



From the Heart To the Heart

A Letter to the Seekers of Truth from among the Shiah

From

*Shaykh ‘Uthman ibn Muhammad Al-Khamees
(May Allah Preserve Him)*

Translated by:

Ibn Abbas Al-Misri

-First Edition-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

*To all those who are in search of the Straight Path,
To all those who love Goodness,
To all those who are seeking the Road to Paradise,*

*To all those who truly love the Prophet's Household
May Allah be pleased with them,*

We grant them this gift,

From the Heart to the Heart

*From the Noble Shaykh
'Uthman ibn Muhammad Al-Khamees*

*May Allah preserve him and reward him greatly for his efforts for Islam
and Muslims*

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Translator's Introduction

In the Name of Allah the Most Merciful, the Most Compassionate

Verily, all praise is to Allah, we seek His help and His forgiveness. We seek refuge with Him from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.

{O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer}¹.

{O you who have believed, fear Allah as He should be feared and do not die except in a state of Islam (as Muslims with complete submission to Allah)}².

{O you who have believed, fear Allah and speak words of appropriate justice * He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment}³.

Indeed, the best of speech is the Words of Allah and the best guidance is the guidance of Prophet Muhammad [Blessings of Allah and Peace upon him], and the worst of matters are the newly innovated matters [in the religion], and every innovation is indeed a Bid'ah, and every Bid'ah is a misguidance.

After which,

From the most noble of duties Allah placed upon the believers, who worship Him and no one else, is calling others to His path. He – Exalted is He – said: **{(O Muhammad) Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."}⁴.**

¹ Surah Al-Nisaa 4:1 (Saheeh International)

² Surah Aal-'Imraan 3:102

³ Surah Al-Ahzaab 33:70-71 (Saheeh International)

⁴ Surah Yusuf 12:108

This noble task was the duty of all the Messengers of Allah [Blessings of Allah and Peace upon them], and will continue to be the duty of those who follow in their footsteps until the Day of Judgment. The duty of calling people from Kufr (Disbelief) to Iman (Faith), calling them from Shirk (Polytheism) to Tawheed (true Monotheism), from Bid'ah (Innovations) to the Sunnah, from sin to obedience, and from the roads of Hell to the road of Heaven.

Allah has promised an elevated rank and a special position in the Hereafter for those who undertake and fulfill this duty.

Ibn Al Qayim [May Allah shower him with Mercy] said:

"The callers [to Allah] who are exclusive to the all-Mighty, are those who call to His Religion, His worship, the knowledge of Him, and who call others to His Love. These are the exclusive ones from among His creation, and are the best in status with Allah and the highest in value and rank. This is evident [in the Qur'an] by His saying [Exalted is He]: **{And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims"}⁵.**

Al Hasan said: He is the believer who has responded to the call of Allah, called the people to that which he responded to, and did righteous deeds as part of his response. Such a person is beloved to Allah, and such a person is one of the allies of Allah.

So that duty of calling to Allah is the best of duties and that rank is the best position a slave of Allah can attain"⁶.

Allah [Glorified is He] also made clear to us the way and manner, through which to call to Him, He said: **{Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better}⁷.**

Ibn Al-Qayim [May Allah shower him with Mercy] said when commenting on this verse:

"(Allah) [Glorified is He] mentioned the levels of Da'wah (calling people to Allah) and made it into three categories, [each] depending on the situation [and state] of the person being called to Allah.

⁵ Surah Fusilat 41:33

⁶ Muftaah Daar Al Sa'adah by Ibn Al-Qayim (Rahimahu Allah). Translation edited from:
<http://alsiratalmustaqeem.wordpress.com/2011/03/13/the-status-and-rank-of-the-callers-to-allah/>

⁷ Surah Al-Nahl 16:125

For he can either be a seeker of Truth, seeking it, eager to attain it, and favoring it over all else once he comes to know it. Such a person is to be called to Allah with wisdom and does not require preaching, nor does he require argumentation.

Or he may be occupied with that which opposes the Truth, but if he was informed of the Truth, and came to know it he would prefer [it over all else] and follow it. Such [a person] would require along with wisdom, some fair preaching with encouragement and admonishment.

Or he can be a stubborn opponent [of the Truth]. Such [a person] should be argued with in the way which is best. If he returns to the truth [then that is what is hoped], otherwise, it is moved with him from the normal argumentations to strong debates -if such a thing is possible-, for debating and disputing with a person of Falsehood has two benefits:

One of them is that it can cause him to turn away from his falsehood and return to the Truth.

The second is for his evil and hostility to stop and for it to be shown and made clear to the people that what he is upon is Falsehood.

And all that which was stated, are not possible to attain with anything better than the arguments and evidences of the Qur'an"⁸.

For these and other reasons, I placed a humble effort in translating the lecture/book of the Noble Shaykh Uthman Al-Khamees -May Allah preserve him- titled: "From the Heart to the Heart"⁹.

I found the Shaykh's presentation to be very beneficial as it touched on many of the topics that are typically brought up, bringing forth evidence for what is mentioned, and calling the reader to contemplate upon what is mentioned. It offers everyone a chance to pause and contemplate upon what Allah revealed, a chance to pause and contemplate upon the message the Messenger of Allah brought, and a chance to pause and reconsider what one might have been taught.

There are many Sunnis and Shiahs alike, who are constantly in a sincere search of what pleases Allah and are constantly in search for the authentic teachings of the Messenger of Allah. They are willing

⁸ Al-Sawaa'iq Al-Mursalah by Ibn Al-Qayim (Rahimahu Allah). Translation of quote edited from: <http://alsiratalmustaqeem.wordpress.com/2011/03/13/how-to-call-people-to-allah/>

⁹ Original lecture by Shaykh Uthman al-Khamees can be found in the following link: <http://ar.islamway.com/collection/5139>

to listen to proper reasoning, but all they need is for someone to come to them with care and gentleness¹⁰ to remove these doubts which they may have, and clear any lies they might have been subjected to. I felt in the Shaykh's presentation a heartfelt care and concern to all those in search of the truth, and was thus appropriately titled (From the Heart to the Heart), hoping that it reaches the heart of the readers, as some scholars have stated that: "That which leaves the heart would surely reach the heart, but that which only leaves from the tongue would never surpass the ear".

I ask Allah that the translation is as beneficial as the original Arabic. I added footnotes where I felt it would complement what the Shaykh was saying or help in explaining the point further. I tried searching for the narrations the Shaykh mentioned, and provided reference for what the Shaykh left unreferenced.

