TRANSLATOR’S FOREWORD

The need for material which critically analyzes Shi’ite doctrines continues to be felt by English-speaking Muslims inspite of recent efforts to fill the void. Pro-Shi‘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.

1The 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 fraction 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 descendants and followers were known as the Umayyah clan.-Ed.

When the book, *Saraab Fee Iraan* (The Mirage in Iran) by Dr. Aḥmad al-Afghaaneey 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‘īites. However, I became engrossed in my M.A. thesis and had to put the idea aside. On completion of my thesis, I decided to tackle a more classical work on Shiism 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”.

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. In the Quranic verse: “You are the best nation raised up among mankind (because) you command the good and prohibit the evil,” 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 Shahaa’ah 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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1Soorah A’al ‘Imraan 3:110.-Ed.
2The word *Sunnah* (lit. way) refers to the authentic statements and practices of the Prophet Muḥammad ( ﷺ) which have legislative value.-Ed.
3Soorah an-Nahl 16:125.-Ed.
confirming Allaah as being the only one worthy of worship (al-Amr bil Ma'roof). Not to mention the classical Hadeeth in which the Prophet of Allaah (saw) 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”.

If we review the lives of the Sahaabah 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 from his appearance in the early 30’s till his death 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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1The word Hadeeth (lit. saying conversation) refers to a narrated statement or incident from the Prophet’s (saw) life.-Ed.

2Narrated by Abu Sa’eed al-Khudree and collected by Muslim.-Ed.

3Elijah 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 Ramadaan 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 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 “a/” 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:

<table>
<thead>
<tr>
<th>Arabic Letters</th>
<th>Names</th>
<th>English</th>
<th>Sound (According to American English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consonants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>baa</td>
<td>b</td>
<td>light like “b” in bat</td>
<td></td>
</tr>
<tr>
<td>taa</td>
<td>t</td>
<td>light like “t” in tight</td>
<td></td>
</tr>
<tr>
<td>thaa</td>
<td>th</td>
<td>light like “th” in thanks</td>
<td></td>
</tr>
<tr>
<td>jeem</td>
<td>j</td>
<td>light like “g” in gem</td>
<td></td>
</tr>
<tr>
<td>haa</td>
<td>h</td>
<td>a raspy whispered “h”</td>
<td></td>
</tr>
<tr>
<td>khaa</td>
<td>kh</td>
<td>like “ch” in the Scottish word loch</td>
<td></td>
</tr>
<tr>
<td>daal</td>
<td>d</td>
<td>light like “d” in die</td>
<td></td>
</tr>
<tr>
<td>dhaal</td>
<td>dh</td>
<td>light like “th” in that</td>
<td></td>
</tr>
<tr>
<td>zaa/zayn</td>
<td>z</td>
<td>light like “z” in zip</td>
<td></td>
</tr>
<tr>
<td>seen</td>
<td>s</td>
<td>light like the “s” in sight</td>
<td></td>
</tr>
<tr>
<td>sheen</td>
<td>sh</td>
<td>light like “sh” in she</td>
<td></td>
</tr>
<tr>
<td>shaad</td>
<td>s</td>
<td>heavy like “s” in sought</td>
<td></td>
</tr>
<tr>
<td>daad</td>
<td>d</td>
<td>heavier than “d” in daughter</td>
<td></td>
</tr>
<tr>
<td>taa</td>
<td>t</td>
<td>heavy like “t” in taught</td>
<td></td>
</tr>
<tr>
<td>ghayn</td>
<td>gh</td>
<td>light like “th” in those</td>
<td></td>
</tr>
<tr>
<td>faa</td>
<td>f</td>
<td>no English equivalent</td>
<td></td>
</tr>
<tr>
<td>qaaf</td>
<td>q</td>
<td>the voiced Scottish “ch”</td>
<td></td>
</tr>
<tr>
<td>raa</td>
<td>r</td>
<td>light like “f” in fight</td>
<td></td>
</tr>
<tr>
<td>laam</td>
<td>l</td>
<td>heavy like the “c” in caught</td>
<td></td>
</tr>
<tr>
<td>meem</td>
<td>m</td>
<td>but further back in the throat</td>
<td></td>
</tr>
<tr>
<td>noon</td>
<td>n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>taa marbootah</td>
<td>h/t</td>
<td></td>
<td></td>
</tr>
<tr>
<td>waw</td>
<td>w</td>
<td>light like “w” in why</td>
<td></td>
</tr>
<tr>
<td>yaa</td>
<td>y</td>
<td>light like “y” in yard</td>
<td></td>
</tr>
</tbody>
</table>

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

2This 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

\[\begin{array}{llll}
\& & \text{fat-hah} & \text{a} \\
\& & \text{kasrah} & \text{i} \\
\& & \text{dammah} & \text{u}
\end{array}\]

like "a" in pat
like "i" in pit
like "u" in put

Long Vowels

\[\begin{array}{llll}
\& & \text{aa} & \text{like "a" in demand} \\
\& & \text{ee} & \text{like "ee" in feet} \\
\& & \text{oo} & \text{like "oo" in boot}
\end{array}\]

Diphthongs

\[\begin{array}{llll}
\& & \text{aw} & \text{like "ow" in how} \\
\& & \text{ay} & \text{like "i" in might (in common speech it is like "a" in mate)}
\end{array}\]

Shaddah ( ﻪ) 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 ( ﻪ), instead of iyy, I have used eey 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.

