

THE REALITY OF SHIASM

EXTRACTED FROM:
DEVIATED SECTS AND IDEOLOGIES OPPOSING THE
BELIEFS OF THE AHLUS-SUNNAH WAL JAMA'AH

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FOREWARD

The Ahlus Sunnah wal Jama'ah are that group of people whose belief and ideology conforms to that of 'the Sunnah as understood by the righteous Sahaabah', a belief and ideology which has been passed on from generation to generation, and will remain protected by Allah till the advent of Qiyaamah. During the course of Islamic history, many groups and sects deviated from this path (on account of various reasons which is beyond the scope of our discussion here) and attempted to introduce into Islam deviations, innovations, alterations, incorrect ideas and fanciful interpretations, by which the very soul and objective of Islam would be destroyed. The Ulama of the Ahlus-Sunnah wal Jama'ah had always opposed such ideologies and worked tirelessly to eradicate or at least cripple them. Allah used them as a means of keeping aloft the light of Islam and the Sunnah, inspite of many efforts to extinguish it.

This kitaab was prepared as a basic introduction to Shiasm, which discusses some aspects of their beliefs and ideologies, as compared to that of the Ahlus Sunnah wal Jama'ah. Since this booklet was prepared in haste, a few important aspects could not be addressed, which will, Insha Allah, be included in subsequent editions.

May Allah accept this weak effort on behalf of the compiler, and make it a means of safeguarding the Aqaaid of the entire Ummah and of refuting falsehood and deviations which have been adopted in the name of Islam. O Allah, show us the truth, and grant us the ability of follow it. O Allah, expose to us falsehood, and grant us the ability to abstain and refrain from it. Aameen

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Shiasm

HISTORY

Since it is easier for those who know about Christianity and its history to understand the Shiâ religion and its origin, we will discuss it briefly. When Allâh ﷻ appointed Isâ ﷺ as His messenger, and he conveyed the message of *tawhîd* to them as well as showing miracles proving his prophet hood, the first to denounce him were the Jewish rabbis. They persecuted him in every way, and eventually persuaded the Roman governor to execute him. According to the Jews, he was executed on the cross. However, the sincere apostles of Isâ ﷺ continued their campaign of propagating his teachings with great sacrifice and selfless efforts. It thus appeared that the mission of Christianity would be successful.

At this time, an amazing incident took place. A Jewish rabbi, Saul, who was completely inimical to Christianity, and oppressed its followers in every way, declared he was proceeding to Damascus to increase his tyranny. On the way he claimed that he saw a divine light, and he heard the voice of Isâ ﷺ who reprimanded him for his injustices and bade him to accept Christianity. He claimed that he accepted the new faith and would now dedicate himself to its service. He changed his name from Saul to Paul. Most of the apostles of Isâ ﷺ rejected his story as they knew his hostility. However Barnabas accepted it and bade others to do so as well. He moulded himself in such a manner that the common people regarded him as the greatest champion of Christianity.

His real intention however was to destroy Christianity from within. He was a shrewd person and realised the easiest way to lead the Christians astray was to exalt and glorify the position of Isâ ﷺ beyond the due limit, and begin to call him the son of God, a partner of God, and to declare that the reason why Isâ ﷺ was crucified was to atone for the sins of all men who believed in him. He soon showed

the permissibility of alcohol and wine, a teaching against every true religion. He started working along these lines. His calculations proved correct and soon the Doctrines of the Divinity of Isâ ﷺ, Trinity, and Atonement found acceptance among the Christians. Not a century passed after Isâ ﷺ was raised, that the religion of Isâ ﷺ gave way to the religion of Paul, and his polytheistic creed became the fundamental articles of faith among the Christians.

The beginning of Shiâsm is identical to the beginning of present Christianity. In Madînah Munawwarah, the Jews enjoyed a superior position compared with the idol-worshippers, who were illiterate. The Jews practised the policy of 'divide and rule' between the Aus and Khazraj tribes. Using the art of tale-bearing, they ignited the fire of hatred between them, persuading them to kill one another and damage their properties. By interest-bearing loans, the Jews exploited them. When the message of Nabi ﷺ arrived, these two tribes embraced it sincerely. Some honest Jews accepted the message, but majority of them could not rid themselves of their enmity and envy of Islam. Their dream of establishing a state under their leader, Abdullah ibn Ubay ibn Salûl, failed to materialize. Firstly, these Jews pooled their resources together to attack Islam by argument, but were unsuccessful. Usage of arms also proved to be a failure. They decided then to attack Islam from within. Hypocritically, they embraced Islam. The first target of attack was to plant doubts regarding the honesty and integrity of the *sahâbah*, which would lead to doubts regarding the character of Nabî ﷺ, challenging the authenticity of the Qurân and *sunnah*, which would destroy the structure of Islam. They thus fabricated serious allegations against the *sahâbah*, but Allâh ﷻ unveiled their evil intentions. He ﷻ exonerated the *sahâbah* of charges levelled against them, and warned that the wrath of Allâh ﷻ would descend on those who wished to damage their reputation. The Jews were eventually expelled from Arabia. They took shelter in Syria, Egypt, Iran, etc. They never forgave the Muslims. Hatred burnt in their hearts. They looked for some way to take revenge. They eventually found a leader, Abdullah Ibn Sabâ, one

well-versed in fraud, treachery and deception. He was unanimously elected to find ways and means to uproot Islam.

The position of Islam was strengthened during the two and a half year rule of Hadrat Abû Bakr ؓ, and Islam began to expand out of the Arabian peninsula. During the 10 year reign of Hadrat Umar ؓ, the two most powerful empires of the day, the Roman and Persian, came under Islamic rule. After his martyrdom, during the rule of Hadrat Usmân ؓ, it continued advancing. Countless people embraced Islam.

During the era of Hadrat Usmân ؓ, Abdullah Ibn Sabâ of San'aa-Yemen outwardly accepted Islam. Some narrations state that he came to Madînah Munawwarah and accepted Islam at the hands of Hadrat Usmân ؓ. He perhaps thought that he will thus attain some distinction and honour, but was shown no extra favour. His real aim was to erode and destroy Islam from within, by sowing discord and disunity among the Muslims. He must have realised in his short stay in Madînah Munawwarah that he would not make headway here as well as the whole Arabian Peninsula, as the Muslims were well learned and strong in their faith. He then proceeded to Basra and then Damascus in Syria, but could not make headway. Eventually he went to Egypt, where he found some people he could employ to fulfil his evil designs. He did, however, leave behind followers in Madinah and Basrah as well.

He launched a double-edged attack against Islam; his 1st target was the true faith of the Muslims and the 2nd was their political and social stability. To persuade the Muslims to break away from the true teachings of Islam, it was necessary for him to poison the minds of his followers against the *sahâbah* ؓ, and to create doubts regarding the authenticity of the Qurân. To destroy the political stability, he needed to overthrow, by fair or foul means, the institution of *khalîfat*.

From the successes of Paul, he realised the easiest way to mislead people was to take the path of excess in respect of the most revered and beloved person. His first step in Basra was to express surprise at

the Muslims who believed in the return of Isâ ؑ to the world, but did not believe this for Nabi ؑ who was superior. When some illiterate began to accept such nonsense, he then began showing exceptional devotion for Hadrat Ali ؓ on the basis of his close kinship with Nabi ؑ. He attributed strange miracles to him, showing him to be a super human-being. Thereafter, it came to be believed that the rightful claim to be the ruler was Hadrat Alî ؓ. According to his teachings, every *nabî* had a *wasî*, who would succeed the messenger. He then claimed that Hadrat Abu Bakr ؓ and Hadrat Umar ؓ usurped the *khalîfat*. He claimed that the conspiracy against Hadrat Alî ؓ continued when Hadrat Usmân ؓ took over ruler ship, who was totally incompetent and guilty of many irregularities.

At this time, in Egypt and other cities, there were grievances against some officials of Hadrat Usmân ؓ, especially his governor Abdullah Ibn Sa'd. This situation was fully exploited by Abdullah Ibn Saba. He advocated that it was the right of every Muslim to sanction the right and forbid the wrong. People should thus rise against Hadrat Usmân ؓ and end his misrule. Using traditional Jewish deceit, secretly and cleverly, he organised an armed force to march to Madînah Munawwarah on a certain day. Since the facts of these happenings were unknown to Uthmân ؓ, he preferred to lay down his life instead of causing bloodshed in the *ummah*.

In this atmosphere, Hadrat Alî ؓ was chosen to be the next *khalîfâ*, as he was undoubtedly the rightful choice. However due to the martyrdom of Hadrat Uthmân ؓ, the *ummah* got divided into two groups, which resulted in the Battles of Siffin and Jamal. Ibn Sabâ's group was on the side of Hadrat Alî ؓ. Ibne Sabâ took advantage of the ignorant amongst them into entertaining exaggerated beliefs about Hadrat Alî ؓ that some came to believe that he was god-incarnate. Amongst others, he propagated the view that Allâh ؑ had selected Hadrat Alî ؓ for apostleship, but Jibraîl ؑ erred, and gave the revelation to Nabî ؑ. When Hadrat Alî ؓ came to know of this, he decided to burn them alive, as a lesson, but was advised by Hadrat

Abdulâh ibn Abbâs to put off the punishment at a more appropriate time. When the *sahâbah* ﷺ began to resolve their differences, during these battles, these instigators made sure that they flame the fuels of war, so that peace does not reign. With great deceit and treachery, they initiated attacks on both sides, leading to a most disheartening war. Eventually, Ibn Sabâ was burnt alive, by the command of Hadrat Alî ﷺ.

وعن أبي الجلاس قال : سمعت عليا يقول لعبد الله السبائي : ويلك والله ما أفضى (اي رسول الله صلى الله عليه وسلم) إلي بشيء كتمه أحدا من الناس ولكن سمعته يقول : " إن بين يدي الساعة ثلاثين كذابا " وإنك لأحدهم رواه أبو يعلى ورجاله ثقات (مجمع الزوائد للهيثمي)

Thereafter the followers of Ibn Sabâ continued his evil work. Many sects emerged from them. The reason for this is that it was a clandestine movement. The preachers only told people what seemed expedient to them. Thus, some believed in the divinity of Hadrat Alî, some believed that he was supposed to be the messenger of Allâh ﷻ, some felt he was the successor to Nabî ﷺ, and that all the other *khalîfâs* were usurpers, frauds and tyrants. The common factor was their exaggerated notion of Hadrat Alî ﷺ. Nabî ﷺ had once said to Hadrat Alî ﷺ, "O Alî, you are very much like Isâ ﷺ. The Jews bore so much of malice against him that they slandered his mother, Maryam ﷺ, and the Christians bore him so much of love that they put him on a pedestal that was not his." After narrating this, Hadrat Alî ﷺ remarked, "Verily, this will come true. Two types of persons, with relation to me, will be ruined: one, those who will cross the limit in their love for me that they will attribute greatness to me which I do not possess; the other, those who will go so far in their enmity against me that their enmity will lead them to slander me." (Musnad Ahmad) This prophecy came true during the *khilâfat* of Hadrat Alî ﷺ, when the Khawârij, declared him a disbeliever and eventually assassinated him. On the other hand were the Shiâs who exalted him to a rank far higher than he was.

With the passage of time, the Shiâs, according to their different belief, got divided into various sects, until they exceeded seventy.

Some of these sects no longer exist, and find mention only in books, but some are still found in various countries. The leading sect amongst them is the Athnâ Ashariyyâ, to which Khomeni and the Iranian Republic ascribe to. (Condensed from Khomeni, Iranian Revolution and the Shi'ite faith (page 57-70) and Behind the Curtain (page 4 -9))

BELIEFS

Whilst the Shiâs advocate and vociferously proclaim unity with Sunni Muslims with slogans such as 'No Sunnism, no Shiâsm', beguiling the masses into believing that our differences are minor issues like the different *mazhabs*, their beliefs are such that make them the worst form of disbelievers. Hereunder, very briefly, some of their fundamental doctrines will be cited, showing that the gap between these two groups can never be bridged.

1) Belief in Allâh ﷻ - The Shiâs do believe in one Allâh, but associate partners to Allah by making Dua to the members of the Ahlul Bayt, saying, "O Alî", "O Husain" and "O Zainab, etc, begging them for their needs and seeking assistance from them." They believe their imams to be infallible, to have knowledge of the unseen, and to partake in the administration of the universe.

Our Belief: Dua should only be made to Allah. The creation of Allah, no matter how pious they might be, can never answer our duas, nor cause us benefit and harm. In the same manner, none knows the Ghayb (the unseen) except Allah. The following proves these beliefs of Islam:

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ (5-46)
 أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أِنَّ اللَّهَ قَلِيلًا مَا تَذْكُرُونَ (62-27)
 لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (14-13) (قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

الْغَيْبِ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (27-65) قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا
يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفُرْيَةَ وَاللَّهُ يَقُولُ (قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ
(رواه مسلم)

Another evil belief of theirs is *badâ*. This means that Allâh ﷻ sometimes withdraws, changes and retracts some decisions of His after certain happenings occur which were not known to Allah from before. An example of this is the statement they attribute to Imam Baaqir where he is quoted to have said, "Allah had declared the year 70 for the emergence of the Mahdi. Then when Husain was martyred, Allah became very angry with the people of the earth, and postponed the matter to the year 140. When we informed you of this, you divulged this secret to the people. Therefore Allah has now not stipulated any time for it which is known to us." (Usoolul Kaafi pg.232) Ja'far Saadiq has been quoted by them as having said, "If only the people knew what reward there is in the belief of badaa, they would never abstain from acknowledging it." (Usoolul Kaafi) One of their Imams is also quoted to have said, "There is no ibaadah by which one can worship Allah equal to believing in badaa." (Usoolul Kaafi) The outcome of this belief is that they have attributed ignorance to Allâh ﷻ, which is outright kufr. However the irony of this is that they attribute all-encompassing knowledge to their imams.

