

**THE  
MIRAGE  
IN سَرَابِ فِي  
IRAN اِيْرَان**

BY

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**TAWHEED PUBLICATIONS**

## TRANSLATOR'S FOREWORD

The need for material which critically analyzes Shi'ite<sup>1</sup> doctrines continues to be felt by English-speaking Muslims inspite of recent efforts to fill the void<sup>2</sup>. Pro-Shee'ah books, magazines, newspapers and pamphlets in which the noble companions of the Prophet (ﷺ) are slandered, 'Alee and some of his descendents deified and Islaam distorted, continue to flood Muslim communities throughout the West with little or no written response from Muslim scholars. Consequently, the wave of conversion of Muslims to Shi'ite thought is steadily increasing to such a degree that Shi'ite Masjids and centers are actually being founded or built by Shi'ite converts from mainstream Islaam.

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<sup>1</sup>The Arabic noun "*Shee'ah*" (pl. *Shiya'*) and its relational adjective *Shee'ee* (anglicized Shi'ism and Shi'ite) comes from the verb "*Shaa'a*" which means to spread. Hence, *Shee'ah* means a faction or sect and is used with that meaning in the Quraan in both singular and plural forms a number of times. "As for those who divide their religion and break up into sects (*Shiya'*), you have no part in them in the least. Their affair is with Allaah: He will in the end tell them the truth of what they did." (Soorah al-An'aam 6:159). The term was used at first to describe both 'Alee's followers (*Shee'ah 'Alee*) as well as those of Mu'aawiyah (*Shee'ah Mu'aawiyah*). However, after 'Alee's death and Mu'aawiyah's nomination, 'Alee's followers retained the name exclusively and Mu'aawiyah, his descendents and followers were known as the Umayyah clan.-Ed.

<sup>2</sup>Muhibuddeen al-Khateeb, *Al-Khutoot al-'Areedah* (Majlis al-Haq Publications, S. Burnaby, Canada, 1983), translated by Mahmoud Murad. Sa'eed Ismaeel, *The Difference Between the Shii and the Majority of Muslim Scholars*, (Carbondale, Illionis, 1983) republished in Canada. Farhad Amirebrahimi, *Up From Shiism*, (Amana Corporation, Brentwood, Maryland, 1984).

<sup>3</sup>Abdur-Rahmaan ibn al-Jawzee, *The Devil's Deception of the Shee'ah*, (As-Suq Bookstore, Brooklyn, New York, 1985), translated and edited by Abu Ameenah Bilaal Philips.-Ed.

When the book, *Saraab Fee Iraan* (The Mirage in Iran) by Dr. Ahmad al-Afghaanee first appeared in book stores in 1982, I contemplated translating it into English due to its concise presentation and refutation of the main issues raised by the Shi'ites. However, I became engrossed in my M.A. theseis and had to put the idea aside. On completion of my thesis, I decided to tackle a more classical work on Shi'ism which concentrated on their history and thus I chose *Talbees Iblees* (The Devil's Deception) by the great Islamic scholar, Ibn al-Jawzee. After its publication this past summer (1985), I was asked to edit A.R. M. Zarook's translation of *Saraab Fee Iraan*, which was published by the Islamic Da'wah Society of Sri Lanka in August, 1984. At first, I agreed to do so; however, after a brief reading of the translated text it became evident that the book needed to be retranslated, period.

In retrospect, I would like to recommend that anyone involved in translating Islamic texts take utmost care in their translations. Poor translations should never be distributed by reputable Muslim organizations as they are more a disservice to Islam than a service. Such translations turn off English readers and defeat the very cause they set out to uphold, not to mention the waste of time, energy and money put into them. Thus, it would be advisable for any individual or organization involved in translating Islamic material to have an educated native speaker of English, or whatever language that they are translating into, review their translation prior to its circulation. Such an approach would be more in keeping with Allaah's advice in the Quraan: "Invite (people) to the way of your Lord wisely and with good

advice. And debate with them using that which is better".<sup>1</sup>

As to my contribution to this work, besides putting together what I hope will be a more easy-to-read, fluid translation, I have deleted some of the author's comments which tended to be too emotional and biased, omitted portions out of context, as well as a few obviously inaccurate statements related to Christianity and Judaism. I have also clarified vague references and, where possible, put in all Quranic references and added explanatory footnotes where I thought an English reader might be in need of background information.

Finally, I would like to respond to those who feel that writing against deviant pseudo-Islamic groups is a waste of time and energy which could be better used in conveying the true teachings of Islaam. Such an approach, while sounding logical and wise, is in fact in total contradiction to the Quraan and *Sunnah*<sup>2</sup>. In the Quranic verse: "You are the best nation raised up among mankind (because) you command the good and prohibit the evil,"<sup>3</sup> commanding the good (*al-Amr bil Ma'roof*) is not sufficient in itself to earn us the title "best of nations", it must be complemented by a prohibition of evil (*an-Nahy 'an al-Munkar*). The very *Shahaadah* itself (testament of belief: There is nothing worthy of worship except Allaah) consists of (1) denying all objects of worship (*an-Nahy 'an al-Munkar*) and (2)

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<sup>1</sup>Soorah Aal 'Imraan 3:110.-Ed.

<sup>2</sup>The word *Sunnah* (lit. way) refers to the authentic statements and practices of the Prophet Muhammad (ﷺ) which have legislative value.-Ed.

<sup>3</sup>Soorah an-Naḥl 16:125.-Ed.

confirming Allaah as being the only one worthy of worship (*al-Amr bil Ma'roof*). Not to mention the classical *Hadeeth*<sup>1</sup> in which the Prophet of Allaah (ﷺ) said, "Whoever sees evil should stop it with his hand, but if he is unable he should speak against it and if he is unable to do even that, he should hate it in his heart for that is the lowest level of faith".<sup>2</sup> If we review the lives of the *Ṣaḥābah* and early Islamic scholars, we find them not only teaching Islaam, but also condemning whatever innovations or deviations occurred around them. In every era there arose ideas which challenged the pure concepts of Islaam, and, were it not for scholars who arose to oppose them, the deviant ideas would have overwhelmed the masses. However, it is true that all of one's energy should not be spent in writing tracts and making speeches against heretics, but neither is it true that heresy should be ignored. Ignoring Elijah Muhammad<sup>3</sup> from his appearance in the early 30's till his death

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<sup>1</sup> The word *Hadeeth* (lit. saying conversation) refers to a narrated statement or incident from the Prophet's (ﷺ) life.-Ed.

<sup>2</sup> Narrated by Abu Sa'eed al-Khudree and collected by Muslim.-Ed.

<sup>3</sup> Elijah Muhammad, born Elijah Poole (1897-1975), co-founded what he termed "the lost-found Nation of Islam" in 1929-32 based on the distorted belief that Allaah, God Almighty, was a black man, that he, Elijah, was the last messenger of Allaah and that all white people were devils. He added to this basic doctrine a smattering of Islamic terms and practises like the prohibition of intoxicants and pork, long dress and head scarves for women, prayer and fasting. However, prayer took a Christian format in which Soorah al-Faatihah was recited in English while standing, fasting was done in December and not in *Ramaḍaan* and he prohibited a host of other things like peanuts, cornbread etc. On Elijah's death in 1975, his son, Wallace D. Muhammad, took over and began to steer the group in a more Islamic direction. Many of the racist doctrines were dropped or re-interpreted, religious practices were made to conform to true Islamic standards and Elijah's prophethood was

in the mid-seventies has led millions of Americans, black and white, to believe to this day, that Islaam consists of the distortions which he taught. The fact that a few of his followers escaped his grasp and found true Islaam can not be used to justify a policy of silence, especially when Louis Farrakhan has recently managed to revive the heretical teachings of Elijah, gather a large portion of Elijah's followers and gain national and international spotlight as the leader of Muslims in America.

As this book will show, countless Islamic scholars wrote on Shi'ism in the past and in the present, mostly in the Arabic language. The Shi'ite threat was previously concentrated in the Arab world. However, today, due to the success of the Iranian revolution, that threat has become international in its scope and the effort to spread Shi'ism has taken on new dimensions on a global scale. Thus, Shi'ism has to be opposed today by Muslim movements and writers in all corners of the world and in all languages. May Allaah accept this translation as a sincere part of the noble effort to expose falsehood and uphold the eternal truth of Islaam.

**Abu Ameenah Bilaal Philips**

Toronto, Canada

29/10/85.

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= denied. For three years, Louis Farrakhan, who had become the spokesman for the "Nation of Islam" during the last ten years (1965-1975) of Elijah's life, conformed to Wallace Muhammad's program. However, in 1978, he left the group and began to call people back to the teachings of Elijah, in opposition to the changes introduced by his son, Wallace, who by that time had renamed himself Warith Deen. He claimed that he, Farrakhan, was the spiritual son of Elijah and that Elijah had not died but had been raised up by God.-Ed.

## TRANSLITERATION

In order to provide the non-Arab with a more accurate set of symbols than those in current use, I have adopted a somewhat innovative system of transliteration. However, no transliteration can express exactly the vocalic differences between two languages nor can Roman characters give anything more than an approximate sound of the original Arabic words and phrases. There is another difficulty in romanizing certain combinations of Arabic words which are pronounced differently from the written characters. Included in this category is the prefix “*al*” (representing the article “the”) when it precedes words beginning with letters known as *al-Huroof ash-Shamseeyah* (lit. solar letters). The sound of “l” is merged into the following letter; for example, *al-Rahmaan* is pronounced *ar-Rahmaan*. Whereas in the case of all other letters known as *al-Huroof al-Qamareeyah* (lit. lunar letters), the “*al*” is pronounced fully. I have followed the pronunciation for the facility of the average reader by writing *ar-Rahmaan* instead of *al-Rahmaan* and so on. The system adopted in the book is as follows:

Arabic Letters	Names	English	Sound (According to American English)
<i>Consonants</i>			
ب	baa	b	light like “b” in bat
ت	taa	t	light like “t” in tight
ث	thaa	th	light like “th” in thanks
ج	jeem	j	light like “g” in gem
ح	ḥaa	ḥ	a raspy whispered “h”
خ	khaa	kh	like “ch” in the Scottish word loch
د	daal	d	light like “d” in die
ذ	dhaal	dh	light like “th” in that

ر	raa	r	rolled
ز	zaa/zayn	z	light like “z” in zip
س	seen	s	light like the “s” in sight
ش	sheen	sh	light like “sh” in she
ص	ṣaad	ṣ	heavy like “s” in sought
ض	ḍaad	ḍ	heavier than “d” in daughter
ط	ṭaa	ṭ	heavy like “t” in taught
ظ	dHaa	dH	heavy like “th” in those
ع	‘ayn	‘	no English equivalent
غ	ghayn	gh	the voiced Scottish “ch”
ف	faa	f	light like “f” in fight
ق	qaaf	q	heavy like the “c” in caught but further back in the throat
ك	kaaf	k	light like “k” in kite
ل	laam	l	light like “l” in light <sup>1</sup>
م	meem	m	light like “m” in might
ن	noon	n	light like “n” in night
ه	haa	h	deep like “h” in how but from chest as if in a sigh like <i>haa</i> when paused upon (Ṣalaah) like <i>taa</i> when joined to the follow- ing words (Salaatul-Fajr) <sup>2</sup>
ة	taa marbootah	h/t	
و	waw	w	light like “w” in why
ي	yaa	y	light like “y” in yard

<sup>1</sup>Except in the case of the “l” in Allaah and Allaahumma in which case it is pronounced heavily like la in law.-Ed.

<sup>2</sup>This taa has been commonly transliterated as “t” in all cases. However, such a system is not accurate and does not represent Arabic pronunciation.-Ed.

### Short Vowels

اَ	fat-hah	a	like "a" in pat
اِ	kasrah	i	like "i" in pit
اُ	dammah	u	like "u" in put

### Long Vowels

آ or آ	aa	like "a" in demand
ي	ee	like "ee" in feet
و	oo	like "oo" in boot

### Diphthongs

او	aw	like "ow" in how
اي	ay	like "i" in might (in common speech it is like "a" in mate)

**Shaddah ( ّ )** The *shaddah* is represented in Roman letters by doubled consonants. However, in actual pronunciation the letters should be merged and held briefly like the "n" sound produced by the "n" and "kn" combination in the word unknown, the "n" in unnerve, the "b" in grabbag, the "t" in freight-train, the "r" in over ruled, the "p" in lamp post, the "d" in mid-day etc, I have made an exception with ( يّ ), instead of *iyy*, I have used *eyy* in the middle of a word as in *Islaameeyah* because this more accurately conveys the sound, and *ee* at the end of a word as in 'Alee.

<sup>1</sup>Thus the divine name الله commonly transliterated as Allah (pronounced like "ala" in balance by most English readers) is transliterated as Allaah throughout this book. In agreement with this principle Islam is transliterated Islaam.-Ed.

## Contents

Translator's Foreword	i
Transliteration	vi
Author's Foreword	1
<b>1 The Rationale</b>	<b>6</b>
<b>2 SHI'ISM: THE PAST</b>	<b>12</b>
Shi'ite Treachery in Islamic History	23
<b>3 SHI'ISM: THE PRESENT</b>	<b>28</b>
The Doctrines of Modern Shi'ite Scholars	31
Aayatullaah Khomeini	32
Muhammad Baaqir aş-Şadr	40
<b>4 THE ISLAMIC RULING ON SHI'ITES</b>	<b>41</b>
Early Scholars	
Contemporary Scholars	47
<b>5 SOME DOUBTS</b>	<b>53</b>
<b>6 Summary</b>	<b>63</b>
Bibliography	75

## AUTHOR'S FOREWORD

Surely all praise is due to Allaah, whom we thank and from whom we seek help and forgiveness. We also seek refuge in Allaah from the evils of our souls and the sins in our deeds. Whomsoever Allaah guides can not be misguided and whomsoever He misguides can not be guided.<sup>1</sup> I bear witness that there is no god but Allaah and Muḥammad is His servant and messenger.<sup>2</sup>

Certainly Allaah's book is the best discourse and the way of Muḥammad (ﷺ) the best course. While, the worst affairs are innovations in religion, because every such innovation is heresy, every heresy deviation, and every deviation leads to the hell-fire.<sup>3</sup>

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<sup>1</sup>This is a statement of fact that none can over-ride Allaah's decision, And Allaah says just that in no uncertain terms in the Quraan: "Whoever Allaah guides none can misguide. (Soorah az-Zumar 39:37) and "Whoever Allaah misguides has no guide" (Soorah al-A'raaf 7:186) Similar in meaning to this statement is the following statement of fact: "Allaah misguides whom He wishes and guides whom He wishes. And He is all mighty, all wise," (Soorah Ibraaheem 14:4). However, it must be noted that His guidance and misguidance are not arbitrary, but based on absolute wisdom. Hence these and other statements which would be understood to imply a lack of free-will on man's part must be understood in the context of another fact; Allaah guides those who sincerely seek Him, that is, those who believe in Him and misguides those who intentionally reject Him. "... and whoever believes in Allaah, He will guide his heart.." (Soorah at-Taghaabun 64:11), "... and Allaah does not guide a disbelieving people." (Soorah al-Baqarah 2:272) "Thus does Allah misguide the disbelievers." (Soorah Ghaafir 40:74).-Ed.

<sup>2</sup>This part of the author's introduction is an extract from the prayer known as "*Khutbah al-Ḥaaajah*", (The Speech of Need) whose use the Prophet (ﷺ) recommended before important occasions.-Ed.

<sup>3</sup>This part of the introduction is taken from a famous *Khutbah* (Speech) given by the Prophet (ﷺ) as narrated by the *Ṣaḥaabee* (companion of the Prophet) Jaabir and collected by Muslim.-Ed.

It really hurt me to find that most of those who have written about the Iranian revolution have done so only from one perspective; that of complete admiration, extreme praise and unconditional support. While, among those who have written in opposition to this trend, one finds a young man writing in the American issue of the *Salafee* magazine<sup>1</sup> *Al-Hijrah*<sup>2</sup>, content to merely refer to some of Imaam Ibn Taymeeyah's<sup>3</sup> view

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<sup>1</sup>The term *Salafee* is a relational adjective derived from the noun, *Salaf*, used in the phrase '*as-Salaf aṣ-Ṣaaliḥ*' (The righteous forefathers) to refer to the *Sahaabah* and early orthodox Scholars. Hence a *Salafee* (Salafite) is one who strictly adheres to Islaam as understood by the early generation of Islamic scholars.-Ed.

<sup>2</sup>*Al-Hijrah*, no. 36, Muḥarram 1399 AH, (1979)p. 15.

<sup>3</sup>Aḥmed Taqee ad-Deen ibn Taymeeyah was born in Harran near Edessa, which was in northern Iraq but is now called Orfa and is a part of Turkey, in 1263 CE to a reputed family of theologians. He migrated as a child with his family to Damascus due to the Tartar attacks on Iraq. Ibn Taymeeyah studied all of the secular and religious sciences of his time and became a leading scholar in Syria by his early twenties. On the death of his father in 1282, he succeeded him as professor of Ḥambalee law. Well versed in the Quranic sciences, *Hadeeth*, law, theology, etc., he upheld the sound tradition of the early Muslims by arguments which, although taken from the Quraan, had in those times become unknown. His outspoken lectures made him many enemies among the scholars of the other orthodox schools and eventually cost him his post as professor. Ibn Taymeeyah was also jailed on numerous occasions in Cairo and Damascus for his views. In 1326, he was jailed in the citadel of Damascus for his *fatwaa* (ruling) against the veneration of the tombs of Saints. There he devoted himself to writing, with his brother's assistance, a commentary on the Quraan, pamphlets against the opinions of his detractors and entire volumes on the questions which had caused his imprisonment. But, when these works came to the knowledge of his enemies, he was deprived of his books, paper and ink. He died shortly after that in 1328. (Abul-Hasan 'Ali Nadwi, *Al-ḤaafeedH Aḥmed ibn Taymeeyah*, Beirut: Daar al-Qalam, 1975).-Ed.

on Shi'ism as found in his book, *Minhaaj as-Sunnah an-Nabaweeyah* (lit. The Way of Prophetic Tradition). It is obvious that being content to make only a passing reference to such a grave issue which has attracted world attention, could in no way quench the thirst of those seeking clarity; especially when truth and falsehood are as mixed as they are on an issue such as this.<sup>1</sup>

It should be noted that neither the Iraqi-Iranian war nor prevailing conditions in the Middle East had any bearing on the publishing of this book. I had already completed writing it in the latter part of 1979; however, its publication was delayed for two reasons. Firstly, some of the documents to be used as proof of the validity of my positions were not available until Allaah recently provided them. Secondly, economic assistance needed to publish the book did not arrive until one of our good brothers recently offered to share in the publication costs - may Allaah reward him handsomely on our behalf and Muslims in general.

