

# **UNDERSTANDING SHI'ISM FOR DUMMIES**

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## INTRODUCTION

*All praise solely belong to Allah Ta'laa, Lord of the Universe, the seven skies and the seven earths and whatever is between them; Peace and Salutations be upon our Master, the pride of creation and the embodiment of light, Muhammad ibn 'Abdullah al-Mustapha (صلى الله عليه وسلم).*

The presence of false ideologies has been designed by Allah Ta'ala Himself to test His servants on earth - those who are Muslims and claim to uphold His Deen, as to how pained they become at their presence. If we claim to have a strong bond with Allah, His Word (the Qur'an), His beloved Messenger (صلى الله عليه وسلم), those who carried this Deen to the four corners of this world (the illustrious *Sahabah*), then to what extent will we go in defending His deen. It's really a matter of the heart and of allegiance.

If Allah so wished, He could've not allowed His disodience to take place at all on earth. The angels in the sky, the stars and planets, the creatures beneath the sea, and everything in nature follows a law that Allah has stipulated for them, so a few people here and there disobeying Allah doesn't really affect His Majesty and Status. But if Allah's Majesty is not affected, what should be really affected is our hearts, the heart that bears the love of Allah Ta'aala and is willing to die for Him in order to meet Allah on the Day of Judgement with a sense of satisfaction - for surely this is a meeting that none can avert. Although Allah does not need me and you to defend His Deen, this is a challenge that all people of honour and dignity should willingly embrace.

Those who reject Allah or who disobey Him on earth surely do not deserve to live here, but those who allow His disobedience on the same earth, by the same token, also do not deserve to live here. Truth-loving people need to make themselves deserving of the grace of Allah by upholding the Truth, even at the cost of giving their lives. The pride of creation, Muhammad al-Mustapha (صلى الله عليه وسلم) said in this regard: **"When trials become manifest and my Companions are abused, then the learned should reveal their knowledge. Whoever does not, then upon him is the curse of Allaah, His angels, and the entire mankind. No obligatory nor optional prayers will be accepted of him."** Thus, there is no choice on whether to defend Islam or not, the choice is only in the manner and technique in doing so.

In South Africa, Muslims barely constitute 2% of a population of 50 million, so we are living amidst 98% of disbelief. Some systems of disbelief are open (like Christianity and Zionism), some so are not. Some come in the disguise of belief (like Shi'ism), whilst others state their deviation openly (like Qadianism). The vast majority of disbelievers practice their religion peacefully, without causing hostility towards

others, but two cults do not do so: the Shi'ahs and the Atheists, also known as the Secular Imperialists. Both of these sinister ideologies have huge resources at their disposal, as well as political and military might to enforce their devilish agendas in the world. If others are living in peace besides them, they will ensure that such peace is broken.

Confronting the above two forces in today's times is not confined to academic debates and religious discourse only. Appealing for good sense to prevail, or for their good conscience to prick them, or the sight of the suffering humanity in this world, means nothing to the crafty and conniving blood-thirsty Shi'ah. Both have evolved over many centuries, and both have agendas that are devastating to both our worldly and spiritual lives. The fight of which 'Aqeedah (dominant ideology) and religion prevails in this world is not like choosing a soccer club like Manchester United over Liverpool, but it's a fight of who will emerge dominant and who will ultimately win. More than often, the outcome is determined not on paper, but on the battleground. One would be incredibly blind not to realize the truth of the above in the light of all modern-day wars.

Sadly, the spread of Shi'ism has reached pandemic proportions in South Africa. This did not happen suddenly. We were aware of this scourge from 1980 already, but a unified and a popular effort was not made to dispel it. Shi'ism is a chameleon in the tree. It advances under the very noses of man. If you are not looking for it, you will not find it. In the 35 years since the Revolution, this is exactly what has happened. They have made friends with our friends as well as our enemies, they have made political allies with our political allies and adversaries, they have made our country their country, and our family and community their community. And all the while we knew, but didn't know.

But it's never late. A believer is never despondent. This is where we have slipped up and what we can do to remedy the situation:

- 1) Our erudite scholars have not made the protection of 'Aqeedah and the struggle to purify Islam from foreign ideas, their priority. Rather, each one is busy in their respective fields of activity, oblivious of this great danger. The time has come to reverse this;
- 2) Many sincere Muslims have been brainwashed by the poison of secularist thought. For them, a successful life means a steady income and a comfortable life. If this is achieved, everything else means nothing. There is no need to challenge anyones beliefs, or create unnecessary tension in society. Everyone is entitled to belief in whatever they want to, no matter

how obnoxious it is. The mindset of a “cushiony lifestyle” being the ultimate objective of one’s life needs to be changed;

- 3) No one really knows how to confront the advance of Shi’ism in SA. When news of the Shi’ah opening a new temple or a new centre is heard, everyone is at a loss as to how to confront it. Unity and a clear strategy are needed on all levels to stem this tide. We need to put our petty squabbles aside and unite on issues such as this. Writing and speaking about it alone is not sufficient;
- 4) We need to attach ourselves to authentic sources of knowledge like the learned ‘Ulema to seek guidance from, or to movements to safeguard our imaan so that we are not unwittingly led astray. Remember that you can be a practicing and sincere Muslim, with a desire to do good, but you can still be led astray. Without the correct knowledge and the correct ‘Aqeedah, all your efforts can be wasted away.

Lastly, every Muslim must know the basics of Shi’ism in order to be aware of it. Loving Islam or attending a Seeratus Sahabah jalsah alone is not sufficient to protect your imaan. In the world of propaganda, the golden rule is: “He who influences you first, wins.” If you know what Shi’ism is really all about, and when an attempt is made to cast doubts in your mind about Islam, then you will be saved. But if you do not know the basis of Shi’ism, doubts will easily be planted in your mind, even whilst being an ardent lover of the *Sahabah*. Then to reverse these doubts will be very difficult, and maybe even impossible.

This booklet by Shaikh Salahuddeen ‘Azzam is designed to achieve this purpose. We pray to Allah to accept this humble effort, crown it with the grace of His acceptance, and protect our imaan from corrosion – Ameen.

**Was Salaam**

**Awakening of Islam, SA**

**K. Dhorat**

10<sup>th</sup> November 2014

## CHAPTER 1:

### ARE THERE MUSLIMS IN THE WORLD WHO CLAIM TO BE MUSLIMS, BUT WHO ARE NOT?

Yes, definitely so! Reciting the Kalimah, or believing in the Last Prophet (صلى الله عليه وسلم) does not necessarily make you a true Muslim. There are many “wolves in sheep clothing” in our midst, as Allah says: *“And of mankind, there are some (hypocrites) who say: “We believe in Allah and the Last Day,” while in fact they do not believe. They assume that they are deceiving Allah and those who believe, whilst they only deceive themselves, and perceive it not. In their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease. A painful torment is their’s because they used to invent lies.”* (Al-Baqarah 2: 8-10)

The matter of Imaan (faith) is not a SIMPLE one. You can not say, as Allah warns us in the above verse: “They also recite the kalimah, so they are also Muslims.” Don’t be deceived in this regard. Know what constitutes IMAAN before offering an opinion that can cost you your imaan!

In order to be a true Muslim, one needs to believe in ALL the Articles of Faith, as well as the COMMANDS and PROHIBITIONS of Islam. Even after doing so, it is not sufficient. One should not thereafter INTERPRET the injunctions of Islam in a way that negates their essence, or reject any one of them, legalize anything that has been prohibited by Allah, or prohibit things that have been permitted. For example, one can not believe in Allah as One, but also believe that He is **not** the Supreme Creator, that He has a **son**, that others have power of legislation besides Him, can predict the future, or others like Sayyadina ‘Ali (رضي الله عنه) or any of the saints can also be asked for help, besides Him.

After proclaiming *La Ilaha Illallahi, Muhammadur Rasulullah* (صلى الله عليه وسلم) (There is no deity but Allah, and Muhammad (صلى الله عليه وسلم) is Allah’s Messenger), this faith needs to have the following SIX conditions to be valid:

- 1) One should KNOW that Allah alone is worthy of worship i.e to have enlightened knowledge of the demands of being a Muslim. Mere proclamation of the creed of Islam on the tongue without realizing that Allah will now be the FOCAL POINT of your life, is meaningless. Muslims should contemplate upon His lofty attributes, and His perfection which is manifested in nature, then totally submit to Him. Allah creates and disposes, He is the Bestower of all conditions and gifts, and we should know that idols

and entities such as wealth and fame can not be regarded as having any power to help. Allah says: *“So Know, O Muhammad, that none is to be worshipped but Allah.”* (Zukhruf 43:86)

- 2) After knowing HOW to believe in Allah, we should have CERTAINTY of it: *“Only those are the Faithful who believe in Allah and His Messenger, and thereafter doubt not, and strive with their wealth and their lives for the cause of Allah. They are the truthful.”* (Al-Hujurat 49:15) Having certainty of belief, even if one dies upon unforgiven major sins, will entitle one to enter paradise;
- 3) After having being imbued with convincing and unshakable faith, one needs to add SINCERITY to it. All one's devotions should only be done for Allah, and all guidelines and directions in life should only be sought from Allah: *“Is not to Allah that SINCERE devotion is due? Those who take as guardians others besides Allah, they worship them nought but as an intermediary to Allah..”* (Az-Zumar 39:3) One's worship should not contain an iota of *shirk* (polytheism) and *nifaq* (hypocrisy), as these negate *Tauheed* (The Unity of Allah).
- 4) One should add authenticity to one's sincerity i.e. one should be able to overcome trials and tribulations for the sake of one's faith and give it preference over worldly considerations. Allah says: *“Alif Lam Mim, do people think they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them, and Allah will certainly make the truth of those known who were truthful, and He will certainly make the falsehood of the liars known.”* (Al-Ankabut 29" 1-3) All those in the struggle to upkeep their faith will be TESTED without a shadow of doubt. One should be prepared for severe trials for being a Muslim in the true sense, and should also know that one can not afford to FAIL the test that will determine its authenticity or not.
- 5) After regarding all those who do not have the above vital ingredients as part of their faith as *Kuffaar* (Disbelievers) or those who betray Islam, one should have strong LOVE for Allah, and also a strong ENMITY for disbelief (Kufr). Allah describes true believers as those who are “merciful among themselves, but stern against the disbelievers,” and who are “never afraid of those who ridicule them from their ranks, or those who oppose them from the enemy.” (Fath 48:29). Allah also says: *“Those who believe, love Allah more than anything else.”* (Al-Baqarah 2:165).
- 6) As all of the above qualities change your entire worldview, you then need to SUBMIT and place Islam over your worldly desires and ambitions. Allah says: *“And who can be better in religion than one who submits himself to Allah and does good?”* (An-Nisa 4:15) When a Muslim truly submits and has great love for his religion, he now has the courage to face any ugly system,

tyrant, or man-made belief or ideology with courage. No amount of torture and trial will swerve him from Allah and from attaining paradise.

After one's faith has settled in one's heart and manifested in one's life according to the above pre-requisites, then carrying the message of Islam, upholding the flag of pure Tauheed, exposing and combating those who seek to corrupt it (like the Shi'ahs, Secularists and Qadianis of our time), naturally follows. Allah says: *"Truly when it was said to them: 'La Ilaha Illa Allah,' they puffed themselves up with pride, and they said: 'Are we going to abandon our gods for the sake of a mad poet?'"* (As-Saffat 37:36) A true LOVER OF TAUHEED will not tolerate disbelief to flourish in his midst. He will exhaust all avenues to make Islam the dominant religion on earth.

After perfecting one's faith which is only the FIRST article of faith, Muslims in addition, believe in the qualities (*Sifaat*) of Allah. They believe in them in a way that does not detract from *Tauheed* and would expel one from *Imaan* (faith). Giving Allah physical dimensions, for example, or equating paradise and hell to a pleasure or pain experienced in a dream and succumbing to human reason, rather than divine light in this regard, would expel one from Islam.

Believing falsely in any of the above things, and YES THE ITHNA 'ASHARI SHI'AHS (TWELVER) ARE GUILTY OF MOST OF THEM, makes you a Muslim in name only, but in reality, such people are NOT Muslims, and should not be called Muslims too. In fact, they have to be exposed, made to see the light and asked to repent. In a Muslim State, such imposters will be given time to revise their beliefs and if they do not, the punishment for apostasy will be meted out on them. In a non-Muslim State such as South Africa, UK or Australia, such deviant sects should be academically refuted from the Qur'an and Sunnah, and the public be made aware of them. This is essential as living with Muslims or with non-Muslims have different set of rules as far as marriage, schooling, burial, food, business etc is concerned.

Can you call an "outward Muslim" a non-Muslim after investigating his belief system? Certainly yes, and the proof of it can be found in the Qur'an: *"And most of them believe not in Allah without associating (other as partners) with Him."* (12:106) Here, Allah states that most of the disbelievers of Makkah had some belief in Allah, but due to its contamination (they believed the idols to be essential intermediaries, having divine powers), it was rejected. In another place of the Qur'an: *"If you asked them, 'Who created the heavens and earth and subjected the sun and the moon?' they would surely say, 'Allah.'" Then how are they deluded?"* (Al-'Ankabut 29:61)



The Mushrikeen thus recognized the Oneness of Allah, but not His *Rubooobiyyah* (Quality of Nuturing). They believed Allah to be the owner and protector of all creations, but they used to supplicate to others, slaughter on the names of deities besides Allah and would call upon their dead ancestors, just like the Shi'ahs do today in relation to their Imams and scholars. This expelled them from Islam. You will learn that Shi'ahs believe in one Allah, but ascribe divine powers to their Imams, they ascribe lies to Allah, and employ misinterpretation upon the words of the Qur'an.

