

# **Sunnī Standpoint**

(on Shī'asm)

Compiled by the Ahl al-Sunnah wa l-Jamā'ah  
of Pakistan

Translated by  
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(May Allah shower His Mercy upon him)



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الحمد لله رب العالمين  
و الصلوة و السلام على سيدنا و سندنا محمد و آله و اصحابه اجمعين

## Chapter one

### The kalimah of Islam

لا اله الا الله محمد رسول الله

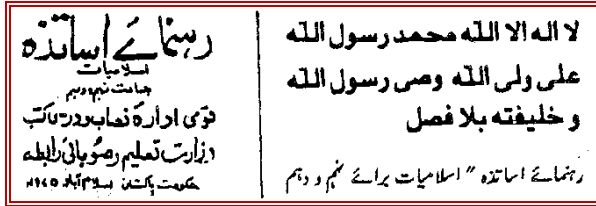
The kalimah of all the ambiyā, from the time of Nabī Ādam عليه السلام up to the seal of all ambiyā- Sayyidunā Muḥammad ﷺ, constituted of two parts: Tauḥīd (oneness of Allah Ta'ālā) and Risālat. The first part consists of the profession of the oneness of Allah Ta'ālā and the second part of Rasūlullāh ﷺ being the last nabī of Allah. This was the kalimah of all the Noble Saḥābah, the family of Rasūlullāh ﷺ and the entire Muslim Ummah. All praise belongs to Allah, even to this day, the entire Muslim Ummah recites this very same blessed kalimah, whether it is in their masājid, homes and all forms of literature. May Allah Ta'ālā grant us the ability of reciting this kalimah at the time of our departure from this earthly abode as well.

## The kalimah of the Shī'ah

The Shī'ah have included a third part (i.e. of wilāyah of 'Alī ؑ) to the other two parts of the kalimah of Islam, thus separating their kalimah from ours. They have created a severe vexation in the Muslim Ummah and have alienated themselves from the Muslim Ummah since the greatest unification of this Ummah has and always will be this blessed kalimah. The Shī'ah have, during the rule of Bhutto, created an uproar and formulated for themselves a different fiqhī syllabus. This gave rise to different books of theirs being published. Their kalimah which is stated hereunder is taken from their own books.

### The Shī'ah declaration of faith:

1. Additions made to the kalimah:



There is none worthy of worship except Allah, Muḥammad is the Rasūl of Allah, 'Alī is the walī of Allah, the successor of Rasūlullāh and his khalīfah without division.

2. The Shī'ah author Sayyid 'Alī Hayder Naqwī has recorded the difference between the Shī'ah and Sunnī kalimah in his book- *Adyān-e Ālam*, in the following way:



## The difference between the Shī'ah and Sunnī kalimah

### Sunnī kalimah

لا اله الا الله محمد رسول الله

There is none worthy of worship Allah,  
Muhammad is the Rasūl of Allah

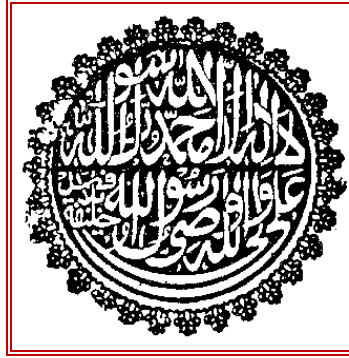
### Shī'ah kalimah

لا اله الا الله محمد رسول الله على ولي الله  
رسول الله و خليفته بلا فصل وصي

There is none worthy of worship except  
Allah, Muhammad is the Allah Rasūl of  
Allah 'Alī is the Wali of Allah, the successor  
of Rasūlullāh and his Khalīfah without  
division

**NOTE:** After testifying to the oneness of Allah Ta'ala and the risālat of Muḥammad ﷺ, the Shī'ah kalimah also includes the following, that Imām al-Muttaqīn 'Alī al-Murtaḍā is the walī of Allah Ta'ālā and the wasī or deputy of the Rasūl of Allah without any alliance to the other khulafā of Rasūlullāh ﷺ, (because according to the Shī'ah the khilāfat of nubuwwah or Imāmah of the Muslims is a Shar'ī or ruḥānī (divine) rank (and not a man-made rule). It is for this reason that the status and rank of Sayyidunā 'Alī ؑ is verified in the kalimah after that of Rasūlullāh ﷺ.

3. The Shī'ah author- 'Abd al-Karīm Mushtāq records the Shī'ah kalimah thus, in his book *'Alī Walī Allāh*:



4. The alteration of the Islamic kalimah in Iran and the addition of Khomeini therein; this much is as clear as daylight and each and every Muslim knows and accepts that the greatest unifying factor of this Ummah is the kalimah:

لا اله الا الله محمد رسول الله

There is none worthy of worship except Allah, Muḥammad is the Rasūl of Allah.

Any changes therein will constitute kufr. Nevertheless, the Shī'ah have perpetrated great oppression upon this blessed kalimah. Examples of which have already been cited for you from a few Pakistani Shī'ah authors. Together with this, we will also quote examples of the immense oppression inflicted upon our blessed kalimah by the Iranian government and its Shī'ah. They have added to our revered kalimah, (after their third addition of 'Alī walīy Allāh) a fourth part- *Khomeini Hujjah Allāh*. A copy of this is shown hereunder:



[Extracted from the monthly Iranian governmental journal- *Wahdat Islāmī*, June 1984 page 4]

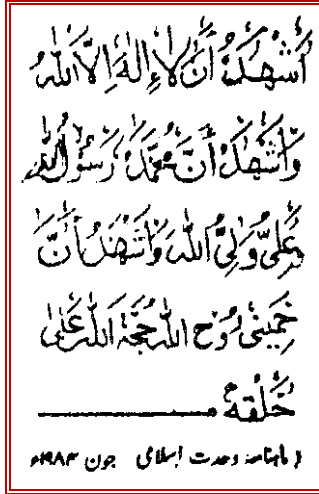
### Other specimens of the Iranian kalimah

On the 22nd November 1978, in Tehran, during the initial introduction years of Khomeini, his followers raised a banner in his honour whereupon their kalimah was written in the following manner: “There is none worthy of worship, Khomeini is the Imām”.

Hereunder is a specimen of the daily Rawalpindi newspaper- *Jang*:



The alteration in the shahādah, as perpetrated by the Iranian Shī'ah:

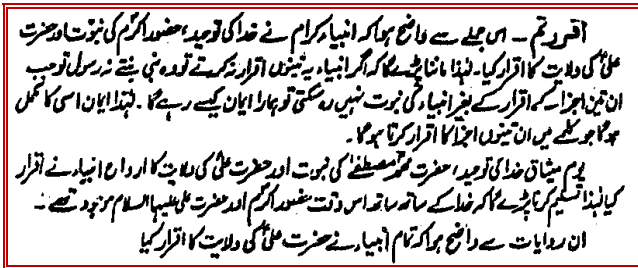


[Extracted from *Wahdat-e Islāmī* June 1984]

I bear witness that there is none worthy of worship except Allah and I bear witness that Muḥammad is the messenger of Allah and that 'Alī is the walī of Allah and I bear witness that Khomeini is the rūḥ of Allah and His Ḥujjah (proof) upon His creation.

4. The Shī'ah claim that the nubuwwah of the ambiyā would not remain without confession to these three parts.

The Shī'ah scholar Ṭālib Ḥusayn Karpālwi has written in his book- *Wāsilah-e Ambiyā* on page 179:



“We acknowledge” - It is clear from this sentence that the ambiyā submitted to the oneness of Allah, the risālat of Ḥudūr-e Akram ﷺ and the wilāyah of Sayyidunā ‘Alī ؑ. Hence, we believe this; that had the ambiyā not submitted to these three parts then they would not have been made prophets. So if the nubuwwah of the ambiyā would not remain without their submission to these three parts, then how would our īmān remain? Therefore only the īmān of that person will be complete, who submits to these three parts.

On Yowm al-Mithāq (the day when the souls of all the creation testified to Allah Ta’ālā) the souls of all the ambiyā testified to the oneness of Allah Ta’ālā, the risālat of Nabī ﷺ and the wilāyah of Sayyidunā ‘Alī ؑ. Therefore we have to accept that at that time Nabī ﷺ and Sayyidunā ‘Alī ؑ were present with Allah Ta’ālā. It is clear from these narrations that all the ambiyā had testified to Sayyidunā ‘Alī’s ؑ wilāyah.

The Shī’ah author Karpālwi has in his article above, not only disgraced the kalimah of Islam but he has also insulted all the ambiyā. He has the audacity to state (Allah forbid! May Allah Ta’ālā save us from such blasphemy) that the ambiyā received their nubuwwah only owing to their acceptance of the wilāyah of ‘Alī ؑ together with the oneness of Allah Ta’ālā. If they were to have failed in doing so then they would not have been made ambiyā.

*There is no power nor might except with Allah*

The greatest tyranny and oppression ever perpetrated is the belief of the Shī’ah that wilāyah and Imāmah is more virtuous than nubuwwah. The details of this belief will be explained later.

5. The Shī’ah claim that their kalimah consists of testimony to tauḥīd, risālat and wilāyah

In his book- *Usūl al-Sharī’ah fī ‘Aqā’id al-Shī’ah*, the author, whose title appears on the front page of the book as:

Sadr al-Muḥaqqiqīn, Sultān al-Mutakallimīn, Hujjah al-Islām wa l-Muslimīn, Sarkār Allāmah, Shaykh Muḥammad Husayn, Ṣāhib-e Qiblah, Mujtahid al-'Asr, Sadr al-Mu'tamir 'ulama-e-Shī'ah of Pakistan

He writes regarding the differences between the Ahl al-Sunnah wa l-Jamā'ah and the Shī'ah on page 422:

دسواں فرق کلیمہ ولایت  
 آیات علی مرتضیٰ بیان نہیں ہے کہ ہمارے کلمہ شہادت، توحید و رسالت اور شہادت  
 اللہ و صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم  
 اتفقنا علیہ۔ ولین کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں کلامہ الا اذ اللہ مخلصنا  
 ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں  
 کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں  
 کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں کلامہ الا اذ اللہ مخلصنا ثم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ہے کہ ہمیں

Tenth difference: kalimah of wilāyah - This also warrants no explanation that our kalimah comprises of tauḥīd, risālat and wilāyah but the kalimah of this group (i.e. Ahl al-Sunnah wa l-Jamā'ah) is like that of all other Muslim groups. They do not accept the portion of wilāyah to be permissible nor part of the kalimah. However, we consider this to be an integral part of the Kalimah Ṭayyibah.

It is pitiful that the Shī'ah belief of wilāyah and Imāmah are considered to be integral parts of the Kalimah Ṭayyibah and also that it is regarded as being more virtuous than nubuwwah. In addition, the term: “Khalīfah bilā Faṣl” denotes that ‘Alī ؑ was the khalīfah without any intermediary, whereas history bears testimony to the fact that this is a blatant lie, because prior to him becoming khalīfah there were three others; viz. Abū Bakr ؑ, ‘Umar ؑ and ‘Uthmān ؑ.

Similarly, the words: “Wasī of Rasūlullāh” is a testimony to their false belief that Nabī ؑ appointed ‘Alī ؑ as khalīfah after him, but (in their words) “the rogues, oppressors and munāfiqīn” (referring to the first three khulafā) did not allow ‘Alī ؑ to become the Khalīfah.

Bāqir al-Majlisī writes:



Abū Bakr together with 'Umar and all the other munāfiqīn conspired and enacted an injustice upon the Ahl al-Bayt.

طعن سیم  
 در بیان جواری که او با عمر و سایر منافقان بر اهل بیت عصمت و طهارت نمودند در غضب خلافت اول مختصری از روایات شیعه که از اهل بیت طهارت و رسالت و ثقات و متدینین صحابه منقولست نقل مینمایم و بعد از آن بر هر جزوی از اجزاء آن روایاتی که در کتب معتبره مخالفین مذکور و مشهور است بر طبق آن ایراد مینمایم تا معلوم شود که اجماع و بیعتی که مخالفان بآن متمسک شده اند در خلافت آن منافقین دلیل کفر ایشان است نه خلافت ایشان : ( « من القین » ص ۷۷ )

According to the explanation of these oppressors, Abū Bakr together with 'Umar and all the other munāfiqīn (i.e. the Noble Ṣaḥābah) conspired and enacted an injustice upon the Ahl al-Bayt by snatching the Khilāfah from them.

Firstly, I will relate some Shī'ah narrations which were reported from the pure Ahl al-Bayt and from some of the reliable Ṣaḥābah. Thereafter, I will argue away each of the objections made in the famous books of the opposition (i.e. Ahl al-Sunnah wa l-Jamā'ah), so that it becomes apparent that whatever is presented by the opposition in respect of the pledge of allegiance and khilāfah of the munāfiqīn (i.e. Allah forbid! the first three khulafā), is in fact proof of their kufr and not of the legitimacy khilāfah.

Khomeini also had the same beliefs as Bāqir al-Majlisī, namely that the Noble Ṣaḥābah, especially Abū Bakr ﷺ and 'Umar ﷺ enacted a great injustice upon Fāṭimah ﷺ. Khomeini has written in *Kashf al-Asrār*:

اکنون ما باشیخین کفر نداریم و مخالفتهای آنها (۱) باقر آن و  
 بآنچه قرار دادن احکام خدا و حلال و حرام کردن از پیش خود دستمایه که بغافل  
 دختر یغمبر (ص) و اولاد او کردند ( « کشف الاسرار » ص ۱۱۱ )

Now should we not raise an objection to Shaykhayn (i.e. Abū Bakr ؓ and 'Umar ؓ), who had opposed the Noble Qur'ān and made child's play of the laws of Allah Ta'ālā and they had introduced from their own side the arrangement of halāl and harām. They also perpetrated a great injustice upon the pure daughter of Nabī ﷺ.

## The belief of the Pakistani Shī'ah

The Pakistani Shī'ah also share the same beliefs as Bāqir al-Majlisī and Khomeini, Allah forbid, that the three khulafā- Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ were oppressors and thieves. The Shī'ah Mujtahid- Muḥammad Ḥusayn Dukhwī, one of the chief Shī'ah scholars of Pakistan, wrote in *Tajalliyāt-e Ṣadaqāt* on page 206:

”جناب امیر خلافت ثلاثہ کو غاصبانہ و جائزانه اور خلفاء ثلاثہ کو گندگار، کذاب، غدار، خیانت کار، ظالم، غاصب اور اپنے آپ کو سب سے زیادہ خلافت نبویہ کا حق دار سمجھتے تھے“  
اسی کتاب کے صفحہ ۲۱۵ پر بھی لکھا ہے (ان ائمہ) کے علاوہ باقی تمام نام نداد خلفاء کی خلافتوں کو ہم غاصبانہ اور جائزانه جانتے ہیں۔

The three officers of khilāfah were crooked and oppressive, and the three khulafā were sinners, liars, deceivers, defrauders, oppressors and thieves. They regarded themselves as being most deserving for the post of khilāfah.

In the same book, he writes on page 215:

Besides our A'immah, we regard the khilāfah of all other khulafā as being crooked and oppressive.

## The pillars of Islam

Rasūlullāh ﷺ has taught us regarding the five pillars of Islam, which are also known as the foundations of Islam., as narrated by Ibn 'Umar ؓ:

Islam is based upon five things; testimony that there is none worthy of worship besides Allah and that Muḥammad ﷺ is His servant and messenger, establishment of ṣalāh, the giving of zakāh, ḥajj and the fasting in Ramaḍān.<sup>1</sup>

It is also reported in *Ṣaḥīḥ al-Muslim* that once Jibra'īl عليه السلام came in the presence of Nabī ﷺ and posed a few questions. One of the questions was: “What is Islam?” Rasūlullāh ﷺ replied:

Islam is that you testify that there is no deity besides Allah Ta'ālā and that Muḥammad is the Rasūl of Allah, to establish ṣalāh, give zakāh, fast in the month of Ramaḍān, perform ḥajj of the House (Ka'bah) if you have the means.

## Shī'ah pillars of Islam

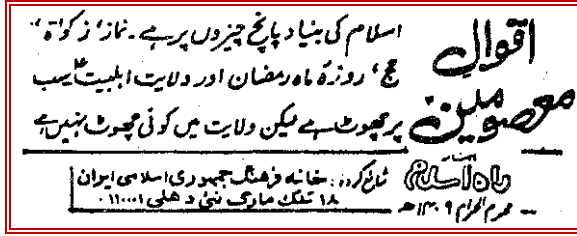
1. The pillars of Islam according to the Shī'ah, as mentioned in their primary ḥadīth compilations is as follows:

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ وَالزَّكَاةِ  
وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ، وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُوْرِي بِالْوَلَايَةِ.  
(اسرار كافي صفحہ ۲۹ جلد ۳)

It has been reported from Imām al-Bāqir: “Islam is based upon five things; upon ṣalāh, zakāh, fasting, ḥajj and wilāyah, and nothing was stressed upon more than the manner wilāyah was stressed upon. (*Al-Kāfī* 3/29)

2. An Iranian publication named *Rāh-e Islam* reported under a subheading of *Aqwāl al-Ma'sūmīn* (Muharram 1409 A.H):

<sup>1</sup> *Ṣaḥīḥ al-Bukhārī* 1/5, *Ṣaḥīḥ al-Muslim* 1/32



Islam is based upon five things; ṣalāh, zakāh, ḥajj, fasting and wilāyah.

## The adhān of Islam and the Shī'ah

The Shī'ah have altered the adhān of Islam, which can be heard daily from their places of worship, in addition to their alterations to kalimah Ṭayyibah and pillars of Islam. They have included the same errant clause of wilāyah in the adhān, as they have done in the kalimah.

They add in the adhān:

واشهد ان علی ولی الله وصی رسول الله و خلیفته بلا فصل

And I testify that 'Alī is the walī of Allah, the successor of Rasūlullāh and his khalīfah without division.

The Shī'ah have distanced themselves from the rest of the Ummah with their own kalimah, adhān and even pillars of Islam. The separate identity which they have established for their ṣalāh and its times are open for all to see. Their system of zakāh is different. Their *fiqh* (jurisprudic) syllabus is different. Their times for breaking and beginning fast are different, as published in their newspapers. Ḥajj as well, which is the greatest forum for the unification of the Ummah, here too the Shī'ah, especially the Iranian Shī'ah stay separate and aloof from the rest. This is

clear for all the ḥujjāj of the world to see. They have polarized themselves in every rule and directive which existed from the time of the best of eras of our Nabī ﷺ until today.



## Chapter two

### The Shī'ah belief regarding the Qur'ān and ḥadīth

#### The Shī'ah belief regarding the Qur'ān

It is the belief of the entire Muslim Ummah that the present Qur'ān is complete and free from any distortion or alteration. Furthermore, a person who holds the belief that the Qur'ān is incomplete and that it has been altered, is a kāfir and such a person is out of the fold of Islam.

Allah Ta'ālā has himself taken the responsibility of safeguarding the Noble Qur'ān, as is mentioned in Surāh al-Ḥijr:

إِنَّا نَحْنُ نُزَلِّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Without a doubt, only We have revealed the Reminder and We shall certainly be its protectors.<sup>2</sup>

Through the grace of Allah, thousands of ḥuffāz have memorised the Qur'ān and recite it every year during the month of Ramaḍān in the Tarāwīḥ ṣalāh and millions of Muslims around the world listen to its recitation from the “ب” of Bismillāh until the “س” of Sūrah al-Nās, and they rejoice at its completion. It is recited on a daily basis by Muslims across the globe. All praise belongs to Allah, this practice has continued from the blessed time of Rasūlullāh ﷺ until today and it will, Allah-willing, continue until the Day of Qiyāmah. The Shī'ah on the other hand differ with what has been mentioned and according to them the original Qur'ān was compiled by 'Alī ؑ and it is in the possession of the *Imām al-Ghā'ib*

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<sup>2</sup> Sūrah al-Ḥijr: 9

(the twelfth Imām who is alleged to have gone into occultation in the year 260 A.H). It is also different from the present Qur'ān.

The Shī'ah believe that the original Qur'ān is the one which 'Alī ؑ had compiled and that it is different to the present one. They believe that it was with 'Alī ؑ and he passed it on to his children in succession and presently it is with the Imām al-Ghā'ib. When he makes his appearance, he will present this Qur'ān to the people and before his appearance no one can see it. (It is possible that this is the reason why the Shī'ah have produced only a few huffāz of the Qur'ān in their history).

The most relied upon Shī'ah compilation of hadīth, also considered to be most authentic- *Al-Kāfī* (which Khomeini praises in his book- *Kashf al-Asrār* (page 227) as being “a sanctimonious book”) states the following:

فَإِذَا قَامَ الْقَائِمُ عَلَيْهِ قَرَأَ كِتَابَ اللَّهِ  
عَزَّ وَجَلَّ عَلَى حَذْوِهِ وَأَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلَيَّ عَلَيْهِ وَسَلَّمَ وَقَالَ: أَخْرَجَهُ عَلَيَّ عَلَيْهِ وَسَلَّمَ إِلَى النَّاسِ حِينَ  
قَرَعَهُ مِنْهُ وَكَتَبَهُ فَقَالَ لَهُمْ: هَذَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ كَمَا أَنْزَلَهُ اللَّهُ عَلَيَّ عَلَيْهِ وَسَلَّمَ وَقَدْ جَمَعْتُهُ مِنْ  
اللُّوْحِينَ فَقَالُوا: هُوَ ذَا عَيْدِنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لِأَحَاجَةِ لَنَاوِيهِ، فَقَالَ: أَمَا وَاللَّهِ مَا تَرَوْنَهُ بَعْدَ  
يَوْمِكُمْ هَذَا أَبَدًا، إِذْ مَا كَانَ عَلَيَّ أَنْ أُخْبِرَكُمْ حِينَ جَمَعْتُهُ لِيَتَقَرُّوْهُ. : اصل کافی صفحہ ۳۳۳ جلد ۳

When Al-Qā'im (the absent Imām) makes his appearance then he will recite the Qur'ān in its correct and original form, and he will present that Qur'ān which Sayyidunā 'Alī ؑ had compiled. Imām Ja'far al-Sādiq has also mentioned that when Sayyidunā 'Alī ؑ had completed compiling this Qur'ān he told the people (i.e. Abū Bakr ؑ and 'Umar ؑ, etc.): “This is the Book of Allah Ta'ālā. I have compiled it exactly as it was revealed to Muḥammad ؑ.” These people (i.e. Abū Bakr ؑ, 'Umar ؑ and 'Uthmān ؑ, etc.) said that they had a fully compiled Qur'ān in their possession and they had no need for the one compiled by Sayyidunā 'Alī ؑ. Sayyidunā 'Alī ؑ then said: “I take an oath in the name of Allah Ta'ālā, after today, none of you will see this copy.”



## The Shī'ah claim that approximately two thirds of the Qur'ān is missing

The following is reported in *Al-Kāfi*:

إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ إِلَى مُحَمَّدٍ ﷺ سَبْعَةَ عَشَرَ أَلْفَ آيَةٍ.  
(اصول کافی جلد ۳ صفحہ ۴۳۶)

The Qur'ān which was revealed upon Muḥammad ﷺ by Jibra'il عليه السلام had 17 000 verses.

