

Khomeini Between Extremism And Moderation

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Khomeini Between Extremism And Moderation

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Foreword

Verily all praises are for Allah. We glorify Him, seek His assistance, and beg for His forgiveness. We seek the refuge of Allah from the evil of ourselves and from our wicked acts. Whomsoever Allah guides, none can lead astray and whomsoever He leads astray, none can guide. I testify that there is no God but Allah alone who has no partner and I testify that Muḥammad is his servant and Messenger.

For the past twenty plus years, I have been studying the publications of the Shī'ah in the form of books, pamphlets, and magazines; and its written matter comprising of attacks and fabrications against individuals of the best of eras, the Ṣaḥābah, Tābi'īn, and those scholars who have maintained their ideology.

I have always been pained at the complacency and negligence of the Ahl al-Sunnah in the face of the conniving schemes of the Shī'ah laid out for them. The following couplet has been at my side all these years:

أرى خلل الرماد وميض جمر	وأخشى أن يكون لها ضرام
فان النار بالعودين تذكى	وان الحرب مبدؤها كلام

I see between the ashes and glow of live ember;

I fear that it will break into a blaze,

For verily, fire is kindled on timber;

As is war, initiated with words of phrase.

Then came the Khomeini revolution which beguiled many of the troubled Muslims who misconstrued this as a glimmer of hope. They readied themselves for migration and to pledge allegiance to Khomeini under the delusion of a true khilāfah being established.

A great number of Islamic organisations rivalled each other in supporting the Iranian Revolution with its leaders preaching the love of Khomeini. These leaders

and those organisations were, in their own right, at odds with each other; the concept of unity between them a mere dream. However, they were all unanimous in the necessity of supporting the Iranian Revolution and coordinating with Khomeini, whom they thought to be, a new hero of the Islamic cause.

In the pursuit of unveiling the truth and exposing the skeletons of the evil-mongers, it becomes necessary to expound the truth so that the leaders of the various Islamic da‘wah movements and its youth fully grasp the dangerous elements which have been hidden behind an Islamic front. Whoever does not take heed should consider Islamic history through the lens of those who infiltrated its ranks and caused havoc from within. Consider the likes of ‘Abd Allah ibn Saba’ and his ‘Islamic call’, the French Emperor Napoleon and his supposed attachment to Islam, the grey wolf Atatürk and his widespread invitation to Islam, only to turn on Islam and be unveiled as a Jew of the Dönme sect. Consider further, the Libyan dictator whom many thought to be an Islamic revolutionary, only for him to reject the sunnah and announce the necessity of amending the Qur’ānic verses and replacing it by *al-Kitāb al-Akhḍar* (The Green Book), may he receive from Allah what is destined for him. Today people are coming to the realization that he hails from the ‘Ubaydiyyīn Zoroastrians who called themselves the Fāṭimiyyīn as a diversion and in order to misguide.

Then along came Khomeini with his white beard and black turban and the preachers turned into cheerleaders. When their bubble of euphoria and passion was punctured by irrefutable facts they said, “Our differences with the Shī‘ah is a historical one, not one based on Islamic principles”.

لمثل هذا يذوب القلب من كمدٍ	إن كان في القلب إسلام وإيمان
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For this the heart melts in anguish;

If there is in the heart Islam and Īmān.

Those that utter such statements have no knowledge of the Rāfiḍah beliefs, they have not studied their principal books, and have not explored the depths of their *Ḥawāzāt*¹ and *Ḥusayniyyāt*.²

1 A *Ḥawzah* or *Ḥawzah ‘ilmiyyah* is a seminary where Shī‘ah Muslim clerics are educated.

2 A congregation hall for Twelver Shī‘ah commemoration ceremonies.

It is therefore imperative to mention the beliefs they adhere to. Regarding the Qur'ān, they assume a belief of interpolation and further the existence of another Qur'ān three times the size of the current scripture which does not contain a word of the Qur'ān we read today. They call this the *Muṣḥaf Fāṭimah*.

It may be asked, why place Khomeini and his revolution under a microscope, whilst forgetting the regimes under which Muslims have been languishing; regimes which are steeped in disbelief and hypocrisy to a greater degree than that of Khomeini and the Ja'farī Shī'ah?

This objection is misplaced. An open enemy is less dangerous than an enemy who makes a show of being a bosom friend. A hypocrite, in the Muslim lines, who exhibits an appearance of Islam whilst concealing disbelief can prove more devastating than a disbeliever in the opposing army.

To conclude, this short treatise forms part of the second chapter of our book *Wa Jā' Dawr al-Majūs* (And Then Came the Age of the Zoroastrians) entitled *Dirāsah fī 'Aqā'id al-Shī'ah* (Examination of Shī'ah Beliefs). A caution to the oblivious, a lesson to the unaware, and warning to the ummah. This is done on the basis of our sensitivity to the correct Islamic creed, out of reverence for Allah سُبْحَانَهُ وَتَعَالَى, and in defence of the faith.

O Allah, accept it from me and include it in my book of good deeds. Verily you are All Hearing and You fulfil all prayers. We conclude by saying, Verily all forms of praise are for Allah, the Lord of the worlds.

Dr 'Abd Allah Muḥammad Gharīb

Chapter One

- * Glimpses into the Iranian revolution and the stance adopted by the Muslims
- * Our differences with the Rawāfiḍ in the principle as well as secondary aspects of creed
- * What the scholars of al-Jarḥ wa al-Ta'dīl have said regarding the Rawāfiḍ
- * The Shī'ah of today pose a greater danger to Islam than the Shī'ah of the past
- * Khomeini, the leader of the Shī'ah, a zealot in his creed

Glimpses Into The Iranian Revolution And The Stance Adopted By The Muslims

~You are pure my Lord. In your hands lies all dominions. When you intend for a matter, you say "Be," and it is. ~

Looking into the past we find the Shah of Iran had become egotistical, making headway into developing nuclear weapons and planning to establish military presence in the Persian Gulf and the Arabian Peninsula.

The Shah put his faith in his army, who possessed the latest weaponry of the era, and in his intelligence service—The SAVAK—who had advanced spyware. Members of the intelligence service were placed in every city, town, and Iranian institution.

In the outer rim the Shah relied on his ally, the United States who were industrious in plotting schemes which solved the Shah's issues with his neighbours, thus securing him from them and them from him. He was therefore under the impression that his road in restoring the splendour of Khosrow Anushirvan, 'King of Kings', had been paved for him.

Peril struck from an avenue he did not consider; the Iranian streets had blown up after the events that occurred in Tabriz and Isfahan six months prior.¹

1 This was written in the in the early part 1979 whilst Khomeini was in Paris and before the Shah left Tehran. The events of Tabriz occurred in the middle of 1978. The chapter was then slightly amended.

Protests became widespread in the various cities and the sentiments echoed was one, despite the partialities amongst different groups. A single slogan was raised, 'Remove the Shah, and establish democracy'.

The citizens paid no heed to the Shah and his monarchy. They turned their attention to their great leader 'Khomeini' who was at the time residing in France.

The tyrant of Tehran was under the impression that it would be easy to put an end to the protests and so he used mechanisms of fear and hope. People from the inner circle were brought to trial on charges of corruption and he promised an election to institute a democracy. Except, he failed in this attempt to quell the unrest.

He then introduced a military government and resorted to violence which only strengthened the resistance and posed a greater risk to him. His spokespeople began talking of his possible recourse to India and of establishing a guardian council to administer the nations matters.

At this point people started looking towards Khomeini who had begun talking of an Islamic Republic and its merits in various fields. He spoke of its possible relationship with other great nations and those that neighboured Iran. His advisors convened seminars and plainly outlined the blueprint they had devised to govern Iran.

Such dialogue no doubt attracted the attention of international media corporations. This was because the land of Iran had been blessed with certain specificities. It held a strategic location in international-waters and it neighboured superpowers; the Soviet Union in the North and the Gulf States together with Iraq to the west. It was also a global figure in oil production and export, which was of vital interest to America, the West, and the Jews. This is why several accords were in place between Iran and these nations.

A point to note is that these riots occurred after the Afghan coup d'état, after the events in the horn of Africa, and after the fighting that had erupted between the North and South of Yemen.

The Shah had warm relations with the Zionist regime and therefore the keen attention of the world to the happenings of Iran was no surprise.

For more than six months the events of Iranians continued to make headlines in the majority of the global press. An outline of what was said can be summarized in the following points:

1. Imām Rūḥ Allāh Khomeini is the leader of an Islamic Revolution. Interviews were conducted with him which spoke of his piety and abstinence and that he intends to establish Islamic rule.
2. The Shī'ah covered their 'Khomeini' by an aura of greatness and attributed miracles and supernatural occurrences to him.
3. The Iranian Revolution furthers the interest of the Islamic Brotherhood movement, the Mawdūdī movement in Pakistan, and the Islamic movement in Indonesia.
4. Islamic movements have adopted violence and the global media houses have taken an alarmist stance by rousing incitation and warning of the dangers posed by the Islamic movements.
5. The media also assumed that the contemporary Islamic groups were not capable of governing. They reckoned them to be left-wing factions that build upon Islamists theory.

The falsities of the media seeped into the minds of the general Muslim populous. They were influenced by what had been said regarding Khomeini and his name became synonymous with the greats of the Ahl al-Sunnah in the modern era.

The ideas perpetuated by Muslims regarding Khomeini and his acts pained us. We waited for the Islamic media to issue a statement refuting the falsities of the national and international media; however, our hopes faded when the 30th issue of the *Majallah al-Da'wah al-Qāhira* was published in the beginning of Dhū al-Ḥijjah 1398 A.H. We were shocked by what it said regarding Khomeini and his advances.

It spoke of the Rawāfiḍ in Iran from 1954 just as it spoke of the Muslim Brotherhood. When it mentioned Khomeini, it read, 'al-Imām Rūḥ Allāh Khomeini' and supposed that behind the Shah's media attack on Khomeini were the Jews and Bahā'ī.

It then sought to connect the Rawāfiḍ uprising to the actions of the Ahl al-Sunnah by stating:

They say it is dark Marxist forces or Marxian Muslims... and this is not surprising as Islam was viewed by the Indonesian Suharto as an extremist ideology which the law should punish. Further, the Muslim Brotherhood in Egypt 1954-1965 were accused of cooperating with the English, Communists,

Zionists, America, and other such elements. It, however, brought on governance systems in our Muslim world together with its media, politics, and orientations.¹

May Allah guide those of al-Da‘wah, how was it possible for the Jews and the Baha’is to be behind the bad state press against Khomeini? Anyone with some sense will know that the Jews were part of the initial Rawāfiḍ movement – and continue to be so – whilst the Baha’is are a sect borne of the extremist Rawāfiḍ.

How did those at al-Da‘wah connect the Rawāfiḍ to the actions of the Ahl al-Sunnah whereas it is clear as day that whenever a branch of disbelief emerged in our Muslim World, it grew by the ideologies of Tashayyu‘!

What evidence did those at al-Da‘wah rely on when reporting the Khomeini movement was upheld by the Muslim population in order to preserve his identity!

After al-Da‘wah we received al-Rā’id, published in Aachen, German. We found it to have taken a keen interest in the Rawāfiḍ revolution. Notably, some of its readers were opposed to such a notion of confidence in the Rawāfiḍ, and so the magazine refuted them saying:

We once again affirm here our stance with the Muslim mujāhidīn in Iran who are fighting against the Shah and his corrupt system as well as against the worship of America and the west. We call upon the Muslims in every area to adopt this stance and pursue it. At our paper al-Rā’id, we present greetings of all the Islamic vanguards to those fighting here.²

In the same edition, it spoke of Iran at three other places. If it points to anything, it points to al-Rā’id having placed high hopes in the Khomeini movement.