Allah tells us about such Muslims who are not Muslims at all in yet another verse of the Qur'an: *"The Bedouin Arabs have said, "We are believers." Tell them, "You are not believers, but you should say that you are Muslims. In fact, belief has not yet entered your hearts. If you obey God and His Messenger, nothing will be reduced from your deeds. God is All-forgiving and All-merciful."* (49:14)

In the time of Sayyadina Abu Bakr (رضي الله عنه), some Muslims accepted all the conditions of Islam, but refused to hand over their Zakaat to the Caliph. This was enough to declare them apostates and an all-out war was declared upon them. Similarly, in the time of Sayyadina 'Ali (رضي الله عنه), 'Abdullah ibn Saba, the cunning hypocritical Jewish scholar who became a Muslim only to sow discord amongst the Muslims, and some of his followers were severely reprimanded for holding views of himself that he was divine, that he was supposed to be the Prophet's successor and that all the Sahabah who did not hold these views are renegades. They were burnt alive and ibn Saba himself was exiled from Kufah.

So you can have Muslims who are actually not Muslims in today's times, who are generally called *Munafiqeen* (hypocrites). In the Qur'an, Allah has said that the hypocrites will be in the lowest rung of hellfire because their purpose was only to corrupt Islam from within. Allah also instructed his Prophet Muhammad (صلى الله عليه وسلم) in this regard: *"When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah ." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars."* (Al-Munafiqun 63:1). So, there is no need to adopt a "Simple Simon" approach in this regard and say "We are all Muslims. Don't we all read the Kalimah?"

Preserving the peace at the expense of polluting our faith is nothing but betrayal of Allah's religion. True Muslims will never have such a view. The great Tabi'i, 'Abdullah ibn Mubarak said: *"When you see anyone on good terms with everyone, then fear that he may be compromising in his responsibility of commanding the good and forbidding the evil."* Even our Noble Messenger Muhammad (صلى الله عليه وسلم) wasn't on good terms with everyone all the time. Apart from his clear disbelieving enemies

created because of proclaiming Islam, he sometimes had arguments with his noble wives and illustrious Companions like those who boycotted the Battle of Tabuk.

Before ending this chapter, there are two issues here to briefly touch upon. The first is that in today's times, many people do not accept Shi'ism fully. They will deny that they believe that the Qur'an is corrupt as per Shi'ah doctrine, but will agree to the belief of reviling the noble Sahabah. Such people do nothing but follow their desires, accepting from Islam what they wish, and accepting from other false religions what they wish. Allah is pure and does not accept polluted belief. Such an attitude is nothing but clear kufr (disbelief) as stated by Allah himself in the following two verses of the Qur'an: *"So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do."* (al-Baqarah 2:85)

*"Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment."* (an-Nisa 4:150-151) So, there is no "mix and match" Islam. Allah is pure and only accepts pure belief.

Now, the second issue is about those who mock true Muslims for their orthodoxy and strict rigidity, calling them "old-fashion," "anti-progressive," and "anti-unity." Allah has also come to the aid of such true believers in the Qur'an, and has Said that ridiculing those who have firm belief empties such person from all belief: *"Indeed, those who committed crimes used to laugh at those who believed. And when with their people, they would return jesting. And when they saw them, they would say, "Indeed, those are truly lost." But they had not been sent as guardians over them."* (83: 29-33)

*"The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed). If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?" Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are sinners."* (Al-Anfal 9:64-66)

So, the matter of Iman and Kufr is a delicate issue. It must not become a plaything like how it has become today, lest we fall in to the category of "waking up in the morning with Imaan, and sleeping in the evening with kufr." May Allah save us all - Ameen.

## CHAPTER TWO:

### THE BOGUS CALL OF “UNITY” BY THE SHI’AH

Before demonstrating why the Itna ‘Ashari Shi’ahs are out of the pale of Islam due to the overwhelming consensus of the Ahlus Sunnah wal Jama’ah, we would like to address the issue of unity with the Shi’ah, as epitomised by Khomeini as *“No Sunni, No Shi’a, only Islam fighting against the West”* and *“Love for some of the Ahlul Bait.”* These slogans are just as misleading as the Kharijite’s *“La Hukma illa Lillah (there is no sovereignty, but for Allah)”* to Sayyadina ‘Ali (رضي الله عنه).

This misleading slogan, which is normally only used in places where Shi’ahs are in the minority, is the biggest farce in history which has corrupted many sincere people wanting to find the path of truth. Muslims can never unite with the Shi’ah, except in some limited economic, political or social issues, for the following reasons:

1. The structure and nature of Shi’ism is such that it’s anti-Islam. History testifies that Shi’ahs or Shi’ah governments never raised their sword against infidels, or conquered their lands through Jihad. All their efforts have been to divide and weaken Islam. Even today as Palestine and the Sunni world is under attack and experiencing severe internal chaos, Iran is aiding Shi’ah governments in Syria, Afghanistan and Iraq to butcher Sunnis;
2. The Shi’ahs have historically discredited themselves on a number of occasions in this regard, for which they have never apologized for, but are till today proud of :
  - Their assassination of Caliph ‘Umar (رضي الله عنه), organizing a revolt against Sayyyadina ‘Uthman (رضي الله عنه) which led to his murder, their preventing of peace between Sayyadina ‘Ali (رضي الله عنه) and Sayyidah ‘Aisha in the Battle of Jamal, the poisoning of Sayyadinna Hassan (رضي الله عنه) and the betrayal of Sayyadina Hussein (رضي الله عنه) at Karbala. The mausoleum of Sayyadina ‘Umar (رضي الله عنه)’s killer is present today in Iran, called “Baba Shuja’uddin;”
  - Instigating the revolt of the Zanj (Black Slaves) against the ‘Abbasid Caliphate between 255 AH -270 AH in which one and a half million Muslims were slain, and many Masjids destroyed. (Tarikhul Khulafa of At-Tabari, vol. 3, page 224);
  - The Qaramita, a branch of the Batinite Shi’ahs, who believed that liquor was allowed and it was not necessary to obtain purity from defilement, also attacked the Abbasid Caliphate and killed many Sunnis. During the Hajj of 930, it’s leader Abū-Tāhir Al-Jannābī, laid siege to Makkah and for six days, killed many people in front of the Ka’bah, dumping their bodies in the Zama Zam well. He then removed the Hajr-e-Aswad to Bahrain, where he kept it

for seventeen years, regularly urinating on it, before breaking it into pieces and returning it to the 'Abbasids for a hefty ransom;

- In 618 AH ibn al-'Alqami – a trusted Shi'ah minister of the last 'Abasid Caliph, invited the Tartars to raid Baghdad and bring an end to this glorious dynasty. He reduced the army from 100 000 to a mere 10 000, whom he assigned menial jobs such as guarding Masjids and bazaars. In their 40-day stay in Baghdad, 1.8 million Muslims were slaughtered, except for those who took refuge in ibn al-'Alqami's home;
- The Ismaili Shi'ahs wrested power from the 'Abbasids and established the Fatimid Dynasty in 909 AH, making a huge part of North Africa, including Egypt, Shi'ah. Thus began a long, but unsuccessful period of Sunni persecution and conversion which only came to an end in 1171 AH when it was reconquered by Ṣalāḥ ad-Dīn Ayyubi. During this time, the Fatimids enlisted the help of the Crusaders on numerous occasions in order to weaken the Sunni Seljuk state. Jerusalem was also stormed and many were slaughtered;
- In 905, Ismail founded the Safavid Empire in Iran and made Shi'ism the official state religion. He mercilessly slaughtered all the Sunni scholars, and brought their legacy to an end. In 1590, Shah Abbas, with the help of English, fought against the Ottomans in Austria and diverted all pilgrims from Makkah to Mashad in Iran;
- In 1971, Iran refused to return the Arab Islands (Al-Kubra, Abu Musa, Tunub al-Tunub, Surra and Al-Sughra) after the British withdrew to the Arabs. Shah Ridha Pahlavi recognized Israel in 1948, and even annexed Bahrain as it's 14<sup>th</sup> province in 1957. Bahrain only gained independence from the Shi'ahs in 1971. The Shi'ahs also showed the Zionists the way into the Sabra and Shatillaa refugee camps in 1984, which led to the merciless slaughter of 1000s of helpless refugees. After the 1979 Revolution by Khomeini, Shi'ism is being viciously propagated worldwide.

3. The existence of numerous sects, the majority of which are deviant, is a predetermined fact: *"And if your Lord [Allah] had so willed, He could have made mankind a single unified community, but they will not cease to dispute and differ; except those upon whom your Lord has bestowed His mercy. And for this did He create them, and the word of your Lord will be fulfilled: I will fill Hell with jinns and men altogether."* (Qur'an 11-118-119)
4. It is not the system of Allah to unite the whole of humanity: *"If Allah had so wished, he would made you one nation, but He misguides whomsoever He wants and guides whosoever He wants. And you will be surely about your actions."* (Qur'an 16:93) Our salvation lies in purifying Islam by challenging these sects.

5. The Shi'ah only call for unity in places where they are in the minority. They cleverly do this to gain credibility and acceptance of their kufr in the name of unity. In places where they are in the majority or have political clout, they slaughter the Muslims like in Iran, Iraq, Lebanon, and Syria.
6. Sects will never vanish: Prophet Muhammad (ﷺ) said: "*Verily this nation [of Muslims] will divide into seventy-three sects*", and in another narration: "*All of them [these sects] will be in the Fire except one.*" When asked which it was, the Prophet (ﷺ) replied: "*The one which adheres to my Sunnah (way of life) and the Sunnah of my Companions.*" (Sunan Abu Dawud)
7. It has been the established practice of this ummat to respect the acceptable schools (Madhahib) within it, and not to unite all of them. If this is the case with the Haqq, why should we unite with an open deviation (Shi'ism and its Fiqh Ja'fari) which is not even regarded as Truth, and nor is its Mazhab based on the Qur'an, Sunnah, and Ijma of the *Sahabah*?
8. If Shi'ahs want unity, why don't they clean up their corrupt beliefs regarding the imperfect nature of Allah, the Messengers, the divinity of their Imams, the *Sahabah*, the incomplete nature of the Qur'an, taqiyyah (holy hypocrisy) and other such beliefs. Why should Muslims unite with the Shi'ah and give up their salvation for them?

For the above reasons and many more, Sunnis can never unite with Shi'ahs. Curse be upon such unity which criminalizes the *Sahabah*, legalizes prostitution and declares the Qur'an as fabricated. Even if unity is forged, there will always be fear that it's based on *taqiyyah* (holy hypocrisy). For such efforts, we offer Surah 109: "*Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion."*

## CHAPTER THREE:

### A COMPARISON OF THE ORIGIN AND STRUCTURE OF ISLAM AND SHI'ISM

There is one easy way of determining the authenticity of any sect that claims to be Muslim, and this is by investigating their origin and the legal structure of their religion.

Basis of Islam	Basis of Shi'ism
<p>*Started with the advent of Prophet Muhammad (ﷺ) in 570 AC.</p> <p>*It caught on primarily amongst the Arabs who were tutored well by Prophet Muhammad (ﷺ), and who then took the flag of Islam to all corners of the world.</p> <p>* The life and achievements of the Prophet (ﷺ) and the Sahabah are well-documented as far as the planting and spreading of Islam is concerned.</p>	<p>*Started with the false accepting of Islam by Abdullah ibn Saba, an erudite Jewish scholar, sometime during the latter part of Sayyadina 'Uthman (رضي الله عنه)'s Caliphate. It was meant to weaken Islam from within as the Jews, up to that stage, had failed to defeat the Muslims militarily.</p> <p>*It caught on primarily amongst the new Persian and Egyptian converts who were not well-grounded in faith. They all contributed towards the anarchy in the Muslim world and imported all their foreign ideas into it.</p> <p>* The role of ibn Saba and his devoted band of instigators like Malik al-Ashtar is well documented as far as their role in creating political turmoil, disunity and religious discord in Islam, even by Shi'ah scholars themselves!</p>
<p>*The first primary source is the present complete Qur'an which we have before us. It will be safeguarded from distortion until the Last Day.</p> <p>*Muslims believe it to be a perfect source of guidance, whose authority can never be cancelled or overridden.</p>	<p>*The first primary source is the Qur'an which is fabricated and incomplete.</p> <p>*Besides the Qur'an, there are various other scriptures like the Mushaf-e-Fatimi and the white and red <i>Jifr</i> (leather containers) which are not in our midst, but with the fictitious "hidden" Imam in the cave.</p>

<p>*The understanding and interpretation of the Qur'an follows strict principles known as 'Ulum al-Qur'an. Anyone can learn these principles and understand Allah's Word. There is no clergy in Islam.</p>	<p>*The Qur'an has an "inner" dimension which only the Imams or their representatives know, or are in a position to interpret. There is a privileged clergy class to perform this function.</p>
<p>*The second primary source is the Ahadith (Sayings of Prophet Muhammad (ﷺ)),</p> <p>*These sayings are accepted on the authority of all 124 000 Companions, as Muslims believe "As-Sahabatu Kulluhum 'Adul (All the Sahabah are Just)";</p> <p>*Eminent traditionists like Imam al-Bukhari and Muslim sifted through the entire corpus of hadith as well as those who narrated them, and presented many thousands of authentic <i>ahadith</i> which can be safely relied on till today. There was a dire need for this copious recording and sifting process because many</p>	<p>*The second primary source is the sayings of some of the Ahlul Bait only, or their narrations from Rasulallah (ﷺ).</p> <p>*Shi'ahs reject all the Noble wives, all the daughters of Rasul (ﷺ) besides Fatimah, and the Hassanid line of Sayyids. They favour the Huseinid line as he married Sherbano, the daughter of the last Persian Monarch, Yezdgird, and only the children from this lineage who have Persian blood qualify to be the Imam. It's a doctrine of racial supremacy and pride alien to Islam.</p> <p>*Besides 3-4 Sahabah like Sayyadina Salman al-Farsi (رضي الله عنه) and Miqdad bin Aswad (رضي الله عنه), they regard all others as renegades and do not accept their narrations from Prophet Muhammad (ﷺ).</p> <p>*The chief narrators of Shi'ah ahadith are all known as liars, devious and innovators. Even Shi'ite scholars regard them as unreliable. These include Zuraarah the Liar (upon which half of Shi'ah narrations depend), Abu Busair the Drunkard, Abu Mikhnaf and Abdullah ibn Abi Ya'fur of Kufah who falsely attributed many lies and shameless sayings to Imam Baqir, Imam Musa Kazim and Ja'far as-Sadiq.</p>
<p>*The third source of Islam is the Ijma (Consensus) of the Sahabah.</p>	<p>*The third source is the sayings and directions of the 12 Infallible Imams, whose words are regarded as binding and divine.</p>