Furthermore, it should be stated that it is my firm belief that the documents and facts in this book are the property of all Muslims, and that they are a trust placed in my care which had to be discharged to Muslims. The facts in this book are truths which must be spread regardless of the doubts and reservations expressed by some. Ample support for my position can be found in the following narrative recorded by Ibn Taymeeyah in *Majmoo'ah ar-Rasaail wa al-Masaail* (lit. The Collection of Letters and Questions) volume four, page 110. "When some people mentioned to Imaam Ahmed ibn

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<sup>1</sup> Author's Note: After completing this paper, I came across a book by an Egyptian brother on Khomeini's view of Shi'ites and Shi'ism. Subsequently, an excellent new 500 page book reached me entitled *Wa Jaa-a Dawr al-Majoos* (The Turn of the Magian Has Come).

Hambal<sup>1</sup> that they felt uneasy about criticizing people, he replied, 'If I were to remain silent, how would the ignorant masses know truth from falsehood?' Those who introduce heretical writings and deviant religious rites contrary to Quraan and *Sunnah* have to be exposed and the Muslim nation warned against them, according to the unanimous agreement of Muslim scholars. In fact, when Ahmed ibn Hambal was asked if one who fasted, prayed and secluded himself in the masjid was dearer to Him than one who spoke out against people involved in deviations, he replied, 'When he fasts, prays and secludes himself, he does so for himself alone, but if he speaks out against deviations, he does so for Muslims in general which is more noble'. Hence it is clear that openly opposing innovation and deviation is of general benefit to Muslims in the practice of their religion and comes under the heading of *Jihaad Fee Sabeelil-laah*

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<sup>1</sup> Ahmed ibn Muhammad ibn Hambal was born in Baghdad in 780 CE and travelled extensively in Iraq, Syria, Hijaz (Western Arabia) and Yemen collecting Hadeeths. After returning home, he studied *Fiqh* (Islamic law) under Imaam ash-Shaafi'ee. During the reign of the 'Abbaasid caliphs, al-Mamoon al-Mu'tasim and al-Waathiq (833-849 CE), the Mu'tazilite definition of dogmas was prescribed by the state and inquisition courts were set up to enforce them. Ibn Hambal openly denounced the pagan Greek philosophical concepts on which Mu'tazilite thought was based and was subsequently subjected to imprisonment and corporal punishment. Under Caliph al-Mutawakkil (847-861 CE), his trials ceased and the fame of Ibn Hambal's learning, piety and unswerving faithfulness to tradition gathered a host of students and admirers around him. He died in Baghdad in 855 CE and the Hambalee school of Islamic law was named after him. His major work, *al-Musnad*, contained approximately 40,000 Hadeeth narrations. (H.A.R. Gibbs and J.H. Kramers, *Shorter Encyclopedia of Islam*, (Cornell University Press, Ithaca, New York, 1953), pp.20-22. See also Muhammad Shalabee, *Al-Madkhal fee at-Ta'reef bil-Fiqh al-Islamee* (Daar an-Nahdah al-'Arabeeyah, Beirut, 1969), pp.200-201).-Ed.



(lit. struggle in Allaah's path). Purification of Allaah's religion and the repulsion of attacks against it is a general obligation (*Fard Kifaayah*)<sup>1</sup> on Muslims by unanimous agreement. For, if Allaah did not raise up some people to oppose the corruption preached by heretics, the religion would surely become distorted and deviant. The corruption of divinely revealed religion is far more terrible than the corruption resulting from the military conquest of non-Muslims over Muslims. For, when non-Muslims overpower Muslims, they are not able to corrupt the hearts of Muslims or their religion, except after some time, whereas, heretics corrupt the hearts from the very outset."

In conclusion, I beseech Almighty Allaah, Most Glorious, to make me sincere in doing this work for Him alone and to accept it from me. He is sufficient for me and the best to manage my affairs.<sup>2</sup>

**The Author**  
1982/1402 AH

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<sup>1</sup>A group duty, which, if fulfilled by a few, relieves the rest from the obligation. But, if no one fulfills it, the sin of not doing it is borne by the whole group. For example, funeral prayers (*Ṣalaah al-Janaazah*) and knowledge of *Faraaid* (Islamic inheritance laws) both fall into this category.-Ed.

<sup>2</sup>This closing sentence is taken from a Quranic description of the believers found in Soorah Aal 'Imraan, "... and they say 'Allaah is sufficient for us and the best to manage our affairs'."(3:173).-Ed.

## 1 THE RATIONALE

From a detailed and analytical point of view, the reasons which led me to write this paper may be summed up as follows:

1. Allaah's statement in the Quraan: "Surely those who hide from people the clear proofs and guidance, which We clarified in the Book (Quraan), will be cursed by Allaah and by all those who curse."<sup>1</sup>

The Prophet's (ﷺ) statement: "Whoever is asked for knowledge and conceals it will have a bridle of fire around his neck on the Day of Judgement."<sup>2</sup>

2. Rapprochement with the Shi'ites means, whether we like it or not, that we are in doubt about a part of our religion. It means that a part of our religion is subject to negotiation and that we accept a part of their religion as being correct. Otherwise, if our religion is the religion of perfect truth, there is no justification for the existence of any other religion, and we would be obliged to ask them to abandon their creed, in toto, for the religion of perfect truth. In other words, if we recognize a part of their beliefs as being correct, we have in effect validated their sect and their creed and made ourselves like them – God forbid.

3. If movements and organizations in the Muslim world recognize Shi'ism as being valid and praise Shi'ites for their achievements, the Shi'ites would then become the best example for the application of Islamic

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<sup>1</sup>Soorah al-Baqarah 2:159.-Ed.

<sup>2</sup>Narrated by Abu Hurayrah and collected by Abu Daawood and at-Tirmidhee, who classified it as *Ḥasan* (authentic)-Ed.

law, though this is far from being true. The end result being that the masses would become misguided with respect to them and their religion.

4. If Shi'ites were to become the best example, Islamic movements would suddenly be faced with some serious new circumstances which they have not taken into consideration:

(a) Members of Islamic movements and people in general would likely compel the leadership of the movements to change their strategy and plans in order to become military revolutionary movements instead of being disciplined educational schools whose policies were based on patience and deliberation in guiding the souls of their members and in countering the movements of their enemies.

(b) Islamic movements would be forced into uneven and premature engagements with enemy forces which have been awakened by the successes of the Iranian revolution to the potential of Islamic movement in places like Syria, Egypt, Tunisia, Algeria, North Yemen and elsewhere. The goal of anti-Islamic forces is the uprooting of Islaam embodied in these Islamic movements by drawing them into conflicts and military clashes long before they are prepared for such encounters. However, Allaah's destiny can not be overcome as He stated. "They plot and Allaah plots, but Allaah is the best of plotters."<sup>1</sup>

(c) There are presently Shi'ite movements supported by the Iranian revolution in many Middle-Eastern countries like Bahrain, Iraq, Kuwait, Saudi Arabia and Lebanon and geared toward establishing states similar to that of Iran.<sup>2</sup> Iran's practical aid to

these movements also increases the respect of Muslims for the Shi'ites and their creed. And, when those who uphold the Sunnah fail to achieve anything for Muslims, many will lose their confidence in them and create strife among their membership, though Allaah has stated: "The whole affair belongs to Allaah, past and future."<sup>1</sup> Some will even apostate and embrace the *Ithnaa 'Ashreeyah*<sup>2</sup> (Twelver Shi'ite sect). This state of confusion among Muslim movements is what Khomeini has planned, as stated in his book, *Al-Hukoomah-al-Islaameeyah*.<sup>3</sup>

5. There is insufficient information about Shi'ites and their creed among Muslims of Egypt, Sudan, North Africa, Jordan, Syria and Palestine.<sup>4</sup>

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= and television of their eminent conquest of Makkah and Baghdad. On the last page of a new edition of Khomeini's book, *Al-Hukoomah al-Islaameeyah* (Islamic Government), he says, "Surely I can see the black banners close to their appointed place" (according to a braggard in the magazine, *Voice of the Gulf*). They have continued to call for the exportation of the revolution which they began to Iraq in order to liberate the "Holy Land" of Najaf and Karbalaa, yet they have not exported it to Syria or Afghanistan.

<sup>1</sup> Soorah ar-Room 30:4. -Ed.

<sup>2</sup> The largest Shi'ite sect is known as the *Ithnaa 'Ashreeyah* (Twelver) because of their recognition of twelve divinely appointed Imaams. The majority of the Shi'ites in Iran, Iraq, Lebanon, India, the Gulf states and east Africa belong to this sect. -Ed.

<sup>3</sup> *al-Hukoomah al-Islaameeyah*, (Beirut: at-Talee'ah press, Arabic ed., 1979)

<sup>4</sup> There is really not a great scarcity of information, as numerous books have been written directly or indirectly on Shi'ism in the past centuries. However, these books are mostly found in libraries and their style of writing tends to be antiquated. Hence, there was, at the time that the author wrote this book and still is to some extent, a lack of material in a concise style and modern language studying the politics of the Iranian revolution in the light of Shi'ites doctrines, past and present. -Ed.

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<sup>1</sup> Soorah al-Anfaal 8:30. -Ed.

<sup>2</sup> Author's note: Since the Shee'ah have gained power in Iran, they have bared their fangs in the many announcements over the radio =

6. There is no doubt that what occurred in Iran, in spite of the super powers' control over the destinies of oppressed people, has captured everyone's imagination including that of the leaders of Islamic movements. For the first time, Muslim hearts overflowed with happiness over the establishment of what appeared to be a truly independent state, free from subordination to either the East or the West. A state loudly declaring that the Quraan is its constitution. The swiftness of events which have unfolded following the revolution has not allowed Islamic movements a chance to properly assess the situation from both religious and social perspectives.

7. Muslims can not possibly have confidence in a people whose religion was historically established on the basis of *Taqeeyah*<sup>1</sup> (lit. dissimulation i.e. calculated deception) and falsehood. An intelligent person can not believe that a black cloud of hate and deviation which evolved over the centuries would transform itself into right guidance and uprightness overnight; especially, when Shi'ites function according to Allaah's description of hypocrisy in the Quraan, "When they meet true believers they say to them, 'We also believe, but when they are with their demonic friends, they say to them, 'Surely we are on your side and really only believe as you do'."'<sup>2</sup>

8. Having lived among the Shi'ites of Iraq, Iran, Saudi Arabia and Lebanon for eight years. I have discussed at length with them their beliefs and aspirations. And, it has become evident to me, without a shadow of a doubt, that they are an exact reflection of the doctrines contained in their distorted books. Hence, the only

<sup>1</sup>The hiding of one's true beliefs by pretending to hold different ones.-Ed.

<sup>2</sup>Soorah al-Baqarah 2:14.-Ed.

acceptable work that Muslim activists have done or can do with them is to guide them back to the religion of truth and enjoin them to abandon the inherited religious distortions of their fore-fathers. At one point, I lived with one of them formerly named 'Abdul-Hasan, (lit. the worshipper of Hasan) who informed me at length about the more astounding aspects of his former religion. Among the things which he told me was the fact that when he visited his mother after he became a Muslim, she would smash the dishes after he ate and say to him. "You are an unclean (*najis*) pagan belonging to 'Umar's sect."<sup>1</sup> He also promised to bring me a copy of the secret Quraan called *Muṣ-ḥaf Faaṭimah*<sup>2</sup> used by Shi'ite scholars as supportive proof of Shi'ite distortion of the Quraan mentioned by Professor Muhibbud-Deen al-Khateeb in his book, *Al-Khutoot al-'Areedah*.

9. The current state of confusion and ignorance is so great that a leading Islamic activist recently exclaimed, "The Iranian revolution is certainly the fulfillment of the prophesy concerning the Quranic verse, 'And if you turn back He will replace you with another people.'<sup>3</sup>; wherein, the Prophet placed his hand on Salmaan's<sup>4</sup>

<sup>1</sup>Umar ibn al-Khaṭṭaab, the second righteous caliph of Islaam.-Ed.

<sup>2</sup>Muṣ-ḥaf literally means book but has been used to refer to a complete copy of the Quraan in book form. Faaṭimah was the youngest daughter of the Prophet (ﷺ), whom he gave in marriage to his cousin, 'Alee, the first Imaam according to the Shi'ite creed.-Ed.

<sup>3</sup>Soorah Muḥammad 47:38.-Ed.

<sup>4</sup>Salmaan al-Faarisee (lit. the Persian) was one of the leading companions of the Prophet (ﷺ). He had spent many years searching for the religion of truth among the religious scholars and monks of Asia, Byzantine and Rome before coming to Arabia. In Arabia he was enslaved by the Arabs and brought to al-Madeenah, where he remained in servitude. When the Prophet (ﷺ) migra-

shoulder and said, "Allaah is referring to this man and his people. Even if the religion were in Pleiades<sup>1</sup> some Persians would reach it'." The Islamic activist has said this in spite of the fact that the Prophet's (ﷺ) statement was not made in reference to the verses which he quoted. So how can this honorable brother be so sure that the verse refers to Khomeini and his followers when he knows that their creed is in conflict with the divine truth revealed to mankind as guidance and a mercy and found in the noble Quraan and the authentic *Hadeeth* books of the Sunnites?<sup>2</sup> Or is the brother even in doubt about this?

The Tunisian journal, *Al-Ma'rifah*, has echoed the same sentiments in a headline, "A prophecy fulfilled: The Prophet has chosen Iran for the leadership of Muslims".<sup>3</sup> This statement as well as the previous one are undoubtedly slanderous and fictitious, for how could the Prophet (ﷺ) choose Iran for the leadership of Muslims when Shi'ites deny much of his Sunnah, including the very Quraan which was conveyed by those who conveyed the Sunnah. This great trial has swept through Muslims countries and movements like a storm thoroughly shaking their beliefs till even the discerning among them have become confused.

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— ted to al-Madeenah, Salmaan accepted Islaam and the Prophet (ﷺ) bought his freedom, Shi'ites place a lot of emphasis on him due to his Persian nationality and claim that he was a staunch supporter of 'Alee's right to leadership.-Ed.

<sup>1</sup> A large group of stars in the constellation Taurus.-Ed.

<sup>2</sup> The vast majority of Muslims follow the Prophet's (ﷺ) *Sunnah* (way of life) as conveyed by his *Ṣaḥābah* (companions) and have historically referred to themselves as *Ahlaṣ-Sunnah* (lit. the people of the Sunnah). In more recent times, the term "Sunnis" and its anglicized form "Sunnites" have been used to distinguish them from the Shi'is (Shi'ites).-Ed.

<sup>3</sup> *Al-Ma'rifah*, vol. 5, no. 8.

## 2 SHI'ISM: THE PAST

The divergence of Shi'ism from Islaam and the most dangerous aspects of the Shi'ite creed may be summarized from the books which they consider most authentic (some of which they personally distribute among Sunnites as part of their invitation to Shi'ism) as follows:

1. The *Imaamee*<sup>1</sup> Shi'ites do not believe in the narrations of the Prophet's (ﷺ) *Sunnah* as found in the *Hadeeth* books of al-Bukhaaree, Muslim, and the remaining authentic books of the Sunnites especially, *Hadeeths* narrated by the major narrator of Islaam, Abu Hurayrah<sup>2</sup>, may Allaah be pleased with him, and Samurah ibn Jundub<sup>3</sup> according to statements made by the

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<sup>1</sup>The relational adjective "*Imaamee* (commonly written Imami)" or in its anglicized form "Imaamite" is derived from the noun, "*Imaam*" which means leader. Here it refers to the belief in divinely appointed leaders (Imaams) shared by all Shi'ite sects.-Ed.

<sup>2</sup>Abu Hurayrah's full name was 'Abdur-Rahmaan ibn Sakhr. He was born in Yemen and migrated to al-Madeenah in order to accept Islaam at the hands of the Prophet (ﷺ). The Prophet nicknamed him Abu Hurayrah (lit: owner of the kitten) because of his habit of carrying a kitten in his arms. Abu Hurayrah dedicated himself to the memorization and transmission of the Prophet's (ﷺ) statements and actions. And, after the Prophet's (ﷺ) death, he became the foremost companion in the narration of the *Sunnah*.-Ed.

<sup>3</sup>Samurah ibn Jundub (d. 679) settled in Madeenah when his mother married one of the Anṣaars. While still a youth, he memorized many *Hadeeths* directly from the Prophet. He left Madeenah with the Muslim armies and was made governor over Kufah and Baṣrah by the commander, Ziyaad. After Ziyaad's death Caliph Mu'awiyah retained him as governor over Basrah for a year before removing him. (Aḥmad ibn 'Alee Ibn Ḥajar, *Al-Iṣaabah fee Tamyeez aṣ-Ṣaḥābah*, (Cairo: Azhaari College Libraries, 1st. ed. 1970) vol. 3, pp. 256-7).-Ed.

Shi'ite leader Aayatullaah Khomeini.<sup>1</sup> As a result, the great Sunnite scholar, Professor 'Abdul-Mun'im Şaaliḥ Aal 'Alee undertook a written rebuttal to attacks on Abu Hurayrah in the book, *Difaa' 'an Abee Hurayrah* (lit. A Defence of Abu Hurayrah). The book is considered a rare gem in the field of *Ḥadeeth* literature because of the unique method of arrangement that he adopted to identify the various chains of narrators by which the *Ḥadeeths* reported by Abu Hurayrah were narrated.

The Shi'ite equivalent to al-Bukhaaree, al-Kulainee, dedicated a special chapter in his book to this effect entitled: **“Surely People Have No Truth Except What Came From the Imaams and Everything Which Did Not Come From Them is False”**.<sup>2</sup> According to Khomeini the book, *Al-Kaafee*,<sup>3</sup> is considered by Shi'ites the way *Şaḥeeḥ al-Bukhaaree* is considered among Muslims.<sup>4</sup> This book, *Al-Kaafee*, due to its extreme statements of Kufr (disbelief) and Shirk (polytheism), is sufficient to push anyone who believes in it into the Hell-fire for eternity. Sufficient examples can be found in the follo-

<sup>1</sup> Khomeini, *Al-Ḥukoomah al-Islaameeyah* (Kuwait edition), p. 60. He says, “Perhaps a narrator such as Samurah ibn Jundub may invent *Ḥadeeths* which are an insult to the dignity of Ameer al-Mumineen, 'Alee,”-Ed.

<sup>2</sup> Muhammad ibn Ya'koob al-Kulainee, *Al-Kaafee*, (Iran, 1278 AH/ 1861 CE), p. 407.

<sup>3</sup> *Al-Kaafee fil-Usool* is a collection of *Ḥadeeths* attributed to the Prophet and some of the twelve Imaams of the Shi'ites. It was compiled by the Shi'ite *Ḥadeeth* scholar al-Kulainee (d. 941 C.E.).-Ed.

<sup>4</sup> *Şaḥeeḥ al-Bukhaaree* is considered by unanimous agreement of Muslim scholars the most authentic book in Islaam after the Quraan. Its contents were collected by the *Ḥadeeth* scholar, Muḥammad ibn Ismaa'eel al-Bukhaaree (d. 256 AH/ 870 CE) see pp. 32-33 of this book.-Ed.

wing points all of which are supported by quotes from *al-Kaafee*.