The opinions of al-Rā’id regarding the Shah of Iran is true. As for them calling the Rawāfiḍ Muslim warriors, it is an opinion we shall expand on further.

The admirers of both magazines, al-Da‘wah and al-Rā’id, took to the views published with acceptance and appreciation. This became the de-facto political view of many Muslims who did not worry themselves to study the Rawāfiḍ creed. It is quite evident that al-Da‘wah and al-Rā’id furthered the Rawāfiḍ uprising.

1 Al-Da‘wah, no. 30, 1-12-1398 A.H. under the title, Uprising in Iran, dark Marxist or Iranian Muslims?, ‘Abd al-Mun‘im Jabārah.

2 Al-Rā’id, no. 34, Dhū al-Ḥijjah 1398.

Based on the above mentioned factors, we deem it necessary to pen down the following in the paragraphs below:

1. Our differences with the Rawāfiḍ in the principle as well as secondary aspects of creed.
2. What the scholars of al-Jarḥ wa al-Ta'dīl have said regarding the Rawāfiḍ.
3. The Shī'ah of today pose a greater danger to Islam than the Shī'ah of the past.
4. The opinion of contemporary scholars.

We will ensure that our discussion is based on evidence. Further, the subject of our discussion are those Imāmiyyah, Ja'farī, Shī'ah who Khomeini and his supporters affiliate themselves to. As for the other fringe groups, our stance regarding them may differ.

Our Differences With The Rawāfiḍ In The Principle As Well As Secondary Aspects Of Creed

Unity of the Muslim ummah is the ultimate goal of every Muslim:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*And indeed this, your religion, is one religion, and I am your Lord, so fear Me.*¹

The Ahl al-Sunnah have made undying efforts in order to achieve this unity. Consider the fact that they seek closeness to Allah سُبْحَانَهُ وَتَعَالَى through the love of the Ahl al-Bayt, consider ‘Alī رَضِيَ اللَّهُ عَنْهُ more virtuous than Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, and believe that the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are all ‘udūl (just) and therefore it is not permissible to doubt them or attack their honour.

If the differences with the Shī‘ah was solely based around the conflict of ‘Alī and Mu‘āwiyah رَضِيَ اللَّهُ عَنْهَا, a resolve would have been simpler. However, the reality is far more grave as will be outlined below. Hereunder is a summary of the points of differences:

1. The Qur’ān

We differ with the Shī‘ah regarding the Qur’ān. One of the senior scholars of al-Najf, al-Hāj Mirzā ibn Muḥammad Taqī al-Nūrī al-Ṭabarsī, has authored a book titled *Faṣl al-Khiṭāb fī Ithbāt Tahriḥ Kitāb Rabb al-Arbāb*. In this book he has gathered the statements of the Shī‘ah in various eras that depict their belief regarding the interpolation of the Qur’ān; additions have been made to it and some portions deleted. This book was published in Iran in 1289 A.H.

In their book, *al-Kāfi* the following is related from Abū Baṣīr who said:

دخلت على أبي عبد الله - إلى ان قال أبو عبد الله - أي جعفر الصادق - :
وان عندنا لمصحف فاطمة عليها السلام - قال وما مصحف فاطمة؟ قال
: مصحف فيه مثل قرآنكم هذا ثلاث مرات والله ما فيه من قرآنكم حرف
واحد

¹ Sūrah al-Mu‘minūn: 52.

I went to visit Abū ‘Abd Allah... Abū ‘Abd Allah [Ja‘far al-Şādiq] said, “And we possess the Muşḥaf of Fāṭimah عَلَيْهَا السَّلَامُ.”

The narrator says that he asked, “What is the Muşḥaf of Fāṭimah?”

He replied, “A Muşḥaf wherein there is thrice the amount of what is in your Qur’ān but it does not have a letter that appears in your Qur’ān.”¹

The Shī‘ah of today ascribe to these beliefs and views, especially since they have published books that reaffirm this. In 1394 A.H. a book was published by one of their scholars in Kuwait which he named, *Al-Dīn Bayn al-Sā’il wa al-Mujīb*. Mirzā Ḥasan al-Ḥā’irī, the author poses the following question and answer on page 89 of his book:

والمعروف أن القرآن الكريم قد نزل على رسول الله صلى الله عليه وسلم على شكل آيات مفردة فكيف جمعت سور ومن أول من جمع القرآن، وهل القرآن الذي نقرؤه اليوم يحوي كل الآيات التي نزلت على الرسول الأكرم محمد صلى الله عليه وسلم أم أن هناك زيادة ونقصانا.. وماذا عن مصحف فاطمة الزهراء عليها السلام؟ ..

نعم ان القرآن نزل من عند الله تبارك وتعالى على رسول الله محمد بن عبد الله صلى الله عليه وآله وسلم في ٢٣ سنة . يعني من أول بعثته إلى حين وفاته ، فأول من جمعه وجعله بين دفتين كتابا هو أمير المؤمنين علي بن أبي طالب عليه السلام، وورث هذا القرآن امام بعد امام من ابنائه المعصومين عليهم السلام ، وسوف يظهره الامام المنتظر المهدي اذا ظهر . عجل الله فرجه، وسهل مخرجه ثم جمعه عثمان في زمان خلافته وهذا هو الذي جمعه من صدور الأصحاب، أو مما كتبوا وهو الذي بين أيدينا والأصحاب هم الذين سمعوا الايات والسور من رسول الله صلى الله عليه وسلم ، وأما مصحف فاطمة فهو مثل القرآن ثلاث مرات وهو شيء أملاه الله وأوحاه اليها ... صحيفة الأبرار ص ٢٧ عن بصائر الصغار.

Question:

1 *Al-Kāfi*, vol. 1 pg. 239. Tehran, Dārul Kutub al-Islāmiyyah. The narration of Abū Başīr is lengthy in which they believe that the Imāms have knowledge of the unseen.

It is well known that the Noble Qur'ān was revealed to Rasūlullāh ﷺ in the form of separate verses, so how was the chapters gathered? And who was the first to gather the Qur'ān? Does the Qur'ān we recite today include all the verses revealed to Rasūlullāh ﷺ, or are there some additions and deletions? And what is the reality of the muṣḥaf of Fāṭimah al-Zahrā' ﷺ?

Answer:

Yes, the Qur'ān was revealed from Allah ﷻ upon Rasūlullāh ﷺ over the period of 23 years, i.e. from the beginning of prophethood to his passing. The first to gather it and compile it in book form was Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib ﷺ. The Imāms, from his progeny and infallible, inherited this Qur'ān one after another. Soon the awaited Imām al-Mahdī will display it when he shows himself, may Allah ease his coming. Then 'Uthmān gathered it during his reign of khilāfah relying on the memory of the Ṣaḥābah and that which was written down. This is the copy of the Qur'ān that we have today. The Ṣaḥābah were the ones who heard the verses and chapters from Rasūlullāh ﷺ. As for the Muṣḥaf of Fāṭimah, it is three times the size of the Qur'ān, and it was dictated to her and revealed to her by Allah ﷻ.¹

This book was published in Kuwait 55 years ago and we have not heard of a single scholar refuting al-Ḥā'irī. Al-Ḥā'irī promoted his book in a city whose residents are known to be part of the Ahl al-Sunnah. The question then is, who are the ones causing dissention and lighting the fire of fitnah? Without doubt it is al-Ḥā'irī and his people.

Those amongst them who state that the Qur'ān is free from interpolation are using the doctrine of Taqiyyah. This is quite evident as they all form a consensus on the treachery of the Ṣaḥābah. How can one believe in the veracity of the Qur'ān if they believe that those who compiled it to be untrustworthy? How can we attest to their statements when on the other hand they ardently proclaim prayers of mercy when mentioning the names of al-Ṭabarsī and al-Kulaynī?

Notwithstanding their above mentioned views, they also interpret the Qur'ān according to their own desires, in ways the sharī'ah does not recognize and does not rely on any proof. Consider the following example:

¹ Ṣaḥīfah al-Abrār, pg. 27, quoting from Baṣā'ir al-Ṣighār.

Under the commentary of the verse

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Acceptor of repentance, the Merciful.¹

They state:

سئل النبي صلى الله عليه وسلم عن الكلمات التي تلقاها آدم عليه السلام من ربه فتاب عليه قال : قد سأله بحق محمد وعلي وفاطمة والحسين الا تبت فتاب عليه

The Prophet ﷺ was asked regarding the words received by Ādam عَلَيْهِ السَّلَام from his Lord by which He accepted his repentance.

He said, “He asked Him by virtue of Muḥammad, ‘Alī, Fāṭimah, and Ḥusayn for forgiveness and was forgiven.”²

2. The Sunnah

We differ with the Rawāfiḍ in this second principle aspect of the Islamic creed, the Sunnah. The Shī'ah do not believe in the aḥādīth recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the *Masānīd*, and *Sunan*. When they approach the general masses of the Ahl al-Sunnah, they begin by questioning the reliability of *Ṣaḥīḥ al-Bukhārī* first and then the reliability of the Companions of Rasūlullāh ﷺ after that.

If the Shī'ah were to have it their way with the Sunnah, the loss to the Muslims will be immeasurable. It is solely through the Sunnah that we have understood the Noble Qur'ān, it is through the Sunnah that we have learnt the method and injunctions of Ṣalāh, Zakāh, fasting, and Ḥajj.

The Rawāfiḍ only cite the narrations of al-Bukhārī and Muslim to serve their own purposes. They will narrate from these books if they believe a narration is in line with their cause against the Ahl al-Sunnah or it coincides with a narration from their books.

1 Sūrah al-Baqarah: 37.

2 See *Minhāj al-Sunnah* of Ibn Taymiyyah with the annotations of Dr Muḥammad Rashād Sālim, vol. 1 pg. 154, quoting from their book *Minhāj al-Karāmah fi Ma'rifat al-Imāmah* of Ibn al-Muṭahhir al-Ḥillī.

Since we differ with the Shī'ah in the Qur'ān and the Sunnah, it is quite evident that we would differ with them on the issues of Ijmā' and Qiyās.

3. Infallibility

The Shī'ah believe in the infallibility of 'Alī ibn Abī Ṭālib and the 11 Imāms from his progeny—from the sons of al-Ḥusayn. They regard them to be more virtuous than all the Prophets besides the seal of the Prophets, Rasūlullāh ﷺ.

4. Apostasy of the Ṣaḥābah

The Shī'ah hold the view that all the Ṣaḥābah turned apostate except for 5; 'Alī, al-Miqdād, Salman al-Fārsī, Abū Dharr, and 'Ammār ibn Yāsir. When they speak of:

الجبت والطاغوت

superstition and false objects.

They refer to Abū Bakr and 'Umar رَضِيَ اللهُ عَنْهُمَا.¹

5. Taqiyyah

The Shī'ah believe in the doctrine of taqiyyah. They attribute the following statement to Ja'far al-Ṣādiq:

التقية ديني ودين آبائي

Taqiyyah is my doctrine and the doctrine of my forefathers.²

When one asks them, how was it that 'Alī pledged allegiance to the Khulafā' before him and why did 'Alī marry his and Fāṭimah's daughter [Umm Kulthūm] to 'Umar? They reply by saying, "Taqiyyah."

Such heinous character cannot be attributed to 'Alī رَضِيَ اللهُ عَنْهُ. He was a brave soul who did not fear anything or anyone besides Allah ﷻ.

