not necessary that a person be forced or encouraged to watch television), what is published in newspapers and journals, what books of the Shia, magazines

and articles are published and sent to Muslim homes for free (without addresses of the publishers), and what is written in them. It is taken as unnecessary to know all this information.

Not having the thick foundational books of the Shia in the libraries of the Madāris is understandable, but the older famous books written by the excellent Sunnī scholars are not there. Books like Tuḥfah Ithnā Ash'ariyyah in Persian, the Urdu translation of Shah 'Abdul Azīz Muḥaddith Dehlawī رحمۃ اللہ علیہ, Āyāt Bayyināt of Nawāb Sayyed Muḥammad Mahdī 'Alī Khān, Nasīḥa tush Shia of Maulānā Iḥtisham ud Dīn Muradābadī, Tuḥfatul Wahhab of Maulānā 'Abdul Wahhāb Gulāl Sindhī, Shia Hadarāt se Ek So Sawālāt in Urdu and Sindhī etc. Wherever these works are, they are only kept as adornment for the library, 'who has the need to open them and study them to see what has been written about Shiasm?' [To Allāh do we belong and to Him is our return].

The result is clear, most of our 'Ulemā', in fact, it can be said that besides a few, who are fully dedicated to suppressing and destroying this fitnah, they have the same amount of knowledge as a common Muslim with regards to Shiasm, nothing more. Then, a few 'Ulemā', without any means and support, how are they facing this great fitnah in these conditions? What can they really produce when the character and ways of the other 'Ulemā' do not even aid and support them? There are some 'Ulemā' who are greedy for the world and go to

the gatherings of the Shia, participate in the programs of the Shia on radio and television, and are doing a great work of spreading Shiasm and are becoming a means of harm for Islām.

I feel it necessary to clarify at this point that as far as my research and study is concerned, from the beginning until today, there were just two plots and religions against Islām and the Muslims that appeared in the name of Islām. One was Shiasm and the other was Qādiyānism. Everything of these two clashes with the teachings of Islām (Qur'ān, Sunnah and Khatm e Nubuwwah) and both of them are recorded in book form completely. From these two, Shiasm is worse and there are two causes for this.

1. In the history of Islām, the fitnah of Shiasm is the oldest of the fitan. It came about in the first Hijri century. Those who believed in these religions also had governments at certain points in history. Therefore, those who believed in it had all available means and privileges were given to them to make up things against Islām and write the same.
2. **Shiasm is the first religion in the name of Islām whose authors have changed and interpolated the Qur'ān personally in order to show the world that the Qur'ān has been changed.** The highest ranking book according to them, Al-Kāfī of Kulaynī (328 A.H) has the belief of Imāmat proven in it from

the interpolation of the Qur'ān [we seek the protection of Allāh].

6. THE HEIGHT OF MY HOPELESSNESS

It is clear that after becoming aware of the real face of Shiasm, such ignorance amongst the general 'Ulemā' was absolutely shocking. I grew extremely despondent. I realized at this point that this is a far-reaching in-depth plot against Islām. It was laid by the cunning founders of the Shia religion, where they hid nine-tenths of their religion under the guise of Kitmān and Taqiyyah and emphasized upon it fervently. For so many centuries, for about 1300 years, they were so cunning and hid the reality of their religion and books very successfully. How successful were they!

It must remain clear that by way of a pre-planned and pre-arranged scheme, the Shia generally do not sell their books, they only spread it in their circles. Even among them, only a select few such Shia whom they feel are strong in religion can be trusted. The general Shia also falls prey to their Kitmān and Taqiyyah. In every gathering, they gauge the listeners and speak to them accordingly. Anyway, all this cannot permit such type of dangerous ignorance amongst our 'Ulemā'.

Those who search, what do they not find and get? After searching, I found many books and I found with a number of 'Ulemā' treasures of works from which I got sufficient subject matter. Anyway, when I grew despondent of the

general 'Ulemā', I turned to a number of excellent 'Ulemā' and scholars whose concern for Dīn and enthusiasm is an accepted reality, and most of their lives are spent in facing the dangerous enemies of Islām like Qādiyānism, the fitnah of Hadīth Rejection etc. No fear causes any decrease in their steadfastness of īmān, bravery, and concern for Dīn. I wrote detailed letters to some of them and appealed to them that this fitnah is also in dire need of their attention. The recent Iranian Revolution was a central point for this danger to the Muslim world.

However, there was no height of my despondency when most of them did not feel it appropriate to answer, but one person whom I highly honour and respect wrote on the back of my letter, 'The Sunnī Shia difference is very old. Many books have been written on the subject. If you search with a little attention, you will find that this duty has been fulfilled by the government.' In this way, after getting despondent from every side, only two paths remained for me. Either to recite 'innā lillāh', accept the circumstances and sit down, being content with the thought that as far as possible, I fulfilled the right of Tablīgh. Now, everyone will be for themselves. Alternatively, I could do something according to my ability.

I had accurate information and awareness with regards to the real face of Shiasm. This created a concern in my heart as there lay great harm to Islām in this terrible fitnah. I saw it being renewed against the Muslims. My

religious self-honour and nature could not tolerate sitting down whilst knowing all this. Therefore, I made a firm resolution, taking the name of Allāh, asking Him for divine ability and began this work.

7. BEGINNING THE WORK AND DIFFICULTIES

The type of subject matter required more research of every aspect as compared to what I already had. For this, we had to acquire and study the foundational books of the religion. In the whole world, probably the Shia religion is the only one that despite being written and recorded, its foundational books are kept far away from let alone non-Shias, even Shias. This is done under the emphasized principle of Kitmān and Taqiyyah. Then, in such conditions, how difficult won't it be to acquire the foundational books of this religion and do research? How tiring won't it be? This can be gauged by the person who went through difficulty in this cause.

In the beginning, the sketch that was in my mind was that only the foundational beliefs, like the Shia belief of the interpolation of the Qur'ān, a comparison between the belief systems of Islām and Shiasm, the Shia belief of Imāmat, the belief of Kitmān and Taqiyyah, the birth and absence of the Imām, the belief of Raj'at etc. should be discussed. However, during the work, other topics that were very important came to the fore and had to be brought into the book. In order to make the book very reliable and assuring for the readers, we made the intention to present the complete

references from the Shia books, with the copies of the relevant pages. During this task, we realized this was a very difficult task for a non-Shia because of the well-thought-out scheme of Taqiyyah and Kitmān and how fervently it is practiced and emphasized.

I saw the need to acquire the Shia books like Al-Kāfī of Kulaynī, the recently published Tafsīr and Translation of Maqbūl, the Arabic and Persian books of Khomeini. Those who have them have adopted strong protective measures in keeping them. The recently published book of Khomeini, Kashf ul Asrār and Al-Hukūmah Al-Islāmiyyah, which is with certain people only and has reached specific bookstores only, albeit in large number, is very difficult for a non-Shia to acquire. Without a test of it, the reader will probably not understand or trust this.

From the religions of the world, Shiasm is the only one in which this is seen. Despite being a religion that is recorded and written, all of its foundational books, until today, even in the fifteenth Hijrī century, are kept so secret and hidden and are kept to a limited number of hands, that for a non-Shia, in fact, even the general Shia will find it very hard to acquire. Considering this, it is one hundred percent correct to say that the Shia religion has been a very successful underground movement for the last thirteen hundred years, which is very astonishing.

Anyway, the unseen help of Allāh سُبْحَانَهُ وَتَعَالَى was with us, and His promise was true, ‘and those who strive for Us, We shall

guide him to Our paths'. Subsequently, we somehow acquired these books, although we had to travel to far off areas of Sindh. How many times we had to spend on these journeys and go through difficulty and trouble. During these journeys to far off places, I had the sorrowful experience and witnessed that the libraries of the Madāris and 'Ulemā' are empty of the foundational books of these people. Because acquiring these books was a great and difficult task, so, who and why should a person get these books?

Despite all these difficulties, certain 'Ulemā' helped me in this venture. They gave strength to my broken heart repeatedly and they played a great role in guiding me, lifting me up and helping me complete this most difficult journey. We make Du'ā' that may Allāh سُبْحَانَهُ وَتَعَالَى grant them the best of rewards and keep them happy in this world and in the hereafter. Āmīn

Whilst writing and compiling this book, I had about 150 books before me, among them were the foundational books of the Shia. Most of them I had acquired from travelling to far off places, from different Madāris, libraries, 'Ulemā' and intellectuals. The last of the Shia books that I managed to procure was the translation of Maqbūl, comprising of 616 pages and had a contents list of 76 pages. The addendum of this work has the copy of it. Currently, there is no scope to present any material from it, but the copy of the first page has been given as proof.

After the subject matter of the book was prepared, difficulties arose in the publication of it in terms of means and finance. However, the One Who removes difficulties, removed this difficulty also. Finally, through the grace of Allāh سُبْحَانَهُ وَتَعَالَى, the long stretched out hopelessness, difficulties and journeys reached the end and the book reached the hands of the readers.

8. THE BOOK

I have named this book, 'The Real Face of Shiasm'. There are 12 Chapters in it. Whatever is in the book is in front of the readers. Therefore, there is no need to say or write anything about it. We shall, however, state that whatever shortcomings that will arise from an inexperienced author, like the standard of language, continuity and flow of subject matter and level of research, one should overlook it and study this work. It should also be borne in mind that this is the first detailed work of its kind in Sindhī (now in English), so definitely every reader will like it and boost our spirits and will make Du'ā' for the religion, īmān and safety of the writer, and this will be his reward. We hope that every reader will do make Du'ā'.

9. MAXIMUM REFERENCES AND COPIES

The subject matter of the book is such that considering the followers of this religion who have resorted to so much of Kitmān and Taqiyyah, it is possible that it will be difficult for many readers to believe the astonishing revelations that will

be mentioned in this book. Therefore, it is the firm resolution of the author, from the beginning, to present as many texts and detailed references from the foundational books of the Shia, and copies of these pages will be presented with the title of the book, no matter how much we have to spend and no matter how thick the book becomes. In certain instances, we have only quoted a narration or two from some books because by giving more texts, the book will become even bigger. In such cases, we gave a few copies of that book so that our 'Ulemā' will study them and get more information. They will also have more subject matter for separate works.

We make Du'ā' to Allāh *سُبْحَانَكَ وَتَعَالَى*, that may He make so much subject matter and proof a means of showing the reality of the Shia religion to as many Muslims as possible. This is the hope of the author and the objective of him undergoing so much difficulty and trouble.

10. THE RESPONSIBILITY OF THE SCHOLARS AND HUMBLE REQUEST

One objective of mine's in presenting as many references as possible and giving the original copies of the books is also so that our 'Ulemā' will be able to easily reach the correct definite conclusion regarding the Shia religion. I have conviction and this conviction is based on my personal experience, that in the delicate time we live in, most of the true scholars are spending all their strengths and abilities to save the masses from baseless beliefs, without fear and

concern, as I had mentioned in the beginning. Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ عَلَيْهِ, in his book, Iranian Revolution, also complained that although it is surprising, it is a regretful reality is that most of our 'Ulemā' are completely ignorant of the real face of Shiasm, its original beliefs and fundamentals and the dangerous plots and plans that it has against Islām and the Muslims.

Therefore, when the book of Maulānā reaches their hands, and they get this book which we have authored, the proof will definitely be fully established against them. After this, what will their responsibility be, and what will they have to do? They can think over this and understand. They will have to do the groundwork. This author only took a little courage and tried to remind them of an important work which they have temporarily overlooked or forgotten because of their engagement in other works. In order to show them a detailed method with regards to their responsibility, most probably one will need to teach the wisdom of Luqmān عَلَيْهِ السَّلَام. Although the way of each person in fulfilling his duty and ability will differ, this author of very little knowledge puts forward a few requests, which he feels is necessary, based on his personal experience. They are listed hereunder:

1. Whichever false beliefs and deviated sects our 'Ulemā' tried to close down and stop, which they felt was dangerous for Islām and the Muslims, from all of

them, the Shia religion is such that its original beliefs, realities, and now especially after the Iranian Revolution, it is being spread and revived. There is a renewed desire and enthusiasm amongst the Shia. We must think of how much time and strength is needed for such an important work, bearing this in mind. Those who look deeply at the events after the Iranian Revolution, they feel that the Shia fitnah is such that it has reached the cities and towns and it has now reached our doors. It has entered many Muslim homes already. In the near future, how many more homes will it enter? **It is a great misunderstanding to feel that the Muslim homes will be protected from it, especially in the current circumstances.**

2. Our 'Ulemā', especially the Sindhī 'Ulemā' have not done anything specifically in refutation of Shiasm. Therefore, they should rethink their responsibility. They should show the reality of this religion. For this, it is necessary, in this age of scientific progress, to show the masses the copies and references of the foundational books as proof; otherwise, the masses will not believe and be convinced regarding our writings and lectures because of the Taqiyyah and Kitmān in the religion of the Shia. It is a great wrong to deny the reality that people will sit in their homes and read one book, whether they agree or not, and acquire sufficient knowledge. A lecture is restricted

to the listeners, and recordings will reach a certain amount of people. We should not feel that recordings are not needed; recordings will give a certain type of benefit which cannot be acquired from writings. The objective of my words is that in the places where we cannot lecture, books should reach there. We learn that in saving the Muslim Ummah from a fitnah, lectures and writings, both, are necessary. **However, the writing sphere is of higher status and more important.**

The youth of today are not ready to read a book repeatedly. Therefore, it is necessary to give them new proofs repeatedly and this work has been taken up by the 'Ulemā' engaged in the work of publication.

3. In the libraries of our Madāris, either the books of the Shia are not there at all, or similar to having nothing at all. According to my understanding, every Madrasah should have the foundational books of the Shia and the present day authors should have the books of Khomeini specifically.
4. Before graduating from Madrasah, necessary arrangements should be made to teach the students about Qādiyānism, Christianity and Shiasm so that when these fresh Mujāhids and Muballighs will come out into the field, they will be armed with information necessary to combat the plots against

Dīn from the reliable books of these baseless religions as well as the references and copies.

5. If our 'Ulemā' and influential people feel that this work, The Real Face of Shiasm, is something beneficial in helping to save the Ummah from the fitnah of Shiasm, then they should encourage the Muslims and prepare them to make copies of it, and distribute it amongst Madāris, teachers, school and college students so that they can save their īmān in the time of this great fitnah.

11. A FEW ADDITIONAL SPECIALITIES OF THIS BOOK

We do not see any exaggeration in the words of the author that the book before you, The Real Face of Shiasm, is such that it has a number of additional specialities in comparison to books written on the subject of Shiasm before. They are:

1. In this book, all necessary subject matter, with the complete reference of the original text has been given, which are present in modern-day published works.
2. There are certain chapters and subject headings in this book which one will not find gathered in one place in other books.
3. The most important speciality which is in this book is that whichever references to the beliefs of the Shia that are discussed from their reliable books, the title

page and reference has been given with the copy. Although the thickness and cost of the book increased because of this, it was our firm decision to present the copies of the references as proof so that someone who is searching for the reality and a non-partisan will have the entire reality opened up in front of him. No one will be deceived that it is an accusation and it has no basis.

We should also bear in mind all that in religious matters, we are facing such a sect that has Kitmān and Taqiyyah, which is to hide the reality, to lie and defend itself. This is its foundational principle. From the very beginning, this has been practised very fervently, such that many fundamental beliefs and principles are not even known by the general Shia. These are made known to them once they become firm and strong in Shiasm. The author had a recent experience. A few youngsters were informed that the Shia have the belief of interpolation of the Qur'ān. They were not convinced. A few days later, they returned and said that they asked the Shia scholars of their city and we showed them the book of Maulānā Manzūr Nu'mānī, Iranian Revolution, as well as the fatwā of Kufr published in December 1987. They said that all these are accusations levelled against them. They also said that Al-Kāfī, Man La Yahdhuru Al-Faqīh, Tahdhīb ul Ahkām and Al-Istibsār are not their books! I then showed them these very books, the

Tafsīr published by them, especially Tafsīr Maqbūl, which has footnotes from these very books and the translation was done by these very people. I also showed them Islāmiyyāt Lāzimī for Grade Nine and Ten, then they had complete satisfaction and started saying 'taubah, taubah'.

Islāmiyyāt Lāzimī is the book prepared by the Shia for students. It is published with great pomp and noise and is part of their syllabus. The Pakistan Government has accepted it and the Sindh Text Board published it in 1980. This book has the signatures of seven contemporary Shia Mujtahids. The four reliable books of the Shia, Al-Kāfī, Man La Yahdhuru Al-Faqīh, Tahdhīb Al-Ahkām and Al-Istibsār are mentioned in it.

The summary of this is that the author has made a firm resolution from the beginning to explain the beliefs and fundamentals of the Shia, to present the old and new books, and copies of them so that the real face of their religion can be shown from their own books. This is done to render their weapon of Kitmān and Taqiyyah useless, the weapon that they have been successfully using for the last thirteen hundred years. Presenting copies of many references will definitely be an added speciality of this work. This speciality makes this work even stronger. We

hope that Allāh سُبْحَانَهُ وَتَعَالَى makes this work even more effective for the readers. Āmīn

At this point, I request the ‘Ulemā’ and those who will make effort in future, that in the light of the realities explained; they should understand well that if they do a work on Shiasm, they must include copies of the Shia books. This book will be of great use to them.

I also make a sincere appeal to the Shia; they should also think that science and modern messaging services have rendered their Kitmān and Taqiyyah useless. Now, it is not impossible to acquire their books, nor is it difficult to make copies of them. Therefore, their religious plot of Kitmān and Taqiyyah will not work. Through this, their status as liars will grow on a daily basis. Therefore, like followers of other religions, they should at least adopt the path of truth and bring their books into the open.

12. THE EFFECTS OF THESE SPECIALITIES

Anyway, we hope from Allāh سُبْحَانَهُ وَتَعَالَى that He increases the effect of this book through the effort made on it. For example;

1. Sunnī ‘Ulemā’ and even the masses will have reliable information at hand about the blasphemous beliefs of the Shia and take their beliefs to be against Islām and

will be convinced of this. When a scholar will have such information, he will not delay in passing the fatwā of Kufr against such people.

2. This information will be very useful in convincing the Sunnī 'Ulemā' and non-Ulemā'
3. On account of holding onto Kitmān and Taqiyyah, the great Sunnī Ulemā' only could acquire the books of the Shia after much effort. As for the rest of the Sunnī Ulemā', they are not even aware of the names of their books. By means of this book, most 'Ulemā' and non-Ulemā' will have the copies of the pages and covers of their books and will have the advantage of being able to present these pages as proof for future publications, and we hope that this will continue till Qiyāmah, Inshā Allāh. As a result, it will be clear to all that the beliefs of the Shia are blasphemous and the invention of this religion is a plot against Islām.
4. This book also completes the proof against the Shia. It will open their eyes. They will probably not get this from reading their own books. Whenever their original beliefs will be explained to them from their reliable books, they will ask with regards to the whereabouts of these books.

13. FINAL IMPORTANT REQUEST

It is apparent that a sufficient amount of money was spent in putting this book together and publishing it. The author relied on Allāh سُبْحَانَهُ وَتَعَالَى and bore this all by himself. Due to limited resources, only a limited number of copies could be made, five hundred copies were made and given to specific people. Whatever remains, it will be sold. We hope that they will be sold soon.

It is not possible for the author to distribute them for free to other sincere people because of this. The sincere and religious people should get together and encourage the influential and wealthy to copy this book or chapters of it and publish it and distribute it for free. They are permitted to do so.

We also feel it necessary to request here that together with this book, one should study other books and keep them. They are:

1. Iranian Revolution, Maulānā Manzūr Nu'mānī رَحْمَةُ اللَّهِ
2. Two Conflicting Portraits, Maulānā Abul Ḥasan 'Alī Nadwī رَحْمَةُ اللَّهِ
3. Āyat Bayyināt, Sayyed Muḥammad Mahdī 'Alī
4. Khomeini aur Ithnā Ash'ariyyah ke Khilaf Kufr ka Fatwā, Al-Furqān, December 1987

5. Ikhtilāf of the Imāms, Maulānā Muḥammad Zakariyya
رَحْمَةُ اللَّهِ

I say that this last book is necessary because the Shia today deceive the educated Muslims that the status of their twelve Imāms is just as like that of Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ, Imām Shāfi'ī رَحْمَةُ اللَّهِ, Imām Mālik رَحْمَةُ اللَّهِ and Imām Aḥmad رَحْمَةُ اللَّهِ. By reading this book, one will realize the status of the four Imāms of Fiqh and the type of differences that existed between them, easily. One will be able to break the arguments of the Shia and give convincing replies.

Whoever helped me with this book, I do not feel it appropriate to just mention their names by way of custom. May Allāh سُبْحَانَهُ وَتَعَالَى reward them from His special mercy and grant them His help and make this a means of betterment for them in this world and a means of the safety of Dīn and imān for them and their associates.

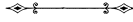
This difficult work became easy for me with their help. The readers should also make Du'ā' for them, as it is with their help that this work reached them. We make Du'ā' to Allāh to grant them the best of the world and the hereafter. Āmīn

I dedicate this book to my parents. I make Du'ā' that Allāh سُبْحَانَهُ وَتَعَالَى may grant them a place in Jannah Al-Firdaus. Āmīn

How much can I explain to you, when Allāh سُبْحَانَهُ وَتَعَالَى has covered my faults, so who am I to tell others. Where do I have ability and courage to show others?

I hope that just as Allāh سُبْحَانَهُ وَتَعَالَى has covered me in this world, Inshā Allāh, He will also cover me in the hereafter and He will forgive all major and minor sins and despite my countless shortcomings, He will accept this book and make it a means of saving the Ummah from the great fitnah of Shiasm. May He make it a means of salvation for me and my associates. Āmīn

Ghulam Muhammad Memon Matyārī, Hyderabad, Sindh



CHAPTER 1: ‘ABDULLĀH IBN SABĀ, THE JEW, STARTED THE SHIA RELIGION

In this chapter, you will learn that the founder of the Shia religion was ‘Abdullāh Ibn Sabā, the Jew. He presented the view of Raj’at (returning to the world) regarding Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He said that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is the Wasī of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he also laid the foundation of the belief of Imāmat and on account of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ being the Khalīfah bilā fasl, he classified the rest of the Sahābah رَضِيَ اللهُ عَنْهُمْ as Murtad, Kāfir and propagated Tabarrā [we seek the protection of Allāh]

1. A BRIEF INTRODUCTION TO THE JEWS

The Jews are linked to the son of the great Nabī, Sayyidunā Ya’qūb عَلَيْهِ السَّلَام, Yahudā. Sayyidunā Ya’qūb عَلَيْهِ السَّلَام had the title of Isrā’īl. Amongst these people, one will find the basic element of pride based on a special lineage. They show this practically by not accepting anyone into the faith of Judaism. By studying the history of world nations, we learn that the Jews naturally denied the bounties of Allāh سُبْحَانَهُ وَتَعَالَى, they were involved in deceit, lies, evil, corruption and causing people to fight amongst themselves (whether they got any benefit or not). These were some of their deeds in the very beginning.

In the Noble Qur’ān, from all the previous nations, the nation spoken about the most is this one. The summary of it is that Allāh سُبْحَانَهُ وَتَعَالَى granted the most bounties and

blessings to this nation, but they were the most disobedient, stubborn and proved to be the vilest plotters. After continuous disobedience, warnings were sounded to them, they were informed, and their deeds were overlooked. They were given even more bounties and blessings. The largest number of Ambiyā' were sent to them for their guidance, but out of greed for the world and its enjoyments, they made every type of plot and impermissible fight against them. This became their second nature. Hiding the truth and making every effort to try and finish it off became an inseparable part of their ways. They vehemently opposed the Ambiyā' and changed the teachings that were present in the books of the Ambiyā'. This was a special pastime for the Jews. The Jews went far ahead in terms of opposing piety, pious people and their plots to trouble them. They tried to finish them off and martyred countless Ambiyā'.

Finally, the eternal punishment of Allāh came upon them because of their great abundance of sin and disobedience. Eternal disgrace was stamped upon them. The Qur'ān describes this,

وَصُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۖ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
 وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٥١﴾ (البقرة)

Disgrace and homelessness (poverty) were struck on them (became their fate) and they became deserving of Allāh's anger. This was because they disbelieved in Allāh's verses and used to kill the Ambiyā' unjustly. This was because of

their disobedience and wrongdoing (because they did not live within the limits). [Al-Baqarah: 61]

At this time, I have the famous work of Muhtaram 'Alī Akbar, originally authored in English, with regards to the Qur'ānic Prophecies about the Banī Isrā'īl. It is 50 pages long. It states on pg.18-19, 'The Jews were banished from Portugal and Spain. They were expelled from England in 1920. They were kicked out of France twice, once in 1306 and again in 1394. They were sent out of Belgium in 1370 and were kicked out of Czechoslovakia in 1380. Thailand in 1444 and Italy in 1540 threw them out. Germany drove them out in 1551. Russia expelled them in 1510. In essence, from the beginning, their destiny was to be banished, and this was a divine punishment. It was a practical form of the Qur'ānic curse, although according to them, they understand that they are the chosen nation by Allāh.'

On pg.18, he writes with reference from the two reliable books of the Jews, the Talmūd and the Mishna, 'The property and wealth of a non-Jew are permissible for a Jew. If they take possession and control of the property of someone else, it will be classified as theirs. The Jews have been selected to use and control the wealth and property of non-Jews. The Jews are permitted by Allāh to accept interest from non-Jews and it is forbidden to give them a loan without stipulating the condition of interest.'

In another place on page 20, he writes, 'The Jews never stopped from their pride and evil deeds even after the

destruction that was brought upon them by Nebuchadnezzar, the Pharaohs, Romans, Persians, Christians and Hitler of Nazi Germany. According to their own thoughts, they are the chosen nation of Allāh and due to this; they are superior to other nations.'

After the punishment and curse of Allāh descended upon them, there was no difference in the nature and ways of this nation that always opposed the truth. From the beginning until today, wherever there is a voice of truth and piety, this nation was the first to try and suppress it using every plot and plan and finally, they changed the message of truth. They did not leave any stone unturned in finishing off the truth.

The last Nabī, in the long chain of Ambiyā' of the Banī Isrā'īl, was Sayyidunā 'Īsā عَلَيْهِ السَّلَام. The Jews caused great difficulty to him and his companions. They incited the leader of Rome and finally, sending this chosen Nabī of Allāh to the cross (although mistakenly) was the dirty handwork of this eternally wretched nation. After this, when Christianity spread with full force and they found it difficult to stop its spread, then this nation of plotters and planners tried every way to change and interpolate it, in accordance to their old ways. Subsequently, they outwardly embraced Christianity and changed Christianity in such a way that at the end of a century, this divine religion that preached the oneness of Allāh was completely changed. It became an embodiment of Trinity and other polytheistic customs, worship and deeds.

After Islām came, and Rasūlullāh ﷺ emigrated to Madīnah Munawwarah, Islām began spreading at a rapid rate. This was intolerable for the Jews. Subsequently, they made life extremely difficult for the Muslims through their various plots, rumours and other evil habits. This was based on their enmity and hatred. In fact, Rasūlullāh ﷺ was not given so much grief and trouble from the polytheists of Makkah Mukarramah as compared to what he got from them. They made him deeply concerned and worried because of their hidden plots and plans. They started saying ‘As Sāmu ‘Alaykum’ (May death be upon you) to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ instead of As Salāmu ‘Alaykum. They used to pronounce the words in such a way that the difference between the words ‘As Sāmu’ and ‘As Salāmu’ could be distinguished only with much difficulty.

A Jewish woman poisoned some food and fed it to Rasūlullāh ﷺ. In Wadī Qura’, in the presence of Rasūlullāh ﷺ, one of his slaves was martyred by one of their arrows. In the time of Rasūlullāh ﷺ, Umm al-Mu’minīn Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا was falsely accused. This was the hidden plot of the Jews. A study of history will reveal that the Jews were involved all the time in this type of clandestine activity and were engaged in secret plots and plans. Their residing in the Arabian Peninsula and always being engaged in plots with foreign nations at the border of Islām and the Muslims was a permanent danger. Therefore, during his final moments, Rasūlullāh ﷺ made a

bequest that the Jews and Christians should be removed from the Arabian Peninsula. (Sahīh Bukhārī, Kitāb ul Jihād).

Carrying out this bequest fell to the lot of Amīr ul-Mu'minīn Sayyidunā 'Umar Ibn Al-Khattāb رَضِيَ اللَّهُ عَنْهُ. He removed the Jews from every area and banished them to Shām and thereby cleaned the Arabian Peninsula from their misfortune.

Despite all of this, the old habit of the Jews remained. Their hypocrisy and plotting continued. A very cunning and shrewd Jew by the name of 'Abdullāh Ibn Sabā outwardly accepted Islām and with his group, tried to create many different types of fitnah against Islām and the Muslims.

On the one side, they spread rumours in the political arena against Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ and his khilāfat. They caused turbulence at government and administrative level. Due to this, the last six years of the era of the third Khalīfah, the time of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and the khilāfat of Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ passed in internal differences amongst the Muslims and the rapid spread of Islām to the outside world had suddenly stopped. Untold harm was done to Islām. On the other side, this Jew and his group used the veil of love for Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and the Ahl ul Bayt. Under this beautiful slogan, they began to change the foundational beliefs of Islām for the first time. Allāh سُبْحَانَهُ وَتَعَالَى took the responsibility of protecting the complete and perfect teachings of Islām, i.e. the Qur'ān, its words and meanings and He made the arrangements for it. Therefore,

this group apparently interpolated it but could not wipe it out.

However, from within, this group scarred the unblemished building of Islām and made so much interpolation in the Islāmic belief system; the Qur'ān, Sunnah of Rasūlullāh ﷺ and Khatm e Nubuwwah. How dangerous plots they made against the true religion and its followers and how disastrous were the results?! It has become absolutely necessary in this age of fitnah for every Muslim, and especially every 'ālim, to do a detailed study of this.

Now, bearing in mind these characteristics of the Jews, let us see how they changed Christianity and how they opened up the non-ending doors of fitnah within Islām

WHO INTERPOLATED CHRISTIANITY AND HOW?

A study of present-day Christianity tells us that Sayyidunā 'Īsā عليه السلام was lifted to the heavens. Not even a hundred years after this, a new polytheistic religion had gained fame amongst the general Christians, at the hands of St. Paul, in place of Christianity. Probably all the Christians of the world accepted this religion, invented by St. Paul, which had the Trinity and Atonement as its foundational beliefs.

The question arises here, who was St. Paul? What are the Trinity and atonement?

WHO WAS ST. PAUL?

His original name was Saul and he came from a Jewish lineage. He was born in a place called Kalkiya. Gumli Ayl took responsibility to teach and nurture him. Because of being Jewish, he originally had an intense hatred for Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ and his companions. Outwardly, he separated himself from Judaism and accepted Christianity. This person suddenly claimed that he was going to Damascus in order to strive against Christianity and Christians, and on the way, at one place, there was a light that appeared from the sky to the earth. From the sky, he heard a voice saying Yasu' Masīh. It addressed him and said in Aramaic, 'O Saul, why are you troubling me?' He further said, 'Yasu' Masīh called unto me to believe in him and to serve religion and become a caller to it.' Seeing this miracle, he later believed in Yasu' Masīh and then started serving Christianity. He gave himself over to spread the faith. He then changed his name from Saul to St. Paul and he became famous by this name.

When he came to the companions of Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ and mentioned this story, most of them did not rely on it because they were also aware of the hypocritical plots of the Jews. However, there was a companion by the name of Barnabus, who seemed to be influential at this time. He accepted the claim of St. Paul and later on made others follow St. Paul.

Now St. Paul adopted such a way and method that the general Christians started taking him to be a great leader and guide in Christianity. He acquired acceptance and status amongst the masses. Later on, he began to change, interfere, and interpolate Christianity. In reality, this was his original plan and sole objective.

Using his intelligence, St. Paul, came up with the idea that in order to distance the Christians from their original religion, he should elevate the status of Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ. Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ should be given the status of the son of God, or, a partner in the divinity of God, or, it should be made famous that he is a God himself. He explained that the reality of the incident of the cross was that Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ was crucified in order to atone for his sins and those who believe in him. The crucifixion of Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ became a means of salvation. It was the teaching of St. Paul that it was sufficient for the salvation of a person to believe in Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ and that he served to atone for them. After this, whatever a person wanted to do, he could do. There will be no reckoning. In the beginning, Ya'qūb and other Hawarīs vehemently opposed this belief and they said that it is necessary to believe in Allāh سُبْحَانَهُ وَتَعَالَى and do good deeds. However, no one gave them a hearing. St. Paul began his work in this way and the belief of Trinity and atonement spread very fast amongst the general Christians, to the extent that both of these aspects became fundamental beliefs of Christianity.

1. Trinity: In the modern day Christian religion, God comprises of three, the Father, the Son and the Holy Spirit. This belief is called Trinity in Christianity. There is a difference of opinion amongst the Christian scholars in the explanation of this belief. However, the result was that in Christianity, Allāh سُبْحَانَهُ وَتَعَالَى is not alone, but all three join and become one deity, or, each one is a separate deity on his own. [We seek the protection of Allāh]

2. Dying for Sins or Atonement: Kaffārah (Atonement)¹, is a fundamental belief of modern day Christianity. The meaning

¹ The Belief of Kaffārah in Shiasm: Usūl Al-Kāfī has a narration from Imām Mūsā Al-Kādhim that he said, “Allāh was going to let His anger descend on the Shia, but I was given a choice. I could either give my life or the Shia would be destroyed. Then, by Allāh, I chose to give my life and save the Shia.” (Usūl Al-Kāfī p.159)

The Shia Mujtahid, ‘Allāmah Majlisī writes, ‘Imām Ja’far As-Sādiq said, “O Mufaddal, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made du’a, “O Allāh, do not disgrace me in front of the other messengers and put the sins of the Shia of my brother ‘Alī Ibn Abī Tālib and the past and future sins of the Shia of my Wasī on me.” Allāh put the sins of all the Shia on Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and due to him, all the sins were forgiven. (Haqq ul Yaqīn p.367)

There are a number of narrations like this present in the books of the Shia.

You have read about the Christian belief of Kaffārah and information about the Shia has been presented to you. According to them, they have the belief of Kaffārah like the Christians, and all their sins, no matter

of the word Kaffārah is the recompense for sin or an error (Firoz ul Lughāt). The technical meaning of Kaffārah is that Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ was crucified and he gave his life and atoned for the sins and troubles of humanity. This is for those who believe in Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ and those who believe in Kaffārah.

what type it is, all of them are borne by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (we seek the protection of Allāh), and they have been given the certificate of salvation.

Now read the claims of the Jews, according to the Qur’ān, ‘(When the Jews are warned about Jahannam) They say, “The Fire will touch us only for a limited number of days.” (Some said that this would be forty days, because their forefathers worshipped the calf for this period of time. Others said that it would be for seven days while another group said that it would be forty years). Say (to them, O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Have you taken a promise from Allāh (to this effect) which He cannot break? (Not at all! The truth is that) You are merely attributing to Allāh statements about which you have no knowledge?” (Sūrah Al-Baqarah: 80)

Friends, you have read the Christian belief of Kaffārah; you have seen the Shia belief of Kaffārah and you have studied the Jewish claim also, which is mentioned in the Noble Qur’ān. Now tell us, which one is ahead of the other? Think over this; are these three not the same?

In refutation of the belief of Kaffārah, the Noble Qur’ān says, ‘None shall bear the burden of another (*person’s sins because every person will have to account for his/her own sins*).’ (Sūrah Az-Zumar: 7)

In modern day Christianity, i.e. the invented religion of St. Paul, every person is born a sinner. Sayyidunā Ādam عَلَيْهِ السَّلَامُ and Sayyidah Hawwa رَضِيَ اللَّهُ عَنْهَا committed a sin (we seek the protection of Allāh). Therefore, every person is an heir of sin and sinful. According to modern day Christianity, good deeds are not a means of salvation. If Allāh سُبْحَانَهُ وَتَعَالَى forgives a person when he asks for forgiveness, then it is His mercy, but this mercy goes against his justice ('Adl). The demand of the mercy of Allāh سُبْحَانَهُ وَتَعَالَى is that a person should be saved from punishment. However, He is also just. Therefore, the demand of His justice¹ is that He must punish for the sin.

Then, Allāh سُبْحَانَهُ وَتَعَالَى searched for this means of salvation for His servants and took it out, that His son, Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ, who is pure from all sin, he will bear the burden of the sins of all the Christians that will come till Doomsday, and the sacrifice of his life was taken from him [we seek the protection of Allāh]. The sacrifice of his life on the cross was atonement for the sins of all the Christians and a means of their salvation. This is the belief of Kaffārah which St. Paul put into Christianity and changed the Christian religion.

This explanation of Kaffārah and Trinity has been presented from reliable books in brief form.²

¹ 'Adal: the Shia also believe in 'Adal. The Christian perspective has been presented here.

² Madhāhib 'ālam ka Taqābuli Mutāla'ah, 8th Edition, Professor Chaudhry Ghulam Rasul See the following books for more detail:

3. Who started Shiasm in Islām and how?

You have read about the change and interpolation done to Christianity by the Jew, St. Paul. The reality is that the present day Christian world, despite being in great number, and having advanced in worldly terms, like making claims of landing on the moon, all these great thinkers and planners are followers of this changed and interpolated religion of St. Paul – which has nothing to do with the Christianity of Sayyidunā ‘Isā عَلَيْهِ السَّلَامُ.

In the history of Islām, the initial history of Shiasm is very similar to the history of St. Paul changing the original Christianity. The only difference is that in Christianity, the changes that the original Jew, St. Paul, did, it caused the original Christianity to be wiped out, and the religion of St. Paul, in the name of Christianity, was established. **On the contrary, whatever changes the founder of Shiasm, ‘Abdullāh Ibn Sabā, the Jew, and those who follow him made to Islām remained as changes and took on the name of Shiasm. Allāh سُبْحَانَهُ وَتَعَالَى protected Islām from people calling Shiasm by the name of Islām and the foundational beliefs of Shiasm could not wipe out the Qur’ān and Sunnah, and it will never happen. This is**

What is Christianity? Maulānā Muḥammad Taqī ‘Uthmanī

Irānī Inqilāb, Maulānā Muḥammad Manzur Nu’mānī رَحْمَةُ اللَّهِ

Izhār ul Haq, Maulānā Raḥmatullah Kiranwī رَحْمَةُ اللَّهِ

because Islām is based on the Qur’ān and the Sunnah. Allāh سُبْحَانَهُ وَتَعَالَى has taken personal responsibility to protect it.

Then, a person should know that the beliefs and actions in Islām are different from those of Shiasm. They are based on the Qur’ān and Sunnah. The beliefs and actions of Shiasm are something else. It is based on the Imāmat of the Imāms and the narrations that are ascribed to them. Therefore, Islām is a separate religion and Shiasm is something completely different. They contradict each other and there is no unity between them.

By studying history, the reality of Shiasm that has come to light thus far will be presented briefly below:

In the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, most of the Arabian Peninsula had come under the sway of Islām, to the extent that the polytheists and the people of the Book – the Jews and the Christians - none of them had any power to stand as a barrier in the spread of Islām. The same existed during the time of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, and Islām became even more firm. The time of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was short, i.e. just over two years. It was probably during this time that Islām spread from the borders of the Arabian Peninsula and started going to other parts of the world. The khilāfat of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was about ten years and in this time, the call of Islām and the military conquests went so far ahead that the two superpowers of the time, the Roman Empire and the Persian Empire, both of them came under the flag of Islām.

In the time of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, the propagation of Islām and military conquests continued. In this era, different countries, nations, and different classes of people had left their old religions and ways and entered the fold of Islām. Most of these people took Islām as the only means of truth and salvation and accepted it. However, there were certain people who accepted Islām hypocritically and become ‘Muslim’. Their hearts were filled with intense hatred for Islām and the Muslims. They apparently became Muslim and became part of the family of Islām with the plot and plan in mind that whenever they get the chance, they will create some fitnah or the other and will then be easily able to harm Islām and the Muslims. This was especially the case with the Jews who accepted Islām hypocritically in order to achieve this objective.

One Jew, part of those described above, ‘Abdullāh Ibn Sabā, a resident of San’a, Yemen, announced his acceptance of Islām in the time of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Later on, whatever he did, we learn from it that it was his objective to destroy and corrupt Islām from within by leaving Judaism and accepting Islām. It was the same objective that St. Paul had when leaving Judaism and accepting Christianity.

During his short stay in Madīnah Munawwarah, ‘Abdullāh Ibn Sabā came to know that there is a general awareness and understanding of religion in the entire Arabian Peninsula and there were people protecting Islām in such a way that would not allow him to be successful in his

objective. Subsequently, he went to Basra, Kufa and Egypt. Whichever people he met and convinced in order to try and acquire his objective, he used them and began his underground work.

‘Abdullāh Ibn Sabā, the Jew, knew the lesson of St. Paul, the Jew, very well. It was the lesson of changing Christianity, i.e. the easiest way of causing the followers of a religion to go astray was to exaggerate the virtues of the beloved and accepted people of that religion, to raise their rank and explain this to the people. He was previously educated. He had knowledge of the Taurāt and the Injīl and he had complete mastery over Arabic. He was also well aware and knew of the method adopted by St. Paul in changing Christianity and the success he experienced in his objective. So, he proved to be cunning. He understood quickly and took advantage of every situation that he could exploit. He would work whilst looking at the environment and the prevailing circumstances. As he saw the people and the environment, he brought his objective forth according to his ability. After presenting his views, he gave due consideration to the response that would follow.

After accepting Islām, he adopted the form of a pious and abstinent worshipper. Due to this, people began to honour him and started coming to him. He would please the people by reading and explaining to them that which was written about Rasūlullāh ﷺ in the Taurāt and the Injīl.

The historians say that the first new thing which he presented was: 'I am surprised at those Muslims who believe and have the conviction that Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ will return to the world, but they do not have the view that the leader of the Ambiyā', Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, will return to the world. This is despite the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the most virtuous and highest of the Ambiyā'. He will definitely come to the world again.' He presented this to those who had recently accepted Islām, the ignorant and those who were not aware of the teachings of the religion. He felt that these people have the capacity to accept such interpolated beliefs. When he saw that the people were accepting these new beliefs without doubt or suspicion, or they remained silent, whereas these beliefs were in total contradiction to the Qur'ān and Sunnah, he got bolder and started fabricating things about Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ; his virtues and status. He outwardly showed his love for Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, on the basis of him being a close family member of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He labelled these fabrications as Aḥādīth. Through this, his acceptance amongst the people and his followers increased on a daily basis. After this, the second new thing he brought about with was that every Nabī had a Wasī and minister. He was the secret keeper of the Nubuwwah of the Nabī. Like the secret keeper of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was Yusha' Ibn Nūn, in the same way, the secret keeper of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. So, together with Tauḥīd and Risālat, it is also compulsory to believe in the Imāmat of

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The people accepted this too. Now he went further ahead and started saying that all the companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are the most virtuous, but in terms of the special link and closeness to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is more virtuous. This was of no real importance or relevance to the new unsuspecting Muslim. After all, what is the problem if one person is said to be more virtuous than others?

However, those who had religious foresight said that this was wrong and it will be a means of opening a door of fitnah in religion and hence showed their displeasure. ‘Abdullāh Ibn Sabā found it hard to teach this idea to people; it took much longer and he had to make much more effort.

When he saw that the new Muslims, the unsuspecting Muslims and ignorant Muslims accepted and it became their belief that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is more virtuous than the rest of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, he started to say that after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the right to khilāfat and leadership, in reality, was the right of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. This was written in the Taurāt and Injīl, but after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Muhājirīn and the Anṣār took advantage of their numbers, usurped his right and kept the leadership with themselves. They plotted against Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ [we seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى]. They made Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ the khalīfah and he named Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ after him, and after this, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was made the khalīfah [we seek the

protection of Allāh سُبْحَانَهُ وَتَعَالَى]. These Sahābah رَضِيَ اللَّهُ عَنْهُمْ usurped the right of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, and in this way, after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, these people became usurpers, Murtad, hypocrites and Kāfirs [we seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى].

He told the people to free themselves and absolve themselves from the Sahābah رَضِيَ اللَّهُ عَنْهُمْ (Tabarrā). He also said, “Even now, the opportunity is not lost. The present khalīfah, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, should be removed and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ should be put in his place, because he was the one that was made the khalīfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” He said that all the Muslims should help him in this.

Later on, he began propaganda against Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and his administration. He began this by saying that the present khalīfah is unworthy, oppressive, no one can consult with him. The Umayyads are in charge of everything, and the conditions cannot change except if the khalīfah is changed.

Coincidentally, at that time, the governor of Egypt, ‘Abdullāh Ibn Sa’d رَضِيَ اللَّهُ عَنْهُ was engaged in facing the Roman attacks and was arranging the administration in Africa and Tarablus. He did not get the chance to pay attention to internal problems. ‘Abdullāh Ibn Sabā, the Jew, desperately needed this type of condition. Therefore, he took full advantage of the situation. He made Egypt his headquarters and sent letters to Basra and Kufa. In this way, he issued instructions to that part of

his movement that the people of Egypt should send false complaints of the governors and letters to Kufa, Basra, Damascus, and Madīnah Munawwarah. The people of Kufa should do the same and send messages to Egypt, Basra, Damascus, and Madīnah Munawwarah. The people of Basra should send messages to Egypt, Kufa, Damascus, and Madīnah Munawwarah. Subsequently, this had an impact on the khilāfat and the general people started feeling that oppression is occurring in other areas. Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ sent delegations to check on this. These delegations investigated and returned to report the situation on the ground. They reported that there is no oppression anywhere. The conditions are peaceful. There is no one who is complaining about the government.

In order to give life to a movement, it is necessary that there be a heartfelt slogan at the centre of it. ‘Abdullāh Ibn Sabā, the Jew, realized that for his propaganda against the government, something very effective should be used. It spoke about the lofty and virtuous status of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and caused a significant change in the minds of the new Muslims. In order to create this type of fervour and emotion amongst the people, he coined the slogan, ‘It is obligatory to accept Imāmat. It is our duty to love the Ahl ul Bayt and support Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is the Wasī of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was worthy of

khilāfat but was oppressed. The first three khulafā' were usurpers, they are Kāfir and Murtaḍ.'¹

All this remained underground for some time. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was not aware of all this that was being said in his name. Underground movements generally work in this way. One realises and comes to know when the damage has been done. The Jews are very experienced in this regard.

Whatever happened after this is known to all. Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ was at the head of the largest Empire of the time. If he permitted action against these rebels, then much harm would have been averted. However, he did not like to do this. He did not want the blood of a Muslim to be shed for his life to be saved. On the contrary, he was martyred as an oppressed person and he liked to be presented in front of Allāh سُبْحَانَهُ وَتَعَالَى in this way. He established such a unique example of tolerating oppression and of being sacrificed and martyred that the world cannot present the like of it, he was a leader of an Empire who accepted to be martyred at the hands of his subjects. Moreover, he did not want to appoint the army for his protection. He did not allow the army and rebels to fight, as this would have caused Muslims to shed Muslim blood.

Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was appointed as the fourth khalīfah in 35 A.H. in this environment of fear and uncertainty. The

¹ Ibn Sabā p.63

martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ caused a division in the Ummah. Two battles followed; the Battle of Jamal and the Battle of Siffin. The group of ‘Abdullāh Ibn Sabā, who were quite numerous, were with Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. This Jew got a good chance in this environment to deviate the masses in the army of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ who were not knowledgeable and did not have an understanding. He did this under the pretext of love and faith in Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. In fact, he even taught the ideas of St. Paul to the gullible people. As a result, it became their belief that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is a deity in human form.

He also taught the foolish people that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the chosen one of Allāh سُبحَانَهُ وَتَعَالَى for Nubuwwah and Risālat but Sayyidunā Jibrīl عَلَيْهِ السَّلَامٌ mistakenly brought revelation to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, instead of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ.

Based on a number of political expediencies, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ left Madīnah Munawwarah and made Iraq his capital. This area then became the hotbed of the Sabā’ī activity. He found the conditions and people here more suited to spread his beliefs and crooked ideologies.

4. THE CAUSES FOR THE DIFFERENT SECTS AMONG THE SHIA AND ESTABLISHED HISTORICAL PROOF OF THE SIMILARITY BETWEEN JUDAISM, CHRISTIANITY, AND ZOROASTRIANISM WITH SHIASM

At this point, it must be borne in mind that whilst this movement was developing underground, those who were affected by it could not unite on one thought pattern and belief system. As mentioned before, the founder of this religion would tell people things about his religion which he felt were appropriate for the time and circumstance. Whatever he felt was suited for a person, he would tell him. Then, if the person accepted, it would become his belief. Therefore, the results of this strategy materialised in the following ways:

1. There were some amongst the Sabā'īs who felt that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was divine, in human form. They took on the view of Hulūl (i.e. Allāh سُبْحَانَهُ وَتَعَالَى went into Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and they became one).
2. There were some amongst the Sabā'īs who said that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was more virtuous than Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and felt that he was worthy of Nubuwwah and Risālat. They said that Allāh سُبْحَانَهُ وَتَعَالَى sent revelation to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, but Sayyidunā Jibrīl عَلَيْهِ السَّلَامُ made a mistake and brought it to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3. Some amongst them took Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ as the Wasī of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and accepted him as the first Imām and Khalīfah bilā Fasl. Based on this, they said that the first three khulafā’ were usurpers, Murtaḍ, hypocrites and Kāfirs. He taught them Tabarrā [we seek the protection of Allāh]

Going forward, there were so many amongst them who had different ideologies, they reached more than seventy sects. After Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, there was a significant amount of difference of opinion amongst them, even with regards to the Imāms. The detail of these sects can be studied in Al Milal wan Nihal. Shāh ‘Abdul ‘Azīz Dehlawī رَحِمَهُ اللهُ has counted the names, views, beliefs, and mutual differences of these sects in his outstanding work Tuhfaḥ Ithnā Ash’ariyya. Maulānā Abdul Wahhāb Gulāl has mentioned the names of these sects, their leaders and beliefs in detail in his work Tuḥfatul Wahhāb Sindhī part 2 p.234 to p.246. Most of these sects are not found in the world today. One will only find their names, names of their leaders and beliefs in the history books.

The summary of the origins of Shiasm is that ‘Abdullāh Ibn Sabā, the Jew, laid the foundation of the Shia religion. People who directly mixed with him or were associated by means to him founded all the different sects that came about later. Their focus was the teachings of ‘Abdullāh Ibn Sabā.

It must be borne in mind that in the spread of fitnah, the cunning Jewish mind is the plotting mind. This has been the

case from the beginning. Here too, ‘Abdullāh Ibn Sabā and his companions used their mental energy and cunningness. Whilst staying in the army of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and whilst apparently fighting on his side, they spread this fitnah in such a way that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ came to know of it much later on. He came to know that its roots have become so strong that it was impossible for him to end it.

5. HISTORICAL PROOF OF ‘ABDULLĀH IBN SABĀ AND OTHER SABĀ’ĪS

1. ‘Allāmah Kash-shī is a great Sabā’ī (Shia) scholar and his word is taken as final in the field of Asmā war Rijāl according to them. He died in 304 A.H. He wrote a book called Ma’rifah Akhbār ar Rijāl, famously known as Rijāl Kash-shī. This book is accepted by the Shia to be the first reliable book in this field. In this book, a statement is ascribed Sayyidunā Muḥammad Al-Bāqir رَضِيَ اللَّهُ عَنْهُ regarding ‘Abdullāh Ibn Sabā, the Jew, ‘Indeed ‘Abdullāh Ibn Sabā used to claim Nubuwwah. He held the view that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is Allāh سُبْحَانَهُ وَتَعَالَى.’¹

When Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was informed of this, he called for him and told him to repent.

¹ Rijāl Kash-shī from Khomeinism aur Islām p.44

However, he did not stop, so Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ burnt him.¹

It is also mentioned that when ‘Abdullāh Ibn Sabā and his seventy companions were informed that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ has decided to burn them, they started saying loudly, “None punishes with fire except the Rabb of fire,” in other words, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is definitely a deity [we seek the protection of Allāh].²

In this book, the last thing that was written about ‘Abdullāh Ibn Sabā is, ‘Abdullāh Ibn Sabā was first a Jew. He then accepted Islām and announced that he has a special link with Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Whilst remaining a Jew, he used to exaggerate with regards to Sayyidunā Yusha Ibn Nūn عَلَيْهِ السَّلَامُ being the Wasī of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. Later on in Islām, he exaggerated with regards to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, that he is the Wasī of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This ‘Abdullāh Ibn Sabā was the first person who announced the obligation of believing in the Imāmat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and he announced Tabarrā for his enemies, showed his open opposition for them and said that they were disbelievers.³

¹ Ibid p.70

² Fitnah Ibn Saba p.66

³ Rijāl Kash-shī p.101

2. Shāh ‘Abdul Azīz Dehlawī رَحْمَةُ اللَّهِ wrote a famous book in Persian called *Tuḥfah Ithna Ash’ariyyah*. The Urdu translation was done by Maulānā Ḥasan Khān Yūsufī, published by Kutub Ārām Bāgh, Karachi. In Chapter 3, under the section of the predecessors of the Shia, Shāh ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ writes, ‘Class One: those deviated people who took direct benefit from their accursed leader, Iblīs. This group of hypocrites hid enmity in their hearts for the Muslims under the garb of Islām. They recited the Kalimah so that they could move about amongst the Muslims and thereby open the roads of opposition, mutual hatred, and animosity amongst them. Their leader was ‘Abdullāh Ibn Sabā, the Jew from San’a. His biography and history has been presented from Tārīkh Tabarī in Chapter 1. He first started calling the people to the elevated status of Ḥadrat Amīr (Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ). Then he began with the claims of Takfīr and Irtidād of the *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ and the *Khulafā*’ رَضِيَ اللَّهُ عَنْهُمْ. He then started saying that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was divine.

In short, he trapped his group into deviation in accordance with how much they could take in. Therefore, this filthy accursed person is the head of all the Rāfidī groups; it was this religion of filth that was transferred from the bosom of this accursed devil to the bosoms of the people of the world. Most

of them are ungrateful and remember him in evil words.

On account of the fact that he had the view of the divinity of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, he is taken to be the leader of only the Ghulāt sects. However, in reality, they are all his students and were nurtured by him. This is the reason why the effects of Judaism are clearly seen in all the sects. The character of the Jews quietly took root in them. For example, lying, accusations, swearing the pious predecessors, cursing the friends of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, taking incorrect meanings for the speech of Allāh سُبْحَانَكَ وَتَعَالَى and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, hiding their enmity for the people of truth, resorting to trickery out of fear, making hypocrisy their profession, counting Taqiyyah as part of religion, forging letters and messages in the names of the Imāms and the Messenger and proving the truth as falsehood and vice-versa for their corrupt worldly objectives.

What we have mentioned is very little. It is a page from an entire pile. If someone wants to know the further detail, he should study the Qur'ān from Sūrah Al-Baqarah to Sūrah Al-Anfāl in depth. In this part of the Qur'ān, the qualities of the Jews, their deeds and character traits are mentioned; one should remember it and bear it in mind. Then, one should do a comparative study of this with the qualities, deeds,

and character of this sect (the Shia). We have the conviction that the truth of our statement will settle in the heart of the person who does this and he will be forced to say that one shoe matches the other, i.e. all their qualities are exactly the same.¹

One should read the excerpt from Tuḥfah Ithnā Ash'ariyyah repeatedly and ponder over it.

3. Chaudry Ghulām Rasūl, Professor of Government College, Lahore, writes in Madhā-hib Ālam ka Taqābulī Mutāla'ah, 'In accordance with the view of Professor Duzi, Shiasm was born from Iran and Persia. Just as Iran believes in family royalty, in the same way, the Shia have the view of family Imāmat and Khilāfat.'²

He further writes, 'Some Orientalists have the view that Shiasm has been drawn from Judaism because 'Abdullāh Ibn Sabā was a Jew. Imām Sha'bī رَحْمَةُ اللَّهِ عَلَيْهِ and Ibn Hazm رَحْمَةُ اللَّهِ عَلَيْهِ have classified the Shia as the Jews of this Ummah.'³

The Professor further writes, 'During the khilāfat of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ, the Jew, 'Abdullāh Ibn

¹ Urdu Translation of Tuḥfah Ithna Ash'ariyya pp.148-149

² p.822

³ p.822

Sabā wore the garb of Islām, and began to spread the idea that Rasūlullāh ﷺ made the bequest that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ should be the khalīfah. Together with this, he spread propaganda against Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and his governors. Finally, the Saba’ī movement caused the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.¹

4. Shaykh Muḥammad Abu Zuhrah, of Cairo, Egypt writes in Al-Madhāhib Al-Islāmiyyah, (it was translated into Urdu by Professor Ghulām Muḥammad Harīrī, Zar’ī University, Faisalabad), ‘Judaism is very similar to Shiasm because the Shia philosophy was drawn from different religions. Persian thought is clearly seen in Shiasm although it links itself to Islāmic thought.’²
5. The famous Orientalist, Hazlamin writes in his famous work, ‘Islām – Mu’taqidāt wa A’in’, ‘in a short time, the many qualities of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ had divided the Shia sect into many different sects that continue to swear each other. They are deprived of political understanding and foresight, involved in jealousy; they fight and argue over the position of Imāmat. They work against the government. Their plots and the condition of the rebellion of such

¹ p.823

² p.70

people that have been incompletely recorded, we find that it fills the history of the first two centuries.’¹

6. Maulānā Hakīm Fayḍ Ālam writes in ‘Haqīqat Madhhab e Shia’, ‘The underground work, and activity of ‘Abdullāh Ibn Sabā and the dirty deeds of the Magians were not hidden from one another. Both of them were the enemies of Islām. The coals of hatred were burning in the bosoms of both of them. Both of them set up attacks against Islām, but there was a slight difference in their modus operandi. The Magians could not mix with the Arabs in terms of language, way of life, and other aspects of Arab life. However, the Jews had Arab forefathers. They had adopted the Arab way of life completely. A Magian was recognized at first for being non-Arab, but there was no barrier in the way of Jews mixing with the Muslims. It was natural for leadership to end up in their hands when they mixed and associated with one another. Therefore, the historians only name the Jews as the enemies of Islām. Otherwise, even a beginner student of the philosophy of History will not deny the reality that the Sabā’ī element not only comprised of the Jews, the enemies of Islām, but the entire Magian mindset, support and capital were with them. Going ahead we will learn that Shiasm

¹ Khomeinism aur Islām p.42

comprises completely of Magian teachings and polytheism.’

In comparison to the Sabā’īs, the Magians have greater enmity for Islām. Before the Sabā’īs, the Magians had martyred Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Although the Sabā’īs had the crown of leadership, the power that was blowing the soul into it was Magian. The beliefs that the Sabā’īs taught with regards to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ were drawn from Magism. The Jews were in regret over losing control in the Arab lands and the Magians were in sorrow over the crumbling of their power in Iran. In the same way, the Christians were grieving over losing Egypt. The Sabā’ī delegation that came from Egypt to Madīnah Munawwarah mostly comprised of new Muslims, reverts from Christianity. The delegation that came from Kufa comprised mostly of reverts from Magism. Understand that the Magians, Jews and Christians had all prepared a plan of action to wipe out Islām and finally on 18 Dhul Hijjah 35 A.H, they martyred Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ in front of the Raudah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madīnah Munawwarah.’¹

7. Sometimes the truth comes even from the worst enemy, it is heard from his mouth, or his pen writes in support of the truth. Subsequently, the famous

¹ p.70

author, Husayn Kazim wrote an outstanding work called Tajalliyāt Ruh Iran Daradawār Tārikhī. In this book, the Ithnā Ash'ariyyah Shia author wrote about the foundations of Shiasm and together with this, he drew the sketch of the deep-rooted hatred of the Iranians for Islām and the Muslims, their desire for revenge and hypocritical enmity. It was translated into Urdu by RA Saghir Qurayshī in his work, Islām aur Musalmāno par Ajami Atharāt and presented below, 'From the day that Sa'd Ibn Abī Waqqās رَضِيَ اللهُ عَنْهُ conquered Iran on behalf of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and gained control over it, the malice and desire for revenge grew in the hearts of the Iranians. This malice and desire for revenge were seen from time to time until the foundations of the Shia sect were laid, which was then completely laid bare. **The scholars are aware of the reality and accept that besides matters of belief and different viewpoints, Shiasm is also partly a political matter. Iran could never forget and never forgive that barefoot desert dwellers from Arabia had taken control of their Empire, taken their treasures, and killed thousands of sinless people.'**

Our elders had no love for the Banū Fatimah, nor any hatred for the Banū Umayyah. Their only objective was to turn the tables on the government and keep their own rule. Because the Hāshimī khilāfat came to an end after Sayyidunā 'Alī

ﷺ and the Umayyads were accepted as the central rulers of the Islāmic World, the Arabs had control over the non-Arabs in a bad way. Therefore, the only way out was to go along with the Hāshimīs. This was what our elders did.’¹

8. An English History Professor wrote a thick volume called History of the Arabs. I have the seventh edition, 1960, in front of me. He writes, ‘The enigmatic ‘Abdullāh Ibn Sabā who converted to Islām during the Caliphate of ‘Uthmān and embarrassed ‘Alī with his excessive veneration, thus becoming the founder of extreme Shiasm was a Yemenite Jew. How much Shiasm owed to Persian notions and how much to Judaeo-Christian ideas in terms of its birth and evolution is hard to ascertain. Many of the heterodoxies which arose in the first century of Islām and were in themselves a veiled protest against the victorious religion of the Arabians, gradually gravitated to the Shia as the representative of the opposition to the established order.

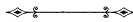
I ask, which complete history in the world is there, or which university is there in the world in which Islāmic History or History of Religions is taught, and the reality of ‘Abdullāh Ibn Sabā, the Jew, is not mentioned? He is said to be the founder of Shiasm. If only the sincere Shia will think over this. **There is no scope to add more references here**

¹ p.15-16

because it is an accepted historical fact and from the beginning until today, whether Muslim or non-Muslim, researchers have written and agreed on the fact that the original founder of the Shia religion is ‘Abdullāh Ibn Sabā, the Jew, from San’a, Yemen.

Instead of presenting more references from history works, in the forthcoming chapters, I have gathered sufficient material regarding the interpolation done to the Qur’ān (in word and meaning) by the Shia, the belief of Imāmat, as compared to Khatm e Nubuwwah, and the important principles of Kitmān and Taqiyyah according to the Shia. **Through this, you will be convinced that Shiasm is an interpolated form of Islām and everything in Shiasm, from beliefs to actions, is opposed to Islām. This entire corruption and interpolation was the brainchild of ‘Abdullāh Ibn Sabā and his cronies. They formed it and attributed it to the Imāms.**

Therefore, the readers should be patient and study the forthcoming chapters carefully. An abundance of heartbreaking and heart-shattering realities will come to light.



CHAPTER 2: THE BELIEF OF THE INTERPOLATION (TAHRĪF) OF THE QUR'ĀN AND FABRICATED NARRATIONS ATTRIBUTED TO THE IMĀMS

1. A FEW QUESTIONS THAT THE QUR'ĀN ASKS ITSELF AND THE ANSWERS

Before discussing the Shia belief of interpolation (Tahrīf) of the Qur'ān, we feel it appropriate to first ask the Noble Qur'ān a number of questions and see what answers the Noble Qur'ān gives. This is because from all the books in the world which the different nations and religions take to be sacred and ascribe to Allāh **سُبْحَانَهُ وَتَعَالَى**, the Noble Qur'ān is the only one that gives satisfactory answers to every question that is asked of it. By way of example, we ask the Noble Qur'ān a few questions and will then see what answers we get.

Question 1:

Who revealed the Qur'ān and upon whom was it revealed?

Answer:

وَأْمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ

And believe in the Qur'ān that was revealed to Muḥammad **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and it is the truth from his Rabb. (Surah Muḥammad)

Question 2:

Has Allāh presented the Noble Qur’ān in book form to the world?

Answer:

ذَلِكَ الْكِتَابُ لَا رَيْبَ

This is the book in which there is no doubt. (Surah Al-Baqarah)

Question 3:

What are the qualities of the scribes of the Noble Qur’ān?

Answer:

فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۖ بِأَيْدِي سَفَرَةٍ ۖ كِرَامٍ بَرَرَةٍ ۖ

It (the Qur’ān) is (recorded) in scriptures (the Lowh ul Mahfūdh) that are honoured (in Allāh’s sight...elevated (just beneath Allāh’s throne) and pure (from errors and beyond the reach of the impure Shayātīn) in the hands of scribes (angels) who are honourable and righteous. (The scribes mentioned here can also refer to those Sahābah رَضِيَ اللَّهُ عَنْهُمْ who used to write the Qur’ān during the lifetime of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Question 4:

Can anything besides the Qur’ān enter and become part of the Qur’ān?

Answer:

وَأِنَّكَ لَكِتَابٌ عَزِيزٌ ۖ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

Indeed it is a unique book; falsehood cannot come from in front of it or behind it. (Sūrah Hā Mīm As-Sajdah)

Question 5:

Upon whom is the responsibility of gathering the Noble Qur'ān?

Answer:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿٤٤﴾

It is our responsibility to gather it (in your bosom) and to read it (on your tongue). (Sūrah Al-Qiyāmah)

Question 6:

Whose responsibility is it to explain the Noble Qur'ān correctly?

Answer:

إِنَّ عَلَيْنَا بَيَانَهُ ﴿٥٠﴾

It is upon us to explain it. (Sūrah Al-Qiyāmah)

Question 7:

Who gave a guarantee of the protection of the Noble Qur'ān?

Answer:

إِنَّا نَحْنُ نُزَلِّلْنَا الذِّكْرَ وَإِنَّا لَكُلِّ لِحَفِظُونَا ﴿١٠٧﴾

Indeed We have revealed the Qur'ān and We are its protectors. (Sūrah Al-Hijr)

You have read the seven questions and the answers given by the Noble Qur'ān. If we clarify and explain each question and answer, the work will become very long. Therefore, we suffice on these few answers.

Now we have to see that the Noble Qur'ān, whose protection Allāh ﷻ took it upon Himself, from whom did we get it, from whom did we get its clarification, explanation and practical form (Hadīth and Sunnah)? If there is a doubt on the truthfulness and religiousness of these people from whom we got it, will this not negatively affect the truthfulness and authenticity of the Noble Qur'ān itself? This is an important question that must be pondered over.

2. THE TRUTHFULNESS OF THE SAHĀBAH رَضِيَ اللَّهُ عَنْهُمْ AND DENIAL OF THEIR ĪMĀN IS A REFUTATION OF ĪMĀN IN THE QUR'ĀN

In Chapter 1, there was a detailed discussion on the unity of intention and modus operandi of St. Paul, the Jew and 'Abdullāh Ibn Sabā, the Jew. 'Abdullāh Ibn Sabā only accepted Islām in order to change it and interfere with it. Subsequently, the last and most important instruction he gave to his followers was, 'It is obligatory to believe in Imāmat. It is our objective to have love for the Ahl ul Bayt and support Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. He was the Wasī of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and worthy of khilāfat. The first three

khulafā' were usurpers, Kāfir and Murtad [we seek the protection of Allāh].'¹

The reality is that not only the masses but also the elite, among who are the 'Ulemā', have not studied the foundational books of the Shia. They have fallen into a great trap and deception. They understand that the Shia believe in the Noble Qur'ān, whereas the reality is the total opposite. This is because the foundational belief of the Shia is Imāmat. They said that the Noble Qur'ān has been changed and prove the belief of Imāmat from it. We shall present a number of important introductory points on this. We hope that the readers study it carefully.

The only ones who saw the Noble Qur'ān being revealed to Rasūlullāh ﷺ, those who heard it from Rasūlullāh ﷺ first, those who wrote it down in accordance to the instructions of Rasūlullāh ﷺ, those who understood it first in accordance with the guidance of Rasūlullāh ﷺ, and the first narrators and conveyers of it were the honourable Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ. It was no one else. In short, those who realized the status of the Noble Qur'ān and the Sunnah, those who understood the narrations and those who conveyed it were the honourable Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ of Rasūlullāh ﷺ.

- ❖ Now, we should bear an important principle in mind.
The basis of classifying a narration as true or false is

¹ Fitnah Ibn Sabā p.63

based on the narrator. If the narrator is truthful, the narration will be authentic and correct. If the narrator is a liar and a fraud, then the narration will be false. This is an accepted principle since the beginning of the world and is not possible to deny it.

Now, I ask you, in accordance with the belief of the Shia, are the honourable Sahābah رَضِيَ اللَّهُ عَنْهُمْ, the companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, truthful or liars according to the Shia? Were they religious or were they dishonest? Were they usurpers or sincere? Were they Muslim or hypocrites, Kāfir and Murtad? You will say that in accordance to the belief of the Shia, besides three or four, over a hundred thousand companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were liars according to the Shia, usurpers, Murtad and Kāfir [we seek the protection of Allāh]. Now, if the first narrators of the Noble Qur'ān are not correct according to the Shia, then how can the Noble Qur'ān that was narrated by them be correct? How does the question arise of the Shia believing in it and accepting it?

The reality is that this was such a dangerous plot of the mind of 'Abdullāh Ibn Sabā, the Jew. If Allāh forbid, the entire human race, believe only this one aspect brought by 'Abdullāh Ibn Sabā and they say that all the Sahābah رَضِيَ اللَّهُ عَنْهُمْ were not just and trustworthy, as the leader of the present day Ithnā

Ash'ariyyah Shia – Khomeini – says, then the Noble Qur'ān, the Sunnah and the treasure of Ahādīth will be wiped out from the world.

Now, if the entire Islām will be wiped out by accepting one belief that was plotted by the Jewish mind, will that religion and ideology be Islāmic? Will its followers be Muslim? Alternatively, will that religion be against Islām, a dangerous plot against Islām and a trick against the Muslims? Ponder over my conclusion that can be understood easily, and try to reach the depths of this matter, you will be able to understand and grasp easily.

- ❖ Every religion has a book and the Shia religion has a book. In order to research the truthfulness or falsity of a religion, one must study the foundational and reliable books of that religion. No consideration is given to verbal utterances. In a debate, the foundational books of the religions are also studied. If you ask a fatwā in a matter from someone, then he will also have to give the references to reliable books, otherwise, the fatwā will not be accepted.

The Shia religion did not suffice upon referring to the honourable Sahābah رَضِيَ اللهُ عَنْهُمْ as liars, usurpers, and Murtad – based on which their faith in the Noble Qur'ān and Sunnah is definitely nullified – but they went further ahead. **In order to prove that the**

Noble Qur'ān has been changed and altered, they changed and altered the Qur'ān themselves. They made up narrations in the names of the Imāms and have shown that a certain verse was revealed in a certain way and it had the names of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, his Wilāyat and Imāmat, and the lofty status of the other Imāms. However, in the present Noble Qur'ān, these verses with these names are not found. In other words, the authors of the Shia religion have changed and altered the Noble Qur'ān in order to prove the foundational belief of Imāmat. In accordance with Shia belief, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ made the following types of changes to the Noble Qur'ān:

1. Verses were deleted
2. Non-Qur'ānic verses were added
3. The words of the Noble Qur'ān were changed
4. The sequence of the verses of the Noble Qur'ān was changed

According to the Shia, there are more than two thousand narrations ascribed to the Imāms concerning the changes made to the Noble Qur'ān. References from their reliable books on this point will be presented ahead.

- ❖ The Jews and Christians are said to be the worst enemies of the Muslims in the world. This is a reality. However, in the whole world, you will not find a Jew or Christian who has written a book in which he claims, or claims on behalf of another Jew or Christian that the Noble Qur'ān that is with the Muslims, it is not the book that was revealed to their Messenger. The Jews and Christians say that the Noble Qur'ān that is with the Muslims, it is the same Noble Qur'ān that was revealed to Rasūlullāh ﷺ, which he read to his *Sahābah* رَضِيَ اللَّهُ عَنْهُمْ, taught them, and made them memorize. He practiced upon it himself and made them practice on it. The unfortunate Jews and Christians denied the Noble Qur'ān by saying that it was not revealed by Allāh ﷻ, but it was made up by Rasūlullāh ﷺ [we seek the protection of Allāh]. **Therefore, we have surety it is only the Shia religion that says that the Noble Qur'ān has been changed and altered.** They deny that the Noble Qur'ān is pure. In other words, indeed the Jews and Christians are the worst enemies of the Muslims and they engage day in and day out in planning to wipe out Islām from the world, but the followers of the Shia religion are enemies of Islām itself and its foundations, the Noble Qur'ān, and the Sunnah. They are engaged in trying to wipe out the Islām that is based on the Noble Qur'ān and the Sunnah from the world. This is

because those who are targeted by their propagation efforts are not Jews, Christians, Qādiyānis, Hindus, Magians, polytheists, but it is the Sunnī Muslims who believe in the truthfulness of the Noble Qur’ān and the Sunnah. The Shia begin the propagation of their religion in the words of their original teacher and founder, i.e. they claim to have love for the Ahl ul Bayt, they mostly narrate and state fabricated narrations regarding the virtues and status of the Ahl ul Bayt and buy out the hearts of the Muslims. Later on, the Shia tell the converts to Shiasm such fabrications about the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, especially the first three Khulafā’ that the listeners start understanding that these luminaries were usurpers, Murtad and Kāfir [we seek the protection of Allāh]. In this method of propagation, they use the method of their first teacher, ‘Abdullāh Ibn Sabā, i.e. they speak to the people in accordance with how much they can absorb.

- ❖ As we have mentioned before, the first narrators of the Noble Qur’ān and Sunnah were the honourable Sahābah رَضِيَ اللَّهُ عَنْهُمْ. According to Shia belief, they are not worthy of acceptance and we seek the protection of Allāh, they are usurpers and oppressors. Hence, the question of Shia believing in the Noble Qur’ān and Sunnah and accepting it does not even arise. As for what you hear from the Shia in the name of Sunnah and Hadīth, it does not refer to the Sunnah and

Hadīth that is recorded and written in the six reliable Ahādīth compilations because the narrators of these are the honourable Sahābah رَضِيَ اللَّهُ عَنْهُمْ, which the Shia say are not worthy of acceptance. So, Sunnah and Hadīth according to them means those narrations and stories which the authors of the Shia religion have made up and ascribed to the Imāms and have written in their books. The Shia religion is built on these fabrications and false narrations ascribed to the Imāms. Subsequently, one of the most reliable books of the Shia religion is Al-Kāfī of Kulaynī. The author of this book is Abu Ja'far Muḥammad Ibn Ya'qub Ibn Ishaq (328/329 A.H). it has 16199 narrations in which the following is discussed:

1. Belief of alteration of the Noble Qur'ān
2. Belief of Imāmat
3. Belief of Kitmān and Taqiyyah
4. Belief of Badā' (mistake or forgetfulness) for Allāh
سُبْحَانَهُ وَتَعَالَى
5. The belief that Allāh سُبْحَانَهُ وَتَعَالَى named the Imāms to the Nabī
6. The belief that every Imām is more virtuous than the Ambiyā' and they are equal to Rasūlullāh
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

7. The belief that every word and deed of every Imām is a proof, as the words and deeds of Rasūlullāh ﷺ are
8. The belief that every Imām gets revelation, has a Shari’ah, went on Me’rāj and has a book
9. The belief that every Imām is Ma’sūm (sinless) like Rasūlullāh ﷺ
10. The belief that the teachings of the Imām should be practiced upon like the Noble Qur’ān
11. The Hidden or absent Imām, who, in reality, has not been born yet, also called Imām ‘Asr, to have the belief that he has been born and has been hidden or absent in the cave for over a thousand years and to believe that he is alive to this day.

