

Unravelling the Myths About the Shee'ah



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Unravelling the Myths About the Shee'ah

Introduction

Indeed, all praise is due to Allaah, we thank Him and from seek His help and forgiveness. We also seek refuge in Allaah from the evils of our souls and from our evil actions. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is His servant and messenger.¹ The best speech is the Book of Allah and the best way is the way of Muhammad (*sallallaahu alayhi wassallam*). The worst of affairs are the innovations (into the religion of Islaam), because every innovation is heresy, every heresy is deviation and every deviation leads to the hellfire.

This humble study is for the sincere people that are seeking the truth. It is not intended to be an attack on a person's identity, or on the culture that a person happens to be born into without full knowledge, or what one thought was Islaam without access to the full facts. Rather, it hopes to outline some of the beliefs of the *Shee'ah* and show how they are not

¹This part of the introduction is an extract from the prayer known as the *Khutbat ul-Haajah (The Prayer of Need)*. The Prophet Muhammad (*sallallaahu alayhi wassallam*) recommended its use before important occasions.

in line with Islaam as presented in the Qur'aan, *Sunnah* (way) of Muhammad (*sallallaahu alayhi wassallam*) or the understandings of the early generations of righteous Muslims. Please look at the evidence presented fairly as we do feel the need to resort to bringing about conflicts with the ignorant, facts have merely been presented and it is for the sincere reader to decide.

Unfortunately, due to the secretive manner of the 'knowledgable' amongst the *Shee'ah*, many people are not aware of their actual beliefs. Muslims are not conscious of the differences between Islaam and the *Shee'ah* belief. Most *Shee'ah* writings revolve around emotional issues of love for the Prophet's family and people believe that the *Shee'ah* belief is just this. However, they can still be Muslims and love the family of the Prophet in the way that they deserve without being *Shee'ah*.

In our call to *Tawbeed*, we are faced with many *Shee'ah* people who are not familiar with what the majority of their own scholars have invented which have thus rendered the *Shee'ah* belief system as heretical, contrary to the understanding of the family and companions of the Prophet and thus outside the fold of Islaam. We repeat that we are not trying to offend the average *Shee'ah*, who may not even practice Islaam, but the truth of what will be presented in this short work should be assessed fairly and unemotionally.

The religious beliefs and practices of extremist *Shee'ah* segregate them from Islaam, the *Shee'ah* have specific beliefs about Allaah and His attributes, the Prophets, the mission and call of Prophet Muhammad (*sallallaahu alayhi wassallam*) and even the Qur'aan.² A short history of the *Shee'ah* will be detailed with all the sources quoted and referenced for those

² A famous and respected *Shee'ee* scholar from Najaf, Mirza Husayn Ibn Muhammad at-Tabarsee wrote *Fasl al-Khitaab fee Ithbaat Tahreef Kitaab Rabb al-Arbaab (A Decisive Statement Concerning Proof of the Alteration of the Lord of Lord's Book)*. Written in 1865 CE, when the book was later to be discovered by the Orientalists and Christian missionaries they were delighted to have found a book that furthered their weak and vain attempts to discredit Islaam. In the book, Tabarsee compiled hundreds of texts from *Shee'ah* scholars from different ages which allege that the Qur'aan is incomplete. (See: Muhibbuddeen al-Khateeb, *Khutoot al-'Areedah*, (Canada: Majlis ul-Haqq, 1983, 1st edition), p.4)

who wish to pursue further research and study, followed by a point by point analysis of the main *Shee'ah* concepts.

The evidence concealed in the books of *Shee'ah* scholars themselves will be analyzed so as to be unbiased and to demonstrate that the family of the Prophet Muhammad (*sallallaahu alayhi wassallam*) followed the truth of the Qur'aan and *Sunnah* and never cursed the *Sahaabah* (Companions of Muhammad) and further dismissed the extreme claims of those *Shee'ah* who came much later.

For example, these quotes from the family of the Prophet Muhammad (*sallallaahu alayhi wassallam*) will reveal the contradictory practice of cursing the Companions of the Prophet Muhammad and hating most of the Companions which is done by the extreme *Shee'ah*.

The term '*Shee'ah*' (plural: *Shiya'*) comes from the Arabic verb '*Shaa'a*' which means to spread, hence '*Shee'ah*' means a faction or sect and is used with that meaning in the Qur'aan in both singular and plural forms many times. For example:

Then We will certainly drag out from ever sect (Shee'ah) those who were most obstinate in their rebellion against

Allaah, Most Gracious

{Maryam: 69}

As for those who divide their religion and break up into sects (Shiya') you have no part in them in the least.

Their affairs are with Allaah, He will tell them the truth of what they did in the end

{al-An'aam: 159}

The term 'Shee'ah' was first used to describe the followers of the fourth rightly guided Caliph, 'Ali ibn Abee Taalib, *may Allaah be pleased with him*, and the term came to be applied to those who simply loved and greatly respected the family of the Prophet Muhammad. However, after 'Ali's death, some of his followers retained the name exclusively and they began to rapidly deteriorate in morals, creed and belief.

This was marked by their rejection of Zayd Ibn ‘Ali³ because he did not accept their innovated concepts of not recognizing the three Caliphs, Aboo Bakr, ‘Umar ibn al-Khattaab and ‘Uthmaan ibn Affaan and anyone who did not uphold the belief that ‘Ali should have been the first Caliph. Even according a *Shee’ee* historian, Mirza Taque Khaan, Zayd was asked about Aboo Bakr and ‘Umar, to which he replied: **“I always speak well of them and I have never heard any members of the family of the Prophet speak badly of them. They have never persecuted us nor did they maltreat any other citizen. Both of them strictly followed the Qur’aan and *Sunnah* of the Prophet (*sallallaahu alayhi wassallam*).”⁴**

³ Those *Shee’ah* in this context meaning those who had great respect for the family of the Prophet and followed Zayd were/are known as the *Zaydiyyah*. They have survived in Yemen and it remains the major school of thought in Yemen. The sect is based on some *Mu’tazilah* ideas and they rejected mysticism. In their worship they have certain features in common with other *Shee’ah* such as: the addition of “*Hayya ilaa Khayr al-Aa’maal*” (*Come to the best of Actions*) in their call to prayer and the prohibition of meat killed by non-Muslims. In their family law they prohibit marriage with Christians and Jews, however they do not allow *Mu’tah* (temporary marriage) alike other *Shee’ah*. They also recognize the three righteous Caliphs before ‘Ali and do not consider the majority of the *Sahaabah* as apostates. (See: *Taareekh ul-Madhaahib*; Volume 2, p.479-516 and *Encyclopedia of Islam*, p.631-632)

⁴ Mirza Taque Khaan, *Nasikh ut-Tawaarikh* (Volume 2) p. 590. This book is popular and regarded as an authentic *Shee’ah* document, see: Muhsin al-Ameen, ‘*Ayyan ush-Shee’ah* (Volume 2) p. 132

However those people who were led by their desires did not accept what Zayd said thus he stated: **“These people have left us and formed a separate group of their own...they got rid of old affiliations and scrambled up a new group. Thus from today they will be called the *Raafidah*.”**⁵

These new *Shee'ah* over praised 'Ali ibn Abee Taalib, some even saying that he was/is Allaah incarnate⁶ and claimed that Aboo Bakr and 'Umar became apostates along with all the companions except three to seven of them! The *Raafidah* (plural: *Rawaafid*) also mixed in other aspects which bolstered their claims and thus they began to integrate symbols of hatred for the *Sahaabah* into their religion.

⁵ibid.