2. Shi'ites consider the twelve Imaams infallible, incapable of making even the slightest error. Hence following them, according to Shi'ite belief is obligatory on all true Muslims until the Day of Judgement. In fact, the impudence of the Shi'ites reached such a degree that they actually believe the Imaams to be on a level above that of the highest angels and the Prophets; a level wherein even the particles of the universe are subservient to them. Khomeini asserts in his book, *Al-Ḥukoomah al-Islaameeyah*, “Certainly the Imaam has a dignified station, a lofty rank, a creational caliphate, and a sovereignty and mastery over all the atoms of creation. It is definitely a basic belief in our school of thought, that our Imaams occupy a station unattainable by either an angel of the highest rank or a major prophet. And, according to our narrations and *Ḥadeeths*, before the creation of the universe, the greatest Prophet ( ﷺ ) and the Imaams – may peace be on them – were in the form of light which Allah made orbit His throne and gave rank and proximity known only to Him. As was narrated in the *Ḥadeeth* on *Mi'raaj*<sup>1</sup>, Angel Gabriel said, ‘If I were to have come an inch closer, I would have been burnt up’ – that is, by the intensity of the Imaam’s light. It has also been narrated by them – may peace be on them – that, “We have certain states in relation to Allaah not allowed to an angel of the highest rank nor a great prophet.” A similar status is accorded to Faaṭimah

<sup>1</sup>The Prophet Muḥammad’s ( ﷺ ) miraculous ascent into the heavens which took place during a night one year before the Hijrah (i.e. 621 CE).-Ed.

az-Zahraa<sup>1</sup> – may peace be on her..”<sup>2</sup>The Shi‘ites have also elevated the Imaams to the point of absolute and infinite knowledge. The following headings in *Al-Kaafee* attest to this incredible belief:

**Chapter: “The Imaams Have Knowledge of All that was Given to the Angels and the Prophets”.**<sup>3</sup>

**Chapter: “The Imaams Know When They Will Die and They Only Die by Their Choice”.**<sup>4</sup>

**Chapter: “The Imaams Have Knowledge of the Past and the Future; and Nothing is Hidden from Them”.**<sup>5</sup>

3. The act of lying to non-Shi‘ites, known as *Taqeeyah* (dissimulation: false pretense) is a religious tenet among Shi‘ites. In support of this position of deception, they narrate the following statements from Abu ‘Abdillaah,<sup>6</sup> “Nine tenths of religion is dissimulation (*Taqeeyah*)<sup>7</sup>; hence, one who does not dissimulate has no religion.”<sup>8</sup> “A believer who does not dissimulate is like a body without a head.”<sup>9</sup> “Mix with them externally, but oppose them internally,”<sup>10</sup> Concerning the verse, “Verily the most noble among you in Allaah’s sight is the

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<sup>1</sup> The youngest daughter of the Prophet (ﷺ) by his first wife Kha-deejah. She was given in marriage by the Prophet (ﷺ) to his cousin, ‘Alee.-Ed.

<sup>2</sup> *Al-Hukoomah al-Islaameeyah*, pp.52-3.

<sup>3</sup> *Al-Kaafee*, (Iran, 1278), p. 255.

<sup>4</sup> *Ibid.*, p. 258.

<sup>5</sup> *Ibid.*, p. 260.

<sup>6</sup> The fifth Imaam, Ja‘far aṣ-Ṣaadiq.-Ed.

<sup>7</sup> The hiding of one’s true beliefs by pretending to hold different ones.-Ed.

<sup>8</sup> Al-Kulainee, *Al-Kaafee*, vol. 9, p. 110.

<sup>9</sup> *Tafseer al-‘Askaree*, (Ja‘faree Press, India), p. 162.

<sup>10</sup> *Al-Kaafee*, vol. 9, p. 116.

most God-fearing (*atqaakum*)”<sup>1</sup>, they attribute to Ja‘far aṣ-Ṣaadiq the following interpretation of “at-qaakum”: that is, your deeds done by dissimulation.<sup>2</sup>

From their eighth Imaam,<sup>3</sup> they narrate the following: “Whoever abandons dissimulation before the appearance of the hidden Mahdee<sup>4</sup> is not of us.”<sup>5</sup> Because of their attitude concerning dissimulation, Jalaaluddeen as-Suyooṭee<sup>6</sup> sent an open letter to the Muslims of Egypt entitled *The Key to Paradise is in Reliance on the Sunnah* when an Iranian missionary came there on the pretext of encouraging a rapprochement between Sunnities and Shi‘ites. In the letter, he made a detailed exposition of the Shi‘ite creed concentrating on its basis of dissimulation, deception and falsehood. It should be noted that Jamaaluddeen,<sup>7</sup> the Iranian Shi‘ite, decepti-

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<sup>1</sup> Soorah al-Hujuraat 44:13.-Ed.

<sup>2</sup> Ibn Baabawayh, *Al-I‘tiqaadaat*, (Iran; 1374 AH), Chapter *Taqeeyah*.

<sup>3</sup> ‘Alee Riḍaa.-Ed.

<sup>4</sup> The twelfth Imaam, Muḥammad ibn al-Ḥasan, who the Shi‘ites claim disappeared in 879CE and remains alive in a state of occultation until a time when he will re-appear and re-establish the divine caliphate on earth.-Ed.

<sup>5</sup> ‘Alee ibn ‘Eesaa al-Ardabeelee, *Kash al-Ghummah Fee Ma‘rifah al-A-immah*.

<sup>6</sup> Jalaaluddeen ‘Abdur-Raḥmaan ibn al-Kamaal as-Suyooṭee was born at Asyooṭ, Egypt in 1445 CE and studied under the major scholars of the *Hanafee* school of the region. He spent his whole life teaching, making Islamic rulings and writing in all branches of Islamic and Arabic learning. The German orientalist, Broklemann, counted as-Suyooṭee’s writings as 415, most of which have already been published. In 1505 CE, As-Suyooṭee died at the age of 62 in the city of his birth.-Ed.

<sup>7</sup> Jamaal ad-Deen al-Afghaanee (1839-1897), Muḥammad ibn Safdar claimed he was born in As‘adabad near Kanar in the district of Kabul but it was later shown that he was born in Asadabad near =

vely named himself al-Afghaanee (the Afghan) in order to make the Muslims of the East think he was a Sunnite. And, it was he who introduced free-masonry to Egypt with the aid of his pupil, Muḥammad ‘Abduh, who later confirmed Jamaaluddeen’s membership in the Masons.<sup>1</sup>

#### 4. Since the Sunnah governs and explains the

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= Ḥamadan in Persia. He grew up in Kabul, where he studied all the higher branches of Islamic learning. He travelled to India and Cairo, where he plunged into an apparently relentless struggle against European colonialism and materialistic European ideas which were then penetrating the East. Al-Afghaanee made a profound impression upon a whole group of young men during the eight years (1871-9) that he lived in Egypt. He encouraged them to found newspapers and reviews and to write with the object of influencing public opinion, uniting them all in a masonic lodge which he had founded. Many of his disciples like Qaasim Ameen (1865-1908) and Fareed Wajdee (1875-1954) later formed the nucleus of the modernist movement in opposition to some well-established Islamic principles. Exiled in 1879, Jamaal ad-Deen stayed a time in India and then, in 1883, in Paris, where he again met one of his disciples, the Egyptian Imaam, Muḥammad ‘Abduh, with whom he published a review called *Al-Urwah al-Wuthqaa* (The Unbreakable Bond). The eighteen issues which they jointly published in 1884, although banned in India and Egypt, exerted a certain influence almost everywhere in Islaam. The whole modern body of argument of the reform circles, such as was to be repeated without any significant change until our own time was expounded in the issues of the review. After publication of the review ceased, Jamaal ad-Deen once again set out on his travels visiting Persia, Russia and England. He ended his life in gilded captivity in Istanbul, where he had been brought in 1892 by Sulṭaan ‘Abdul-Ḥameed. (A.J. Arberry, *Religion in the Middle East*, Cambridge University Press, Cambridge, 1969, rep. 1981). vol. 2, pp. 37-39, *Shorter Encyclopedia of Islam*. p.85).-Ed

<sup>1</sup>Muḥammad Muḥammad Ḥusain, *Al-Itijaahaat al-Waṭaneeeyah Fee al-Adab al-Araabee al-Mu’aaṣar*, vol. 1, p. 153.

Quraan,<sup>1</sup> the Shi’ite *tafseer* (interpretation of the Quraan) follows the same pattern as their deviant doctrines which resulted from their wholesale fabrication of *Hadeeths* attributed to the Prophet (ﷺ). Shi’ites have not only distorted the meanings of the Quraan, but they have also made additions to the actual text itself. The verse, “And We made ‘Alee your in-law,” has been added to Soorah al-Inshiraah<sup>2</sup>, even though this Soorah is from the Makkan period (609-622) and ‘Alee did not become an in-law of the Prophet (ﷺ) until after his migration to Madeenah. Instead of the verse, “And make us a leader (Imaam) for the God fearing”<sup>3</sup>, they substitute, “And make for us a leader (Imaam) from among the Godfearing.”<sup>4</sup>

Perhaps the greatest level of audacity on the part of the Shi’ites is the addition of to the Quraan of a fictitious chapter which they call Soorah al-Walaayah. Its translation is as follows:

1. “O believers, believe in the Prophet and the guardian (Walee), whom We sent to guide you to the straight path;
2. A Prophet and a Guardian, one from the other and I am the Knower, the Wise;

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<sup>1</sup> See Naaṣir ad-Deen al-Albanee’s, *Manzilah as-Sunnah fee al-Islaam*, (Salafee Publishing House, Kuwait).

<sup>2</sup> al-Ḥaajj Mirza Ḥusain at-Ṭoossee, *the Definitive Statement Proving the Distortion of the Lord of Lords’ Book*, (1289 AD), p. 80.

Muḥsin al-Kashmeeree, *Dabstaan Madhaahib*, in Persian from which the Orientatlist Noldeke quoted in his book, *The History of the Quraan*, p. 102.-Ed.

*Al-Kaafee*, (1278 AH), p. 289.

<sup>3</sup> Soorah al-Furqaan 25:74.-Ed.

<sup>4</sup> *Tafseer al-Qummeeyah*, (Najaf Press, 1386 AH/1966) vol. 2, p. 117.

3. Verily those who fulfill their covenant to Allaah will have gardens of pleasure.

4. And for those who deny our signs when they are read to them,

5. Verily they will have a terrible place in Hell when they are called for on the Day of Judgement, 'Where are the wrongdoers who denied the messengers?'

6. He only created them in truth and Allaah will surely make them victorious until a time in the near future.

7. Glorify the praises of your Lord and 'Alee is among the witnesses."<sup>1</sup>

Abu Baseer reported that he said to Imaam Ja'far, "O Abu 'Abdillaah (Imaam Ja'far aṣ-Ṣaadiq), what is *Muṣ-ḥaf Faatimah*? He replied, "It is a book containing three times what is found in your copy of the Quraan; yet by Allaah, it does not contain even a single letter from your Quraan."<sup>2</sup>

5. Shi'ite scholars have branded the vast majority of the companions of the Prophet as disbelievers. (They say) "Obedience to 'Alee is true humility and disobedience to him is disbelief in Allaah."<sup>3</sup> "Whoever sets up another Imaam besides 'Alee and delays 'Alee's cali-

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<sup>1</sup>Translated from a photograph of the Soorah in Noldeke's, *Geschichte des Qorans*, (1860) 2nd. ed. by Schwally, ii. 102, See also Goldzihers, *Die Richtungen der Islamischen Koranauslegung* (1920), p. 271. (*Shorter Encyclopedia of Islam*, p. 280).-Ed.

<sup>2</sup>*Al-Kaafee*, (Iran, 1278), p. 385.

<sup>3</sup> *Ibid.*, vol. 10, p. 54.

phate is a polytheist."<sup>1</sup> "Syrians are worse than the Romans, Madeenites worse than Makkans, and Makkans openly disbelieve in Allaah."<sup>2</sup>

In explanation of the verse, "On the day when the wrongdoer bites his hands saying, "Oh if only I had taken the right path with the Prophet. Oh woe is me, if only I had not taken **so and so** as a friend."<sup>3</sup> Al-Qummeesaid that "so and so" refers to 'Umar.<sup>4</sup> Concerning Ṭalḥah and az-Zubayr<sup>5</sup>, al-Qummees claims Abu Ja'far said

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<sup>1</sup>*Al-Kaafee*, vol. 10, p. 55. This is in reference to those who uphold the validity of the caliphates of Abu Bakr, 'Umar and 'Uthmaan. Shi'ites claim that the caliphate was stolen from 'Alee and only he and his descendants have the right to lead Muslims.-Ed.

<sup>2</sup> *Ibid.*, vol. 10, p. 107.

<sup>3</sup> Soorah al-Furqaan 25:27-28.-Ed.

<sup>4</sup> *Tafseer al-Qummees*, (Najaf Press, 1386 AH), vol. 2, p. 113.

<sup>5</sup> Ṭalḥah ibn 'Ubaidillaah, a Quraishite, was a grand-nephew of Abu Bakr. He was a distinguished companion of the Prophet (ﷺ) and was honoured with the position of one of the ten companions promised paradise. He saved the life of the Prophet (ﷺ) at the battle of Uhud (655 CE) and was slain in the battle of the Camel (Dec. 4, 656 CE) at the age of 64 and was buried at Baṣrah. (Thomas Patrick Hughes, *Dictionary of Islam*, (Islamic Book Publishers, Kuwait, reprint 1979)p.626)-Ed.

Az-Zubair ibn al-'Awwaam was a cousin of the Prophet (ﷺ) and a nephew of the Prophet's first wife, Khadeejah. He was the fifth to accept Islaam and one of the ten to whom paradise was promised by the Prophet (ﷺ). Az-Zubair took part in both migrations to Abyssinia and fought gallantly in all the great battles and campaigns during Prophet Muḥammad's lifetime. The Prophet (ﷺ) gave him the title, al-Hawaaree (the disciple) on account of his services as a spy in the Battle of Banoo QuraidHah, with the words: "Every prophet has a disciple (Ḥawaaree) and my disciple is az-Zubair." He died during the battle of the Camel, wherein Muslims were inadvertently drawn into conflict with each other. (*The Shorter Encyclopedia of Islam*, pp. 660-661).-Ed.



that the following verse was revealed about them, "Verily the doors of the sky will not open for those who deny our signs and are arrogant towards them, nor will they enter paradise until a camel passes through the eye of a needle."<sup>1</sup> And he added that the camel in the verse refers to their camel."<sup>2</sup>

One of their leading scholars, al-Kashshee, reported that Abu Ja'far said, The people (including the Sahaabah) all became apostates after the Prophet's death except for three." When asked who they were, he replied, "Al-Miqdaad ibn al-Aswad, Abu Dharr and Salmaan as mentioned in the verse, 'If he (Muhammad) dies or is killed will you turn on your heels.'<sup>3</sup><sup>4</sup>

When Professor al-Basheer al-Ibraaheemee, the top Algerian scholar, visited Iraq, he came across a three volume book called *az-Zahraa*, published by the scholars of Najaf.<sup>5</sup> It states that Ameer al-Mumineen, 'Umar, was afflicted with a disease which could only be cured by drinking human semen. Another book in Persian called *Kashf al-Asraar* (Revelation of the Secrets) was published there by the leader of the rapprochement

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<sup>1</sup> Soorah al-A'raaf 7:40.-Ed.

<sup>2</sup> *Tafseer al-Qumme*, vol. 1, p. 230.

Editor's note: That is, according to al-Qumme, The Prophet's (ﷺ) companions Talhah and Zubayr who were promised Paradise by the Prophet (ﷺ) himself would never enter Paradise.

<sup>3</sup> Soorah al-A'raaf 7:40.-Ed.

<sup>4</sup> Muhammad ibn Hasan ibn 'Alee at-Toosee, *Rijal al-Kashshee*, pp. 12-13, (University of Mash-had).

<sup>5</sup> Najaf is a city in Iraq, where 'Alee ibn Abee Taalib is supposed to have been buried. The Shi'ites consider Najaf one of the holiest of cities.-Ed.

movement, Aayatullaah al-Khomeini. On page 112, Abu Bakr is described as having gone astray while on page 114 'Umar is called a heretic.

There are many other statements in their books slandering Abu Bakr, 'Aaeshah, the rest of the Prophet's wives as well as the Sahaabah in general; however, for the sake of brevity what we have narrated will suffice.

6. All who do not follow their creed are considered disbelievers. "Doubt about the Imaamate of 'Alee<sup>1</sup> is like doubt about the mission of Muhammad (ﷺ). And one who doubts both should be killed if possible, if he claims to be Muslim. On the other hand, disbelievers are like the Jews and Christians and should not be killed for these reasons."<sup>2</sup>

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<sup>1</sup> *Al-Kaafee*, (Iran, 1278 AH/1880), p. 397.

<sup>2</sup> *Ibid.*, vol, 6, p. 393.

## Shi'ite Treachery in Islamic History

What follows is a brief sketch of Shi'ite intrigues against Islaam and Muslims during a few representative periods of Islamic history, past and present, for, to mention all would require a whole book in itself.

During the period of the fourth and fifth Faatimid caliphs, al-'Azeez billaah (975-966 CE), and al-Haakim bi amrillaah (966-1020 CE), Muslims under their rule experienced unimaginable affliction. Both of these caliphs gave the reigns of power to Jewish administrations who spread corruption and tyranny throughout the Muslim realm. And, when their Shi'ite governor in the well-fortified city of 'Asqalaan surrendered to the Crusaders, the soldiers and the towns people, unable to bear Shi'ite treachery any longer, revolted and killed the governor in the year 995 CE.

In the fifth century of the Hijrah during the rule of the Shi'ite Buwayhid clan over Iraq, the Jews were allowed to become very powerful and oppressive. As a result the people of the region revolted against the Buwayhids in the year 1031 CE and burnt the houses of the Shi'ites as well as the houses of the Jews.

Shi'ites were largely responsible for the Mongols' sacking of Baghdad in the seventh century. The most noted Shi'ite scholar of the time, an-Naṣeer aṭ-Ṭoosee<sup>1</sup>,

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<sup>1</sup>Naṣeer ad-Deen of Ṭoos (d.1274) was a prolific Shi'ite writer known for about 56 works on religion, philosophy, mathematics, physics and astronomy, most of which were in Arabic. His prose works in Persian include the celebrated treatise on ethics, *Akh-laaq-i Naasiree* in which he identified the Imaam as the ideal ruler described by Plato and Aristotle. He composed poetry in praise of al-Mu'tasim, the 'Abbaasid caliph, then instigated a revolt against his patron and supervised the slaughter of Muslims by the Mongol, =

rode alongside Hulagu<sup>1</sup> at the head of the Mongol hordes and oversaw with him the slaughter of countless innocent Muslims. The Shi'ite chief minister (Wazeer), Ibn al-'Alqamee, also played a major role in that tragedy.

The tenth century of the Hijrah witnessed Ghayyaath Khudaabundah Muḥammad, the Mongol who had converted to Shi'ism, make an alliance with the Crusaders while massacring and terrorizing Sunnite Muslims.

The Jews also attained a very prominent position in the Shi'ite Ṣafawid dynasty during the tenth century of the Hijrah. This Shi'ite dynasty entered into an alliance with the Portuguese against the Ottoman state. However, the Ottoman Sulṭaan replied by killing nearly 30 thousand of them in a single day, teaching them a very severe lesson. He declared them to be merely a group of worthless heretics wearing red turbans with twelve folds.<sup>2</sup>

If these incidents have been forgotten there is always the unforgettable crime of this century wherein the

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=Hulagu. (Ḥassan Ibrahim Ḥassan, *Islaam*, (University of Baghdad, Iraq, 1967), p. 171).-Ed.