We shall explain these topics in the coming chapters, Inshā Allāh.

After these realities have been mentioned, the first thing that is clear is that faith in the Noble Qur’ān and Sunnah is automatically nullified by denying the truthfulness and honesty of the honourable Sahābah رَضِيَ اللَّهُ عَنْهُمْ and by refuting the narrations that they have transmitted.

Secondly, by denying the truthfulness of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, their imān, their sacrifice in the path of Allāh سُبْحَانَہُ وَتَعَالَى, one will automatically deny the many verses of the Noble Qur’ān in which the high rank of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ is discussed and their imān is explained.

Thirdly, it becomes clear that from the time that the books of the Shia religion were written until today, in all of their reliable books, it is clearly stated that immediately after the demise of Rasūlullāh ﷺ, his usurping companions took the right of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ [we seek the protection of Allāh] and took control of the rule and government. They removed from the Noble Qur’ān whatever was revealed concerning the Imāmat of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, his Wilāyat and his being a Wasī. They changed the words of the Noble Qur’ān and compiled a Qur’ān in accordance with their wishes and destroyed the rest of it. To Allāh do we belong and to Him is our return.

We understand that denial of the belief that the Noble Qur’ān is unchanged is sufficient to take a person out of the fold of Islām. There is no scope for consideration of anyone in this regard. Out of fear for this, the Ithnā Ash’ariyyah Shia ‘Ulemā’ started a vicious propaganda campaign saying that the masses are, after all, the masses. However, amongst the elite, which includes our ‘Ulemā’ who have not studied their foundational books, they are also in error, thinking that the Shia believe in the Noble Qur’ān. It is a painful reality that from the initial stages until today, whichever reliable books of the Shia were written, all of them agree that there were countless changes made to the Noble Qur’ān. This will be discussed ahead, Inshā Allāh.

After knowing these realities, no matter how hard the heart might feel, one will have to say that definitely, the Shia

religion is a grand plot against Islām and its followers will be regarded to be out of the fold of Islām. This is because the entire Islāmic world agrees that the Qādiyānīs are out of the fold of Islām, as they have the view of an alteration of the meaning of a verse pertaining to Khatm e Nubuwwah. They deny all the Mutawātir narrations of Rasūlullāh ﷺ in this regard, so, the followers of the Shia religion say that the Noble Qur’ān was changed in hundreds of places and they deny the entire treasure of the words and deeds of Rasūlullāh ﷺ, so, on what basis are they Muslim? This is such a question which every Muslim should think about and this is a challenge for the new ‘Ulemā’.

3. WHAT WAS THE NEED FOR THE SHIA AUTHORS TO INVENT THE BELIEF OF TAHRĪF OF THE QUR’ĀN?

Now the question arises, if the narrators of the Noble Qur’ān and Sunnah, i.e. the honourable Sahābah رَضِيَ اللَّهُ عَنْهُمْ, are said to be oppressors and Kāfir – in accordance to the teachings of ‘Abdullāh Ibn Sabā, the San’ānī Jew by authors of the Shia works, then through this, the authenticity and purity of the Noble Qur’ān and Sunnah is automatically denied. So, whilst this is the case, why did the authors of the Shia books not suffice on this and why did they go ahead and make the claims that the Sahābah رَضِيَ اللَّهُ عَنْهُمْ had changed and altered the Noble Qur’ān and what was the need to fabricate and make up different proofs and narrations? In order to understand this, one must know that in order to establish some belief, it is necessary that the belief is found in a clear, undeniable

text (Nass Qat'i). The foundational belief of Shiasm, in accordance with the teachings of 'Abdullāh Ibn Sabā, is the belief of Imāmat. There is no sign of Imāmat anywhere in the Noble Qur'ān. In the reliable Shia books like Al-Kāfi of Kulaynī, those who innovated the Shia religion made the claim that in all the books that Allāh سُبْحَانَهُ وَتَعَالَى revealed to the Ambiyā', in all of them one will find the name of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and mention is made of his Imāmat. Moreover, each of the previous Ambiyā' called their respective nations to believe in the Imāmat of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, together with the Nubuwwah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, naturally, the question arises, that just as alterations were done to previous books, if the name of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is not found there, then it can be easily understood. However, why is there no mention of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his Imāmat in the Noble Qur'ān? One will find the belief of Tauhīd and Risālat mentioned in various places, but one does not find mention of the Imāmat of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ anywhere.

The Noble Qur'ān was revealed for the guidance of the last Ummah. According to the Shia, the Ummah for whom Allāh سُبْحَانَهُ وَتَعَالَى especially appointed Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ as the first Imām and Khalīfah. However, one does not find the name of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his progeny in this scripture, so how can the belief of Imāmat in Shiasm be accepted? Therefore, the authors of the Shia books and the inventors of it were helpless and were forced to invent the belief that the Noble Qur'ān has been altered and changed. They had to say

that this was done by the enemies of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They were the ones who removed the verses that were revealed regarding him and they made changes in accordance with their whims, otherwise, the original Qur’ān has everything in it.

In order to prove this fabricated belief of the alteration of the Noble Qur’ān, the Shia themselves altered the Noble Qur’ān and they made up countless verses and made claims regarding them that when certain verses were revealed, then the names of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the five infallibles were there, Imāmat was mentioned, and so on. However, after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, those who usurped the Imāmat, Khilāfat and rule [we seek the protection of Allāh], they removed such verses from the Noble Qur’ān. Therefore, one will not find mention of the Imāmat and Khilāfat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his progeny. This was the background reason why the Shia authors needed to invent the belief of the alteration or change of the Noble Qur’ān.

4. MORE THAN 50 EXAMPLES OF TAHRĪF AND CHANGES FROM THE ITHNĀ ASH’ARIYYAH SHIA TRANSLATION (MAQBŪL) WITH A COMPARISON

I have two editions of the Maqbūl Tafsīr and Translation, with footnotes in front of me. One is the third edition, a large volume of 944 pages. The second copy is the fifth edition, published in Lahore and comprises of 1306 pages. This work is a translation of the Noble Qur’ān done in accordance

with the Ithnā Ash'ariyyah School. In the footnotes, one will find detail, mostly in the form of narrations from the Imāms. On the front page is the name of the translator and Mufassir, Maulānā Hakīm Sayyed Maqbūl Aḥmad Shah Dehlawī.

The reliable Ithnā Ash'ariyyah references from which this Shia Mujtahid and Mufassir took are: Al-Kāfī, As-Sāfī, Sharh Nahj ul Balāgha, Amālī, Majma' ul Bayān, 'Ilal ush Shara'i, Al-Jawāmi', Tafsīr 'Ayyāshī, Tafsīr Qummī, Kitab ut Tauḥīd, Al-Ma'anī, Akhbār ur Rida, Ikmāl, Al-Iḥtijāj, Tafsīr Imām Hasan 'Askarī (ascribed to the Imām), Faṣl ul Khiṭāb, Raudatul Wā'idhīn, Minhāj us Sādiqīn and others.

You know that Rasūlullāh ﷺ explained the Noble Qur'ān and the books of Aḥādīth bear testimony to this. However, in the eighteen above-mentioned books, do you find the names of the six authentic books of Hadīth: Saḥīḥ Bukhārī, Saḥīḥ Muslim, Jāmi' Tirmidhī, Sunan Abū Dāwūd, Sunan Nasa'ī and Sunan Ibn Majah? So, this is sufficient to prove that the basis of the Shia religion is not the Aḥādīth of Rasūlullāh ﷺ, but the fabricated narrations which were authored by these Shia authors and were ascribed to the Imāms. These books speak about change and alteration of the Noble Qur'ān and the principle of Kitmān and Taqiyyah was made for the Imāms and they were said to be like Rasūlullāh ﷺ.

I have given the first rank to this Maqbūl Tafsīr and translation in order to prove the belief of Taḥrīf of the Noble Qur'ān of the Shia for the following reasons:

1. This Tafsīr and translation is found in India and Pakistan. It was written in 1331 A.H/1913 C.E by an Ithnā Ash'ariyyah Shia Mujtahid and Mufassir. It was published five times until 1955. After this, I do not know how many times it was published. From this, it is proven that this Tafsīr is accepted and taken to be authentic and correct by the Ithnā Ash'ariyyah 'Ulemā', whether Urdu or Sindhi.
2. The text on the cover of this Tafsīr points out that it was written in accordance with Shia belief and the Madh-hab of the Ahl ul Bayt.
3. This Tafsīr was verified by 12 Shia Mujtahid scholars, by saying that the source of this Tafsīr are the narrations that come from the Ahl ul Bayt.
4. All the footnotes of this Tafsīr are drawn from the reliable books of the Ithnā Ash'ariyyah School, more than 18 of their works and narrations that are ascribed to the Imāms. All this material was translated into Urdu by the translator, so it important to know that this is not something that was changed by a non-Shia. Hence, no doubt can arise.
5. By reading this one Tafsīr, the reader will get the subject matter that the authors of the Shia books have written with regards to Tahṛīf of the Qur'ān and ascribed to the Imāms. By studying this one book, it

seems as though this person studied all 18 books and has built the building of Shiasm on it. This Tafsīr shows all the important aspects of the Shia belief with reference from the narrations of the Imāms and this points out to its importance too.

6. By reading this Tafsīr, the reality will be discovered that the Shia authors have denied the entire treasury of Ahādīth of Rasūlullāh ﷺ. In contrast, they have made up narrations in the names of the Imāms and in the Noble Qur'ān, they altered the words and changed the meanings wherever they wanted to and built the Shia religion on it. Therefore, Islām is one thing and Shiasm is something else. They are not linked at all.

Now, the reality is that these 18 books and others like it, in which one finds subject matter pertaining to the alteration of the Noble Qur'ān, backed by a copious amount of narrations, the Shia study them and become Ulemā' and Mujtahids and have the belief of Tahrīf al-Qur'ān, so how can they deny the belief of Tahrīf al-Qur'ān. **We learn that their denial of the belief of Tahrīf al-Qur'ān on radio, television etc. in front of the Muslims and ignorant masses are under the guise of Kitmān, Taqiyyah and deceiving others. It is done in order to draw others towards Shiasm and it is a plot to convert them to Shiasm, whereas, this has nothing to do with their own religion.**

Now, I shall present a comparison of the Qur'anic verses, without translation, so that one can see the change that has been done to the words easily.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿١٠٥﴾ (آل عمران)

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران وآل محمد على العالمين .
(تفسير مقبول، ص ١٠٥)



وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ (آل عمران: ٨١)

وإذ أخذ الله ميثاق أمم النبيين . (تفسير مقبول، ص ١١٨)



وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ (آل عمران: ١٠٤)

ولتكن منكم أئمة . (تفسير مقبول، ص ١٢٤)



كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (آل عمران: ١١٠)

أنتم خير أئمة أخرجت للناس . (تفسير مقبول، ص ١٢٥)



وَأَنْتُمْ أَدْلَىٰ لَعْنَةٍ (آل عمران: ١٢٣)

وأنتم ضعفاء . (تفسير مقبول، ص ١٢٩)



فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً (النساء: ٢٤)

فما استمتعتم به منهن إلى أجل مسمى فآتوهن أجورهن فريضة . (تفسير مقبول، ص ١٦١)



فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (النساء: ٥٩)

فردوه إلى الله وإلى الرسول وإلى اولى الأمر منكم . (تفسير مقبول، ص ١٧٢)



جَاءُوكَ فَاسْتَغْفِرُوا اللَّهَ. (سورة النساء: ٦٤)

جاؤك يا علي فستغفرو الله . (تفسير مقبول، ص ١٧٤)



مَا يُوعِظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ. (سورة النساء: ٦٦)

ما يوعظون به في علي لكان . (تفسير مقبول، ص ١٧٥)



لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ عَلَيْه. (النساء: ١٦٦)

لكن الله يشهد بما أنزل إليك في علي أنزله بعلمه . (تفسير مقبول، ص ٢٠٦)



إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ. (النساء: ١٦٨)

إن الذين كفروا وظلموا آل محمد حقهم لم يكن الله ليغفر لهم . (تفسير مقبول، ص ٢٠٦)



قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ

الْأَرْضِ. (النساء: ١٧٠)

قد جاءكم الرسول بالحق من ربكم في ولاية علي فأمنوا خيرا لكم وإن تكفروا فإن لله ما في السموات و

بولاية علي فإن لله ما في السموات والأرض . (تفسير مقبول، ص ٢٠٦)



ذَوَاعْدِلٍ مِنْكُمْ. (المائدة: ٩٥)

ذو عدل منكم . (تفسير مقبول، ص ٢٤٤)



فَأَنَّهُمْ لَا يُكَذِّبُونَكَ. (الأنعام: ٣٣)

فإنهم لا يكذبونك . (تفسير مقبول، ص ٢٦٠)



إِنَّ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِيعًا . (الأنعام: ١٥٩)

إن الذين فارقوا دينهم وكانوا شيعة . (تفسير مقبول، ص ٢٩٦)



لَا تَحُونُوا لِلَّهِ وَالرَّسُولَ . (الأنفال: ٢٧)

Tafsir Maqbūl p.357 states that this verse is an example of dishonesty in terms of the sequence of words.



وَإِنْ جَنَحُوا لِلسَّلَامِ فَاِجْتَنِحْ لَهُمْ . (الأنفال: ٦١)

Tafsir Maqbūl p.366 says that here that an abrogated verse was included in the Qur'an.



جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ . (التوبة: ٧٣)

جاهد الكفار بالمنفقيين . (تفسير مقبول، ص ٣٩٤)



وَالْمُؤْمِنُونَ . (التوبة: ١٠٥)

والمؤمنون . (تفسير مقبول، ص ٤٠٤)



لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ . (التوبة: ١١٧)

لقد تاب الله بالنبي على المهاجرين والأنصار . (تفسير مقبول، ص ٤٠٨)



لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ

رَحِيمٌ . (التوبة)

لقد جئنا رسول من أنفسنا عزيز عليه ما عنتنا حريص علينا بالمؤمنين رؤوف رحيم .

(تفسير مقبول، ص ٤١٢)



أَفْمَنْ كَانَ عَلَىٰ بَيْنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن (هود: ١٧)

أفمن كان على بينة من ربه ويتلوه شاهد منه إماما ورحمة ومن . (تفسير مقبول، ص ٤٤٣)



وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ (هود: ١١٠)

Tafsir Maqbūl says on p.464, 'The Imām e Zamān will come with the Qur'ān that is by him, so the Sunnīs will differ. Upon the command of the Mahdī, they (Sunnīs) will be killed first. (Proof of Raj'at)



فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصَرُونَ ۗ (يوسف)

فيه يغاث الناس وفيه يعصرون . (تفسير مقبول، ص ٤٧٩)



لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ ۗ مِنْ أَمْرِ اللَّهِ (الرعد: ١١)

له معقبات من بين يديه ورقيب من بين يديه يحفظون بأمر الله . (تفسير مقبول، ص ٤٩٧)



وَالْوَالِدَاتُ ۗ (إبراهيم: ٤١)

ولدي . (تفسير مقبول، ص ٥١٨)



هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ۗ (الحجر: ٤١)

هذا صراط علي مستقيم . (تفسير مقبول، ص ٥٢٦)



أَمْرًا مَّتْرَفِيهَا ۗ (الإسراء: ١٢)

أمرنا مترفيها . (تفسير مقبول، ص ٥٦٤)



وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾. (الإسراء: ٨٢)

ولا يزيد الظالمين آل محمد حقهم إلا خسارا . (تفسير مقبول، ص٥٧٩)

✽

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾. (الإسراء)

فأبى أكثر الناس برلاية علي إلا كفورا . (تفسير مقبول، ص٥٨١)

✽

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿٥٦﴾. (الكهف)

الحمد لله الذي أنزل على عبده الكتب قيما ولم يجعل له عوجا . (تفسير مقبول، ص٥٨٦)

✽

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمَرْ. (الكهف: ٢٩)

قل الحق من ربكم في ولاية علي فمن شاء فليؤمن . (تفسير مقبول، ص٥٩٢)

✽

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسَى. (طه: ١١٥)

ولقد عهدنا إلى آدم من قبل كلمت في محمد وعلي وفاطمة والحسن والحسين والأئمة من

ذريتهم فنسي. (تفسير مقبول، ص٦٣٧)

✽

وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٥٠﴾. (الفرقان)

وقال الظالمون لآل محمد حقهم إن تتبعون إلا رجلا مسحورا . (تفسير مقبول، ص٧١٨)

✽

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٥٠﴾. (الفرقان)

واجعل لنا من المتقين إماما . (تفسير مقبول، ص٧٢٨)

✽

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٥٠﴾. (الشعراء)

وسيعلم الذين ظلموا آل محمد حقهم أي منقلب ينقلبون. (تفسير مقبول، ص٧٥٠)

✽

إِلَّا مَنْ ظَلَمَ. (النمل: ١١)

ولا من ظلم . (تفسير مقبول، ص ٧٥١)



لَا يَجِلُّ لَكَ النَّسَاءُ مِنْ بَعْدُ. (الأحزاب: ٥٢)

Tafsīr Qummī states that this verse abrogates the one before it, those who arranged the Qur'ān changed it around - Tafsīr Maqbūl p.847



وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا. (الأحزاب)

Tafsīr Maqbūl p.852 says, Sūrah Al-Aḥzāb was longer than Sūrah Al-Baqarah, but because of the evil deeds of the Arab men and women in general, and the Quraysh in particular, that is why it was shortened and altered.



هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ. (الجمانية: ٢٩)

هذا كتابنا يُنطق عليكم بالحق . (تفسير مقبول، ص ٩٩٩)



إِنْ أَتَّبِعْ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ. (الأحقاف)

إن اتبع إلا ما يوحى إلي في علي وما أنا إلا نذير مبين. (تفسير مقبول، ص ١٠٠٢)



ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ. (محمد)

ذلك بأنهم كرهوا ما أنزل الله في علي فأحبط . (تفسير مقبول، ص ١٠١١)



وَطَلَعَ مَنْضُودٌ. (الواقعة)

وطلع منضود . (تفسير مقبول، ص ١٠٦٧)



وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ. (المزمل: ١١)

والمكذبين بوصيك أولي النعمة. (تفسير مقبول، ص ١١٤٦)



In the last few pages, I have only given 45 examples of changes and alterations from the Ithnā Ash'ariyyah Maqbūl Translation and Tafsīr.

Besides making changes to the words, the footnotes of this work are filled with descriptions of changes and alterations to the meanings of the Qur'ān. You can study this in the work quoted. Despite this, we shall give a few examples of changes in meaning so that you can realise and find out the real features of Shiasm and you can easily understand who are the inventors and authors of this religion.

وَأَتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ. (البقرة: ٤٨)

A Shia did not do any good deeds at all. In exchange of him, a hundred thousand Sunnīs will be sent to hell, and he will be saved - Tafsīr Maqbūl p.13

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ. (آل عمران: ١٤٤)

It is narrated from Imām Muḥammad Al-Bāqir that after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, aside from three people, all of them became Murtad. Imām Ja'far As-Sādiq رَحِمَهُ اللهُ said that two women gave poison to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before he

passed away. Meaning the same two women, may Allāh curse them and their forefathers.¹

¹ Tafsīr Maqbūl p.134, from here we learn that all the scholars, early and latter day Shia scholars agree that after the demise of Rasūlullāh ﷺ, besides three or four *Sahābah* رَضِيَ اللهُ عَنْهُمْ, the rest [we seek the protection of Allāh] became Murtaḍ and Kāfir. These people curse the Ahl ul Bayt, the pure wives of Rasūlullāh ﷺ, especially Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and Sayyidah Hafsa رَضِيَ اللهُ عَنْهَا, as you have read from the words of Maqbūl Ahmad Shah.

Two women gave poison to Rasūlullāh ﷺ. The Shia refer to Umm al-Mu'minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and Umm al-Mu'minīn Hafsa رَضِيَ اللهُ عَنْهَا [we seek the protection of Allāh]. They accuse the wives of Rasūlullāh ﷺ, what can be said about such a religion? Such a religion which is based on complete lies and plotting, which part of it should a person negate? The books of Sirah and Ahādīth have recorded the incident that after the conquest of Khaybar, Rasūlullāh ﷺ stayed there for a few days. During this time, a Jewish woman by the name of Zaynab bint Hārith, wife of Sallām Ibn Shakm roasted a goat and presented it as a gift to Rasūlullāh ﷺ. He ﷺ lifted a morsel of the meat and immediately put his hand down. Sayyidunā Bishr Ibn Bara Ibn Ma'rur رَضِيَ اللهُ عَنْهُ was eating with Rasūlullāh ﷺ. He ate a bit more. Rasūlullāh ﷺ stopped him, but because he had already an amount of it, the poison took effect and he passed away. (Sirat ul Mustafā vol.2 p.2).

The effect of this poison remained in Rasūlullāh ﷺ until his demise, as the narration of Bukharī states that he ﷺ said in his final moments, "This is the effect of the poison which I have eaten."

Some of the Shia attest to this. The chart of the Imāmat I have in front of me states so. It has been published by the Shia Welfare Organization,

لِيَسْبِغَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ. (الأنفال: ٣٧)

Allāh mixes a part of the sand of the Mu'min (Shia) to that of the Kāfir (Sunnī/Nāsibī), and He joins a part of the sand of a Kāfir (Sunnī/Nāsibī) to that of a Mu'min (Shia) - Tafsīr Maqbūl p.360

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ. (يونس: ٨٧)

Except for Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his progeny, it is not permissible for anyone to have relations with women and spend the night in the state of Janābat in my Masjid. [We seek the protection of Allāh] - Tafsīr Maqbūl p.434¹

وَقَالَ الشَّيْطَانُ. (إبراهيم: ٢٢)

Nawāb Shah. It has the stamp of approval of the Shia Mujtahid, 'Allāmah 'Alī Ahmad Najafī, Khatīb of Masjid Murtaḍawi. In this chart, under various topics, there are 26 columns. The details of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا and the twelve Imāms are recorded. The 22nd column has a title, 'Name of the Killer'. In this column, the name of the killer of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is given as a Jewish woman. This supports the narration of Bukhari. It is also the wisdom of Allāh سُبحانه وتعالى that sometimes the truth comes even from the tongues of the real enemies of Islām and the Muslims and He makes them write it and prove the truth. Indeed Allāh is Great, very Great.

¹ This narration has been ascribed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. What will be understood from this narration regarding Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself? Think...the reality is that the objective of trying to make the house of Allāh into the Imāmbārā of the Shia is a part of this narration. May Allāh protect His house and keep its honour and sanctity safe, Āmīn.

Tafsir Maqbūl p.512 states, wherever the words ‘Shaytān said’ comes in the Qur’ān, it refers to that second one (‘Umar رضي الله عنه) [we seek the protection of Allāh].

قَالَ لَقَدْ عَلِمْتُمْ. (الإسراء: ١٠٢)

Tafsir Maqbūl p. 583 states, those people who left the speaking Qur’ān (Sayyidunā ‘Alī رضي الله عنه), it is not far-fetched for them to destroy the silent Qur’an.

وَلَمْ نَجِدْ لَهُ عَزْمًا. (طه)

Tafsir Maqbūl p.637 says, all the Ulul ‘Azm Ambiyā’ promised to believe in ‘Alī رضي الله عنه, his Awsiyā and the Hidden Mahdī, except for Ādam عَلَيْهِ السَّلَام. They did not attest and did not deny, but made Taqiyyah and deceived Allāh [we seek the protection of Allāh]

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ. (الأحزاب: ٦٠)

In the light of this verse, it is compulsory to curse those people, as mentioned in this verse - Tafsir Maqbūl p.850

Study these texts carefully and see how they use the verses that were revealed regarding the hypocrites to refer to the Ṣahābah رضي الله عنهم of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The deeds of the Hidden Mahdī are also written in this Tafsir.

وَالْعَنَهُمْ لَعْنًا كَبِيرًا. (الأحزاب)

ولعنهم لعنا كثيرا. (تفسير مقبول، ص ٨٥١)

Those who stop from cursing and stop others from cursing will have their faces turned over in hell on the day of Qiyāmah.

From here, you have proof of Tabarrā and cursing in the Shia religion and you can gauge the importance of it according to them.

The Shia have changed the meaning of the Qur’ān here and have created permissibility of Tabarrā and cursing. What do you understand? Can you present even one example from a Jew or Christian that has done this with the Qur’ān?

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٥١﴾ (يس)

The conditions that came upon the polytheists because of idol worship, the three will have to face the same by means of their idols. Tafsīr Maqbūl p.888

فَيَوْمَئِذٍ لَا يُسْعَلُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٦٠﴾ (الرحمن)

Maysarah says, “I heard Imām Ridā saying, ‘not even two of you will be seen in hell. No, by Allāh, not even one’” - Tafsīr Maqbūl p.1063

وَالسَّيْقُونِ السَّيْقُونَ ﴿٦١﴾ (الواقعة)

‘Alī and his Shia are those gone ahead

وَاصْحَابُ الْيَمِينِ (الواقعة: ٢٧)

Ashāb ul Yamīn are the Shia

وَطَلْحٍ مَّنْضُودٍ ﴿٦٢﴾ (الواقعة)

طلع منضود

Change in word - Tafsīr Maqbūl p.1067

Bear in mind that this footnote of the Ithnā Ash'ariyyah Shia, Maqbūl, has been written with reference from more than 18 reliable foundational books of the Shia. This means that from more than 18 books, all the authors have the blasphemous belief that the Qur'ān has been changed and altered and they are all polluted in this filth of blasphemy.

Now, if we see in accordance with time, then the most reliable book of the Shia religion is Usūl Al-Kāfi of Kulaynī (328/329 A.H). This book has the most narrations regarding change and alteration of the Qur'ān, based on which, the belief of Imāmat was given a written form. Both of these beliefs, Tahrīf al-Qur'ān and Imāmat came into written form at the same time. About 1082 years have passed (328 to 1410). In this time, there were thousands of Shia Mujtahids and Shia Hadīth scholars, some of them wrote books, whilst others did not, but all of them agree on the belief of Tahrīf al-Qur'ān. This is because the result of denying the belief of Tahrīf al-Qur'an will result in the denial of the belief of Imāmat, and denial of Imāmat is a denial of the Shia religion. Now you can gauge how important the belief of Tahrīf al-Qur'an is in the Shia religion.

Even now, if a Shia Mujtahid denies the Tahrīf al-Qur'ān, then it will be a sign of Kitmān and Taqiyyah, which has no relation with the truth at all and is just deception and trickery.

5. A FEW VERSES FROM AL-KĀFĪ OF KULAYNĪ SHOWING TAHRĪF

You have seen and studied the proofs of Tahrīf al-Qur'an from the translation and Tafsīr of Maqbūl. It was mentioned above that the footnotes on this book were taken from 18 reliable books of the Shia religion and these books agree that there were changes done to the Qur'an. The most reliable and important of these books is Al-Kāfī of Kulaynī. On the cover of this book, one will find the verification and support of it in the following words of the Hidden Imām, 'The Imām of the time, Hujjat of Allāh, whose coming is awaited, may the peace of Allāh be upon him, he is the greatest king, he said regarding this book, 'This book is sufficient for our Shia''

The readers are informed that the name of this book is Usūl Al-Kāfī or Kāfī of Kulayni or Jāmi' Al-Kāfī. This is because it was done under the certificate of 'this is sufficient for our Shia' by the awaited Imām and this status is not enjoyed by any other book. According to them, the Noble Qur'ān is changed and altered in the light of more than two thousand narrations ascribed to their Imāms and something that is changed and altered is beyond the scope of study and discussion.

We have the first volume of this book, published in Lucknow, 1202 A.H. It has five volumes. The current edition from Iran is 8 volumes and is divided in the following way: Usūl Al-Kāfī, 2 volumes, Furū' Al-Kāfī, 5 volumes, Raudah Al-

Kāfī, 1 volume. In these 8 volumes, there are 16199 narrations. We are using the old copy, published in 1302 A.H. because our Sunnī 'Ulemā' have this copy.

Now see, from this most reliable book, Usūl Al-Kāfī, we shall present a few verses of the Qur'ān,

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسَىٰ وَلَمْ نُجِدْ لَهُ عَزْمًا ۝ (طه)

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

This is taken from the narration of Usūl Al-Kāfī p.263,

'Abdullāh Ibn Sinān narrates from Imām Ja'far As-Sādiq عَلَيْهِ السَّلَامُ with regards to the verse which he read in this way, 'And before this, we gave the command to Ādam عَلَيْهِ السَّلَامُ of a few rulings regarding Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Alī رَضِيَ اللَّهُ عَنْهُ, Fātimah رَضِيَ اللَّهُ عَنْهَا, Ḥasan رَضِيَ اللَّهُ عَنْهُ, Ḥusayn رَضِيَ اللَّهُ عَنْهُ and the Imāms in their progeny, then Ādam عَلَيْهِ السَّلَامُ forgot them.' He further said, 'By Allāh, this verse was revealed to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in this way.'

The basis and foundation of the Panjtān Pāk terminology were taken from this altered verse of the Qur'ān by the Shia.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝ (الأحزاب)

ومن يطع الله ورسوله في ولاية علي والأئمة من بعده فقد فاز فوزا عظيما.

Abu Basīr narrates that Imām Ja'far As-Sādiq رَحِمَهُ اللهُ read the verse in this way, 'and he who obeys Allāh and His Rasūl regarding the Wilāyat of 'Alī and the Imāms after him, he has acquired great success' and said that it was revealed in this way - Usūl Al-Kāfī p.262

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ. (النساء: ٤٧)
يأيها الذين أوتوا الكتاب آمنوا بما نزلنا في علي نورا مبينا.

Mankhal narrates that Imām Ja'far As-Sādiq عَلَيْهِ السَّلَامُ said that Jibrīl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought the verse to Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this way, 'O people of the book, believe in that which We have revealed regarding 'Ali, a clear light' - Usūl Al-Kāfī p.264

فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ③. (الملك)

فستعلمون من هو في ضلال مبين يا معشر المكذبين حيث أنباتكم رسالة ربي في ولاية علي عليه السلام والأئمة من بعده من هو في ضلال مبين.

Abu Basīr narrates that Imām Ja'far As-Sādiq عَلَيْهِ السَّلَامُ said regarding the verse, 'O group of those who belie, when I informed you about the message of my Rabb, regarding 'Alī عَلَيْهِ السَّلَامُ and the Wilāyat of the Imāms after him, which you will soon know about, that who is in open deviation', was revealed in this way - Usūl Al-Kāfī p.366

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ. (الأعراف: ١٧٢)

وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم الست بربكم وأن محمدا رسولي وأن عليا أمير المؤمنين عليه السلام.

Jābir narrates from Imām Ja'far As-Sādiq عَلَيْهِ السَّلَامُ that he said, 'I asked my teacher as to why is 'Alī called Amīr ul-Mu'minīn.' He said that Allāh gave this title to 'Alī رَضِيَ اللَّهُ عَنْهُ and it is in this way that Allāh revealed it in His book, 'when your Rabb took out from the back of Ādam his children and made them testify to His existence and asked them, 'Am I not your Rabb? Is Muḥammad not my Rasūl and 'Alī is Amīr ul-Mu'minīn' - Usūl al-Kāfi p.261

This is the most reliable Shia book. We gave these few narrations by way of example; otherwise, the whole book is full of narrations of Tahrīf. This is the book about which the Shia claim that Imām Mahdī verified and supported.

6. A FEW NARRATIONS FROM THE SHIA IMĀMS WITH REGARDS TO TAHRĪF IN THE QUR'ĀN

The authors of the Shia religion made up narrations about Tahrīf and ascribed them to the Imāms. They number more than two thousand. I shall present a few here by way of example.

Usūl Al-Kāfi p.671 has a narration ascribed to Imām Ja'far As-Sādiq رَضِيَ اللَّهُ عَنْهُ, 'Hishām Ibn Sālim narrates that Imām Ja'far As-Sādiq عَلَيْهِ السَّلَامُ said, "The Qur'ān that Jibrīl عَلَيْهِ السَّلَامُ brought to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had 17000 verses.'

In the present Qur'ān, the Shia authors state that there are just over 6000 verses in it. The commentator of Usūl Al-Kāfi - 'Allāmah Qazwīnī - comments on this narration and says

that there are two views with regards to the number of verses in the present Qur'ān. The first is that the number is 6356 and the second view is that it is 6236. In the chapter on the virtue of the Qur'ān, he mentions the statement of Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ عَلَيْهِ that the Qur'ān that Jibrīl عَلَيْهِ السَّلَامُ brought to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it had 17000 verses. In accordance with this narration, about two-thirds of the Qur'ān have disappeared. Based on this, 'Allāmah Qazwīnī writes, 'The meaning of the statement of Imām Ja'far As-Sādiq is that the original Qur'ān brought by Jibrīl عَلَيْهِ السَّلَامُ, much of it has disappeared and it is not present in the Qur'ān we have in front of us today.'

The famous Muḥaddith and Mujtahid of the Shia Ithnā Ash'ariyyah sect, Mullā Bāqir Majlisī (1111 A.H) writes in the commentary of this narration of Usūl Al-Kāfī, 'It is clear that this ḥadīth and many other authentic Aḥādīth clearly show that additions and deletions have taken place in the Qur'ān.'¹

Majlisī further says, 'According to me, the Aḥādīth in this chapter are Mutawātir. The result of looking away from all of them is that reliance on the Aḥādīth and narrations will dissipate and the entire treasure of Aḥādīth will be rendered unreliable. In fact, my thought is that the narrations dealing with changes to the Qur'ān are not less than the Aḥādīth of Imāmat. Then, when Mutawātir narrations are not

¹ Faṣl ul Khatīb from Iranian Revolution p.273

considered, then Imāmat, which is the basis of the Shia religion, how can it be proven from the Aḥādīth and narrations?’¹

Another narration of Usūl Al-Kāfī, ascribed to Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ states, ‘The person who claims that he has the complete Qur’ān as it was revealed, he is a liar. The Qur’ān, in accordance with how it was revealed, was gathered by ‘Alī Ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ and was protected by the Imāms that came after him.’²

The following narration from Usūl Al-Kāfī is ascribed to Imām Ja’far Sādiq رَحْمَةُ اللَّهِ, ‘When Qā’im, i.e. Imām Mahdī will appear, then he will recite the Qur’ān correctly in its original form and he will take out the original copy which was written by ‘Alī عَلَيْهِ السَّلَام. Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ also said that when ‘Alī عَلَيْهِ السَّلَام wrote it, and completed it, then the people (Abū Bakr رَضِيَ اللَّهُ عَنْهُ and ‘Umar رَضِيَ اللَّهُ عَنْهُ) said that this is the book of Allāh, exact, as Allāh revealed it to Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He gathered it from the Lauhayn.

They said, ‘‘We have the comprehensive Muṣḥaf, it has the entire Qur’ān, we do not need the Qur’ān gathered by you.’’ So ‘Alī عَلَيْهِ السَّلَام said, ‘‘By Allāh, after today, you will never be able to see it.’’³

¹ Iranian Revolution p.273

² Usūl Al-Kāfī p.139

³ Ibid p.671

I have the reliable book of the Shia called Tafsīr Sāfi. The author is ‘Allāmah Muḥsin Fayḍ Kāshānī. The book is 579 pages. There is a topic in this book, ‘Explanation of the narrations dealing with the gathering of the Qur’ān, interpolation of it, additions and deletions made and interpretations given’. There is an abundance of subject matter under this topic. We present one narration by way of example.

The narration states that Imām Ja’far As-Sādiq رَحِمَهُ اللهُ said, “If the Qur’ān is read as it was revealed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then we would find the names in it.”¹

After presenting narrations like this, the author of Tafsīr Sāfi says, ‘From the Ahādīth that have reached us from the Ahl ul Bayt, we learn that the Qur’ān that is in front of us, it is not the complete Qur’ān that was revealed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It has those things that Allāh سُبْحَانَهُ وَتَعَالَى did not reveal and those things that were changed. It has many things containing the name of ‘Alī رَضِيَ اللهُ عَنْهُ and the family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which was removed from certain places. The places which had the names of the hypocrites, these were also taken out.’²

One of the reliable books of the Shia is Iḥtijāj Tabrasī. It has a narration stating that a Zindīq asked Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ

¹ Tafsīr Sāfi p.10

² Ibid p.12

about the verse (وَإِنْ خِفْتُمْ أَلَّا تُفْسِدُوا فِي الْيَتَامَى). He replied, “This is from the same type that I mentioned before, i.e. the hypocrites took out much from the Qur’ān and between these verses (وَإِنْ خِفْتُمْ أَلَّا تُفْسِدُوا فِي الْيَتَامَى فَأَتَكُونُوا مِمَّا طَابَ لَكُمْ مِنَ النَّسَاءِ), more than a third of the Qur’ān was taken away. It had special forms of address and stories.”

The question arises here, is the Shia religion the same one that is mentioned in these narrations, or is it some other new religion? This is because, on radio and television, the Shia scholars do not explain their faith from these narrations. Therefore, the only answer is that it is the same religion that is taught in these narrations. As for the Shia scholars who make Kitmān and Taqiyyah in front of the masses because these narrations have been explained from their most reliable books and no Shia scholar can deny them.

7. THE SHIA BELIEF: THE QUR’ĀN HAS BEEN INTERPOLATED LIKE THE PREVIOUS BOOKS (TAURĀT AND INJĪL)

‘Allāmah Nūrī Tabrasī is a famous Shia Muḥaddith and Mujtahid. He wrote a book called Faṣl ul Khiṭāb fi Ithbāt Tahṛīf Kitāb Rabbil Arbāb. This is such a thick book that if it is translated into general Urdu, then we can gauge the pages not to be less than a thousand.

‘Allāmah Nūrī Tabrasī is a famous Shia scholar and so accepted amongst them that when he died in 1302 A.H, he was buried in the famous Mustafawī graveyard in

Najaf, which is called Aqdas ul Baqa' in the Shia world, i.e. the most honoured place on earth.

In order to prove that changes and alterations took place in the Qur'ān, 'Allāmah Nūrī Tabrasī has given countless proofs and this entire book is about the Tahrīf of the Qur'ān. In this book, the fourth proof given by the author for Tahrīf al-Qur'ān states, 'Like the previous divine scriptures, every type of change and alteration has taken place in the Qur'ān. This is not the original Qur'ān.' He then writes, 'The fourth thing is that these narrations which clearly show, or indicate that changes and alterations took place in the Qur'ān, like the previous scripture. They show that the hypocrites who overpowered in the Ummah and became the rulers (Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ), and who took this path in Tahrīf of the Qur'ān, the path that the Banī Isrā'īl took, and this is a separate proof of ours in establishing Tahrīf of the Qur'ān.'¹

In this text, 'Allāmah Nūrī Tabrasī clearly says that clear Tahrīf has taken place in the Qur'ān as was the case with the Taurāt and the Injīl. (This is also the belief of Khomeini).²

¹ Faṣl ul Khatīb p.94

² Kashf ul Asrār p.114

8. MORE THAN TWO THOUSAND NARRATIONS FROM THE IMĀMS WITH REGARDS TO TAHRĪF OF THE QUR'ĀN

Under this topic, we shall present only one reference from Faṣl ul Khiṭāb. 'Allāmah Nūrī Tabrasī writes, 'The twelfth proof is the narrations of the infallible Imāms which are narrated in specific places, that show that some of the words of the Qur'ān, its verses, and Sūrahs, or a specific Sūrah have been changed. These have been mentioned before. The narrations are abundant, to such an extent that our great Muḥaddith Sayyed Ni'matullāh Jazā'irī says in some of his works, as transmitted from him, that the narrations from the Ahl ul Bayt Imāms are more than two thousand and a large group of our scholars like Shaykh Mufīd, Muḥaqqiq Dāmād, and Majlisī have claimed that these narrations are Mustafid and Mash-hur. Shaykh Tusī has clearly mentioned in Tibyān that these narrations are many. In fact, a group of our scholars has claimed that these narrations are Mutawātir.'¹

We learn that according to the Shia, the narrations from the Imāms regarding Tahrīf al-Qur'ān exceed two thousand. All of these narrations are ascribed to the Imāms, from the first Imām, 'Alī رَضِيَ اللهُ عَنْهُ, till the eleventh, Ḥasan 'Askarī رَضِيَ اللهُ عَنْهُ.

¹ Faṣl ul Khiṭāb p.251

9. ACCORDING TO THE SHIA BOOKS, 97 OUT OF 114 SŪRAHS HAVE BEEN INTERPOLATED AND CHANGED

'Allāmah Nūrī Tabrasī has proven Taḥrīf in his book under the guise of Qirā'ah in his book Faṣl ul Khitāb. He has shown the difference in this way that a number of Sūrahs of the Qur'ān had additional words and changed words, like the words of Surah Al-Fajr are (يَا أَيَّتُهَا النَّفْسُ الطُّيُوبَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً ۖ (مَرْضِيَّةً ۖ)), so he says that in accordance with the narration of Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, the verse was (يا أيتها النفس (المطمئنة إلى محمد وأهل بيته ارجعي إلى ربك راضية مرضية)¹.

Bear in mind that from the 114 Sūrahs of the Qur'an, 'Allāmah Nūrī Tabrasī discusses 97 Sūrahs over approximately 100 pages. The list of these is presented here. Therefore, it is definite that in accordance with the Ithnā Ash'ariyyah Shia belief, there is an abundance of Taḥrīf in the present Qur'ān. From the books of Khomeini, we have acquired verification of this belief of Taḥrīf from him. So, when the Shia say that they believe in the present day Qur'ān, this statement is a lie, deception, and nothing but to throw the Muslims into their trickery. This is called Taqiyyah in their language. A separate chapter on this topic is part of this book, one must study it.

¹ Ibid p.244

Sūrah	Faṣl ul Khiṭāb	Sūrah	Faṣl ul Khiṭāb	Sūrah	Faṣl ul Khiṭāb
Al-Fātiha	p.253	An-Nahl	p.301	Luqmān	p.319
Al-Baqarah	p.254	Banī Isrā'īl	p.303	As-Sajdah	319
Āl 'Imrān	p.264	Al-Kahf	p.305	Al-Ahzāb	319
An-Nisā	p.271	Maryam	p.307	As-Saba	321
Al-Mā'idah	p.280	Tāhā	p.308	Fātir	-
Al-An'ām	p.284	Al-Anbiyā'	p.309	Yāsīn	p.321
Al-A'rāf	p.286	Al-Ḥajj	p.309	As-Sāffāt	p.322
Al-Anfāl	p.289	Al-Mu'minūn	p.314	Sād	p.324
At-Taubah	p.290	An-Nūr	p.315	Az-Zumar	p.325
Yūnus	p.294	Al-Furqān	p.315	Al-Mu'min	p.326
Hūd	p.294	Ash-Shu'arā	p.317	Ḥā Mīm Sajdah	p.326
Yūsuf	p.296	An-Naml	p.318	Ash-Shūra	p.327
Ar-Ra'd	p.297	Al-Qasas	-	Az-Zukhruf	p.328
Ibrāhīm	p.298	Al-'Ankabūt	p.318	Ad-Dukhān	p.329
Al-Hijr	p.299	Ar-Rūm	p.319	Al-Jāthiyah	p.329

Al-Aḥqāf	p.330	Al-Hāqqah	p.339	Al-Layl	p.345
Muhammad	p.330	Al-Ma'ārij	339	Ad-Duhā	346
Al-Faḥ	p.331	Nūḥ	p.339	Al-Inshirāh	p.346
Al-Hujurāt	p.332	Al-Jinn	p.339	At-Tīn	p.347
Qāf	p.332	Al-Muzammil	p.340	Al-'Alaq	-
Adh-Dhāriyāt	p.332	Al-Muddathir	p.340	Al-Qadr	p.348
At-Tūr	p.333	Al-Qiyāmah	p.340	Al-Bayyinah	p.349
An-Najm	p.333	Ad-Dahr	p.340	Az-Zilzāl	p.349
Al-Qamr	-	Al-Mursalāt	p.341	Al-'Ādiyāt	-
Ar-Rahmān	p.333	An-Naba	p.341	Al-Qāri'ah	-
Al-Wāqi'ah	p.334	An-Nāzi'āt	-	At-Takāthur	p.349
Al-Ḥadīd	p.335	'Abasa	p.342	Al-'Asr	p.349
Al-Mujādalah	-	At-Takwīr	-	Al-Humazah	-
Al-Ḥashr	p.335	Al-Infitār	p.344	Al-Fīl	p.350
Al-Mumtaḥinah	-	At-Tatfif	p.344	Quraysh	-
As-Saff	p.335	Al-Inshiqāq	-	Al-Ma'ūn	-
Al-Jumu'ah	p.336	Al-Burūj	p.344	Al-Kauthar	p.350

Al-Munāfiqūn	p.337	At-Tāriq	p.344	Al-Kāfirūn	-
At-Taghābun	p.337	Al-A'la	p.344	An-Nasr	-
At-Talāq	p.337	Al-Ghāshiyah	p.344	Al-Lahab	p.350
At-Taḥrīm	p.337	Al-Fajr	p.344	Al-Ikhlās	p.350
Al-Mulk	p.338	Al-Balad	-	Al-Falaq	-
Al-Qalam	p.338	Ash-Shams	p.345	An-Nās	-

It is worth mentioning here that the number of narrations of the Shia that speak about Taḥrīf number more than two thousand. Imāmat, the foundational belief of Shiasm also has about two thousand narrations fabricated by the Shia behind it.

All the narrations dealing with Taḥrīf have the names of the Imāms, from the first Imām, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, to the eleventh, Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ. The narrations dealing with Imāmat follow the same pattern. The narrators of the Taḥrīf narrations are the same as the narrators of the Imāmat narrations. The true or false nature of the narration is based on whether the narrator is true or false, not on the personalities that they are ascribed to. If the author of a book is a liar, then none of his narrations is worthy of acceptance.

An important question arises here. Assuming that the reliable books of the Ithnā Ash'ariyyah Shia like Uṣūl Al-Kāfī,

Faṣl ul Khitāb and others (which contain the fabricated narrations about Taḥrīf that are ascribed to the Imāms) are presented, then they will resort to Kitmān and Taqiyyah and say that these narrations are lies (whereas they cannot say this because their teachings are based on it and their religion is drawn from it), what will be the result?

The answer is that in this case, the following will happen:

1. If all the narrations about Taḥrīf are lies, then all the narrators of this subject will be proven as liars. Then, when these very same narrators were used to bring about the belief of Imāmat, then the belief of Imāmat will automatically be proven as baseless and false
2. If the narrator of a religion is false and the authors who transmit it are all liars, because Kitmān and Taqiyyah is part of their religion, then tell me, what part of this religion will be true? You can decide yourself

10. THE QUR'ĀN THAT WAS COLLECTED BY SAYYIDUNĀ 'ALĪ رَضِيَ اللَّهُ عَنْهُ WILL BE BROUGHT OUT BY THE MAHDĪ

There is a reliable and trusted book of the Ithnā Ash'ariyyah Shia religion called Al-Kitāb Al-Mubīn, authored by Muḥammad Khān Kirmanī, published in Kirmān, Iran. I have it in front of me. The book is in two volumes. There is a chapter heading, 'Bab Wuqu' At-Taḥrīf fil Kitūb Usūl Al-Asliyyah'. Under this topic, the Taḥrīf narrations are

recorded. We present only one narration here by way of example. You can study the Arabic text from the book. The narration is quite long. We bring the start and end words for the sake of ease, then the translation of the entire narration.

Abū Dharr رضي الله عنه narrates that when Rasūlullāh صلى الله عليه وسلم passed away, then Sayyidunā ‘Alī رضي الله عنه gathered the Qur’ān and he brought it and presented it to the Muhājirīn and the Ansār, as Rasūlullāh صلى الله عليه وسلم had requested him. Then, when Sayyidunā Abū Bakr رضي الله عنه opened the Qur’ān, in the first few pages, the evils of the nation were explained. Upon this, Sayyidunā ‘Umar رضي الله عنه jumped up and said, “O ‘Alī, take your Qur’ān back, we have no need for it.” Then Sayyidunā ‘Alī رضي الله عنه took the Qur’ān back. After this, they called Sayyidunā Zayd Ibn Thābit رضي الله عنه because he was a Qārī of the Qur’ān. Sayyidunā ‘Umar رضي الله عنه told him that Sayyidunā ‘Alī رضي الله عنه brought the Qur’ān in which the evils of the Muhājirīn and Ansār were written. “Now we have thought of gathering the Qur’ān and to remove such verses in which the evils of the Muhājirīn and Ansār are recorded.” Sayyidunā Zayd Ibn Thābit رضي الله عنه accepted but he said, “If I prepare a Qur’ān as you want, but if later on, Sayyidunā ‘Alī رضي الله عنه brings the Qur’ān that is gathered by him, then all this effort will go to waste.”

Upon this, Sayyidunā ‘Umar رضي الله عنه said, “So what plan should be adopted?” Sayyidunā Zayd Ibn Thābit رضي الله عنه said, “You know better of such a plan.” Sayyidunā ‘Umar رضي الله عنه said, “We have no other way out but to kill Sayyidunā ‘Alī

رَضِيَ اللَّهُ عَنْهُ. After he is killed, we will be free.” He then thought of getting Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ killed at the hands of Sayyidunā Khālīd Ibn Walīd رَضِيَ اللَّهُ عَنْهُ, but Sayyidunā Khālīd Ibn Walīd رَضِيَ اللَّهُ عَنْهُ was unable to do this. Then, when Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ became the khalīfah, he asked Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ for the original Qur’ān, that he should hand it over so that they can sit together and change it. He said to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, “If you bring the Qur’ān that you brought to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, then we can sit with it and become one.” Upon this, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “That is far-fetched. There is no way. Indeed, I brought this Qur’ān to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ so that the proof can be established against you, and so that you do not say on the day of Qiyāmah that we were not aware of the original Qur’ān and you did not show the Qur’ān to us. Now the matter is such that none but the Ausiyā’ and pure people of my progeny will be able to touch it.”

Then Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ asked, “Well, is there a specific time when this Qur’ān will be made apparent?” Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “Yes, when Qā’im (Mahdī) from my progeny will rise, then he will bring out the Qur’ān, and he will encourage the people onto it, then his Sunnah will be implemented.”¹

¹ Al-Kitāb Al-Mubīn vol.2 p.509

11. THE CLAIM OF THE SHIA THAT SŪRAH AL-WILĀYAH WAS IN THE QUR'ĀN AND HAS DISAPPEARED

With regards to Tahrīf of the Qur'ān, the Shia also claim that there was a Sūrah called Sūrah Al-Wilāyah that was revealed and that has disappeared and it is not present in the Qur'ān we have before us. Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ، in his work, Iranian Revolution, has sufficient research on this. Subsequently, he says,

Firstly, Professor Noledke in his work, History of the Copies of the Qur'an, has mentioned this Sūrah with reference from the Persian book authored by Muḥsin Fānī Kashmirī, a number of editions have been published in Iran.

Secondly, a famous Professor of Egypt, Muḥammad 'Ali, saw a written copy of the Qur'ān from Iran by an Orientalist, Brown. It had the Sūrah Al-Wilāyah in it. He took the photo and it was published in Egypt, in the Al-Fath Magazine, Number 842, p.9.

Thirdly, it is worth mentioning regarding this Sūrah Al-Wilāyah that 'Allāmah Nūrī Tabrasī in his Faṣl ul Khiṭāb has mentioned it. He has also written that it is part of those Sūrahs that were taken out of the Qur'ān.

Fourthly, Shah 'Abdul 'Azīz Dehlawī رَحْمَةُ اللَّهِ in Tuḥfah Ithnā Ash'ariyyah, writes that the Shia say that Surah Al-Wilāyah was not made part of the Qur'ān, and the following part of Sūrah Alam Nash-rah was taken out, (وجعلنا عليا صهرك), i.e. We made 'Alī your son in law.

Fifthly, Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ has given the photo of this Sūrah in his Iranian Revolution, p.278.

Sixthly, 'Allāmah Sayyed Maḥmūd Shukrī 'Alūsī, the grandson of the author of Tafsīr Baydāwī, summarised Tuḥfah Ithnā Ash'ariyya in Arabic a century ago. It was published in Istanbul, Turkey. It has the title 'Mukhtasar At-Tuḥfah Ithnā Ash'ariyyah'. Shaykh Muḥibb ud Dīn Khatīb رَحْمَةُ اللَّهِ of Egypt has edited it. He has also given the photo of the Sūrah Al-Wilāyah.

12. THE BELIEF OF KHOMEINI THAT INTERPOLATION TOOK PLACE IN THE QUR'ĀN JUST AS IT DID WITH THE TAURĀT AND INJĪL

From the most reliable research scholars of the Shia, we have proven above that they do not believe in the present Qur'ān, but it is their belief that major Taḥrīf has occurred in it. Now, we say here that this was not only the belief of the older Shia scholars, but it is the belief of the Shia of every era. Subsequently, the deputy of the Maḥdī of current times, Khomeini, also has the same belief. He believes that Taḥrīf has occurred in the present Qur'ān, just as Taḥrīf has occurred in the Taurāt and the Injīl. Khomeini, in his book Kashf ul Asrār, says that the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ were responsible for this Taḥrīf, he says, 'These Saḥābah رَضِيَ اللَّهُ عَنْهُمْ, aside from acquiring worldly rule, had nothing to do with Islām and the Qur'ān. They only made the Qur'ān a means of fulfilling their evil intentions. Removing verses, making

Taḥrīf in the Qur’ān and making the Qur’an absent from the eyes of the world in such a way that this became a means of disgrace for the Muslims till Qiyāmah was easy. The defect of Taḥrīf that the Muslims show in the Jews and Christians, the same defect is proven in the Qur’ān upon the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.¹

When we think over this text of Khomeini, we will know that he has the same belief of Taḥrīf of the Qur’ān as the older Shia scholars. Does writing this text about the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ not prove this Imām to be a heretic and insolent? Are these words of the Shia Imām not sufficient to understand the Shia belief of Taḥrīf of the Qur’ān? Study the text of ‘Allāmah Nūrī Tabrasī and see the text of Khomeini, how similar are they?

13. THE ENGLISH TRANSLATION OF THE QUR’ĀN HAS BEEN RECENTLY PUBLISHED IN IRAN

This book was completed in terms of the material and the writing work was in progress when two issues of the Al-Furqān, Lucknow, August and September 1986 reached us. In both of them, there was a series of articles by Maulānā Khalīl ur Raḥmān Sajjad Nu’mānī, the Editor, under the title of Ek Angrezi Tarjuma Qur’ān. Taking into consideration the benefit and appropriateness of this article, we present some parts of it, Maulānā writes, ‘We have just seen an English

¹ Kashf ul Asrār p.114

Translation of the Qur'ān. Thousands of copies have been distributed in the world.¹ The speciality of the translation is the footnotes. Excerpts of it and parts of the Urdu translation have been shown to the scholars in India and Pakistan so that they can decide whether this is a translation of the Qur'ān or Tahrīf of it. The thousands of hands it has reached, whatever reaches them by means of it, it is the Qur'ān and its message, or something else that has been put in its noble cover and is being presented?

The original English text of each excerpt is given, despite being long, so that no one can say that his leader told him that this is not in the translation. 'This Maulānā is lying.'

This translation was published by Mu'assasah Jahani Khidmāt Islāmi, Tehran, Iran. The translator is MH Shākir. We do not know in which year it was published, but in

¹ From the word 'distribution', we understand that the translation is being given out for free. How can such a work be done without the help of the government? There is great work being done in Pakistan to spread Shiasm under the guise of showing the Iranian Revolution to be Islāmic, calls for Islāmic unity are made and Shia and Sunnī are being referred to as brothers. Addresses of Muslims are found out and literature is distributed to their homes for free, poisonous subject matter against the present Muslim countries is given in these books. The same is the case with Hindustan and other countries. Detail of this is in Iranian Revolution of Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ. If only our Ulemā' get the time and chance to sit and think over these hidden agendas.

accordance with the information with the writer, the distribution started midway through 1981.

The translator penned an introduction comprising of 2 pages. We present three excerpts from this introduction.¹

I have two pages of the Al-Furqān. In these pages, a study of 18 excerpts was done. The author is also introduced in these excerpts, the other 15 deal with the footnotes on the verses of the Qur'ān. I have been very brief, and by way of example, the three excerpts that introduce the author, I have only given one, and from the other 15, I shall present only 5. The writer did not give the translation of the verses in the magazine. I shall write the translation of Shaykh ul Hind رَحْمَةُ اللَّهِ. In order to scrutinize the excerpts, I have not stuck to the words of the writer.

One excerpt from the three regarding introducing the translator, 'The Kalām ullāh is a wonderful piece of poetry and Arabic literature.'²

According to my understanding, this was the first time I have come across someone who calls himself a Muslim saying or writing such words whilst introducing the Qur'ān. It is very insolent to say that the Qur'ān is an example of high-level poetry and a wonderful piece of Arabic literature. Our 'Ulemā' can explain further in this regard. At this point, I

¹ Al-Furqān p.32, August 1986

² Al-Furqān p.33, August 1986

want to say that method of the Qur'ān is totally unique, it cannot be placed on the sketch of prose or poetry, but the method of the Qur'ān is such that it is not possible to find the like of it in the world. This single aspect of the Qur'ān is a great proof that it is from Allāh *سُبْحَانَهُ وَتَعَالَى*.

Sūrah Al-Baqarah, verse 247 states,

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَتْ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلِكًا مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

Their Nabī said to them, “Allāh has appointed Tālūt as king over you.” They said, “How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?” (They objected because Tālūt was neither from a family of kings nor from a family of prophets) He (the Nabī عَلَيْهِ السَّلَامُ) replied, “Verily Allāh has chosen him over you (because kingship is not the exclusive right of anyone) and increased him abundantly in wisdom and (physical) stature (Tālūt was the most knowledgeable person among them and the most physically able). Allāh gives His rule to whoever He wills. Allāh is All-Embracing (Surrounding), All-Knowing.”

In explanation of this verse, the translator writes, ‘History repeats itself. Though Allāh and his Prophet chose ‘Ali as the

Khalīfah, some people did not accept him as such for 24 years.’¹

These verses of the Qur’ān explain an incident of the disobedience of the Jews. Apparently, there is no connection between this and explanation given by the translator. Here, we see that an effort was made to prove Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ as the Khalīfa bilā Fasl and the Sahābah رَضِيَ اللهُ عَنْهُمْ are shown as disobedient to Allāh and His Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The reality is that the objective of the Shia is to prove the khilāfat of the first three khulafā’ as oppression, disbelief and an era of Irtidād, they want to show the world that the recognition attained by the world in terms of the Qur’ān and Sunnah, it is unreliable. For this, they have now resorted to this method where they try to remove from the minds of the entire world, the golden era of the first three khulafā’. Subsequently, we find indication of this filthy plan in the following text of Khomeini, who writes in his famous work, Al-Hukūmah Al-Islāmiyyah, ‘It is proven from Shari’ah and intelligence that in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Amīr ul-Mu’minīn ‘Alī Ibn Abī Tālib عَلَيْهِ السَّلَام that the existence of a government was necessary, and it is necessary in the same way today.’²

¹ Al-Furqān, p.36, September 1986

² Al-Hukūmah Al-Islāmiyyah p.26

I do not know what Shari'ah Khomeini is talking about, is it the Shari'ah Muhammadiyyah or the Shari'ah Imāmiyyah, whose authors are these people who made Tahrīf of the Qur'ān and fabricated narrations to prove it and ascribed them to the Imāms? The entire Shia religion is built on narrations ascribed to the Imāms and they go against the Qur'ān and Hadīth.

Surah Al-Baqarah, verse 124 states,

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

(Remember the time) When his Rabb (Allāh) tested Ibrāhīm عَلَيْهِ السَّلَامُ with certain words (commands) which he fulfilled. Allāh said, “I am going to make you a leader (an Imām) of people (to lead them in matters of Dīn).” Ibrāhīm عَلَيْهِ السَّلَامُ said, “And from my offspring (will You not make them leaders as well)?” Allāh replied, “My promise (of leadership) will not extend to the oppressors (the Kāfirūn).”

The translator explains, ‘Ibrāhīm was already a Prophet. Now a new distinction is conferred on him. He is made the Imām and spiritual leader of mankind.’¹

In this explanation, the translator has shown Imāmat to be superior to Nubuwwah. He says that after Nubuwwah, this special distinction was given to him as a bounty. The

¹ Al-Furqān p.36, August 1986

foundational books of the Shia say the same thing; Imāmat is superior to Nubuwwah.

In this book, I have discussed Nubuwwah and Imāmat in detail. A summary of the topic will be given here,

1. The lexical meaning of the word Imām is that a person does some great and special work in a certain aspect or some aspects of Dīn and he guides the Ummah, then out of respect and honour, he is called an Imām, this means 'guide', 'leader' etc.
2. A non-Nabī can be called an Imām, but calling a non-Nabī as Nabī is Kufr.
3. Any ummatī can be called an Imām, but a Nabī cannot be called this. It has never happened and will never happen that a person could be a Nabī and an ummatī at the same time.
4. There are thousands of people that became Imāms in the Ummah of the Nabī, but no one became a Nabī, nor will anyone ever become a Nabī. Imāms will come until Qiyāmah, and every ummatī has been encouraged in the Qur'ān to make Du'ā' to become the leader of the Muttaqīn. Contrary to this, to make Du'ā' to become a Nabī is an announcement of rebellion against the Nabī.
5. Bearing in mind the rank and honour of a Nabī, that this is a Nabī, he can be called an Imām, but it is

belittling of the Nubuwwah status and Kufr to take an Imām as equal to the Nabī or higher than the Nabī.

6. We say that Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ is an Imām and Nabī and we do not say that Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ is a Nabī. This is because this is belittling the word Nabī and it will also be clear Kufr. The Rāfidī Shia practice on this. So, how can the status of Imām be more complete, higher and loftier than the status of a Nabī? The reality is that the fabricated belief of Imāmat of the Rāfidīs is a deep and terrible Jewish plot against Islām.

The translator writes that Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ had acquired the Nubuwwah position. Now he was given a new honour and special status (higher than Nubuwwah), this is a fabrication of the authors of Shiasm (just as is the case with the belief of Tahrīf al-Qur’ān). This is not mentioned anywhere in the Qur’ān and Hadīth. In Islām, all the commentators of the Noble Qur’ān have taken the meaning of the word ‘Imām’ to mean that when Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ was successful in the test given to him by Allāh سُبْحَانَهُ وَتَعَالَى, then Allāh سُبْحَانَهُ وَتَعَالَى said, ‘O Ibrāhīm, now We want to grant you Nubuwwah for the guidance of people.’ Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ said, “O Rabb, will there be Ambiyā’ created in my progeny as well?” Allāh سُبْحَانَهُ وَتَعَالَى said, “Oppressors will not get Nubuwwah, i.e. those who are oppressors among them, there is no promise remaining for

them. It is possible for other people.” So making an Imām here refers to making a Nabī.

The word Imām was used approximately in 12 places in the Noble Qur’ān. In each place, it refers to the leader of those who do good or the one who instructs in evil. With regards to being the guide of those who do good, it was used for the Ambiyā’, as you have read with regards to Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. Now see in the Qur’ān where it is used to show the leaders of evil,

فَقَاتِلُوا أئِمَّةَ الْكُفْرِ .

‘O Muslims, fight the leaders (Imāms) of disbelief.’ [Sūrah At-Taubah, 12]

وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ .

‘And We made them leaders who call to the fire.’ [Sūrah Al-Qasas, 41]

Remember that when the word Imām or Imāmat is used for a Nabī, then that Imāmat will also be understood to be the Imāmat of Nubuwwah. When a non-Nabī, i.e. an Ummatī is called with the title of Imam, then calling him with this title and his Imāmat will be the Imāmat as an Ummatī. Now, the difference that exists in rank between a Nabī and an Ummatī, the same difference will exist in the Imāmat of the Nabī and the Imāmat of the Ummatī. Now, the Shia should tell us that are their supposed Imāms Ummatīs or Nabīs? It is clear that all eleven Imāms are Ummatīs, so how can the rank of each of the eleven be higher and greater than all the

Ambiyā'? How can the rank of each of them be equal to their own leader, i.e. Rasūlullāh ﷺ? This is a rebellion against the Nubuwwah of Rasūlullāh ﷺ and the position of the finality of Nubuwwah. Is the fabricated Shia belief clear and open rebellion against the Nubuwwah and the finality of the Nubuwwah of Rasūlullāh ﷺ? How can Shiasm be referred to as Islām? You can decide yourself.

Surah Al-Baqarah, verse 153-157

The translator explained verse 154 to 157, but in reality, these verses continue from 153. Therefore, the explanation given by the translator, it should be studied in the light of the succession of verses from 153. Therefore, I have done this.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

153. O you who have īmān! Seek help (from Allāh) by means of Sabr and Salāh. Verily Allāh is with those who exercise Sabr (and will readily assist them, especially during Jihād).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَمْوَاتٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

154. And do not say about those who have been martyred in Allāh's way that they are dead. In reality, they are alive (because of their patience in difficulty) but you do not realize it. (Allāh preserves the souls of martyrs as beautiful green birds who are allowed to fly wherever they wish in Jannah.)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

155. Most definitely We will test you (to see whether you exercise Sabr) with a (little) bit of fear, with hunger and with a shortage in wealth, life (the test is by way of illness, death, difficulties) and fruit. So give good news (of entering Jannah) to those who exercise Sabr.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

156. (Those who exercise Sabr are) those who, when any difficulty befalls them (then instead of complaining), they say, ‘Verily we belong to Allāh (and He, therefore, has the right to treat us as He pleases) and to Him shall we return (after death, when He will reward us for our sabr).’

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

157. These (people who are patient in difficulties and who abstain from ingratitude) are the ones on whom the combined and special mercies (bounties) of Allāh descend and who are rightly guided.

The Sahābah رَضِيَ اللَّهُ عَنْهُمْ are addressed by these five verses. The word ‘Yā’ is used to address someone present, the words, ‘O you who believe’, ‘O Muslims’, refers to the Sahābah رَضِيَ اللَّهُ عَنْهُمْ present.

Now, when the subject matter of these verses could not be tolerated by the Shia, which is why this evil-minded translator changed the meaning of these verses and turned

the minds of the readers to the incident of Karbala. Subsequently, he writes, 'Imām Husayn عَلَيْهِ السَّلَامُ translated the four verses; 154, 155, 156 and 157 into action at Karbala.'

Surah Al-Baqarah, verse 158

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Verily Safa and Marwah (two hills in Makkah) are among the landmarks (distinctive signs) of (the Dīn of) Allāh.

The translator explained this verse in a very strange and absurd way. He turns the attention of the reader away from Sayyidah Hajirah رَضِيَ اللَّهُ عَنْهَا, Sayyidunā Ismā'il عَلَيْهِ السَّلَامُ and the barren valley of Makkah Mukarramah to the plain of Karbala. The text of the English translator is quite long, about 24 lines. I shall present a few lines, from the place where the translator wants to turn the minds of the readers to Karbala. Then I shall present the full text.

The translator says, 'When Ibrāhīm left Hajirah and Ismā'il in the barren and desolate valley...the princesses spontaneously started doing the Mātam (beating of the chests and wailing). To this day and till the day of Resurrection, this Mātam will continue because it is the Sunnah of Zaynab and the Ahl ul Bayt.'¹

When Ibrāhīm عَلَيْهِ السَّلَامُ left Hajirah رَضِيَ اللَّهُ عَنْهَا and Ismā'il عَلَيْهِ السَّلَامُ in the desolate valley of Makkah and returned, then Ismā'il

¹ Al-Furqān, p.37, 38, Lucknow, August 1986

عَلَيْهِ السَّلَامُ felt severe thirst, due to which he cried. Hajirah رَضِيَ اللَّهُ عَنْهَا laid him on the ground and went out to search for water. She first ran to Mt. Safa then from there to Mt. Marwa. She cried and made Du'ā' to Allāh for water. Allāh سُبْحَانَهُ وَتَعَالَى loved this action of crying and making Du'ā' so much that He granted two bounties. One was that the place where Ismā'il عَلَيْهِ السَّلَامُ was hitting his heels, a spring gushed from there, this is called Zamzam. The second bounty was that Allāh سُبْحَانَهُ وَتَعَالَى made it compulsory on the Hujjaj to run between Mt. Safa and Mt. Marwa.

Therefore, the Hajīs practice the Sunnah of Hajirah رَضِيَ اللَّهُ عَنْهَا. In the sight of Allah, the status and rank of the princesses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are much higher than that of Hajirah رَضِيَ اللَّهُ عَنْهَا. In Karbala, in front of the eyes of these princesses, eighteen sons and grandchildren were slaughtered. These princesses saw this scene and started Mātām (beating their chests) involuntarily. From that day until today, and until Qiyāmah, this will continue. This is because this is the Sunnah of Zaynab and the Ahl ul Bayt. [We seek the protection of Allāh].

Have you seen how they prove Mātām, beating their chests, pulling their hair, slapping their faces etc. which is especially done on 'Ashūra, from the Qur'ān? This is the Shia religion. You have studied verses 153 to 157 of Sūrah Al-Baqarah. In these verses, Allāh سُبْحَانَهُ وَتَعَالَى explains that the outstanding quality of the believers is patience and Allāh سُبْحَانَهُ وَتَعَالَى promises bounties for the sacrifices that are given in His

path and for being patient. These verses begin with, ‘O you who have īmān! Seek help (from Allāh) by means of Sabr and Salāh. Verily Allāh is with those who exercise Sabr (and will readily assist them, especially during Jihād).’

In the presence of such clear guidance of the Qur’ān, does your sound nature, intelligence and īmān accept whatever the Shia say about Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ and his other companions? Then, can you think that Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ and his family did not practice upon the Qur’ānic teachings? [We seek the protection of Allāh] Can you present one verse of the Qur’ān in which Allāh سُبْحَانَ رَبِّيَ الْعَلِيِّ وَعَلَىٰ promises His happiness and bounty to a person for not showing patience?

So, the reality is that this is one of the plots made to disgrace the name of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ and his family. According to my understanding, there can be no example of Tah̄rīf of the meaning of the Qur’ān worse than this, and you would have probably heard proof of Mātām from the Qur’ān for the first time!

I have a copy of the Shia publication called Shia Arba’īn, Lahore, 8 January 1980 in front of me. There is a topic, ‘Ayatullāh Khomeini’s Muḥarrām Address’. I shall mention just a few lines. Khomeini writes, ‘This way (Mātām) of ours is a communal and personal matter, if the objective was the Mātām itself, then...’

From this, we learn that according to the Shia Imām, Khomeini, Mātām is not a religious practice, but it is a weapon used in order to gain political power. Now you can say yourself, what a terrible crime it is to say that this is the Sunnah of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا and to prove it from the Qur’ān?

I now present the study of the writer, Maulānā Khalīl ur Raḥmān Sajjād Nu’mānī, he says, ‘The translator has presented proof of Mātām in a very strange and ludicrous way, beating the chest, wailing and other actions from the Qur’ān.’

At this moment, I remember the proof that the founder of Shiasm, the famous Jew, ‘Abdullāh Ibn Sabā presented right at the beginning of his destructive and interpolative efforts, i.e. I am surprised at those people who believe that ‘Īsā Ibn Maryam عَلَيْهِ السَّلَامُ will return to the world, but they do not believe that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will return to the world again. Look how effective such types of proofs are for the simple masses, those who are experienced with regards to the intellectual level of the masses will be able to understand this easily.

Sūrah Āl-‘Imrān, verse 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

(O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Remember the time during the Battle of Uḥud) When you set out from your family (from

Madīnah) in the morning to station the Mu'minīn at their positions for battle. Allāh is All-Hearing, All-Knowing.

The translator has given a detailed footnote on this verse. He first mentioned the history of the battle of Uhud in brief, then see the lines that he wrote at the end,

‘The flag of the Prophet was first carried by Hamza. When he was killed, the second flag bearer was Ja’far Tayyār, the Prophet’s cousin, and when he too was killed, the honour passed on to ‘Alī. The fourth and the last flag bearer was ‘Abbās¹, son of ‘Alī, in the battle of Karbala. The sacred flag of the Holy Prophet was finally destroyed in the battle of Karbala. To this day, thousands of flags...at Karbala. The signs signify the flag of the Prophet of Islām.’² To Allāh do we belong and to Him is our return³

¹ I have come to know today why the Shia call Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ the flag bearer

² Al-Furqān, p.38, Lucknow, 6 September 1986

³ The ruling of Jihad was revealed, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started fighting. The Jihād in which he participated is called a Ghazwah. The number of Ghazawāt are 27. The Jihād expedition in which he did not participate, and only the Sahābah رَضِيَ اللَّهُ عَنْهُمْ were sent is called a Sariyyah. The number of Sarāyā are 56. The total number of expeditions are 27 + 56 = 83 (Sīrat ul Mustafā vol.2 p.43) Now, the Shia should tell us that in all these expeditions, was there a flag of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or not. If there was, then which Hashimi was given the flag? If specifying the

The writer finally says, 'After Sayyidunā Hamzah رَضِيَ اللَّهُ عَنْهُ, the flag bearer was Sayyidunā Ja'far رَضِيَ اللَّهُ عَنْهُ, then, in the same battle, when we hear about his martyrdom in the footnote, we find it astonishing to note that at the time, Sayyidunā Ja'far رَضِيَ اللَّهُ عَنْهُ was not in Madīnah Munawwarah, in fact, he was very far from the Arabian Peninsula, he was in Abyssinia. He returned from there in 7 A.H. Then, why did the person say that he participated in the battle of Uhud and was the flag bearer? However, when reading the entire text, it becomes known that whilst mentioning the history of the battle of Uhud, he started speaking about the history of the flag, and that too, in such a strange and unique way that after the martyrdom of Sayyidunā Hamzah رَضِيَ اللَّهُ عَنْهُ in 3 A.H, the flag was raised by means of Sayyidunā Ja'far رَضِيَ اللَّهُ عَنْهُ who returned from Abyssinia in 7 A.H to Khaybar. We do not want to delve into the discussion that in the battle of Uhud, why did the translator not say that Sayyidunā Mus'ab Ibn Umayr رَضِيَ اللَّهُ عَنْهُ and other Sahābah رَضِيَ اللَّهُ عَنْهُمْ were given the flag. We do not want to raise the question that as all the reliable books of Sirah and History states that in 7 A.H, when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a group of about three thousand Sahābah رَضِيَ اللَّهُ عَنْهُمْ to Mu'tah, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed the leaders in turn as follows: Sayyidunā Zayd Ibn Haritha رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Ja'far Ibn Abi Tālib رَضِيَ اللَّهُ عَنْهُ and Sayyidunā 'Abdullāh Ibn Rawāha رَضِيَ اللَّهُ عَنْهُ. Before the expedition to Mu'tah, there is no

battle of Uhud and the battle of Karbala for the flag of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not lies and deception, then what else is it?

mention in the books of Sayyidunā Ja'far Ibn Abi Tālib رَضِيَ اللهُ عَنْهُ being sent as the leader of an expedition.

The reason is that Allāh سُبحَانَهُ وَتَعَالَى had decided to take the work of the propagation of Islam in Abyssinia from him until the year 7 A.H; he had migrated there from Makkah Mukarramah. So, does the text of the translator mean that from 3 A.H, after the martyrdom of Sayyidunā Hamzah رَضِيَ اللهُ عَنْهُ until 8 A.H, the flag of Islām was not given to anyone?

Woe upon that sick mind that speaks such ridiculous and laughable things! Woe a hundred times upon that foolish and dumb historical writing which purports that the result of the unparalleled effort and sacrifice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for Dīn only resulted in three people throughout his life leading the Da'wah expeditions and raising the flag. One was his uncle, and the other two were his cousins.