Our Belief: Allah had perfect and precise knowledge of all the happenings of the world from ever. The knowledge of Allah can never change, nor can it ever turn out incorrect. Nothing is unknown to Allah.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (6-59) قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (27-65) لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (20-52)

2) **Nubuwwah** –They believe in Rasulullah (ﷺ) as the Nabi of Allah, but also believe that he was not successful in carrying out his mission i.e. enforcing justice in the whole world, even in his own lifetime. Khomeini has the following to say, "Whichever prophet came, did so for the enforcement of justice. Their object was also to enforce justice across the whole world; however they were not successful, including the Seal of Messengers ﷺ, who came for the reformation of mankind and the enforcement of justice. He came for the training of mankind, but was unsuccessful in even his own era." (Haqqul Yaqeen v.2 pg.337) Thus the Shiâs degrade the rank of nabuwwat, and grant it second-class status. They claim to believe that Rasulullah (ﷺ) was the final Nabi and the seal of Messengers, but at the same time grant their Imams the position of a Nabi, believing that the Imams are superior to all other Messengers of Allah, are infallible and sinless and even have the right to abrogate the Quran and the Shariat.

Their *kalimah* reads, "There is none worthy of worship besides Allâh, Muhammad ﷺ is His messenger, and Ali is the *walî* of Allâh and the deputy of Rasulullâh ﷺ without any interruption."

3) **Imâmah** –The corner-stone of Shi'ism is the belief in the *Imâmat* of Hadrat Alî (عليه السلام) and some members from amongst his progeny. According to Shiâ belief, none can be considered a true believer unless he believes in this. The Ithna Ashari Shais believe that the *Imâms* were appointed by Allâh ﷻ, their names being;

1. Ali (ﷺ) 2.Hasan (ﷺ) 3.Husain (ﷺ) 4.Ali Ibn Husain aka Zaynul Aabideen (ﷺ) 5.Muhammad ibn Ali aka Muhammad Baaqir (ﷺ) 6.Ja'far ibn Muhammad aka Ja'far Saadiq (ﷺ) 7.Musa Kaazim (ﷺ) (The Ismaili Shias believe the 7th imam to be Ismail, the eldest son of Ja'far Saadiq, and he is regarded as their final imam)) 8. Ali ibn Musa Radhaa (ﷺ) 9.Muhammad ibn Ali Taqi (ﷺ) 10.Ali ibn Muhammad Naqi (ﷺ) 11.Hasan ibn Ali Askari (ﷺ) 12.Muhammad ibn Hasan Mahdi, who they claim was born in the year 255 a.h. The problem is that Hasan had no children, due to which they claim he married a female jinn, from whom Muhammad was born. They claim that he is hiding in a cave (*surra man ra'â*) with the real Quran, and other divinely revealed books like the Mushaf-Fatimah for the last thousand years and he will make his appearance close to *Qiyâmah*, where he will destroy the false religions and spread the correct beliefs.

They believe that 1) an imam is sinless as a *nabî*, (Usoolul Kaafi pg.121-122) 2) revelation comes to them just as it comes to a *nabî*, (ibid pg.) 3) obedience to them is *fardh* just as it was to the *ambiyâ*, (ibid pg.109-111) 4)imams possessed all the knowledge of the past and future and even excelled Musâ ﷺ in knowledge, (ibid pg.160) 5) all the scriptures revealed to the preceding messengers were possessed by the imams and they read them in their original languages, (ibid pg.137/147) 6) the imams have the authority to declare anything lawful or unlawful (ibid pg.278) 7) all the deeds of men are presented before the imams (ibid pg.134) 8) every Friday night, *mi'râj* is granted to the imams and they are taken to the *Arsh* (ibid pg.155) 9) the imams know their hour of death, death is in their hands, (ibid pg.158) 10) the imams surpass all the messengers in rank (ibid pg.117) 11) the world cannot exist without an imam (ibid pg.104) 12) this world and the world beyond belong to the imam, due

to which he can grant whatever he wishes to grant to anyone (ibid pg.259). Ja'far Saadiq is reported to have stated, "He (Ali) has been granted that virtue which was granted to Muhammad (ﷺ)... In the same manner, that virtue had been granted to the Imams of guidance one after another." (ibid pg.225) Baqir Majlisi has written, "Imaat is a rank higher than Messengership (*risaalat*)." (Hayaatul Quloob v.3 pg.10) Khomeni writes on page 52 of his book, *al-Hukumatul-Islâmiyya*, "Among the necessities of our *mazhab* (Shi'asm) is that the status of our twelve imams is so elevated that neither the close angels nor the prophets can attain it." Thus, it is according to them even necessary for *Nabî* ﷺ to believe in the *wilâyat* of Alî ﷺ.

Our belief: Their belief of imaamah is in actual fact a rejection of the fact that Rasulullah (ﷺ) was the final Nabi and the seal of Messengers. Shah Waliullah has written that this belief of the Shias is kufr, due to it resulting in the denial of khamun Nubuwwah-the finality of Nubuwwah (which is established for Rasulullah (ﷺ)), even though they verbally claim to believe in it. The meaning of Nubuwwah is when a sinless ideal human being is sent by Allah for the guidance of mankind, and who must be obeyed in his capacity of being the messenger of Allah, and Nubuwwah does not merely mean being called a nabi. (Condensed and extracted from Al-Musawwa, the commentary of Al-Muwatta v.2 pg.110)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (33-40)

The detailed proofs of this will be mentioned in the chapter concerning Qadianis. Some of the above aspects are also shirk i.e. qualities specific to Allah are attributed to their imams. This has been dealt with above.

4) **Sahâbah** –The Shiâs possess intense hatred for the *sahâbah* ﷺ. They believe 1) after Nabî ﷺ passed away, all the *sahâbah* ﷺ (other than the Ahlul Bayt) became apostates, except Miqdad ibnul Aswad,

Abu Tharr Ghifaari and Salmaan Faarsi. (Al-Jaami'ul Kaafi, Kitaabur Raudhah v.3 pg.115) Some have also mentioned Ammaar ibn Yaasir. 2) uttering obscenities against them is a great form of worship. The Shiâs actually have some *wazifahs* to be regularly recited in which one curses the honourable Sahâbah ﷺ by name. (Ainul Hayaat pg.599) 3) they were utterly worthless slaves of their desires, hungry for power and rule, and conspirators, manipulators and hypocrites. (Kashful Asraar pg.114) For holding them in reverence, Khomeini condemns the *Ahle-sunnah* from the beginning till the end, to be unpardonable criminals, rebels of Allâh ﷻ and His messenger ﷺ, and dwellers of Hell.

Our Belief: The Sahabah were harsh to the disbelievers, merciful and kind to one another, always seen in worship of Allah, whose faces were illuminated and effulgent with nur (spiritual light) as a result of excessive sajdah, were always seeking the bounties and pleasure of Allah, praised in the Taurah and Injil, were the true believers, whose hearts Allah had tested and examined for taqwa (and which exam they passed with distinctions), Allah descended sakeenah (tranquillity) upon their hearts, Allah attached them to the kalima of Taqwa (Laailaaha illAllah), of which they were the most deserving and worthy, their handful of Sadaqah is far more superior to mountains of gold given by those who came after them.

The Sahabah are deserving of all goodness, are the truly successful ones, are happy with Allah and Allah is happy with them, Allah has forgiven them.

The Sahabah will enter Jannah which Allah has prepared for them and will remain there for ever, attain the greatest success, will acquire great rewards.

Those who turn away from the path of the Sahabah will be consigned to their path (of deviation) and entered into Jahannam, which is the worst of abodes.

Those who speak evil of the Sahabah are not included in the three groups whom Allah has praised in the Quran, are accursed by Allah, the angels and mankind, have hurt the feelings of Rasulallah (ﷺ), have angered Allah, and will soon be punished very severely by Allah. Those who regard them as fools are the real fools according to Allah. Those who hate them actually hate them because they hate Nabi (ﷺ)

The Muhaajireen were expelled from their homes, deprived of their wealth, they sought the bounties of Allah and his pleasure, they assisted Allah's Deen) and His Rasul, they were true and loyal (to Allah).

The Ansaar had arranged their houses to host the Muhaajireen, adopted imaan, loved the Muhaajireen, they held no jealousy in their hearts for what others were given, they preferred others to themselves, even though they were themselves in need, they were saved from miserliness and greed, they were truly the successful ones.

We have been commanded to seek forgiveness on their behalf, and to beg Allah not to place any ill-feelings in our hearts for them, to follow their path and ways, to believe as they believed, to fear Allah with regards to them, to not make them a target of abuse and vilification, to love them which is a proof of possessing true love for Nabi (ﷺ). If one believes as they did in those beliefs which they held, he is rightly guided, otherwise he is be guilty of 'shiqaq' (splitting the Muslims, causing disunity and confusion), since he has deviated from the original and genuine path, and Allah will deal with him over this crime.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (9-88) أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (9-89) وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (9-100) وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (4-115) لَقَدْ

رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (18-48) وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (19-48) إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْمُحِيمةَ الْمُحِيمةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (26-48) مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَانَهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (29-48) هذا وفي «المواهب» أن الإمام مالكا قد استنبط من هذه الآية تكفير الروافض الذين يغيضون الصحابة رضي الله تعالى عنهم ، فإنهم يغيظونهم ومن غاظه الصحابة فهو كافر ، ووافقه كثير من العلماء انتهى . وفي «البحر» ذكر عند مالك رجل ينتقص الصحابة فقرأ مالك هذه الآية فقال : من أصبح من الناس في قلبه غيظ من أصحاب رسول الله صلى الله عليه وسلم فقد أصابته هذه الآية ، ويعلم تكفير الرافضة بخصوصهم ، وفي كلام عائشة رضي الله تعالى عنها ما يشير إليه أيضاً ، فقد أخرج الحاكم وصححه عنها في قوله تعالى : { لِيُغَيِّظَ بِهِمُ الْكُفَّارَ } قالت : أصحاب محمد صلى الله عليه وسلم أمروا بالاستغفار لهم فسيوهم (روح المعاني)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (8-59) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (9-59) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (10-59) إِنَّ الَّذِينَ يُغْضُونَ أَسْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (3-49) وَإِذَا قِيلَ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ (13-2) فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (2-137)

وأخرج الحاكم وصححه وابن مردويه عن سعد بن أبي وقاص قال : الناس على ثلاثة منازل قد مضت منزلتان وبقيت منزلة فأحسن ما أنتم كائنون عليه إن تكونوا بهذه المنزلة التي بقيت ثم قرأ للفقراء المهاجرين الذين أخرجوا من ديارهم وأموالهم الآية ثم قال : هؤلاء المهاجرون وهذه منزلة وقد مضت ثم

قرأ والذين تبوءوا الدار والإيمان من قبلهم الآية ثم قال : هؤلاء الأنصار وهذه منزلة وقد مضت ثم قرأ والذين جاؤوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان فقد مضت هاتان المنزلتان وبقيت هذه المنزلة فأحسن ما أنتم كائنون عليه أن تكونوا بهذه المنزلة ... وأخرج عبد بن حميد وابن المنذر وابن أبي حاتم وابن الأباري في المصاحف وابن مردويه عن عائشة رضي الله عنها قالت : أمروا أن يستغفروا لأصحاب النبي صلى الله عليه وسلم فسبوهم ثم قرأت هذه الآية والذين جاؤوا يقولون ربنا اغفر لنا ولإخواننا الذي سبقونا بالإيمان وأخرج ابن مردويه عن ابن عمر أنه سمع رجلا وهو يتناول بعض المهاجرين فقرأ عليه للفقراء المهاجرين الآية ثم قال : هؤلاء المهاجرون فمنهم أنت ؟ قال : لا ثم قرأ عليه والذين تبوءوا الدار والإيمان الآية ثم قال : هؤلاء الأنصار أفأنت منهم ؟ قال : لا ثم قرأ عليه والذين جاؤوا من بعدهم الآية ثم قال : أفمن هؤلاء أنت ؟ قال : أرجو قال : لا ليس من هؤلاء من يسب هؤلاء ([الدر المنثور - السيوطي]) وما أحسن ما استنبط الإمام مالك من هذه الآية الكريمة: أن الرافضي الذي يسب الصحابة ليس له في مال الفيء نصيب لعدم اتصافه بما مدح الله به هؤلاء في قولهم: { رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ } (تفسير ابن كثير)

وعن يوسف بن عبد الله بن سلام أنه قال : سئل رسول الله صلى الله عليه وسلم : أنتن خير أم من بعدنا ؟ فقال رسول الله صلى الله عليه وسلم : لو أنفق أحدهم أحدا ذهب ما بلغ مد أحدكم ولا نصيفه - رواه أحمد وفيه ابن لهيعة وحديثه حسن وبقيه رجاله رجال الصحيح
وعن ابن عباس قال : قال رسول الله صلى الله عليه وسلم : من سب أصحابي لعنه الله والملائكة والناس أجمعون - رواه الطبراني وفيه عبد الله بن خراش وهو ضعيف
وعن عائشة قالت : قال رسول الله صلى الله عليه وسلم : لا تسبوا أصحابي لعن الله من سب أصحابي - رواه الطبراني في الأوسط ورجاله رجال الصحيح غير علي بن سهل وهو ثقة (كذا في مجمع الزوائد)
عن عبد الله بن مغفل قال : قال رسول الله صلى الله عليه وسلم : سلم الله في أصحابي الله في أصحابي لا تتخذوهم غرضا بعدي فمن أحبهم فبحي أحبهم ومن أبغضهم فببغضي أبغضهم ومن آذاهم فقد آذاني ومن آذاني فقد آذى الله ومن آذى الله فيوشك أن يأخذه قال أبو عيسى هذا حديث غريب لا نعرفه إلا من هذا الوجه (سنن الترمذي)

Regarding Abû Bakr ﷺ, they believe - 1) he usurped the *khilâfat* (Kashful Asraar pg.115) 2) he only accepted Islam because a

soothsayer had promised him that he would gain power and authority (Hamlâ'e Haidari pg.14. Mulla Baqir Majlisi said that it was by the influence of a Jewish Rabbi) 3) he violated the teachings of the Qurân (Kashful Asraar pg.115) 4) he denied inheritance due to Hadrat Fâtimâ ﷺ (Kashful Asraar pg.115)

وعن عائشة قالت : قال لي رسول الله صلى الله عليه وسلم في مرضه : ادعي لي أبا بكر أباك وأخاك حتى أكتب كتابا فإني أخاف أن يتمنى متمن ويقول قائل : أنا ولا وبأبي الله والمؤمنون إلا أبا بكر " . رواه مسلم وفي " كتاب الحميدي " : " أنا أولى " بدل " أنا ولا "