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\[\text{Author’s Foreword 1} \]

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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. I bear witness that there is no god but Allaah and Muhammad is His servant and messenger.

Certainly Allaah’s book is the best discourse and the way of Muhammad ( 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.

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 Allaah misguide the disbelievers.” (Soorah Ghaafir 40:74).

This part of the author’s introduction is an extract from the prayer known as “Khutbah al-Haajah”, (The Speech of Need) whose use the Prophet ( ﷺ) recommended before important occasions.

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 Al-Hijrah, content to merely refer to some of Imaam Ibn Taymeeyah’s view.

1 The term Salafee is a relational adjective derived from the noun, Salaf, used in the phrase ‘as-Salaf as-‘Saalih (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.


3 Ahmed 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, Hadith, 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-ḤaafidH Ahmed ibn Taymeeyah, Beirut: Daar al-Qalam, 1975).
on Shi'ism as found in his book, *Minhaaj as-Sunnah an-Nabaweyah* (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.1

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 Hambal 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* 2

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1Author’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).

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1Ahmed ibn Muhammed ibn Hambal was born in Baghdad in 780 CE and travelled extensively in Iraq, Syria, Hijaz (Western Arabia) and Yemen collecting Hadiths. After returning home, he studied *Fiqh* (Islamic law) under Imaam ash-Shafe’ee. During the reign of the ‘Abbaasid caliphs, al-Mamoon al-Mut’asim 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 Hadith 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-Maddkal fee at-Ta’reef bil-Fiqh al-Islaamee* (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) 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.  

The Author  
1982/1402 AH

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1 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 (Salaah al-Janaazah) and knowledge of Faraaid (Islamic inheritance laws) both fall into this category.-Ed.

2 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.

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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.”

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.”

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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1 Soorah al-Baqarah 2:159. -Ed.

2 Narrated by Abu Hurayrah and collected by Abu Daawood and at-Tirmidhee, who classified it as Hasan (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."\(^1\) Some will even apostate and embrace the Ithnaa 'Ashreeyah\(^2\) (Twelver Shi'ite sect). This state of confusion among Muslim movements is what Khomeini has planned, as stated in his book, \textit{Al-Hukoomah-al-Islameeyah}.\(^3\)

5. There is insufficient information about Shi'ites and their creed among Muslims of Egypt, Sudan, North Africa, Jordan, Syria and Palestine.\(^4\)

\(^1\)\textit{Soorah al-Anfaal} 8:30.-Ed.

\(^2\)Author's note: Since the Shee'ah have gained power in Iran, they have bared their fangs in the many announcements over the radio and television of their eminent conquest of Makkah and Baghdad. On the last page of a new edition of Khomeini's book, \textit{Al-Hukoomah al-Islameeyah} (Islamic Government), he says, "Surely I can see the black banners close to their appointed place" (according to a braggard in the magazine, \textit{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.


\(^4\)There is really not a great scarcity of information, as numerous books have been written directly or indirectly on Shiism 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.
6. There is no doubt that what occurred in Iran, inspite 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 (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’.”

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 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.” He also promised to bring me a copy of the secret Quraan called *Mus-haf Faatimah* 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.’; wherein, the Prophet placed his hand on Salmaan’s.

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1. *Umar ibn al-Khattaab*, the second righteous caliph of Islaam.-Ed.
2. *Mus-haf* literally means book but has been used to refer to a complete copy of the Quraan in book form. Faatimah was the youngest daughter of the Prophet ( ), whom he gave in marriage to his cousin, ‘Alee, the first Imaam according to the Shi’ite creed.-Ed.
4. Salmaan al-Faarisee (lit. the Persian) was one of the leading companions of the Prophet ( ). 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 ( ) migra-
shoulder and said, “Allaah is referring to this man and his people. Even if the religion were in Pleiades some Persians would reach it.” The Islamic activist has said this in spite of the fact that the Prophet’s 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 Quran and the authentic Hadeeth books of the Sunnites? 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”. This statement as well as the previous one are undoubtedly slanderous and fictitious, for how could the Prophet choose Iran for the leadership of Muslims when Shi’ites deny much of his Sunnah, including the very Quran 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.