Now, if someone draws the conclusion from this history that [we seek the protection of Allāh] whatever Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did, it was only to establish a family and inherited government and rule, what answer will a person give? If we turn away from this question, then what will be the result of the writing of this translator with regards to the result of the unique and unparalleled effort and sacrifice of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in your mind? Think and decide.

Besides all of the above, tell us, what is the mental status of a person who explains the conditions and circumstances of the battle of Uhud and immediately goes into the battle of Karbala? It is as though after the demise of Rasūlullāh ﷺ, there was only one battle between truth and falsehood, between Islām and Kufr, and that was the incident of Karbala! After reading these historical aspects, we congratulate this excerpt, that all the ignorant customs of the flag and Ta'ziyah that were understood as such by the masses, according to a commentator and translator of the Qur'ān, becomes such a great deed, that he finds the most appropriate place to explain its reliable and strong status a verse of Sūrah Āl-'Imrān, which specifically discusses the incident of the battle of Uhud.

When thinking over this, it must be borne in mind that this commentary and explanation is not from the tongue of a lecturer in a Mīlād gathering, but it comes from the pen of a person who is giving the commentary of the Qur'ān in English. Wow, what a great service he is rendering to the Qur'ān, and what a revolutionary picture of Islām is being published through the 'Iranian Revolution' through this translation of the Qur'ān and being shown to the world.¹

Readers, according to my understanding, this Iranian Revolution, the works of Khomeini and other forms of literature that are being published and spread on a large

¹ Al-Furqān, p.38-40, Lucknow, September 1986

scale and is spread throughout the world, this is a means of deceiving the world through Kitmān and Taqiyyah that they do not believe in Tahrīf al-Qur’ān etc. This is part of their plan to spread and expand their influence through their poisonous propaganda that is shielded by Kitmān and Taqiyyah.

In the presence of all this, if the eyes of the Muslim world do not open and our ‘Ulemā’ close their eyes to the danger of this fitnah, then it will be most unfortunate. May Allāh سُبْحَانَهُ وَتَعَالَى help us. Āmīn.

14. THERE IS NO HĀFIZ OF THE QUR’ĀN AMONGST THE SHIA

The contemporary outstanding litterateur, Maulānā Sayyed Abul Ḥasan ‘Alī Nadwī رحمته الله, writes in his work, Two Conflicting Portraits p.70, ‘It is famous that there are no Huffāz amongst the Shia. This should be the case when a person doubts the authenticity and protected nature of the Qur’ān. I have experienced this on a trip to Iran in 1973. In the Islāmīc world, even if there is a small jalsa taking place somewhere, one will find a reciter who will read the Qur’ān from memory, a Rukū’ or a Sūrah. I was leading a delegation, and we were called to the home of an outstanding Shia scholar and Mujtahid, famously known as Āyatullāh Al-A’zamī in Tehran. In the beginning of the gathering, his son took the Qur’ān and read a few verses from it. The sounds of the recitation of the Qur’ān in Qum and Mash-had that

people hear, it is generally recordings of Egyptian readers.’
Readers, take a lesson.¹

15. A FAMOUS DEBATE ABOUT NO HĀFIZ BEING PRESENT AMONG THE SHIA AND THE COURT RULING

I have the monthly Shams ul Islām, vol.8, June 1937, Rabī ul Awwal 1356 issue in front of me. On pg.25 there is a title, ‘The Result of the Shia Claim of Memorizing the Qur’ān’.

This magazine states with reference from an author in Chakwaal that a debate between the Sunnīs and Shia was agreed upon. The Shia wanted to prove in the debate that there are Huffāz amongst the Shia. This debate was held on 18 February 1936 in Choha Ganj al-Bahr. The conditions of the debate were set. Both parties had to debate with their Huffāz present. One condition was that if it is proven that there is a Hāfiz amongst the Shia, then the Sunnīs will give a penalty of 500 Rupees. However, if the Shia cannot prove any Hāfiz, then they too will have to give the Sunnīs 500 Rupees. It will be understood that there cannot be a Hāfiz amongst the Shia. The local inspector feared an argument and stopped the debate. Despite this, the Sunnīs came at the

¹ Some scholars hold the view that there are Huffāz amongst the Shia. This is based on their knowledge and experience. The Shia probably memorise the Noble Qur’ān for polemical purposes, but do not have īmān in it if they follow the views of their scholars. And Allāh knows best
– Translator

appointed time for the debate. The Shia found an excuse not to attend so they did not come.

After some time, when the talk died down, then a Shia by the name of Sayyed Fida Husayn thought of taking advantage of the decided debate and went to the court in Chakwaal and got a certificate stating that there is a Hāfiz amongst the Shia. Subsequently, he put his claim in court and subsequently this case drew the attention of the Sunnīs and Shia in India and Pakistan, and especially the Shia. Shias came from very far away and many were invited. The Shia from the surrounding areas came and lectured that we have come to the field in order to debate with our Huffāz, but the Sunnīs have not come etc.

The Shias presented Molwi Kifāyat Husayn first, in order to prove that there is a Hāfiz amongst the Shia. He called himself a Hāfiz for some time. The court requested him to read a famous Rukū' for the first question. He could not even read half and whatever he did read, together with leaving out some words, he also read some words incorrectly. Anyway, the secret of him being a non-Hāfiz was uncovered by reading the first Rukū'.

After this, in order to prove their claim, the Shia presented Hāfiz 'Alī Husayn Shah, an assumed Shia, from Kaymbalpur. It was proven that he was a Sunnī from Domila, and he was the Imām of the Masjid there. He was turned down and no question arose of testing him further.

In order to prove their claim, the Shia brought a third person, an assumed Shia by the name of Sayyed Qāsīm Shah. He had a beard in accordance to the Sharī'ah. He was questioned in court whether the word Sha'āir was used in the Qur'ān or not? If so, reference should be given. The assumed Hāfīz thought and puzzled and finally answered in the negative. He said that there was no such word in the Qur'ān. The court showed him the word and dismissed him. All the assumed and fake Huffāz of the Shia then ran out, so the court threw the claim of Sayyed Fida Husayn out on the basis that, 'Despite the Shia having enough time, despite all their efforts, they could not present a Shia Hāfīz in court. Therefore, this claim was understood to be false and has been thrown out of court.'

16. THE TAQIYAH OF THE SHIA ON RADIO AND TELEVISION REGARDING THE QUR'ĀN

The Shia do not believe in the Qur'ān. This is such a reality which probably no Muslim is unaware of. In order to prove this reality, I have given strong and sufficient evidence from the different reliable books of the Shia so that no evil person can take the readers astray.

In the beginning, I heard and it was even mentioned in some newspapers that a certain Shia Mujtahid announced in his lecture on television that in accordance to Shia belief, there is no Tahṛīf in the present Qur'ān and this is the original Qur'ān etc. I was astonished at this news, what has happened to this Shia

Mujtahid? How can it be that this Shia scholar states that two thousand narrations from the infallible Imāms are lies? According to his belief, the Imāms are infallible and obligatory to obey. Through this, not only is the fundamental belief of Imāmat rendered null and void, but the entire Shia religion is rendered baseless. How can it be that two contradictions happen in one person, the Shia denies Tahrīf and remains a Shia? How can this Shia Mujtahid board two ships at the same time? Then, after thinking about it for a while, I understood that all this is just a play of Taqiyyah. It is done to deceive the Muslims who are ignorant of Shiasm, to trap them into Shiasm and it is well thought out plot to ensnare the unsuspecting Muslims on a large scale. The administrations of the radio and television channels are fully supporting them. Our 'Ulemā' and understanding religious masses should immediately inform them and by means of newspapers and magazines, or by means of lectures in the Masājid, they should inform the administration so that they stop this.

The radio and television are taken to be the most effective means of conveying news in each country. In order to convey a reality or a belief contrary to a reality, this is the sole means adapted for conveying to the masses. The belief that the Shia do not have īmān in the Qur'ān is not such a hidden thing, for which a person should think that the radio and television administration will be so unworthy that it will be hidden even from them.

The Shia do not believe in the Qur'ān. This is such a belief which has reached the Muslims by means of their sourcebooks like *Usūl Al-Kāfī*, *Faṣl ul Khitāb*, *Ihtijāj Tabrasī* and others. There are countless books, of different sizes that have been published. For more than half a century in India and Pakistan, there have been debates between the scholars on both sides. So, do the administrations of the radio and television channels also want to host debates on this issue and will they give permission to the Sunnī 'Ulemā' to explain the Shia belief of *Tahrīf al-Qur'ān* and to explain the Shia principles of *Kitmān* and *Taqiyyah* to the people and thereby stop the damage caused by the incorrect explanations they give to the general Muslims? If they do not permit, then why? Will those in charge of the radio and television channels permit the Qādiyānīs to remain Qādiyānī and make announcements contrary to their belief, stating that their belief is that Rasūlullāh Sayyidunā Muḥammad ﷺ is the seal of the Ambiyā'? If they do not, then why?

It is clear, as long as a Qādiyānī is kept linked to his religion, until then, he will be understood to be a person who is linked and ascribed to the beliefs in his books and he will be said to be a Kāfir and a Murtad. **So, the question is that despite Shias calling themselves Shias, why do their reliable books and leaders give them permission to explain things on radio and television that contradict their belief and by means of these wrong explanations,**

to defend wrong and deceive the Muslims regarding the Shia religion?

Generally, there is a complaint against those in charge of the radio and television channels that in order to explain rulings in the light of the Qur'ān and Sunnah, they call the Shia scholars together with the Sunnī 'Ulemā'. Through this, the Muslims are also deceived. The masses get the message that probably Shiasm is based on the Qur'ān and Sunnah, whereas this is not the case. However, as we have explained before, every aspect of Shiasm and its practical form is against the Qur'ān and Sunnah. It is the Taqiyyah of the Shia that when they come on radio and television in front of the masses, then they adopt the method of explanation of the Sunnīs.

We hope that the administration of the radio and television channels will do better and prove themselves better in future. Our 'Ulemā' should fulfil their duty so that the general Muslims do not fall for the Shia deception.

17. A PRACTICAL PROOF OF THE BELIEF OF TAHRĪF AL-QUR'ĀN OF THE SHIA RELIGION

An article came on 12 December 1987 in the daily Jang newspaper. Read the article and gauge this well-known practice of the Shia. The article reads, 'CONFISCATION OF CHANGED COPIES OF THE QUR'ĀN, Lahore, The Punjab Government has confiscated all copies of the Qur'an that were printed in Jadwan, Iran. It has changed diacritical

marks and words. In accordance to one leaflet, this Qur'ān is not acceptable and it will cause the religious fervour of the Muslims to be negatively affected. All copies have immediately been confiscated. It is called Qur'ān Majīd #4.'

Bear in mind that the Shia have more than two thousand narrations regarding Tahrīf al-Qur'ān ascribed to their Imāms. From the beginning, the Shia make the following five types of Tahrīf based on these narrations:

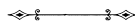
1. The claim that some Sūrahs, some verses from these Sūrahs and some words were removed.
2. The claim that some verses were added to some Sūrahs and some words were added to some verses.
3. The claim of changes made to words.
4. The claim of changes made in the words.
5. The claim of a change in the sequence of the Sūrahs, verses, and words.

In the beginning, the Shia kept the belief of Tahrīf al-Qur'ān limited in such a way that they would write the verses in their books, Tafsīrs and footnotes of the Qur'ān, saying that the original words were such and such and so on. They did not have the courage to change the diacritical mark or word and then print it and send it out. After thirteen hundred years have passed, for the first time, the Khomeini led Iranian Shia Government, who claims to lead an Islāmic Revolution are deceiving

the Muslims. They showed their audacity and based on the above-described narrations, they have changed the original text of the Qur'ān and published it. They have brought copies of this to Pakistan, and these were confiscated by the Punjab Government.

So now, will there be some evil and wretched person who will make Taqiyyah and Kitmān and come on radio and television and deceive people and say that in the Ithnā Ash'ariyyah religion, there is no belief such as Tahṛīf al-Qur'ān? Can the Muslims have hope in the present government that in order to protect the Muslims from such plots, they will not allow any Shia scholar on radio or television to make false claims regarding the Qur'an? Will they put an indefinite end to the Shia scholars explaining the Qur'ān?

Now we have hope from the Sunnī 'Ulemā' that they will fulfil their duty and will not have any shortcomings in this regard.



CHAPTER 3: COMPARISON BETWEEN THE BELIEFS OF ISLĀM AND SHIASM

1. COMPARISON BETWEEN THE KALIMAH OF THE MUSLIM UMMAH AND THE KALIMAH OF THE SHIA

Humanity began with the first Nabī and the first man, Sayyidunā Ādam عَلَيْهِ السَّلَامُ. From the beginning of the world until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there were approximately a hundred and twenty-four thousand Ambiyā' sent to the world. The words of the Kalimah of all of them were like this:

Lā ilāha illa Allāh, Ādam Safiullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, Nūh Najjullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, Ismā'īl Dhabīhullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, Mūsā Kalīmullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, 'Isā Rūhullāh عَلَيْهِ السَّلَامُ

Lā ilāha illa Allāh, Muḥammad Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The entire Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attest to and read this Kalimah and after getting Nubuwwah is the same Kalimah that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started the call to Islam with, the Kalimah that was recited by about a hundred and twenty four thousand companions, including Sayyidunā 'Alī

ﷺ, and that were blessed with Islām; you have read the text of that Kalimah and seen it. Countless people have accepted this very same Kalimah from the time of the demise of Rasūlullāh ﷺ until today. The words of this Kalimah are proven from the Qur'ān in the following way:

First Part: Lā ilāha illa Allāh, Surah Muhammad, verse 19

Second Part: Muḥammad Rasūlullāh, Surah Al-Fath, verse 29

These two parts are joined and the Kalimah of the Muslims, Lā ilāha illa Allāh Muḥammad Rasūlullāh is formed. Subsequently, this is the Kalimah of the Muslims and this blessed Kalimah is the door to enter into the religion of Islām. If a hundred-year-old polytheist has to read it with sincerity and truthfulness, he will be worthy of salvation.

However, with regret, we have to write that, in Shiasm, the words of the Kalimah are something else. Subsequently, if we compare the Kalimah and the Kalimah of Shiasm, we will find the following,

The Kalimah of Islām: Lā ilāha illa Allāh, Muḥammad Rasūlullāh

The Kalimah of Shiasm: Lā ilāha illa Allāh, Muḥammad Rasūlullāh, ‘Ali Waliullāh, Wasī Rasūlullāh, wa Khalīfatuhu bilā Fasl¹

The words ‘Ali Waliullāh, Wasī Rasūlullāh, wa Khalīfatuhu bilā Fasl in the Shia Kalimah are not found anywhere in the Qur’ān, nor in the first and most reliable book, Usūl Al-Kāfī. These words are not mentioned even in Hayāt ul Qulūb, of the outstanding tenth century Shia Mujtahid, Mulla Bāqir Majlisī. In fact, in volume 2 and 3 of this book, the Kalimah that is written there, it is the same as the Kalimah of the Sunnīs.

¹ Namāz Ja’fariyyah p.11, Namāz Imāmiyyah p.4, Shia Namāz ma’a Darūriyyāt e Dīn. The book Namāz Ja’fariyyah was published by the Shia Welfare Organization of Nawāb Shah. The year of publication is not recorded. In verification and approval of the book, the Shia Mujtahid, ‘Ali Muḥammad Najafī says, ‘I have studied the book Namāz Ja’fariyyah from beginning to end. I have corrected with great effort.’ He then writes, ‘Inshā Allāh, the person who practises on it, will be worthy of great reward in the court of the Hidden Imām.’ From this, we learn that in the Shia religion, the Imām gives reward and punishment for deeds. Every deed is done to please him. Yang Shia Foundation published the second book, Namāz Imāmiyyah. The book Shia Namāz ma’a Daruriyyaat e Deen was verified and approved by Ghulam Mahdi Najafi. These books are printed especially for the Shia and they are distributed free. A Sunnī cannot get them easily as they are not published openly.

From this clarification, we come to know that in the very beginning, the originators of the Shia religion did not think of making changes to the words of the Kalimah. Therefore, this change in opposition to the Qur'an, Sunnah, and Islām was done later.

Now, we feel it appropriate to throw light on this fabricated Kalimah of the Shia.

1. EXPLANATION OF WALĪ

The meaning of this word is 'helper', 'friend', 'beloved'. Walī is a singular word, the plural is Auliya'. The word Waliullāh means 'Friend of Allāh'.

The word Walī is mentioned many times in the Qur'ān, in the meaning of friend and helper. The meaning of 'Khalīfah of Allāh' is not used or applied anywhere. We shall suffice on a few verses here by way of example,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَ
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٥٧﴾

The Mu'minīn men and the Mu'minīn women are supporters (helpers, protectors) of each other. They command (others and each other to do) good, prevent evil, establish Salāh, pay Zakāt and obey Allāh and His Rasūl ﷺ. These are the ones on whom Allāh shall soon shower mercy. Verily Allāh is Mighty, The Wise. Surah At-Taubah, 71

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

Behold! Verily for the friends of Allāh, there shall be no fear (about the future), nor shall they grieve (about their past).
Surah Yūnus, 62

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ
مِّنكُمْ فَأِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

O you who have īmān! Do not take the Jews and Christians as friends (confidantes). They (all Kuffār) are only the friends of each other (and cannot be your friends). Whoever of you befriends them, then he is surely from among them (because all the Kuffār are one community). Verily Allāh does not guide a nation of wrong-doers (who befriend the Kuffār). Surah Al-Mā'idah, 51

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Your Protecting Friend is only Allāh, His Rasūl ﷺ and the Mu'minīn who establish Salāh, pay Zakāt and who bow in Rukū'. Surah Al-Mā'idah, 55

There was a need to explain the word 'Walī' here because the Shia not only changed the words of the Qur'ān, but their Tafsīrs are also filled with Tahrīf of the meanings of the Qur'ān. One can study the Shia Maqbūl Translation and Tafsīr to get a satisfactory view with regards to this.

Bear in mind the Tahrīf in the meaning of the Qur'an. The Shia scholars say that the word Walī in verse 55 of Surah Al-Mā'idah means 'Ruler'. Then, they take the meaning of Ruler

to be Khalīfah. Thereafter they try to prove the khilāfat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, whereas there is no verse in the Qur’ān that speaks about the Khilāfat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ or any other Sahabī.

Maulānā ‘Abdush Shakūr Lucknowī رَحِمَهُ اللَّهُ writes in refutation of the words that were made up by the Shia, i.e. the Bilā Fasl Khilāfat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, ‘The word Walī in Arabic was never used in the meaning of Ruler, i.e. Khalīfah. The word Wālī Makkah was used for the governor or ruler of Makkah Mukarramah, no one ever used the word Walī Makkah, nor can it be used for this.’

From this, we learn that there is a difference between Walī and Wālī. The meaning of Wālī is Khalīfah or Ruler, but this meaning cannot be taken from the word Walī. Therefore, the word Walī is used here, which means friend or helper; it cannot be Ruler or Khalīfah.

2. EXPLANATION OF WASĪ

Wasī, i.e. the person that was bequeathed, whether the person becomes an heir through blood relation or not. Generally, this word is used when a person leaves a property behind, then it is used to show his heirs.

3. KHALĪFAH BILĀ FASL

The Shia have joined a completely new word here. Therefore, we shall discuss this one in detail.

The meaning of Khalīfah is Ruler, deputy. The meaning of Bilā is without, Fasl means something that separates two things. Now, the meaning of the entire statement is, Khalīfah without any separation. This is a strange Arabic text. Anyway, the Shia take this statement to mean that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the first Khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, there was no other Khalīfah between Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ,

Now think and ponder, in this fabricated statement, are the Shia being truthful or not? The reality is that these words are a complete lie because not even a just Shia can deny the reality of the three Khulafā’ that were between Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, even though he might believe that these three were not upon the truth. So, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was a Khalīfah bilā Fasl. So, these words, Khilāfatuhu bilā Fasl are complete lies in terms of religion, character, and history.

Now think, to join such words to the Kalimah of Islām and to make such an announcement and to give testimony of it, will a person be testifying to the truth or to lies? May Allāh سُبْحَانَهُ وَتَعَالَى protect our imān. You can decide for yourself.

Now think over the following issues:

- a. The Kalimah is the first door to enter Islām, it is not the Kalimah of the Shia religion. The Shia Kalimah is not proven in the Qur’ān, nor is it found in their reliable books, like Usūl Al-Kāfī, Tahdhīb Al-Ahkām,

Man La Yahdhuruhu Al-Faqīh and Al-Istibsār. These four books are referred to as the Usūl Arba'ah in the Shia religion. Now, we do not know why the founders of the Shia religion did not think of changing the Kalimah in the beginning and why did it become necessary to make the changes later on?

- b. According to the Shia, Allāh سُبْحَانَهُ وَتَعَالَى wanted to make the 12 Imāms as the Khalīfah after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The first of these Khulafā' was Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. It is quite clear that this did not happen and in accordance with their belief, this could not be established by Allāh سُبْحَانَهُ وَتَعَالَى, making this plan a failure [we seek the protection of Allāh]. In reality, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ became the Khalīfah 24 years later. After Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ became the Khalīfah, but after six months he pledged allegiance at the hands of Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ and handed over the Khilāfat. After Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ, none of the ten Imāms became the Khalīfah. Now, the question is that if Allāh سُبْحَانَهُ وَتَعَالَى named the twelve Imāms to come after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and from them, Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ remained the Khalīfah for only six months, then he can only be called a Khalīfah for six months. Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ did not become a Khalīfah from the beginning, that is why the Shia do not refer to him as Khalīfah Imām Husayn رَضِيَ اللهُ عَنْهُ. They do not refer to the other nine as Khulafā' at all

because saying this is against reality. So, tell me, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ became the Khalīfah twenty-four years after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, after three Khulafā’, he was the fourth, how did he become the Khalīfah bilā Fasl? How can he be called the first Khalīfah? Hence, we learn that saying Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the Khalīfah bilā Fasl is a lie in the light of religion, character, and history. Thereafter, this lie is part of the Kalimah, Azān, and Iqāmat of the Shia. In other words, this religion begins with a lie and with joining lies to the Kalimah and reciting these lies.

- c. Islām in its place, in the whole world, from as far back as can be imagined, the Ruler, Khalīfah or Amīr ul-Mu’minīn was referred to with his title when he became the ruler or Khalifah or Amīr ul-Mu’minīn in practical terms. If there is a person who was not the ruler or Khalīfah of an area or country and he is called a ruler or Khalīfah, then this will contradict reality and will be said to be a lie. Subsequently, Maulānā Abul Kalām Azād writes in his book *Khilāfat* on page 7 the following explanation of the verse of the Qur’ān with regards to Istikhlāf, ‘According to the Noble Qur’ān, the Khilāfat spoken about is Khilāfat in the earth, i.e. rule over the earth. So, Islām will not have a Khalīfah until, in accordance with this verse, he does not have complete rule over the land.’¹

¹ Mas’alah Khilāfat p.7

- d. It is also worth mentioning the reality that the names of the other Imāms are not said with the name of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, they have never been said with his name or written with his name either. In the books of the Shia, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is mentioned with the title Amīr ul-Mu’minīn. The power of Allāh سُبْحَانَهُ وَتَعَالَى is indeed unique that the luminary for whom the Shia claim that Allāh سُبْحَانَهُ وَتَعَالَى made him the first Khalīfah and Imām after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one will not find in their reliable books or non-reliable books, the word Khalīfah or Imām for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Therefore, we learn that to put the words Khalīfatuhu bilā Fasl in the Azān, Iqāmat, and Kalimah for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is an invention that came later on, and the inventors of the Shia religion did not think about this initially.
- e. Now we shall mention some of the positions and ranks that are used in Islam:
1. Nabī and Rasūl – this is used for all the Nabīs and the Rasūls that were chosen by Allāh سُبْحَانَهُ وَتَعَالَى until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and will continue to be used for them
 2. Final Nabī and Final Rasūl (Khātam un Nabiyyīn) – This position has been given only to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by Allāh سُبْحَانَهُ وَتَعَالَى and it will remain specific to him

3. Khalīfat ur Rasūl – This title was used only for Sayyidunā Abū Bakr As-Siddīq رَضِيَ اللهُ عَنْهُ and will be used for him
4. Amīr ul-Mu'minīn – This title was used for Sayyidunā 'Umar Al-Fārūq رَضِيَ اللهُ عَنْهُ, Sayyidunā 'Uthmān Dhun-Nūrayn رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Ali Al-Murtadā رَضِيَ اللهُ عَنْهُ. Moreover, whichever pious, Allāh-fearing Muslim ruler came, later on, someone who observed the limits of Allāh سُبْحَانَهُ وَتَعَالَى and someone who will do so, this title was and will be used for such a person.

Position 1 and 2 are of those who were selected and chosen by Allāh سُبْحَانَهُ وَتَعَالَى, and approximately a hundred and twenty-four thousand Ambiyā' came to the world and announced their Nubuwwah in clear words, in general gatherings, without any fear and they continued making this announcement throughout their life. They never resorted to Kitmān and Taqiyyah.

Position 3 and 4 are such that selecting the person for it is the responsibility of the Ummah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is because the work of the Khalīfah or Amīr ul-Mu'minīn is not the work of the Nabī, that he acquires laws and rulings from Allāh سُبْحَانَهُ وَتَعَالَى, revelation comes to him, as is the belief of the Shia – who state that revelation comes to the Imām [we seek the protection of Allāh]. Through this belief, the finality of the Nubuwwah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is denied.

The work of the Khalīfah is that he should establish the laws that were brought by the final Nabī, Rasūlullāh ﷺ and to rule with justice and equity. Therefore, choosing the Khalīfah or Amīr ul-Mu'minīn is the responsibility of the Ummah. The Ummah will choose him and will continue to do so. You can decide, the government that is currently ruling in Iran, the Ithnā Ash'ariyyah Shia, who were they chosen by? Allāh ﷻ or the Iranian masses?

- f. One must also understand the reality that the position of Nubuwwah, the position of Khilāfat and Amīr ul-Mu'minīn, these are such that it is necessary to announce them and make it clear. Leave Islām aside, from the beginning until today, show us the Prime Minister, Head, Khalīfah or Governor of any country that did not make his position clear and announce it after acquiring it. When a person that was chosen and selected by people will show his position, so, if Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was chosen as the first Khalīfah by Allāh ﷻ, Bilā Fasl, then why did he not explain and make clear his position? We learn that the Shia have made up all these lies and have prepared a plot against Allāh ﷻ, the Rasūl of Allāh ﷺ, the Ahl ul Bayt and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. The objective of this is to destroy the unity of Islām, nothing else.

Those who ascribe lies to Allāh سُبْحَانَهُ وَتَعَالَى, the Qur’ān says about them,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ۖ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۖ

Say, “Surely those who invent lies about Allāh will not succeed.” (O Kuffār! You can enjoy only a brief period of) Enjoyment in this world. Thereafter your return will be to Us (after your death) and then We will let you taste a dreadful punishment because you used to commit kufr. [Surah Yūnus, 69, 70]

From the above explanation, it becomes clear that the Kalimah invented by the Shia has nothing to do with the Kalimah of Islām, but it is a lie against Allāh سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When a person reads the Shia Kalimah he is saying that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the first Khalīfah and Khalīfah Bilā Fasl, whereas this is totally baseless and has no relation to reality.

2. COMPARISON BETWEEN THE ASPECTS OF BELIEF IN ISLĀM AND SHIASM

Bear in mind that the aspects of īmān are linked to the heart of a person. This is called ‘Aqīdah or Belief. So, for the aspects of Belief, it is necessary that they are proven from the clear texts (Nusus Qat’iyyah), otherwise, it cannot be counted as part of belief.

The outstanding difference between Islām and other religions is that besides Islām, one will not find due importance given to aspects of imān or belief, nor is there any need or necessity in these religions for this. Subsequently, just by believing and accepting a few customs and forms of worship a person will be entered into these religions, even if these customs and forms of worship entail polytheism.

Contrary to this, the building of Islām is built on ‘Aqīdah, which is explained in clear terms in the Qur’ān and Ḥadīth. It is necessary to accept this with the heart and believe in it, to the extent that if a person falls short even slightly in any aspect of them, he will leave the fold of Islām, leave alone not accepting some of the beliefs at all. If a person falls short in worship and deeds, he will definitely be a sinner, but he will not leave the fold of Islām. Based on the unanimous fatwā of the entire world of Islām, the Mirzā’īs (Lahori and Qādiyānī) are out of the fold of Islām. The reason is that they differ in one fundamental belief of Islām, the belief of Khatm e Nubuwwah. The same is the case with the other beliefs. Whoever will make a difference in any of the beliefs of Islām, the scholars of Islām should have no doubt and reservation in issuing fatwā that such a person is out of the fold of Islām. This has not been the case either.

The beliefs of Islām are explained in the Qur’ān and the Ḥadīth in the following clear texts,

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

O you who have īmān! Believe (keep your belief steadfast) in Allāh, His Rasūl ﷺ, the Book (the Qur'ān) that He revealed to His Rasūl ﷺ (Muḥammad ﷺ) and the Book (all the Books) that was revealed before (to other Rusul). Whoever disbelieves in Allāh, His angels, His Books, His Rusul and the Last Day, then he has indeed wandered far astray (regardless of the claims he makes). (Belief in all of the above constitute the pillars of īmān.) (Surah An-Nisā', 136)

قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

This is from Allāh (Sūrah An-Nisā', 78)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ تُمَيِّتُهُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝

How can you disbelieve in (deny) Allāh when you were once lifeless (non-existent) and it was He Who granted you life (brought you into existence)? Thereafter He will cause you to die and give you life (once again on the Day of Qiyāmah) and then you will return to Him (for accountability). (Sūrah Al-Baqarah, 28)

Sahīh Al-Bukhārī and Sahīh Muslim explain the aspects of belief in the following way:

Testimony of Faith – I believe in Allāh, His angels, His books, His Messengers, the Last Day, in Taqdīr – the good and bad of it – is from Allāh and in resurrection after death.

These are the aspects of belief and the testimony of faith that a person is required to say when entering the fold of Islām.

Now we shall compare the beliefs of Islām to the beliefs of Shiasm. Through this, you will be able to properly gauge that the religion of the Shia is something on one side and it has nothing to do with Islām.

Beliefs in Islām ¹	Beliefs in Shiasm ²
1. Belief in Allāh	Belief in Allāh
2. Belief in the Messengers of Allāh	Belief in the Messengers of Allāh
3. Belief in the Books of Allāh	-
4. Belief in Qiyāmah	Belief in Qiyāmah
5. Belief in Resurrection after Death	Belief in Resurrection after Death
6. Belief in the Angels	-
7. Belief in Taqdīr	-
8. -	Belief in Imāmat

¹ The references from the Qur'ān and Sunnah have been given above

² Namāz Ja'fariyyah p.11-13, Shia Namāz ma'a Darūriyyāt e Dīn p.12, 13

9. -	Belief in 'Adal (Justice)
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Through this comparison, a person learns that it is necessary to believe in seven aspects in the light of the clear teachings of the Qur'ān and Sunnah. From the very beginning, the Shia have excluded three things; belief in the angels, belief in Taqdīr and belief in the Qur'ān. They have given place to four aspects; Belief in Allāh, the Messengers, resurrection after death and in Qiyāmah. Now, we must see in the light of the Qur'ān and Sunnah, will the Shia have īmān if they believe in these four aspects which are necessary according to them? The answer is clear and can be easily understood, it is that when they do not believe in the Qur'ān and Sunnah and they have excluded belief in the Qur'ān from the aspects of belief and the entire treasure of Aḥādīth is not reliable and worthy of proof according to them (as explained in the second chapter), so, how can they have īmān in the other four aspects; īmān in Allāh, īmān in Rasūlullāh ﷺ, īmān in Qiyāmah and īmān in resurrection after death – in accordance to the Qur'ān and Sunnah? There is no question of īmān in these things and practising on them, and this is beyond the scope of our present discussion. We hope that you will easily understand.

Now, by this comparative study, we learn on the one hand that despite clear rulings being found in the Qur'ān and Sunnah:

1. In the Shia religion, it is not part of the aspects of belief to believe in the Qur'ān
2. In the Shia religion, it is not part of the aspects of belief to believe in the angels
3. In the Shia religion, it is not part of the aspects of belief to believe in Taqdīr

On the other hand, we learn that despite no command or instruction in the Qur'ān and Sunnah,

1. In the Shia religion, belief in Imāmat has been included from their own side as part of the aspects of belief
2. In the Shia religion, belief in 'Adal has been included from their own side as part of the aspects of belief

Why have the Shia excluded belief in the Qur'ān from the aspects of belief? Why have they included belief in Imāmat as part of the aspects of belief? What are the reasons and causes for this? Moreover, what are the reasons for including 'Adal as part of the aspects of belief? In short,

1. The original reason and cause for including Imāmat as part of the aspects of belief and excluding belief in the Qur'ān from the same are that the foundation of the Shia religion is not based on the finality of the Nubuwwah of Rasūlullāh ﷺ by them, but they have based it on Imāmat. This belief of Imāmat has been made up by them and is not found in the Qur'ān

at all. In order to prove the belief of Imāmat from the Qur'ān, those who have authored the Shia religion were in a fix and were 'forced' to say that the Qur'ān has been changed, they removed belief in the Qur'ān from the aspects of belief and then they changed the Qur'ān and proved the 'Aqīdah of Imāmat from it. They based the Shia religion on this belief of Imāmat and then made it part of the necessary aspects of belief.

Bear in mind that the belief of Imāmat was fabricated and made up a long time ago. The first person who invented it was 'Abdullāh Ibn Sabā, the San'ani Jew. Later on, when there was a need to prove the belief of Imāmat from the clear text of the Qur'ān, then the Shia scholars said that everything regarding Imāmat is present in the Qur'ān but the enemies of Sayyiduna 'Alī رَضِيَ اللَّهُ عَنْهُ, the usurping سَهَابَةَ رَضِيَ اللَّهُ عَنْهُمْ [we seek the protection of Allāh] removed everything from the Qur'ān. **The Shia scholars did not suffice on saying that there is only Tahrīf in the Qur'ān, but they practically made Tahrīf in the Qur'ān.** They changed many verses of the Qur'ān and said that a certain verse was revealed in a certain way and it speaks about Imāmat and the names of the Imāms are mentioned etc. However, in the present Qur'ān these verses are not found written in this way. With regards to the Tahrīf in the Qur'ān, one will find more than two thousand narrations in the reliable books of

the Shia with the names of the Imāms. From the reliable books of the Shia, we present a few examples with regards to Tahrīf in the Qur'ān.

Sūrah Tāhā, verse 115:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسَىٰ

Kāfī Al-Kulaynī p.263:

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

Now, it will be necessitated that if a person believes in the Qur'ān, then he will not have belief in the fabricated belief of Imāmat of the Shia, and if he does not believe in Imāmat, then there is no Shia religion. Now, if there is the Shia religion and also belief in the Qur'ān, then it will be impossible because this is two opposites coming together. It is worth mentioning here that in the case where the truthfulness of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, their trustworthiness and their faith is denied, then a person will not have faith and īmān in the Qur'ān and the Sunnah. This is because the first narrators of these two, and the conveyers of these two are only the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. Therefore, by saying that these luminaries are Murtad, Kāfir and usurpers [we seek the protection of Allāh], a person will be denying the protection of the Qur'ān and Sunnah. To say that the Sahābah رَضِيَ اللَّهُ عَنْهُمْ are not Muslim and then to have īmān in the Qur'ān and

Sunnah are opposites, they can never come together on the same platform.

Therefore, according to the Shia religion, instead of faith in the finality of Nubuwwah and the Qur'ān and Sunnah, it is necessary to believe in Imāmat. This is the real cause and reason why they have excluded belief in the Qur'ān to be from the aspects of faith and in place of it, they have included Imāmat.

2. With regards to including 'Adal (justice) as part of the aspects of belief and īmān, the Shia organization 'Shia Welfare Organization Nawāb Shah' have published a book called Namāz Ja'fariyyah and Hasanayn Library Karachi have published a book called Shia Darūriyyāt e Dīn. These books define 'Adal as, 'Adal, i.e. Allāh is just and not oppressive and as man does, so he shall reap.'¹

What is the meaning of the Shia belief of 'Adal (justice) with regards to Allāh **سُبْحَانَهُ وَتَعَالَى**? Does it not mean that according to them, 'Adal (justice) means clear oppression? Subsequently, in the translation of Maqbūl, Sūrah Al-Baqarah verse 48, the commentary is given from a lengthy narration of Sayyidunā Ja'far As-Sādiq **رَحْمَةُ اللَّهِ**. **The last part of the narration states, 'On the day of Qiyāmah, a Shia like us will be brought, such a Shia who did not do any good**

¹ Pg. 11, 12

deeds, but friendship for us was present in his heart. He will be made to stand amongst hundreds of thousands of Nāsibīs and he will be told that because he had the belief of Imāmat, in lieu of this, in place of him, these Nāsibīs will be sent to hell.'¹

The same translation in Sūrah Al-Anfāl, verse 37, states the commentary from Sayyidunā Al-Bāqir رَحْمَةُ اللَّهِ. The summary of the narration is, 'Allāh سُبْحَانَهُ وَتَعَالَى has mixed some part of the soil of the believer (Shia) in the soil of the disbeliever (Sunnī) and the other way around. Then, on the day of Qiyāmah, all the good deeds of the disbeliever will be given to the believer (Shia) and all the evil deeds of the believer will be given to the disbeliever (Sunnī) and this is the demand of the 'Adal (justice) of Allāh too.'²

With regards to deeds, if we compare Christianity and Shiasm, we will learn that Shiasm has been drawn from Christianity. In Christianity, the demand of the mercy of Allāh سُبْحَانَهُ وَتَعَالَى is that every sinful criminal will be saved from punishment, but Allāh سُبْحَانَهُ وَتَعَالَى is also just. So, the demand of his justice is that sins should be punished. Then, Allāh سُبْحَانَهُ وَتَعَالَى

¹ Maqbūl Translation p.13

² Maqbūl Translation p.360

sought out the excuse for the salvation of His servants, that He should take the sacrifice of the life of Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ for the forgiveness of the sins of all the Christians and now all the Christians are free, i.e. those who believe in this and this recompense. Similarly, the authors of the Shia religion have made the quality of Allāh سُبْحَانَهُ وَتَعَالَى, ‘Adal, as part of their fundamental beliefs. In following the Christians, they have given the prescription of Kaffārah, i.e. atonement. In this, they have used love for the Imāms and they deceive their followers, saying that Allāh is ‘ādil (Just), and the demand of his justice is that they make the Imāms an excuse and all the Shia who claim love for them, all their sins will be carried by the Sunnīs. In exchange of them (the Sunnis), by way of Kaffārah, will be entered into hell. Whatever good deeds there are of the Sunnīs, they will all be placed in the scale of the Shia, who show love for the Imāms, who will then go to Jannah. Then, even if they may be drunkards, adulterers, consumers of interest, thieves, murderers of their parents, even if they claim polytheistic beliefs, this will happen to them. To Allāh do we belong and to Him is our return. Now, I ask, is it the demand of the justice of Allāh what the Shia Mujtahid says?

Look at these narrations and see how the Shia have fabricated narrations in the names of Sayyidunā

Ja'far As-Sādiq رَحْمَةُ اللَّهِ and Sayyidunā Al-Bāqir رَحْمَةُ اللَّهِ and have then changed the meaning of the Qur'ān and included the Christian belief of Kaffārah under the guise of 'Adal in Shiasm. The reality is that in Shiasm, the only objective of including 'Adal as part of the belief system and the real basic cause for it is this. The Qur'ān negates this belief of 'Adal of Shiasm in the following way, 'No one will bear the burden of another'. (Sūrah Az-Zumar, 7)

3. COMPARISON BETWEEN THE FUNDAMENTALS OF ISLĀM AND THE FUNDAMENTALS OF SHIASM

The fundamentals of Islām refer to the necessary outward actions that Islām gives preference and higher rank to, over the other deeds.

In order to include an outward action as part of the fundamentals of Islām, it is necessary for the command to be found in the Qur'ān and the Sunnah, as you have seen under the aspects of belief. Subsequently, the fundamentals of Islām are mentioned in the Qur'ān and Sunnah in the following way:

- a. Instruction of the fundamentals of Islām in the Qur'ān –
 1. Lā ilāha illa Allāh Muḥammad Rasūlullāh (Sūrah Muḥammad, Sūrah Al-Fath)
 2. Establish Salāh and give Zakāt (Sūrah Al-Muzzammil)

3. O you who believe, fasting has been made obligatory upon you (Sūrah Al-Baqarah)
4. And for Allāh upon the people is Hajj to the House of Allāh obligatory (Sūrah Āl-'Imrān)

RULING OF THE FUNDAMENTALS OF ISLĀM IN THE HADĪTH

Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Islam is based upon five things; testimony that there is no deity but Allāh and Muḥammad is the Rasūl of Allāh, to establish Salāh, to give Zakāt, Hajj of the Baytullāh and fasting in Ramadhān." (Bukhārī and Muslim)

From the above-mentioned verse of the Noble Qur'ān and Hadīth, we have learnt the laws of Islām. Now, we shall present a comparison between the fundamentals of Islām and Shiasm.

THE FUNDAMENTALS OF ISLĀM AND FUNDAMENTALS OF SHIASM

Fundamentals of Islām	Fundamentals of Shiasm
1. To testify and say that Allāh is one and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the servant and Rasūl of Allāh	To establish Salāh

2. To establish Salāh	Zakāt
3. To give Zakāt	Fasting in Ramadhān
4. Hajj of the Baytullāh	Hajj
5. Fasting during Ramadhān	Khums
6.	Tola
7.	Jihād
8.	Commanding the Good
9.	Forbidding Evil
10.	Tabarrā

According to your thinking, you might feel that in the above comparison, the Salāh, fasting, Zakāt and Hajj as done in the Shia religion will be in accordance to the Qur'ān and Sunnah, whereas this question does not even arise. This is because in the Shia religion, the Qur'ān is not part of the aspects of belief and according to them; the Noble Qur'ān has been altered and changed.

Similarly, the Ahādīth of Rasūlullāh ﷺ is not worthy of acceptance according to them, as we have explained before.

Now we shall throw light on the above mentioned five points and the Shia way in them.

SALĀH

With regards to Salāh, the way and method of the Shia in Wudū', Azān, Takbīr and Salāh are different. According to the Shia, instead of washing the feet in Wudū', they only feel it sufficient to make Masah (of the feet). In the Shia Azān and Iqāmat we find the additional words, 'Ash-hadu anna 'Aliyyan Waliullāh wa Wasiyyu Rasulillāh wa Khalīfatuhu bilā Fasl'. I have discussed these words in detail above.

According to the Shia, there are 3 times for the 5 Salāh. The Azān is also only called out three times. They perform Zuhr and 'Asr at one time, and Maghrib and Esha at one time. Therefore, there is no Azān for 'Asr and Esha according to them. With regards to the Sajdah in Salāh, we find the following in the Shia religion:

'By performing Sajdah on the sand of cure (an item used for Sajdah made from the sand of Karbala) of Imām Husayn (رضي الله عنه), the veils of the seven heavens are opened and the place beneath the spot of Sajdah (sand of Karbala) shines with light until the seventh level.'¹

I mentioned before that there is polytheism in place of Tauḥīd in the Shia religion. In this religion, there is so much

¹ Namāz Ja'fariyyah p.24, Shia Darūriyyāt e Dīn p.46

virtue for making Sajdah on the sand of Karbala that it necessarily follows that in Salāh, whilst in Sajdah, instead of concentrating on Allāh سُبْحَانَهُ وَتَعَالَى, the mind will go towards the honour of Sayyidunā حُوسَيْنَ رَضِيَ اللهُ عَنْهُ. Is there a horn on the head of polytheism, or is he being exalted? From Sayyidunā Ādam عَلَيْهِ السَّلَامُ until Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, there were about a hundred and twenty-four thousand Ambiyā' that came to the world in order to destroy polytheism. At every point in time, one will never find such a filthy form of establishing polytheism, as in the Shia religion, that is in Salāh and that too, in Sajdah. If you know something else, then inform us.

In the religion where there is a system for the Shia to adopt a daily form of practice to honour and think of Sayyidunā حُوسَيْنَ رَضِيَ اللهُ عَنْهُ instead of Allāh سُبْحَانَهُ وَتَعَالَى in a special form of worship like Salāh, and that too, in Sajdah, 64 times at the very least, will this religion be Islām or some other religion? Will this be the religion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the religion of the Ahl ul Bayt Imams?

Think, and think again. Death is a reality, after death, the doors of thinking will be closed. Use your ability to think and realise before death.

ZAKĀT

The importance of the obligation of Zakāt in Islām is clear from the many Qur'ānic verses wherein, there is an instruction to fulfil it, together with Salāh. After becoming

the khalīfah of Rasūlullāh ﷺ, Sayyidunā Abu Bakr As-Siddīq رَضِيَ اللهُ عَنْهُ consulted with all the Sahābah رَضِيَ اللهُ عَنْهُمْ, including Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, and fought those who refused to give Zakāt. However, in the Shia religion, Zakāt is compulsory on silver and gold coins – coins which are not in common use today – but there is no Zakāt obligatory on silver and gold jewellery, even if this amounts to hundreds of thousands in currency value. In the Shia religion, Zakāt is not compulsory on currency notes, no matter how much the value is. Therefore, the amounts that the Shia have in banks, no Zakāt is taken from it. There is no ‘Ushr obligatory according to the Shia. This is all the result of excluding the Noble Qur’ān from the aspects of belief and denying the Ahādīth of Rasūlullāh ﷺ. May Allāh سُبحَانَهُ وَتَعَالَى protect our īmān. Āmīn.

HAJJ

All Muslims know very well that Allāh سُبحَانَهُ وَتَعَالَى refers to the Ka’bah Musharrafah as His own house and established it as the Ka’bah and Qiblah for the Muslims all over the world. He has commanded that we face it and perform Salāh. The Noble Qur’ān itself uses the words Ka’batullāh and Baytullāh for this noble and honoured house. Subsequently, the Noble Qur’ān states,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٣٧﴾

‘Indeed, the first house made for the people (to worship in its precincts) is the one in Makkah Mukarramah, blessed and guidance for the worlds.’ (Sūrah Āl-‘Imrān, 96)

Some narrations state that there was no Nabī that was deputed that did not make Tawāf of the Ka’bah Musharrafah. It is also mentioned in the narrations that the boundaries of the Baytullāh Sharīf are from the lowest depths of the earth till the seven heavens. Therefore, it does not refer only to the building of four sides, but from the depths of the earth till the ‘Arsh, all this area is Qiblah and the centre of the power of Allāh descending, all the time, the mercy and blessings of Allāh سُبْحَانَهُ وَتَعَالَى are falling on this spot. This is the house of Allāh سُبْحَانَهُ وَتَعَالَى, looking at it with love and belief is classified as worship. In Ibn Mājah p.101, in the Chapter on the Virtue of Salāh in Masjid Al-Harām and Masjid An-Nabawī, there is a narration that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Performing one Salāh in congregation in Masjid Al-Harām equals a hundred thousand Salāh in reward.” What do you think of the condition of the faith of those wretched ones who reach Makkah Mukarramah and do not perform the Fard Salāh in congregation, being deprived of such great virtue? Alternatively, if they are forced by the environment and don the cover of Taqiyyah and perform Salāh in congregation in Masjid Al-Harām, but their belief is that this Salāh is not done from the very beginning. Therefore, they perform it on their own or repeat it later. In the Ahādīth and Islamic Fiqh books, we find so many virtues and blessings mentioned of the Baytullāh

Sharīf, Masjid Al-Ḥarām, Masjid An-Nabawī, Ḥajj to the Baytullāh etc. and the laws and etiquettes of these places that chapters are filled with narrations. Therefore, we cannot even cover a tenth of it in this short book.

In the clear words of the Noble Qur'ān, Ḥajj to the Baytullāh is obligatory upon every able Muslim and from the five fundamentals of Islām, in terms of the completion of Dīn, it is the last fundamental. As part of its virtue, it is narrated that when a person performs Ḥajj with a sincere intention, he becomes pure from sin, like he was on the day his mother gives birth to him. This is the result of the virtues of the Baytullāh Sharīf and Hajj that in the hearts of Muslims living in far-off corners of the world, there is an attachment to these places and they hope to visit them. This is taken to be a sign of a true Muslim.

Regarding this point, the work of the Shia is that in comparison to the Ka'bah Musharrafah and Ḥajj, they have brought Karbala and visiting it and have given more importance to it. They have turned the attention of their followers completely towards it and made Karbala the centre of aspiration for them. In the light of the continuous performance of Ḥajj in history, and taking into consideration special political expediency, they cannot deny the command of Ḥajj categorically, but the virtues and blessings of Ḥajj and the Ka'bah Musharrafah according to them is just by way of name. Therefore, the real importance and love for it will disappear automatically. Whatever is seen from the Shia

with regards to Hajj, there is some political benefit hidden behind it. On the other hand, the virtues of Karbala are explained with such greatness and are beautified with fabricated narrations, to the extent that when hearing about it, the Shia remain in hope that they will get the chance to visit it and will become Zuwwār (visitors).

In reality, the honour of the Ka’bah Musharrafah according to the Shia, or the importance of the obligation of Hajj is just by way of name, as is the case with the other forms of obligatory worship. However, nowadays, the occasion of Hajj is used by them in order to acquire political benefit. After taking an account from the Hājīs who do go, this is understood as a correct conclusion. (The Urdu translator has witnessed this. On the occasion of Hajj in 1985/1986, we met many Iranians. Their first question was, ‘What is your view regarding our Revolution?’ See Chapter 11 for more details)

Now we shall compare Hajj to the Baytullāh and visiting Karbala in the light of Shia teachings so that the picture may be clear before you:

1. In the book Shia Namāz ma’a Darūriyyāt e Dīn, with reference from the reliable Shia book, Tuḥfah al-Mu’minīn, there is a lengthy narration. The summary of it is that Rasūlullāh ﷺ said, “After the martyrdom of Sayyiduna Husayn رَضِيَ اللهُ عَنْهُ, he who visits

his grave, then the reward of my performing 90 Hajj will be recorded for him.”¹

2. It is further written with reference from Mafātīḥ al-Jinān, ‘On the day of Qiyāmah, looking at the status of the Zuwwār, the Hujjāj will desire that if only we had visited Sayyidunā Imām Husayn عَلَيْهِ السَّلَامُ, then we would have got that status.”²
3. When the Encyclopaedia of Islam was being written, then the compilers wanted to find out about the sand of the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ. With regards to this, they enquired from the Shia scholar of the time, Ayatollah Shaykh Muḥammad al-Husayn Kāshif al-Ghita. In reply, he wrote a book called Al-Ard wat Turbah al-Husayniyyah. In the light of this book, the compilers of the Encyclopaedia wrote the information in their work. This book of Kāshif ul Ghita has been recently published by Maktabah Ninowī Al-Haditha, Tehran. In this booklet, there are strange things mentioned about this soil. For example, immediately after the incident of Karbala, it is said that Sayyidunā ‘Alī Zayn ul Ābidīn رَضِيَ اللهُ عَنْهُ prostrated on this soil and he would then continue

¹ Summary from Shia Namāz ma’a Darūriyyāt e Dīn, p.110, 111, Ghulām Mahdī Najafī, Ramadhān 1400

² Ibid p.111

making Sajdah on it for the rest of his life. One of the narrations about the virtues of this soil mentioned is,

It is narrated from Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ that making Sajdah on the soil of the grave of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ fills the seven earths with light and he who has a Tasbīh made from the soil of the grave of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ, will be recorded as a Musabbih (reciter of Tasbīh), even if he does not recite the Tasbīh itself.

4. The Shia that goes to visit Karbala, then the rest of the Shia refer to him as a Zuwwār, just as we refer to a person as Hājī – one who goes for Hajj.
5. Mullā Bāqir Majlisī in Haqq ul Yaqīn p.360 writes that on one occasion, Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ told a faithful disciple, “The reality is that different parts of the earth show pride over others. The Ka’bah showed its greatness over Karbala, so Allāh سُبْحَانَهُ وَتَعَالَى immediately sent revelation to the Ka’bah, telling it to be quiet and not to show its greatness in front of Karbala.” (To Allāh do we belong and to Him is our return).

A few narrations have been brought as proof. Now, you must decide whether the status of a Hājī or the Zuwwār is higher according to the Shia.

THE BELIEF OF THE SHIA THAT VISITING THE GRAVE OF SAYYIDUNĀ HUSAYN رَضِيَ اللهُ عَنْهُ IS MORE VIRTUOUS THAN HAJJ OF THE BAYTULLĀH

In place of Hajj to the Baytullāh, there is visiting the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ according to the Shia. What is the importance of the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ? One can gauge this from a book that was recently published in Tehran, Iran (1405), by the name of Nūr ul ‘Ayn fil Masha ila Ziyārat Qabr al-Husayn. We shall present a few narrations from this book:

1. Every Muslim knows, and it is proven from the Noble Qur’ān, that the Baytullāh was the first house built on earth for the worship of Allāh سُبْحَانَكَ وَتَعَالَى, and there was nothing created before the Baytullāh. However, the Shia scholars, Mujtahidīn and historians belie the Noble Qur’ān, Hadīth, and history of the world and have written that the land of Karbala was created first. Subsequently, on page 250 of Nūr ul ‘Ayn, the following narration is mentioned, ‘Amr Ibn Thābit from his father and he from Abū Ja’far narrates that he said, “Allāh created Karbala twenty-four thousand years before creating the Ka’bah and purified it and blessed it. Then, Karbala forever became pure and blessed, before Allāh سُبْحَانَكَ وَتَعَالَى created the creation

and it will remain like this forever, and Allāh سُبْحَانَهُ وَتَعَالَى has made it the best land in Jannah.¹

2. Every Muslim also knows that Hajj is a great fundamental of Islām. It is obligatory upon every person who has the ability to perform it, to go and perform it. As for the one who can perform it, and he does not, there are warnings mentioned for him by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. According to the Shia, Hajj has no importance. In fact, in comparison to Hajj, they give preference to visiting the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ. As for the person who visits the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, it is as though he got the reward equal to Hajj. The narration is on pg.228, Bashīr Ad-Dahhān narrates, “I heard from Abū ‘Abdullāh, he was in Hirah and a group of Shia were sitting by him. Then Imām Abū ‘Abdullāh turned to me and said, “O Bashīr, have you performed Hajj this year?” I said, “May I be sacrificed for you, I have not performed Hajj, but I have recognized the grave, i.e. I have visited the grave of Imām Husayn رَضِيَ اللهُ عَنْهُ. “ He said, “O Bashir, by Allāh, you have missed nothing from the deeds of the people of Makkah.” Bashīr says, “May I be sacrificed for you, there is ‘Arafāt in Makkah, (I have not gone there), clarify this for me.” He said, “O Bashīr, indeed whoever of you has a bath at the edge of the Euphrates and after this he comes

¹ Page 250

to the grave of Husayn رَضِيَ اللهُ عَنْهُ, knowing its right, then whatever step he takes and puts down, in lieu of every step, Allah grants him the reward of a hundred accepted Hajj, a hundred accepted Umrah and a hundred Ghazwah that a Nabī of Allāh waged against the enemy.”¹

This is the reason why the Shia do not go to Hijaz for Hajj, but they make a commotion and try to spoil the Hajj of the Muslims. When they get the reward of a hundred accepted Hajj for taking one step towards the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, a hundred accepted ‘Umrah and a hundred Ghazwahs of a Nabī whilst at home, what need remains for Hajj of the Baytullāh?

3. Now see another narration, ‘Abdullāh Ibn Ya’fūr narrates, “By Allāh, if I tell you of the virtue of Ziyārat and the virtue of the grave of Husayn رَضِيَ اللهُ عَنْهُ, then you will leave out Hajj and none of you will go for Hajj. Do you not know that before making Makkah into a Haram, He made Karbala into a blessed and safe Haram?”²

¹ Nur ul ‘Ayn p.228

² Ibid p.251

THERE ARE ILLEGITIMATE CHILDREN AMONGST THOSE WHO VISIT 'ARAFĀT AND THERE ARE NO ILLEGITIMATE CHILDREN AMONG THOSE WHO VISIT THE GRAVE OF SAYYIDUNĀ HUSAYN رَضِيَ اللَّهُ عَنْهُ

4. What does Allāh سُبْحَانَهُ وَتَعَالَى grant to those who visit the grave of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ, see this narration, Imām Ja'far As-Sādiq رَضِيَ اللَّهُ عَنْهُ said, “Indeed on the evening of ‘Arafāt, before the Hājis, Allāh looks with mercy towards those who visit the grave of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ.” The narrator says, ‘I said, “Even before looking at those making Wuqūf?’ He said, “Yes.” I asked, “How can this be?” He said, “Because among them (those in ‘Arafāt) are the children of adultery and among them (the people of Karbala) there are no children of adultery.”¹

Look at their honour and religiousness; we seek the protection of Allāh. Amongst the Hujjāj are illegitimate people and among the people of Mut’ah, all are legitimate. Is this the teaching and character of Shiasm?

5. How fortunate are those who visit the grave of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ? The same book states on p.126, Abū Abdullāh told Bashīr, “O Bashīr, he who realizes the right of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ and

¹ Ibid p.124

visits his grave, it is as though he has visited Allah on the Arsh.”¹

6. If someone does not visit the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ and passes away, then what is his punishment? See the following narration, Hārūn Ibn Khārijah was told by Imām Abū ‘Abdullāh about the person who did not visit the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ and he has no excuse. He said, “This person is a dweller of hell.”²

Have you seen, if a person does not perform Hajj, then he becomes worthy of the warning sounded by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that he can die as a Jew or as a Christian. However, if someone does not visit the grave of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, then he is a dweller of hell. Now, what difference remains between Hajj and Ziyārat, you can decide.

7. What reward does the Zuwwār get? The narrations will be mentioned ahead. However, part of the virtue for the Zā’ir is that for his Ziyārat, the great and high ranking Ambiya; Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ, Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, the angels, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, even the chaste luminary that made a bequest that her janāzah be carried at night, i.e.

¹ Ibid p.126

² Ibid p.17

Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا, come to visit the Zā'ir, we seek forgiveness from Allāh. Nūr Al 'Ayn page 48 has the following narration, Dāwūd Ibn Kathīr narrates from Abū 'Abdullāh that he said, "Indeed Fātimah bint Muḥammad رَضِيَ اللَّهُ عَنْهَا is present for the one who visits the grave of her son and she seeks forgiveness for his sins." We seek the protection of Allāh

8. There is no limit for the reward in Shiasm for the person who visits the grave of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ. If a person visits the grave once, he will get the reward of 1 to 1 000 000 Ḥajj and 1 000 000 Umrah, and that too, the Umrah and Ḥajj that was performed with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There are a number of narrations in Nur Al 'Ayn Chapter 186 to Chapter 217. These have been left out for sake of brevity.
9. In Islam, the water of Zamzam has great importance. In the Hadīth, we are taught to make Du'ā' for an increase in knowledge, sustenance and cure from illness when drinking Zamzam. In Shiasm, a person will get this honour through the soil of the grave of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, whereas eating soil is Ḥarām and forbidden in Shiasm. However, in their religion, what is the guidance that is given to the person who eats soil? Let us see the narration, Imam As-Sādiq رَضِيَ اللَّهُ عَنْهُ said, "When you eat the soil from the grave of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, then say, 'O Allāh, Rabb of this pure soil and the Rabb of the Wasī of

Nabī عَلَيْهِ السَّلَامُ, who became his heir, send mercy upon Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and make this soil a giver of beneficial knowledge, broad sustenance and cure from every illness.¹

4. KHUMS

With regards to Zakāt, you have read that they have nothing for jewellery and notes. It is as though in practical terms, they have ended it completely. In comparison to Zakāt, the authors of the Shia religion give due importance to Khums and emphasize it. Instead of giving the money for the welfare of the poor and needy, there is special importance given for the sake of the Shia scholars and Mujtahids. Subsequently, in the Shia religion, they take out an appropriate amount for their needs from all the income, and whatever is left, a fifth is taken out. It is divided in the following way; half is for the Imām and in order to recognize him, one has to give it to a Shia Mujtahid. The other half has to be given to the Sādāt who believe in Imāmat.²

At this point, we have learnt that those that have invented the Shia religion have tried very hard to solve the problem of filling the bellies of their scholars, to the extent that a

¹ Nur Al 'Ayn p.270

² Khulasah Namāz Ja'fariyyah 14, 15, 19, Shia Namāz ma'a Darūriyyāt e Dīn p.17

tenth of the entire budget of the Shia world reaches him in the name of the share of the Imām, and large amounts are shown and given for this. By way of example, two narrations from the famous Shia book Usūl Al-Kāfī are presented,

The narrator says that Imām Ja’far As-Sādiq رَحِمَهُ اللهُ said, “O Miyah, one Dirham that reaches the Imām, in terms of weight, is heavier than Mount Uhud.”¹

Imām Ja’far As-Sādiq رَحِمَهُ اللهُ said, “One Dirham that reaches the Imām is better than 2 000 000 Dirhams that are spent in some work of good.”²

The Shia Mujtahid Dr Sayyed Mūsā Al-Mūsawī gives the following verse regarding Khums in his book, ‘Ash Shia wat Tashih’,

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِإِزَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّالِكِينَ وَ
ابْنِ السَّبِيلِ ۚ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّنَجُّبِ الْجَبْعِ ۗ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

And know that anything you obtain of war booty – then indeed, for Allāh is one fifth of it and for the Messenger and for (his) near relatives and the orphans, the needy, and the (stranded) traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion

¹ Usūl Al-Kāfī p.351

² Ibid

(i.e., decisive encounter) – the day when the two armies met (at Badr). And Allah, over all things, is competent.¹

Taking the Tafsīr of ‘Ghanīmah’ as ‘profits’ is from those things that besides us, the Shia, no one do. Subsequently, the verse clarifies that Khums is prescribed in the Ghanīmah during battle, not in the profits of business. The clearest and strongest proof that Khums is not compulsory in the profits of business is that Rasūlullāh ﷺ and his four Khulafā’, which includes Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, never sent anyone to collect Khums. During his time as the Khalīfah, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ never sent anyone under him to the different Islamic lands to collect Khums. The Shia Imāms also never asked for Khums from the businesses and work of the people.’ He also says, ‘This innovation in the Shia society, the Fiqh books of the Shia until the end of the fifth century, with regards to Khums, do not point out that Khums will apply to Ghanīmah and the profits.’²

5. TABARRĀ: THE VIRTUES AND BLESSINGS OF TABARRĀ IN THE SHIA RELIGION)

Readers, in every religion of the world, from the beginning until today, every philosophy of character and every society, there are some things that they always take as evil. No one has a different opinion regarding these matters. One of these

¹ Sūrah Al-Anfāl, 41

² Islāh e Shia p.121-123

evils is hiding the truth, a person has one thing in his heart and he says something else with the tongue, i.e. lies, deception, plotting, hypocrisy, adultery in exchange of a few pennies – all these are taken as evil in every place, at every time and in every way. However, the Shia religion is ‘unique’ and beyond the scope of general understanding. All of these evils according to them are not only permissible under the veil of Kitmān, Taqiyyah and Mut’ah, but they are a foundational part of religion and faith. According to them, there is a great reward for this and promises of bounties, so much that is not even explained for those performing acts of worship, as you have read and will read ahead.

From amongst these acts of evil, one evil of this religion is swearing and speaking ill of others. However, you will see that under the name of Tabarrā, this is one fundamental of their religion, just like Salāh, fasting, Zakāt and Hajj. There is great reward promised for this. It is also worth noting that this Tabarrā and cursing is done upon whom? It is done upon those pure luminaries that were the companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for whom there are countless virtues mentioned in the Noble Qur’ān. Allāh سُبْحَانَهُ وَتَعَالَى has announced His pleasure for them and those who follow them. Also, among them are the pure wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who are referred to as the Ummahāt ul-Mu’minīn and the Ahl ul Bayt. The verse of Tathīr was revealed in order to show their purity, the entire Muslim world refers to them as Azwāj e Mutahharāt.

Remember that in the world, the founders and foremost veterans of any movement are given special honour. However, the Shia religion is the only religion in the world that has made the target of their Tabarrā and cursing the first and foremost people in Islām, but they also curse and swear the Azwāj e Mutahharāt, we seek the protection of Allāh.

After this brief introduction, we study the teaching of Tabarrā and cursing in the Shia religion. The decision will be left to you.

1. A Shia scholar, Sayyed Walī Haydar Shah, in his book, Targhīb us Salāh page 56 writes, 'In exchange of one curse, a thousand good deeds are recorded for you, a thousand sins will be forgiven and your rank will be raised by a thousand in Jannah.'

The religion in which a person gets so much reward for cursing once, what need will its followers have to do any other good deeds? The reality is also that the Shia have been deprived of the blessings of Salāh, fasting, Zakāt, Hajj, Tilāwat of the Qur'ān, Dhikr of Allāh and Durūd in such a way that they are not seen to be punctual upon any of these deeds, nor will you see such virtues and blessings being mentioned and explained for these deeds.

2. There is another Shia book called Shia Namāz ma'a Darūriyyāt e Dīn. Before writing from it, understand that the Shia have two important principles, Kitmān and Taqiyyah.

With regards to this, the Shia have some special code words, i.e. such words whose apparent meaning is one, but they take another meaning. You are aware that according to the Shia, from the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, the two fathers in law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, one son in law and one brother in law are referred to by code words. They are:

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ - Ghāsib Awwal

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ - Ghāsib Thānī

Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ - Ghāsib Thālith

In the Qur’ān, wherever the words ‘and Shaytān said’ come, according to the Shia, it means Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ [we seek the protection of Allāh].

Joining the first three Khulafā’ of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Shia use the code word ‘Ghāsib Thalatha’, for Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ, the Shia code word is Rābi’, i.e. the fourth oppressor.¹

You will not find a religion in the world like the Shia religion. Can Shiasm be Islām? Can this religion be the religion of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Imāms? You can think and decide yourself.

In the book quoted above (Shia Namāz ma’a Darūriyyāt e Dīn), there is a topic ‘Ziyārat ‘Ashūrā’. Under this topic, there

¹ Tafsīr Maqbūl p.450

are some deeds taught that show how to attain the closeness of Allāh, His mercy and blessings. The Shia are encouraged that if these are recited daily, then they will get the reward of reading them on the day of 'Ashūrā. Some of these recitals are:

A hundred times:

O Allāh curse the first oppressor, who usurped the right of Muḥammad ﷺ and who usurped the right of his family and the last follower of the first oppressor [we seek the protection of Allāh [We seek the protection of Allāh]

Du'ā' to be recited once:

O Allāh, disgrace the first oppressor with my curse and begin this curse from the first oppressor, then the second oppressor, then the third oppressor, then the fourth oppressor.' [We seek the protection of Allāh]

Now you have realised the Shia religion, what the true face of it is. Until now, have you not understood that the pious luminaries through whom we have acquired the Qur'ān and Sunnah, those who do Tabarrā from them day and night, curse them etc. do not have imān in the Qur'ān and Sunnah? Whatever they show on the radio and television, it is all Taqiyyah, which is a foundational principle of the Shia religion. After knowing this reality, according to my understanding, if there is a Muslim under the deception that the Shia believe in the Qur'ān and Sunnah, then he is living in a fool's paradise and in

terms of Islām, I take him to be mentally ill and a person that cannot be treated.

3. The following is written in the Ithnā Ash'ariyyah Shia Maqbūl Translation, in the commentary of Sūrah Al-Ahzāb, verse 60,

'Imām Muḥammad Al-Baqir رَحْمَةُ اللَّهِ said, "In accordance with this verse, it is compulsory to curse those people as is mentioned in it."

Under verse 68 of Sūrah Al-Ahzāb, the commentary is given, 'Those who stay away from cursing and stop others from cursing will have their faces turned in hell.'

5. Food for thought for those who curse from the Ahādīth:

1. In Riyād us Sāliḥīn, there is a narration from Abū Dāwūd, narrated by Sayyidunā Abū Darda رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever is cursed, if he is not deserving of the curse, then this curse will return to the person who cursed."¹

2. By studying the most reliable Ḥadīth books, we learn that it was disclosed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that there will be such evil people from the Ummah that will come, they will have hatred for the companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they will curse them and do Tabarrā [we seek the protection of Allāh]. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prophesized that such people will be punished very severely. See the following Ahādīth in

¹ Abū Dāwūd vol.2 p.672

this regard, ‘and when the last part of the Ummah curse those of the first part, then wait for red storms, earthquakes, sinking into the earth, the disfiguring of faces and stoning, as well as other signs that will come in succession just like a string of pearls that breaks and they fall out one after the other.’¹

3. There was a lengthy exemplary explanation of Sayyed Muḥsin Al-Ḥusaynī published in the daily Ibrat (Sindhi) on 8 July 1990. It stated, ‘He said regarding the earthquake in Iran (22, 23 June 1990) that two cities like Hyderabad and two hundred cities like Nawabshah were totally destroyed. In many places, there were no survivors.’

4. Sayyed ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ writes the following Ahādīth in his famous book, Ghunya At-Tālibīn,

Sayyidunā Anas Ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Glad tidings for the person who saw me and for the one that saw the person who saw me.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, “Do not speak ill of my Saḥābah because whoever speaks ill of them, may the curse of Allah be upon him.”

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ also narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Indeed Allāh chose me and He chose for me my companions and made them my helpers and my extended family.” He also said, “Indeed at the end of time a

¹ Tirmidhi p.332, Mishkāt vol.2 p.470

nation will come that pick out the faults of my companions. Know well, do not eat with them, do not drink with them and beware, do not marry them. Beware, do not perform Salāh with them. Beware, do not perform their Janāzah Salāh because it is permitted to curse them.”¹

THE FILTHY PLOT OF THE RĀFIDĪ SHIA AGAINST SAYYED ‘ABDUL QĀDIR JĪLĀNĪ رَحْمَةُ اللَّهِ

The Rāfiḍī Shia are so vexed at Sayyed ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ for proving the twelve Jewish principles in Shiasm and for gathering the above mentioned Ahādīth, that they do not accept him to be a Sayyed. Subsequently, an evil Shia, so-called researcher has written falsely to the extent that he travelled for seven years through Turkey, Egypt, England and Pakistan and he could not find documented proof of the Sayyed lineage of ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ, whereas I have his writings by me: Ghunya ut Tālibīn, Al Faṭḥ Ar Rabbānī, Translation of Ghunya ut Tālibīn by Sayyed Abd ud Dai’im with the lineage of ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ, Nasab Ghauth e Pāk, published by Idarah Tahaffuz Nāmūs Ahl e Bayt. There are more than fifty books given as reference. These books prove that he has a Ḥasanī Ḥusaynī lineage. His lineage is as follows, Muhiyy ud Dīn ‘Abdul Qādir Ibn Abi Sālih Mūsā Jangi Dost Ibn Abū ‘Abdullāh Ibn Yahyā Az Zāhid Ibn Muḥammad Ibn Dāwūd Ibn Mūsā Ibn ‘Abdullāh Ibn Mūsā Ibn ‘Abdullāh Al Mahd Ibn Hasan Muthanna Ibn Amīr ul-

¹ Ghunya At-Tālibīn p.193, 194

Mu'minīn Ḥasan رَضِيَ اللهُ عَنْهُ Ibn Sayyiduna Amīr ul-Mu'minīn 'Alī Ibn Abi Tālib رَضِيَ اللهُ عَنْهُ. There are lines of poetry written at his grave in Baghdad stating this too.

WHO ARE THE TARGETS OF TABARRĀ AND CURSING IN SHIASM?

In the previous pages you have seen that in the Shia religion, there are countless virtues for Tabarrā and cursing. There are warnings for those who do not do this, that they will be turned headlong into Jahannam. Now, let us see what the Qur'ān says about the people that the Shia curse.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا. (البقرة: ٢١٨)

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا. (آل عمران: ١٩٥)

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا. (الأنفال: ٧٥)

وَالشُّيْقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ. (التوبة: ١٠٠)

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ. (التوبة: ١١٧)

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ. (النحل: ٤٢)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ. (الحشر: ٨)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ. (النور: ٥٥)

مُحَمَّدًا رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ. (الفتح: ٢٩)

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ. (الفتح: ١٨)

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ. (المائدة: ١١٩)

The first verse states, 'indeed those who believe and migrated.'

The eleventh verse states, 'Allāh is pleased with them and they are pleased with Allāh'

The fourth verse states, 'And the first forerunners [in the faith] among the Muhājirīn and the Ansār and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.' (Sūrah At-Taubah, 100)

In this verse, those who follow the Muhājirīn and the Ansār are also given the announcement of the pleasure of Allāh, what a great fortune this is.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَ لِيُبَيِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ ۖ وَ لِيُبَيِّنَنَّ لَهُمْ مِمَّنْ بَعَدَ خَوْفِهِمْ أُمَّمَاتٌ يَعْبُدُونَنِي ۖ لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٠٠﴾

Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating

anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient. (Sūrah An-Nūr, 55)

Shah Waliullāh Muḥaddith Dehlawī رَحِمَهُ اللهُ says, ‘After acquiring so much rule, if you want to see ingratitude, then look at the killers of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Allāh سُبْحَانَهُ وَتَعَالَى fulfilled the promise of khilāfat and as a result of it, the Khilāfat ar Rashida came into existence.

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَنْتَابَهُمْ فَتَحَاقَرُوا بِنَبِيِّهِ ۖ وَمَعَاذَ كَثِيرَةٍ يُأْخِذُونَ بِهَا ۗ وَكَانَ اللهُ عَزِيزًا حَكِيمًا ۝

Certainly, was Allāh pleased with the believers when they pledged allegiance to you, (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest And much war booty which they will take. And ever is Allah Exalted in Might and Wise. (Sūrah Al-Fath, 18, 19)

In this verse, the pledge given at Hdaybiyyah is mentioned. This pledge is called Bay’ah ar-Ridwān, in which 1500 Saḥābah رَضِيَ اللهُ عَنْهُمْ participated. This pledge came about on account of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. The detail can be studied in the Sīrah works.

Friends, have you seen, the followers of this religion who deny this type of verses and do Tabarrā from the Saḥābah رَضِيَ اللهُ عَنْهُمْ and the Azwāj e Mutahharāt, take it to be a means of reward, and when they come on radio and television, they

say that they believe in the Qur'ān, and no Tahrīf has taken place? What should be told to them?

This is Taqiyyah and Kitmān; otherwise, they have no īmān in the Qur'ān and Sunnah. It is also a reality that 'Abdullāh Ibn Sabā, the San'ānī Jew, was the first person who announced the obligation of the belief of the Imāmat of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. When Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ did not become the first Khalīfah, then he swore at the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ and said that they are disbelievers. Now you can think, the religion that is based on the belief of Imāmat, which was laid down by a Jewish hypocrite and the religion in which the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ are said to be disbelievers and renegades, and the first person who made up the Tabarrā was a Jewish hypocrite, will that religion be Islām, or will it be enmity for Islām in the name of Islām? May Allāh protect the īmān of all Muslims. Āmīn.



CHAPTER 4: THE NEED FOR INVENTING KITMĀN AND TAQIYYAH IN ORDER TO SAVE SHIASM FROM DESTRUCTION

1. WHAT ARE KITMĀN AND TAQIYYAH?

Kitmān and Taqiyyah are sins worse than lying. Why is this so? The reality of it in the light of the Qur'ān will be discussed.