وعن عمرو بن العاص أن النبي صلى الله عليه وسلم بعثه على جيش ذات السلاسل قال : فأتيته فقلت : أي الناس أحب إليك ؟ قال : " عائشة " . قلت : من الرجال ؟ قال : " أبوها " . قلت : ثم من ؟ قال : " عمر " . فعد رجالا فسكت مخافة أن يجعلني في آخرهم . متفق عليه

وعن محمد بن الحنفية قال : قلت لأبي : أي الناس خير بعد النبي صلى الله عليه وسلم ؟ قال : أبو بكر . قلت : ثم من ؟ قال : عمر . وخشيت أن يقول : عثمان . قلت : ثم أنت قال : " ما أنا إلا رجل من المسلمين " . رواه البخاري

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " ما لأحد عندنا يد إلا وقد كافيناه ما خلا أبا بكر فإن له عندنا يدا يكافيه الله بها يوم القيامة وما نفعني مال قط ما نفعني مال أبي بكر ولو كنت متخذًا خليلًا لاتخذت أبا بكر خليلًا ألا وإن صاحبكم خليل الله " . رواه الترمذي

وعن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " أتاني جبريل فأخذ بيدي فأراني باب الجنة الذي يدخل منه أمتي " فقال أبو بكر : يا رسول الله وددت أنني كنت معك حتى أنظر إليه . فقال رسول الله صلى الله عليه وسلم : " أما أنك يا أبا بكر أول من يدخل الجنة من أمتي " . رواه أبو داود (كذا في المشكوة)

عن عبد الله بن الزبير أن النبي صلى الله عليه وسلم نظر إلى أبي بكر رضي الله عنه فقال : هذا عتيق الله من النار فمن يومئذ سمي : عتيقا وكان قبل ذلك اسمه عبد الله بن عثمان رواه البزار والطبراني بنحوه ورجالهما ثقات

وعن حكيم بن سعد قال : سمعت عليا يحلف : لله أنزل اسم أبي بكر من السماء الصديق رواه الطبراني ورجاله ثقات

عن أبي الدرداء قال : رأني رسول الله صلى الله عليه وسلم وأنا أمشي أمام أبي بكر فقال : لا تمشي أمام من هو خير منك إن أبا بكر خير ممن طلعت عليه الشمس أو غربت رواه الطبراني وفيه بقية وهو مدلس وبقية رجاله وثقوا

وعن ابن عباس قال : قال رسول الله صلى الله عليه وسلم : يدخل الجنة رجل لا يبقى في الجنة أهل دار ولا غرفة إلا قالوا : مرحبا مرحبا إلينا إلينا فقال أبو بكر : يا رسول الله ما ثواب هذا الرجل في ذلك اليوم ؟ فقال رسول الله صلى الله عليه وسلم : " أجل أنت هو يا أبا بكر " رواه الطبراني في الكبير والأوسط ورجاله رجال الصحيح غير أحمد بن أبي بكر السالمي وهو ثقة

وعن شقيق قال : قيل لعلي : ألا تستخلف ؟ قال : ما استخلف رسول الله صلى الله عليه وسلم فأستخلف عليكم وإن يرد الله تبارك وتعالى بالناس خيرا فسيجمعهم على خيرهم كما جمعهم بعد نبهم على خيرهم رواه البزار ورجاله رجال الصحيح غير إسماعيل بن أبي الحارث وهو ثقة

وعن ابن عباس أن رسول الله صلى الله عليه وسلم استعمل أبا بكر على الحج ثم وجه براءة مع علي فقال أبو بكر : يا رسول الله وجدت علي في شيء ؟ قال : " لا أنت صاحبي في الغار وعلى الحوض " قلت : روى له الترمذي حديثا غير هذا أطول منه . وفي هذا زيادة رواه البزار ورجاله رجال الصحيح (كذا في مجمع الزوائد)

Our belief: Abû Bakr ﷺ was the most beloved of the males to Rasulullah (ﷺ), was his companion in the cave of Thoor, was the best person of this Ummah, actually the best human being after the Ambiyaa, was the most worthy of khilaafah after Rasulullah (ﷺ), was given the name Siddiq (the loyal and truthful) by Allah himself, will be with Rasulullah (ﷺ) at the Haudh of Kauthar, will be rewarded by Allah alone for his service to Rasulullah (ﷺ) on the day of Qiyaamah, was promised freedom from Jahannam, will be the first man of our Ummah to enter Jannah, will be welcomed into Jannah by all its inhabitants

Regarding Umar ﷺ, they believe - 1) he is the enemy of Rasulullah ﷺ, the pharaoh of the ahle-bait, their tormentor and oppressor and usurper of their rights (Zadul Ma'ad pg.433-436) 2) he altered the Qurân and usurped the khilâfat (Kashful Asraar pg.115/119) 3) the

day he was killed is a day of great rejoicing. For those three days every year, the Shiâs can commit any sins, and they will be rewarded for it (Zadul Ma'ad pg.433-436) 4) Abu Lu'lu, the fire-worshipping killer of Hadrat Umar رضي الله عنه, is deserving of Allah ﷻ's mercy. An eyewitness had mentioned that the Iranian Shias have inscribed over his mausoleum the words 'Shah Shuja'ud Deen' (the king who was brave for the sake of Deen).

Khomeini had announced during his message delivered at a youth rally, "When I enter Makkah and Madînah as the conqueror, my first duty will be to get to the grave of Nabî ﷺ and exhume the bodies of these two idols." (Khomeinism and Islam of Aby Rayhan Farouqi pg.8)

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " لقد كان فيما قبلكم من الأمم محدثون فإن يك في أمتي أحد فإنه عمر " متفق عليه

عن سعد بن أبي وقاص قال قال رسول الله صلى الله عليه وسلم : " إيه يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا قط إلا سلك فجا غير فحك " . متفق عليه

عن ابن عمر قال : قال رسول الله صلى الله عليه وسلم : " إن الله جعل الحق على لسان عمر وقلبه " . رواه الترمذي

وعن ابن عباس عن النبي صلى الله عليه وسلم قال : " اللهم أعز الإسلام بأبي جهل بن هشام أو بعمر بن الخطاب " فأصبح عمر فغدا على النبي صلى الله عليه وسلم فأسلم ثم صلى في المسجد ظاهرا . رواه أحمد والترمذي

وعن عقبة بن عامر قال : قال النبي صلى الله عليه وسلم : " لو كان بعدي نبي لكان عمر بن الخطاب " . رواه الترمذي . وقال : هذا حديث غريب (كذا في المشكوة)

وعن علي قال : إذا ذكر الصالحون فحيهلا بعمر ما كنا نبعده أصحاب محمد صلى الله عليه و سلم أن السكينة تنطق على لسان عمر رواه الطبراني في الأوسط وإسناده حسن

وعن معاذ بن جبل قال : إن كان عمر لمن أهل الجنة إن رسول الله صلى الله عليه و سلم كان ما رأى في يقظته أو نومه فهو حق وإنه قال : " بينا أنا في الجنة إذ رأيت فيها دارا فقلت : لمن هذه ؟ فقالوا : لعمر

بن الخطاب " رواه أحمد والطبراني ورجالهما رجال الصحيح (مجمع الزوائد)

Our Belief: Umar رضي الله عنه was divinely inspired by Allah, on whose tongue and in whose heart Allah had placed the truth, on whose tongue the angels would speak, who was feared by Shaytaan, whom Allah used to strengthen Islam (as the result of a dua of Nabi ﷺ), who would have been a Nabi had there been any Nabi after our beloved Nabi ﷺ, who is certainly from the people of Jannah as his beautiful palace had already been seen there by Rasulallah ﷺ.

Regarding both of them رضي الله عنهم, they believe- 1) They are Fir'oun and Hamaan (who are spoken of in the Qur'an). (Haqqul Yaqeen pg.367) 2) They were kafirs (disbelievers) and whoever loves them is also kafir. (Haqqul Yaqeen pg.522) 3) They will be punished for whatever blood was spilt unjustly and whatever adultery and fornication was committed till the emergence of the Mahdi. (Rijaal Kasshi pg.135)

وعن أنس قال : قال رسول الله صلى الله عليه وسلم : " أبو بكر وعمر سيدا كهول أهل الجنة من الأولين والآخرين إلا النبيين والمرسلين " . رواه الترمذي ورواه ابن ماجه عن علي رضي الله عنه

وعن حذيفة قال : قال رسول الله صلى الله عليه وسلم : " إني لا أدري ما بقائي فيكم ؟ فافتدوا باللذنين من بعدي : أبي بكر وعمر " . رواه الترمذي

وعن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه وسلم : " ما من نبي إلا وله وزيران من أهل السماء ووزيران من أهل الأرض فأما وزيراي من أهل السماء فجبريل وميكائيل وأما وزيراي من أهل الأرض فأبو بكر وعمر " . رواه الترمذي (كذا في المشكوة)

Our belief: They were the two advisors of Rasulallah ﷺ in this world, those whom he commanded the Ummah to follow after his death, and will be the leaders of the elderly aged people of Jannah, excluding the Ambiyaa.

Regarding Uthman رضي الله عنه, they believe- 1) He was a tyrant and scoundrel (Kashful Asraar pg.100) 2) He stole the wealth of the Ummah for himself and his family (Nahjul Balaaghah pg.9)

عن عبد الرحمن بن عثمان القرشي أن رسول الله صلى الله عليه و سلم دخل على ابنته وهي تغسل رأس عثمان فقال : " يا بنية أحسنني إلى أبي عبد الله فإنه أشبه صحابي بي خلقا " رواه الطبراني ورجاله ثقات (مجمع الزوائد)

Our belief: The angels would display shyness in front of him, his character resembled the character very closely from amongst all the Sahaabah, he was declared to be the one on Haqq (truth) during the days of fitnah (discord), he was declared a Shaheed by none other than Rasulallah (ﷺ) himself, he was promised wonderful bounties of Jannah on account of his contributions, he will be the companion of Rasulallah (ﷺ) in Jannah.

Regarding the pure wives of Nabî ﷺ, they believe - 1) Hadrat Aishah ؓ and Hadrat Hafsa ؓ conspired to kill Nabî ﷺ by poisoning him (Hayaatul Quloob v.2 pg.870) 2) Hadrat Aishah ؓ committed adultery. (Allah ﷻ forbid!) 3) Aishah ؓ was a hypocrite (Hayaatul Quloob v.2 pg.745,870)

وعن عمرو بن العاص أن النبي صلى الله عليه وسلم بعثه على جيش ذات السلاسل قال : فأتيته فقلت : أي الناس أحب إليك ؟ قال : " عائشة " . قلت : من الرجال ؟ قال : " أبوها " . قلت : ثم من ؟ قال : " عمر " . فعد رجالا فسكت مخافة أن يجعلني في آخرهم . متفق عليه
عن عائشة قال رسول الله صلى الله عليه وسلم (لفاطمة) : " يا بنية ألا تحبين ما أحب ؟ " قالت : بلى . قال : " فأحبي هذه (يعني عائشة) " . متفق عليه (كذا في المشكوة)
عن أنس بن مالك - رضي الله عنه - قال : قال رسول الله صلى الله عليه وسلم فضل عائشة على النساء كفضل الثريد على سائر الطعام» أخرجه البخاري ومسلم والترمذي.(كذا في جامع الاصول)

15334 - وعن قيس بن يزيد أن رسول الله صلى الله عليه و سلم طلق حفصة تطليقة فأتاها خالها عثمان وقدامة ابنا مطعون فقالت : والله ما طلقني عن شيع فجاء النبي صلى الله عليه و سلم فدخل فتجلبت فقال النبي صلى الله عليه و سلم : " أتاني جبريل عليه السلام فقال : راجع حفصة فإنها صوامة قوامة وإنها زوجتك في الجنة " رواه الطبراني ورجاله رجال الصحيح (مجمع الزوائد)

Our Belief: Ayehah (radiAllahu anha) was the most beloved person to Rasulallah (ﷺ), whom even Fatimah (radiAllahu anha) was

عن عائشة قالت : كان رسول الله صلى الله عليه وسلم مضطجعا في بيته كاشفا عن فخذه - أو ساقيه - فاستأذن أبو بكر فأذن له وهو على تلك الحال فتحدث ثم استأذن عمر فأذن له وهو كذلك فتحدث ثم استأذن عثمان فجلس رسول الله صلى الله عليه وسلم وسوى ثيابه فلما خرج قالت عائشة : دخل أبو بكر فلم تهتش له ولم تباله ثم دخل عمر فلم تهتش له ولم تباله ثم دخل عثمان فجلست وسويت ثيابك فقال : " ألا أستحي من رجل تستحي منه الملائكة ؟ " وفي رواية قال : " إن عثمان رجل حيي وإني خشيت إن أذنت له على تلك الحالة أن لا يبلغ إلي في حاجته " . رواه مسلم

عن طلحة بن عبيد الله قال : قال رسول الله صلى الله عليه وسلم : " لكل نبي رفيق ورفيقي - يعني في الجنة - عثمان " رواه الترمذي

وعن عبد الرحمن بن سمرة قال : جاء عثمان إلى النبي صلى الله عليه وسلم بألف دينار في كفه حين جهز جيش العسرة فنثرها في حجره فرأيت النبي صلى الله عليه وسلم يقلبها في حجره ويقول : " ما ضر عثمان ما عمل بعد اليوم " مرتين . رواه أحمد

وعن ثمامة بن حزن القشيري قال : شهدت الدار حين أشرف عليهم عثمان فقال : أنشدكم بالله والإسلام هل تعلمون أن رسول الله صلى الله عليه وسلم قدم المدينة وليس بها ماء يستعذب غير بئر رومة ؟ فقال : " من يشتري بئر رومة يجعل دلوه مع دلاء المسلمين بخير له منها في الجنة ؟ " فاشتريتها من صلب مالي وأنتم اليوم تمنعونني أن أشرب منها حتى أشرب من ماء البحر ؟ قالوا : اللهم نعم . فقال : أنشدكم بالله والإسلام هل تعلمون أن المسجد ضاق بأهله فقال رسول الله صلى الله عليه وسلم : " من يشتري بقعة آل فلان فيزيدها في المسجد بخير منها في الجنة ؟ " . فاشتريتها من صلب مالي فأنتم اليوم تمنعونني أن أصلي فيها ركعتين ؟ فقالوا : اللهم نعم . قال : أنشدكم بالله والإسلام هل تعلمون أني جهزت جيش العسرة من مالي ؟ قالوا : اللهم نعم . قال : أنشدكم بالله والإسلام هل تعلمون أن رسول الله صلى الله عليه وسلم كان على ثبير مكة ومعه أبو بكر وعمر وأنا فتحرك الجبل حتى تساقطت حجارته بالحضيض فركضه برجله قال : " اسكن ثبير فإنما عليك نبي وصديق وشهيدان " . قالوا : اللهم نعم . قال : الله أكبر شهدوا ورب الكعبة أني شهيد ثلاثا . رواه الترمذي والنسائي والدارقطني

وعن مرة بن كعب قال : سمعت من رسول الله صلى الله عليه وسلم وذكر الفتن فقر بها فمر رجل مقنع في ثوب فقال : " هذا يومئذ على هدى " فقامت إليه فإذا هو عثمان بن عفان . قال : فأقبلت عليه بوجهه . فقلت : هذا ؟ قال : " نعم " . رواه الترمذي وابن ماجه وقال الترمذي : هذا حديث حسن صحيح (كذا في المشكوة)

commanded to love, and had such virtue over all other women like the virtue of Thareed over all other foods.