⁶ 'Abdullaah ibn Saba, a Yemeni Jew, was the first in history to begin calling to the worship of 'Ali Ibn Abee Taalib. Abdullaah ibn Saba became a Muslim during the *Khilaafah* of 'Uthmaan Ibn Affaan. Ibn Saba surrounded himself with the followers of 'Ali Ibn Abee Taalib and played a significant role in the uprising which started in Koofah amongst 'Ali's supporters and flared up in Egypt. From this rebellion, rebels were sent to Madeenah in 656 CE. They surrounded the house of 'Uthmaan, stormed the house and killed him, *may Allaah be pleased with him*. Ibn Saba and his cohorts clashed with the forces of the *Sahaabah* leading to the *Battle of the Camel* outside Basra in which Talhah and az-Zubayr, *may Allaah be pleased with them*, were killed along with many other Muslims. Ibn Saba was banished to 'Iraq where 'Ali and his followers were based. The rest of Ibn Saba's band of followers that claimed that Ali was Allaah were ordered by Ali to be executed by burning. [Abu'l-Hasan al-'Ash'aree, *Maqaalaat ul-Islaamiyyeen* (Maktabh an-Nahdah al-Misriyyah; 2nd edition, 1961, Vol. 1) pp.50-51, 58-59]

Some modern-day *Shee'ah* have denied the existence of Ibn Saba yet all of the early Muslim scholars make reference to him and even *Shee'ah* scholars admit to his presence. For example the *Shee'ah* scholars such as Imaam Kaashee in his book *ar-Rijaal*; Aboo Muhammad al-Hasan ibn Yahyaa an-Nawbakhtee, a major *Shee'ah* theologian in his book *Firaaq ush-Shee'ah* and *ar-Rawdat us-Safa* by a *Shee'ee* historian, all mention Ibn Saba. These three books are exclusively *Shee'ah* scholarly books. The Muslim scholars and historians who mention Ibn Saba were Ibn Jareer at-Tabaree in his famous *Taareekh ut-Tabaree* which contains all the sources regarding 'Abdullaah Ibn Saba and the great Muslim historians Ibn ul-Atheer and Ibn Katheer mention Ibn Saba. Even the 'rationalist' historian Ibn Khaldoon mentions Ibn Saba.

Henceforth, Persia, present day 'Iraan, became important for the *Shee'ah* due to al-Husayn Ibn 'Ali, *may Allaah be pleased with him*, marrying Shahrabaanoo the daughter of the Persian ruler Yezdegird the third. This has been used by the *Raafidah* up to this day to denote a kind of special status about Persia/'Iraan, and that the Prophet's bloodline runs through 'Iraan. Furthermore, Persian companions of the Prophet were raised and extolled such as Salmaan al-Faarisee and Aboo Tharr al-Ghifaaree, *may Allaah be pleased with them both*. Persian characters from Islamic history known for their treachery were also respected, such as Aboo Lu'Lu, the Persian slave who killed the second Caliph 'Umar Ibn al-Khattaab, *may Allaah be pleased with him*. Even to this day in 'Iraan there is supposedly a tomb and shrine dedicated to Aboo Lu'Lu.

Furthermore, the *Rawaafid* mingled in parts of the established Persian religion of Zorastrianism into their religion. This is attested to the fact that in the religion of Zoroaster the rulership must be passed down through a lineage in order for the rulership to be sanctioned as suitable, identical to the religion of the *Rawaafid* whereby the Imaams follow each

other consecutively. This also explains why Musavi al-Khomeynee (Khomeini) considered the Persian day of celebration known as *'Nauraz'* (*Persian News Years Day*) a day on which fasting is recommended.⁷ Furthermore, this accounts for why it was stipulated in the constitution of the 'Iranian 'Islamic' Republic endorsed by Khomeynee that the head of state must be of pure Persian ancestry and origin.⁸

In Persia, these *Rawaafid* beliefs, which also emphasized 'twelve Imaams,' were established in 1502 CE by the *Safawid* empire who claimed descent from the seventh *Imaam*, Moosaa al-Kaathim.⁹ On his ascension, the founder of the *Safawid* state, Shaah Ismaa'eel declared *Shee'ahism* the state religion of Persia. Other areas where the *Raafidah/Twelver Shee'ah* can be found are in 'Iraq, Lebanon, India, Kuwait and East Africa. Thus, from now on in this work when we

⁷ Al-Khomeini, *Tahreer al-Waseelah* (Najaf: Matba'ah al-Adab, 1390 AH; Volume 1) pp.302-303. This is a voluminous work on *Shee'ah* jurisprudence by the *Shee'ah Imaam* and leader of the pseudo revolution that took place in 'Iran from the late 1970s and the early eighties. This work is in two volumes, consisting of 658 pages and 650 pages respectively.

⁸ *Saraab fee 'Iran/The Mirage in 'Iran*, p.39

⁹ *History of the Arabs*, p. 441

mention the term '*Shee'ah*,' it is referring to these extreme *Raafidah* scholars.¹⁰

Imaams

- a) The *Shee'ah* give their *Imaams* the divine attributes of infallibility. Muhammad Rida al-Muzaffar mentions in his book *Faith of Shia Islam*, **“We believe that, *like the Prophet*, an Imaam must be infallible, that is to say *incapable of making errors or doing wrong*, either inwardly or outwardly, from his birth to his death, either intentionally or unintentionally because the Imaams are the *preservers of Islaam* and it is under their protection.”**¹¹
- b) The *Shee'ah* claim that their *Imaams* have knowledge of the past, present, the future and the unseen, the ability to change destiny and maintain control over creation. Al-Muzaffar continues: **“...the *Imaam* is able to understand**

¹⁰ *Shee'ah* also claim to follow what has been known as the '*Jaa'fari school*,' named after Jaa'far as-Saadiq, *may Allaah have mercy on him*. However, Jaa'far left behind no evidence of having compiled a school in Islamic jurisprudence. This 'school of thought' has been used by modernist Muslims such as *Ikhwaan ul-Muslimeen (The Muslim Brotherhood)* and other modernists to vainly attempt to unite and bring the extremist *Shee'ah* into the fold of Muslim acceptance.

information about anything, anywhere and at any time.”¹² The so called ‘*Roobullaah*’ (spirit of Allaah) and ‘*Aaytullaah*’ (Sign of Allaah) Musavi al-Khomaynee said: **“Certainly the Imaam has a dignified station, a lofty rank, a creational Caliphate and a sovereignty and mastery over all 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.*”**¹³

- c) The *Shee'ah* equivalent to the Muslim scholar al-Bukhaaree, al-Kulaynee dedicated a special chapter in his book titles: **“Surely People Have No Truth Except What Came From The Imaams and Everything Which Did Not Come From Them Is False.”**¹⁴ According to al-Khomaynee the book *al-Kaafee*¹⁵ is considered by

¹¹ Muhammad Rida al-Muzaffar, *Faith of Shia Islam* (USA: Muhammadi Trust of Great Britain and Northern Ireland; 2nd Edition, 1983) p.32

¹² *ibid.*

¹³ Khomeini, *al-Hukoomah al-Islaamiyyah* (Beirut: at-Talee'ah Press, Arabic edition, 1979) p. 52-53

¹⁴ Muhammad Ibn Ya'qoob al-Kulaanee, *al-Kaafee* (Iraan: 1278 AH/1861 CE), p.407

¹⁵ *al-Kaafee fee 'Usool* is a collection of sayings attributed to the Prophet Muhammad and the twelve Imaams of the *Shee'ah*. It is was compiled by the *Shee'ee* historian al-Kulaynee (d. 941 CE) and is the most

the *Shee'ah* in the same way that *Saheeh ul-Bukhaaree* is considered among the Muslims.¹⁶ Dr Ahmad al-Afghaanees has noted that *al-Kaafee* is filled with extremist statements of polytheism and heresy.¹⁷ The *Shee'ah* elevate their Imaams to the point of infinite knowledge. The following chapter headings in *al-Kaafee* attest to this belief:

“ Chapter: The Imaams Have Knowledge Of All That Was Given To The Angels and The Prophets.”¹⁸

“Chapter: The Imaams Know When They Will Die and They Only Die By Their Choice.”¹⁹

“Chapter: The Imaams Have Knowledge of the Past and the Future and Nothing Is Hidden from Them.”²⁰

d) Hoor al-'Amalee related a tradition in his *Tabdheeb* from Toosee under the caption: **“This Chapter**

respected of *Shee'ah* traditions. According to earlier editions, inscriptions on the title page read: **“According to Imaam al-Mahdee this book is *Kaafee* (sufficient) for our *Shee'ahs*.”** (See: Dr Ahmad 'Abdullaah Salaamah, *Mu'tah - The Sunni and Shi'a Perspectives on Marriage*, (Abu'l-Qasim Publishing House, 1995) p.24).