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 Shi’ites do not believe in the narrations of the Prophet’s Sunnah as found in the Hadeeth books of al-Bukharaee, Muslim, and the remaining authentic books of the Sunnites especially, Hadeeths narrated by the major narrator of Islaam, Abu Hurayrah, may Allaah be pleased with him, and Samurah ibn Jundub according to statements made by the

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1 A large group of stars in the constellation Taurus.-Ed.
2 The vast majority of Muslims follow the Prophet’s Sunnah (way of life) as conveyed by his Sahaba (companions) and have historically referred to themselves as Ahl-as-Sunnah (lit. the people of the Sunnah). In more recent times, the term “Sunnis” and its anglicized form “Sunni” have been used to distinguish them from the Shi’is (Shi’ites).-Ed.
3 Al-Ma’rifah, vol. 5, no. 8.
Shi’ite leader Aayatullaah Khomeini. 1 As a result, the
great Sunnite scholar, Professor ‘Abdul-Mun‘im Saalih
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 consid¬
ered a rare gem in the field of Hadeeth literature because
of the unique method of arrangement that he adopted
to identify the various chains of narrators by which the
Hadeeths 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
titled: “Surely People Have No Truth Except What
Came From the Imaams and Everything Which Did Not
Come From Them is False”. 2 According to Khomeini
the book, Al-Kaafee, 3 is considered by Shi’ites the way
Saheeh al-Bukhaaree is considered among Muslims. 4
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-

He says, “Perhaps a narrator such as Samurah ibn Jundub may
invent Hadeeths which are an insult to the dignity of Ameer al-
Mumineen, ‘Alee,”-Ed.
2 Muhammad ibn Ya’koob al-Kulainee, Al-Kaafee, (Iran, 1278 AH/
3 Al-Kaafee fil-Usool is a collection of Hadeeths attributed to the
Prophet and some of the twelve Imaams of the Shi’ites. It was com¬
piled by the Shi’ite Hadeeth scholar al-Kulainee (d. 941 C.E.).-Ed.
4 Saheeh al-Bukhaaree is considered by unanimous agreement of
Muslim scholars the most authentic book in Islaam afterthe
Quraan. Its contents were collected by the Hadeeth scholar,
Muhammad 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, inca¬
 capable of making even the slightest error. Hence follow¬
ing 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 subserv¬
ient to them. Khomeini asserts in his book, Al-Hukoo¬
mah al-Islameeyah, “Certainly the Imaam has a digni¬
fied 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 Hadeeths, 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 Hadeeth on Mi‘raaj 1, 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 Faa’timah

1 The Prophet Muhammads ( ﷺ ) miraculous ascent into the hea¬
vens which took place during a night one year before the Hijrah
(i.e. 621 CE).-Ed.
az-Zahraa – may peace be on her.

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”.

Chapter: “The Imaams Know When They Will Die and They Only Die by Their Choice”.

Chapter: “The Imaams Have Knowledge of the Past and the Future; and Nothing is Hidden from Them”.

3. The act of lying to non-Shi'ites, known as Taqueeyah (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,

“A believer who does not dissimulate is like a body without a head.”

“Mix with them externally, but oppose them internally.”

Concerning the verse, “Verily the most noble among you in Allaah’s sight is the most God-fearing (atqaakum)”¹, they attribute to Ja'far as-Saadiq the following interpretation of “at-qaakum”: that is, your deeds done by dissimulation.²

From their eighth Imaam,³ they narrate the following: “Whoever abandons dissimulation before the appearance of the hidden Mahdee⁴ is not of us.”⁵ Because of their attitude concerning dissimulation, Jalaaluddeen as-Suyootee⁶ 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 Sunnis 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,⁷ the Iranian Shi'ite, decept-

¹Soorah al-Hujuraat 44:13.-Ed.
²Ibn Baabawayh, Al-I'tiqaadaat, (Iran; 1374 AH), Chapter Taqueeyah.
³‘Alee Ridaa.-Ed.
⁴The twelfth Imaam, Muhammad ibn al-Hasan, 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.
⁶Jalaaluddeen ‘Abdur-Rahmaan ibn al-Kamaal as-Suyootee was born at Asyoot, Egypt in 1445 CE and studied under the major scholars of the Hanafi 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-Suyootee's writings as 415, most of which have already been published. In 1505 CE, As-Suyootee died at the age of 62 in the city of his birth.-Ed.
⁷Jamaal ad-Deen al-Afghaanee (1839-1897), Muhammad ibn Saf- dar 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, Muhammad 'Abduh, who later confirmed Jamaaluddeen's membership in the Masons.  

4. Since the Sunnah governs and explains the...
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."1

Abu Baseer reported that he said to Imaam Ja’far, “O Abu ‘Abdillaah (Imaam Ja’far as-Saadiq), what is Mushaf 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.”2

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.”3 “Whoever sets up another Imaam besides ‘Alee and delays ‘Alee’s caliphate is a polytheist.”4 “Syrians are worse than the Romans, ‘Alee’s disciples worse than Makkans, and Makkans openly disbelieve in Allaah.”5

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.”6 Al-Qummee said that “so and so” refers to ‘Umar.7 Concerning Taalha and az-Zubayr8, al-Qummee claims Abu Ja’far said

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1 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.

2 Ibid., vol. 10, p. 107.

3 Soorah al-Furqaan 25:27-28.-Ed.


5 Taalha ibn ‘Ubaidillaah, a Quraishite, was a grand-nephew of Abu Bakr. He was a distinguished companion of the Prophet and was honoured with the position of one of the ten companions promised paradise. He saved the life of the Prophet 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 Basrah. (Thomas Patrick Hughes, Dictionary of Islam, (Islamic Book Publishers, Kuwait, reprint 1979)p.626)-Ed.