Hafsah (radiAllahu anha) was a pious woman who would fast a lot and spend a lot of time standing in salaah, and was destined to be the wife of Rasulullah (ﷺ) in Jannah.

Amazingly, Ali (ﷺ) had named three of his sons Abu Bakr, Umar and Uthman. Hasan (ﷺ) named two of his sons Abu Bakr and Umar. According to some Shiah books, Husain (ﷺ) also had a son by the name of Abu Bakr. Zaynul Aabideen (ﷺ) had a son by the name of Umar. Musa Kaazim (ﷺ) had a son by the name of Abu Bakr and a daughter by the name Ayesah. Ali Radhaa (ﷺ) also named his daughter Ayesah. Furthermore, the most amazing aspect is that Ali (ﷺ) gave his and Fatima's (ﷺ) youngest daughter Umm Kuthoom in marriage to Umar Ibnul Khattaab, something which confuses the Shias upto today.

5) **The Qurân** – The Shiâs believe that the Qurân we possess is one which has been tampered. They believe that the true Qurân was given to Hadrat Alî (ﷺ), who then passed it on to the succeeding imams. It is now in the possession of the 12th hidden imam, who will bring it forward before Qiyâmah. According to their narrations the actual Qurân had over 17000 verses (Usoolul Kaafi pg.671, quoting Ja'far Saadiq), but was tampered by Hadrat Abû Bakr and Umar (ﷺ). Complete surahs were removed like Surah Wilâyah, which they claim shows the *imâmat* of Alî (ﷺ). Nuri Tabresi, a great scholar of the Shais, wrote 'Faslul Khitaab fi Ithbaati Tahreefi Kitaabi Rabbil Arbaab' to prove the belief that the Quran has been changed. He explained therein that the fact that the Quran is interpolated is proven by tawaatur-ma'nawi (so many different Shia narrations that all cannot ever be regarded as being false or a lie). He had also written that Sayyid Ni'matullah Ali Jazaani had written in one of his books that the number of Shia narrations proving interpolation in the Qur'an are more than 2000. Also mentioned in the above book is this historical fact that till the time of Abu Ali Tabresi (from the 6th century), only

four Ulama of the Shia (Murtaza, Saadiq, Abu Ja'far Tusi and Abu Ali Tabresi) had ever differed with this belief (of the interpolation of the Qur'an). Khomeini has also written in Kashful Asraar, while explaining why the names of the Imams are not in the Qur'an, that it was also quite possible for those who swore by the Qur'an and Islam only to gain power and wealth and to realize their evil intentions to have tampered with the Qur'an and removed the verses indicating the name of the imam which would have been a shame for muslims and the Qur'an till the end of time. Many Shias today however do not subscribe to this belief. If any verses of the Qur'an are contrary to their belief, they interpret the Quran with strange, far-fetched ideas conforming to their sectarian views.

الم (2-1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2-2) إِنَّا نَحْنُ الذَّكْرُ وَإِنَّا لَهُ لَحَافِظُونَ (9-15) إِنَّ الَّذِينَ كَفَرُوا بِالذَّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ (41-41) لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ (42-41)

6) *Mutâ'* – This is referred to a settlement a man makes with a woman that he will take her as his wife for a fixed period of time, on payment of a fixed amount of money. During that time, he can have intercourse with her. No witnesses, *wakîl* (guardian) or *qâdhi* is needed; it can be done in complete privacy. No one else needs to be told about it. There is no responsibility on the man to maintain the woman, or provide clothing or residence to her. At the expiry of the settled period, *mutâ'* ends. This is prostitution according to us. Khomeini has written in Tehrilul – Wasilâ (v.2 pg.290) that *mutâ'* can be done with prostitutes as well, and can be for any amount of time, for an hour or two, or even less. According to them, this sacred act is more virtuous than *salâh*, fasting and *Hajj*, since one who does this filthy act once, receives the rank of Hadrat Husein (ﷺ); twice, the rank of Hadrat Hasan (ﷺ); thrice, the rank of Hadrat Alî (ﷺ); and four times, the rank of Nabî (ﷺ). (Tafsir Manhajus Saadiqeen of Mulla Fathullah Kaashaani pg.356). According to them, one cannot be a perfect believer till he does not make *mut'ah*. Allah has announced His

forgiveness for those women of this ummah who enter into a mut'ah contract. (Man Laa Yahdhuruhul Faqeeh pg.330) (May Allâh ﷻ save us from such perverted beliefs!)

Our Belief: Mut'ah has been prohibited in Islam, and this prohibition is effective till the day of Qiyaamah. This has been established in many authentic narrations.

A number of Qur'anic verses corroborate the prohibition of Mut'ah.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (23-1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (23-2) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (23-3) وَالَّذِينَ هُمْ لِلرَّكَاةِ فَاعِلُونَ (23-4) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (23-5) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (23-6) فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (23-7) فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَىٰ وَثَلَاثَ وَرَبَاعَ فَإِن خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (3-4) وأخرج ابن المنذر وابن أبي حاتم والحاكم وصححه عن ابن أبي مليكة قال : سئلت عائشة عن متعة النساء فقالت : بيني وبينكم كتاب الله وقرأت والذين هم لفروجهم حافظون إلا على أزواجهم أو ما ملكت أيمانهم فمن ابتغى وراء ما زوجة الله أو ملكه فقد عدا وأخرج عبد الرزاق عن وأبو داود في ناسخه عن القاسم بن محمد أنه سئل عن المتعة فقال : اني لأرى تحريمها في القرآن ثم تلا والذين هم لفروجهم حافظون إلا على أزواجهم أو ما ملكت أيمانهم (الدر المنثور - السيوطي)

- Allâh Ta'âlâ says: "(And successful are those believers) who stringently protect their private parts except from their wives and bondswomen, they are free from reproach. As for those who seek anything else beyond this (i.e. apart from their wives and bondswomen) they are transgressors." And it is clear that a woman of Mut'ah is neither a wife nor a slave according to the Shi'ahs. A woman married on the basis of Mut'ah is not a wife because this marriage neither has witnesses nor publicity. Neither is she favoured with maintenance nor with a house. This marriage has no *Talâq*, no *Li'ân*, no *Zihâr* and no *'iddat*. Even the laws of inheritance do not apply.
- In another verse Allâh Ta'âlâ commands: "And marry women of your choice; two, three or four." In this verse, Allâh Ta'âlâ

determines the limits of Nikâh in that marriage with more than four women at once is not permissible. However, in Mut'ah, there are neither any limitations nor any special figures.

Furthermore, with the introduction of this immoral custom, the institution of Nikâh will also fall away because most people get married to fulfil their base desires and when this base desire can be fulfilled with Mut'ah, what is the need for Nikâh now?

Prohibition of Mut'ah: During the initial stages of Islâm, the laws of Harâm and Halâl were revealed gradually step-by-step. For instance, the injunctions against wine and pork were revealed about fifteen to twenty years after prophethood. Similarly, in accordance with the traditions of the pre-Islâmîc days of ignorance, the people were engaged in *Mut'ah*. Until then no clear-cut divine command had been revealed in this regard. Only in the seventh year of Hijrah, following the conquest of Khaybar, Rasûlullâh ﷺ proclaimed the prohibition of *Mut'ah* and domesticated donkeys. This is narrated by Hadrat 'Alî and others on the basis of authentic chains of narrators.

8992 - (خ م ط ت س) محمد بن الحنفية : أن عليًا قال لابن عباس : « إن رسول الله - صلى الله عليه وسلم - نهى عن متعة النساء يوم خيبر ، وعن أكل لحوم الحمير الإنسية . » أخرجه الجماعة إلا أبا داود . (جامع الأصول في أحاديث الرسول)

Thereafter, at the end of the eighth year of Hijrah, Rasûlullâh ﷺ permitted *Mut'ah* in the expedition of Awât for a period of three days only. However, when Rasûlullâh ﷺ came to Makkah for 'Umrah thereafter, he grasped the K'abah with both his hands and confirmed: "*Mut'ah* is declared forever Harâm right up to the day of judgement."

3488 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمْرِو حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ « يَا أَيُّهَا النَّاسُ إِنِّي قَدْ كُنْتُ أَذْنُتُ لَكُمْ فِي الْإِسْتِمْتَاعِ مِنَ النِّسَاءِ وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ وَلَا تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا 3489 - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلِيمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَمْرِو بِهِذَا الْإِسْنَادِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَائِمًا بَيْنَ الرَّكْنِ وَالْبَابِ وَهُوَ يَقُولُ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ (صحيح مسلم)

Furthermore, during the expedition of Tabûk, Rasûlullâh ﷺ caught sight of a few women wandering around the tents of the Muslims. Upon enquiry he was informed that some of the Muslims made *Mut'ah* with these women (either at this moment or on some previous occasion). Upon hearing this, Rasûlullâh ﷺ was so overcome with fury that his face turned crimson. He then stood up to deliver a *Khuṭbah* wherein he extolled the praises of Allâh Ta'âlâ and declared *Mut'ah* as *Harâm*. The *Ṣahâbah* ﷺ say: "Thereafter we never ever engaged in *Mut'ah* and we resolved never to return to it." (*Kitâbul-Itibâr by Imâm Hâzimî page 180*)

وأخرجه الحازمي من حديث جابر قال خرجنا مع رسول الله صلى الله عليه وسلم إلى غزوة تبوك حتى إذا كنا عند العقبة مما يلي الشام جاءت نسوة قد كنا تمتعنا بهن يظفن برحلتنا فجاء رسول الله صلى الله عليه وسلم فذكرنا ذلك له قال فغضب وقام خطيباً فحمد الله وأثنى عليه ونهى عن المتعة فتوادعنا يومئذ فسميت ثنية الوداع (فتح الباري قال الحافظ وأما حديث جابر فلا يصح فإنه من طريق عباد بن كثير وهو متروك أقول له شاهد كما في الرواية الآتية) وعن أبي هريرة قال : خرجنا مع رسول الله صلى الله عليه وسلم في غزوة تبوك فنزلنا ثنية الوداع فرأى رسول الله صلى الله عليه وسلم مصابيح ورأى نساء يبكين فقال : " ما هذا ؟ " فقيل : نساء يبكين تمتع منهن . فقال رسول الله صلى الله عليه وسلم : " حرم " أو قال : " هدم المتعة النكاح والطلاق والعدة والميراث " رواه أبو يعلى وفيه مؤمل بن إسماعيل وثقه ابن معين وابن حبان وضعفه البخاري وغيره وبقيه رجاله رجال الصحيح (مجمع الزوائد - الهيثمي)

So the fury of Rasûlullâh ﷺ as evinced by his blessed countenance turning red indisputably proves that Rasûlullâh ﷺ had already declared his prohibition and aversion to *Mut'ah* prior to this occasion. So when this vice reared its head again (even though it was done out of ignorance) Rasûlullâh ﷺ was extremely distressed and overcome with fury, his face turned red in annoyance. And for a third time, Rasûlullâh ﷺ delivered a *Khuṭbah* prohibiting *Mut'ah*. On this occasion, Rasûlullâh ﷺ issued a peremptory prohibition on *Mut'ah*.

Thereafter, during the Caliphate of *Hadrat 'Umar* ﷺ some ignorant people who were absolutely unaware of the prohibition of *Mut'ah* committed this evil. When *Hadrat 'Umar* ﷺ heard of this, he was

awfully enraged. He ascended the pulpit and delivered a *Khuṭbah* wherein he stressed upon the prohibition of *Mut'ah*. His declaration left absolutely no room for doubt over this issue. He also added: "After this if I come across anyone engaging in *Mut'ah* I will impose the punishment of adultery upon him." From this day onwards, *Mut'ah* was categorically terminated and the *Ijm'â* (consensus) of the *Ṣahâbah* ﷺ was constituted over this issue.

عن مالك عن بن شهاب عن عروة بن الزبير : ان خولة بنت حكيم دخلت على عمر بن الخطاب فقالت إن ربيعة بن أمية استمتع بامرأة فحملت منه فخرج عمر بن الخطاب فرعا يجرد رداءه فقال هذه المتعة ولو كنت تقدمت فيها لرجمت (موطأ الإمام مالك) وأخرج البيهقي عن عمر أنه خطب فقال : " ما بال رجال ينكحون هذه المتعة وقد نهى رسول الله صلى الله عليه وسلم عنها لا أوتي بأحد نكحها إلا رجمته (الدر المنثور - السيوطي)

When 'Abdullâh bin 'Abbâs ﷺ and others who, due to their ignorance, were in favour of the permissibility of *Mut'ah* were apprised of the prohibition of *Mut'ah*, they retracted from their view (and they too sanctioned its prohibition). (This is discussed in detail in *Aḥkâmul-Qurân of Abû Bakr Jassâs volume 2 page 147.*) 'Abdullâh bin 'Abbâs ﷺ was born a year or two before *Hijrah* and until the age of eight or nine he lived with his parents at Makkah. Following the conquest of Makkah, when *Hadrat 'Abbâs* ﷺ migrated with his family, *Hadrat 'Abdullâh ibn Abbâs* ﷺ also accompanied his father to Madînah. The conquest of Khaybar (in which *Mut'ah* was prohibited) had already taken place well before Ibn 'Abbâs ﷺ could come to Madînah. During this time, no incident related to *Mut'ah* took place. This is why *Hadrat Ibn 'Abbâs* ﷺ himself was unaware of the prohibition of *Mut'ah*. He merely heard of it from the other *Ṣahâbah* ﷺ and he issued a *Fatwâ* stating that just as carrion and pork are permitted in dire necessity, so too is *Mut'ah* permitted at times of dire necessity. However when *Hadrat 'Alî* ﷺ and other *Ṣahâbah* ﷺ related before Ibn 'Abbâs a string of narrations prohibiting *Mut'ah* until *Qiyâmah*, he retracted his view. *Hadrat 'Alî* ﷺ has narrated numerous *Aḥâdîth* relating to the prohibition of *Mut'ah* but the

Shi'ahs are so smitten with *Mut'ah* that they won't even listen to Hadrat 'Alī عليه السلام.