Imam Muslim [May Allah shower him with Mercy] narrates from the way of Tamim ad-Dari [May Allah be pleased with him] that the Messenger of Allah [May peace and blessings be upon him] said: **Al-Din (The Religion) is upon Naseeha¹¹**. Upon this we said: For whom? He replied: **For Allah, His Book, His Messenger and for the leaders and the general Muslims¹²**.

Thus I hope that I am advised of inaccuracies in the translation and I ask Allah [the Most High], to reward all those who provide me with their *Naseeha*, corrections, and suggestions. I also hope that my mistakes are forgiven.

I ask Allah to greatly reward those who contributed to this project in any way, and those who shared this work with others. I ask Allah to make it beneficial to all those who read it. Finally, I ask Allah to accept this work from me, and to make it sincere and solely for His sake.

Needy of his Lord's Mercy,

Ibn Abbas Al-Misri

(May Allah forgive him, his parents, household and family, and the believing men and women altogether)

¹⁰ The Messenger of Allah narrates as was reported by Imam Muslim: "Gentleness does not exist in anything but it is beautified by it, and harshness does not exist in anything but it is marred by it"

¹¹ A name for sincerity, advise, and well wishing

¹² Narrated also by Imam Ahmad, Abu Dawud, Al-Nasaei, Ibn Khuzaymah, Ibn Hibban, as well as many other scholars (as Al-Suyuti mentioned in Jami' Al-Ahadeeth)

Acknowledgments

Al-Imam Ibn Sharaf Al-Nawawi [May Allah shower him with Mercy] said in *Bustaan Al-'Aarifeen*:

"Indeed Religion is Sincerity (*Al-Deen Al-Naseeha*): And from among the Sincerity (*Naseeha*) is to attach the benefit back to the one who said it. Whoever does this would be granted blessing in his knowledge and status, but whoever alludes in whatever he gets from others that it is his own, then it is befitting for him that his knowledge would not be benefited from, and Allah would not grant him blessing in any case.

And the People of Knowledge and Virtue have always strived to attach the benefits back to its source, and back to its original author.

We Ask Allah to always grant us success in doing that".

I would thus like to acknowledge some people whom, after the Grace of Allah, without them this translation would not have been possible, and mention some general points regarding the translation.

[1] This work is a translation of a lecture given by Shaykh Uthman Al-Khamees [May Allah preserve him and increase him in knowledge] titled: From the Heart to the Heart.

[2] The lecture was transcribed in a series of posts by one of the sisters on the dd-sunnah.net internet forum¹³. I am unaware of anyone who did that before her, or if there are other versions available.

[3] These posts of hers were later compiled together¹⁴ into a Book. I first came across this compilation in a post by one of the brothers on the Ahl Alhdeeth Arabic forum¹⁵.

[4] That version of the book was then used as the basis of the translation.

[5] With regards to the translation, footnotes were added when I thought they would help clarify matters further or add to the meaning.

¹³ Original transcript of the lecture by Sr. Om3abdulla: <http://www.dd-sunnah.net/forum/showthread.php?t=68940>

¹⁴ Book was compiled together by a writer with the name (Ibn al-Tawheed)

¹⁵ I can't find the original post I downloaded the book from at this time (www.ahlalaldeeth.com/vb)

[6] For traditions and narrations that were translated from the books of the Shia, the Arabic text (or a portion of it) was kept in the footnote for ease of searching for it (for those who may be interested).

[7] Any quotes or narrations which I found already translated in online references, I used the available translation, editing it if needed, and tried my best to provide a link to the original source of the translation whenever possible.

[8] Upon the completion of this work, I discovered that an Arabic edition of the book has already been published. The published Arabic book had some additions and differences from the audio lecture, although the majority of it remained the same. I hope to review it later on and incorporate any changes or additions to the future editions of this translation.

I ask Allah [All-Mighty] to greatly reward all those involved in this work from near or from far, and all those who provided me with their comments and suggestions.

Finally, I ask Allah to accept this work from me, and to make it sincere and solely for His sake.

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Author's Introduction



In the name of Allah, the Entirely Merciful, the Especially Merciful

[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; [and glorify Him with [great] glorification].

And I bear witness that there is no deity [worthy of worship] except Allah, He is One with no partners, Free is He from likes or equals.

The Hearts of all His slaves are within His Hands. There is no putting back of His command, neither is there any adjuster of His decision, Exalted is He. He is not preoccupied, neither is He tired, by listening to all the different voices, languages, or noises.

I ask Allah to confer blessings and peace upon our Prophet and guide, the comfort to our eyes and the example we seek to follow, [our Messenger] Muhammad the unlettered prophet, whom Allah sent to make clear [the religion] after a period [of suspension] of messengers, a bringer of good tidings and a warner, through whom Allah brought people out from the darkneses and into the light. And [I ask Allah to confer blessings and peace upon] his household altogether ...

After which [I say] ...

This is a letter [I direct] from [my] Heart to my Muslim brothers and sisters from among the Twelver [Shia] ... [I send it] from [my] heart, and whatever leaves the heart, would [surely] reach the hearts ...

In this letter I call you, as I call myself, to the Straight Path. The Path of those whom Allah has bestowed His favor upon from among the Prophets, the steadfast affirmers of truth, the martyrs and the righteous, and excellent are those as companions. I ask Allah to gather us with them. Keeping in front of my eyes, what the Prophet [Blessings of Allah and Peace upon him and his household] said: **No one from amongst you would [truly] believe till one loves for his brother that which he loves for himself¹⁶.**

¹⁶ Narrated by Al-Bukhari, Muslim, Al-Tirmizi (who said it is *Sahih*), Al-Nasaei, Ibn Majah, Ahmad, Al-Darimi, Ibn Al-Mubarak, Al-Tayalisi (as Al-Suyuti mentioned in Jami' Al-Ahadeeth)

And by Allah, who there is no God except Him, I love for you what I love for myself. I say this truthfully, and Allah knows this of me. So let us supplicate to Allah with this blessed supplication, which our master, our beloved, and our Prophet Muhammad [Blessings of Allah and Peace upon him and his household] used to start his prayer with, when he got up to pray at night, we say:

'O Allah, Lord of Jibreel, Mikaa'eel and Israafeel, Creator of heaven and earth, Knower of the unseen and the seen, You are the Judge of the matters in which Your slaves differ; guide me with regard to disputed matters of Truth by Your permission, for You guide whomever You will to the Straight Path'¹⁷.

My Brother and Sisters, Allah [Glorified and Exalted is He] has facilitated for me to read a lot of Twelver Shia Books and listen to many lectures and debates. I discussed with many of their scholars and students of knowledge, and based on that I formulated some Reflections and Pauses, which I wish to present to you, hoping that Allah [Glorified and Exalted is He] would make it of benefit, while [constantly] keeping in front of me what the all-Mighty said: **{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best}**¹⁸.