<sup>1</sup>The Mongol invasion of Chingiz Khan in the early part of the thirteenth century CE, precipitated the fall of the 'Abbaasid dynasty. When Mangu became the great Khan of the Mongols in 1251 CE, he conquered Tibet, Persia and Syria. His brother, Hulagu, captured Baghdad in 1258 CE, massacred its people and put an end to both the 'Abbaasid dynasty and the Islamic caliphate in the East. The scholars of Egypt then met and selected the Mamlook general, Quṭuz, as Sulṭaan of Egypt. Sulṭaan Quṭuz with the aid of his Mamlook commander, Beybars, defeated the Mongol conqueror, Hulagu, in the battle of 'Ayn Jaaloot. (Ain Jalut is a town near Nablus in Palestine).-Ed.

<sup>2</sup>From Muḥammad KaadHim Ḥabeeb's book, *ar-Riddah* in which Maududi wrote the introduction.

Shi'ite Yahya Khan<sup>1</sup> surrendered the Muslim lands of East Pakistan to the Hindus to do with as they pleased. This heinous act led to the formation of the truncated state of Bangladesh.

And, in Lebanon the Shi'ite betrayal of Muslims and their alliance with Maronite Christians, whom they consider their true friends, can not be forgotten.<sup>2</sup>

What have the Shi'ites contributed to the Mujaahideen of Afghanistan besides criticism of their Jihaad and belittlement of their opposition to the forces of

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<sup>1</sup> Gen. A.M. Yahya Khan was the chief martial law administrator and president of Pakistan during the crisis of 1969-71.-Ed.

<sup>2</sup> "The Shi'ite mainstream movement, Amal, led by Nabi Berrie, did not resist the Israeli invasion of 1982. The Shi'ites have a long history of non-revolutionary conservatism and sectarianism which has kept them from cooperation with the Palestinians and other Sunnis. The first step a few months back, was the Shi'ite offensive in Beirut against the Sunni Murabiṭoun movement, which participated in the resistance against Israel. The quick victory against the surprised Murabiṭoun greatly encouraged the Shi'ites. When they moved against the Palestinians they were looking for another walkover. However, the Shi'ites did not succeed in capturing even the tiny refugee camp of Sabra. The Shi'ites showed in their war tactics how far they are from Islaam. They started destroying homes one by one in an attempt to kill the Palestinian fighters. Among the 180 killed and 1,000 wounded in the first five days were dozens of Palestinian women and children. As the Palestinians continued to resist, the 6th brigade of the Lebanese army, which consists of Shi'ites, was thrown into the offensive. Mosques inside the camp were destroyed by the Shi'ite shelling. (and) on May 24, when Ḥafez al-Assad proposed a "ceasefire" in which Palestinians were told to hand over their weapons to the Shi'ite 6th brigade, the Palestinians rejected his proposal. After that, with open Syrian encouragement, Shi'ite all-out attacks were launched on all three Palestinian camps. The Red Cross was prevented from entering the camps to remove people bleeding to death. By June 3rd., the small Sabra camp had fallen, but resistance at Shatilla continued while Shi'ite assaults on the large Burj al-Barajinah camp were thrown back." (*New Trend*, vol. 8, no. 6, Shawwal 1405/June 1985, p.1).-Ed.

atheism?<sup>1</sup> And, why have the Shi'ite students at the University of Kuwait joined forces with the communists and other leftists against Sunnite Muslim students in the student elections of 1981?

Lastly, what of the unholy alliance between the Iranian revolution and Nuṣayri<sup>2</sup> Syria – between Iran and Libya – Iran and Algeria – and Iran and South Lebanon? Is it because all of them share with the Shi'ites the rejection of some or all of the Sunnah? Was it not expected that the 'revolution of the oppressed' would stand by the oppressed in Syria? Is this the reward for kindness? Yes, the reward for the Syrian mujaahideen's open support for the Iranian revolution was first to be snubbed, then to be criticized for their Jihaad. How else are we to understand Aayatullaah Khalkhaali's public

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<sup>1</sup> "The Ḥizb-e-Islami (which has been the most ardent pro-Iranian party among the Afghan mujahideen) has announced that because of difficulties caused by the Islamic Republic's regime for the mujaahideen in Afghanistan, all the offices of this party will be closed in Iran, and it will withdraw all its personnel from the country. Golbodin Hikmatyar, the leader of the Islamic Party said: 'The Islamic Republic has insulted the leaders of the party in Afghanistan and has caused friction between Sunnis and Shi'ism.'" (*Impact International*, vol. 15:16, London, 23 August - 12, September, 1985, p. 2).-Ed.

<sup>2</sup> Muḥammad ibn Nuṣayr, one of Imaam al-Ḥasan al-'Askaree's (d.874) followers, claimed that he was the door (Baab) to the hidden Imaam, but was rejected by the 'Alids and the majority of Imaamee Shi'ites. However, he gathered a following and a sect evolved in northern Syria claiming that 'Alee was the incarnation of Allaah (ash-Shahrastanee, *al-Milal wa an-Nihal*, vol. 2, pp. 143-5). They borrowed from Christianity the festivals of Christmas and Easter along with other pagan forms involving the worship of heavenly bodies. (Philip K. Hitti, *History of the Arabs*, (Macmillan Press, London, 10th ed., 1970), pp. 448-9) This sect was declared pagan by the Twelver Shi'ite theologians of the past. However, Khomeini for political reasons has included them among the main body of Shi'ism.-Ed.

statement against the Syrian mujaahideen, or Khomeini's representative declaring Syrian mujaahideen disbelievers while he was in London in 1980? Finally, why did Shi'ite members of the Kuwaiti National Assembly vote in favor of Hafiz Asad<sup>1</sup> against the Syrian mujaahideen during the vote for sending 48 million dinars to Syrian deterrant forces?<sup>2</sup>

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<sup>1</sup>Hafiz Asad is the president of Syria and belongs to the minority Nusayri sect which has the whole country in its grip. Most of the top level administrators of Syria belong to this sect. They also form the majority in the air force and the armoured battalions and the officer corps of the army, while Sunnites form the majority of footsoldiers in the army.-Ed.

<sup>2</sup>Author's note: Shortly before the publishing of this book, the Iranian government sent a telegram to Hafiz Asad in which they described the Syrian mujaahideen as 'a filthy disease' in reply to a telegram from Asad on the third anniversary of their revolution.

### 3 SHI'ISM: THE PRESENT

Some well intentioned Muslims claim that the Shi'ites of today, especially the more educated and aware among them, have changed from what they were in the past and have corrected their doctrines. The truth is that Shi'ism in the first century meant love and support for the family of the Prophet ( ﷺ ) which is commendable. However, once they began to deviate, it became progressively worse over a long historical period until they invented a new religion fundamentally different from our religion. They then authored countless books on their new creed based on a Quraan different from the one used by Muslims and on *Hadeeths* which they themselves fabricated. All aspects of the religion of Islaam came under their slanderous attack and to this day they continue to publish literature which tears away at the fundamentals of Islaam, principle by principle. In fact, even the most slanderous writings of the orientalist and Jews can not be compared in viciousness to those which Shi'ites distribute in every corner of the world.

For five years, I lived in a city in which the leader of the Shi'ites was friendly with Sunnite Muslims and pretended to honor and respect Abu Bakr and 'Umar, may Allay be pleased with them. However, on one occasion when he became angry with us, he immediately cursed both Abu Bakr and 'Umar with the worst phrases possible. So, if this is the state of a leader of their more cultured and educated elements, what can Muslims expect from the ignorant masses?

An office for the promotion of rapprochement between Muslims and Shi'ites has been open in Cairo for the last forty years. However, the Shi'ites have refused to open a similar office in their centers of learning

like Najaf and Qum. According to Dr. Muṣṭafa as-Sibaa<sup>1</sup>, what they want from the rapprochement movement is that we come closer to their creed and not a mutual compromise.

Due to the general ignorance of Muslims about the Shi'ite religion, most Muslim refugees from northern Palestine to southern Lebanon have converted to Shi'ism and likewise, the Sunnite majority in Iraq has become a Shi'ite majority. This wave of conversion was managed mainly through deceptive propagation of the creed and plural and temporary (*mut'ah*) marriages to increase their offspring in much the same way that the Copts of Egypt have managed to multiply dramatically in recent years. This is a deliberate goal on their part as is evident from their writings. For example, Khomeini said, "They (Shi'ites) continue to be afflicted by repression, calamities and hardship but they do not despair. Their hearts are filled with hope and their ranks continue to increase until today their numbers border on two hundred million Shi'ites."<sup>2</sup>

It should be noted that the Iranian revolution which is wrongly promoted as being reformed, non-partisan and objective in its views, continues to defame the Sahaa-bah. I have personally tape-recorded a radio broadcast from Teheran in which *Dhun-Noorain*, 'Uthmaan<sup>3</sup>, was slandered and 'Alee was extolled as the infallible

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<sup>1</sup>See the introduction of *As-Sunnah wa Makaanatuhā fee at-Tashree' al-Islaamee*.

<sup>2</sup>*Al-Hukoomah al-Islaameeyah*, (Beirut: At-Talee'ah Press, P. 132.

<sup>3</sup>The title "*Dhun-Noorain*" (lit the owner of two lights) was given to Caliph 'Uthmaan (rule 644-56 CE) because he married two of the Prophet's (ﷺ) daughters.-Ed.

Imaam. Similarly, the Iranian magazine, *Shaheed*, published in Arabic accuses *Dhun-Noorain* of being a tyrant who used to punish the Prophet's (ﷺ) companions without just cause.<sup>1</sup>

Do the Shi'ites think that their schemes are hidden from Muslims just because they use nice deceptive phrases to please them while publishing and distributing books of disbelief, in all reaches of the world? Old and new books have reached me from their distribution centers in America, Kuwait and other countries all using the same language of the past. Does not their belief in Islaam and proof of their good intention necessitate the burning of all of their books and the following of the path of divine truth found in Muslim texts? I really do not know why they insist on distributing books like *al-Muraaja'aat*,<sup>2</sup> which casts doubts on the creed of the Sunnites and books like *as-Saqeefah*<sup>3</sup>, which casts doubts on Islamic history. The author of the latter raises suspicions about Abu Bakr by claiming that he plotted against the caliphate and murdered the Raafidites<sup>4</sup> to gain the reins of government. He claims that the Raafidites did not apostate but that they refused to give the oath of allegiance to Abu Bakr and likewise to 'Umar al-Faarooq because their caliphate was illegal.

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<sup>1</sup>*Ash-Shaheed*, no. 38, 9/4/1980, last page.

<sup>2</sup>'Abdul-Husain Sharafud-deen al-Moosawee, *al-Muraaja'aat* (Qum ed.) translated as *The Right Path* (Zahra Publications, Blanco, Texas).-Ed.

<sup>3</sup>Muḥammad MudHaffar Khan, (Beirut: al-A'lamee Est., pp. 21-23.)

<sup>4</sup>The term Raafidites here refers to those former Muslims, who refused to pay Zakaah and challenged the general authority of the Islamic state after the Prophet's (ﷺ) death.-Ed.

Whoever wishes to look at the Shi'ite books of *Hadeeth*, *Fiqh* and philosophy in detail has only to request them from Tawheed publishing and distribution House in Kuwait and all of their books will be sent.

### The Doctrines of Modern Shi'ite Scholars

It was briefly explained that the Imaamee Shi'ites became more deviated than their predecessors and that none of their recent positions indicate any real hope for moderation. If the reader is in doubt about this fact, then he or she should look at the position of six major Shi'ite scholars of recent times towards Abu Bakr and 'Umar in the book, *Tuhfah al-'Awwaam Maqbool* and in the prayer cursing the two idols of Quraish (*Du'aa Shanamay Quraish*). In this prayer, falsely attributed to 'Abdullah ibn 'Abbaas, both Abu Bakr and 'Umar are cursed and called "the two idols of Quraish". *Shirk* (polytheism) is attributed to the two caliphs and both of their daughters, 'Aaeshah and Hafṣah<sup>1</sup> are vilified. The prayer is published with the endorsement of the following major Shi'ite scholars:

1. Aayatullaah al-'UdHmaa Muḥsin al-Ḥakeem (died in the past decade)
2. Aayatullaah al-'UdHmaa Abul-Qaasim al-Khooee (lives in Najaf and is the author of *al-Bayaan fee Tafseer al-Quraan*, which does not differ from other books of the Shi'ites).
3. Aayatullaah al-'UdHmaa Rooḥullaah al-Khomeini (is the author of *Kashf al-'Asraar*, which declares

<sup>1</sup> Both of whom were among the wives of the Prophet (ﷺ) and, it was 'Aaeshah's house in which he chose to remain till death over took him.-Ed.

Abu Bakr a deviant (p. 112) and 'Umar an apostate (p. 114)

4. Aayatullaah al-'UdHmaa Maḥmood al-Ḥusainee ash-Shaahroodee
5. Aayatullaah al-'UdHmaa Muḥammad KaadHim Shree'atmadaaree
6. The chief scholar 'Alee Taquee at-Taqwaa

For those who were deceived by the public statements of Shi'ite leaders immediately after the revolution, we now present some documented statements made by two of those leaders to the contrary.

### A) Aayatullaah Khomeini

#### 1. His sources of Learning

At the end of this book is a reply by Khomeini to a question which we asked him concerning his opinion of the sources of divine law (*Sharee'ah*). He replied that according to them laws were first taken from the Quraan then from the following four books:

a) *Al-Kaafee* by Muḥammad ibn Ya qoob al-Kulainee ar-Raazee, who died in 329 AH / 941 CE in Baghdad. Khomeini has clearly stated that the sum total of his religion is contained in *Al-Kaafee*, "Do you think it is enough for our religious life to have its laws summed up in *Al-Kaafee* and then placed on a shelf?"<sup>1</sup>

b) *Man Laa Yahḍuruh al-Faqeeh* by their top Ḥadeeth scholar, Muḥammad ibn 'Alee ibn Baabawayh aṣ-Ṣadooq ar-Raazee, who died in 381 AH / 992 CE in the city of ar-Rayy.

<sup>1</sup>*Al-Hukoomah al-Islaameeyah*, p.72.

c) **Tahdheeb al-Aḥkaam** by their outstanding scholar Ibn al-Ḥasan aṭ-Ṭoosē, who died in Najaf in the year 420 AH / 1029 CE.

d) **Al-Istibṣaar** also by at-Toosē.

In his book, *Al-Hukoomah al-Islaameeyah*, Khomeini avoids all the books of *Ḥadeeth* of the Sunnites and refuses to use any of their narrations in the same way as his fellow Shi'ites. They only believe in texts transmitted by their people and concerning the *Ḥadeeths* of al-Bukhaaree, they say, "He has transmitted strange and even abominable tales unsuitable even for the minds of superstitious Berbers or old Sudani women."<sup>1</sup> And how could they believe in the *Ḥadeeth* book of al-Bukhaaree when he has narrated in it *Ḥadeeths* which place Abu Bakr first, then 'Umar, then 'Uthmaan and then 'Alee according to their order of excellence.

## 2. His Position on the *Ṣaḥāabah*

If Khomeini is moderate and just in his view of the *Ṣaḥāabah* as is claimed by Muslim apologists, why does he eliminate the two great leaders, Abu Bakr and 'Umar, from his discussion of believers who speak (the truth) and act on it. In his book, *al-Hukoomah al-Islaameeyah*, he says, "The messenger ( ﷺ ) and the Prince of the Believers used to both speak and act."<sup>2</sup> Moreover, as was quoted previously, what right does he have

<sup>1</sup> 'Abdullaah as-Subaytee, *Taḥt Raayah al-Ḥaqq*, (Tehran), p. 96.

<sup>2</sup> *Al-Hukoomah al-Islaameeyah*, p. 71 Author's note: When the newspaper, *Al-Kaffaah*, asked about the type of government which Khomeini and his followers hoped to establish, he replied, "The Shi'ites have tried from the beginning to establish the Just Islamic state. Since this state or government actually existed during the Prophet's ( ﷺ ) era and the era of Imaam 'Alee, we believe that such a state can be revived."

to accuse a great *Ṣaḥāabee* like Samurah ibn Jundub of fabricating *Ḥadeeths*? Concerning Mu'aawiyah he says, "He used to execute people based on suspicions and accusations, imprison them unjustly for long periods, banish them from Muslim lands and expel them from their homes merely for saying Allaah was their only Lord. Mu'aawiyah's rule did not resemble Islamic rule in any way."<sup>1</sup> Elsewhere he said, "Mu'aawiyah led his people for forty years but did not earn anything for his soul except the curses of this world and punishment in the hereafter."<sup>2</sup>

In fact, a great many Iraqis have reported that while Khomeini was staying there before going to France, he often used to curse Abu Bakr and 'Umar.

## 3. His Position on Heretics

Khomeini has expressed his deep sense of loss in the passing of Naṣeeruddeen aṭ-Ṭoosē<sup>3</sup> because of the great services which he did for Islaam. This is the same aṭ-Ṭoosē, who enabled the Mongols to enter Baghdad, massacre its inhabitants and burn the books of the Sunnites. The scholar, Ibn al-Qayyim<sup>4</sup> said about him,

<sup>1</sup> *Al-Hukoomah al-Islaameeyah*, p. 132.

<sup>2</sup> Al-Khomeini, *Jihaad an-Nafs aw Jihaad al-Akbar*, p. 18.

<sup>3</sup> See the section *Shi'ism in Islamic History*, p. 23 of this book.

<sup>4</sup> Muḥammad ibn Abee Bakr az-Zar'ee's father (1292-1350 CE) was a brilliant scholar who was the supervisor (*Qayyim*) over *al-Jawzeeyah* school in Damascus. Consequently, Muḥammad ibn Abee Bakr became known as Ibn Qayyim al-Jawzeeyah. He studied under the major scholars of his time but was most influenced by Ibn Taymeeyah, under whom he studied until the latter's death (728 AH/1328). Ibn Qayyim was jailed along with Ibn Taymeeyah for opposing religious journeys to the supposed tomb of Prophet =

“when the opportunity came to the supporter of paganism, disbelief and heresy, the chief minister of heretics, an-Naṣeer at-Ṭoosee, Wazeer of Hulagu, he satisfied his thirst for revenge against followers of the Prophet (ﷺ), followers of his creed as well as his fellow heretics by exposing them to the sword (of Hulagu) ... In short, this heretic and his heretical followers were disbelievers in Allaah, in his Angels, His Books, messengers and the Last Day.”<sup>1</sup>

#### 4. His Position on Dissimulation (*Taqeeyah*)

The goal which Khomeini and the Shi‘ites seek to achieve from dissimulation is as he says, “This *Taqeeyah* was adopted to protect the creed from extinction and not to preserve a particular individual’s life.”<sup>2</sup> He has emphasized this position in order to spread his creed among Sunnites. While advising Shi‘ite students, after the Iranian revolution, he said, “Do not drive the masses away from yourselves one after the other. Do not heap accusations on some of them of being Wahhaabis<sup>3</sup> and others of being disbelievers; otherwise, who

==Abraham and was not freed until some time after his teacher’s death in prison. Among Ibn Qayyim’s most famous students was Ibn Katheer, author of one of the best *Tafseers* and the most authentic history book, *al-Bidaayah wan-Nihaayah*. Ibn Qayyim was himself a prolific writer, authoring over fifty-nine books. (Ibn Qayyim al-Jawzeeyah, *Zaad al-Ma’aad*, (Al-Halabee Press, Cairo, 1970), vol. 1, pp. 5-13).-Ed.