The present Qur'ān has less than 7 000 verses which would mean that, Allah forbid, at least two thirds of the Qur'ān is missing according to the Shī'ah theory.

## The Quraan has undergone changes in the same manner as the Torah and Injīl

A peculiar book entitled *Al-Faṣl al-khiṭāb fī Ithbāt taḥrīf kitāb Rabb al-Arbāb*, published in Iran, and written by Nūr al-Tabrasī- who is regarded as a great Shī'ah Mujtahid, has the following to say on page 94 (Khomeini also quotes from him):

الأمر الرابع ذكر اخبار خاصة فيها دلالة او اشاره على كون القرآن كالمصحف  
والانجيل وقرآن الخريف والتبشير وكون المنان من الذين استولوا على الاثر في ذلك  
استراة فيها ومن في نفسها تجد مستقلة  
(مصل الخطاب صفحہ ۹۴)

Point Four is regarding those narrations which clearly or by implication indicate that the Qur'ān is like the Torah and the Injīl in so far as it being changed and altered, and those narrations which show that the munāfiqīn who dominated the Ummah and became rulers (i.e. Abū Bakr and 'Umar, etc) treaded the same path as those of the Banū Isrā'īl, in the changing of the Torah. Our claim of alteration in the Qur'ān are substantiated by many a proof.

A few Shī'ah authors have went as far as to say this much that, Allah forbid, the noble Ṣahābah removed some chapters and verses from the Qur'ān and even changed others.

The famous Shī'ah scholar of the sixth century after hijrah- Abū Mansūr al-Tabrasī has written:

ولو شرحت لك كل ما سقط و حرف و بدل مما يجري هنا المجرى لطلال و ظهر

ما تحظر التقية اظهاره من مناقب الال و ابياء و مثالب الاعداء

الاحتجاج للبرقي جلد اول صفحہ ۲۵۳ - بحوالہ نام و نسب صفحہ ۳۶۷  
از صاحبزادہ نصیر الدین صاحب میلانی کولہ شریف

If I have to disclose to you this information that the Qur'ān had some parts removed, some changed and altered, then this discussion would become extremely lengthy and those things will be revealed, which were meant to be kept hidden because of Taqiyyah, regarding the virtues of the successors and vices of the enemies.

The 11th century Shī'ah scholar-Muḥsin al-Fayḍ al-Kāshānī comments on the text above of Abū Mansūr al-Tabrasī:

المستفاد من جميع هذه الاخبار وغيرها من الروايات من طريق اهل البيت عليهم السلام ان القرآن الذى بين اظهر نا ليس بتما مه كما انزل على محمد ﷺ وانه ' بل منه ما هو خلاف ما انزل الله و منه ما هو مغير و محرف و انه قد حذف عنه اشياء كثيرة منها اسم على عليه السلام فى كثير من المواضع و منها لفظة ال محمد صلى الله عليهم غير مره و منها اسماء المنافقين فى مواضعها و منها غير ذلك و انه ليس ايضا على الترتيب المرضى عند الله و رسوله صلى الله عليه و اله و به قال على بن ابراهيم

( تفسير الصائى جلد اول - صفحہ ۳۲ مطبوعہ ايران بحوالہ " نام و نسب " صفحہ ۸۶۷-۳۶۸ از صاحبزادہ نصير الدين صاحب ميلىانى ، تولى شريف )

From all these narrations and from those which were reported by the way of the Ahl al-Bayt, this much is verified that this Qur'ān present before us is not complete as it was revealed upon Muḥammad ﷺ. In fact, it has such things which are contrary to what Allah Ta'ālā has revealed. It also has changes in it. It is an altered book and also many things were removed from it, amongst which is the name of Sayyidunā 'Alī ﷺ, which appeared in many places. Also amongst them were the words "Family of Muḥammad", which appeared many times and there were also the names of the munāfiqīn. Aside from this there were many other things that were removed. It is also worth noting that the present Qur'ān is not upon the original sequence which was preferred by Allah Ta'ālā and His beloved Nabī ﷺ. All this was mentioned by the famous commentator of the Qur'ān- 'Alī ibn Ibrāhīm.

## The Shī'ah claim that the name of 'Alī was removed from the Qur'ān

The Shī'ah Mufasssīr Maqbūl Dehlwī writes while commenting on the following verses of the Qur'ān:

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِيْعُكُمْ فِيْ بَعْضِ الْاَمْرِ

This is because they say to those who detest Allah's revelation: "We shall follow you in some matters."<sup>3</sup>

Muḥammad al-Bāqir states in *Tafsīr al-Qummī* that Jibra'īl (عليه السلام) revealed this verse to Nabī (ﷺ) in the following way:

ذلك بانهم كرهوا ما نزل الله في علي

This is because they detest what Allah has revealed regarding 'Alī.

However, the murtaddīn (renegades) have removed the name of 'Alī (عليه السلام).

## The opinion of Bāqir al-Majlisī regarding the alteration of the Qur'ān

In complete contradiction to the generally accepted belief of the entire Muslim Ummah, many leading Shī'ah clerics have claimed that the present Qur'ān has been altered and tempered with, Allah forbid! A few references of the Shī'ah scholars have already been cited and there are still many more which can be quoted. The Shī'ah Mujtahid Nūr al-Tabrasī writes in his book- *Al-Faṣl al-Khitāb*:

Those narrations which point out changes and alterations perpetrated by their 'ulamā number more than two thousand.

However, for the sake of brevity, we will only make mention of a few of such statements, in particular those made by Bāqir al-Majlisī, who is held in high esteem in the Shī'ah world and has been conferred with the title of *Khātam al-Muḥaddithīn* (Seal of the Muḥaddithīn). In fact, the Shī'ah spiritual leader of Iran-Khomeini, considers him to be his role-model.

Khomeini has claimed to have benefited greatly from the writings of Bāqir al-Majlisī and emphasised in his book- *Kashf al-Asrār* (page 121) that the true and

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<sup>3</sup> Sūrah Muḥammad: 26

authentic teachings (of Shī'asm) can only be attained by studying the writings of Bāqir al-Majlisī and furthermore he quotes from the book of Bāqir al-Majlisī- *Haqq al-Yaqīn*, to support his stance.

کتابهای فارسی را که مرحوم مجلسی برای مردم پارسی زبان نوشته بخوانید  
تا خود را متلاشیکه همچو رسوائی بیخردانه نکنید.....  
مادران نجابتی از عبارتهای کتاب حق الیقین مرحوم مجلسی را بنویسیم  
تا با این معلومات و ادراک این بیخردان و با ماجرا جنومی و دروغ بردازی آنها پیش همه  
روشن شود و  
(کشف الاسرار ص ۳۱)

Continue reading those books which Al-Majlisī has written in the Persian language for the benefit of the masses, so that you may not be left ignorant regarding any matter...  
At this juncture we will quote from al-Majlisī's book- *Haqq al-Yaqīn*, so that the reality behind the knowledge and intelligence of those ignorant, crude liars may be divulged...

Now that you have understood the position Bāqir al-Majlisī holds in the Shī'ah world from the praises heaped upon him, we will quote from his book, *Tadhkirah al-A'immah* (which is published in Iran). In this book, he has stated that the Qur'ān contained Sūrahs even larger than Sūrah al-Baqarah, which were either altered or removed from the Qur'ān altogether. In keeping with this, Bāqir al-Majlisī cites a few examples of these so called 'changes' wherein he makes mention of two fictional Sūrahs: "Sūrah al-Nūrayn" and "Sūrah al-Wilāyah", both of which cannot be found amongst the 114 Sūrahs of the Qur'ān. There are also a few Sūrahs in which, according to him, alteration has been carried out.

## Those alterations and omissions that were carried out in the Qur'ān as explained by Bāqir al-Majlisī

### 1. Sūrah al-Nūrayn

۱- سورة النورین

Listed below are only a few lines of this fabricated Sūrah as mentioned in his book- *Tadhkirah al-A'immah*. The actual Sūrah spans more than a page:

السورة التورين بسم الله يا ايها الذين آمنوا بالتورين الذي انزلنا  
هنا يتلون عليكم آياتي و يحذراتكم عذاب يوم عظيم توران بعضها من بعض وانا  
السميع العليم ان الذين يوفون بعهدي الله و رسوله لهم جنات النعيم و الذين  
يكفرون من بعد ما آمنوا يتنقضون ميثاقهم و ما عاهدتهم الرسول عليهم يقذفون بالجحيم  
اذ ظلموا انفسهم و عصوا الوصي اولئك يسقون من الحميم  
(تذكرة الائمہ صفحہ ۱۸)

[*Tadhkirat al-A'immah* page 18]

## 2. Sūrah al-Wilāyah

سورة الولاة  
بسم الله الرحمن الرحيم يا ايها الذين آمنوا امنوا بالنبي و الولي الدين  
بعثناهما بديانكم الي صراط مستقيم نبي و ولي بعضها من بعض و انا العليم  
الخبير ان الذين يوفون بعهدي الله لهم جنات النعيم فالذين اذا نلت عليهم  
آياتنا كانوا به اياتنا مكذبين ان لهم في جهنم مقام عظيم اذا نودي لهم يوم  
القيامة ابن الضالون المكذبين للمرسلين ما خلقهم المرسلون الا بالحق و ما كان  
الله لينظرهم الي اجل قريب و سبح بحمد ربك و على من الشاهدين  
(كس تذكرة الائمہ صفحہ ۱۹-۲۰)

[*Tadhkirat al-A'immah* page 19, 20]

Quoted above are two fabricated Sūrahs, which do not appear in the Noble Qur'ān. You have been presented with actual specimens from their books. Over and above these adulterations perpetrated by the Shī'ah upon the verses of the Noble Qur'ān they have made many other additions to the Noble Qur'ān. We will now present these to you, each bearing a Sūrah name and a verse number, so that you may compare it to the actual Qur'ān, from which you will be able to arrive at your own conclusion regarding the reality of the Shī'ah religion. Careful scrutiny

of these additions will reveal that its only purpose is to reflect the Sahābah ﷺ as dwellers of Jahannam, enemies of Islam and evil oppressors.

### 3. Sūrah al-Mā'idah: 67

The correct translation of the verse is:

O Rasūl ﷺ! Propagate what has been revealed to you from your Rabb. If you do not do so, then you have not conveyed Allah's message. Allah shall protect you from the people.

However, according to the Shī'ah the verse reads:

سوره المائدة يا ايها الرسول بلغ ما انزل اليك من ربك  
في شان علي و ان لم تفعل فما بلغت رسالته والله يعصمك من الناس

O Rasūl ﷺ! Propagate what has been revealed to you from your Rabb regarding the eminence of 'Alī. If you do not do so, then you have not conveyed Allah's message. Allah shall protect you from the people.

### 4. Sūrah al-Rā'd: 7

The correct translation of the verse is:

You are but a warner and every nation has a guide.

However, according to the Shī'ah the verse reads:

في الرعد انما انت منذر لعباد و علي لكل قوم هاد

You are but a warner to man and 'Alī is a guide for every nation.

## 5. Sūrah al-Shu'arā: 227

The correct translation of the verse is:

Shortly the oppressors (disbelievers) will come to know to which place they will return (i.e. Jahannam).

However, according to the Shī'ah the verse reads:

في الشعراء و سيعلم الذين ظلموا آل محمد أي منقلب ينقلبون

Shortly the **oppressors to the family of Muḥammad ﷺ** will come to know to which place they will return (i.e. Jahannam).

## 6. Sūrah al-Nisā: 54

The correct translation of the verse is:

Or are they (the Jews) jealous of people because of what Allah has given them (Rasūlullāh ﷺ and the Arabs) of His bounty (nubuwwah)? Indeed We gave to the family of Ibrāhīm ؑ the Book and wisdom and We had given them a mighty kingdom.

However, according to the Shī'ah the verse reads:

في النساء ام يحسدون الناس على ما اتيهم الله من فضل فقط اتينا آل ابراهيم و آل محمد الكتاب والحكمة و اتيناهم ملكا عظيما "



Or are they jealous of people because of what Allah has given them of His bounty? Indeed We gave to the family of Ibrāhīm ؑ and family of Muḥammad ﷺ the Book and wisdom and We had given them a mighty kingdom.

### 7. Sūrah al-Ṣāffāt: 24

The correct translation of the verse is:

Stop them, for they will have to be questioned: “What is the matter with you that you do not help each other?”

However, according to the Shī'ah the verse reads:

فِي الصَّافَّاتِ وَقَفُوهُمْ أَنَّهُمْ مُسْأَلُونَ فِي وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ  
مَا لَكُمْ لَا تَنَاصَرُونَ

Stop them, for they will have to be questioned regarding the authority of 'Alī ibn Abī Ṭālib: “What is the matter with you that you do not help?”

### 8. Sūrah al-Zumar

This verse is not in Surāh al-Zumar but rather is in Surāh al-Zukhruf: 41 and the correct translation of the verse is:

If We have to take you (ﷺ) away, We shall still take them to task.

However, according to the Shī'ah the verse reads:

فِي الزُّمُرَانَا إِذْ هَبْنِي بِكَ فَانَا مِنْهُمْ مُنْتَقِمُونَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ

I shall definitely go with you and We shall still exact retribution from them for 'Alī ibn Abī Ṭālib.

### 9. Sūrah Tāhā: 115

The correct translation of the verse is:

We certainly commanded Ādam ﷺ before, but he forgot and We did not find him to be determined.

However, according to the Shī'ah the verse reads:

فِي طه و لقد عهدنا الى آدم من قبل كلمات في محمد و علي  
و فاطمه و الحسن و الحسين و التسعة المعصومين من ذرية الحسين  
فَنَسِيَ فَلَنْ نَجِدْهُ عَرْمًا "

We Certainly commanded Ādam ﷺ before with words regarding Muḥammad ﷺ, 'Alī, Fāṭimah, Ḥasan, Ḥusayn and nine infallibles from the progeny of Ḥusayn but he forgot and We did not find him to be determined.

### 8. Sūrah al-Najm: 10

The correct translation of the verse is:

Then Allah sent that revelation to His slave (Muḥammad ﷺ), which He revealed.

However, according to the Shī'ah the verse reads:

فِي الْحَمْدِ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ فِي لَيْلَةِ الْمِعْرَاجِ مَا أَوْحَىٰ .  
(آيت ١٥ - پارہ ٢٤)

Then Allah sent that revelation to His slave (Muḥammad ﷺ) regarding 'Alī on the night of Mi'rāj, which He revealed.

## 9. Āyat al-Kursī: Sūrah al-Baqarah: 255

The correct translation of the verse is:

Allah is He besides Whom there is none worthy or worship, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him. To Him belong all that is in the skies and all within the earth. Who is there that can intercede before Him without His permission? He knows what is before them (He knows what lies ahead for His creation) and what is behind them while they surround (possess) none of His knowledge except if He wills (except what He teaches them). His throne (His knowledge and His power) includes the heavens and the earth (and whatever is within them) and He never tires of caring for them. He is High (above His creation), The Tremendous (the Supreme).

However, according to the Shī'ah the verse reads:

في آية الكرسي الله لا اله هو الحي القيوم لا تأخذه سنة ولا نوم  
له ما في السموات وما في الأرض وما بينهما وما تحت الثرى عالم  
الغيب والشهادة هو الرحمن الرحيم من ربي الذي يشفع عنده إلا بأذنه

Allah is He besides Whom There is none worthy or worship, He is Ever Living, The Maintainer (of everything). Neither drowsiness nor sleep overcomes Him. To Him belongs all that is in the skies and all within the earth and **what lies between them and below the earth. Knower of the Unseen and the evident. He is Most Gracious, Most Merciful. Which Rabb is there who can intercede before Him without His permission?**

## 10. Sūrah al-Aḥzāb: 25

The correct translation of the verse is:

Allah suffices for the Mu'minīn in battle. Allah is Omnipotent, the Mighty.

However, according to the Shī'ah the verse reads:

و كفى الله المؤمن القتال علي بن ابيطالب و كان الله قويا عزيزا

Allah suffices for the Mu'minin in battle with 'Alī ibn Abī Tālib. Allah is Omnipotent, the Mighty.

## 11. Sūrah al-Fātiḥah

The correct translation is:

All praise belongs to Allah, the Rabb (the Cherisher, the Creator, the Sustainer) of the universe, Who is the Most Compassionate, the Most Merciful and Master of the Day of Recompense (the Day of Qiyāmah). You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path (of Islam); the path of those whom You have favoured and not the path of those with whom You are angry (the Jews), nor the path of those who have gone astray (the Christians).

However, according to the Shī'ah the Sūrāh reads, in utter maltreatment of the Arabic language:

الحمد لله رب العالمين الرحمن الرحيم ما كان يوم الدين هناك نجدو  
دياگ نستان نرشد لسبيل المستقيم لسبيل الذين انعمت عليهم بوى، المنضوب  
عليهم و لا الضالين .  
(نكس تزكوة الامر صفر ۲۰)

Army plots against the Qur'ān, during the rule of Khomeini, unveiled:



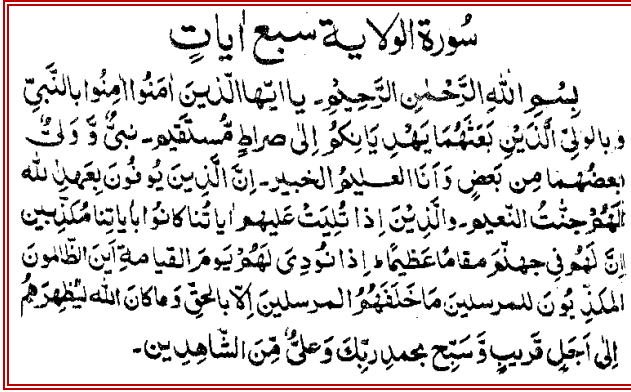
### CONFISCATION OF QUR'ĀN'S PRINTED BY IRAN

Lahore: Officials of the Punjab province have confiscated all copies of "Qur'ān: 4" printed by Sāzmān Chāp Jāwidān (an Iranian publishing house), as they have found them to contain alterations and changes in them, both in wording and diacritical marks, when compared to the original accepted Qur'ān.

The Noble Qur'ān is the miraculous speech of Allah Ta'ālā and its protection has been undertaken by Allah Ta'ālā himself, hence all attempts to oppose and eradicate it will naturally come to nought. To this very day no Muslim has fallen victim to any such conspiracy and Allah-Willing all such conspirators will be unsuccessful in the future as well. This is the challenge of Allah Ta'ālā which will stand until the Day of Qiyāmah.

With regards to the Shī'ah plot to alter the Qur'ān, many have penned works exposing this falsehood. In keeping with this, the grandson of Sayyid Pīr Mohr 'Alī Shāh Sāhib, Naṣīr al-Dīn Sāhib, has exposed the falsehood of the Shī'ah in his book- *Nām wa Nasab*.

Finally, a new and spine-chilling fact will be presented before you. The Shī'ah religion has even fabricated their own verses in opposition to our Qur'ān. Reflect upon the use of Arabic speech and eloquence used in the following fraudulent verses of the Shī'ah:



I wish to state that even as a novice student of Arabic, the Arabic of the Shī'ah author above is pitiable to say the least. A person well versed in Arabic speech and eloquence can write a much better text than that of the above. From this we can conclude that the Shī'ah religion is an invention of people of average intelligence and not divine revelation, and one can even say contrary to normal intelligence. Can one happily consent to accept their religious beliefs or does it go against the grain of acceptance? According to our belief, the entire Qur'ān was revealed via Jibrā'il ﷺ upon the heart of Nabī ﷺ and it is free from all types of additions and subtractions. Allah Ta'ala Himself is its Protector, until eternity. This reality is borne out by the following verse:

Surely We have revealed the remembrance (Qur'ān) and We are its Protectors.<sup>4</sup>

In addition to the above, Naṣīr al-Dīn Ṣāhib also writes:

#### The impudence of the Khawārij and the Shī'ah

On the other hand we have the unique (insolent) quality of the Shī'ah religion, who use insulting, abusive and offensive language against 'Ā'ishah ؓ, Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ. Hearing this reviling language of

<sup>4</sup> Nām wa Nasab page 482,483

theirs, ones heart rises to the throat, and the following involuntarily escapes the lips:

O Allah! Either guide these people or descend a dreadful punishment upon them (i.e. the Khawārij and Shī'ah) so that their foul mouths may be silenced.

We ask this only so that the remaining Ummah of Almighty Allah Ta'ālā may be saved from having their beliefs tarnished. Have those narrations passed the sight of the Khawārij wherein the rights of the Ahl al-Bayt are emphasised? Have those verses of Allah Ta'ālā passed the sight of the Shī'ah wherein the rights of the Ṣahābah, (especially) the three khulafā, and Ummahāt al-Mu'minīn (Blessed wives of Nabī ﷺ) are mentioned? There are numerous verses in the Qur'ān wherein the Ummahāt al-Mu'minīn are mentioned, hence the one who refutes this and belittles them is in actual fact refuting the Noble Qur'ān and one who refutes the Qur'ān is undoubtedly a kāfir and a renegade. Our plea in the court of Almighty Allah Ta'ālā is that He give all Muslims the ability and guidance to show that respect and honour to the noble Ṣahābah and Ummahāt al-Mu'minīn, which is due to them.

Only a few citations are been quoted here, due to the concise nature of this treatise and were this not the case then a great deal has been written regarding this particular subject. All praise belongs to Allah Ta'ālā who inspired the 'Ulamā through the ages to author numerous works regarding the authenticity of the Noble Qur'ān.

The great privilege and special honour which will be bestowed upon the Hāfiẓ of the Qur'ān on the Day of Qiyāmah, as described in ḥadīth, is such that even their parents will be donned with a crown that will eclipse the sun. This good fortune is attained by those who regard the Qur'ān as being complete and free from all types of flaws, changes and alterations.

## The Shī'ah belief regarding ḥadīth

The entire Muslim Ummah has the common belief that after the Noble Qur'ān, the aḥādīth of Rasūlullāh ﷺ has the greatest merit; but the Shī'ah have an opposite view.