Az-Zubair ibn al-‘Awaam was a cousin of the Prophet 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. Az-Zubair took part in both migrations to Abyssinia and fought gallantly in all the great battles and campaigns during Prophet Muhammad’s lifetime. The Prophet gave him the title, al-Hawaaree (the disciple) on account of his services as a spy in the Battle of Banoo Quraidah, with the words: “Every prophet has a disciple (Hawaaree) 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.

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1Translated 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.

2 Al-Kaafee, (Iran, 1278), p. 385.

3 Ibid., vol. 10, p. 54.
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.”\(^1\) And he added that the camel in the verse refers to their camel.”\(^2\)

One of their leading scholars, al-Kashshee, reported that Abu Ja’far said, The people (including the Sahaba) 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.’”\(^3\)\(^4\)

When Professor al-Basheer al-Ibraheemee, the top Algerian scholar, visited Iraq, he came across a three volume book called az-Zahraa, published by the scholars of Najaf.\(^5\) 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 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 Sahaba 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\(^1\) is like doubt about the mission of Muhammad ( ). 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.”\(^2\)

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\(^1\) Soorah al-A’raaf 7:40.-Ed.

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

\(^3\) Soorah al-A’raaf 7:40.-Ed.

\(^4\) Muhammad ibn Hasan ibn ‘Alee at-Toosee, Rijaal al-Kashshee, pp. 12-13, (University of Mash-had).

\(^5\) 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.
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 Fatimid caliphs, al-*Azeez billaah (975-966 CE), and al-Ḥaakim bi amrillaaah (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-Naseer at-Toosee1, rode alongside Hulagu1 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. 2

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

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1The 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, Qutuz, as Sulṭaan of Egypt. Sulṭaan Qutuz with the aid of his Mamlook commander, Beybars, defeated the Mongol conqueror, Hulagu, in the battle of ‘Ayn Jalooot. (Ain Jalut is a town near Nablus in Palestine).-Ed.

2 From Muḥammad KaadHim Ḥabeeb’s book, ar-Riddah in which Maududi wrote the introduction.
Shi'ite Yahya Khan\(^1\) 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.\(^2\)

What have the Shi'ites contributed to the Mujahideen of Afghanistan besides criticism of their Jihad and belittlement of their opposition to the forces of atheism?\(^1\) 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 Nuşayri\(^2\) 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 mujahideen's open support for the Iranian revolution was first to be snubbed, then to be criticized for their Jihad. How else are we to understand Aayatullah Khalkhaali's public

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\(^1\) Gen. A.M. Yahya Khan was the chief martial law administrator and president of Pakistan during the crisis of 1969-71.-Ed.

\(^2\) "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 conservativism 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 Murabitoun movement, which participated in the resistance against Israel. The quick victory against the surprised Murabitoun 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 Islam. 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 Hafez 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.

\(^1\) The Hizb-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 mujahideen 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'tism. '(Impact International, vol. 15:16, London, 23 August - 12, September, 1985, p. 2).-Ed.

\(^2\) Muḥammad ibn Nuṣayr, one of Imam al-Ḥasan al-'Askarie's (d.874) followers, claimed that he was the door (Baab) to the hidden Imam, 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 Allah (ash-Shahrastaanee, 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'tism.-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 Ḥafiz Asad against the Syrian mujaahideen during the vote for sending 48 million dinars to Syrian deterrent forces?  

1 Ḥafiz 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.

2 Author's note: Shortly before the publishing of this book, the Iranian government sent a telegram to Ḥafiz 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 Ḥadeeths 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 orientalists 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‘ee, 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 propogation 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 repres¬sion, 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.”

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, was slandered and ‘Alee was extolled as the infallible

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1See the introduction of As-Sunnah wa Makaanatuhaa fee at-Tash¬ree’ al-Islaamee.
2See the introduction of Al-Hukoomah al-Islaameeyah, (Beirut: At-Talee’ah Press, P. 132.
3The 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.
4The 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'iite 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, Tuḥfah al-'Awwaam Maqbool and in the prayer cursing the two idols of Quraish (Du'a'ā' Ṣanāmāy 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 Ḥafṣah 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 Roohullaah al-Khomeini (is the author of Kashf al-'Asraar, which declares

Abu Bakr a deviant (p. 112) and 'Umar an apostate (p. 114)
4. Aayatullaah al-'UdHmaa Mahmood al-Husaineey ash-Shaahroodee
5. Aayatullaah al-'UdHmaa Muḥammad KaadHim Shree'atmadaaree
6. The chief scholar 'Aleel Taqee 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-Kulaini 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?”

b) Man Laa Yahduruh al-Faqeeh by their top Hadeeth scholar, Muḥammad ibn 'Aleel ibn Baabawayh as-Ṣadooq ar-Raazee, who died in 381 AH / 992 CE in the city of ar-Rayy.

1 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.
c) *Tahdheeb al-Ahkam* by their outstanding scholar Ibn al-Hasan at-Toosee, who died in Najaf in the year 420 AH / 1029 CE.

d) *Al-Istibsaar* also by at-Toosee.