One of the important principles of the teachings of Shiasm is Kitmān and Taqiyyah. The layman will not be able to differentiate between the meaning of these two words. Therefore, for the sake of the ease of the masses, the scholars use only one word in place of two, and that word is Taqiyyah. The meaning of these words are:

Kitmān: To hide something in abundance (Bayān ul Lisān p.676)

Taqiyyah: To have enmity in the heart, but to show friendship outwardly. That which the heart does not want to do, but it is done out of fear for someone. (Firoz ul Lughāt part 1 p.394)

Dr Israr Ahmad explained both words in the monthly Mithāq, April 1985 in the following way,

'Kitmān means to hide one's original beliefs and religion and to show something else to others. Taqiyyah means to say something contrary to one's belief, religion and what is in the heart, and to do something else and deceive others.

Now, see, the modern day Shia leader, Khomeini, what he explains is the meaning of Taqiyyah. He writes, 'The meaning of Taqiyyah is, 'For a person to say something contrary to reality, or to do something contrary to the law of the Sharī'ah.'¹

Khomeini further writes, 'The person who has the least amount of intelligence and understanding knows that Taqiyyah is from among the resolute commands of Allāh, as is narrated that he who does not do Taqiyyah, he has no religion.'²

Now let us see exactly what Khomeini is saying in these texts. He says,

1. Taqiyyah is to say something contrary to reality, in other words, Taqiyyah is to lie. Lies are spoken in order to deceive others. So, the meaning of Taqiyyah is to lie, deceive, dupe etc.

2. The meaning of Taqiyyah is to do something against the laws of the Sharī'ah, and these laws are the Qur'ān and the

¹ Kashf ul Asrār p.128

² Ibid p.129

Sunnah. So, Taqiyyah means to do something against the Qur'ān and Sunnah, i.e. Islām

3. The most important thing that Khomeini said is that to do Taqiyyah, i.e. to lie, deceive and go against the laws of the Sharī'ah - all this is part of the laws of Allāh (we seek the protection of Allāh)

You can study the text of Khomeini again and again.

Speaking lies are accepted as evil, and every religion and society and every country looks down upon it. Every human being with a conscience will include it in the list of the worst of evils, i.e. lying is such an evil and illness that causes other ills to grow. Therefore, leave other religions aside, you will not find any tribe or nation that does not take lying as a defect. On the contrary, it is a reality that this is a speciality of Shiasm, that lying, deceiving and hiding the truth, i.e. Kitmān and Taqiyyah are not only permissible, but it is an important part of Shiasm. In fact, Taqiyyah and Kitmān are said to be nine-tenths of the Shia religion.

The following are the signs that show Taqiyyah to be lies, deception, and plotting in reality.

1. Lying to others and keeping them in deception
2. Lying against Allāh with regards to false speech and keeping others in deception and to say that it is the command of Allāh.

3. The one who instructs others to lie and deceive is also a liar and deceiver. So, to say that Taqiyyah and Kitmān is a command of Allāh is to lie against Allāh, we seek the protection of Allāh. In the Qur’ān, it is said that lying and ascribing lies to Allāh is a habit of the Jews. Sūrah Al-Baqarah, verse 10 states,

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ إِنَّمَا كَانُوا يَكْذِبُونَ ۝ ﴾

‘There is an illness in their hearts, so Allāh increases them in illness, and for them will be a painful punishment because of what they earned.’

In this verse, lying is described as an illness in the hearts of the hypocrites and lying is a sign of the hypocrites. See how lying is disgraced.

﴿ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا ۚ إِن كُنتُمْ صَادِقِينَ ۝ فَمَن افْتَرَىٰ عَلَى اللَّهِ الكَذِبَ مِن بَعْدِ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الظَّالِمُونَ ۝ ﴾

Sūrah Āl-‘Imrān, verse 93, 94 states, ‘Say, bring the Taurāt and read it if you are truthful. Whoever ascribes a lie to Allāh after this, they are oppressors.’

Here, the habit of the Jews has been explained, that they ascribe lies to Allāh *سُبْحَانَهُ وَتَعَالَىٰ*.

From these verses, one thing a person learns is that speaking lies and ascribing lies to Allāh *سُبْحَانَهُ وَتَعَالَىٰ* is the habit of the Jews. So, we learn that the Jews are the worst hypocrites because they ascribe lies to Allāh *سُبْحَانَهُ وَتَعَالَىٰ*. The second thing we learn is that Rasūlullāh *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* did not

have the scriptures that were revealed to the previous Ambiyā'. If he had the Taurāt, then he would have shown the Jews and proven their lies. The reality is that if Rasūlullāh ﷺ had the books of the previous Ambiyā', the Taurāt and the Injīl, then the Jews would not have had the courage to come to Rasūlullāh ﷺ and ask him about the Taurāt and the Injīl. Therefore, the Qur'ān refutes the claim of the Shia, they say that the Imāms have all the scriptures that were revealed to the previous Ambiyā' and they used to even read them. Subsequently, the most authentic and reliable book of the Shia, Usūl Al-Kāfī states that Sayyidunā Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ said, "We have the Zabūr, Taurāt, Injīl and scriptures that were revealed to Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ."

Hence, the question is that if these books were not even with Rasūlullāh ﷺ, where did Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ get them from? How did it reach the other Imāms? We learn that the authors of the Shia religion had fabricated all this, ascribed it to the names of the Imāms and built the entire religion on it.

From this we understand the lowly nature of lies, Taqiyyah and Kitmān are lies through and through and we understand fully that it is deception. Now you can decide if Allāh سُبْحَانَهُ وَتَعَالَى will instruct us to do Kitmān and Taqiyyah, or is it the instruction of the Imāms, or has all this been made up by those who made up the Shia religion, those who made

the narrations and put them in the books and ascribed them to the Imāms and hence prepared this entire religion.

2. WHAT MEANING DO THE RESEARCH SCHOLARS TAKE FROM THE SHIA TAQIYYAH?

Mujaddid Alf Thānī رَحْمَةُ اللَّهِ in his Maktubāt vol.2 Maktūb 36 writes about Taqiyyah, “This group of Shia, when they do Taqiyyah themselves, they take the luminaries of the Ahl ul Bayt to be hypocrites and plotters and say that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ used to do Taqiyyah and spent thirty years with the first three Khulafā’ like a hypocrite, they ‘honour’ and ‘respect’ them for no use.

In the same Maktūb, he writes, ‘It is something worthy of hate to prove such cowardice in the lion of Allāh for thirty years, that he made Taqiyyah for thirty years.’

On page 91 he writes, ‘There is disgrace for the Ahl ul Bayt in proving Taqiyyah for them. This is because Taqiyyah is the speciality of the hypocrites, plotters and deceivers.’

The famous Professor of Lucknow University, Dr Mustafā Hasan Alawi writes in the monthly Dar ul Ulum of March 1957, quoting from Al-Muntaqā (of ‘Allamah Dhahabī رَحْمَةُ اللَّهِ), the summary of Minhāj us-Sunnah (of Ibn Taymiyyah), ‘The Rāfidah attest to lying and say that it is necessary to make Taqiyyah (lie) in their religion and Taqiyyah is hypocrisy.’

It is narrated from Imām Ash-hab رَحْمَةُ اللَّهِ that Imām Mālik رَحْمَةُ اللَّهِ was asked about the Rāfidīs, so he said, “Do not speak

to the Rāfiḍīs, do not narrate from them because they are liars.”¹

Imām Harmalah (243 A.H) explains that Imām Shāfi’ī رَحْمَةُ اللَّهِ عَلَيْهِ said, “I have not seen greater liars than the Rāfiḍīs in giving testimony.”

The author of Fitnah Ibn Sabā, known as Tārīkh Madh-hab e Shia says, ‘Another name for Taqiyyah is lying. Part of this lying is plotting, deceiving, going against one’s promise etc. What is Taqiyyah? The meaning and purport of this word, and that it refers to lying, deceiving, plotting and hypocrisy in the Shia religion we hope that you have understood. Now we shall see what was the need for the authors of the Shia religion to invent Taqiyyah and Kitmān.

3. HOW DID THE NEED ARISE FOR THE FOUNDERS OF SHIASM TO MAKE THIS IMPORTANT PRINCIPLE OF KITMĀN AND TAQIYYAH?

In his monthly Mīthāq, Dr Isrār Ahmad writes under the topic ‘Was the Iranian Revolution an Islamic Revolution?’ (April 1985), ‘On the one side, the Shia accept the Imāms as commanded by Allāh and infallible, and on the other side, from history, whether authored by Sunnīs or by Shi’īs, we see that it is accepted that from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ until Sayyidunā Ḥasan ‘Askarī رَحْمَةُ اللَّهِ عَلَيْهِ, none of them claimed Imāmat or Khilāfat in a general gathering of Muslims. In fact,

¹ Al-Muntaqā p.31

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ happily pledged allegiance to the first three Khulafā’ e Rashidīn, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and helped them in every way. He (Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ) gave his daughter Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا in marriage to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ happily handed the khilāfat over and pledged allegiance to Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ. The entire family of Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ also pledged allegiance to Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ and obeyed him. So, all this talk of the Shia falls to the ground, where they build their edifice on the Bilā Fasl Khilāfat of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the continuity of the infallible Imāms from the children of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا. Therefore, this reality which proves contrary to their belief, in order to render it useless, we find that the Jewish mind, the founder of Shiasm, laid down the principle of Kitmān and Taqiyyah in the Shia religion.

Kitmān means to hide one’s original belief, religion and way, and not to show it to others. Taqiyyah means to say something contrary to one’s belief, one’s religion and one’s way and to do something in such a way as to deceive others. Both of these are very high ranking good deeds in their religion and bring great reward.’

Nawāb Muḥsin ul Mulḥ is not in need of an introduction. He was born into a famous Shia family and he then became a great Shia scholar. For a while, he spread the Shia religion

but later on the falsehood of the Shia religion opened up to him and he left this religion and adopted the way of the Ahl us-Sunnah wal Jamā'ah. Upon this, his entire family severed relations with him and he had to go through great difficulty. In order to establish the proof against Shiasm and in order to show the falsehood of it, he wrote a unique book called *Āyāt e Bayyināt*. It is in two volumes and until today no Shia Mujtahid has written a response backed by proof. Subsequently, Nawāb Muḥsin al Mulk writes in *Āyāt e Bayyināt* vol.2 p.351 with regards to Taqiyyah, 'In order to strengthen the roots of the Shia religion, they established a clear and interesting principle, i.e. for the outer to contradict the inside and to lie. However, because this word is very difficult and disliked and if one makes it part of his belief, then whoever hears it, hates it. That is why this reality is given a beautiful cover and veil and they name this action Taqiyyah, the act of lying and for the outer to oppose what is inside.'

After this, he writes, 'The Sunnīs have taken out many narrations from the Shia books, ascribed to the Imāms and they have brought chains of narration to show the piety and virtue of the Khulafā' and have tried to silence the Shia. However, even a beginner student, nay, an ignorant Shia has answered that the Imām said this Hadīth under the guise of Taqiyyah. Great scholars and jurists have replied to this proof of the Shia. In reality, the benefit that Shiasm has acquired through Taqiyyah and how they were protected

through this ruse, they have not acquired through any other way.’¹

What was the need for Taqiyyah? Nawāb Muḥsin ul Mulk explains it in this way that if Shiasm did not have the principle of Taqiyyah, the entire Shia religion would fall down. Also, one statement will contradict another, one action will contradict another, the lies and deceit will all open up on account of the contradiction. So, the person who invented the Shia religion (‘Abdullāh Ibn Sabā) was very cunning and clever, he saved lies from lies. Taqiyyah was employed and this baseless belief was made so beautiful that from the first Imām till the last, there are Aḥādīth narrated from them on the virtues of Taqiyyah. Those who adopt Taqiyyah are promised high stages.²

Maulānā Muḥammad Qāsim Nānotwī رَحْمَةُ اللَّهِ، the founder of Dār ul Ulūm Deoband, writes in Hadiyyah ash Shia p.157, 158, ‘Applause to the cleverness of these people whose religion is based on lies. Such unintelligible things like Badā’ and Taqiyyah could not come into vogue. If the Sunnīs give reference to the word of Allāh, they present Badā’ as an excuse. If they present the statements of the Imāms, they accuse them of Taqiyyah.’

¹ Āyāt e Bayyināt vol.2 p.352, New Edition

² Ibid

Maulānā Allāh Yār Khān writes in his famous book, *Taḥdhīr ul Muslimīn an Kayd al-Kādhībīn* p.22, 'In every society, one will find such people who, despite having deep-rooted faith, they are accustomed to research and investigation. Therefore, some people presented these narrations before the Imāms and wanted to get verification. Subsequently, the Imāms began to belie these fabrications and cursed the Shia. The Sabā'īs took this to mean that the Imām was making Taqiyyah as there were Sunnīs in front of the Imām. They would perform the same Salāh, but in reality, they were Shia and they would secretly impart the teachings of Shiasm. Then, they would explain the virtues of Taqiyyah and it reached the point where Taqiyyah became the religion itself. Nine-tenths of the religion is hidden under Taqiyyah, i.e. the person who is punctual with worship, he has virtuous character, but he does not do Taqiyyah, i.e. he does not lie, nine-tenths of his religion is destroyed. On account of this belief, the Shia religion is seen as different from all other religions in the world. In every religion, whether it is divine or not, lies is taken as something evil in it and from the basic human character traits, lies is taken as a lowly trait, but in the Shia religion, it is taken to be worship.'

4. THE NARRATIONS ASCRIBED TO THE IMĀMS THAT SUPPORT KITMĀN AND TAQIYYAH AND EXPLAIN ITS VIRTUE

Bear in mind that from all the Shia books, four are taken to be the most authentic and reliable.

(i) Usūl Al-Kāfī (ii) Tahdhīb ul Ahkām (iii) Al-Istibsār (iv) Man La Yahdhuruhu Al-Faqīh. The rank of Usūl Al-Kāfī is taken as the highest and it holds great importance. This is because in accordance to the agreed upon belief of the Shia, the Hidden Imām, the one who has gone into occultation in a cave Surra man Ra'a, close to Baghdad for the last 1200 years, he has issued the certification of his happiness with it. I have Usūl Al-Kāfī, 1302 print. It has two chapters in the book, Chapter on Taqiyyah, Chapter on Kitmān. In both of these chapters, one will find great virtues for speaking lies and living a life where the outer contradicts the inner. Also, there are warnings for not lying and for not keeping the outer in contradiction to the inner. All of these narrations are attributed to the Imāms. We shall present a few of them here:

(1) Ibn 'Umayr Ajmī narrates that Imām Ja'far As-Sādiq رحمة الله said, "O Abu 'Umar, nine-tenths of religion is Taqiyyah (i.e. lying and deceiving others). Whoever does not do Taqiyyah, he has no religion." (Usūl Al-Kāfī p.482)

We learn that speaking lies and deceiving others is nine-tenths of religion and in the remaining one part one will find the rest of the deeds. Then, in this one part there is Salāh, fasting, Zakāt, Hajj, rights of parents, rights of neighbours etc. If that is not fulfilled, then there is no problem. This is probably the reason why the Shia in general are negligent of Salāh, fasting, Hajj, Zakāt etc. This is because it is all part of the one-tenth of

their religion. However, we find that nine-tenths of the Shia religion, i.e. Kitmān and Taqiyyah, they are very punctual upon it and this is their religion and its essence.

(2) Imām Muḥammad Al-Bāqir رَحِمَهُ اللهُ said, “Taqiyyah is the religion of our forefathers and whoever does not do Taqiyyah has no faith.” [We seek the protection of Allah] (Usūl Al-Kāfī p.484)

This narration is from such a reliable book regarding which the Shia say that the hidden Imām saw it and read it and even liked it. By way of certification, the words of the Imām are mentioned regarding it, ‘This is sufficient for our Shia’.

(3) Imām Ja’far As-Sādiq رَحِمَهُ اللهُ said, “O Sulaymān, you Shia are on such a religion that he who does Kitmān, Allāh will honour him and he who makes it apparent, Allāh will disgrace him.” (Usūl Al-Kāfī p.485)

The reality is that this narration explains the Shia religion in totality because beliefs of the Shia religion like Taḥrīf Al-Qur’ān, Imāmat, the Ahl ul Bayt, Tabarrā from the Azwāj e Mutahharāt and Sahābah رَضِيَ اللهُ عَنْهُمْ, Kitmān and Taqiyyah, Badā’, the Hidden Imām, Raj’at, Mut’a etc. are such that if a Shia has to make them clear before a non-Shia, then he will definitely be disgraced. Therefore, the safety and honour of the Shia religion and its followers lie in not making it apparent to the non-Shia.

(4) ‘Abdullāh Ibn Ya’fur says that Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, “He who makes our matter clear, Allāh will take his faith away.” (Usūl Al-Kāfi p.551)

In this narration, one finds indication of the secret as to why the Shia hide their religion from non-Shia. The present-day deputy or representative of the Hidden Imām, Khomeini, writes in verification of Taqiyyah, ‘The second action that causes the Salāh to be nullified is to place one hand over the other, as the non-Shia do. However, it is permitted under Taqiyyah.’ (Tahrīr ul Wasila vol.1 p.186)

‘The ninth thing that causes Salāh to be nullified is to intentionally say āmīn immediately after Sūrah Al-Fātiha. However, it is permitted under Taqiyyah and there is no problem.’ (Tahrīr ul Wasila vol.1 p.190)

At this point, I want to ask the question that the religion in which people are taught to deceive even in the most virtuous form of worship, will it be a religion liked by Allāh? Will this be the religion of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

If you tell the Shia that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ had happily pledged allegiance to the first three Khulafā’ and for twenty four years he performed Salāh behind them and he had a very good and close relationship with them, where he married his daughter Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, so how can you say that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ would take the first three Khulafā’ as disbelievers and renegades? So, they will reply that all this was done by

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ by way of Taqiyyah. Not only this, but the Shia go to the extent of saying that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was so punctual with Taqiyyah that even in his khilāfat, he did not bring out the ‘original’ Qur’ān that he had compiled, the Qur’ān that contradicts the present day Qur’ān – the Qur’ān that the first three Khulafā’ used to read and teach and practice. Similarly, the rest of the Imāms also made Taqiyyah throughout their lives and they hid their original faith from non-Shia.

COMPARISON BETWEEN TAQIYAH AND KITMĀN AND QUR’ĀNIC TEACHINGS

وَلَا تَزِرُ كَيْفًا إِلَى الَّذِينَ ظَلَمُوا فَتَنَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿٣٠﴾

And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ لَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.

From these verses, we learn that Allāh سُبْحَانَهُ وَتَعَالَى sent Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that He could let Islam overpower all other religions and ways. Subsequently, from the beginning, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced the truth all alone in front of the enemy and throughout his life; he never adopted Kitmān or Taqiyyah. If he adopted Taqiyyah, then

he would not have faced difficulties throughout his life. Why did he emigrate? Why did he instruct his companions to leave their homes and children and migrate?

5. A FEW EXAMPLES OF THE PRACTICAL FORMS OF TAQIYYAH THAT HAVE BEEN ASCRIBED TO RASŪLULLĀH ﷺ AND THE IMĀMS

We feel it appropriate to mention here that the authors of the Shia religion have tried to prove that Rasūlullāh ﷺ and all the Imāms used to do Taqiyyah. Regarding this, they have mentioned an abundance of false stories so that this evil deed of Taqiyyah and hypocrisy could be accepted as an important principle and belief of Rasūlullāh ﷺ and the Imāms. Subsequently, the authors of the Shia religion state that Rasūlullāh ﷺ and the Imāms adopted Taqiyyah in certain places and it was their principle and belief too. See a few examples,

It is narrated from Imām Ja'far As-Sādiq رَحِمَهُ اللهُ that when 'Abdullāh Ibn Ubayy Ibn Salūl died, then Rasūlullāh ﷺ went for his janāzah. At that time, Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ said, "O Rasūl of Allāh, has Allāh not stopped you from performing standing at his grave?" Rasūlullāh ﷺ did not answer. Then Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ asked, "O Rasūlullāh, has Allah not stopped you from standing at his grave?" Then Rasūlullāh ﷺ said, "O 'Umar, what do you know about what prayer I made? I prayed, 'O Allah, fill his belly with fire, fill his grave with fire and send him to hell.'" Then Imām Ja'far As-Sādiq رَحِمَهُ اللهُ said,

“Umar made the secret of Rasūlullāh ﷺ apparent, and Rasūlullāh ﷺ did not like that it be opened up.” (Furū’ Al-Kāfī vol.3 p.188)

It is narrated from Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ that a person from the hypocrites died, so Imām Husayn Ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ went with the janāzah. His slave met him on the way and Imām Husayn Ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ asked, “Where are you going?” He said, “I am running away from the janāzah of this hypocrite.” Imām Husayn Ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “During the Salāh, stand on my right and listen to what I read. Whatever I say, that is what you should say.” When the guardian read the Takbīr, Imām Husayn Ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ started saying, ‘O Allāh, curse this servant of Yours, a thousand curses, that are together and are not separated. O Allah, disgrace this servant amongst Your servants and in Your cities and burn him in Your fire and let him taste the severity of Your punishment. Indeed he was amongst those who befriended Your enemies and he had hatred for the Ahl ul Bayt of Nabī ﷺ.’” (Furū’ Al-Kāfī vol.3 p.189)

In Furū’ Al-Kāfī vol.3, Chapter on Salāh on a Nāsibī, there are seven narrations given. These narrations discuss janāzah Salāh on a non-Shia and emphasize the different evil prayers to be recited. From the above two narrations, the first one is from Rasūlullāh ﷺ and the second one is from Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ, these narrations support the hypocrites and their actions. In these narrations, the hypocrites and the truthful believers are kept in deception.

The Muslims are kept in deception because Rasūlullāh ﷺ and Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ participated in these janāzahs together with many other Muslims. Then, they made evil prayers for them secretly, and showed the outer form of du'ā', i.e. Kitmān and Taqiyyah [we seek the protection of Allāh].

However, the other Muslims established the outer and inner forms of du'ā' and practised accordingly. From this, we learn that the authors of the Shia religion had fabricated lies and had deceived by attributing fables to Rasūlullāh ﷺ and the Imāms so that they can prove Kitmān and Taqiyyah from the lives of Rasūlullāh ﷺ and the Imāms. This is exactly what they did. Subsequently, whichever Shia attended the janāzah of a Sunnī based on worldly relations, he made evil prayers for the deceased, based on these narrations and fables.

It is the unanimous decision and fatwā of the Sunnī 'Ulemā' that there is no permission for a Sunnī to participate in the janāzah of a Shia, nor is there permission for a Shia to attend the janāzah of a Sunnī.

The words of the fatwā are: 'Therefore, it is totally impermissible to marry a Shia and the animal slaughtered by them is Harām. One cannot bring the money collected from them for the Masjid. It is not permissible to perform or lead the janāzah for them. Their religious books and teachings state that when they participate in the janazah of

a Sunnī, they should pray, ‘O Allāh, fill his grave with fire and send punishment on him.’

6. AN INTERVIEW WITH ‘ALLĀMAH SAYYED ‘IRFĀN HAYDAR ĀBĀDĪ MŪSAWĪ – A REPENTANT FROM SHIASM

Sayyed ‘Irfān Haydar Ābādī had repented from Shiasm and entered the fold of Sunnism (Islām). The places where he studied, where he spread Shiasm and the reasons for leaving Shiasm are all detailed in an interview which was published in Al-Balagh, Karachi, Ramadan 1405/June 1985. This was also mentioned in the daily Jang, Lahore, 9 August 1984. We shall present only two questions and answers from the interview here. The rest can be studied from the sources given.

Question:

What were the reasons that forced you to abandon Shiasm?

Answer:

Despite being a propagator of Shiasm, I was not totally at ease. Therefore, I studied the books of the ‘Ulemā’ of the Ahl us-Sunnah as well. I was greatly affected by some of the books of the pious scholars of Deoband. Some of the reasons that caused me to be convinced of the baseless and false nature of this religion and made me repent were:

1. On 21 Ramadhān, the Shia discuss the demise of Sayyidunā ‘Ali رضي الله عنه. Last Ramadhān, when this custom was

taking place, then, like previous years, the preachers and lecturers were present in large numbers. They all started Tabarrā from the Sahābah of Rasūlullāh ﷺ. I said, “As far as the research I have done, none of our Imāms have cursed them.” So, my father, Sayyed Hāmid ‘Alī Mūsawī, who is a leader of a group of Rāfidīs today, said, “You should know that Tawallī and Tabarrī are important parts of our religion.” So, in carrying out the instructions of my father, I swore at Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. However, when I started Tabarrī of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, my tongue stopped, and I could not say anything for some time. For a long time, I was not able to speak.

I make Allāh my witness and say that when I repented and sought forgiveness from Allāh, my tongue started moving again. So, I had complete conviction that the Sahābah of Rasūlullāh ﷺ are true and this ‘Abdullāh Ibn Sabā of Jewish lineage are spoiling the name of the Ahl al-Bayt by this accursed deed.

The Shia curse Umm ul-Mu’minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and Umm ul-Mu’minīn Sayyidah Hafsah رَضِيَ اللهُ عَنْهَا. I thought that if these women were so evil – I seek the protection of Allāh – then why did Allāh سُبْحَانَهُ وَتَعَالَى not stop His Rasūl ﷺ from marrying them? I reached the conclusion that this was the result of a Jewish plot.

The Shia believe that the Qur’ān has been tampered with.

The Shia propagators and Dhākirs do their work of propagation after deciding the amount (to be paid). I became very disillusioned with this.

I had found that most of the Shia propagators and Dhākirs who claim love for the Ahl ul Bayt are involved in open sin and transgression.

In this interview, there are five things explained:

1. Every year, on 21 Ramadhān, the Shia have an occasion for the demise of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and they curse and disassociate themselves from the Sahābah رَضِيَ اللهُ عَنْهُمْ and especially Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.
2. The Shia utter filthy things about the Ajwāz e Mutahharāt, especially Umm ul-Mu‘minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and Umm ul-Mu‘minān Sayyidah Hafsa رَضِيَ اللهُ عَنْهَا.
3. It is the belief of the Shia that the Qur’ān was tampered with and changed
4. The Shia propagators and Dhākirs take an amount of money, decided from before for their work of propagation.
5. Most of the Shia propagators and Dhākirs are very weak when it comes to practicing on what they say and talk.

Now you tell me, how old are you? Have you ever seen the Shia celebrating an occasion on 21 Ramadhān, the demise of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and cursing the Sahābah رَضِيَ اللهُ عَنْهُمْ? If

your answer is in the affirmative, then well and good. If not, then why do you not know? Do the Shia not live in Pakistan? The town and province in which you live, are there no Shia there? You will tell me that the Shia are always around us, but we do not know that they do this in Ramadhān. Why do you not know? Your ignorance is a result of the Kitmān and Taqiyyah that they practice.

The original beliefs of the Shia like Qur'ān and Sunnah, Badā' with regards to Nubuwwah and Khatm e Nubuwwah, Karbala and the Baytullāh, the Hidden Imām, Raj'at, Tabarrā, cursing etc.- all of these are kept hidden by Kitmān and Taqiyyah. In short, Taqiyyah and Kitmān is defined as 'To hide every belief and practice of the Shia religion from the non-Shia'

Now, you are free to call it lies, hypocrisy, whatever you like. However, this is an important form of worship in Shiasm, which forms nine-tenths of their religion. The secret to why their religion carries on is Taqiyyah. It is Taqiyyah that stops the Shia lecturers and Dhākirs from talking the truth on radio and television. Subsequently, they do not inform the people of their true beliefs.

7. AN INCIDENT OF TWO YOUNG BOYS WHO REPENTED FROM SHIASM AND ACCEPTED THE SUNNĪ FAITH

The famous and noted Scholar, Maulānā Abul Ḥasan 'Alī Nadwī رَحْمَةُ اللَّهِ writes in his outstanding work, Sīrat Sayyed Ahmad Shahīd رَحْمَةُ اللَّهِ, 1941, p.350-352,

'On one occasion, Shah Ismā'il Shahīd رَحْمَةُ اللَّهِ made an announcement that tomorrow; we shall give a lecture in the Eid Gah of the Shia. Subsequently, in accordance to his announcement, he went to the Eid Gah in order to give a lecture. This announcement spread and was known to all. People from both sides gathered and there was a large crowd. Shah Ismā'il Shahīd رَحْمَةُ اللَّهِ ascended the pulpit and began giving advice. In the lecture, he clarified and opened up the Shia religion. There were two youngsters, brothers, present in the lecture. The name of one was Muḥammad Irtada and the second was Muḥammad Murtada. They were sitting close to the speaker. The lecture affected them and the younger brother said to the elder brother, 'Upon listening to the lecture, the thought came to my heart that we rule in this city and this person who is refuting Shiasm is only a thin, frail man. He is not the king of any place, he is not a Nawāb, and he has no army, no weapons. Despite this, with no support, he has so much bravery. So, what is pushing him onto this type of audacity? It is only his īmān. Now, we look at our leaders. Our Imāms were so brave and strong that no angel or jinn could reach that amount of power. Together with this, they adopted so much Taqiyyah that leave alone the opposition; they could not speak in clear terms to their own Shia. From this, I understand that the Shia religion could not be true under any circumstances. This is because either the stories of their bravery are just tales, or the stories of their Taqiyyah are wrong. Now, there can only be two true religions, either the religion of the

Khawārij, who take them to be disbelievers, or the religion of the Ahl us-Sunnah wal Jamā'ah, who say that the Imāms were totally on the straight path and had īmān and their status was, 'they do not fear the rebuke of those who rebuke', which is the way of the Ahl us-Sunnah wal Jamā'ah.

The Ahl us-Sunnah wal Jamā'ah also say that whatever the Shia ascribe to the Imāms, it is lies. When the Shia religion has been proven as a fairy tale and the truth has come out to be between the Khawārij and the Ahl us-Sunnah wal Jamā'ah, then when I want to decide between the two, I find that the religion of the Ahl us-Sunnah wal Jamā'ah is closer to the truth.'

Hearing this, the elder brother said, 'I am having the same thoughts.' When they agreed, the younger brother got up and said, 'Maulānā, come down from the pulpit. I want to say something.' Shah Ismā'il Shahīd رَحْمَةُ اللَّهِ understood that this person probably wants to refute me. With this thought in mind, he came down. The youngster ascended the pulpit and presented the same thoughts and said, 'If anyone has the answer, then he should give it, otherwise, I repent from the Shia religion and my brother has also repented.' There were Mujtahids in the gathering, but no one could answer. He then repeated the request, 'Either the answer is given, or I become a Sunnī.' He did not get an answer. Finally, he came down and said to Shah Ismā'il Shahīd. 'I am now done; you can carry on with the lecture.'

Shah Ismā'il Shahīd رَحِمَهُ اللهُ said, "The objective of the lecture has been acquired, and I could explain what you have explained. Therefore, I have no need to say anything." Both of these brothers were from an influential family. When they became Sunnī, they left home and joined Shah Ismā'il Shahīd رَحِمَهُ اللهُ until they were martyred in Jihād with him.

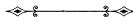
Now you have learnt what Taqiyyah is. Taqiyyah is lies, deception, plotting and hypocrisy, i.e. there is one thing in the heart and something else on the tongue. This is Taqiyyah. You have also come to know that nine-tenths of the Shia religion are Taqiyyah. The Shia religion is not complete if they do not accept the principle and belief of Taqiyyah. Therefore, all the Imāms in the Shia religion, from Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ till Sayyidunā Ḥasan 'Askarī رَحِمَهُ اللهُ lived a life of Taqiyyah, to the extent that they hid their original religion from the general Shia. We seek the protection of Allāh.

In Islām, speaking lies is the mother of evil. The lowly nature of lies is explained in the Qur'ān and Ḥadīth. However, what can be done? The religion in which the Qur'ān is a changed book and the entire treasure of Ḥadīth is unreliable and unworthy, those who accepted Islam in the beginning, and those who were addressed by divine revelation first, they are all renegades and usurpers, where will the truth ever be found in this religion? In that religion, they are taught lies and deception. Now, if you want to decide, you can think

what link this religion has with Islām. Can such a religion be called Islām?

I have before me Islāh e Shia, a translation of Ash-Shia wat Tashih, of Dr Sayyed Mūsā al-Mūsawī. He writes the following with regards to Taqiyyah, 'It is my firm belief that there is no group in the world that has disgraced itself to the extent that the Shia have by accepting their principle of Taqiyyah and practising on it.' (p.95)

It is clear that when the person disgraces himself to the limit, it means that those who teach and ascribe this practice to their Imāms, they disgrace their own Imāms. This is a very dangerous and lowly thing. The Shia scholars and Mujtahids should repent from this insolence. We make du'ā' to Allāh to guide us onto the straight path.



CHAPTER 5: THE BELIEF OF IMĀMAT

THE FOUNDATIONAL BELIEF OF SHIASM: IMĀMAT; PROOF OF IT BEING A DENIAL OF THE BELIEF OF THE FINALITY OF NUBUWWAH

1. THE PURPORT OF NUBUWWAH AND KHATM E NUBUWWAH IN ISLĀM, THE IMPORTANCE AND REALITY OF KHATM E NUBUWWAH

One of the most important and foundational beliefs in Islam is the belief of Khatm e Nubuwwah and Risālat. After the belief of Tauḥīd comes the belief of Nubuwwah and Risālat. This is shown in the Kalimah, Lā ilāha illa Allāh Muḥammad Rasūlullāh. In reality, īmān in the Rasūl is a means of īmān in Allāh. Therefore, there is no question of īmān in Allāh without īmān in the Rasūl.

Nubuwwah and Risālat are not just words, but they have a specific meaning. Every Nabī and Rasūl is deputed by Allāh *سُبْحَانَ اللَّهِ وَتَعَالَى* and he comes as the proof of Allāh in front of His servants. Recognizing him and believing him is a means of salvation. By means of him, a person gets the divine laws and every Nabī is Ma'sūm and it is obligatory to obey him. He is the fountainhead of guidance for his nation.

Similarly, the meaning of Khatm e Nubuwwah or Khatm e Risālat is stipulated. Which Muslim is there who does not

know the meaning of these words, and he is unaware of its meaning? Due to incomplete knowledge of the reality of Khatm e Nubuwwah or Khatm e Risālat, most Muslims were taken advantage of by the enemy of Islām, ‘Abdullāh Ibn Sabā, the Jew and his Jewish mind. He invented the belief of Imāmat, which, in reality, negates the belief of Khatm e Nubuwwah and Khatm e Risālat completely.

In his work, Two Conflicting Portraits, Maulānā Abul Ḥasan ‘Alī Nadwī رَحْمَةُ اللَّهِ writes about a Mukāshafa of Shah Waliullāh Muhaddith Dehlawī رَحْمَةُ اللَّهِ,

‘I asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the Shia sect. I got the reply that their religion is baseless and false and the false nature of their religion can be understood from the word ‘Imām’. Shah Waliullāh رَحْمَةُ اللَّهِ says that this spiritual state then came to an end, so I had the thought that definitely the Imām according to them is an infallible being and it is obligatory to obey him, inner revelation comes to him. In reality, this is the definition of a Nabī. Therefore, their religion necessitates the denial of the Khatm e Nubuwwah.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being the final Nabī means that the reality of Nubuwwah and Risālat, being infallible, getting revelation directly from Allāh سُبْحَانَهُ وَتَعَالَى and the laws from Him, this reality has ended upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Now, until the day of Qiyāmah, he is the Nabī and Rasūl of Allāh and the proof against the servants. Now, the only means of salvation is to accept him as the final proof of Allāh سُبْحَانَهُ وَتَعَالَى, the final infallible being, obedience to whom is obligatory.

Obedience to him only is obedience to Allāh سُبْحَانَهُ وَتَعَالَى. The fountainhead of guidance and source of guidance will remain the Noble Qur’ān, which was revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and has reached us by means of his companions رَضِيَ اللَّهُ عَنْهُمْ, as well as the statements, i.e. Ahādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his deeds that were taught to us and conveyed to us by them رَضِيَ اللَّهُ عَنْهُمْ. This will remain such for the generations to come until the day of Qiyāmah. After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there is no ma’sūm and muftaradut-tā’ah being, there will never be. No person will come as a proof from the side of Allāh سُبْحَانَهُ وَتَعَالَى to humanity.

Contrary to this accepted reality, the Sabā’ī enemies of Islām have jumped and in the name of Islām they have selected Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and a few luminaries from his progeny, calling unto them, and whatever virtues are specific with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and him being the final Nabī, all of them are given to each Imām and they show that these virtues will be perfected with the twelfth and final Imām. Alternatively, according to the Shia, each Imām of the Shia possesses all these virtues. In fact, they have even more virtue and higher status. This is explained by them with great clarity. These virtues are completed upon the twelfth Imām in such a way that after the final Imām comes, even Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will have to pledge allegiance to obey him, we seek the protection of Allāh, to Allāh do we belong and to Him is our return.

Now, tell me, the religion in which there is the belief that Rasūlullāh ﷺ will have to pledge allegiance at the hands of the twelfth hidden Imām, does the Nabī have virtue over the Imām or does the Imām have virtue over the Nabī? You can decide. Now let us see what Islām is. We have to analyse what the authors of the Shia religion have done in order to destroy and wipe out Islām and the finality of Nubuwwah. We have to see what is the difference between Imāmat in the Shia religion and in referring to luminaries of the Ahl us-Sunnah like Abū Hanīfah رَحْمَةُ اللَّهِ, Ghazālī رَحْمَةُ اللَّهِ as Imām so that the hidden secrets of the belief of Imāmat can be understood.

2. WHAT IS ISLĀM? WHAT FORMS THE FOUNDATION OF ISLĀM AND WHO IS A MUSLIM?

Bear in mind that from the beginning, it became an extremely difficult task for the Muslims to defeat a force or class or group of people that referred to themselves as Muslim but secretly opposed Islām and the Muslims and tried to wipe out Islām. This is because the people that apparently take the name of Islām, they use such means of attack in the name of Islām that causes the ignorant Muslim to fall into the trap. These ignorant Muslims are not aware of the objective of the plot. Therefore, we have to first see what is Islām, what is Islām based upon and who is a Muslim.

The meaning of Islām is to obey and submit. The religion of Islām is called Islām because, in it, one has to obey Allāh

سُبْحَانَهُ وَتَعَالَى and one has to bow down in front of every command of Allāh سُبْحَانَهُ وَتَعَالَى. Maulānā Manzūr Nu'mānī رَحِمَهُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ writes in the definition of Islām and Muslim, 'Islam refers to that religion and way of life that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought from Allāh سُبْحَانَهُ وَتَعَالَى and that which is explained in the Noble Qur'ān and the Ahādīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Then, he who adopts this religion and adopts this way, he is a real Muslim.' [Islam Kya He p.17, 18]

From this, we learn that whatever is explained in the Qur'ān and the Sunnah, it is Islām. Whichever person will adopt these two foundational things, the Qur'ān and the Sunnah, and lives his life in accordance with the laws of the Sharī'ah, he is a Muslim.

In Islām, the Noble Qur'ān refers to the present Qur'ān in which all Muslims believe, from the time of its revelation to this day. Based on Fiqhī differences, the Hanafī, Shāfi'ī, Mālikī, Hanbalī, Ahl ul Hadīth, all of them believe in this Qur'ān, which is complete and perfect. No change has taken place in it and the scribes, those who conveyed it to us and its narrators are the companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

In Islām, the Sunnah refers to the pure life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, all his verbal and practical guidance that he taught the world as a Nabī, Rasūl, teacher of the book of Allāh and the final proof of Allāh upon the people. The first narrators of these pure teachings, the ones who were directly addressed by them and those who were the first to convey it to the world were the Shahābah رَضِيَ اللهُ عَنْهُمْ, and it could

only be them. These Sahābah رَضِيَ اللَّهُ عَنْهُمْ fulfilled the right of conveying the Sunnah and teachings of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with its right after protecting it. These teachings were then recorded by the Muḥaddithīn, with the chain of narration. In this way, the Sunnah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was conveyed to us through the Sahābah رَضِيَ اللَّهُ عَنْهُمْ.

3. WHY IS ISLĀM A COMPLETE RELIGION? WHY IS RASŪLULLĀH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ THE SEAL OF THE MESSENGERS?

Why is Islām complete and why is Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the seal of the Messengers? In order to keep the belief of Khatm e Nubuwwah established, what is necessary to protect? The Qur’ān says regarding this,

Sūrah Al-Baqarah, verse 213:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَ مُنذِرِينَ ۗ وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَ مَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

Mankind was (of) one religion (before their deviation); then Allāh sent the Ambiyā’ as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it (i.e., the Scripture) except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And

Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path.

Guidance for the entire humanity till the Day of Qiyāmah is present in the Qur’ān and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a giver of glad tidings and a warner for humanity in every era.

Sūrah Yūsuf, verse 104:

إِنَّهُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

It is not except a reminder to the worlds.

Sūrah Sabā, verse 28:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

The Qur’ān has guidance about every branch of life. Sūrah An-Nahl, verse 89:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّلْكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ ۝

And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

There is no other religion that will be accepted in the court of Allāh besides Islām. Sūrah Āl-‘Imrān, verse 85:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٣٠﴾

And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.

The Qur’ān announces that Islām is a complete religion. Sūrah Al-Mā'idah verse 3:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٩﴾

Today I have perfected for you your religion and completed My bounty upon you and I am pleased with Islām as your religion.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is to be obeyed and it is obligatory for every believer to obey him until the Day of Qiyāmah. Sūrah An-Nisā' verse 59:

أَطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ

Obey Allāh and obey the Rasūl.

Sūrah Al-Hashr, verse 7:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

Whatever the Rasūl gives you, take it, and whatever he forbids you from, leave it

It must remain clear that the Noble Qur’ān was revealed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over 23 years. Together with the revelation, he explained it verbally and practically to the

Sahābah رَضِيَ اللَّهُ عَنْهُمْ. As a result, there are countless Huffāz and Qurrā' and the miraculous system of the protection of the Noble Qur'ān came about.

In Madāmīn Qur'ān volume 1, published 1980, Zahid Mulk writes, 'It is as though Allāh سُبْحَانَهُ وَتَعَالَى made the bosoms of the Muslim Ummah an example of the Lauh Mahfuz.'

He further writes, 'In the time of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, every Sahābī took spiritual benefit from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he became an example of Islām. Now, when the Qur'an has been revealed by Allāh سُبْحَانَهُ وَتَعَالَى and it is the final divine book, no new book will be revealed, so the chain of Nubuwwah and Risālat also ends upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Now, until Qiyāmah, no one can claim Nubuwwah and Risālat. If someone makes this claim, then definitely he will be a liar. The honour of bodily me'rāj is also specific with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Qur'ān clearly announces that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the final Nabī. The words are in Sūrah Al-Ahzāb, verse 40,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ۝

Muhammad is not the father of (any) one of your men, but (he is) the Messenger of Allāh and seal (i.e. last) of the prophets. And ever is Allāh, of all things, Knowing.

From these clear verses, we learn that Allāh سُبْحَانَهُ وَتَعَالَى has made the arrangements for the protection of Islām and these two things, i.e. the Qur'ān and the Sunnah. Now, for as

long as the world remains, there will be no change to them, no change or modification can be made to Islām, as was the case with other religions. This divine arrangement is as follows:

1. The Noble Qur'ān that was revealed to Rasūlullāh ﷺ is protected and intact from the very beginning. Not a single letter, diacritical mark or dot has been changed, nor is there any possibility of any change being done. This is because Allāh ﷻ Himself took on the responsibility of protecting it, as is mentioned in Sūrah Al-Hijr. Allāh ﷻ says, 'Indeed We have revealed the Qur'ān and We are its protectors.' Besides this verse, there are other verses worthy of consideration for further clarity, like verse 41, and 42 of Sūrah Fussilat. The purport of these verses is that in order to save the Noble Qur'ān from any change or interpolation, a hidden system was created such that it is impossible for any part of the Noble Qur'ān to be changed or to disappear.

2. The entire life of Rasūlullāh ﷺ, his statements and deeds, which is the explanation of the Noble Qur'ān, all of it is protected and preserved in such a way that after 1400 years, we see the teachings of Rasūlullāh ﷺ alive, as though we are seeing Rasūlullāh ﷺ and acquiring guidance from him.

This is the complete religion of Islām and its protected reality, and this is the brief picture of Rasūlullāh ﷺ being the final Nabī and the seal of the Ambiyā'.

4. AN EFFECTIVE MEANS TO WIPE OUT ISLĀM AND KHATM E NUBUWWAH [WE SEEK THE PROTECTION OF ALLĀH]

From the previous pages, we have learnt that if Islām is to remain in the world and Rasūlullāh ﷺ is accepted as the final Nabī, then it is necessary for this that the Qur’ān and Sunnah remain in its original and protected form and it must be accepted to be in its original and protected form.

If a person wants to wipe out Islām from the world [we seek the protection of Allāh], then an easy way would be to deny that the Qur’ān and the Sunnah are protected and preserved. This denial can be verbal or practical. Another way would be that the Khatm e Nubuwwah be denied. Subsequently, in order to wipe out Islām, all three things are denied in Shiasm, i.e. the Qur’ān, the Sunnah and the Khatm e Nubuwwah.

If you look at the complete history of Islām, you will learn that whenever a cunning enemy decided to wipe out Islām [we seek the protection of Allāh], then he made a plot to deny one, two, or all three of these aspects, or to show them to be deficient and he tried to give this a practical form. There is no need to go too far back, we can look at the current fitnah of Qādiyānism.

In 1857, the English saw the resolution of the Muslims in the fight for independence, so they thought that as long as a hole is not made in the fort of Islām and the teachings of Islām are not weakened, until then, the English will not gain

power over them. Subsequently, with this purpose in mind, they made a plan and the person they put forward, Mirza Ghulām Ahmad Qādiyānī, he denied the Khatm e Nubuwwah, not the Qur’ān or the Aḥādīth. The result of this was that he took himself to be a Nabī and claimed Nubuwwah. He fabricated Aḥādīth. In short, he made up many stories and fables and created a great fitnah in order to take people astray and make them renegade. He put many Muslims into fitnah.

After this, look at Mr Parwez. He did not deny the Qur’ān but called himself Ahl ul Qur’ān. He did not deny Khatm e Nubuwwah, but taking weak historical references, he said that the Aḥādīth of Rasūlullāh ﷺ is deficient. This explanation of the Qur’ān we learnt through the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Then whatever happened to Mr Parwez happened. This is not hidden from the scholars.

5. THE METHOD ADOPTED BY THE SHIA TO WIPE OUT ISLĀM AND KHATM E NUBUWWAH

It has been explained above that if a person denies any of these three realities, then in actual fact, he has denied Islām and Khatm e Nubuwwah. Now, if we see the reliable and authentic books of the Shia, we will learn that the inventors of the Shia religion have denied these three realities. The detail of this is as follows;

1. The first addressees and witnesses of the Qur’ān, those who practised upon it first, memorized it and read it, wrote

it, and conveyed it were the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, no one else. The inventors of the Shia religion have denied the protected and preserved state of the Qur'ān by saying that these luminaries are liars, unreliable, usurpers, hypocrites and renegades. They have attributed more than two thousand narrations to the Imāms and in no unclear terms have written that the Qur'ān has been changed to a great extent. Chapter Two of this book mentions sufficient detail in this regard. Only two references will be mentioned here.

1. The fault and defect that the Muslims attribute to the Jews and Christians of Tahrīf, the same defect is also proven against the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. [We seek the protection of Allāh] (Kashf ul Asrār p.114)

In this text, Khomeini states that the Noble Qur'ān is an altered book and he states that the Sahābah رَضِيَ اللَّهُ عَنْهُمْ were the ones who changed it. [We seek the protection of Allāh]

2. One of the reliable books of the Shia, Tafsīr Sāfī p.10 states,

If the Qur'ān is recited as it was revealed upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then you would have found our names in it.

Further detail on this is in Chapter Two.

2. Now think and ponder, in order to prove that the Qur'ān is doubtful, the authors of the Shia religion have criticised the Sahābah رَضِيَ اللَّهُ عَنْهُمْ and have said that they are disbelievers, usurpers, oppressors, plotters etc. in doing so, they have

made up the belief that the Qur'ān has been changed. So, for the Shia world, in what way can the Sahābah رَضِيَ اللهُ عَنْهُمْ be reliable for the Sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? This is such a reality that does not require anything to be written on it. Subsequently, there is no scope at all for the Sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the Shia. Whatever the Shia say is the Sunnah and Hadīth, they mean those narrations which are ascribed and attributed to the Imāms, for example, a narrator says that Imām Muḥammad Al-Bāqir رَضِيَ اللهُ عَنْهُ has given a certain ruling, or Imām Ridā رَضِيَ اللهُ عَنْهُ said this. Imām Ḥasan 'Askarī رَضِيَ اللهُ عَنْهُ said such and such and so on. This is the real face of the Sunnah and Hadīth in the Shia religion. In other places of this book, I have unveiled this so that the Muslims can see this deception.

3. The protection and preservation of the Qur'ān and Sunnah is absolutely necessary for the beliefs of Islām and Khatm e Nubuwwah to remain intact. However, the founders of the Shia religion have denied them and have filled the Khatm e Nubuwwah position of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the position of the Imām. They have fabricated thousands of narrations in the names of the Imāms, which form the foundation of the Shia religion. Subsequently, whatever words we hear from the Shia as narrations and Aḥādīth, in reality, they mean those narrations that are present in their books under the title of Hadīth. The final person in the chain of narration is not Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but the last name is that of one of the Imāms.

The most reliable and authentic Shia book from this type of literature is Al-Jāmi Al-Kāfi. The compiler is Abū Ja'far Muḥammad Ibn Ya'qub Ibn Ishāq Kulaynī (328 A.H). The number of narrations in this book are 16199. In these narrations, Tahṛīf of the Qur'ān and Taqiyyah are said to be the religion of the Imāms. There are narrations about Badā', i.e. Allāh forgets [we seek the protection of Allāh]. In this book, there are 127 chapters about Imāmat and that they are a proof from Allāh, like the Nabī. Chapters about the Imām being infallible, and one cannot even imagine a slip or error coming from them. It is obligatory to obey the Imām, just like it is with Rasūlullāh ﷺ. The status of every Imām is higher than the Ambiyā' and equal to Rasūlullāh ﷺ. Every year, on the night of Qadr, an angel brings a book to every Imām. Therefore, every Imām is a Ṣāḥib al-Kitāb and every Imām goes for Me'rāj on the night of Friday so that there can be an increase in his knowledge. Therefore, every Imām is Ṣāḥib al-Me'rāj.

This book also states that every Imām has the right to permit what was forbidden by the previous Imām and the right to forbid what was permitted by the previous Imām. Therefore, every Imām is a Ṣāḥib al-Sharī'ah. Whatever has been penned here, it is only a piece of the entire Shia religion and the objective is only to introduce the reader to this type of subject matter. Further detail will be given ahead.

Now, bear in mind that Rasūlullāh ﷺ passed away in 11 A.H. In accordance to Shia belief, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ became the first Imām in 11 A.H and the eleventh Imām, Hasan ‘Askarī رَحِمَهُ اللهُ passed away in 260 A.H. This gives a period of 249 years. Every year, on the night of Qadr, there is a book revealed to each Imām. So, it can be said that after the final book was revealed to the final Nabī, 249 heavenly books were revealed.

At this time, I have before me a chart published by the Shia Welfare Organization. It has been verified by ‘Allāmah ‘Alī Aḥmad Najafī, from the Ithnā Ash’ariyyah Shia. I present a few things from it for the readers.

Name of Imām	Place of Birth	Demise	Time of Imāmat
Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ	Makkah Mukarramah	40 A.H	30 years
Sayyidunā <u>Hasan</u> رَضِيَ اللهُ عَنْهُ	Madinah Munawwarah	50 A.H	10 years
Sayyidunā <u>Husayn</u> رَضِيَ اللهُ عَنْهُ	Madinah Munawwarah	61 A.H	10 years
Sayyiduna Zayn ul Ābidīn رَحِمَهُ اللهُ	Madinah Munawwarah	95 A.H	34 years
Sayyidunā	Madinah	114 A.H	19 years

Muhammad Al-Baqir رَحْمَةُ اللَّهِ	Munawwarah		
Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ	Madinah Munawwarah	148 A.H	34 years
Sayyidunā Mūsā Al- Kādhim رَحْمَةُ اللَّهِ	Between Makkah Mukarramah and Madinah Munawwarah	183 A.H	35 years
Sayyidunā 'Alī Ar-Ridā رَحْمَةُ اللَّهِ	Madinah Munawwarah	203 A.H	20 years
Sayyidunā Muhammad Taqi رَحْمَةُ اللَّهِ	Madinah Munawwarah	220 A.H	17 years
Sayyidunā 'Alī Naqī رَحْمَةُ اللَّهِ	Close to Madinah Munawwarah	254 A.H	34 years
Sayyidunā Hasan 'Askarī رَحْمَةُ اللَّهِ	Madinah Munawwarah	260 A.H	6 years
Muhammad Mahdī	Samarra, Baghdad		

The Imāmat of the eleven Imāms from this chart shows 249 years. In accordance with Shia belief, every year on the night of Qadr, an angel brings a book from heaven to each Imām.

According to this calculation, after the Qur'ān was revealed, 249 heavenly books were revealed to the Imāms and the Shia say that Muḥammad Al-Mahdī will bring all these books together with the original Qur'ān. He has been in hiding for about 1150 years. We seek forgiveness from Allāh سُبْحَانَهُ وَتَعَالَى.

When we study this chart, we learn that after the demise of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ there were about thirty books revealed. Now when we ask them with regards to the whereabouts of these books, and where is the Qur'ān that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ compiled; the one that is kept with the hidden Imām under the pretext of acquiring blessings? The Shia present a unique riddle in response. They say that Imām Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ had a son from a slave girl called Nargis, and no one knew about it. The age of this boy was four or five when the time of the demise of Sayyidunā Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ came close. Therefore, about ten years before the demise of his father, out of fear for the government of the time, the son took all these books and other items of blessing and disappeared in a cave close to Baghdad and he is living a life of self-exile there.

When his time of exile will expire, then this person who we refer to as Imām ul 'Asr will come out and he will bring forth the Qur'ān of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, which is at least three times the size of the present Qur'ān, and many other items of blessing. If you are alive at the time, then you will be able to see it. They further say that they are waiting from 260 A.H until today and are making du'a' to Allāh سُبْحَانَهُ وَتَعَالَى daily that

this period of exile ends and He brings him out quickly. For further detail, study the chapter on the hidden Imām and Raj'at in this work.

In the chart presented above, you will notice something else, which is that all the eleven Imāms were born in Hijaz, most in Madīnah Munawwarah. The Shia ascribe their narrations and religion mostly to Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ and Imām Ja'far As-Sadiq رَحْمَةُ اللَّهِ. Both of them were born in Madinah Munawwarah. They spent their entire lives there and are buried in the graveyard there, Jannat ul Baqī.

The author of Taḥdhīr ul Muslimīn an Kayd al-Kādhībīn (p.380) writes,

'There is no Arab narrator of this religion, especially from Makkah or Madinah. All the narrators are from Iraq and Iran. In the time of the first three khulafā', the political harm that was caused to these places is not hidden from anyone. Therefore, religion was made into a means of taking political revenge.'

Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ writes in 'Iranian Revolution' p.141,

'With regards to this, it must especially be considered that Abū Basīr, Zurārah and others who are the narrators of these narrations, and in reality, they are the authors of the Shia religion, would live in Kufa. Imām al-Bāqir رَحْمَةُ اللَّهِ and Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ were in Madinah Munawwarah. These people would sometimes come to Madinah

Munawwarah and return to Kufa and they would explain these narrations ascribed to the Imāms to their circles. The Shia religion is based on these narrations.'

The authors of the Shia religion were residents of Kufa and Iran. When they would come to Madinah Munawwarah, and meet Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ and Imām Muḥammad al-Bāqir رَحْمَةُ اللَّهِ and acquire narrations from them, then the correct picture of what they used to do has been drawn by Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ from the authentic Shia books. With a chain of narration, Al-Kāfi states in the following chapter, 'The Chapter on the Ṣahīfah, Jafr, Jami'a and Mushaf Fatimah', 'Abu Basīr (the special Shia of Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ according to the Shia) explains that one day he came to Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ and said, 'I want to ask something special. Is there no outsider here?' Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ lifted the veil that was between his house and the next. He saw inside and said, 'There is no one here. You can ask whatever you want.' (Al-Kāfi)

Maulānā then writes, 'The entire reality of the Shia religion can be understood from the beginning part of this narration. The narrators of the teachings of the Shia religion, Abu Basīr, Zurārah and others, who are said to be the special narrators from Imām al-Bāqir رَحْمَةُ اللَّهِ and Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, say that the Imāms would secretly teach their circles in seclusion, when others were not present. In this way, they would ascribe whatever they wanted to, to the

Imām. The reality is that this is the basis of the Shia religion. Otherwise, these Imāms, according to the majority of the Ummah are the accepted servants of Allāh, that have high ranks, knowledge and taqwā. Their outer and inner condition was the same. They would teach religion openly. There is no smell of hypocrisy in their lives. This is called Taqiyyah in the Shia religion.'

The most reliable narrators in the Shia religion are Abū Basīr and Zurārah. They are 'Irāqī. The famous book of the Shia, Rijāl Kash-shī states about them, 'The narrator says that he heard from Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ that he said, 'I do not find any person who enlivened our mention and our Ahādīth except Zurārah, Abū Basīr, Muḥammad Ibn Muslim and Burayd Ibn Mu'āwiyah.' (p.124, 125)

It is worth mentioning here that whenever news reached any of the Imāms that a certain narrator says something about them, i.e. the Imāms, which they did not say, they immediately cursed that narrator. Subsequently, see the following narrations about these four reliable narrators,

1. Abu Sayyar mentions the following words from Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, 'I heard Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ say, 'May Allāh curse Buraydah and may Allāh curse Zurārah.' (Rijāl Kash-shī p.134)

2. The view of Abu Basīr regarding Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ and the result of his insolence, 'The narrator says that Abu Basīr was sitting at the door of Imām Ja'far As-Sādiq

ﷺ and he sought permission to enter. However, Imām Ja'far As-Sādiq ﷺ did not permit him. **He started saying, 'If I had a container of money, I would have got permission.' A dog then came and urinated on his face.** (Rijāl Kash-shī p.155)

Abu Basīr was a blind resident of Kufa. On account of sitting at the door for long periods of time, he slept there and a dog came. The dog urinated in his mouth. Outwardly, he got this punishment from Allāh, as he slept with his mouth open and the dog came to do its work.

3. Mufaddal Ibn 'Umar explains, 'I heard from Imām Ja'far As-Sādiq ﷺ, he said, "May Allāh curse Muḥammad Ibn Muslim, as he says that Allāh has no knowledge until things come into existence." (Rijāl Kash-shī p.151)

From these narrations, we learn the following:

1. They have stated that the Sahābah ﷺ are liars, plotters, renegade etc. They have denied that the Qur'ān and Sunnah are protected and authentic.
2. By denying the Qur'ān and Sunnah, the Shia have emptied the status of Khatm e Nubuwwah and have filled it with the Imāmat position. They have fabricated thousands of narrations in the names of the Imams and the meaning of Hadīth and Sunnah according to them is this collection of fabrications.
3. None of the Shia narrators are residents of Hijāz, Makkah and Madīnah, but all of them are residents of Iraq and Iran.

In accordance with the Shia view, the Imāms were residents of Madīnah Munawwarah. These narrators would secretly come to the Imāms at times and then tell their circles that Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ and Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ said such and such. In other words, the Shia religion was being authored and made up secretly in Iraq and Iran and the luminaries to which the religion was ascribed, they were living in Madīnah Munawwarah. They did not even know what was being said about them and what was being written about them.

Readers, now you can draw a comparison between the Shia narrators and their books and the Aḥādīth collections of the Ahl us-Sunnah. Maulānā 'Abdush Shakūr Lucknowī رَحْمَةُ اللَّهِ writes in this regard, 'For the perfection of the science of Hadīth, the Ahl us-Sunnah formed 65 sciences. They have recorded the lives of more than a hundred thousand narrators. Today, as we narrate a Hadīth with the complete chain of narration, no other person in the world can narrate the Taurāt, Injīl, Zabūr or Veda in the same way, with the chain of narration going back to the first teacher.'

In another place, Maulānā writes, 'The Ahl us-Sunnah have the Qur'ān and all their beliefs are based on it. They have a great treasure of Mutawātir Aḥādīth. Their religion is Mutawātir which has been narrated by more than a hundred thousand people from the first era, i.e. the Ahl ul Bayt and the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. After the books were compiled, in every era there were so many people of these sciences that none but Allāh سُبْحَانَهُ وَتَعَالَى knows how many there were. For

example, ninety thousand people learnt the Mu'atta from Imām Mālik رَحْمَةُ اللَّهِ and narrated it.' (Summary of the Introduction of Tafsīr Āyāt e Khilāfat p.39-47)

In comparison to such a high yardstick, you have read the condition of the most reliable Shia narrators, whom the Imāms have cursed, and they were insolent in front of the Imāms. You have also read how they acquired the narrations from the Imāms and how they met them. The reality is that the religion of the Rāfiḍīs is not Mutawātir even from their reliable and foundational books; Al-Kāfi, Tahdhīb, Man La Yahdhuru al Faqīh and Istibsār. Whoever made any book, he hid it for centuries. Now after about two hundred years, these books have been taken out from the Taqiyyah box.

6. WHY IS THE SHIA BELIEF OF IMĀMAT SAID TO BE AN ORGANIZED PROGRAMME TO WIPE OUT ISLĀM AND THE BELIEF OF KHATM E NUBUWWAH?

With regards to this topic, let us see what is in the books of the Shia. How do they prove the work, objective, position and honour of the Nabī for the Imām?

1. In Al-Kāfi, it is narrated from Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, 'Muḥammad Ibn Muslim narrates that he heard Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ say, 'The Imāms are like Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but they are not Nabīs because the number of women permitted for the Nabī is not permitted for them. Besides this, whatever virtues and specialities there are, the

Imāms are equal with Rasūlullāh ﷺ in them. (p.165, 166)

2. In Al-Kāfī, it is narrated from Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ عَلَيْهِ that he said, 'Whatever laws 'Alī brought, I practice on them and whatever he forbids from, I stay away from it. The virtue of 'Alī is like the virtue of Muḥammad and Muḥammad has virtue over the entire creation. The one who objects to his command is like the one who objects to Allāh and His Rasūl. The one who refutes anything from 'Alī, small or big, is like the one who ascribes a partner to Allāh. Similarly, all the Imāms, who are fountains of guidance, they have this virtue, one after the other, i.e. the rank of each of the twelve Imāms is equal to the rank of Nabī ﷺ. (We seek the protection of Allāh)

In this narration, it says that whatever command 'Alī رَحْمَةُ اللَّهِ عَلَيْهِ brings, he practices on it. With regards to this, you know well that according to the Shia, the twelve Imāms get revelation and have a book. The rank of them is equal to the rank of Rasūlullāh ﷺ. Now tell me, the belief of Khatm e Nubuwwah is far-fetched, do you get any whiff of the belief of Khatm e Nubuwwah here?

So, is the denial of Khatm e Nubuwwah some other type of honour?

What scrutiny can be done of these narrations? An agent of the English Government, Mirza Ghulām Aḥmad Qādiyānī claimed Nubuwwah. This will cause him and all his

followers to be disbelievers and renegades, and here the Shia authors say that twelve pious people are higher than all the Ambiyā' and are equal to Rasūlullāh ﷺ. They ascribe narrations to them and base their entire religion on these narrations. This starts with having a different Kalimah and Shiasm has nothing to do with Islām at all, in any aspect. So, how did Shiasm become Islām and from where does Khatm e Nubuwwah in it come from? The claim of Khatm e Nubuwwah is a verbal claim by the Shia and is Taqiyyah. With regards to this, they say that Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ did Taqiyyah for twenty-four years and he remained pledged to the first three Khulafā'. In his time of Khilāfat, he could not even bring out the Qur'ān that he had gathered.

3. The Shia Mujtahid, Mullā Bāqir Majlisī says, 'The status of Imāmat is higher than Nubuwwah.' (Hayāt ul Qulūb vol.3 p.2)

In another place, Majlisī writes, 'Imāmat is not like Nubuwwah. The reality is that it is Nubuwwah. Nubuwwah came through Jibrīl عَلَيْهِ السَّلَام and Imāmat came through the Nabī. (Hayāt ul Qulūb vol.3 p.81)

The present-day religious and political leader, Khomeini writes in Al-Hukūmah Al-Islāmiyyah, 'The Imām has the praiseworthy position and high rank and such rule that the universe bows in obedience before his command and follows and obeys.' (pg.52)

Khomeini also writes, 'Among the necessary and foundational beliefs of our religion is that our Imāms have

the position and virtue that no close angel or Nabī can reach.’ (pg.52)

Majlisī says, ‘When Al-Qā’im will come out, then by means of the angels, Allāh will help him and Rasūlullāh ﷺ will pledge allegiance to him first, then ‘Alī.’ (Haqq ul Yaqīn p.347), we seek the protection of Allāh.

Have you seen the rank of the Imāms? According to Mullā Bāqir Majlisī, Rasūlullāh ﷺ will pledge allegiance to the Shia Mahdī, so where is the belief of Khatm e Nubuwwah?

There are many narrations in Al-Kāfī with regards to the Qur’ān being changed. We mention one here by way of example, ‘Abdullāh Ibn Sinān narrates that Imām Ja’far As-Sādiq رَضِيَ اللهُ عَنْهُ read the words of Allāh in the following way, ‘and indeed we commanded Ādam from before with certain commands with regards to Muḥammad ﷺ, ‘Alī رَضِيَ اللهُ عَنْهُ, Fatimah رَضِيَ اللهُ عَنْهَا, Hasan رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ and those Imāms from their progeny. Then Ādam forgot it and also said, ‘By Allāh, this verse was revealed in this way to Muḥammad ﷺ.’

The words of the Qur’ān are only, ‘And indeed we took a covenant from Ādam from before, then he slipped and We did not find him resolute.’ (Sūrah Tāhā) According to the Shia, this verse is so long that there are comprehensive laws about Muḥammad ﷺ, ‘Alī رَضِيَ اللهُ عَنْهُ, Fatimah رَضِيَ اللهُ عَنْهَا, Hasan رَضِيَ اللهُ عَنْهُ, Husayn رَضِيَ اللهُ عَنْهُ and his progeny.

2. The subject matter of advice in the Qur'ān is so easy to explain that the Qur'ān itself mentions it in clear words, 'and indeed We have made the Qur'ān easy to acquire advice, so is there anyone who will heed to it' (Sūrah Al-Qamar)

Regarding this, the Shia have also made a powerful attack on the Qur'ān. Subsequently, they said that the outer and inner meanings of the Qur'ān are known only to the Imāms, no one else. A narration of Al-Kāfī attributed to Imām Muḥammad Al-Bāqir رحمة الله states, 'No one has the ability to claim that he has complete knowledge of the outer and inner meanings of the Qur'ān, except for the Imāms.' (p.139)

The authors of the Shia religion say that none but the Imāms have knowledge of the outer and inner, or apparent and hidden meanings of the Qur'ān. The only objective of this is that they have tampered with Islām, making the fabricated narrations that are ascribed to the Imāms, the basis of this. Subsequently,

1. They have made up narrations in the name of the Imām and tampered with the Qur'ān

2. The present Qur'ān is tampered with according to the agreed upon belief of the Shia. By means of the fabricated reports ascribed to the Imāms, they made changes to the meaning of the Qur'ān and this continues to the present day. See Chapter Two for details.

3. They said that the Ahādīth of Rasūlullāh صلى الله عليه وسلم are unreliable and not worthy of acceptance. They have given

the status of Ahādīth to the fabricated reports that are ascribed to the Imams and have filled the gap of Ahādīth.

From this clarification, we learn that everything in the Shia religion is unique. It does not even have a far-off link with Islām, so why does Shiasm say that it has a share in Islām? Why do they chant slogans of Shia Sunni brotherhood and unity between the Muslims?

4. In *Usūl Al-Kāfī*, there is a narration from Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, 'Yūnus Abul Fadl says that Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ said that on Friday night, the Auliya' are pleased. I asked, 'How is this?' He said, 'When the night of Friday comes, then Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reaches the divine throne and the Imāms do so with him. I am with them. We acquire knowledge and return. If this is not the case, then whatever knowledge is with me, it has finished.'

Sūrah Ar-Ra'd states, 'Allāh wipes out whatever He wants and He keeps intact whatever He wants, and the original Book is with Him.' In the Chapter of *Badā'*, Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ narrates the explanation of this verse as, 'He wipes out that which was present from before and He keeps intact that was not written before.' (p.85)

The commentator of *Usūl Al-Kāfī*, 'Allāmah Qazwīnī, explains this narration, 'There is a separate book for each year. This means the book in which there are laws and details of events. This will be of use to the Imām for the coming year. On the night of Qadr, the angels descend with

this book and bring it to the Imām of the time.’ (As-Sāfi vol.2 p.229)

5. In Usūl Al-Kāfi, Chapter on the Status of Inna Anzalnāhu fī Laylatil Qadr, there is a narration from Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ، he says, ‘Indeed it has been decided that every year there will be one night in which the details of all matters till the next year are revealed and clarified.’ (p.153)

6. Usūl Al-Kāfi has a narration from Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ، ‘Imāmat is a position from Allāh سُبْحَانَهُ وَتَعَالَى، in it, the names of the Imāms are revealed by Allāh (like is the case with the Ambiyā’). (p.170)

7. Usūl Al-Kāfi has a narration from Imām ‘Alī Ibn Mūsā Ar-Ridā رَحْمَةُ اللَّهِ، he says, ‘The Imām is infallible. The special divine ability and help of Allāh is with him. Allāh keeps him straight; he is protected from error, forgetting, slipping etc. Allāh سُبْحَانَهُ وَتَعَالَى makes him specific with the quality of being infallible so that he can be a proof against his servants and be a witness over the creation. (p.122)

8. Abul Ḥasan Attār narrates, ‘I heard Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ saying, ‘Become partners to the Imāms in following the Rasūls, i.e. just as it is obligatory to follow the Rasūl, it is obligatory to follow the Imāms.’ (p.110)

9. In Usūl Al-Kāfi, Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ narrates, ‘Abū Ḥamzah narrates that he asked Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ، ‘Can the world remain without the Imām?’ He said, ‘The world without the Imām will sink or drown.’ (p.104)

10. The contemporary Shia leader, Rūḥullāh Khomeini writes in Al-Ḥukūmah Al-Islāmiyyah, ‘The teachings of our Imām are like the teachings of the Qur’ān. They are not specific for any class or for a specific period, but it is for every time, for all people of all classes. To implement it and to follow it until Qiyāmah is compulsory, as is the case with the Qur’ān.’ (p.113)

11. In Usūl Al-Kāfī, Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, ‘No person can be a believer until he recognizes Allāh, His Rasūl and all the Imāms, and especially the Imām of the time.’ (p.105)

12. It is narrated from Imām Kādhim رَحْمَةُ اللَّهِ, ‘The Wilāyat and Imāmat of ‘Alī رَضِيَ اللَّهُ عَنْهُ is written in the scriptures of all the Ambiyā’, and whichever Rasūl Allāh sent to the world, He sent him with the teachings of the Nubuwwah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Wasiyyah of ‘Alī رَضِيَ اللَّهُ عَنْهُ, i.e. every Nabī of Allāh called their nation to believe in these two things.’ (Ibid p.276)

13. Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, ‘Our Wilāyat (Imāmat and Khilāfat) is the Wilāyat and rule of Allāh and every Nabī was sent with this command and he brought it from Allah.’ (Ibid p.276)

14. Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, ‘We have knowledge of the Taurāt, Injīl and Zabūr, and whatever was in the tablets, the apparent explanation of it.’ (Ibid p.137)

Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ said, 'We have the Zabūr of Dāwūd عَلَيْهِ السَّلَامُ, the Taurāt of Mūsā عَلَيْهِ السَّلَامُ, the Injīl of 'Isā عَلَيْهِ السَّلَامُ and the scriptures of Ibrāhīm عَلَيْهِ السَّلَامُ.' (Ibid p.147)

15. Zurārah narrates from Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ, 'There are ten special signs of the Imām; he is born totally pure and clean, he is circumcised, and when he comes out from the belly of his mother, he comes in such a way that both his hands are on the ground and he is reciting the Kalimah Shahādah aloud. He never has the need for Ghushl from Janābat (major impurity). When asleep, his eyes sleep whilst his heart remains awake and he never yawns or burps. He looks in front and behind simultaneously, his excreta has the smell of musk and the earth is commanded to hide it and swallow it. When he wears the armour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then it fits him perfectly. If someone else wears this armour, then no matter how tall he is, or how short, it will be a hand span longer or bigger. (Ibid p.246)

16. Usūl Al-Kāfī states that Imām Naqī رَحْمَةُ اللَّهِ was asked the causes behind the differences of the Shia, so he said, as narrated by Muḥammad Ibn Sinān, 'O Muḥammad, Allāh is the sole deity from eternity, then He created Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Alī رَضِيَ اللَّهُ عَنْهُ, Fatimah رَضِيَ اللَّهُ عَنْهَا. Then this remained the case for thousands of years. After this, Allāh created everything in the world and he made them bear witness to the creation and he made it obligatory upon the creation to obey them. He handed all the affairs of the creation to them. then, whatever they want to, they permit and whatever they

want to, they forbid, and they do not desire or intend, except that they intend or desire what Allāh wants.’ (p.278, 279)

‘Allāmah Qazwīnī clarifies this narration and says that in this narration, Muḥammad ﷺ, ‘Ali ﷺ and Fatimah ﷺ are meant and all the Imāms that will be born from their progeny.’ (As-Sāfi Juz 3, Part 2 p.149)

From this narration, light is thrown on the following aspects of the Shia religion:

1. The cause of difference in the Shia religion is explained that as all the affairs of people are handed over to the Imāms, and they have the choice of making things Halāl and Harām, so it happened such that in the presence of Rasūlullāh ﷺ, if something was Harām, then Sayyidunā ‘Ali ﷺ made it Halāl. In the same way, every Imām in their time made Halāl what the previous Imām made Harām and the other way around. Now, the result is that according to the Shia, there is difference of opinion about the status of most things, whether they are Halāl or Harām.

2. The second important thing we learn is that, just as the Imāms have the right to permit the forbidden and vice-versa, it is not binding on them to adhere to the Qur’ān and the Sunnah. They issued commands of Halāl and Harām as they wanted, from their own side. As a result, the final link in the chain of the Shia narration is the Imām and this does not go back to Rasūlullāh ﷺ. This is worthy of being mentioned as part of the specialties of the Shia religion.

3. The third thing we learn is that the status of the Imāms is higher and loftier than that of Rasūlullāh ﷺ. Therefore, they have the right to permit and forbid, and from the beginning of the world, Allāh ﷻ has given them information about every form of creation and until today, whatever has happened and what will occur in future, it happens according to their will. As they want, so do things happen. To Allāh do we belong and to Him is our return.

If only the Shia try to find out the reality of their religion.

4. The fourth thing we learn is that in the clear words of the Qur'ān, with regards to the creation of Sayyidunā Ādam ﷺ, there was a discussion between Allāh ﷻ and the angels. 'And remember the time when you Rabb said to the angels, 'Indeed I shall create a human from altered clay.' (Sūrah al-Hijr, 28)

It is proven from the apparent words of the Noble Qur'ān that the Jinn and angels were created before Sayyidunā Ādam ﷺ. The entire humanity is from the progeny of Sayyidunā Ādam ﷺ, whereas in narration 16, it has been stated that Rasūlullāh ﷺ, Sayyidunā 'Alī رضي الله عنه and Sayyidah Fatimah رضي الله عنها were created even before Sayyidunā Ādam ﷺ. So, this fabricated narration belies the clear text of the Qur'ān.