## Muwattā Imām Mālik, Bukhārī, Muslim and Abū Dāwūd are all filled with lies

The principal of *Jāmi'ah Muntazar* in Lahore (Pakistan)- Ghulām Husayn Najfī, a well-known Shī'ah author writes the following in refuting the Ahl al-Sunnah wa l-Jamā'ah:

آپ کے نزدیک پہلی ماہ نامذکور کتاب موطا ہے جسے آپ کے امام مالک نے  
تشریح کیا ہے۔ مالک ۱۶۳ھ میں پیدا ہوئے تھا اور ۱۶۹ھ میں مر گیا تھا۔ پس یہ کتاب  
رسول کریم کے تقریباً دو سو سال بعد لکھی گئی ہے جس دقت کو تمام صحابی بھی مر گئے  
تھے پس یہ کتاب جھوٹ کا پلندہ ہے۔  
آپ کی دوسری ماہ نامذکور کتاب صحیح بخاری ہے جسے محمد بن اسحاق نے لکھا ہے  
اور یہ ۱۹۳ھ میں پیدا ہوا ہے اور ۲۵۶ھ میں وفات پائی ہے۔ لہذا یہ کتاب  
نبی کریم کے تقریباً دو سو سال بعد لکھی گئی ہے۔ پس بخاری شریف بھی جھوٹ  
کا پلندہ ہے کیونکہ اس کے صحیح ہونے کی نہ ہی بخاری کریم نے اللہ عزوجل کی کسی اور  
صحابی نے تصدیق کی ہے۔  
آپ کی تیسری ماہ نامذکور کتاب صحیح مسلم ہے جسے مسلم بن حجاج نے تحریر کیا  
سے یہ ۲۰۴ھ میں پیدا ہوئے ہیں اور ۲۶۱ھ میں وفات پائی ہے پس یہ  
کتاب بھی نبی کریم کے تقریباً دو سو چالیس برس بعد لکھی گئی ہے پس یہ بھی جھوٹ  
کا پلندہ ہے۔  
آپ کی چوتھی ماہ نامذکور کتاب سنن ابی داؤد ہے جسے سلیمان بن اسحاق نے  
لکھا ہے۔ یہ ۲۰۳ھ میں پیدا ہوئے ہیں اور ۲۷۵ھ میں وفات پائی ہے  
پس یہ کتاب بھی نبی کریم کے تقریباً دو سو چالیس برس کے بعد لکھی گئی ہے لہذا  
یہ کتاب بھی جھوٹ کا پلندہ ہے۔  
(مکمل حقیقت نقد حلیہ صفحہ ۲۱ از نظام حسین نجفی)



The book which you regard in your religion as a source of pride is the Muwattā, which was written by your Imām Mālik. Mālik was born in 93 A.H and passed away in the 179 A.H and therefore his book was written approximately 100 years after the demise of Rasūlullāh ﷺ. This was an era when all the Ṣahābah had passed away, hence this book is a lie.

Your second book of pride is Bukhārī, which was written by Muḥammad ibn Ismā'īl, who was born in the 194 A.H and passed away in the 256 A.H. Therefore this book was written about 200 years after the demise of Nabī ﷺ, hence this book is also a lie because neither did Nabī ﷺ nor any of the Ṣahābah verify it.

Your third book of pride is Muslim, which was written by Muslim ibn Ḥajjāj, who was born in the 204 A.H and passed away in 268 A.H. Therefore this book was written 225 years after the demise of Nabī ﷺ, hence this book is also a lie.

Your fourth book of pride is Sunan Abī Dāwūd, which was written by Sulaymān ibn Ash'ath, who was born in the 202 A.H and passed away in 275 A.H. Therefore this book was written about 225 years after the demise of Nabī ﷺ. Hence this book is also a lie.

[Ḥaqīqat Fiqhah-e Ḥanafī page 21]

The audacity which the Shī'ah Mujtahid Najfī displays in negating the auspicious aḥādīth of Nabī ﷺ by calling it lies is surely heart-breaking. This is a lesson for the Muslim Ummah that neither the word of Allah Ta'ālā, the pillars of Islam, the adhān of Islam as well as the Noble Qur'ān have been left unscathed by the Shī'ah.

According to their understanding all of these compilations of ḥadīth are lies so what then is left of the dīn of Islam? Najfī has made this illogical assumption that since the books of ḥadīth were compiled after the demise of Nabī ﷺ they are therefore distorted.

In a similar manner as Najfī, many other discarders of ḥadīth have made these fallacious and incorrect assumptions, in a feeble attempt to refute the ḥadīth and distort the teachings of Islam. The 'ulamā of ḥaqq have defended this onslaught upon the blessed ḥadīth of Rasūlullāh ﷺ in numerous books, in various languages.

The crux of the matter is that these assumptions are all baseless. The protection and propagation of ḥadīth was not only done through the means of book but in fact many avenues were employed to protect the blessed ḥadīth of Rasūlullāh ﷺ. During the era of Nabī ﷺ and the Ṣaḥābah ﷺ; generally three methods were employed in safeguarding ḥadīth:

- Memorisation: The blessed words of Rasūlullāh ﷺ were memorised and this method was extremely reliable considering the era.
- Practice: The Ṣaḥābah strove heart and soul in putting the words and actions of Nabī ﷺ into practice. It has been reported that many of the Ṣaḥābah would carry out an action and thereafter state: "This is what I saw Rasūlullāh ﷺ doing." This method is also an extremely effective and reliable method of preserving the practices of Rasūlullāh ﷺ as this will ingrain that action into the memory and life of a person.
- Writing: During the era of Nabī ﷺ and the Ṣaḥābah the ḥadīth were also carefully recorded in writing.

Moulana Muḥammad Taqī 'Uthmānī writes in *Dars-e-Tirmidhī*:

During the era of Nabī ﷺ and the Ṣaḥābah many compilations of ḥadīth were prepared. Amongst these were:

1. Kitāb al-Sadaqah: This compilation of ḥadīth was dictated by Nabī ﷺ himself.
2. Al-Sādiqah: This was compiled by the eminent Ṣaḥābī 'Abd Allāh ibn 'Amr ibn al-'Ās ﷺ.
3. Saḥīfah 'Alī: The compilation of the fourth Khalīfah- 'Alī ibn Abī Tālib ﷺ.
4. Suhuf Anas ibn Mālik: This comprises of a few compilations that were in the possession of the eminent Ṣaḥābī Anas ibn Mālik ﷺ.
5. Saḥīfah Ibn 'Abbās: This is the compilation of the cousin of Nabī ﷺ- 'Abd Allāh ibn 'Abbās ﷺ.
6. Saḥīfah Ibn Mas'ūd: This is the compilation of Faqīh al-Ummah 'Abd Allāh ibn Mas'ūd ﷺ.

7. Sahīfah Sa'd ibn 'Ubādah: This is the compilation of the eminent Ṣaḥābī ﷺ Sa'd ibn 'Ubādah ﷺ.
8. Suhuf Abū Hurayrah: This is a compilation of more than a thousand aḥādīth of the famous Ṣaḥābī Abū Hurayrah ﷺ.
9. Sahīfah Jābir ibn 'Abd Allāh: This was compiled by the Ṣaḥābī Jābir ibn 'Abd Allāh ﷺ.
10. Mu'allif Basīr ibn Nahīk: This is a compilation of one of the students of Sayyidunā Abū Hurayrah ﷺ, who reported from him.

These few examples were mentioned to prove that many compilations of ḥadīth had already existed during the lifetime of Rasūlullāh ﷺ and the Ṣaḥābah ﷺ. The six major ḥadīth books which came into existence later; namely *Bukhārī*, *Muslim*, *Tirmidhī*, *Abū Dāwūd*, *Nasā'ī*, and *Ibn Mājah* were all later compiled from these and through the ages millions of 'ulamā, mashā'ikh and Muslims across the globe have relied upon, studied, scrutinised and illuminated their hearts and souls from these very books.

The incorrect deductions of the likes of Najfī and others are completely baseless and in fact they tarnish the name of Nabī ﷺ with their continuous regurgitations of such nonsense.

In this chapter, we have highlighted Shī'ah belief regarding the Noble Qur'ān and blessed ḥadīth of Rasūlullāh ﷺ that according to majority of their scholars the present Qur'ān, Allah forbid, is tempered with and altered in the same way as the Torah and Injil. They even go to such an extent to prove their contemptible beliefs that they have invented their own Surāhs. Their shameful stance towards the ḥadīth of Rasūlullāh ﷺ has also been discussed before you.

All praise belongs to Allah that the Ahl al-Sunnah wa l-Jamā'ah firmly believe the present Qur'ān to be free from any blemishes and it is pure and complete. The authenticity of the aḥādīth is also as clear as the daylight.

From this point alone it is simple to distinguish between the truth and falsehood.



## **Chapter three**

### **The Shī'ah belief regarding risālat**

After exposing the Shī'ah belief regarding the kalimah, adhān, pillars of Islam, Qur'ān and the ḥadīth, we now discuss the Shī'ah belief regarding risālat. We begin this chapter by first quoting a few statements made by the most recent Imām of the Shī'ah- Khomeini, regarding risālat.

The person because of whom the entire creation was brought into existence, whom Allah Ta'ālā made his beloved, who was made the leader of the entire mankind, who was the Imām of all the ambiyā, who was awarded the title of *Raḥmat al-'Ālamīn*, who will be given the honour of *Maqām al-Maḥmūd* and whose success is echoed in the following words of the Qur'ān:

On this day have I perfected for you all your religion, and I have completed my favour upon you all and I have chosen for you all Islam as your dīn.

Even the kāfir historians were forced to acknowledge Rasūlullāh ﷺ as being the most honourable and successful leader of all time. Nevertheless, Khomeini has written that, Allah forbid, all the ambiyā even Nabī ﷺ were unsuccessful in the enforcement of justice, reformation and training of mankind.

## The seal of the ambiyā ﷺ and all the prophets were unsuccessful in the reformation and training of mankind and in the enforcement justice

جو نبی بھی آئے وہ انصاف کے نفاذ کے لئے آئے۔ ان کا مقصد بھی یہی تھا کہ تمام دنیا میں انصاف کا نفاذ کریں لیکن وہ کامیاب نہ ہوئے یہاں تک کہ ختم المرسلین (ص) جو انسان کی اصلاح کے لئے آئے تھے اور انصاف کا نفاذ کرنے کے لئے آئے تھے۔ انسان کی تربیت کے لئے آئے تھے لیکن وہ اپنے زمانے میں کامیاب نہیں ہوئے۔ وہ آدمی جو اس معنی میں کامیاب ہو گا اور تمام دنیا میں انصاف کو نافذ کرے گا وہ بھی اس انصاف کو نہیں جیسے عام لوگ سمجھتے ہیں کہ زمین میں انصاف کا معاملہ صرف لوگوں کی فلاح و بہبود کے لئے ہو۔ بلکہ یہ انصاف انسانیت کے تمام مراتب میں ہو وہ چیز جس میں انبیاء کامیاب نہیں ہوئے باوجود اس کے کہ وہ اس خدمت کے لئے آئے تھے۔ خدائے تبارک و تعالیٰ نے ان (حضرت ولی عصر ارواحنا لہ الفداء) کا ذخیرہ کیا ہے۔“

(”اتحاد و یکجہتی“ امام خمینی کی نظر میں صفحہ ۱۵ مطبوعہ خانہ فرنگ ایران، تہران)

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 all Prophets ﷺ, who came for the reformation of mankind and for the enforcement of justice. He came for the training of mankind but he was unsuccessful in even his own era.

[Ittihād wa Yak Jihati page 15]

Khomeini writing that these blessed souls, especially Nabī ﷺ, were unsuccessful in their missions of reformation, training and enforcement of justice, is in actual fact an insult on Allah Ta'ālā, as He is the One who had appointed these personalities and it is He who deputed them with this mission. The Knower of the Unseen (Allah Ta'ālā) has said:

Allah is well aware as to whom He had given His message (to propagate).<sup>5</sup>

If an agent or representative of a certain country does not fulfil his duty adequately then it will be said that the government is incompetent. It is astonishing that the false belief of the Shī'ah regarding Imāmah (which will be discussed later), degrades the mantle of nubuwwah and grants it second status to their concept of Imāmah. In their attempt to establish their fake concept of Imāmah, the Shī'ah have perpetrated a most heinous sin of claiming that the true and pure speech of Allah Ta'ālā- the Noble Qur'ān, has been changed and altered. In the foregoing quotation, Khomeini has condemned all the ambiyā including Nabī ﷺ as being unsuccessful in their missions, all in establishing this belief (that Imāmah is superior to nubuwwah). Thereafter, he claims that their imām (who will be from the ummah of Nabī ﷺ) will be the successful one in fulfilling this mission. This is also another heart-felt lesson for the Muslim Ummah.

World history bears testimony to this fact that the disciples of Nabī ﷺ conquered Rome and Persia and they annihilated the forces of evil. They established justice in the thousands of square miles that they conquered and in addition, these noble companions of Rasūlullāh ﷺ carried out the spiritual reformation and training of hundreds of thousands of people. Amongst these luminaries were personalities such as Sayyid 'Abd al-Qādir al-Jilānī, Khwājah Bahā' al-Dīn Zakariyyā Multanī, Khwājah Nizām al-Dīn Auliyyā, Mujaddid Alf-e Thānī, Khwājah Mu'īn al-Dīn Chistī Ajmerī, Hajjī Imdād Allāh Mahājir Makkī, etc, may Allah be pleased with them all.

It is common knowledge that the beloved companion of Rasūlullāh ﷺ - 'Umar ibn al-Khattāb ؓ had set such a standard of justice which others after him found extremely difficult to follow. This standard (known as '*Adl al-Fārūq*') is used to this day as a yardstick in the establishment of justice systems. If this is the condition of the companion, then how could the teacher of this student have been unsuccessful?

The blessed Nabī ﷺ who said:

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<sup>5</sup> Surāh al-An'ām: 124)

My Ummah will be the majority of those who will enter into Jannah on the Day of Qiyāmah.

Was his condition such that he could not carry out the reformation of his followers, disciples and companions? There can be no greater slur and insult upon the blessed soul of Rasūlullāh ﷺ and his mantle of nubuwwah than this. *We seek the protection of Allah from such blasphemy!*

### **The followers of Nabī ﷺ were unfaithful whilst the followers of Khomeini are faithful**

Towards the close of Khomeini's life he made a final bequest, which was to be read out after his demise by his son- Aḥmad Khomeini. When he expired, this bequest was published in Iran in various languages. In this bequest, Khomeini vehemently claims that his followers are better than the followers of Nabī ﷺ. He also indicated that the followers of Nabī ﷺ were cowards and deceits and that his (Khomeini's) followers are brave and faithful. His bequest reads as follows:



موجودہ ایرانی قوم صدر اسلام کی مجازی، کوئی اور عراقی اقوام سے بہتر ہے

عین جرات کے ساتھ دعویٰ کرتا ہوں کہ آج کی ایرانی قوم اللہ اس کی کردوڑوں کی آبادی آج کے دور میں رسول اللہ صلی اللہ علیہ وآلہ وسلم کے دور کی مجازی اور امیر المؤمنین (علی، وصین ابن علی صلوات اللہ وسلامہ علیہما کے دور کی کوئی اور عراقی اقوام سے بہتر ہے۔

دور رسول اللہ صلی اللہ علیہ وآلہ وسلم کے مجاز میں مسلمان بھی ان کی اطاعت نہیں کرتے تھے اور مختلف بہانے بنا کر عبادتوں پر نہیں جاتے تھے جس پر اللہ تعالیٰ نے سورۃ توبہ میں کچھ آیات کے ذریعے ان کو سرزنش کرتے ہوئے عذاب کی وعید سنائی ہے اور اس حد تک ان کو عبوت

کی نسبت دی کہ نقل شدہ حدیث کے مطابق آپ نے منبر سے ان پر لعنت بھیجی اور سلفی اور کوفہ والوں نے اس حد تک امیر المؤمنین کے ساتھ فطلسلوک اور ان کی نافرمانی کی کہ آنحضرت کے شکوے نقل و تاریخ کی کتب میں شہود ہیں اور عراق و کوفہ کے ان مسلمانوں نے سید الشہداء

علیہ السلام کے ساتھ وہ سلوک کیا جو کیا اور جن لوگوں نے اللہ کی شہادت میں اپنے ہاتھوں کو آلودہ کیا یا تو وہ میدان سے فرار ہوئے یا اس تاریخی جہم کے واقع ہونے تک بیٹھے رہے۔ لیکن آج دیکھتے ہیں کہ ایرانی قوم مسلح افواج، پولیس، سپاہ و پاسداران، اور بیس کی مسلح فوجوں سے لے کر قبائل اور رضا کاروں کی عوامی طاقتوں اور عبادتوں پر موجود افواج سے لے کر

عماذ کے پیچھے موجود عوام تک انتہائی جذبہ و شوق سے کس طرح کی قربانیاں طے ہے ہیں اور کتنی رزمیہ دستاویز تخلیق کر رہے ہیں اور دیکھتے ہیں کہ پوسٹل ملک کے محترم عوام کتنی گناہگار اور کتنے گناہگار ہیں اور شہداء کے لواحقین اور جنگ سے متاثرہ افراد اور ان کے متعلقین بجا دراز انداز کے

چہرہ اور اشتیاق و ایمان سے بھر پور گفتار و کردار کے ساتھ ہمارے سامنے آتے ہیں اور یہ سب کچھ اللہ تعالیٰ، اسلام اور ابدی زندگی کی نسبت ان کے عشق و جذبہ اور پختہ ایمان کی وجہ سے ہیں۔ درحالیکہ وہ حضور اکرم صلی اللہ علیہ وآلہ وسلم کے محض مبارک میں ہیں اور نہ امام معصوم

صلوات اللہ علیہ کی بارگاہ میں اور اس نے سبب غیب بران کا ایمان و یقین ہے اور مختلف پہلوؤں میں کامیابی اور فتح کا راز بھی ہے۔ اسلام کہ فرزند کرنا چاہیے کہ اس طرح کے فرزندوں کی تربیت کی ہے، ہم سب فرزند کرتے ہیں کہ اس قسم کے دور میں اور اس طرح کی قوم کے

ساتھ ہیں۔ (امام شبلی کا سیاسی و الٹی و سیت نامہ " صلی نمبر ۳۶-۳۷ تا ۳۸ شرفاؤ نقہ جعفریہ پاکستان)

The present day Iranian nation is better than the nation of Hijāz (Arabia), Kūfah and Iraq.

I am fervent in my claim that the present day Iranian nation and its hundreds of thousands of inhabitants are, in this era, better than the nation of Hijāz during the era of Nabī ﷺ and the nation of Kūfah and Iraq during the era of Amīr al-Mu'minīn ('Alī ؑ) and Husayn ibn 'Alī ؑ.

During the era of Nabī ﷺ even the Muslims in Hijāz were not obedient to him. They used different excuses to avoid participating in battles. This is borne out in Surāh al-Taubah, where Allah Ta'ālā admonished some of the Ṣahābah for not participating in battle, and they were warned of a severe punishment. They have been reported to have spoken such lies that according to the narrations, Nabī ﷺ cursed them from the Mimbar. The people of Iraq and Kūfah were so disobedient to Amīr al-Mu'minīn ('Alī ؑ), as is well-known from the books of history and the narrations of Nabī ﷺ. The inhabitants of Iraq and Kūfah also conducted themselves in a very disorderly fashion with Sayyid al-Shuhadā (Husayn ؑ). Amongst them were those who had stained their hands with his blood, those who had fled from the battlefield and those who set aside through this entire historical felony.

However, today we see within the Iranian armed forces, police force and the secret service to the national and tribal strength and from the presence of the army for battle to the defending armed forces (those who are not at the forefront) and the general public, a great sense of enthusiasm and zeal to sacrifice their lives. We also see the great assistance rendered by our revered public and those who have joined the ranks of martyrdom. We also see those eager to do battle and their faces shining with vigour, bravery and contentment. All this is owing to their desire for Allah Ta'ālā, Islam, the eternal life and their concrete faith. This is notwithstanding the fact that they are not in the blessed company of Nabī ﷺ nor are they in the era of the sinless Imām. They have their faith in the unseen. This is the secret of many successes and victories. This is the pride of Islam that the training of so many people was made. We should all be very proud of the fact that in such an era we are amongst such a nation.

[Imām Khomeini's political and spiritual bequest, pages 46 & 47]

In this short speech, Khomeini not only shamelessly dishonoured our Nabī ﷺ and his companions but also slandered those very personalities whom he claims to love (i.e. 'Alī ؑ and Husayn ؑ) and who he considers to be superior to all the

ambiyā. In drawing a comparison between the two eras (that of Nabī ﷺ and his own), he has regarded his own nation to be more loyal and that the others are all deserving of Allah Ta'ālā's punishment. He claims that they were all cursed, they were all cowards, and they all would flee from the battlefield, as well as many other repulsive statements.

However, regarding his own nation he states that, the Iranians are a nation who sacrifice with extreme eagerness and zeal. They are brave, strong, loyal, firm in faith, etc. The concluding statements of Khomeini in this bequest are also worth pondering over:

This is the pride of Islam that the training of so many people was made. We should all be very proud of the fact that in such an era we are amongst such a nation.

Together with this we should (once again) also deliberate over the following statement made by Khomeini (as mentioned above):

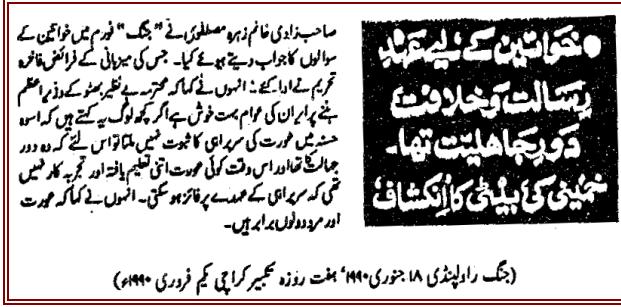
جو نبی بھی آئے وہ انصاف کے نفاذ کے لئے آئے۔ ان کا مقصد  
بھی یہی تھا کہ، تمام دنیا میں انصاف کا نفاذ کریں۔ لیکن وہ کامیاب  
نہ ہوئے یہاں تک کہ ختم المرسلین (ص) جو انسان کی اصلاح کے لئے  
آئے تھے اور انصاف کا نفاذ کرنے کے لئے آئے تھے۔ انسان کی تربیت کے  
لئے آئے تھے لیکن وہ اپنے زمانے میں کامیاب نہیں ہوئے۔

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 all Prophets ﷺ, who came for the reformation of mankind and for the enforcement of justice. He came for the training of mankind but he was unsuccessful in even his own era.

[Ittihād wa Yak Jihati page 15]

## The era of nubuwwah was an era of ignorance for women

The daughter of Khomeini- Lady Zahrā, whilst on a visit to Pakistan mentioned the following during an interview with her, in defence of the then prime minister of Pakistan- Benazir Bhutto.



The era of nubuwwah was an era of ignorance for women-Declaration of Khomeini's daughter.

The Lady Zahrā, in giving answers to questions posed to her at a seminar organised by Jang said: "The people of Pakistan are very pleased at the appointment of Benazir Bhutto as their Prime Minister. If anybody claims that during the best of eras (i.e. the time of Nabī ﷺ) there were no female leaders, then this was so because that was an era of ignorance and at that time there was no woman who was learned enough or experienced that she could lead a nation."

[Jang Rawalpindi, 18 January 1990]

It is astonishing indeed for one to claim that the era of nubuwwah and the era of the *Al-khulafā Al-Rāshidīn* was an era of ignorance whereas it is common knowledge that this was the best of eras in the history mankind, wherein knowledge and practice was at its peak; yet the family of Khomeini dispute this and claim that this was an age of ignorance and darkness, and see their own government as being at the pinnacle of all goodness.

## Nabī ﷺ could not establish an Islamic government

During his tour of Pakistan, the son-in-law of Khomeini- Doctor Maḥmūd Barūjarwī, during an interview with the *Daily Mashriq* said the following:



### Interview with the son-in-law of Khomeini

Nabī ﷺ could not establish that type of government system which was desired by Allah Ta'ālā. The system of government which can be termed Islamic has been founded in Iran, owing to the fact that after Imām Khomeini there was no vacuum which was created. In his place Ayat Allah Khamanei (Khomeini's successor) was appointed, who knew the ideals and aspirations of Khomeini, hence it was not possible that he strayed from the path...