In his book, *Al-Hukoomah al-Islameeyah*, Khomeini avoids all the books of *Hadeeth* 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 *Hadeeths* 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."¹ And how could they believe in the *Hadeeth* book of al-Bukhaaree when he has narrated in it *Hadeeths* which place Abu Bakr first, then 'Umar, then 'Uthmaan and then 'Alee according to their order of excellence.

2. **His Position on the Sahaabah**

If Khomeini is moderate and just in his view of the *Sahaabah* 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-Islameeyah*, he says, "The messenger (ﷺ) and the Prince of the Believers used to both speak and act."² Moreover, as was quoted previously, what right does he have to accuse a great Sahaabee like Samurah ibn Jundub of fabricating *Hadeeths*? 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."¹ 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."²

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 Nasirudddeen at-Toosee³ because of the great services which he did for Islaam. This is the same at-Toosee, who enabled the Mongols to enter Baghdad, massacre its inhabitants and burn the books of the Sunnites. The scholar, Ibn al-Qayyim⁴ said about him,

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²Al-Hukoomah al-Islameeyah, 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."

³See the section Shi'ism in Islamic History, p. 23 of this book.

⁴Muhammad 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, Muhammad 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-Naseer at-Toosee, 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."

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." 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 Wahhabis 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 Tafsirs 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, Zaadal-Ma'aad, (Al-Halabee Press, Cairo, 1970), vol. 1, pp. 5-13).-Ed.

Al-Hukoomah al-Islaameeyah, p. 61.

This is the name given to the followers of Muhammed 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?" 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." 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." Not to mention the earlier quotations:

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in which he elevates the Imaams above the highest angels and the greatest of Prophets.  

6. His Belief in the Awaited (MuntadHar) Imaam

Khomeini believes that the twelfth Imaam, al-'Askaaree, 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.”

On the occasion of the birthday celebration of the awaited Imaam (30/6/1980), Khomeini was quoted as saying, “Even the Prophet Muhammad ( 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.

7. His Concept of Jihaad

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.”

6. The Persian Nationalist

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

1Al-Mujtama' al-Kuwaieeyah, no. 488, 8/7/1980.
2The 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.
4Persian New Years day.-Ed.
5The third day after the farewell Hajj on which Shi'ites claim that the Prophet ( ﷺ ) declared 'Alee ibn Abee Taalib to be this successor and the vast majority of Sahaabah took an oath to that effect, at a place called Ghadeer Khumm. 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-Fitr and 'Eed al-Aq-haa, torches were lit, trumpets were blown and drums

1Author'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.
2Al-Hukoomah al-Islaameeyah, pp. 78, 79.
... and the day of Nauruz.”1

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 *Salaah* (prayer) invalidates the prayer, “There are a number of things which invalidate prayer: one of them is ‘Hadath’; another is ‘Takfeer’ which is the placing of one hand on the other as done by non-Shi‘ites.3 However, doing so as an act of dissimulation is alright.”4 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.5

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1 *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.

2 *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 *Taahaarah* (ritual purity) necessary for the performance of certain religious acts like *Salaah*, *Tawaaf* (circuit of the Ka‘bah), etc.-Ed.

3 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:


4 *Tahreer al-Waseelah*, vol. 1, p. 280.


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B) *Muhammad Baqir as-Sadr*

As-Sadr was one of the greatest contemporary Shi‘ite scholars who is most noted for his modern approach in the works, *Iqtisaadunna* (lit. Our Economics) and *Fal-safatunnaa* (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.1 He also echoes the claim that Imaam ‘Alee knew the unseen (*al-Ghayb*), “He knew what was and what would be.”2 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.”3

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1 *At-Tashayyu‘ DHaahirah Tabee‘eyah fee Ijaar ad-Da‘wah al-Islaameeyah*, (lit. Shi‘ism: A Natural Phenomenon in the Realm of Islamic Propagation), (Ad-Daywee Press, Aabideen, Cairo:), p. 52.

2 Ibid.,

3 Soorah al-A’raaf 7: 188.-Ed.
4. THE ISLAMIC RULING ON SHI‘ITES

EARLY SCHOLARS

A. Imaam ash-Shaafi‘ee

On one occasion ash-Shaafi‘ee said concerning the Shi‘ites, I have not seen among the heretics a people more famous for falsehood that the Raafidite Shi’ites.”

On another occasion, he said, “Narrate knowledge from everyone you meet except the Raafidite Shi‘ites, because they invent Hadiths and adopt them as part of their religion.”

Muhammad ibn Idrees ash-Shaafi‘ee was born in Ghazzah in 767 CE and was raised in Makkah, where he studied Hadith and Fiqh and learned the Muwatta (Hadith 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.

B. Imaam Abu Haneefah

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

Once Maalik was asked about them and he replied, “Do not speak to them nor narrate from them, for surely they are liars.” During a class of Imaam Maalik,

1Abu 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 Sahabe (companion of the Prophet), Anas, and studied under the great Hadith scholar, Hammaad 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. Ajijola, (International Islamic Publishers, Karachi, Pakistan, 1981), pp. 31-32.-Ed.