(ت) عبد الله بن عباس - رضي الله عنهما - : قال : «إنما كانت المتعة في أول الإسلام. كان الرجل يقدم البلدة ليس له بها معرفة. فيتزوج المرأة بقدر ما يرى أنه يقيم. فتحفظ له متاعه. وتصلح له شئيه. حتى إذا نزلت الآية {إلا على أزواجهم أو ما ملكت أيمانهم} (23: 6) قال ابن عباس : فكلُّ فرج سواهما فهو حرام». أخرجه الترمذي وفي رواية ذكرها رزين ، قال أبو حمزة : «سمعتُ ابن عباس يُسأل عن مُتعة النساء ؟ فرخص فيها. فقال له مولى له : إنما ذلك في الحال الشديد. وفي النساء قلة؟ - أو نحوه - قال: نعم». (جامع الأصول في أحاديث الرسول)

Permitted type of Mut'ah at the inception of Islâm: The word *Mut'ah* applies to two situations. One is that the word *Mut'ah* applies to a temporary marriage. In other words, in front of witnesses a marital contract is effectuated with a woman for a limited period of time. Once this time period lapses, separation is automatic without the need to issue a formal divorce. However, in order to cleanse her womb, after this separation, she has to wait for one menstrual cycle to pass to ensure that this husband's sperm is not co-mingled with the subsequent husband's sperm. Only this type of *Mut'ah* was permitted in the early stages of Islâm and it was subsequently declared forever Harâm. In other words, *Mut'ah* in the context of a temporary *Nikâh* was permitted during the earlier period of Islâm but this permissibility was subsequently overturned and declared forever Harâm.

The second situation that *Mut'ah* applies to is in the case where a man enters into an agreement with a woman and says: "I will benefit from you for a day or two and I will pay you for this benefit." This is blatant fornication. This is *Zinâ* in the true sense of the word. This form of *Mut'ah* was never ever endorsed in the history of Islâm. It was never permitted, so there is no question of it ever being abrogated. In fact, this form of *Mut'ah* is not permitted in any religion because this form of *Mut'ah* is fornication and fornication is not lawful in any religion. This is the view of Ja'far Sadiq عليه السلام (one of their imams) as well, who clearly stated this to be zina

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنَا أَبُو مُحَمَّدٍ : الْحَسَنُ بْنُ سُلَيْمَانَ الْكُوفِيُّ بِعَدَاةٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَضْرَمِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ بَهْرَامَ حَدَّثَنَا الْأَشْجَعِيُّ عَنْ بَسَّامِ الصَّيْرَفِيِّ قَالَ : سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ الْمُتَعَةِ وَوَصَفْتُهَا لَهُ فَقَالَ لِي : ذَاكَ الرَّنَا. (السنن الكبرى للبيهقي)

Yes, the first type of *Mut'ah* is referred to as a temporary *Nikâh* (In other words, in front of witnesses a marital contract is effectuated with a woman for a limited period of time with the permission of her guardian and a period of one menstrual cycle as *'iddat* following the lapse of this agreed period of time is referred to as *Mut'ah*.) Such a *Nikâh* is a sort of an intermediate stage. In other words, this temporary *Nikâh* falls somewhere in between an ordinary *Nikâh* and downright fornication. This is an intermediate stage that is neither fornication nor ordinary *Nikâh* that requires *Talâq*, *'iddat* and inheritance laws etc. This form of *Mut'ah Nikâh* is not a genuine *Nikâh* as such, but it merely enjoys an external resemblance to *Nikâh*. In *Mut'ah* of this category, witnesses as well as consent from the guardian is necessary. Similarly, if she is separated from this man and decides to enter into *Mut'ah* with another man, she is not allowed to remarry until and unless one menstrual cycle passes. So, such a union cannot entirely be termed as downright fornication. The difference between *Mut'ah* (which requires witnesses, consent from the guardian, *'iddat* of one menstrual cycle at termination) and a normal permanent *Nikâh* is the difference of inheritance and non-inheritance and the distinction of permanence and non-permanence. The rest of the conditions of both types of *Nikâh* are the same.

Imâm Qurtubî رحمة الله عليه says: "Layth bin S'ad narrates from Bukair bin Ashajj who relates from 'Ammâr the slave of Sharîd. He says: "I asked Ibn 'Abbâs عليه السلام, "Is *Mut'ah* fornication or is it *Nikâh*?" He replied: "It is neither fornication nor is it *Nikâh*." I asked: "Then what exactly is it?" He replied: "It is *Mut'ah* (a source of temporary benefit) as Allâh Ta'âlâ uses the word *Mut'ah* as well." I asked: "Is she obliged to observe *'iddat*?" He replied: "Yes, on the termination of the predetermined time, she has to observe *'iddat* of one menstrual

cycle.” I asked: “Will they inherit from one another?” He replied: “No.” (*Tafsîr Qurṭubî volume 5 page 132*)

وأخرج ابن المنذر من طريق عمار مولى الشريد قال : سألت ابن عباس عن المتعة أسفاح هي أم نكاح ؟ فقال : لا سفاح ولا نكاح قلت : فما هي ؟ ! قال : هي المتعة كما قال الله قلت هل لها من عدة ؟ قال : نعم عدتها حيضة قلت : هل يتوارثان ؟ قال : لا (الدر المنثور – السيوطي)

This text indisputably illustrates that *Mut'ah* is an intermediate stage. In other words, it is a stage between ordinary *Nikâh* and fornication. During the early stages of Islâm, only this type of *Mut'ah* was permitted in dire necessity just as carrion and pork is permitted in dire necessity.

It should also be remembered that it was only permitted during a journey when the Sahabah were away from their wives for a considerable amount of time, and was never allowed while at home. Imâm Abû J'afar Ṭahâwî عليه رحمة الله says: “All the narrators who suggest the permissibility of *Mut'ah*, all of them unanimously agree that this concession was granted only on one of the journeys and this concession was rescinded immediately thereafter. Not a single narrator however, says that this concession was granted under normal circumstances at home. A similar narration is reported from Ibn Mas'ûd عليه السلام.” (*Tafsîr Qurṭubî volume 5 page 131*) Similarly, Imâm Ḥâzimî عليه رحمة الله says: “The occasions permitting *Mut'ah* all took place during their travels and not a single narration has reached us about Rasûlullâh ﷺ permitting *Mut'ah* whilst they were in their houses. (In other words, none of them ever engaged in *Mut'ah* whilst they were in their homes.) (*Kitâbul-I'tibâr page 178*)

In short, the type of *Mut'ah* that was initially condoned and thereafter prohibited as mentioned in the Aḥâdîth is definitely not the type of *Mut'ah* that is prevalent today and presently adopted by the Shi'as. The *Mut'ah* mentioned in the Aḥâdîth is a reference to a temporary form of *Nikâh* limited to a pre-determined period of time convened before two witnesses with the consent of the guardian and

the termination of this union at the prescribed time without an issuance of formal *Talâq* And thereafter this woman may only engage in *Mut'ah* with another man after the passing of one menstrual cycle. Only this form of *Mut'ah* was permitted during the early stages of Islâm and moreover, this permissibility was provided simply because until now no injunction against it was revealed. As in the case of wine and interest; they were permissible in the early stages of Islâm in a sense that until then no divine injunction had been revealed in the beginning stages of Islâm and those who engaged in these vices during the early stages were not punished for it until such time that the injunctions against interest and wine were revealed.

As for the *Mut'ah* practised by the Shi'as whereby a man pays a woman to use her for a day or two or for an hour or two, this is blatant *Zinâ* (fornication) and obvious harlotry. This type of *Mut'ah* was never ever permitted in Islâm let alone it being permitted and subsequently repealed, just like adultery, it was never permitted nor repealed. In fact, from the very inception of the universe right up to this moment, apart from the Shi'as, no other religion or ideology sanctions *Mut'ah* like this.

In fact, even the need for *Nikâh* would fall away because men would fulfil their needs with the avenue of *Mut'ah* whilst women would be totally dispossessed of a custodian of their maintenance and sustenance and they would be deprived of a protector of their sorrow and distress. And then they would be casting their glances at the licentious men of society and at the end of their youth there would be nobody to protect nor maintain them. The Shi'as should ponder over this; is there any prospect more degrading and distressing than this? The Shi'as should wholeheartedly express their gratitude towards Ḥadrat 'Umar عليه السلام who eradicated this shameless evil completely during his Caliphate.

An intuitive proof on the prohibition of *Mut'ah*: Every honourable man regards the announcement of the *Nikâh* of his daughter or sister

a source of pride and with great fanfare and delight he invites relatives and acquaintances to the *Walimah* feast. On the contrary, when it comes to *Mut'ah*, he will make an all out effort to conceal it. He regards the attribution of *Mut'ah* to his daughter, sister or mother as a source of immense embarrassment. Until today we haven't come across even a single man of inferior scruples, in fact, we haven't even heard of a shameless man who pompously announces in a respectable gathering that his sister, mother or daughter performed *Mut'ah* so many times. Furthermore, on the occasion of *Nikâh* people offer their congratulations to the parents of the married couple but we haven't heard of anyone paying compliments to them on the occasion of *Mut'ah*.

5808 – حدثنا عبد الله ثنا أبي ثنا عفان ثنا عبيد الله بن إيراد قال ثنا إيراد يعني بن لقيط عن عبد الرحمن بن نعيم الأعرجي قال : سألت رجل بن عمر وأنا عنده عن المتعة متعة النساء فغضب وقال والله ما كنا على عهد رسول الله صلى الله عليه و سلم زنائين ولا مسافحين ثم قال والله لقد سمعت رسول الله صلى الله عليه و سلم يقول ليكونن قبل المسيح الدجال كذابون ثلاثون أو أكثر قال أبي وقال أبو الوليد الطيالسي قبل يوم القيامة (مسند أحمد) (تعليق شعيب الأرنؤوط : صحيح لغيره)

It is an amazing fact that Abdullah Ibn Umar once indicated that *mut'ah* will later be publicized and promoted by one of the thirty major liars regarding whom Rasulullah (ﷺ) predicted will appear before Dajjal. (That was probably the origin of this practice amongst the Shias, after consensus was reached by the Sahaabah on its prohibition.)

7) *Kitmân* - This refers to concealment of one's faith and not to reveal it to anyone, even their own Shia. According to them, Nabî ﷺ commanded the Shiâs to conceal the belief of *imâmat*, and he himself refrained from expounding it before the Muslims. According to one narration of theirs, Imam Ja'far Saadiq once said to his disciple, "O Salman, you follow a religion that whoever will conceal it, Allah will bestow honour on him, and whoever will reveal it, he will be disgraced by Allah." The following statement is attributed to Imam Muhammad Baaqir "Among my disciples, he is most dear to me, is

most righteous and knows the religion best who conceals our teachings and keeps secrets better than others. (Usoolul Kaafi pg.485-486)

8) *Taqiyyâ* - This means putting up a deceptive appearance or pretending to make a statement to hide the truth or mislead a Sunni. *Taqiyyâ* allows a Shiâ to cheat, deceive, befool, betray or harm a non-Shiâ, particularly a Sunni and for these acts he will be rewarded by Allâh ﷻ according to the teachings of Shi'ism. With *Taqiyyâ*, a Shiâ can pretend to be a Sunni and can even refute the fundamental beliefs of his religion, just to gain something insignificant from a Sunni, he can inflict a wound or insult a Sunni, and for these evil acts he believes he will be rewarded. In short, the basis of *Taqiyyâ* is hypocrisy or pretension and its purpose is to harm the Sunnis in every possible way. According to some of their narrations, *Taqiyyâ* is 9/10ths of faith and one who does not practice on *Taqiyya* has no Deen in him. (Usoolul Kaafi pg.482) One narration attributed to Ja'far Saadiq is as follows; "If I say that he who gives up *taqiyyah* is as big a sinner as he who abandons *salaah*, I will be speaking the truth. A person who does not observe *taqiyyah* has no *imaan* (Man Laa Yahdhuruhul Faqeeh pg.330)

وَمَنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (2-8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (2-9) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (33-70) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (33-71)

وعن عبد الله بن عمرو رضي الله عنهما أن رجلا جاء إلى النبي صلى الله عليه و سلم فقال يا رسول الله ما عمل الجنة قال الصدق إذا صدق العبد بر وإذا بر آمن وإذا آمن دخل الجنة قال يا رسول الله وما عمل النار قال الكذب إذا كذب العبد فجر وإذا فجر كفر وإذا كفر يعني دخل النار رواه أحمد من رواية ابن لهيعة

وعن مالك أنه بلغه أن ابن مسعود قال لا يزال العبد يكذب ويتحرى الكذب فتسكت في قلبه نكتة حتى يسود قلبه فيكتب عند الله من الكاذبين ذكره مالك في الموطأ هكذا وتقدم بنحوه متصلا مرفوعا

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم آية المنافق ثلاث إذا حدث كذب وإذا وعد أخلف وإذا عاهد غدر رواه البخاري ومسلم وزاد في مسلم في رواية له وإن صلى وصام وزعم أنه مسلم

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن النبي صلى الله عليه و سلم قال أربع من كن فيه كان منافقا خالصا ومن كان فيه خصلة منهن كانت فيه خصلة النفاق حتى يدعها إذا اتضمن خان وإذا حدث كذب وإذا عاهد غدر وإذا خاصم فجر رواه البخاري ومسلم وأبو داود والترمذي والنسائي

وعن النواس بن سمعان رضي الله عنه قال قال رسول الله صلى الله عليه و سلم كبرت خيانة أن تحدث أخاك حديثا هو لك مصدق وأنت له كاذب رواه أحمد عن شيخه عمر بن هارون وفيه خلاف وبقية رواته ثقات

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم ... وتجدون شر الناس ذا الوجهين الذي يأتي هؤلاء بوجه وهؤلاء بوجه رواه مالك والبخاري ومسلم

وعن محمد بن زيد أن ناسا قالوا لجده عبد الله بن عمر رضي الله عنهما إننا ندخل على سلطاننا فنقول بخلاف ما نتكلم إذا خرجنا من عنده فقال كنا نعد هذا نفاقا على عهد رسول الله صلى الله عليه و سلم رواه البخاري

وعن عمار بن ياسر رضي الله عنه قال قال رسول الله صلى الله عليه و سلم من كان له وجهان في الدنيا كان له يوم القيامة لسانان من نار رواه أبو داود وابن حبان في صحيحه (كذا في الترغيب والترهيب)

The Qur'an however does permit a man to conceal his iman if he is unable to bear the torture being inflicted upon him. Although this permission has been granted, the best course is for one to withstand the torture and die as a martyr, as millions of true believers have done in the past. Kitman and Taqiyyah are, however, incumbent practices and should be done for the minutest of reasons.