[Daily Mashriq 31 January 1990]

Doctor Maḥmūd has spoken very impudently regarding our beloved Nabī ﷺ, whilst in a host country. He said that, Allah forbid, Nabī ﷺ could not establish a government the way Allah Ta'ālā had desired and Iran has managed to do this. He further claims that in the entire world, the Iranian government is the only Islamic government. The Haramayn is a sanctified and consecrated place, however the actions carried out by the pilgrims of Iran, especially after the Iranian revolution, at the blessed places of Makkah and Madinah, during their ḥajj and 'umrah, are such that the pilgrims from the rest of the world are able to witness it for

themselves. Not only this, in fact they hurl curses at the blessed companions of Nabī ﷺ- Abū Bakr ؓ and 'Umar ؓ, in the presence of Nabī ﷺ at his blessed grave. They also, collectively and individually, hurl abuses at the Sahābah ؓ whilst they are at *Jannat al-Baqī* (the graveyard of Madīnah). Occasionally, fights break out between them and the Saudi police because of this. If their books on hajj were to be presented before you, you will find it filled with curses and abuses for the Sahābah. After the Iranian revolution, Khomeini had set the Shī'ah of the entire world into motion so as to export this revolution. He even incited the people of Pakistan to overthrow General Dhiyā' al-Haqq. War broke out with his neighbouring country of Iraq. General leadership was thrown into jeopardy. Owing to this policy of his, hundreds of pilgrims lost their lives in the haram of Makkah during 1987 and blood flowed in the holy land of Makkah. It is a well established fact that explosives were found on a few Iranian pilgrims at the Jeddah airport on the 3 Zil-Hijjah 1404 A.H. This news was reported throughout the world in hundreds of newspapers. Whatever the Iranians are perpetrating upon their neighbours; Afghanistan, is clear for all to see. Iran, India, Russia etc, have joined forces in arming the forces opposing the Taliban. Whereas, to date the Taliban have not even opposed or overstepped the borders of Iran. The Iranians are the ones who are penetrating the borders of Afghanistan and the blame is being placed upon the people of Pakistan. The fall of the Taliban only came to be because of them being Sunnī, Hanafī and because they have established governments similar to that of the *Al-khulafā Al-Rāshidīn* in the areas under their control. The result of this is that peace now governs these lands. On account of them being Sunni and not Shī'ah, the Iranians cannot tolerate them. Another aspect is that since the Taliban have very close links to the Pakistani government and this will undoubtedly result in trade links between Pakistan and the free Russian state, after they (the Taliban) have taken control of the whole of Afghanistan; this is unpalatable for the Shī'ah, as they desire this for themselves.

The Iranian revolution, which appeared to be an Islamic revolution was in actual fact a pure Shī'ah revolution. The following is clearly written in the Iranian constitution:

” ایران کا سرکاری مذہب اسلام اور جعفری اثنا عشری ہے یہ اصل ہمیشہ کے لئے ناقابل  
ترمیم و تنسیخ ہے “  
( ” جمہوریہ ایران کا آئین “ صفحہ ۹ زیر عنوان اصل نمبر ۱۳ مطبوعہ ایرانی سفارت خانہ اسلام آباد )

The religion of the state of Iran is Islam and Ja'farī Ithnā 'Asharī. This basis is forever and it is not open to any amendment or abrogation.

The Iranians have declared their state as one of *Ja'farī Ithnā 'Asharī* on account of the majority, whereas if the state of Pakistan had to declare itself as a Sunnī *Hanafī* state, relying on its majority, then the Shī'ah of Iran and Pakistan would immediately protest against it. They have, to prevent this process, formed an organisation to establish the *Ja'farī Fiqh*, in direct opposition to that of the majority, i.e. *Hanafī Fiqh*. In doing so they have been successful in depriving the majority of their permissible and constitutional right.

## **The claim that Khomeini has attained the rank of *Maqām al-Mahmūd***

In the Noble Qur'ān, Allah Ta'ālā has said regarding his beloved Nabī ﷺ:

And remain awake some portion of the night, this is extra for you, soon your Rabb will elevate you to the stage of *Maqām al-Mahmūd*.<sup>6</sup>

In this verse, Allah Ta'ālā has undertaken to grant Rasūlullāh ﷺ the stage of *Maqām al-Mahmūd*. The *hadīth* explicitly state that the rank of *Maqām al-Mahmūd* is only for him, which will be desired by the predecessors and his successors alike. Every Muslim makes this supplication after every adhān; to grant the stage of *Maqām al-Mahmūd* to Rasūlullāh ﷺ. It is sad to note that the successor of the leader of the Iranian revolution and present leader of Iran-Khāmanei, mentioned whilst rendering a farewell message during the funeral rites of Khomeini that the verse of the Noble Qur'ān (mentioned above, which

<sup>6</sup> Surāh Banī Isrā'īl: 79

specifically addresses Nabī ﷺ) actually refers to Khomeini. In other words the *Maqām al-Mahmūd* was granted to Khomeini.

(We seek Allah's forgiveness, There is no power no might except with Allah)

The above mentioned statement appears in the publication *Wahdat-Islamī* no. 57 special edition:

## وحدت اسلامی

○ شمارہ ۵۷ - خصوصی اشاعت ○ سخانت مجزی اسلامی ایران ○ ایف ۶/۶ - اسلام آباد ○

چہلم کے موقع پر زہیر انقلاب آیت اللہ خامنہ ای کا یادگار پیغام

اور مسلمانان عالم کے لئے ہمد و محبت کا اظہار کر کے " آيْتَدَاؤ عَلٰی الْكُفَّارِ رَحْمًا وَّ بَرَكَاتًا " کا مظہر کامل بن گئے اور اپنی مخلصانہ رعادتوں، آفہ و زاری اور تہجد نے انہیں "عسلیٰ اِنَّا يَمْشِيْنَ رَبِّكَ مَقَامًا مَّحْمُوْدًا" کے مقام پر فائز کر دیا۔

پالیس دن بندہ کو ہیں کہ ہمارے امام وہ روح خدا وہ نفس پاکیزہ میقات کو چلے گئے ہیں، انہوں نے خدا کے بحمد و انیت میں ٹھکانا بنا لیا ہے، انہوں نے بزم ملکوت کو اپنے وجود سے آراستہ کیا ہے۔ وہ مشرکین و کفار کے لئے لغزت و بیزاری



## The self-styled doctrine of Imāmah

The Shī'ah have created a new belief, entirely different to that of the entire Muslim Ummah; it is known as the doctrine of Imāmah. According to them, this belief is as imperative and important as the beliefs of Tauḥīd, risālat and the belief in Jannah and Jahannam. This belief is a deviant belief from the pristine teachings of Islam and as a result 'ulamā of Islam have, in many languages, written refutations of it. At this juncture, we will not discuss the intricacies of this belief, however we do wish to highlight that this doctrine not only belittles the concept of risālat, but in fact it negates the belief in *Khatm-e nubuwwah* (finality of the prophethood of Rasūlullāh ﷺ).

## The Ahl al-Sunnah were not adherents to this belief (of Imāmah) since its inception

The famous Iranian Shī'ah leader- Murtaḍā Muṭahharī has written the following in opposition to the Ahl al-Sunnah regarding their belief in Imāmah”

”ہم کہتے ہیں شرائط امام یہ ہیں کہ وہ معصوم ہو اور مخصوص ہو یعنی اللہ اور اس کے رسول کی طرف سے معین و مقرر کیا گیا ہو اور وہ کہتے ہیں ایسا نہیں ہے جبکہ شیعہ جس امامت کا عقیدہ رکھتے ہیں اہل سنت سرے سے اس کے معتقد نہیں ہیں۔“  
(دو ماہی رسالہ ”توحید“ صفحہ ۳۶ مطبوعہ قم ایران)

We say that the conditions of Imāmah are as follows; he is sinless and he is Divinely appointed, i.e. he is specially chosen by Allah Ta'ālā and Nabī ﷺ. They (the Ahlus-Sunnah) refute this, whereas the belief in that Imāmah which we Shī'ah believe in, the Ahlus-Sunnah were never adherents to this belief since its inception.

[Bi-Monthly publication of Tauḥīd, page46]

## Imāmah is superior to prophethood and the A'immah are better than all the prophets

Bāqir al-Majlisī has written:

The stage of Imāmah is superior to that of nubuwwah.<sup>7</sup>

The following can also be found in a footnote in the 2nd volume of the same book on page 787:

Amīr al-Mu'minīn (ʿAlī ؑ) and all the A'immah are better than all the ambiyā.

In keeping with the beliefs and writings of Bāqir al-Majlisī and other Shī'ah writers, the most recent Imām of the Shī'ah- Khomeini, has written the following:

از ضروریات مذهب ما است که کسی به مقامات معنوی ائمه (ع)  
نمیرسد حتی ملک مقرب و نبی مرسل.  
(ولایت فقیه ص ۵۸ مطبوعه قم ایران)

Amongst the necessary beliefs of our religion is that our A'immah have attained that rank which no Angel nor nabī has ever attained.

[Wilāyat al-Faqīh page 58]

## It was compulsory for Sayyidunā Muḥammad ؑ to bring faith in the risālat and Imāmah of 'Alī ؑ

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<sup>7</sup> Ḥayāt al Qulūb 3/10

In inventing this belief of Imāmah and Wilāyah, the Shī'ah have transgressed all limits in establishing it. The Shī'ah Mujtahid Muḥammad Yāwar Ḥusayn Ja'fari has written in his book *16 Mas'alah* on page 111.

الدجیب ہم لے انبیاء سے عبدلیا، اور خاص طور پر محمد  
ستہ اسے (حضرت محمد)، انوح، ابراہیم، موسیٰ اور عیسیٰ سے  
اعدلیا ہم نے ان سے پکا وعدہ۔

حضرت محمد سے ہی برسی محمدیگی کہ جب کتاب کا نزول آیا  
بچے تو رسول آئے گا، اس پر ایمان لانا اور اس کی مدد کرنا یہ ظاہر  
ہے کہ تصدیق رسالت، اسوائے علی کے کسی اور سے نہ کی، کیونکہ  
یہ علیؑ کی رسولی بات نہ تھی، بلکہ دنیا کو یہ بتانا کہ کلام خدا برحق ہے  
اور یہ تمام نبیوں کا سردار ہی ہے۔ صرف وہ ہی کر سکتا تھا جس

ہیں، بیسی کی تمام صفات موجود ہوں اور وہ اسوائے حضرت علیؑ  
اور کسی میں نہ ہو سکتی تھیں۔ اب رسول خدا حضرت محمدؐ پر آیا ہے۔  
ہو گیا تھا کہ وہ علیؑ کی رسالت، راجعت اور ولایت کا اعلان کرے  
چنانچہ انھوں نے کہا اور کئی مواقع پر کہا، حضور خدا تعالیٰ پر تو ایسا  
اعلان کیا کہ جسے بھلائے مائے جملہ نہ سکتے تھے۔ حضرت عیسیٰؑ  
محمداؑ کو نہ حضرت محمدؐ تو ان پر واجب ہوگا۔ وہ حضرت محمدؐ پر  
ایمان لائے اور اعلان کر گئے۔ اور حضرت محمدؐ پر واجب ہو کر علیؑ  
کی رسالت اور امامت پر ایمان لائے۔ اب اگر حضرت عیسیٰؑ کو  
حضرت علیؑ کے وقت میں آنا پڑے تو کیا آپ کا خیال ہے کہ  
وہ علیؑ پر برتت لے جائیں گے! نہیں ہائیں۔

ہیں اللہ ارادہ کیسے کہ علیؑ کی عمر بڑھنے لگا ہے  
بہر کیف حضرت علیؑ رسول بھی ہیں، امام ہیں اور حضرت محمدؐ  
نہذیر بھی ہیں۔ اور صرف یہی نہیں بلکہ بارہ کے بارہ ہی رسول تھے۔

And since the pledge was taken from the ambiyā, especially the most exalted of them; (Muḥammad ﷺ), Nūḥ ﷺ, Ibrāhīm ﷺ, Mūsā ﷺ and 'Īsā ﷺ, this pledge was taken from Muḥammad ﷺ as well that once the revelation of the book has been completed, then a rasūl will arrive, you must bring faith in him and assist him. It is obvious that this testimony was taken for no one but 'Alī ﷺ because this was no small matter but its purpose was to inform the world that the speech of Allah is true and that this is the leader of all the ambiyā. Only that person was capable of taking this, who possessed the qualities of all the ambiyā and this could only be 'Alī ﷺ and none other. So it was now compulsory upon

Muḥammad ﷺ to announce the risālat, Imāmah and Wilāyah of 'Alī ؑ, which he did do, and did so on many occasions especially in Ghadīr Khum, where he announced it in such a way that even those who are forgetful could not ever forget it. If 'Īsā ؑ were to have lived during the lifetime of Rasūlullāh ﷺ then it would have been incumbent upon him to bring faith in Muḥammad ﷺ and to assist him, thus it was compulsory upon Muḥammad ﷺ to bring faith in the risālat and Imāmah of 'Alī ؑ. Now if 'Īsā ؑ were to have come during the lifetime of 'Alī ؑ, do you think that he will surpass 'Alī ؑ? This is impossible! One can gauge from this the lofty status of 'Alī ؑ. In whatever way, 'Alī ؑ is a rasūl, an imām, the advisor of Rasūlullāh ﷺ, and not only him but all twelve A'imma are rasūls.

Mirzā Ghulām Aḥmad Qadiyānī was declared a kāfir due to his great sin of claiming nubuwwah after Nabī ﷺ only for himself, whilst here we have a claim not of one but twelve A'imma being declared prophets and in addition, Allah forbid, that it was compulsory upon Nabī ﷺ to announce the risālat and Imāmah of 'Alī ؑ as well as believe in it himself, even though 'Alī ؑ was subservient to Nabī ﷺ, an ummatī and the fourth khalīfah of Rasūlullāh ﷺ. If this fallacious claim that Nabī ﷺ had to bring faith in 'Alī ؑ is not a negation of the *Khatm-e nubuwwah* and dishonour upon risālat, then what else is?

## **Rasūlullāh ﷺ will be the first person to pledge his allegiance to Imām al-Mahdī**

Bāqir al-Majlisī has written regarding the first person to pledge allegiance at the hands of Imām Mahdī:

"اول کے کہ بہ او بیعت کند محمد باشد"  
(عن الباقین صفحہ ۳۳۷)

The first person to take the pledge of allegiance at the hands of Mahdī will be Muḥammad ﷺ.

[Haqq al-Yaqīn page 347]

This is also one of the spine-chilling results of the Shī'ah belief of Imāmah that Nabi ﷺ will become a disciple of his ummatī.

## The Shī'ah belief of Mut'ah

The rebelliousness of the Jews and Christians is mentioned in the Noble Qur'ān, which informs us that in their insane love for their prophets, they regarded them as the sons of Allah Ta'ālā and then claimed themselves to be the sons of Allah Ta'ālā. The Shī'ah have done the same with their belief in Imāmah and have slowly reached this stage in their love for their A'imma that they claim that by executing the vile act of Mut'ah (temporary marriage) one not only reaches the stage of the A'imma but in fact the stage of Nabī ﷺ, Allah forbid. A renowned Shī'ah scholar- Fathī Allāh al-Kāshānī, has quoted in *Tafsīr Minhājus Sāliqīn* on page 493, the following false narration which he attributes to Nabī ﷺ:

مَنْ تَمَتَّعَ مَرَّةً كَانَ دَرَجَتُهُ كَدَرَجَةِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَمَنْ تَمَتَّعَ مَرَّتَيْنِ فَكَدَرَجَةِ الْحَسَنِ عَلَيْهِ السَّلَامُ وَمَنْ تَمَتَّعَ ثَلَاثَ مَرَّاتٍ كَانَ دَرَجَتُهُ كَدَرَجَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَمَنْ تَمَتَّعَ أَرْبَعَ مَرَّاتٍ فَكَدَرَجَتِي .  
 ( تفسیر منهاج الصالحین جلد دوم صفحہ ۴۹۳ مطبوعہ ایران  
 بحوالہ " نام و نسب " صفحہ ۴۶۹ از صاحبزادہ نصیر الدین صاحب گولڑہ شریف )

One who makes Mut'ah once will attain the rank of Husayn ﷺ, one who makes Mut'ah twice will attain the rank of Hasan ﷺ, one who makes Mut'ah thrice will attain the rank of 'Alī ibn Abī Tālib ﷺ, and the one who makes Mut'ah four times will attain my (i.e. Rasūlullāh's ﷺ) rank.

Even if were to assume (hypothetically) that Mut'ah is one of the highest forms of worship then too even if one were to perform 20 hajj or more, read thousands of salāh, complete the Qur'ān hundreds of times or even sacrifice one's life (for Islam), one will never reach the stage of 'Alī ﷺ, his two sons- Hasan ﷺ and Husayn ﷺ let alone that of Nabī ﷺ. Can there be a greater disgrace upon the risālat of Rasūlullāh ﷺ than this?

## More virtues of the sordid act of Mut'ah

Every Muslim knows well the depravity of the act of Mut'ah and are repulsed at even the mention thereof but the Shī'ah religion on the other hand holds it in such a high esteem, that they regard it as being even more virtuous than ṣalāh, fasting and ḥajj, etc. Bāqir al-Majlisī writes (May Allah Ta'ala save us from such deviation):

چرخش بائی ہمیں  
 ایک نئے نئے کرکھا وہ اہل بہشت کہ ہے۔ وہ مرد چنے منسکا ارا دکھا اور دعوت پر مستعد کیئے  
 آزاد ہوئی جب یہ دونوں اہم ہوتے ہیں ان کا بدلہ نہ ملے گا اور نہ ہی ان کا بدلہ ملے گا اور نہ ہی ان کا  
 غارت ہوا ہے لفظ میں وہ اہم حلقہ صفت کرتا ہے۔ دو لڑکا آپس میں گفتگو کرنا صبیح کا صبح کھانا  
 ہی جب دونوں ایک دوسرے کا اٹھ پھوڑا تو ان کی آنکھیں کھل گئی گناہ چیتے ہیں۔ وہ دونوں  
 جب آپس میں لیتے ہیں تو حق تو دونوں کو برابر سس کے ساتھ حق و معرکہ کا ثواب عطا فرماتا  
 ہے وہ دونوں میں شہادت میں ایک معصوم رہتے ہیں پروردگار عالم ہر لخت شہادت  
 کے ساتھ ان کے نامہ عمل میں برابر ان کے برابر ثواب بختر کرنا ہے۔ جب دونوں فارغ ہوئے  
 اور نسل کرتے ہیں اور مالیک وہ یہ جانتے ہیں اور یقین رکھتے ہوں کہ حق سبحانہ تعالیٰ ہمارا خدا  
 ہے اور مستحقنا سنت رسول مقبول ہے تو خدا تعالیٰ فرشتوں سے خطاب کرتا ہے کہ میرا زبان  
 دونوں بندوں کو دیکھو جو اٹھے ہیں اور اس بلور یقین کے ساتھ نسل کر رہے ہیں کہ میں ان کا  
 پروردگار ہوں تم گواہ ہو کر دیکھو ان کے گناہوں کو بخشنا ہے۔ ان کے جس کے کسی مال سے  
 پالی کرتے ہیں نہیں پانکرا دو کیئے ایک ایک مال کے عوض دس دس ثواب لکھنے چلے  
 اور دس دس گناہ بخشنے جاتے اور ان کے مراتب میں دس درجہ بلند کر دیا جاتا ہے  
 ماوریاں حدیث جناب سلمان غرہ بیان کرتے ہیں کہ امیر المؤمنین علیؑ اٹھے اور عرض کیا  
 کہ حضرت میں کئی تصدیق کرنا والا ہوں یہ ارشاد ہو کہ شخص اس کا شہرت میں ہی کہے  
 اس کیلئے کیا ثواب ہے؟ حضرت نے فرمایا کہ اس کا ثواب بھی مستحق نیا انوں کے ثواب کے مانند  
 ہے پھر جناب امیر نے عرض کیا کہ تکرار نیا انوں کا کیا ثواب ہے؟ حضرت نے فرمایا وہ کو  
 فارغ ہو کر جب نسل کرتے ہیں تو بیسہ قطرے ان کے بدن سے گرنے ہیں ان سے حق تعالیٰ  
 ایسے خوشے خلق فرماتا ہے جو بیسہ قطرے نڈیر لڑی بجا و تے ہیں اور اس کا ثواب ناقابل  
 مددوں کو ہر جہاں ہے۔۔۔ بیسہ قطرے جناب امیر نے فرمایا کہ جو شخص اس سنت کو دشمن سمجھے  
 اور اس پر لڑے کہ وہ میرے شیعوں سے نہیں ہے اور میں اس سے بیزار ہوں۔

That person who makes Mut'ah even once in his lifetime is from amongst the dwellers of Jannah. When the man who intends Mut'ah and the woman who is willing, get together and sit in solitude, an angel descends and protects them until they separate. The speech between the two of them is of the status of Tasbīḥ. When they touch hands then their sins fall from their fingers. When they kiss each other then Allah Ta'ālā grants each of them the reward of a ḥajj and 'umrah, when they become intimate then with every passion and desire of theirs, Allah Ta'ālā grants each of them mountains of reward. When they have completed and take a bath, then as long as they have this belief that Allah Ta'ālā is their Creator and that Mut'ah is the Sunnah of Nabī ﷺ, Allah Ta'ālā will address the angels and say: "Look at my two slaves who have arose and bath with this knowledge and firm belief in mind that I am their Creator. You bear witness that I have forgiven all their sins even before a drop of water falls from the hair of each of them, they are rewarded with ten rewards and ten sins are erased from their book of deeds and their stages have been raised tenfold." Salmān ؓ and other narrators of ḥadīth have recorded that 'Alī ؓ once arose and said: "O Sayyidunā ﷺ, I bring faith in you. I have one request; what is the reward for that person who strives greatly in this good work (i.e. has firm faith in you)?" Rasūlullāh ﷺ replied: "His reward is like that person who makes Mut'ah." Amīr al-Mu'minīn then asked: "What is the reward of one who makes Mut'ah?" Rasūlullāh ﷺ replied: "The person who completes the act of Mut'ah and then takes a bath, then equal to the number of drops of water that fall from his body, Allah Ta'ālā creates that many angels who make Tasbīḥ and seek forgiveness for this person. This reward continues until the Day of Qiyāmah." Upon hearing this Amīr al-Mu'minīn ('Alī ؓ) said: "The person who finds it difficult to carry out this Sunnah and does not act upon it, he is not from amongst my Shī'ah, and I am far from such a person."

[Ujālah al-Ḥasanah page 15]

Bāqir al-Majlisī's verdict regarding the vile act of Mut'ah was cited before you, reflect once again over the contents thereof:

The person who completes the act of Mut'ah and then takes a bath, then equal to the number of drops of water that fall from his body, Allah Ta'ala creates that many angels who make Tasbīḥ and seek forgiveness for this person. This reward continues until the Day of Qiyāmah.



***Is this not a direct slight and insult at the pure and sinless angels of Allah Ta'ālā?***

In the foregoing pages a few Shī'ah beliefs were briefly presented before you, with quotations from their own books. Their present day Imām Khomeini was also expressly quoted, whose literature is widely distributed in Pakistan. Any Muslim who loves Nabī ﷺ can never tolerate this direct insult to Islam. This insult upon Islam can never be tolerated. May Allah Ta'ālā give us all the ability to distinguish right from wrong and may He protect us from this onslaught of falsehood.