<sup>1</sup>Ibn al-Qayyim al-Jawzeeyah, *Ighaathah al-Lahfaan*, vol. 2, p. 263, quoted in *Wa Jaa-a Dawr al-Majoos*.

<sup>2</sup>*Al-Hukoomah al-Islaameeyah*, p. 61.

<sup>3</sup>This is the name given to the followers of Muḥammad ibn ‘Abdul-Wahhaab (1703-1792) by their detractors. Ibn ‘Abdul-Wahhaab born in ‘Uyaina, Eastern Arabia, was an Islamic reformer of the 18th century who opposed the cult of saints and idolotary which

will remain around you if you continue to practice these methods?”<sup>1</sup> Thus he ordered Shi‘ites on Hajj in 1979 to pray with Sunnites as a form of dissimulation in order to deceive them in the same way that some Shi‘ite leaders used to. Their leaders used to pray with Sunnites on occasion, then repeat their prayers on their own afterwards.

#### 5. His Belief in the Imaams

Khomeini said concerning Imaam ‘Alee, “The angels place their wings under the feet of the Prince of the Believers in recognition of his precedence, his service, and his spreading of Islaam to the whole world. The angels, mankind and even his enemies humble themselves before him because they bow to truth manifest in his standing, sitting and speaking, in his silence and in his sermons, in his prayers and in his battles.”<sup>2</sup>

Elsewhere he says, “...because we can not imagine the Imaams being forgetful or negligent, and we believe that they perceive all things which could benefit Muslims.”<sup>3</sup> He also said concerning the teachings of the infallible Imaams, “The Imaam’s teachings are like the teachings of the Quraan ... they must be implemented and followed.”<sup>4</sup> Not to mention the earlier quotations<sup>5</sup>

==had crept into the practice of Islaam of that time. He was given support by Ibn Sa’oud and his clan, and in the following century and a half those inspired by his ideas united the Arabian peninsula.-Ed.

<sup>1</sup>Aḥmad Mughanniyah, *Al-Khomeini fee Aqwaalih wa Afaalih*, Beirut:(Al-Maktabah al-Ḥadeethah, 1979), p. 67.

<sup>2</sup>*Al-Hukoomah al-Islaameeyah*, p. 141.

<sup>3</sup>*Ibid.*, p. 141

<sup>4</sup>*Ibid.*, p. 91.

<sup>5</sup>See page 20 of this book.



in which he elevates the Imaams above the highest angels and the greatest of Prophets.<sup>1</sup>

#### 6. His Belief in the Awaited (*MuntadHar*) Imaam

Khomeini believes that the twelfth Imaam, al-‘Aska-ree, disappeared, (entered a state of occultation called *ghaybah* and will reappear. He also believes that the hidden Imaam’s council can be sought in his absence by way of the jurists and the upright. He says, “It is to the jurist (*faqeeh*) that one should turn, at any time that it becomes difficult to refer matters to the Imaam due to his absence, if one wishes knowledge of the authority to which one should turn for guidance through the ups and downs of life.”<sup>2</sup>

On the occasion of the birthday celebration of the awaited Imaam (30/6/1980), Khomeini was quoted as saying, “Even the Prophet Muḥammad (ﷺ), seal of the prophets, who came to reform mankind and implement justice was not successful during his era. Surely the person who will succeed in doing so, who will establish justice in all corners of the world and straighten out all deviations in Imaam al-Mahdee al-MuntadHar ... And, the reason why Allaah, Most Glorious, has prolonged the life of Imaam al-Mahdee, may peace be on him, is due to the fact that no other human being could carry out this great task, including the prophets and the saints ... Surely this anniversary celebration, this festival of the Mahdee, is a celebration of great importance.

<sup>1</sup>Author’s note: Imaam Muhammad ibn ‘Abdul-Wahhaab has noted that a consensus of opinion has been transmitted by a number of scholars that whoever believes others are better than the prophets or equal to them has committed an act of disbelief.

<sup>2</sup>*Al-Hukoomah al-Islaameeyah*, pp. 78, 79.

Relative to Muslims it is considered greater even than the birthday anniversary of the Prophet (ﷺ) ...”<sup>1</sup>

#### 7. His Concept of Jihaad<sup>2</sup>

According to Khomeini, “During the period of occultation of the guardian of all affairs, the authority of the age – may Allaah hasten his noble reappearance – his deputies, who are the jurists qualified to make legal rulings, will be responsible for running the political affairs of Muslims and all that is within the jurisdiction of the hidden Imaam except initiating *Jihaad*.”<sup>3</sup>

#### 6. The Persian Nationalist

Khomeini considers the Persian day of celebration called Nauruz<sup>4</sup> a day on which fasting is recommended for Muslims. Describing the recommended days for fasting he said, “Among them are the day of Ghadeer<sup>5</sup>

<sup>1</sup>*Al-Mujtama‘ al-Kuwaiteeyah*, no. 488, 8/7/1980.

<sup>2</sup>The noun *Jihaad* comes from the verb, “*Jaahada*”, which means to strive one’s utmost. In an Islamic context, *Jihaad* means to strive with all of one’s abilities for the truth and for the spread of Islaam. -Ed.

<sup>3</sup>Al-Khomeini, *Tahreer al-Waseelah*, vol. 1, p. 482, quoted in *Wa Jaa-a Dawr al-Majoos*.

<sup>4</sup>Persian New Years day.-Ed.

<sup>5</sup>The third day after the farewell Hajj on which Shi‘ites claim that the Prophet (ﷺ) declared ‘Alee ibn Abee Ṭaalib to be this successor and the vast majority of Sahaabah took an oath to that effect, at a place called Ghadeer Khumm. Muḥammad Ḥusayn Ṭabaṭabai, *Shi‘ite Islam*, translated by Sayyid Husayn Nasr (Houston: Sadr Publishing House, 1979) pp. 68,179)

Ibn Atheer while recording the events of the year 350 AH (961 CE) writes on page 181, vol. 8 of his history book, *al-Kaamil fee at-Taa-reekh*, that on the eighteenth of Dhul-Hijjah, Mu‘izz ad-Dawlah (945–949 C.E.) ordered the decoration and illumination of the city of Baghdad... (consequently), as on the nights of ‘Eed al-Fiṭr and ‘Eed al-Aḍ-ḥaa, torches were lit, trumpets were blown and drums

... and the day of Nauruz.”<sup>1</sup>

### 9. His Jurisprudence

An expression of his fanatical approach towards his sect's doctrines can be seen in his insistence on applying all of the tenets of the Shi'ite creed, even if they contradict the practice of the vast majority of Muslims. For example, Khomeini holds that placing the right hand on the left during *Ṣalaah* (prayer) invalidates the prayer, “There are a number of things which invalidate prayer: one of them is ‘*Hadath*’,<sup>2</sup> another is ‘*Takfeer*’ which is the placing of one hand on the other as done by non-Shi'ites.<sup>3</sup> However, doing so as an act of dissimulation is alright.”<sup>4</sup> He also holds that the strongest and most famous opinion (among Shi'ite scholars) is the permissibility of having sex with one's wife in her anus.<sup>5</sup>

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=were beaten- all in celebration of 'Eed al-Ghadeer.' See

*The Right Path*, (Zahra Publications, Texas, U.S.A., 1983) by Allama Sayyid 'Abdul-Husayn Sharifudden (translated by Muhammad Amir Haider Khan), pp. 272-3.-Ed.

<sup>1</sup>*Tahreer al-Waseelah*, vol. 1, pp. 302-3, Editor's note: It should also be noted that it was stipulated in the constitution of the Iranian Islamic Republic endorsed by Khomeini that its head of state had to be of pure Persian ancestry.

<sup>2</sup>*Hadath* are the factors which require the one to whom they have occurred to make either a *Ghusl* (bath) or *Wudoo* (ablution) to be in the state of *Tahaarah* (ritual purity) necessary for the performance of certain religious acts like *Salaah*, *Tawaaf* (circuit of the *Ka'bah*), etc.-Ed.

<sup>3</sup>This position is the standard position of the Shee'ah Twelve Imaam sect. Under the heading Lesson 39, “**The Actions Which Invalidate Prayer**” of a Standard Shi'ite text, we find:

“8. Folding the hands intentionally as some non-Shi'ite sects do in prayer.” (Maulana Syed Saeed Akhtar Rizvi, *Elements of Islamic Studies*, (Bilal Muslim Mission of Tanzania, Dar es-Salaam, 4th ed., 1983), p. 53.-Ed.

<sup>4</sup>*Tahreer al-Waseelah*, vol. 1, p. 280.

<sup>5</sup>*Ibid.*, vol. 2, p. 241.

### B) Muhammad Baaqir aṣ-Ṣadr

As-Sadr was one of the greatest contemporary Shi'ite scholars who is most noted for his modern approach in the works, *Iqtisaaadunna* (lit. Our Economics) and *Falsafatunaa* (lit. Our Philosophy). He was the presidential candidate for the Shi'ite Republic of Iraq, a dream which the Iraqi Shi'ites hoped would come true with the aid of Iran. He has been called ‘moderate’ and an Islamic magazine (no. 64,5/4/1980) even went so far as to state, “He has become the main guide for all the active Islamic movements in Iraq.” However, people do not know that he has written other books and pamphlets which clearly show his fanatical Shi'ite beliefs. For example, in his book, *Tashayyu'*, he states categorically that the Shi'ite creed is the religion of truth besides which there is no truth and it is the pure original belief to which everyone is required to conform.<sup>1</sup> He also echoes the claim that Imaam 'Alee knew the unseen (*al-Ghayb*), “He knew what was and what would be.”<sup>2</sup> Although it is well known that no one can know the unseen, not even the Prophet Muḥammad (ﷺ). In the Quraan, Allaah tells the Prophet (ﷺ) to inform us, “If I knew the unseen (*al-Ghayb*), I would have increased my good (fortune) and no evil would have touched me.”<sup>3</sup>

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<sup>1</sup>*At-Tashayyu' DHaahirah Ṭabee'eeyah fee Iṭaar ad-Da'wah al-Islaameeyah*, (lit. Shi'ism: A Natural Phenomenon in the Realm of Islamic Propagation), (Ad-Dajwee Press, Aabideen, Cairo:), p. 52.

<sup>2</sup>*Ibid.*,

<sup>3</sup>Soorah al-A'raaf 7: 188.-Ed.

## 4. THE ISLAMIC RULING ON SHI'ITES

### EARLY SCHOLARS

#### A. Imaam ash-Shaafi'ee<sup>1</sup>

A. Imaam ash-Shaafi'ee<sup>1</sup>

On one occasion ash-Shaafi'ee said concerning the Shi'ites, I have not seen among the heretics a people more famous for falsehood than the Raafidite<sup>2</sup> Shi'ites."<sup>3</sup> On another occasion, he said, "Narrate knowledge from everyone you meet except the Raafidite Shi'ites, because they invent *Hadeeths* and adopt them as part of their religion."<sup>4</sup>

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<sup>1</sup>Muhammad ibn Idrees ash-Shaafi'ee was born in Ghazzah in 767 CE and was raised in Makkah, where he studied *Hadeeth* and *Fiqh* and learned the *Muwatta* (*Hadeeth* book of Imaam Maalik) by heart. At the age of 20, he went to Madeenah and studied under Imaam Maalik until the latter's death in 796. He later studied under the students of Imaam Abu Haneefah in Iraq, Muhammad ibn al-Hasan ash-Shaibaanee and Abu Yoosuf, as well as under the students of Imaam al-Laith ibn Sa'd (716-791 CE) in Egypt. He is credited with initiating the science of Usool al-Fiqh, which he investigated in his book, *ar-Risaalah*. However, his major work in Islamic Law is called *Kitaab al-Umm*. He died in Fustat Egypt in 820. The Shaafi'ee school of Islamic law is named after him.-Ed.

<sup>2</sup>Some Shi'ites in the time of the 'Alid Imaam, Zayd ibn 'Alee, (d. 740 CE) demanded his declaration of innocence (*Tabarraa*) from whoever disagreed with 'Alee's right to be Imaam. When Zayd refused, they rejected him and became known as the *Raafidah* (anglicized Raafidites: lit. rejectors). Those who followed Imaam Zayd became known as Zaydite Shi'ites and have very little differences from mainstream Islaam. The Raafidites evolved into a variety of sects, the largest being the Ithnaa 'Ashreeyah (the Twelvers).-Ed.

<sup>3</sup>Ibn Taymeeyah, *Minhaaj as-Sunnah an-Nabaweeyah*, (edited by Rashaad Saalim), vol. 1, p. 39, quoted in *Wa Jaa-a Dawr al-Majoos*.

<sup>4</sup>*Ibid.*, p. 38

#### B. Imaam Abu Haneefah<sup>1</sup>

It was reported that often Abu Haneefah used to repeat the following statement about the Shi'ites, "Whoever doubts whether they are disbelievers has himself committed disbelief."

#### C. Imaam Maalik<sup>2</sup>

Once Maalik was asked about them and he replied, "Do not speak to them nor narrate from them, for surely they are liars."<sup>3</sup> During a class of Imaam Maalik,

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<sup>1</sup>Abu Haneefah an-Nu'maan ibn Thaabit was born in Kufah in 700 CE. He made his living as a cloth merchant but devoted his entire life to studying and teaching Islaam. Abu Haneefah met the Shaabee (companion of the Prophet), Anas, and studied under the great *Hadeeth* scholar, Hammad ibn Zaid, for eighteen years. He persistently refused to accept the office of *Qaadee* (judge) which the Umayyad governor of Kufah, Yazeed ibn 'Umar and later the Caliph, al-Mansoor (754-775 CE) wanted him to accept. By his refusal, he incurred corporal punishment and imprisonment, leading to his death in prison in the year 767 CE. His rulings and reasonings became enshrined in the Hanafee school of Islamic law. (*Shorter Encyclopedia of Islam*, pp. 9-10, see also *Introduction of Islamic Law*, A.D. Ajjola, (International Islamic Publishers, Karachi, Pakistan, 1981), pp. 31-32.-Ed.

<sup>2</sup>Maalik ibn Anas was born in 713 CE in Madeenah, where he grew up studying *Hadeeths* from the scholars there. He was jailed and flogged by the 'Abbaasid governor of Madeenah, Ja'far ibn Sulaiman, when he (Imaam Maalik) gave a *fatwaa* (legal ruling) against the policy of the Caliph al-Mansoor (d. 775). Imaam Maalik compiled the earliest work of *Hadeeth* to reach us called *al-Muwatta* and taught it for approximately forty years. Students came to learn it from all corners of the Muslim world and as a result there exist about sixteen different versions of it today. The most authoritative of them being that of Maalik's Spanish pupil, Yahyaa ibn Yahyaa (d. 848). The school of Islamic law which developed in Madeenah took its name after Imaam Maalik. (Abu Ameenah Bilaal Philips, *The Evolution of Islamic law*, (New York: As-Suq Bookstore, 1986) pp. 74-5)-Ed.

<sup>3</sup>*Minhaaj as-Sunnah*, (Daar al-'Aroobah), vol. 1, p. 37.

it was mentioned that the Raafidite Shi'ites curse the *Ṣaḥāabah*. In reply, he quoted the Quranic verse, "Muḥammad is the messenger of Allaah and those with him are harsh with the disbelievers and gentle among themselves. So that the disbelievers may become enraged with them."<sup>1</sup> He then said, "Whoever becomes enraged when the *Ṣaḥāabah* are mentioned is the one about whom the verse speaks."<sup>2</sup>

#### D. Ibn al-Mubaarak<sup>3</sup>

Ibn al-Mubaarak was reported to have said, "Religion is gained from *Ahl al-Ḥadeeth*<sup>4</sup>, scholastic theology, and crafty exemptions from religious ordinances from *Ahl ar-Ray* and lies from the Raafidite Shi'ites."<sup>5</sup>

<sup>1</sup>Soorah al-Fat-h, 48:29.-Ed.

<sup>2</sup>*Tafseer al-Qurtubee*, Soorah al-Fat-h.

Editor's note: That is, anyone who is enraged by the mention of the *Ṣaḥāabah* is a disbeliever, because the verse says, "... the disbelievers may become enraged with them (*Ṣaḥāabah*)."

<sup>3</sup>Abdullaah ibn al-Mubaarak (736 – 798 C.E.) was born in Marw but lived in Khurasan. He was a trader by profession, however, he became a well known memorizer and narrator of *Ḥadeeths* and a scholar of Law. Ibn al-Mubaarak travelled extensively in search of knowledge and took part in many Islamic battles against the Byzantines. He is noted for his book *al-Jihaad* (The Islamic Struggle) which was the first book written specifically on the subject. He also wrote a one-volume work entitled *ar-Raqaiq* which is still in manuscript. (*al-A'laam*, vol. 4, p.115 and *Taqreeb at-Tah-dheeb*, (Beirut: Daar al-Ma'rifah, 2nd. ed. 1975), vol. 1, p. 445).-Ed.

<sup>4</sup>The term *Ahl al-Ḥadeeth* (lit. *Ḥadeeth* people) was used to describe those scholars who preferred to use the narration of *Ḥadeeths* for solving issues over the use of opinion (*ray*) or highly opinionated principles of deductive reasoning. In the region of Iraq, where *Ḥadeeth* narrations were few and the fabrication of *Ḥadeeths* was rampant, scholars depended more on their power of reasoning and were thus called *Ahl ar-Ray* (opinion people).-Ed.

<sup>5</sup>Adh-Dhahabee, *Al-Muntaqaa min Minhaaj al-I'tidaal*, p. 480, quoted in *Wa Jaa-a Dawr al-Majoos*.

#### E. Abu Zur'ah ar-Raazee<sup>1</sup>

This great scholar was quoted as saying, "If you see someone degrade any of the companions of the Prophet (ﷺ) know that he is a disbeliever. Because the Prophet (ﷺ) was real, what he brought was the truth and all of it was conveyed to us by way of the *Ṣaḥāabah*. What those disbelievers wish to do is to cast doubt on the reliability of our narrators in order to invalidate the Quraan and the Sunnah. Thus the disbelievers are the ones most deserving defamation.

#### F. Al-Qaadee Abu Ya'laa<sup>2</sup>

It was reported that Abu Ya'laa said, "The position of jurists concerning one who curses the *Ṣaḥāabah*, believing that such an act is permissible, is that he has committed an act of disbelief. If he curses them but does not believe that cursing them is permissible, then he is guilty of immorality, and not disbelief."<sup>3</sup>

#### G. At-Tahaawee<sup>4</sup>

In his book on the Islamic creed, *Al-'Aqeedah at-*

<sup>1</sup>Abu Zur'ah ar-Raazee's name was 'Ubaidullaah ibn 'Abdul-Kareem (810–878 C.E.) and he was born and raised in the city of Rayy (South of Teheran) However, he travelled throughout the Islamic world in search of *Ḥadeeths*. Abu Zur'ah was among those who memorized the *Muwatta* of Imaam Maalik as well as being versed in the science of *Qiraa-aat* (modes of Quranic recitation). He made his greatest contribution in the field of *Ḥadeeth* criticism though he was noted for works in many other areas.-Ed.