8) *Raj'at* – This is a fundamental belief of the Shiâ religion. It is their belief that prior to the day of resurrection, during the era of Hadrat Mahdi, the dead person has to come back to the world. The pious persons of the highest category as well as their enemies will be brought back to life. The pious will then take revenge from their

opponents. The Shiâs state that when Imâm Mehdî appears, he will order the exhumation of the bodies of especially Hadrat Abû Bakr and Hadrat Umar ؓ. Their naked intact bodies will be hung on a tree for public show. Then Imâm Mahdi will restore them to life. Then they will be punished for the sins of the entire mankind, since its inception, since all these sins devolve on these two noble *sahâbah* ؓ. He will bring Ayesha (ؓ) to life and inflict the hadd (legal punishment) upon her (for her crime of zina.) (Haqqul Yaqeen of Majlisi pg335-368)

The Quran and Sunnah have clearly explained that all humans will be brought back to life on the day of Qiyaamah whereafter Allah will punish or reward his slaves according to their actions. None other than Allah possesses the attribute of Al-Muntaqim (The One who punishes), nor will there be any Qiyaamah before the final Qiyaamah.

SHI'ITE TREACHERY TOWARDS ISLAMIC GOVERNMENTS

The stance of most Shi'ites, scholars and laymen alike, towards the Islamic Governments throughout history has been, if the government was powerful and well established, to honour its leaders in consonance with their tenet of *taqiyyah*, for the purpose of material gain. If however, the government is weak, or is under attack by enemies, they side with the enemies against it. Their objective is to create disunity in the *ummah*, and to cause corruption on land. Hereunder are some documented incidents which portray their true colours:

* Amirul-Mu'minîn, Hadrat Uthmân ؓ was murdered by the fore-runners of the Shi'i movement.

* Hadrat Hussein, the grandson of Nabî ﷺ was betrayed by these people at the time of need, leading to his eventual martyrdom.¹

* Under the instigation of the Shi'ites, the Abbasids revolted against the Umayyad *khilâfat*, thus eventually overthrowing them.

* It is an established fact that Iran was a Sunni nation until the tenth century of the *hijri* calendar. During this period, Iran produced thousands of scholars in every discipline; the most salient of these facts is that many of the six most authentic books of *ahâdith* were written by scholars from Iran, or those who received their education in Iran. However when the Safawi Shi'ites took over control, they established their government on the skulls of the Sunni scholars and jurists. This was one of the reasons for the evacuation of the largest cities that were at the foremost centres of Islamic sciences, such as Tibriz, Isfahan, Ray and Tus. There were many Sunni Muslims that were killed, forced into Shi'ism, or compelled to flee into the mountains, leaving Iran as a centre for conspiracies against Islam and the Muslims. Ferdinand, the ambassador to the Austrian king, remarked, "Had it not been for the Safawids in Iran, we would have been reading the Qurân this day like the Algerians," meaning that his nation would have been conquered by the Ottoman Muslims. However the Safawids conspired with the crusaders and the imperialists to halt the Islamic expansion in France and Vienna."²

* The last *khalifâ* of the *Abbâsi Khilâfat* in Baghdad, Al-Mu'tasim billâh, was murdered by the Shiâs. These enemies of Islam cooled the fire of their hatred in this brutal way with the aid of the Tartar barbarians.

* From the 4th to the 9th centuries, the Shiâs remained slightly concealed with their *kufr* beliefs. During this time, they destroyed

¹ This has been admitted to by the Shias themselves. Scholars can refer to Qâtilâna Hussein ki Khana-talashi by Moulana Abdush Shakûr Lucknowi

² Extract of an article by Shaikh Abdur-Rahman al-Baluchy-Shi'ism exposed

great Islamic states. It is for this reason that they were considered to be enemies of Muslims. Whenever they found the opportunity, they devastated the political power of the Muslims. With regards to those times, Allamah Shâh Anwar Kashmiri writes, " Besides the Ahlus Sunnah wal Jama'ah, Allah has not granted the ability of waging Jihad (against the non-believers) to any other group. The destruction of most of the Islamic states actually took place at the hands of the Shiâ. May Allâh ﷻ disgrace them!"³

* The Shi'i Fatimides in North Africa and Egypt subjected the *Ahlu-sunnah* to untold brutalities. The Egyptian Fatimide government beheaded every such Muslim who opened his tongue against the *imâmat* of Hadrat Ali ﷺ.

*The revolution brought about by Khomeini was started with the massacre of Sunnis; a large number of *sunnis* were falsely accused of being anti-revolutionary and were shot dead publicly without trials and without getting the opportunity for legal defence. Hundreds of them were put to death under one pretext or another. The homes and villages of Sunni Kurds were mercilessly bombed on several occasions, claiming the lives of hundreds of lives of innocent men, women and children.

* Even today, while slating America as the 'Satan', Iran has joined hands with the disbelievers of America, India, Russia and Israel against the Tâlibân of Afghanistan.

*In 1982, a delegation of World Islamic mission visited Iran for a conference held in Tehran. They reported:

a) There are half a million *Sunni* Muslims in Tehran but have not been allowed to build their own *masjid*, although there are 12 Christian churches, 2 Hindu temples, 2 Jewish synagogues and 2 temples for fire-worshippers. During the reign of the Shah, they would perform

⁴ Faydul Bâri vol.1, p.172

Eid salâh in the park, but now are banned. The *Sunnis* are not allowed to hold any gatherings for the purpose of *da'wah* and *tabligh*.

b) *Sunni* Muslims are not allowed to publish their religious books. Before they would import them from Pakistan, but this was outlawed during the Khomeini regime.

c) Although the *Sunnis* comprise 35% of the population, they are only 27 *Sunni* members of parliament. Their percentage in the Administrative and Judiciary council is almost zero.⁴

The Quran on the Shias

In the beginning of the Qurân Karîm, Allâh ﷻ describes the qualities of the believers briefly in 3 verses, the qualities of the disbelievers briefly in 2 verses, and then the qualities of the hypocrites in detail in 13 verses; since they are the enemy within. Till Qiyâmah, these hypocrites will remain. These qualities to a great extent are found in the Shiâs. Allâh ﷻ states in Surah Baqarah,

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتِيهِمْ الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ (8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10) وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (11) أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (12) وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (13) وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ (14) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (15) أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهَدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16) مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (17) صُمُّ بَعْضٌ غَمِّي فَهُمْ لَا يَرْجِعُونَ (18) أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرٌّ يُجْعَلُونَ أَصَابِعُهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُجِيبٌ بِالْكَافِرِينَ (19) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (20)

AMONGST PEOPLE THERE ARE THOSE WHO SAY, "WE BELIEVE IN ALLÂH ﷻ AND IN THE FINAL DAY, WHEREAS THEY ARE NOT BELIEVERS. (Their belief in Allâh ﷻ is mixed with many polytheistic beliefs and they believe in raj'at where reckoning will take place in this world) THEY (ATTEMPT TO) FOOL ALLÂH ﷻ AND THE BELIEVERS, BUT THEY FOOL ONLY THEMSELVES WITHOUT REALISING IT. (They will suffer disgrace in the world when exposed and everlasting punishment in the hereafter). A DISEASE (hypocrisy, disbelief, hatred for the Sahâbah, mut'â) LURKS IN THEIR HEARTS, AND ALLÂH ﷻ INCREASES THEIR DISEASE. THEY SHALL SUFFER A PAINFUL PUNISHMENT ON ACCOUNT OF THE LIES (taqiyyâ) THEY SPEAK. WHEN THEY ARE TOLD, "DO NOT CAUSE CORRUPTION ON EARTH (deceiving the Muslims, creating dis-unity and war among the Muslims, selling the secrets of the believers)," THEY SAY, "WE ARE BUT REFORMERS." BEHOLD, THEY ARE THE CORRUPTORS, BUT THEY DO NOT REALISE IT." WHEN THEY ARE TOLD, "BELIEVE LIKE THE PEOPLE (i.e. the sahâbah) BELIEVE," THEY SAY, "SHOULD WE BELIEVE LIKE THE FOOLS BELIEVE?" (they possess no love nor respect for the sahâbah) BEHOLD! IT IS THEY WHO ARE INDEED THE FOOLS, BUT THEY DO NOT KNOW IT. WHEN THEY MEET THOSE WHO BELIEVE, THEY SAY, "WE BELIEVE," (due to their belief of kitmân and taqiyyâ) BUT WHEN THEY ARE ALONE WITH THEIR DEVILS, THEY SAY, "WE ARE REALLY WITH YOU. WE WERE ONLY MOCKING (THE BELIEVERS)." IT IS ALLÂH ﷻ WHO MOCKS THEM AND GIVES THEM ROPE IN THEIR DISOBEDIENCE AS THEY WANDER BLINDLY (since they possess no divine book and are waiting for their divine law, which is hidden with their 12th imam for the past 1000 years). THESE ARE THE PEOPLE WHO HAVE PURCHASED MISGUIDANCE AT THE PRICE OF GUIDANCE, SO THEIR TRADE SHALL NEITHER BE PROFITABLE, NOR WILL THEY BE GUIDED. THEIR LIKENESS IS LIKE THAT OF PEOPLE WHO LIT A FIRE (outwardly believed). WHEN THE SURROUNDINGS LIT UP, ALLÂH ﷻ TOOK AWAY THEIR LIGHT (of imân) AND LEFT THEM IN THE DARKNESS (of disbelief and hypocrisy), UNABLE TO SEE. DEAF (not prepared to hear the truth), DUMB (cannot speak the truth) AND BLIND (not prepared to see the truth), THEY WILL NEVER RETURN (from misguidance to guidance). OR LIKE POURING RAIN FROM THE

⁷ Nidâ-e-millat, Lucknow – Shiasm: Myth or reality by Abu Ilyas Chisti Sabiri

SKY (Qurân and the correct religion) ACCOMPANIED BY A HUGE AMOUNT OF DARKNESS (difficult commands like actions of worship, jihad, and abstaining of desires) AS WELL AS THUNDER (VERSES WARNING ONE OF ALLÂH'S PUNISHMENT) AND LIGHTNING (CONQUESTS AND BOOTY). FOR FEAR OF DEATH, THEY PUSH THEIR FINGERS IN THEIR EARS BECAUSE OF THE THUNDER (thinking that if they do not hear the verses, they will be saved from divine punishment just as a rabbit closes its eyes on seeing a hunter thinking that it will be saved). ALLÂH ﷻ ENCOMPASSES THE DISBELIEVERS (they can never escape Him). SOON THE LIGHTNING (conquests and booty) MAY SNATCH AWAY THEIR EYESIGHT. WHENEVER IT LIGHTS UP FOR THEM (they attain worldly benefits), THEY WALK IN IT, BUT WHEN DARKNESS OVERCOMES THEM, THEY STAND STILL. IF ALLÂH ﷻ WILLS, HE COULD EVEN TAKE AWAY THEIR ABILITIES OF HEARING AND SEEING. VERILY ALLÂH ﷻ HAS POWER OVER ALL THINGS.

The Ahaadith regarding the Shias:

وعن أم سلمة قالت : كانت ليبي وكان النبي صلى الله عليه و سلم عندي فأنته فاطمة فسبقها علي فقال له النبي صلى الله عليه و سلم : " يا علي أنت وأصحابك في الجنة إلا أنه ممن يزعم أنه يحبك أقوام يرفضون الإسلام ثم يلفظونه يقرؤون القرآن لا يجاوز تراقيهم لهم نيز يقال لهم : الرافضة فإن أدركتهم فجاهدهم فإنهم مشركون " . قلت : يا رسول الله ما العلامة فيهم ؟ قال : " لا يشهدون جمعة ولا جماعة ويطعنون على السلف الأول " رواه الطبراني في الأوسط وفيه الفضل بن غانم وهو ضعيف
وعن فاطمة بنت محمد قالت : نظر النبي صلى الله عليه و سلم إلى علي فقال : هذا في الجنة وإن من شيعته يلفظون الإسلام يرفضونه لهم نيز يسمون الرافضة من لقيهم فليقتلهم فإنهم مشركون رواه الطبراني ورجاله ثقات إلا أن زينب بنت علي لم تسمع من فاطمة فيما أعلم والله أعلم (ورواه ابو يعلى ايضا)
وعن ابن عباس عن النبي صلى الله عليه و سلم قال : يكون في آخر الزمان قوم يبنون الرافضة يرفضون الإسلام ويلفظونه قاتلوهم فإنهم مشركون رواه أبو يعلى والبخاري ورجاله وثقوا وفي بعضهم خلاف
وعن ابن عباس قال : كنت مع النبي صلى الله عليه و سلم وعنده علي فقال النبي صلى الله عليه و سلم : يا علي سيكون في أمتي قوم ينتحلون حب أهل البيت لهم نيز يسمون الرافضة قاتلوهم فإنهم مشركون رواه الطبراني وإسناده حسن

وعن علي بن أبي طالب قال : قال رسول الله صلى الله عليه و سلم : يظهر في آخر الزمان قوم يسمون الرافضة يرفضون الإسلام رواه عبد الله والبخاري وفيه كثير بن إسماعيل النواء وهو ضعيف (مجمع الزوائد)

The above Ahadith inform us of a group of people who will claim to believe, and will claim to be the lovers of Ali (عليه السلام) and the Ahlul Bayt, but will actually have no iman, and will in essence be mushrikeen (who call unto others besides Allah). They will be called the Raafidhah (a title of the Shias). Their sign is that they will not attend Jumuah (as they believe that it is not necessary except in the presence of their imams), nor Jama'ah salaah (with the other true muslims), and they will cast accusations against the pious predecessors (like the Sahaabah).