<p>*Muslims believe that the Sunnah of the Khulafa al-Rashidun and the Consensus of the Sahabah are binding on this ummat and constitute a source of law.</p>	<p>The lives, actions, words of the Sahabah and the Khulafa al-Rashidun have no weight in this regard.</p> <p>*In the absence of the Imams, the Ayatollahs and Shi'ah Mullahs act as their "representative." They have wide-ranging powers of legislation, based mostly on "inspiration," which is nothing but devilish whispers.</p>
<p>The fourth source is Qiyas (Systematic Analogical Deduction) in the absence of the above three sources.</p> <p>*The Imams of the four recognized Mazahib used this principle based on a methodology gleaned from the Qur'an, Sunnah and the Sahabah. Imaam Abu Hanifa states: <i>'I follow the book of Allah and if I find no solution there, I follow the Sunnah of Nabi صلى الله عليه وسلم. If I find no solution in either the Qur'aan or the Sunnah, I follow whichever of the pronouncements of the Sahabah I prefer and leave whichever I wish. If there is a pronouncement on a particular matter by any of the Sahabah, I would not adopt any other opinion made by any other Scholar. But if I found a solution only in the opinions of Ibrahim, al Sha'bi, Ibn Sirin, Hasan al Basri, Ata or Sa'di ibn al Musayyab, I would make Ijtihad just as they did.'</i> (Tarikh Baghdad Vol. 31, p 368)</p> <p>*Included in this are various other fiqhi devices like Masalih al-Mursalah (expediency), urf (customary law) etc.</p>	<p>*Shi'ahs do not accept this fourth category, as the word of the "Infallible" Imam is sufficient.</p> <p>*There is no systematic methodology in Shi'ah fiqh, called Ja'fari Fiqh, and nor can it be called a Mazhab.</p> <p>*Shi'ahs believe that the Ja'fari Fiqh is not developed via Shar'i legal sources, but wholly attributed to an Imam who is equal to the Qur'an and can make Haraam-Halaal and Halaal-Haraam. They believe that this Imam is divinely appointed, nominated and does not need the Qur'an or the Sunnat, and is above the law. Ironically, this "Imam" as well as his teachings and correct Qur'an, are all missing, leaving a void for any Tom, Dick and Harry to opine in Islam according to their whim!</p> <p>*There is a vast difference between an Imam of Fiqh who is not ma'sum (innocent) and can make ijthadi errors, to an Imam of the Ja'fari Fiqh who is ma'sum (innocent) and receives revelation.</p> <p>*Ja'fari fiqh is not an acceptable "fifth" Mazhab amongst Muslims as it's not a fiqh at all!</p>



Shi'ahs account for approximately 15 percent of the total Muslim population. It has the greatest influence presently in Iran where nearly 90 percent of its people are disbelieving Shi'ites, but they are also the majority in Iraq, Bahrain, and Yemen. However, they differ in the PRIMARY SOURCE OF LAW WITH MUSLIMS, SO YOU BE THE JUDGE, CAN THEY BE CALLED MUSLIMS?

## CHAPTER FOUR:

### A COMPARISON OF THE SEVEN ARTICLES OF FAITH IN ISLAM AND SHI'ISM

#### Article 1: Belief in the Oneness of Allah:

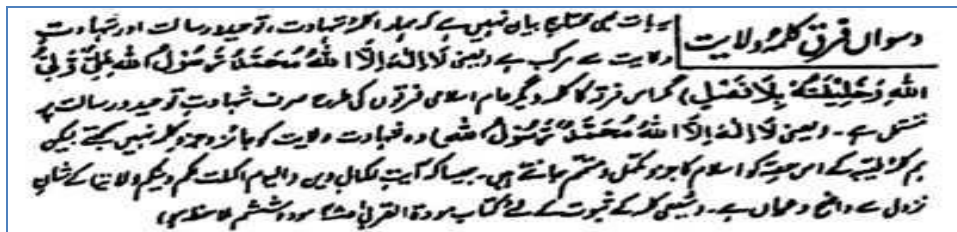
Islamic Belief	Shi'ah Belief
<p><b>A. Shahaadat:</b> "Ashhadu an la ilaha ilaha illAllah, wa Ashadu an Muhammadan Rasulullah."</p> <p><b>B.</b> <i>"O you who believe! Believe in Allah and His Rasool and the Kitab which He hath revealed aforetime. Whose disbelieveth in Allah and His Malaaiakah and His Kitaabs and His Rasool and the Last Day, he verily hath wandered far astray."</i> ( Qur'an 4:136)</p> <p><i>"The most beautiful names belong to ALLAH, so call on Him by them..."</i> (Qur'an 7: 180)</p>	<p><b>A.Wilaayat:</b> "Ashhadu an la ilaha ilaha illAllah, wa Ashadu an Muhammadan Rasulullah wa Ashadu an 'Aliyan wali Allah Wasiyyu Rasulillahi wa Khalifuhu bila Faslin" (Khomeini in Wahdat-e-Islami, June 1984)</p> <p><b>B. Allah speaks lies.</b> (Usul-e-Kafi, vol. 1, pge 148)</p> <p><b>C. Obedience to 'Ali</b> and Hasan is obligatory, not only to Allah. (Usul-e-Kafi, vol. 2, pge 42)</p> <p><b>D. 'Ali is also God.</b> (Jila-ul-Ayoun, vol. 2, pge 66)</p> <p><b>E. All 12 Imams are God.</b> (Jila-ul-Ayoun, vol. 2, pge 85)</p> <p><b>F. We neither accept</b> that God nor Prophet whose successor is Abu Bakr (رضي الله عنه). (Anwaar-e-Naumania, vol. 2, pge 278)</p> <p><b>G."All Imams are in possession of divine attributes."</b> (Basair-ud-Darajat, Page No. 23)</p> <p><b>H. Kalma Tayyibah without "'Ali Waliullah"</b> is false. (Shia Mazhab Haq Hai, Page No. 2)</p> <p><b>I.When God becomes</b> happy, He talks in Persian, when He becomes annoyed, talks in Arabic. (Tarikh-ul-Islam, Page No. 163)</p> <p><b>J. "Muhammad and his descendants</b> are omnipresent and omniscient, and this is only their quality, not of Allah." (Jila-ul-A'yooun, vol. 2, pge 85, Lahore)</p>



Shi'ahs seek help from other than ALLAH asking for help: O Hussain!, O Ali!, O Mahdi!." Indeed, they excessively love members of the Prophetic Household to the extent that they

have given them a status of divinity, without observing the fact that they are mere humans.

In *Usul ash-Shariah fi Aqaaid as-Shi'a* by Muhammed Hussein, he writes regarding the differences between the Ahle Sunnat wal Jamaat and the Shi'ahs, on page 422:



Trans: "The tenth difference - Kalima of Wilaayat - This also warrants no explanation that our kalima comprises of Tauheed, Risaalat and Wilaayat (divine ordainment). But the Kalima of this group (i.e. Ahle Sunnat wal Jamaat) is like that of all other Muslim groups. They do not accept the portion of Wilaayat to be permissible nor part of the kalmia. However we consider this to be an integral part of the kalima Tayyibah."

ALL THESE ARE BLATANT ASPECTS OF SHIRK AND DISTORTION OF ISLAM. YOU BE THE JUDGE, ARE THEY STILL MUSLIMS?

## Article 2: Belief in Angels:

Islamic Belief	Shi'ah Belief
The existence of angels is a reality. Angels can not disobey Allah and the arch-angel Jibra'il was trustworthy. He didn't make a mistake in delivering the message to the Anbiya.	<p>A. "All Angels, Jibra'il and Mikail will take the oath of allegiance upon Imam Mehdi's hand." (Chouda Sitaray, pge 94 – Lahore)</p> <p>B. Sayyadina 'Ali (رضي الله عنه) once clipped the wing of an Angel who was more powerful than Jibraeel, but he did not fear death because death is in his hands.</p>

According to Shi'ahs, even the angels are subservient to Sayyadina 'Ali (رضي الله عنه)!

### Article 3: Belief in all Divine Scriptures

Islamic Belief	Shi'ah Belief
<p>The Qur'an is the FINAL revelation of Allah, that will protected until the Last Day.</p> <p>Allah says in the Qur'an: <i>"Today I have completed for you your religion, and have completed My favour upon you, and I have become happy with Islam as your way of life."</i> (Qur'an 5:3)</p>	<p><b>A.</b> "A man said that someone was reciting the Qur'an in the company of Imam Ja'far. The narrator said that he heard certain verses in the recitation which were not according to the recitation of the people. Imam Ja'far told the person reciting: 'Do not recite like this. Recite as the people recite until the (promised) Mahdi arrives. When the Mahdi arrives, he will recite the Quran according to its original revelation and the Qu'ran compiled by Ali will be recited". Usul-e-Kafi, vol. 2, page 632.</p> <p>In the commentary of 3:33 of the Qur'an: <b>B. "Certainly Allah has chosen Adam, Noah, the family of Abraham and the family of Imran above the (families of the) worlds,"</b> 'Allamah Ali ibn Ibrahim Al-Qummi - one of the early Shi'ite commentators – said: 'The Imam said: 'The words: "The family of Muhammed" were also revealed along with "the family of Ale Imraan." They (referring to the Companions of the Prophet) removed the words "The family of Muhammad" from the original text." (Al-Qummi, Tabriz edition, pge 54, 1315 AH)</p> <p><b>C. "It is clear from all of these</b> traditions and quotations from the Family of the Prophet that the present Qur'an is not the complete Qur'an which was revealed to the Prophet. In fact, there are verses that contradict that which was revealed; verses that have been distorted and places where omissions have been made such as the names of Ali, the Family of Muhammad and, on several occasions, there were the names of the hypocrites. Moreover, the present order of the Qur'an is not according to the preferred order of Allah and His Messenger. Ali ibn Ibrahim (a renowned commentator) also holds this opinion.' (Mullah Muhsin Kashani in his Tafseer as-Saafi, vol. 1, pge 32)</p> <p><b>C. "Jibraeel used to talk with</b> Fatima after the death of Muhammad." (Jila-ul-A'yoon, vol. 1, pge 198, Multan)</p>

Shi'ahs believe that the process of revelation did not end with the Last Prophet, which is in direct contradiction of verse 5:3 of the Qur'an. Can anyone who contradicts the Qur'an be called a Muslim? Never, in fact, such baseless interpretations renders one a *Zindeeq*, a worse form of disbelief. A zindeeq is not even asked to repent from his deviant beliefs, he is directly executed on the orders of a Muslim judge.

**Article 4: Belief in all the Messengers of Allah:**

Islamic Belief	Shi'ah Belief
<p>Muslims are obligated to believe in and honor all of the prophets, and to testify that prophethood has been completed with the coming of Prophet Muhammad.</p> <p><i>"Say, 'We believe in God and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.'"</i> (Qur'an, 2:136)</p>	<p><b>A.</b> "Every prophet came to establish justice on Earth. His aim was also to establish justice but he was not successful. The same is the position of the Seal of the Prophets who came to reform human society and establish justice but failed during his lifetime.' (Ittihad wayak-Jihat, pge 15)</p> <p><b>B.</b> "It is related that Muhammad declared that on the night of Ascension, the Most High commanded me to inquire of the past prophets for what reason they were exalted to that rank, and they all testified, "We were raised up on account of your Prophetical Office, and the Imamate of Ali Ibn Abu Talib, and the Imams of your posterity". A divine voice then commanded, 'look on the right side of the empyrean'. I looked and saw the similitude of Ali, and Hasan, and Husain, and Ali ibn al-Husain, and Muhammad Bakir, and Jafar as-Sadiq, and Musa Kazim, and Ali ibn Musa-ar-Reza, and Muhammad Taki, and Ali Naqi, and Hasan Askhari, and Mahdi all performing prayers in a sea of light. 'These', said the Most High, "are my proofs, Vicegerents, and friends, and the last of them will take vengeance on my enemies."</p> <p><i>Bihar al Anwar, vol.9 page 76</i></p> <p>Now look at these ridiculous beliefs: Usul-e-Kafi, vol. 1, 221: "There are three fundamentals of kufr. Greed, pride and jealousy. Greed was in Aadam. When he was prohibited to eat from the tree, greed prepared him until he ate from that tree." Hayatul Quloob, vol. 1, page 50: "So, Aadam and Hawwa looked at the Aimmah with an eye of jealousy. Because of this Allah handed them over to their souls and withheld His help."</p>

Muslims believe that no person can surpass the rank of the Prophets, but according to the Shi'ahs, the Imams even surpass their ranks and were more successful in their mission. This is clear Kufr and a divergence from the essentials of faith.

#### Article 5: Belief in the Last Day:

Islamic Belief	Shi'ah Belief
<p>On the Day of Judgment, every individual will be resurrected to account for their lives. Allah describes this event in the Qur'an: <i>"On that Day, people will come forward in separate groups to be shown their deeds: whoever has done an atom's weight of good will see it, but whoever has done an atom's weight of evil will see that."</i> (99:6-8). Allah will weigh everyone's good and bad actions according to His Mercy and His Justice, forgiving many sins and multiplying the reward for many noble deeds. One who excels in goodness will be rewarded generously, but one whose evils and wrongs outweigh his virtues will be punished.</p>	<p><b>A. "When Imam Mehdi will appear, he will first dig out Ayesha from her grave and will apprehend her."</b> (Haq-ul-Yaqeen, Pge. 347 – Iran)</p> <p><b>B. "Imam Mehdi will resurrect</b> Abu Bakr and 'Umar, and punish them by hanging them from a tree. Then all the scholars of the Ahlus Sunnah will be hanged." (Haq-ul-Yaqeen, pge 361 – Iran)</p> <p>For Shi'ah whose enmity for Muslims continue even after their death and the afterlife too, the purpose of the Last Day is merely to punish the Muslims and the Sahabah. People who hold such perverse beliefs can never be called Muslims!!</p>

#### Article 6: Belief in the good and bad of Predestination:

Islamic Belief	Shi'ah Belief
Muslims believe that Allah knew everything	Badaa is to learn something unknown. According to Shi'ahs, Allah is ignorant, until some situations unfold for

before it came into being, and what will happen to it afterwards. He then brought them into existence, all in accordance to His Knowledge and Measure.	HIM. In Usul-e-Kafi, vol.1, page 84: <i>"If people knew what reward there is in acknowledging "Badaa" then never would they abstain from acknowledging it."</i>
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**Article 7: Belief in Resurrection (Life after Death):**

Islamic Belief	Shi'ah Belief
"Allah is the Owner of the Last Day." (Qur'an 1:4)	<b>A."</b> After death, when the Angels of the grave start questioning, then Maula 'Ali's chair is brought and sins are pardoned only after recognizing him." (Jila-ul-A'yoon, vol. 2, pge 85 –Lahore)

In all seven Articles of Faith, there are glaring differences in the Belief and Concept between Islam and Shi'ism. These are all Fundamental differences which determine belief and disbelief, and clearly the Shi'ah do not make the mark. Do you think otherwise? Is the facts presented in this chapter not logical?