2Maalik ibn Anas was born in 713 CE in Madeenah, where he grew up studying Hadiths 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 Hadith 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 Ya‘yaa (d. 848). The school of Islamic law which developed in Madeenah took its name after Imaam Maalik. (Abu Ameenah Bilal Philips, The Evolution of Islamic Law, (New York: As-Suq Bookstore,1986) pp.74-5)-Ed.


4Ibid., p. 38
it was mentioned that the Raafidite Shi'ites curse the Sahaabah. In reply, he quoted the Quranic verse, “Muhammad 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.” He then said, “Whoever becomes enraged when the Sahaabah are mentioned is the one about whom the verse speaks.”

D. Ibn al-Mubaarak

Ibn al-Mubaarak was reported to have said, “Religion is gained from Ahl al-Hadeeth5, scholastic theology, and crafty exemptions from religious ordinances from Ahl ar-Ray and lies from the Raafidite Shi'ites.”

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1 Soorah al-Fat-h, 48:29.-Ed.
2 Tafseer al-Qurtubee, Soorah al-Fat-h. Editor’s note: That is, anyone who is enraged by the mention of the Sahaabah is a disbeliever, because the verse says, “... the disbelievers may become enraged with them (Sahaabah).”
3 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 Hadeeths 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-Raqaaiq which is still in manuscript. (al-A‘laam, vol. 4, p.115 and Taqreeb at-Tahdheeb, (Beirut: Daar al-MaTifah,2nd. ed. 1975), vol. 1, p. 445).-Ed.
4 The term Ahl al-Hadeeth (lit. Hadeeth people) was used to describe those scholars who preferred to use the narration of Hadeeths for solving issues over the use of opinion (ray) or highly opinionated principles of deductive reasoning. In the region of Iraq, where Hadeeth narrations were few and the fabrication of Hadeeths was rampant, scholars depended more on their power of reasoning and were thus called Ahl ar-Ray (opinion people).-Ed.

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E. Abu Zur’ah ar-Raazee

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 Sahaabah. 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

It was reported that Abu Ya’laa said, “The position of jurists concerning one who curses the Sahaabah, 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.”

G. At-Tahaawee

In his book on the Islamic creed, Al-‘Aqeedah at-
Tahaaweeyah, the author states, “We love the companions of Allah's Prophet ( ﷺ ), without going overboard in our love of anyone of them or remaining aloof (Tabarrar) 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.”

1 Sharh al-'Aqeedah at-Tahaaweeyah, p. 528 quoted in As-Sunnah Miftaah al-Jannah. 2 'Alee ibn Yahyaa al-Muzanee, the leading jurist among Imam 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 Hadith classics like Sharh al-Jaami' at-Kabeer and Sharh al-Jaami' as-Sagheer as well as Mushkil al-Aathaar (lit. problematic traditions), a nine volume work on apparently contradictory Hadiths. He also wrote a classic in the field of Islamic philosophy called Al-'Aqeedah at-Tahaaweeyah. Ed.

1. Their claims have been rebutted by numerous other early scholars like Ibn Taymeeyah in Minhajaq as Sunnah, adh-Dhahabee in Muntaqaa min Minhaaj-al-Fidaal, Ibn Katheer in his history book, Ibn al-Jawzee in Talbees Iblees, and Al-Qaadee ibn al-'Arabee in Al-'Awaa- sim min al-Qawaasim.

2 Muhammed ibn Muhammed adh-Dhahabee (1275 - 1347 CE) was born in Damascus but travelled throughout the Muslim world studying Hadith when he was only eighteen years old. He became one of the most outstanding Hadith scholars of his time, most noted for his biographical work on Hadith narrators, Meezaan al-Fidaal. He also edited the Sunan al-Bayhaqee as well as the famous history book Taareekh Damashq, (Muhammad adh-Dhahabee, Meezaan al-Fidaal, (Cairo: Daar Ihyaa al-Kutub al-'Arabeeyah, 1st. ed., 1963) pp. d-z). Ed.
3 The book is called al-Bidaayah Wa an-Nihaayah. See p. 54 for Ibn Katheer's biography. Ed.
4 Abdur-Rahmaan ibn Aleec 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 Sifah at-Safwah in biography of the Sahaabah and early scholars, Taqweem al-Lisaan in linguistics, Zaad al-Maseerfee Tim at-Tafseer and al-Mawdoodaat in Hadith. (Abu Ameenah Bilaal Philips, The Devil's Deception of the Shee'ah, (New York: As-Suq Bookstore, 1st.ed.,1986)pp.v-vii).

5 Muhammed ibn 'Abdillaah(1076-1149 CE) known as Ibn al-'Araa-
CONTEMPORARY SCHOLARS

A. Imam al-Aloosee

He declared the Raaferite Shi'ites disbelievers because of their defamation of the Sahabaah. His position was based on the rulings of Imam Maalik and other scholars who were in agreement with him. 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."  