“Why I Left Shi’ah”–Sayyid Husain Al-Musawi

The Testimony Of The Author Before He Was Killed

Sayyid Husain Al-Musawi is not an unfamiliar name among the Shi’ahs. He was a great scholar of the Shi’ahs who was born in Karbala and studied in Hauzah until he got the title “mujtahid”. He also had a special position in the sight of Imam Ayatullah Khomeini.

After going through a long spiritual journey, he finally left Shi’ah, because he found so many deviations and errors in it. This article was excerpted from his book, (‘Why I Left Shi’ah (transl.)’), ‘For Allah and then for History’ before he was eventually murdered:

I was born in Karbala, growing up in an environment of Shi’ah people and was cared of by my father, who was a religious person. I studied in a number of schools in the city up until I reached early adolescence. And then my father sent me to Hauzah, sort of like an Islamic boarding school, in the city of Najaf. It was the main city of knowledge, the place of the famous scholars to study religious knowledge, such as Imam Sayyid Muhammad Ali Husain Kasyif Al-Ghita. He was a notable figure in the ‘City of Knowledge’. Since then,

I started thinking seriously about the issue of knowledge. I studied the madzhab of Ahlul-Bait, but on the other hand I have found reproach and attacks against the Ahlul-Bait.

I learned about the issues of Shari'ah to worship Allah, but in it were nas (texts) which show kufr against Allah SWT. "O Allah, what am I studying? Is it possible that all this is the true madzhab of Ahlul-Bait?"

Indeed, this led to the splitting of a person's personality. Because, how does he worship Allah while on the other hand he is kufr against Allah? How does he follow the sunnah of Rasulallah while on the other hand he attacks him? How can he be said following the Ahlul Bait, loving and studying their madzhab, while he insults and mocks him?

"Send down your mercy and love O Allah. If not because of Your mercy, I will surely be among those who go astray, in fact among those who lose."

I again asked myself, "What is the attitude of the notable figures, the imams and those who are considered as ulama's? What is their stance on this matter? Do they see what I see? Do they learn what I learn?"

I need someone to complain about all my confusion and pour out all my sadness to. I finally got the guidance and a good idea, i.e. to do a comprehensive study and reassess all the subject materials that I had received. I read everything I got from the references, be it the mu'tabar or otherwise.

I read every book that got into my hands. I pondered to review some of the paragraphs and those nas and I commented based on the ideas that were in my brain.

When I finished reading the references that are mu'tabar, I got some paper, and then kept them, hopefully one day Allah will determine a decision for me.

I beg Allah for help in explaining this truth. There would be a lot of accusation, fitnah and murder attempts that would be met if one exposes the deviations of Shi'ah, but I had already considered all those, and they did not prevent me from doing it.

The people of Shi'ah have killed the father of our leaders, namely Ayatullah Uzhma Imam Sayyid Abul Hasan Al-Ashfani, a greatest imam of the Shi'ah after the disappearance of the imams until today. There is no doubt that he was a great figure of Shi'ah, however, when he was about to straighten out the manhaj of Shi'ah and cleanse the superstitious that are present in it, they slaughtered him like how they slaughter a goat. Just as they also have assassinated Sayyid Ahmad Al-Kasrawi when he declared himself free of the deviations of Shi'ah and wanted to straighten out the manhaj of Shi'ah, they chopped off the body of Sayyid Ahmad into several parts.

There are still many people who suffered the same fate due to their courage in opposing the bathil aqeedah included into the madzhab of Shi'ah. And they also want me to suffer the same fate. But it does not frighten me. Suffice it for me to deliver the truth, advise my brothers, give warnings to them and turn away from misguidance.

If I want the pleasure of the world, the mut'ah (contract marriage) and khumus (a fifth of the property given by the followers of Shi'ah) have been enough to achieve all those, as done by others other than myself who have become rich in each of their area. Some of them ride the most expensive cars of the latest model. But alhamdulillah, I turned away from those since I recognize the truth.

Seeing The Ahlussunnah As Najis (Unclean)

The most widespread belief among us, the followers of Shi'ah is the prioritization on the Ahlul Bait. In the madzhab of Shi'ah, everything is based on the love for the Ahlul Bait. To disown themselves from the laymen, namely the Ahlu Sunnah, to disown themselves from the three

khalifahs and Aishah binti Abu Bakar for their attitude against the Ahlul Bait.

What's rooted in the mind of every Shi'ah, be it the young or the old, the clever or the ignorant, the male or the female, is that the Sahabahs had done injustices against the Ahlul Bait, shed their blood and made halal their honor. The belief instilled by the ulama's and mujtahid of Shi'ah is that their biggest enemy is the Ahlus Sunnah. This is because the Sunni people are considered najis in the sight of the Shi'ahs, to the extent that even if they cleanse a thousand times, the najis will not vanish.

Almost all the books of Shi'ahs that I studied are full of rough languages and are beyond common sense. Various insults, aspersion and dirty words are scattered in every book. In fact, oftentimes, what's expressed do not have sound logic. Please read Al-Kafi, Nahjul Balaghah, Al Ihtijaj and Rijal Kishi.

If we want to explore everything that is said about Ahlul Bait, the discussion will be extended, because no one among them is free from the dirty words, foul sentences or contemptible accusations. Many despicable deeds have been attributed to them.

Read this riwaayah,"Rasulullah did not sleep until he kissed the front part of Fatimah's face," (Bihar Al-Anwar,43/44).

A very heinous blasphemy, how could Rasulullah, the noble, do those illogical things.

Nikah Mut'ah

Nikah mut'ah has been practiced in the ugliest forms, the women have been humiliated in the worst humiliations. Most of them (Shi'ahs) fulfill their lusts in the name of religion behind the curtain that is called mut'ah.

They have brought riwaayahs that give motivations to do mut'ah, setting and detailing its rewards, as well as punishments on those who do not do it. In fact those who do not practice mut'ah are considered kafir. As Saduq narrated from As Sadiq, he said, "**Indeed, mut'ah is my religion and the religion of my father. Whoever denies it, it means he is denying our religion and having the aqeedah of a religion other than our religion,**" (Man La Yahdhuru Al Faqih,3/366). This is the declaration of kafir on those who reject mut'ah.

To strengthen further this mut'ah, the name of Rasulullah was even brought in, such as written in "Man La Yahdhuru Al Faqih", 3/366, "Whoever does mut'ah with a woman, he will be safe from the wrath of Allah, the Compeller. Whoever does mut'ah two time, he shall be gathered together with the people of goodness. Whoever does mut'ah three times, he will be side by side with me in paradise."

It is the spirits of these words that drive the ulama's of the city of knowledge, Najaf, the dominion of the imams, to do mut'ah with many women. Such as the ulama' Sayiid Shadr, Barwajardi, Syairazi, Qazwani, Sayyid Madani and many others.

Check out this riwaayah. From Sayyid Fathullah Al Kashani, he narrated in Tafsir Manhaj As-Sadiqin, from the Prophet SAW, verily he said, "**Whoever does mut'ah once, his status is like Husain AS; one who does it two times, his status is like Hasan AS; the one who does it three times, his status is the same as Ali Bin Abu Talib; and whoever does mut'ah four times, his status is the same as my status.**"

Indeed, it does not make sense. Say there was a evil man doing mut'ah once, his status is the same as Husain AS; and then mut'ah twice, his status goes up again. That easy?? Are the status of Rasulullah SAW and the imams that low?? Even if the person doing mut'ah has attained a high status of iman, is his status the same as the status of Husain, his brother, his father and his grandfather?

The Imam Has Mut'ah With A Small Child

When Imam Khomeini stayed in Iraq, I went back and forth to visit him. I studied under him, thus the relationship between myself and him became so close. At one time, he agreed to go to a city in the framework of fulfilling an invitation, namely the city that is located on the western part of Mosul, that could be reached in about half an hour by car.

Imam Khomeini asked me to go along with him. We were received and honoured with an extraordinary honour during our stay with one of the Shi'ah families who lived there. He had pledged allegiance to propagate the creed of Shi'ah in that region.

When the visit ended and on our way home, on the road, on our return, we passed through Baghdad and Imam Khomeini wished to rest from the tiring journey. Then he instructed so that we head to a resort area where there lived a man from Iran named Sayyid Sahib. There was a pretty strong friendship between him and Imam.

Sayyid Sahib asked us to stay overnight at his place that night and Imam Khomeini agreed.

When the time of Isha' came, dinner for us was served. The people who attended kissed Imam's hand and asked him questions regarding a number of issues and Imam answered them.

When it was time to sleep and the people had already gone home, Imam Khomeini saw a little girl, her age was around 5 years old but she was very beautiful. Imam requested from her father, i.e. Sayyid Sahib, to present the girl to him so that he could do mut'ah with her. So the father agreed to it, feeling very pleased. So Imam Khomeini slept and the girl was in his embrace, while we heard the cries and screams of the child.

The night passed by. When the morning came, we sat down and had breakfast. The Imam looked at me and noticed very obvious signs of displeasure and disagreement in my face, because how could he do mut'ah with a little girl, whereas in the house there were girls who are already baligh (adolescent).

Imam Khomainsi asked me, "Sayyid Husain, what is your opinion about doing mut'ah with a small child?"

I asked him, "The most supreme words are your words, what's true is your acts, and you are a mujtahid imam. It is not possible for me to opine or say unless it is in accordance with your opinion and words. It needs to be understood that it is not possible for me to oppose your fatwa."

Then he said, "Sayyid Husain, indeed the ruling of having mut'ah with a small child is permissible but only with fondling, kisses and squeezing with the thighs. As for the sexual intercourse, indeed she is not strong enough to do it." See also the book of Imam Khomeini entitled "Tahrir Al Wasilah", 2/241, number 12, which allows mut'ah with babies that are still suckling.

Mut'ah with Married Women

So obvious, the damages caused by mut'ah are very huge and complex.

Among others are:

First, it's violating against the nas of the Shari'ah, for making halal what is made haram by Allah.

Second, the fake riwaayahs that are diverse and their attribution to the imams, whereas therein contains vituperations which would unplease a person who still has an atom of iman in his heart.

Third, the damage inflicted by it by allowing mut'ah with a woman who already has a husband. In these circumstances a husband will not feel safe for his wife because of the possibility that later his wife will have nikah mut'ah with another man. This is a damage upon a damage! Nobody can imagine how the feelings of a husband who finds out that the wife who is under his care have mut'ah with another man.

Fourth, the fathers out there also feel insecure about their daughters, because it is possible that their daughters would do mut'ah without his permission, and then suddenly get pregnant with God knows who.

Fifth, most people who do mut'ah allow themselves to do nikah mut'ah but will object if their daughters are wedded by means of mut'ah. They are aware that this mut'ah is similar to zina (fornication) and is an aib (shame) for them, but they themselves are doing it for other people's daughters. Supposing nikah mut'ah is something that is allowed by Shari'ah, why most fathers feel disinclined to allow their daughters or relatives to have nikah mut'ah?

Sixth, in the mut'ah marriage, there is no witness, announcement, and consent of the female's guardian, and the spousal inheritance law does not apply, but she is just a contracted wife. The allowance of mut'ah will open opportunities for young adults to drown in a puddle of sin that it will corrupt the image of religion.

So the danger of mut'ah is very clear from the standpoint of religious, moral and social life. Thus mut'ah is made haram as it contains a lot of dangers.

The claim that prohibition only applies specifically on the day of Khaibar, is a claim that is not based on daleel. Besides that, if the prohibition only applies on the day of Khaibar, there must have been an affirmation from Rasulullah. The meaning of the words that mut'ah marriage was forbidden on the day of Khaibar is that, its prohibition commenced on the day of Khaibar until the Judgment Day. As for the

words of our ulama's (ulama's of Shi'ah), they are ridiculing of the nas of the Shari'ah.

How many people who do mut'ah mix up the children and mothers, the women and their brothers, fathers.... and other chaos.

A woman came to me asking for the incident that befell her. That woman told that she had had nikah mut'ah with an influential personage and ulama', Sayyid Husain Sadr, twenty years ago, and she got pregnant. After having enough, that personage divorced her. She swore that she was pregnant from the relationship with Sayyid Sadr, because no one else did mut'ah with her except Sayyid Sadr. After her daughter turned into an adult, she became a beautiful lady and ready to be married. But her mother found that the daughter had been pregnant. When enquired about it, she said that she had had nikah mut'ah with Sayyid Sadr and her pregnancy was because of that nikah mut'ah. The mother was taken aback and lost control and said that Sayyid Sadr is her father. And then the mother told the story to her daughter, his flesh and blood! In Iran, such incidents are happening countless times!

Let us refer to the words of Allah SWT, ***“But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty....” (QS An Nuur:33).***

Whoever is not able to marry in a shar'ie way because of the lack of provision that he has, let him guard his chastity until Allah gives rizq (sustenance) to him so that he is able. Supposing mut'ah is made halal, surely Allah would not have commanded to guard the chastity and wait until the time comes that the affairs of marriage is eased for him.

It has been equally known that Islam came to command the virtuous deeds and forbid deplorable deeds. Islam came to actualize the welfare of the Allah's slaves and so that their way of life become well-

regulated. On the other hand, it cannot be doubted anymore that mut'ah will disturb life. Mut'ah propagates uncountable damages.

Indeed, the outbreak of the practices of mut'ah will plunge the ummah into the lending of the private parts. The lending of the private parts means a man will give his wife or mother to other men.

It is very unfortunate, the fatwas about the lending of the private parts are sounded a lot by the ulama's of Shi'ah, such as As Sistani, Sayyid Sadr, Ash Shairazi, Ath Thabathabai and Al Barwajardi. Most of them allow their guests to borrow their wives if the guests are interested and will be lent during the guests' stay.

It is our duty to give warnings to the general public over this indecent practice, so that they will not accept the fatwas of the personages which allow this immoral and indecent practice.