¹⁷ Reported by Imam Muslim from the route of 'Aisha the Mother of the Believers, Translation taken from: <http://islamqa.com/en/ref/843/angels>

¹⁸ Surah Al-Nahl 16:125 (Saheeh International)

The 1st Pause: Shedding a Tear for *Tawheed*¹⁹

There is no suspicion and no doubt that Allah [Exalted and Glorified is He], the All Knowing and Most Wise, did not create us in this Life with no purpose. How can that be when He is the One who said: **{Did you think that We had created you in play (i.e. without any purpose), and that you would not be brought back to Us?}**²⁰.

Allah [Glorified and Exalted is He] created us for a great purpose, which he made clear in His Noble Book, [a Book] which no falsehood can approach, from before it or from behind it, He said: **{And I did not create the jinn and mankind except to worship Me}**²¹, Ibn Abbas [May Allah be pleased with them] said, this means: except so they might declare My divine Oneness and worship none but Me.

And all the Prophets have agreed on one word, which they all called their people to, they said: O people worship Allah; you have no other God but Him.

Do you know what Worship means?

It is the *Tawheed* of Allah –Glorified and Exalted is He- through supplicating (Do'aah) to Him alone, depending and relying wholeheartedly (*Tawakul*) on Him solely, having Fear of Him, having Hope [for Allah's Mercy and Reward] (*Rajaa*), having Love of Him, being obedient to Him, taking dedicated vows (*Nazr*) only to Him, offering sacrifices (*Zabih*) to Him, as well other [acts of worship].

In a similar manner we can also say that it involves: the sole dedication of the heart to Him, and the sole dedication of the limbs [to Him]. As for the sole dedication of the heart, then it includes: love, fear, hope, humility, dependence, devoutness, etc. As for the sole dedication of the limbs, then it involves: supplications, seeking refuge, offering sacrifices, making vows, taking Oath, etc.

Allah [the Exalted] said regarding supplicating and invoking only Him: **{And [He revealed] that the Masjids are for Allah, so do not invoke with Allah anyone}**²², and in regards to seeking

¹⁹ *Tawheed* is often translated as real monotheism and means attributing Oneness to Allah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes. It necessitates that there is none who is rightfully worshipped except Allah. He is the True God and the only One who deserves to be worshipped, He is the One Who gives life and gives death, and He is Allah, may He be exalted. Source: <http://www.islam-qa.com/en/search2/tawheed/ExactPhrase/t/+>

²⁰ Surah Al-Mumenoon 23:115

²¹ Surah Al-Dhariyat 51:56 (*Saheeh International*)

²² Surah Al-Jinn 72:18 (*Saheeh International*)

assistance and aid in all of our affairs from only Him he said: **{It is You (Allah) we worship and You we ask for help}**²³.

He said about seeking refuge and help from Him: **{[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another"}**²⁴, and about Fear, He said: **{So fear them not, but fear Me, if you are [indeed] believers}**²⁵, and regarding dependence and reliance on Him, He said: **{And upon Allah rely, if you should be believers}**²⁶. As for Love He said: **{And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah}**²⁷.

When [Allah the Exalted] mentioned the giving of sacrifices, He said: **{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds"}**²⁸, and regarding vows He said: **{Say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man'}**²⁹.

Our supplications and invocation of righteous men from among the Prophets [of Allah], the Household [of His Messenger], and others is in direct contradiction to what Allah ordered us in the Noble Quran to call only unto Him, and supplicate only to Him, not to anyone else. He [the all-Mighty] said: **{And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible}**³⁰, and He said: **{To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility]}**³¹, and contemplate upon what He said: **{And those they call upon besides Him}** and you would find it general, encompassing all those who are called upon besides Allah, whether they are Prophets or Awliya.

²³ Surah Al-Fatiha 1:5 (Saheeh International)

²⁴ Surah Al-Anfal 8:9 (Saheeh International)

²⁵ Surah Al-Imran 3:175 (Saheeh International)

²⁶ Surah Al-Maeda 5:23 (Saheeh International)

²⁷ Surah Al-Baqarah 2:165 (Saheeh International)

²⁸ Surah Al-Anaam 6:162 (Saheeh International)

²⁹ Surah Maryam 19:26 (Saheeh International)

³⁰ Surah Ghafir 40:60 (Saheeh International)

³¹ Surah Al-Raad 13:14 (Saheeh International)

Then contemplate on how He ended the verse by saying: {**And the supplication of the disbelievers is not but in error [i.e. futility]**}, and see how He referred to those who call and supplicate to other than Him as disbelievers.

Allah [the Exalted] said: {**Say [to them], [O Muhammad], "Invoke those you claim besides Allah." They do not possess a Zarah's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant * And intercession does not benefit with Him except for one whom He permits**}³². Contemplate [May Allah preserve you] how Allah [the Exalted and the Most High] cut all the relationships and strings except to Him, and denied firstly that anyone other than Him, no matter who that other may be, possess even a weight of a *Zarah* in the Heavens or on the Earth.

Do you know what a *Zarah* is?

It is a small yellow ant that is hardly noticeable.

Then He denied that [those being called besides Him] have any partnership with Him, and then denied anyone from among them having assisted Him in any way. He [Glorified is He] then ended with a proclamation that even intercessions do not benefit except after He permits it.

So the righteous *Awliya* do not hold, even for themselves, [the power of] benefit or harm, so how can they hold such a power of benefit for others when they do not hold it for themselves, and as is known to all people of reason that: "*One cannot give that which one does not possess*".

Allah [the Exalted] said to His Prophet Muhammad [Blessings of Allah and Peace upon him and his household], and he is the best of all creation: {**Say [to them] (O Muhammad), "Indeed, I do not possess for you [the power of] harm or right direction"**}³³.

I really doubt that anyone from among the Muslims is ignorant of this reality.

Now let us take a quick examining look, at the situation of the *Awliya* of Allah with their Lord [Glorified is He].

³² Surah Saba 34:22-23 (*Saheeh International*)

³³ Surah Al-Jinn 72:21

Here we have, the Prophet of Allah, Noah saying to His Lord: **{And unless You forgive me and have mercy upon me, I will be among the losers}**³⁴.

We have Ibrahim saying: **{Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah}**³⁵.

And Ya'koub (i.e. Jacob) said: **{He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know"}**³⁶.

And Musa said: **{Indeed, with me is my Lord; He will guide me}**³⁷.

And Zacharia: Allah said about him: **{When he called to his Lord a private supplication}**³⁸.