The doctrine of Taqiyyah is a scourge that took place against the Muslims. It was a crutch of the Bāṭiniyyah sect; a branch of the Shī'ah like the Qarāmiṭah, Zanādiqah, Nuṣayriyyah, and Druze.

1 Al-Kulaynī: *Al-Kāfi*, vol. 1 pgs. 227-258.

2 *Al-Muntaqā min Minhāj al-ʿIṭidāl*, pg. 68.

6. Glorifying graves and Mashāhid

The Shī'ah travel to the places of battle and graves at Karbala' and al-Najf. They circumambulate around these graves and offer animal sacrifices at these places.

Al-Mufīd, one of their scholars, has authored a book entitled *Manāsik Ḥajj al-Mashāhid*. Muḥibb al-Dīn al-Khaṭīb says:

I once read on the 10th of Muḥarram in the Thursday edition of their Iranian newspaper 'Barjam al-Islam' published by 'Abd al-Karīm Shīrāzī. I saw in this edition some Arabic couplets; the opening lines of the poem was as follows:

فما لمكة معنى مثل معناها	هي الطفوف، فطف سبعا بمغناها
دانت، وطاطأ أعلاها لأدناها	ارض ولكنما السبع الشداد لها

It is Karbala: circumambulate its treasures seven times.

For Makkah itself has not what this place has;

Earth it is, but before it is the seven heavens submit,

Bringing their highest level on par with their lowest.¹

Bear in mind that these graves they sing of and travel to have no legitimacy to them. They revere these places and graves, build golden domes atop them, and spend millions on them. It is as though their only effort is to turn people away from monotheism.

7. Mut'ah

Mut'ah is the permissibility of union between a man and a woman for a stipulated period of time and for a stipulated amount of dowry after which there is separation without any right of inheritance to either party.

Mut'ah was permitted in the early stages of Jihād and was thereafter abrogated by irrefutable proofs, amongst them the narration of Salamah ibn al-Akwa' recorded by Muslim and the narration of 'Alī recorded by al-Bukhārī and Muslim.

These are some of the points of differences between us and the Shī'ah. We have not looked at our differences with them in all matters of worship. We have simply

¹ Annotations on *al-Muntaqā'* of Muḥibb al-Dīn al-Khaṭīb, pg. 51.

surveyed a small sample of our differences with them which should be sufficient for our brothers of the Ahl al-Sunnah who hold them in high esteem and consider our differences with them to be in the secondary matters of faith and not in the primary matters of creed.

What The Scholars Of Al-Jarḥ Wa Al-Ta'dīl Have Said Regarding The Rawāfiḍ

Our contention with the Rawāfiḍ began halfway through the 1st century Hijri. Our pious predecessors had several encounters with the founders of the Shī'ah creed.

Imām Mālik رَحِمَهُ اللهُ was asked about the Rāfiḍah. He said:

لا تكلمهم ولا ترو عنهم فانهم يكذبون

Do not speak with them and do not narrate from them as they are liars.¹

Imām al-Shafi'ī رَحِمَهُ اللهُ said:

ما رأيت في أهل الأهواء قوما أشهد بالزور من الرافضة

I have not seen amongst the innovators, a people more dishonest than the Rāfiḍah.²

Ḥammād ibn Salamah رَحِمَهُ اللهُ said:

حدثني شيخ لهم . يعني الرافضة . قال : كنا اذا اجتمعنا فاستحسننا شيئا جعلناه حديثا

One of the Rāfiḍah leaders said to me, “When we converge and take a liking to something, we transmit it as a ḥadīth.”³

The scholars are unanimous that lying is much more common and normalized amongst the Rawāfiḍ compared to any other sect. Many of the early scholars and ḥadīth masters took to refuting the Shī'ah falsities and uncovering their lies. Amongst them was Ibn Taymiyyah in *al-Minhāj*, al-Dhahabī in *al-Muntaqā'*, Ibn al-Qayyim in most of his works, Ibn Kathīr in his *Tārīkh*, and Ibn Ḥazm in *al-Faṣl*.

The books of history are filled with evidence that proves the treachery of the Rawāfiḍ, their baiting 'Alī, and disgracing al-Ḥusayn ibn 'Alī رَضِيَ اللهُ عَنْهُمَا.

1 *Minhāj al-Sunnah* with the annotations of Dr Muḥammad Rashād Sālim, vol. 1 pg. 37.

2 *Minhāj al-Sunnah*, vol. 1 pg. 39; *Al-Bā'ith al-Ḥathīth*, pg. 109.

3 Al-Dhahabī: *Al-Muntaqā' min Minhāj al-I'tidāl*, pg. 22.

The Shī'ah Of Today Pose a Greater Danger To Islam Than The Shī'ah Of The Past

One might say that the Shī'ah of today are dismissive of the ancient differences that was, between their predecessors and the Ahl al-Sunnah.

Seeking the assistance of Allah سُبْحَانَهُ وَتَعَالَى, we reply by saying, the Shī'ah of today are worse than the Shī'ah of old. We say this after having studied much of their works for half a century.

Consider the following:

1. We reproduced the words of Mirzā Ḥasan al-Ḥā'irī from his book *Al-Dīn Bayn al-Sā'il wa al-Mujīb* wherein he ascribes to the belief of interpolation of the Qur'ān.
2. We have quoted the work published from Dār al-Tawhīd, Kuwait. This work was distributed in the various cities of the Islamic world. From the same publishing house, another work emerged entitled, *Mabādi' Awwaliyah*. On page 14 the following can be found, "The second pillar of Islam is to believe in Nubuwwah and Imāmah." Linking Nubuwwah to Imāmah is misguidance. In their other books they also separately mention the doctrine of Imāmah. Amongst these books are:

- Muḥammad Riḍā al-Muẓaffar: *'Aqā'id al-Imāmiyyah* pg. 65. Published in 1370 A.H. and reprinted in 1380 A.H.
- The book *Al-Ṣalāh*. The author states that it is in line with the legal rulings issued by their senior Marja', al-Khoei. In these two and other books, they opine that belief in the infallible Imāms form part of the pillars of Islam.
- Amongst their most important contemporary books is *Al-Murāja'āt* of 'Abd al-Ḥusayn Sharaf al-Dīn al-Musawī. The author opines that this was a dialogue that occurred between himself and the Shaykh of al-Azhar, Salīm al-Bishrī.

The fabrications in this book is self-evident. The Shaykh of Azhar presents as a student asking questions with al-Musawī answering.

The book presents as the latter convincing the former to adopt his view in every correspondence till the end of the book. Why then did al-Bishrī not become a Shī'ah after being convinced of the principal and secondary aspects of the creed? Allah ﷻ exposed al-Musawī and he himself admitted to adding much into the dialogue that never happened. Further the book *al-Murāja'āt* was published 25 years after the death of the Shaykh al-Azhar Salīm al-Bishrī, as acknowledged by the author in the foreword to the book.¹

- In Iran, Dār al-Tablīgh published a journal named *al-Hādī*. The journal was published under the pretence of bridging the gap between Islamic sects. It appears as though some of the Ahl al-Sunnah became involved with them as well. The Mufti of Lebanon, Shaykh Ḥasan Khālīd and a delegation of scholars accompanied him after the Islamic solidarity conference and in the same month Ustādh Ṣāliḥ Abū Rafīq visited the publishers of the journal. He authored a piece in the journal entitled, *Taḥṭīm al-Imān fi Qulūb al-Muslimīn* and the Mufti of Lebanon spoke at the event that took place for him. In his speech he said, “Dissension and division has ended, never to return.”²

However, it appears that dissention and division did make a return. Our evidence for this claim is that in the very same edition of the journal which spoke of his visit – Jumadā al-Awwal 1393 A.H. – there was severe criticism of ‘Uthmān رَضِيَ اللهُ عَنْهُ and ‘Abd Allah ibn Abī Sarḥ. The journal also vilified Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, pg. 20-21.

1 *Muqaddimah al-Murāja'āt*, pg. 32. The book was first published in 1355.

2 *Majallah al-Hādī*, pg. 107.

Khomeini, The Leader Of The Shī'ah, a Zealot In His Creed

We have before us three books of Khomeini:

1. *Wilāyat al-Faqīh* or *al-Ḥukūmat al-Islāmiyyah*. Published in 1389 A.H.
2. *Min Hunā al-Munṭalaq*: A collection of the chapters from his book, *Tahrīr al-Wasīlah*. Published in 1394 A.H.
3. *Jihād al-Nafs aw Jihād al-Akbar*. Published in 1392 A.H.

Based on these books we may determine his views as they capture the essence of his ideologies. Further, we have no evidence that he retracted from his views and beliefs. Based on this, we conclude the following observations:

Firstly, all his writings touch on the subject of governance, especially Iranian governance. On this matter he calls for an Islamic Shī'ī government, not once talking of collaborating with the Ahl al-Sunnah.

The governance system that he speaks of assumes responsibility on behalf of the hidden infallible Imām, whilst viewing all other governance systems as unjust. He also opines that a true representation of Islamic governance was during the era of the Prophet and that of 'Alī. He skips the time period of the Khulafā al-Rāshidīn by which he refuses to acknowledge their rule, stating this plainly at times without mentioning their names.¹

Khomeini pronounces that Islamic unity can only be achieved through adopting their dogma and principles. Regarding their Imāms he says:

وان من ضروريات مذهبنا أن لأئمتنا مقاما لا يبلغه ملك مقرب، ولا ينبي
مرسل

Amongst the fundamental beliefs of our creed is that our Imāms hold a position not attained by an Angel or Prophet.²

Secondly, in his book *Jihād al-Nafs aw Jihād al-Akbar* he speaks of virtues, exemplary character, and the necessity of fighting the base desires. Within this framework he

1 *Al-Ḥukūmah al-Islāmiyyah*, pg. 132.

2 *Ibid*, pg. 52.

brings up the name of Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ as though he is an accursed devil. Consider the following statement of his:

ومعاوية ترأس قومه اربعين عاما، ولكنه لم يكسب لنفسه سوى لعنة الدنيا
وعذاب الآخرة

Mu'āwiyah governed for forty years. In this time the only thing he attained was the curse of this world and punishment of the hereafter.¹

How did Khomeini dare to insult such a revered Ṣaḥābī, a writer of revelation? How could he make such impudent claims on Allah, pronouncing that Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ would be punished in the hereafter? Has he looked into the unseen, or has he taken from the Most Merciful a promise?

We, the Ahl al-Sunnah, believe that Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ is better than thousands of the so called Ayatollahs whom the Shī'ah have connived and attributed to Allah. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated:

لا تسبوا أصحابي، فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهباً ما أدرك
مد أحدهم ولا نصيفه

Do not revile my Companions; by him in whose hand my soul is, if one of you gave in charity the amount of gold equivalent to Uḥūd, it would not amount to as much as the *mudd*² of one of them, or half of it.³

Lastly, Khomeini launched an attack against the scholars. He also attacked some of those Shī'ah scholars who cooperated with the government of the Shah. He states:

وبالطبع فقهاؤنا كما تعرفون من صدر الاسلام والى يومنا هذا أجل من أن
ينزلوا إلى ذلك المستوى الوضيع، وفقهاء السلاطين كانوا دائماً من غير
جماعتنا، وعلى غير رأينا

And of course, our jurists from the early Islamic times to now are far removed from stooping to such a low level. The jurists of the Sultans, however, have always ascribed to a creed other than ours and adopted a view opposing to ours.

1 *Jihād al-Nafs aw Jihād al-Akbar*, pg. 18.