## Chapter four

### The Shī'ah belief regarding the *Ummahāt al-Mu'minīn*

Allah Ta'ālā has declared the pure wives of Nabī ﷺ to be mothers of this Ummah. Allah Ta'ālā says:

The Nabī ﷺ has a greater relationship (of love) with the Mu'minīn than even their own selves, and his wives are their mothers.

In another verse, Allah Ta'ālā says:

Pure women are for pure men, and pure men are for pure women and those people are free from all that which they (the munāfiqīn) say. For them (the *Sahābah* ﷺ) there is forgiveness and an honourable sustenance.<sup>8</sup>

Allah Ta'ālā has conferred to the wives of Nabī ﷺ the honourable title of *Ummahāt al-Mu'minīn* (Mothers of the believers) Any intelligent person will know exactly how he/she should treat and interact with their mothers. Even the kuffār know the honour due to a mother. No person will tolerate any insult directed at his mother. A while back an American lawyer taunted the Pakistani people by saying:

The Pakistani nation will sell their mothers for only a few dollars!

What was the result of this? The Prime Minister of Pakistan, the supreme Judge, 'ulamā of the country and the mashā'ikh, lawyers, political leaders, students, workers, and practically people from all walks of life strongly opposed this and made their resentment manifest, despite this being the statement of a lawyer from the 'super power' of America. Nevertheless, America was shaken up by this uproar and made this despicable lawyer retract his statement and America also apologised for this. This scandalous statement made by this American lawyer was

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<sup>8</sup> Surāh al-Nūr: 26

not only thwarted by the Sunnī of Pakistan but even the Shī'ah raised their heads in this defence.

## The honour of our mother- Siddīqah, 'Ā'ishah ﷺ

Amongst those esteemed personalities whom the Qur'ān has awarded the title of being *Ummahāt al-Mu'minīn* (all of whom deserve our utmost respect and honour) was 'Ā'ishah ﷺ. She is that blessed wife of Rasūlullāh ﷺ, in whose presence *wahī* (revelation) descended upon Nabī ﷺ, in whose honour and defence an entire Surāh was revealed, i.e. Surāh al-Nūr, absolving her from all the allegations made by the munāfiqīn. She was one of the most beloved wives of Nabī ﷺ and the blessed grave of Nabī ﷺ is to this very day in her room, where besides the human devotees of Nabī ﷺ, thousands of angels present salutations upon him daily. The soil of this blessed grave is, according to the 'ulamā, more virtuous than the 'Arsh, Kursī and even the Ka'bah. Regarding this pure, sanctified and blessed personality, the contemptible Shī'ah have much to say.

## Shī'ah contempt for *Umm al-Mu'minīn 'Ā'ishah* ﷺ

### 'Ā'ishah ﷺ will be punished in this world

The Shī'ah, especially the mentor of Khomeini- Bāqir al-Majlisī, have the following to say:

چون قائم ما ظاهر شود عایشه را زنده کند تا بر او جد بزند و انتقام فاطمه را از او بگیرد  
(حق المبین صفحه ۳۳۷ مطبوعه ایران)

When our Imām will appear (the hidden al-Mahdī) then 'Ā'ishah will be given life, so that he may inflict her with punishment and take the revenge of Fāṭimah.

[Haqq al-Yaqīn page 347]

Can any person tolerate such a degradation and dishonour upon his mother?

Bāqir al-Majlisī, like so many other Shī'ah authors, insults and belittles 'Ā'ishah ﷺ in many places in various books.

## The putrid and vile language of Ghulām Ḥusayn Najfī

The Shī'ah author- Ghulām Ḥusayn Najfī has the following disgusting words to say:

فوتے۔ بی بی عائشہ کو ن امریکن سیم یا یورپن لیدی تو نہیں تھی کہ بہت  
دور رہتی تھی .....  
فوت کھری لڑیخا بی بی عائشہ میں کیا لکھا تھا کہ حضور پاک نے اپنی ہم عمر  
بیریں کے برتے ہونے یا دوسری جوان عورتوں کے ملنے کے باوجود  
چھ سالہ ننھی راناں جی سے اپنے پچاس برس کے سن میں شادی رچائی۔  
(حقیقت فقہ خنیفہ صفحہ ۶۴)

Bibi 'Ā'ishah was not an American madam or European Lady that she lived far away...

**Note:-** What did the Zulaykhā of Makkah- Bibi 'Ā'ishah, have that the fifty year old Nabī ﷺ saw it fit to marry a six year old girl, even though he had wives of his own age and other young female counterparts whom he interacted with?

[[Haqiqat Fiha Hanafiyah](#) page 64]

Najfī in these vile comments has not only insulted 'Ā'ishah ﷺ but used such a disgusting reference for our beloved Nabī ﷺ, referring to him with:

***The fifty year old Nabī ﷺ saw it fit to marry a six year old girl.***

Can any believing Ummatī refer to Nabī ﷺ in such a disrespectful manner?

## Shī'ah contempt for *Umm al-Mu'minīn* Hafsah ﷺ

Hereunder we will quote the despicable words used by Najfī against the blessed wife of Rasūlullāh ﷺ - Hafsah ﷺ.

بی بی حفصہ جیسی بدخلق عورت کو حضور نے قبول کر لیا تھا ورنہ اس کی  
وہ بیوہ بھی تھی اور سکل کی بھی پوری سُوری تھی  
(حقیقت نقد حنیفہ صفحہ ۱۲۴)

Nabī ﷺ accepted (in marriage) an uncouth person such as Hafsah, even though she was a widow and facially deformed.

[Haqīqat Fiqha Hanafiyah page 124]

In addition to these there are many other statements made by this miscreant and his cohorts which will cause one to tremble. Such things have been uttered which are a disgrace to the pure honour and modesty of Nabī ﷺ and his family. Nevertheless, we leave all this in the hands of that Allah, whose beloved was Nabī ﷺ and Who referred to his pure wives as being:

The pure women for the pure men.

and Who awarded them the title of *Ummahāt al-Mu'minīn* (mothers of the believers).

## The daily incantations cursing the blessed wives of Rasūlullāh ﷺ and his Ṣahābah

All Muslims, both male and female, recite incantations (wazīfahs) daily after every ṣalāh, the likes of which include the recitation of;

Alhamdulillah- Praise be to Allah  
Kalimah Tayyibah  
Istighfār

Subhānallāh- Glory be to Allah  
Allahu-Akbar- Allah is the greatest  
Durūd

However, the incantations of the Shī'ah differ greatly with that of the Ahl al-Sunnah, as we will mention hereunder.

These are not the words of any common Shī'ah but rather they are the words of their esteemed and renowned mentor- Mullah Bāqir al-Majlisī, about whom Khomeini has said in his book- *Kashf al-Asrār* (page 121) that those books written by al-Majlisī in the Persian language should be regularly recited, so that they (the readers) may be saved from ignorance.

### Incantation (curse) 1

پس باید بعد از هر نماز بگوید اللهم العن ابابکر وعمر وعثمان ومعوية  
وعايشة وحفصة وهناد. و ام الحكم  
(من الجواهر ص ۵۹۹ تصنیف ملا باقر مجلسی مطبوعه ایران)

One should recite after every *ṣalāh*: "O Allah! May Your curse descend upon Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, 'Ā'ishah, Ḥafsah, Hindah, and Umm al-Ḥakam.

[Ayn al-Hayāt page 599]

### Incantation (curse) 2

اعتقاد ما در برائت آنستکه بیزاری جویند از بت‌های چهار گانه یعنی ابوبکر وعمر وعثمان  
ومعويه وزنان چهار گانه یعنی عایشه وحفصه وهند وام‌الحکم واز جمیع اشباع واتباع ایشان  
وآنکه ایشان بدترین خلق خدایند وآنکه تمام نمیشود اقرار بخدا ورسولوائمه مگر  
به بیزاری از دشمنان ایشان .  
("حق الیقین" ص ۵۱۹)

As far as our expressions of malediction are concerned, our belief is this that the four idols- Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah and the four women- 'Ā'ishah, Hafsah, Hindah, and Umm al-Hakam, and all their followers and admirers are amongst the worst people on this earth. Without expressing disgust at them, ones belief in Allah, Rasūlullāh ﷺ and the A'immah is incomplete.

[Haqq al-Yaqīn page 519]

What can be a greater disgrace to our beloved Nabī ﷺ, his pure wives and his noble Ṣahābah?

One despicable American insults only the mother of the Pakistanis and there is a great hue and outcry. Whereas here, the mothers of the Ummah, especially 'Ā'ishah (رضي الله عنها) and Hafsah (رضي الله عنها), are insulted and degraded and curses flung upon them as incantations. They have even written that they will be taken out from their graves and flogged. Are all the believing children of these blessed mothers just going to sit aside and accept this attack on the vanguards of Islam? Are the slumbering leaders going to accept such insults upon their mothers under their watch and still give safety and security to this minority of miscreants? Are the oppressors not going to be prevented from their oppression?

## Chapter five

### The Shī'ah belief regarding the Ahl al-Bayt

Outwardly, the Shī'ah claim to be the lovers of the Ahl al-Bayt (household of Rasūlullāh ﷺ) but at times accuse some of the Ahl al-Bayt of being cowards, of concealing their īmān out of fear of others, amongst many other baseless accusations.

Hereunder we will quote a few of the examples of the disrepute brought against the Ahl al-Bayt

#### **Demeaning the status of 'Alī** ﷺ

Bāqir al-Majlisī has recorded that Fāṭimah ﷺ has addressed 'Alī ﷺ in the following manner:

مانند جنین در رحم پرده نشین شده و مثل خائنان در خانه گریخته ای و بعد از آنکه  
شجاعان دهر را بجاک هلاک افکندی مغلوب این نامردان گردیده ای  
و جنّ البین جلد ۱ ص ۲۰۳

You are sitting under a cover like an undeveloped child in a womb. You come running home like the treacherous ones. After rendering to dust the brave soldiers of the world, you have been subdued by these unmanly persons (i.e. Ṣahābah).

[Haqq al-Yaqīn page 203]

#### **'Alī** ﷺ was dragged in the streets and forced to pledge his allegiance

Al-Majlisī has written that 'Alī ﷺ was dragged to pledge his allegiance at the hands Abu Bakr ﷺ. He says:



پس عمر رفت با گروهی بسوی خانه حضرت فاطمه (ع) با اسید و سلمو گفت بیائید و بیعت کنید و ایشان امتناع نمودند و وزیر شمشیر کشید و بیرون آمد، عمر گفت این سگ را بگیرید سلمه بن اسلم شمشیر را گرفت و بر دیوار زد و او را و علی را کشیدند و بسوی ابو بکر بردند و بنو هاشم همراه بودند  
 ("حق التیقین" صفحہ ۱۸۰ مطبوعہ ایران)

Then 'Umar went to the house of Fāṭimah with a group of people. He said: "Come and pledge your allegiance.", but they refused. Zubayr drew his sword and came to confront them. 'Umar said: "Catch this dog!" Salamah ibn Aslam grabbed his sword and flung it against the wall. Then he (Zubayr) and 'Alī were captured and taken to Abū Bakr and the Banū Hāshim were also with 'Alī at the time.

[Haqq al-Yaqīn page 180]

### 'Umar ﷺ forcefully married the daughter 'Alī ﷺ

It is the belief of the Muslim Ummah that 'Alī ﷺ loved and respected all the Ṣahābah and he regarded all of them as true believers. One expression and example of this love for them is that he gave his daughter- Umm al-Kulthūm, in marriage to 'Umar ﷺ, which granted 'Umar ﷺ the privilege of being the son-in-law of 'Alī and Fāṭimah ﷺ and the brother-in-law of Ḥasan ﷺ and Ḥusayn ﷺ. However, contrary to this, the Shī'ah Muhaddith-Abū Ja'far Ya'qūb al-Kulaynī has dedicated an entire chapter to this marriage in his book- *Al-Kafī*. The title of this chapter is:

#### Chapter: Regarding the marriage of Umm al-Kulthūm

The first narration in this chapter (page 141) is reported by the famed Shī'ah narrator- Zurārah. Any person acquainted with the Arabic language will understand full-well the filthy implication of the words used to describe this marriage ("*Dhālika Farjun Ghusibnāhu*"). This narration has been falsely reported from Imām Ja'far al-Ṣādiq and they are so vile and immodest that it is impossible to conceive it ever having come from the lips of an honourable person, let alone

the family of Rasūlullāh ﷺ. In addition, this is also a severe accusation against 'Alī ﷺ. As for those who do not understand Arabic, modesty and honour prohibit us from making a literal translation of this statement. However, we will attempt to highlight the purport of this statement. The object of this statement is this that the marriage between 'Umar ﷺ and Umm al-Kulthūm was not performed with her or her father's willing consent but rather, she was forcefully taken by 'Umar ﷺ during his reign of Khilāfah.

*We seek Allah's forgiveness for having to report such vile and filth*

Just as the ardent devotee of Nabī ﷺ- Abū Bakr ﷺ was known as al-Ṣiddīq, owing to his quality of truthfulness, so too was the justice system established during the reign of the second Khalīfah of Islam known as '*Adl al-Fārūqī* on account of 'Umar ﷺ having been awarded the title of al-Fārūq by Rasūlullāh ﷺ, and just as the third khalīfah- 'Uthmān ﷺ was well reputed for his quality of generosity and modesty. Similarly, the fourth khalīfah of Islam- 'Alī al-Murtaḍā ﷺ was so well-known for his bravery such that the term *Shujā'at al-'Alī* (the bravery of 'Alī) has become an accepted term.

However, sadly enough, the self confessed lovers of 'Alī ﷺ display this brave soldier of Islam as a weakling, who could not defend himself from being “dragged in the streets” to pledge allegiance. The khilāfah (according to the Shī'ah) was also forcefully taken from him. In fact, Allah forbid, according to them his daughter was also forcefully taken from him.

### **'Alī ﷺ was a vanguard in bravery**

Cowardice was most definitely not a trait of the brave Sayyidunā 'Alī ﷺ. He read ṣalāh behind the three khulafā of Islam for a period of approx 25 years. He even had ties of kinship with them. He kept the names of his children after their names. He remained subservient to them. When he pledged allegiance, it was not because of cowardice or Taqīyah (Shī'ah doctrine of concealing the truth), rather it was because of his love and affection for them, and owing to his belief in

them as being true believers and worthy of khilāfah. This is the belief of the Ahl al-Sunnah wa l-Jamā'ah. The proof of this great bravery is in the fact that Ḥusayn ؑ opposed Yazīd (son of Mu'āwiyah ؑ) because he considered Yazīd unfit for khilāfah. It is for this reason that Ḥusayn ؑ gave his life and that of his beloved family and children. This is proof of the bravery that existed in this family. If 'Alī ؑ did not consider the three khulafā before him as being fit for the post, he would most surely have opposed them in battle as he was after all the father of Ḥusayn ؑ. However, it was not the desire of this great soldier of Islam to perpetrate an injustice and be an agent of falsehood. It is astonishing indeed that on the one hand the Shī'ah write such drivel about 'Alī ؑ and on the other hand they attribute such divine qualities to him, which falls nothing short of kufr.

Bāqir al-Majlisī writes:

انبیاء نے علی کو پکارا۔ آدم سے لیکر آج تک اور تا قیامت ہر زمانہ میں انبیاء  
نے ان کی مدد کی سابقہ میں مولا علی کے خطبات کے الفاظ گزرے نوح کو نجات دینے  
واللہ یارب کوشفا دینے والامین  
(جلاء العین مترجم تصنیف ملا باقر مجلسی صفحہ ۶۳ جلد دوم شیعہ جنرل بک لاہور)

The prophets called upon 'Alī: From Ādam until today and continuing to Qiyāmah, the ambiyā, pious, prophets and believers of every era, whoever called out: "Muḥammad and the family of Muḥammad" were rendered assistance. The earlier generations used the words: "Mowlā 'Alī". These words were used in the rescue of Nūḥ and in the cure of Ayyūb.

[Jalā' al-'Uyūn 2/63]

Where the word "Rabb" is used in the Qur'ān, it refers 'Alī ﷺ

ہر ایک نبی نے مصائب میں پکارا ہے رب کو اب قرآن میں دیکھتے رب سے کون مراد ہے سورہ  
 القیامہ میں ارشاد باری تعالیٰ ہو رہا ہے: **وَسَلِّطْنَاهُمْ عَلَىٰ كَيْفَتِهِمْ مِمَّا كَانُوا يَعْبُدُونَ** میدان عشر  
 میں روز قیامت جماعت مومنین کو جب قیامت کی گرمی سے ان کا ہر اعمال ہو رہا ہوگا زبان  
 قدرت ہر پاس سے سوکھ کر مائندہ چوب خشک ہو رہی ہوگی آواز گلے سے نہ نکلتی ہوگی اس  
 وقت ان کا رب ان کو پاک خوشبودار ٹھنڈا پانی پلانے کا عالم اسلام کا اتفاق ہے وہ ٹھنڈے سے  
 اور میٹھے پانی کا چشمہ حوض کوثر ہے اور جناب ابو بکر روایت کرتے ہیں فرمودہ رسول اللہ صلی اللہ علیہ وسلم  
 علی مرتضیٰ بودم لرج النبوة جناب فاطمہ الزہراء نے ارشاد فرمایا ہے کہ سانی حوض کوثر مولا علی  
 علیہ السلام ہیں یعنی قرآن نے ہی کو رب کہا وہ سانی کوثر علی ہے ایسا ہے کہ سانی حوض کوثر مولا علی  
 معبود کی اور اللہ کی جناب آنالت آئیں اور پکارا ہے رب (علی) کو اب جلی مصائب میں پکارنا  
 اپنے اپنے حالات کے تحت علی کو نعمت آئیما، اللہ قرآن پاک ہے اور رب کا معنی ہے سب سے بڑا  
 پرورش کنندہ نگہبان۔  
 (جلاء العیون مترجم تعریف لاء قرآن مجلی صفحہ ۶۳ جلد دوم شیعہ جنرل بک لاہور)

Every prophet called out at the time of difficulties. Who does the word Rabb, which is today present in the Qur'ān refer to? In Surāh Atā where Allah Ta'ālā says: "And their Rabb will give them a drink which is pure.", on the day of Qiyāmah, on the plains of resurrection, when the group of Mu'minīn will be extremely thirsty due to the intense heat and their tongues will become as dry as a dried piece of wood, their voices will not transcend their throats, at that time their Rabb will give them the pure, cool and fragrant drink. There is a consensus in the Islamic world that this cool and sweet water will be from the pond of Kowthar. Abū Bakr reports that the person who will give to drink will be 'Alī al-Murtaḍā. Nabī ﷺ said that the one who will give to drink will be Mowlā 'Alī. Thus in the Qur'ān where the word Rabb is used it refers to the one who is going to give from the water of Kowthar, i.e. 'Alī.

[Jalā' al-'Uyūn 2/63]

## Calling upon 'Alī ﷺ for assistance is not-Shirk but rather the Sunnah of Rasūlullāh ﷺ

The Shī'ah author 'Abd al-Karīm Mushtāq has written in his book *Hāti ke dānt kāne me* (2/41):

باقی دشمن بچنے یا مرے میں تو یا علی مدد واکہر کہہ  
رزق، اولاد، صحت، نفع حاجت برآمد ہی مولا مشکل کشا سے  
جتا ہوں گا میں اسے شریک نہیں سمجھتا، علی سے مدد مانگنا میرے  
میرے نزدیک سنت انبیاء و اہل سنت ہی نہیں سنت خاتم الانبیاء ہے

When one says Yā 'Alī Madad (O 'Alī help!) when one desires sustenance, children, health or ease from difficulties, then I do not regard this as shirk. In my estimation, to ask for help from 'Alī is not only the Sunnah of the past prophets but it is also the Sunnah of the seal of all prophets.

Statements such as these can be found widespread in the books of the Shī'ah. We have just quoted one example here for your perusal.

## The stance of the Ahl al-Sunnah wa l-Jamā'ah towards the Ahl al-Bayt

This much is clear that the Ahl al-Sunnah wa l-Jamā'ah have the same love and affection for the Ahl al-Bayt as they have for all the Sahābah. Even the most heinous of sinners regard showing disrespect to the Ahl al-Bayt to be something unperceivable. The Ahl al-Sunnah wa l-Jamā'ah love and adore the first three khulafā to such an extent that keeping their names for their own children is a common practice. Similarly, their (i.e. the Ahl al-Sunnah wa l-Jamā'ah) love for 'Alī ﷺ, Hasan ﷺ and Husayn ﷺ is equally the same.

In addition, just as the Ahl al-Sunnah wa l-Jamā'ah hold conferences in honour of Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ they also hold conferences in honour of 'Alī ؓ, Hasan ؓ and Husayn ؓ.

Just as the Ahl al-Sunnah wa l-Jamā'ah have love and respect for Ummahāt al-Mu'minīn, 'Ā'ishah ؓ and Hafsah ؓ and the other female companions, naming their daughters after them, they also love and honour the other women of the Ahl al-Bayt; such as Fāṭimah ؓ, Sakīnah ؓ and Zaynab ؓ.

No proof is required for this, it is as clear as daylight. On the contrary, nowhere in the world can a Shī'ah be found by the name of Abū Bakr, 'Umar or 'Uthmān. Not a single Shī'ah woman can be found having the name of 'Ā'ishah, Hafsah or Umm al-Habibah. No conferences are held in honour of Abū Bakr ؓ, 'Umar ؓ or 'Uthmān ؓ in the Shī'ah world.

It is only appropriate to mention once again that the love and affection the Ahl al-Sunnah wa l-Jamā'ah have for the Ahl al-Bayt is the same as that they have for all the other Ṣahābah.

## **The love 'Alī ؓ had for the Ṣahābah**

The following verse of the Qur'ān testifies to the love the Ṣahābah had for each other:

Those with him (the Ṣahābah) are stern against the kuffār and compassionate to each other.<sup>9</sup>

An example of this love can be found in the life of Mu'āwiyah ؓ, during the battle between him and 'Alī ؓ. This battle was also only a result of a plot of the famous munāfiq- 'Abd Allāh ibn Sabā'.

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<sup>9</sup> Surāh al-Faḥ: 29

The Roman king of the time intended to take advantage of this situation and wrote to Mu'āwiyah ؓ, offering his assistance against 'Alī ؓ. Mu'āwiyah ؓ replied to this in the following way:

O Roman dogs! You will not be able to gain advantage over our dispute. If you advance towards Madīnah with your army, then I take an oath in the name of Allah that the first soldier from the army of 'Alī to confront your army will be Mu'āwiyah ibn Abī Sufyān.

This letter put an end to the nefarious designs of the Christians.