Also Ayub (i.e. Job), Allah said of him: **{And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful"}**³⁹.

The matter is the same with Yunus (Jonah), Yusuf (Joseph), 'Eisa (Jesus) [and all the other Messengers of Allah].

Allah also mentions, our and their master, Muhammad [Blessings of Allah and Peace upon him and his household] and his companions, and said: **{Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs"}**⁴⁰.

So let us ask now, what do you [my brother] say, and what do you [my sister] say, when faced with calamities and afflictions? Do you [call to Allah and] say: O Allah (just as all the Prophets did), or do you say: O Ali, O Mahdi, O Abbas, O Abu Al-Fadl, O Husien, O Zahra, etc?

³⁴ Surah Al-Jinn 11:47 (Saheeh International)

³⁵ Surah Al-Anaam 6:79 (Saheeh International)

³⁶ Surah Yusuf 12:86 (Saheeh International)

³⁷ Surah Al-Shuara 26:62 (Saheeh International)

³⁸ Surah Maryam 19:3 (Saheeh International)

³⁹ Surah Al-Anbiya 21:83 (Saheeh International)

⁴⁰ Surah Al-Emran 3:173 (Saheeh International)

Here we have **Al-Shahrudi** [for example], one of the scholars of the Twelver Shiahs, saying regarding the Mahdi:

"It is not hidden from us that even if he [Peace upon him] was unseen to the people, shielded from them, no one from among them can reach him or know of his location, however that does not negate the fact that he appears to those in dire need who seek assistance from him (i.e. Imam Mahdi), to those seeking refuge in him, [those] who lost all other means, and all other doors were shut in their faces.

*That is because assisting the one who is troubled, and answering the call of he who is in need in these situations is one of his special positions. So in the time of hardships, and when all other means are lost, and when patience has run out from the afflictions concerning this Life or the Hereafter, or when means to escape from the evils of ones enemies from among the Humans or Jinns, they seek assistance from him and seek refuge in him"*⁴¹.

He said that in his book: "Al-Imam Al-Mahdi wa Zuhuruh" p. 325.

Brother, Sister ...

Don't we constantly say in our prayers: {**It is You (Allah) we worship and You we ask for help**}⁴². Do we realize the meaning of this beautiful word?

How wide is the difference between he who when faced with hardships and matters of difficulty, said: O Allah; and between he who says:

Call unto Ali, the revealer of amazing matters, *
And you would truly find him an aid to you in your afflictions.

What a huge difference between he who says: O Allah, save me; and he who says: O Mahdi, save me!

The Disbelievers [of Mecca], with all what they were upon of Kufr and misguidance, when matters of great difficulties and great distress faced them they would say: O Allah!

Allah [the Exalted] said about them [in the Quran]: {**Say, Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among**

⁴¹ Al-Imam Al-Mahdi wa Zuhuruh (p. 325) by Jawad Husien Al-Shahrudi

⁴² Surah Al-Fatiha 1:5 (Saheeh International)

the thankful' * Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him}⁴³.

You call upon Him imploring [aloud] and privately. That was what [even] the *Mushriks*, polytheists, [of Mecca] used to do.

My brothers, My sisters ...

Do you call and supplicate to someone who is dead? [Then let me ask you] who is the Ever-Living who does not die. Truly, it is Allah. Have you forgotten what Allah said: {**And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted}**⁴⁴.

If someone should tell you, that they are alive in their graves, we would tell you yes [they are], but this life of theirs is a special life, the life of the *Barzakh* were they are preoccupied from us with [what Allah prepared for them] of pleasure.

Do you call and supplicate to one who is not present? [Then let me ask you] who is He who knows the unseen and the witnessed? Truly, it is Allah. Did you forget what He said: {**[He is] Knower of the unseen and the witnessed}**⁴⁵.

Let me ask you this [May Allah protect you from all evil]: Whoever needed Ali [May Allah be pleased with him] during his life, whether he is from the people of Medina, from the people of Kufa, or from anywhere else, what do you think he would do? Would he call unto him [from where he is] or would he travel to where Ali [May Allah be pleased with him] was, and knock at his door?

So how come that on this day, we see the Shi'ah in every location of this world [calling to him] and saying O Ali! Does he hear them all, with their different times, with their different tongues [and languages], with all their different needs?! This is something that is not for anyone except Allah.

Here we have Jesus [Blessings of Allah and Peace upon him] saying [as Allah mentioned in the Quran]: {**And I was a witness over them as long as I was among them; but when You took me**

⁴³ Surah Al-Anaam 6:64-65 (*Saheeh International*)

⁴⁴ Surah Al-Furqan 25:58 (*Saheeh International*)

⁴⁵ {**... so high is He above what they associate [with Him]**} Surah Al-Moemenun 23:92 (*Saheeh International*), and other verses.

up, You were the Observer over them, and You are, over all things, Witness}⁴⁶.

Isn't this what Ali and the rest of the *Awliya* would say: [O Allah,] we were witness over them as long as we were among them; but when You took us, You were the Observer over them.

By Allah, yes, that is how it would be.

After all this we come back and read what Allah [Glorified and Exalted is He] said: **{Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills}**⁴⁷, and what He said: **{Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire}**⁴⁸.

Allah [Glorified and Exalted is He] is telling us: Call upon Me, Call upon your Lord, When you asked refuge and help of your Lord, They fear their Lord, and upon their Lord they rely ... Read the Quran, read the Light, the Guide, the Furqan⁴⁹ ... Nowhere has Allah ordered us to call or supplicate to any but Him, rather the Quran is altogether clear in the obligation of calling only to Allah, none associated with Him.

Don't you see that those who say: O Ali, O Mahdi, O Abu Al-Fadl, or O Badawi, O Zainab, O Jilani ... don't you see that all these have a matter common between them, and that is they all called to other than Allah.

Rather the *Mushriks* (polytheists) when they used to invoke and call upon Wadd and Suwa' and Al-Laat and Al-'Uza⁵⁰, and others than Allah [Exalted is He] they believed that these [idols] resemble righteous people.

You have undoubtedly seen [in the past], and are [still] seeing what people are doing near the graves of the Imams from: supplications and weeps, [from their] fear and hope, matters that make the eye shed, not tears, but rather blood for [the condition of] *Tawheed*.

⁴⁶ Surah Al-Maeda 5:117 (*Saheeh International*)

⁴⁷ Surah Al-Nisa 4:48 & 116 (*Saheeh International*)

⁴⁸ Surah Al-Maeda 5:72 (*Saheeh International*)

⁴⁹ Three of the names of the Noble Quran

⁵⁰ Names of idols that used to be worshipped by the polytheists

The 2nd Pause: The Holy Quran

Do you know my brothers and sisters that a person cannot be a [true] Twelver Shi'ah except if he believes that the Quran is *Muharaf*⁵¹? While this might seem strange, what follows is even stranger.