¹⁶ *Saheeh ul-Bukhaaree* is considered by the unanimous agreement of Muslim scholars the most authentic book in Islaam after the Qur'aan. Its contents were collected by the great hadeeth scholar, Muhammad ibn Ismaa'eel al-Bukhaaree (d. 256 AH/ 870 CE). Rejection of *Saheeh ul-Bukhaaree* in its totality is seen by Muslims as rejection of Islaam itself.

¹⁷ Dr Ahmad al-Afghaanees, *Saraab fee 'Iraan/The Mirage in Iran* (translated and edited by Dr Abu Ameenah Bilal Philips), (Abu'l-Qasim Publishing House, 1985), p.13

¹⁸ *al-Kaafee* ('Iraan, 1278AH), p. 255

¹⁹ *ibid.* p. 258

²⁰ *ibid.* P. 260

**Is About The Superiority of the Twelve
Imaams Over All Creatures, The Prophets
and The Angels.”²¹**

All of these concepts oppose the Qur'aan:

There is nothing like Him (Allaah) and He is the All-Hearing,
the All-Seeing.

{*ash-Shoora* (42): 11}

There is none comparable to Allaah

{*al-Ikhlâs* (112): 4}

**Say: “None in the heavens and the earth knows the
unseen except Allaah”**

{*an-Naml* (27): 65}

**He is the Knower of the unseen and He does not reveal
His secrets to anyone. Except to him who he chooses
namely a messenger of His**

{*al-Jinn* (72): 26-27}

²¹ *al-Fusool al-Muhammah* (Qum) p. 51

Surely the knowledge of the hour is with Allaah alone. It is He who sends down rain and He who knows what is in the wombs. Nor does anyone know what he will earn tomorrow, nor does one know in what land he is to die.

Certainly with Allaah is full knowledge and He is acquainted with all things”

{*Luqmaan (31): 34*}

Allaah, *Most High*, does not reveal the unseen matters except to whoever Allaah chooses from the Prophets and Messengers, as Allaah said. Allaah does not reveal information about the unseen realms to others, only Prophets, Messengers and angels. The Qur'aan does not mention that '*Imaams*' are capable of acquiring secret hidden esoteric knowledge from the unseen world.

A contemporary Muslim scholar, Shaykh Saalih bin Fawzaan al-Fawzaan writes: “...therefore, anyone who claims the knowledge of the unseen by any means is a liar and a *Kaafir* (disbeliever), whether he claims such a phenomena by palm-reading, cup reading, divining, sorcery, astrology or otherwise.”²²

Shaykh Saalih al-Fawzaan further notes: “A person who claims knowledge of the unseen and the person who believes him is a *Mushrik* (polytheist) and a disbeliever because he claims to share the knowledge which belongs exclusively to Allaah.”²³

It is also very arrogant for a normal man to emerge and call himself “*Roobullaah*” (the Spirit of Allaah) or “*Aayaatullaah*”²⁴ (Sign of Allaah)!?

The Prophet Muhammad (*sallallaahu alayhi wassallam*) never asked people to call him by such names neither did any of the

²² Shaykh Saalih al-Fawzaan, *Kitaab ut-Tawheed*

²³ *ibid.*

Prophets or Messengers. So how can a man decide from his own desires that people should call him the “*Spirit of Allaah!?*” Is this from Islaam? If one is honest then this is not from Islaam. The Qur’aan mentions how people should worship Allaah, *Most High*:

Indeed, those who you call upon besides Allaah are only servants (creations) like you

{*al-A’raaf* (7): 194}

And (yet) among the people are those who take other than Allaah as equals (to Him). They love them as they should love Allaah. But those who believe are stronger in their love for Allaah

{*al-Baqarah* (2): 165}

Say (Muhammad): “I am only a man like you, to whom it has been revealed that your god is one God. So whoever hopes for the meeting with his Lord let him do

²⁴ Commonly spelt as 'Ayatollah.'

*righteous work and not associate in the worship of his
Lord anyone”
{al-Kahf (18): 110}*

The Qur'aan is replete of verses that highlight that people should not associate other people or intercessors in their worship of Allaah. This concept of the *Shee'ah* is the decisive line that takes them outside of Islaam.

Furthermore, the polytheistic concept of making humans equals or shares in Allaah's attributes led to other religions emerging out of Shee'ahism. For example, the Nusayrees²⁵ emerged in the tenth century CE claiming that 'Ali Ibn Abee Taalib was a manifestation of Allaah. A breakaway *Shee'ah* sect of the

²⁵ Named after Muhammad Ibn Nusayr, one of Imaam al-Hasan al-'Askaree's (d. 874 CE) followers. Ibn Nusayr claimed that he was the door to the 'hidden *Imaam*,' but was rejected by the 'Alids and the majority of the *Imaamee Twelver Rawaafid Shee'ah*. However, he gathered a following and a sect evolved in northern Syria claiming that 'Ali was the incarnation of Allaah. (Shahrastani, *al-Mihal wa'n-Nihal*, Volume 2, pp. 143 -145). The *Nusayrees* borrowed from Christianity the festivals of Christmas and Easter along with other pagan forms involving the worship of heavenly bodies. [See: Philip K. Hitti, *History of the Arabs* (London: Macmillan Press, 10th edition, 1970), pp. 448-449] This sect was declared pagan even by the *Rawaafid Twelver Shee'ah* theologians of the past. However, al-Khomyaynee for political reasons included them among the main body of *Shee'ah*. (See: *The Mirage in Iran*, p. 26)

eleventh century CE known as the *Druze* also believed that the *Faatimid Shee'ee* Caliph, al-Haakim bi-Amrillaah (996 – 1021 CE), was the last incarnate.

The Sahaabah (Companions of Prophet Muhammad)

- a) An Algerian scholar, Dr Basheer al-Ibrahimi visited 'Iraq and came across a three volume book called *az-Zabraa*, published by the *Shee'ah* scholars of Najaf.²⁶ The book states that 'Umar ibn al-Khattaab, the second rightly guided Caliph, *may Allaah be pleased with him*, was afflicted with a disease that could only be cured by drinking human semen.²⁷
- b) Another book written in Persian entitled *Kashf ul-Asraar (Uncovering the Secrets)* was published by al-Khomaynee. On page 112 Aboo Bakr is described

²⁶ Najaf is a city in 'Iraq where 'Ali ibn Abee Taalib is supposed to have been buried, the *Shee'ah* thus consider Najaf as one of their holiest places.

²⁷ *The Mirage in Iran*, p. 21

as having gone astray and on page 114 ‘Umar is called a heretic.²⁸

c) *Kitaab*²⁹ by Saalim bin Qays ul-‘Amree mentions that all of the companions except four of them, became apostates after the death of Prophet Muhammad.

d) Another *Shee’ee* scholar by the name of al-Majlisee³⁰ in his book *Haqq ul-Yaqeen* includes a chapter called: **“An Account of the Infidelity of Aboo Bakr and ‘Umar.”**

However the refutation of these *Shee’ah* beliefs can come from other *Shee’ah* books themselves which attest to the veracity of loving the *Sahaabah*.