2 A unit of measurement equivalent to approximately 750 ml.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 2540.

What he intends by this, is that they are the scholars of the Ahl al-Sunnah. And by the Sultans, he intends all the Muslims leaders besides ‘Alī ibn Abī Ṭālīb. He does though exclude from this attack the Tatar agent thug, Naṣīr al-Dīn al-Ṭūsī. He states:

الا ان يكون دخوله الشكلي، نصر حقيقي للاسلام والمسلمين، مثل دخول
علي بن يقطين ونصير الدين الطوسي رحمها الله

Except for those who appeared to be amongst them but were in reality supporters of the Muslims and the Islamic cause, such as ‘Alī ibn Yaḡṡīn and Naṣīr al-Dīn al-Ṭūsī رحمها الله.¹

Thus, according to Khomeini cooperating with the al-Khulafā al-Rāshidīn is impermissible whilst al-Ṭūsī’s cooperation with the Tatars is permissible!

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ، أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ، إِنَّ لَكُمْ فِيهِ لَمَّا
تَخَيَّرُونَ

*What is [the matter] with you? How do you judge? Or do you have a scripture in which you learn. That indeed for you is whatever you choose?*²

What our scholars of ḥadīth have said regarding the Shī’ah:

1. Al-Shaykh al-Mujaddid al-Ālūsī

Under the commentary of verse 29 of Sūrah al-Faḡḡ he passes the judgment of disbelief against the Rawāfiḡ based on their aversion for the Ṣaḡābah رضي الله عنهم. He relies on the views of the predecessors of the ummah in the passing of this verdict.

He says:

وفي المواهب أن مالكا قد استنبط من هذه الآية تكفير الروافض الذين
يغضون الصحابة رضي الله عنهم، فانهم يغضونهم، ومن غاظ الصحابة
فهو كافر وواقفه كثير من العلماء

It is mentioned in al-Mawāhib that Mālik deduced the disbelief of the Rawāfiḡ who show aversion to the Ṣaḡābah رضي الله عنهم from this verse. They spite the

1 Al-Ḥukūmah al-Islāmiyyah, pg. 142.

2 Sūrah al-Qalam: 36-38.

Ṣaḥābah ﷺ, and whoever does so is a disbeliever. Many of the scholars concur with him.¹

2. Muḥibb al-Dīn al-Khaṭīb

He is from amongst those scholars who stood up to the Rāfiḍī deluge and left behind many important works in this aspect, most notably:

- a. *Al-Khuṭūṭ al-‘Arīḍah*
- b. *Ḥāshiyah al-Muntaqā min Minhāj al-I‘tidāl*
- c. *Ḥāshiyah al-‘Awāṣim min al-Qawāṣim*

Al-Khaṭīb was of the view that facing the Rawāfiḍ was permissible as the foundation of their creed differs to the foundation of ours; the differences run deep, they are not superficial. He cites the following statement of Abū Zur‘ah al-Rāzī as evidence to their disbelief:

إذا رأيت الرجل ينقص أحدا من أصحاب رسول الله صلى الله عليه وسلم
فاعلم أنه زنديق

If you see a man disparaging any of the Companions of Rasūlullāh ﷺ, then know he is a *Zindīq*^{2,3}

3. Al-Hilālī

He travelled between India, Iraq, and the Arabian Peninsula where he lived in close proximity with the Rawāfiḍ. In one of his works, he has recorded dialogues that transpired between him and some of their scholars. This work of his is entitled, *Munāzaratān Bayn Rajul Sunnī wa Huwa al-Duktūr Muḥammad Taqī al-Dīn al-Hilālī al-Ḥusaynī wa Imāmāyn Mujtahidayn Shi‘īyyīn*.

This work of al-Hilālī stands to pass a verdict of disbelief against the Rawāfiḍ starting with their names the likes of; ‘Abd al-Ḥusayn, ‘Abd ‘Alī, ‘Abd al-Zahrā’, and ‘Abd al-Amīr. He then discusses the dialogue that between him and their Shaykh, ‘Abd al-Muḥsin al-Kāẓimī at al-Mahmara. Al-Hilālī states he heard them addressing

1 *Rūḥ al-Ma‘ānī*, vol. 26 pg. 116.

2 One who adheres to beliefs which are unanimously branded as disbelieve in the Sharī‘ah.

3 *Muqaddimah Minhāj al-I‘tidāl*, pgs. 6-10.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا as ‘Yā Mal’ūnah (O accursed one), he also heard from al-Kāẓimī heinous profanities aimed at Abū Bakr رَضِيَ اللَّهُ عَنْهُ, and also him holding the view that the Quraysh erased much from the Qur’ān.

He then notes a debate that happened between him and al-Shaykh Mahdī al-Qazwīnī who repudiated the statement of al-Kāẓimī regarding interpolation of the Qur’ān. However, this repudiation of his was merely Taqiyyah; a claim supported by the fact that he had authored a book in which he incorporated a refutation of al-Hilālī and his article in Majallah al-Manār under the title *Al-Qāḍī al-‘Adl fi Ḥukm al-Binā’ alā al-Qubūr*.

We will suffice by mentioning the statements of these scholars, whilst those who wish to view a more detailed discussion may refer to our book, *Wa Jā’ Dawr al-Majūs*.¹ Other scholars who hold similar strong views regarding the Rawāfiḍ are:

1. Shaykh Muḥammad Bahjah al-Bayṭār
2. Shaykh Muḥammad Rashīd Riḍā
3. Shaykh Muṣṭafā al-Sibā’ī
4. Shaykh ‘Abd al-‘Azīz ibn Bāz
5. Shaykh Muḥammad Amīn al-Shinqīṭī
6. Shaykh Muḥammad Nāṣir al-Din al-Albānī.

Note:

Some students of knowledge cannot come to terms with citing the Shī’ah as disbelievers based on the fact that the early scholars only cited the extremists amongst the Shī’ah as disbelievers.

Well yes, it is not permitted to put a blanket ruling of disbelief against the Shī’ah as there are many groups that could fall under this designation:

- Those Ṣaḥābah and Tābi’īn who stood with ‘Alī رَضِيَ اللَّهُ عَنْهُ and a great number of Tābi’īn who were from the ‘Shī’ah’ of al-Ḥusayn. We speak only good of them.
- The Zaydiyyah. The followers of Zayd ibn ‘Alī. They consider ‘Alī to be more virtuous, whilst still acknowledging the khilāfah of Abū Bakr, ‘Umar, and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ.

¹ See, pg. 142 and after.

- In every era we find individuals who widely proclaim their support to the Ahl al-Bayt. This does not remove them from the faith.

As for the Imāmiyyah Ithnā ‘Ashariyyah Ja‘fariyyah who revile the Companions of the Prophet, deny the Sunnah, and believe that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ removed even a single verse Qur’ān, we have no doubt of their disbelief, they are far removed from Islam:

- Since we differ with the Rawāfiḍ in the principle and secondary aspects of faith.
- Since the eminent scholars of *Khayr al-Qurūn* (Best of generations) consider them to be the greatest of liars and furthest from the faith.
- Since the contemporary erudite scholars share the same views regarding the Shī‘ah of today that the early scholars had.

How is it possible that some preachers have taken to including the Imāmiyyah Shī‘ah under the umbrella of the Ahl al-Sunnah in the Islamic world?

How can they opine them to be Muslim warriors and Islamic stalwarts, further encouraging Muslims to assist them and stand with them?

We cannot fathom how they have adopted such a stance. Is it possible to keep our political opinions separate from the dogma of the sharī‘ah; is it possible to dismember Islam in this manner?

Does Islamic unity mean we should sell our faith for petty change? May such unity be cursed that comes with reviling the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and does not lay on the pristine foundations of the Islamic faith.

Chapter Two

- * Khomeini Between Extremism And Moderation
- * Khomeini and his academic sources
- * Khomeini and the Qur'ān
- * Khomeini and the Ṣaḥābah
- * Khomeini deems heretics trustworthy
- * The stance of Khomeini regarding the Islamic khilāfah
- * Khomeini and the Muslim Judiciaries
- * Khomeini and the Nawāṣib
- * Khomeini and the belief of *Tawallī* and *Tabarrī*
- * Khomeini and Imāmah
- * Khomeini and extremism regarding the Imāms
- * Khomeini and acting on behalf of the infallible Imām
- * Khomeini and the Islamic jihād becoming obsolete
- * Khomeini and the Jumu'ah prayer
- * Sacred places and grave sites according to Khomeini
- * Celebrating the festival of Neyrouz
- * His fringe jurisprudic verdicts
- * Did Khomeini retract from his beliefs?
- * The Iranian constitution

Preface

In these times we find some Muslims defining their stance in relation to Khomeini and his group in the following way: “The modern day Shī’ah movement as represented by its leader Khomeini, is a moderate Islamic movement. They are quite distant from the fringe elements and are averse to extremist Shī’ah ideology. They are raising the flag of Islam and are establishing an Islamic republic. The members of this movement were influenced by contemporary Sunnī writings on Islamic movements and Khomeini is the pioneer of this contemporary Islamic movement.”

Due to this and other reasons I found it pertinent to author a detailed study into the writings of Khomeini. So that we may see his true face, amidst the distraction of sentiments that have dominated in a period of voices from various avenues calling for the blind support of Khomeini for accentuating the name of Islam in a world of vicious disbelief.

Khomeini And His Academic Sources

The Shī'ah sources that Khomeini cites as evidence is no different to that of any other Shī'ī. He cites the following sources in his books:

1. *Nahj al-Balāghah*: According to them, a book that is irrefutable proof.
2. *Al-Kāfi*: This is to them how al-Bukhārī is to us. In this book there is much disbelief and falsehood, such as the narrations that speak of the interpolation of the Qur'ān.
3. Khomeini also cites other Shī'ah books such as, *Man Lā Yahḍurhu al-Faqīh*, *Ma'ānī al-Akhbar*, *al-Majālis* and others. There is evidently no need to discuss the falsities prevalent throughout these books, our point though remains; Khomeini just like all the other Shī'ah refers to them and cites them in his works.
4. Khomeini cites the book *Mustadrak al-Wasā'il* in his works and sends prayers of mercy on its author saying, "It has been narrated by *al-Marhūm* (Blessed) al-Nūrī in *Mustadrak al-Wasā'il*." This al-Nūrī is the author of the book *Faṣl al-Khiṭāb fi Ithbāt Tahṛīf Kitāb Rabb al-Arbāb* (The definitive conclusion in proving the distortion of the Book of the absolute Lord of the lords).
5. He also cites from a source titled *Ḥikāyāt al-Riqā'*. The Shī'ah believe that when their Twelfth Imām went into occultation in the year 260 A.H, he went into a minor occultation at first. During this early period, he had contact with some of the Shī'ah. People would send their questions to this supposed Imām by placing it in a hole within a tree at night. The agents of the hidden Imām would take messages and questions from the Shī'ah to the Hidden Imām and would return with answers. These are the aforementioned *Ḥikāyāt al-Riqā'*. They are what are known as the *Tawqī'āt* (letters) from the Hidden Imām al-Mahdī. Nevertheless, Khomeini has referenced a ḥadīth in his book, *al-Ḥukūmah al-Islāmiyyah* (pg. 76), from this obscure, supposed, and fabricated source.
6. Khomeini references a narration in his book *al-Ḥukūmah al-Islāmiyyah* to a work entitled, *Da'ā'im al-Islam* which is a most highly regarded book of the extremist Bāṭiniyyah sect; the Ismā'īliyyah. The author of this book is al-Qāḍī

al-Nu‘mān ibn Muḥammad ibn Manṣūr (d. 363 A.H). Based on this, we can say that there is a strong association that connects Khomeini and his ilk to the extremist Ismā‘īliyyah. The Rāfiḍī Muḥammad Jawād Maghniyah, head of the Lebanese Ja‘farī court, has attested to this association. He states:

ان الاثني عشرية والاسماعيلية وان اختلفوا من جهات فانهم يلتقون في هذه الشعائر وخاصة في تدريس علوم آل البيت ولثقة فيها وحمل الناس عليه

Though the Twelver Shī‘ah and the Ismā‘īliyyah differ in certain aspects, they share the same ritualistic practices as well as methodology in reviewing aspects pertaining to the Ahl al-Bayt. They assume credibility of their stance and attempt to bring others onto the same platform.¹

7. Khomeini avoids citing the ḥadīth books of the Ahl al-Sunnah. This is a hallmark of the Shī‘ah creed. One of their contemporary scholars states:

ان الشيعة لا تعول على تلك الأسانيد . أي اسانيد أهل السنة . بل لا تعتبرها ولا تعرج في مقام الاستدلال عليها ثم قال : أن لدى الشيعة أحاديث أخرجوها من طرقهم المعتبرة عندهم ودونوها في كتب مخصوصة وهي كافية وافية لفروع الدين وأصوله عليها مدار علمهم وعملهم وهي لا سواها الحجة عندهم

The Shī‘ah do not pay any attention to those *asānīd*, (chains of transmission)—the *asānīd* of the Ahl al-Sunnah—in fact they do not consider them and do not cite them as proof. The Shī‘ah have their own narrations by way of chains of transmissions that they consider reliable. They have collated these narrations in specific books, they are sufficient and comprehensive for the principle and secondary aspects of their faith. Their knowledge and practices are centred around these narrations and they are their only truths.²

Regarding al-Bukhārī and his *Ṣaḥīḥ* he comments:

وقد أخرج من الغرائب والعجائب والمناكير ما يليق بعقول مخرفي البربر وعجائز السودان

1 *Al-Shī‘ah fī al-Mīzān*.

2 ‘Abd Allah al-Subaytī: *Taḥt Rāyah al-Ḥaqq*, pg. 146. Murtaḍā Āl Yāsīn al-Kāzīmī has written a foreword to and it was published in Tehran.

He has included in his book obscurities, marvels, and denounced narrations fitting for the mind of a senile Berber or a withered old black person.¹

The Shī'ah have maintained this stance with regard to the source material of the Ahl al-Sunnah based on two fundamental Shī'ah doctrines:

1. Besides three or seven, the rest of the Ṣaḥābah turned apostate after demise of Rasūlullāh ﷺ.²
2. The Ṣaḥābah only had knowledge of a restricted portion of the sharī'ah.

1 Ibid, pg. 96.

2 See, *Al-Kāfi*, pg. 115; *Rijāl al-Kashshī*, pg. 13.

Khomeini and the Qur'ān

A majority of the latter day Shī'ah deny the belief of interpolation in the Qur'ān which is attributed to them. They claim that their scholars, by consensus, are of the view that the Qur'ān is protected from change.

We say this as Taqiyyah which becomes quite evident by referencing their relied upon sources. We shall present the reality of this and in light of which we will understand the view of Khomeini.

1. The—fabricated—narrations of the Shī'ah that establish interpolation of the Qur'ān, according to their belief, amounts to more than two thousand as mentioned by their scholar Ni'mat Allāh al-Jazā'irī.
2. Their senior scholars have claimed Tawātur of this belief through Shī'ī sources. Consider the statement of al-Mufīd whom they deem Rukn al-Islām and Āyat Allāh al-Malik al-'Allām (d. 413 A.H). He states:

ان الاخبار قد جاءت مستفيضة عن أئمة الهدى من آل محمد صلى الله عليه
وسلم باختلاف القرآن وما أحدثه بعض الظالمين فيه من الخلاف والنقصان

The narrations of the guided Imāms from the descendants of Muḥammad صلى الله عليه وآله وسلم regarding the differences in the Qur'ān and the interpolations brought about by the oppressors are many and widespread.¹

3. In instituting this erroneous belief, they have authored books pertaining to this singular subject matter such as *Faṣl al-Khiṭāb*.

Now, to determine the true stance of Khomeini we shall revert to his own words and methodology, not employing conjecture or mere opinion.

Firstly, he draws and takes cues from many books, the authors of which ascribe to the belief of interpolation of the Qur'ān. For example:

- i. The book, *Mustadrak al-Wasā'il*. He also sends prayers of mercy for the author. The same author has also written *Faṣl al-Khiṭāb*.

¹ *Awā'il al-Maqālāt*, pg. 98. Al-Maṭba'ah al-Ḥaydariyyah, Najf. The foreword to this book has been written by a contemporary scholar of theirs whom they call Shaykh al-Islam al-Zanjājī.

- ii. The book, *al-Kāfī*. The author believes that the Qur’ān has been changed as perpetuated by himself in his own works¹ and related from him by other Shī’ah authors such as al-Fayḍ in his *Tafsīr*.²
- iii. The book *al-Wasā’il* of al-Ḥurr al-‘Āmilī who is of the same belief.
- iv. The book, *al-Ihtijāj* of Aḥmad al-Ṭabarsī. The author holds extremist fringe beliefs regarding the Qur’ān. Yet we find all the Shī’ah and above all Khomeini revering this man, drawing from him, and acknowledging his virtue. This despite his errant beliefs.

Secondly, Khomeini states in his work *Tahrīr al-Wasīlah*:

يكره تعطيل المسجد ، وقد ورد أنه أحد الثلاثة الذين يشكون إلى الله عز وجل

It is disliked to abandon a Masjid. It has been related that it (the masjid) is one of the three that will complain to Allah ³ *سُبْحَانَكَ وَبِحَمْدِكَ*.

Referencing one of the relied upon works of the Shī’ah, al-Khiṣāl of Ibn Bābuwayh, whom they refer to as *al-Ṣadūq* (the truthful), we find the following narration to have been related in two different wordings. One of the accounts is as follows:

يجيء يوم القيامة ثلاثة يشكون إلى الله عز وجل : المصحف والمسجد والعترة .. يقول المصحف يا رب حرقوني ومزقوني

On the Day of Judgment three things will come and complain to Allah: The muṣḥaf, the masjid, and the Ahl al-Bayt. The muṣḥaf will say, “O my Lord they burnt me and tore me apart.”⁴

This narration indicates to the Shī’ah belief regarding the Qur’ān.

Khomeini has incorporated another text which states:

ومصحف معلق قد وقع عليه غبار لا يقرأ فيه

1 See the foreword to *Tafsīr al-Qummī*, pg. 34

2 *Tafsīr al-Ṣāfī*, vol. 1, 6th foreword.

3 Vol. 1 pg. 152

4 *Al-Khiṣāl*, vol. 1 pgs. 174-175.

And a muṣḥaf, hanging and dusty, not being recited.¹

This is in reference to the complete and hidden muṣḥaf that lies with their Imām. They deem this muṣḥaf to have been abandoned by the ummah due to the rejection of it by Abū Bakr رَضِيَ اللهُ عَنْهُ and those with him when it was presented to them by ‘Alī رَضِيَ اللهُ عَنْهُ—a fable of their fables.

Thirdly, we have before us an important document that denounces the claims of these Ayatollahs regarding this Qur’ānic issue and exposes their Taqiyyah. The document we talk of is an Urdu book that has been endorsed by several of their contemporary Ayatollahs; amongst them Khomeini. The names of endorsement appear in the beginning of the book in the following manner:

1. Grand Ayatollah Muḥsin Ḥakīm al-Ṭabāṭabā’ī, the great mujtahid, Najf Ashraf.
2. Grand Ayatollah Abū al-Qāsim Khū’ī, Najf Ashraf.
3. Grand Ayatollah Rūḥ Allāh Khomeini.
4. Grand Ayatollah Maḥmūd al-Ḥusaynī Shāhrūdī
5. Grand Ayatollah Muḥammad Kāzīm Sharī’atmadārī
6. Janāb Sayyid al-‘Ulamā’, ‘Allāmah Sayyid ‘Alī Naqī, Mujtahid Lucknow.

This book also has within it Arabic texts that outline the manner of cursing the two idols of the Quraysh, who according to them are, Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا. It also accuses them of interpolating the Qur’ān. Hereunder is a reproduction of the text form the book:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اللّٰهُمَّ الْعَن صَنَمِي قَرِيشٍ وَجَبْتِيهَا وَطَاغُوتِيهِمَا
وَافْكِيهَا وَابْتِيهِمَا الَّذِيْنَ خَالَفا أَمْرَكَ وَأَنْكَرَا وَحِيكَ وَعَصِيَا رَسُوْلَكَ وَقَلْبَا
دِيْنَكَ وَحَرَفَا كِتَابَكَ

In the name of Allah, the Kind, the Merciful. O Allah send Your curses upon the two evil, lying idols of the Quraysh and their daughters who disobeyed Your command, rejected Your Revelation, defied Your Prophet, changed Your religion, and interpolated Your Book.²

1 Ibid, vol. 1 pg. 142.

2 *Tuḥfah al-‘Awām Maqbūl Jadīd*, pg. 422.

Khomeini And The Ṣaḥābah

Consider the following four points:

1. When Khomeini speaks of the Islamic government during the rightly guided era, he feigns ignorance to the reign of the three Khulafā' who preceded 'Alī رَضِيَ اللَّهُ عَنْهُ. He only refers to the judgments of the Prophet and to those of 'Alī رَضِيَ اللَّهُ عَنْهُ. For example, he states:

لقد ثبت بضرورة الشرع والعقل ان ما كان ضروريا ايام الرسول صلى الله
عليه وسلم وفي عهد الإمام أمير المؤمنين من وجود الحكومة لا يزال
ضروريا إلى يومنا هذا

The sharī'ah as well as the intellect denote that what was given in governance during the era of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Amīr al-Mu'minīn, is given to this day.¹

This oversight is based on a Shī'ah belief regarding the khilāfah of 'Alī رَضِيَ اللَّهُ عَنْهُ. Their scholar, al-Mufīd, explains it in the following terms:

وكانت امامة أمير المؤمنين بعد النبي صلى الله عليه وسلم ثلاثون سنة منها
اربع وعشرون سنة وستة اشهر ممنوعا من التصرف في احكامها مستعملا
للتقية والمداراة ومنها خمس سنين وستة أشهر ممتحنا بجهاد المنافقين من
الناكثين والقاسطين والمارقين

The reign of the Amīr al-Mu'minīn lasted thirty years after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. For twenty-four years and six months he was denied the ability to govern and during which time he adopted Taqiyyah. The latter five years and six months were spent being tested at the hands of the hypocrites who had broken rank, caused oppression, and had defected.²

2. Khomeini criticizes the Ṣaḥābah due to them opposing the 'supposed' directive regarding the Imāmah of 'Alī. He says:

¹ *Al-Ḥukūmah al-Islāmiyyah*, pg. 26.

² *Ibid*, pg. 131.

وفي غدِير خُم فِي حِجَّةِ الْوَدَاعِ عَيْنَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاكِمًا مِنْ بَعْدِهِ وَمِنْ حِينِهَا بَدَأَ الْخِلَافُ يَدْبُ فِي نَفُوسِ قَوْمٍ

At Ghadīr Khumm during the farewell pilgrimage, Rasūlullāh ﷺ appointed him as the leader after him. It was from this point forward that opposition began creeping into the hearts of people.¹

The Shī'ah, and Khomeini in particular, believe that this was the beginning of a conspiracy.