Ahl Al-Sunnah transmitted the Quran from the Prophet [May Blessings of Allah and Peace be upon him and his household] through *Tawatur*⁵² and a multitude of widespread authentic chains. These *Mushafs* that are printed today, and people all over the world read from, are [from] one of these four narrations:

1. The narration of Hafs from 'Asim, and this is widespread in the Arabian Gulf, Egypt, Shaam, Iraq, and Yemen.
2. The second is the narration of Warsh from Nafi', and this is common in Morocco and Algeria.
3. The third narration is that of Qalon from Nafi', and it is widespread in Libya.
4. The fourth is the narration of Al-Duwri from Abi 'Amr, and this is common in Chad and the South of Sudan.

In addition to these there are other narrations which are not that common among people, but are being taught in institutes and Universities.

So ask [May Allah bless you, benefit you, and make you a benefit for others] ... ask your scholars: Where is the Quran of Aal Al-Bayt?

Where is the *Mushaf* which the Imams narrate and transmit from each other?

Where is the chain of: Al-'Askari from the way of Al-Hadi from Al-Jawad from Al-Ridaa form Al-Kazim from Al-Sadiq from Al-Baqir from Zayn Al-'Abideen from Al-Husien (the grandson of the Prophet) or Al-Hasan (the grandson of the Prophet) from Ali [May Allah be pleased with them all]?

⁵¹ *Tahreef* is the belief that the Quran has been subject to alteration after the Death of Prophet Muhammad [Blessings and Peace be upon him], and that the Quran that we have today is not the same as the one left to us by him [Blessings and Peace be upon him]. Such a belief would place one outside the fold of Islam according to the Scholars of Ahl Al-Sunnah wa Al-Jama'ah.

⁵² *Tawatur* or *Mutawatir* is a narration reported by a significant number of narrators at each level of the chain of narration, in such a way that it becomes beyond possibility that these narrators could have conspired to forge such narration. It is of the highest level of authenticity, and the highest level of *Tawatur* is that of the Quran.

Did the students of these Imams narrate everything from them except the Quran?!!

Are the scholars of the Shi'ah capable of producing a chain of the Quran up to the Messenger [May Blessings of Allah and Peace be upon him and his household] without relying on or referring back to the chains of Ahl Al-Sunnah?!!

I am definite that they are incapable of producing such a thing, so go back to them and check if they can correct me.

What I think they will say to you, though, is: [Yes,] there is a narration, and it is the narration of Hamza Al-Zayaat⁵³ from the way of Al-Sadiq⁵⁴ from Al-Baqir from Zayn Al-'Abideen from Al-Husien from Ali.

This should raise another important question: Why is this being narrated by Hamza Al-Zayaat from Al-Sadiq, and not by Al-Kazim [from Al-Sadiq]? And why isn't Al-Kazim's son: Al-Rida narrating this from him? And why isn't Al-Jawad narrating it from Al-Rida ... this is a very important point to pay attention to.

Then I add to this another question [to the Shi'ah]: Where are your chains today to Hamza Al-Zayaat? And where is the recitation of Hamza Al-Zayaat being recited today?

All the countries that the Shi'ah recite [Quran] in today follow: the narration of Hafs from 'Asim, the narration of Warsh from Nafi', the narration of Qalon from Nafi', or the narration of Al-Duwri from Abi 'Amr.

Where is the narration of Hamza? I do not know of a Mushaf that is printed upon the narration of Hamza on this day. So I want to ask two questions:

⁵³ **Hamza Al-Zayaat** (80 H to 156/8 H): He is Hamza b. Habib b. 'Imarah Al-Zayat Al-Kufi. He is one of the scholars of his time in the *Qiraat*. He was known for his worship and piety. He took the Quran from: Sulaiman Al-A'mash, Humraan b. A'yan, Ja'far b. Muhammad Al-Sadiq, Abu Ishaq Al-Subai'y, and many others.

⁵⁴ Original source did not mention Al-Sadiq, however according to books of *Qiraat* Al-Sadiq was one of those Hamza Al-Zayaat took the Quran from not Al-Baqir (Refer to *Ghayat Al-Nihaya*). The next paragraph was modified accordingly.

As for the first question: If the Companions were Apostates, especially the famous ones from among them, and they were the ones that transmitted the Quran: How can a Shi'ah trust the narration of those who he believe are Apostates? This Quran that is between our hands today, is from the narration of those companions of the Prophet [May Blessings of Allah and Peace be upon him and his household], and it is the one narrated by Hafs from the way of 'Asim from Abi 'Abdulrahman Al-Salami from 'Uthman and Ali and Ubi and Zayd.

The second question is: Where is the chain of the Shi'ah to Hafs or to Warsh or to Qalon or to Al-Duwri?

[After answering these questions you would understand why we said that] you will not be a shi'ah except if you say that the Quran had been subject to *Tahreef*.

We add to this, that some Shi'a scholars, such as Ni'mat-u-Allah Al-Jazai'ri⁵⁵, Al-Nuri Al-Tabrasi⁵⁶, and others proclaimed that Mutawatir narrations were transmitted from the infallible Imams stating that the Quran is *Muharaf*, yet you do not find even one narration [from the Imams] clearly stating that the Quran is free from any such *Tahreef*.

The first to say that [the Quran is] free from *Tahreef* [from their] earlier scholars are four, they are: Al-Tabrasi Abu Ali⁵⁷, Al-Tusi⁵⁸, Al-Murtada⁵⁹, and Al-Saduq⁶⁰. As for Al-Mufeed⁶¹ he has two sayings in this matter.

⁵⁵ **Ni'mat Allah Al-Jazaeri** (1050 H – 1112 H): is a highly praised Shi'ah scholar. From his scholars are Muhammad Baqir Al-Majlisi (known as *Al-'Alamah Al-Majlisi*) and Muhammad Mohsen (known as *Al-Fayd Al-Kashani*), as well as many others. He was praised by a number of Shia scholars including *Al-Majlisi* in the *Ijazah* he gave him, *Al-Hur Al-'Amili*, *Yusuf Al-Bahrani*, as well as others. Refer to what he said about *Tahreef Al-Quran* in his book: *Al-Anwaar Al-Nu'maniyah*

⁵⁶ **Husien Al-Nuri Al-Tabrasi** (1254 H – 1320 H): He was praised by the [Shia] Shaykh Aaqa Al-Tahrani who said of him: "... One of the greatest scholars of the Shia, and one of the grandest men of Islam in this century". Also Al-Sayid Mohsen Al-Ameen said of him: "He was a noble scholar, a Muhadith, with great knowledge in both the Science of Hadith and Narrators ... He was the most unique scholars of his time when it comes to knowledge of narrations and traditions ...". He is the author of the book: *Fasl Al-Khitaab fee Ithbaat tahreef Kitab Rab Al-Arbab*.