1. Even al-Majlisee narrated a tradition from at-Toosee stating that ‘Ali Ibn Abee Taalib told his companions: **“I advise you not to tease the companions of the Prophet, because**

²⁸ *ibid.* p. 22

²⁹ Beirut: Daar ul-Funoon, p. 92

³⁰ ‘Mullaah’ Mohd Baaqir Ibn Mohd Taqee Majlisee, born in 1037 AH and died in 1110 AH. He is one of the most extreme *Raafidah* scholars. Other *Shee’ee* scholars praise him and al-Ansaree noted that al-

they are the companions of your Prophet. They are the companions of those who neither introduced any innovation into the faith nor did they honour any innovators. Yes, this is the advice of the Prophet about them.”³¹

2. Jaa'far the son of Baaqir, sometimes known as 'as-Saadiq,' (the truthful):
“The companions of the Prophet (*sallallahu alayhi wassallam*) numbered twelve thousand. Eight thousand from Madeenah, two thousand from Makkah and two thousand from Talakas. None of them was a *Qadree*, a *Marharbee*, a *Harooree* or a *Mu'tazilee*. None of them held an opinion that clashed with the established tenets of the Qur'aan and Sunnah...they spent

Majlisee was "the greatest authority on *Shee'ah hadeeth* and leader of the scholars in Isfahaan." [See: Ihsan Ilahi Zaheer, *Shias and the House of Ali* (Idara Tarjumun as-Sunnah: 1985), p. 62]

their nights weeping and praying,
“Oh Allaah take way our lives before
we eat bread”.”³²

3. The truth of what ‘Ali taught about the companions can also be found when one goes through the books of the *Shee’ah* which are not available for the mass of *Shee’ah* to read. He acknowledged the Caliphate and superiority of Aboo Bakr in a letter: **“Allaah has chosen many people from among the Muslims to approve extend the divine mission. Allaah and His messenger have conferred the highest status on the first two Caliphs, Aboo Bakr and ‘Umar. I swear by my own life that they occupy the greatest position in the fold of Islaam. May Allaah have mercy upon them, for they suffered intensely for the sake of Islaam. May**

³¹ al-Majlisee, *Hayyat ul-Quloob* (Vol. 2), p. 621

³² al-Qummee, *Kitaab ul-Khisaal* (Tehraan: Maktabah as-Sudooq), p. 640

Allaah compensate them for their sacrifices.”³³

Furthermore, the book *Nahj ul-Balaghah* which is attributed to ‘Ali Ibn Abee Taalib contains many sermons in praise of the companions such as Aboo Bakr and ‘Umar. A further tradition states that when ‘Umar died, *may Allaah be pleased with him*, ‘Ali asked Allaah to bless him and have peace in him saying, **“There is no other person on earth with whose deeds I desire to merge with my deeds, except the man in this coffin.”³⁴** Moreover, it is even found in a *Shee’ah* book that ‘Ali said, **“The best men in the community after the Prophet are Aboo Bakr and ‘Umar.”³⁵**

The Family of the Prophet/Ahl ul-Bayt

The people of *Sunnah* who try to adhere to the way of the early pious Muslims (*Salaf us-Saalih*), love the family of the

³³ Ibn ul-Mitham, *Sharh Nahj ul-Balaghah* (‘iraan) p. 488

³⁴ This has even been recorded by many *Shee’ah* scholars: Sayyid Murtadha in *Kitaab ush-Shaafee*, p. 171; Aboo Jaa’far at-Toosee in *Talkhees ash-Shaafee* (‘iraan: Vol. 2; p. 428); Ibn Babwee, Ibn Abee’l-Hadeed and Sudoq in *Ma’ani ul-Akhbaar* (‘iraan, p. 117). Ihsan Ilahi Zaheer also notes that this tradition is recorded by Muslim scholars such as al-Haakim in *al-Mustadrak*; adh-Dhahabi in *at-Talkhees, Musnad* of Imaam Ahmad ibn Hanbal, *Tabaqaat* of Ibn Sa’d, with similar traditions in Bukhaaree and Muslim.

³⁵ Sayyid Murtadha, *Kitaab ush-Shaafee* (Volume 2) p. 428

Prophet Muhammad (*sallallaahu alayhi wassallam*). The Muslims thus follow the guidance and recommendation of the Prophet (*sallallaahu alayhi wassallam*) at *Ghadir Khum*³⁶ in the *hadeeth* in *Sabeeh Muslim*: “I adjure you by Allaah with regard to my household (*Ahl il-Bayt*).”

Shaykh Saalih bin Fawzaan al-Fawzaan (*hafidhabullaah*) states: “Hence, *Ahlus-Sunnah* (the Muslims that follow the Sunnah) love and honour them as they deserve on the condition that the members of his household must follow the *Sunnah* and remain steadfast on the *Deen*. Just like their predecessors, such as al-Abbaas and his sons, and ‘Alee and his sons did. As for those of them who oppose the *Sunnah* and do not remain steadfast on the *Deen*, no love or honour should be extended to them, even though they belong to the household of the Prophet. The stance of the *Ahl us-Sunnah* regarding the household of the Prophet is characterised by moderation and fairness. They only love the pious and righteous amongst them, and censure and disown those of them

³⁶ Ghadir Khum is a place between Makkah and Madeenah where the Prophet Muhammad (*sallallaahu alayhi wassallam*) stopped at on his way back to Madeenah after performing his farewell pilgrimage.

who contradict the *Sunnah* and deviate from the *Deen* even though they are members of the Prophet's household. Being a member of the household of the Prophet, or a relative of his, does not benefit him a thing until he adheres to the *Deen* of Allaah...*Ahl us-Sunnah* disown the ways and methodology of the *Rawaafid* who exceed the limits of revering the Prophet's household and impute them with infallibility. They also disown the methods of the *Nawaasib* who treat with enmity the pious members of the Prophet's household, and try to find faults in them. *Ahl us-Sunnah* censure the methods of the people of *Bid'ah* and superstitions who seek a means of nearness to Allaah through the Prophet's household, and take them as gods beside Allaah."³⁷

Originally the term '*Ahl ul-Bayt*,' was applied to *all* the wives of the Prophet Muhammad, and later came to be extended to their children, relatives and friends. In the Qur'aan the term '*Ahl*' is used to denote the wives of the Prophets, Ibraaheem

³⁷ Shaykh Saalih al-Fawzaan, *Kitaab ut-Tawheed* (translated by M. Murad as *The Book of Tawheed*, p.15)

(in Soorah Hood: 71-74) and Moosaa (in Soorat ul-Qasas: 30), peace be upon them.

The *Shee'ah* usually quote the following translation of the meaning of the *Aayah*:

“Allaah intends only to remove from you the impurity (of sin) Oh people of the (Prophet’s) household, and to purify you with purification.”

{al-Abzaab (33): 33}

The Muslim scholars Ibn Katheer, Ibn Abee Haatim, Ibn Asaakir and Ibn Marwiya Sa’eed report from Ibn Abbaas³⁸ that this verse was addressed to the wives of the Prophet. Ash-Shakaanee reports that Ibn Abbaas and his students ‘Ataa ibn Abee Rabaah, ‘Ikrimah, Sa’eed ibn Jubayr, Muqaatil and Kalibee all report that that ‘Ahl ul-Bayt’ refers to the wives of the Prophet and his place of residence in this context. *Shee’ah* scholars such as al-Qumme, Kashaanee in his *Minhajus-Saadiqeen* also express similar views that ‘*Ahlu’*

³⁸ Ibn Abbaas was a cousin of the Prophet Muhammad and one of his major companions. The Prophet Muhammad gave him the title “*Turjumaan ul-Qur’aan*” meaning the one who interprets the Qur’aan. Thus, his commentary of the Qur’aan is considered by Muslims to be the most authoritative after that of the Prophet himself. Caliph ‘Alee made Ibn Abbaas his ‘Ameer over the city of Basrah. (*Tareekh ul-Umam wa’l-Mulook*; Volume 5, p.224)

refers to wives. Yet, the *Raafidah Shee'ah* in their understandings of the term '*Ahl ul-Bayt*' restrict it to apply only to 'Alee, Faatimah, Hasan and Husayn and have neglected many of the prominent *Sahaabiyaat* such as the noble mother of the believers Aa'ishah (*radi Allaahu anha*). The Prophet Muhammad (*sallallaahu alayhi wassallam*) married his daughter Ruqqayah to 'Uthmaan (*radi Allaahu 'anhu*) and when Ruqqayah died (*radi Allaah 'anha*) the Prophet married his second daughter Umm Kulthum (*radi Allaahu 'anha*) to Uthmaan.

But did the *Ahl ul-Bayt* hate the *Sahaabah* and insult them or abuse them? Or did they love the *Sahaabah*, help them and consult them?