3. Khomeini clearly vilifies the Ṣaḥābah. For example, he accuses the Ṣaḥābī, Samurah ibn Jundub of fabricating ḥadīth. He says:

فَفِي الرَّوَاةِ مَنْ يَفْتَرِي عَلَى لِسَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَادِيثَ لَمْ يَقُلْهَا وَلَعَلَّ رَاوِيَا كَسْمَرَةَ بْنِ جَنْدَبٍ يَفْتَرِي أَحَادِيثَ تَمَسُّ مِنْ كِرَامَةِ أَمِيرِ الْمُؤْمِنِينَ

Amongst the narrators are those who attribute fabrications to the Prophet ﷺ, narrating that which he never said. And perhaps a narrator like Samurah ibn Jundub fabricated narrations that go against the nobility of Amīr al-Mu'minīn.²

Regarding the governance of Mu'āwiyah he says:

وَلَمْ تَكُنْ حُكُومَةٌ مَعَاوِيَةَ تَمَثَّلُ الْحُكُومَةَ الْإِسْلَامِيَّةَ أَوْ تُشَبِّهُهَا مِنْ قَرِيبٍ وَلَا مِنْ بَعِيدٍ

The governance of Mu'āwiyah did not resemble an Islamic government one bit.³

Speaking of Mu'āwiyah he says:

فَاسْتَحِقُّ لَعْنَةَ النَّاسِ فِي الدُّنْيَا وَعَذَابَ اللَّهِ فِي الْآخِرَةِ

He is deserving of curses from people in this world and punishment from Allah in the Hereafter.

1 Ibid, pg. 13.

2 *Al-Ḥukūmah al-Islāmiyyah*, pg. 71.

3 *Al-Ḥukūmah al-Islāmiyyah*, pg. 71.

4. We have already discussed the endorsement of Khomeini a group of Ayatollahs of the book that teaches one how to curse the ‘two idols of the Quraysh’. They believe that whoever repeats this curse will attain rewards and great virtue. In their book, *Ḍiyā’ al-Ṣaliḥīn* the following is mentioned:

عن السجاد من قال اللهم العن الجبت والطاغوت كل غداة مرة واحدة كتب
الله له سبعين ألف حسنة ومحى عنه سبعين ألف سيئة ورفع له سبعين درجة

Sajjād reports, “Whoever says, ‘O Allah, send your curses on al-Jibt and al-Ṭāghūt,’ once every morning, Allah will write for him seventy thousand good deeds, forgive seventy thousand of his sins, and raise his status by seventy.¹

May the one who says this prayer or says any prayer that seeks to send curses or vilify the Ṣaḥābah رضي الله عنهم, perish. May he perish!

1 *Ḍiyā’ al-Ṣaliḥīn*, pg. 513, Twelfth edition, 1389.

Khomeini Deems The Heretics Trustworthy

Khomeini vilifies the choicest of the ummah, undermines the dignity of its pioneers, and launches attacks on the Islamic khilāfah. Yet we find him praising the heretics. For example, he applauds al-Naṣīr al-Ṭūsī on his supposed services rendered to Islam. He states:

ويشعر الناس بالخسارة أيضا بفقدان الخواجه نصير الدين الطوسي وأمثاله
ممن قدموا خدمات جليلة للإسلام

People felt a deep loss at the death of Khawājah Naṣīr al-Dīn al-Ṭūsī and his like who rendered great services to Islam.¹

This al-Ṭūsī he refers to is Muḥammad ibn Muḥammad ibn al-Ḥasan al-Khawājah Naṣīr al-Dīn al-Ṭūsī (597-672). Ibn al-Qayyim says regarding him:

ولما انتهت النبوة إلى نصير الشرك والكفر وزير الملاحدة النصير الطوسي
وزير هولاء كوشفي نفسه من أتباع الرسول وأهل دينه فعرضهم على السيف
حتى شفى اخوانه من الملاحدة واستشفى هو فقتل الخليفة والقضاة
والفقهاء والمحدثين واستبقي الفلاسفة والمنجمين الطبائعيين والسحرة..
إلى أن قال وبالجمله فكان هذا الملحد هو واتباعه من الملحدين الكافرين
بالله وملائكته وكتبه ورسله واليوم الآخر

When the turn of the helper of disbelief, the vizier of the heretics, al-Ṭūsī came, he served at the command of Hulagu Khan. He took revenge to his heart's content against the followers of Rasūlullāh ﷺ and those of the faith. He put them to the sword and satisfied his heretic brothers. He was fulfilled when he killed the khalīfah, the judges, the jurists, and the scholars of ḥadīth. On the other end of the spectrum, he retained a close relationship with the philosophers, the astrologers, and the conjurers... This heretic and his followers disbelieved in Allah, His angels, His books, His prophets, and the Last Day.²

Khomeini applauds the spirit of al-Ṭūsī and the role he played in destroying the Islamic khilāfah and eroding its pillars.

¹ *Al-Ḥukūmah al-Islāmiyyah*, pg. 128.

² *Ighāthah al-Lahfān*, vol. 2 pg. 263.

The Stance Of Khomeini Regarding The Islamic Khilāfah

The Shī'ah and their leader Khomeini believe that Islam was truly represented in only two eras, the era of Rasūlullāh ﷺ and the era of 'Alī رضي الله عنه. We have already alluded to the feigned ignorance of Khomeini with respect to the Rightly Guided Khulafā', since they consider their reigns to have been usurped and illegitimate. It is to no one's amazement then, that they have, throughout the ages, attacked the institute of the Islamic khilāfah and have sought to distort Islamic history through any means necessary.

Khomeini clearly states that they had not achieved the seat of khilāfah. He says:

ولم تسنح فرصة لأئمتنا للأخذ بزمام الامور وكانوا بانتظارها حتى آخر لحظة من الحياة، فعلى الفقهاء والعدول أن يتحينوا هم الفرص ويتهزوها من أجل تنظيم وتشكيل حكومة رشيدة

Our Imāms did not have the chance to take on positions of leadership. They awaited the opportunity to rule until the last moments of their lives. It is thus the duty of the jurists to seek and seize opportunities in order to restore a legitimate leadership.¹

This stance of his is further cemented by him vilifying the Khulafā' of the Muslims, calling them no less than ignorant leaders. For example, regarding Hārūn al-Rashīd he says:

اي ثقافة جازها وكذلك من قبله ومن بعده

Uncultured, just like those before him and those after him.²

1 *Al-Ḥukūmah al-Islāmiyyah*, pg. 54.

2 *Al-Ḥukūmah al-Islāmiyyah*, pg. 132.

Khomeini And The Muslim Judiciaries

The decrees passed by Khomeini regarding the Islamic governments extends to its judiciary as well. He considers those who have brought cases, valid or otherwise, to the judiciary to have presented themselves before judges that are for all intents and purposes illegitimate and false deities. He presents in support of this a narration of al-Kulaynī, the author of al-Kāfī and who has been given the honorary of *Thiqat al-Islam* by them, i.e. the Shī'ah. This narration is a pillar of Shī'ī dogma with regards to the judiciary of the best of eras. A dogma perpetuated by Khomeini. Hereunder is a reproduction of the narration:

محمد بن يعقوب عن عمر بن حنظلة قال: سألت أبا عبد الله عن رجلين
من أصحابنا بينها منازعة في دين أو ميراث وتحاكما الى السلطان والى
القضاة أيحل ذلك؟؟ قال: من تحاكم اليهم في حق أو باطل فانما تحاكم
الى الطاغوت وما يحكم له فانما يأخذه سحتا وان كان حقا ثابتا له لانه أخذه
بحكم الطاغوت وما أمر الله الا ان تكفر به قال تعالى « يريدون أن يتحاكموا
إلى الطاغوت وقد أمروا أن يكفروا به ، قلت كيف يصنعان؟ قال: ينظران
من كان منكم ممن قد روى حديثنا ونظر في حلالنا وحرامنا وعرف احكامنا
فليرضوا به حكما فاني قد جعلته عليكم حاكما

Muḥammad ibn Ya'qūb narrating from — 'Amr ibn Ḥanzalah said, "I asked Abū 'Abd Allah¹ regarding two men of our disposition who have a disagreement regarding inheritance or faith and they take their matter to the Sulṭān or the Judiciary. Is this permitted?"

He replied, "Whoever presents a matter for their consideration, valid or otherwise, are in fact presenting it for judgment to a false deity and an

1 He is Ja'far ibn Muḥammad al-Ṣādiq رضي الله عنه (b. 80 A.H. d. 148 A.H). The Rawāfiḍ ascribe to him much of their nonsensical statements. When they saw al-Jāhīz the Mu'tazilī authoring books for every group the Rawāfiḍ said to him, "Write a book for us."

He replied, "I have no clue of your inclinations that I may conjure something up."

They said, "Then show us something we may hold onto."

He replied, "I have no clue of your inclinations, however, when you want to say something you believe in then attribute it to Ja'far al-Ṣādiq. That is what you have been doing when attributing to him."

They held on this nonsense and whenever they wanted to introduce an innovation they attributed it to al-Sayyid al-Ṣādiq. He is totally innocent of such fabrications. Refer to *al-Tabṣīr* pg. 24.

illegitimate judiciary. Further, in whoever's favour the judgment is passed will be taking that which is impermissible, even though it may be his true right. This is because he has taken it based on the judgment of a false deity and Allah has commanded us to disbelieve in such. Allah says:

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

They wish to refer legislation to Tāghūt, while they were commanded to reject it; and Satan wishes to lead them far astray.¹

I asked, “What should they then do?”

He advised, “They should refer to one of you who has narrated our ḥadīth and has knowledge of what is permissible and impermissible according to us; one who is aware of our laws. They should submit themselves to such a person's decision as I have made such a man a judge for you.”

After citing this narration Khomeini reinforces his position by stating:

الامام عليه السلام نفسه ينهى عن الرجوع إلى السلاطين وقضاتهم ويعتبر
الرجوع اليهم رجوعا إلى الطاغوت

The Imām عليه السلام prohibits referring matters to the Sulṭāns and Judiciaries. He considers referring matters to them akin to referring matters to a false deity.

Khomeini also vilifies one of the judges of the Rightly Guided Khulafā', Qāḍī Shurayḥ. He states:

وكان شريح هذا قد شغل منصب القضاء قرابة خمسين عاما وكان متملقا
لمعاوية يمدحه ويشني عليه ويقول فيه ما ليس له بأهل وكان موقفه هذا هدما
لما بنته حكومة أمير المؤمنين

Shurayḥ had been a judge for close to fifty years. He was a sycophant who aspired close quarters to Mu'āwiyah, praising him and saying things about him that he was not worthy of. This stance of his eroded the foundation laid by the Amīr al-Mu'minīn.²

1 Sūrah Nisā: 60.

2 Al-Ḥukūmah al-Islāmiyyah, pg. 74.

Khomeini And The Nawāṣib

Some of the moderate Shī'ah believe that a Nāṣibī is one who harbours enmity for the Ahl al-Bayt and as such a Nāṣibī is synonymous with a Khārijī, whilst the Ahl al-Sunnah do not fall into this description as they love the Ahl al-Bayt. Yet we find in their ḥadīth collection that which is contrary to this. We will shortly reproduce texts of this nature from the book *al-Wasā'il*, which is a major reference point for Khomeini in his book *Al-Ḥukūmah al-Islāmiyyah*. Over and above this though, we find statements of Khomeini himself who considers the Ahl al-Sunnah to be part of the Nawāṣib. He states:

واما النواصب والخوارج لعنهم الله تعالى فهما نجسان من غير توقف ذلك
إلى جحودها الراجع إلى انكار الرسالة

As for the Nawāṣib and the Khawārij, may Allah's curse be on them for they are filth. They continuously deny the apparent to the extent of denying prophethood.¹

He further says:

ولا تجوز الصلاة على الكافر بأقسامه حتى المرتد ومن حكم بكفره ممن
انتحل الاسلام كالخوارج والنواصب

Praying upon the disbelievers—and their various sects—including the renegade is not permitted. Similar are those who pose as Muslims like the Khawārij and the Nawāṣib.²

He also considers the wealth of a Nāṣibī as permissible to take wherever it may be found. He says:

والاقوى الحاق الناصب بأهل الحرب في اباحة ما اغتتم منهم وتعلق
الخمس به بل الظاهر جواز أخذ ماله أينما وجد وبأي نحو كان ووجوب
اخراج خمسه

The worthiest opinion is to place the Nawāṣib with the enemy in as far as booty attained from them is concerned and the khums tax levy. Rather,

1 *Tahrīr al-Wasīlah*, vol. 1 pg. 118.