⁵⁷ **Al-Fadl b. Al-Hasan Al-Tabrasi** (460 H – 548 H): The author of *Majma' Al-Bayan fee Tafseer Al-Quran*.

⁵⁸ **Muhammad b. Al-Hasan Al-Tusi** (385 H – 460 H): Known as *Shaykh Al-Taefah*.

⁵⁹ **Ali b. Al-Husien known as Al-Sayid Al-Murtada** (355 H – 436 H).

⁶⁰ **Abu Ja'far Muhammad b. Ali b. Musa b. Babawayh Al-Qumi** (305 H – 381 H): known as Al-Shaykh Al-Saduq.

⁶¹ **Muhammad b. Muhammad b. Al-Nu'man** (336 H – 413 H): Abu Abdullah Al-Mufeed.

It follows, that all those who claim to follow the Twelve Imams should also say [as their Imams are reported to have said] that the Quran has been subject to *Tahreef*, since the narrations that came from the way of the Imams attested to such a thing. As for those who [don't wish to follow the Imams and choose to follow] someone else, like Al-Tusi, Al-Murtada, Al-Saduq, and Al-Tabrasi then that is their matter.

For that reason you will find that the scholars of Ahl Al-Sunnah are strict in this matter, and say that whoever says that the Quran is *Muharaf* is a *Kaffir*, and they clearly declare such a thing based on what Allah the Exalted said: {**Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**}⁶².

The scholars of the Shi'ah, on the other hand, do not say that, rather they just say that he who says such a thing is just mistaken.

Many times we hear of a narration called "*Hadith Al-Thaqalayn*", and the *Thaqalayn* as is known are: The Book [of Allah], and Aal Al-Bayt. This tradition, which came in the Shiah books, state that the Quran is the Major [*Thiqal*], and Aal Al-Bayt is the minor *Thiqal*.

So after this we say:

Don't all the scholars of the Shi'ah with no exception, say that the killers of Al-Husien [May Allah be pleased with him] are Apostates, since Al-Husien [May Allah be pleased with him] is a member of the minor *Thiqal*, thus his killers are Apostates due to their attack on a member of the minor *Thiqal*, based on this tradition. Yet they do not accuse any of those who attack the major *Thiqal*, the Quran, of any of that?!

For that reason a huge number ... yes a huge number ... from the big Shi'ah scholars said that the Quran is *Muharaf*.

So do you accept these [scholars] as the symbols and heads of the Mazhab you are attributed to? [These are the scholars] whom you ask Allah to bestow his Mercy on, and whom you highly praise the knowledge and books they left behind.

Do you know, May Allah Bless you, that **Husien Al-Nuri Al-Tabrasi**⁶³ said that the Noble Quran has ridiculous, silly verses (I ask refuge in Allah for me and you from such Apostasy)!

⁶² Al-Hijr 15:9

⁶³ Refer to footnote # 56 above.

I ask you: Is he [after saying that] a Muslim?!

What he said can be found in his evil book: "*Fasl Al-Khitab Fee Ithbaat Tahreef Kitab Rab Al-Arbab*".

I do not wish to rush you for the answer, but would like to say that if you were truly concerned with arriving to the truth, and I think that you are (which is why I am writing this to you) ... Go ask your scholars, ask them about the status of that man among the scholars of the Twelver Shiahs.

If we do not stand up to defend the Quran, and we do not show animosity towards those who disrespect it, and do not free ourselves from those who attack it, then By Allah how can our Islam remain correct.

Push your scholars, May Allah bless you, to declare all those who slander and attack the Quran as non Muslims, in the same way as they openly declare the Apostasy of the *Nawasib*⁶⁴ [May Allah curse them], even though the Nawasib showed animosity to humans i.e. the household of the Prophet. Why then don't they (Shiah scholars) also declare as Apostates and curse those who show animosity or attack the Book of Allah the Exalted.

As for us Ahl Al-Sunnah, we Praise Allah, who has guided us to the path where we do not distinguish between those who attack the Book of Allah, or the Household of the Messenger, or his Companions. We have one Manhaj in defending all that which is revered in this Religion. We show animosity and free ourselves from all those who attack the Book of Allah, rather we declare him as an Apostate, and we hate and free ourselves from all those who slander and attack the household of the Messenger [Blessings and Peace of Allah be upon him and his household] or the companions of our Prophet [Blessings of Allah and Peace upon him].

⁶⁴ Who are the *Naasibis* and what is the ruling on them? <http://www.islamqa.com/en/ref/43322/>

The 3rd Pause: The Companions of the Messenger of Allah [Blessings of Allah and Peace upon him]

Brothers and Sisters ...

The scholars of the Shia and their preachers portrayed to the people that those who were gathered around our Prophet [Blessings and Peace of Allah be upon him and his household] were no more than a bunch of hypocrites and liars; [hypocrites] who only agreed with him externally for the sake of the Dunia, but in reality opposed and disagreed with him internally.

The scholars of the Shiah portrayed, to the people that the Prophet [Blessings and Peace of Allah be upon him and his household] carried animosity in his heart towards these companions and hated their companionship.

... That he feared to proclaim what he was commanded of Truth in front of them, in regards to Ali being the *Wasi* after him.

... That the Prophet [Blessings and Peace of Allah be upon him and his household] used to curse these companions, day and night.

... That the Quran used to be revealed to the Prophet [Blessings and Peace of Allah be upon him and his household] cursing them, and that they are the ones being referred to as *al-Mujrimoun*⁶⁵ in the Quran, and that they are the *Munafiqoun*⁶⁶, the *Kafiroun*⁶⁷ and *Fasiqoun*⁶⁸, rather they are the ones intended with *Al-Fahsha'*, *Al-Munkar*, and *Al-Baghi*⁶⁹.

... That there did not come any blame or defamation in the Quran except that the companions were the ones intended by it, nor a curse except that it was meant to be upon them.

By doing so, they portrayed our Prophet [Blessings and Peace of Allah be upon him and his household] in the worst of pictures; they portrayed him as someone who is mute in the face of injustice and transgression, rather also [mute in front of what he sees of their] crimes and disbelief.