The fact is that books written even by *Shee'ah* scholars show that the *Ahl ul-Bayt* loved the *Sahaabah* and we shall look at these quotes from the *Shee'ah* sources so as not to be biased. This will also reveal the contradictions of those who curse the companions when their own *Shee'ah* scholars are narrating traditions from the *Ahl ul-Bayt* in praise of the companions.

The most visible demonstration of this love is that the *Ahl ul-Bayt* named their children after Aboo Bakr and ‘Umar. This was an indication of their love and reverence for the companions. ‘Alee ibn Abee Taalib named one of his sons ‘Umar, who was born from ‘Alee’s wife Umm Habeeb Bint Rabee’ah Aalykreeyah. This is reported from the *Shee’ah* scholars such as Isfahaanee, Mufeed, Ya’qoobe, Majlisee and in the book *Sabeeh ul-Fusool*. Mufeed writes under the chapter ***‘The Names and Number of ‘Alee’s Children,’*** **“The number of sons and daughters of ‘Ameer ul-Mu’mineen (‘Alee) was twenty seven, 1 – Hasan, 2 – Husayn, 6 – ‘Umar, 7 – Ruqqayah – They were twins and their mother was Umm Habeeb bint Rabee’ah.”**³⁹

Ya’qoobee writes, **“The number of his sons was fourteen; Hasan, Husayn and Muhsin who died very young, his mother was Faatimah, the daughter of the Messenger of Allaah...and ‘Umar whose mother was Umm Habeeb Bint Alaykreeyah.”**⁴⁰

³⁹ Mufeed, *al-Irshaad*, p.176

⁴⁰ Isfahaanee, *Taareekh ul-Ya’qoobee* (Vol. 2, p.213) and *Maqaatil ut-Taalibeen* (Beirut: p. 84)

Majlisee writes, “Umar Ibn ‘Ali was one of those who were martyred along with Husayn in Karbala. His mother was Umm ul-Baneen Bint ul-Haza al-Kalaybeeyah.”⁴¹

After ‘Alee, his son Husayn also named one of his sons after ‘Umar out of love and respect for ‘Umar. Mufeed wrote chapter on *‘The Children of Husayn Ibn ‘Alee, Their Number and Their Names.’* “The sons and daughters of Husayn Ibn ‘Alee numbered fifteen: 1 – Zayd, 5 – ‘Umar, 6 – Qaasim, 7 – ‘Abdullaah. They were all born from Umm Wald.”⁴²

‘Alee ibn Husayn (Zayn al-‘Aabideen) also named one of his sons after ‘Umar ibn al-Khattaab as the *Shee’ah* scholars themselves, such as Mufeed, Isfahaanee etc note.⁴³ For more on this issue see *Shias and the House* (Idarah Tarjuman as-Sunnah: 1985) of ‘Ali by Ihsan Ilahi Zaheer.

⁴¹ Refer to his book *Jila ul-Uyyoon* (p. 570) written in Persian and was written in memory of those who died with Husayn at Karbala.

⁴² Hoor al-Amilee, *Fusool ul-Muhimmah* (p.166). Also in *al-Irshaad* (p.194); *Taareekh ul-Ya’qoobee* (Vol. 2, p.227); *Umdat ut-Taalib* (p. 81) and *Muntahul-‘Amal* (Vol. 2, p.240).

⁴³ Ibn as-Sabagh, *Al-Fusool al-Muhimmah fee Ma’rifatul-A’immah* (p. 209); *al-Irshaad* (p.261); al-Urbilee, *Kashf ul-Ghumman* (Vol. 2, p.105); *Umdat ut-Taalib* (p.194); *Muntahul-‘Amal* (Vol. 2, p.43).

Ahl ul-Bayt and the Shee'ah

Even though the average *Shee'ah* may think that her/his religion is about love of the family of the Prophet (*sal allahu alaihi wa sallam*), the *Shee'ah* scholars know exactly what the *Ahl ul-Bayt* really said about the *Shee'ah*. The *Shee'ah* scholars are also aware of the circumstances surrounding the original relationship between the *Ahl ul-Bayt* and the *Shee'ah*.

The reasons why the *Ahl ul-Bayt* refuted the *Shee'ah* is due to the *Shee'ah* causing the death of Husayn at Karbala by not helping him when he arrived there. *Shee'ah* scholars have quoted the evidence of this, which we look at further on.

Firstly, to document the history surrounding why the *Ahl ul-Bayt* disliked the *Shee'ah* is very significant. After the murder of 'Alee ibn Abee Taalib (*radi Allaahu 'anhu*) in 661 C.E. and his secret burial at Najaf, his son Hasan (*radi Allaahu 'anhu*) was declared Khaleefah (Caliph) by the people of 'Iraq. Hasan however, abdicated in favour of Mu'aawiyah (*radi Allaahu 'anhu*) for a guaranteed subsidy and pension, which he

himself fixed, and then retired to Madeenah. When Hasan died (*radi Allaahu 'anhu*) at forty five years of age in 669 C.E, his brother Husayn (*radi Allaahu 'anhu*) became the focal point of the *Shee'ah*, or followers of 'Alee, during the reign of Mu'aawiyah.

On Caliph Mu'aawiyah's death (in 659 C.E.), the *Shee'ah* wanted Husayn not to acknowledge the Caliph's son and successor, Yazeed and decided to respond to the urgent and reiterated appeals of the 'Iraaqees to rebel against Yazeed. However, before doing anything, the cousin of Husayn, Muslim ibn 'Aqeel went to 'Iraaq to see how the matter was there. When Muslim ibn 'Aqeel arrived in 'Iraaq, the *Shee'ah* rushed to swear allegiance and fidelity to Husayn, so Muslim wrote to Husayn in Makkah to come and take charge of this movement.

Husayn set out for Koofah (Kufa), and was advised by his relatives not to go. Husayn left from Makkah where he was seeking refuge after not swearing allegiance to Yazeed. Meanwhile, 'Ubaydullaah ibn Ziyaad, the appointed governor

of 'Iraaq, entered Koofah with little resistance from the Koofans and then executed Muslim ibn 'Aqeel.

Not far from Koofah, Husayn learned of his cousin's fate but continued toward Koofah until he and his followers which had dwindled to two hundred were surrounded by four thousand troops under the command of 'Umar the son of the famous *Sabaabee* and general, Sa'd ibn Abee Waqqaas.

At Karbalaa, about twenty five miles north-west of Koofah, upon their refusal to surrender they were massacred. The Prophet's grandson Husayn (*radi Allaahu 'anhu*) fell dead on the tenth day of the month of *Muharram* (680 C.E.) and his head was severed and sent to the Caliph Yazeed in Damascus. Caliph Yazeed deplored this horrible end which he had neither desired nor ordered. His instructions had been to secure Husayn and to prevent Husayn from prolonging a dangerous agitation.

The passion factor of martyrdom took on a major role amongst the *Shee'ah*. Their anguish due to their own betrayal

of Husayn and leaving him to the slaughter of four thousand men led to them annually observing the first ten days of *Muharram* as days of lamentation. They even developed a passion play called *Ta'ziyah* about the struggling and suffering of Husayn. This play is enacted in two parts, one called *Aashoora* (the tenth day) in Kaathimayn (close to Baghdaad) in memory of the battle and the other forty days after the tenth in Karbalaa entitled "*Return of the head.*"

These plays even involve men who will 'act' as Husayn, the grandson of the Messenger of Allaah!? They also have pictures of Husayn and even pictures of the Messenger of Allaah!

The days of penance and lamentation in 'Iraq, 'Iraan and elsewhere, include street processions and self beatings. Also *Shee'ah* spectators and participants will participate in cutting themselves with knives, hitting themselves with truncheons and chains.⁴⁴ Such practices demonstrate how deviation and innovation crept into the *Shee'ah* religion and removing it

⁴⁴ *Encyclopedia of Islam*, pp.590-591

further away from Islaam. These practices were not taught by Muhammad (*sallallaahu alayhi wassallam*) and are not what the Qur'aan and *Sunnah* calls to.