You have already read that Islām comprises of the Qur'ān and Sunnah, or, it can be said that protection of the Qur'ān and Sunnah is another name for Khatm e Nubuwwah. Another name for Khatm e Nubuwwah is the protection of

the Qur'ān and Sunnah. In order to wipe out Islām, we seek the protection of Allāh; the inventors of the Shia religion have brought about another religion in the name of Islām, just as Qādiyānism was brought about.

Therefore, the Sabā'īs have selected a few personalities from the family of Rasūlullāh ﷺ and in order to oppose Nubuwwah, they brought them into the field of Imāmat. Then, higher than Nubuwwah and Risālat, they have given the position to Imāmat. In the name of Imāmat, they have prepared such narration with regards to the qualities of the Imāms that causes the Imāms to be freed from adherence to the Qur'ān and Sunnah. For example,

1. Imāmat is a position like Nubuwwah, and after Rasūlullāh ﷺ, the Imām is named by Allāh *سُبْحَانَهُ وَتَعَالَى*
2. The Imāms are pure and infallible from sin, just like the Ambiyā'
3. The Imāms are the proof of Allāh over the creation, like the Ambiyā'
4. It is obligatory to obey the Imām, as it is obligatory with the Ambiyā'
5. The status of every Imām is higher than the Ambiyā' and is equal to that of Rasūlullāh ﷺ. With regards to the twelfth hidden Imām, it is said that when he comes out of his self-imposed exile, then the first person who will pledge allegiance to him will be Rasūlullāh ﷺ, we seek the protection of Allāh

6. Rasūlullāh ﷺ went for Me'rāj once in his life, but after the demise of the Imām, he goes for Me'rāj every Jumu'ah night

7. Rasūlullāh ﷺ got the last book, the Qur'ān, but they said with regards to their Imām that after the Qur'ān also, every year, on the night of Qadr, an angel brings a book to the Imām of the time and in this way, 249 divine books came down after the Qur'ān.

8. Allāh ﷻ has given information about the creation to the Imāms

9. Like Rasūlullāh ﷺ, every Imam is a proof upon the entire creation till Qiyāmah, and on the day of Qiyāmah, he will be a witness

10. They say that the Qur'ān has been changed and altered

11. They present the Qur'ān as a puzzle to the world and it is said that none but the Imāms know the outer and inner meanings of the Qur'ān.

12. The first narrators of the Hadīth and Sunnah from Rasūlullāh ﷺ were the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. The Shia have made them unreliable by dismissing them as disbelievers and renegades.

13. They have given the choice of making Halāl and Harām to the Imāms, saying that it is from Allāh ﷻ

14. They say that the Imāms are not bound to the Qur’ān and Sunnah and have ascribed thousands of narrations to them, calling it Sunnah and Ḥadīth and saying that it is obligatory to obey them just as it is obligatory to obey the Qur’ān till Qiyāmah. In this way, the foundations of the Shia religion were laid and it has nothing to do with Islām.

So, readers, remember that Shiasm and Islām have nothing to do with one another. In fact, they are opposites of each other. Now, if a person chooses Islām, he will have to leave Shiasm and if he likes Shiasm, he will have to bid farewell to Islām, he will have to deny Khatm e Nubuwwah because, in Shiasm, he has to accept Imāmat. The entire Shia religion is built on this. This is the reason why the foundational belief of the Shia religion is a fully arranged method to destroy Islām and Khatm e Nubuwwah, we seek the protection of Allāh.

7. THE DIFFERENCE OF OPINION BETWEEN THE FAMOUS FOUR IMĀMS OF THE AHL US-SUNNAH WAL JAMĀ’AH AND THE SHIA RELIGION

Shah ‘Abdul ‘Azīz Muḥaddith Dehlawī رَحْمَةُ اللهِ عَلَيْهِ (1239 A.H) has a chapter in his world-famous book, Tuḥfah Ithnā Ash’ariyyah, ‘The Different Methods employed by the Shia to Deceive, to move people away from the Straight path and incline them to their religion.’

In this chapter, Shah ‘Abdul ‘Azīz Muḥaddith Dehlawī رَحْمَةُ اللهِ عَلَيْهِ has mentioned 107 ways employed by the Shia to deceive.

Over a century has passed since this work was authored. In this time, the Shia have increased in their ways and methods of deception. Only Allāh سُبْحَانَهُ وَتَعَالَى knows best, no one else can say regarding this.

The above-mentioned topic is such that probably no Sunnī scholar wrote on it. This is because there was no need felt to show the difference. For the last seven or eight years, the condition is such that the Shia propagators, not only in Pakistan, but wherever they are, they give the impression and fully emphasize the ploy that the difference between the Sunnī and the Shia is like the difference of Hanafī, Shāfi'i, Mālikī, Hanbalī and Ahl ul Hadīth. There is not much difference beyond this.

Subsequently, regarding this, a very cunning Shia tried to deceive when he was delivering a lecture on Radio Zahedan. I also got the chance to listen to a part of the lecture. He tried to deceive and said that the Shia and Sunnī difference is just like the differences between the four Sunnī Imāms. I came to the conclusion that now the Shia are deceiving the world in order to incline the ignorant Muslims towards their religion and have begun to use this form of propaganda on a general scale.

Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ had indicated towards this in his book too. The reality is that this is one of the countless methods of deception employed by the Shia. This is because the Shia know well that according to the Ahl us-Sunnah, the status of the differences between the Imāms

is Fiqhī (juristic). Secondly, they know what is the status of the twelve Imāms and their teachings in the Shia religion. There is a great world of difference between the two. It is impossible to find any similarity between them. Inclining people by means of Taqiyyah and plots is another matter altogether, as Shah ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned that there are about 107 methods of deception employed by them.

Now, we shall mention a few basic and important points with regard to the status of the Four Imāms of Fiqh according to the Ahl us Sunnah wal Jamā’ah and the status of the Imāms according to the Shia:

1. You have read about the status of the Imām according to the Shia. If not, then study the topic before this one. According to the Ahl us Sunnah wal Jamā’ah, the status of the four Imāms should be known because their status is that they are taken to be great scholars of the Qur’ān and Sunnah, as well high having a high level of taqwā and practice. They spent their entire lives as people who were sincere to Islām and the Muslims, and in spreading Islām. With this enthusiasm of well-wishing, they compiled the Fiqhī Rulings and arranged them. This work was so great and important and the Ummah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got so much benefit, they acquired ease in learning the knowledge of Dīn. By means of this great and important service, the Ummah will acquire light until the day of Qiyāmah. Their personalities are so important and

praiseworthy that the Ummah itself has given them the titles of Imāms on account of the goodness that came from them. This title shows their rank, honour and is said out of appreciation for them. It shows that they are leaders and guides in the field of Fiqh. By using the word Imām for them, there is no scope to understand that what the Shia do from it, i.e. according to the Shia, the status of each Imām is like that of Rasūlullāh ﷺ. However, the Imām of the Ahl us-Sunnah wal Jamā'ah is only a person who explains the Qur'ān and the Sunnah and he arranges the principles and ways for the rulings that will be deduced from these sources. There is no problem in having a difference of opinion and in discussing this with them.

2. Bear in mind that the difference of opinion that exists in the four Madh-habs of the Sunnīs, it is not foundational differences. For the ease of the reader, a brief sketch of these differences will be given. From this, the reality will be made clear that such subsidiary differences are inevitable. These differences are natural and there is nothing wrong or bad about them.

a. The first narrators of the Qur'ān and Sunnah were the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. Whatever rulings they explained in clear terms, the four Imāms do not differ with them at all. Or, for example, the four Imāms and the Ahl ul Hadīth are in agreement with regards to the foundational beliefs of Islām, there is no difference of opinion in it. On the contrary, there is a great difference in beliefs between the Shia and the

Sunnī. There is no difference between the four Imāms with regard to the basic rulings and the fundamentals of Islām like Salāh, Fasting, Zakāt and Hajj. If there is a difference of opinion, then it is subsidiary or minor, like the difference of opinion whether to raise the hands after Rukū' in Salāh or not to raise them. Should the hands be tied on the chest, or beneath the navel? Should one recite āmīn loudly or softly? Should we recite Sūrah Al-Fātiḥa behind the Imām or not? These are subsidiary or minor differences. The cause of these differences is that whenever a Ṣaḥabī saw Rasūlullāh ﷺ doing something or in whichever way Rasūlullāh ﷺ taught him something, it is that statement that he conveyed and that teaching which he passed on. Subsequently, in the Ṣiḥāḥ Sittah, there are authentic Aḥādīth showing both ways. Then, whichever of the Four Fuqahā' took the action of Rasūlullāh ﷺ during the last part of his life, he gave more importance to it. However, the other method or way was not rejected. This is contrary to the Shia, as there is a major difference between the Sunnī and the Shia in the obligatory forms of worship.

b. In mutual dealings and social dealings, we find the following types of differences among the four Fuqahā' of the Sunnīs:

1. That difference of opinion which deals with the explanation of the Qur'ān and Hadīth

2. Those rulings and matters which occur in day to day life and is in existence from the very beginning. These will continue till Qiyāmah in every place and in every era.¹

Now we shall study the differences in the first type, i.e. with regards to the dealings of man, which is the explanation of the Qur'ān and Sunnah.

Example 1:

There is a Hadīth of Rasūlullāh ﷺ, 'Do not sell the fruit on the tree until its capacity to be used is not apparent.' Some of the jurists have taken the meaning of this Hadīth to be the ripening of the fruit and its taste coming. Therefore, selling fruit before it ripens will not be permissible. However, other jurists have taken the meaning that it means when the fruit of the tree is not safe from the harm of worms and insects, until then, it will not be permitted to sell

¹ There are many modern day matters regarding which the Sunnī scholars have researched in the light of the principles of the four Sunnī Fuqahā' and have stated whether they are permissible or not. May Allāh shower abundant mercy on those pious people who did everything for the benefit of humanity to come till Qiyāmah. The minor differences between the Imāms is a mercy for the ummah even today, where if a scholar cannot find a solution in the Fiqh of his Imām, then he can get light from the Fiqh of another Imām and solve it. This is the result of good intention, things done for the pleasure of Allāh ﷻ and making effort for Dīn. When minor differences come up, then it is still a mercy for the ummah.

it. Now, is this difference of opinion something that occurred naturally or not?

Example 2:

All the jurists agree that if someone snatches an item, then it is necessary to return the very same item. If the one who snatched the item does not have it, i.e. it got lost, then it will be necessary to bring the like of it, or to pay the value of it. However, as the conditions change, so do the prices. Therefore, the views of the jurists differ with regards to the time of evaluation of the item. The view of the Ahnāf is that the time of snatching the item, the value of it at that time is the appropriate figure to take. According to the Hanābilah, the time when the item got lost should be taken. However, the Shawāfi' say that the highest value of the item from the snatching till it got lost should be taken. Now think, is this difference of opinion natural or not?

Example 3:

On one occasion, Rasūlullāh ﷺ sent some of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ to a locality of the Banu Qurayzah and he said, 'None of you should perform 'Asr except in Banu Qurayzah.' Coincidentally, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ took time to reach there and the time of 'Asr was coming to an end. Subsequently, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ consulted as regards to what should be done. There were two opinions in the consult. The view of one group was that Rasūlullāh ﷺ clearly said that before reaching Banu Qurayzah, no one should perform 'Asr, so there is no permissibility to

perform 'Asr on the way, even if the Salāh is made Qadhā. We have to fulfil the instructions of Rasūlullāh ﷺ. The view of the second group was that the meaning of the command of Rasūlullāh ﷺ is that we should reach Banu Qurayzah before 'Asr. However, now that we cannot reach in any way before sunset, we should not allow the Salāh to be made Qadhā. Subsequently, both groups acted in accordance with their respective views. Upon return, when this was explained to Rasūlullāh ﷺ, then he did not show any displeasure at all and he said that both groups were correct because the foundational objective was to practice on the instruction of Rasūlullāh ﷺ.

This incident is supported by another example. There are many other incidents of this nature, but just as this difference of opinion is in accordance with nature, which is why Rasūlullāh ﷺ said that this difference of opinion is a mercy.

The other type of difference is the one that starts based on social dealings, customs, culture, administration of government, change of circumstances etc. These will continue until the day of Qiyāmah.

With regards to this, there are some laws mentioned in the Qur'ān and Sunnah, either clearly or by way of indication and the foundational principles and methods of these are explained. Some matters are such that they came to the fore when the administration of the government was widened in the time of the Sahābah رَضِيَ اللهُ عَنْهُمْ, they came across customs

and cultures in the conquered territories. The Sahābah رَضِيَ اللَّهُ عَنْهُمْ, who were nurtured and trained by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and knew his nature and ways, solved these issues through consultation in the light of the Qur’ān and Sunnah. Because the Sahābah رَضِيَ اللَّهُ عَنْهُمْ were the first addressees of divine revelation and they acquired munificence directly from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they were nurtured and trained by him and their hearts were enlightened with the light of Nubuwwah, that is why they had the highest level of Allah consciousness, well-wishing for religion, taqwā and other lofty forms of character traits.

Moreover, they had understanding and foresight of religion to the highest level. Subsequently, the testimony of this is found in a number of places in the Noble Qur’ān, ‘and the foremost from the Muhājirīn and the Ansār and those who follow them in goodness, Allāh is pleased with them and they are pleased with Allāh.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “My Sahābah are like the stars, whichever one of them you follow, you will be guided.” This is why during the time of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, whatever they agreed upon, the research scholars and jurists accepted it as a proof of Sharī’ah, except for the Shia, as their religion is based on hatred for the Sahābah رَضِيَ اللَّهُ عَنْهُمْ.

At this point, one should bear in mind that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the seal of the Ambiyā’ and the religion brought by him, Islam, it is the religion for all nations and countries till the day of Qiyāmah. In terms of social matters, these

change with place and time. Allāh is All-Knowing, All-Aware. He is the One Who arranged a solution from the unseen that will guide the needs of people in every time till the day of Qiyāmah, whether it pertains to Halāl and Harām, trade and business, objectives of rule, rights of the subjects and so on. The foundational rulings of these matters are explained in the Qur'ān and Sunnah. As for clarifying these matters, solutions to matters that arise, this has been left to the sincere people of each era who have deep insight into the principles of the Qur'ān and Sunnah, the foundational objectives of the Sharī'ah, these scholars will keep the success of the people in mind and seek out practical solutions. This system is running under the unseen system of Allāh سُبْحَانَهُ وَتَعَالَى. Until today, the Ummah of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do not find any problem or straitened condition.

Then, it so happened that after the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, the scholars and jurists made great efforts in ijtihād in order to deal with new matters and conditions. The first things they had before them were the Qur'ān and Sunnah. After this, the third important proof was the deeds and consensus of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ. If any matter was not found in these sources, then they would look for a ruling or reason that would be similar to the case at hand and that ruling was already proven from the Qur'ān and the Sunnah. For example, a new matter arose, or some incorrect form of business dealing was happening, then a comparison would be made with the incorrect and forbidden forms of dealing. By means of drawing similarities, they would issue the

ruling. This was called Qiyās. This was also accepted as a proof in the Sharī'ah. Then, if a matter was not solved by means of these proofs, then the method adopted was that keeping in mind the objectives of the Qur'ān and Sunnah, the success of the creation, these matters were solved in such a way that they did not go against the objectives and spirit of the Sharī'ah. It should help the creation in good character and conduct, and on the whole, the objective of the success of the creation will be attained. It is clear that in such matters, for a universal religion, this was the best way, the method adopted by the Ahl us Sunnah wal Jamā'ah. It is natural to find differences in subsidiary rulings and Islām is a natural way. The basis of it is the Qur'ān and the Sunnah. Examples have passed, where the difference of opinion is found in the explanation and the scope for these differences is also present. Bearing in mind the different decisions made by judges in courts today, these subsidiary differences can easily be understood. Although there exists a difference in the decision, it is totally in accordance with the constitution of the country. It is taken as correct for the sake of the goodness and well-being of all the citizens and no one objects to it.

It has been explained that according to the Shia, each Imām has his own Sharī'ah. Revelation comes to him and each of his commands and statements is like the command of the Nabī and a proof. The four Imāms of the Ahl us-Sunnah wal Jamā'ah have never made such claims, nor has any scholar or layman thought that his statement is the final word, or

that he is infallible. In fact, each of the four Imāms said that they researched in the light of the Qur'ān, the Sunnah and the deeds and statements of the Saḥābah رَضِيَ اللهُ عَنْهُمْ and they explained the problematic issues faced by the Ummah, they also laid down the principles for issues that could arise in future.

Besides this, it has been clearly announced on behalf of them all that they made these principles based on the Qur'ān, Sunnah and the deeds and statements of the Saḥābah رَضِيَ اللهُ عَنْهُمْ, bearing in mind the soul and objective of the Sharī'ah, and this is their research and view, and it is not absolutely binding to adopt it. Whoever understands a different explanation from the Qur'ān and Sunnah, and he has stronger proof, he should follow his research and explain his view clearly so that the creation can benefit from his research. The result of sincerity for the religion of Allāh and a broad heart is that the students of the Imām would have many different views with him, like the two famous students of Imām Abū Ḥanīfah رَحِمَهُ اللهُ; Imām Abū Yūsuf رَحِمَهُ اللهُ and Imām Muḥammad رَحِمَهُ اللهُ. They had many different views as compared to Imām Abū Ḥanīfah رَحِمَهُ اللهُ whilst the Hanafī Fiqh was being compiled, they would discuss this with him. However, the teacher did not become angry, nor did the latter-day scholars take this as something bad. This is because all of them felt the sincerity and piety of their predecessors and their well-wishing nature for the Ummah. They appreciated it too. The four Imāms are students of each other and are seen to be linked very closely.

The first accepted Imām in Fiqh is Imām Abū Hanīfah رَحْمَةُ اللَّهِ. His great student, Imām Muḥammad رَحْمَةُ اللَّهِ, who compiled the Hanafī Fiqh also studied under Imām Shāfi'ī رَحْمَةُ اللَّهِ and Imām Mālik رَحْمَةُ اللَّهِ. The statement of Imām Muḥammad رَحْمَةُ اللَّهِ is famous that after the Tābi'īn, from the servants of Allāh, Imām Mālik رَحْمَةُ اللَّهِ is a great sign for the servants of Allāh سُبْحَانَهُ وَتَعَالَى, he is my teacher. Whenever a Hadīth comes to you with reference from Imām Mālik رَحْمَةُ اللَّهِ, then hold onto it firmly because he is a shining star in the science of Hadīth. The Imām of the fourth school, Imām Aḥmad Ibn Hanbal رَحْمَةُ اللَّهِ was a student of Imām Shāfi'ī رَحْمَةُ اللَّهِ.

No one should fall prey to the misunderstanding that they were teachers and students of each other, but later on, based on subsidiary differences, they took separate ways and they adopted separate opinions. In fact, the reality is that each one of them adopted their own way and remained firm on it because, in accordance with research, their opinion was more correct. However, with regards to the opinion of the others, based on sincerity, taqwā, deep knowledge and research, they had the highest amount of respect and honour for them. The height of this respect and honour is that when Imām Shāfi'ī رَحْمَةُ اللَّهِ went to visit the grave of Imām Abū Hanīfah رَحْمَةُ اللَّهِ in Kufa, then in Salāh he did not do Raf ul Yadayn, whereas his view was that Raf ul Yadayn should be done. He performed Salāh like the Aḥnāf. When the people asked him, he said, "Honour and modesty for the person in the grave stops me." This sentence shows

many angles of the respect that the Imams had for each other and has many lessons.

Another example can be given, that having faith in Imām Mālik رَحِمَهُ اللهُ, the ‘Abbāsīd rulers gave him the view that the subjects should be forced to adopt the Mālikī way and the other Madhāhib should be stopped. However, every time, Imām Mālik رَحِمَهُ اللهُ opposed this and said that wherever the Muslims are following any way, they should be left on that way. The reason is clear, in the other Madhāhib, Imām Mālik رَحِمَهُ اللهُ did not see any ruling that contradicted the Qur’ān, Sunnah and decisions of the Sahābah رَضِيَ اللهُ عَنْهُمْ. These subsidiary differences were of such a type that others like it can be given, and they are natural.

The reality should also be borne in mind that such mutual honour and respect is not limited to the great Imāms and their students. This honour is present in the hearts of every Sunnī Muslim worldwide, and Inshā Allāh, it will remain in future too. Every Muslim living in different parts of the world takes the names of the Imāms with respect and honour, i.e. Imām رَحِمَهُ اللهُ. The great scholars, people of Allāh and pious people of different schools of thought throughout history are an accepted group of people by the Sunnīs.

Subsequently, Shaykh ‘Abdul Qādir Jīlānī رَحِمَهُ اللهُ is an accepted pious luminary throughout the world. He followed the Hanbalī school of thought. The scholar famous in Tasawwuf and ‘Aqīdah was Imām Ghazālī رَحِمَهُ اللهُ. His famous works on Tasawwuf and character like Ihyā Ulūm ud Dīn

and Kīmiyā e Sa'ādat are very famous and they are accepted by all Muslims, whereas he followed the Shāfi'ī school of thought. The famous scholar of Tafsīr, Imām Fakhr ud Dīn Rāzī رَحْمَةُ اللَّهِ was also a Shāfi'ī. However, the entire Islāmic world knows and recognizes him as Fakhr ul Islām and the people from all four schools of thought benefit from his Tafsīr. Despite Maulānā Jalāl ud Dīn Rūmī رَحْمَةُ اللَّهِ being a Hanafi, he is accepted by people from every school of thought. The famous Hanafi luminary of Hindustan, Mujaddid Alf Thānī رَحْمَةُ اللَّهِ is not only famous in the subcontinent, but the entire Muslim world accepts him to be the reviver of the second millennium, all of the people from the different schools of thought benefit from his Maktūbāt. The summary is that history is full of such mutual respect and sincerity, how many examples can be given?

In the previous pages, it has become clear to you that the foundational source of Islām and the foundational source of the Fiqh of the Sunnī Muslims is the Noble Qur'ān, the Ahādīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whatever difference of opinion resulted from the Ijtihad of the Imāms is natural, and light has been thrown on it. There is no serious importance given to this type of difference of opinion. Therefore, all Hanafis, Shāfi'is, Hanbalis and Mālikis are called Sunnī. The Shia themselves use the word Sunnī for them. In order to further understand the difference of opinion between the Imāms, one should study Ikhtilāf e A'immaḥ of Shaykh ul Hadīth Maulānā Muḥammad Zakariyyā رَحْمَةُ اللَّهِ.

Conclusion: It has been proven that the lie through which the Shia deceive the world, that the difference between the Sunnī and Shia is like the difference of opinion between the four Sunnī schools is a very great deception. The Shia would not use this ploy of deception before. Those people who want to turn people away from the religion of Allāh using falsehood and deception, Allah warns them in the Qur'ān, 'Then, do those who have planned evil deeds feel secure that Allāh will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?' (Sūrah An-Nahl, 45)

The reality is that the religion of the Sunnīs is Islām and the religion of the Shia is something else. In other words, they are two separate religions. This is a difference between two religions. Therefore, to say that it is a Sunnī Shia difference, it is deception. Dr Isrār Ahmad has written an article on the type of difference that exists between Sunnī and Shia, he writes, 'Subsequently, the difference between Sunnī and Shia is so clear and they clash so much that it is impossible to reconcile the two. Not even the most far-fetched interpretation can create compatibility between the two. On the one side, there is the belief of general Khilāfat and on the other side is Imāmat; and that too, in a specific bloodline. Then, this line of Imāmat is specific to twelve and the twelfth is hidden or absent. However, he is alive in some cave for the last thirteen hundred years. When he appears, his Imāmat position will continue. The right to rule is only with him. In accordance to the belief of the Ithnā

Ash'ariyyah Shia, the three Khulafā' before Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ were usurpers and after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until now, whatever governments there were in the world, or exist now, they are all usurped.' (Monthly Mithāq, May 1985)

Then, in the next paragraph, Dr Isrār Ahmad writes, "There is a great difference between the Sunnī and the Shia. As mentioned before, there can never be co-existence between the two. Therefore, I say that this difference is a fundamental one. Therefore, from the beginning, I said that there are two Islāms, Sunnī Islām, based only on the Qur'ān and Sunnah, whereas Shia Islām is based only on conjecture and guesswork. It is not based on the Qur'ān or Sahīh Ahādīth at all. Therefore, if there is some revolution in the name of Islām, it will be Sunnī, not Shia.'

8. THE MEANING OF THE WORD HUJJAT AND AN EXAMPLE TO UNDERSTAND IT EASILY

Bear in mind that in this book, the word 'hujjat' was used in many places. Therefore, it is understood to be necessary to explain this word in detail so that the importance and weight of it can be clarified to the general Muslim. This weight and importance of this word is understood from this aspect that the most famous book of the Shia is Usūl Al-Kāfī. In the Kitāb al-Hujjah part, there are 127 chapters. According to my understanding, there are more than a thousand narrations in them. In these narrations, the Imām

is presented with the standing of 'hujjat'. (We seek the protection of Allāh).

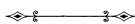
The meaning of the word 'hujjat' is proof. I understand that when this word is mentioned to the common person, he will not pick up the real meaning and weight of it. Therefore, light must be thrown on it. In the Sharī'ah, the word hujjat is a technical term; it is used only for the books of Allāh سُبْحَانَكَ وَتَعَالَى and the Ambiyā'. However, as you have read before, the status of every Imām in Shiasm is higher than that of the Ambiyā' and equal to that of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Every Imām can classify Halāl as Harām and vice-versa. Therefore, the authors of the Shia religion call the Imāms as hujjat, or, according to the Shia, the Imāms themselves said that their rank is equal to that of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and they said that they are hujjat.

Now, when every Imām is hujjat according to the Shia belief and the Imām e Zamān is the final proof, we can understand the importance of this word from the following example, 'In Islām, it is forbidden to consume interest, drink, gamble, steal, kill someone unjustly etc. Now, a person comes along and says that he is the Imām e Zamān. He shows many feats in the name of Karāmāt. As for the Shia, they are waiting day and night for the Imām e Zamān to appear, he comes and changes the outward name of consuming interest, drinking, gambling and killing Sunnī Muslims, and he gives it another name. Then, he makes all of these things permissible. So, all of them are permitted for the Shia and in obedience to the

Imām, they get reward and their ranks are made higher. Similar is the case with Mut'ah, Kitmān and Taqiyyah, which are also attributed to the Imām and the narrations falsely attributed to them state that these are permitted and a means of raising their ranks. This will be discussed in separate chapters ahead. This is the example of saying someone is Hujjat or Hujjatullāh.'

On the contrary, the majority of the Ummah, the Hanafīs, Shāfi'īs, Mālikīs and Hanbalīs will say that such a person is a liar and fraud. This is because according to them, after the final Nabī, Rasūlullāh ﷺ, no one is a hujjat in terms of religion. Whatever the Qur'ān and Rasūlullāh ﷺ said is Halāl, no one can make it Harām and vice-versa. In this way, the word hujjat can be clarified properly to you.

Friends, now think, Shiasm is based on refuting every statement and deed of Rasūlullāh ﷺ through the 23 year period of Nubuwwah in the name of the false narrations ascribed to the Imams. Is the finality of Nubuwwah of Rasūlullāh ﷺ denied through this or not? Is this a plot to destroy Islām or not? May Allāh ﷻ save the īmān of the Muslims. Āmīn



CHAPTER 6: THE NEED AND SECRET BEHIND THE STORIES OF THE HIDDEN IMĀM

WHAT IS THE SECRET BEHIND THE NEED FOR THE SHIA TO INVENT THE BELIEF OF THE HIDDEN IMĀM, HIS BIRTH AND DISAPPEARANCE ETC.?

1. WHAT HAS BEEN SAID IN THE BOOKS OF THE AHL US-SUNNAH REGARDING SAYYIDUNĀ MAHDĪ رَضِيَ اللهُ عَنْهُ?

Before writing on the fabrication of the Hidden Imām, his birth and disappearance, we find it appropriate to mention in brief what the books of the Ahl us-Sunnah wal Jamā'ah state about Sayyidunā Mahdī رَضِيَ اللهُ عَنْهُ. This is because it is mostly seen that the Shia preachers tell the unwary Muslims about the Mahdī that the Sunnī and Shia have the same belief regarding him, whereas this is also a plot and deception of the Shia.

Whatever Ahādīth are mentioned in the books of the Ahl us-Sunnah wal Jamā'ah regarding the Mahdī, the summary of them is that close to Qiyāmah, such a time will come where disbelief, polytheism, oppression, evil and rebellion will be overpowering, such that this broad earth will become straitened for the people of īmān. The Muslim Ummah of the time will be searching for the Mahdī, and they will find him in Makkah Mukarramah making Tawāf of the Baytullāh. His name will be Muḥammad, his father's name will be

'Abdullāh and his mother's name will be Amina. When people will pledge allegiance to him, he will be forty years old. He will be born in Madīnah Munawwarah. The special help of Allāh سُبْحَانَهُ وَتَعَالَى will be with him and with sincerity and effort; he will finish off the disbelief, oppression, polytheism and innovation in the world. The environment of the world will then be filled with justice and equity, all based upon the Qur'ān and Sunnah. There will be an abundance of provision and crops, these will be bestowed by Allāh سُبْحَانَهُ وَتَعَالَى. This will be a time of prosperity when suddenly Dajjāl will emerge. This will be the greatest and most terrible trial for the people of īmān. It will be the last fitnah and the most difficult test. This will be the final battle between the forces of good and evil. The flag of goodness and guidance will be with Sayyidunā Mahdī رَضِيَ اللَّهُ عَنْهُ, and the flag of disbelief and polytheism will be with Dajjāl. In this time, Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ will descend and by means of him, Allāh سُبْحَانَهُ وَتَعَالَى will end the fitnah of Dajjāl. Later on, Sayyidunā Mahdī رَضِيَ اللَّهُ عَنْهُ will pass away and the janāzah Salāh for him will be performed by Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ. His burial will be arranged and then the matters of the world will be handed over to Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ. We mention just two Ahādīth with regards to his lineage and the administration of the world.

1. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ looked towards his son Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ and said, 'My son will be a leader, as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said and a person will be born from his progeny

whose name will be the same as that of your Nabī.’ (Abū Dāwūd, Mishkāt)

Maulānā Manzūr Nu’mānī رَحِمَهُ اللهُ says regarding this Hadīth, ‘We learn that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ heard the prophesy made by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which he explained.’ (Al-Furqān February 1986)

2. There is a lengthy Hadīth narrated by Umm al-Mu’minīn Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا with regards to the Mahdī. Part of the narration is, ‘and Mahdī will practice on the Sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Islām will spread in the earth, he will live for seven years and the Muslims will perform the janāzah Salāh over him.’ (Abū Dāwūd)

The following is established from these Ahādīth,

1. Sayyidunā Mahdī رَضِيَ اللهُ عَنْهُ will be from the progeny of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ. Some narrations state that he will be from the progeny of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ. Some commentators have reconciled the Ahādīth in this way, saying that from his father, he will be from Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ and from his mother he will be from Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ.

2. Sayyidunā Mahdī رَضِيَ اللهُ عَنْهُ will be a person who practises upon the Sunnah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he will establish an Islāmic system based on the Qur’ān and the Sunnah.

2. THE SHIA BELIEF REGARDING THE HIDDEN MAHDĪ, HE WILL RAISE THE DEAD, ESTABLISH QIYĀMAH AND RASŪLULLĀH ﷺ WILL PLEDGE ALLEGIANCE TO HIM

Bear in mind that the false story of the birth and disappearance of the Hidden Mahdī is also part of the fundamentals of faith in the Shia religion. Whatever fabrications were made up in this regard, the ‘poor’ Shia have established their faith on it.

It is the belief of the Shia that after Rasūlullāh ﷺ, Allāh ﷻ selected twelve Imāms for the world. The status of each one is equal to that of Rasūlullāh ﷺ and higher than that of the rest of the Ambiyā’. All these Imāms are infallible and one cannot assume a mistake or error coming from any of them. It is obligatory to obey these Imāms, just as it is obligatory to obey Rasūlullāh ﷺ. They have all the perfections that Allāh ﷻ gave to Rasūlullāh ﷺ. It is obligatory to believe in them and conditional for one’s salvation, just as it is conditional to believe in the Nubuwwah and Risālat of Rasūlullāh ﷺ.

It is the belief of the Shia that every Friday night, the Imām goes on Me’rāj and revelation comes to him. Every year, on the night of Qadr, a book is revealed to the Imām of the time. The statements of the Imām are perpetual and compulsory to follow, just as is the case with the Qur’ān. It was mentioned in the scriptures of the previous Ambiyā’ that

one should believe in the Imāms and convey their instructions. The Imām is the owner of the world and the hereafter; he gives to whoever he wants. The Imām has the authority and choice to permit what the previous Imām forbade and vice-versa. He has been given all the matters of the creation.

In accordance with Shia belief, the first Imām was Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Remember that their own lectures and books do not use the word ‘Imām’ for him. In fact, the Shia say Amīr or Amir ul Mu’minīn for Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. The second Imām according to them is Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ. According to the Shia, the Imāmat spot was not vacant for the children of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ. This is probably because he made peace with Sayyidunā Mu’āwiyah رَضِيَ اللهُ عَنْهُ and pledged allegiance to him. Therefore, the Imāmat was moved to the children of his younger brother, Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ. The eleventh Imām of the Shia is Sayyidunā Hasan ‘Askarī رَضِيَ اللهُ عَنْهُ, he passed away in 260 A.H. In reality, he had no children, but the Ithnā Ash’ariyyah fabricated and made up the belief that four or five years before the demise of Sayyidunā Hasan ‘Askarī رَضِيَ اللهُ عَنْهُ, in 255 A.H, he had a son born to him from a concubine by the name of Nargis. Out of fear of being killed, he hid from the sight of people. This was to such an extent that even his brother Ja’far رَضِيَ اللهُ عَنْهُ did not know of the birth of his nephew for four to five years. Then, this assumed child grew to the age of four or five, and then took up residence in a cave in in Surra man Ra’a, taking along with him the original Qur’ān, all the previous

scriptures revealed to the previous Ambiyā', Mushaf Fatimah, Al-Jifr, the staff of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, the ring of Sayyidunā Sulaymān عَلَيْهِ السَّلَامُ, the shirt of Sayyidunā Ādam عَلَيْهِ السَّلَامُ and the books that were revealed to the previous Ambiyā', numbering about 249.

Bear in mind that this Imām ul Asr or Mahdī is hidden from 260 A.H. about 1150 years have passed and it is the belief of the Shia that this fake and assumed person is the twelfth and final Imām, the hidden Imām and the Mahdī. He will remain alive till Qiyāmah, he will come from the cave at any time and he will appear with countless miracles. He will raise the dead and [we seek the protection of Allāh] exhume the bodies of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ and Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا and punish them. Similarly, all those who had love for them, the other Sahābah رَضِيَ اللَّهُ عَنْهُمْ and Sunnī Muslims will also be resurrected and punished. It is the belief of the Shia that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and all the Imāms will come alive into the world and see the punishment being inflicted upon their enemies, to Allāh do we belong and to Him is our return.

All this is referred to in the Shia religion as Raj'at. Believing in it is also part of the fundamentals of the Ithnā Ash'ariyyah sect. when Raj'at will occur, then the first person to pledge allegiance at the hands of the Hidden Mahdī will be Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [we seek the protection of Allāh] and

the second will be Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, then the other people.

3. THE SHIA BELIEFS OF THE HIDDEN IMĀM, WHY DID THE SHIA NEED TO INVENT THIS BELIEF?

What was the need for the Shia to invent this belief of the birth and disappearance of the Imām and fabricate the story about it? A brief background of it is,

1. The authors of the Shia religion stipulated the number of Imāms as 12. Subsequently, they invented this belief. ‘The completion is at twelve Imāms’, in other words, the world will end at twelve Imāms. (Usūl Al-Kāfī p.345)
2. The authors of the Shia religion also made up the belief that Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ and Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, the Imāmat will only continue from Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ. The uncle or brother of the Imām cannot attain Imāmat. Usūl Al-Kāfī states, Sayyidunā Ja’far As-Sādiq رَحِمَهُ اللهُ said, ‘After two brothers, Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ and Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, the Imāmat will not be between two brothers, but it will be from offspring to offspring.’
3. The authors of the Shia religion have also made the claim with regard to the perfections of the Imāms, Abū Hamzah narrates that he asked Sayyidunā Ja’far As-Sadiq رَحِمَهُ اللهُ that can the world remain without the Imām? He said, ‘If the earth remains without an Imām, it will be destroyed.’ (Usūl Al-Kāfī p.104)

Then, in order to save the world, twelve Imāms were stipulated to complete the number and the belief was invented that the Imām will remain alive till Qiyāmah. Such an Imām was never born; nor is there any fear of the chain of Imāmat ending till Qiyāmah. This is such a claim that is completely contrary and against the Sunnah and way of Allāh سُبْحَانَهُ وَتَعَالَى. This is because from the beginning of the world, approximately a hundred and twenty-four thousand Ambiyā' were sent, and it never happened that the world ended upon the demise of a Nabī. In fact, the Nabī came to every nation when the teachings of the previous Nabī had completely died out and the nation was on the edge of deviation and it became necessary for another Nabī to be deputed. However, it definitely happened that in the presence of the Nabī, the nation did not pay attention to the call of the Nabī and different forms of difficulty were given to the Nabī, so the punishment of Allāh سُبْحَانَهُ وَتَعَالَى came upon the nation in the presence of the Nabī, like the cases of Sayyidunā Nūḥ عَلَيْهِ السَّلَامُ and Sayyidunā Lūt عَلَيْهِ السَّلَامُ's nations. The detail of this is mentioned in the Noble Qur'ān.

Contrary to the three points mentioned above, the reality is that the eleventh Imām of the Ithnā Ash'ariyyah, Sayyidunā Ḥasan 'Askarī رَحِمَهُ اللَّهُ passed away in 260 A.H without any children. The cunning and deceptive Shia were forced to think of a story and plot and came up with an imaginative figure, saying that he was born to Sayyidunā Ḥasan 'Askarī رَحِمَهُ اللَّهُ and Nargis, a bondswoman. Out of fear for the enemy, he was kept hidden. This has been explained above, i.e. he

went into the cave a few days before the demise of his father. Now, he will come out when he wants. The founders of the Shia religion first thought and then spread the lie and story which caught on very quickly and it was finally made into reality by the Ithnā Ash'ariyyah.

The Shia now call this fabricated personality as Imām ul Asr, the living hidden Imām of every era, Qā'im āl Muḥammad, Hujjatullāh Al-Muntazar etc. They do not take his name, and after saying these titles they say 'Ajjal Allāhu Farjahu', which means that may Allah bring him out of hiding quickly and fulfil the wishes of our hearts.

The point to be noted here is that in the Aḥādīth of Rasūlullāh ﷺ, there are no such titles to be found for any person, nor is there mention of an Imām going into hiding out of fear for death and being in this state till Qiyāmah. All this has been invented by the Shia and has been attributed to the Imāms in the form of false narrations. Then, it has been made famous as reality. Just like with the Qur'ān, they made up narrations on Tahṛīf and attributed them to the Imāms, as mentioned before. Anyway, all these things have nothing to do with the Qur'ān and Sunnah and all of them are against Islām. This was all done as a dangerous plot against Islām. We make du'ā' to Allāh ﷻ to protect our īmān. Āmīn

At this point, it is worth mentioning that after the demise of Sayyidunā Ḥasan 'Askarī رَضِيَ اللهُ عَنْهُ, there was a great hue about this supposed son. The family of Sayyidunā Ḥasan 'Askarī

رحمة الله, his brother Ja'far Ibn Alī Naqī رحمه الله and others denied such a son. Subsequently, this matter dragged on for a long time and it finally came to the attention of the government. Then, for two years, research was done into this matter. After the investigation, the reality came to the fore that at the time of the demise of Sayyidunā Ḥasan 'Askarī رحمه الله, he had no children and based on this, the wealth of Sayyidunā Ḥasan 'Askarī رحمه الله was divided amongst his heirs in accordance to Shar'ī law. This took place during the time of Al-Mu'tamad 'alal-lāh, the Abbasid King. The brother of Sayyidunā Ḥasan 'Askarī رحمه الله, Ja'far Ibn Alī Naqī رحمه الله denied this supposed son, so the Shia called him Ja'far Kādhīb, i.e. Ja'far, the liar. In order to prove this supposed son, the authors of the Shia religion made a great effort. They had to fabricate many narrations. Subsequently, for this objective, the author of Al-Kāfī, Kulaynī, did tremendous work.

The height of astonishment is that he wrote that Usūl Al-Kāfī was written during the time of the Ghaybat Sughrā. The names of the Safirs to the Hidden Imām were sent and the Imām read the book properly and liked it. He supported its contents and said, "This is sufficient for our Shia."

Why did the Shia make up this story of the son of Sayyidunā Ḥasan 'Askarī رحمه الله and Nargis? There are two objectives:

1. To complete the number 12, as it was the claim of the Shia

2. It was also the Shia claim that if there was no Imām on earth, the earth will cease to exist. Therefore, in order to prove the truthfulness of this claim, they made up the story of the fake twelfth Imām, for whom there is no death. This is because when he was not born, there is no question of death. He is not absent, nor will he ever come out of the cave till Qiyāmah.

Friends, this is the story of the Hidden Imām, his birth and the real reasons behind the fabrication of this belief.

4. THE MADE-UP STORY ABOUT THE HIDDEN IMĀM IN AL-KĀFĪ OF KULAYNĪ AND THE PUZZLE OF THE BELIEF OF THE TWELVE IMĀMS

Maulānā Manzūr Nu'mānī رَحْمَةُ اللَّهِ writes under the topic, 'The Shia belief regarding the Mahdī',

'According to the Ahl us-Sunnah, from the first to the last, this is just a fabricated story. It was made up for the reason that in reality, the eleventh Imām of the Shia, Sayyidunā Hasan 'Askarī رَحْمَةُ اللَّهِ passed away in 260 A.H without any child. He had no son. The Shia belief of twelve Imāms would have been rendered void and after the twelfth, the world will end. In short, only to push this incorrect belief, they made up this story and it became a test for those among the Shia who had the ability to think and ponder.' (Monthly Al-Furqān, Lucknow p.22, February 1986)

Although it is clear that the entire story of the birth and disappearance of the Hidden Mahdī is false, yet we shall present a narration from the most reliable Shia book, Usūl Al-Kāfī, from which it will be proven that the belief in twelve Imāms is false. Subsequently, in Bāb Karāhiyat at-Tauqīt, there are six narrations. Two from Sayyidunā Al-Bāqir رَحْمَةُ اللَّهِ، three from Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ and one from Sayyidunā Mūsā Kādhim رَحْمَةُ اللَّهِ. The narration from Sayyidunā Al-Bāqir رَحْمَةُ اللَّهِ states, Abū Hamzah Thumanī narrates, 'I heard Sayyidunā Al-Bāqir رَحْمَةُ اللَّهِ saying, 'Allāh سُبْحَانَهُ وَتَعَالَى stipulated the time of the appearance of the Mahdī at 70 A.H. However, when Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ was martyred, then Allāh سُبْحَانَهُ وَتَعَالَى became displeased with the Shia. He then moved the time of appearance to 140 A.H. we have explained this to you, so you let out the secret. Therefore, after this, Allāh سُبْحَانَهُ وَتَعَالَى has not informed us of a time of appearance, i.e. now no revelation has come. (Usūl Al-Kāfī p.232, 233)

Explanation: In this narration, the first time that was stipulated for the appearance of the Hidden Mahdī was 70 A.H. According to this calculation, the chain of Imāmat ends at the fourth Imām, 'Alī Zayn ul Ābidīn رَحْمَةُ اللَّهِ. He passed away in 95 A.H. Then, on account of the anger of Allāh سُبْحَانَهُ وَتَعَالَى, the time of the appearance of the Mahdī was moved to 140 A.H. According to this calculation, the Imāmat of the Shia could move to the sixth, Ja'far As-Sādiq رَحْمَةُ اللَّهِ. He passed away in 148 A.H. So the belief of twelve did not remain, so the word Ithnā Ash'ariyyah itself is baseless and

wrong. Six Imāms, from Sayyidunā Mūsā Kādhim رَحْمَةُ اللَّهِ until Sayyidunā Ḥasan ‘Askarī رَحْمَةُ اللَّهِ are not part of the discussion because their Imāmat did not fall in the period of 70 A.H to 140 A.H. Moreover, the story of the birth and disappearance of the Imām is proven as false because 255 A.H can never be included in 70 A.H or 140 A.H. Now, from the above-mentioned narration, the following is proven:

1. The belief of Imāmat, the number of twelve Imāms, the belief of the Hidden Imām, all of this is false. It has nothing to do with reality.

2. In reality, the killers of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ were the Shia. Allāh سُبْحَانَهُ وَتَعَالَى was angry with them and the delay in the appearance of the Imām continued

3. Allāh سُبْحَانَهُ وَتَعَالَى did not have prior knowledge of the martyrdom of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ (we seek the protection of Allāh), because if He had the knowledge, He would not have stipulated 70 A.H for his appearance. This is called Badā fil ‘Ilm according to Shia terminology.¹

¹ The founders of the Shia religion made up a quality for Allāh سُبْحَانَهُ وَتَعَالَى called Bada. It is necessary for the Shia to believe in it. This quality means that Allāh سُبْحَانَهُ وَتَعَالَى experiences Badā. The foundational book of the Shia, Al-Kāfi supports this with 16 narrations. For example, The narrators say that he heard from Sayyidunā Ja’far As-Sadiq رَحْمَةُ اللَّهِ that if people understand what great reward there is in attesting to Badā, then they will encourage others on it too.’

5. THE LINEAGE, AGE AND POWERS OF SAYYIDUNĀ MAHDĪ رَضِيَ اللَّهُ عَنْهُ, A COMPARISON BETWEEN SHIASM AND ISLĀM

From the very beginning, it has been explained that Islām is based on two things; The Qur’ān and the Sunnah. Or, it can be said Islām is the Qur’ān and Sunnah. Then, denial of the Qur’ān and Sunnah in word or deed is a denial of Islām. After this, no person can remain a Muslim, even if he calls himself a Muslim and deceives the common Muslims. There is no mention of Sayyidunā Mahdī رَضِيَ اللَّهُ عَنْهُ in the Qur’ān. However, there is mention of him in the Ahādīth, as explained in brief at the start of this chapter.

Those who invented the Shia religion stated that the first addressees of the Qur’ān and the bearers and conveyers of

The objective of this narration is that the Imām said that if people believe that Allāh سُبْحَانَهُ وَتَعَالَى experiences Badā, i.e. He forgets and makes mistakes, but he does not take it to be a defect, then there is great reward, such that people will encourage others to acquire this great reward and they will propagate it. (We seek the protection of Allāh)

At this point, it must be borne in mind that the authors of the Shia religion had to explain these virtues of Badā regarding Allāh سُبْحَانَهُ وَتَعَالَى so that this belief can be easily accepted by the masses. So, the virtues that are mentioned in the Qur’ān regarding the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ in clear words, these can be denied through Badā, i.e. Allāh سُبْحَانَهُ وَتَعَالَى did not know what the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ will do afterwards. This is the real reason behind the invention of the belief of Badā.

the Sunnah, i.e. the Sahābah رَضِيَ اللَّهُ عَنْهُمْ were disbelievers and renegades. In this way, they denied the authenticity of the Qur’ān and the Sunnah. Therefore, the present Qur’ān is changed according to them and not worthy of being relied upon. Now, in place of the Qur’ān and Sunnah, they put the narrations that they fabricated in the names of the Imāms. It is their belief that the original Qur’ān was with Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. After his demise, it went to the rest of the Imāms in succession. In the time of Sayyidunā Hasan رَحِمَهُ اللَّهُ ‘Askarī, his assumed son took the Qur’ān with him into a cave in Surra man Ra’a. Now, he will come to the world when he wants and he will have the original Qur’ān. Detail of this has passed.

This Imām disappeared and over a thousand years have passed. No one knows when he will come out. The Shia say that he was definitely born and he definitely went into hiding and he is definitely alive. The proof is that this world is existing, and it has not been destroyed. He will definitely come out because by his coming out, whatever will happen, none of these have happened as yet, for example,

1. He will appear, so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ will also come back to the world
2. The Shia that died before, they will also be raised and come again to the world
3. The first person who will pledge allegiance to the Mahdī will be Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

4. He will take out the khulafā', i.e. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ and Umm al-Mu'minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا from their graves, give them life and punish them in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Shia.

Now, see the comparison between Shiasm and Islām with regards to the beliefs in the Mahdī,

	Mahdī	Belief mentioned in the Ahādīth	Belief according to the Shia
1	Name	Muḥammad	Muḥammad
2	Father's name	'Abdullāh	Ḥasan ('Askarī)
3	Mother's name	Amina	Nargis
4	Place of Birth	Madinah Munawwarah	Sāmarra (Baghdad)
5	Age at the time of Bay'ah	40	Over a thousand years to date
6	Status, Powers and Virtue	He will be the leader and khalīfah of the Muslims, Muslims will pledge allegiance to him, he will adhere to the	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will pledge allegiance to him and obey (we seek the protection of Allāh), he will bring the Qur'ān gathered by Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and will adhere to it, he will get

		<p>Qur'ān and Sunnah and administer the country accordingly and he will not be infallible</p>	<p>revelation, go for Me'rāj and every year on the night of Qadr he will get a divine book, he will forbid and permit things. So, he will have a Shari'ah and be infallible. He will break the walls of the Raudah, remove the bodies of the Khulafā', hang them and punish them. he will also give life to Sayyidah Ayesha <small>رَضِيَ اللَّهُ عَنْهَا</small> and punish her (we seek the protection of Allāh)</p>
7	Works	<p>In the light of the Qur'ān and Sunnah, he will do great and noble work to enliven Islām</p>	

Study the second and third column of the chart properly. You will realise the reality that the narrations ascribed to the Imāms go completely against the Aḥādīth. The reality is that the entire Shia religion is a plot against Islām and it is a

plan to wipe out Islām. It clashes with everything in Islām. Many examples have been given.

In short, Islām is Islām and Shiasm is Shiasm, they are not related at all. Therefore, Shiasm is a simile for harming Islām in the name of Islām. This is because it is a plot to wipe out Islām whilst taking the name of Islām. It has been causing harm to Islām from its very beginning and there are countless examples of this.

6. WHAT IS GHAYBAT SUGHRĀ AND GHAYBAT KUBRĀ IN SHIASM? WHAT IS THE REALITY OF IT?

You have read about the fabricated story of the Hidden Mahdī. After the disappearance of the Twelfth Imām, some cunning Shia informed the Shia masses and made them believe that some special people continue to correspond with the Hidden Mahdī, and they are his agents and ambassadors. These ambassadors were four, who made the claim in succession. The last of them was 'Alī Muḥammad Samarrī, who passed away in 329 A.H. The simpleton Shia would send their requests with valuable gifts for the Hidden Mahdī by means of these agents. They would take these to the Hidden Mahdī and return with replies. The stamp of the Hidden Mahdī would be on it. This unique drama would be carried out with sufficient and excellent planning.

The reality of this drama, not only in our minds but in the minds of every person blessed with foresight by

Allāh **سُبْحَانَهُ وَتَعَالَى** is that it was played out by these cunning people who made the claim of being the ambassador of the Hidden Imām. However, according to the Shia, their scholars and Mujtahids, all these messages and letters that they brought from the Hidden Imām, these were proofs in matters of religion. Subsequently, their scholars gathered these letters and mentioned them in their books. A large portion of these can be studied in **Ihtijāj Tabrasī**. Khomeini has also accepted these letters as proof of religion in his book **Al-Hukūmah Al-Islāmiyyah**.

This agent and ambassador business carried on with thorough deception and reached its peak. It ended when the government of the time found out and started an investigation, as to who are the people involved in deceiving the simpleton masses. Then, as the investigation started, the letters and communication also stopped. It was made famous that now the era of the Ghaybat Sughrā is finished and the era of the Ghaybat Kubrā has started. Now, no one can communicate with him and no one can reach him till he appears. Now, people should wait for his appearance. This is the drama of the Ghaybat Sughrā.

7. THE FABRICATED STORY OF NARGIS, THE MOTHER OF THE HIDDEN IMĀM AND HER MARRIAGE TO HASAN 'ASKARĪ

Mullā Bāqir Majlisī is a scholar of the tenth century. He is a well-known Shia Mujtahid and high ranking author. He has also written many lies. His authored works are said to number about sixty. One of them is Bihār ul Anwār, in 25 volumes. Besides this, he has written Hayāt ul Qulūb, Jilā ul Uyūn, Haqq ul Yaqīn and others which the Shia pride over. Most of his books are in Persian. The modern-day staunch Shia leader, Khomeini, has given special instruction to learn Shiasm from his books, as stated in Kashf ul Asrār. Shah 'Abdul 'Azīz Dehlawī رَحْمَةُ اللهِ says that according to his research, if any statement or narration is stated to be correct by Majlisī, then no Shia scholar can deny it. Then, if this is the case, which Shia scholar will deny his fabrications, there is no question of denial at all.

This Shia scholar, Majlisi, in his books like Haqq ul Yaqīn and Jilā ul 'Uyūn has written an extremely astonishing story about the twelfth Hidden Imām and his mother. According to Maulānā Manzūr Nu'mānī رَحْمَةُ اللهِ, it is a unique incident of 'love'. The narration in both books is from Bishr Ibn Sulaymān and is quite lengthy. For sake of brevity, we mention the summary here. Majlisī writes, 'Bishr Ibn Sulaymān was a special Shia of the father of the eleventh Imām, 'Alī Naqī رَحْمَةُ اللهِ. He was also the friend of the Imām, i.e. Hasan 'Askarī رَحْمَةُ اللهِ. He used to buy and sell slaves. He explains that on one occasion, 'Alī Naqī رَحْمَةُ اللهِ wrote a letter

in English to him and together with this, he gave two hundred and twenty coins. He said, "Take this and go to Baghdad (the capital of the time). You will see a ship at the river bank in which there will be slave girls being sold. You will see a slave girl, veiled, give my letter to the master using some ruse and tell him to give it to her."

Bishr Ibn Sulaymān says, "I carried out the command and came to Baghdad. In accordance with the instruction given, the letter reached the slave girl. The moment she opened it, she kissed it repeatedly and said to her master, "Sell me to the person who brought this letter, otherwise I shall commit suicide." The master then gave her to me in exchange for 220 coins. I took her with me. This slave girl told me that she is the granddaughter of the Roman King and her name is Mulaykah and her mother was from the close associate of 'Īsā عَلَيْهِ السَّلَامُ. "At night, I saw a dream that 'Īsā عَلَيْهِ السَّلَامُ, his close associate, Sham'un, and a group of disciples all came to the palace of my grandfather and a pulpit of light was placed there. After this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his Wasī, 'Alī رَضِيَ اللَّهُ عَنْهُ and the other Imāms came. They sat on this pulpit of light. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to 'Īsā عَلَيْهِ السَّلَامُ, "I have come to ask for the daughter of your Wasī, for this son." Saying this, he indicated to Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ, who was with at the time. 'Īsā عَلَيْهِ السَّلَامُ happily accepted and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read the Nikāh Khutbah and gave me Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ in marriage. Then I did not mention this dream to anyone, but this fire of love in my heart for Ḥasan 'Askarī رَضِيَ اللَّهُ عَنْهُ was

burning and I had no peace. I stopped eating and drinking and this started to affect me.”

Going ahead, the Shia Mujtahid, Mullā Bāqir Majlisī writes that Bishr Ibn Sulaymān was informed by the mother of the Hidden Mahdī that she saw another dream that Sayyidah Maryam رَضِيَ اللهُ عَنْهَا came and Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا was with her, with thousands of damsels from paradise. Sayyidah Maryam رَضِيَ اللهُ عَنْهَا said, “This is the queen of the women, Fatimah رَضِيَ اللهُ عَنْهَا, the mother of your husband.” Hearing this, I caught her garment and cried. I said, “Your son Hasan ‘Askarī has not seen me.” She said, “How can he come? You are Christian and you have polytheistic beliefs.” Hearing this, I read the Kalimah in the dream and accepted Islām. When I woke up, I was reading the Kalimah.”

Majlisī writes further that Bishr Ibn Sulaymān said that the mother of the Hidden Imām informed him that after this, no night passed except that she saw her husband Hasan ‘Askarī in her dream and he would please her with relations.

In order to gauge the filth of this fabrication, we present two excerpts from the book of Mullā Bāqir Majlisī,

1. I kept this treasure that was going to be destroyed, hidden in my bosom and the love of the star in the sky of Imāmat continued increasing and my patience came to an end, to the extent that I stopped eating and my face became darker by the day, my body became weak and the secret of the love started showing.’ [Haqq ul Yaqīn p.310]

2. 'In exchange of this separation, I had relations with him, then after that night, no night passed except that he did not treat me for the pain of separation with the medicine of relations, i.e. intercourse.' [Haqq ul Yaqīn p.311]

We can only say Astaghfirullāh, Astaghfirullāh upon these filthy episodes written by the author.

How did the daughter of the Roman king, Nargis, come here? For this Majlisī narrated from Bishr Ibn Sulaymān, Nargis said, 'Our King, the Caesar of Rome sent an army to fight the khalīfah of the Muslims, so I joined the army under some ruse. When the Muslims defeated the Romans, then I also joined the other captured women and came in the possession of the Muslims. I was sold and came to them.'

According to the statement of Majlisī, the Hidden Imām's mother, Nargis, was a slave girl and she came into the marriage of Sayyidunā Ḥasan 'Askarī رَحْمَةُ اللَّهِ in this way. She had a son from him and his birth was kept hidden from everyone, to the extent that even the brother of the Imām, Ja'far Ibn 'Alī Naqī رَحْمَةُ اللَّهِ was not aware. This child suddenly disappeared at the age of four or five a few days before the demise of Ḥasan 'Askarī رَحْمَةُ اللَّهِ in a cave and will come out at a specific time.

What does a person realise and feel when reading these fabricated love tales? The level of modesty and chastity that should be binding for the wives of the Imāms, how does one find it in these tales? What judgement can I make? Seeking

forgiveness from Allāh is sufficient from me; this will show its evil nature. However, the following things need scrutiny with regards to this fabrication regarding the Imām and his mother,

1. The Qur’ān states, ‘and do not marry polytheist women until they believe’ (Sūrah Al-Baqarah)

So, how did Rasūlullāh ﷺ marry this polytheist woman to Hasan ‘Askarī رَحْمَةُ اللَّهِ؟ Is this not an accusation upon Rasūlullāh ﷺ? Can Rasūlullāh ﷺ do something that is clearly against the Qur’ān, like this marriage?

2. In following the dream, if someone wants to fulfil their carnal desires and explains a fabricated dream and claims marriage, then how will this fitnah be stopped? According to Majlisī, two great Ambiyā’, Rasūlullāh ﷺ and ‘Īsā عَلَيْهِ السَّلَامُ met and they did the marriage of Hasan ‘Askarī رَحْمَةُ اللَّهِ to a polytheist woman. Is this not contrary to the position of Nubuwwah? What should have happened is that both these Ambiyā’ should have shown the baseless nature of Christianity in the dream and they should have propagated the truth of Islām, why did they go against the duty of their position?

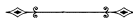
3. In the Shia religion, is a marriage in a dream valid? After this Nikāh, how many other Imāms and Shia Mujtahids were married in dreams?

4. Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا did not tell Nargis to believe in Imāmat, she only told her to read the Kalimah. So, we learn that Imāmat and the belief of twelve Imāms is a fabrication and a tale.

5. Did 'Alī Naqī رَحِمَهُ اللهُ know English that he wrote the letter in English and he gave preference to English over Arabic, is it proven that another Imām knew English and wrote and spoke in it?

6. Are all the fabrications of Nargis joining the Roman army, being caught with the other Christian women, speaking to a stranger about her love matters, is all this not blameworthy for a noble woman of the Sayyed family? 'Alī Naqī رَحِمَهُ اللهُ should have gone himself or sent Ḥasan 'Askarī رَحِمَهُ اللهُ, this would have been appropriate? You can think, was it the best to give the matter over to a stranger?

Therefore, we learn that the existence of this Hidden Imām, the story of his mother, Ghaybat Sughrā and Ghaybat Kubrā is a bunch of lies and tales. It has nothing to do with any of the Imāms, but this Shia Muftahid made it up and ascribed it to the pious and wrote it in his book. The Shia cling to this unnatural religion which is against the Qur'ān and Sunnah and is actually a plot against Islām. May Allāh سُبْحَانَهُ وَتَعَالَى protect us and the religion of Islām. Amīn



CHAPTER 7: THE BELIEF OF RAJ'AT

1. THE MEANING AND PURPORT OF RAJ'AT, THE SHIA BELIEF OF RAJ'AT GOES AGAINST THE QUR'ĀN AND SUNNAH

The Sunnī 'Ulemā' have given very little thought to the Shia belief of Raj'at, whereas this is also part of the special beliefs of the Ithnā Ash'ariyyah. This is in total contradiction to the Qur'ān and Sunnah. What can be written, which belief of the Shia is there that is in accordance with the Qur'ān and the Sunnah? The objective of those who invented this religion is enmity for Islām. The most effective means that they saw was to classify the first addressees of the Qur'ān, those who practised it and conveyed it, the noble companions of Rasūlullāh ﷺ as unreliable, (we seek the protection of Allah), renegades, disbelievers etc. This will cause a denial of the Qur'ān and Sunnah. Subsequently, this is what they did. After this denial, the path became easy for them to bring everything against Islām in the name of Islām and attribute it to the Imāms – which have nothing to do with the Qur'ān and Sunnah. One of these beliefs is the belief of Raj'at.

The meaning of Raj'at is return. The purport of this word according to the Shia religion and the broadness of its use can be understood from the original narrations of the Shia. These will be mentioned in their place. I only want to show

here that the meaning of the belief of Raj'at in the Shia religion is that there is a fabricated and assumed person called the Hidden Mahdī, for whom they believe and say that over a thousand years ago, out of fear for his life, at the age of four or five, he disappeared into a cave. When he comes from the cave, at that time there will be another Qiyāmah before the Major Qiyāmah takes place. In this event, Rasūlullāh ﷺ, Sayyidunā 'Alī رضي الله عنه, Sayyidah Fatimah رضي الله عنها, Sayyidunā Hasan رضي الله عنه, Sayyidunā Husayn رضي الله عنه and the other Imāms, as well as all the Shia, will be brought out from their graves. After this, the first person that will pledge allegiance to him will be Rasūlullāh ﷺ. After that, Sayyidunā 'Alī رضي الله عنه and the other Shia will pledge allegiance to him and promise to obey him. This is their Hidden Mahdī which you hear the Shia Dhākirs speak about. This is being echoed from Iran and you will study it further ahead.

According to the Shia, later on, this Hidden Mahdī will resurrect and bring to life the first three Khulafā' رضي الله عنهم, Sayyidah Ayesha رضي الله عنها from the Azwāj e Mutahharāt رضي الله عنهن and the Sunnīs that have love for them.

Then the Hidden Mahdī will establish a lofty form of justice in accordance to the Qur'ān that was gathered by Sayyidunā 'Alī رضي الله عنه and whatever sins were committed in the world, minor or major, i.e. kufr, irtidād, killing etc. the two that will be made responsible for all this will be Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه and they will be

punished. The Hidden Mahdī will then also punish Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا (we seek the protection of Allāh). This is the summary of the Shia belief of Raj'at.

Now, let us see if in accordance with this belief of Raj'at, will there be a Qiyāmah that will occur before the major Qiyāmah. Is this mentioned in the Qur'ān and Sunnah? If we look at the reality, then we learn that when the Shia belief of Imāmat is not mentioned in the Qur'ān and Sunnah, but it has been made up by the Shia scholars and Mujtahids, so where will this belief of Raj'at be found in the Qur'ān and Sunnah? In fact, both of these beliefs have been fabricated by the Shia and have no reality in the light of the Qur'ān, Sunnah and Islām.

There are hundreds of verses in the Qur'ān that speak about Qiyāmah. Similarly, the Hadīth books are full of narrations about Qiyāmah. There is no place to mention them in this book. Two things come to light with regards to Qiyāmah in the light of the Qur'ān and Ahādīth:

1. This world will be completely destroyed
2. The world of the ākhirat will come about

Allāh سُبْحَانَهُ وَتَعَالَى linked these two with the blowing of the trumpet, which will occur twice. A brief discussion of this is that when the age of this world will end, then Isrāfil عَلَيْهِ السَّلَامُ will blow the trumpet by the command of Allāh سُبْحَانَهُ وَتَعَالَى. The entire humanity, all the animals and the whole world will be destroyed. The mountains will float about like cotton

puffs, the sun, moon and other heavenly bodies will fall and break. The Qur'ān says, 'The trumpet will be blown, and whatever is in the heavens and the earth will perish' (Sūrah Az-Zumar, 68)

With regards to the second blowing of the trumpet, the Qur'ān says,

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَّظُنُّونَ ﴿٦٩﴾

'Then it will be blown again, and they (the perished) will be standing and watching' (Sūrah Az-Zumar, 68)

The Ahādīth state that the time period between the two will be forty years. The Qur'ān also explains the reality that whoever did any type of deed, he will be given the full recompense of it.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

'Each person will be given the recompense of his deeds in full' (Sūrah Az-Zumar, 70)

The Qur'ān also explains the reality that the sinners will desire to be returned to the world and that they follow the Ambiyā', but this desire will be turned down harshly. Allāh سُبْحَانَهُ وَتَعَالَى says,

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۖ نُرْجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۚ

‘And warn the people of the day when the punishment will come to them, those who oppressed will say, ‘O our Rabb, grant us respite till a close time, we shall accept Your call and follow the Ambiyā’ (Sūrah Ibrāhīm, 44)

This verse is a mighty strike against the Shia religion because, on the day of Qiyāmah, each person will get his record of deeds and each person will read his record of deeds, what sins he committed. Finally, Allāh سُبْحَانَهُ وَتَعَالَى will give the final result.

If it was necessary to believe in the Shia beliefs of Imāmat After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and if the Imāms were a proof like Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then it would have been necessary for the verse to state that belief in Imāmat is compulsory and obeying the Imāms is a means of the pleasure of Allāh سُبْحَانَهُ وَتَعَالَى, which the verse does not state. Then, it is clear from the verse that the belief of Raj’at is baseless and it has nothing to do with the Qur’ān and Hadīth. The result is that the Shia religion and Islām are totally different things. They contradict each other. May Allāh سُبْحَانَهُ وَتَعَالَى protect the īmān of every Muslim. Āmīn.

Allāh سُبْحَانَهُ وَتَعَالَى says,

وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ ۗ

‘And you will see the oppressors when they see the punishment, they will say, ‘there should be some path to turn back’ (Sūrah Ash-Shūrā, 44)

Before the world is destroyed, the Qur'ān refutes the dead people being brought back to life. The Qur'ān says,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

'he will say, 'O my Rabb, return me. Possibly I will do good deeds that I left.' Never. This is a word that you utter, behind them is a veil till the day that they will be resurrected.' (Sūrah Al-Mu'minūn, verse 99)

The following words in the above verse must be thought over:

He will say, 'O my Rabb', 'Return me', 'never', 'words that you utter', 'veil', 'until', 'day', 'resurrected'

Keep these words and their purport in mind, and then read the verse and translation again. The purport will be clear that the reply they will receive is that their question is useless. The verse speaks about the veil of the Barzakh remaining until Qiyāmah. So, according to the Shia, the Mahdī will resurrect everyone in between, this is not proven. So where does it come from? From this verse, it is clear that the belief of Raj'at is baseless and the stories about resurrecting the people are all false.

2. FABRICATED NARRATIONS FROM THE RELIABLE SHIA MUJTAHIDS IN SUPPORT OF THE BELIEF OF RAJ'AT

In the Qur'ān, it is stated that belief is necessary in a number of unseen things. According to the Shia, one of these unseen things is the Hidden Imām and it is necessary to believe in him. In the Maqbūl Translation, we find that in Sūrah Al-Baqarah verse 3, Sayyed Maqbūl Ahmad Shah gives the explanation of 'unseen' as,

1. Ghayb: that which cannot be felt through the apparent senses, like Tauhīd of Allāh, Nubuwwah of the Ambiyā', coming of the Qā'im (Hidden Mahdi), Raj'at, resurrection on the day of Qiyāmah, reckoning, Jannah, Jahannam. It is necessary to believe in these types of things. They are not seen with the eyes but are realised through proofs that Allāh has established.

It is proven from here that in the Shia religion, it is necessary to believe in the Hidden Mahdī and the belief of Raj'at, just as it is necessary to believe in the oneness of Allāh and the Nubuwwah of the Ambiyā'. In other words, the person who denies the Hidden Mahdī is denying the oneness of Allāh and Nubuwwah of the Nabī is a disbeliever. We seek the forgiveness of Allāh.

2. The Shia Mujtahid 'Allāmah Bāqir Majlisī writes in Haqq ul Yaqīn,

When the Hidden Mahdī will come, then Allāh will help him by means of the angels and the first to pledge allegiance will be Rasūlullāh ﷺ. [p.347]

3. This text is also verified by Mukhtasar Basā'ir ud Darajāt,

When the Mahdī will come, Jibrīl will be in the front, Mikā'il on the right, Isrāfil on the left and the close angels will be with him, and Rasūlullāh ﷺ will pledge allegiance first. [p.213]

4. Mullā Bāqir Majlisī says in Haqq ul Yaqīn with reference from Imām Muḥammad Al-Bāqir رَضِيَ اللهُ عَنْهُ, 'When the Qā'im will appear, he will resurrect Ayesha (رَضِيَ اللهُ عَنْهَا) and punish her.'

From these four narrations it is proven clearly that the figurative imaginary figure of the Shia, the Hidden Mahdī, has a high and lofty status, higher than that of Rasūlullāh ﷺ, as they say that Rasūlullāh ﷺ will be the first to pledge allegiance to him. Then this person will resurrect the companions and punish them in front of Rasūlullāh ﷺ, we seek the protection of Allāh.

Friends, this is the real face of Shiasm, which the common Muslims do not know about; they are trapped and caught by the love for Ahl ul Bayt slogans and are inclined to Shiasm.

5. Mullā Bāqir Majlisī mentions a long narration about Raj'at in Haqq ul Yaqīn from Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ, the narration states that a person named Mufaddal asks a question and the Imām replies. We shall present the narration here in

brief. The subject matter is very shameful against Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ and causes hurt to the heart. However, what can we do, mentioning disbelief is not disbelief. It is necessary to mention the hidden reality of this religion so that the people do not fall into the trap of their deception.

The narration states that Sayyidunā Ja’far As-Sadiq رَحِمَهُ اللَّهُ explained that when the Hidden Mahdī will appear, he will first come to Makkah Mukarramah and do this and that. Mufaddal then said, ‘O my master, after Makkah Mukarramah, in which direction will the Mahdī go?’ He said, ‘He will go to the city of our grandfather, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He will do something strange there; it will be joyous for the believers and a means of disgrace for the hypocrites.’ Mufaddal asked, ‘What is that strange thing?’ He said, ‘When he will pass the grave of our grandfather, he will ask the people there, ‘Is this the grave of our grandfather, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?’ The people will reply in the affirmative. He will ask about those buried alongside Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The people will say that these are the graves of his special companions, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. The Mahdī will ask about them. He will ask as regards to why they are buried next to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The people will say that they were his khulafā’ and the father-in-laws of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. After this, he will ask if anyone has a doubt about them being buried there. The people will say that there is no one who doubts, everyone has the conviction that it is the two

khulafā' there. After asking thrice, he will instruct that the wall be broken and they be taken out of their graves.

Subsequently, they will be taken out. Their bodies will be fresh and in the same shroud that they were buried in. Then he will give the command that the shroud be removed (they be made naked), and they be hung on a dry tree. This will be a unique test for the people. The dry tree will immediately become green and lush. The branches will spread out, it will grow tall. Then those who had love for them and believed in them will say, 'By Allāh, this is proof of their lofty rank and acceptance in the sight of Allāh. On account of love for them, we will be deserving of salvation.'

When news of the dry tree becoming green will spread, then whoever had a bit of love and honour for them in his heart, they will come from far off cities to Madīnah to witness it. Then, an announcer will call out on behalf of the Mahdī (Qā'im) that whoever has belief and love for these two (Shaykhayn رَضِيَ اللَّهُ عَنْهُمَا), they should stand aside. After this announcement, the people will be divided into two groups. One group that comprises of those who love them and the other group will be those who curse them. After this, the Mahdī will address those who have love for them (Sunnīs) and say that they should announce freedom from them and if they do not do this the punishment of Allāh will immediately come down on them. They will reply, 'We did not even know of their complete acceptance in the sight of Allāh, yet we did not announce freedom from them, now

that we have seen the sign of their acceptance, how can we absolve ourselves from them? In fact, we absolve ourselves from you and all those who believe in you and those who removed them from their graves upon your instruction and dealt with them disgracefully.’ Hearing this, the Mahdī will issue instructions and all of them will be killed. Then he will command that their (Shaykhayn رَضِيَ اللهُ عَنْهُمَا’s) bodies be hung from a tree and they will be resurrected.

He will instruct that all the creation gather. Then, the sins of oppression and disbelief that occurred since the beginning of time, all of them will be placed on Shaykhayn رَضِيَ اللهُ عَنْهُمَا, and they will be made responsible, especially the sins of beating Salmān Farsī رَضِيَ اللهُ عَنْهُ, and burning the house of Amīr ul-Mu’minīn رَضِيَ اللهُ عَنْهُ, Fatimah رَضِيَ اللهُ عَنْهَا, Hasan رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ, poisoning Hasan رَضِيَ اللهُ عَنْهُ and killing Husayn رَضِيَ اللهُ عَنْهُ and his family in Karbala and imprisoning the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and shedding the blood of the Ahl ul Bayt in every era.

Besides this, whoever was killed unjustly and whoever committed adultery anywhere, and whoever consumed Harām wealth and usury, till the appearance of the Mahdī, all of this will be presented before them and they will be questioned, ‘Did all this happen from you and because of you?’ They will attest to it because if they did not usurp the right of ‘Alī رَضِيَ اللهُ عَنْهُ on the first day, then none of this would have happened. After this, the Mahdī will command that whoever is present, they should exact revenge on them and

punish them. Then the Mahdī will say that they should be hung on the tree and he will command the fire to come out of the ground and burn them along with the tree. He will command the wind to spread their ashes in the rivers. Mufaddal said, ‘O my master, will this be the last punishment for them?’ Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, ‘O Mufaddal, never. By Allāh, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Amīr ul-Mu’minīn رَضِيَ اللَّهُ عَنْهُ, Fatimah رَضِيَ اللَّهُ عَنْهَا, Hasan رَضِيَ اللَّهُ عَنْهُ, Husayn رَضِيَ اللَّهُ عَنْهُ and all the infallible Imāms will be resurrected and whoever is a sincere believer will all be brought to life. They (Shaykhayn رَضِيَ اللَّهُ عَنْهُمَا) will then be punished equal to their number to the extent that they will be made to die and be brought back to life a thousand times in a day. After this, Allāh will take them wherever He wants and continue punishing them.’ [Haqq ul Yaqīn p.361]

Friends, this is the perfect Mahdī whose representative is Khomeini, or he made himself the representative, and this is the work that he will do, for which the poor Shia are waiting for, for the last millennium, day and night.