Do you know -May Allah grant me and you success towards what He loves and what pleases Him- who are these companions?

⁶⁵ Criminals

⁶⁶ Hypocrites

⁶⁷ Disbelievers

⁶⁸ Defiantly disobedient

⁶⁹ Immorality, Bad conduct, and Oppression (refer to Al-Nahl 16:90)

They are the ones who followed the Prophet [Blessings of Allah and Peace upon him and his household] when he was alone. They are the ones who spent their lives and wealth to support him and support the Religion of Islam.

They are the ones who fought against their closest relatives to raise the Word of Allah.

They competed in all the fields of goodness, until Allah the Exalted declared His pleasure with them and clearly praised them in His Book.

He [the Most Exalted and High] said: **{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward}**⁷⁰.

Contemplate [May Allah preserve you] on what Allah said [about them]: [that they are] **{seeking bounty from Allah and [His] pleasure}**, and you will see that here Allah [the all Mighty] is speaking about a matter that is internal, that is unseen, that is within their hearts.

Notice also what He said: **{so that Allah may enrage by them the disbelievers}**, so it is the disbelievers who are enraged by them, and they are the ones that hate them. So be cautious [May Allah guide us and you to the straight path] from being from among those who hate them.

And He [Ta'ala] said of them: **{Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest}**⁷¹.

⁷⁰ Surah Al-Fath 48:29 (Saheeh International)

⁷¹ Surah Al-Fath 48:18 (Saheeh International)

Notice [May Allah bless you] the Words of Allah the All Knowing: **{He knew what was in their hearts}** i.e. He knew what was in their hearts from Faith, Piety, Honesty, Love and for that He rewarded them by sending: **{tranquility upon them and rewarded them with an imminent conquest}**.

Would we need to go over the whole Quran, contemplating upon its verses, time and time again until we know Truth from Falsehood ... Subhan Allah! ...

Didn't we read what Allah [Glorified is He] said: **{For the poor emigrants (*Muhajireen*) who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful}**⁷².

Who are these [who attained this great virtue] except the *Muhajireen*, and on their heads are: *Abu Bakr*, 'Umar, 'Uthman, Ali, Talha, Al-Zubair, 'Abdulrahman b. 'Awf, Abu 'Ubaida, Sa'd b. Abi Waqas, Sa'eed b. Zaid, 'Amar b. Yasser, Salman Al-Farisi, Suhaib Al-Rumi, Abu Zar, etc [May Allah be pleased with them all].

After this verse He [Glorified is He] said: **{And [also for] those who were settled in al-Madīnah and *Iman* before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful}**⁷³.

Tell me by Allah, who [is Allah speaking about here] except the Ansaar, and on their heads are Sa'd b. 'Ubada, Sa'd b. Mu'az, Mu'az b. Jabal, Ubi b. Ka'b, 'Ubada b. Al-Samet, 'Amr b. Al-Jamouh, Usayd b. Hudair, Anas b. Malik, Jaber b. 'Abdillah, Zaid b. Thabet, etc [May Allah be pleased with them all].

Indeed, it was them ...

Then Allah [the Exalted], after these two verse, said the following: **{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful}**⁷⁴.

⁷² Surah Al-Hasher 59:8 (Saheeh International)

⁷³ Surah Al-Hasher 59:9 (Saheeh International)

⁷⁴ Surah Al-Hasher 59:10 (Saheeh International)

So I ask, are we from among those?

And the answer is: yes we are, if we say as our Lord has ordered us: Our Lord, forgive us and our brothers who preceded us in faith. In addition to this] we should not have in our hearts [any] resentment toward them.

I say ... Subhan Allah ... Subhan Allah ... and Subhan Allah ...

How can the hearts of the Shiahs hold no resentment towards the *Muhajireen* and *Ansar* when they do not hear on their Minbars (pulpits) and in their tapes, nor do they read in their books, except curses towards the companions of the Messenger of Allah, coming from their scholars and preachers.

Are you like that?! Do you curse them? Do you slander them? Do you find in your hearts resentment toward them?

I say to you, beware and then beware [of such a matter] ...

Is it rational that those whom Allah [Gloried is He] praised with all this praise, turned their backs afterwards on Islam, with the exception of a small minority from amongst them, as was reported in Al-Kafi⁷⁵:

"All the people rejected Islam (became apostates) after the death of the Prophet [Blessings of Allah on him and his household] except three.

Al-Baqir was asked: Who were [these three]?

He said: Al-Miqdad, Abu Zar, and Salman^{76,77}.

[How can it be] rational that the Prophet's companions who accompanied him for 23 years, specifically those who were very

⁷⁵ Al-Kafi as Al-Mufeed (a Shiah scholar) said: "... is from the most revered books of the Shi'ah and the most beneficial" (Muqaddimah 26). Ali Akbar Al-Ghafaari the Editor of Al-Kaafi said: "The Imamis agreed, as well as the majority of the Twelver Shi'ahs, on favoring this book, taking from it, depending on its narrations, and taking its rulings as sufficient. They have a consensus on affirming its elevated level, and high status, and that it is the pillar around which all reliable narrators known by their Dhabt and Perfection turn, until this day. It is for them the most beautiful and the best among all the hadith sources". It was authored by Al-Kulaini (who died 329 H), and they call him Hujat Al-Islam (The authority of Islam) and its Reliable one, and there is consensus on his reliability among them.

Source: <http://www.ahlalhdeth.com/vbe/showthread.php?t=1099>

⁷⁶ Arabic text: عن أبي جعفر (عليه السلام) قال: كان الناس أهل ردة بعد النبي (صلى الله عليه وآله) إلا ثلاثة قُلت: ومن الثلاثة؟ فقال: المقداد بن الأسود وأبو ذر الغفاري وسلمان الفارسي

⁷⁷ Al-Majlisi classed this tradition as: Hasan or Mawthuq in his book "Miraat Al-'Uqool" Volume 26 p. 213 tradition # 341.

close to him such as Abu Bakr, Umar, Uthman, Talha, Al-Zubair, Abu Ubaida, Sa'd, and all the others, did not benefit from the Prophet's teachings and guidance?!

All that effort which the Messenger of Allah [Blessings and Peace of Allah be upon him and his household] exerted, was gone with the wind [after his Death!].

That they sold their Belief and sold their Religion for the sake of money and authority?!

Tell me then, who was it who paid them this claimed money? Who was it that received it? Where did this money go? ... Nobody knows.

A strange matter indeed ...

Think, my brothers and sisters, about how these companions used to fight and join in *Jihad* alongside the Prophet [Blessings and Peace of Allah be upon him and his household], [think of] their patience alongside him, and think how they spent the precious and the valuable for the sake of Allah.