The matter does not just stop here, it even allows doing sodomy to the women. They narrated a few riwaayahs and ascribe them to the imams.

Concerning Khumus

Indeed khumus, one-fifth of the property that comes from their livelihood which must be paid by the Shi'ahs, is something that is being exploited in a manner that is very ugly by the fiqh experts and mujtahids. It becomes the main livelihood and revenues of the personages and mujtahids in a very large amount, whereas the nas of the Shari'ah show that the general public of the Shi'ahs are exempted from the obligation of paying one-fifth of the property.

The ruling on paying khumus is just mubah, and it is not obligated upon everyone to pay it out. They are allowed to use those property just as they are using other properties or incomes from their works.

There has been a competition among the Sayyids and the mujtahids in obtaining khumus. Therefore, they try to lower the percentage of the khumus taken from the possessions of the people with the goal that the people would come in droves to deposit their khumus to them. So among them, there are those who are doing Satan's ways.

Imam Khomeini is a very rich person from this khumus. While in Iraq, his wealth was in abundance, that when he departed for France and lived there, he had savings in the form of money in Iraqi Dinar, besides American Dollar which were deposited in the banks in Paris with very high interests.

On top of that, indeed, lineage and descendancy is something that can be sold and bought. Whoever wants an honorable lineage that is associated to the Ahlul Bait, there is no other way but to approach his sister or wife to come to the Sayyids for nikah mut'ah with them or he pays a sum of money, so that in that way that he gets an honorable lineage.

This is the practice that is not unfamiliar in the city of knowledge.

I remembered my honourable friend, Ahmad As Safi An Najafi. I knew him after I had obtained the title of mujtahid, we became very good friend despite the big difference in age. He said to me, "My son, Hussain, you shall not dirty yourself with khumus, because it is a haram possession." We engaged in an intensive discussions until I was sure that khumus is a haram possession.

Other Holy Scriptures

But the gravest of all in the deviations of the Shi'ahs is the presence of other holy scriptures besides Al-Qur'an and that they say that the Qur'an is fake. When reading and examining our references that are mu'tabar, I found the names of other books claimed by our ulama's as being revealed to Rasulullah SAW and that those books were specially dedicated to Ali RA. Those books are Al-Jami'ah, Sahifah An Namus,

Sahifah Al-Abithah, Sahifah Dzuabah As-Saif, Sahifah Ali, Al-Jufr, Mushaf Fatimah, Al- Qur'an.

Regarding the mushaf Fathimah, from Ali bin Said and Abu Abdullah AS (Ja'afar As Sadiq), he said, "***We possess the the mushaf Fathimah, it contains the verses of the kitabullah, it was revealed to Rasulallah and his family and was written personally by Ali with his hand.***" (Bihar Al Anwar, 26/48).

If the book was dictated by Rasulallah and written by Ali, why did he hide it from his ummah? Allah SWT says, "***O Messenger, announce that which has been revealed to you from your Lord. , and if you do not, then you have not conveyed His message....***" (QS Al-Maidah : 67).

Regarding the Qur'an, Our ulama's and mujtahids agreed that the Qur'an is the only book that has changed among the books that are recognized by the Shi'ahs. Al-Muhaddiths An-Nuri Ath-Thibrisi has compiled all the evidences and proofs of the occurrence of wide-scale alterations in the Qur'an in his book which he named "The Determiner In Establishing The Occurrence Of Alterations In The Book Of God Of All Gods" (Faslu al-khitab fi Ithbaati Tahrif Kitabi Rabbi Al-Arbab).

In his book, he has compiled a thousand riwaayahs which stated that there has occurred alterations. He compiled the words of the fiqh experts and the ulama's of Shi'ah who openly stated that the Qur'an that is in the hands of mankind today has been changed from the original.

The true Qur'an is the Qur'an that was with Ali and the imams after him until it will be with Al-Qaim.

Due to that, when facing death, Imam Al-Khaui made a will to us, his students and cadres in Hauzah, "***Hold tight to this Al-Qur'an until the appearance of the Qur'an Fathimah.***"

Indeed, the most bizarre and surprising thing is that, all of these books had been handed down from Allah and dedicated to Imam Ali and the imams after him but they are all hidden from the ummah. If Imam Ali really had those books, what is he hiding them for?

After wandering in very tiring and painful journey, what should I do? Do I have to remain in the position and office the way it is today, and dredge away the abundant treasures from the simple-minded people who do not know anything in the name of khumus and contributions in the festivals and then ride on a luxury car and practice nikah mut'ah with beautiful women? Or do I have to leave this pleasure, abstain from the haram deeds and blast out the truth because one who is silent from the truth is a mute Satan.

I know that Abdullah bin Saba' is a Jew who founded the Shi'ah Madzhab and sects in Islam. He instilled enmity and hatred amongst them after they were earlier bound by love and iman which united their hearts. "***They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.***" (Quran Al-Baqarah : 9)

After I published my book, 'For Allah and then for History' (Why I Left Shi'ah – transl.), a fatwa was issued from the city of knowledge about the declaration of kafir of myself, the retraction of all my knowledge based titles. All the punishments of the murtad people are imposed on me, and it is forbidden for the Shi'ahs to read my book.

Translated and Submitted by a Mujahid (Theunjustmedia.com)

The Ismailis and Agha Khanis

Most of the above details concerned the predominant Shia group known as the Ithna Ashari Shias. However, the Ismaili sect of the Shias (whose one popular branch is the Agha Khanis) has also established itself very strongly in Pakistan, many of the East African countries and other parts of the world. (This is the same group who

were at one time referred to in the works of Islamic theology as the Baatinyyah.) For this reason, we felt it appropriate to briefly mention some details regarding this group of Shias and those affiliated to them.

While discussing the imams, we had explained that there was a difference between the Ithna Ashari Shias and the Ismailis with regards to the seventh imam. The difference occurred because Ismail, the eldest son of Ja'far Saadiq, passed away before his father, due to which he wasn't able to succeed his father as imam, according to the concocted belief of the Shias. While the Ithna Ashari Shias take Musa Kaazim (another son) as the next imam, the Ismailis preferred to believe that Muhammad, the son of Ismail, was the hereditary imam. According to them, he was the promised Mahdi, who they believe went into hiding. After decades of Ismā'īlīs believing that Muhammad ibn Ismail was in the Occultation (hiding) and would return to bring an age of justice, Ubaydullah al-Mahdi Billah taught that the Imāms had not been literally secluded, but rather had remained hidden to protect themselves and had been organizing the Da'i (a missionary who was responsible for both the conversion of his student as well as his mental and spiritual well being, the guide and light to the Imām who passed on the sacred and hidden knowledge of the Imām to the student, who could then use that information to ascend to higher levels) and even acted as Da'is themselves. He taught that during the supposed Occultation of Muhammad ibn Ismail, many of Muhammad ibn Ismail's descendants lived as Imāms secluded from the community, guiding them through the Da'i and at times even taking the guise of Da'i. Al-Mahdi Billah successfully established a Shi'ah political state ruled by the Imāmate in 910 AD. This was the first time in history where the Shi'a Imamate and Caliphate were believed to be united after the first Imam, Ali ibn Abi Talib.

In parallel with the dynasty's claim of descent from 'Alī and Fāṭimah, the empire was named "Fatimid". However, research has proven that

their lineage did not trace back to Ali, but rather to a Jewish blacksmith.

After the decay of the Fatimid political system in the 1160s, Nūr ad-Dīn Zangi had his general, Salahuddin, seize Egypt in 1169, forming the Sunni Ayyubid Dynasty. This signaled the end of the Fatimid Caliphate. They split up into three main sects; Druze, Mustaali and Nizari, which later divided into many sub-sects, all differing over the figure of the imam in their times.

The latter imams of the Nizari sect have been granted the title Agha Khan. This title was first conferred upon their 45th imam, Hasan Ali, when he succeeded his murdered father at the age of two. The title was originally Aaqā Khan, but after absconding from Iran and settling in Bombay, people began pronouncing it as Agha Khan. The largest part of the Ismā'īlī community, Nizari, today accepts Prince Karim Aga Khan the 4th as their 49th Imām, supposing him to be a descendant of Ismail. He was born in December 1936. He succeeded his grandfather Sultan Muhammad Shah (who was conferred with the title 'His Highness' by the British government), and not his father, who was known for his many affairs with Hollywood actresses. He is fluent in English, Italian and French, but is weak in the Arabic language. His hobbies are horse-racing, skating, football, tennis and wrestling. He happens to be one of the richest people in the world. He has established the Agha Khan Foundation with the so-called aim of welfare and upliftment of the rural masses, but which is actually to lead poverty-stricken muslims astray and turn them into Agha Khanis through monetary assistance granted to them.

Beliefs: Regarding Allah:

Kalimah- اشهد ان لا اله الا الله واشهد ان محمدا رسول الله واشهد ان امير المؤمنين علي الله (I bear witness that there is none worthy of worship except Allah, I bear witness that Muhammad is the messenger of Allah, and I bear witness that Amirul Mu'mineen Ali is Allah)

The Agha Khanis and many other Ismaili sects believe that Ali was Allah in a human form 'in the person of a human being'. They then believe that every imam of his time is a demi-god like Ali, who assumes all divine rights. Actually, according to them, he is everything; he is Allah personified, he is the Quran, he is the Ka'bah, he is Jannah, he is the be all and end all. He grants life, gives benefit and causes harm, he knows the future, he is everywhere. Dua is made to the imam of the time, and sajdah is made before him.

Regarding Nubuwwah: The Agha Khanis outrightly reject the finality of Nubuwwah of Rasulallah (ﷺ). Other Ismaili sects have similar beliefs to that of the Ithna Ashari Shias, except that they give a higher status to their imams compared to the Ithna Asharis. They believe that Rasulallah (ﷺ) was the one who recited the Quran to the people and taught it, but the Wasi (Ali) and the other imams understood its deeper and hidden meaning, which was passed on secretly from generation to generation. The imam according to them may abrogate any verse he deems fit, or may interpret it as he wishes, which will then be binding upon all to follow.

Regarding the Quran: The Agha Khani group of the Ismailis believe that the Quran is no more applicable. The Ginans-incantations of Peer Sadrud Deen (who is the actual founder of this creed) and other Peers has taken its place. Agha Khan had also stated that the Quran is not genuine, and if he wished to compose one, it would take him merely about six years to do so. The Agha Khanis reject any connection with the Quran, and claim that their imam is a living walking Quran. Other Ismaili groups accept the validity of the Quran, but deny the apparent meaning, and instead cling to such meanings which they refer to as the Batini (hidden and inner) meanings of the Quran, which was known only to the imams, their Da'is and their disciples. They thus interpret the Quran with strange, far-fetched ideas and interpretations conforming to their whims and fancies.

Regarding salaah, zakaah, haj and fasting: There is no salaah in their religion. In its place, the men and women assemble in a Jama'at Khana thrice a day and recite some hymns which is a kind of dua. There is no need for wudhu, since they make wudhu of their hearts. Zakaah for them is called Dasond-a proportion of personal income that Ismailis pay to their Imam. Agha Khanis are ordered to donate 12.5% of their personal income, and of this 12.5% of income that is donated, 2.5% is said to be for the poor, which can be considered similar to Muslim zakat, and the remaining 10% belongs directly to the Agha Khan. The entire 12.5% is presented to the Imam, usually in cash and without receipts, through the many Ismaili Jamat-khanas—places of worship. In addition to this, immense amounts of money, jewellery and clothing are given as offerings to the imam on each personal visit. Haj is to visit the imam of the time, or at least the Da'i. There is no fasting from food and drink in their creed. They claim to fast with their eyes, ears and tongue. Their salaam is 'Yaa Ali Madad', and their reply is 'Maula Ali Madad'. All sins can be forgiven by paying certain amounts to the keepers of the Jamat-Khanas, after which they will sprinkle water of forgiveness over one and give him Aabe-Shifaa (Ghat Paat) to drink.

Other groups springing from the Shias include the Alawis or Nusairis, the Bohras and even to some extent the Bahais.

(Adyaane-Baatilah aur Siraate-Mustaqeem, Shiasm-myth or reality, etc.)

QUESTIONS

1. Give a brief history of the origin of Shiasm.
2. Which religion is Shiasm similar to and why?
3. Who was the founder of Shiasm
4. Which Sahabi was the first to be martyred by the Shias?
5. Which battles between the Muslims were caused and instigated by Shias?
6. Which Nabi is Ali ﷺ similar to and why?
7. What is the most famous sect of the Shias presently?
8. How do they commit shirk with Allah?
9. Bada is one of their fundamental beliefs. What is bada?
10. Explain their belief of Imaamat, and 10 specialties of their Imaams
11. Where is the Shia Mahdi according to their belief?
12. How many Imams do the Ithna-Ashari Shias believe in?
13. Why is the belief of Imaamat kufr?
14. Explain their beliefs regarding the Shaabah in general, 2 evil beliefs regarding Abu Bakr, Umar, Uthmaan and Ayesah ﷺ.
15. Explain their belief regarding the Qur'an. How many verses did it consist of originally according to them? Is this their popular belief today?
16. Explain what is Mut'ah and what is Taqiyyah and give one virtue of each according to the Shias!
17. What is the belief of Raj'at?

Sources

Some of the primary sources which were consulted when preparing these notes were:

- The Qur'an
- Tafsir Ibn Kathir, Ruhul Ma'ani, Ad-Durrul Manthoor and other books of Tafsir
- The Sihaah Sittah, Majma'uz Zawaa'id, Jaamiul Usool, Jam'ul Jawaami' and other books of Hadith
- Seeratul-Mustafa – Moulana Muhammad Idrees Kandehlawi
- Tarikhul Mazaahibil Islamiyyah – Muhammad Abu Zuhrah
- Ikhtilaaf-e-Ummat aur Siraat Mustaqeem – Moulana Muhammad Yusuf Ludhyanwi
- The historic record (Tarikhi Dastaawez) – Ml. Ziaur Rahman Faruqi
- Shiasm, the greatest threat to Islam – Ml. Moosa Kajee
- Khomeini, Iranian Revolution and Shi'ite Faith – Ml. Manzoor Nu'mani
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- Adyaane-Baatilah aur Siraate-Mustaqeem – Mufti Muhammad Na'eem
- Shiasm-myth or reality