### **The everlasting examples of the love 'Alī ؓ possessed for the first three khulafā**

'Alī ؓ had immense love for Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ. It is for this reason that he read salāh behind these three personalities for 25 years. He also remained their close advisor, he obeyed their commands and participated in all activities. He gave his daughter's hand in marriage to 'Umar ؓ. The names of 'Alī's ؓ three sons that were martyred whilst rendering assistance to their brother Husayn ؓ at Karbalā were Abū Bakr, 'Umar and 'Uthmān. This even the Shī'ah cannot refute.

al-Majlisī has written in his book- *Tadhkirat al-A'immah* (page 64) as well as in *Jalā' al-'Uyūn* (page 258), the names of these three sons of 'Alī ؓ. Aside from them he has also written the names of the children of the other A'immah amongst whom are the names of these Ṣaḥābah can be found. Below are a few examples:

- The sons of Hasan ؓ were 'Umar, Talḥahh and Abū Bakr.
- The sons of Husayn ؓ were 'Umar and Abū Bakr.<sup>10</sup>
- The son of Zayn al-'Ābidīn was 'Umar and his title was Abū Bakr<sup>11</sup>

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<sup>10</sup> *Jalā' al-'Uyūn* page 258

<sup>11</sup> *Tadhkirat al-A'immah* page 96, *Biḥār al-Anwār* 11/3

- The sons of Mūsā al-Kāzīm sons were Abū Bakr and 'Umar, and his daughter's name was 'Ā'ishah.<sup>12</sup>
- The son of 'Alī al-Naqī was Abū Bakr<sup>13</sup>
- Ja'far al-Ṣādiq's mother's name was Umm al-Farwah, who was the great granddaughter of Abū Bakr ﷺ, making him the great grandson of Abū Bakr ﷺ. His maternal grandmother was also Asmā', the granddaughter of Abū Bakr ﷺ.<sup>14</sup>

### **NO PERSON WOULD KEEP THE NAMES OF HIS BELOVED CHILDREN AFTER THAT OF HIS ENEMIES**

If the Shī'ah had a relationship of honour and respect for their A'immaḥ (as they claim), then they should encourage their followers and devotees to follow the example of their A'immaḥ and also keep the names of their children after the names of the three khulafā, as their leaders have kept.

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<sup>12</sup> *Tadhkirat al-A'immaḥ* page 110

<sup>13</sup> *Tadhkirat al-A'immaḥ* page 122

<sup>14</sup> *Al-Kāfi* 2/214





## Chapter six

### The Shī'ah belief regarding the Ṣaḥābah ﷺ

#### The status of the Ṣaḥābah in light of the Noble Qur'ān

The Noble Ṣaḥābah are those blessed individuals who had the honour of being the companions of Nabī ﷺ. They are not like the rest of the Ummah; they are the intermediaries between Nabī ﷺ and the rest of the Ummah and have therefore been given special status and preference. Amongst the miracles of Nabī ﷺ, after the Noble Qur'ān, is this loyal group of esteemed personalities, which can even be considered to be his greatest miracle. The īmān of the Ṣaḥābah was such that one should desire that his heart also radiate as those who were illuminated by the blessed heart of the greatest of all creation ﷺ. Their eyes are blessed, in that they were endowed with the beautiful sight of Nabī ﷺ, their ears are also blessed as they had the honour of listening to the blessed words of Nabī ﷺ. They were such illustrious students whose venerable teacher was none other than Nabī ﷺ. They were disciples of the greatest spiritual mentor and guide, the most revered, seal of all prophets- Muḥammad ﷺ. They were everything to Nabī ﷺ, they were his followers, his students, his companions, his admirers, his subjects, his soldiers, his kinsmen, and in short they were blessed with such bounties, boons and favours that it is not possible for anyone else to achieve the same. Allah Ta'ālā, Who is All-Aware of the grand qualities of this group of people, has extolled their virtues and character in the blessed Qur'ān centuries before (before the creation was even created). Allah Ta'ālā has used very high words to describe this league of personalities. If we were to write about the Ṣaḥābah then it would require a separate voluminous book but nonetheless, we will suffice with mention of only one verse of the Noble Qur'ān, wherein Allah Ta'ālā describes them with honour and dignity:

Muḥammad ﷺ is Allah's Rasūl and those with him (the Ṣaḥābah) are stern against the kuffār and compassionate among themselves. You will see them sometimes bowing (in Rukū'), sometimes prostrating (in Sajdah, and

always) seeking Allah's bounty and His pleasure. Their hallmark is on their faces because of the effect of prostration. This is their description in the Torah. Their description in the Injīl (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer, so that the kuffār may be enraged by them. Allah has promised forgiveness and a grand reward for those of them who have īmān and who do good deeds.<sup>15</sup>

Numerous aḥādīth also extol their virtues and awards them the glad tidings of Jannah. The Ummah have also been ordered to respect and honour them with grave warnings having been sounded for those who show disrespect to them. Nabī ﷺ has also appended ones love for them to his own love and ones hatred for them as hatred for him (i.e. if you love the Ṣaḥābah then you love Nabī ﷺ and if you hate them then it is because you hate Nabī ﷺ). This is the belief of the entire Muslim Ummah.

*May Allah Ta'ālā keep our hearts free from any malice towards the Ṣaḥābah and may He bless us with love, respect, honour and subservience to them. May He unite us with them in Jannah.*

## **The Shī'ah belief regarding the Ṣaḥābah**

Now we will present the opposing belief of the Shī'ah. The Shī'ah grant clemency to the eternal enemies of Islam; such as Abū Jahal and Abū Lahab, but the disrespect and malice they bare for the Ṣaḥābah can be gauged from the manner they write about them.

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<sup>15</sup> Surāh al-Faṭḥ: 29

## The Ṣahābah all forsook Islam after the demise of Rasūlullāh ﷺ

Bāqir al-Majlisī has written in his book, *Ainul Hayāt*, (page 3),

جميع صحابه بعد از وفات حضرت رسول ﷺ مرتد شده و از دين برگشتند  
(بين ايراه ص ۳ ملا باقر مجلسي مطبوعه ايران)

All the Ṣahābah turned Murtad after Nabī ﷺ and they turned away from Islam.

## Abū Bakr ؓ and 'Umar ؓ were kāfir and all those who befriended them were also kāfir.

Bāqir al-Majlisī writes in *Haqq al-Yaqīn* (page 522):

مردو کافر بودند و هر که ایشانرا دوست دارد کافر است .  
(نخ العین ص ۵۲۲ مطبوعه ايران)

Both of them (i.e. Abū Bakr ؓ and 'Umar ؓ) were kāfir and all those who befriended them were also kāfir.

As mentioned before, the Shī'ah especially Khomeini, revere and respect Bāqir al-Majlisī immensely and this is the above mentioned spine-chilling ruling that he has spewed forth. It is as clear as daylight that amongst those who loved and adored these two Ṣahābah are 'Alī ؓ and all the other Ṣahābah, including the Ahl al-Bayt; those of the first era and every believing Mu'min up to the present day and until Qiyāmah yet, Allah forbid, according to this vile Shī'ah, all of these people are kāfir!

This ruling is not one of any common Shī'ah but rather from one of their most prominent Shī'ah scholars, whose teachings were promoted by Khomeini. Hereunder, we quote more of his writings:

### **Abū Bakr ؓ and 'Umar ؓ are meant when Fir'oun and Hāmān are mentioned in the Qur'ān**

The opening verses of Surāh al-Qaṣaṣ refers to the assistance rendered by Allah Ta'ālā to Nabī Mūsā ؑ and the Banī Isrā'īl against the tyrant Fir'oun.

And we wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors and to establish them in the land and we let Fir'oun, Hāmān and their hosts receive from them that which they feared.<sup>16</sup>

When commenting on this verse, Bāqir al-Majlisī comments, contrary to all the Mufasssīrīn as well as the belief of the entire Muslim Ummah. He says,

نريد ان نمن على الذين استضعفوا في الارض و نجعلهم الامة و نجعلهم الوارثين و نمن لهم في الارض و نرى فرعون و هامان و جنودهما منهم ما كانوا يحذرون که این مثلی است که خدازده است برای اهل بیت رسالت که موجب تسلی آنحضرت گردد زیرا که فرعون و هامان و قارون ستم کردند بر بنی اسرائیل و ایشان را اولاد ایشانرا میکشند و نظیر ایشان در این امت ابوبکر و عمر و عثمان و اتباع ایشان بودند که سعی میکردند در قتل و قمع اهل بیت رسول خدا ﷺ  
(عکس جن البقین ص ۳۳۲)

Allah Ta'ālā gave this example as a means of consolation to Nabī ﷺ because Fir'oun, Hāmān and Qārūn greatly oppressed the Banī Isrā'īl and they killed their children. The example of Fir'oun, Hāmān and Qārūn in this Ummah are Abū Bakr, 'Umar and 'Uthmān. They and their adherents killed the Ahl al-Bayt and attempted to eliminate their progeny.

<sup>16</sup> Surāh al-Qaṣaṣ: 5, 6

[Haqq al-Yaqīn page 342]

Similarly, at the end of this treatise, al-Majlisī writes:

We were shown Fir'oun and Hāmān in the form of Abū Bakr, 'Umar and their army and these are the people that snatched the rights of the family of Muḥammad ﷺ.

One would desire greatly to reply to these vile statements but other than venting one's anger, it would yield no benefit. Hence the retribution of this we leave to Allah Ta'ālā, the Most-High.

### The meaning of the word "īmān" is 'Alī and that of kufr is Abū Bakr, Fisq (sin) is 'Umar and 'Isyān (disobedience) is 'Uthmān

In Surāh al-Ḥujurāt (verse 7), Allah Ta'ālā says in praise of the Ṣahābah:

However, Allah has made īmān beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to you.<sup>17</sup>

The Shī'ah on the other hand make the following spine-chilling commentary:

وَقَوْلُهُ: حَبَبَ الْإِيمَانِ وَزَيْتَهُ فِي قُلُوبِكُمْ (مَعْنَى أَمِيرِ الْمُؤْمِنِينَ) وَكَرَاهَةَ  
إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِدْيَانَ الْأُولَى وَالثَّانِي وَالثَّلَاثَةَ.  
(اصول کافی کتاب الحج جلد دوم صفحہ ۲۹۹ مطبوعہ ابراہیم)

In the verse, Allah has made īmān beloved to you, has made it beautiful within your hearts (i.e. 'Alī ﷺ) and has made kufr, sin and disobedience abhorrent to you, i.e. the first (Abū Bakr ﷺ), second ('Umar ﷺ) and the third ('Uthmān ﷺ).

<sup>17</sup> Surāh al-Ḥujurāt: 7

## Slander upon the progeny of 'Umar ﷺ

'Umar ﷺ was the father-in-law of Nabī ﷺ and he was the second Khalīfah of Islam. Nabī ﷺ once said that if there were to be a prophet after him it would have been 'Umar ﷺ.

Now read the contemptible words of Bāqir al-Majlisī that he has written against this illustrious Ṣahābī ﷺ:

اگر از بهبود می پرسید عمر خطاب را میشناسید که چه گاره بود میگویند عمر  
خم شوکیوز است بلعت تبرانی یعنی ولد الزنا است و اگر پرسید که اینرا از کجا  
گویند گویند در کتابهای ما نوشته است و اگر از دانشمندان نصاری پرسید که عمر را  
میشناسی لعنت بر وی میکنند و گویند بزبان مسیحی که عمر در کانیست یعنی از  
ازل بیسر و پا و پادشاه ظالم بود که راهداری بهم رسانند و جزیه ما را زیاد  
کرد چنان شخصی را سنان امام اعظم و فاروق میدانند  
(عکس تذکره الائمه صفحه ۱۰۳، ۱۰۴)

If it is asked of the Jews regarding the personality of 'Umar ibn Khattāb, they will reply in their Hebrew language: "Umar is an illegitimate child". If they are asked as to where they got this information, they will reply that it is written in their books. If the Christians are asked if they know 'Umar, they will curse him and say in the Christian language that 'Umar was always an oppressive ruler, who taxed us with Jizyah.

[Tadhkirat al-A'immah page 103, 104]

Bāqir al-Majlisī has also written this in his book- *Ḥaqq al-Yaqīn* (page 255).

It boggles the mind as to why Bāqir al-Majlisī deemed it necessary to ask the open enemies of Islam- the Jews and Christians, regarding the Ṣahābī of

Rasūlullāh ﷺ. Why does he not ask Allah Ta'ālā and His Rasūl ﷺ? This should shed some light on the religious standpoint of the Shī'ah.

Allah Ta'ālā has expressed His satisfaction with the illustrious Ṣaḥābah ؓ and Nabī ﷺ has linked the love for him with the love for the Ṣaḥābah and hatred for the Ṣaḥābah equated to hatred for himself. Allah Ta'ālā has forbidden criticism for the Ṣaḥābah.

There are hundreds and in fact thousands of admirers of 'Umar ؓ, and if any of them were to reply to Al-Majlisī and assert that Al-Majlisī is in fact the illegitimate child, then will the Shī'ah take this insult silently? Or will they be angered? Will this not spur and incite violence and turmoil?

## **Abū Bakr and 'Umar are worse than Shayṭān and they are dwellers of Jahannam**

Bāqir al-Majlisī has written in his book- *Ḥaqq al-Yaqīn* (which was also verified, supported and quoted by Khomeini), in the 16th chapter, entitled *Darbiyā Jahannam wa Uqūbāte*, wherein he has written more than 20 pages in an attempt to prove that the Ṣaḥābah, especially Abū Bakr ؓ and 'Umar ؓ are the dwellers of Jahannam and that the portion where they (the two khulafā) are is a sealed box of fire, wherein Fir'oun, Hāmān, Nimrūd and Sāmīrī also reside.

In this regard, Al-Majlisī quotes an incident from Shayṭān:

Once 'Alī ؓ coincidentally met with Shayṭān and said to him: "You are a misguided and evil being." Shayṭān replied: "O Amīr al-Mu'mīnīn! Do not say that as when I was punished by being banished from Jannah, I asked Allah Ta'ālā if He had created anyone worse than myself? Allah Ta'ālā inspired me with this information that He had created someone worse than myself. Then He asked the keeper of Jahannam, Mālik, to show me within the last stage of Jahannam. I was shown two persons who had bands of fire around their necks and they were suspended upside down. They were being lashed with whips of fire. I enquired from Mālik, the doorkeeper of



Jahannam, regarding the identity of these two persons and he replied that they were Abū Bakr and 'Umar, the enemies of 'Alī and his oppressors.

Hereunder follows the text of *Ḥaqq al-Yaqīn*:

پس صوت دوم درادیدم که در گردن ایشان  
زنجیرهای آتش بود و ایشان را بجانب بالا آویخته بودند و بر سر آنها گروهی ایستاده بودند و  
گرزهای آتش در دست داشتند و بر سر ایشان میزدند گفتم مالک اینها کیستند گفت مگر نه  
خواندی آنچه در ساق عرش نوشته بود و من دیده بودم که خدا بر ساق عرش دو هزار سال  
پیش از آنکه دنیا را یا آدم را خلق کند نوشته بود لا اله الا الله محمد رسول الله ایدته و  
نصرته بعلی اینها دودشمن ایشان و دوستم کننده برایشانند یعنی ابوبکر و عمر۔  
( " حق یقین " صفحہ ۵۰۹-۵۱۰ )

Then I saw two men in such a state, that they had bands of fire around their necks. And they were suspended upside down. They were surrounded by a group who were standing there with whips of fire in their hands. They were lashing their (Abū Bakr and 'Umar) heads. I (i.e. Shayṭān) asked Mālik: "Who are these persons?" He replied: "It is written on the base of the 'Arsh, have you not read? I have seen it two thousand years before the creation of Ādam ﷺ, it is written: "There is no deity besides Allah and Muḥammad is the messenger of Allah, who was assisted and aided by 'Alī" and these two (i.e. Abū Bakr and 'Umar) were his enemies and they oppressed him."

[Ḥaqq al-Yaqīn page 509, 510]

All this is written by the pen of Bāqir al-Majlisī, who is a prominent Shī'ah scholar, lauded and respected by the Shī'ah the world over. He has the audacity to write that, Allah forbid, Abū Bakr ﷺ and 'Umar ﷺ are in the lowest depths of Jahannam and that they are worse than even Shayṭān. In order to prove this he uses narrations reported by Shayṭān himself. In short, he has displayed great hatred and dislike for the noble companions of Nabī ﷺ.

## Abū Bakr and 'Umar will be taken out of their graves and crucified

Here again we quote a blasphemous statement of Bāqir al-Majlisī and once again we ask of Allah Ta'ālā to forgive us for quoting such things. The only reason we do so is because it is imperative for the Muslim masses to be aware of the blasphemous statements made by those who attempt to infiltrate our society.

He has written that when their final Imām arrives, he will go first go to Madīnah from Makkah and here a strange occurrence will take place. He will break down the wall of Nabī's ﷺ grave and the two loyal companions of Nabī ﷺ, lying by his side (i.e. Abū Bakr ؓ and 'Umar ؓ) will be taken out. Their shrouds (kafan) will be removed and their bodies will be hung up on a tree and the punishment of all sins that were perpetrated in this world from the first person to the last, whatever unlawful blood that was shed, whatever adultery that took place, whatever interest and ḥarām wealth that was consumed etc, will be levelled on them. What will happen thereafter, we will quote directly from Bāqir al-Majlisī:

پس فرماید که آن دو ملعون را بزیر آورند و ایشان را بقدرت الهی زنده گردانند و امر فرماید حایین را که جمیع شوندیس هر ظلمی و کفری که از اول عالم تا آخر شده گناهش را بر ایشان لازم آورد و زدن مسلمان فارسی را و آتش افروختن بدرخانه امیر المؤمنین علیه السلام و فاطمه و حسن و حسین (ع) برای سوختن ایشان و زهر دادن امام حسن و کشتن امام حسین و اطفال ایشان و پسر عمان ایشان و باران او و اسیر کردن ذریه رسول و ریختن خون آل محمد در هر زمانی و هر خونی که بناحق ریخته شده و هر فرجی در بحرام جماع شده و هر سودی و حرامی که خورده شده و هر گناهی و ظلمی و جوری که واقع شده تا قیام قائم آل محمد علیه السلام همه را بایشان بشمارند که از شما شده و ایشان اعتراف کنند زیرا که اگر در روز اول غیب حق خلیفه به حق نمیکردند اینها نمیشد پس امر فرماید که از برای هر مظالم هر که حاضر باشد از ایشان تقصیر نماید پس ایشان را بفرماید که از درخت برکشند و آتشی را فرماید که از زمین بیرون آید و ایشان را بسوزاند با درخت و بادی را امر فرماید که خاکستر آنها را بدریاها باشد . (حق المبین ص ۳۴، ۳۳)

Then he (i.e. Imām al-Mahdī) will order that the two accursed ones (Abū Bakr and 'Umar) should be lowered. Then they will be given life and it will be ordered that all the creation be gathered and it will be said that all the sins and kufr perpetrated since the inception of this world until the end, be made binding upon these two (i.e. Abū Bakr and 'Umar) and they will bear the brunt of it. They will especially be held responsible for the punishment and beating inflicted upon Salmān al-Farsī and for the murder of Amīr al-Mu'minīn, Fāṭimah Zahrā, Hasan and Husayn, and for initiating the fire at the door of the family of Nabī ﷺ. (They will also be held responsible for) the poisoning of Imām Hasan and for the murder of Imām Husayn, his children, cousins and companions. Also for the imprisonment of the family of the Rasūl of Allah, and for the shedding of the blood of the family of Muḥammad, in every era. Besides this all the other unjust blood which was shed, and the sin of whichever woman who was fornicating with, and whatever interest and harām wealth that was consumed, and whatever oppression and hardship took place upon the family of Muḥammad up to the appearance of Imām al-Mahdī will be placed upon these two. All this will be stated before them and they will be asked if all this was done by them or because of them and they will acknowledge all this because had they not wrongfully snatched the khilāfah from the rightful khalīfah ('Alī), then all these sins would not have occurred. The Imām will then order all the people present to take Qisās (revenge) from them. Then the two of them will be hung from a tree and a fire will be ordered to emerge from the earth, which will incinerate the two of them together with the tree into ashes. Thereafter the wind will be ordered to blow these ashes and spread it over the seas.

[Haqq al-Yaqīn page361, 362]

After writing this, Bāqir al-Majlisī further states that the two of them will be brought back to life and then killed a thousand times every day and night. Thereafter whenever Allah Ta'ālā wishes He will take them and punish them.

Whatever Bāqir al-Majlisī has written is not only contrary to the truth, but it is also a shame and a disgrace to mankind. Is it logical and would it be termed as justice that any person be punished for all the sins (theft, fornication, bloodshed, etc) committed by people even before a person's birth? Was it ever done before in this entire universe? Reflect once again over the shameless and disgusting words:

...it will be ordered that all the creation be gathered and it will be said that all the sins and kufr perpetrated since the inception of this world until the end, be made binding upon these two (i.e. Abū Bakr and 'Umar) and they will bear the brunt of it.

## After conquering Makkah and Madīnah, I will dig up the two idols (Abū Bakr and 'Umar)

Bāqir al-Majlisī has written that the bodies of Abū Bakr ؓ and 'Umar ؓ will be dug up and they will be hung up naked. These same sentiments were shared by Khomeini during his exile in France. Khomeini wrote in a publication entitled- *Khīṭāb be Noujawānān*, on page 8:

”دنیا کی اسلامی اور غیر اسلامی طاقتوں میں ہماری قوت اس وقت تک تسلیم نہیں ہو سکتی جب تک مکہ اور مدینہ پر ہمارا قبضہ نہیں ہو جاتا۔ چونکہ یہ علاقہ مہبط الوحی اور مرکز اسلام ہے اس لئے اس پر ہمارا غلبہ اور تسلط ضروری ہے.....

میں جب فاتح بن کر مکہ اور مدینہ میں داخل ہوں گا تو سب سے پہلے میرا یہ کام ہو گا کہ حضور ﷺ کے روضہ میں پڑے ہوئے دو بتوں ابو بکر اور عمر کو نکال باہر کروں گا”

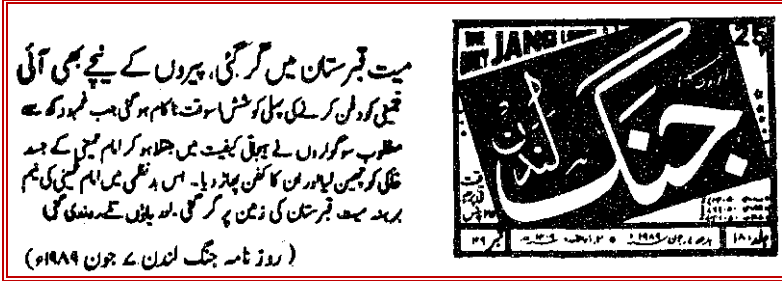
(”خطاب بہ نوجوانان“ بحوالہ صفحہ ۸)

The Islamic and non-Islamic powers of the world will not come under our sway until such time that we take control of Makkah and Madīnah because these were the places of the birth of Wahī and the headquarters of Islam. Hence, our control and domination over these places are essential...When I enter Makkah and Madīnah as the conqueror, my first duty will be to go to the grave of the honoured rasūl and exhume the bodies of the two idols.

## Revenge of fate

It is stated in a al-hadīth al-Qudsī (a hadīth reported by Nabī ﷺ from Allah Ta'ālā) that the person who bears enmity with the friends of Allah Ta'ālā, Allah declares war upon such a person. In the light of this narration note the revenge of fate. Despite the ardent desire of Khomeini and his mentor Bāqir al-Majlisī, the blessed bodies of the two companions resting at the side of Nabī ﷺ have remained untouched to this very day, but Khomeini on the other hand was made an example of by fate itself. After he made these statements (quoted above), he never got the opportunity to even visit the sacred lands, and whatever happened to him at the hands of his own followers was witnessed by the world. This story was carried in all the newspapers around the world. One of these will be quoted.