But how did the family of the Prophet regard these events and what were their thoughts on those *Shee'ah* who betrayed them and fled when the going got tough?

Hasan bin 'Alee (*radi Allaahu 'anhu*) said, **“By Allaah, I consider Mu'aawiyah better than these people who call themselves my group. They tried to kill me and they seize my goods. I know Koofah and their trial...they lack loyalty as well as the capacity to cling to their words and deeds...they are the dissenters.”**⁴⁵ Husayn bin 'Alee (*radi Allaahu 'anhu*) had addressed the *Shee'ah* saying: **“Oh Shith bin Rabee', oh Hijar bin Akhbar, oh Qays bin Ash'ath and oh Yazeed bin Hareetha⁴⁶ did you not tell me that the fruit is ripe, the gardens are lush green and that I should come to my army in combat ready form.”**⁴⁷

⁴⁵ at-Tabrisee, *al-Ihtijaaj*, p.45

⁴⁶ These characters all belonged to the *Shee'ah* who claimed to support Husayn.

A spokesman for Husayn named Hoor ibn Yazeed at-Tameemee addressed the people on the day of Husayn's death in Karbalaa, in the presence of Husayn, before he was killed, saying: **“Oh residents of Koofah! Habar and A'bar may curse you. You invited this pious man that he should come to you and you will obey him. You thought that they would spare him and kill you in his place, so you turned his enemies and you wanted to kill him. You held him back, shut him up, encircled him from all sides and restricted his movements.”**⁴⁸

Husayn said: **“Oh people of Koofah, may you be damned, may you be ruined. You called me to help you when you were weak and we came running to help you. Then you lifted your swords against us and you became the supporters of your enemies against us. You broke the pledge...you broke the promise out of stupidity and ignorance...you sided with those who have discarded**

⁴⁷ At-Tabrisee, *Ibn ul-Wara*; (p.242) and Mufeed in *al-Irshaad*, p.234

⁴⁸ *ibid.* and p.343 of *Ibn ul-Wara*'

the book of Allaah. You are the ones who have deserted us and you are the ones who have murdered us.”⁴⁹

The *Shee'ah* historian and scholar Mufeed reports that: “Afterwards Husayn raised his hands and prayed “Oh Allaah, if you keep them alive for sometime create rift between them and never be pleased with their elders and guardians because they left us totally stranded, turned against us and killed us”.”⁵⁰

‘Alee bin Husayn (Zayn al-‘Aabideen) stated: “Our *Shee'ah* will also love us and speak about us, like how the Jews had spoken about ‘Uzayr and the Christians about ‘Eesaa ibn Maryam. Neither they (the *Shee'ah*) are related to us any more, nor are we related to them.”⁵¹

Moosaa ibn Ja'far stated: “My *Shee'ah* posses one mark of distinction. When I tested them I found them apostates, when I tried them I found not one sincere one in a thousand of the *Shee'ah*. A long time has passed that

⁴⁹ al-Urbilee, *Kashf ul-Ghummah*, Vol. 2, pp.18-19

⁵⁰ al-Mufeed, *al-Irshaad*, p. 241 and at-Tabrisee, *Ibn ul-Wara'*, p.949

⁵¹ *Rijaal ul-Kaashee*, p.111

they have been reclining against the cushions and they still insist that they are the *Shee'ah* of 'Alee.'"⁵²

There are many more statements like this from the *Ahl ul-Bayt*, for more of such quotes see: *Shias and the House of Ali* (pp.410-412) by Ihsaan Ilahi Zaheer.

These are the *Ahl ul-Bayt* and their own views recorded in the concealed books of the *Shee'ah* scholars who claim to be the real lovers of the *Ahl ul-Bayt* and Islaam.

The Ahl ul-Bayt Called to the Qur'aan and Sunnah

The *Ahl ul-Bayt*, being pious and righteous people, never issued any statement or performed any deed in violation of the Qur'aan, *Sunnah* and the understandings of the *Salaf*. The advice they gave to people was that they should lead their lives in accordance and in light of the Qur'aan and *Sunnah*. They exhorted people to act upon the divine injunctions expressed in the Qur'aan when Allaah, *Most High*, says:

⁵² *ar-Rautha min al-Kaafee*, Vol. 8, p.228

Say: (Muhammad): "If you should love Allaah, then follow me, Allaah will love you and forgive you of your sins. And Allaah is Forgiving and Merciful"

{Soorah 'Aali-Imraan (3): 31}

If you disagree over something refer to Allaah and the Messenger, if you believe in Allaah and the Last Day. That is the best (way) and the best result

{Soorah Nisaa (4): 59}

Whoever obeys the Messenger has obeyed Allaah, and those who turn away – We have not sent you (Muhammad) over them as a guardian

{Soorah Nisaa (4): 80}

Obey the Messenger, so that you will be shown mercy

{Soorah Noor (24): 56}

Certainly in the Messenger of Allaah you have an excellent example for anyone whose hope is Allaah and the Last Day and whoever remembers

Allaah often

{Soorah al-Abzaab (33): 21}

Shee'ah sources also reveal that 'Alee ibn Abee Taalib stated in a letter to the residents of Basrah as follows: **“From Aameer ul-Mu'mineen...the servant of Allaah to every Muslim and believer to whom this letter is read out, peace on each of you...if you stick to your pledge at my hand, if you accept my advice and obey me, I shall act among you according to the book and the Sunnah.”**⁵³

Further *Shee'ah* sources record that 'Alee quoted the Prophet's saying: “No word is worthy without act, no word and act are worthy without motive and no word, act or motive is worthy if it is not consistent with the *Sunnah* of the Prophet.”⁵⁴

Moreover, the one whom the *Shee'ah* label as the “*sixth innocent Imaam*” stated according to them: **“Anything which is not in**

⁵³ Ath-Thaqafee, *Kitaab ul-Gharat* (Vol. 2) p. 403

agreement with the Qur'aan and the Sunnah, is not reliable.”⁵⁵ He is also reported to have remarked in another place: **“Anyone who opposed the Book of Allaah and the Sunnah of Muhammad, has disbelieved in Islaam.”**⁵⁶

Kaashee has reported from Ja'far ibn Baaqir that he said: **“You should not believe in anything you hear about us unless it is in tune with the Qur'aan and Sunnah.”**⁵⁷ Baaqir is also reported to have advised similar sentiments: **“Whatever reaches you, whether it is what we have said or what others have said about us, you should reflect on it. Accept it if it is in line with the Qur'aan, but reject it if it violates the Qur'aan.”**⁵⁸

Baaqir is also report to have said: **“The Messenger of Allaah said, “whenever something reaches you, you should judge it in the light of the Book of Allaah and my Sunnah. Accept what agrees with the Book of Allaah and**

⁵⁴ Al-Kulaynee, “*Kitaab Fadl ul-‘Ilm*” in *al-Kaafee fi'l-Usool, Vol.1* (Tehraan: Daar ul-Kutub Islaamiyyah, 1374 AH) p.70

⁵⁵ *ibid.* p.59

⁵⁶ *ibid.* p.70

⁵⁷ *Rijaal ul-Kaashee*, (Karabal) p. 195 – under the account of Mugheerah ibn Sa'eed

⁵⁸ at-Toosee, *al-‘Amalee, Vol.1* (Najaf) p.237

my Sunnah, and reject whatever does not agree with the Book of Allaah and my Sunnah”.”⁵⁹

Mut’ah – Temporary Marriages

If the doctrines of the *Shee’ah* are not enough to indicate that their religion is far from Islam, then maybe the *Shee’ah* concepts of ‘marriage’ will be. This section will show that the *Shee’ah* oppress women and use them as a kind of sex outlet for their desires when it suits, and sanction this under a religious guise.

