

## ACADEMIC AND SCHOLASTIC FRAUD BY THE SHIA

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There have been many books written by the deviated people and have then attributed them to the scholars of the Ahl us Sunnah, whereas these scholars of the Ahl us Sunnah did not author them. For example, the Shia attribute 'Sirr ul Aalamin' to Imam Muhammad al-Ghazali رَحْمَةُ اللَّهِ (505 A.H, whereas he did not author this work.<sup>1</sup>

There are a number of works that were authored by the extreme Shia, but were done under the veil of *taqiyyah*. On one side they deceived the Ahl us Sunnah and on the other side, they spread the poisonous beliefs of their religion. Such works are published in Iran, Iraq, Beirut and other places. On such books, together with the name of the author, the appellation 'Shafi'i', 'Māliki', 'Hanbali' etc. is added and the deception is done. 'Look, this is a reliable work of the Ahl us Sunnah!'

This is done so that the Sunni who is not aware, will take it to be a book of the Ahl us Sunnah and study it. By doing so, he will then be inclined to Shiasm. A Shia scholar, Qadi Nurullah Shostari (1019 A.H) has attested to this practice of theirs in his work Majālis ul Mu'minīn vol.1 p.3, Iran. He says that from time to time, the Shia scholars refer to themselves as Shafi'i or Hanafi etc. and in this way, they propagate their religion. Moreover, a hadīth scholar of the Shia, 'Abbas Qummī (1359 A.H) writes with regards to Qadi Nurullah Shostari, 'He was the Chief Justice in the time of King Akbar. He used to show himself as a great scholar of the Hanafi, Hanbali, Shafi'i and Maliki schools of thought. **However, he used to issue fatwa in accordance to the Shia religion.** The people objected to this. Due to this, Shostari then began to issue fatwa in accordance to the Hanafi school of thought. He also wrote a number of books on Hanafi Fiqh.

Qadi Nurullah Shostari used to hide his religion and he would adopt *taqiyyah*<sup>2</sup> from his opposition.

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<sup>1</sup> Adh Dhari'ah ila Tasanif ash-Shia

<sup>2</sup> The meaning of *taqiyyah* is to oppose and go against ones belief and religion by word or deed, i.e. there is one thing in the heart and the person shows something else with the tongue. This is *taqiyyah*. For example, a person says, 'I am a Sunni', but in terms of belief and religion he is a Shia. Or, he shows honour for Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ verbally, but denies it in his heart. This is clear deception, lies and a hypocritical way. According to the Shia, *taqiyyah* is a part of religion and something necessary. The person who does not do *taqiyyah* is not worthy of being called a Shia, i.e. it is necessary to live under the veil of *taqiyyah*. Shaykh Sadooq, a leading Shia scholar writes, **'Mix with the opposition (Sunni), but oppose them from within. This should remain in the heart.'** [I'tiqadiyyah p.204, Maktabah Imamiyyah, Lahore]

Decide with fairness and justice, can such a person who lives under the veil of lies be a believer? Khomeini, the Shia leader has issued a fatwa stating that the person who outwardly shows something, and something else is in his heart, i.e. a hypocrite, he is even worse than the disbelievers. [Kalaam Imam Khomeini part 1 p.79, Iran]

When King Akbar died, his son, Jahangir, took to the throne. Qadi Nurullah Shostari then wrote a book in support of the Shia religion called Majalis ul Mu'mineen. He began to issue fatwa in accordance to the Shia religion once again. The scholars of the Ahl us Sunnah informed Jahangir of this. He was surprised and asked, "How could this be?" The scholars showed him the book Majalis ul Mu'mineen. Jahangir looked at the work and felt that definitely this person is a Shia. He then issued the instruction that he be killed.<sup>3</sup>

It is for this reason that Qadi Nurullah Shostari is hailed in the Shia world with the title of 'Shaheed'.

Remember that in order to find out the reality of an author, there are two ways:

1. One should study his books. From this one will know what religion and ways he propagates.
2. If one cannot find this out, then one should study the books on Asma ur Rijal, as to what the biographers said about him.

Examples:

#### 1. Yanabi al-Mawaddah

Authored by Sulayman Ibn Ibrahim Qanduzi 'Hanafi' (1293 A.H). From his writing, it is proven that he is a staunch Shia. Some of his beliefs are

- Sayyiduna Ali رَضِيَ اللهُ عَنْهُ is the best amongst humanity. Whoever doubts this is a disbeliever. (Yanabi al-Mawaddah p.293, Iran)
- The 12 imams are infallible (Ibid p.308)
- Imamah is stipulated amongst the progeny of Sayyiduna Husayn رَضِيَ اللهُ عَنْهُ. (Ibid p.308)
- Qanduzi cursed Sayyiduna Muawiyah رَضِيَ اللهُ عَنْهُ (we seek the protection of Allah). (Ibid p.351)

#### 2. Muruj udh-Dhahab

Authored by Ali Ibn Husayn Ibn Ali Al-Mas'udi (346 A.H). This author is a Shia.<sup>4</sup>

#### 3. Raudat ul Ahbaab

Authored by Jamal ud Deen Ibn Fadlullah Shirazi (1125 A.H). This is a Shia.<sup>5</sup>

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A hypocrite (*munafiq*) is he whose heart and tongue are in conflict, he says one thing but does something else. [Ibid p.80]

<sup>3</sup> Al Kuna wal Alqaab vol.3 p.56, 57

<sup>4</sup> Rijal Najashi p.178, Iran, Tanqeeh al-Maqaal fi Il mar-Rijal vol.2 p.282, A'yaan ush-Shia vol.1 p.160, Siyar A'laam an Nubala vol.15 p.185, Tuhfa Ithna Ash'ariyya p.91

<sup>5</sup> Al Kuna wal Alqaab vol.2 p.154, Kashf uz Zunoon vol.2 p.1991, Majalis ul Mu'mineen vol.1 p.529

#### 4. Tarikh Ya'qubi

Authored by Ahmad Ibn Ya'qub (284 A.H). He is a Shia.<sup>6</sup>

#### 5. Akhbaar ut Tiwaal

Authored by Ahmad bin Dawud Dinawari (290 A.H). He is a Shia.<sup>7</sup>

#### 6. Raudatus Safa

Authored by Muhammad Mir (903 A.H). He is a Shia.<sup>8</sup>

#### 7. Maqtal al-Husayn

Abul Mu'ayyad al-Muwaffaq Muhammad Ibn Ahmad al-Khawarizmi (567 A.H). He is a Shia.<sup>9</sup>

We find that this trend of the Shia continues to this day. Therefore, whatever book a person comes across, he should verify the author and content of it thoroughly before taking anything from it. One will find that Alhamdulillah, the scholars of the Ahl us Sunnah have made great strides in the field of Hadith, removing the fabrications of the Shia like those of Jabir Ju'fi, Zurarah, Abu Baseer and others. However, the field of history has been very terribly tainted with Shia lies. A noted Shia narrator whose narrations have filled our books with lies and fabrication is Abu Mikhnaf. Therefore, one must be very careful with the narrations from him and each and every chain of narration must be checked thoroughly before accepting it.



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<sup>6</sup> Al Kuna wal Alqaab vol.3 p.296

<sup>7</sup> Tanqeeh ul Maqaal vol.1 p.60, Fihrist Ibn Nadim p.86

<sup>8</sup> Adh Dhari'ah ila Tasanif ash-Shia vol.11 p.296, Beirut

<sup>9</sup> Adh Dhari'ah ili Tasanif ash-Shia vol.22 p.316, Beirut