2 *Ibid*, vol. 1 pg. 79.

permitting the taking of their wealth wherever and however together with paying the khums tax on it seems quite apparent.¹

We will now reproduce what appears in *al-Wasā'il* in defining a Nāṣibī. Muḥammad ibn Idrīs in the book *Ākhir al-Sarā'ir* quoting from the book *Masā'il fi al-Rijāl* who narrated from Muḥammad ibn Aḥmad ibn Ziyād and Mūsa ibn Muḥammad ibn 'Alī ibn 'Īsā says:

كتبت اليه . يعني علي بن محمد - عليهما السلام أسأله عن النواصب هل
أحتاج في امتحانه من تقديمه الجبت والطاغوت واعتقاد امامتهما؟ فرجع
الجواب: : من كان على هذا فهو الناصب

I wrote to him, i.e. 'Alī ibn Muḥammad عليهما السلام, asking him regarding the Nawāṣib and if it necessary to ascertain their preference to al-Jibt and al-Taghūt and their belief regarding leadership of the two?

He replied saying, “Whoever holds such beliefs is a Nāṣibī.”

Their scholar and master of ḥadīth Hāshim al-Ḥusaynī al-Baḥrānī (d. 1107 or 1109 A.H), whom they refer to with various titles of reverence such as al-'Allāmah, al-Thiqah, al-Thabat, al-Muḥaddith, al-Khabīr, al-Nāqid, and al-Baṣīr, states:

يكفي في بغض علي وبنيه تقديم غيرهم عليهم وموالاته غيرهم كما جاءت
به الروايات

Giving preference to those besides 'Alī and his sons and showing solidarity to those besides them is sufficient to be included amongst those who harbour hatred towards him as the narrations have stated.

Further, according to them, anyone who denies one of their Imāms or does not consider the narrations in *al-Kāfi* as stemming from them is no doubt included in the role of the Nawāṣib.

¹ Ibid, vol. 1 pg. 352.

Khomeini And The Belief Of Tawallī and Tabarrī

Amongst the beliefs of the Shī'ah and their Imām Khomeini is the belief of *al-Walā* and *al-Barā*, i.e. total support of their Imāms and total opposition to their enemies. According to their belief, the enemies of their Imāms are the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, foremost amongst whom are Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُمْ. They state:

واعتقادنا في البراءة أنها واجبة من الأوثان الاربع ومن جميع أشياعهم
واتباعهم

Our belief regarding *al-Barā*'ah is that it is compulsory to exercise this belief in relation to the four idols and all those who are partial to them and follow them.

Khomeini has determined the posture of prostration to be the place to make *du'ā* for *Tawallī* and *Tabarrī*. The wording of his *du'ā* is:

الاسلام ديني ومحمد نبي وعلي والحسن والحسين - يعدهم لآخرهم -
أئمتي بهم أتولى ومن أعدائهم أتبرى

Islam is my faith, Muḥammad is my prophet and 'Alī, al-Ḥasan, al-Ḥusayn—he recounts all of them—are my Imāms. I support them and oppose their enemies.

Khomeini And The Imāmah

The dogma of Imāmah is a pillar of the Shī'ah faith and Khomeini has raised it to the status of the shahādātayn that the dying person should be reminded to recite. He says:

ويستحب تلقيه الشهادتين والاقرار بالائمة الاثني عشر

It is preferable to remind the dying person to recite the shahādātayn and to acknowledge the Twelve Imāms.

Khomeini has focused on clarifying this belief in his book *Al-Ḥukūmah al-Islāmiyyah*. He says:

نحن نعتقد بالولاية ونعتقد أن يعين النبي خليفة من بعده وقد فعل .. ولو لم يفعل لم يبلغ رسالته

We believe in the Wilāyah and we believe that the Prophet appoints a vicegerent as was done. And if he had not done so, he would have been guilty of not fulfilling his mission of conveying his message.

He also states:

قد كلمة الله وحيا أن يبلغ ما أنزل اليه فيمن يخلفه في الناس ويحكم. هذا الأمر فقد اتبع ما أمر به وعين أمير المؤمنين عليا للخلافة

Allah commanded him through revelation that he should convey that which has been revealed to him regarding whom he would appoint over the people and take the position of leadership in this matter. He followed what he had been commanded to do and appointed Amīr al-Mu'minīn 'Alī as his khalīfah.

He further calls to the dissemination of this belief saying:

عرفوا الولاية للناس كما هي قولوا لهم انا نعتقد بالولاية وبأن الرسول استخلف بأمر الله

Make people aware of the Wilāyah as it stands. Tell them that we believe in the Wilāyah and that the Prophet has appointed a successor by the command of Allah.¹

¹ *Al-Ḥukūmah al-Islāmiyyah*, pg. 20.

Together with this he believes that the struggle in establishing a Shī'ah state forms part of believing in the Wilāyah, rather one is dependent on the other. He says:

النضال من أجل تشكيل الحكومة توأم الايمان بالولاية

The struggle in establishing the government is dependent on believing in the Wilāyah.¹

¹ Al-Ḥukūmah al-Islāmiyyah, pg. 20.

Khomeini And Extremisms Regarding The Imāms

Khomeini states in mentioning the status of the Imāms according to their belief:

فان للامام مقاما محمودا ودرجة سامية وخلافة تكوينية تخضع لولايتها
وسيطرتها جميع ذرات هذا الكون

The Imām occupies a glorious station and a supreme place and wields such a delegated authority of genesis that everything in this universe submits to his surpassing glory.¹

Khomeini further states:

والأئمة الذين لا نتصور فيهم السهو أو الغفلة

We cannot assume mistakes or blunders in relation to the Imāms.

This is resigning them to the status of Allah *سُبْحَانَهُ وَتَعَالَى* and removing them from their human qualities.

Khomeini says:

ومن ضروريات مذهبنا أن لأئمتنا مقاما لا يبلغه ملك مقرب ولا نبي مرسل

Part of our doctrine is that our Imāms occupy a status that cannot be attained by a lofty Angel or Prophet.²

Khomeini extends his extremist fringe views and states regarding the teachings of the Imāms:

ان تعاليم الأئمة كتعاليم القرآن يجب تنفيذها واتباعها

The teachings of the Imāms is like the teachings of the Qur'ān. It is compulsory to implement and follow.³

There is consensus on the fact that whosoever holds such beliefs has in fact committed and act of disbelief:

¹ *Al-Ḥukūmah al-Islāmiyyah*, pg.

² *Al-Ḥukūmah al-Islāmiyyah*, pg. .52

³ *Ibid*, pg. 13.

من اعتقد في غير الأنبياء كونه أفضل منهم أو مساو لهم فقد كفر

Whoever believes that anyone besides the Prophets are equal to or more virtuous than them has committed an act of disbelief.¹

1 *Al-Radd 'alā al-Rāfiḍah*, pg. 33. (Manuscript)

Khomeini And Acting On Behalf Of The Infallible Imām

The infallible Imām that the Shī'ah await, believe his Imāmāh to be an extension of prophethood and his instruction like the revealed word. Khomeini opines that a Faqīh Mujtahid will act as a representative of this fictitious and imaginary Imām in all aspects besides that of jihād. In support of his view he authored his famous book, *Al-Hukūmah al-Islāmiyyah*. It was by this view of his that he invented avenues, born out of fairy tales, for the Faqīh Mujtahid. This act of his was in fact a shrewd and calculated way to claim the title of the Mahdī. He placed himself in the position of the fabled Imām in order to be on the receiving end of the various merits accorded to the Imām within Shī'ī compilations; merits that would remind one of the pagan Greek Gods. Further there is no difference between Khomeini and the Shī'ah Marāji' or Ayatollahs. Khomeini states that every Ayatollah is worthy of standing as a proxy of Imām Mahdi. He says:

ان معظم فقهاءنا في هذا العصر تتوفر فيهم الخصائص التي تؤهلهم للنيابة
عن الامام المعصوم

Most of our contemporary jurists have the attributes that would make them eligible to be a proxy of the infallible Imām.¹

In the name of representing the occluded Imām they have profited of the sweat of the labourers and the hard work of the working class by imposing upon these Shī'ī followers a levy which they call Khums Ahl al-Bayt.² They take this under the guise of being proxy to the Imām.

Khomeini states regarding distribution of the Khums:

يقسم الخمس ستة اسهم سهم لله تعالى، وسهم للنبي صلى الله عليه وسلم
وسهم للامام عليه السلام وهذه الثلاثة الآن لصاحب الأمر ارواحنا له الفداء
وعجل الله فرجه

The Khums is divided into six shares. A share for Allah ﷻ, one for Nabī ﷺ, and one for the Imām ﷑. These three shares are now directed to

¹ 'Aqā'id al-Imāmiyyah, pg. 57.

² A Shī'ah is obliged to pay 20% of his annual income to the Imām, represented by the Ayatollahs presently.

Ṣāhib al-Amr (The Master of the Authority i.e. the occluded Imām) may I be sacrificed for him and may Allah hasten his return.¹

In this manner the Ayatollahs managed to dupe millions and take from them their hard earned money in the name of the Khums. Consequently, Shī'ism became the haven for those wishing to destroy Islam and exploit the masses.

¹ *Tahrīr al-Wasīlah*, pg. 365.

Khomeini And The Islamic Jihād Becoming Obsolete

Khomeini believed that representation of the Imām was true in all aspects besides that of jihād. He says:

في عصر غيبة ولي الأمر وسلطان العصر عجل الله فرجه الشريف يقوم
نواب العامه وهم الفقهاء الجامعون لشرائط الفتوى والقضاء في اجراء
السياسات وسائر ما للامام عليه السلام الا البداءة في الجهاد

During the occultation of the Imām, may Allah hasten his return, the nobles—i.e. the jurists who fulfil the requirements of issuing verdicts and passing judgments—will represent the public in the execution of policies and in all the workings of the Imām عَلَيْهِ السَّلَام, besides that of jihād.¹

¹ *Tahrīr al-Wasīlah*, vol. 1 pg. 482.

Khomeini And The Jumū'ah Prayer

Khomeini re-introduced the Friday prayer based on his view of being a proxy to the Imām. For a long time before that the Shī'ah would not read the Friday prayer as the presence of the Imām is a requirement for it.