**CHAPTER FIVE:  
SOME OTHER SIGNIFICANT JURISPRUDENTIAL  
DIFFERENCES BETWEEN ISLAM AND SHI'ISM**

Shi'ism is a horribly distorted religion. It bears very little similarity with Islam. Here are a few jurisprudential examples:

1. The Shari'ah (the divinely revealed law) is all-inclusive and accessible to all Muslims. There is no need to add anything to it. Shi'ahs, on the other hand, see the Shari'ah as being merely a set of rulings which concern the common folk. As for the Haqeeqah (reality), no one knows it except the Imams of the Ahl Al-Bait (prophetic household). These Imams secretly acquire these sciences through inheritance, one generation after another. They believe that one may communicate with Allah only through these intermediaries;
2. Muslims adhere strictly to the legal rulings of the Qur'an, as clarified by the Sunnah, as well as the sayings of the Companions and the generation of trustworthy scholars who followed them. Since Islam has been completed, no one has the right to formulate new legislation or directives. However, in

order to apply Islam to new situations, one must refer to the qualified Muslim scholars who must work solely within the bounds established by Allah's Book. Shi'ahs, on the other hand depend on exclusive sources which they claim for their Imams (who have the right to create new rulings in contradiction to the Qur'an) and upon their farfetched interpretations of the Qur'an. Examples of random Shi'ah changing of the Shari'ah is: a) Their adhan is different (addition of some words); b) Their times of salaah (only three times daily), as well as some postures in salaah, have been altered; c) The specified times for beginning and breaking the fast; d) The rulings with regards to zakaah (alms-tax), its distribution, and a new tax called Khums which is fraudulently extracted by their Imams from the masses, and e) Variation in inheritance laws;

3. Muslims believe that strict loyalty (*Al-Walaa*) is only for Allah and His Messenger, but for Shi'ahs, this also extends to the Ahlul Bait and all 12 Imams, including the Hidden One. One who does not have strict devotion to Ahlul-Bait has no faith;
4. For Muslims, it is considered impermissible for a Muslim to deceive others. Deception is permitted only during war. Shi'ahs, quite the contrary, all agree that this type of deception, called ***Taqiyyah***, is a prescribed duty in order to falsely represent themselves for their survival, or to whom they consider deserving of destruction like Sunnis;
5. In Islam, the state is ruled by a Caliph elected to his position of leadership from among the Muslims. Shi'ahs, conversely, maintain that the right to govern is hereditary, and restricted to Sayyadina 'Ali (رضي الله عنه) and his descendants by Fatimah. Shi'ahs are never loyal to any ruler unless if he hails from this line, they can never be removed and it's a great opportunity to exploit the masses. When the Husseinid line came to an end, they invented the doctrine of ***Raj'ah***, according to which the last Imam did not die, but is "hidden" in a cave in Samarra (occultation);
6. Muslims believe that Temporary Marriage (*Mut'ah*) was permitted in the early days of Islam only during times of war and travel, but it was abrogated thereafter. Shi'ahs, on the other hand, maintain that Mut'ah is not only permitted, it's a virtuous practice and there is no difference between this and prostitution. It can be practiced with a non-Muslim, with a married woman, for a minute too, and for any amount of money;
7. There is no concept of *satr* (compulsory covering) in Shi'ism, *mahrams* can view each others private parts, and there is no compulsory bath after sexual intercourse. In fact, semen is pure according to the Shi'ah. A niece and her aunt can also be combined in one person's marriage and donkey flesh is permitted;

8. One's fast is not broken by having anal sex with a woman, reciting the Qur'an in the bathroom is allowed, washing one's privates with saliva is allowed and other such ridiculous beliefs.

## CHAPTER SIX:

### HOW TO IDENTIFY A SHI'AH IN THE STREET?

When walking in the street, or in public places, it's becoming increasingly important to become vigilant as to who may be a Shi'ah, and who may be not. Here are some general guidelines:

1. Their ladies normally don their Hijaab a little differently from Muslims. In some parts of the world, they prefer wearing an Aqeeq stone or a Durood-e-Najaf ring on their right finger;
2. The beard of Shi'ahs are generally shorter than those of Muslims who choose to wear a fist-length beard. It's normally well-groomed too;
3. Some Shi'ah youth wear a miniature sword as a necklace;
4. They have no *noor* (light) on their faces. There is a matt-like coating of darkness on their faces and bodies. In some situations of war when the bodies of Muslims and Shi'ahs are mixed, it is generally seen that the blood of Shi'ahs turn black and their corpses stink, whilst that of Muslims remain red;
5. The menfolk sometime carry a stone (called a *Turbah*) made from the clay of Najaf or Karbala, upon which they prostrate in salaah. Shi'ahs only pray three times a day, and keep their hands suspended on the side;
6. Shi'ah Masjids are generally called "Huseiniyehs" (community centres) and have no domes and minarets. However, this is not the general rule as some of their Masjids have very prominent domes and minarets. However, their *Imambarahs* (places where their Imams and saints are buried) have a distinct straight arch-like architecture;
7. When they speak of religion, they only speak of the Ahlul Bait, and generally use the term "Imam" "Maula," and "Alaihis Salaam" when taking their names. More extreme Shi'ahs will reveal their hatred by criticizing and cursing the Sahabah, particularly Sayyadina Abubakr (رضي الله عنه), 'Umar ibn al-Khattab (رضي الله عنه) and the noble wives;
8. They generally have names like Hassan, Hussein, Naqi, Reza, Mehdi, Abdul-'Ali, Fatima, Zahra etc. They rarely keep the names of the general Sahabah, but those of their Imams and their families. Some of their surnames are Zaidi, Rizvi, Ismaili etc;
9. Shi'ahs generally keep their trousers below their ankles;



10. If confused, draw them into a discussion on politics. Ask them what they think of America and the unrest in Karbala. You will get your answer sooner or later;
11. You could also politely ask them: "Are you a Shi'ah or not?"
12. Engage them in a discussion about mut'ah, Imamah, the Sahabah, Imam Khomeini. From how they speak, you will be able to quickly establish their identity;
13. Their homes, vehicles and businesses generally have Shi'ah signs on them like "Ya 'Ali," "Ali Waliyyullah," or "Ali Madad."
14. If they are carrying a book, look at the title discreetly or ask them what the book is about;
15. In Muharram, they generally wear black and attend all the mourning rituals, jalsahs etc. In some countries on such days, they will have a black flag outside their home, and on the balance of the days, a red flag. On the doors of some Shi'ahs, is a hand-like knocker with some inscription on it;
16. If you sitting in their vehicle or a taxi, you will make out by the type of music or lectures being played in it;
17. In their home, it will be choice of satellite channels and the types of portraits found therein. Shi'ahs love depictions of Karbala, portraits of their Imams etc;

It is important for lay-people not to engage in a discussion with Shi'ahs on topics which they are not acquainted with. Such discussions normally lead to planting doubts about vital matters of faith in one's mind, which can very easily lead to losing one's *imaan* altogether. Debating with Shi'ahs is generally useless as they have no desire to learn the truth.

## **CHAPTER SEVEN: HOW TO ENGAGE WITH THE SHI'AH?**

Recently, we had the opening of the Qadiani Temple inn Wynburg, Cape Town. It's patron, Dr Taj Hargey, openly came on air, announcing his blasphemous beliefs like rejection of the Finality of Prophethood, rejection of the Sunnna, acceptance of homosexuals, and free-intermngling of the sexes even during salaah. The Shi'ahs, on the other hand, do not proclaim their blasphemous beliefs openly. They use tact, diplomacy, cunning and *taqiyyah* in doing so. In addition, the Shi'ah are economically, politically and socially a much more powerful cult, thus to challenge them is much more difficult.

There are three categories of Shi'ahs in South Africa, and all three have to be approached differently:

1. **The hardcore Shi'ah, their leaders and their Preachers:** This is the "converted" category whose mission in life is only to spread mischief, initiate mindless debates and corrupt one's *imaan* so that they can have your company in hellfire. Many of these people will be on the payroll of the Shi'ahs and will be schooled in not only Shi'ism, but the subtle art of making its ugly and controversial aspects attractive.

**Characteristics:** Such people generally openly admit that they are Shi'ah. If they hide their identity, they can easily be identified by their activities, affiliation to Shi'ahs, to Shi'ah organisations, and by the friends they keep. They portray exemplary character, their appearance is neat, and their tongues glib and sugary. Such people have sold their *imaan* for a worldly pittance, and have given the pleasures of this world preference to the hardship and sacrifice required to acquire the Aakhirah.

Thus, they would generally lack integrity, morality and a sincere desire to seek the truth and be rightly guided. Most of their discourses are about "unity," criticizing the Sahabah, love for the Ahlul Bait, and they will be very clued up on the political happenings of the day, especially of America and the Middle East. Never think you can easily convert them, they are thinking of how to do the same to you and are ten steps ahead of you in this regard !!

**Where can they be found?:** This class would previously be only found in majority-Shi'ah countries like Iran, but today they have spread worldwide. In democratic South Africa, they have spread like wildfire and can be found amongst the Black and Indian population too. Many local South Africans have received, or are receiving training in Iran at the moment, and they can be identified by their speeches and activities. They occupy positions in the many Shi'ah organizations in SA or are attached to them.

**Their Approach:** As promoting Shi'sim is their life mission, they are very calm and calculated in this regard. They do not become emotional in an argument, they always subtly raise controversial issues, and never answer blasphemous doctrines of Shi'ism. They will gradually win you over (even if it takes ten years), either by means of friendship, grocery hampers, marrying in your family, lucrative business dealings, or simply by giving you a sympathetic ear to voice your disagreement with mainstream Islam, or even your husband/wife. As SA Muslims are generally fond of arguments, disagreements and gossip, the Shi'ahs use this frustration to rope you into accepting a more "broad-based, free-interpretation" mode of religion.

**Our Approach towards them:** Such people are the supreme hypocrites of this *ummat* and the leaders of misguidance: *“Among the people there are some who say, “We believe in Allah and the Last Day,” when they are not believers.”* (Qur’an 2:8) They seek to extinguish the lamp of Islam, many a time with the help of the disbelievers and the Jews. The ‘Ulema should take them on head-on, with no softness in their methods. Our Noble Prophet Muhammad (ﷺ) said in this regard *“When trials or innovations appear, and my Companions are abused, then let the scholars make their knowledge apparent; whoever does not do so, then may the curse of Allah, His angels, and the entire mankind be upon them. None of their obligatory or optional prayers will be accepted.”*

Allah has commanded us (Qur’an 66:8) to be “hard and extreme” with the hypocrites, and employ all measures to defeat them. Allah himself has defended the Sahabah in the Qur’an (22:38), saying: *“Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and extreme in their disbelief.”* ‘Abdullāh Ibn Mughaffal narrated that Rasūlullāh (ﷺ) said, *“Fear Allāh, fear Allāh regarding my Sahābah. Do not make them a target (of abuse) after me because whoever loves them, he loved them with my love, and he who hates them, then he hates them with my hate. Whoever harmed them, he has harmed me, and whoever has harmed me, he has given trouble to Allāh and whoever wants to give trouble to Allāh, then soon Allāh will catch him in punishment.”* Similarly, in Jami Tirmidhi, it is reported from ‘Abdullāh Ibn ‘Umar that Rasūlullāh (ﷺ) said: *“When you see such people who speak ill of my Sahābah, then say to them, “May the curse of Allāh be upon the one who is more evil than you two, i.e. the Sahābah and you.”*

Thus, the above category of people are cursed, clear disbelievers and don’t deserve any compassion or diplomacy. We should be firm and confident when rebutting them, but never resort to violence or damage to property. Show them the fallacy of their belief and ask them to repent. If they refuse, warn others about them.

2. **The Shi’ah-sympathetic one’s or the Shi’ah Ignorant Masses:** These are the one who due to close contact with Shi’ahs, either through friendship, politics, business, being a workplace colleague, neighbors, sharing the same Masjid or working in the same organization, have come into contact with zealous Shi’ahs who have been slowly indoctrinating them with various aspects of Shi’ism. They have no in-depth knowledge of both Islam and Shi’ism, and are thus vulnerable. Slowly, their confidence is won over and

they become the unknowing agents of falsehood. They are the enemy within the enemy. This class is spreading like wild-fire in SA.

**Characteristics:** Such people are generally ignorant of both religions, but think that they are an authority on both. They do not bother to seek the truth and seek the correct answers, but join the pleasurable pastime of indulging in the polemics fed to them. They regard mainstream Islam as backward, Iran as their savior and secularism as their methodology. Chances are that they are not connected to an Aalim, a Masjid, a religious institute or a movement like the Khanqah or the Tablighi Jamaat where their religious need are being fulfilled. They are the lone wolves who have been devoured by the devil.

**Where can they be found?** Most of these people either hail from the intellectual class, the rich, or the very poor. The intellectual class find Shi'ism open to following their desires and free-thinking, the rich to gaining permission to indulge in any vice they would like, and the poor to filling their stomachs. They can be found in every strata of society.