Friends, you should be convinced that there was no Imām e Zamān or Hidden Mahdī or Qā’im born, nor did he disappear. This is a deception from its inception which is shown to the simple minded masses. Can you not think that those people who fabricated narrations stating that the Qur’ān is changed have been very successful in pushing people to wrong beliefs? Can you not understand that it was not difficult for them to make

up this story and publicise it in order to perfect the lessons of Raj'at taught by 'Abdullāh Ibn Sabā? It must be known that nowadays the Shia world says that Khomeini gave the flag of the Iranian Revolution to the Imām e Zamān and he later gave up the Imāmat, but now Khomeini has also died, so we do not know which Mahdī he gave the flag to.

3. WHO INVENTED THE BELIEF OF RAJ'AT? WHEN WAS IT INVENTED AND WHAT WAS THE OBJECTIVE?

When was the belief of Raj'at invented? Who invented it?

1. Shah 'Abdul 'Azīz رَحْمَةُ اللَّهِ says in Tuḥfah Ithnā Ash'ariyyah regarding this, 'In the translation of Tārīkh Tabarī, the translator is a Shia too, there is detail of the call of 'Abdullāh Ibn Sabā. He writes that when 35 A.H began, that is when the belief of Raj'at appeared. There was an abundance of fitnah upon 'Uthmān رَضِيَ اللَّهُ عَنْهُ. The founder of the way of Raj'at was 'Abdullāh Ibn Sabā, a Jew, resident of Yemen.' [p.23]

2. The evils of this belief of Raj'at is more than what can be gathered and written. The first person who had the belief of Raj'at was 'Abdullāh Ibn Sabā, and that too, only about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. **Then, in the beginning of the second Hijri century, Jabir Ju'fi held the view of the Raj'at of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.** [Tuḥfah Ithnā Ash'ariyyah p.243]

3. When the third century began, then the Rāfiḍīs of the time held the view of Raj'at about every Imām and their opponents, this was to cool their hearts. [Ibid]

4. Tārīkh Madh-hab Shia states, 'Abdullāh Ibn Sabā presented a new belief, it was that Muḥammad ﷺ will also return to the world (just as Sayyidunā 'Īsā عَلَيْهِ السَّلَام will return to the world). [Fitna Ibn Sabā p.55]

5. The first belief that Ibn Sabā presented to the people was that like 'Īsā عَلَيْهِ السَّلَام, Muḥammad ﷺ will also return to the world. The reality of this was understood much later on. [Ibid p.149]

From these excerpts, we learn that the first person who had the view of Raj'at was the Jew, 'Abdullāh Ibn Sabā. The second person was Jabir Ju'fi. He propagated this belief in abundance. In this way, the belief was pushed ahead and it became an inseparable part of Shia belief. Now, the present day Shia who ascribe their religion to the twelve Imāms and state that their Fiqh is the Ja'farī Fiqh, also have the belief of Raj'at. The modern day Shia leader, Khomeini is held by the Shia to be the representative and deputy of the Imām e Zamān. Bear in mind that after 260 A.H, the first person amongst the Shia who made this claim was Khomeini. Or, the Shia had accepted this position for him. Today in Iran there is an abundance of propaganda about the appearance of the Imām e Zamān and the Shia have made the propagation of their religion this aspect, i.e.

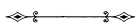
the appearance of the Hidden Imām. Further detail will be given ahead inshā allāh.

The Zaydiyyah sect of the Shia is not in agreement with this belief. They ascribe their sect to Zayd, the son of Zayn ul Ābidīn رحمته الله. They state in their books that the ascription of this belief to the Imāms is baseless, as Shah Abdul ‘Azīz Dehlawī رحمته الله writes in Tuḥfah Ithnā Ash’ariyyah,

‘All the Zaydiyyah Shia deny the return to the world and they clearly refute the narrations ascribed to the Imāms in this regard. Therefore, there is no need left for the Ahl us-Sunnah to state that it is false. Allāh suffices to fight on behalf of the believers.’

The modern day Shia Mujtahid, Dr Sayyed Mūsā Al-Mūsawī states with regards to Raj’at in his book Isla hush Shia, ‘When tales are mixed with belief and when thoughts and mixed with reality, then such innovation comes about that cause a person to laugh and cry at the same time.’

In reality, there is no belief of Imāmat in Islām, like that of Shiasm, nor is there any thought of Imām ul Asr or Imām e Zamān in Islām, and Raj’at has nothing to do with Islām. The truth is that Shiasm is another name for destroying and spoiling Islām and to say that Shiasm is Islām is itself changing Islām and disgracing it. May Allāh protect all the Muslims and Islām, Āmīn.



CHAPTER 8: WHO ARE THE AHL UL BAYT ACCORDING TO THE QUR'ĀNIC DEFINITION?

1. USAGE OF AHL UL BAYT ACCORDING TO INTELLECT, SHARI'AH AND THE QUR'ĀN

From the beginning of human civilisation until today, there is an accepted principle that the word 'household' refers to those who live in the house, like the wife and children. Besides this meaning, there is no other meaning taken or accepted in any part of the world. Subsequently, in daily speech, if someone says, 'Your household says such and such', then the only thing it means is that the wife of the person said it.

In short, in the light of logic and the shari'ah, this word refers to the wife in reality, and by the way, or secondary status, to the other individuals living in the house. Now if someone removes the wife from the household and takes the meaning to be the son in law and grandchildren, then it will be against logic, the shari'ah and the usage of the word in the world. In Arabic, the word for a household is Ahl ul Bayt. In the Qur'an, these words refer to the wife. Subsequently, in Sūrah Hūd, when speaking about Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ, Allāh سُبْحَانَهُ وَتَعَالَى said that the angels said to Sarah رَضِيَ اللَّهُ عَنْهَا,

قَالُوا أَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّكَ حَبِيدٌ مَجِيدٌ ①

‘Are you astonished by the command of Allāh? May the mercy and blessings of Allāh be upon you, O household (Ahl ul Bayt)’ (Sūrah Hūd, verse 73)

Here, Ahl ul Bayt refers to the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, Sarah رَضِيَ اللَّهُ عَنْهَا. In Sūrah Al-Qasas, verse 12,

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

‘And We forbade wet nurses upon him from before, so she said, ‘Shall I show you a household (Ahl ul Bayt) that will bring him up for you and they will be well-wishers for him?’

Here, the words Ahl ul Bayt refers to the mother of Sayyidunā Mūsā عَلَيْهِ السَّلَام.

From these verses, we learn that Ahl ul Bayt refers to the wife. Besides this, the children will be included, but in the presence of some reason. The meaning of son in law, grandchildren and others cannot be taken. In the same way, if the wife is taken out of the purport of these words and other people are meant, then it can never be accepted. Now, the Shia take the meaning of Ahl ul Bayt to refer to the progeny of Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا and remove the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from it, this is actually going against the clear text of the Qur’ān and human logic.

Why do the Shia do this? Understand firstly that the target of Shia propagation is not non-Muslims, Christians, Qādiyānīs and Jews, but it is the unwary Muslims. They have

īmān and love in their hearts for Rasūlullāh ﷺ and his family. They are deceived by the plots of the Shia and their slogans. We should bear in mind two important points of their propagation:

1. The verbal claim of love for the Ahl ul Bayt

2. Hatred for the Sahābah رَضِيَ اللَّهُ عَنْهُمْ

Now, it is necessary for us to see who are the Ahl ul Bayt in terms of the Qur’ān? We shall see that on account of the hatred that the Shia have for Islām and the wives of Rasūlullāh ﷺ, those pure souls referred to as Ahl ul Bayt in clear words, these Shia curse them and absolve themselves from them. This is such an important matter that every Muslim should be made aware of, and the ignorant Shia should also be informed of it.

2. THE REASON BEHIND THE VERSE OF TATHĪR BEING REVEALED FOR THE SPOUSES OF RASŪLULLĀH ﷺ, USING THE WORD ‘AZWĀJ E MUṬAHHARĀT’ FOR THEM

The reality is that the centuries’ old Saba’ī propaganda has left a dangerous result, such that the Sunnī Muslims and every Shia, from the top to the bottom, even the ignorant ones who smoke drugs the whole day sit back say that in the Qur’ān, Ahl ul Bayt means ‘Alī رَضِيَ اللَّهُ عَنْهُ, Fatimah رَضِيَ اللَّهُ عَنْهَا, Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ. On the other side, the condition is such that even the educated Muslims are not aware as to

who the Ahl ul Bayt are in the Qur'ān, to Allāh do we belong and to Him is our return.

At this point, I understand it to be necessary to remove every misunderstanding, that I never say or mean any defect, shortcoming or fault for these luminaries, i.e. 'Alī رَضِيَ اللَّهُ عَنْهُ, Fatimah رَضِيَ اللَّهُ عَنْهَا, Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ. It is part of our īmān to accept them as pious, Allāh conscious and being close to Allāh سُبْحَانَهُ وَتَعَالَى. There are many Ahādīth that mention their virtues and lofty rank which our scholars and lecturers explain and teach. Every Jumu'ah in the sermon, in every Masjid, their status and virtue are mentioned. No Sunnī will deny this. The slightest amount of disrespect or insolence towards them is a sign of deficiency in īmān. However, a Qur'ānic reality is a reality. There is no scope to deny it. The reality is that in the Qur'ān, the words Ahl ul Bayt have been specifically used for the spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The same words have been used for the spouses of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ and Sayyidunā Mūsā عَلَيْهِ السَّلَامُ.

Now, we shall present the verse of Sūrah Al-Ahzāb in which the words Ahl ul Bayt are used and refer to the spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Therefore, bear in mind that the fourth Ruku' of Sūrah Al-Ahzāb has 7 verses, i.e. from 28 to 34. In all these verses, the Azwāj e Mutahharāt are spoken about. In between these verses, verse 33 has the word Ahl ul Bayt, which refer to the spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Going a little ahead, the words, 'so that He may purify you

completely' come. We shall mention these verses here so that it will be easy to understand,

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۗ وَ قَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۗ وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَ الْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝

32. O wives of the Nabī, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

33. And abide in your houses and do not display yourselves as (was) the display of the former times of ignorance. And establish prayer and give zakāt and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity (of sin), O people of the household, and to purify you with (extensive) purification.

34. And remember what is recited in your houses of the verses of Allāh and wisdom. Indeed, Allāh is ever Subtle and Acquainted (with all things).

Verse 33 has the word Ahl ul Bayt mentioned in it. Study the translation of these verses properly so that you can understand the continuity of the subject matter and you can easily understand that in all three verses, those being

addressed are only the spouses of Rasūlullāh ﷺ, no one else is included.

The Shia do not read all the verses, nor do they explain verse 33 from the beginning to the end, because if they do this, they cannot include ‘Alī ﷺ, Fatimah ﷺ, Hasan ﷺ and Husayn ﷺ in the Ahl ul Bayt. Therefore, they only read the last part of verse 33 and make the claim that in this verse of the Qur’ān ‘Alī ﷺ, Fatimah ﷺ, Hasan ﷺ and Husayn ﷺ are mentioned and it is said that Allāh ﷻ wants to remove all disliked things from the Ahl ul Bayt and purify them.

This is not a new tactic of the Shia, but it has been their principle from the very beginning that if any belief cannot be established from the Qur’ān, they change the verses and try to prove what they want. They did the same thing here. They do not explain the entire verse, but take it out of context and only state one part and prove their own purport.

Anyway, study the verses properly. The words Ahl ul Bayt refer to the spouses of Rasūlullāh ﷺ. Subsequently, it is narrated from Ikramah رَحْمَةُ اللَّهِ and Sayyidunā Ibn Abbās رَضِيَ اللَّهُ عَنْهُ that in these verses, (known as Ayat e Tathīr), Ahl ul Bayt refers to the spouses of Rasūlullāh ﷺ. In order to prove this, they give verse 33, which means, ‘O spouses of Nabī ﷺ, remember what is recited in your homes of the verses of Allāh, i.e. the Qur’ān and useful speech,

remember it and convey it to others. [Summarized from Ma'ārif ul Qur'ān vol.7 p.139, 141]

Bear in mind that these verses were revealed with regards to the virtue of the spouses of Rasūlullāh ﷺ. Based on this, his wives are referred to as the Azwāj e Mutahharāt. Do you not see that the words 'Azwāj e Mutahharāt' in the whole Muslim world refer only to the spouses of Rasūlullāh ﷺ? Subsequently, whenever we hear these words being uttered, it comes to mind that the spouses of Rasūlullāh ﷺ are being spoken about.

3. THE SPECIAL VIRTUES OF THE AZWĀJ E MUTAHHARĀT, WHY WAS THE SPOUSE OF ANYONE ELSE NOT GIVEN THIS TITLE?

1. The wives of Rasūlullāh ﷺ have the special link of being his close companions, a speciality which no other women have. These noble women are the Ahl ul Bayt. Even on the day of Qiyāmah, they will be of the Ahl ul Bayt. Moreover, they will remain with Rasūlullāh ﷺ forever in Jannah. [Mishkāt p.280]

2. In the words of the Qur'ān, the Ahl ul Bayt refers to the wives of Rasūlullāh ﷺ. The decision made by Ayat e Tathīr and keeping them pure has the status of perpetuity.

3. The wives of Rasūlullāh ﷺ are called the Mothers of the Believers in the Qur'ān. Allāh ﷻ says, 'The

Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.'

4. After Allāh سُبْحَانَهُ وَتَعَالَى revealed the verse of Tathīr, He forbade Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from divorcing any of them and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not allowed to marry anyone else, 'it is not permitted for you to marry other women after this, nor to leave them for other women.' [Sūrah Al-Ahzāb, verse 52]

5. The words Azwāj e Muṭahharāt in the sharī'ah refer only to the spouses of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They cannot be used for the spouses of anyone else. For example, all the spouses of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ cannot be called Azwāj e Muṭahharāt. Similarly, the wives of Sayyidunā Alī رَضِيَ اللهُ عَنْهُ, Sayyiduna Ḥasan رَضِيَ اللهُ عَنْهُ and Sayyiduna Ḥusayn رَضِيَ اللهُ عَنْهُ cannot be called Azwāj e Muṭahharāt. The Shia also adhere to this.

4. THE MEANING OF AHL UL BAYT AND USAGE OF IT IN THE QUR'ĀN

The words Ahl ul Bayt: The first part (Ahl) is singular masculine; however, in terms of its meaning, it can be used for plural masculine and feminine. For example, in Sūrah Tāhā, during the return journey of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ from Madyan, he had to spend a cold night, he saw a fire from afar,

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

‘he said to his Ahl (wife), “Wait, I have seen a fire” (Sūrah Tāhā, verse 10)

Here, the wife of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was alone, but the Qur’ān used the word Ahl, which is used for singular masculine and in meaning for plural. In Sūrāh Hūd, verse 73, when the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ expressed surprise at the glad tidings brought by the angels, they said, ‘Are you astonished at the command of Allāh, may the mercy and blessings of Allāh be upon you, O Ahl ul Bayt’ (Sūrah Hūd, verse 73)

Here also, Sārah رَضِيَ اللَّهُ عَنْهَا was alone. She had no children. She was getting glad tidings of children. However, the Qur’ān still used the word Ahl ul Bayt for her, which is singular masculine, and plural in meaning. Going ahead, the masculine plural word was used to address her, whereas she is a female.

Now: Ahl means folk and Bayt means house, so the husband of the Ahl ul Bayt is one who is responsible for household affairs and needs. This responsibility remains upon her till the husband is ‘Alive, i.e. he is in charge of her and her needs. As for the children, they are free after marriage. **Now, how foolish it is to say that the wives of the Nabī are not part of his Ahl ul Bayt and the daughter who is married off, the son in law and grandchildren are part of the Ahl ul Bayt?** So, it goes against reality to say that Ahl ul Bayt includes married children, son in laws and grandchildren. It could be that the wives are part of the Ahl ul Bayt of a

person and later on his children are made part of it. For example,

Ahl ul Bayt of ‘Alī رَضِيَ اللهُ عَنْهُ: ‘Alī رَضِيَ اللهُ عَنْهُ, his wives and children

Ahl ul Bayt of Husayn رَضِيَ اللهُ عَنْهُ: Husayn رَضِيَ اللهُ عَنْهُ, his wives and children

Ahl ul Bayt of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his wives, four daughters and sons

In Rukū’ 4 of Sūrah Al-Ahzāb, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is told to inform his wives (O Nabī), verse 28 and the third verse of the Rukū’, as well as verse 30 start with ‘O wives of the Nabī’. The fifth verse also starts like that. This means that in the entire Rukū’, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is addressed directly once and his wives twice. In this address, the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are given guidelines. Their virtue was mentioned, making them stand out and the words Ahl ul Bayt were used for them. Then, Allāh سُبحَانَهُ وَتَعَالَى announces His decision to keep them pure.

5. A FEW LAWS FROM ALLĀH سُبحَانَهُ وَتَعَالَى FOR THE AZWĀJ E MUTAHHARĀT AND PROOF OF THE FOUR DAUGHTERS OF RASŪLULLĀH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

In Islām, every man has the choice to divorce his wife and marry, staying within the limits set out by Allāh سُبحَانَهُ وَتَعَالَى. However, the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are given the status of being the Mothers of the Believers and they have a higher status and position in comparison to other women.

They are the Ahl ul Bayt, have been purified and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has been forbidden to divorce any of them or marry anyone else. No one can marry them also, as they are the Mothers of the Muslim Ummah. Verse 52 and 53 of Sūrah Al-Aḥzāb says,

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَا تَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرٍ نَظِيرِينَ إِسْهُةً ۚ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۗ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَجِیْ مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَجِیْ مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۚ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝

52. Not lawful to you, (O Muhammad), are (any additional) women after (this), nor (is it) for you to exchange them for (other) wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer.

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that (behaviour) was troubling the Nabī, and he is shy of (dismissing) you. But Allāh is not shy of the truth. And when you ask (his wives) for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not

(conceivable or lawful) for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity.

It is clear from these two verses that the virtues, guidelines and restrictions that apply, they are specifically for Rasūlullāh ﷺ and his wives. Indeed the spouses of Rasūlullāh ﷺ remained with this purity and lofty qualities for as long as they lived.

Subsequently, after the demise of Rasūlullāh ﷺ, there was a time of conquest and there was no one to take zakāt. However, there was no change in the condition of the Azwāj e Mutahharāt. Whatever share of the booty would come to them, they would not be at ease till it was distributed amongst the needy. Islāmic History bears testimony that none of the Ummahāt ul-Mu'minīn left behind anything upon their demise.

It is not at all my objective here to point out any shortcoming in the family of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ. All the virtues that are mentioned for him in the Ahādīth, there is no possibility of denying any of them. My objective here is to show that the words in the Qur'ān that state Ahl ul Bayt, the restrictions that apply to them, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and his family is not included in them. This is verified by the reality that Rasūlullāh ﷺ passed away in 11 A.H. Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا passed away during the life of Rasūlullāh ﷺ. The following is a

table of the wives of Rasūlullāh ﷺ who lived after him and the length of time they lived as widows.

Name	Demise	Time as a Widow
Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا	61 A.H	50 years
Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا	57 A.H	46 years
Sayyidah Maymūnah رَضِيَ اللهُ عَنْهَا	51 A.H	40 years
Sayyidah Safiyyah رَضِيَ اللهُ عَنْهَا	50 A.H	39 years
Sayyidah Juwayriyyah رَضِيَ اللهُ عَنْهَا	50 A.H	39 years
Sayyidah Hafsa رَضِيَ اللهُ عَنْهَا	45 A.H	34 years
Sayyidah Umm Habībah رَضِيَ اللهُ عَنْهَا	44 A.H	33 years
Sayyidah Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا	22 A.H	11 years
Sayyidah Saudah رَضِيَ اللهُ عَنْهَا	22 A.H	11 years
Sayyidah Māriyah Qibtiyyah رَضِيَ اللهُ عَنْهَا - The Slave Woman	16 A.H	5 years

From this detail, we learn that all the restrictions placed upon the Ummahāt ul-Mu'minīn by Allāh سُبْحَانَهُ وَتَعَالَى, we see in what an excellent way they fulfilled it. Subsequently, from these, none of them married after the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, does the verse not mean precisely that Allāh سُبْحَانَهُ وَتَعَالَى wanted to keep them away from anything disliked and to keep them pure?

These restrictions only applied to the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It did not apply to any other *Sahābī*, like Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his children. Ponder over the following few points I shall mention about Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ.

In Bukhārī and Muslim, there is a *Hadīth*, 'Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ sent word of marriage to the daughter of Abū Jahl (Juwayriyyah). Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا came to know of it and came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, 'Your people say that you do not become angry with your daughters. This is 'Alī who marries the daughter of Abū Jahl.' Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got up. The narrator says that he heard from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'Indeed I married my daughter to Abul 'Ās Ibn Rabī', he fulfilled his promise and indeed Fātimah is a piece of my liver. I do not want to cause difficulty to her. By Allāh, the daughter of the Rasūl of Allāh and the daughter of the enemy of Allāh cannot be together.' After this, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ left his intention to marry.

From this Hadīth, we learn that after the verse of Taṭhīr was revealed, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ sent a marriage proposal for the daughter of Abū Jahl, the enemy of Islām. This happened during the life of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا. If he was part of those addressed by the verse of Taṭhīr, then he would never have done so. This is because this is transgressing the limits of Allāh سُبْحَانَهُ وَتَعَالَى. In fact, as long as she lived, he did not marry. (Bukhārī vol.1 Muslim vol.2)

Secondly, we find proof from this Hadīth that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had other daughters besides Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا. One of them was Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. She was married to Sayyidunā Abul ‘Ās Ibn Rabī’ Umawī رَضِيَ اللَّهُ عَنْهُ. The plural form for ‘daughters’ was used in the Hadīth. This refers to three or more.

There was no restriction in marriage upon Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. After the demise of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا, he married a number of women from whom he had children. All this is sufficient proof to show that the verse of Taṭhīr refers to the Ahl ul Bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the restrictions that applied to them, they were not for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Therefore, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his children are not included in this verse, but only the Azwāj e Mutahharāt.

6. USE OF THE WORD AHL UL BAYT FOR THE AZWĀJ E MUTAHHARĀT IN THE AHĀDĪTH

The Jewish hypocrites had levelled a terrible accusation upon the noble wife of Rasūlullāh ﷺ, Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا. This is mentioned in Sūrah An-Nūr in the Qur’ān. Great grief was caused to Rasūlullāh ﷺ due to this accusation. It was so much that one day he came to the Masjid, sat on the pulpit and delivered a sermon. He praised Allāh سُبْحَانَهُ وَتَعَالَى and then mentioned the leader of the hypocrites, ‘Abdullāh Ibn Ubayy, and then said, ‘O Muslims, who will help me against the person who has given difficulty to me regarding my household (Ahl ul Bayt). By Allāh, I do not know anything but goodness regarding my household (Ahl). And they spoke about a person, I do not know anything but good about him.’ (Bukhārī vol.2 p.697)

In this Hadīth, Umm ul-Mu’minīn Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا was mentioned and the word Ahl Baytī was used for her. See how the Muslims are being summoned to help against the hypocrites in this matter where difficulty is caused to Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا.

In Bukhārī, there is a narration from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ which states that when Rasūlullāh ﷺ married Sayyidah Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا, then he had a Walimah meal. Subsequently, the people came and ate and went away. Then, Rasūlullāh ﷺ and Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا went to their room. The last words of the Hadīth are, ‘then Rasūlullāh ﷺ got up, he then went to the room

of Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and said, '**Peace be upon you my Ahl ul Bayt and the mercy of Allāh**'. Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا replied, 'And may peace be upon you and the mercy of Allāh, how did you find your Ahl (wife), may Allāh bless you.' (Bukhārī vol. 2 p.707)

From this Hadīth, we learn that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed his wife Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا with the words 'Ahl ul Bayt'. It is clear that he would refer to his wives using the words Ahl ul Bayt. Similarly, in this Hadīth, Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا also referred to Sayyidah Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا with the word Ahl. From this, we can understand properly that the words Ahl ul Bayt were used for them.

THE VIRTUE OF SAYYIDAH AYESHA رَضِيَ اللهُ عَنْهَا

We present a Hadīth with regards to the virtue and purity of Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا, 'O Umm Salamah, do not give me difficulty regarding Ayesha. Revelation does not come upon me when I am under the sheet with any of my wives except for her.' (Bukhārī vol.1 p.532)

The summary of the background of this Hadīth is that when the turn of Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا would come for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go to her, then people would send many gifts for him. This came to the attention of the Azwāj e Mutahharāt, so Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا spoke about this. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the reply as mentioned above.

Friends, now you can decide that the personality that Sayyidah Salamah رَضِيَ اللهُ عَنْهَا coveted, it caused difficulty to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when speaking about her and he mentioned it, now the religion in which there is cursing her and it is taken to be worship, is that the religion that was invented by ‘Abdullāh Ibn Sabā, the Yemeni Jew, or is it the religion bestowed by Allāh سُبحَانَهُ وَتَعَالَى? You can decide.

7. THE SHIA DO NOT ACCEPT THE AZWĀJ E MUTAHHARĀT AS PART OF THE AHL UL BAYT AND THE REASONS BEHIND THE FILTHY SCHEME TO EXCLUDE THREE OF THE FOUR DAUGHTERS OF RASŪLULLĀH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Your astonishment will know no limits when you ask the Shia with regards to the Ahl ul Bayt of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. You will get the answer that it is the spouses of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ. Then, if you ask who are the Ahl ul Bayt of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, you will get the answer that it is the wife of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. Now, if you ask them, well, who are the Ahl ul Bayt of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? You will never get the answer that it is the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but the answer will come that the Ahl ul Bayt of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are: Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself, the Ahl ul Bayt of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, meaning, ‘Alī رَضِيَ اللهُ عَنْهُ, Fātimah رَضِيَ اللهُ عَنْهَا, Hasan رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ. As for Umm Kulthūm رَضِيَ اللهُ عَنْهَا, the daughter of ‘Alī رَضِيَ اللهُ عَنْهُ, the real sister of Hasan رَضِيَ اللهُ عَنْهُ and Husayn رَضِيَ اللهُ عَنْهُ, she is not part of the Ahl ul Bayt according to the Shia. This is because

according to the consensus of the Shia and the Sunnī authors, she was married to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ.

Out of their cunningness and trickery, the Shia have excluded the Azwāj e Muṭahharāt from the Ahl ul Bayt due to the following reasons:

1. Out of irreligiousness, because if they include the Azwāj e Muṭahharāt as part of those addressed by the verse of Taṭhīr, then they will have to include Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا and Sayyidah Hafsah رَضِيَ اللهُ عَنْهَا, the daughters of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Therefore, the Shia tolerated removing Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا from being part of the Ahl ul Bayt, when she is the mother of Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا.

2. Based on their irreligiousness that if four daughters are accepted as the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then like Sayyidunā Alī رَضِيَ اللهُ عَنْهُ, Sayyidunā Uthmān Dhun Nūrayn رَضِيَ اللهُ عَنْهُ and Sayyidunā Abul ‘Ās Ibn Rabī Umawī رَضِيَ اللهُ عَنْهُ will also have to be accepted as the son in laws. Therefore, not only have they removed the three sisters of Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا (Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا) from the Ahl ul Bayt, they have denied them being the biological daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We seek the protection of Allāh

Currently, they deceive the Muslims by making the claims of love for the Ahl ul Bayt.

Now, we shall present some facts with regards to the four daughters of Rasūlullāh ﷺ.

1. Proof from the Qur'ān:

Sūrah Al-Ahzāb, verse 59,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِئِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ
أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.

The word Banāt is plural. It means daughters. In Arabic, the plural form is always used for more than three.

2. The reliable Shia book, Al-Kāfī says, 'Rasūlullāh ﷺ married Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا when he was just over twenty years old. Before Nubuwwah, Qāsīm, Ruqayyah, Zaynab and Umm Kulthūm were born. After Nubuwwah, Tayyib, Tāhir and Fātimah were born.' (Usūl Al-Kāfī p.278)

3. I have a reliable book of the Shia before me, Nahj ul Balāgha, translated by the Shia leader Aḥmad Ja'farī Nadwī, published in 1983. Regarding this book, the Shia say that Sayyed Sharīf Radī gathered the sermons of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. He passed away in 406 A.H. It is proven regarding this book that the compiler used a very high standard of language, but when the Shia have accepted it as the sermons

of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, that is why there is no scope to doubt the reliability of it. See proof from this book for Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ being a son in law, from the tongue of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, p.523, 524, ‘People come behind, they have made me an agent between you and them. However, by Allāh, I do not understand what to tell you. I do not know anything that you are not aware of, I cannot guide you to anything that you do not know, I know what you know, there is nothing that we know from before, that I can inform you of, we are not separate from you in anything, such that I can inform you. We have seen as you have seen. You have heard as we have heard. You have been honoured by the companionship of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just as we have been honoured with it. Abū Bakr and ‘Umar are not more worthy than you of practising on the truth because, in terms of being close family, you are closer than them. Undoubtedly, you acquired the position of being the son in law twice, that which they did not get.’

In this text, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ takes an oath and says that Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is the son in law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ without a doubt. So, the modern day Shia Mujtahids who publish articles saying that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ only had one daughter, Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا, have caused a great difference of opinion with the scholars of Sīrah. I ask these self-appointed Mujtahids that is Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ also a scholar of Sīrah according to you, from whom errors can occur in research? If not, then O Shia Mujtahids, what happened to you that you do not fear the

anger and punishment of Allāh? Why do you deny the three daughters of Rasūlullāh ﷺ, whereas they are also the biological sisters of Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا? There is proof for this in the Qur’ān and the Ḥadīth. Are you not spoiling your life in this world and the hereafter by saying that they are the children of an unknown person, think, have some shame.

4. You should also study the codswallop uttered by the Shia Mujtahid, Bāqir Majlisī, ‘Rasūlullāh ﷺ gave his daughter to Uthmān. This was because he was apparently a Muslim and giving his daughter in Nikah is not proof that he (‘Uthmān) was not a disbeliever on the inside.’ (Ḥayāt ul Qulūb p.561) [We seek the protection of Allāh]

5. The famous Shia book Muntahā Al-Āmāl vol.1 p.108 states, ‘With a reliable chain, it is narrated from Ja’far As-Sādiq رَحِمَهُ اللهُ that from the wife of Rasūlullāh ﷺ, Khadijah رَضِيَ اللهُ عَنْهَا, Tāhir, Qāsim, Fātimah, Umm Kulthūm, Ruqayyah and Zaynab were born.

Besides this, the following Shia books state that four daughters were born to Rasūlullāh ﷺ from Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا:

1. Usūl Al-Kāfi
2. Tahdhīb ul Ahkām
3. Man Lā Yahdhuruhu Al-Faqīh
4. Al-Istibsār

5. Furū' Al-Kāfi
6. Mir'āt ul 'Uqūl
7. Rijāl Kash-shī
8. Tafsīr Khulāsat ul Manhaj
9. Majālis ul-Mu'minīn
10. Hayāt ul Qulūb
11. Jilā' ul 'Uyūn
12. Muntakhab At-Tawārīkh
13. Tuhfat ul 'Awām
14. Sāfi, commentary of Usūl Al-Kāfi
15. Tafsīr Majma' ul Bayān
16. Kashf ul Ghummah fī Ma'rifah Al-A'immah
17. Qurb ul Asnād
18. Tadhkirah Al-Ma'sūmīn
19. Islāmic Encyclopaedia
20. Spirit of Islām

The scholars should gather the information from these books and present it to the masses.

I have presented proof from the Qur'ān that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had more than three daughters and have given the narrations from the reliable Shia books. **You will be astonished to learn that from the beginning till the eleventh Hijrī century, all the Shia Mujtahids and**

scholars have accepted that Rasūlullāh ﷺ had four daughters and two of them were married to Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ, one after the other, as you have seen from the above quoted Shia books and text of Majlisī. However, when the Sunnī Muslims started getting their books, they opened the door of objecting to these narrations and in order to save face from these narrations and deny the Qur'ān and Hadīth, they started saying that these were not the daughters of Rasūlullāh ﷺ, but from the first husband of Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا [we seek the protection of Allāh]. Now, some of the Shia say that these were the children of the sister of Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا or from someone else of her family. Subsequently, the Shia Mujtahid, Sayyed Muḥammad Radī said this and it was published in the daily Jang newspaper, Karachi on 17 May 1988.

Now, coming to the point, even if the verse of Taṭhīr was not revealed, and there was no Hadīth on this, yet in the Qur'ān, the wives of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ and Sayyidunā Mūsā عَلَيْهِ السَّلَامُ are referred to as their Ahl ul Bayt. Based on this, the Azwāj e Mutahharāt must be accepted as the first Ahl ul Bayt of Rasūlullāh ﷺ because these are the realities of the Qur'ān, and accepting it is īmān, whilst denying it is blasphemy.

8. RASŪLULLĀH ﷺ MADE DU'A FOR SAYYIDUNĀ 'ALĪ رَضِيَ اللَّهُ عَنْهُ, SAYYIDAH FATIMAH رَضِيَ اللَّهُ عَنْهَا, SAYYIDUNĀ HASAN رَضِيَ اللَّهُ عَنْهُ AND SAYYIDUNĀ HUSAYN رَضِيَ اللَّهُ عَنْهُ TO BE PART OF THE AHL UL BAYT

From a few Ahādīth we have come to know that the verse of Tathīr was revealed, and then one day the grandsons of Rasūlullāh ﷺ came to him. A little while later, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا also arrived. Rasūlullāh ﷺ showed affection towards them, gathered them and made du'ā, 'O Allāh, these are also my Ahl ul Bayt, so remove impurity from them too and purify them.'

Now, everyone is aware of the reality that the meaning of du'ā is that a person asks Allāh سُبحانه وتعالى for something or he requests for something. (Bayān ul Lisān p.278) It is clear that the matter of asking for something will come about when a person does not have it. If a person has something, what is the need to make du'ā to acquire it? Subsequently, in the verse of Tathīr, Rasūlullāh ﷺ had full conviction with regards to the Azwāj e Muṭahharāt, so he did not see any need to make du'ā for them. Allāh سُبحانه وتعالى had included them as part of the Ahl ul Bayt without him having to make du'ā. As for Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا, Sayyidunā Hasan رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Husayn رَضِيَ اللَّهُ عَنْهُ, Rasūlullāh ﷺ made du'ā to Allāh سُبحانه وتعالى. Now, according to the Muslims, all the wives of Rasūlullāh ﷺ, who were alive when the verse of Tathīr was revealed, or passed away, all the children of

Rasūlullāh ﷺ (four daughters and three sons), the children of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا - all of them are the Ahl ul Bayt of Rasūlullāh ﷺ. They are the joy and coolness of the eyes of the Muslims. This is the belief of the Hanafīs, Shāfi’īs, Mālikīs and Hanbalīs.

9. A LAW PERTAINING TO CHARACTER ADDRESSED TO THE MUSLIMS BY ALLĀH ﷻ تِلْكَ آيَاتُ الْقُرْآنِ وَالْحِكْمِ وَالرَّبِّ الْقَدِيمِ تِلْكَ آيَاتُ الْقُرْآنِ وَالْحِكْمِ وَالرَّبِّ الْقَدِيمِ TILL QIYĀMAH WITH REGARDS TO THE AZWĀJ E MUṬAHHARĀT

It has been mentioned before that when ‘Abdullāh Ibn Ubayy and his cronies had levelled accusations against Umm ul-Mu’minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا, then great grief was caused to Rasūlullāh ﷺ. He also spoke about it. For a month, no revelation came. During this time, some simple Muslims also fell into the trap of the hypocrites. Finally, after a month, Allāh ﷻ revealed the verses of Sūrah An-Nūr (verse 11 to 20 and 23 to 26) speaking about the purity and innocence of Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا. We shall present a few of these verses with the explanation,

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

12. Why, when you heard it, did not the believing men and believing women think good of themselves (i.e. one another) and say, "This is an obvious falsehood"?

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

23. Indeed, those who (falsely) accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَّهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٦﴾

26. Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those (good people) are declared innocent of what they (i.e., slanderers) say. For them are forgiveness and noble provision.

Verse 1:

In this verse, Allāh سُبْحَانَهُ وَتَعَالَى has given a special instruction with regards to the Azwāj e Muṭahharāt that is to last until the day of Qiyāmah. When we think over it, we learn how delicate the matter is, that if there is some evil person who speaks ill of the Azwāj e Muṭahharāt out of his evil and this will cause his honour and chastity to be negatively affected, then the Muslims do not even have the permission to think like this. In fact, the instruction is that when you hear such a thing, then why do you not say, 'This is a clear accusation'

Friends, this is one angle of the explanation of the verse of Taḥīr which we get from the Qur'ān, regarding the spouses of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Verse 2:

In this verse, the virtue and lofty rank of Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا is explained. She is said to be chaste and pure and

Allāh سُبْحَانَهُ وَتَعَالَى speaks with disdain of those who falsely accuse her by saying that they are cursed. They are cursed in this world and in the hereafter. There is announcement given for a severe punishment for them. This is because this matter is so serious, an evil person speaks ill of the beloved spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Allāh سُبْحَانَهُ وَتَعَالَى makes this announcement. Now, this will remain in the Qur'ān until the day of Qiyāmah and it will be known in the world.

Verse 3:

In this verse, it has been clarified that those who speak ill of the spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then the entire humanity should know that the spouses of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are pure from these accusations and this is a permanent certificate that Allāh سُبْحَانَهُ وَتَعَالَى has given to show the purity of the Azwāj e Muṭahharāt. Indeed, those whom Allāh سُبْحَانَهُ وَتَعَالَى wants to purify, He purifies them in this way

THE PLOT OF THE SABĀ'IS REGARDING THE WIVES OF RASŪLULLĀH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Bear in mind that from the Azwāj e Muṭahharāt, Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا and Sayyidah Hafsah رَضِيَ اللَّهُ عَنْهَا are the daughters of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ. Therefore, the Shia have hatred for them, as they hate Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ. We have read the name of the Shia scholar, Mulla Bāqir Majlisī, Khomeini praises him in his disgraceful book, 'Kashf ul Asrār' p.121. Khomeini is so generous with praise that he informed the Shia that they

should benefit from his books. This is probably because he has gathered falsehood in his books and he has a very filthy tongue. The Shia view him as a very high ranking author and Mujtahid. Subsequently, he speaks about Sayyidunā ‘Umar صلى الله عليه وسلم, and out of his mouth comes the filth, ‘Umar (may the curse and punishment of Allāh be on him) [we seek the protection of Allāh]. This same Majlisī writes a chapter in his book, Hayāt ul Qulūb, ‘Chapter on the evil consequences of Ayesha رضي الله عنها and Hafsah رضي الله عنها’. [We seek the protection of Allāh]

This is not a chapter title written by some Jew, Christian, Magian, Qādiyānī, but it is from such a scholar and Mujtahid, who is taken as an idol by Khomeini, and he instructs others to benefit from his books. Now you can think for yourself what will be mentioned further in his books.

Bāqir Majlisī has another book called Haq ul Yaqīn. This book (p.568) says that when the hidden Imām will emerge, then Rasūlullāh صلى الله عليه وسلم and Sayyidunā ‘Alī رضي الله عنه will pledge allegiance to him, and then he will do the following in the presence of Rasūlullāh صلى الله عليه وسلم, ‘When our Imām comes out, he will resurrect Ayesha رضي الله عنها and punish her.’ [We seek the protection of Allāh]

The other book of this author, Jilā’ ul ‘Uyūn p.82 says, ‘Ayyāshī narrates with a reliable chain from Ja’far As-Sādiq رحمة الله that Ayesha and Hafsah, may the curse of Allāh be on them, poisoned Rasūlullāh صلى الله عليه وسلم and martyred him.’

Looking at these texts of the Shia Mujtahids, one must say that Shiasm is not a religion, but it is a planned way to destroy Islām. This is because despite being a recorded religion in book form, all the foundational books of it are published secretly and they remain confined to certain circles. This is to the extent that for a non-Shia, in fact, a common Shia to get them is very tedious. In Tafsīr Maqbūl, verse 144 Surah Āl-‘Imrān, it is stated from Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ, that after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, everyone turned renegade except for three people. It was asked, ‘Did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pass away naturally, or was he martyred?’ He said, ‘Two women poisoned Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ before he passed away.’ Going ahead, the translator, Maqbūl Aḥmad says that it means those two women, may Allāh curse them and their fathers.’ [We seek the protection of Allāh]

Finally, I want you to think over the following:

1. In clear words, Allāh سُبْحَانَهُ وَتَعَالَى says that the wives of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام and Sayyidunā Mūsā عَلَيْهِ السَّلَام are Ahl ul Bayt. Together with using the same for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allāh سُبْحَانَهُ وَتَعَالَى has kept them pure from disliked things.
2. In the Aḥādīth, this reality is also clearly mentioned that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that his wives are Ahl ul Bayt

3. All the wives who stayed in the marriage of Rasūlullāh ﷺ till his demise; they will be his Ahl ul Bayt on the day of Qiyāmah and in Jannah. They will have the eternal companionship of Rasūlullāh ﷺ.
4. Allāh ﷻ says that the Azwāj e Muṭahharāt are the Mothers of the Believers. Among these believers are Sayyidunā Alī رَضِيَ اللهُ عَنْهُ, Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا, Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ and Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ too.
5. Based on the clear words of the Qur'ān, the Ahl ul Bayt of Rasūlullāh ﷺ are known to the Muslims as the Azwāj e Muṭahharāt, the Qur'ān has clear proof that they are pure from every type of defect. Therefore, this title cannot be used for the spouse of anyone else. Now, I ask you, these spouses of Rasūlullāh ﷺ, that Allāh ﷻ gave this virtue to, there are teachings in the Shia religion to curse them, and this is worship according to them, **is this Islām, or this the religion made up by 'Abdullāh Ibn Sabā, the Yemenī Jew and his followers? Is this the religion that calls for the love of the Ahl ul Bayt or are they enemies of the Ahl ul Bayt? You can decide.**
6. It is also necessary to mention the reality that from the beginning until today, whichever human was born and whoever counted themselves to be part of

the Ummah of a Nabī, it is only the Shia who curse the wives of the noble Messenger ﷺ, and this is recorded as their religion. Such oppression, regrettably, has not been seen even from the Qādiyānīs. If only the ignorant Shia ponder over these realities and our scholars present much better subject matter with regards to these realities. We make du'ā' to Allāh سُبْحَانَهُ وَتَعَالَى to protect our īmān. Āmīn



CHAPTER 9: THE MARRIAGE OF SAYYIDAH UMM KULTHŪM BINT 'ALĪ رَضِيَ اللَّهُ عَنْهَا TO SAYYIDUNĀ 'UMAR رَضِيَ اللَّهُ عَنْهُ

PROOF OF THE MARRIAGE BETWEEN SAYYIDAH UMM KULTHŪM BINT 'ALĪ رَضِيَ اللَّهُ عَنْهَا TO SAYYIDUNĀ 'UMAR رَضِيَ اللَّهُ عَنْهُ FROM THE SHIA BOOKS

1. THE CHILDREN OF SAYYIDUNĀ 'ALĪ رَضِيَ اللَّهُ عَنْهُ - ABŪ BAKR AND 'UMAR

Besides Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا, Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ married eight other women. As long as Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا was alive, he رَضِيَ اللَّهُ عَنْهُ did not marry, but after her demise, he married eight times in total.

It is worth mentioning here that Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ named three of his sons after Abū Bakr رَضِيَ اللَّهُ عَنْهُ, 'Umar رَضِيَ اللَّهُ عَنْهُ, and 'Uthmān رَضِيَ اللَّهُ عَنْهُ.¹ From this, we learn that Sayyidunā 'Alī

¹ Detail of the children of Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ:

Children from Fātimah رَضِيَ اللَّهُ عَنْهَا: Hasan رَضِيَ اللَّهُ عَنْهُ, Husayn رَضِيَ اللَّهُ عَنْهُ, Muhsin رَضِيَ اللَّهُ عَنْهُ, Zaynab رَضِيَ اللَّهُ عَنْهَا, Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

Children from other wives:

Abbās, Ja'far, Abdullāh, Uthmān, Ubaydullāh, Abū Bakr, Muḥammad Akbar, Muḥammad Asghar, Yahyā, Muḥammad (Awsat), Umm Al-Hasan, Ramalah Al-Kubra, Umm Kulthūm Sughrā, Umm Hānī, Maymūmah,

ﷺ had love and faith in the first three khulafā'. This is such a reality and it is a living proof, until today, no Shia Mujtahid can present any reasonable cause to contradict it. Every person knows by way of principle that people name their children after the person who is honourable according to them; they have love for the person and belief in him or her. Such a person is righteous and abstinent. This is because when naming the child, the goodness or the other conditions of the person (whose name is being considered) is looked at. This is also the teaching of Islām. If you turn the pages of history, you will learn that after Rasūlullāh ﷺ was deputed, all the polytheists that did not

Zaynab Sughrā, Ramalah Sughrā, Fātimah, Umāmah, Khadījah, Umm Al-Kirām, Salamah, Umm Ja'far, Jumānah, Nafīсах

Muḥammad Akbar is called Muḥammad Al-Hanafīyyah. The Kaysāniyyah Shia take him as one of the Imāms. The Kaysāniyyah believe that Muḥammad Al-Hanafīyyah lives forever. He is hidden in the Ridwī Mountain where there is a river of honey and a river of water flowing. These Shia say that he is the Imām e Zamān. (Tuhfah Al-Wahhāb p.234)

From different books, we find slight differences with regards to the names of the children of Sayyidunā Alī ﷺ. However, there is no difference regarding Abū Bakr, Umar and Uthmān. Their mothers were: Abū Bakr, son of Laylā bint Mas'ūd, 'Uthmān, son of Umm Al-Banīn bint Hizām. These two were martyred with Sayyidunā Husayn ﷺ in Karbala. Umar, son of Umm Ḥabībah bint Rabī'ah. He lived to an old age and passed away naturally.☐

accept Islām, then they were killed at the hands of the Muslims, or they died of natural causes, then none of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ named their children or relatives after them, no matter how closely they were related to them. Then, the Shia say that the names of Abū Bakr, ‘Umar and ‘Uthmān were commonly used amongst the Arabs. Therefore, in accordance with the custom of the time, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ named his children. If this is not the highest level of foolishness, then what else is it? If this was the case, then it would have been necessary for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to name his children Abū Jahl and Abū Lahab. [We seek the protection of Allāh] Such people who utter evil like this and write it, they should be ashamed because they are causing great dishonour to Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ.

WHY DID THE SHIA ACCEPT THE MARRIAGE BETWEEN SAYYIDAH UMM KULTHŪM رَضِيَ اللَّهُ عَنْهَا TO SAYYIDUNA ‘UMAR رَضِيَ اللَّهُ عَنْهُ?

What caused the Shia Mujtahids and authors to accept the Nikah of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ to Sayyidah Umm Kulthūm, daughter of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا? Bear in mind the following:

1. According to the rank of a person in terms of religion or worldly status, accordingly, whatever events or realities are associated with him; these become famous and well known. The person who has a high position in the world and in religious terms, how is it possible that things about him are not made well

known? Subsequently, the Nikāh of Amīr ul-Mu'minīn Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ with Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, daughter of Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا, and this granddaughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lived in the house of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ. From her, Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ had a son named Zayd. After the martyrdom of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ, this noble woman came to sit the 'iddat period in the house of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. The entire Muslim world is aware of these realities. So how can they be denied?

2. Some events, based on their link to whoever is involved, become so well known amongst the masses and the elite that it is impossible to deny it. The marriage of Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا to Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ is like this. Subsequently, it is so well known that there is no scope for the Shia Mujtahids to deny it. That is why they had to admit it.
3. The most reliable books of Hadīth, the Sihāh Sittah, were compiled before 300 A.H. More than seventy thousand people acquired the knowledge of Hadīth from Imām Bukhārī رَحِمَهُ اللَّهُ. Then, it is impossible to count their students and their students. After 150 A.H, books on Tafsīr, Hadīth, Fiqh, Sīrah, History and Asmā' ur Rijāl were compiled and authored. In Tahdhīb ut Tahdhīb and Muqaddimah Fath ul Bārī, it is written that in 141 A.H, Mūsā Ibn Uqbah had passed away and he had written a book on the

Battles of Rasūlullāh ﷺ. There is no need to go far, in Sindh, Abū Ma'shar, Najī' Ibn 'Abdur Raḥmān Sindhī had written a book on Maghāzī. He passed away in 170 A.H. (Khilāfat Abbāsiyyah aur Hindustān p.526) Besides this, Tabarī, Kitāb uth Thiqāt of Ibn Hibbān, Kitāb ul Ma'ārif of Ibn Qutaybah and others were written before 260 A.H. In all these books, the Nikāh of Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ to Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا is mentioned.

- (i) Sahīh Bukhārī states: Tha'labah Ibn Mālik said that Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ distributed some shawls amongst the women of Madīnah Munawwarah. There was a very nice one left. So, someone from those present said, 'The granddaughter of Rasūlullāh ﷺ is in your home, give it to her.' The person was speaking about Sayyidah Umm Kulthūm bint Alī رَضِيَ اللهُ عَنْهَا. So, Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ said, 'No, Umm Sulayt is more deserving.' Umm Sulayt رَضِيَ اللهُ عَنْهَا was an Ansāriyyah woman who pledged allegiance to Rasūlullāh ﷺ. Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ also said that indeed she used to fill the water skins and bring it for us on the day of Uhud. (Bukhārī p.403)
- (ii) Kitāb uth Thiqāt says, 'Then Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ married Sayyidah Umm Kulthūm bint Alī رَضِيَ اللهُ عَنْهَا and she was born from Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا. She started living with Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ in Dhul Qa'dah.'

(iii) ‘Abdullāh Ibn Muslim Ibn Qutaybah (278 A.H) says in Al-Ma’ārif, ‘The mother of Fātimah and Zayd, Umm Kulthūm, who was the daughter of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, she was born from Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا.’

(iv) In Ma’ārif, the lives of the famous Ambiyā’, their children, the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, the Tābi’īn etc are collected. In this book, we find mention of the marriage of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ to Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. On p.314, the translator has also given the references for this from the Shia books in which this Nikāh is proven.

Now, when the Nikāh of Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ to Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا has been proven and mentioned in all the Hadīth, Tafsīr, Fiqh, History and biographical books of the Sunnīs, so the authors of the Shia religion were left with three options:

1. To totally deny this daughter of Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ and Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا, by saying that they did not have a daughter by this name.
2. They deny the marriage
3. They adopt silence on the matter

However, all three were difficult for them. This is because how could the people deny such well-known and famous matter? How will the people accept what they say, this is

because everyone knows that this was a pure marriage that took place with the happiness of both parties. The marriage between Amīr ul-Mu'minīn Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ and the daughter of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was not a small matter. How could it be denied? If they adopt silence on the matter and take it to be true, then this is like accepting a message of death for them. So, the Shia did not deny the marriage, but until the eleventh century, just as they had accepted four daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ until then, and two of them were married to Sayyidunā Uthmān رَضِيَ اللَّهُ عَنْهُ, in the same way, they attested to the marriage of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ to Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. However, they took this incident to the teachings of 'Abdullāh Ibn Sabā'. His teaching was that the Sahābah رَضِيَ اللَّهُ عَنْهُمْ committed excesses against Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ. He was oppressed. The Khilāfat was snatched from him etc. In the same way, the Shia gave this flavour to the marriage of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ to Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. Subsequently, the famous Shia scholar, Kulaynī and other famous Shia scholars fabricated narrations using their filthy brains and attributed it to the Imāms. Through these narrations, they showed disrespect to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and whatever filthy accusations they laid on him, if you will study them, you will realise their enmity for the Sahābah رَضِيَ اللَّهُ عَنْهُمْ.

WHAT HAS BEEN SAID ABOUT THIS MARRIAGE IN THE RELIABLE BOOKS OF THE SHIA?

Sayyidah Umm Kulthūm bint ‘Alī رَضِيَ اللهُ عَنْهَا was married to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ in 17 A.H. Today we are in the 1400’s, i.e. more than 1300 years have passed since the incident occurred. In such a long time, no Shia Mujtahid denied the marriage. Subsequently, the most reliable book of the Shia, Al-Kāfī, regarding which the Hidden Imām praised it and said that it is sufficient for the Shia, has a chapter in it titled, ‘Chapter on the Marriage of Umm Kulthūm. From this, you can gauge how authentic and famous this incident is. Now, how do the Shia accept the incident? They made up different interpretations of it. Study some of them here:

1. In Furū’ Al-Kāfī, the chapter on the marriage of Umm Kulthūm, there is a narration ascribed to Sayyidunā Ja’far As-Sādiq رَحِمَهُ اللهُ, ‘Zurārah narrates from Ja’far As-Sādiq رَحِمَهُ اللهُ that he was asked about the marriage of Umm Kulthūm. He said, “This was the vagina that was stolen from us.”¹

What can be said about this narration? Shāh ‘Abdul ‘Azīz Muḥaddith Dehlawī رَحِمَهُ اللهُ mentions this narration and says, ‘One’s hair stands on end when hearing such words. Woe be to those who claim love,

¹ Furū’ Al-Kāfī vol.5 p.346, Iran 1391

those who ascribe such falsehood to the Imāms with regards to Sayyidunā ‘Umar رضي الله عنه.¹

Bear in mind that our scholars of the Ahl us-Sunnah wal Jamā’ah have quoted this in their works (like Nawāb Muḥsin ul Mulk Maḥdī Alī Khān رحمته الله, Maulānā ‘Abdush Shakūr Lucknowī رحمته الله, Maulānā Abdul Wahhāb Gulāl رحمته الله and Maulānā Manzūr Nu’mānī رحمته الله) and remaining within the limits of nobility, they have given refutations of it in an excellent knowledgeable way. They had two objectives in mind:

- i. To prove from this blessed union that according to Sayyidunā ‘Alī رضي الله عنه, Sayyidunā ‘Umar رضي الله عنه was a true believer and was worthy of great honour. The fourth khalīfah gave his daughter, the sister of Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه in marriage to Sayyidunā ‘Umar رضي الله عنه.
- ii. Sayyidunā ‘Alī رضي الله عنه had a good relationship with and love for Sayyidunā ‘Umar رضي الله عنه. Due to this, this blessed union took place.

It is clear that if this was not the case or any of the two above-mentioned points did not exist, then this marriage would not have taken place. It is so easy to

¹ Summary from Tuḥfah Ithnā Ash’ariyyah Urdu p.572

understand this that no just person can deny it. Although some scholars feel that this narration is a great accusation upon Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ, and indeed he never said these words, they are the words of the Shia authors that they ascribe to him. Despite this, it must be noted that in this narration, a few Shia wanted to find out about this marriage from Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ. This means that the marriage was so well known at the time that it was not possible for the founders of the Shia religion to hide it or overlook it.

2. In *Furū' Al-Kāfī*, there is a narration ascribed to Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ, 'Hishām Ibn Sālim narrates from Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ, 'When the hand of Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا was asked for from Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, then he said, "She is young." Then Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ said, "'Umar met 'Abbās and asked, "What is the defect in me?" 'Abbās رَضِيَ اللَّهُ عَنْهُ asked, "What is the matter?" 'Umar رَضِيَ اللَّهُ عَنْهُ said, "I asked for the hand of your niece and he refused. By Allāh, I shall return Zamzam and I shall wipe out all your family and I shall get two witnesses to stand against him for theft and chop his hands off." Later on, 'Abbās رَضِيَ اللَّهُ عَنْهُ met Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and said, "Make me the representative of this marriage."

He was made the representative and the marriage was conducted.¹

Friends, the personality that is well known with titles of bravery in the entire Muslim world, he who spent almost the entire period of his khilāfat in the battlefield, you can judge for yourself what kind of biography of him do the Shia authors and Mujtahids present to the world from these narrations.

3. The Shia Mujtahid Abū Ja'far Muḥammad Ibn Ḥasan At-Tūsī (460 A.H) has a narration in his famous book, Tahdhīb ul Aḥkām. It is ascribed to Sayyidunā Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ, 'Sulaymān Ibn Khālīd says, 'I asked Sayyidunā Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ that if the husband of a woman passes away, then where should she spend the 'iddat, in the home of the husband or wherever she wants?' He said, "Wherever she wants." Then by way of proof, he said that when 'Umar رَضِيَ اللهُ عَنْهُ passed away, then Umm Kulthūm رَضِيَ اللهُ عَنْهَا came to Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and he took her hand and brought her home.²
4. The Shia Mujtahid Qādī Nūrullāh Shostarī says in Majālis ul-Mu'minīn, 'After the demise of 'Umar رَضِيَ اللهُ عَنْهُ, Muḥammad Ibn Ja'far Tayyār got the honour

¹ Furū Al-Kāfī vol.5 p.346

² Tahdhīb ul Aḥkām vol.1 p.161, Tehran 1390

of being the son in law of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. ‘Umar رَضِيَ اللَّهُ عَنْهُ kept Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا in his marriage by way of force.’¹

5. In Āyāt Bayyināt vol.1 p.171, Nawāb Muhsin ul Mulk Mahdī Alī Khān² writes with reference from Izālat ul Ghayn of Abul Ḥasan ‘Alī Ibn Ismā’īl (Shia), ‘The people asked Abul Ḥasan Ibn Ismā’īl a few things. One was regarding the marriage of the second khalīfah, ‘Umar رَضِيَ اللَّهُ عَنْهُ. He replied that the need for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to give his daughter in marriage to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ came about because ‘Umar used to say the Kalimah and he used to testify to the virtue of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’
6. The Shia Mujtahid, Molwī Dildār Alī writes in Mawā’idh Ḥusayniyyah p.174, ‘Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was not happy with the marriage of Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. Assuming that he was happy with it, then too, the intelligence does not take it to be something bad because it is permissible to marry the enemy. However, the intelligence gives the proposal that Allāh سُبْحَانَهُ وَتَعَالَى permitted it, after all, what harm is there in marrying a disbeliever? Marrying the

¹ Majālis ul Mu’minīn vol.1 p.171

² This was a former Shia Mujtahid. He later on became a Sunnī scholar and authored his priceless work, Āyāt Bayyināt, detailing the flaws of Shiasm

disbelievers is not as bad as killing and oppressing. How can this be understandable, when everyone knows that Rasūlullāh ﷺ married his daughters off to disbelievers. When this is the reality, then when Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ gave his daughter to a person that was apparently Muslim, what is the problem?’

When the Shia Mujtahids and scholars saw that the marriage of Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ causes their baseless religion to be destroyed, then in order to save their sinking ship, they attested that Rasūlullāh ﷺ had more than one daughter, as in the text quoted above. They showed that Rasūlullāh ﷺ and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ did a deed and showed that if Rasūlullāh ﷺ married his daughters to disbelievers [we seek the protection of Allāh], then Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ married his daughter to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ who was apparently a Muslim, so what is the problem? We seek the forgiveness of Allāh. This is the faith and religion of those who claim to have love for the Ahl ul Bayt.

7. In Āyāt Bayyināt p.201, the following is quoted from Qādī Nūrullāh Shostarī, from his work, ‘Izālat ul Ghayn’, ‘When ‘Umar رَضِيَ اللهُ عَنْهُ sought the hand of Umm Kulthūm رَضِيَ اللهُ عَنْهَا, then Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ became worried. If he refuses then “Umar will want to kill

him. If he wants to kill me and I defend myself, then I will leave the obedience of Rasūlullāh ﷺ, which goes against his bequest. It was better for me to give my daughter in comparison to being killed in such a condition and abandoning the bequest of Rasūlullāh ﷺ. So, ‘Alī handed over his matter to Allāh understanding that whatever ‘Umar usurps, it is from the wealth of the Muslims and this is a denial of the truth and deputyship of Rasūlullāh ﷺ. It is changing the laws of Allāh and that which has been obligated by Allāh.’

8. In Tahdhīb ul Ahkām vol.8 p.362, 363, a reliable Shia work, the following is said, ‘Ja’far As-Sādiq رَحْمَةُ اللَّهِ نARRATES FROM HIS FATHER THAT UMM KULTHŪM BINT ‘ALĪ رَضِيَ اللَّهُ عَنْهَا and her son, Zayd Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ passed away at the same time.’

I have given references from eight reliable works of the Shia proving that Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was married to Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, the daughter of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and Sayyidah Fātimah رَضِيَ اللَّهُ عَنْهَا. You have also studied the filthy and shameless comments and interpretations given by the Shia Mujtahids and scholars. I explained the first one in detail and felt no need to comment on the others. Finally, I mention the discussion of Nawāb Muḥsin ul Mulḥ Sayyed Muḥammad Mahdī Alī Khān because he was first a Shia Mujtahid and later on understood the falsehood of Shiasm and accepted Islām and became a Sunnī.

Therefore, he is aware of the intricacies of the Shia religion. He writes in *Āyāt Bayyināt* vol.1 p.199, 200, 'With which water should the eyes be washed over these pages giving interpretations of this marriage? If this is the reality that Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ was happy with Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ and vice-versa and they relied on one another in faith and sincerity, that is why he happily gave his daughter in marriage, so there is no argument. However, the falsehood of the Shia religion has been proven, clearer than daylight. If the Shia accept what we explain then they have no other way but to leave their religion.'

He says further, 'For this reason, their scholars have given many different types of interpretations for which there was no need. However, they hid away from mentioning the reality. Some said that it was because of fear, some said that he adopted patience, some presented the story of Sayyidunā Lūt عَلَيْهِ السَّلَامُ¹, some explained the story of the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ being caught², some claimed that

¹ From the works of the Shia, Nawāb Muhsin ul Mulk Muḥammad Mahdī Alī Khān has written that in the time of Lūt عَلَيْهِ السَّلَامُ, it was permissible for the disbelievers to marry believing women and this was the objective of Lūt عَلَيْهِ السَّلَامُ when he spoke to his nation, telling him that his daughters are there to be married and purer for them. (Surah Hūd, verse 78)

² At this point, Nawāb Muhsin ul Mulk Muḥammad Mahdī Alī Khān writes that there is a false story in their Tafsīr books which states that the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ was very beautiful and the

the form of Umm Kulthūm رَضِيَ اللهُ عَنْهَا had changed to that of a jinn. Anyway, what was the reason for mentioning all these fables, stories, examples and excuses? This is because it is should not be proven that Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was worthy of being married to Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ happily gave her in marriage. What interpretations have been given just to deny the virtue of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ? What accusations have been levelled against the Ahl ul Bayt? It didn’t matter to them whether the Ahl ul Bayt were disgraced, their pure daughters were said to have been stolen, whether the guardians were accused, they accepted and tolerated all this, but they do not attest to the virtue of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, nor will they.’¹

A TERRIBLE PUNISHMENT FOR THOSE WHO INCLINE TO THE OPPRESSORS

The Shia scholars say that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ had fear that if he does not give his daughter in marriage to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, then Zamzam will be taken from him, or Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ would kill him, or he should adopt the bequest of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to adopt patience over whatever his household have to face – all these fables are

oppressive ruler of Egypt liked her. He sent his men and they forcefully took the wife of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. (Āyāt Bayyināt vol.1 p.197)

¹ Āyāt Bayyināt vol.1 p.299

such that no one in this day and age will accept, so how can all these disgraceful explanations be accepted with regards to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, the Lion of Allāh? We do not know how the Shia scholars hoodwink the Shia masses and keep them foolish and satisfied with these things.

On the one side, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ spent a number of years of his khilāfat in the battlefield and his sword remained unsheathed. On the other side, lies were made about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and were being accepted, that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a bequest that he should be patient over whatever happens to his household (we seek the protection of Allāh), is there anyone to ask?

The Qur’ān says,

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

‘Do not incline to the oppressors, otherwise, the fire will touch you and you will have no helper besides Allāh’ (Sūrah Hūd, verse 113)

In the translation and explanation of the verse, the Shia did not make any change (in the Tafsīr Maqbūl). This is in contrast to many other verses where he pointed out to changes. So, we learn that in the light of Shia belief, no change occurred in this verse.

Now, the question is that if, according to the Shia, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ was an oppressor, then why did Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ go against this verse of the Qur’ān and give his

daughter in marriage to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ? It is clear that we cannot ever assume Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ going against the verse of the Qur’ān, so Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ is then not an oppressor. In fact, he is a true believer and firm Muslim and that is why Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ made him his son in law.

The founders of the Shia religion state that all the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ are Kāfir, Murtad, usurpers etc. By doing so, they have denied the Sunnah as the first narrators of the Sunnah were the *Ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ. So, the objective of the Shia was to present this marriage in the wrong light which they did. They fabricated shameless narrations, ascribed them to the Imāms and made them famous amongst the people. In order to save the Shia ship from sinking, they attacked the honour and integrity of the Ahl ul Bayt. According to their understanding, they defended the Shia religion as you have studied.

The Qur’ān says,

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

‘Evil women are for evil men, and evil men are for evil women, pure women are for pure men and pure men are for pure women.’ (Sūrah An-Nūr, verse 26)

Now, keep this verse before you and think properly and decided. If some oppressor, usurper, disbeliever and villain forcefully takes the pure daughter of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ,

the sister of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ and Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, then will they sit back silently? Can you accept this? Never. So, we learn that the narrations of the Shia are lies and fabrications. In fact, the reality is that Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ is a firm believer, pious, and excellent companion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to whom Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ happily gave his daughter in marriage and he had a son named Zayd from this marriage.

The Shia say that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was given a bequest by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he should be patient over whatever happens to the Ahl ul Bayt. This should be considered in the light of the following:

1. It can never be assumed that a bequest of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will contradict the clear laws of the Qur’ān. Subsequently, this bequest goes against the Qur’ān. Therefore, it cannot be the teaching of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but it is an accusation upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and for this one will be punished in hell.
2. If according to the Shia, this bequest was given to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, that even if the honour of the household is taken, he should remain silent, then this practice should remain in vogue amongst the Shia. So, I ask, how many Shia scholars have practised on this Sunnah of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ? His name and incidents are narrated. **If you cannot accept such shameless things, and cannot tell others, so are you not ashamed of saying these things with**

regards to the Ahl ul Bayt? Have some level of modesty and shame!

I end the topic on the point that in the eyes of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was a true believer and a great companion. He happily gave his daughter Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا in the marriage of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ had a son from her by the name of Zayd. This was well known so the Shia could not deny it. However, with the support of baseless interpretations, they have fabricated lies about Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and have thereby tried to take the Muslims astray. May Allāh سُبْحَانَهُ وَتَعَالَى protect our īmān. Āmīn



CHAPTER 10: WHAT IS MUT'AH?

What is Mut'ah in the Shia religion? The Mut'ah of the Shia was adultery in the times of ignorance. An interesting discussion on Mut'ah in the light of the Qur'ān, Hadīth and History

THE IMPORTANCE AND NEED OF NIKĀH IN ISLĀM

Before writing on the importance of Mut'ah in the Shia religion, I feel it necessary and appropriate to first explain the importance and need of Nikāh in Islām.

We learn from a study of the history of the world that ever since the world came into existence, the protection of lineage has always been of great importance. Besides Islām, the other religions like Judaism, Christianity and Hinduism also have methods of marriage as part of their ways and traditions. The people adopt these ways in order to enter into a permanent relationship and through it; their progeny and generations are established. We hear many words describing people that are permanent, e.g. husband, wife, mother, father, son, daughter, brother, sister, grandfather, grandmother, and grandchild. All of these have come about because of the relationships that are established in every nation on a permanent basis. **Besides the Shia, there is no other religion in which there is permission to fulfil one's desires in exchange for something given to the woman. Moreover, it holds the status of a religious duty and a**

great reward is promised for every aspect of it, as you will study ahead from the reliable Shia books.

Islām is a pure religion that is loved by Allāh سُبْحَانَهُ وَتَعَالَى. In Islām, through the blessings of Nikāh, an empty home is brought to life. This relationship has been permitted between man and woman so that the foundations of a pure society can be laid, and a family system can come about. Islām has stipulated Nikāh to be a means of men and women fulfilling their carnal desires. **It is not done secretly but it is announced openly.** When entering a marriage, a person attests to staying with his or her spouse permanently, reproducing, and taking on the responsibility of fulfilling all the needs of the offspring. In the Islāmic Sharī'ah, we also find that there are rights and responsibilities given to the husband and the wife. All this is done in the presence of witnesses so that no one can hold a wrong view or opinion about this couple. Now, the spouses will be for each other permanently. Allāh سُبْحَانَهُ وَتَعَالَى says about Nikāh,

وَالَّذِينَ هُمْ لِأُفْرُوجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ۖ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۖ

‘and those who protect their private parts, except from their spouse or their slave women, they will not be admonished regarding them. Whoever seeks anything else, then they will be exceeding the limit.’ (Sūrah Al-Mu’minūn, verse 5-7)

It is proven from this clear text that besides one's wife and slave girl, it is not permitted for a person to have relations with any other female. It will be classified as adultery.

The detail of the pure Nikāh relationship is clarified in the Qur'ān and Ahādīth. One will have to request the 'Ulemā' for this. For example, which women of the family can one marry, which women one cannot marry, the presence of witnesses, the permission of the guardian, divorce, 'iddat, bequests and inheritance. We shall mention just three laws of the Qur'ān here; (i) permission from the guardian (walī) (ii) 'iddat (waiting period) (iii) ruling of the 'iddat period of a pregnant woman.

- (i) Marry them with the permission of their guardians (Sūrah An-Nisā', verse 25)
- (ii) And divorced women should wait for three menstrual cycles (Sūrah Al-Baqarah, verse 225)
- (iii) If they are pregnant, then her waiting period will be till she gives birth. (Sūrah At-Talāq, verse 6)

In Islām, the Nikāh relationship is so important that all the related aspects, i.e. the mutual relationship between human beings and the harmony at home, these have been explained in the Qur'ān. One will find the major, as well as seemingly minor aspects of Nikāh, explained in the Qur'ān. Besides 'Aqā'id, there is probably no other practice or worship that has been clarified to the extent that Nikāh has been.

From this brief introduction, we learn that whoever Islām permits a person to marry, the Qur’ān and Hadīth detail that the Nikāh relationship should be done openly in the presence of witnesses. It should come about with the permission of the guardian of the girl. From this, all other related matters will then come about. Besides this method, all others are impermissible and will be classified as adultery.

TWO OTHER FORMS OF MALE-FEMALE RELATIONSHIPS BEFORE ISLAM (BESIDES NIKĀH)

In the history of humanity, there are two other forms of male and female relationships that existed. We shall explain these so that the reality is understood properly. The two forms are:

1. Nikāh Mu’aqat: This marriage relationship was done with the permission of the guardian in the presence of witnesses for a specific period. After the period lapsed, the woman would be separated from the man and for one menstrual cycle, she could not marry another person. In the time of ignorance, this was referred to as Nikāh Mu’aqat. In the beginning of Islām, it was practised by some. Later on, Rasūlullāh ﷺ forbade it by the command of Allāh ﷻ. **He announced its prohibition. Now, this Nikāh Mu’aqat is Harām and is classified as adultery.**

2. The Mu'tah of the Shia (Adultery): A woman agrees to spend a night, an hour, a month etc. in exchange of an agreed upon fee and she hands herself over to the man. This is done directly or through someone. This is adultery from the beginning of creation to this day. This is classified as adultery in Islām too. **This deed can never become permissible even if the authors of some religion give it the name of Mut'ah and refer to the fee as Mahr. Referring to a pig as a goat can never change the reality of the pig. In the same way, referring to adultery as Nikāḥ or Sigha or 'Aqd Ghayr Dā'im can never change the reality of adultery.**

Hence, we learn that the Mut'ah of the Shia was adultery even before Islām, and it is nothing but adultery even today. There is no scope for doubt in this. The detail of this will be presented forthwith.

The first form of Nikāḥ stated above was in vogue amongst the Arabs, with clear conditions. However, the objective was to fulfil one's desires and the other far-reaching benefits and objectives of Nikāḥ were not acquired and realised through it. Therefore, even the disbelievers would look at this with a sense of dislike and hatred. Despite this, it remained in vogue.

It is necessary to point out here that the Mut'ah in Shiasm, which is called adultery, and has been permitted by them, it has actually exceeded the bounds that even the ignorant

Arabs maintained. Firstly, they abolished the conditions that were practised in the time of ignorance. For example, permission from the guardian was necessary, the presence of witnesses was necessary. The woman had to wait a menstrual cycle after one Nikāh Mu'aqqat etc. Secondly, even the Arabs during the era of ignorance did not look at this with honour, but the Shia scholars and Mujtahids present such lofty virtues for their Mut'ah (which is adultery in the light of the Qur'ān and Hadīth) that are not even mentioned for other important forms of worship like Salāh, fasting, Dhikr etc. You will read and study this from their reliable books when presented ahead inshā allāh. It is sufficient for a noble person to lower his head in shame when reading this type of information, no matter what religion he belongs to, and even if some Imām had permitted this Mut'ah (adultery).

Bear in mind the objectives and expediency that Islāmic teachings and laws of the Qur'ān had in the initial stages. In the beginning, the emphasis was placed on īmān, beliefs and the praises of Allāh سُبْحَانَكَ وَبِحَمْدِكَ. When īmān and belief was firm in the heart, then gradually the laws pertaining to worship were revealed. The laws of Halāl and Harām were revealed later on in Madīnah Munawwarah. For example, the laws of liquor, interest and gambling. As long as the law was not revealed, these things were practised. However, Islām did not command them. This is because later on, the laws were revealed prohibiting them. The same is the case with Mut'ah. In 7 A.H, during the expedition to Khaybar,

Rasūlullāh ﷺ announced its prohibition. Sayyidunā ‘Alī رضي الله عنه told Sayyidunā Ibn ‘Abbās رضي الله عنه that Rasūlullāh ﷺ forbade Mut’ah and the meat of domesticated donkeys during the expedition to Khaybar.¹

The commentator of Bukhārī, ‘Allāmah Nūr ud Dīn Muḥammad Ibn Abdul Hādī Abul Ḥasan Kabīr Sindhī رحمه الله says in his marginalia on Bukhārī, ‘Saburah Juhanī رضي الله عنه narrates that he was with Rasūlullāh ﷺ. He then said, “O people, I had permitted you to do Mut’ah (i.e. Nikāḥ Mu’aqqat) with women, now Allāh has forbidden it till the day of Qiyāmah.” (Bukhārī vol.2 p.767)

There are Ahādīth in Sahīh Muslim vol.1 p.454 about the forbidden status of Mut’ah, similarly, in Tirmidhī, there is a chapter on Mut’ah, and it has a narration from Sayyidunā ‘Alī رضي الله عنه and Sayyidunā Ibn ‘Abbās رضي الله عنه about the forbidden status of Mut’ah.

From these narrations, we learn that Rasūlullāh ﷺ had forbidden Nikāḥ Mu’aqqat until the day of Qiyāmah. As for the Shia Mut’ah, it is nothing but adultery, which was adultery before Islām and is adultery now. There is no difference of opinion about its being adultery.

¹ Bukhārī vol.2 p.766

WHAT IS THE MUT'AH IN THE SHIA RELIGION? PRACTICAL EXAMPLES FROM THE BOOKS OF THE SHIA

What is the reality of the action of Mut'ah in the Shia religion? We shall present this subject matter from the books of the Shia because what is learnt from their books, we cannot present from our side, despite tiresome effort.