Hereunder follows an excerpt from the daily newspaper, *Jang - London*, 7 June 1989:



The body fell onto the ground of the graveyard and it came beneath the feet of people. The first attempt at burying Khomeini was unsuccessful. In a state of sadness and grief, during all this confusion the mourners pulled at the body of Khomeini and tore his shroud (kafan). During this undisciplined state, the naked body of Khomeini fell onto the ground of the graveyard and it was trampled upon.

The picture of the naked Khomeini was also shown in many newspapers worldwide, including *The times of America* and in various London papers.

## Another historic story with a deep moral

Besides the above, another story with a deep moral took place prior to this. There was a group of about forty persons in the country of Syria, who had intended and plotted to enter al-Masjid al-Nabawī and exhume the bodies of Abū Bakr ؓ and 'Umar ؓ. They also had to suffer the wrath of Allah Ta'ālā. As they entered al-Masjid al-Nabawī with their evil and filthy intentions, they had not even reached the *mimbar* (pulpit) of Nabī ﷺ when the earth swallowed all of them including their goods. These people were also Shī'ah.

To the present day the sign of this lesson stands in al-Masjid al-Nabawī and it is Allah Ta'ālā alone Who can grant protection from the evil consequences of these transgressions.

## The companions who took the pledge of 'Aqabah were all munāfiq

Bāqir al-Majlisī has written in his book- *Tadhkirat al-A'immah* (page 31):

دیگر از جمله معاندین و دشمنان اصحاب دین اصحاب عقمانند که در قصد کسین  
آن حضرت و خرابی دین او میکوشیدند و ایشان چهارده نفر بودند از منافقین مکه  
و مدینه ابوبکر و عمر و عثمان و طلحه بن عبدانند و سائر رحمن بن نوب و  
سمید بن ابی وقاص و ابوعبیده بن جراح و معویه بن ابی سفیان و عمرو بن  
و غیر قریش پنجاه نفر بودند. ابو موسی اشعری و صفیه بن سعه و اوس بن الحدادی  
و ابوظلحه انصاری لعنة الله عليهم من الاولین و الاخرین  
(نگس تذکره الائمة ص ۳۱)

In short, amongst the enemies of Islam are the companions of 'Aqabah. They intended killing Nabī ﷺ and putting an end to Islam. They were 14 persons. Amongst the munāfiqīn of Makkah and Madīnah: Abū Bakr, 'Umar, 'Uthmān, Talḥahh ibn 'Abd Allāh, 'Abd al-Raḥmān ibn 'Auf, Sa'd ibn Abī Waqqās, Abū 'Ubaydah ibn al-Jarrāḥ, Mu'āwiyah ibn Abī

Sufyān and 'Amr ibn al-'Ās. Amongst the non-Quraish there were five: Abū Mūsā al-Ash'arī, Mughīrah ibn Shu'bah, Aus ibn Hadh'ān and Abū Talḥah al-Anṣārī. Curses be amongst the first and last of them.

### **“The three dogs” refers to Abū Bakr, 'Umar and 'Uthmān**

It was the disgusting habit of Bāqir al-Majlisī that he never let any chance go by where he could degrade and insult the Ṣahābah. He writes:

سلاطین هر زمان متابعت علما و کشیشان  
سنبان نمودند و بنی عباس بر این اعتقاد بودند و با خلق الله گشتند و خانهای  
ایشانرا خراب نمودند و زنان و فرزندان ایشانرا اسیر کردند لاجرم مو'مانان ذلیل  
و غوار شدند و فرار برقرار دادند و در هر گوشه بودند خاموش شدند  
(کس تزکة الائمة ص ۱۰۳)

All the rulers in the past ages used to follow the Sunni scholars and they killed many Shī'ah. They made their homes destitute. They imprisoned their men, women and children. With the result the mu'minīn (i.e. the Shī'ah) were suppressed. Some fled whilst others remained silent.

[Tadhkirat al-A'immah page 104]

After narrating this tale, Bāqir al-Majlisī reveals his filthy inner self:

و مذهب تشیع مخفی شد و مردم به متابعت کلاب ثلاثه و معویه علیهم اللعنه مابعد  
(کس تزکة الائمة ص ۱۰۳)

And the religion of Shī'asm became concealed and people started following the three dogs (Abū Bakr, 'Umar and 'Uthmān) and Mu'āwiyah, curses be upon them.

[ibid]

The filthy, vile and disgusting words that Bāqir al-Majlisī has for the blessed companions of Nabī ﷺ and all his followers has been presented before you. If any ardent follower of these blessed personalities ﷺ were to use the same words for Khomeini, Bāqir al-Majlisī or any other prominent Shī'ah, then will the Shī'ah be able to tolerate it? Will it not cause a great conflict? In fact, if any such thing was written against a political leader then too there will be great uproar. Will it then not become a matter of public safety and security?

### **Allah Ta'ālā says “I am pleased with the Sahābah”**

On the one hand Bāqir al-Majlisī has written these filthy words and on the other hand Allah Ta'ālā, who is the Knower of the Unseen has written in His pure Qur'an regarding these blessed souls:

Allah Ta'ālā is pleased with them and they are pleased with Him.

Allah Ta'ālā also says that He is pleased with those who follow the Sahābah, they will go to Jannah, they are true believers, their hearts are illuminated with the light of Allah and that they are the army of Allah Ta'ālā. In one verse, Allah Ta'ālā even says that true love for īmān has been instilled in the hearts of the Sahābah and that their hearts have been beautified with the beauty of īmān. They have a natural hatred for disbelief, wickedness and sins. They are the guided ones. [Refer to Surāh al-Hujurāt: 7]

### **The words of Nabī ﷺ that love for the Sahābah is love for him and hatred for them is hatred for him.**

Nabī ﷺ said:

Fear Allah Ta'ālā regarding my Sahābah. Do not make them targets (for spite and malice) after me. Whosoever has love for them it is because of their love for me, and whosoever has hatred for them it is because of their hatred for me. Whoever has injured them is in actual fact injuring me and



whoever injures me, he is injuring Allah Ta'ālā. Whoever tries to injure Allah Ta'ālā, soon the punishment of Allah Ta'ālā will overtake them.<sup>18</sup>

## The opinion of Khomeini regarding the Ṣaḥābah

Some people are of the opinion that Khomeini is opposed to violence and he is among those who encourage Islamic brotherhood. However, these opinions are based upon ignorance. The truth of the matter is that he holds the same malicious beliefs as his seniors, such as Bāqir al-Majlisī. Khomeini, like his predecessors, snatches at every opportunity to insult and curse the Ṣaḥābah.

## The Ṣaḥābah are the roots of *Shajarat al-Khabīs* (evil tree)

Khomeini writes in his final bequest:

تمام تعریفیں اللہ کے لئے ہیں اور تو پاک ہے اے اللہ درود بھیج حضرت محمد ﷺ اور  
ان کی آل پر ..... اور لعنت ہو ان پر ظلم کرنے والوں پر جو شجرہ خبیثہ کی جڑ ہیں  
(سیاسی اہلی وصیت نامہ صفحہ ۳۶)

All praises are due to Allah and You pure. O Allah! Bestow your blessings upon Sayyidunā Muḥammad ﷺ and his family...and curses be upon those oppressors (the Ṣaḥābah), who are the roots of Shajarat al-Khabīs.

[Final Bequest page 26]

Which oppressors is Khomeini referring to? And about whom has he spoken such harsh words? Here we will have to quote the words of his senior Bāqir al-Majlisī:

<sup>18</sup> Tirmidhī page 249

”دربیان جو رے کہ او با عمرو ساز منافقان بر اہل بیت عصمت و طہارت  
نمودند و رخصت خلافت“  
(عن الثقین صفحہ ۷۵)

Regarding that oppression which he (Abū Bakr) and ‘Umar and all the munāfiqīn have perpetrated upon the pure household of Nabī ﷺ is that they snatched the khilāfah.

[Haqq al-Yaqīn page 157]

Bāqir al-Majlisī has blackened many pages on this same topic. Khomeini has also referred to these Ṣahābah as oppressors in his book- *Kashf al-Asrār* (page 110).

In his book- *Kashf al-Asrār*, in the opening pages, Khomeini satiates his habit of cursing the Ṣahābah. He writes about the Ṣahābah that they were munāfiqīn and they only outwardly accepted Islam in order to attain a following and leadership. Later in the same book he takes the names of Abū Bakr and ‘Umar ﷺ and maligns them. His first heading is:

#### Abū Bakr's opposition to the text of the Qur’ān

He writes:

مخالفتنهای ابوبکر شاید بگویند اگر در قرآن امامت تصریح میشد شیخین مخالفت  
با نص قرآن نمیکردند و فرضاً آنها مخالفت میخواستند بکنند مسلمانها  
ز آنها نمیپذیرفتند ناجار ما در این مختصر چند ماده از مخالفتنهای آنها با صریح قرآن  
ذکر میکنیم  
(کشف الاسرار صفحہ ۳۳ مطبوعہ قم ایران)

You may say that if the issue of Imāmah had appeared in the Qur’ān then Shaykhayn (Abū Bakr and ‘Umar) would not have opposed it...They have in many instances openly ruled against the Qur’ān.

[Kashf al-Asrār page 114]

He begins another chapter as follows:

'Umar's opposition to the Qur'ān of Allah

He writes:

مخالفت عمر  
باقرآن خدا  
اینجا بعضی از مخالفت‌های عمر را باقرآن ذکر میکنیم تا معلوم  
شود مخالفت باقرآن بیش آنها چیز مهمی نبوده و اگر فرصت  
(کشف الاسرار صفحه ۱۱۷)

Here we will mention some of the instances where 'Umar has opposed the injunctions of the Qur'ān, so that we may understand that his opposition to the Qur'ān is no ordinary thing.

[Kashf al-Asrār page 117]

Whatever Khomeini has written in the above two passages can be seen by the entire Ummah. Under the last chapter Khomeini also writes that 'Umar ؓ is a kāfir and zindīq. *We seek the forgiveness of Allah*

He writes:

این کلام باوه که از اصل کفر و زندقه ظاهر شده مخالف است با آیاتی از قرآن کریم -

These insolent words of 'Umar actually make clear his true inner self of kufr and him being a zindīq.

Note the manner in which Khomeini makes apparent his open hatred for Abū Bakr ؓ and 'Umar ؓ. Were they not the father-in-law's of Nabī ﷺ, his advisors and his disciples? These two Ṣahābah remained with Nabī ﷺ throughout his lifetime, in ease and adversity, regardless of the condition, whether in Makkah or Madīnah, in battle, alongside him after death and in the gardens of paradise. The

Noble Qur'ān speaks highly of them and Allah Ta'ālā even announced his pleasure with them.

## **Nabī ﷺ had the most love for 'Ā'ishah ﷺ and Abū Bakr ﷺ**

It has been reported in *Bukhārī* and *Muslim* that 'Amr ibn al-'Ās ﷺ asked Nabī ﷺ who he loved the most and Nabī ﷺ replied: "'Ā'ishah!" He was then asked who he loved most from amongst the men and Nabī ﷺ replied: "Abū Bakr!"

In *Tirmidhī* it is reported from 'Alī ﷺ that Nabī ﷺ said:

Abū Bakr and 'Umar are the leaders of the adults of Jannah besides the ambiyā and the mursalīn.

## **The most virtuous of this Ummah are Abū Bakr and 'Umar**

There is a narration in *Bukhārī* wherein Ali ﷺ said:

The best in this Ummah after Nabī ﷺ are Abū Bakr and 'Umar.

The famous Muhaddith- Hāfiz 'Abd al-Barr reports a narration from 'Alī ﷺ, wherein he says:

Nabī ﷺ was ill for a few days. During these days, when the adhān was called, Nabī ﷺ used to order Abū Bakr ﷺ to lead the people in ṡalāh.

Hence, Abū Bakr ﷺ led 20 ṡalāh and Nabī ﷺ himself performed one ṡalāh behind Abū Bakr ﷺ.<sup>19</sup>

## **The advisors of Rasūlullāh ﷺ**

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<sup>19</sup> *Sīrat al-Muṡṡafā* 3/228, 229

It is reported in *Tirmidhī* that Rasūlullāh ﷺ said:

Every Nabī has two advisors in the sky and two on earth. My advisors in the sky are Jibrā'il ﷺ and Mikā'il ﷺ and from amongst the people of earth they are Abū Bakr ﷺ and 'Umar ﷺ.

There is another narration in *Tirmidhī*:

One day Nabī ﷺ came out of his house and entered the Masjid and on his right and left were Abū Bakr ﷺ and 'Umar ﷺ. Nabī ﷺ was holding them by their hands and he said: "This is how we will be raised on the Day of Qiyāmah."

## If there was to be another prophet after me

It is also reported in *Tirmidhī* that Nabī ﷺ said:

If there was to be another prophet after me then it would most certainly have been 'Umar ﷺ.

## Khomeini's assault on 'Uthmān and Mu'āwiyah

Khomeini writes in *Kashf al-Asrār*:

ماخذ امیرا پرستش میکنیم و میشناسیم  
که کارهایش بر اساس خرد بایدارو بخلاف گفته های عقل هیچ کاری نکنند نه آنقدرانی  
که بنامی مرتفع از خدا پرستی و عدالت و بنداری بنا کنند و خود بخوابی آن بکوشد  
و یزید و معاویه و عثمان و از این قبیل چپاولچی های دیگر را ب مردم اجارت دهد و  
(کشف الاسرار ص ۷۰)

We worship such a Being whose every deed and action is never without wisdom or intelligence we do not worship such a Being who prepares a kingdom of worship, justice

and piety and then destroys this Himself by appointing ill-mannered people such as Yazīd, Mu'āwiyah and 'Uthmān as leaders.

[Kashf al-Asrār page 107]

Who is this 'Uthmān ؓ whom Khomeini is labelling ill-mannered and oppressive? This is that very 'Uthmān ؓ who was the son-in-law of Nabī ؑ. Nabī ؑ gave two of his daughters (Sayyidah Ruqayyah ؓ and Sayyidah Umm al-Kulthūm ؓ) in marriage to 'Uthmān ؓ, one after the other. It is for this reason that he was awarded the title of *Dhū al-Nūrayn*.

### **Nabī ؑ held out his own hand in place of 'Uthmān ؓ**

According to a narration reported in *Tirmidhī*, Nabī ؑ ordered the Ṣaḥābah to pledge their allegiance to fight to the death when a rumour spread that 'Uthmān ؓ had been killed, after he was sent as a deputy of Rasūlullāh ؑ to the people of Makkah. The Ṣaḥābah began pledging their allegiance and then Nabī ؑ raised his own hand and placed it in the other, after which he said:

This is the hand of 'Uthmān ؓ.

Hence that hand of Nabī ؑ which was in place of 'Uthmān ؓ was better than the hands of all the Ṣaḥābah, who took the pledge for themselves.

### **The Angels also show modesty before him**

It is reported in *Muslim* on the authority of Sayyidah 'Ā'ishah ؓ that Nabī ؑ said regarding 'Uthmān ؓ:

Why should I not show modesty for him who the angels also show modesty for.

When Nabī ﷺ and the pure angels observe modesty for 'Uthmān ؓ, then how disrespectful is it to curse this noble personality as the Shī'ah have. In fact, they have more harsh, insolent words for him.

## **Abū Bakr is the Siddīq and 'Umar and 'Uthmān are martyrs**

It is reported *Muslim* and *Bukhārī* that once Nabī ﷺ climbed Mount Uhud and with him were Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ. The mountain began to tremble and Nabī ﷺ stamped it with his foot, saying:

Be still, O Uhud! There is none upon you but a Nabī, a Siddīq and two martyrs.

In this hadīth, Nabī ﷺ referred to Abū Bakr ؓ with his own blessed tongue as Siddīq and 'Umar ؓ and 'Uthmān ؓ as martyrs.

Sometime after the demise of Nabī ﷺ these blessed words materialised and both 'Umar ؓ and 'Uthmān ؓ were honoured with martyrdom.

Can a Siddīq and martyrs be as they have been portrayed by the Shī'ah?

## **O Allah! Make Mu'āwiyah a one who guides others and let him be from amongst those that are rightly guided**

Mu'āwiyah ؓ was also a prominent Sahābī and a one of the scribes of wahī. His sister- Umm al-Habībah ؓ was the blessed wife of Nabī ﷺ. It is reported in *Tirmidhī* that Nabī ﷺ said regarding him:

O Allah! Make Mu'āwiyah one who guides others and let him be from amongst those that are rightly guided.

## Accusing the **Sahābah** of being void of **īmān**

Another Shī'ah Mujtahid, Muḥammad Husayn Dhukwī writes:

اصل محل نزاع اصحاب ثلاثہ کی شخصیت ہے  
زرا اصل بات یہ ہے کہ ہمارے اور ہمارے برادرانِ اسلامی میں اس سلسلہ میں جو کچھ نزاع ہے وہ  
صرف اصحابِ ثلاثہ کے بارے میں ہے۔ اجماعت ان کو ابراہیمؑ کی نامِ اصحابِ ثلاثہ سے افضل جانتے ہیں اور  
ہم ان کو دولتِ یابی و الیقانی اور اعلان سے ہی لائن جانتے ہیں  
(تجلیاتِ صداقت صفحہ ۲۰۱ ایجنس حیدری بیون روڈ پکوال)

### The actual point of difference is regarding the three Sahābah

The crux of the matter is this that, whatever altercation we and our Muslim brothers have regarding this issue is in connection with the three **Sahābah**. They regard them (the three **Sahābah**; Abū Bakr ؓ, 'Umar ؓ, 'Uthmān ؓ) to be the most virtuous of the Ummah after Nabī ﷺ whereas we regard them to be completely void of **īmān**.

[Tajalliyyāt-e Sadaqāt page 201]

Amidst the abundance of filth, absurdity and obscenity, after seeking the forgiveness of Allah for having to quote such putrid words, we have presented a few citations from the works of the Shī'ah for all to see. We beseech Allah Ta'ālā that He not take us to task for quoting the filth that has been written by the enemies of Islam. We know well that to have hatred and use such filthy language against the beloveds of Allah Ta'ālā is an unforgivable act.

After quoting these excerpts, it will not be difficult for us to draw a definite conclusion that the Shī'ah religious beliefs are a far cry from the true Islamic beliefs. They say such tactless and hurtful words regarding the Muslim Ummah such as that the Qur'ān has been altered (whereas Allah Ta'ālā has taken the responsibility of safe guarding it), and they regard the Noble **Sahābah** ﷺ as being responsible for these changes in the Qur'ān.



The opinions and views they hold regarding Nabī ﷺ, his Sahābah, the Ahl al-Bayt, and his pure wives are such that cannot be expounded by any true believing Muslim. Furthermore they have the audacity to publicise and write all these views in their respective books and distribute it across the world.

Here we should mention again that the Ahl al-Sunnah wa l-Jamā'ah have the utmost respect for all the Sahābah and the Ahl al-Bayt. We believe that anyone who has even the slightest disapproval and hatred for any of these personalities is not amongst the Ahl al-Sunnah wa l-Jamā'ah, and void of imān

The twelve personalities whom the Shī'ah believe to be their infallible A'imma were not only themselves from amongst the Ahl al-Sunnah wa l-Jamā'ah, in fact they are all regarded as being from amongst the pious predecessor of the Ahl al-Sunnah wa l-Jamā'ah. It is for this reason that the Ahl al-Sunnah wa l-Jamā'ah hold them in high esteem and respect them, just as they respect the Sahābah and the Ahl al-Bayt (which includes the blessed wives of Rasūlullāh ﷺ). As for the ramblings of Shī'ah leaders such Bāqir al-Majlisī, Khomeini as well as others, this has been dealt with and replied to in various books, booklets and publications.

Despite the hurtful words and sentiment these Shī'ah spill forth, the leaders of the Ahl al-Sunnah wa l-Jamā'ah have always endeavoured to maintain peace and avoid bloodshed.

Just as Allah Ta'ālā has praised the Sahābah in the Qur'ān and Nabī ﷺ in the ahādīth, ordering that they be honoured and respected, portraying them as beacons of guidance, under whose tutorship every Muslim's success and entry into Jannah is guaranteed. It is for this reason, with the grace of Allah, that every member of the Ahl al-Sunnah wa l-Jamā'ah honours, loves and respects the Sahābah ﷺ.

## Chapter seven

### The Shī'ah belief regarding the four A'imma of Fiqh of the Ahl al-Sunnah

#### The Shī'ah belief regarding the four A'imma

#### Imām Abū Ḥanīfah, Imām Mālik, Imām Shāfi'ī and Imām Aḥmad are all dogs

The four A'imma of Islamic jurisprudence (fiqh) have rendered a great service to the Ummah and are regarded by many Muslims as leaders but Bāqir al-Majlisī writes about them in his book- *Tadhkirat al-A'imma* using the foulest of language. He goes to the extent of labelling them as kāfir and the dwellers of Jahannam. In one place he writes:

و حلهای مساوی این چهار سگ  
حق میدانند و فرمان ایشان را بجان قبول کردند و دوانقی خلق را تحریمی  
مورد برتن نزد ابوحنیفه و آنعلمون با اعوانش و این فقها بفرموده خلفاعوام  
الناس و ارائیب نمودند بحسب ابی بکر و عمر استدلال چند پیدا کردند برحقیقت  
انچه خلفای نژده و سایر منافقین صحابه بنی امیه و اعدای دین نسبت باهل بیت  
رسالت واقع ساخته بودند از زدن و کستن و سوس و آزه کردن و تهمت  
زدن و عیب حقوق ایشان نمودن و دروغ از زبان بیعصر گسی و بدعتها در دین  
و کردند و همه راجح دانستند  
(تذکره الائمه، صفحہ ۱۰۲ مطبوعه ایران)

The people regard the fatāwā (rulings) of these four dogs as truth and they accept their words to be as gospel. People encourage each other to go to Abū Ḥanīfah. This accursed one (Abū Ḥanīfah) and all his companions persuade others with proofs to love Abū Bakr and 'Umar. They provide proof of them being on the truth; regarding the three khulafā, the munāfiqīn of the Ṣaḥābah, Banū Umayyah and whatever the enemies of the Ahl al-Bayt have perpetrated upon them (the Ahl al-Bayt) of assaulting them, whipping them, burning

them, killing them, overpowering them, slandering them and unlawfully snatching the khilāfah from them. They fabricate lies upon the tongue of Nabī ﷺ. They introduce new things into the dīn and they believe it all to be true.

[Tadhkirat al-A'immah page 102]

Bāqir al-Majlisī has, as is his habit, ended his treatise on the four A'immah and their disciples with the following painful words:

**Allah Ta'ālā's curse be upon them, from the first to the last.**

Who is there of the Ummah that he has not included in this curse?