**Their Approach:** As such people would hail from within our society or families, they wouldn't openly speak of Shi'ism as they fear for their reputation or being isolated and shunned. They will adopt a diplomatic approach i.e their values are not firm, and can change any time. They do not actively promote Shi'ism unless if by doing so, some of their worldly desires are being fulfilled, if they gain name and fame in the process, or if Shi'ism has become an "acceptable" ideology in such a society. Many "Unity Forums" which are comprised of influential members of the society, strive to make Shi'ism attractive just to be different and more "savvy", whereas it lacks many of the essential principles of Islam.

**Our approach to them:** The level of Shi'ism accepted by these people first need to be ascertained as sometimes such people claim to believe in Shi'ism, but they don't know exactly what aspects of it. Sometimes, such people are only politically aligned to Iran, this is not Shi'ism, but is a stepping stone to it. If they haven't accepted any heretical beliefs of Shi'ism as yet, then this is a relief, but ask them too be wary. Those who have accepted any heretic belief of Shi'ism, partially or totally, should be shown be gently shown the error in their ways and asked asked to correct it. They should ask Allah for sincere guidance and attach themselves to an authentic Aalim, and seek answers for their confusion. They should also learn 'Aqa'id (Fundamental Beliefs) and know the importance of correct belief on their salvation in the eternal Akhirah.

We should be soft and diplomatic with them, but if they persist in their disbelief or become a threat to others, they should be accorded the same

treated as proper Shi'ahs. **Compromising 'Aqa'id or mixing beliefs is just as bad as total disbelief.** Don't give up trying to win them back and praying for them.

3. **The confused general masses exposed to Shi'ism:** Thankfully, most SA Muslim fall into this category, but it may not be for too long. Besides Shi'ism, there are many other false ideologies which one can fall into.

In order to safeguard the imaan of the masses and to take preventative measures, we suggest the following: 1) Our Madrasah syllabus should be made more 'Aqeedah-intense and a separate section be devoted to all the deviated sects. These should be taught from Grade 4-12, every year; 2) Our 'Ulema should speak openly on Shi'ism and other deviated sects from the Masjid platforms, highlighting who they are and what is wrong with having such beliefs; 3) Community awareness campaigns like workshops, seminars etc should be held; 4) Authentic Islamic literature and audios should be consulted for more information.

The most important is to have the desire to be rightly-guided and affiliate yourself with a recognized Aalim, Institute or Movement in which you can be spiritually protected.

## **CHAPTER EIGHT: SOME COMMON SHI'AH DISCOURSES AND HOW TO COMBAT THEM**

We have already written how Shi'ahs differ from mainstream Muslims in terms of their Kalimah, the concept of the Qur'an, and their blasphemous belief in Imamate. However, Shi'ahs do not introduce their sacrilegious cult to others in this way. They use different techniques, mainly by way of historical incidents, to create doubt and stir enmity, rather than positively educate.

Basically, their game-plan is to use some misinterpreted historical incidents that has nothing to do with our 'Aqidah (Fundamental Beliefs) to create doubts in your mind. Don't fall for this trick. They will cite references to our own books like Bukhari, Muslim etc. and will seek clarification on obscure issues like Ghadir Khumm, the absence of the Sahabah at the burial of Rasulullah, the issue of Fadak, the Event of Pen and Paper (Qirtas), the Event of the Saqifa, the hadith of the Cloak, the assault on Sayyadina Fatima, the Battle of Siffin and Battle of Jamal, and the tragedy of Karbala etc. By discussing these events, they will try to prove that the Sahabah were not loyal to Islam, and that Sayyadina 'Ali (رضي الله عنه) enjoyed distinction over all. He was thus the

chosen successor of Rasullullah and his family, the Ahl-e-Bait, were persecuted by the other Sahabah, who snatched his Caliphate from him and apostasized in their droves.

Do the Shi'ahs think that they can convert Muslims with such an absurd narrative of history? These are some of the issues. The broad Shi'ite argument is first given, as well as a brief rebuttal which you may use on the spot to silence your Shi'ah friend:

### **8.1: THERE ARE DIFFERENT TYPES OF SHI'AH. WE HAVE TO BE SPECIFIC, WE CAN'T PAINT ALL WITH THE SAME BRUSH:**

**Response:** Yes, There are different founder of the Shi'ahs in the world, but most of them have become extinct. However, all of them find their origin with the Jew, 'Abdullah Ibn Saba of Yemen. As the result of his plots against Islam, the army of Sayyadina 'Ali (رضي الله عنه) split into four groups.

**1. Shiah-e-Ula (The initial Shiahs):** They were the sincere political supporters of Sayyadina 'Ali (رضي الله عنه), and members of the Ahlus Sunnah Wal Jama'ah who recognised the senior Sahaabah and the wives of Rasullullah (sallallahu alayhi wasallam). They did not fall into the devilish trap.

**2. Tafdheeliyyah:** They assigned to Sayyadina Ali (رضي الله عنه) superiority over all the Sahaabah. Sayyadina 'Ali (رضي الله عنه) warned that he would flog them eighty lashes if they assigned superiority to him over Sayyadina Abu Bakr (رضي الله عنه) and Umar (رضي الله عنه).

**3. Sabbayyah (Abusers) or Tabarraiyah:** They believed that all the Sahabah were oppressors, usurpers, hypocrites and disbelievers. The members of this group constitute the middle-class of the followers of Ibn Saba. They derived maximum capital for their evil from the conflicts which had developed between the two camps of Sahaabah. In his Khutbahs, Sayyadina Ali (رضي الله عنه) had disassociated himself from these vile anarchists and mischief mongers.

**4. The fourth group is called the Ghulat (Extremists):** They were the elite and closest students and followers of Ibn Saba. They believed in the divinity of Sayyadina Ali (رضي الله عنه) like the Christians believe in the godhood of Sayyadina Isa. From their belief of godhood, they later shifted their position and propagated the doctrine of 'Hulul', i.e. Allah Ta'ala's "Soul" descended into Sayyadina 'Ali (رضي الله عنه) and he was God incarnate. Some of the Ghulat were burnt out alive on the instructions of Sayyadina 'Ali (رضي الله عنه).

Thus, the beginning of Shi'ism with its numerous varieties and off-shoots developed from the latter three groups of Sayyadina 'Ali's (رضي الله عنه) followers. The progenitor of them all was Ibn Saba, and the dominant sect of Shi'sim today, i.e. the Ithna 'Asharis, belong to the fourth and last category.

## **8.2: IF SHI'ISM IS BASED ON JEWISH BELIEFS, WHY IS IT THAT WE FIND FAMOUS SCHOLARS, IMAMS, MUHADDITHEEN ETC AMONG THEM? SURELY THIS IS A SIGN OF THEIR AUTHENTICITY!:**

**Response:** If anything has a structure and a system, it doesn't mean it is authentic. The reality of the matter is that all the scholars of the Shi'ah are all fakes. Their scholars pretended to be among the Muhadditheen of the Ahlus Sunnah Wal Jama'ah. Overtly they projected the image of piety, and when they gained the confidence of the masses, they introduced thousands of fabricated narrations amongst the Ahadith. Differentiation between true and false narrations became an onerous task. However, Allah created master Traditionists like Imam al-Bukhari and Imam al-Muslim who discovered this fraudulent manipulation and sifted the falsehood from the collections of narrations.

Fake Shi'ah scholars like Jabir Ja'fi and Abul Qasim Sa'd Bin Abdullah Ibn Ubay Khalf Qummi attributed fake virtues to the Ahl-e-Bait, and fake condemnations of the Sahabah. This wasn't an easy task, so they adopted the following methods in doing so:

**Attribution:** To attribute their forgeries to authentic Muhadditheen whose names and titles resemble those of Shi'ah narrators, e.g. Ibn Qutaibah. The one Ibn Qutaibah is the Sunni who is the author of "Al-Ma'arif". The other Ibn Qutaibah is the Raafidhi who also named his book, "Al-Ma'arif" to create confusion and perpetrate deception.

**Fabrication:** To write books and attribute authorship to senior 'Ulama of the Ahlus Sunnah, e.g. Sirrul Aalameen is attributed to Imam Ghazali.

**False References:** To substantiate their baseless and false claims by citing such books of the Ahlus Sunnah which are no longer extant or are rare. In the absence of the books, denial becomes difficult and ordinary people are misled.

**Converts:** Some gave the impression that certain Shi'ah scholars are members of the Ahlus Sunnah. Once this impression became rooted, they commenced narrating from them such matter which refutes the Mathhab of the Ahlus Sunnah. For example, Zamakhshari, the author of Kashshaf,"belonged to the Tafdheeli sect and he was also a Mu'tazili; Ibn Abil Hadeed, the commentator of Nahjul Balaaghah, combined Shi'ism with Mu'tazili'ism, Mas'udi, author of Murawwajuth Thahab, and Abul Farj Isfahani, author of Al-Aghaani.

**False Authorship:** Shi'ah theologians prepared a book, Al-Hasanah, in which they refuted the Mathhab of the Ahlus Sunnah and falsely attributed it to a slave-girl of the Ahl-e-Bait. Then they claimed that the Sunni Ulama were unable to respond to this refutation supposedly written by a stupid slave-girl. The actual author of the book is the Shiah, Shareef Murtaza.

Another powerful trick is to prepare a refutation of the Ahlus Sunnah and attribute authorship to an imaginary Muslim who tells his story of conversion firstly to Islam, then ultimately to Shi'ism. The imaginary story-teller then claims in his book that the Ulama of the Ahlus Sunnah were unable to respond to his doubts. "Yauhanna Ibn Israeel", whose author is Shareef Murtaza and "Then I was guided" in English by Samawi Tijani are examples of this.

**Books of Fiqh:** Another devilish trick of the Shi'ahs which has confused even some Ulama of the Ahlus Sunnah is to compile books on Fiqh in which fabrications are recorded. They then attribute authorship of the book to some Imaam of Fiqh of the Ahlus Sunnah. For example, the "Mukhtasar" which is attributed to Imam Malik. In this book it is said that it is permissible for the master to commit homosexuality with his slaves. The Shiahs have succeeded to some extent in this ploy because a forged fabrication of Imam Abu Hanifah will be distributed in regions where Malikis predominate while the book attributed to Imam Malik will be circulated in predominantly Hanafi areas.

**Interpolation:** At times, Shi'ahs have interpolated even well-known books of Hadith and Tafseer of the Ahlus Sunnah. Books such as the "Sihah Sittah" were beautifully written and bound, and Shi'ah fabrications were incorporated. Another ploy is the introduction of a forged word or two in a narration which they reproduce from famous Kitaabs. When Sunnis read such narrations, they become confused. These types of forgeries is to be found in profusion in "Kashful Ghummah" of Ali Bin Isa and in Ibn Muttahir's "Alfain," "Minhajul Karamah" and "Nahjul Haqq."

Another clever deception is the compilation of books on the virtues and excellence of the Khulafa al-Raashideen. However, they introduced fabricated narrations in the chapters dealing with Sayyadina Ali (رضي الله عنه) which cast aspersions on the characters of the first three Khulafa. Even a scholar on the caliber of the author of "Riyaadhun Nadhrah fi Manaqqibil Ashrah" became a victim of this trap.

**Deletion:** To save their skin from the criticism, some Shi'ahs like Sayyid Murtazaa, Ibn Mattahir Hilli and Ibn Taus, have completely deleted many contentious issues from their later publications. They then disseminate the deleted narrations claiming that they are the views of the Ahlus Sunnah. Another example is the abridgement of "Tarikh at-Tabari" by 'Ali Bin Muhammad Adawi Abul Hasan Simsati which contained many fabricated tradition not found in original.

**Taqiyyah:** The greatest device of deception of the Shi'ahs, especially when they become helpless in a debate, is their doctrine of Taqiyyah (holy hypocrisy). If it was not for this principle of concealment of beliefs, Shi'ism would not have acquired followers from even the ignorant masses. Remember that the practice of Taqiyyah is not restricted to occasions of danger as Shiahs attempt to mislead Sunnis. Shi'ahs claim that the Imams had to conceal the truth to spread Shi'ism just like how the Anbiya



did, but persecution, torture and hardships were never considered grounds for proclamation of falsehood by the Anbiya.

**Saints:** Lastly, Shi'ahs to claim that certain great Auliya of the Ahlus Sunnah were Shiah. In the Shi'i book "Wafayatul A'yan" by an Iraqi Shi'ah, Bayazid Bustami, Ma'ruf Karkhi, Shaiq Balkhi, Sahl Bin Abdullah Tastari and others are enumerated as Shiah. Another such book is the "Majaalisul Mu'mineen" by Qadhi Nurullah Shaustari.

### **8.3: THE SAHABAH WERE THE ENEMIES OF THE AHLUL BAIT, THEY MUST BE REVEILED:**

Love for the Ahl-e-Bait is considered incumbent by the Ahlus Sunnah wal Jama'ah. If there are any **ENEMIES** of the Ahl-e-Bait, they are definitely the Shi'ah who abuse the Sahabah and beloved wives of Rasulullah (ﷺ). In fact, the Ahlus Sunnah believe that love for the noble family of Rasulullah (ﷺ) is in an integral part of Iman. In this regard, there are two groups of extremists: the Nawaasib and the Shi'ah. The Nawaasib excelled in hatred for Sayyadina 'Ali (رضي الله عنه) and his descendants, while the Shi'ahs left no stone unturned to vent their extreme hatred for the Sahabah.