Imam al-Aloosee 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 Tafsir like Ahkaam al-Quraan and in Fiqh, like al-Ma'ool fee Usool al-Fiqh, not to mention other areas of learning (Ibn 'Arabee, Ahkaam al Quraan, (Cairo: Halbee press, 3rd ed., 1972), pp. 4-7)

B. Muhibbuddeen al-Khatheeb

This scholar wrote a book on them called al-Khufoot al-'Areeedah lil-Usus alllatee Qaeda 'Alayhaa Deen ash-Shee'ah al-Ihnaay 'Ashreeyah (lit. Broad Outlines of the Basis for the Twelver Shi'ite Creed). He also footnoted earlier works on the She'eeh like Al-Muntaqaa and Al-'Awasaam min al-Qawaasim. In all of his works he considers the Shi'ites to be disbelievers.

C. Bahjat al-Baitaar

When this great Syrian scholar was asked if transactions were permissible with Shi'ites, he replied in a book entitled Al-Islam wa as-Sahaabah 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

Muhibbud-deen ibn Abil-Fat-h al-Khatheeb (1886 -1969) was born in Damascus. He was imprisoned by the British authorities in Basrah 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-Ahrar 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.

Muhammad Bahjat al-Baitaar was a prolific writer in a variety of subjects like Hadeeth, ahKautharee wa Ta'aqqaatuh, (Matba'ah al-Imaam, 1939) and the biography of Ibn Taymeeyah's works like, Hayaah Shaikh al-Islaam Ibn Taymeeyah, (Beirut: al-Maktab al-Islamee, 2nd ed. 1972). He also edited al-Khufoot al-'Areeedah (Jeddah: Muassasaat at-Tibba'ah wa as-Sahaafah wa al-Nashr, 1380 AD/1960) by Muhibbuddeen al-Khatheeb and wrote a critique of the Shi'ite scholar Muhammed al-Husayn Al-Khaththeeb's work, called Naqd 'Ayn al-Meezaan (Damascus: Matba'ah at-Taraqqee, 1331 AH/1913) Ed.
sought from Allaah.”

D. Muḥammad Rasheed Ridaa

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-Shi‘ah in which he exposed their doctrines and idolatrous practices.

E. Dr. Hilaalee

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-Ibraheemee

While visiting Iraq, this professor who is the leading 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

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

1 Bahjat al-Baitaar, Islaam wa as-Ṣaḥābah al-Kiraam, p. 66.
2 Musḥammad Rasheed Ridaa (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 Muhammad ‘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.
3 Musḥammad Taqeeyud-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 University, 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 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 Ikhwan 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.
4 Muḥammad al-Basheer al-Ibraheemee was the head of the Al-

1 Dr. Muṣṭafā ibn Ḥusnee as-Sibaa‘ee (1915 - 1967) was born in Homs, 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 Ikhwan Muslimoon Islamic movement. He later settled in Damascus as a professor in the College of Law (1950) and the leader of the Ikhwan 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.
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 ).”

H. Abul-A‘laa al-Maududi

This great Pakistani scholar and leader wrote an introduction to the book, *Ar-Riddah bain al-Ams wa-al-Yaum* (lit. Apostasy in the Past and the Present) by Muhmmad KaadHim Ḥabeeb published in 1977. In it the author wrote of the Imaami Ja‘fari Shi’ites, “Inspite 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,1 *Allaamah ash-Shanqeete,2* al-Albaanee,3 Āhmad Ameen,4

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1Abdul-'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 *Saheeh al Bukhaaree*. -Ed.

2Muhammad al-Ameen ash-Shanqeete (1907-1973) was one of the foremost scholars of Mauritania noted for his expertise in Qur’anic 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-Shanqeete wrote a number of books among them being his Tafseer of the Qur’aan, *Adwaa al-Bayaan* (Riyadh: Daar al-Iftaa, 1983) and *Maria Jawaazat-Majaaz.* (al-A*laam,* vol. 6, p. 45).-Ed.

3Naasir ad-Deen al-Albaanee was born in Albania but grew up in Syria where he became one of the leading scholars in *Hadeeth*. He taught for some time at the Islamic University of Madeenah and has written many books on *Hadeeth* like *Silsilah al-Ahaadeeth as-Saheehah* and *ad-Da’eeefah.* -Ed.

4Āhmad 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.
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 Shawwal, 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-Naasir?" The answer to this question is well known to Islamic workers. ‘Abdun-Naasir 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-Naasir 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-Naasir’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.

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1 Muhammad Is’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-Islaan as-Saheeh. (al-A’laam, vol. 6, pp. 30-1).-Ed.

2 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.

3 Editor’s note: The famous Indian scholar, Abul-Hasan ‘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 U’sulil 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 Ba’il (Falsehood). Appended to the tract is a Fatwa (religious ruling) of the ‘Ulama (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).
and this fact is confirmed in the Quraan in relationship
to the Munaafiqoon (hypocrites) whose hearts are sea-
led 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-Naasir 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 disbe-
liever, then gather the nation to fight him as Ibn Kat-
heer had ruled in his commentary on the Quranic
verse, “Is the rule of Jaahileeyah (barbarism) what they
desire?” Ibn Katheer concluded that it was compulsory
to fight all who ruled by constitutions made from a mix-
ture 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. Likewise, some of the

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1 A Munaafiq in Arabic is one who feigns belief in Islaam while secretly disbelieving.-Ed.
2 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-Nihayaah, and Hadeeth Science, Al-Baaqith al-Hatheeth. (Ibn Katheer, al-Baaqith al-Hatheeth, (Cairo: Muhammad Ali Press, 2nd ed., 1951) pp. 14-15).-Ed.
3 Soorah al-Maaidah 5:50-Ed.
4 See Al-Muqaawamah as-Sirreeyah by Kaamil ash-Shareef

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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? 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?