Khomeini in his book, *Tahrīr al-Wasīlah* has opined that one is permitted to choose between performing Jumū'ah or leaving it and just reading Zūhr. He states:

تجب صلاة الجمعة في هذه الاعصار منخيرا بينها وبين صلاة الظهر والجمعة
أفضل والظهر أحوط وأحوط من ذلك الجمع بينهما

The Jumū'ah prayer is obligatory in choice in this era. One is able to elect to either read Zūhr or Jumū'ah, the latter being more virtuous and the former safer. The safest would be to perform them both.¹

Due to this belief, he does not deem it impermissible to conduct trade on Friday after the adhān. He says:

لا يحرم البيع ولا غيره من المعاملات يوم الجمعة بعد الأذان في أمصارنا ما
لا تجب الجمعة فيه تعيينا

Trade and other such dealings are not impermissible on the day of Friday after the adhān in our lands as Jumū'ah is not an individual obligation.²

For it to be an individual obligation, the presence of the Imām is a requirement. Whilst enumerating the requirements for Jumū'ah he states:

الاول العدد وأقله خمسة نفر أحدهم الامام

The first is the number of people: A minimum of five people including the Imām.³

1 *Tahrīr al-Wasīlah*, vol. 1 pg. 231.

2 *Ibid*, vol. 1 pg. 231.

3 *Ibid*, vol. 1 pg. 231.

Sacred Places And Grave Sites According To Khomeini

Khomeini says regarding prostrating on “Ḥusaynī soil”:

والأفضل التربة الحسينية - يعني لمواضع السجود - التي تخرق الحجب
السبع وترتفع على الأرضين السبعة على ما في الحديث

The most virtuous is the Ḥusaynī soil, i.e. for the place of prostration. It transcends the seven veils and raises it above the seven earths as in the ḥadīth.¹

The earth from the “Ḥusaynī soil” has a specialty that no other has, not even the soil of the grave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Khomeini says:

ولا يلحق به طين غير قبره حتى قبر النبي صلى الله عليه وسلم والأئمة
عليهم السلام

No other soil is equal to it. Not even from the grave of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or from the graves of the Imāms عَلَيْهِمُ السَّلَام.²

Their sacred places and Ka'bahs are many. The fictitious tales they have spun about the virtue of these places are innumerable. We will suffice on only what Khomeini has said. Further reading ṣalāh at these sacred places and graves is part of their creed and heralds great virtue. He says:

ولا بأس بالصلاة خلف قبور الأئمة وعن يمينها وشمالها وان كان الأولى
الصلاة عند الرأس على وجه لا يساوي الامام عليه السلام

It is alright to read ṣalāh behind the graves of the Imāms, to its right or left. Though it is better to pray by the head in a manner that one is not in line with the Imām عَلَيْهِمُ السَّلَام.³

1 *Tahrīr al-Wasīlah*, vol. 1 pg. 149.

2 *Ibid*, vol. 1 pg. 164.

3 *Ibid*, vol. 1 pg. 165.

Celebrating the festival of Neyrouz

Khomeini celebrates the day of Neyrouz. He recommends bathing and prescribes fasting:

ومنها أي الأغسال المندوبة غسل يومي العيدين، ومنها يوم النيروز

And amongst the recommended bathing days are the days of the two ʿĪd and the day of Neyrouz.¹

He has thus equated Neyrouz with the two days ʿĪd of the Muslims. He also equates it to the day of Ghadīr which they say is a part of Islam:

منها يوم الغدير وهو الثامن عشر من ذي الحجة . يعني مندوبات الصوم .
ومنها يوم النيروز

Amongst the recommended fasting days is the Day of Ghadīr on the 18th of Dhū al-Ḥijjah and the day of Neyrouz.²

1 Ibid, vol. 1 pgs. 98,99, and 152.

2 *Tahrīr al-Wasīlah*, vol. 1 pgs. 302-303.

Khomeini's Fringe Jurisprudic Verdicts

We will now present some of his jurisprudic opinions for consideration. The fringe and verdicts of the Shī'ah aren't substantiated by any authentic narrations; they are aberrant and absurd.

Hereunder are of Khomeini's verdicts

1. Purity of water:

ماء الاستنجاء سواء كان من البول أو الغائط طاهر

The water left over after cleansing from urine or stool is pure.¹

2. Nullifiers of ṣalāh:

مبطلات الصلاة وهي أمور أحدها: الحدث ثانيها: التكفير وهو وضع احدى
اليدين على الأخرى نحو ما يصنعه غيرنا، ولا بأس به في حال التقية

The nullifiers of ṣalāh are as follows. First, to be in a state of impurity. Second, Takfīr, which is placing one hand on top of the other as others do. It is okay to do so when making Taqiyyah.²

وتعمد قول آمين بعد اتمام الفاتحة الا مع التقية فلا بأس به

Saying āmīn after completing the Fātiḥah, except when making Taqiyyah in which case it is fine.³

This means that they consider our ṣalāh—the Ahl al-Sunnah—to be invalid. It is therefore impossible for them to pray behind the Ahl al-Sunnah except by making Taqiyyah. One should also consider the choice of words used by Khomeini when he says 'as others do'.

3. Purity of place ṣalāh:

يشترط في صحة الصلاة طهارة موضع الجبهة في السجود دون المواضع
الأخرى فلا بأس بنجاستها

1 *Tahrīr al-Wasīlah*, vol. 1 pg. 16.

2 *Tahrīr al-Wasīlah*, vol. 1 pg. 280.

3 *Tahrīr al-Wasīlah*, vol. 1 pg. 190.

Amongst the requirements for the ṣalāh being valid is purity of the place the forehead touches during sajdah, not any other place. Thus, there is no problem if any of the other places are impure.¹

4. Sodomy:

والمشهور والأقوى جواز وطء الزوجة دبرا

The well-known and strong opinion is that it is permissible to commit the act of sodomy with one's wife.²

5. Marrying a women and her maternal aunt:

لا يجوز نكاح بنت الأخ على العممة وبنت الأخت على الخالة الا بإذنها
ويجوز نكاح العممة والحالة على بنتي الأخ والأخت

It is permissible to marry a woman and her paternal aunt or a woman and her maternal aunt with the wife's permission. It is also permissible to marry both the paternal and maternal aunt.³

1 *Tahrīr al-Wasīlah*, vol. 1 pgs. 119 and 125.

2 *Tahrīr al-Wasīlah*, vol. 2 pg. 241. We, the Ahl al-Sunnah are convinced through avenues of irrefutable evidence that Rasūlullāh ﷺ prohibited the act of sodomy. We are sure of its impermissibility. Rasūlullāh ﷺ said:

من أتى حائضا أو امرأة في دبرها أو كاهنا فصدقه بما يقول فقد كفر بما أنزل على محمد

Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muḥammad.

This narration has been recorded by the Four books of *Sunan* except al-Nasa'ī. He has recorded it in al-'Asharah as well as al-Dāramī and Aḥmad with the wording of the latter. The chain of narration is authentic. See *Ṣaḥīḥ al-Jāmi' al-Ṣaḡhīr*, no. 5818 and *Irwā' al-Ghalīl*, no. 2006.

3 *Tahrīr al-Wasīlah*, vol. 2 pg. 279.

Did Khomeini Retract From His Beliefs?

Most of the leadership of al-Jamā'āt al-Islāmiyyah say that this may have been the views of Khomeini, however, his contact with al-Jamā'āt al-Islāmiyyah has helped in developing within him reasonable views that aren't fringe nor extremist.

Our answer to this is as follows:

We are unaware of the origin of such talk and we wish that our brothers avoid speaking and writing in a method that floats mere assumptions. We have conducted an in depth study of the writings of Khomeini, more so of his works since he has taken up residence in France. We have yet to find a shred of evidence to substantiate their claims. During his stay in France the magazine al-Kifāḥ al-Arabī presented the following question to him in its 23rd edition:

Is the Islamic state that you are advocating for the early Islamic state that you are endeavouring to revive or is it innovative idea?

He replied saying,

The Shī'ah have, from its earliest stages, made efforts to establish an unprejudiced Islamic state which was established during the era of Nabī ﷺ and that of Imām 'Alī عليه السلام. We believe it to be worthy of revival. However, throughout history the oppressors have curtailed the amplification of such a system...

The following is our observations of his answer:

1. Khomeini says, 'The **Shī'ah** have made efforts' and he did not say, 'The Muslims have made efforts'. He has belittled al-Jamā'āt al-Islāmiyyah who so ardently shield and support him. He did not even bother making use of Taqiyyah. How do we then reconcile between what he said and between what al-Jamā'āt al-Islāmiyyah says "The Khomeini revolution is an Islamic one and not a sectarian one."
2. Khomeini believes that true Islamic governance was to be found only during the era of the Prophet ﷺ and 'Alī عليه السلام. This means that he believes the leadership of Abū Bakr, 'Umar, and 'Uthmān رضي الله عنهم were in effect un-Islamic, as beyond truth one only finds falsehood.

Amongst the leaflets distribute by the Rāfiḍī Iranian administration is an excerpt of Mahdī al-Ḥusaynī marking his arrival in Muḥarram 1399 A.H. in which he says:

ان الثورة التي يريدّها الله : شيعية المنطلق، اسلامية الصيغة، عالمية الأهداف

The revolution that Allah intends is Shī'ah in spirit, Islamic in its form, and with a universal goal.

Shī'ah in spirit! Grave is the word that comes out of their mouths; they speak not except a lie. From the clear words and statements of the Rāfiḍah, is there any inference of them having changed? Until when will the leaders of this group make light of their ideology and until when will they try to build bridges with them upon a basis that does not exist?

The Iranian Constitution

- » Article 12: The official religion of Iran is Islam and the Twelver Ja'farī school of [Shī'ī] religion.

This article will remain forever unchanged and their mention of Islam here is based on Taqiyyah in order to float their Ja'farī Imāmī religion.

- » Article 2: The Islamic Republic is a system based on the faith in:

5. Belief in the Imāms (Imāmah), continuous leadership

6a. Based on the book (Qur'ān) and the Traditions of the infallibles (ma'ṣūmīn), peace be upon them all.

This article has no mention of the Sunnah of Rasūlullāh ﷺ as they do not believe in it. Rather, they believe in the sunnah of their infallibles who they deem to be more virtuous than the Prophets of Allah and who they claim have knowledge of the unseen.

- » Article 5 (1979 Edition): In the Islamic Republic of Iran, during the absence (*ghaybah*) of his holiness, the Lord of the Age, may God all mighty hasten his appearance, the sovereignty of the command [of God] and religious leadership of the community [of believers] is the responsibility of the jurisprudent who is just, pious, courageous, knowledgeable about his era, and a capable administrator, and is recognized and accepted by the majority of people as leader. In case no jurisprudent receives such a majority, the leader or the Leadership Council, consisting of qualified jurisprudents, as mentioned above and in accordance with Article 107, assumes these responsibilities.
- » Article 107 (1979 Edition): Whenever one of the jurisprudents who fulfils the qualifications discussed in Article 5 of this constitution is acknowledged and accepted by the undisputed majority of the people as the leader and the exalted source of religious conduct (Marja' Taqlīd)—as has been the case with the exalted source of religious conduct and the leader of the Revolution, Imam Khomeini, may his noble character be sanctified—this leader is in charge of the sovereignty of the command and all the responsibilities that derive from that'

The constitution stemming from the Khomeini revolution is therefore based solely on extremism and sectarianism.

Thus, the religion of the state is Ja‘farī Imāmiyyah, their governance is based on the sunnah of the infallibles, belief in the infallibles is a pillar of their faith, and the sovereign command lies with the Faqīh in the absence of their Imām.

In the course of Khomeini’s interaction with the magazine *al-Kifāh al-‘Arabī* and from the contents of their constitution which was outlined by Khomeini, in which he discarded the Sunnah, there is no doubt that he is an extremist Rāfiḍī. Those from amongst the Shī‘ah who have opposed him, such as Shariatmadari, deny the validity of the guardianship-based political system of the Faqīh he is a proponent of.

As for those who still hold a favourable view of him they are attempting to plough the sea or blow in ashes.

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And Allah is the ultimate goal, He is the one who guides to the straight path.

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