**Response:** Sunnis affirm their love and authority of the Ahlul Bait, but we do not take them as the ultimate source of DIVINE authority as the Shi'ahs claim. Quite the contrary, the Four Rightly Guided Caliphs and the Sahabah has been regarded as the yardstick of guidance, which also includes the Ahlul Bait. Said Rasulullah (ﷺ) as narrated by Irbadh bin Sariyah (رضي الله عنه): *"...So hold fast to my sunnah and the examples of the Rightly Guided Caliphs who will come after me; adhere to them and hold them fast. Beware of new things (in religion) because every heresy is a misguidance."* (Tirmidhi)

In retrospect, the Shi'ahs hate the illustrious Sahabah for which many a Sunni scholar has given his life for their defence. Abu Zur'ah stated: *"When you see that someone is speaking ill of the Companions of the Prophet (ﷺ), then remember that he is a Zindeeq (Murtad)."* (Al-Isabah, vol. 1, p. 11). Also, 'Allamah ibn Hazm Al-Andulusi stated: *"Verily, the Shi'a are not from amongst the Muslims. The Shi'a are the very first group to create an innovation in the name of Islam. The founder of this movement was a Jew (Abdullah bin Saba)."* (Al-Fazl, vol 2, p. 213) Imam Malik writes: *"A person who speaks ill of any of the Companions of the Prophet, or in regards to: Abu Bakr, Umar, Uthman, Ali, Mu'awiya, Amr ibn A'as, he will be given a severe punishment. If a person was to say these personalities were upon the wrong path... he will be killed (due to his treason against Islam)."* (Sharah Al-Shafa, vol 1, p. 755)

Hasan Basri was asked about the differences between the Companions of the Prophet (ﷺ). He said: *“This was such a difference wherein the Companions of the Prophet were present and we (Hasan Basri and the ones asking) were not. They (the Companions) knew the full extent of their situation and we do not. Remember! That matter upon which the Companions of the Prophet were unanimous in agreement, we follow that. Those small occurrences wherein the Companions differed, we remain silent.”* (Maqaam As-Sahaba, p. 95) Shaykh Ibn Hamam states: *“It is the belief of the Ahle Sunnat Wal Jamaat that they see it as incumbent upon them to take the Companions of the Prophet (ﷺ) as pure beings. This is due to the fact that Allah purified each of them. The Ahle Sunnat are cautious and careful of speaking ill of the Companions of the Prophet (ﷺ) or their actions. Just as Allah and the Prophet praised the character and personalities of the Companions, we too praise them. The matter that resulted between Sayyidina Ali and Sayyidina Mu’awiya was due to Ijtihad and not Aqeedah.”* (Sharh Musa Mura, p. 132)

It is related from Imam Ahmed bin Hanbal: *“For us, the ruling of the Sunnah is that way upon which the Companions were.”* (Fatawa Ibn Taymiyah, vol 4, p. 155) Imam Shafi states: *“The Companions of the Prophet, in knowledge, sense, Deen and virtue are greater than us. In every condition, it is better for us to take the opinion of the Companions above our own.”* (Fatawa Ibn Taymiyah, vol 4, p. 158) Hafiz ibn Taymiyyah states: *“Upon the foundation of the Holy Qur’an and Sunnat and Ijma of the Ummah, the status of the Companions of the Prophet is second only to the Prophets and Messengers of Allah. For this reason, you will not find a person from the Muslims who will not accept the greatness of the Companions. In this matter, the only ones who cause disputes and problems are the Rawafid Shi’a, in reality they are ignorant.”* (Minhaj us-Sunnah, vol. 1, p. 167)

The strong imaan (belief) of the Sahabah reached the degree of Acceptance by Allah, and was used as a yardstick for all until the day of Judgment. Allah has stated in the Holy Qur’an: *“So if they believe as you have believed (Sahabah), then they are rightly guided; but if they turn away, then they are in transgression.”* (al-Baqarah 2:137) In this verse of the Qur’an, Allah addressing the disbelievers, stated that their assumption in bringing belief in Allah and the Hereafter is incorrect. If they truly wish to believe, then they should do so as the Companions of the Prophet (ﷺ) did. Only then will their belief be accepted.

The disbelievers used to curse the Sahabah for bringing faith in his message and had unrivalled hatred and enmity for the believers. Allah responded in favour of the Companions: *“And when it is said to them (the hypocrites) ‘Believe as the people (Sahabah) have believed’ they say ‘Shall we believe as the fools have believed?’”*

*verily, they are the fools, but they know not.*" (Al-Baqarah 2:13) Remember, the Qur'an is a guiding light and the means of seeking the truth until the Day of Judgment. Just as Allah responded to the cursing of the Sahabah by the disbelievers with the above verses, the very same will be true for any group or individual in this day and age who carries out the same actions as the disbelievers and hypocrites as in the time of the Prophet (ﷺ).

Sayyadina 'Abdullah bin Amar ibn 'As (رضي الله عنه) related that Rasulullah (ﷺ) stated: *'Verily, My Ummah will be inflicted with the same trials as those that the Children of Israel encountered. The Children of Israel separated into 72 sects, my Ummah will divide into 73 sects. All of those sects, except one, will be inhabitants of the fire of Hell.'* The Companions asked: *'O Prophet of Allah's, what will that one sect be that goes into Paradise?'* The Prophet replied: *'That path upon which I am and my companions are.'*" (Jami Tirmidhi vol 2, p. 104) In this Hadith, Rasulullah (ﷺ) stated that the saved sect will be that group which acts upon the way of the Prophet (ﷺ) giving reference to the Ahlus Sunnah wal-Jama'ah, and NOT 12 INFALLIBALE IMAMS.

#### **8.4: SAYYADINA ABUBAKR (رضي الله عنه) CONDONED A MURDER COMITTED BY SAYYADINA KHALID IBN AL-WALID (رضي الله عنه):**

Shi'ahs accuse Sayyadina Khalid Bin Walid (رضي الله عنه) of having killed Malik bin Nuwairah for the sake of marrying his pretty wife, Laila, marrying her that same night, and the Caliph, Sayyadina Abu Bakr (رضي الله عنه) refused to punish him.

**Response:** The Shi'ahs have distorted this episode as usual. Malik Bin Nuwairah had become a Murtad. Sayyadina Khalid (رضي الله عنه) was on his campaigns against the renegade tribes after the demise of Rasulullah (ﷺ), thus he was ordered to be executed. Further, Malik had already divorced his wife, but in accordance with the custom of Jaahiliyyah, held her in captivity for over a year. Khalid bin Walid (رضي الله عنه) therefore, did not marry the woman during her Iddat. Since Malik bin Nuwairah was a Muslim prior to Rasulullah's death, some Sahaabah were not convinced of his Irtidaad, hence the confusion. During the Khilaafat of Sayyadina Umar (رضي الله عنه), Mutammim Bin Nuwairah (Malik's brother) confirmed his brother's Irtidaad, and Sayyadina Khalid (رضي الله عنه)'s name was cleared for ever.

Let us for a moment assume that Sayyadina Khalid (رضي الله عنه) had erred in ordering the execution of Maalik Bin Nuwairah and Sayyadina Abu Bakr (رضي الله عنه) abstained from effecting Qisaas, then too:

(a) Qisaas (life for a life) can be meted out only on demand by the close relatives of the murdered person. No such relative came forward to demand Qisaas;

(b) While the Shiahs are vociferous in their criticism of Sayyadina Abu Bakr (رضي الله عنه) on this issue, they are silent regarding Sayyadina 'Ali's (رضي الله عنه) abstention from the Qisaas of the murderers of Sayyadina 'Uthman (رضي الله عنه), despite the demand for Qisaas by the kinsman of Sayyadina 'Uthman (رضي الله عنه). But, the Ahlus Sunnah Wal Jama'ah do not criticise him for this.

#### **8.5: SAYYADINA ABUBAKR (رضي الله عنه)'S BAY'AT WAS DONE IN HASTE, THUS HE IS AN ILLEGITIMATE RULER:**

Sayyadina 'Umar (رضي الله عنه) is reported to have said: "Beware! The Bay't (appointment by way of allegiance) of Abu Bakr (رضي الله عنه) was done hastily. Allah has saved the Mu'mineen from its evil. (If) anyone repeats the likes of it, then kill him." On the basis of this statement the Shiahs claim the appointment of Sayyadina Abu Bakr (رضي الله عنه) was baseless and invalid.

**Response:** Before discussing Sayyadina 'Umar (رضي الله عنه)'s statement, the following facts should be understood: (a) Sayyadina 'Umar (رضي الله عنه) was infact the first one who had given his hand in allegiance; (b) If the meaning given to the statement by the Shiahs has to be accepted, it will follow that Sayyadina 'Umar (رضي الله عنه) himself did not consider the Khilaafat of Sayyadina Abu Bakr (رضي الله عنه) to be valid. But this is a fallacious supposition; (c) In spite of the element of haste, Sayyadina 'Umar (رضي الله عنه) proceeded with the nomination and bay't.

The Shiahs have committed two acts of deception to convey the misapprehension that Sayyadina 'Umar (رضي الله عنه) believed that Sayyadina Abu Bakr (رضي الله عنه)'s appointment was not valid: They have quoted the statement out of its context and they deliberately deleted an important sentence in order to peddle their baseless notion. Firstly, Sayyadina 'Umar (رضي الله عنه) made the statement as a warning and in response to a man who had said during the Khilaafat of 'Umar: "When he (i.e. Umar) dies, I shall appoint a certain man to be the Khalifah because initially only two persons hastily offered bay't to Abu Bakr....." This person was contemplating to repeat the episode of Sayyadina Abu Bakr (رضي الله عنه)'s appointment which he viewed in isolation of the then prevailing situation and all the other factors which fully justified the haste and the manner adopted by Sayyadina 'Umar (رضي الله عنه) and 'Ubaidah Bin Jarrah (رضي الله عنه), the first two who took the bay't. The following factors justified the haste on the occasion when the Ansaar had gathered at Saidah Bani Thaqeefah:

(i) The decision of the Ansaar to appoint one among them to be the Khalifah was incorrect; (ii) The Ansaar's next proposition of having two Caliphs — one from among the Ansaar and one from the Muhaajireen was also inappropriate and a recipe for future strife; (iii) Rasulullah (صلى الله عليه وسلم)'s acts and statements conclusively preferred

Abu Bakr (رضي الله عنه)'s appointment. Sayyadina Abu Bakr (رضي الله عنه) was the most senior Sahabi and closest to Rasulullah (صلى الله عليه وسلم). During his last illness, Nabi-e-Kareem (صلى الله عليه وسلم) appointed him to lead the Salaat for five days. He was also appointed as the Ameer of Hajj when Hajj became Fardh. In so doing, he clearly conveyed that Sayyadina Abu Bakr (رضي الله عنه) was to be his successor. In one Hadith, Rasulullah (صلى الله عليه وسلم) said: "Allah did not accept from me other than putting Abu Bakr (رضي الله عنه) forward." In another Hadith: "Allah and the Mu'mineen will not accept (anyone) but Abu Bakr." Sayyadina Umar (رضي الله عنه)'s statement was thus a stern rebuke for this person. It was not an isolated statement to indict himself or to criticise the Khilaafat of Sayyadina Abu Bakr (رضي الله عنه) on which Ijma (consensus) of the Sahaabah was enacted.

Secondly, the Shiahs have deleted the following statement which appears in this narration: "And who of you is like Abu Bakr?" Since this statement points to the context in which Sayyadina 'Umar (رضي الله عنه) issued the rebuke, the Shiah considered it expedient to perpetrate their usual fraud.

#### **8.6: SAYYADINA ABUBAKR (رضي الله عنه) WAS SO CRUEL THAT HE REFUSED TO GIVE SAYYADINA FATIMAH'S INHERITANCE, ESPECIALLY THE GARDEN OF FADAK:**

This is one of the more popular emotional arguments by which Shi'ahs lure many unsuspecting Sunnis. They claim that Sayyadina Abubakr (رضي الله عنه) went against the following verse of the Qur'an "Allah, commands you regarding your children. For a male is a share of two females." They insist that Prophets also do leave inheritance as it's mentioned in the Qur'an that Sayyadina Sulaiman inherited from his father, Sayyadina Dawud."

**Response:** This Shi'i claim is baseless for the following reasons: (1) Sayyadina Abu Bakr (رضي الله عنه) refusing to comply with Sayyadina Fatimah's request for inheritance was on account of the directive of Rasulullah (صلى الله عليه وسلم) and not because of any hatred for Sayyadina Fatimah. If Sayyadina Fatimah had to inherit, it would follow that the wives of Rasulullah (صلى الله عليه وسلم) were also heirs, but none inherited, including his own daughter. Almost half of the estate would also have been allotted to Sayyadina Abbas (رضي الله عنه), the paternal uncle of Rasulullah (صلى الله عليه وسلم).

Imam Bukhari narrated from Malik Bin Uwais Bin Hadhthaan Nasri that Sayyadina 'Umar bin Khattab (رضي الله عنه) stated in the presence of many Sahabah: *"I give you an oath by Allah, He with whose command the heaven and earth operate! Are you aware that Rasulullah (صلى الله عليه وسلم) said: "We (i.e. the Anbiya) have no heirs. Whatever (assets) we leave are Sadaqah." They (the Sahaabah) said: "O Allah! Yes, so it is." Then he ('Umar) addressing 'Ali and 'Abbas, said: "I give both of you an oath by Allah*

*do you know that Rasulallah Rasulallah (ﷺ) said so?" They ('Ali and 'Abbas) said: "O Allah! Yes!"*

Regarding the reasoning that "Verily, Sulaiman inherited from Dawud," and thus Fatimah would inherit from her father, this refers to prophethood, not wealth. Sayyadina Dawud had 19 sons, but the Qur'an describes only Sayyadina Sulaiman as his heir. If the verse literally referred to inheritance of gold, silver and tangible assets, it would not have been distributed to all his children, and not only one son.

Some Shiahs argue that if the law of inheritance did not apply to Rasulallah (ﷺ)'s estate, then why his sword given to Sayyadina Ali? If we strictly follow the laws of inheritance, Sayyadina 'Ali (ﷺ) is not a beneficiary. The assets of Rasulallah (ﷺ) after his demise were in the category of Waqf. The Caliph was entitled to distribute such assets according to his discretion. Some blessed items were also given to Zubair Bin Awam (ﷺ), the paternal cousin of Rasulallah (ﷺ), Muhammad Bin Muslimah Ansaari (ﷺ) too.

But, the Shi'ahs claim, the Garden of Fadak was already gifted to Sayyadina Fatimah during his lifetime, but Sayyadina Abu Bakr (ﷺ) rejected her claim. Regarding this matter, the following narration appears in Sunan Abu Dawud:

*"When Umar Bin Abdul Azeez became the Caliph, he assembled the people of Banu Marwaan and said: 'Verily, Fadak belonged to Rasulallah (ﷺ). He would spend from it. From it he would give to the minor children of Banu Haashim and from it he would spend for the marriage of widows. Fatimah had asked him to give the Orchard to her, but he declined. This position remained during the lifetime of Rasulallah (ﷺ) until he finally departed. When Abu Bakr became the Khalifah, he handled Fadak as Rasulallah (ﷺ) had acted during his lifetime. After Abu Bakr departed, 'Umar became Khalifah. He handled it as his two predecessors had acted until he finally departed. Thereafter, Marwan took custody (i.e. ownership) of it and it then came to Umar Bin Abdul Azeez. I reflected that Rasulallah (ﷺ) had refused to give it to Fatimah, hence, I have no right to it. I make you witness that I have returned it to the state in which it was during the time of Rasulallah (ﷺ), Abu Bakr and Umar."* It is thus conclusively established that Fadak was never gifted to Sayyadina Fatimah.