‘*Mut’ah*’ is an Arabic word that means ‘enjoyment,’ the books of jurisprudence and hadeeth define ‘*Mut’ah*’ as a “temporary marriage contracted for a fixed period in return for compensation.”⁶⁰

The *Shee’ah* claim that *Mut’ah* was openly practiced during the time of the Prophet Muhammad (*salallahu alahi wa sallam*), but the second rightly guided Khaleefah, ‘Umar ibn al-

⁵⁹ at-Tabrisee, “*Abee Ja’far fee ‘An’wa is-Shaatee*” in *al-Ihtijaaj*, p.229

⁶⁰ Dr. Ahmad Abdullah Salamah, *Mut’ah – The Sunni and Shia Perspectives on Marriage* (Jeddah: Abu’l-Qasim Publishing House, 1995), pp.2-3

Khattaab was the one who forcefully prohibited the practice. Muslims *do* acknowledge that *Mut'ah* was a common practice in the pre-Islamic days and that the Prophet allowed it on two occasions, but only under strict and exceptional conditions.

The first instance was during the conquest of Khaybar and during the conquest of Makkah, fearing that those new Muslims whose faith was not strong yet, might commit adultery during the conquests. Thus, Muslims accept these hadeeth adding that these instances happened before all of the revelations of the Qur'aan were revealed and the religion completed. Dr Ahmad 'Abdullaah Salaamah has also noted that: "Historians and commentators on the Qur'aan and hadeeth agree that Islaam eradicated most social evils in a gradual way. It is well known that practices such as gambling, the drinking of alcohol and the eating of pork and blood, were common during the early days but were gradually prohibited. Likewise, it seems probable that *Mut'ah* was first forbidden to those at Khaybar in the year 7 A.H. and then

completely prohibited to all upon the conquest of Makkah in 8 A.H.”⁶¹

According to the Muslim scholar al-Bayhaqee, Ja'far as-Saadiq, whom the *Shee'ah* regard as the “sixth Imaam,” described *Mut'ah* as fornication.⁶²

Another Muslim scholar, ad-Daarqutnee reports that ‘Alee ibn Abee Taalib (*radi Allaahu ‘anhu*) stated that *Mut'ah* was abrogated when the Qur’aanic verses about marriage, divorce, *iddah* and inheritance were revealed.⁶³

Additionally there are four *ahadeeth* in *Saheeh ul-Bukhaaree* under the title ‘**The Prophet Finally Forbade Mut’ah.**’ Three of these hadeeth relate to the incidents of *Mut'ah* during the early period of Islaam. In the fourth *hadeeth*, ‘Alee said to Ibn Abbaas that the Messenger of Allaah forbade *Mut'ah*.

⁶¹ *ibid.* p.3

⁶² *Fath ul-Baaree*, p.173

⁶³ *Mut'ah – Sunni and Shia Perspectives on Marriage*, p.11

As previously mentioned, the *Shee'ah* claim that it was 'Umar ibn al-Khattaab who forbade *Mut'ab*. In fact, Muslims do acknowledge that 'Umar declared again *Mut'ab* to be illegal (after the initial prohibitions from the Prophet) but the ruling was not from 'Umar, rather he was following the Prophet's ruling.

'Alee himself is said to have the book *Nahj ul-Balaaghah*, a voluminous work attributed to him, wherein he presented various aspects of Islaam and the Muslim state. However, not a single word in favour of *Mut'ab* is mentioned in it. Had 'Umar been wrong, nothing would have prevented 'Alee from condemning it in his writings. The fact of the matter is that ever since the Prophet's death (*sallallaahu alayhi wassallam*) there has been a consensus among the Muslims about the illegality of *Mut'ab*.⁶⁴ Nevertheless, the *Shee'ah* bring many fabricated traditions in favour of the practice in their own books which they regard as authentic. Yet these concepts have to be analysed fairly in order to determine if *Mut'ab* promotes chastity, as desired by Allaah, or if it instead leads

⁶⁴ *ibid.* p.9

to the use an abuse of women through religious prostitution, debauchery and the following of one's desires.

For example, the *Shee'ah* books try to present *Mut'ah* as a pious and religious act. For example:

1. Abaan ibn Tulugh related that he said to Imaam Ja'far as-Saa'idq, **“Often during my travels I come across a very beautiful woman and I am not sure if she has a husband or if she is an adultress or if she is one of dubious character.”** The Imaam responded, **“Why should you worry about all of these things? Your duty is to believe what she says, and if she says that she has no husband then you should engage in *Mut'ah* with her.”**⁶⁵
2. Zanaarah said, **“I asked the Imaam (i.e. Ja'far as-Saadiq) with how many girls can one do *Mut'ah***

⁶⁵ al-Kulaynee, *Furoo' al-Kaafee*, Vol. 2, p196 – This is considered by the *Shee'ah* to be the most famous and original collection of *Shee'ah* hadeeth dealing with the *furoo'* (details) of *Shee'ah* beliefs and practices. Also Aboo Ja'far at-Toosee (died 460A.H.) in *Tadheeb ul-Ahkaam* (Tehraan: Daar Kutub Islamiyyah) p. 187

with.” He replied, **“With as many as you like, they are like hired girls.”**⁶⁶

3. If a man contracts *Mut’ah* once in his lifetime, Allaah will grant him paradise.
4. The one who contracts *Mut’ah* is saved from *Shirk*⁶⁷ (this last narration is clearly last as the *Shee’ah* are not saved from the *Shirk* of making their Imaams partners with Allaah!)
5. **“One who engages in *Mut’ah* once in his lifetime reaches the status of Imaam al-Husayn. One who engages in it twice becomes equal in status to Imaam al-Hasan. The one who performs it three times reaches the position of Imaam ‘Alee. And he who practices it four times acquires the level and position (equal to that) of the Prophet Muhammad.”**⁶⁸

This is the extremism and false nature of the *Shee’ah* scholars wherein they attribute clear lies about religion. The extremity

⁶⁶ *Furoo al-Kaafee*, Vol. 2 , p.191

⁶⁷ Both of these quotes are from: Kashaanee in *Tafseer Minhaj us-Saadiqeen* (Tehraan: Daar Kutub Islamiyyah, 1396 A.H.), p. 356-357. This is one of the most famous and respected *Shee’ah* commentaries on the Qur’aan.

⁶⁸ *ibid.* p.356

should be quite clear to the reader of the kind of people who are being questioned.

There is no evidence for such nonsense, clear fabrications and so is it any wonder that we find the Ahl ul-Bayt condemning the *Shee'ah* in the ways they did. The reader can decide if this is Islaam or not.

Dr. Ahmad Abdullah Salaamah has also noted that the *Shee'ah* books of jurisprudence carry separate chapters entitled "*T'aarat ul-Furooj.*" Which can be translated as "*The Loaning of Vaginas.*" Under this heading, *Shee'ah* Imamaams have discussed the various conditions under which a woman can be temporarily given to another person. The books give details as to how a woman can be loaned only for the pleasure of seeing her naked body, enjoying her kisses or for the pleasure of having sexual intercourse with her.⁶⁹

Most of these citations are from works which the *Shee'ah* consider the '*most authentic.*' For example, *Tafseer Minhaj us-*

⁶⁹ *Mut'ah – The Sunni and Shia Perspectives on Marriage*, p.16

Saadiqeen is one of the earliest *Shee'ah* commentaries on the Qur'aan and *Furoo' al-Kaafee* is the most fundamental and original source of *Shee'ah* traditions. Thus, the reader must be fair and decide if this knowledge is from the Qur'aan.

Lastly, would this kind of oppression and vain usage of women for one's impassioned desires establish a society based on piety, righteousness and chastity? Or rather would it open the door to decrepit sexual desires and debauchery with women who "have the same status as hired girls?"

Islaam is clear, as in the light of the Prophetic Sunnah, it abandons *Mut'ah* which is regarded as fornication and adultery. Thus Dr. Salaamah has noted that in India during the epoch of the British, prostitution was legalised and many of the women that were working in the trade were *Shee'ah* women. Maybe these women were tricked into thinking that they were actually doing a pious action!? Furthermore, many people from the Indo-Pakistan sub-continent testify that a number of Muslim heads of state in undivided India became *Shee'ah* just to satisfy their lusts!