<sup>2</sup>Abu Ya'laa Ahmad ibn 'Alee (d. 919 C.E.) was the major *Ḥadeeth* scholar of the ninth century in Mosul (northern Iraq). His most famous works are *al-Musnad al-Kabeer* and *al-Musnad as-Sagheer* (Khairud-Deen az-Ziriklee, *al-A'laam*, (Daar al-'Ilm lil-Malaayeen, Beirut, 1969, 3rd. ed.) vol. 1, P.171).-Ed.

<sup>3</sup>Ibn Taymeeyah, *As-Sawaarim al-Maslool*, p. 569, quoted in *As-Sunnah Miftaah al-Jannah* by Khaalid al-Haajj.

<sup>4</sup>Ahmad ibn Muḥammad at-Ṭahaawee (854-933 CE) studied under =

*Tahaaweeyah*, the author states, “We love the companions of Allaah’s Prophet ( ﷺ ), without going overboard in our love of anyone of them or remaining aloof (*Tabarra*) from any of them. We hate those who hate them or speak ill of them and we only speak well of them. Loving them is a religious act, and an expression of faith and righteousness while hating them is an act of disbelief, hypocrisy and transgression.”<sup>1</sup>

#### H. Ibn Hazm al-Andaloosee<sup>2</sup>

One day during the period of Muslim rule in Spain, Imaam Abu Muhammad ibn Hazm was having a debate with some Spanish Catholic priest about their religious texts. He brought before them evidence of textual distortions in the Bible and the loss of original manuscripts. When they replied by pointing out to him Shi‘ite

his uncle, Ismaa‘eel ibn Yahyaa al-Muzanee, the leading jurist among Imaam Shaafi‘ee’s students. However, he later transferred to the Hanafee *Madh-hab* after studying the books of its leading scholars and later became one of the major scholars of the Hanafee madh-hab. He wrote a number of commentaries on *Hadeeth* classics like *Sharh al-Jaami‘ al-Kabeer* and *Sharh al-Jaami‘ as-Sagheer* as well as *Mushkil al-Aathaar* (lit. problematic traditions), a nine volume work on apparently contradictory *Hadeeths*, He also wrote a classic in the field of Islamic philosophy called *Al-‘Aqeedah at-Tahaaweeyah*.-Ed.

<sup>1</sup> *Sharh al-‘Aqeedah at-Tahaaweeyah*, p. 528 quoted in *As-Sunnah Miftaah al-Jannah*.

<sup>2</sup> ‘Alee ibn Ahmad ibn Hazm, the Spaniard, (d. 1070 CE) was the most noted scholar of the DHaahiree *Madh-hab* (school of Islamic legal thought). He revived and defended this Mad-hab writing outstanding works in most of the Islamic disciplines. And due to his tireless efforts, the DHaahiree *Madh-hab* which had virtually died out elsewhere took hold in Spain where it flourished and from where it spread to some areas of North Africa. (Abu Ameenah Bilaal Philips, *The Evolution of Islamic Law*, (As-Suq Publications, New York, 1986), pp. 76-77).-Ed.

claims about the Quraan also being distorted, Ibn Hazm informed them that Shi‘ite claims could not be used as evidence against the Quraan or against Muslims because they are not themselves Muslim.”<sup>1</sup>

1. Their claims have been rebutted by numerous other early scholars like **Ibn Taymeeyah** in *Minhaaj as-Sunnah*, **adh-Dhahabee**<sup>2</sup> in *Muntaqaa min Minhaaj-al-I’tidaal*, **Ibn Katheer** in his history book<sup>3</sup>, **Ibn al-Jawzee**<sup>4</sup> in *Talbees Iblees*, and **Al-Qaadee ibn al-‘Arabee**<sup>5</sup> in *Al-‘Awaasim min al-Qawaasim*.

<sup>1</sup> Ibn Hazm, *Al-Fisal fee al-Milal wa an-Nihal*, (Cairo, 1st ed.), vol. 2, p. 78 and vol. 4, p. 182.-Ed.

<sup>2</sup> Muhammad ibn Muhammad adh-Dhahabee (1275–1347 CE) was born in Damascus but travelled throughout the Muslim world studying *Hadeeth* when he was only eighteen years old. He became one of the most outstanding *Hadeeth* scholars of his time, most noted for his biographical work on *Hadeeth* narrators, *Meezaan al-I’tidaal*. He also edited the *Sunan al-Bayhaqee* as well as the famous history book *Tareekh Damashq*, (Muhammad adh-Dhahabee, *Meezaan al-I’tidaal*, (Cairo: Daar Ihyaa al-Kutub al-‘Arabeeyah, 1st. ed., 1963) pp. d-z).-Ed.

<sup>3</sup> The book is called *al-Bidaayah Wa an-Nihaayah*. See p. 54 for Ibn Katheer’s biography.-Ed.

<sup>4</sup> Abdur-Rahmaan ibn Alee al Jawzee(1114 -1201 CE)was born in Baghdad in a family of scholars and studied most areas of Islamic knowledge under his uncle during his early youth. He became outstanding in the fields of history, linguistics, Tafseer and Fiqh. Ibn al-Jawzee was the leading scholar of the Hambalee school of law in the 12th century and played an important role in reviving and spreading it. He wrote many classics in diverse fields such as *Shifah as-Shafwah* in biography of the Shaabab and early scholars, *Taqweem al-Lisaan* in linguistics, *Zaad al-Maseer fee ‘Ilm at-Tafseer* in Tafseer and *al-Mawdoo‘aat* in *Hadeeth*. (Abu Ameenah Bilaal Philips, *The Devil’s Deception of the Shee‘ah*, (New York:As-Suq Bookstore, 1st.ed.,1985)pp.v-vii).

<sup>5</sup> Muhammad ibn ‘Abdillaah(1076-1149 CE)known as Ibn al-‘Ara- =

## CONTEMPORARY SCHOLARS

### A. Imaam al-Aloosee<sup>1</sup>

He declared the Raafidite Shi'ites disbelievers because of their defamation of the *Ṣaḥābah*. His position was based on the rulings of Imaam Maalik and other scholars who were in agreement with him.<sup>2</sup> In reply to their claim to be followers of *Ahl al-Bayt* (the Prophet's family), al-Aloosee said, "No, they are really followers of the Devils and *Ahl al-Bayt* are innocent of them."<sup>3</sup>

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He was born in the city of Seville in SW Spain. However, from his youth he traveled to the centers of learning in Egypt, Syria, Iraq and al-Hijaz before returning to the city of his birth where he became the most outstanding scholar of his time. He wrote various books in Tafseer like *Aḥkaam al-Quraan* and in *Fiqh*, like *al-Maḥsool fee Uṣool al-Fiqh*, not to mention other areas of learning (Ibn 'Arabee, *Aḥkaam al Quraan*, (Cairo: Halbee press, 3rd. ed., 1972), pp. 4-7)

<sup>1</sup> The Iraqi scholar, Abu ath-Thanaa ash-Shihaab al-Aloosee the elder, authored some books on the Shee'ah among them: *Al-Ajwibah al-Iraaqeeyah 'alaa al-Asilah al-Eeraaneeyah* (lit. Iraqi answers to Iranian Questions) Maktab as-Sanaa Press, Constantinople, 1899), *Nahj as-Salaamah elaa Mabaahith al-Imamah*, and *Al-Ajwibah al-Iraaqeeyah an al-Asilah al-Laahooreeyah* (Al-Humaydeeyah Press, Baghdad, 1883). His grandson, Maḥmood Shukree al-Aloosee, to whom the author is referring, has edited a number of classical refutations of Shi'ism like *Mukhtasar at-Tuḥfah al-Ithnaa 'ashreeyah* and *Sa'aadah ad-Daarain fee Sharḥ Hadeeth ath-Thaqalain* both of which were written by Shah Abdul-'Azeed ad-Dihlawee in Persian. Al-Aloosee also translated the latter into Arabic. He also edited *as-Suyoof al-Mushrifah: Mukhtasar as-Sawaaq al-Muhriqah* and wrote *Sabb al-'Adhaab 'alaa Man Sabb al-Aṣ-ḥaab* (Pouring Punishment on Whoever Curses the Companions).-Ed.

<sup>2</sup> Al-Aloosee, *Rooh al-Ma'aanee*, vol. 26, p. 116, commentary on verse 29 of Soorah al-Fat-h, quoted in *Wa Jaa-a Dawr al-Majoos*.

<sup>3</sup> *Al-Aloosee*, Ghayaahib al-Jahaalaat, (manuscript), quoted in *Wa Jaa-a Dawr al-Majoos*.

### B. Muḥibbuddeen al-Khaṭeab<sup>1</sup>

This scholar wrote a book on them called *al-Khuṭooṭ al-'Areeḍah lil-Usus allatee Qaama 'Alayhaa Deen ash-Shee'ah al-Ithnay 'Ashreeyah* (lit. Broad Outlines of the Basis for the Twelver Shi'ite Creed). He also footnoted earlier works on the Shee'ah like *Al-Muntaqaa* and *Al-'Awaṣim min al-Qawaṣim*. In all of his works he considers the Shi'ites to be disbelievers.

### C. Bahjat al-Baitaar<sup>2</sup>

When this great Syrian scholar was asked if transactions were permissible with Shi'ites, he replied in a book entitled *Al-Islam wa aṣ-Ṣaḥābah al-Kiraam bain as-Sunnah wa ash-Shee'ah* in which he said, "Political and economic dealings with them are allowed in the same way that they are allowed with states and people with whom there are treaties in spite of differences between their lands and religions and ours. And help can only be

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<sup>1</sup> Muḥibbud-deen ibn Abil-Fat-ḥ al-Khaṭeab (1886 - 1969) was born in Damascus. He was imprisoned by the British authorities in Baṣrah because of his outspoken opposition to colonial rule. When the French took over Syria, he fled Damascus and settled in Cairo where he worked with the *al-Ahraam* newspaper and later became editor of *al-Azhar* newspaper for six years. During this period, he founded the Salafeeyah Press and a Muslim Youth organization called Jam'eeyah ash-Shubban al-Muslimeen. (al-A'laam, vol. 5, pp. 282-3).-Ed.

<sup>2</sup> Muḥammad Bahjat al-Baitaar was a prolific writer in a variety of subjects like *Hadeeth, al-Kautharee wa Ta'leeqaatuh*, (Matba'ah al-Imaam, 1939) and the biography of Ibn Taymeeyah's works like, *Hayaah Shaikh al-Islam Ibn Taymeeyah*, (Beirut: al-Maktab al-Islamee, 2nd. ed. 1972), He also edited *al-Khuṭooṭ al-'Areeḍah* (Jeddah: Muassasah at-Tibaa'ah wa as-Sahaafah wan-Nashr, 1380 AD/1906) by Muḥibbuddeen al-Khaṭeab and wrote a critique of the Shi'ite scholar Muḥammad al-Ḥusain Al-Kashif al-Ghaṭaa's *Ayn al-Meezaan*, called *Naqd 'Ayn a-Meezaan* (Damascus: Matba'ah at-Taraqee, 1331 AH/1913) Ed.

sought from Allaah.”<sup>1</sup>

#### D. Muḥammad Rasheed Riḍaa<sup>2</sup>

This scholar was among those who worked sincerely for rapprochement between the Sunnites and Shi'ites, and they in turn pretended moderation for his benefit. However, in the midst of his efforts they caught him by surprise by presenting him with some of their books which slandered Islaam. He then replied to them in a paper called *As-Sunnah wa ash-Shee'ah* in which he exposed their doctrines and idolatrous practices.

#### E. Dr. Hilaalee<sup>3</sup>

After living close to the Shi'ites for some years, the famous Moroccan scholar, Dr. Hilaalee, wrote a paper on them in which he declared them disbelievers.

#### F. Al-Basheer al-Ibraaheemee<sup>4</sup>

While visiting Iraq, this professor who is the leading

<sup>1</sup>Bahjat al-Baitaar, *Islaam wa aṣ-Ṣaḥaabah al-Kiraam*, p. 66.

<sup>2</sup>Muḥammad Rasheed Riḍaa (1865 - 1935) was born in the Lebanese village of Qalmoon near Tripoli. After graduating as a teacher, he emigrated to Egypt in order to study under Muḥammad 'Abduh. He did not leave Egypt for eleven years (1897 - 1907) but, from his arrival there, he started a newspaper called *al-Manaar*, in which the views of his teacher as well as his own rulings were expressed. He died in Cairo leaving behind him a wealth of Islamic literature and a major contribution to the Islamic revivalist movement of the early twentieth century.-Ed.

<sup>3</sup>Muḥammad Taqee-yud-Deen al-Hilaalee was born in Morocco in 1893 and memorized the whole Quraan by the age of twelve. He took his PHD from Berlin Univerlity, and was a professor at Muhammad V University in Morocco, the University of Baghdad, and at the Islamic University of Madeenah. He is currently under house arrest in Morocco. He has written a number of books refuting the various pseudo-Islamic sects like, *Sabb al-Qaadiyaa-neeyah lil-Islaam* (Salafeeyah press, Cairo 1933).Ed.

<sup>4</sup>Muhammad al-Basheer al-Ibraaheemee was the head of the Alge-

religious scholar in Algeria saw with his own eyes the Shi'ite book, *Az-Zahraa*, in which 'Umar ibn al-Khaṭṭaab – may Allah be pleased with him – is accused of homosexuality. On his return home to Algeria he exposed the Shi'ites and clearly outlined their principle beliefs and practices.

#### G. Muṣṭafaa as-Sibaa'ee<sup>1</sup>

This eminent Palestinian scholar was also among those who lived with the Shi'ites for a period and worked for rapprochement with them; however, he soon discovered their real intentions and noted them in the foreword of his classic, *As-Sunnah wa Makaanaatuhaa*<sup>2</sup>. He wrote, “Those people continue to hold fast to their books in which slanderous attacks and false descriptions are given of the incidents of disagreement among the *Ṣaḥaabah*. Hence their intention behind the call to rapprochement seems to be bringing the Sunnites closer to the Shi'ite creed and not bringing them both closer to

rian Muslim Scholar's Council and editor-in-Chief of the Islamic newspaper *al-Baṣaa'ir* from 1947 to 1953. He was also one of the leading figures in the struggle against French colonialism (*'Uyoon al-Baṣaa'ir*, Algeria:ash-Sharikah al-Wataneeyah,1970)-Ed.

<sup>1</sup>Dr. Muṣṭafaa ibn Ḥusnee as-Sibaa'ee (1915 - 1967) was born in Ḥoms, Syria but did his higher studies in al-Azhar. He was arrested by the British in both Egypt and Palestine and was turned over to French authorities who imprisoned him for two and a half years in Lebanon due to his anti-colonial stance. During the struggle against Israel in 1948, he led a regiment of fighters from the Ikhwaan Muslimoon Islamic movement. He later settled in Damascus as a professor in the College of Law (1950) and the leader of the Ikhwaan in Syria. In 1957, he contracted Parkinson's disease and in the remaining years of his life wrote a number of books on various Islamic topics.-Ed.

<sup>2</sup>Muṣṭafaa as-Sibaa'ee, *As-Sunnah wa Makaanaatuhaa fee at Tashree' al-Islaamee*, (Daar al-'Aroobah Press), p. 18.

each other.” On another occasion, he wrote, “A Muslim would almost be in a state of total bewilderment and confusion at the audacity of these people towards Allaah’s messenger were it not for his knowledge that most of the Raafidites are Persians. Some Persians feigned Islaam and used Shi’ism as a cover for the destruction of Islaam. There were also among the Persians those who were unable to free themselves from the effects of their former religions and thus they entered Islaam with a pagan mentality which did not mind telling lies about the Prophet (ﷺ)”<sup>1</sup>

#### H. Abul-A’laa al-Maududi<sup>2</sup>

This great Pakistani scholar and leader wrote an introduction to the book, *Ar-Riddah bain al-Ams wa al-*

<sup>1</sup>Muṣṭafaa as-Sibaa’ee, *As-Sunnah wa Makaanaatuhaa fee at-Tashreeh ‘al-Islaamee*, (Daar ‘al-‘Aroobah press) 1 p.18

<sup>2</sup>Abul A’laa was born in September 1903 in the state of Hyderabad (presently Andhra Pradesh, India). His formal education at Daar al-‘Uloom was disrupted by illness and the death of his father, so he turned to journalism and continued his studies on his own. Abul-A’laa translated some books from Arabic and English then wrote his first, *Al-Jihaad fee al-Islaam*, in 1927. From this point, he became a prolific writer and involved himself with the existing political movements. Around 1940, he developed ideas for the founding of the Jama’at-i Islami movement. In 1947, he migrated to Pakistan with the division of India and the movement was also divided into two branches. He was jailed on numerous occasions for his convictions and in 1953 he was sentenced to death by the martial law authorities on the charge of writing a seditious pamphlet on the Qadiyani problem. Though offered a pardon, he refused to retract his position and seek the mercy of the court. He remained leader of the Jama’at-i Islami until 1972 when he resigned for health reasons. His main contributions in the fields of Islamic learning was his Tafseer in Urdu, *Tafhim al-Quraan* which took him thirty years to complete. (Khurshid Ahmad, Zafar Ishaq Ansari, *Islamic Perspectives*, (Islamic Foundation, U.K., 1979), pp. 360-365).-Ed.

*Yaum* (lit. Apostasy in the Past and the Present) by Muḥammad KaadHim Ḥabeeb published in 1977. In it the author wrote of the Imaami Ja’fari Shi’ites, “In spite of their moderate views (relative to other sects of Shi’ism), they are swimming in disbelief like white blood cells in blood or like fish in water.” Maududi supported these views by praising the author and recommending that the book be done in hardback.

I. Among other contemporary scholars who have made similar statements are **Shaikh Ibn Baaz**,<sup>1</sup> **Allaamah ash-Shanqeetee**,<sup>2</sup> **al-Albaanee**,<sup>3</sup> **Aḥmad Ameen**,<sup>4</sup>

<sup>1</sup>Abdul-‘Azeez ibn Baaz is the leading Islamic scholar of Saudi Arabia and the head of Daar al-Iftaa (the major Islamic organization in Saudi Arabia). He was blind from youth and excelled in Islamic studies due to his tremendous memory. He was also the first chancellor of the Islamic University of Madeenah and a lecturer on *Saheeh al-Bukhaaree* which he had committed to memory. He has written a number of small treatises on a variety of topics as well as editing *Fat-h al-Baaree* the commentary on *Ṣaḥeeḥ al Bukhaaree*.-Ed.