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1 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.
2 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 books indicate a commonality of viewpoint?

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-'Adaalah al-Ijtimaa'eeyah fee al-Islaam* (lit. Social Justice in Islam), Sayyid Qutb spoke ill of Caliphs 'Uthmaan and Mu'awiyah, 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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1 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 D'Hilaal 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 Naasir during the banning and persecution of the Brotherhood and its members.-Ed.

2 The relational adjective *Sufi* (pl. *Suufis*) is generally considered to have been derived from the noun, *Suuf* (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, *Suofi* (*Sufi*) 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.

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Doubt 4. Did not Hasan al-Banna have contacts with the Shi'ites?

Answer: One who carefully studies the biography of Imaam al-Banna 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 Soofees (i.e. *Suufis*) in the melting pot of pure Islaam. From his contacts with the Iranian Shi'ites, al-Banna 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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1 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.
Doubt 5: Was Ibraaheem al-Yazdi\(^1\) 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 Salaah al-Jumu'ah\(^2\) and to pray along with Sunnites during Hajj?

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

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\(^1\) 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.

\(^2\) Friday congregational prayer. -Ed.

\(^3\) 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 ghiahat (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.
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 Jihaaad 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.

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

Answer: Those so-called Shi'ites merely loved the Prophet's ( ) 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 ( ) family is not in itself a basis for declaring a Ḥadeeth narration faulty or questionable.1 (2)

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1This, 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.

2Editors 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 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 Qadhdhaafi, 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 ( ) 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-Bukharaee, 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 Salaah, Zakaah, Hajj and Sawm, 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 ( ) 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."¹

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 ( ) has left Allaah's religion, whether he rejects it by denying its authenticity or by merely refusing to accept it."² The professor's statement agrees with the interpretation of the clearly worded verses in Soorahs, al-Maadih, al-Ahzaab, 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.³


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.  

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\(^2\), Bahaism\(^3\), Masonry...

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\(^2\) 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 Muhammad ( 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 Khawarzah 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.

\(^3\) Bahaism takes its name from the title Bahaaullah (usually written Bahaullah (lit. splendour of God) adopted by Mirza Ḥusayn ‘Alee Nooree born at Noor in Mazandaran in 1817. At the age of thirty Ḥusayn ‘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 Sheeraaazee(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 (Wudoo) are merely recommended and the free mixing of sexes is allowed. Prayer is no longer congregational except at funerals. ‘Alee Muhammad’s main writings are *al-Bayaan* (Arabic and Persian), *Kitaab bain al-Haramain* and a commentary on Soorah Yooosuf of the Quraan. A rising followed ‘Alee Sheeraaazee’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 Sheeraaazee was executed in July 1850 and Subhi Azal, Mirza Yahyaa 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, Bahauallaah 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.” 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.”

“Help” in this Hadeeth could mean being silent about Shi’ism, distributing their books and literature or actually supporting them.

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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 less on 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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1Soorah al-An’aam 6:55.
2Authors note: Ahmad Faaiz, ‘An Tareeq ad-Da’wah, vol.1, p. 69. There is a statement made by Fudail ibn ‘Iyyaaf 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.”

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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."1 Nor Allaah's statement, "Shall We make Muslims like sinners? How then would you judge?"2 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-Qadhdhaafee3 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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1Soorah at-Tawbah 9:12.-Ed.
2Soorah al-Qalam 35:36.-Ed.
3Colonel Mu'ammar 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.”\(^1\) Is there any other ‘truth’ besides the Quraan and Sunnah of Muslims or enmity greater than hostility towards the Șaḥaḥabah (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 Ḥizb 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 Nusairi 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 made by the puppet regime’s leader attacking the power to which it is loyal. ‘Abdun-Naasîr is not that far back in the past, al-Qadhðhaafee (Mu'ammar 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, Muhammad Ḥusain Kaashif al-Ghataa in the beginning of his book, Aṣl ash-Shee'ah wa Usooluhaa (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-Ghanee al-Khadree, a teacher at Kaas-hif al-Ghataa 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 spea-

\(^1\) Soorah al-Mumtaḥinah 60:1 Ed.
king world, of which the United States is a part, understand Shi'ites and their religion.”

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 Shiism 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 ( ), “You will remember what I said to you and now I delegate my affairs to Allaah.” 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 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.”

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

Abu Bakr

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1Asl ash-Shee'ah wa Usooluhaa, Daar al-Quraan al-Kareem, Qum, Iran), pp. 55-56.

2Soorah Ghaafir 40:44.-Ed.

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1Soorah an-Noor 24:39.-Ed.
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