If an Islamic state is established based upon *Shee'ah* doctrines or if the *Shee'ah* were allowed to practice their religious beliefs, who would administer the ‘religious duty’ of supplying young girls with which one could engage in *Mut'ah*? Would *Shee'ah* elders issue religious *fatwas* or licences to allow virtuous women to take up the profession of *Mut'ah* on a full time basis? Or would devout *Shee'ah* allow their own wives, mothers, sisters and daughters to participate in the “virtues of *Mut'ah*” in their free time?⁷⁰

⁷⁰ *ibid.* p.20 – It should also be noted here that when the *Shee'ah* state was established by al-Khomaynee in the 1978 ‘revolution,’ many modernist Muslim organisations who were pursuing their own interests and desires rushed to liase with the *Shee'ah* ‘*Mullahs.*’ Thus, misguided organisations such as *Ikhwaan ul-Muslimeen* (Muslim Brotherhood) went to ‘Iraan to give their support. Also *Hizb ut-Tahreer*, who allow *Shee'ahs* into their hizb, even asked al-Khomaynee the *Shee'ah* to set up their model of an Islamic state! (See: *Al-Khilafah Magazine*; Number 18; Friday 2nd January/1410 A.H.).

Let's conclude with a quote from al-Khomyaynee: *“It is permissible to engage in Mut’ah with a fornicator woman but with a disliking in (one’s) heart, especially if she is a well known and professional fornicator. When a person contracts Mut’ah with her, he should advise her to quit the profession of fornication.”*⁷¹

In other words a man should first commit *Zinaa* with a whore and then after the *Zinaa* advise her to stop making *Zinaa*!? Could this really be Islaam? Isn't it clear what Islaam is? At least in Islaam you just admit that it's a sin and make *Tawbah* and that you were weak in *Eemaan*! But to change Islaam in order to fit into man's own desires and caprices is to allow *Shaytaan* to confuse humanity.

Conclusion

The conclusions for the noble reader are on the following issues:

1. The polytheism of the *Shee'ah* religion and the taking of Imamaas as demi-gods.
2. The *Shee'ah* position on the *Sabaabah* which regards them as being disbelievers except for seven at the most, out of ten thousand!
3. The fact that the *Ahl ul-Bayt* did not call to this kind of understanding, and in fact the *Ahl ul-Bayt* refuted the *Shee'ah*.
4. The *Shee'ah* rejection of the *Sunnah* even though the *Ahl ul-Bayt* adhered to it and asked people to adhere to it.
5. *Mut'ah*, which speaks for itself.
6. The Jewish origins of many *Shee'ah* practices, this is particularly evident with their *Imaam* system which many scholars have drawn parallels with Jewish Rabbinical systems. This has been noted by Ibn Taymiyyah,⁷² Ibn 'Abdur-Rabbihee,⁷³ the great Arabic linguist of Andalus (d. 328 A.H./939 C.E.), 'Abdul-'Azeez Sachedina⁷⁴ and

⁷¹ al-Khomaynee, *Tahreer al-Waseelah* (Najaf: Matba'ah al-Adab, 1390 A.H) – This is a voluminous work on *Shee'ah* jurisprudence by the late *Shee'ah* leader of the 'Iranian revolution. It consists of two volumes, consisting of 656 and 650 pages respectively.

⁷² In *Minhaj us-Sunnah*

⁷³ In *Iqd ul-Fareed*, which cites a list of similarities attributed to 'Aameer ibn Shahrabil ibn Abdus-Sha'bee (d. 103 A.H./722 C.E.), a well respected hadeeth narrator from Koofah.

⁷⁴ See *Islamic Messianism* (pp.83-93) and *Just Ruler* (pp. 98, 99, 173). 'Abdul-Aziz Sachedina has noted how both Judaism and the *Shee'ah* religion both expect an awaited leader who will deliver them from oppression. Sachedina also quotes a *Shee'ee* jurist named Najafee who stated **“If a faqeeh (jurist) who was appointed by the Imaam on the basis of general permission, is appointed a Sultaan or Haakim for**

- an American graduate of the *Islamic University of Madeenah*, Aboo Usaamah Khaleefah adh-Dhahabee.⁷⁵
7. The wholesale fabrication of *ahaadeeth* attributed to the Prophet Muhammad (*sallallaahu alayhi wassallam*) and the *Ahl ul-Bayt*. There is also no scrupulous checking as is the case with the Muslim scholars of hadeeth.
 8. The integration of Zoroastrian and other pagan Persian religious and “gnosis” concepts into the *Shee'ah* religion.
 9. The historical development of even more heretical religions emerging out from the *Shee'ah*.
 10. The fact that the consensus of *Shee'ah* scholars hold that the Qur'aan has been changed. A famous and respected *Shee'ee* scholar from Najaf, Mirza Husayn bin Muhammad at-Tabarsee in 1865 C.E. wrote the book *Fasl al-Khitaab fee Ithbaat Tabreef Kitaab Rabb al-Arbaab/ A Decisive Statement Concerning Proof of the Alteration of the Lord of Lord's Book (the Qur'aan)*. When this book was discovered by the Christian missionaries and the Western Orientalists they were delighted to have found a work that could aid their vain attempts to discredit

the people, there will be no unjust rulers, as was the case with the Children of Israel.” (*Just Ruler*, p.208)

Islaam. In the book, at-Tabarsee compiled hundreds of texts written by *Shee'ee* scholars in different ages alleging that the Qur'aan is incomplete.⁷⁶

11. The *Shee'ee* approval of lying and deception, called *Taqiyah*. This is a *Shee'ee* fraud thereby they can conceal their religion from Muslims so as to trick them. Khomaynee advised *Shee'ah* to do this and it can also be found in the works of other *Shee'ee* scholars.⁷⁷ It is clear however that dishonesty, cheating and chicanery are not praised in the Qur'aan, yet the *Shee'ah* have sought to allow it?! Most average people who are born into the *Shee'ah* faith are not aware of this aspect of the *Shee'ah* way of life as they quite openly say that they are *Shee'ah*, unaware of the machinations of those who are deemed as knowledgeable about the *Shee'ah* religion.

⁷⁵ Refer to the lecture 'Similarities between the Jews and Shee'ah.'

⁷⁶ See: Muhibbudeen al-Khateeb, *Khutoot al-'Areedah* (Canada: Majlis ul-Haqq), 1983, p.4

⁷⁷ See *The Mirage in Iran (Saraab fee 'Iraan)* for more on this.

As stated in the beginning of this study of the *Shee'ah* belief system, this work should not be seen as an empty simplistic attack or vilification on individuals that are merely sincerely searching for some truth and clarity about the *Shee'ah* beliefs.

This work has attempted not to be biased at all here and sources have thus been quoted that *Shee'ah* scholars and learned regard as the most authoritative texts. We are not interested in creating hatred, as exhibited by many ignorant 'Sunni' Muslims. It *is* hoped however, that some facts about the *Shee'ah* that are hidden from the masses of people can be presented.

There are many extremist *Shee'ah* websites that are attempting to discredit the Qur'aan, *Sunnah* and way of the early Muslims (*Salaf us-Saalih*), and are not concerned with dealing with the very important issues that have been highlighted in this study.

Many of these websites, such as the *'Answering Ansar'* website for example, use many obscure and unknown *Shee'ee* scholars of India as the basis of their arguments and thus render their arguments quite weak.

Websites such as *Answering Ansar* and the *'al-Islam'* website serve as an excellent example of how many extremist *Shee'ah* are ignorant of their own source texts and books, unaware of the classical writings of *Shee'ah* scholars of 'Iraan and 'Iraaq. The reasons for this denial of the content of the *Shee'ah* texts can be either due to ignorance or, as we now know about the *Shee'ah*, the fraud known as *'Taqiyah'* (deception, lying and chicanery).

As for the likes of Ja'fer Subhani, Hamid Algar and other *Shee'ah* that have feebly attempted to refute the *Da'wah* to the Qur'aan, *Sunnah* and way of the *Salaf us-Saalih*, which they call "*Wahhabism*," then the basis of their arguments are indeed very weak and lack concise evidences.