The contemporary Shia leader, Khomeini, has written a book called Taudīh ul Masā'il. The Urdu translation given of Mut'ah is 'Aqd Ghayr Dā'im'. He says, 'An 'Aqd Ghayr Dā'im' is where the time period of Nikāh is stipulated. For example, one hour with a woman, one-day, one month, one year, or longer, a person can be contracted with a woman. The name of this contract is Mut'ah or Sigha.' (Taudīh ul Masā'il, Urdu, p.360)

THE PRIME MINISTER OF IRAN GIVES COUNSEL THAT MUT'AH SHOULD BE USED TO FULFIL THE SEXUAL DESIRES OF THE WIDOWS

'The Prime Minister of Iran, Alī Akbar Al-Hāshimī Rafsanjānī has given counsel to the widows and virgins of Iran that they should go into temporary marriages to fulfil their desires. He said this in the Khutbah at Tehran University. He said to the married men that they should appreciate humanity when marrying these widows and nothing should happen where human rights are trampled. He also said that only the unmarried should go into these marriages.' (Daily Khadim Watan, December 1990)

The question that arises is that according to the Ja'farī Fiqh, it is unanimously accepted that it is permissible to marry for an hour and a day, and this is a means of gaining the mercy and blessings of Allāh. So, after so many centuries, why has the condition of a month to three days been stipulated? Did something bad happen in Iran that forced the rulers in Iran to stipulate such a condition?

Study the following rulings from Taudīh ul Masā'il, the book of Khomeini p.368,

1. It is correct to do Mut'ah with a woman, even if it is just to acquire pleasure
2. If a woman is made pregnant (through Mut'ah), she is not entitled to maintenance
3. The woman in Mut'ah does not have the right of inheritance from the husband and the husband does not inherit from the wife

From these points, you can clearly understand that the Shia Mut'ah is nothing but adultery. However, from the text mentioned ahead, you will clearly learn that Mut'ah of the Shia is adultery in every sense of the word. In opposition to Islām, they have placed a veil over this filth of Mut'ah in order to promote adultery and spread it.

4. Khomeini writes in Tahrīr ul Wasīla vol.2 p.292,

'It is permissible to have Mut'ah with an adulterous woman, but with Karāhat (dislike), especially if the woman has a profession of earning through adultery (i.e. she is a prostitute), if one does Mut'ah with her, then she should be stopped from the sin of adultery.'

The question here is, does a noble person marry an adulterous woman, someone known to be involved in adultery? This is probably the reason why in Mut'ah, there is no permission from the guardian necessary, nor is there witnesses necessary, nor is there a need for a representative. The reality is that who will become the guardian of an adulterous woman or prostitute? Who will be the witness and representative? How will she wait for the period of a menstrual cycle in order to have Mut'ah another time? Therefore, the authors of the Shia religion have removed the conditions from Mut'ah that existed during the time of ignorance. In this way, they have made Mut'ah into adultery and have paved the way for evil. **Khomeini, who claims to be the representative of the Hidden Imām, has written clear texts, there is nothing difficult or ambiguous about it. Each person can understand. According to my understanding, Khomeini has clarified that Mut'ah is adultery in these texts.**

The author of Fitnah Ibn Sabā has written, 'Very successfully, the founders of the Sabā'ī religion have tried to remove any sense of honour even when it comes to adultery. There should only be licentiousness, no

self-honour at all should be in the heart. One of the ways they adopted was that they put the veil of Mut'ah over adultery.' [p.183]

5. The reliable Shia book Al-Kāfi states in the last part, Ar-Raudah, that Sayyidunā Ja'far As-Sādiq رَحْمَةُ اللَّهِ interpreted a dream that a Shia, Muḥammad Ibn Muslim saw. The story is lengthy. We shall mention the last part here.

Muḥammad Ibn Muslim explains, 'I saw a dream and mentioned it to Imām Ja'far As-Sādiq. He interpreted it by saying, 'O Muḥammad Ibn Muslim, you will do Mut'ah with a girl and your wife will somehow come to know of the Mut'ah. She will tear your clothes.'

Muḥammad Ibn Muslim mentions further ahead, 'Then when the morning of Friday came, I sat at my door. Suddenly a girl passed by me. I had a great liking for her. I told my slave to bring her. He brought her to me. I then did Mut'ah with her. My wife came to know of this and came to our house. The girl immediately ran and I was left alone. My wife then tore my clothing that I was wearing on the joyous occasion.'¹

Study this incident well and you will come to know that adultery and this Mut'ah is the same thing. It is ascribed in the above narration to Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ.

¹ Al-Kāfi, Kitāb ur Raudah p.292, 293

There is no mention of witnesses, no permission from the guardian, no representative. This was a form of adultery that was practised in the days of ignorance. After searching the books of the Shia, we do not know what should be called adultery and what is the difference between adultery and Mut'ah according to them? In adultery, do we not find the person giving money to the woman and the pleasure of the woman?

6. There is a narration in Furū' Al-Kāfī vol.2 p.286 ascribed to Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ عَلَيْهِ، 'A woman came to Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ and said, "I have committed adultery. Purify me." Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ issued instructions for her to be stoned. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ came to know of this. He asked the woman, "How did you commit adultery?" She said, "I went to the jungle, I felt very thirsty and asked a Bedouin for water. He accepted to give me water only on condition that I give my body to him. When I was forced by the thirst and my life was in danger, he gave me water and I gave him control over me." Amīr ul-Mu'minīn said, "By the Rabb of the Ka'bah, this is marriage (Mut'ah)."

From this narration, you have learnt and understood what the Mut'ah of the Shia is.

7. There is a Mujtahid and Hadīth scholar of the Shia by the name of Ni'matullāh Al-Jazā'irī. He wrote a book by the name of Anwār An-Nu'māniyyah. In this book,

this Muḥaddith wrote a number of shameful incidents. Two incidents are presented here by way of example;

First Incident:

A friend of ours in Shirāz did Mut'ah and gave the woman a Muḥammadiyah (coin). It was the summer season. We slept on the roof of the house. This friend took the woman inside and closed the room door. Half the night passed, when the woman started screaming. She said, 'People, he has torn my private parts.' We came down from the roof. I asked the woman. She said, 'Half the night did not pass when he had relations with me twenty times. Now I do not have any strength. The man should take his coin back and excuse me for the rest of the night.' I asked the person, 'What do you say?' He said, 'The woman is lying. I did not reach twenty.' He took my hand and brought me inside. I saw that there were lines on the wall drawn, which I counted. There were eighteen. He said, 'See, look how she lied.' I asked him, 'By Allāh, how many times did you intend to have relations until the morning came?' He took an oath and said, 'I intended to have relations forty times so that I can have relations in exchange for one Ghāzī

coin. The woman then returned the coin and excused herself from him for half the night.¹

Second Incident:

A believer wanted to do Mut'ah in Isfahan. An old woman involved in this work said, 'I shall show a beautiful girl to you.' Subsequently, she took the person to the house of a woman where he saw a veiled woman. The Shia paid the old woman. When the other woman lifted her veil, he saw that she was very old, over 90 years old. She did not have a single tooth! I started thinking what to do. After a little while, she said, 'I want oil.' The woman got up and brought oil. The man rubbed his head using the oil. He then told the woman, 'Take the name of Allāh and lie down so that I can start.' She lied down. The man put his head forward. She said, 'What are you doing?' The man said, 'In our city, the way is that the woman begins relations from the head down.' The woman said, 'How can this be? It happens from the bottom.' He said, 'You will soon see how this happens.' She said, 'Take your money back. May Allāh not bless it.' The man refused. She increased the amount till the man accepted. When he accepted and left the woman, she also left.

¹ Anwār An-Nu'māniyyah p.416

This Mut'ah shows the old woman to be someone involved in a profession where she made the adultery come about with another adulterous woman. In this incident, the man says, 'Take the name of Allāh, and lie down (so that we can begin the worship).' He then explains what he wanted to do.

Let us study this narration in the light of the rulings given by the contemporary representative of the Hidden Imām, Khomeini. Does this incident relate to the texts that he has written?

The truth is that when writing such incidents, one lowers his head in shame and great difficulty is caused to the heart. However, what can we do? We have to do this in order to show the reality of Mut'ah and how it is carried out. For this, the practical forms of the rulings given by Khomeini have to be shown. We find the Shia Muḥaddith and Mujtahid explaining great virtues and spiritual advancement that can be acquired through these deeds!

8. Qādī Nūrullāh Shostarī is a famous Muḥaddith and Mujtahid of the Shia. Someone had objections to Mut'ah. So, in his famous book, Masā'ib an Nawāsib (from Taḥdhīr ul Muslimīn p.302), he responded as follows,

The ninth objection he made was that it is permitted for many Shia men to have Mut'ah with one woman in a single night (Mut'ah Dauriyyah), whether she is menstruating or

not. So, with regards to a number of stipulations and conditions, the person objecting has been dishonest. Our Shia have permitted Mut'ah Dauriyyah with a woman that is not menstruating. This is not the general practice done with every woman, whether she gets her cycle or does not get her cycle.'

The author of Fitnah Ibn Sabā writes with regard to this narration on p.178, 'Amongst the pagan nations that live in the mountainous regions of Hindustān, a single woman can be married to a number of brothers at the same time. However, for a Sabā'ī, Mut'ah Dauriyyah for half the night is something totally different.'

Shah 'Abdul 'Azīz Dehlawī رحمۃ اللہ علیہ has discussed the Mut'ah Dauriyyah of the Shia, or general Mut'ah, at length in the light of the Qur'ān and Sunnah. Part of this discussion states that it is impossible to point out family relatives, to the extent that one does not know who is the mother, father, brother and sister. Therefore, there is a great possibility of brothers marrying and doing Mut'ah with sisters and for males to be marrying and doing Mut'ah with Ghayr Mahram females. All the laws of inheritance detailed in the Qur'ān will be totally mixed up and spoilt.¹

The author of Tuḥfatul Wahhāb (Sindhī) says the following with regards to this narration, 'In the end, it has been proven that a number of men can have intercourse with one

¹ Tuḥfah Ithna Ash'ariyyah p.403, 406

woman in a single night. This matter has even been further ahead than the Aryans and it is even worse.’¹

THE SIMILARITY BETWEEN MUT’AH OF THE SHIA RELIGION AND ADULTERY

	Adultery (Zinā) or Prostitution	Mut’ah
1	It is done secretly	Mut’ah is done secretly. There is no need for permission from the guardian, no need for witnesses, nor any need for divorce. ²
2	There is no inheritance distribution	There is no inheritance distribution ³
3	There is no ‘iddat	There is no ‘iddat ⁴
4	There is no restriction on the woman. The greater the adulterer,	One person can have a thousand women in Mut’ah at the same time ¹

¹ Tuhfatul Wahhāb vol.1 p.137

² Tahdhīb ul Ahkām vol.5 p.451, Tehran 1391

³ Ibid p.455

⁴ Ibid p.456

	the more adultery he will commit	
5	There is money given, no responsibility for maintenance	The woman only gets her fee, which is given in advance. There are no other responsibilities. Even if the woman falls pregnant, then too, the man is not responsible for expense and maintenance ²
6	The time is stipulated	It is necessary to stipulate the time, even for half an hour ³
7	The objective is to fulfil one's desires and to take enjoyment	The objective is to acquire pleasure. Children are not the objective
8	The children born from adultery are not ready to call themselves 'aulād uz zinā'	The children are not ready to call themselves 'aulād ul mut'ah'. The mother and father never reveal that a certain person did Mut'ah with their daughter

¹ Ibid p.452

² Ibid p.457

³ Ibid p.455

There is one difference between Zinā and Mut’ah. Zinā is called Zinā, but Zinā is known famously amongst the Shia as Mut’ah. The person involved in Zinā takes his deed to be sinful, but in the Shia religion, Mut’ah is presented as a ruling from the Qur’an and Sunnah. There are many rewards explained for it and these are ascribed to the Imāms. For example, a narration from Imām Ja’far As-Sādiq رَحِمَهُ اللهُ says, ‘I said to Abū ‘Abdullāh, “What should I say when I go in solitude with her?’ He said, “Say, ‘I marry you upon the book of Allāh and the Sunnah of His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”¹ [We seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى]

THE PUNISHMENT FOR ADULTERY AND MUT’AH IN ISLĀM

The above texts and references prove that Mut’ah in Shiasm is adultery and prostitution. What is the punishment in Islām for this type of adultery and Mut’ah? Sūrah An-Nūr verse 2 says,

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلَيَشْهَدَنَّ عَدَاؤُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝

‘The (unmarried) female and a male who commit fornication should both be given a hundred lashes (when the act of fornication is conclusively proven in a court of Shari’ah). Do not let pity for them take hold of you with regard to Allāh’s religion (do not let pity encourage you to

¹ Tahdhīb ul Ahkām vol.5 p.455, Tehran, 1391

waive or to lessen the penalty) if you (truly) believe in Allāh and the Last Day. A group of the Mu'minīn should witness their punishment (so that it may deter them from fornication).

This is the punishment mentioned by Allāh سُبْحَانَكَ وَتَعَالَى in the Qur'ān for the adulterous male and female, the male and female involved in Mut'ah.

THE VIRTUES AND BLESSINGS OF ADULTERY IN THE SHIA RELIGION UNDER THE MUT'AH NAME

You know very well that every form of worship has its own rank and status. In Islām, great ranks are given to Salāh, fasting, Zakāt, Hajj, reciting the Kalimah Tayyibah and so on. What can be said about the virtues of reciting Durūd Sharīf and visiting Masjid an Nabawī? However, if all of these deeds are gathered on one side, and in comparison, we put only one action of the Shia, Mut'ah, we will find that the virtues and the spiritual perfections that are explained in Shiasm will outweigh them all. We shall present a few references in this regard.

There is a famous Shia book called Tafsīr Minhāj us Sādiqīn. The Shia also refer to it as Tafsīr Kabīr. This is because it is large and comprises of ten volumes. The Mufasssīr who authored this work is 'Allāmah Fatḥullāh Kāshānī. There are many virtues of Mut'ah explained in this Tafsīr. One of them is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who does Mut'ah once, his rank will equal that of Sayyidunā رَضِيَ اللهُ عَنْهُ Husayn. He who

does Mut'ah twice, his rank will equal that of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ. He who does Mut'ah thrice, his rank will equal that of Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ, and whoever does Mut'ah four times, his rank will equal mine."¹

In Minhāj us Sādiqīn, you will find much more subject matter regarding the virtue of Mut'ah. I understand that they have taken the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and have accused him in a very shameful way. The Jews, Christians, Magians, and Qādiyānīs have not done this. They were not bold enough to accuse Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this terrible way, as the wretched and shameless Shia have done in this narration. We do not find such a great reward mentioned in their books for the other lofty forms of worship, whereby a person can reach the ranks of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ, Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The belief of the Sunnīs is that all the non-Ambiyā' in the world, the pious, the Sahābah رَضِيَ اللهُ عَنْهُمْ, sages, all of them put together cannot reach the rank of a single Nabī. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the most virtuous of all the Ambiyā'. There is no question of reaching his rank. However, in this narration, the method of reaching his rank is explained; one should do Mut'ah four times [we seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى].

I ask, where are the 'Ulemā' who claim to protect the honour of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Where are those who claim that the

¹ Minhāj us Sādiqīn p.493

Imāms are infallible and claim love for them? This is the real face of Shiasm.

The Shia Mujtahid, ‘Allāmah Sayyed Abul Qāsim has a narration in his book, *Burhān ul Mut’ah*, from Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ, He said, “The person who does Mut’ah and then goes to do Ghusl, then from every drop of water that falls from his body, Allāh creates seventy angels that will continue seeking forgiveness till the day of Qiyāmah for the one who did Mut’ah.”¹

There is a book written on the famous Shia Mujtahid, ‘Allāmah Bāqir Majlisī. This book has been translated into Urdu by the Shī’ī scholar, Sayyed Muhammad Ja’far Qudsī. There are a number of editions in print of this work. A publisher in Lahore, Imāmiyyah General Book Agency has recently published the book. We present a narration from it, as is quoted in *Taḥdhīr ul Muslimīn ‘an Kayd al-Kādhībīn*, ‘When a man and woman get together for Mut’ah, then an angel descends upon them, protecting them until they remain together. Their speech has the rank of *Tasbīḥ* and *Dhikr*. When they hold each other’s hands, their previous sins fall away from their fingertips. When they kiss each other, the reward of *Hajj* and ‘*Umrah* is recorded for them. When they have relations in order to get enjoyment and fulfil their desires, then good deeds equal to mountains are recorded for them. After this, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

¹ *Burhān ul Mut’ah* p.50, from *Āftāb Hidāyat Radd Rafd wa Bid’at* p.176

“Jibrīl said to me, ‘O Rasūl of Allāh, Allāh says that when they do Ghusl, knowing that I am their Rabb and this Mut’ah is my Sunnah that I revealed to My Messenger, then I say to the angels, ‘See My servant. He takes Me to be his Rabb and is engaged in Ghusl. Bear witness that I have forgiven him and ten rewards will be recorded for him in lieu of every hair on his body over which the water flows, ten sins will be forgiven and his rank will be raised by ten.’ Hearing this, ‘Alī رضي الله عنه got up and said, ‘O Rasūl of Allāh, I verify what you say. Whoever strives in this, what will be his reward?’ He said, ‘The one who strives will get the reward of both of them.’ He asked, ‘O Rasūl of Allāh, what is their reward?’ He said, ‘When they have Ghusl, then from every drop that falls from their bodies’, Allāh creates an angel that will engage in Tasbīh and Taqdīs till the day of Qiyāmah. The reward will continue to be collected for the one who had the Ghusl. O ‘Alī, he who takes this Sunnah lightly and does not try to revive it, he is not of my Shia and I absolve myself from him.’”¹

We present the critique of this narration from Taḥdhīr ul Muslimīn ‘an Kayd Al-Kādhībīn verbatim,

We learn many unique points from this narration:

- (i) When a believing man and woman get together for this worship, i.e. Mut’ah, then an angel is sent to

¹ Manhaj us Sādiqīn, from Taḥdhīr ul Muslimīn ‘an Kayd Al-Kādhībīn p.389, 390

them. This angel protects them. Anyone who does not have an understanding should not disturb their worship. The angel possibly hands over his duty of recording the good deeds too.

- (ii) The words spoken by the man and woman have been given the status of Dhikr and Tasbīh. Only an intelligent person will be able to solve this issue, is honour and reverence shown to the talks of lust or is Dhikr and Tasbīh being vilified and disgraced?
- (iii) The secret has been leaked as to why the believers do not give due importance to Hajj of the Baytullāh. When kissing the Mut'ah woman has the reward equal to Hajj and 'Umrah, then why should a person undertake the difficulty of leaving home and work, going on a journey and spending so much money? Therefore, whenever a person thinks of going for Hajj, he should catch a woman and start kissing her, start taking enjoyment and he will get the reward of Hajj.
- (iv) Allāh shows the scene of these worshippers engaged in Ghusl and He mentions glad tidings of their forgiveness. He makes the angels bear witness to this. They are not called to witness the scene of the act of worship itself, as they are possibly still perfecting it
- (v) Who can gauge the number of drops of water from the Ghusl? So many angels? They are created after

the Ghusl and engage in Tasbīḥ and Dhikr until the Day of Qiyāmah and all this reward is gathered for the one doing Ghusl.

- (vi) In common terms, the person who brings the man and woman together for this worship is called a ‘Dallāl’. He also hallucinates that he will get the reward of both of them. So, will anyone ever take it to be a blameworthy and defective thing to get people into Mut’ah? Why should this profession be looked down upon?
- (vii) The person who does not try to revive this Sunnah, he is not of the Shia and Rasūlullāh ﷺ announces his freedom from him, we seek the protection of Allāh. Who can tolerate listening to such a warning and then not try as best as possible to revive this deed?

‘Allāmah ‘Abbās Qummī, the famous Shia author, has gathered subject matter on Mut’ah in his book Muntahā Al-Āmāl. The above-mentioned narrations are verified in his work. We mention a few narrations here from p.341 of his work.

It is narrated from Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ, “He who does not believe in Raj’at and he does not take Mut’ah to be permitted, he is not of us.” He also said that Allāh forbade intoxicants for the Shia and gave them Mut’ah in exchange for it. There are countless narrations on Mut’ah. One of them

is quoted from the book of Shaykh Mufīd that Sālih Ibn ‘Uqbah narrates from his father, who asked Imām Al-Bāqir رَحْمَةُ اللَّهِ، “If someone does Mut’ah, what is the reward for him?” He replied, “If his intention was to obey Allāh and follow the Sharī’ah and to oppose those who forbid Mut’ah, then he will get a reward even before speaking to the woman about Mut’ah. When he does the Mut’ah, then all his sins will be forgiven and the water that falls on his hair during his Ghusl, Allāh will make forgiveness easy for him.” The narrator says, “I asked the Imām in surprise, is this for each hair on the body?” He replied, “Yes.”

Another narration states that Imām Ja’far As-Sādiq رَحْمَةُ اللَّهِ said, “He who does Mut’ah and then has a Ghusl, then from each drop of water he uses for the Ghusl, Allāh will create seventy angels that will seek forgiveness for him till the Day of Qiyāmah and curse those who abstain from Mut’ah till the Day of Qiyāmah.”¹

Shah ‘Abdul ‘Azīz Dehlawī رَحْمَةُ اللَّهِ writes in Tuḥfah Ithnā Ash’ariyyah, ‘Nikāḥ is the Sunnah of all the Ambiyā’. For this deed, no Shia scholar has said that it is a means of forgiveness of sin and spiritual perfection, leave alone a filthy deed like Mut’ah – which is Ḥarām in Islām and is classified as adultery. The Shia say that Mut’ah has so much spiritual benefit that a person will get the rank of Imāmat by doing it once and by doing it four times, he

¹ Translation of Muntahā Al-Āmāl vol.2

will get the rank of the final Nabī, Rasūlullāh ﷺ. If Mut'ah was such a great means of acquiring the pleasure of Allāh and a form of worship, then it should have been emphasized repeatedly in the Qur'ān.'

Now think, the religion in which so much importance is given to Mut'ah, can it be Islām? Never. Islām is a pure religion. There is no scope in it for such lewdness and filthy deeds.

A FEW RULINGS OF THE SHIA RELIGION

You have read regarding Mut'ah that it is nothing but adultery and prostitution. There is no permission for it in Islām. The reality is that the rulings of the Shia religion are such that leave alone the Muslims, even a non-Muslim will hate it. The Shia do not inform and reveal these because of Kitmān and Taqiyyah. Despite this, our pious scholars and researchers have written books on these subjects in order to awaken the masses. Shāh 'Abdul 'Azīz Dehlawī رَحْمَةُ اللهِ، Maulānā 'Abdush Shakūr Lucknowī رَحْمَةُ اللهِ، Maulānā 'Abdul Wahhāb Gulāl, Maulānā Murtadā Ḥasan Chāndpūrī and Nawāb Muḥsin ul Mulk have done great work in this regard. A number of rulings from the Shia books will be presented here. These have been veiled for a long time.

Taudīḥ ul Masā'il is a reliable Shia book authored by Khomeini. Under the topic 'Bathing after touching the deceased' on pg.83, it states,

Ruling 521: If a person touches a dead body that has become cold and Ghusl has not been given to it, i.e. he touches any part of the corpse, then he will have to bath because of this. The ruling will be the same whether he touches the body during sleep, during wakefulness, out of his choice or whether being forced. If his fingernail or bone touches the fingernail or bone of the deceased, then too, he should bath. However, if he touches a dead animal, then Ghusl is not binding.

Ruling 525: The child that is born after the mother passes away, when it matures, then a Ghusl will be compulsory on it for touching the deceased.

The Rulings in this book, from number 521 to 528, are such that you have not read the like of them in any religion. All this is the handiwork of Taqiyyah and Kitmān of the Shia religion. This has resulted in your ignorance of these issues.

From Ruling 521 given here, we have learnt that if a person touches a dead pig, then there is no Ghusl compulsory. However, if a Shia dies, then he is even lower and worse than the dead pig because it becomes compulsory on the one who touched him to have a Ghusl.

Ruling 357: Ghusl from major impurity is not necessary for Sajdah Shukr and for Sajdah Tilāwat¹

¹ Taudih ul Masā'il p.55

Taudīh ul Masā'il p. 94 states the following regarding Janāzah Ṣalāh, 'He who wants to perform Janāzah Ṣalāh, it is not necessary for him to perform Wudū', Ghusl or Tayammum. It is not necessary for his clothing to be pure. Even if he is wearing stolen clothing, there is no problem. Despite this, caution dictates that he considers all those things that are necessary for the other Ṣalāhs.'

The Shia scholar, Maulānā Sayyed Walī Haydar Amrohī writes, 'Wudū' and Ghusl are not conditional for Janāzah Ṣalāh. One can perform it even in the condition of Janābat.'¹

These rulings are also verified in the reliable foundational books of the Shia like Al-Kāfi. Vol.3 p.46 of Fūrū' Al-Kāfi states that when a person is performing Ṣalāh and madhī or wadī (pre-seminal fluid) starts coming out and it flows onto the thigh of a person right down till the heels, then too the Wudū' will not break. No difference will come in the Ṣalāh either.

Al-Kāfi vol.5 p.571 states that if a person marries a mother and daughter, then they will be permitted for him due to the Nikāh. After this Nikāh, if children are born, they will not be aulād uz zinā. If someone says that they are aulād uz zinā, then the punishment will be effected on him.

¹ Kitāb Targhīb us Ṣalāh, Maktabah Imāmiyyah Akram Road, Lahore, March 1966 p.53

You have read before that Al-Kāfī is among the first and most reliable and authentic Shia books. The Shia say that the Imām e Zamān, the Hidden Mahdī had authenticated it.

Now, tell me, besides Shiasm, is there any religion in the world that plots to make the Mahram women permitted for a man and says that it is permissible to have relations with a mother and daughter at the same time? Is there any religion in the world that permits a woman to take an agreed-upon fee for an hour or more, and refers to this temporary agreement as marriage? You will not find any other religion besides Shiasm in which these filthy deeds are permitted. So, you can decide, is Shiasm the religion of Allāh ﷺ. Rasūlullāh ﷺ and the Ahl ul Bayt, or is this religion the handiwork and brainchild of a Jewish mind?

You have also learnt from these quotations the reasons behind Kitmān and Taqiyyah being so important principles and beliefs. You can understand why the foundational books of the Shia are so difficult to acquire. You now know why this religion teaches the concept that whichever Shia makes his religion apparent, Allāh will disgrace him.

My objective of mentioning these rulings on Mut'ah is to show you an example of the Ja'fariyyah Fiqh of the Shia. The present-day Shia are trying in every way to implement it, whereas you have studied a few rulings of this Fiqh. In short, Shiasm has nothing at all to do with Islām. In fact, it is a clear rebellion against Islām.

ASTONISHING INFORMATION REGARDING THE MUT'AH OF THE SHIA

What is the reality of Mut'ah in Iran? An Iranian woman, Shahlā Hā'irī has written a thick book on this subject called 'Law of Desires'. The summary of this book was published in a series format in the weekly Takbīr, Karachi. We mention a few excerpts here, with the courtesy of Takbīr. The series began on 10 January 1991 and is spread over a number of issues.

The author writes, 'The objective of this book (Law of Desire) is to analyse the temporary marriage in Iran. It is commonly known as Sīghah. A study was done of the effects it has on society by enquiring directly from people who experienced it. We have also found out the stand of the Shia scholars and religious circles on this matter. The proofs for the permissibility given by them have also been collated here. The best way to find out the status of a woman in society is to study what her life and standing is in marriage. We learn what status and standing a woman is given from the study of the custom of Mut'ah.

Before the revolution of 1979, the middle-class Iranians felt that Mut'ah was a form of selling one's body. They used to refute it being of a religious nature, whereas the religious class used to view it differently. They not only said that it is permissible but stated that it is a means of the mercy of Allāh, it is necessary for the health of the individuals

involved and is necessary for the administration of the society.'

Bear in mind that Shahlā Hā'irī is a granddaughter of an Āyatullāh. She writes in the explanation of Mut'ah, 'Mut'ah is an agreement between a man and a virgin woman or a widow or divorced woman in which they decide for how long they will be married to each other and how much will be given to the temporary wife. According to this, after the agreed upon time expires; they will automatically be separated – without any divorce. There is no need for witnesses in this temporary marriage, nor is it necessary to register it. According to Shia belief, the difference between Mut'ah and Nikāh is that the objective of Mut'ah is to acquire sexual pleasure, whereas the objective of Nikāh is procreation. Besides four wives, a Shia man is allowed to have as many women in temporary marriage as he wants. A narration ascribed to the founder of the Shia Fiqh, Imām Ja'far As-Sādiq رحمة الله states, 'Someone asked him, "Is the Mut'ah wife one of the four?" He said, "Marry a thousand because they are all hired, i.e. prostitutes."

Shahlā Hā'irī writes further, 'Mut'ah and Nikāh can never be equated. Both agreements are totally different.' She then says, 'If according to the wife, Nikāh is a contract of sale, then Mut'ah is a rental or hiring contract.'

It is clear from the discussions with Shia scholars mentioned in the book that if the example of Nikāh is

like buying a house, then the example of Mut'ah is like hiring a hotel room.

Hā'irī is shocked at the fact that the Shia scholars very harshly forbid the intermingling of men and women, with reference to Islāmic teaching, but on the other side, they permit everything else in the name of Mut'ah. On one side, they say that the existence of prostitutes in society is destructive, and on the other side, they encourage this practice in society, which is almost the same. The present day revolution has commenced teaching this. The youngsters are told that this is the best way to satisfy their lusts and it is the solution for their sexual affairs. A collection of the virtues of this act has been prepared by the religious circles. One of these virtues is a narration ascribed to Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ, "From every drop of water of the Ghusl a person has after Mut'ah, seventy angels are created. They will seek forgiveness for the person who did Mut'ah till the day of Qiyāmah."

Another statement is ascribed to Imām Muḥammad Al-Bāqir رَحْمَةُ اللَّهِ, it states, 'Whoever contracts a Mut'ah only for the pleasure of Allāh, or to practice on the teachings of religion, or to go against he who put restrictions on it (Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ), Allāh records a good deed for him. When this person begins to talk to the woman, he gets another reward. When he extends his hand towards her, Allāh records another good for him. When he completes the marriage, then Allāh forgives his sins. When he has a bath, then in

accordance to the number of hairs on his body, Allāh sends mercy and blessings on him.’

The author of the book ‘Law of Desire’ met many men and women in Iran. She interviewed them as well. One of these women said, “People take me to be evil, no one is ready to give me a house to rent because I propagate Mut’ah. However, I do not care because I have done Mut’ah already and teach it to others. I practice it in accordance to the command of Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

This woman then says, “Mut’ah mostly takes place at the graves of pious people and in holy places. In Iran, Qum and Mash-had are famous for Mut’ah. In Qum, at the grave of Sayyidah Ma’sūmah and in Mash-had, Mut’ah takes place at the grave of Imām Ridā.” She said, “When you see a woman coming and leaving repeatedly and she veils herself unnecessarily, then she desires Mut’ah. If a man wants Mut’ah, then he just has to show his keys, the woman will understand that the man has a house.”

Another woman, Fātimī Khānam, mentioned her thoughts on Mut’ah. She told Hā’irī, “After the reign of the Shāh ended, the custom of Sīghah exploded amongst the virgin girls. In order to keep their virginity, they would be ready to permit other forms of sexual relations.” She said that during the reign of the Shah, there were restrictions placed on the hotels with regards to hiring out rooms to couples for Sīghah. However, this is no more. Now it is not any

profession, but it has become an Islāmic tradition. Fātimī said that in order to recognize Sīghah women, one should look on the street for those who roam aimlessly, those who look this way and that way. In short, they are indicating that they are ready for Sīghah. Desirous men go behind them and make their agreement at an appropriate spot.

The Shia Mujtahid, 'Allāmah Dr Sayyed Mūsā Al-Mūsawī writes in Islāh e Shia p.377, 'Whatever narrations have been fabricated in order to bring the accursed deed of Mut'ah into vogue, they have only been ascribed to Imām Ja'far As-Sādiq رَحِمَهُ اللهُ in opposition to majority of the Muslims.'

Islāh e Shia p.198 explains the Shia teaching that guidance lies in opposing the Ahl us Sunnah.

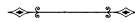
He writes on pg.192, 'Imām 'Alī رَضِيَ اللهُ عَنْهُ had classified Mut'ah as Harām during his rule. This means that it was forbidden already in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If this was not the case, then it would have been necessary for Imām 'Alī رَضِيَ اللهُ عَنْهُ to explain the divine ruling, stating that Mut'ah is Harām. However, this did not happen.'

Islāh e Shia pag.199 states, 'I return to the discussion on temporary marriage and ask the jurists who issue fatwā of its permissibility and recommended status, will they like to permit this evil deed for their daughters, sisters and relatives? Or, do their faces become pale when hearing of this regarding their relatives? Do their veins then blow up and lose control of themselves?'

'In this way, it is clearly seen that those who are responsible for this are those very people who have permitted the chastity and honour of the Muslim women, but protect their own. The Muslim women are made into targets to dishonour them, but protect their own daughters.'¹

Dr Sayyed Mūsā Al-Mūsawī summarizes the subject of Mut'ah and says on p.189, 'How can a nation protect its mothers, beneath whose feet lies paradise, that permits Mut'ah and practices it.'

In short, Mut'ah is an evil deed that every noble person will take it to be blameworthy. However, we do not know what is good about it that Shiasm emphasizes it so much, and nowadays the Iranian government promotes it themselves.



¹ Islāh e Shia p.200

CHAPTER 11: THE REAL CAUSES FOR THE ENMITY OF THE SHIA FOR THE MUSLIMS AND ISLĀM BASED ON THE QUR'AN AND SUNNAH

Islāmic History bears testimony to the heart shattering reality that from the very beginning until today, the Shia were at the forefront of creating disunity amongst the Muslims, weakening the Muslim governments through their plotting and scheming, and helping the non-Muslim governments against them. They put barriers in the path of Muslim conquest, spread different types of fitnah and mercilessly shed the blood of innocent Muslims.

Their objective was only to destroy Islām that is based on the Qur'ān and Sunnah and to wipe out the Muslims who follow it.

Subsequently, one will find their deeds filled with such animosity that even the non-Muslim historians are astonished. Their history of enmity for Islām is so long that one will require a copious work for it. May Allāh accept a research scholar to author such a work. Āmīn

In this book, I will present a few examples with the hope that the general Muslim will be able to easily gauge that the enmity for Islām and the Muslims of the Shia continues unabated from the time of its founder, 'Abdullāh Ibn Sabā,

until today under its political and religious leader, Khomeini (and now Khamenei).

BEGINNING STAGES

Every person is aware that during the era of the Khulafā e Rāshidīn, Islām was spreading rapidly outside the Arabian Peninsula. At the end of the sixth year of the Khilāfat of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, the Islāmic Empire stretched from Makrān in the East to Al-Jazā’ir in the West. The armies of Islām were successfully advancing in every direction. Then, a famous enemy of Islām by the name of ‘Abdullāh Ibn Sabā laid the foundations of Shiasm using the slogan of love for the Ahl ul Bayt and Husayn رَضِيَ اللَّهُ عَنْهُ. He spread such fitnah in the Ummah and internal discord that led to the martyrdom of the third Khalīfah and stop of all conquest for fifteen years. Then, in the time of Sayyidunā Mu’āwiyah رَضِيَ اللَّهُ عَنْهُ, peace was restored and conquest began anew. Every student of history knows that if the string of conquest was not broken by these fifteen years, then many countries of Europe and Africa would have come under the flag of Islām. Although conquests began again in the Banū Umayyah era, all sorts of problems came from the side of the Shia and their plots and schemes to create internal discord did not stop either.

‘ABBĀSID ERA

From the end of the third Hijrī century until the seventh Hijrī century, the world saw two very dangerous and

terrifying sects of the Shia; the Qarāmitah and the Bātiniyyah. These two Shia sects showed open enmity for the Muslims and caused so much of harm that let alone a Muslim, even a non-Muslim historian will find it difficult to swallow. At this point, bear in mind that the target of their tyranny, barbarity, and oppression was the Sunnī Muslims only. The non-Muslims; Jews and Christians, lived in peace and safety in the areas under their control. A few examples of their barbarism are presented here:

The outstanding Shāmī scholar and historian, Shaykh ‘Abdur Raḥmān Al-Maydānī detailed the terrible history of the Qarāmitah and Bātiniyyah. We present a summary here:

Yaḥyā Qarāmatī laid siege to Damascus in 290 A.H and killed many Muslims. His brother, Husayn, killed many people in the cities and villages of Shām. He did not even leave the children and animals.

Dhakrawiyyah Ibn Mahrawiyyah killed a caravan of Hujjāj in 294 A.H, he closed the wells on the highways and killed approximately twenty thousand Hujjāj the same year. Killing Hujjāj is the habit of the Qarāmitah. The Shia coming from Iran, Iraq and Bahrain are well known for this. Abū Tāhir Qarāmatī killed countless people in Kufa in 391 A.H.

In 498 A.H, the Bātiniyyah killed the caravans of Hujjāj coming from Hindustān and Khurāsān in Rayy. In 553 A.H, the Bātiniyyah massacred the Khurāsānī Hujjāj. The

historians write that these massacres were such that Hujjāj from every Islāmic city were affected.

Ibn Taymiyyah رَحْمَةُ اللَّهِ in Minhāj us Sunnah, Ibn Khaldūn رَحْمَةُ اللَّهِ in Tārīkh Ibn Khaldūn, Ibn Kathīr رَحْمَةُ اللَّهِ in Al-Bidāyah wan Nihāyah and Abū Zuhrah in Madhāhib Islāmiyyah have mentioned heart quaking incidents of the Bātiniyyah and Qarāmitah. When a person will study them, he will find it hard to believe that a sect who calls themselves Muslim will inflict such harm and oppression on other Muslims. Alternatively, he will think over the reasons that led to such barbarism. However, we must show the reality.

Now that such incidents are innumerable, how can we present them in this work? We shall mention just one incident that took place in the Haram Sharīf in 317 A.H. The details of it are mentioned by Ibn Khaldūn رَحْمَةُ اللَّهِ, Ahmad Amīn رَحْمَةُ اللَّهِ, Ibn Kathīr رَحْمَةُ اللَّهِ, Ibn Athīr رَحْمَةُ اللَّهِ and others. I quote the incident here from Ibn Athīr رَحْمَةُ اللَّهِ. He says, 'In 317 A.H, Mansūr Daylamī went with his companions for Hajj. They left from Baghdad for Makkah Mukarramah. The road was safe. However, Abū Tāhir Qarāmatī attacked Makkah Mukarramah on 8 Dhul Hijjah. His friends looted the Hujjāj and killed them. They did not spare those who sought refuge in the Haram Sharīf. The Shia, Abū Tāhir Qarāmatī buried the massacred Hujjāj in a pit that was dug in Masjid ul Harām, without shrouding them. The merciless tyrant took down the Ghilāf of the Ka'bah Musharrafah and tore it. He distributed the pieces amongst his friends. He

broke out the Hajr Al-Aswad and took it with him. He looted the homes of Makkah Mukarramah. This disgraceful incident brought shame to the Shia in the Muslim world.

Finally, the Shia leader, Al-Mahdī, Abū Muḥammad ‘Ubaydullāh ‘Alawī, used his influence and got the Hajr Al-Aswad back from the Shia after twenty two years and returned it to the Baytullāh.

Abū Tāhir Qarāmatī killed and massacred in Makkah Mukarramah for eleven days. Then, when he returned home, Allāh سُبْحَانَهُ وَتَعَالَى inflicted him with a terrible punishment. Worms infected his flesh and his limbs were eaten away by them. In this way, he tasted a disgraceful punishment for a long time and served as an example for others.

END OF THE ‘ABBĀSID ERA AND THE ROLE OF THE SHIA IN THE DESTRUCTION OF BAGHDAD

The ‘Abbāsīd Era is generally seen as an era in which Muslim civilization prospered. It was among the great empires of the world at the time. Every aspect of Islām was developed and advanced in this age, all the religious sciences, i.e. Qur’ān, Ḥadīth, Tafsīr, Fiqh, Usūl ul Fiqh, Lughat and Tasawwuf went through the various stages of development. These sciences were perfected. Besides this, the worldly sciences were advanced to a very high level. Every wealthy person and scholar had a library in his house. Baghdad became the centre of learning in the world. Non-Muslims came from Europe and Asia to learn medicine and

science in Baghdad, and the Muslim government provided every type of assistance to them. However, the reason behind the weakening of this great empire was the plotting and scheming of the Bātiniyyah and Qarāmitah. They were helped by the Fātimid Shia too.

In 652 A.H, Baghdad was sacked and destroyed at the hands of the Tartars, bringing an end to the ‘Abbāsīd Rule. The destruction was preceded by the appointment of Ibn Al-Alqamī, a Shia, as minister, by Al-Musta’sim Billāh – the last ‘Abbāsīd King. Ibn Al-Alqamī first got the army weakened under various excuses and reasons, bringing the army down to ten thousand soldiers. He then got the famous Shia philosopher, Naṣīr ud Dīn Tūsī to invite the Tartars to attack Baghdad. Hulagu Khān and the Tartars then destroyed the city. Muslim children, women and elderly were mercilessly wiped out. Hundreds of thousands were killed and the Tigris River flowed with their blood for many days.

Ibn Taymiyyah رَحْمَةُ اللَّهِ wrote Minhāj us Sunnah. The summary of this work is Al-Muntaqā. Professor Ghulām Aḥmad Harīrī translated this book into Urdu. Professor Ghulām Aḥmad Harīrī writes in the footnote of this translation, ‘The idolater Hulagu Khān attacked Baghdad with two hundred thousand Tartar soldiers. Ibn Al-Alqamī deceived the King Al-Musta’sim Billāh and made the work of Hulagu Khān quite easy. He made an excuse that he wants to get an armistice done between Hulagu Khān and the King arranged. He took permission from the King and met with Hulagu Khān.

During the meeting, he convinced the Tartars that he was loyal to them and deceptive towards the ‘Abbāsids. Ibn Al-Alqamī came to the King and said, “Hulagu Khān wants to marry his daughter to your son, Abū Bakr.” Hearing this, the King became very happy. He then took the leaders, ministers and scholars in order to affirm the request and marriage of his son. When they all came with the King to Hulagu Khān, he issued instructions for all of them to be killed. In this way, they were all wiped out. The Tartar army then entered the city. They killed and massacred. This continued for forty days. When Hulagu Khān instructed that the casualties be counted, they reached a figure of one million eighty thousand. There were countless others who were massacred.¹

After this, this oppressive tyrant looked for every library and burnt it. He wiped out all signs of knowledge. This incident was so terrifying that it shook the entire Muslim world. Regrettably, the Shia scholars praise and laud this deed of the philosopher Nasīr ud Dīn Tūsī. Subsequently, the famous historian, Hāfiz Abū ‘Abdullāh Muḥammad Ibn ‘Uthmān Dhahabī رحمته الله writes with reference from a Shia scholar of his time, Mirzā Muḥammad Bāqir Khonsārmī Tūsī who said in his work, Raudāt ul Jannāt, ‘It is also said about him (Nasīr ud Dīn Tūsī) that he was made the Head Minister of Hulagu Khān. He came with Hulagu Khān to Baghdad in order to find out about the people, reform the country, and

¹ Al-Muntaqā p.478

destroy the 'Abbāsids. He killed their supporters and wiped out the corruption. Subsequently, their filthy blood flowed like a river. All this blood flowed into the Tigris and from there to Jahannam.¹

Study the last part of this text. The Shia said that the blood of the Muslims was filthy. Quite clearly, these were Sunnī Muslims. That is why the Shia scholar said that their blood was filthy. He then says that their abode is Jahannam, we seek the protection of Allāh.

This is a glimpse of the plots and violence of the Shia against the 'Abbāsīd Dynasty. Now, keep these incidents in mind. You should also know that the spy in the army of Salāh ud Dīn Ayyūbī رَحْمَةُ اللَّهِ, Ibn Jurf, was a Shia. The person who betrayed Sulṭān Fatah 'Alī Khān Tippu, Mīr Sādiq, was a Shia. The person who betrayed Nawāb Sirāj ud Dawlah was also a Shia.

When a person will undertake a broad study of history, he will learn that the Sunnī Muslim rulers would appoint people to high positions based on their ability, without differentiating whether they were Sunnī or Shia. The result of this generosity proved to be very expensive. This generosity brought an end to their rule as well as their lives. Contrary to this, one will not find

¹ Raudāt ul Jannāt p.578, Al-Muntaqā p.326, from Al-Furqān p.30, April 1985

in history where a Shia ruler appointed a Sunnī to an important position. Think over this.

THE IRANIAN SHIA GOVERNMENTS

RULE OF THE SAFAVIDS (SAFAWĪS)

After the fall of Baghdad, the spirits of the Rawāfiḍ were lifted. They progressed in leaps and bounds. In 907 A.H, Ismā'il Safawī became the King of Iran. After taking to the throne, the first thing that Ismā'il Safawī announced was that the state religion will be that of the Imāmiyyah. Brown writes, 'Within a year or two, he conquered Tabriz and took to the throne of Iran. Going against the counsel given to him by his consultative committee, he imposed the Shia religion on the subjects by force. The people explained to him that two thirds of the population of Tabriz is Sunnī. Adding sentences in the Jumu'ah Khutbah that especially speak ill of the first three Khulafā' is an outstanding quality of the Shia. It should not be that this causes strife. However, he refused to accept. He said, "The Lord of the worlds with the infallible Imāms will help me. I do not fear anyone. If the subjects utter one word against me, I shall draw my sword and leave no one alive." He did what he said. The subjects were commanded to say loudly 'Besh Bād Kam Mabādī' when Tabarrā was done. If they did not say this, they were punished by death.'¹

¹ Al-Furqān, April 1987 p.40

THE OPPRESSION OF ISMAIL SAFAWĪ

The famous historian, Ibn Imād Hanbalī (1089 A.H) writes, 'Ismā'īl Safawī took control over all the leaders in Iran. He conquered Khurāsān, Azerbaijan, Tabriz, Baghdad and Iraq Ajam. He overpowered the loyal citizens of these areas and killed the armies. He killed more than ten thousand people. The armies of Ismā'īl Safawī would prostrate to him and would obey every command of his. He was about to claim divinity. He killed the scholars and burnt their books and copies of the Qur'ān. He got the graves of the Sunnī Ulemā' dug up, removed their bones and burnt it.'¹

The Safawī rulers kept their policies of enmity directed towards the Muslim world. Most of the time, they would be helped by the Christian rulers of Europe. The historians agree that due to the help that was coming from Europe, there was always enmity between the Iranian rulers and the Ottoman Turks. The plots and schemes of the Iranians were always a barrier in the spread of Islām to Europe, something the Ottoman Turks could have done. Due to this, Europe was deprived of the light of Islām. Three great Ottoman Rulers; Sultān Salīm, Sultān Sulaymān Asghar and Sultān Murād III, used all their strength to stop the schemes and plots of the Iranian Safawīs. The Safawīs did all this for the benefit of the Christian governments.

¹ Ibid

The Austrian Ambassador to the Ottoman court wrote, 'The only barrier between us and our destruction is Iran. The Turks would have definitely overcome us, but the Iranians stopped them. This battle between the Turks and Iran gave us a chance, we were not completely saved.'¹

THE RULE OF THE NADIR SHAH FAMILY

There was another oppressive Shia King from Iran, Nadir Shah. He first conquered Iraq and Afghanistan and then Sindh and Hindustān. His enthusiasm for Muslim enmity was what fueled his killing sprees and barbarism. In the entire history of Hindustān, one will not find such heart quaking oppression and barbaric atrocious killing, as in the case of this Shia ruler, which he did in Delhi. The cause of this was also the weakness of the Mughal Empire. The original cause of this was the scheming of the Shia.

Professor Muḥammad Raḍa Khān writes in Tārīkh Musalmān 'Ālam, 'Nadir Shah came to Delhi with the Mughal leaders. He stayed in a palace near the Dīwān Khās. At night, there was an argument between the Iranian soldiers and the residents of Delhi over the sale of grain. The residents of Delhi exceeded the limits and killed a number of Iranian soldiers.

Nadir Shah was angered at this and issued instructions for killing in Delhi. In a few moments, thousands were killed

¹ Tārīkh Tarkān Uthmānī vol.2 p.171, from Al-Furqān April 1985 p.31

and the entire city was looted. Finally, Nadir shah stopped the killing when Nizām ul Mulk intervened and interceded. However, the killing continued for two months. After this, Nadir shah took lots of money, jewels and valuable clothing and left for Iran. Before leaving, he put Muḥammad Shāh on the throne, but all the strength of the Mughal Empire was destroyed because of this attack.¹

THE RULE OF PAHLAVI FAMILY

Look at the recent past. Rida Shah Pahlavi was the previous ruler of Iran. He did not claim to be a Shia Mujtahid and the religious authority like Khomeini. However, because he was a Shia, he proved to be very harmful for the Muslim world in the Middle East. The western powers armed him very well, to stand against the Muslim world and the Gulf countries. They tried to make him the policeman of that area. In this way, the western powers used him for the Arab world, and they used him well. What a shameful and regrettable thing it is that Iran, under Pahlavi, was the only country that recognized Israel on a government level. From the outset, they established links with them and sold oil to them, adding to their military strength.

Bear in mind that the following rulers were Shia; the Safawī family, the Afshāriyyah family, the Zaydiyyah family, the Qājār family and Pahlavi family. All of them tried to the best

¹ Tārīkh Musalmān Ālam p.462

of their ability to convert Sunnīs to Shiasm and turn the majority Sunnī population to Shia. This effort continues. Whilst doing this, they committed terrible acts of tyranny and oppression which history can never forget.

THE IRANIAN REVOLUTION AND THE FILTHY PLOTS OF KHOMEINI

It is a clear reality that the western powers removed Rida Shah Pahlavi and put Khomeini in his place. Khomeini led a so-called Islāmic Revolution. They had many objectives behind this and it proved very beneficial for the Jewish and Christian western powers.

Bear in mind that the methods of the current western politicians are such that many veils cover their political objectives and when the veil is removed, that is when they have acquired their objective already. The present day political system mirrors this. Whoever wants to fulfil an objective, he keeps the world ignorant of that country and outwardly shows that he has enmity for them. He then speaks very harshly of that nation and issues instructions that propaganda against that nation be aired. This is so that a veil remains over the real objective whilst people rely on the apparent deceptive trick. With the passing of time, the objectives of Khomeini were revealed when he dropped the veil of Kitmān and Taqiyyah.

Subsequently, on 15 November 1986 to 27 December 1986, there was probably no day that passed, except that one

would find newspaper and magazine reports of secret weapons deals between Israel, Iran and America. No, the world verifies this, saying that for a long time, Iran was getting weapons directly from the Jews during the Iraq Iran war.

In January 1982, an Israeli ship carrying weapons was destroyed when passing Russia. These weapons were going from Israel to Iran. Despite the proven reports, Iran denied it and the denial continued to be aired on radio and television for a long time. At the time, people found it difficult to believe. However, it has become clear that they were being helped with weapons from America and Israel from that time, i.e. 1982 or even before that. The veil over this has been shifted and the reality has been shown to the world.

Have you not seen that Muslim world leaders have tried many times and have gone to Iran but Iran remains obstinate? They were not ready to make peace with Iraq. From this, the reality has been uncovered that the western powers and Israel let the Iraq Iran war drag on for a long time for their own benefit. Iran was being used. Due to this, there was a fourfold benefit for Israel and the western powers:

1. The destruction of lives, wealth and financial systems of the Arab countries
2. The Arab countries fell deeper into western control

3. The weapons arsenal of Israel was increased and their economy was strengthened. This is because Israel was being paid for the weapons
4. Israel could have lost men and wealth when fighting the Arabs directly. This danger was averted. In this way, Israel and the western powers were successful in their objectives.

Readers, this war led to benefit only for the western powers and the Jewish State of Israel. There was no benefit at all for the Muslim countries.

- This war between Iraq and Iran was the longest war between two Muslim nations in the history of the world. As a result, the Muslims worldwide were put to shame and untold harm and loss came upon the Muslims.
- Millions of dollars were spent on this war. All the oil producing countries used the millions of dollars to buy weapons
- The Arab countries stopped all development and progress and the income from oil was used to buy weapons to help Iraq. In this way, they lost all their money to America
- In this war, so much of harm came to Iraq and Iran that Iran started sending twelve and thirteen year old boys to the warfront. Both countries bombed

each other. Many innocent men, women and children were killed. All this brought shame to the world but the Iranian Shia government called it an Islāmic Jihād and spoilt the name of Islām throughout the world. The Iranian Shia government does not tire from the unity between Muslims slogan. If someone asks them that if the Shia believe in the Qur'ān, that what will be the ruling of the Qur'ān from the verse,

'If two groups of Mu'minīn fight each other, then reconcile between them. (However, despite your efforts to reconcile,) If the one group transgresses against (oppresses) the other, then fight that (transgressing) group until they return to (the obedience of) Allāh's command (to live in peace and harmony with other Muslims). If they return (to the reconciliation process and stop fighting), then reconcile between them with justice. Be just, for Allāh loves those who exercise justice.'¹

The question now arises is that Iraq was ready to stop the war but Iran was not. They were going against the command given in the Qur'ān. Why did Iran not want to stop the war? The answer is that the Iranian leader at the time, Rūḥullāh Khomeini had other objectives. He took himself to be the representative of the Hidden Mahdī. Therefore, he wanted the Iranian Shia country to be expanded and for Shiasm to

¹ Sūrah Al-Hujurāt, verse 9

take control of the Muslim world. He wanted rule over the sacred places; Makkah Mukarramah, Madīnah Munawwarah and others. Iran would announce this objective openly. Subsequently, we find that Maulānā Atīq ur Raḥmān Sanbhalī wrote in Inqilāb Iran aur us kī Islāmiyyat, 'One day we saw a slogan advertised very boldly, it read, 'We shall be united and remain ready to fight until we wrest control of our holy lands, Bayt ul Muqaddas, the Ka'bah and the Golan from the usurpers.'¹

This was the scheme and plan of Khomeini to expand the Shia ruled territory, but Allāh سُبْحَانَهُ وَتَعَالَى decided something else. These plans did not materialise and Khomeini passed away with all these dreams. The Iranian government were happy to stop the war. The lines of communication and discussion opened up between the Iranian leaders and Saddam Husayn. The Iranians always dilly-dallied. This occurred from 21 April 1990 to 4 August 1990. Finally, the Iranian leader, Rafsanjānī, wrote in response to Saddam H̄usayn, 'We got information to you through our representatives residing in Geneva. Now, we are ready to host your representatives in Tehran. We hope that keeping in mind the current conditions of peace and goodwill, we can reach a comprehensive and long lasting solution between two Islāmic countries, whilst observing limits and rights.'²

¹ Inqilāb Iran aur us kī Islāmiyyat p.44

² Tauhid, Tehran vol.8 issue 1 December 1990, January 1991 p.168

The war ended in this way. However, Iran did not remain on their part of the agreement, i.e. protection of rights and limits. They broke their side of the treaty and started an underground war against Iraq in January 1991, with the help of 28 countries. As the bloody war ended on 28 February 1991, Iran incited the Shia population of Najaf and Karbala against Saddam Husayn. The rebel leaders were given asylum in Iran. Many people were killed. Until now, the Supreme Shia leader, Khamenei, encourages the Kurd rebels and the Shia of South Iraq to continue rebellion against Saddam Husayn, until they depose him.

We must bear in mind that the Iraq Iran war caused the Gulf countries to be weakened economically. On the other side, Iran was helping the rebels despite having limited oil resources. They spent millions of dollars in order to give the Iranian Shia Revolution an Islāmic label and spread Shiasm in the Muslim countries. How did Iran manage to pay for all this herself? Which Muslim enemy country was helping Iran? Why do we not think over this?

Friends, think, you have to make the decision, was the policy of Khomeini enmity for Islām or not? Is this the policy of the present Iranian leaders or not? Then, if their slogans of unity between the Muslims and Sunnī Shia unity are not Kitmān and Taqiyyah, then what else is it?

You must bear in mind that Khomeini uses very terrible language when he speaks about the leaders of the other Muslim countries. From the very beginning, he called for the

revolution to be brought into Pakistan, Saudi Arabia, Jordan, Egypt and other places. You can study the daily 'Aman' for news of this nature.

Maulānā 'Atīq ur Raḥmān Sanbhalī writes in Inqilāb Iran aur us kī Islāmiyyat' p.35, 'On the occasion of Hajj in 1401/1981, news came that the Iranian pilgrims were chanting slogans in chorus inside and outside of the Haramayn. These slogans were specifically chanted by them after the revolution, 'Allāhu Akbar, Khomeini Rahbar', 'Allāh Wāḥid, Khomeini Qā'id', 'Al-Maut li Amrīka', 'Al-Maut li Israel', 'Al-Maut li Saddam'. This was something new and strange, so the Saudi Authorities put an end to it.

He then says, 'The discussion amongst like-minded at the moment is that another Israel is being created. Islāmic unity and non-sectarian Islām is only a label, otherwise it is nothing but Shiasm. Their final resolution is to head to Madīnah Munawwarah (for the Raudah and Jannat ul Baqī'), which is also part of the Israeli intentions.'

In December 1981, I got a booklet that was authored by this scholar (Maulānā 'Atīq ur Raḥmān Sanbhalī), in which he published the written communication between Khomeini and King Khālid. In the letters that he wrote, Khomeini fervently backed the actions and slogans of the Iranian pilgrims. He said that chanting these slogans was the method of the first Islāmic era, i.e. the time of Rasūlullāh ﷺ. He adopted a very arrogant and proud approach

in responding to King Khālid. The letters can be studied further ahead.

The foundational objective of Khomeini in setting up his Shi'i Iranian Government is to weaken all the Sunnī governments, give resolve to the Shia populations of these places and bring the revolution there. His objective is to spread and propagate Shiasm in the world. Therefore, we find the slogans of Islāmic Unity, Shia Sunnī Unity etc. propagated on a large scale under the veil of Kitmān and Taqiyyah. The National Treasury has opened its doors for his cause, just as it spent countless amounts on weapons and armoury during the war. Subsequently, we find that Iran continuously publishes books, magazines, journals, and pamphlets in different languages and sends them to different countries. This fitnah is flowing like a great flood. This propaganda is being expertly executed and literature is being spread worldwide, especially to the educated class. This literature reaches them at no cost to them, whilst the Sunnī scholars are hired to do jalsas, under their supervision.

The Muslims of Pakistan are being deceived now under the slogans of Shia Sunnī Unity and Islāmic Unity. The relations that are being set up are not on the basis of Islāmic Unity, but it is to unite the Shia in Pakistan, make them strong, cause a religious disturbance and weaken Pakistan. It is a

part of turning the leadership of Pakistan into a Shia one. Muslims should be wary of this.

The Iranian scholars and Iranian leaders are repeatedly coming to Pakistan at the moment. This is being broadcast on radio and television. According to my understanding, we have not seen such an influx of Iranian official visitors over the last forty years, in comparison to the last few years.

Maulānā 'Atīq ur Raḥmān Sanbhalī writes on p.41, 42 in *Inqilāb Iran aur us kī Islāmiyyat*, 'We spoke about the literature being published and sometimes we see writings that link the revolution to the coming of the Mahdī. It is referred to as the introduction to the coming of the Mahdī and is called the Revolution of the Mahdī. On a journey to Qum, we saw a book published from the Department of Education. The cover of the book had the following lines, 'This Revolution will last till the Mahdī', Glad tidings of the birth of the Imām Zamān to the weak classes and nations.'

Maulānā 'Atīq ur Raḥmān Sanbhalī then says, 'Three months after the journey, I read in the Tehran Times (English Paper) that Āyatullāh Muntazirī has passed the decision that the 15th of Sha'bān, 8 June 1982 (which is the date of birth of Imām Mahdī according to the Shia) will be a holiday, called Mustad'af Day. He called for an international conference to be held in this time. Subsequently, in accordance to the publication, an international conference attended by representatives from a hundred and one countries was held in Tehran on 7 June 1982.'

What is the meaning of celebrating the birthday of the Imām e Zamān under the Mustad'afin Day? The Tehran Times clarified this on 7 June. The summary is that the Imām e Zamān, who is currently in occultation, when he comes, he will be a means of salvation for the Islāmic World. There will be a great revolution that will remove oppression and tyranny and bring justice and equity. Therefore, we find it appropriate to announce glad tidings to the oppressed people by way of celebrating the Mustad'af Day.

The Iranians have given the impression to the world that Khomeini has handed over the flag of Imāmat to Imām Mahdī and has left his position. However, Allāh سُبْحَانَهُ وَتَعَالَى decided something else. The hopes of Khomeini were not realised, he handed it over to Khamenei and left this world.

Maulānā 'Atīq ur Raḥmān Sanbhalī then writes, 'One day we saw a writing in the Mahmān Khānah Buzrug, Tehran. The writing was unique, it read (in Arabic), 'We shall unite and fight until we take our holy lands back from the usurpers, Bayt ul Muqaddas, the Ka'bah and Golan.'

'The moment I saw this, I remembered the slogans chanted by the Iranian pilgrims, the reply given by Khomeini to King Khālid, and then there was no doubt in my mind that the target of the Shia control is the Haramayn, including the Islāmic world.'

Look at the resolutions of Khomeini in the light of this. The Iranian leaders are trying to play out the scheme of

Khomeini. The current President, Hāshimī and Spiritual Leader, Khamenei, are inciting the Shia against Iraq, in order to overthrow Saddam Husayn. This is so that they can successfully establish their rule over Iran and Iraq. The slogans were written because the rebel leader was a government guest and Iran was giving him full support.

Maulānā ‘Atīq ur Raḥmān Sanbhalī then says, ‘The issue of worshipping the picture of the Imām has gone to the length where on 5 February, when we went to Tehran University in order to perform Jumu’ah, we found the wall behind the speaker’s podium draped with a picture of the Imām. The Imām of the Jumu’ah at this venue was Khamenei. When the khatīb stood up to deliver the khutbah, then we had to look at the picture of the Imām, with the khatīb.

A person will find the picture of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in various places, especially in buses. The picture of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is not looked at with so much honour like the picture of the Imām is. It is a matter of honouring the picture of the Imām in the heart, whereas the picture of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is just for beauty. This was a means of mental anguish. On the one side is the picture of the Imām, giving means to adopt polytheism, and on the other side is the picture of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ - although it is just a fabrication, still dishonour is shown to it.

A VIEW OF KHOMEINI FROM ONE OF HIS FRIENDS

Dr. Mūsā Mūsawī is a Shia Mujtahid. He also studied the modern sciences. He did a doctorate in Islāmic Law at Tehran University. He also has a doctorate in Philosophy from Paris University. He served as a professor of economics at Tehran University, and was twice chosen to be a member of the assembly. He was part of the revolutionary leaders against the Shah.

Dr. Mūsā Mūsawī has written a book in Arabic called *Ath Thaurah Al-Bā'isah*. This book discusses a topic, 'Khomeini and I'. This section was published in *Al-Furqān* Lucknow, March-April, 1986. There are astonishing things revealed in this section of the book. He says that he had a detailed discussion with Khomeini before the revolution. In this discussion he said, 'Qisās is taken from the killer, not from the one who orders the killing.' Dr. Mūsā Mūsawī says, 'I am astonished at this person who killed forty thousand people in the four years of his rule. Among the killed were women, children and old men. Their crime was saying, 'Long live freedom, death to dictatorship'.

The person who had the view mentioned above had personally got hundreds of thousands of people killed, because they said, 'we want the rights that were usurped in the time of the Shah'.

OPPRESSION UPON THE SUNNĪ MUSLIMS

What did the Sunnīs get out of the Iranian Revolution? I have a booklet published by the Ahl us Sunnah Students Organization, Iran, before me. On p.41 of this booklet titled, Khatrah kī Ghantī, it says, ‘Whatever Sunnī localities are situated in Iran like in Baluchistan and Kurdistan, we find that they were dealt with in a very barbaric way by Khomeinism. There are restrictions imposed upon them, they cannot speak out or write at all. Their hearts are thinking of every way to acquire freedom. Until now, there were many Sunnī Masājid and Madāris that were bulldozed and destroyed. Thousands of Muslims were put to death by firing squads. There are many more thousand in prison. In the jails, many of them are oppressed and tortured, their hands and legs are broken and are made into dependants permanently. There are many others who are electrocuted and are left senseless.

From this extract, you can gauge what is happening in Iran. Now, what opinion do you have of the current Iranian regime? You can decide.

After the Shia Revolution of Khomeini, whichever Sunnīs left Iran and immigrated to other countries, Khomeini had a plan for them. You can have a glimpse of it too:

1. ‘Those who attacked the opposition of Khomeini fled by sea’ (Daily Aman, 11 July 1987)

2. 'The government chose me for a secret mission in another country' (Daily Jang, Karachi, 21 July 1987)

Friends, this is the reality of the Sunnī Shia goodwill and unity slogans being made by the present Iranian government to the Sunnī Muslims that are migrating. You can think what is happening to the Sunnī Muslims inside Iran.

THE BELIEFS OF KHOMEINI FROM HIS OWN BOOKS

We want to mention a few things about the beliefs of Khomeini himself. He writes in his disgraceful book 'Kashf ul Asrār' p. 114 with regards to the companions of Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

1. They (the Sahābah رَضِيَ اللَّهُ عَنْهُمْ) had nothing to do with Islām and the Qur'ān except the desire to acquire the world and government. They made the Qur'ān into a means to acquire their corrupt motives. It was easy for them to remove the verses (that point to the Imāmat of 'Alī رَضِيَ اللَّهُ عَنْهُ and the Imāms) from the Qur'ān, change the divine scripture and hide the Qur'ān from the eyes of the world until the Day of Qiyāmah. The Muslims point out that the Jews and Christians changed their scriptures, this very same defect is proven against the Sahābah رَضِيَ اللَّهُ عَنْهُمْ.' [We seek the protection of Allāh سُبْحَانَهُ وَتَعَالَى]

2. Khomeini writes in Al-Ḥukūmah Al-Islāmiyyah p.113, 'The Imām has such a high stage and such a Khilāfat, in front of which the entire universe hangs its head in shame. It is part of the established rulings in our religion that our Imāms have a stage and rank that no close angel can reach, nor was any Nabī given that rank.'
3. Khomeini says in Al-Ḥukūmah Al-Islāmiyyah p.113, 'The teachings of our Imāms are like the revealed teachings of the Qur'ān. It is not specific for the people of any class or era, but they are for every person, in every country. It is compulsory to follow it till Qiyāmah, as is the case with the Qur'ān.'

A COMPARISON BETWEEN THE HIDDEN IMĀM AND RASŪLULLĀH ﷺ IN THE WORDS OF KHOMEINI

A programme was aired on national television in which a message of Khomeini was conveyed. In his message he pointed out to the birth date of the Hidden Imām and mentioned his views as collated in the following article,

'Tehran: Khomeini inaugurating National Television's second network delivered a message yesterday marking the birth day of the 12th Imām, the Mahdī, the Imām e Zamān.

The Imām e Zamān will bear the message of social justice for transforming the entire world with a task that even the

Prophet Muḥammad was not wholly successful in achieving. If the celebration for our Holy Prophet is the greatest for all Muslims, the celebration for the Imām e Zamān is the greatest for all humanity. I cannot call him a leader because he was more than this. I cannot call him the first because there is no second.'

Friends, you can think for yourself, what can a revolution by a person who has these beliefs bring? Is this an Islāmic Revolution or a Shia Revolution? Are the slogans of Sunnī Shia Unity and Islāmic Unity true, or are they just a pack of lies covered by Taqiyyah and Kitmān?

CAUSES BEHIND THE ETERNAL ENMITY BETWEEN THE SUNNĪ AND THE SHIA

What are the causes behind the eternal enmity between the Sunnī and the Shia? We learn by a study of history that from the beginning until today, the Shia brought untold harm to the Sunnīs. You will not find a battle that the Shia wages against a non-Muslim government, they killed a non-Muslim leader, or they spread problems against a non-Muslim leader.

We find the answer in their history and in their reliable books. According to Shia belief, after the demise of Rasūlullāh ﷺ, all the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ, besides three of four became Murtad and Kāfir (we seek the protection of Allāh). They usurped the khilāfat of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ

and changed the Qur'ān. According to Khomeini, the representative of the Hidden Imām, the Sahābah رَضِيَ اللهُ عَنْهُمْ had nothing to do with the Qur'ān except the acquisition of the world and rule. According to the Shia, all the Aḥādīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are unreliable and not worthy of practice. In other words, the Islām of the Sunnīs, which is based on the Qur'ān and the Sunnah is worthy of being dismissed by the Shia. In fact, it is not Islām. The Shia religion says that when the Hidden Imām will come, he will first resurrect and punish the Khulafā' and the other Sahābah رَضِيَ اللهُ عَنْهُمْ, not the Jews and Christians. **Now, when this is the foundational belief of the Shia, that when the Hidden Mahdī will come, he will resurrect the Sunnīs and punish them, the Shia are always punishing the Sunnīs in their lives. They do not find it difficult to kill the Sunnīs whenever they get a chance. There is no doubt in this. Then, History shows us that from the beginning until today, these people caused untold harm to the Muslims in every place and every era. They did not tolerate the Muslims and Islām that is based on the Qur'ān and the Sunnah. It is impossible to deny this reality. History is full of such examples. Do you not see that in Pakistan, whenever there is an attempt to pass a law that is based on the Qur'ān and the Sunnah, the Shia say that they do not accept the law? They say that it clashes with the Ja'farī Fiqh, which was made up by**

Zurārah Ibn A'yan and he ascribed it to Imām Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ.¹

Zurārah is the person that is repeatedly cursed in the reliable Shia books by Imām Ja'far As-Sādiq رَضِيَ اللهُ عَنْهُ. Then, we learn the reality of the unity between Muslims slogan. This slogan is a trick veiled by Taqiyyah and Kitmān in which their religious and political motives are hidden. **There is no such a thing as unity between Sunnī Muslims and them in these slogans. This is because Khomeini is reported to have said in his lectures during exile in France (now published as *Khitāb ba Naujawānān*), 'Our power will not be accepted by the Islāmic and non-Islāmic powers until we do not have control over Makkah and Madīnah. This is because these places are the cradle of revelation and the centre of Islām. Therefore, it is necessary for us to have control over them. When I enter Makkah and Madīnah as a conqueror, then the first thing that I shall do is remove the two idols (Abū Bakr رَضِيَ اللهُ عَنْهُ and 'Umar رَضِيَ اللهُ عَنْهُ) that are in the Raudah.'**

Now, can a person with such filthy intentions ever be a well-wisher for a Muslim government? Can he ever unite with the Muslims that follow Islām that is based on the Qur'ān and Sunnah? This is nothing but a trick and deception. We make Du'ā' for the protection of Islām and the Muslims.

¹ Madhāhib e Ālam kā Taqābulī Mutāla'ah p.683

I want to mention a few things that were written in the Al-Furqān Lucknow, March-April 1987.

- 1. After the Iranian Revolution, the Ahl us-Sunnah Muslims were declared a non-Muslim minority in Iran. The Sunnī Muslims were not permitted to build any Masājid.**
- 2. There are secret ties between Israel and Iran. The Iranian authorities help with the missiles fire by Israel.**
- 3. In Beirut, the thousands of Palestinians that are killed and forced to live in extreme poverty, they are mostly oppressed by those who are supported by Khomeini. In India, the blood of many Muslims was shed in the name of the Babari Masjid. According to reliable sources, the hand of Khomeini and his government was in it. The syllabus taught in America and other places, called MSA, we find that the names of the first three khulafā' have been removed from it. The hand of the Iranian government is in this too.**
- 4. Before the Iranian Revolution, the pilgrims from Iran were very few. However, after the Revolution, there was a sudden increase in the number of pilgrims. In 1987, this number reached 150 000.**
- 5. In 1987, under the guise of going for Hajj, the Iranians that were sent by Khomeini had a set programme. They were to enter the Haram, close the doors, and take hostages, then force the Saudi government to announce**

that they will no longer rule over Makkah Mukarramah and Madīnah Munawwarah. For this objective, they set up Hajj seminars. They put the request forward that the Haramayn Sharīfayn should be declared as international cities and representatives from all countries should be allowed to administer them. The Saudis came to know of this too.

6. For about five or six years, the pilgrims sent by Khomeini have meetings and gatherings inside and outside the Haram. The Saudi government silently tolerated all this drama.

7. In accordance to their plan, the Iranians would gather at the graveyard in Makkah Mukarramah and start marching to the Haram. They would be chanting, 'Labbayk Khomeini Labbayk' in place of 'Labbayk Allāhummah Labbayk'. They would carry daggers whilst doing this. Many of the Iranians carried bottles of petrol and caused a traffic jam. At one place, the Saudi police stopped them from entering the Haram. Those part of the procession did not stop and they threatened to attack with their daggers and set fire to the bottles. The situation got out of hand, so the Saudi authorities were forced to act harshly. The Iranian army was about 150 000 in number. Many people were killed in the clashes, mostly women. The casualties numbered about 400.

MEETING OF THE TRANSLATOR WITH THE IRANIAN PILGRIMS AND REPORT OF PARTICIPATION IN THEIR GATHERINGS

1. I was honoured with visiting the Haramayn Sharīfayn for the first time in 1985. Many Iranians came for Hajj that year. I happened to meet some of the Iranians. I gauged that they do not come for Hajj and Ziyārat, but they come to take the opinions of other people regarding their so called Islāmic Revolution. They come to represent their country. Subsequently, on one occasion, I led the Maghrib Salāh in a Masjid close to the Jāmi' Masjid in Makkah Mukarramah. I did this upon the insistence of the Imām there. The moment we completed the Salāh, someone who seemed to be a scholar stood up from the first row. He came and greeted with respect. He asked if I was Saudi. I replied in the negative. "I am Pakistani", he said, "Very good, you are Pakistani, what do you think of our revolution?" When I asked him who he is and what he is doing here, he said, "I am a resident of Qum and I come with a group of pilgrims every year."

From the discussion that took place later on, I realised that the Iranian scholars come and stand in the front row and trouble the Saudi Imāms for no worthy reason. They ask religious rulings and so on. They are trained to do this. Therefore, a group leader is sent every year.

2. It was the fifth or the sixth of Dhul Hijjah. I was going with my host to the Haram Sharīf. When we reached the

graveyard of Makkah Mukarramah, there was a traffic jam. I got off the car and started walking to the Haram. I saw a gathering of Iranians on the way. They had banners, flags and cards on which 'Al-Maut li Amrīka', i.e. Death to America, was written. The Iranian scholars were giving speeches in Arabic from open vehicles. They were chanting slogans that I could not understand. Official vehicles of the Muslim countries were parked on all sides. The signs I could recognise were Arab Emirates, Tunis, Egypt and others. Saudi soldiers were standing for protection. The Iranians would come with the flags and chant slogans close to the soldiers.

3. By the grace of Allāh, we went for Hajj a second time in 1986. I met an Iranian youngster on 10 Dhul Hijjah at the Jamarah 'Aqabah. He greeted me and shook hands. After asking me about the conditions, he took out pamphlets from his shawl and gave them to me saying, "You are Pakistani. You are our brother. These are the instructions of Khomeini. We do not give this to Saudis." In this way, the Iranians cause problems for those performing Tawāf, they make a woman stand at Maqām Ibrāhīm and perform Salāh. The person who knows the difficulty that this causes can gauge what I am describing. However, they it means nothing to them because their objective is just to put on a show, so where will they ever consider others? They try to incite the Saudi police and draw attention from the Muslim world to themselves and spoil the name of the Saudis.

THROUGH THE INTERFERENCE OF IRAN, AFGHANISTAN WILL GET BROKEN INTO PIECES

I have the Urdu journal 'Takbīr', Karachi, 19 December 1991 in front of me. It has an interview of the seventy year old Interior Minister, Maulānā Yūnus Khālis. He says, 'In essence, Iran has given money and weapons so that they can create place in Afghanistan to fulfil their wishes.'