### **Insulting Imām Abū Ḥanīfah**

The Shī'ah author- Ghulām Ḥusayn Najfī, has ridiculed the guide of hundreds of thousands Muslims- Imām Abū Ḥanīfah, with the following statements:

شیعہ اور اہل سنت میں ایک بڑے  
 اختلاف مسئلہ امامت کی ہے اور اسی مسئلہ میں اختلاف کی وجہ سے  
 ان کا عقیدہ اختلاف پیدا ہوا ہے اہل سنت کے بارہ امام اور یوں  
 شیعوں کے بارہ امام اور یوں اہل تشیعہ کی نظر ان کے اماموں کے  
 امام سے منسوب ہے مثلاً فقہ جفریہ اور سینوں کی فقہ ان کے کسی امام  
 کے نام سے منسوب نہیں ہے۔ بلکہ وہ ایک عورت متنفذہ نامی دختر نعمان کوئی کے نام سے  
 منسوب ہے کیونکہ ابوحنیفہ یعنی حنیفہ کا باپ نعمان کی کنیت ہے اور حنیفہ عورت کا نام ہی جو  
 سکنا ہے اور قیامت کے دن نئی عورت یعنی ماں کے نام سے پکارے جائیں گے  
 (تحفہ حنیفہ صفحہ ۲۲)

One of the greatest differences between the Sunnī and the Shī'ah is the issue of Imāmah. This difference has led to a difference in fiqh laws as well. The twelve A'immah of the Ahl al-Sunnah are different from the twelve A'immah of the Shī'ah. The name of the fiqh of the Shī'ah is attributed to their Imām, e.g. Fiqh-e Ja'farī, whereas the name of the fiqh of the Ahl al-Sunnah is not attributed to their Imām. In fact, their fiqh is attributed to the name of

some Hanafī woman, who was the daughter of a person with the name of Nu'mān because Abū Ḥanīfah means the father of Ḥanīfah, and is actually the title of Nu'mān and Ḥanīfah is the name of a woman. On the day of Qiyāmah, the Ahl al-Sunnah will be called by the name of their mothers.

[Tuhfah-e Ḥanafiyah page 24]

## The Shī'ah belief regarding the Ahl al-Sunnah wa l-Jamā'ah

The Ahl al-Sunnah wa l-Jamā'ah number in the millions all over the world. The Shī'ah have the following to say regarding the Muslims of the world. Bāqir al-Majlisī writes:

The Sunnis are worse than illegitimate children and they are worse than dogs.

غسل مکن در جائیکه در آن  
جمع میشود غسله حمام زیرا که در آن غسله ولدزنا میباشد و غسله ناصبی میباشد و آن  
بدتر است از ولدزنا بدستیکه حق تعالی خلقی بدتر از سگ نیافریده است و ناصبی نزد خدا  
خوارتر است از سگ  
“ (حق التئین ص ۵۶ مطبوعه امران )

Do not have a bath at a place where an illegitimate person has bathed, and do not bath in a place where a 'Nāṣibī' (Sunnī) has bathed because they (Sunnīs) are even worse than illegitimate children. Allah Ta'ala has created dogs as the worst of all his creation but 'Nāṣibīs' (Sunnīs) are even worse than dogs.

[Haqq al-Yaqīn page 516]

Bāqir al-Majlisī has written in *Haqq al-Yaqīn* (page 521) that a *Nāṣibī* is that person who regards Abū Bakr ؓ and 'Umar ؓ to be superior to 'Alī ؓ and they regard the succession of Abū Bakr ؓ and 'Umar ؓ as correct.

## Imām Mahdī will first slaughter the Sunnī and their 'ulamā before the kuffār

Bāqir al-Majlisī writes:

وَقَتْلِهِ قَائِمٌ مَا ظَاهَرِي شُوِّدَ بِشِئْرِ كُفَّارِ ابْتِدَاءً بِهٖ سَمِيَانِ خَوَاعِدِ كُرُوْبِ اَعْلَمَايِ اِيْشَانِ وَ اِيْشَانِزِ اَخْوَاعِدِ  
كُشْتِ  
(حق التبيين صفحہ ۵۲۷ مطبوعہ ایران)

When the Imām comes, he will first slaughter the Sunnī and their 'ulamā before (he does anything about) the kuffār.

[Haqq al-Yaqīn page 527]

## Hurling curses upon the entire Ummah

The Shī'ah have already individually cursed the leaders and predecessors of this Ummah but they have also have a fixed incantation of curses, which they prescribe after every ṣalāh, which we have provided conclusive evidence of in the preceding pages.

Now we will quote the words of the most recent Shī'ah leader, Khomeini, who has severely cursed the entire Muslim Ummah and also encourages his followers to do the same and make it part of their routine. Surprisingly enough, Khomeini asserts that this disgusting practice is means of unifying the Ummah.

مکتبِ سلامت و امامت کے دشمنوں پر نغزین پوری تاریخ کے ظالموں  
کے خلاف اقوام کی مروانہ وار سرِ یاد ہے۔

اور جان میں کہ تاریخِ اسلام کی اس داستانِ شجاعت کی تجلیل کے لئے انہماکاً  
کا جو حکم ہے اور آلِ بیت پر ظلم کرنے والوں پر جو لعنت و نغزین ہے وہ اب تک کے لئے پوری  
تاریخ کے ظالموں کے خلاف مختلف اقوام کی مروانہ وار سرِ یاد ہے! اور جان میں کہ نبی اسیٰ لعنہ اللہ  
علیہم کے ظلم و ستم کے خلاف لعنت و نغزین اور فریاد، باوجودیکہ وہ ختم ہو گئے ہیں اور جہنمِ واصل

ہو چکے ہیں، دُنیا بھر کے ظالموں کے خلاف فریاد اور اس ظلم شکن فریاد کی بناء کی ایک کوشش ہے۔  
اور ضروری ہے کہ روس، مریدوں اور ائمہ حق علیہم سلام اللہ کے مدبر استغاثہ میں پوری  
شدت کے ساتھ ہر زمانے اور ہر ملک کے ظالموں کے ظلم و ستم اور ان کی بد اعمالیوں کا ذکر کیا جائے  
اور ردِ برعاصرو امریکہ، روس اور ان سے وابستہ تمام قوتوں کی وجہ سے دُنیا سے اسلام کی ظلمیت  
کا زمانہ ہے کہ خدا کے عظیم حرم کے غاصب آلِ سعود بھی انہی ظالموں میں شامل ہیں۔ ان سب پر  
خدا، اس کے طاغوت اور اس کے رسولوں کی لعنت ہو، پوری شدت کے ساتھ ان کا ذکر کیا جائے  
اور ان پر لعنت و نغزین کی جائے۔ ہم سب کو جان لینا چاہیے کہ یہی سیاسی رسومات و عدت سلین  
کا سبب ہیں اور مسلمانوں ضرورتاً ائمہ اثناعشر علیہم صلوات اللہ و سلم کے شیعوں کی قومیت کے  
معاظ ہیں۔

اور ضروری ہے کہ میں یہ یاد دہانی کرا دوں کہ میری سیاسی اور الٰہی و میت نامہ صحت ایران  
کی عظیم قوم کے لئے مخصوص نہیں ہے بلکہ یہ تمام اسلامی اقوام اور دنیا کے ہر مذہب و ملت کے  
مظلوموں کے لئے ہے۔

میری خدا لئے بزرگ و بڑے سے عاجزانہ دعا ہے کہ وہ لمحہ بھر کے لئے بھی ہمیں اور ہماری قوم  
کو اپنے حال پر نہ چھوڑے اور ان فرزندِ انِ اسلام اور عزیزِ مجاہدین پر لمحہ بھر کے لئے اپنی مٹھی  
عنایات سے دریغ نہ فرمائے۔

رُوح اللہ الموسویٰ آئینی

(وصیت نامہ صفحہ ۳۳-۳۵)

And remember the command of our pure A'immah regarding this legend of bravery through the history of Islam and curses upon those who had oppressed the family of Nabī ﷺ. This order (of cursing), will remain until eternity. This is the valiant petition of the different nations against the oppressors of the past. Remember also, the complaint against the Banū Umayyah, Allah Ta'ālā's curse be upon them, and to curse the oppression and

tyranny inflicted by them, although they have been destroyed and have already reached Jahannam. Our complaint is also against all the tyrants of the world.

It is also necessary that at every elegy commemorating Imām Ḥusayn's martyrdom and in every poem of praise for our A'imma of truth, the oppression and tyranny of all the evildoers of every country be made mention of intensely. In present times, the Islamic nation of the world is under oppression from the Americans and Russians. The snatchers of the great and sacred Ḥaram- the Sa'ūd family are also regarded as amongst the oppressors. Allah Ta'ālā's, the angel's and all the prophet's curses be upon them all. Curses should be invoked upon them with intensity and severity. We should all understand well that this is a means of the unification of the Muslim Umma and in this lies the safety and security of the Muslims, especially the Ithnā 'Ashariyyah (Shī'ah).

It is also necessary to note that this bequest of mine is not only restricted to the Iranian nation alone, but is in fact directed to the Islamic nations of the entire world over and to the tyrants of every religion and nation.

I make an earnest fervent appeal and a humble supplication to Allah Ta'ālā, that He not leave us in this condition for even a split second and that He not deprive the sons of Islam and the mujāhidīn, for even a split second, of His assistance.

[Khomeini's final bequest page 34, 35]

Included in this blanket curse of Khomeini is the Ṣahābah ﷺ as according to him the Ṣahābah had inflicted oppression upon the Ahl al-Bayt (mentioned in detail in the preceding pages). Also included amongst the Banū Umayyah is 'Umar ibn 'Abd al-'Azīz who was known as 'Umar the 2nd- a great asset to Islam. Hence according to Khomeini all these people should necessarily be cursed daily. One will also notice that during the season of ḥajj, the Shī'ah, especially the Iranian Shī'ah have in their books of ḥajj, incantations which hurl curses upon the Ṣahābah. They recite it fervently, considering it to be a great act of worship.

## Conclusion

In the preceding pages we have, to the best of our ability, considering the brevity of this treatise, quoted directly from reliable Shī'ah sources their beliefs regarding the kalimah, tauhīd, the Qur'ān, ḥadīth, nubuwwah, the Ṣaḥābah, the Ahl al-Bayt, and the four A'immah of fiqh as well as the entire Muslim Ummah. Their filthy and vile words regarding the pure and sacred wives of Rasūlullāh ﷺ are such that we do not even have the nerve to quote them, even though we might be great sinners ourselves. However, these vile words are being freely published and distributed all over Iran and Pakistan. If these words were to have been uttered by some European, American, or Israeli then there would have been a great hue and outcry, as we had seen when the American lawyer insulted the Pakistanis. There was also some literature of the Khārijīs, which was circulated, in which these miscreants insulted the family of Nabī ﷺ. All praise belongs to Allah, seniors of the Ahl al-Sunnah wa l-Jamā'ah vehemently opposed this, and in doing so suppressed its distribution.

Our plea is that any and all such literature be confiscated and destroyed and if any of these miscreant authors are still alive then they should be made an example of by being severely punished, by the ruling authorities, thereby closing all doors of mischief and turmoil.

In closing this treatise, we would like to make clear that Islam does not like disunity and encourages solidarity. Allah Ta'ālā mentions in the Qur'ān:

And (all of you) should hold on tight to the rope of Allah Ta'ālā, and do not separate (be divided).

This verse makes it clear that in-fighting is not allowed in Islam. Similarly, the ḥadīth of Rasūlullāh ﷺ also encourages unity in the Ummah. Allah Ta'ālā has blessed us with this beautiful and complete dīn through the medium of Nabī ﷺ. Nabī ﷺ was only taken from this ephemeral abode after Allah Ta'ālā announced:



On this day I perfected for you, your religion and I have completed my favour upon you and I am pleased with Islam as your religion.

We can deduce from this that Allah Ta'ālā had revealed the complete dīn during the lifetime of Rasūlullāh ﷺ and he was given the Qur'ān, regarding which the entire Muslim Ummah has a common belief of it being unaltered. Nabī ﷺ was given the Divine Message which is why he was called a Rasūl. Thousands of aḥādīth were reported from Nabī ﷺ, which has enlightened the lives of millions.

Nabī ﷺ was given the kalimah, which brought into the fold of Islam first from the men- Abū Bakr ؓ and from the children- 'Alī ؓ. There is a consensus amongst the Muslim Ummah that the kalimah of Islam is:

لا اله الا الله محمد رسول الله

Rasūlullāh ﷺ was given the five pillars of Islam, regarding which he said:

Islām is based upon five things (pillars).

Similarly, Nabī ﷺ was given the adhān, which he in turn taught to Bilāl ؓ, who called it out in the presence of Nabī ﷺ. The words of the adhān can be found in the books of ḥadīth as well as in the books of History.

The companions of Nabī ﷺ are known as the Saḥābah and the family of Nabī ﷺ are known as Ahl al-Bayt, which include the pure and chaste wives of Nabī ﷺ, who are known as the *Ummahāt al-Mu'minīn*.

Now you may draw your own conclusion regarding who has decided to separate themselves from this kalimah, adhān, pillars of Islam and the authentically revealed Qur'ān? Who has attempted to falsify and brand the Saḥābah, the Ahl al-Bayt and the pure wives of Nabī ﷺ? Who has planted the seed of disunity and segregation amongst the Ummah? If the Ahl al-Sunnah wa l-Jamā'ah are guilty of all this then they should be rectified and brought back on line, and be made to tread the complete path, chalked out by Nabī ﷺ. And if the Shī'ah are guilty of this

(i.e. creating disunity in the Ummah) then they should be rectified. They should be brought back on the correct line of dīn so that until eternity there remains peace and there be no turmoil.

### **Another perilous contributory factor which the country will have to face**

Amongst those perilous factors which the country will have to face is the poisonous and heartbreaking literature, which we have already mentioned.

Another point of concern is their method of worship. In essence worship is carried out to please Allah Ta'ālā and not to inconvenience the creation. The Sharī'ah is so accommodating that if a person is sleeping or ill, then even to make meritorious acts of worship such as recitation of the Qur'ān or dhikr, close to such a person is prohibited.

One of the fundamental acts of the Shī'ah which causes conflict and at times even bloodshed is their practice of mourning or *Mātam* (self-flagellation).

Firstly, the Noble Qur'ān and the aḥādīth have encouraged the practice of patience when faced with any calamity and affliction. It is stated in the Qur'ān:

And say not of those who are killed in the path of Allah: "They are dead."  
Nay they are living, but you perceive (it) not. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruit, but give glad tidings to the Ṣābirīn (patient ones).<sup>20</sup>

The aḥādīth also encourage one to exercise patience in the face of calamity, it has been narrated *Bukhārī*:

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<sup>20</sup> Surāh al-Baqarah: 154

That person is not amongst us who strikes his cheeks and collar (at the time of calamity or death of someone) and supplicates with the supplication of (the era of) ignorance.<sup>21</sup>

The unanimous ruling of the 'ulamā of the Ahl al-Sunnah wa l-Jamā'ah is that all gatherings of mourning are strictly forbidden and harām. In fact, the books of the Shī'ah also prohibit the same, as cited hereunder:

Bāqir al-Majlisī narrates that Rasūlullāh ﷺ said to Sayyidah Fāṭimah ؑ before his demise:

ماہماد میں امام محمد باقر سے منقول ہے اور ابن بابویہ نے بسند معتبر حضرت امام محمد باقر سے روایت کی ہے کہ حضرت رسول نے وقت وفات جناب سیدہ سے کہا اے فاطمہ جب میں انتقال کروں اس وقت اپنے بال میری مفارقت میں نہ توچتا اور اپنے گیسو پر نشان نہ کرنا۔ اور واویلا نہ کرنا۔  
(جلاء العیون مترجم حصہ اول صفحہ ۱۷۶)

Ibn Bābuwayh narrates from Imām Muḥammad al-Bāqir that Rasūlullāh ﷺ said to Fāṭimah ؑ at the time of his demise: "O Fatima ؑ! When I die do not pull at your hair due to separation from me, do not upset your tresses and do not wail excessively."

[Jalā' al-'Uyūn 1/176]

Bāqir al-Majlisī has recorded that Husayn ؑ made the following bequest to his sister- Zaynab ؑ, on the plains of Karbalā:

<sup>21</sup> vol.1, page 173

”اے بہن! جو میرا حق تم پر ہے اسی کی قسم دے کر کہتا ہوں کہ میری مصیبت مفارقت پر صبر کرو، پس جب میں مارا جاؤں تو ہرگز منہ نہ ہٹانا اور بال اپنے نہ نوچنا اور گرہبان چاک نہ کرنا کہ تم فاطمہ الزہراءؑ کی بیٹی ہو جیسا انہوں نے پیغمبر خدا کی مصیبت میں صبر فرمایا تھا تم بھی میری مصیبت میں صبر کرنا۔  
(طہارۃ المؤمنین، ترجمہ جلد دوم باب قصائے اکرام صفحہ ۳۸۲ طبع لاہور)

O sister! I take an oath because of my right over you that you should adopt patience at separation from me. When I die, then you must never strike your face, pull at your hair and collar or wail excessively because you are the daughter of Fātimah al-Zahrā. Just as she adopted patience at the separation with Allah's Rasūl ﷺ so too must you adopt patience.

[Ibid 2/382]

As mentioned previously, the Qur'ān encourages patience and so too do the words of Rasūlullāh ﷺ reported in ḥadīth and the advices of Ḥusayn ؑ, when faced with any calamity, yet according to the Shī'ah this is regarded as a form of worship. In carrying out this act, they cause inconvenience and at times bodily harm to others. What benefit is there in this practice? These gatherings of mourning held by the Shī'ah are most often carried out close to the Masājid of the Ahl al-Sunnah wa l-Jamā'ah. Their processions pass by the marketplaces, army camps etc and when they do, the rights of the Ahl al-Sunnah wa l-Jamā'ah are trampled upon. They are forced to close their doors, windows and shops. All this causes inconvenience and tension in society. If we have to calculate the effect these gatherings of mourning have and damage it causes to the Ahl al-Sunnah wa l-Jamā'ah, then hundreds and in fact thousands of people are forced to suffer the consequences of these acts of mourning. If we consider the cost it has on the administration of the country, then the figures will be impossible to fathom. The greatest burden of these losses fall squarely on the shoulders of the Ahl al-Sunnah wa l-Jamā'ah. The Shī'ah do not give their zakāh to the government, they have formed their own zakāh fund.

An interesting point worth noting is that although the Shī'ah do not give zakāh, they benefit from the efforts and the sweat of the Ahl al-Sunnah wa l-Jamā'ah.

True justice is required in this regard so that all contributories are removed which will result in true peace and harmony being attained.

## **Another contributory factor and its remedy**

Another contributory factor to the present crisis, in our estimation is foreign interference. A clear indication of this was made in the speeches of the President of Pakistan- Fāruq Aḥmad Khan Laghārī, the Prime Minister- Nawāz Sharīf, the minister of interior affairs of Pakistan- Shujā'at Ḥusayn, and other prominent figures. Now it is the responsibility of the government to expose these foreign agents, who are placing our country in jeopardy.

The leaders of our country are fully aware of the factors that we are facing. Some things are as clear as daylight, such as the literature which has marred our neighbour, Iran. After the Iranian revolution, many printing houses have been established in Iran and they are flooding not only Pakistan, but the whole world with their literature. Many references in this regard have been outlined in the previous pages. Some of these books are even published by the Iranian embassies. Even in the Iranian embassy in Pakistan the bequest of Khomeini' is being published, which contains all (the blasphemy) that it has regarding our Nabī ﷺ, his Ṣahābah and the entire Muslim Ummah. All this has been outlined in the foregoing pages. In a similar vein, there is a Shī'ah booklet entitled- *Ittihād wa Yakjihati Imām Khomeini ki Nazar me* wherein, on page 15, derogatory statements are made about all of the ambiyā even our Nabī ﷺ. There are also monthly periodicals which are printed and distributed from these embassies, specifically aimed at men, women and children. In these booklets, time and again, heartbreaking statements are printed. An example of this appears in the journal, *Wahdat-e Islamī* publication no. 57, wherein the successor of Khomeini- Ayatollah Khāmanei states:

**Khomeini will be blessed with the Maqām al-Maḥmūd.**

Whereas every Muslim knows that the *Maqām al-Mahmūd* is a place specially and ONLY reserved for our beloved Nabī Muḥammad ﷺ. This has also been mentioned previously.

Regarding the visit to Pakistan by the daughter of Khomeini and his son-in-law, mention has also been made in the foregoing pages. Such incidents bear testimony to the fact that the Iranian embassies, the Iranian leader, their literature and speeches are causing turmoil in our country.

In order to maintain the peace and stability in our country, it is our request that these contributory factors be curtailed and stopped. The Iranian embassy must abide to certain strict rules and conditions and if they refuse or go back on their word regarding these guidelines then they must be closed and the ambassadors must be deported, because our main concern is the safety and security of our citizens.

It is a glaring fact and every intelligent person knows that the overwhelming majority of Pakistan's population is Ahl al-Sunnah wa l-Jamā'ah. They constitute about 95% of the population. However, since the inception of Pakistan, the minority groups, specifically the Qādiyānī and Shī'ah have held key posts and they have usurped the rights of the majority.

Adding to the issue is the fact that these people are attacking the 'aqā'id (beliefs) of the majority as you have witnessed in the preceding pages. It is also our plea that these excesses be routed out and everyone be granted his due right.

## **The execution of an Islamic system is the solution**

This much is true and undeniable that the success of man lies in an Islamic system, as demonstrated by Rasūlullāh ﷺ. After him, this system was continued by his successors- the Ṣaḥābah, specifically the first Khalīfah- Abū Bakr ؓ then the second Khalīfah- 'Umar ؓ then the third Khalīfah- 'Uthmān ؓ and finally the fourth Khalīfah- 'Alī ؓ, all of whom carried out the true Islamic system. They are known as the *al-Khulafā al-Rāshidīn* (The Rightly Guided Khulafā). The entire universe has been blessed with the fruits of their expertise and dexterity.

Pakistan is in need of this blessed and perfect system but alas, fifty years have passed (in vain). If this system is implemented today then, Allah willing, owing to the blessings of it, all political and sectarian strife will be eliminated. Social order will be established and our problems will be solved.

In order to prevent the implementation of this Islamic system, many will object saying:

Which Islamic system will we implement? There are many sects of Islam here and each has its own Islamic system, etc.

This is merely a ploy. The entire world over, wherever there is a majority, the law is established by them and everyone follows their directives and laws. The Jews have their own statutory laws, so do the Christians. The Saudi government rules according to the fiqh of Imām Aḥmad ibn Hanbal and the Iranians also rule according to the 'Ja'farī Fiqh'.

Politically also, governments are formulated according to the 'majority rule'. The Pakistani government is also an example of this principle, so, why is it that here in Pakistan, where the majority is Ahl al-Sunnah wa l-Jamā'ah (approx. 95%), and followers of the Ḥanafī Fiqh, are these principles being overlooked?

The structure and system of the Ahl al-Sunnah wa l-Jamā'ah is just and scrupulous and there exists no immorality and disrespect in it. The Ḥanafī Fiqh has existed for centuries and been successfully implemented. In this regard, whatever is done, it will be extremely beneficial to the country as a whole. It will be a means of success and good fortune.

We are fully prepared to assist and save our country of Pakistan. We ask Allah Ta'ālā to grant the leaders of Pakistan the wisdom and guidance required to execute this task and that he grant success in both the worlds.

Āmīn.

1420 A.H/2000