### **8.7: THE EPISODE OF QIRTAS (PEN AND PAPER):**

During his last illness, on a Thursday, Rasulallah (ﷺ) asked the Sahaabah who were present to bring pen and paper to enable him to write something which will save them from going astray. Sayyadina 'Umar (ﷺ), at this stage, seeing the discomfort of Rasulallah (ﷺ), said that Rasulallah (ﷺ) was in pain,

and the Qur'an was sufficient. Difference of opinion arose among the group present. When voices were raised, Rasulallah (ﷺ) ordered them all to leave. On the basis of this episode, the Shiah's charge Sayyadina 'Umar of preventing Rasulallah (ﷺ) from writing out his last testament in which he wanted to specify the successorship of Sayyadina 'Ali (رضي الله عنه).

**Refutation:** The request or order for pen and paper made by Rasulallah (ﷺ) was not made directly and exclusively to Sayyadina 'Umar (رضي الله عنه). A group of Sahaabah was present. However, in a narration in Musnad-e-Ahmad, Sayyadina 'Ali (رضي الله عنه) mentions that Rasulallah (ﷺ) had ordered him (i.e. Sayyadina 'Ali (رضي الله عنه) specifically) to bring the writing materials. Why should the charge of refusal to bring the writing materials be leveled only against Sayyadina 'Umar (رضي الله عنه)? Secondly, Sayyadina 'Umar (رضي الله عنه) had merely presented his opinion on the matter, after which some agreed with him and some didn't. As a result of this difference, voices were raised, and Rasulallah (ﷺ) ordered them all out, and not only Sayyadina 'Umar (رضي الله عنه).

More importantly, if whatever Rasulallah (ﷺ) wanted to write was *Wahi* (Divine Revelation), then it is inconceivable that anyone or anything could have prevented him from proclaiming it. Besides, several months prior to Rasulallah (ﷺ)'s demise the following verse was revealed: "This day have I perfected for you your Deen and I have completed for you My favour and have chosen for you Islam as (your) Deen." When the Deen was already perfected, it is inconceivable that Rasulallah (ﷺ) desired to write something in addition to the perfected Message of Allah Ta'ala. Finally, this episode transpired on Thursday, and Rasulallah (ﷺ) lived another four days after this incident. If he had vital Deeni information or Wahi to deliver, why did he not execute this task during the four days succeeding this episode when Sayyadina 'Umar (رضي الله عنه) was not around? It is quite obvious that whatever Rasulallah (ﷺ) wanted to have recorded, pertained to general advice. He shortly thereafter issued instructions on expelling the Mushrikeen from the Arabian peninsula, to be hospitable to foreign delegations, and to despatch the army of Sayyadina Usamah (رضي الله عنه).

#### **8.8: SAYYADINA 'UMAR (رضي الله عنه) BURNT SAYYADINA FATIMAH'S HOME:**

The falsity of of this popular fabrication is so glaring that even the majority of the Shi'ah sects refute it. Yes, it was Sayyadina Umar (رضي الله عنه)'s intention to burn down her house as many people were using her house as a congregational point to cause mischief, but he did not implement it. Rasulallah (ﷺ) too had issued a threat to burn down the houses of those who absented themselves from the congregational Salaat, but he never implemented it.

### **8.9: SAYYADINA ‘UMAR (رضي الله عنه) ABROGATED MUT’AH (TEMPORARY MARRIAGE):**

Shiahs accuse Sayyadina ‘Umar (رضي الله عنه) of abrogating Mut`ah. In so doing, they claim that he prohibited a practice which Allah Ta`ala had made lawful.

**Response:** According to the authentic narrations, Rasulullah (صلى الله عليه وسلم) had declared Mut`ah Haraam. After this initial prohibition, Mut`ah was made lawful for only three days. Thereafter it was declared Haram until the Day of Qiyamah. The concession of three days was given in the battle of Autas. According to Sayyadina ‘Ali (رضي الله عنه), there exists copious narrations for the prohibition of Mut`ah. Even the children of Sayyadina Hasan (رضي الله عنه) and of Muhammad Bin Hanfiyyah (رضي الله عنه) - both Shi`i “infallible” Imaams - narrated this prohibition. Muhammad Bin Hanfiyyah (رضي الله عنه) narrates from his father who in turn narrates from Sayyadina ‘Ali (رضي الله عنه) who said: “Rasulullah (صلى الله عليه وسلم) commanded me to announce the prohibition of Mut`ah.”

It is thus clear that the prohibition of Mut`ah was enacted by Rasulullah (صلى الله عليه وسلم). Since it was not the age of technology and the news of the prohibition had not reached everyone, Sayyadina ‘Umar (رضي الله عنه) merely publicised and enforced it during his Khilaafat. The Qur`an too categorically prohibited Mut`ah: *“Besides this, lawful has been made for you that you search in lieu of your wealth (wives) for bringing into your custody, not for isfaah (i.e. not for illicit lust).”* (Surah Nisa, Aayat 24) Also: *“And, Muhsinaat (chaste women) from the Mu`minaat and Muh`sinaat from those who were given the Kitab before you, when you give them their dowries according to law, taking them into (permanent) custody, not for the sake of isfaah (i.e. carnal pleasure).”* (Surah Ma`idah, Aayat 5)

### **8.10: SHI’AHS ACCUSE SAYYADINA ‘UTHMAN (رضي الله عنه) OF APPOINTING DISHONEST MEN AND OPPRESSORS AS GOVERNORS: TO GOVERN PEOPLE:**

Shi`ahs claim that all of Sayyadina ‘Uthman (رضي الله عنه)’s governor were evil, eg. Walid Bin Uqbah consumed liquor and led the prayers whilst being intoxicated, performing four Rakaats in Fajr instead of two. Furthermore, he handed all four provinces of Sham (Syria) to Sayyadina Mu`awiyah (رضي الله عنه) and he appointed his cousin, ‘Abdullah bin Abi Sarh the governor of Egypt. This governor oppressed the people of Egypt who were compelled to go to Madinah and rebel. Sayyadina ‘Uthman (رضي الله عنه) had appointed Marwan as his Minister, deceiving thereby Muhammad Bin Abu Bakr (رضي الله عنه). As a result of his policies, anarchy and strife became prevalent. He was then unable to solve the problems and became unfit to be the Khalifah. The people were thus justified in rebelling against him and murdering him.



**Response:** These slanders are part of the Shi'ah propaganda motivated by hatred for the Sahaabah in general. Sayyadina 'Uthman (رضي الله عنه) the third Khalifah, had ruled the empire of Islam most successfully. It was during his Khilaafat that the Islamic frontiers reached their furthest points: Andalus (Spain) in the West, and Kabul (in Afghanistan) in the East. His forces fought the Romans on land and the sea, and he was victorious. However, many of the previously proud subjugated nations, eager to avenge themselves, started spreading rumours against Sayyadina 'Uthman (رضي الله عنه)'s governors. In view of the false-mongering of the enemies, Sayyadina 'Uthman (رضي الله عنه) was not hasty in dismissing his governors who were chosen with utmost care. Only if a charge was substantiated, he would dismiss him.

It should be remembered that Sayyadina Mu'awiyah (رضي الله عنه) had not committed any crime during Sayyadina 'Uthman (رضي الله عنه)'s reign to warrant dismissal. He had discharged the duties of his office admirably. His issues involving Sayyadina 'Ali (رضي الله عنه) developed later in consequence of the murder of Sayyadina 'Uthman (رضي الله عنه), his cousin. On his part, no charge was ever proven against 'Abdullah bin Abi Sarh (رضي الله عنه) which were hatched by none other than Ibn Saba, the architect and founder of international Shi'ism. The reality is that this anarchy, which would lead to the unjust murder of Sayyadina 'Uthman (رضي الله عنه), was predicted by Rasulallah (صلى الله عليه وسلم) himself. Shi'ahs are quick to accuse Sayyadina 'Uthman (رضي الله عنه) for this strife which was beyond his control, but are silent about the political upheavals in the time of Sayyadina 'Ali (رضي الله عنه) which he could not control, and which also led to his murder.

It is historically proven that all the governors of Sayyadina 'Uthman (رضي الله عنه) were extremely competent, diligent and obedient to the Caliph. They distributed the spoils of war correctly, dispatching it to the Capital, i.e. Madinah. On the contrary, the governors of Sayyadina 'Ali (رضي الله عنه) were disobedient, rebellious and were guilty of maladministration. They suffered defeats in battles on all fronts and betrayed him time and again. Sayyadina 'Ali (رضي الله عنه), for example, wrote the following letter to his rebellious and tyrannical Governor, Munthir Bin Jarud 'Abdi: *"The competence of your father had deceived me regarding you. I had assumed that you would follow his path (of rectitude). Alas! It has been brought to my notice that you are among those who abandon obedience for the sake of lowly desires. You have no care for your Aakhirah. Do you cultivate your worldly life at the expense of the ruin of your Aakhirah?"* (Nahjul Balaghah)

'Amr Bin Abi Salmah (رضي الله عنه) the son of Sayyadina Umme Salmah, one of Rasulallah (صلى الله عليه وسلم)'s wives, who was the Governor of Bahrain was dismissed without reason by Sayyadina 'Ali (رضي الله عنه). He also dismissed from the governorship of Egypt the Sahabi, Ees Bin Sa'ad bin Ubaadah (رضي الله عنه) who was a standard-bearer of Rasulallah

(صلى الله عليه وسلم). Malik Ushtar who was neither a Sahabi nor the son of a Sahabi, was appointed then as Egypt's Governor. In consequence of this appointment such anarchy and mischief spread which finally led to the martyrdom of Sayyadina Ali (رضي الله عنه) himself!

Not happy with these answers, Shi'ahs now say that Sayyadina 'Uthman (رضي الله عنه) had dismissed Sayyadina Abu Musa Ash'ari (رضي الله عنه) from the governorship of Basrah, and appointed in his place a non-Sahabi by the name of Abdullah Bin Aamir Bin Kuraiz; Sayyadina 'Amr Bin Aa's (رضي الله عنه) was replaced by a non-Sahabi by the name of 'Abdullah bin Abi Sarh who was a Murtad (renegade) during the time of Rasulallah (صلى الله عليه وسلم). Sayyadina 'Ammar bin Yasir (رضي الله عنه), the governor of Kufa was replaced with Sayyadina Mughirah bin Shu'bah (رضي الله عنه), and Sayyadina 'Abdullah bin Mas'ud (رضي الله عنه), the Judge of Kufa, was also removed. The custodian of Kufa's Baitul Maal (Public Treasurer) was also dismissed.

However, all of the above changes were necessary, and it had nothing to do with the incompetence of these great Sahabah. The numerous victories and expansion of the Islamic empire warranted changes in the administration which had become extremely intricate and complex. Competent officials are replaced by those who may have greater competence. An official may develop weakness due to age or illness, hence changing him becomes necessary in spite of the sterling services he had rendered in the past. Even Rasulallah (صلى الله عليه وسلم) appointed and replaced his governors, tax-collectors and army chiefs. Seniors were even replaced with juniors. Zaid Bin Thabit (رضي الله عنه), a junior, was placed in charge of very senior Sahaabah. According to Shi'ahs, most of the Sahabah were not even Muslim, what concern have they about replacing one with another?

Regarding Abdullah bin Abi Sarh, he was appointed long after his repentance. He was a person of considerable abilities and statesmanship and he had conquered the entire Maghrib (Algeria, Morocco, Tunisia, etc.) for Islam. Numerous Sahabah and their offspring served under him, and all of them were happy with his conduct. Among them were Sayyadina 'Uqbah Bin Aamir Juhani, 'Abdur Rahman bin Amr bin Abi Bakr and Abdur Rahmaan bin Amr Bin Aa's, all of whom had disassociated from the anarchy which led to the murder of Sayyadina Uthman (رضي الله عنه). They had made a pledge to Allah Ta'ala that they will never fight with Muslims after having waged Jihad against the disbelievers. They, therefore, went into solitude towards the latter part of their life.

Further, Sayyadina 'Ammar bin Yasir (رضي الله عنه) was dismissed by Sayyadina Umar (رضي الله عنه), and not by Sayyadina 'Uthman (رضي الله عنه) as the Shi'ahs allege. With the demise

of Sayyadina 'Umar (رضي الله عنه), the door of anarchy and strife had opened up. There was a need to appoint men of his clan to prevent infiltration by anarchists whose father-in-chief was the Jewish conspirator, Ibn Saba Yemeni.

### 8.11: THE HADITH OF THE TWO WEIGHTY THINGS:

Shi'ahs claim that they only believe in the following hadith in which Rasulallah (صلى الله عليه وسلم) said: *"Verily, I am leaving among you two weighty things. If you adhere to it firmly after me, you will never go astray. The one is greater than the other- the Kitaab of Allah (i.e. the Qur'aan) and my progeny, the Ahl-e-Bait."* Those who do not follow it, and stubbornly also follow the Sahabah, are astray.

**Response:** In fact, the Sunnis follow this hadith more than the Shi'ah. Shi'ahs assert that a very great portion of the Qur'an has been deleted, abrogated, and that all but four of five Sahabah who narrated the Qur'an, became renegade. So, they do not follow the Qur'an! In the unanimous opinion of the lexicographers, *'itrat* means family members. Shi'ahs actually vilify and denounce certain members of the noble family of Rasulallah (صلى الله عليه وسلم) and exclude them from his household. These are Sayyadina Abbas (رضي الله عنه), Rasulallah (صلى الله عليه وسلم)'s paternal uncle, and his children, Sayyadina Zubair (رضي الله عنه), Rasulallah (صلى الله عليه وسلم)'s paternal aunt's son (i.e. cousin), the majority of the progeny of Sayyadina Fatimah is considered as enemies, e.g. Zaid Bin Ali Bin Hussein, the grandson of Sayyadina Hussein (رضي الله عنه). He was a great Alim and saint martyred by the people of Marwan. His son, Yahya Bin Zaid is regarded an enemy.