He then says, 'The Iranian Government wants to interfere in our internal affairs. They are busy inciting the Shia. If we accept them today as the representative of the Shia government, then tomorrow they will ask for Tajik, Kochi, Turkman and other religious and language groups, they will then accept us as representatives of them.'

'Our Mujāhidīn that are residing in Afghanistan come from every nation and class. However, this is not the case with the Shia. They have their own group in which none but the Shia are allowed to join. If the religious thought of Iran is accepted, then Afghanistan would have been broken to pieces as a result.'

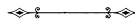
BOMB THROWN BY THE SHIA IN THE MASJID

Article - Daily Jang, Karachi, Sunday, 29 December 1991

On Friday, a bomb was thrown into a Masjid whilst the Fajr Salāh was in progress. As a result, 3 people were killed and 20 people were injured. Some of the people ran behind those who threw the bomb, but they were shot at. Jang was

a centre of sectarian differences for a long time and now countless people have lost their lives. An abundance of wealth has been lost and much property has been burnt. However, throwing a bomb into the Masjid is something very dangerous and serious. Jang was a place of peace and safety but the condition now has reached the point where even the house of Allāh is not safe.

In this chapter, you have seen a brief glimpse of the deep rooted enmity of the Shia for the Ahl us-Sunnah wal Jamā'ah. This has been continuing since the third Hijrī century. You will now be easily able to understand the reality of the unity slogans. It is deception and hypocritical. May Allāh سُبْحَانَهُ وَتَعَالَى save Islām and the Muslims from the fitnah of Shiasm. Āmīn



CHAPTER 12: FATĀWĀ OF THE LUMINARIES OF ISLĀM ON THE SHIA

In the last eleven chapters, the beliefs of the Shia from their reliable books have been explained. In these chapters, it has been proven and established that in accordance to Shia belief, after the demise of Rasūlullāh ﷺ, besides three or four Sahābah رَضِيَ اللَّهُ عَنْهُمْ, the rest of them [we seek the protection of Allāh] became Murtad and Kāfir. From these chapters, one was specifically on the topic of Taḥrīf al-Qur’an. By way of example, 57 verses were presented in comparison form.

Clarification of the belief of Imāmat was done in a separate chapter. Regarding this, the belief of the Shia is that Imāmat is a position like Nubuwwah. In fact, Imāmat is even higher than Nubuwwah, and each Imām is more virtuous than the Ambiyā’ and the rank of each Imām is the same as that of Rasūlullāh ﷺ [we seek the protection of Allāh]. There were twelve Imāms that came in succession, but the twelfth has been in absence since 260 A.H. He is known as Imām e Zamān or Mahdi Zamān. All the detail on this has passed. The beliefs of Khomeini, taken as the representative of the Hidden Imām were also highlighted. Even then, we present two narrations from Ihtijāj Tabrasī, a reliable Shia book.

1. If the hypocrites – may the curse of Allāh be upon them – knew what harm lay in keeping these verses, the meaning of which I have explained to you, then definitely they (the Sahābah رَضِيَ اللَّهُ عَنْهُمْ) would have removed these verses together with the verses that they removed.¹
2. They have included things from their own side in the Noble Qur’ān which cause the pillars of the Kufr to be established.²

There is no need to clarify these texts, nor is there any need to clarify the beliefs of Khomeini that were given at the end of Chapter 11 because the meanings of all of them are clear.

FATĀWĀ OF THE SUNNĪ ULEMĀ’

Looking at the preceding eleven chapters of this book and the above texts will definitely make you think deeply. Why have the senior scholars of Islām not taken notice of such a terrible plot against Islām in time, like was done with Qādiyānism and Parweziyyat etc.? Why was Shiasm ignored and why was it shown a blind eye?

In response we say that it was easy for the Ahl us-Sunnah wal Jamā’ah to decide that the Qādiyānīs and other deviated sects are out of the fold of Islām because they do not

¹ *Ihtijāj Tabrasī* vol.1 p.257

² *Ibid*

practice on Kitmān and Taqiyyah. The books of Mirza Ghulām Aḥmad Qādiyānī were published and available to the masses, even they could easily decide based on this. However, this is not the case with Shiasm. It is the emphatic teaching of their religion that they should hide their books, beliefs and teachings. Hence we find a narration in Al-Kāfī, ascribed to Imām Ja'far As-Sādiq رَحْمَةُ اللَّهِ، 'You are upon such a religion that whoever will hide it, Allāh will honour him and whoever will make it apparent, Allāh will disgrace him.'

Their books were kept in certain circles only. Only the Shia scholars had them. There was no way a Sunnī scholar could get them. Then, when the books were printed and published, some of the Sunnī scholars got them with great effort and sacrifice. One of these scholars was Shāh 'Abdul 'Azīz Dehlawī رَحْمَةُ اللَّهِ، the author of Tuḥfah Ithnā 'Ash'ariyya. Before him, the scholars would issue fatwā based on what information came to them, or based on what incidents transpired. Maulānā Muḥammad Manzūr Nu'mānī رَحْمَةُ اللَّهِ collated nineteen fatāwā in the August 1985 issue of Al-Furqān. We shall present some of them here:

IMĀM IBN ḤAZM ANDALUSĪ رَحْمَةُ اللَّهِ (456 A.H)

All the Imāmiyyah have the view that the Qur'ān has been changed. Words were added to it and words were removed from it. much change has occurred in it.¹

¹ Al-Fasl fī Al-Milal wal Ahwā' An-Nihal vol.3 p.182

He then writes about an objection raised by the Christians against Islām and the Qur’ān. ‘A sect, the Rawāfid, claim that the companions of your Nabī ﷺ had changed the Qur’ān, they took out much from it and added much to it.’

He says in response, ‘The Christians said that the Rawāfid claim that the Qur’ān has been changed. The answer is that the Rawāfid (Shia) are not Muslims.’

‘ALLĀMAH QĀDĪ IYĀD رَحْمَةُ اللَّهِ (544 A.H)

The person who utters a statement that results in classifying the Ummah as deviated and makes Takfīr of all the Ṣahābah رَضِيَ اللَّهُ عَنْهُمْ, then such a person is vehemently declared a disbeliever.¹

SHAYKH ‘ABDUL QĀDIR JILANI رَحْمَةُ اللَّهِ (561 A.H)

The Jews changed the Taurāt. In the same way, the Rawāfid changed the Qur’ān. This is because they claimed that changes took place in the Qur’ān, its sequence was changed and the way in which it is currently read is not proven from Rasūlullāh ﷺ, words were added to it and words were taken out from it.²

¹ Ash-Shifā’ vol.2 p.286

² Ghunyat ut Tālibīn p.163

MULLĀ 'ALĪ AL-QĀRĪ رَحْمَةُ اللَّهِ (1014 A.H)

These people say that most of the Sahābah became disbelievers, leave alone the Ahl us-Sunnah wal Jamā'ah. There is consensus upon the disbelief of such people. There is no difference of opinion in this.¹

IBN ĀBIDĪN رَحْمَةُ اللَّهِ

Yes, there is no scope for doubt in the disbelief of the wretched person who accuses Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا or denies the Sahābī status of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.²

FATĀWĀ ĀLAMGĪRĪ

And these people, i.e the Rawāfiḍ, are out of the fold of Islām. The laws of the Murtaddīn will apply to them. The same is mentioned in Fatāwā Zahīriyyah³

After this, the time came when the Shia books were published by the press. Despite their belief of Kitmān and Taqiyyah, these books reached the scholars. As the fitnah of Shiasm spread amongst the people, the concerned ones enquired from the scholars regarding Shiasm. They felt it necessary to acquire fatāwā regarding the beliefs of the Shia in order to protect themselves and other Muslims from the

¹ Mirqāt, from Mazāhir e Haq vol.4 p.84

² Radd ul Muhtār vol.2 p.294

³ Fatāwā 'Ālamgīrī vol.2 p.268

fitnah of Shiasm. We have a number of booklets before us in this regard.

1. How can the masses decide if the Shia are Muslim? The unanimous fatwā of the Senior Scholars of the Ahl us Sunnah. This booklet comprises of 32 pages. Seven fatāwā are collated in this work.
2. Unanimous fatwā of the disbelief and Irtidād of the Ithnā ‘Ash’ariyyah Shia. This booklet comprises of 16 pages. It is a fatwā that was passed approximately sixty years ago and has been signed by thirty scholars.
3. The May 1985 Edition of Al-Furqān

MAULĀNĀ AHMAD RADA KHĀN BARELWĪ (1707 C.E)

Question:

What do the scholars say with regards to a Sunnī woman that has passed away and some of her family are Rāfiḍīs? They want a share of the inheritance, by way of being ‘asabah, whereas according to the Rawāfiḍ, an ‘asabah is not family. Will they be deserving of the inheritance or not?

Answer:

The unanimous ruling with regards to the Rawāfiḍ is that they are all disbelievers and Murtaddīn. It is not permissible to eat of the animal that they slaughtered. Not only is it forbidden to marry them, but it will be adultery. If the husband is a Rāfiḍī and the wife a Muslim, then this is a

means of the anger of Allāh. If the husband is a Sunnī and the wife a filthy Rāfiḍī, then too, the Nikāh will never be valid, it will be adultery. The children will be aulād uz zinā and will not inherit from the father. Even if the children are Sunnī, according to the Sharī'ah, the aulād uz zinā do not have a father. The wife will not inherit from the estate. She will not be deserving of Mahr, as Mahr is not given to an adultress. A Rāfiḍī cannot inherit from even their close relatives like their father, son, daughter etc. A Sunnī cannot inherit from a disbeliever, and a Rāfiḍī cannot inherit from a Rāfiḍī. It is severely prohibited to mix with them and speak to them. The person who knows of their accursed beliefs and still takes them to be Muslim, or doubts their disbeliever status, he becomes a disbeliever himself. The same rulings will then apply to him, as stated here. It is obligatory upon the Muslims to heed to this fatwa, practice on it and become firm Sunnī Muslims.

Aḥmad Radā Al-Barelwī, 1301¹

MAULĀNĀ ABDUS SATTĀR TONSWĪ رَحْمَةُ اللَّهِ

Question:

The reliable books of the Ithnā 'Ash'ariyyah Shia say that the Qur'ān is altered and changed. In accordance to their authentic narrations, the elders of the Shia believe that the present Qur'ān is not complete, but it is altered and

¹ Adapted from: Radd ur Rafadah

changed. The Shia have written that they have two thousand narrations that prove the alteration of the Qur'ān. These are collected in Faṣl ul Khitāb.

The belief of the Shia is that the real and original Qur'ān is with the Mahdī. When he comes, he will bring it with him. In Haqq ul Yaqīn and Hayāt ul Qulūb, it is mentioned that when the Mahdī comes, he will punish Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا. They say regarding Sayyidunā 'Abbās رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Aqīl رَضِيَ اللهُ عَنْهُ that their faith was not complete. They had weak conviction and were lowly (Hayāt ul Qulūb vol.2 p.618)

Now, whilst they have these beliefs, are they Muslim or Kāfir? Is it permissible to marry them? Is the animal slaughtered by them Halāl or not? Is it permissible to perform their Janāzah? Also, if a Shia contributes for the building of a Masjid, can it be collected or not?

Answer:

The texts enquired about are mentioned in the reliable books of the Rāfiḍī Shia. They are out of the fold of Islām. Those scholars who doubt with regards to this, they are not fully aware of the reality because of the Shia practice of Kitmān and Taqiyyah. However, their books are now widely available. The reality of their religion has been realised. Therefore, all the research scholars are unanimous on their Takfīr. Denial of the necessary aspects of Dīn is definitely Kufir. The Qur'ān is amongst the most important necessary aspects of Dīn. In their books, one will find about two thousand narrations that state that the Qur'ān we have is

incomplete. We do not find a single authentic report from any Imām (of theirs) which states that the Qur’ān is complete.

In short, the Shia belief regarding the Qur’ān is not a point of debate or doubt. There are other reasons for Takfīr of them. For example, the belief of Badā’, accusing Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا etc. Therefore, it will not be permissible to marry a Shia, the animal slaughtered by them will be Harām and the money collected from them will not be permissible. It will not be permissible to participate in their Janāzah. They curse the Sunnī when coming for Janāzah. It is their belief that those who believe Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ to be the first Khalīfah, they are worse than dogs and aulād uz zinā. (Al-Kāfī, Raudah, p.385, Lucknow). The same is stated in Tafsīr Burhān vol. 10 p.87

DAR UL IFTĀ WAL IRSHĀD, NAZIMĀBĀD, KARACHI

Question:

Are the Shia Ithnā Ash’ariyyah in our country Muslim or Kāfir? Is it permissible to marry them or not? Is the animal slaughtered by them permitted or not? Is it permissible to perform their Janāzah? Can one collect the funds that the Shia contribute for the Masjid?

Answer:

The Ithnā Ash’ariyyah Shia Rāfidah are undoubtedly out of the fold of Islām. Because some of the previous scholars were not fully acquainted with their belief system, on

account of their hiding it, that is why some of the research scholars did not make Takfīr of them due to caution. However, now their books are available and the reality of their religion has been uncovered. Therefore, the research scholars are unanimous on Takfīr of them. Denial of the necessary aspects of Dīn takes a person out of the fold of Islām. The Qur'ān is the highest of the necessary aspects of Dīn. All of the Shia believe that the Qur'ān has been altered and changed. Their reliable books have approximately two thousand narrations concerning Tahṛīf ul Qur'ān. These narrations detail five types of Tahṛīf: addition and deletion, change of words, change of letters, change of sequence, and change of sequence of the Sūrahs.

Then, together with these narrations, their 'Ulemā' attest that the narrations are Mutawātir and clearly believe in Tahṛīf ul Qur'ān.

From the time that the founders of Shiasm laid down the principles and foundation of this religion, they have passed through three phases. During the first phase, there was no Shia who believed in the complete Qur'ān. In the second phase, a few scholars held the view that the Qur'ān was not changed. They did this out of Taqiyyah. These scholars are: Ibn Bābawayh Al-Qummī (381 A.H), Sharīf Murtadā (436 A.H), Abū Ja'far Tūsī (460 A.H), Abū 'Alī Tabrasī (548 A.H). The second phase was from 381 A.H to 548 A.H. The views of these scholars did not have proof and contradicted their Mutawātir narrations, so the Shia scholars of the second

phase dismissed them. One should study the book *Tanbīh ul Hā'irīn*.

'Allāmah Bah̄r ul 'Ulūm Farangī used to first issue fatwā that the Shia are Muslim. However, after studying the *Tafsīr Majma' ul Bayān*, he came to learn that the Shia believe in *Tahrīf ul Qur'ān*. Therefore, he issued fatwā that the Shia are Kāfir. He wrote in *Sharḥ Musallam uth Thubūt* that whoever has the view of *Tahrīf ul Qur'ān*, he is definitely a Kāfir. In short, the Kufr of the Shia, based on the belief of *Tahrīf ul Qur'ān* is not a point of doubt. In fact, there are other reasons that make them Kāfir also. For example, the belief of *Badā'* and accusing Umm al-Mu'minīn Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا.

Therefore, it is not permissible to marry the Shia. It is not permissible to eat of an animal slaughtered by them and it is not permissible to collect funds from them. One cannot participate in their *Janāzah*. They curse the Sunnī when they participate in the *Janāzah*.

(Below is the list of twenty-eight 'Ulemā' that signed the above fatwā. Some of them added comments to the fatwā after agreeing to it and signed it.)

1. Maulānā 'Abdush Shakūr Lucknowī رَحِمَهُ اللَّهُ
2. The Shia deny the *Ṣahābī* status of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. They accuse Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا. The one who does this is a Kāfir. This is documented by 'Allāmah Shāmī رَحِمَهُ اللَّهُ in *Radd ul Muḥtār* vol.3 p.249.

The person who has the view of Taḥrīf ul Qur'ān is a Murtad and Kāfir. They are not even Ahl ul Kitāb. It is Ḥarām to marry them. Therefore, one should not participate in their occasions.

Riyād ud Dīn, Muftī, Dār ul 'Ulūm Deoband, 19 Safar 1348

3. Based on what is stated in the question, the Rawāfiḍ are not only Murtad and Kāfir, but they are the enemies of Islām and the Muslims. Muslims should not participate in their occasions of joy and grief, especially marriage, as this is engaging in adultery. May Allāh save us and all from sin.

Muḥammad Murtaḍā Ḥasan, Dār ul 'Ulūm Deoband

4. The Shia Rawāfiḍ are divided into a number of sects. They have different beliefs and ideas. **It is compulsory to make Takfīr of some, like the *Shia Ithnā 'Ash'ariyyah*. Therefore, it will not be permissible to marry them. In fact, one should not participate in any of their occasions.**

Muhammad 'Izāz 'Alī, Teacher of Adab and Fiqh, Dār ul 'Ulūm Deoband

5. Ḥamīd Ḥasan, Teacher, Dār ul 'Ulūm Deoband
6. Mas'ūd Aḥmad, Teacher, Dār ul 'Ulūm Deoband
7. **Muftī Muḥammad Shafī' رَحْمَةُ اللَّهِ**, Teacher, Dār ul 'Ulūm Deoband

8. Muḥammad Rasūl Khān, Teacher, Dār ul ‘Ulūm Deoband
9. Muḥammad Yāmīn, Teacher, Dār ul ‘Ulūm Deoband
10. ‘Abdus Samī’, Teacher, Dār ul ‘Ulūm Deoband
11. Asghar ‘Alī, Teacher, Dār ul ‘Ulūm Deoband
12. Muḥammad ‘Abdul Wahīd, Teacher, Dār ul ‘Ulūm Deoband
13. Maulānā Sayyed Muḥammad Anwar, Teacher, Dār ul ‘Ulūm Deoband
14. Sayyed Asghar Husayn, Teacher, Dār ul ‘Ulūm Deoband
15. Muḥammad Ibrāhīm, Teacher, Dār ul ‘Ulūm Deoband
16. **Maulānā Khalīl Aḥmad Sahāranpūrī** رَحْمَةُ اللَّهِ
17. **Maulānā Husayn Aḥmad Madanī** رَحْمَةُ اللَّهِ
18. **Muftī Mahdī Ḥasan Shājahānpūrī** رَحْمَةُ اللَّهِ
19. Muftī ‘Abdul ‘Azīz, Gujranwālā
20. ‘Abdur Raḥmān
21. Anwār ul Haq, Madrasah ‘Āliyah, Amroha
22. Muḥammad Manzūr Nu‘mānī, Madrasah ‘Āliyah, Amroha
23. **Maulānā Shabbīr Aḥmad ‘Uthmānī** رَحْمَةُ اللَّهِ
24. Abū Tāhir Zuhūr Aḥmad Bihārī, Madrasah Furqāniyyah, Lucknow

25. Muḥammad Asbāt, Madrasah Furqāniyyah, Lucknow
26. Maulānā Muhammad, Chirāgh al Madāris, Gujranwālā
27. Mas'ūd Ahmad, Deputy Muftī, Dār ul 'Ulūm Deoband
- 28. Grand Muftī of India, Muftī Muhammad Kifāyatullāh رَحْمَةُ اللَّهِ, Delhi**

HAKĪM UL UMMAH MAULĀNĀ ASHRAF 'ALĪ THANWĪ رَحْمَةُ اللَّهِ

Hakīm ul Ummah Maulānā Ashraf 'Alī Thanwī رَحْمَةُ اللَّهِ verified a fatwā of Kufr on the Shia about 60 years ago. There were some doubts surrounding it. These doubts were answered and published in the monthly An-Nūr, Khānqah Imdādiyyah, Thānabowan and in Al-Furqān, July 1985.

When the fatwā of Kufr of the Shia was published for the first time, in the May issue of Al-Furqān, under the title, 'The unanimous fatwā regarding the Shia Ithnā Ash'ariyyah from 60 years ago', then Maulānā 'Abdul Mājīd Daryābādī رَحْمَةُ اللَّهِ sent a copy of it to Hakīm ul Ummah Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ. Together with this, he mentioned his doubts and objections and requested Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ respond. It was the habit of Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ to respond to each question separately. He did this and the fatwā was published in the An-Nūr from Khānqah Imdādiyyah. It was then published in An-Najm, Lucknow. I present it here verbatim.

The questions are from Maulānā Daryābādī and the answers are given by Maulānā Ashraf 'Alī Thānwī رَحْمَةُ اللَّهِ.

Question:

I am sending a copy of a fatwā to you. Many 'Ulemā', including Maulānā Ḥusayn Aḥmad Madanī رَحِمَهُ اللهُ have signed it. However, I want to say that I am not fully satisfied. I do hold the view that the Shia are innovators, sinners, they have corrupt beliefs and other things that are said about them. However, I am in doubt about them being Kāfir and out of the fold of Islām.

Answer:

This is a sign of strong īmān. However, those who have issued the fatwā have also done so in the light of strong īmān, i.e. when seeing something irreligious, one should say that it is such.

Question:

If every deviated group is said to be out of the fold of Islām, then how many Muslims will be left?

Answer:

Who is responsible for this? If, Allāh forbid, many people in one area become Murtad and the Muslims are left in the minority, then for this expediency should we stop referring to them as Kāfir too?

Question:

If it is proven through experience that marrying the Shia is harmful, then this should be stopped by way of warning. It will be sufficient

Answer:

This will hold the status of a warning, nothing more. Think deeper over this.

Question:

My heart would always search for some interpretation on behalf of the Qādiyānī

Answer:

This is done out of compassion. However, this compassion is not compassion for the Muslim layman, as he will be deceived by them.

Question:

I have a doubt about the basis of Takfīr, i.e. the belief of Tahṛīf ul Qur’ān. If this belief was part of their faith, then it would not have remained hidden from Shah ‘Abdul ‘Azīz رَحْمَةُ اللَّهِ.

Answer:

When this is proven from their accepted books, and Shāh Saheb رَحْمَةُ اللَّهِ adopted silence – which I do not have research of – then we should think over his silence, not the subsidiary ruling.

Question:

I am confused over the issue where until now, we present the belief of the Qur’ān in front of the Christians. We say that there is no difference of opinion that it is unchanged. Now, the people will be given a weapon and they will say, ‘See, there are people who read your Kalimah and face your

Qiblah, but they say that the Qur'ān is incomplete and changed.'

Answer:

This will add to the necessity of making Takfīr of them. We will have a clear answer; they are not Muslims.

Question:

I have great admiration for the letter that Hājī Saheb رَحْمَةُ اللَّهِ wrote to Sir Sayyed Ahmad Khān. I published it. According to my understanding, this should be made a standard. In the light of this we should deal with the deviated groups, i.e. we should not be so complacent, nor should we oppose so much that no difference remains between them and the Aryans, Christians etc.

Answer:

If they make themselves into disbelievers, should we not say that they are disbelievers? I have not said that one of our own in the world is Kāfir till today, but I say that someone is a Christian, someone is a Jew etc. However, because the beliefs of these people are Kufr and it is proven, that is why they must be called Kāfir. The ruling is based on the blasphemous beliefs. If we have a person who says that he is a Shia, and blasphemous beliefs are part of this religion, so when he says that he is Shia, he is implying that these are his beliefs. So, what is the reason for not making Takfir? If this belief is a debated one according to them, then too,

one can doubt. However, this is not the case. The difference of opinion is not of any worth, a difference of opinion that their majority dismiss.

In this case, we are left with Kufr. However, if someone says, 'This is not my belief', or a sect keeps another name, like Sadūqī, Qummī, Tabrasī, Murtadawī – after those scholars who do not have the view of Tahrīf, then that person or that group will be excluded from the general purport. However, the general law will not change by making such exclusions.

The prohibition of marrying them and the prohibition of consuming meat that was slaughtered by them are laws that are enforced. These will apply to them too. As long as that sect does not become well known and differentiated, especially when there is a doubt of Taqiyyah, then one should not have bad thoughts unnecessarily. However, by way of caution, one should have the negative thought. A person will be dealt with by Allāh سُبْحَانَهُ وَتَعَالَى in accordance to his belief.

If a Hindu says that he believes in Tauḥīd and Risālat, but he calls himself a Hindu, will one look for some interpretation? What will be the final decision regarding him? The same will apply here. There is a group of Hindus in Fatahpūr who read the Qur'ān and Ḥadīth, they perform Salāh and fast, but call themselves Hindu. They keep Hindu names and wear Hindu clothing. If they call themselves Hindu but do not state

the origin of their teachings, then will it be the duty of the one who hears and sees this to find out the detail of such a person, whether he is Muslim?

Question:

I send my questions to you regarding every matter, may Allāh let it be such that in this matter your answer is satisfying for me

Answer:

It is difficult to provide full satisfaction. I have this fear as well. However, Junayd رَحْمَةُ اللَّهِ wrote a fatwā against Husayn Ibn Manṣūr. This was done only to protect the Sharī'ah. We are only following him. The secret in the whole thing is the protection of the layman from falling into destruction. Maulānā Muḥammad Shafī' رَحْمَةُ اللَّهِ has written a comprehensive booklet on the principles of Takfīr. I was also confused about some parts in it. However, through his explanation, the matter was clarified. It will soon be published. I have named it Wusūl ul Afkār ilā Usūl Al Ikfār.

From all this we have learnt that all the scholars of the Ahl us- Sunnah wal Jamā'ah have unanimously issued fatwā of Kufr against the Shia. There is no difference of opinion in the matter.

5. FATWĀ OF THE 'ULEMĀ' OF INDIA AND PAKISTAN

A few years ago, 1987 to be specific, a special edition of the Al-Furqān was published. It had the unanimous verdict of

the ‘Ulemā’ of India and Pakistan with regards to Khomeini and Shiasm. This fatwā covered 175 pages and was published by two well-known journals, the Bayyināt, Karachi and the Iqra Digest, Karachi. The ‘Ulemā’ of India and Pakistan praised Maulānā Muḥammad Manzūr Nu’mānī رَحْمَةُ اللَّهِ for it. A pious Naqshbandī, Qādī Sa’id ud Dīn had written on this. Some of his comments are presented hereunder,

‘The fact that many scholars in India and Pakistan have agreed to the answer you have given with regards to the Kufr of the Shia is a strong proof in itself of the Kāfir status of the Shia. This is because in the light of the Ḥadīth, we learn that the Muslim Ummah will not be unanimous upon deviation. Moreover, this is not the unanimous verdict of the ‘Ulemā’ of the time only, but the ‘Ulemā’ of every era issued the same fatwā, as you have mentioned. After all this has come to the fore, adopting a soft and weak hearted policy towards Khomeini and the Shia is a sign of weakness of imān. Those people and individuals who turn away from this reality and still feel that the Iranian Revolution was an Islāmic revolution, and their tongues do not stop praising the enemies of Islām, and the say that the Sunnī Shia difference is like the difference between Ḥanafī and Shāfi’ī, how can they ever be sincere in their line of thinking?’

Anyway, under the veil of friendship for Islām, they are showing great hatred. They are causing untold damage and harm to the Muslims and Islām. On the one side are those who adopt a stance that differs from the early and latter day scholars, they say that Khomeini and the Shia are perfect believers and he is the founder of the Divine Rule. However, they have not studied the original Shia books; they have no status in knowledge and piety.

On the other side, there are scholars who say that the Shia are Kāfir and Murtaḍ, out of the fold of Islām. They have reached this conclusion after studying the early and latter day works, as well as the foundational books of the Shia. Their knowledge, piety and caution in Takfīr is an accepted fact according to the Ummah. A person with a very low level of understanding can easily decide that those who support and aid Khomeini, in contrast to the views of the senior scholars, their views hold no weight at all. Their views cannot be given any importance.

How strange it is that according to the real and born Muslims, those who believe in the Tahrīf of the Qur’ān, those who believe in Imāmat under the veil of Khatm e Nubuwwah, those who believe that Shaykhayn رَضِيَ اللهُ عَنْهُمَا and the Ṣahābah رَضِيَ اللهُ عَنْهُمْ are Kāfir – they are taken to be not only Muslims, but perfect believers who have good spirits and lofty ideals?

Anyway, you have completed the proof by presenting the extracts from the books of the scholars on the Kāfir and

Murtad status of the Ithnā Ash'ariyyah Shia. You have fulfilled a great duty on behalf of the scholars. You have done what you could in the best way. Guidance is in the control of Allāh.

Was salām

Qādī Sa'īd ud Dīn

All the scholars, intelligentsia, especially the rulers of Pakistan, the radio and television administration should read this fatwā and be aware of Khomeini and the reality of Shiasm. It is necessary that every school, college, university and public library have a copy of this fatwā. We make du'ā' to Allāh سُبْحَانَهُ وَتَعَالَى to save the Muslim world from this terrible fitnah of Shiasm. Āmīn.

6. THE FATWĀ OF THE KUFR OF THE SHIA BY MUFTĪ JAMĪL THĀNWĪ

Question:

A few months ago, the Al-Furqān Digest, Lucknow, Bayyināt and Iqra Digest Karachi and the Al-Muslimūn, Saudi Arabia had published the fatāwā of blasphemy (kufr) with regards to the Shia Rāfidī leader, Khomeini. The Head Muftī of Saudi Arabia, Shaykh Abdul 'Azīz Ibn Bāz issued fatwā that Khomeini is out of the fold of Islām. This fatwā was supported by the Rābitah Alam Islāmī, in their meeting of October 1987. [Al-Muslimūn, Makkah Mukarramah]

In accordance to the Qur'ān and Ahādīth, there is no permission to allow a disbeliever, renegade and polytheist into the Haram boundaries. I want to ask that now, if the Shia enter the Haram boundaries through some ruse, then who will be categorised as a greater criminal from these insolent ones who help them.

Answer:

There are many blasphemous beliefs of the Shia like they believe in the interpolation of the Qur'ān, they add 'Alī Walī ullāh Wasī Rasūlullāh wa Khalīfatuhu bilā Fasl to the Kalimah. There is no basis for this. The Kalimah is Lā ilāha illā Allāh Muḥammad Rasūlullāh, the words that come later are baseless. To state that these added words are a basis of īmān is a great sin. They accuse Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا, whereas her name has been cleared in the Qur'ān, in Sūrah An-Nūr. They state that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ are disbelievers. In fact, they say that all the Sahābah رَضِيَ اللهُ عَنْهُمْ are disbelievers and renegades, whereas Allāh سُبْحَانَهُ وَتَعَالَى testifies to the īmān of the Sahābah رَضِيَ اللهُ عَنْهُمْ in the Qur'ān and He announced His pleasure with them. The Qur'ān also states that the special companion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, 'do not grieve'. Therefore, the Shia are definitely disbelievers (kāfir) and out of the fold of Islām. The Saudi Arabian government is responsible for stopping their entry into the Haram boundaries. This is because they do not come with the objective of Hajj, but they come to Hijāz with the intention of spoiling the Hajj of the Muslims. It is permissible to stop an

anarchist from coming to the Ka'bah, in fact, from the Masājid. Every Muslim government and the Muslim scholars and masses are responsible in their circles of influence to stop them from entering the Haram boundaries; otherwise they will all be sinful according to their ranks. [Summary of the fatwā, from Iqra Digest, October 1988 p.72, 73]

AN ADMONISHING LESSON OF FORTY SHIA OF ALEPPO BEING SUNK INTO THE EARTH

A group of forty Rāfiḍī Shia from Aleppo came to the Amīr of Madīnah Munawwarah. They presented expensive goods and rare gifts to bribe him. They made him agree that he will help them in removing the pure bodies of Sayyidunā Abū Bakr as-Siddīq رَضِيَ اللَّهُ عَنْهُ and Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ from the Haram. Subsequently, he called for the Amīr of the attendants of the Haram of Madīnah Munawwarah – Shams ud Dīn – and instructed him, that tonight, some people will come to Masjid an Nabawī. “Let them do what they want.” Shams ud Dīn came to know that they are coming with evil intentions. After Esha, all the people went away and Shams ud Dīn closed the doors of the Haram. Sometime later, there was a knock on *Bāb us Salām*. Shams ud Dīn opened the door, and all at once, people entered the Haram with spades, shovels, and picks. They went ahead towards the *Rauḍah Anwar*. They did not reach close to the pulpit when suddenly

the earth opened up and swallowed all of them, with their tools and belongings. Take heed, O people of intelligence!¹

The area of the earth that swallowed them is also indicated on the floor of the Haram today. Subsequently, those who are aware of the incident can enquire from the attendants of the Haram and see it. Alhamdulillāh, in Ramadhān 1992, I was gone for 'Umrah, and I also saw this sign, along with others. (Author)



¹ Khulāsah Tārīkh Madīnah Munawwarah, Muḥammad 'Abdul Ma'būd p.263, Tārīkh Haramayn Sharīfayn vol.2 p.167

ADDENDUM

BELIEFS REGARDING THE SAHĀBAH رَضِيَ اللَّهُ عَنْهُمْ

Belief 1: Whichever Muslim has seen Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and passed away as a Muslim is referred to as a ‘saḥābī’. The companionship of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a great honour. In this Ummah, the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ enjoy the highest rank, even if they only saw Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a moment. The greatest of all the pious people who came after them can never be equal to the lowest amongst them. There were blind Saḥābah رَضِيَ اللَّهُ عَنْهُمْ as well. They did not literally ‘see’ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but embraced Islām, lived as Muslims and passed away with īmān and are given the lofty status of being Saḥābah.

Belief 2: Many virtues in the Qur’ān and Aḥādīth have been narrated regarding them. All the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ were trustworthy, perfect believers and will go to Jannah. Just as Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had chosen Ambiyā عَلَيْهِمُ السَّلَام, He سُبحانه وتعالى chose the most choicest of this Ummah to be in the companionship of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Belief 3: The most virtuous amongst them are:

1. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. He succeeded Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was chosen as the first khalīfah unanimously by all the Saḥābah رَضِيَ اللَّهُ عَنْهُمْ. He is referred

- to as the first *khalifah*. He is the most superior person in this *Ummah*.
2. Then is Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, who was the second *khalifah*.
 3. He was followed by Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, who was the third *khalifah*.
 4. He was succeeded by Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ, who was the fourth *khalifah*.

They are followed by the remaining six of those ten who were promised Jannah in one hadīth, Sayyidunā Talhā رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Abdur-Rahmān Ibn Auf رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Sa’d Ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Sa’īd Ibn Zayd رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Abu Ubaydah Ibn al-Jarrāh رَضِيَ اللَّهُ عَنْهُ.

They are followed by the participants in Badr, the participants of Uḥud, the participants in Hudaibiyyah, those who accepted Islām before the conquest of Makkah and then those who accepted Islam after the conquest of Makkah.

Belief 4: After the demise of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came the era of the khulafā-e-rāshidīn i.e. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Alī رَضِيَ اللَّهُ عَنْهُ, which lasted for 30 years. To accept the decisions of these khulafā’ and practice on their Sunnah is like practicing on the Sunnah of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepting his decision e.g. performance of 20 Rak’ats Tarāwīḥ, three Talāqs falling when uttered, etc.

Belief 5: One should possess love and entertain good thoughts regarding every one of them. To think or talk evil of them is open transgression of the law of the Qur'ān. There is fear of kufr regarding such a person. Nabī ﷺ said, "Whoever speaks ill of my Ṣahābah, upon them is the curse of Allāh ﷻ, سُبْحَانَهُ وَتَعَالَى, the angels and all the people." (Tabrānī).

If we come to know of any disputes that took place between them, then we should attribute it to some misunderstanding. We should not speak ill of them. Their differences were based on their piety, love for the truth, fear of Allāh ﷻ and differences in ijtihād (deduction). Those who erred will receive one reward whilst those who were correct will receive two rewards. No person has a right to criticize these errors e.g. to rebuke Sayyidunā Muāwiyah رَضِيَ اللَّهُ عَنْهُ is prohibited as he was a ṣahābī, a scribe of the Qur'ān, as well as a close family member of Nabī ﷺ i.e. the brother-in-law of Nabī ﷺ.

Belief 6: Nabī ﷺ had eleven wives. These wives are the noble mothers of the believers. They are more virtuous than all the believing women. Khadijah رَضِيَ اللَّهُ عَنْهَا and Ayesha رَضِيَ اللَّهُ عَنْهَا are the most elevated from amongst the noble wives. Any person who accuses any of the noble wives, especially Ayesha رَضِيَ اللَّهُ عَنْهَا of adultery will lose his īmān, as her innocence and purity has been testified to in the Qur'ān.

Belief 7: Nabī ﷺ had four daughters. Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا (married to Abul ‘Ās Ibn Rabī’ رَضِيَ اللهُ عَنْهُ), Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا (they were married one after the other to Sayyidunā ‘Uthmān Ibn ‘Affān رَضِيَ اللهُ عَنْهُ) and Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا. All the children of Nabī ﷺ are worthy of honour and respect. Amongst Nabī ﷺ’s offspring, Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا holds the loftiest status. However, to aver that Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا is the only daughter of Nabī ﷺ is incorrect and contrary to the Qur’ān.

Belief 8: Rasūlullāh ﷺ had ten paternal uncles. Two of them embraced Islām, Sayyidunā Hamzah رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ. The status of Sayyidunā Hamzah رَضِيَ اللهُ عَنْهُ is very high, he was given the title of Sayyid ush Shuhadā’ by Rasūlullāh ﷺ. Out of ignorance and due to falsehood spread by the Shia, some people refer to Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ as the leader of the martyrs. This is incorrect. When a title has been given by Rasūlullāh ﷺ to a person, the title should be used for that person only. From the five paternal aunts of Rasūlullāh ﷺ, only Sayyidah Safiyyah رَضِيَ اللهُ عَنْهَا embraced Islām.

Belief 9: To claim that there was mutual enmity between the Muhājirīn and the Anṣār, especially those who were present at Hudaybiyyah is a fabrication and un-Islāmic. It is totally against the explicit statements of the Noble Qur’ān.

TWELVE REASONS TO LEAVE SHIASM

The dangers of Shiasm are innumerable because of the problems in the foundations of it. It boils down to the simple fact that Shiasm is not from Allāh سُبْحَانَهُ وَتَعَالَى, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his blessed family. Hereunder is a list of some of the most significant problems with Shiasm. We hope that every sincere Muslim and Shia will ponder deeply over these reasons. May Allāh سُبْحَانَهُ وَتَعَالَى guide all those that read it to the truth of Islām. Amīn

1. A pure focus on Allāh سُبْحَانَهُ وَتَعَالَى
2. Access to the Hadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
3. Acceptance of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ
4. Access to the real teachings of Ahl ul Bayt
5. Uniformity in the teachings of Ahl ul Bayt
6. A *taqiyyah*-free Ahl ul Bayt
7. Access to the context of Qur'ānic verses
8. Reliable books of Tafsīr
9. Access to the Sīrah
10. Trust in the Hadīth compilers
11. A Karbala narrative that makes sense
12. Disbelief in a twelfth Imām that has been hidden for over a thousand years

1- A Pure Focus on Allāh سُبْحَانَهُ وَتَعَالَى

One of the main reasons for the conversion of ex-Shias to Sunnism is the focus on Allāh سُبْحَانَهُ وَتَعَالَى. As many are aware, the main focus in Shiasm is not the Creator, but rather, the creation. Even though Sunnīs venerate Ahl ul Bayt deeply, they do not make them the focus of their religion. This can be observed in their practices, lectures, and in their daily spoken language.

Shias, sadly, do not enjoy the same focus on Allāh سُبْحَانَهُ وَتَعَالَى. This is most commonly observed in how they encourage putting Ahl ul Bayt, as an intermediary, between them and Allāh سُبْحَانَهُ وَتَعَالَى. This is not encouraged in the Qur’ān, for we know that Allāh سُبْحَانَهُ وَتَعَالَى said [2:186]: “And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me.”

2- Access to the Hadīth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Most people are aware that Sunnīs build their faith on the Qur’an and the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, what most Shias are not aware of is the fact that there are not enough prophetic narrations in the Shia Hadīth corpus for them to build their sect upon, so the same cannot be said for them.

For Aḥādīth, the Sunnīs have a variety of sources that they can refer to. Off the top of my head, Sunnīs can easily find prophetic narrations in the Saḥīḥayn, the four Sunan, Musnad Aḥmad, Muwatta Mālik, Al-Tabarani’s three

Ma'ajim, Sunan Al-Daraqutnī, Sunan Al-Dārimī, Sahīh Ibn Hibbān, Ṣaḥīḥ Ibn Khuzaymah, Musnad Al-Bazzār, Musnad Abū Ya'la, as well as the Masānīd that have been preserved through Ibn Hajar's Al-Matalib Al-Aliya.

Shias, on the other hand, do not have a book that collects Ahādīth. When the odd narration from Rasūlullāh ﷺ himself is found in a book like Al-Kāfī, or another one of the four books, it is weak or fabricated due to the anonymity of a narrator most of the time.

It should not be a surprise that the Shias do not have a large number of reliable Ahādīth from Rasūlullāh ﷺ, since they reject the majority of the companions of Rasūlullāh ﷺ as reliable narrators. This leads us to our next point.

3- Acceptance of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ

Even though this may seem trivial to average Shias, it is clearly a matter of great significance as we can see from the previous point. The rejecting of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ ultimately leads to rejecting the vast majority of the Ahādīth.

Shias may attempt to cling at straws by suggesting that the Sunnī prophetic tradition is actually the result of Umayyad Ḥadīth factories. This theory is based upon a lack of an objective reading of the Sunnī texts, since the majority of the Sunnī Ḥadīth collections do not contain anything pro-Umayyad. On the other hand, the narrations about the merits of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and the rest of Ahl ul Bayt are

plenty in number in the Sunnī books. More importantly, the vast majority of the Sunnī traditions revolve around neutral practices and wisdoms from Rasūlullāh ﷺ. By neutral, we mean non-controversial.

Acceptance of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ also leads to access to a plethora of their personal opinions in rulings and practices, as well as Qur'ānic interpretation. Access to the opinions of first generation of Muslims provides Sunnīs with a better understanding of religious matters that have some vagueness due to language and historical context.

4- Access to the Real Teachings of Ahl ul Bayt

The very suggestion may come as a shocker to most Shias. However, Sunnīs do claim that they are the preservers of the teachings of Ahl ul Bayt as well. In brief, there is no doubt that both Sunnī and Shias are selective with what they narrate. The most obvious example of this is that Ahl ul Bayt are on good terms with the companions in Sunnī narrations. In Shia narrations, we find that they are foes. At times, the Shia Imāms are found cursing the three Khulafā' and other companions as bitter enemies.

One may ask: How do you know that it was the Sunnīs that were successful in recording the teachings of Ahl ul Bayt?

First of all, we would like to make Shias aware that matters are not as simple as a Sunnī and Shia version of Ahl ul Bayt. Rather, we are dealing with the narrators that represent each sect. The Shia narrators from Ahl ul Bayt are from the

city of Kufa like Zurarah, Abū Al-Basīr, and Muḥammad Ibn Muslim. These are three of the top narrators who have attributed thousands of narrations to the Ahl ul Bayt. Sunnīs do not consider them to be reliable. Ironically, by looking into the earliest book of biographies (both Sunnī and Shia), one can find some of the Imāms cursing some of these men.

Another critical issue with the Shia version of Ahl ul Bayt is the sheer number of contradictions that have been attributed to the Imāms, which leads us to our next point.

5- Uniformity in the Teachings of Ahl ul Bayt

It will come as no surprise to Shias that are well-read that the early Shia books of Hadīth are riddled with contradictions. Not only do the Twelve Imāms contradict each other in almost every chapter of *fiqh*, but these contradictions can be found attributed to the Imām himself. Al-Tūsī alone has collected four volumes of contradictions in his book *Al-Istibsār*. Sunnis, on the other hand, have uniformity in their narrations from Ahl ul Bayt.

The main reason that Shias give for the massive amount of contradictions that can be found in their works is due to the *Taqiyyah* of the Imams, which leads us to our next point.

6- A Taqiyyah-free Ahl ul Bayt

Not only is the true version of Ahl ul Bayt *Taqiyyah*-free in Sunnī books when it comes to their political actions and motives, but they are *Taqiyyah*-free in their religious rulings as well.

Due to this, you will not find them providing false religious rulings in order to preserve their own lives or well-being. No, the Sunnī Ahl ul Bayt do not compromise, nor do they let politics get in their way of teaching the religion.

7- Access to the Context of Qur'ānic Verses

Shias are mostly unaware that specific issues in Qur'ānic sciences (i.e. Chapters being Makkī/Madanī, abrogate in rulings, recitations, etc.) are unique to the Sunnīs. These opinions can mostly be traced to the first century of Sunnī scholarship. Ibn 'Abbās رضي الله عنه and his students played a major role in providing us with this wealth of information regarding context.

If Shias have any doubts in regards to this, then we suggest picking up a copy of Al-Tūsī or Al-Tabrasī's exegesis of the Qur'ān in order for them to see the reliance of these top Shia scholars on early Sunnī works. The same is applied to Ibn Mutawwaj's Al-Nāsikh wal Mansūkh.

The same can be said about the actual reasons for revelation (Asbāb Al-Nuzūl) since no Shia classical works on the topic exist today.

8- Reliable Books of Tafsīr

Tafsīr Al-Ayyāshī and Tafsīr Al-Qummī are two books of *tafsīr* that moderate Shias are not proud of. This is because these books are filled with opinions from the authors, supported by narrations from the Imāms, that the Qur'ān has been tampered with. We are very aware

that moderate Shias do not accept such beliefs, which explains why they are not fond of these works in the first place.

Sunnīs, on the other hand, are proud of their early books of *tafsīr*. *Tafsīr ‘Abdur Razzāq* and *Tafsīr Ibn Abī Hātim* are works in which the authors’ primary focus was to provide readers with the earliest explanations given by Rasūlullāh ﷺ and the early generations.

9- Access to the Sīrah

The average Shia is not aware that Shias do not have classical *sīrah* books. Modern Shia *sīrah* books are based upon the works of classical Sunnī *sīrah* works. This should not come as a surprise since specialization in *sīrah* came from the middle of the second century. Examples include the works of Ibn Ishāq, which has been preserved through Ibn Hishām, and Mūsā Ibn Uqbah, which has been preserved by Al-Bayhaqī and others.

It is due to the lack of content about Rasūlullāh ﷺ that contemporary Shia scholars do not attempt to piece together a complete *sīrah* from Shia sources.

To summarize this point, by becoming a Sunnī, you can actually have a complete idea of the life of Rasūlullāh ﷺ, for it definitely included more than events like Al-Ghadīr, Al-Mubahala, and other events that revolved around Ahl ul Bayt.

10- Trust in the Hadīth Compilers

Perhaps one of the most overlooked differences between the sects is that Sunnīs have the luxury of having complete trust in their own Hadīth compilers. It is important to be aware the trust is not blind. Rather, the trust exists for two reasons: 1) The abundance of sources and the 2) sufficient amount of biographical data about compilers.

The abundance of sources ensures the reliability of the compilers. For example, there is not a single narration that can be found in Sahīh Al-Bukhārī or Sahīh Muslim that cannot be found in another book of Hadīth. This is thanks to the abundance of the sources.

The same cannot be said about Shia books, for Al-Kulaynī and Al-Sadūq, for instance, are the **sole** narrators of hundreds, if not thousands of narrations.

The amount of biographical data is self-explanatory. One does not need to look far in order to find a wealth of information about the lives of Al-Bukhārī and Muslim, while one would struggle to find more than a paragraph about the lives of the top Shia Hadīth scholars like Al-Kulaynī and Al-Sadūq.

11- A Karbala Narrative that Makes Sense

An ex-Shia brother said to me after reading some of our articles on Karbala that the exaggerated fabrications about the events of Karbala were the first things that gave him doubts about Shiasm.

If you never quite bought the idea that Abū Al-Fadl Al-Abbās defeated over a hundred men after losing an arm in battle, then the Sunnī narrative is for you. If you simply cannot accept that Muslim Ibn Aqīl defeated 1,500 men single-handedly, then the Sunnī narrative is for you. If you cannot stomach the idea that Al-Husayn رَضِيَ اللَّهُ عَنْهُ willingly took his relatives, his infant son, and the children of ‘Abdullāh bin Ja’far, to be knowingly slaughtered, then the Sunnī version is for you.

12- Disbelief in a Twelfth Imām that has been hidden for over a Thousand Years

If **most** Shias in the fourth century, according to Al-Sadūq in the introduction of his *Ikmāl Al-Dīn*, were having doubts about the Twelfth Hidden Imām, due to his **‘lengthy’** absence, then how is it possible that this is not an issue today after over a thousand years without this alleged hidden Imām?

It is suggested by Shias that Allāh سُبْحَانَهُ وَتَعَالَى would never leave the world without a *hujjat*. However, this *hujjat* has been out of action for so long that his existence in occultation simply does not have an effect on the world.

Deep down, all religious Shias have these doubts and this is their chance to accept what they have always felt.

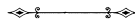
Our final request to you, our friends, is to refer to the top of the article.

Look at this list closely.

Can you really say that you are truly content knowing that you are missing out on all of this? Are you really satisfied being upon something that is not the Islām that was revealed by Allāh *سُبْحَانَهُ وَتَعَالَى* upon His final Messenger *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*?

If you are, then we sincerely wish you guidance.

If not, then we extend our hand to you.¹



¹ Adapted and Edited from twelvershia.net

THE FILTH OF THE SHI'A ON 15 SHA'BAN¹

Question:

Is there any proof for making sweetmeats and fireworks on the 15th night of Sha'bān, commonly referred to as Shab e Barā'at?

Answer:

The name Shab e Barā'at is not proven from any Hadīth. There are weak narrations regarding seeking forgiveness, repentance and salvation from the punishment of Jahannam on this night. Due to this, it is possible that the name 'Shab e Barā'at' became famous, Barā'at, meaning salvation.

Some are of the opinion that the Shi'a have stipulated this name. During this night, they do Tabarrā² of the

¹ Adapted and Translated from Sāt Masa'il, Mufti Rashid Ahmad, Dar ul Ifta wal Irshad, Karachi, 1413

² The Rawāfid Shi'a believe in a concept called Tawallā and Tabarrā. This means that when they claim to love (tawallī) the Ahl ul-Bayt, it necessarily implies that they hate the rest of the companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (tabarrā). This is the biggest flaw in their stance as, firstly, it goes against hundreds of verses of the Noble Qur'ān wherein Allāh سُبْحَانَهُ وَتَعَالَى praises and lauds the noble companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, aside from the many, many ahādīth detailing the virtues, rank and status of the noble companions of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Secondly, the Rawāfid Shi'a excludes many members of the household of Rasūlullāh

Sahabah رَضِيَ اللَّهُ عَنْهُمْ, hence they refer to it as Shab e Barā'at, i.e. the night of Tabarrā. In order to deceive the Muslims, in place of Tabarrā, a word that has a similar meaning, 'Barā'at', was put in its place and spread amongst the Muslims.

This view is not far-fetched; it is actually in harmony with analogy. This is because it is a clear reality that by means of Taqiyya, the Shi'a have plotted and deceived. They have planted many of their beliefs in the depths of the hearts of the Muslims by plotting and deceiving. They have entrenched these beliefs in such a way that the Muslims take them to be beliefs of Islam, without doubting them. There are many aspects (like these) that they have spread amongst the Muslims through the plots and deception of the Shia, such that the Muslims are not even aware of them. Some of these are discussed in Munkarāt e Muharram.

With regards to the 15th of Sha'bān (Nisf Sha'ban), their belief¹ and practice has become very famous and it is

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, confining them to five only. This is a major insult and mockery of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ***The love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ahl ul-Bayt is just an empty slogan. The Shia have nothing but the worst of hatred and enmity for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family. They were the ones who martyred Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ in Karbala, without any shame or remorse.***

¹ The Rawāfid Shi'a believe that the Mahdī was born on the 15th of Sha'bān. This a figment of their imagination as Sayyidunā Hasan Askarī رَضِيَ اللَّهُ عَنْهُ (believed to be the eleventh imam) passed away without any male offspring. Moreover, he was from the progeny

mentioned in their books. One of these books is Tuhfatul Awām, which has become famous of late.

The reality is that the thought of the birth of the Mahdī is completely flawed and it is a lie fabricated by them, let alone linking it to the 15th of Sha'bān. In the Shia religion, aside from Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, it is necessary for every imam to come from the children of the previous imam. In accordance to the clear texts of Usul ul-Kāfī and other Shia works, the eleventh imam, Sayyidunā Hasan Askarī رَضِيَ اللهُ عَنْهُ passed away without leaving behind any offspring. After the government had done a full investigation, they classified him as such and gave his inheritance over to his brother.

The Shia faced a problem in order to prove the twelfth imam from the progeny of Sayyidunā Hasan Askarī رَضِيَ اللهُ عَنْهُ in accordance to their beliefs, so in order to solve this, they made up the story that four or five years before the demise of Sayyidunā Hasan Askarī رَضِيَ اللهُ عَنْهُ, the Mahdī was born in his home, and he could not be seen by the people. Ten days before the demise of Sayyidunā Hasan Askarī رَضِيَ اللهُ عَنْهُ, this four or five year old took a forty hands spans long Qur'ān and all the books revealed to the previous Ambiya, as well as whatever was revealed to the previous imams and disappeared into the cave Surra man Ra'a. All this detail is spread over different chapters of Usūl ul-Kāfī.

of Sayyidunā Husayn رَضِيَ اللهُ عَنْهُ, whereas the Mahdī will come from the progeny of Sayyidunā Hasan رَضِيَ اللهُ عَنْهُ, as detailed in the authentic Ahādīth.

According to Shia thought, from the beginning of the Ghaybah Sughra until the Ghaybah Kubra, there were four representatives of the hidden imam that came in sequence. Only they knew where the hidden Mahdi lived. They are:

1. Abu Umar Uthmān Ibn Sa'īd
2. Muhammad Ibn Uthmān Ibn Sa'īd
3. Husayn Ibn Rauh
4. Ali Ibn Muhammad

In order to serve their own ends, in all probability, they did not like the first two because the name of the first was Uthmān and he named one of his sons Umar. They left out the second representative because he was the son of the first, 'Uthmān'.

Out of joy upon the 'birth' of the Mahdi, the Shi'a show tabarrā from the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, they display lights at the graves and make offerings, display fireworks and serve sweetmeats. They go to a bridge and throw letters into the ocean in the name of Husayn Ibn Rauh. They have deceived the Muslims by saying that on this date, the tooth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was martyred, which is why one should have sweetmeats, whereas the tooth incident took place at the Battle of Uhud, in Shawwal 3 A.H. Moreover, this is a very strange form of love where the tooth of the beloved was martyred and you eat sweetmeats!

CONCLUSION:

1. We should not use the term *Shab e Barā'at* to refer to the 15th of Sha'bān, as this is not established in the Ahādīth. It

lends credence to the Shia practice of Tabarrā. We should say ***Laylah an-Nisf min Sha'bān***

2. The Shia celebrate the birth of the Mahdi on this night, which is false and baseless
3. The representatives of the hidden imām described above would collect taxes from the Shi'ī public in the name of the hidden imam. This is a practice that continues to this day. Therefore, Shiasm is a bogus money collecting scheme that entails blasphemy and disbelief
4. The Shia use various forms of deception and lies, making the Muslims do things that are not established in the Qur'ān and Sunnah
5. All Muslims should make a concerted effort to remove the poison of Shiasm from their hearts and minds as their beliefs constitute blasphemy
6. The Mahdi that will emerge before the end of time will be from the progeny of Sayyidunā Hasan رضي الله عنه, as established in the authentic Ahādīth.



THE REALITY OF THE SHIA KOONDE FUNCTION¹

Question:

What do the scholars and Muftīn state regarding the custom of Koonde that is done on 22 Rajab? What is the basis of this in the Shari'ah?

Answer:

The present Koonde custom was invented and started by the enemies of the Sahābah رضي الله عنهم in order to show their happiness upon the demise of Sayyidunā Mu'āwiyah رضي الله عنه. 22 Rajab is the date of demise of Sayyidunā Mu'āwiyah رضي الله عنه.²

22 Rajab has no link whatsoever to Sayyidunā Ja'far as-Sādiq رضي الله عنه. He was not born on this day, nor did he pass away on this day. Sayyidunā Ja'far as-Sādiq رضي الله عنه was born on 8 Ramadhān 80 A.H or 83 A.H. He passed away in Shawwāl 148 A.H.

From this it is proven that this custom is attributed to Sayyidunā Ja'far as-Sādiq رضي الله عنه only by way of deception. Otherwise, the reality is that this custom is celebrated in order to show happiness and joy upon the demise of Sayyidunā Mu'āwiyah رضي الله عنه. When this custom was invented, the Shia were fearful of the Muslims. Therefore, they gave due importance not to distribute sweets openly –

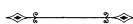
¹ Adapted and Translated from Sāt Masā'il, Mufti Rashid Ahmad, Dar ul Ifta wal Irshad, Karachi, 1413

² Tabarī, Isti'ab

otherwise the secret would be leaked. The enemies of Sayyidunā Mu'āwiyah رَضِيَ اللهُ عَنْهُ used to go to each other secretly and eat sweets etc. where they were kept. In this way, they used to show their joy to each other. When a clamour was created about it, they attributed it to Sayyidunā Ja'far as-Sādiq رَضِيَ اللهُ عَنْهُ, saying that he issued instructions to recite Fātiha on this day, whereas all this is fabricated in his name. It is binding upon the Muslims that they should never participate in this custom. In fact, they should inform others about this reality and try to save them from falling into it.

Translator's Note:

The Shia relish and enjoy every opportunity to celebrate and show their happiness upon the demise of the noble Sahābah رَضِيَ اللهُ عَنْهُمْ. In present day Iran, there is a shrine erected in honour of the killer of Sayyidunā Umar Ibn al-Khattāb رَضِيَ اللهُ عَنْهُ. The Shia also celebrate the demise of Umm al-Mu'minīn Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا on the 17th of Ramadhān. All these celebrations, functions and customs are clear indication of their hatred for the Sahābah رَضِيَ اللهُ عَنْهُمْ and the rest of the Muslim Ummah. The Koonde function has been falsely attributed to Sayyidunā Ja'far as-Sādiq رَضِيَ اللهُ عَنْهُ, who has nothing to do with the filth and blasphemy of the Shia. May Allāh save the entire Ummah from the filth of the Shia. Amin.



PUBLIC ENEMY OR SAVIOUR? AN IRAQI CITY COULD REVEAL THE TRUE MOQTADA AL-SADR¹

By **Tamer El-Ghobashy** and **Mustafa Salim**

July 4

SAMARRA, Iraq — At the main checkpoint outside this central Iraqi city, where regular army soldiers and police are joined by militiamen commanded by Shiite cleric Moqtada al-Sadr — a onetime battlefield foe of American forces — it is the flags of Sadr's militia that fly most prominently.

While the city's checkpoints are supposed to be jointly operated, it is clear who is in charge. Sadr's militiamen do all the talking, quizzing drivers about their destinations, while the regular security forces sit idly on the side.

Sadr's 12,000 armed followers protect — even dominate — this city, ensuring peace in a place that is overwhelmingly Sunni Muslim but is home to one of the world's holiest Shiite shrines. The militia's role in Samarra reflects Sadr's evolution from public enemy to enforcer of order and provides potent clues to how he will play his new part in ruling Iraq.

In May, Sadr's ticket won an unexpected victory in Iraq's national elections after running on a platform of eradicating sectarianism, fighting corruption and sidelining both American and Iranian influence in the country.

¹ Adapted from: www.washingtonpost.com (15 June 2018)

Though he is not seeking to become prime minister himself, Sadr has emerged as the likely kingmaker. With his ticket winning the most parliamentary seats of any party, he is in a strong position to shape Iraq's next government and select the nation's leader.

His electoral victory was the latest surprise from the 44-year-old cleric. During the U.S. occupation of Iraq, his militia, then known as the Mahdi Army, fought fierce battles with U.S. troops, making him an outlaw to Americans and a revolutionary to his large and loyal base. In the following years, his militia fueled a blood-soaked sectarian war that deeply divided the nation. After a brief exile from public life, Sadr returned after the rise of the Islamic State, rebranding himself as an advocate for Iraq's sovereignty.

Sadr's transformation, coupled with his win at the polls, has led to head-scratching in Baghdad, Washington and Tehran: Who is the real Moqtada al-Sadr?

"There is a genuine confusion over whether he is the future of Iraq or simply a relic of its recent past, wearing a mask," said a Western diplomat who requested anonymity to discuss private conversations among Iraq's domestic and foreign power brokers.

The performance of his militia, now known as the Peace Brigades, suggests Sadr has genuinely shed his earlier sectarianism and is committed to healing the Sunni-Shiite wounds that have corroded Iraq's society and security.

But the brigades' conduct in Samarra also shows that he may not have been so fast to relinquish his autocratic tendencies and still retains a taste for subordinating Iraq's laws to his own rule.

Samarra is a UNESCO World Heritage Site, a city rich with medieval artifacts from the Sunni Abbasid reign and the final resting place of two of Shiite Islam's revered imams.

Along its boulevards, Sadr's image is ubiquitous on posters and billboards. He is depicted as a military commander, graying and portly in combat fatigues and a camouflage cap, unlike in Baghdad and the Shiite heartland farther south, where he is most often represented as a pious cleric clad in a traditional black turban and robe. The posters in Samarra bear the logo of the Peace Brigades, a silhouetted fighter triumphantly holding an Iraqi flag, a rifle slung over his shoulder, next to a white dove in flight and the motto: "We bow to no one but God."

A decade ago, the city was at the epicenter of a ruinous civil war. Suspected al-Qaeda militants had bombed the golden-domed al-Askari mosque sacred to Shiites, sparking a years-long sectarian conflict throughout the country.

Sadr, who was leading a populist Shiite revival in Iraq's south, publicly called for unity. But in reality, his Mahdi Army became a central player in the revenge killings, employing death squads in Baghdad and operating prisons far outside the control of the central government. His militia was also implicated in running protection rackets and shaking down small and large businesses alike.

After the rise of the Islamic State, which conquered more than a third of Iraq's territory, the Mahdi Army was reborn as the Peace Brigades. Sadr ordered his fighters to Samarra in 2014, and they deployed quickly, beating back the militants who had surrounded it as nearby cities fell to the Islamic State.

The new Sadrist fighters were warily accepted by the Sunni population and by commanders of Iraq's army, which had crumbled in the face of the Islamic State blitz.

"We came to secure the holy shrines, return the people to their homes and gain their cooperation and trust. That has been our biggest success," Majid Hamid, the deputy commander of the brigades in Samarra, said in an interview.

Hamid, who sports a neat beard, olive fatigues and a 9mm Glock pistol on his waist, said he is proud of his membership in the Mahdi Army but insists that the Peace Brigades are different — despite drawing many of the same fighters.

"The Mahdi Army fought the Americans because they were occupiers," he explained. "The Peace Brigades fights the Islamic State who are criminals."

In other Iraqi cities, Shiite militias that mustered in response to the Sunni extremists of the Islamic State often abused the local Sunni populations. But in Samarra, the deployment of Sadr's Peace Brigades helped ensure that the city remained prosperous and secure for its 300,000 Sunni residents.

"At first, we were afraid because we used to hear that the Mahdi Army were conducting massive killing against the Sunnis," said Mahdi al-Bazzi, a 53-year-old teacher in Samarra. "The Peace Brigades who came in changed this idea because they defended the city and kept it safe."

Bazzi said the heavily armed presence provides a sense of security that was missing when government forces patrolled the streets.

Mahmoud Khalaf, Samarra's mayor since 2005, credited the brigades with facilitating the return of residents who had fled the Islamic State threat. In other cities, Shiite militias

stand accused of expelling or killing Sunnis. “It doesn’t benefit any side to have a hostile relationship with the city’s people,” Khalaf said. “The Peace Brigades understood that.”

Sadr’s militiamen have also sought to build bridges to the community by restoring the city’s electricity lines and water networks; they have sent delegations to celebrate local weddings and to console mourners at funerals. And, Khalaf said, the Peace Brigades have effectively policed themselves, immediately punishing members who were accused of looting shops, stealing civilian vehicles or acting imperiously.

Iraqi army Brig. Gen. Firas Sami once fought against the Mahdi Army. He now works with Sadr’s militiamen on security operations.

“The Mahdi Army were criminals, thieves and killers,” he said. “When they changed their name to the Peace Brigades, they changed everything with it. They are much disciplined and respect the law.”

Many military and government officials do not share Sami’s views. They see the Peace Brigades as an obstacle to bringing Iraq’s various armed groups under central government command. Though Sadr says he wants a strong Iraqi state where all weapons are in the hands of the government, a senior provincial official said the brigades have become “a state within the state.”

The militia’s vehicles bear license plates marked with “The Peace Brigades” rather than the province where the vehicles are registered. The militia has ordered, unlike in other cities, that outsiders be sponsored by a local resident to enter Samarra and must leave their government identification at the checkpoint until they depart.

“They are a stifling presence in the city, controlling everyone’s movements, and the police and army are subordinate to them,” said the provincial official, who spoke on the condition of anonymity out of fear of reprisals by Sadr’s forces.

Local restaurant owners dutifully turn their televisions to the Sadrist news channel when the rowdy militiamen, some wearing long beards and others wearing more fashionable pompadour hairstyles, stop in.

“They are behaving like a police state, and this shows their true intentions,” the official said.

Since the militia entered Samarra, more than 1,000 residents have been taken into custody by “unknown” groups with no word on their fate, a senior city official said. He said that the national government is investigating the disappearances and that Peace Brigade militiamen are the leading suspects.

Many city residents refused to talk about the brigades, saying they fear punishment for being critical of the group.

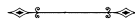
“I don’t trust them. I want them to leave the city and be replaced by government forces, because right now their authority is bigger than the state authority,” said a 25-year-old shopkeeper who spoke on the condition of anonymity.

Hamid, the Peace Brigades commander, said the strict procedures imposed in Samarra are the sole reason the city has not suffered a major terrorist attack since 2014. A native of Iraq’s Shiite south, Hamid said he cannot wait to return home once a strong Iraqi government presence is established in Samarra. He said that once Sadr calls on the brigades to demobilize, they will “do it in that minute, in that hour.”

Dhiaa al-Asadi, Sadr's top political adviser, agreed that the brigades' 50,000 active-duty fighters around the country and additional 250,000 reservists are ready to disarm and noted Sadr's call that a small number of independent militiamen be absorbed into the national army and police.

But Sadr has sent a conflicting signal, recently announcing that he would enter a governing coalition with Shiite militia figures seeking to remain independent from Iraq's security forces. Still, Asadi said Sadr's evolution is sincere and augurs a strong Iraq defined by rule of law and an independent foreign policy.

"This is a very natural development from one stage to another . . . and all the principles that he adopts now are genuine," he said of Sadr. "It means that he believes in and he's adopted and embraced the democratic principles and procedures."



THE WORLD'S NEXT GENOCIDE¹

By SIMON ADAMS

NOVEMBER 15, 2012

At a recent meeting hosted by the United States Holocaust Memorial Museum in Washington, Peter W. Galbraith, a former American ambassador who witnessed ethnic cleansing in the former Yugoslavia, made a chilling prediction. "The next genocide in the world," he said, "will likely be against the Alawites in Syria."

A few months ago, talk of possible massacres of Alawites, who dominate Bashar al-Assad's government in Syria, seemed like pro-regime propaganda. Now, it is a real possibility.

For more than a year, Mr. Assad's government has been committing crimes against humanity in Syria. As it fights for survival on the streets of Aleppo and Damascus, the risk of unrestrained reprisals against Mr. Assad's Alawite sect and Syria's other religious minorities is growing every day.

Following the rise to power of Mr. Assad's father, Hafez, in 1970, Alawites were transformed from a persecuted minority sect to the controlling force within the army and government. **With a system of perks similar to those in other dictatorships, the elder Mr. Assad drew other religious and ethnic minorities into his political orbit while rebellions by members of the Sunni majority, like the one in Hama in 1982, were mercilessly crushed.**

¹ Adapted from The New York Times (www.nytimes.com)

When the Arab Spring reached Syria last year, it dredged up animosities that had been lurking for decades. The protest movement was avowedly nonsectarian, attracting Syrians from all communities. **But in the government's eyes, the opposition was simply a Sunni front seeking to topple the Assad family and end Alawite rule.**

The Syrian government's actions have deepened the sectarian divide. As the violent repression of protests gave way to the destruction of opposition-controlled villages, the government moved from targeting individual dissenters to imposing collective punishment upon entire neighborhoods. **Sunni areas were shelled by artillery and tanks, and the pro-government shabiha militia, made up mainly of Alawites, carried out ferocious massacres of men, women and children. The majority of victims were Sunni civilians.**

As the civil war intensifies, Mr. Assad is increasingly outsourcing the dirty work. In Damascus, militia groups within Druse, Christian and Shiite areas are being armed by the government. While the justifications for these militias are "neighborhood self-defense" and the protection of religious sites, the shabiha emerged in a similar way before becoming killing squads for Mr. Assad. And by drawing Christians, Druse, Shiites and Alawites into the civil war on an explicitly sectarian basis, the Syrian government has all but guaranteed that there will be reprisals against these communities if Mr. Assad falls.

Indeed, as pro-democracy protests degenerated into civil war, the ideological composition of the opposition changed. The Free Syrian Army's slogan remains, "We are all one people of one country." But inside Syria those chanting "Christians to Beirut, Alawites to their graves!" have become more than a fringe element. Human Rights Watch and other groups have documented cases of rebels executing Syrian

soldiers and Alawites regarded as government collaborators.

Growing numbers of foreign Sunni extremist fighters are battling not just to rid Syria of Mr. Assad, but to religiously cleanse it. As a result, many Syrian Christians now fear that their fate will mirror that of Iraqi Christians, who were largely forced out of Iraq by war and sectarian terrorism. The city of Homs was once home to 80,000 Christians; there are now reportedly fewer than 400.

Three vetoes by Russia and China have blocked attempts by the United Nations Security Council to hold the Syrian government accountable for its crimes. But those who have opted for a proxy war in Syria and who are now financing the rebels cannot avoid responsibility for what comes next.

Governments that have publicly committed themselves to helping end Syria's misery, including the United States, must immediately do two things to help prevent a violent backlash against Alawites and other minorities. First, they must impress upon the newly united Syrian opposition that support depends on strict adherence to international humanitarian law. Armed groups who advocate fracturing Syria along sectarian or regional lines should be denied funds; there should be absolutely no aid for rebel groups who target Alawites and other minorities for reprisals or who commit war crimes.

Second, outside governments should intensify their efforts to hold all perpetrators of mass atrocities accountable at the International Criminal Court, regardless of their allegiance. That also means allocating funds for additional United Nations human rights monitors on the Syrian border in order to collect evidence and testimony for future prosecutions.

Syria has experienced untold horrors throughout its history. But it is a historic crossroads of cultures, faiths and civilizations. The real choice in Syria today is not between Alawites or Sunnis, or between Mr. Assad and Al Qaeda, but between action enabling further crimes against humanity to take place and action dedicated to ending impunity for such crimes once and for all.

Simon Adams is executive director of the Global Center for the Responsibility to Protect



7 FAST FACTS ABOUT SYRIA

By Fiza Pirani, the Atlanta Journal-Constitution

For the past six years, the Middle Eastern country of Syria has dominated headlines worldwide.

You may have read about the ongoing civil war that left hundreds of thousands of Syrians dead or heard stories of the millions of refugee families escaping their homeland, but how much do you know about the country itself?

Here are 7 facts about Syria you might not know:

1. Where is it?

Syria is in southwest Asia in the heart of the Middle East. It shares a border with Lebanon, Israel, Jordan, Iraq and Turkey.

2. How big is the country?

Syria spans a total 185,180 square kilometers — a little more than 1.5 times the size of Pennsylvania.

According to the Central Intelligence Agency's latest population estimates from 2016, Syria's population is approximately 17,185,170.

3. What are the main religions Syrians practice?

About 87 percent of the Syrian population is Muslim, with Sunni Muslims making up the majority at 74 percent and the Alawi, Ismaili and Shia sects making up about 13 percent.

Christians make up approximately 10 percent and 3 percent of the Syrian population is Druze.

4. Why is there a war in Syria?

Syrians have long complained about high unemployment, lack of political freedom and widespread corruption and repression under the Assad family, according to the Associated Press.

Currently, Bashar Assad is the reigning president of Syria and has held the office since July 2000, when he succeeded his father, Hafez al-Assad.

The war roots from anti-government demonstrations in March 2011 in the city of Deraa that quickly escalated after the government's violent crackdown.

The protests, **according to the BBC**, were inspired by the Arab Spring, a series of demonstrations and uprisings across the Middle East and North Africa that began in 2010.

When the government used overwhelming force to combat the protests, the rebel movement gained support from Syrians opposed to Assad, **BBC** reported.

This eventually led to civil war as hundreds of rebel brigades and government forces battle for control of the country.

But the battle isn't just between forces for or against Assad — the intervention of world powers such as Russia or the U.S. have contributed to the fighting, **BBC** reported.

This intervention has turned the country into "a proxy battleground," **BBC** reported, pitting the Sunni Muslim majority against the Shia Alawite sect, intensifying Islamic State involvement and more.

5. How is the United States involved in the war?

The U.S. believes President Assad is responsible for widespread atrocities and supports Syria's main opposition alliance, the National Coalition, according to **BBC**.

Since 2014, the U.S. has conducted air strikes on jihadist groups such as the IS, but has avoided conducting any attacks that could benefit Assad's forces.

On Thursday, President Donald Trump ordered a cruise missile attack on a Syrian air base in retaliation for Syria's use of banned chemical weapons that killed at least 75 civilians.

6. How many Syrians have died as a result of the war?

Hundreds of thousands of Syrians have died, **the AJC previously reported**. In the city of Aleppo alone, anywhere from 250,000 to 270,000 people have been killed, according to humanitarian organizations and United Nations estimates.

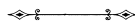
In August 2015, the U.N. stopped counting casualties.

7. How many refugees have fled the country and how many are in America?

According to the U.N., there are **5,022,731 registered Syrian refugees** as of April 5, 2017.

They have tried to relocate in Turkey, Jordan, Lebanon and other Western countries, including the United States.

Since 2012, according to the Office of Refugee Resettlement, a total of 14,333 Syrians have been resettled in the U.S. as of January 2017.



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DU'Ā'

الحمد لله الذي بنعمته تتم الصالحات ، اللَّهُمَّ صل على محمد وعلى آل محمد
 بعدد كل ذرة ألف مرة ، رب إني مغلوب فانتصر ، واجبر قلبي المنكسر ،
 واجمع شملي المندثر ، إنك أنت الرحمن المقدر ، اكفني يا كافي فأنا العبد
 المفتقر ، وكفى بالله وليا ، وكفى بالله نصيرا ، إن الشرك لظلم عظيم ، وما
 الله يريد ظلما للبعاد ، فقطع دابر القوم الذين ظلموا ، والحمد لله رب
 العالمين ، اللَّهُمَّ انتصر لنا لأحبائك على أعدائك ، اللَّهُمَّ لا تمكن الأعداء
 فينا ولا تسلطهم علينا بذنوبنا ، آمين يا قوي يا عزيز ، وصلى اللَّهُمَّ على
 سيدنا محمد وعلى آله وأزواجه ، وأصحابه وعلينا معهم برحمتك يا أرحم
 الراحمين ، وآخر دعوانا أن الحمد لله رب العالمين .



All praise is due to Allāh, translation and edit completed on
 Yaum Al-Jumu'ah 5 Rabī al Awwal 1439, 24 November 2017

Second Edit completed on Yaum As-Sabt 9 Safar 1440, 19
 October 2018