<sup>2</sup>Muḥammad al-Ameen ash-Shanqeetee (1907-1973) was one of the foremost scholars of Mauritania noted for his expertise in Quranic interpretation. He settled in Madeenah after making Hajj in 1949 and taught there in the Prophet’s Masjid and in the Islamic University of Madeenah after it was founded. Shaikh ash-Shanqeetee wrote a number of books among them being his Tafseer of the Quraan, *Aḍwaa al-Bayaan* (Riyadh: Daar al-Iftaa, 1983) and *Manā’ Jawaaz al-Majaaz*. (*al-A’laam*, vol. 6, p. 45).-Ed.

<sup>3</sup>Naasir ad-Deen al-Albaanee was born in Albania but grew up in Syria where he became one of the leading scholars in Ḥadeeth. He taught for some time at the Islamic University of Madeenah and has written many books on Ḥadeeth like *Silsilah al-Aḥadeeth as-Ṣaḥeeḥah* and *ad-Da’eefah*. -Ed.

<sup>4</sup>Aḥmad Ameen (1878-1954) was born in Cairo and became one of the most prolific writers that Egypt has known. He is perhaps best known for his books on Islamic history, like *Fajr al-Islaam*. (*al-A’laam*, vol. 1, p. 101)-Ed.



<sup>1</sup>Muhammad Iş'aaf an-Nashaasheebee (1885-1948) was born in Palestine but lived in Beirut. He was a literary giant and a defender of classical Arabic at a time when Arab nationalism and European colonialism were trying to replace it with local dialects. He visited Cairo often and was a close friend of the poet, Shawqee. A book was made of his speeches called *Kalimah fee al-Lughah al-'Arabeeyah*, (Bait al-Maqdis Press, Quds, 1925), but he was also noted for Islamic works like *Al-Islam aş-Şaḥeeh*. (*al-A'laam*, vol. 6, pp. 30-1).-Ed.

<sup>2</sup>Dr. Rashaad Saalim was an Egyptian professor at 'Ayn Shams University and has been on loan to Imaam ibn Sa'ood University in Riyadh since 1971. He was put in charge of a course in Islamic culture which later became a standard course in all of the Universities in Saudi Arabia. A book was published from his course material called *Al-Madkhal elaa ath-Thaqaafah al-Islameeyah*. (Daar al-Qalam, Kuwait, 1982, 6th ed.)-Ed.

<sup>3</sup>Editor's note: The famous Indian scholar, **Abul-Ḥasan 'Alee Nadwi** has compiled a 300 page book in the Urdu language proving the Shee'ah to be disbelievers. Allama Nadwi has gone about his task in an unusual way. He has gotten hold of the classical Shi'ite book of Fiqh, usually not available to Sunnis, entitled *Uşulil Kafi*, and has translated it at length into Urdu without comment. He asks the readers to go through the book and decide for themselves if the book contains Islaam or *Kufr* (disbelief). He points out that the beliefs detailed in the book are the same beliefs to which (Imaam) Khomeini subscribes. The readers are invited to decide if they, as Muslims, can support (Imaam) Khomeini. He also wrote a thought-provoking introduction to *Iranian Revolution* by the Pakistani scholar *Maulana Muhammad Manzoor Nomani* (Karachi: Haji Arfeen Academy, n.d).

From South Africa, the Jamiatul Ulama has issued a tract entitled: *Shi'ism: The Sect of Baṭil* (Falsehood). Appended to the tract is a *Fatwa* (religious ruling) of the *'Ulāma* (religious scholars) of the famous Deoband Academy in India who have unanimously declared the *Kufr* and *Irtidad* (apostasy) of the Shias. (*New Trend*, vol. 8, no. 6, Shawwal, 1405, June, 1985 p. 8).

## 5 SOME DOUBTS

There are some doubts and queries which have been raised or may be raised about Khomeini and the Iranian revolution. The following nine issues are perhaps the most common.

**Doubt 1. A Muslim activist asked the following question in an Islamic magazine dated 13th Shawaal, 1399 AH, "What is better for us, Iran of the Shah or Iran of Khomeini?"**

**Answer:** This question may be answered by another question, "What was better for us, British rule in Egypt or the rule of 'Abdun-Naaşir?<sup>1</sup> The answer to this question is well known to Islamic workers. 'Abdun-Naaşir was much more dangerous and treacherous to the Muslim nation (*Ummah*) than the British from two points of view.

a) Both the rule of 'Abdun-Naaşir and that of the British were barbaric (*Jaahilee*) and not in accordance with what Allaah revealed except that British rule was clearly the rule of *Kufr* (disbelief) because they were disbelievers. However, the *Kufr* in 'Abdun-Naaşir's rule was unclear to most people with the exception of a very few believers whose eyes Allaah opened allowing them to see the reality as it was. Open and clear disbelief is obviously less dangerous than hidden disbelief

<sup>1</sup>Jamaal 'Abdun-Naaşir (commonly written Gamal Abdel Nasser) was among the group of officers who made a coup d'etat in 1952 which led to the abdication of King Faarouq. The leader of the coup, General Muhammad Naqeeb, declared Egypt a republic in 1953 and was President until 1954, when he was accused of trying to concentrate all power in his hands and relieved of all his posts. Presidential powers were then vested in the Council of Ministers; Colonel Gamal Abdel Nasser became Prime Minister and in 1956 became President when the Council was dissolved. Gamal secularized the University of al-Azhar, promoted Socialism and repressed the Ikhwaan Muslimoon and other Islamic movements in Egypt.-Ed.

and this fact is confirmed in the Quraan in relationship to the *Munaafiqoon* (hypocrites)<sup>1</sup> whose hearts are sealed and thus die in a state of disbelief. Countless nations have understood this reality from practical experience without the benefit of books of divine revelation or a revealed religion.

b) From the other point of view, it was difficult for people to understand that 'Abdun-Naaṣir was still ruling according to French and British law because he was one of their countrymen. Similarly, it was difficult for scholars to pass a legal ruling declaring him a disbeliever, then gather the nation to fight him as Ibn Katheer<sup>2</sup> had ruled in his commentary on the Quranic verse, "Is the rule of *Jaahileeyah* (barbarism) what they desire?"<sup>3</sup> Ibn Katheer concluded that it was compulsory to fight all who ruled by constitutions made from a mixture of non-Islamic and Islamic laws or constitutions devoid of any Islamic laws, until they returned to the divine laws or until they were killed.

As for the British, Muslim activists were able to amass the people to fight them.<sup>4</sup> Likewise, some of the

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<sup>1</sup>A *Munaafiq* in Arabic is one who feigns belief in Islaam while secretly disbelieving.-Ed.

<sup>2</sup>Ismaa'eel ibn Umar ibn Katheer (1302 - 1372 CE) was born in a village East of Damascus to a family of scholars. At an early age he travelled to Damascus and studied under the greatest scholars of the time like the *Hadeeth* scholar Ibn 'Asaakir (d. 1323 CE) and Ibn Taymeeyah (d. 1328 CE). Ibn Katheer became the most outstanding scholar of his time writing highly authentic works in Tafseer. *Tafseer al-Quraan al-'AdHeem*, in history, *Al-Bidaayah wa an-Nihaayah*, and *Hadeeth Science, Al-Baaḥith al-Ḥatheeth*. (Ibn Katheer, *al-Baaḥith al-Ḥatheeth*, (Cairo: Muhammad Ali Press, 2nd ed., 1951) pp. 14-15).-Ed.

<sup>3</sup> Soorah al-Maaidah 5:50-Ed.

<sup>4</sup> See *Al-Muqaawamah as-Sirreeyah* by Kaamil ash-Shareef

masses were mobilized to fight Hafiz Asad in Syria because the paganism of the *Nusairi* sect to which he belongs has been clearly explained by Ibn Taymeeyah and other Islamic scholars.

As long as there is no real difference between one form of barbarism (*Jaahileeyah*) and another, whether one is Arabic, Persian, British or otherwise, the Iran of the Shah was better for us from both of the previously mentioned points of view.

**Doubt 2. Is not the revolution's expulsion of the Israeli ambassador from Tehran, and his replacement by the Palestinian Liberation Organization evidence of real support for the Islamic cause?**

**Answer:** This question in fact raises a number of other issues. Since when does the expulsion of an ambassador from a state indicate real hostility of the state to that of the expelled ambassador? Does the fact that Russia has no ambassador in occupied Palestine (Israel) mean that it is hostile to Israel?<sup>1</sup> Also, is the opening of an office for the PLO a fulfillment of Muslim Palestinian hopes? Does the PLO, from an Islamic point of view, have the right to represent even a single Palestinian Muslim? The answers to these questions are obviously, no. And, how can Khomeini shake hands with the PLO while courting Hafiz Asad, who has slaughtered Palestinians in Tel az-Za'tar and al-Karanteenaa and is presently slaughtering Syrian Muslims in Homs and Hamaa and defiling their women day and night in his prisons?<sup>2</sup>

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<sup>1</sup>Especially when Russia was the first country to recognize Israel (even before America) when it declared national status in 1948, and it is Russia who has supplied the manpower to rule the Israeli state.-Ed.

<sup>2</sup> This is in reference to Hafiz Asad's wholesale massacre of Syrian =

**Doubt 3. Does not the fact that many Shi'ite activists have been raised on a diet of Sayyid Qutb's<sup>1</sup> books indicate a commonality of view point?**

**Answer:** The Shee'ah love Sayyid Qutb for a number of different reasons, the following three being the most relevant to the issues raised by this book.

a) In the first edition of his book, *Al-'Adalah al-Ijtima'eeyah fee al-Islaam* (lit. Social Justice in Islaam), Sayyid Qutb spoke ill of Caliphs 'Uthmaan and Mu'aawiyah, which represents a triumph for Shi'ite views. Although Sayyid retracted his view in the following editions of the book, the Shi'ites continued to print and distribute only the first edition.

b) Shi'ites have always felt unjustly persecuted and most of Sayyid's book speak in defense of the oppressed against tyrants.

c) Sayyid Qutb's books all possess a movement oriented revolutionary ground plan, suitable for any group seeking a complete grass-roots overthrow of the society within which it exists. Hence it comes as no surprise to find a book published by Egyptian communists in which they praise some of Sayyid Qutb's ideas. Does the fact that they support and praise some of his thoughts make them become Muslims?

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=Muslims in Hamaa and Homs and the rape of countless Sunnite females in his prisons.-Ed.

<sup>1</sup>Sayyid Qutb (d. 1954) was one of the leading figures in the Ikhwaan Muslimoon, (Muslim Brotherhood) Movement in Egypt. He was a prolific writer even though he spent his last years in jail. Perhaps his most noted work is his Tafseer, *Fee DHilaal al-Quraan* (lit. In the Shade of the Quran), which was banned in Egypt until recently. Sayyid Qutb was hanged for his Islamic beliefs by Jamaal 'Abdun Naaşir during the banning and persecution of the Brotherhood and its members.-Ed.

**Doubt 4. Did not Hasan al-Bannaa<sup>1</sup> have contacts with the Shi'ites?**

**Answer:** One who carefully studies the biography of Imaam al-Bannaa will find that Allaah blessed him with such clarity of understanding that he was able to bring together conflicting members of the four major schools of jurisprudence, the Salafees and the Şoofoes (i.e. Şufis)<sup>2</sup> in the melting pot of pure Islaam. From his contacts with the Iranian Shi'ites, al-Bannaa was expecting to melt them down in the Islamic melting pot as others before them were melted down, except that death overcame him before he could take the necessary steps. Thus his contacts with them can in no way be considered an attestation to the validity of their doctrines.

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<sup>1</sup>Hasan al-Banna (d. 1948) was a Muslim scholar who founded the Ikhwaan Muslimoon (lit. Muslim Brotherhood) Islamic movement in the late 20's in Egypt. This movement soon spread to the Sudan, North Africa, Jordan and Syria and aspired to re-establish Islamic rule in the Muslim world. It was forced underground in most of these countries during the 50's, 60's and 70's only to re-emerge in different forms and under different names. It continues to play a leading role in educating and organizing the Muslim masses in many parts of the world as well as organizing Muslim students doing their studies in the West.-Ed.

<sup>2</sup>The relational adjective *Şufi* (pl. *Şufis*) is generally considered to have been derived from the noun, *Şoof* (lit. wool). Some early Muslim ascetics adopted a dress of raw wool worn by Christian monks as a part of the renouncement of this world. Consequently, the term, *Şoofi* (*Şufi*) was given to them and in time it came to represent mysticism and mystics as well as the variety of brotherhoods (*Tareeqahs*) and the systems of spiritual exercises which they devised.-Ed.

**Doubt 5: Was Ibraaheem al-Yazdi<sup>1</sup> not a member of the Ikhwaan Muslimoon group while he was in America?**

**Answer:** I knew him personally in America, and he was at that time a fanatical Shi'ite; hence, he and his followers were eventually expelled from the Muslim Students Association.

**Doubt 6. Has not Khomeini ordered Shi'ites to pray Ṣalaah al-Jumu'ah<sup>2</sup> and to pray along with Sunnites during Ḥajj?**

**Answer:** Ṣalaah al-Jumu'ah is a fundamental principle found in the books of the Shi'ites to be implemented whenever a Shi'ite state is established<sup>3</sup> as it has. Before that, they were all allowed to choose between praying Jumu'ah and Dhuhur (noon prayer) as Khomeini explained, "Ṣalaah al-Jumu'ah during these times is a compulsory choice of either Jumu'ah or Dhuhur. Jumu'ah is more noble and Dhuhur more cautious, but even more comprehensive is doing both." As for Khomeini's ordering the Iranians performing Ḥajj to pray

<sup>1</sup>Dr. Ibraaheem al-Yazdi was a member of the executive committee of the M.S.A. from 1965 to 1966. Immediately after the Iranian revolution he became the country's first Foreign Minister as well as its Deputy Prime-Minister. However, he was soon relieved of his duties by the clergy in the subsequent reshuffle of the government.-Ed.

<sup>2</sup>Friday congregational prayer.-Ed.

<sup>3</sup>What is actually found in their books is as follows: "In the presence of the (Hidden) Imaam (A.S.) or his specially appointed authority, Friday prayer is Wajib-e-Ayni (compulsory in itself) in place of Dhor. Dhor is not recited on such occasions. In ghaibat (absence) of the Imaam (A.S.), when there is no one specially appointed by the Imaam (A.S.) to lead this prayer, Friday prayers and Dhor become Wajib-e-Takhyiri... It means that a man has the option to choose between these two prayers. But he can not neglect both." (*Elements of Islamic Studies.*, p. 68).-Ed.

with Sunnites, enough of his statements concerning the deceptive practice of *Taqeeyah* (Dissimulation) and his firm position on all the basic Shi'ite beliefs have already been quoted to indicate that such actions are totally devoid of sincerity and are mainly a part of the Shi'ite stratagem to delude Sunnites and pull them over to their creed.

**Doubt 7: It is said that to expose the truth about the Iranian revolution is to support Iraq in its battle against Iran.**

**Answer:** This doubt mixes to different issues which should be considered separately:

a) Exposing falsehood and its deviant beliefs to the masses is a religious duty based on textual evidence from the Quraan as we have mentioned earlier. This reality has to be independently understood without being clouded by other issues.

b) The doctrines of the Iraqi Ba'athist party represent a materialist atheist ideology having no connection with Islaam at all. It in fact is at war with Islaam and Muslims and is not in need of exposure to conscious Muslims. However, its danger is less than that of Shi'ite pagan doctrines because it does not hide itself in Islamic dress, nor does it use Islamic slogans, nor will Muslims be deceived by it – God willing.

**Doubt 8. How are we to view the support and praise given by Islamic movements to Khomeini's movement?**

**Answer:** a) Firstly, it should be noted that there were only a few individuals from Islamic movements who supported Khomeini and the Iranian revolution. Most of them were from Egypt, Jordan, Syria, Sudan and

North Africa, and it has already been shown that the people of these countries have not lived with the Shee'ah like Iraqis, Kuwaitis and Saudis; hence they know next to nothing about them.

b) The positive position of some Islamic activists towards the Shi'ite Iranian revolution was based on the principle of "*Husn adH-DHann* (giving people the benefit of the doubt)" which is a religious dictate.

c) Their position was one of practical support due to the moderate and tolerant attitude of Sunnites towards their Shi'ite contenders. They offered co-operation based on shared goals and issues of mutual welfare when and if such goals and issues might exist.

d) The negative position of Iranian leaders towards the Mujaahideen of Syria and Afghanistan and the treachery of the Shi'ites of Lebanon and Kuwait towards Sunnites have had a great effect on the position of the leaders of Islamic movements. They now look at the Shi'ites with great suspicion and doubt, and their support for them has waned considerably. The lessons learned and the practical experience gained in the process will not be forgotten easily.

e) Among the excuses given for Islamic activists' support for Iran was their hope for corresponding help from the Iranian revolution to the Jihaad in Afghanistan and Syria. However, the Shi'ites betrayed them in both cases and began aiding the Shi'ites of Iraq, the Gulf, Lebanon and Kuwait, the Nuṣairis of Syria and the atheists of Libya.

**Doubt 9. Some bring as evidence of Shi'ism's validity the fact that al-Bukhaaree accepted six narrations in his book of *Hadeeth* from Shi'ites who supported Ahl al-Bayt.**

**Answer:** Those so-called Shi'ites merely loved the Prophet's ( ﷺ ) family and did not believe in the deviant doctrines held by later generations of Shi'ites and recorded in their books. Expressions of love for the Prophet's ( ﷺ ) family is not in itself a basis for declaring a *Hadeeth* narration faulty or questionable.<sup>1 (2)</sup>

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<sup>1</sup>This, in fact, clearly shows the tolerance and moderation which Muslim scholars have traditionally held towards the Shi'ites as well as other deviants as long as their deviation did not lead them to fabrication and innovation. This attitude compares well with Shi'ite scholars' total rejection of Sunnite narrations.-Ed.

<sup>2</sup>**Editors note:** A few years ago in Trinidad, West Indies, a well known and highly respected Islamic activist, in his enthusiasm for the establishment of an Islamic state, categorically stated that criticism of Shi'ism at that time was, in fact, an expression of opposition to Islamic revolution. As a result, those in the region like myself who dared to openly question the validity of Shi'ism were looked at with suspicion and distrust. During the ensuing years, a number of leading Islamic workers of the region converted to Shi'ism due to the lack of understanding of the fundamental doctrines of Shi'ism. It should be noted, however, that the exposure of the reality of Shi'ism is in fact real support for true Islamic revolution because the Iranian revolution can not be considered Islamic even though it was brought about under the banner of Islaam. It is merely a Shi'ite revolution which has produced a Shi'ite republic bent on exporting Shi'ism world wide. The Libyan coup of Colonel Qadhhaafi, like the Iranian revolution, was made under the banner of Islaam; however, his Islamic enthusiasm of the early days has been totally nullified by the Marxist materialist ideology outlined in his 'green book'. Hence the Libyan coup can in no way be considered Islamic, neither can the Iranian revolt.