Ibrahim Bin Musa Kazim and Ja'far Bin Musa Kazim are similarly denounced. The Shiahs have branded the latter as a Kaththaab (great liar) while in reality he was a pious man. Ja'far Bin Ali, the brother of Imam Hasan Askari is also given the title, Kaththab. Hasan Bin Hasan Muthanni, his son 'Abdullah and his (Abdullah's) son Muhammad are branded Kaafir, and the following too: Ibrahim Bin Abdullah, Zakariyyah Bin Muhammad Baqir, Muhammad Bin Abdullah Bin Hussein Bin Hasan, Muhammad Bin Qaasim Bin Hasan and Yahya Bin Umar (the grandsons of Zaid Bin Ali Bin Hussein). In addition, the Sayyids of the Hasan and Hussein lines, who accept Zaid Bin Ali as the Imam are said to be deviates.

The most shocking aspect of this is that none of the noble wives of Rasulallah (صلى الله عليه وسلم) are regarded as part of his household, and Sayyadina Aishah and Sayyadina Hafsa in particular are considered as vile disbelievers. They further believe that Sayyadina Ali (رضي الله عنه) is the first and greatest of all their infallible Imams, but in terms of Shi'i logic, Sayyadina 'Ali (رضي الله عنه) because of fear, was constrained to accept the Khilaafat of the first three Khulafa and obey their instructions against his wishes. On

account of fear, he was constrained to give his daughter, Umm-e-Kulthoom in marriage to Sayyadina Umar (رضي الله عنه), who according to Shi'i consensus, was not a Muslim who will be exhumed from his grave by Imam Mahdi, hung on a tree together with Sayyadina Abu Bakr (رضي الله عنه), and their naked bodies flogged! They actually accuse the grand-daughter of Rasulullah (صلى الله عليه وسلم) of zina (fornication)!

The truth is that the Sahabah enjoyed a sterling relationship with the Ahl-e-Bait. Ramlah, the daughter of Sayyadina Ali Bin Abi Talib (رضي الله عنه) married Mu'awiyah Bin Marwan Ibnul Hakam. Khadijah, another daughter of Sayyadina Ali (رضي الله عنه) married Abdur Rahman Bin Aamir Ummayyah. His father was Aamir Bin Kuraiz, governor of Basrah appointed by Sayyadina Muawiyah (رضي الله عنه). He had participated in the battle of Jamal against Sayyadina Ali (رضي الله عنه). Similarly, the daughters of Sayyadina Hasan and Sayyadina Hussein married in the tribe of Banu Ummayyah, the tribe of Sayyadina Mu'awiyah (رضي الله عنه). Sakeenah, the daughter of Sayyadina Hussein (رضي الله عنه), the third 'infallible' Imaam of the Shiahs, was married to Zaid Bin Amr Ibn 'Uthman (رضي الله عنه). Nafeesah, the daughter of Zaid Bin Hasan, the second 'infallible' Imaam of the Shiahs, married the Ummayyad Caliph, Walid Bin Abdul Malik Bin Marwan.

#### **8.11: SHIAH SLOGAN OF UNITY AND HELPING THE PALESTINIANS:**

Khomeini's popular slogan: "NO SUNNI'ISM, NO SHI'ISM, ONLY ISLAM" and today's popular perception of Iran being the only helper of Palestine and the only force to challenge America, has won over many Shi'ah sympathizers from the Sunnni world. Is this true?

**Response:** It is surprising that even in today's age of technology and information, people do not take the time to verify information and double-check news! Iran has never attacked the USA nor Israel, despite having the military means for doing so. And their military help of Palestine, Iran has only put the Palestinians in a worse situation!

The verbal professions of unity is based on their doctrine of Taqiyah. How is it possible for the Islam and Shi'ism to unite when the foundation of Islam is based on pure tawheed the love of the Sahabah, whilst the cornerstone of Shi'ism is based on compounded *Shirk* (polytheism) and rank hatred for our heroes of Islam? The two are irreconcilable opposites. The slogan of Khomeini is nothing but political trickery to gain the support of the Muslims for the fulfilment of Iran's despicable motives of political power. Khomeini stated in a message for a youth rally: *"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centres and citadels of Islam. Hence our domination over these places is an essential requirement. . . when as*

*a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me would be to dig out two idols (i.e. Sayyadina Abu Bakr and Sayyadina Umar) lying by the side of the Prophet's grave.” (Khomeinism & Islam - by Abu Rehan Faruqi)*

## CHAPTER NINE: QUESTIONS THAT SHI'AHS CAN NOT ANSWER

After your Shi'ah friend tries to unsuccessfully confuse you with the above issues, now it's your turn to confuse him by asking him the questions below:

- Shi'ahs, in defense of Imamate say: “*Could Rasulallah (ﷺ) not appoint a successor who could lead the Muslims just as he did?*” Isn't this reasoning flawed as it means that the Sahabah didn't have the capacity to identify and elect a capable person in their midst? If Allah commanded Rasulallah (ﷺ) to do *shura* (mutually consult) during his lifetime with the Sahabah, notwithstanding receiving wahi (divine revelation), why the Sahabah can not follow the same example?
- There are over 40 different Shi'ah sub-sects, each one branding the other as Kaafir. Kindly state which Shi'ah sect is the correct one, and why?
- Until the 300 years after the death of Rasulallah (ﷺ), there was no such a thing as “Ithna 'Ashari Shi'ah.” Was Rasulallah really the founder of this sect? Can a religion flourish wherein thousands became apostate, and only three or four remained faithful?
- In which direction did Sayyadina 'Ali (رضي الله عنه) face when doing the sajdah at time of his birth inside the Ka'ba? According to Shi'ah mythology, Sayyadina 'Ali (رضي الله عنه) was born inside Ka'ba. The ridiculous story goes like this: his mother was performing tawaf of Ka'bah when she started experiencing birth pains. Miraculously the walls of the Ka'bah opened up, and she stayed therein for three days, miraculously provided for by Allah. Now, it's a recorded fact of history that the inside walls of the Ka'ba were decorated by Idols and images of pagan gods, so no matter which direction Imam was facing when he went into prostration after birth, he would be facing an idol!
- If Sayyadina 'Ali (رضي الله عنه) was supposed to be the first successor of Islam, was Allah so weak that He couldn't make this happen? Was Allah also scared of the *Sahabah* that He allowed three Caliphs to usurp this position before giving it to Sayyadina 'Ali (رضي الله عنه)?
- Shi'ahs claim that the entire Makkah witnessed this miraculous birth, so why is it that none of them took the Oath of Allegiance at the hands of Sayyadina 'Ali

(رضي الله عنه) upon the death of Rasulullah (صلى الله عليه وسلم)? Most of the people who “supposedly” witnessed this miracle were still alive, especially Banu Hashim.

- Why did the supporters of Imam Hussein (رضي الله عنه) invite him to Kufah, pledge allegiance to him, and then desert him on the battlefield in Karbala? The Shi’ahs killed their own Imam!
- You will hardly find a reliable narrator for any of the saying attributed to the “divine” Imams. Why rely on spuriousness when Shi’ahs can rely on the Sahabah and on trustworthy narrators whose trustworthiness are known to all?
- Please regale us with the story of the mother of the twelfth Imam who is hiding in the cave presently. Was his mother a Persian princess who appeared in his father’s dream and impregnated her? Does the twelfth Imam really exist?
- Why do Shi’ahs beat themselves up on ‘Ashura? Can all this lamenting bring back your Imam Hussein? Isn’t it too late? Maybe, the Shi’ahs are till today paying the price of betraying their Imam by lashing and slicing themselves!
- Why do Shi’ahs celebrate the Eid al-Ghadeer? The Ghadeer incident took place after the Hajjatul Wida (Farewell Pilgrimage) at a small pond in the desert. Does anyone proclaim important decisions of state in the middle of the desert, or in the Capital?
- How come did Rasulullah (صلى الله عليه وسلم) die in the arms of Sayyadina ‘Aisha, a wife whom he detested and was also buried in her room? Does this make sense?
- Shi’ahs claim that Sayyadina Fatima died because she was injured after Sayyadina ‘Umar (رضي الله عنه) barged into her house in order to force her husband, Sayyadina ‘Ali, to take oath at the hands of Abu Bakr (رضي الله عنه). Due to this intrusion, she suffered a miscarriage, lost her son, and died six months after that. Do Shi’ah doctors say that a woman can die six months after a miscarriage due to excessive blood-loss? Did Sayyadina Fatimah have 10 tankers full of blood in her that she took so long to bleed to death?
- What happened when the designated Imam died before his father who chose him as a successor? Due to your treachery, didn’t you ascribe lies to Allah and say he doesn’t really know when a person dies?
- Sayyadina Fatima died six months after her father, Sayyadina Abu Bakr (رضي الله عنه) died two and a half years later, and Sayyadina ‘Umar (رضي الله عنه) in 24 AH. Despite their later deaths how is it that they attained burial sites next to Rasulullah, and not Sayyadina Fatima? Did she request that she be buried away from her own father? Do you bury people whom you hate in the same room?
- The books of the Ahlus-Sunnah are replete with traditions narrated by Sayyadina Ayesha, Abu Huraira (رضي الله عنه) and ‘Abdullah Ibn ‘Umar (رضي الله عنه). Their narrations far exceed those relayed by Sayyadina ‘Ali, Hassan and Hussain. Why is this the case when Rasulullah declared "I am the City of Knowledge and Ali is

it's Gate?" Did Sayyadina 'Ali (رضي الله عنه) benefit less from the company of Rasulullah than these individuals?

- We read in the Holy Qur'an: *"And whoever kills a believer intentionally, his recompense shall be hell, he shall abide therein and Allah's wrath shall be on him and his curse, and is prepared for him a great torment."* (Surah Nisa 4:93) History testifies that during the battles of Sifeen and Jamal 70 800 Muslims lost their lives. What is the position of the killers here? Is this verse not applicable to them, some of whom were in the camp of Sayyadina 'Ali (رضي الله عنه)?
- Allah tells us in the Qur'an: *"And of the people of Madina are those who are bent on hypocrisy. You know them not, but we know them."* (at-Tawbah 9: 101). The verse proves the existence of hypocrites during the lifetime of Rasulullah (صلى الله عليه وسلم). After his death, where did they go? Which side did the hypocrites join? Surely not that of the *Sahabah*!
- There is not one Shi'ah Temple in Iran where the Taraweeh salaah is performed in Ramadaan wherein a completion of the Qur'an is made. Why don't you rather join the mainstream Muslims who have love for the Qur'an?
- We all know that Rasulullah (صلى الله عليه وسلم) couldn't give life and death, or guarantee salvation and goodness for anyone in this world, but your Imams have this power. So who is greater: Rasulullah (صلى الله عليه وسلم) or your Imams?
- Allah has mentioned in the Qur'an that He sent His Messengers in this world so that Islam can become dominant. At the moment, who are in the majority, Muslims or Shi'ahs? Which group of Muslims dominate?
- It appears in authentic traditions that whilst digging the Trench, Rasulullah (صلى الله عليه وسلم) struck a rock from which some sparks emerged. Rasulullah (صلى الله عليه وسلم) foretold the conquering of Yemen, Persia and Rome in these sparks. Yemen was conquered in the time of Rasulullah, whilst the other prophecies materialised in the era of Sayyadina 'Umar (رضي الله عنه). Could his Caliphate still be wrong?
- If Sayyadina 'Ali (رضي الله عنه) was divine, why did he burn those ten people during his reign who claimed he was divine?
- Idolatry is nothing but entertaining hopes that the idol will intercede on one's behalf before Allah: *"Yaquloona Ha'ulaa'i Shufa'aauna 'Indallah."* Don't you Shi'ahs have the same belief regarding your Imams?
- None of the Ahl-e-Bait or the Imams ever mourned the death of Sayyadina Hussein (رضي الله عنه), or spoke of the "supposed" injustices against them in a ceremonious fashion like Shi'ahs do nowadays. This proves that these practices have been innovated for no other reason but for kindling enmity against Muslims and justifying their slaughter when the opportunity arises.
- Lastly, if Islam is revived after every Karbala, then why do Shi'ahs believe that after the martyrdom of Sayyadina Hussein (رضي الله عنه), all the Muslims besides three turned renegade?

Have fun with your Shi'ah friend. Taunt him and see him squirm, turn red and blue! Then finally ask him to re-embrace Islam and make him recite the Shahaadah. Explain to him true Islam, ask him to give up this mischievous game of his, and earn paradise by saving a lost soul. Good luck. May Allah be with you – Ameen.

## **CHAPTER ELEVEN: SOME USEFUL AUTHENTIC INTERNET RESOURCES TO ASSIST YOU**

<http://answersforshiafriend.wordpress.com/>  
<http://www.shia.bs/>  
[www.mahajjah.com](http://www.mahajjah.com)  
[www.anti-majos.com](http://www.anti-majos.com)  
[www.khorasaan.net](http://www.khorasaan.net)  
[www.theunjustmedia.com](http://www.theunjustmedia.com)  
<http://www.kr-hcy.com>  
<http://youpuncturedtheark.wordpress.com/>  
<http://gift2shias.com/>  
<http://twelvershia.net/>  
<http://islamistruth.wordpress.com/>  
<http://devilsdeceptionofshiism.wordpress.com/>  
<http://www.sunnidefense.com/>  
<http://lies-of-answering-ansar.org/>  
<http://aaunveiled.wordpress.com/>  
<http://www.islamicweb.com/beliefs/cults/shia.htm>  
<http://www.ansar.org/english/index.htm>  
<http://sonsofsunnah.com/>  
<http://www.islamawareness.net/Deviant/Shia/khutoot.html>  
<http://www.youtube.com/user/RafidiTerminator>

**Monday 21<sup>st</sup> Oct. 2014: WA MA 'ALAINA ILLAL BALAAGH (AND UPON US IN ONLY DELIVERING THE MESSAGE)**