## 6 SUMMARY

**1. Shirk:** More than 90% of Shi'ite Ja'fari Twelvers' books are filled with *Shirk* (polytheistic ideas). They have also produced a few books which are free from a lot of their extremism; however, such books were published (according to the principle of dissimulation) to please Sunnites whenever the need arises. But even these few are not devoid of polytheism (*Shirk*)

**2. False Doctrines:** All Ja'fari Shi'ites (past and present) cling firmly to the false doctrines found in their books. Some of their beliefs have been quoted for you along with the Islamic view of them, which is one of total rejection and absolute refusal to call such doctrines Islamic. Muslims do not trust the vast majority of their narrations and quotations from the Prophet (ﷺ) and his descendants. Hence if Shi'ites wish to prove their good intentions, and their acceptance of the truth, they should burn most of their books.

**3. The Sunnah:** Shi'ites do not accept the Prophet's Sunnah as transmitted by our *Hadeeth* scholars like al-Bukhaaree, Muslim and the rest. Consequently, they reject the understanding of the Quraan held by Muslim scholars except the small part which agrees with information narrated by their scholars. It is well-known to us that the details of how to perform *Ṣalaah*, *Zakaah*, *Hajj* and *Ṣawm*, and how to conduct business and social transactions are only to be found in the Prophet's Sunnah. Thus, any one who rejects the Sunnah has, in effect, rejected the Quraan, even though he claims to believe in the Quranic text. Allaah's messenger (ﷺ) had said, "I was given the Quraan and something like it along with it". In another narration, he was reported to

have said, "I was given the Quraan along with twice as much (guidance) like it."<sup>1</sup>

**4. Kufr:** Based on what has been explained about their doctrines and their religion, it can be concluded that those who choose to firmly adhere to Shi'ism out of conviction of its accuracy are disbelievers (*Kaafirs*) who have left the religion. Professor 'Abdul-Qaadir 'Audah stated in his valuable work, *At-Tashree' al-Jinaaee*, "It is unanimously agreed upon that anyone who rejects any of Allaah's commands or those of His Prophet (ﷺ) has left Allaah's religion, whether he rejects it by doubting its authenticity or by merely refusing to accept it."<sup>2</sup> The professor's statement agrees with the interpretation of the clearly worded verses in Soorahs, al-Maa'idah, al-Aḥzaab, al-Baqarah, etc.

**5. Doubters:** Because clear evidence has been given to prove the disbelief of those who adhere to Shi'ite doctrines, one who doubts their state of disbelief is himself in a state of disbelief. And whoever considers their sect authentic and correct has also become a disbeliever.<sup>3</sup>

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<sup>1</sup>Reported by al-Miqdaam and collected by Abu-Daawood (no. 4604) and is classified *Ḥasan* (authentic). Al-Mubaarak ibn al-Atheer, *Jaami' al-Uṣool* (Beirut: Maktab al-Halwaanee, 1969), vol.1, P. 281, no. 68. See also al-Ḥusain ibn Mas'oud al-Baghawee, *Sharḥ as Sunnah*, (al-Maktab al-Islaamee, 1st. ed. 1977), vol.1, p. 201).-Ed.

<sup>2</sup>'Abdul-Qaadir 'Audah, *At-Tashree' al-Jinaaee al-Islaamee*, vol. 2, pp. 807-810.

<sup>3</sup>Muḥammad ibn 'Abdul-Wahhaab, *Nawaaqid al-Islaam*, p. 277, and Muḥammad Na'eem Yaaseen, *Al-Eemaan*, p. 140

**6. Jewish Origins:** Writers and historians working in the field of Islamic studies, past and present, have unanimously agreed that Jews were responsible for creating many of the sects, including Shi'ism, which have split off from Islam. It is also their unanimous opinion that Jews were responsible for building the sects into independent religions at total variance with the religion of Islaam.<sup>1</sup>

**7. Concealment:** One who refuses to spread the divine truths contained in this book to the masses is considered a concealer of truth and a sinner in Allaah's sight, and the degree of sin will vary according to the reader's position of responsibility. Hence, it is compulsory on those working in the field of Islamic propagation to explain to the masses exactly what Shi'ism is in the same way they inform them about Qadianism<sup>2</sup>, Bahaism<sup>3</sup>, Masonry

<sup>1</sup> Muḥammad al-Khaḍaree, *Tareekh al-Umam al-Islaameeyah*, (8th ed.), vol. 2, p. 44.

<sup>2</sup> Qadianism is named after its founder, Mirza Ghulam Aḥmad Qadiani (1839-1908), who in the first volume of his work, *Barahin-i Ahmediya* (The Arguments of the Ahmadeeyah), which appeared in 1880, claimed to be the Mahdee whose appearance as a sign of the last day was foretold by the Prophet Muḥammad (ﷺ). However, it was not until March 4, 1889 that Ghulam Aḥmad demanded the homage of his followers. He taught that the vocation of the Mahdee was one of peace, that Jihaad against disbelievers must be conducted with peaceful means and that under all circumstances sincere obedience must be given to the government. He later claimed that the Mahdee was the incarnation of both Prophets Jesus and Muhammad and an avatar of Krishna. To believe in him as the second or the Promised Messiah was made an article of faith. After Ghulam Aḥmad's death, he was succeeded by Caliph Noor ad-Deen, who led the sect until his death in 1914, when the founder's son, Mirza Basheer ad-Deen Maḥmoud Aḥmed, was chosen as second caliph. A group headed by Khwaajah Kamaal ad-Deen and Maulvi Muhammad 'Alee seceded and formed the Lahore party, the original being called the Qadian Party. The difference

=between both parties is that, while the Qadian Party regarded Ghulam Aḥmad as a prophet, the Lahore Party considered him merely as a reformer (mujaddid). (H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopedia of Islam*, (Cornell University Press, New York, 1953), pp. 24-25.)-Ed.

<sup>3</sup> Bahaism takes its name from the title Bahaullaah (usually written Bahaullah (lit. splendour of God) adopted by Mirza Ḥusain 'Alee Nooree born at Noor in Mazandaran in 1817. At the age of thirty Ḥusain 'Alee became a convert to a new doctrine preached by 'Alee Muḥammad (1821-1850 CE), a Shi'ite from Shiraz, who called himself the "Baab" (lit Doorway) when he declared himself to be the gateway to knowledge of divine truth (June 1844). Under an apparent reform of Shi'ite Islaam, the Baab also known as 'Alee Sheeraazee (lit. 'Alee from Shiraz), founded a new religion with its own beliefs and dogmas. Cabbalistic counting plays an important role in it: the number 19 is sacred, the year is divided into 19 months and the months into 19 days each. A council of 19 members regulates the affairs of the community and receives an annual tax of one fifth of the value of property from its members. Fines and temporary prevention of cohabitation between married people replace all Islamic punishments and interest is allowed. There is a fast of one month annually between sunrise and sunset. Ablutions (*Wuḍoo*) are merely recommended and the free mixing of sexes is allowed. Prayer is no longer congregational except at funerals. 'Alee Muḥammad's main writings are *al-Bayaan* (Arabic and Persian), *Kitaab bain al-Ḥaramain* and a commentary on Soorah Yoo-suf of the Quraan. A rising followed 'Alee Sheeraazee's declaration of his beliefs and many of his followers were imprisoned in the fortress of Makee in Azarbaijan. After a long stay in Makee, 'Alee Sheeraazee was executed in July 1850 and Subḥi Azal, Mirza Yaḥyaa Nooree, who was appointed by the Baab to be his successor and interpreter of the teachings, left Persia and retired to Baghdad, from where he was brought to Cyprus by the Turkish government and detained in Famagusta. His half brother, Bahaullaah Husain 'Alee, who was arrested then acquitted after an enquiry, obtained permission to go on pilgrimage to Karbala but instead settled in Baghdad in 1852, where he declared himself to be the person announced by the Baab in the mysterious words: man yudH-hiruhu Allaah: "He whom god will manifest." He lived the life of a hermit outside Sulaimaniyah, where he drew up the plan to make the Baab's religion universal. He was jailed in Adrianpole =

and other destructive movements. Similarly, Allaah says in the Quraan, "In this way, We explain in detail Our signs in order that the way of wrong-doers may be made clear."<sup>1</sup> If they do not warn the masses, and people go astray by falling into Shi'ite shares, they become sinners. Abu 'Abdillaah al-Haayik reported from 'Aaeshah that Allaah's messenger said, "Whoever honors one who innovates (in religion) has helped to destroy Islaam."<sup>2</sup> "Help" in this *Hadeeth* could mean being silent about Shi'ism, distributing their books and literature or actually supporting them.

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=(1864) then at Acre (August 1868), where he died in May 1892 leaving his spiritual authority to his eldest son, 'Abbaas Effendi (d. 1920), who took the title 'Abdul-Bahaa. (lit. slave/worshipper of al-Bahaa) Bahauallah's principle work was *al-Kitaab al-Aqdas* (the Holiest Book) in Arabic and Persian. The schism between Subhi-i Azal and Bahauallah divided the Baabis into two sects, the Azalis and the Bahais; the former, who represent the pure doctrine of the master are now but a few in number; the latter, who look upon the Baab merely as the forerunner of Bahauallah are spread throughout the world. (*Shorter Encyclopedia of Islaam*, pp. 52-3, 55.) 'Abbaas Effendi also spent some 40 years in captivity, but was released in 1908 at the time of the revolution of the Young Turks, whereupon, he toured Egypt, Europe and the United States. He was knighted by the king of England for his service to the British Empire and in 1912 at Wilmette, a suburb of Chicago, he laid the cornerstone of the first Bahai house of worship in the West. This is now the seat of the Bahai national administrative offices in the United States. Coordination and direction of international Bahai activities are now vested in the Bahai Universal House of Justice, a body of nine members in residence at the World Center in Haifa, Israel. (Frank S. Mead. *Handbook of Denominations in the United States*, (Abingdon, Nashville, 7th. ed., 1980), pp. 32-33.-Ed.

<sup>1</sup>Soorah al-An'aam 6:55.

<sup>2</sup>Authors note: Ahmad Faaiz, 'An *Tareeq ad-Da'wah*, vol.1, p. 69. There is a statement made by Fuḍail ibn 'Iyyaaḍ with a wording very similar to this *Hadeeth*, perhaps they are one and the same, "Whoever helps one who innovates (in religion) has helped to destroy Islaam."

**8. History:** Thinking the best (*Husn adH-dHann*) of Shi'ites considering what the reader now knows about them is unacceptable, even according to the theory that anything is possible. Because, their history, from beginning to end, can not produce a single example in which Shi'ites did not side with Jews, Christians and other enemies of Islam against Muslims. Can one not take a lesson from their history?

**9. Deception:** The very nature of their creed invites its adherents to spread the sect under the guise of rapprochement as has been made abundantly clear by the very statements of their leaders, foremost among them, Khomeini, himself. Hence, remaining silent about their doctrines and their widely distributed literature and describing them as Muslims are grave sins, because it validates their doctrines. And, whoever considers their creed correct, in spite of all that has transpired, in effect believes as they do.

**10. Support:** Those Islamic activists who insist on supporting the Iranian revolution, in spite of all that has transpired are considered partners in the falsification of history and the deception of coming generations of Muslims because of the following factors:

a) They have flung open the doors for the Shi'ites to extend their influence and spread their poisonous doc-

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**Editor's Note:** The *Hadeeth* of the Prophet's (ﷺ) wife, 'Aaeshah is collected by al-Bayhaqee and classified as *Ḥasan li Ghayrih* (relatively authentic), (*Mishkaah al-Maṣaabeeḥ*, edited by al-Albaanee, (2nd, ed., Beirut: Al-Maktab al-Islaamee), vol. 1, p. 66, *Hadeeth* no. 179, footnote 6). While the statement of Fuḍail ibn 'Iyyaaḍ (d. 803), a famous *Hadeeth* scholar among the students of the *Ṣaḥaabah*, is merely a repetition of the Prophet's (ﷺ) statement in his own words.



trines among the common masses as well as the educated elite. Since it is they who gave Shi'ites the green light by praising them to the world and helping them.

b) They have distributed Shi'ite books, papers and articles and thereby actively participated in the revival and spread of Shi'ite doctrines among the general Muslim populace. These actions have led to the present state of confusion in which truth and falsehood have become indistinguishable from each other, which in turn has led to the conversion of many to the Shi'ite Twelver creed.

c) They do not explain the reality of Shi'ism to people nor do they explain why they support Shi'ites. They do not explain the basis for their co-operation with them, whether it was because they are Muslims who have established an Islamic state or because they were an oppressed people or because of common goals or what. Hence people are left to draw their own conclusions, the most obvious being that Shi'ites are Muslims and Iran is a true Islamic state.

d) Some of them have taken the position that there is basically no difference between Sunnites and Shi'ites except in some minor areas of jurisprudence. In doing so they have inadvertently created a real dilemma for those Muslims who are converts from Shi'ism. Some converts have naturally begun to long for their past, the way in which they were brought up, and some may even revert.

e) The supportive position also creates a dilemma for the Shi'ites themselves because it assures them that their doctrines are correct and encourages them to adhere firmly to them.

f) Their position of support is, in fact, recognition of the Shi'ite religion from both a historical as well as a legal perspective, because they do not make even the slightest effort to explain that Islaam, as understood by Sunnites, is the religion of complete truth, that Allaah will not accept any other religion besides it or along with it and that the Shi'ite religion is totally false.

g) They make no attempt to protect Muslim youths from the cancer of Shi'ism while Shi'ites freely send tens of thousands of their books and other forms of printed material containing misguidance and slanderous statements about Islaam to all areas where active Muslim youths gather. In fact, these Muslim activists praise Shi'ites as the vanguard of Islamic struggle and the leaders of the rightly - guided Islamic movement. It is as if they had not read Allaah's statement in the Quraan, "If they break their oaths of allegiance and slander your religion, fight the leaders of disbelief, for they have no allegiance, and perhaps they will then cease their slander."<sup>1</sup> Nor Allaah's statement, "Shall We make Muslims like sinners? How then would you judge?"<sup>2</sup> After all, who is more sinful than those who deny much of the Prophet's Sunnah and curse his companions? If the position of scholars towards al-Qadhdhaafee<sup>3</sup> for rejecting some of the Sunnah is that of declaring him a disbeliever, and Qadhdhaafee's position is much milder than that of Khomeini's, how then should Muslim activists judge Khomeini and their support of Shi'ism?

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<sup>1</sup>Soorah at-Tawbah 9:12.-Ed.

<sup>2</sup>Soorah al-Qalam 35:36.-Ed.

<sup>3</sup>Colonel Mu'ammarr Gaddafi, leader of Libya.-Ed.

Allaah, Most Glorious, has also said, "O Believers, do not take My enemies and your enemies as intimate friends whom you love, when they have disbelieved in the truth which has come to you."<sup>1</sup> Is there any other 'truth' besides the Quraan and Sunnah of Muslims or enmity greater than hostility towards the *Ṣaḥāabah* (with whom Allaah is pleased) and the truth which they conveyed?

Muslim activists carrying the olive branch of peace to the Shi'ites should see what the Shi'ite Iraqi Da'wah party teaches its members in a party booklet called *Limaadhaa Hizb ad-Da'wah* (lit. Why the Da'wah Party). It teaches them that the worst enemies of Shi'ites in the world are the Ikhwaan Muslimoon. They should also note that the leader of the Da'wah party, acting as Khomeini's representative at the 1980 London conference, declared Syrian Mujaahiddeen to be disbelievers because they killed some Nuṣairi air force officer cadets.

A leading Muslim activist in exaggerated praise of the Iranian revolution said, "The secret of its greatness lies in its being Islamic. Or, in other words, because the Iranian revolution is rare, one of a kind; because, it is not tied by any loyalties to the East nor is it an agent of the West, and that is rare in the realm of contemporary revolutions." I believe that this gentleman is extremely optimistic out of fear, that in a short while it may come to light that the Iranian revolution is an agent of American foreign policy. We have learned during our own short lifetimes that the degree of loyalty to the major powers is inversely related to the number of speeches

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<sup>1</sup> Soorah al-Mumtaḥinah 60:1 Ed.

made by the puppet regime's leader attacking the power to which it is loyal. 'Abdun-Naaṣir is not that far back in the past, al-Qadhhaafee (Mu'ammār Gaddafi) and Asad are still living amongst us, and the reality of their actions bear witness to the truth of this old political theory. On this point, a major Islamic thinker has noted that the Iranian revolution may be a substitute for the establishment of the long awaited international Islamic state and that it was propped up by the West after they became aware of the recent awakening and determination of Muslim youth to bring about change in all corners of the Islamic world. At the same time the erection of the Iranian state returns to Shi'ites their historical role of undermining the Islamic state and its system of government based on the Quraan and the Sunnah. Such a scenario is not far fetched as I have discovered a document recorded by the Shi'ite writer, Muḥammad Ḥusain Kaashif al-Ghaṭāa in the beginning of his book, *Aṣl ash-Shee'ah wa Uṣooluhaa* (The Origin of Shi'ism and Its Fundamental Principles). The document indicates that Americans have had a great interest in Shi'ites and their religion since the forties. The American diplomat, Louie W. Henderson, head of the American delegation to Baghdad 26/9/1944 said in a letter sent to Sheikh 'Abdul-Ghaneeh al-Khaḍree, a teacher at Kaashif al-Ghaṭāa School in Najaf, "I am very grateful to you for your sincerity in presenting me with the book of the illustrious Imaam about the origin of Shi'ism and its fundamental principles. And, I have resolved that after a good study of the book with the aid of translators, I will send it to Washington in order for it to be available to our literary experts and Arabic scholars. It is my personal belief, and that of the Americans who have accompanied me, that an English translation of this book about Shi'ism is imperative in order to help the English speak-

king world, of which the United States is a part, understand Shi'ites and their religion."<sup>1</sup>

If the leadership of the Islamic movement wishes to unite Muslims under one banner, as they claim, they should study the Shi'ite religion and its history and assess their links with the Shi'ites in the light of that knowledge. They should also explain Shi'ism to the masses because most major Islamic scholars, past and present, have written frankly about them, though they were more eager than we are to repair the cracks which developed within the ranks of Muslims, and more anxious than we are to help them recover their unity. They carefully avoided hiding the truth in order that Allaah's curse would not fall on them.

I present this minor piece of research to those seeking the truth, in an effort to help convey Allaah's religion to the people. So, if I am correct in all that I have written, Allaah deserves all the praise, but if I have made any mistakes, they are from me and Satan. O Allaah, have I not conveyed the message? O Allaah, please bear witness that I have.

I would now like to say to you what Allaah said on behalf of the last messenger ( ﷺ ), "You will remember what I said to you and now I delegate my affairs to Allaah."<sup>2</sup> Muslim workers, you all will remember that you were tricked by the mirage in Iran. Remember that your success and mine is with Allaah alone. Allaah also

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<sup>1</sup>*Asl ash-Shee'ah wa Uṣooluhaa*, Daar al-Quraan al-Kareem, Qum, Iran), pp. 55-56.

<sup>2</sup>Soorah Ghaafir 40:44.-Ed.

said, "The deeds of those who disbelieve are like a **mirage** in a desert which the thirsty perceives as water but when he reaches it, he does not find it to be anything. Instead, he finds there Allaah, who gives him the full share of all that he earned. And, Allaah is swift to take account."<sup>1</sup>."

In closing, our last words are that all praise is due to Allaah, Lord of the worlds.

**Abu Bakr**

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<sup>1</sup>Soorah an-Noor 24:39.-Ed.

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