Now contemplate upon what the All-Mighty said: **{It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom}**⁷⁸.

Let us pause at the word of our Lord **{and purifying them}**, and let's ask ourselves: Did he succeed in purifying them?

These attacks on the companions of the Messenger of Allah [Blessings of Allah and Peace upon him and his household] is in reality a direct attack on the Prophet [Blessings of Allah and Peace upon him and his household], whether you see that or not, rather it is an attack on Allah the all-Mighty.

My brother and sisters ...

The enemies of this Religion are finding that the most fertile field to attack our religion is this field; that is because they claim that the principles of Islam [and its foundations] are [not practical and are] nothing more than ink on paper. [They claim that such principles] can never be implemented in reality. [They say:] if the Prophet [Blessings of Allah and Peace upon him and his household] was incapable of implementing it among his closest companions, and

⁷⁸ Surah Al-Jumu'ah 62:2 (Saheeh International)

failed to [even] purify them, then with whom can such a Religion succeed?!

My brother and sisters ...

Did not Allah say of the companions on the day of Badr: **{[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you (*Yutahirikum*) and remove from you the evil (*Rijs*) of Satan and to make steadfast your hearts and plant firmly thereby your feet}**⁷⁹.

Let us contemplate on the meaning of Purification and the removal of the *Rijs*, and let's also not forget to compare this with what Allah said elsewhere: **{Allah intends only to remove from you the *Rijs* (impurity [of sin]), O people of the [Prophet's] household, and *Yutahirakum* (to purify) you with [extensive] purification}**⁸⁰.

Brothers and Sisters ...

I ask you to contemplate and compare between what Allah [the Exalted] described during the Day of Ahzab between the stance of the Believers and the stance of the hypocrites.

Allah started by describing the [difficulty that was present during the] day of Ahzab⁸¹ saying: **{O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing * [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions * There the believers were tested and shaken with a severe shaking}**⁸².

As for the Hypocrites, Allah said of them: **{And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion"}⁸³.**

⁷⁹ Surah Al-Anfal 8:11 (Saheeh International)

⁸⁰ Surah Al-Ahzab 33:33 (Saheeh International)

⁸¹ Ahzaab meaning the Clans, the Coalition, the Companies, the Combined Forces i.e. the Day of the Battle of the Trench

⁸² Surah Al-Ahzab 33:9-11 (Saheeh International)

⁸³ Surah Al-Ahzab 33:12 (Saheeh International)

As for the Believers from among the *Muhajireen* and the *Ansar*, Allah said of them: {**And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth". And it increased them only in faith and acceptance. * Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration**}⁸⁴.

Allah [the Exalted, the All-Knowing] is telling us that these companions {**did not alter by any alteration**}, while the scholars of the Shia are saying of them that they altered.

Whom shall we believe?!

In the Battle of *Tabouk* in the 9th year of Hijra, Allah said about them: {**Allah has already forgiven the Prophet and the Muhājireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful**}⁸⁵.

By Allah's [right] over you, contemplate and think ... People that believed in the Messenger of Allah [Blessings of Allah and Peace upon him and his household] when the others disbelieved ... they defended him and withstood harm along his side ... they supported him in all his Battles till all the people united against them ... they faced death in their wars against Caesar, Kisra⁸⁶, and others ...

How [is it even conceivable] that these people, after all this, would sell their Religion and sell their Jihad, and give the Pledge to Abu Bakr, betraying Ali, when Abu Bakr had no [powerful] clan [to support him], nor did he have wealth [with which he could bribe them with], nor did give the people any promises that would attract them to himself, neither did he threaten them in any way ...

Why then would they give him the Khilafa, and disobey the Messenger of Allah [Blessings of Allah and Peace upon him and his household], and not give the pledge to Ali?!!

⁸⁴ Surah Al-Ahzab 33:22-23 (Saheeh International)

⁸⁵ Surah At-Tawbah 9:117 (Saheeh International)

⁸⁶ Title of the Kings of the Persian empire

What would cause them [after their years of struggle and Jihad for the sake of Allah] to sell their Religion? Why would they do such a thing for the sake of someone else's Dunia?!

As if that wasn't enough, the scholars of the Shia would also have us believe that these people after the murder of 'Uthman, suddenly decided to join Ali and fight under his banner!

What caused them to change?!

Nobody knows.

Do they want us to believe that Ali and Fatima walked around to the *Muhajireen* and the *Ansar*, after the death of the Messenger of Allah [Blessings of Allah and Peace upon him and his household] demanding the Khilafa for Ali, only to have no one stand by their side, neither did they find anyone to support him, rather they denied him his right, and [years later] after the death of 'Uthman [they suddenly remembered] and rushed to give the pledge to Ali!!

What was it that [led to this change] I wonder?!

Truly, a matter both unconceivable and unsupported by evidence

After this introduction [that we have given] in clarifying the status of the companions of the Messenger of Allah [Blessings of Allah and peace upon him and his household], let us listen to what [some of] the Shiah scholars said regarding them:

- Here we have **Ni'mat Allah Al-Jazaeri⁸⁷** who said that the **Majority** of the companions were upon Hypocrisy, however that fire of hypocrisy was hidden in the time of the Prophet – Blessings of Allah and Peace upon him-, but after he passed away, this fire of hypocrisy became apparent towards his *Wasi*, and they turned their [backs]⁸⁸.

Refer to "Al-Anwar Al-Nu'maniyah", first volume p. 81.

⁸⁷ Refer to footnote # 54

⁸⁸ **Arabic Text:** فإن أغلب الصحابة كانوا على النفاق لكن كانت نار نفاقهم كامنة في زمنه فلما انتقل إلى جوار ربه برزت نار نفاقهم لوصيه ورجعوا القهقري

- As for **Al-Majlisi**⁸⁹ he said: *There is no room for any reasonable person to doubt the Kufr (Apostasy) of 'Umar, so may the curse of Allah and His Messenger be upon him, and upon all those who consider him a Muslim, and upon all those who abstain from cursing him*⁹⁰.

He said this in "Jala' Al-'Uyoun" p. 45.

- In "Diyaa' Al-Saliheen" p. 513 the author⁹¹ said: *Whoever curses Abu Bakr and Umar every morning, no sin would be written on him until evening, and whoever curses them in the evening, no sin will be recorded on him until the morning*⁹².
- As for **Al-Tuysrkani**, he says in "La'ale' Al-Akhbar" Volume 4 p. 92: *(Know that the most noble places, times, and situations which are most suitable to curse them is in the Urinal -yes, you read it correctly: in the place where you relive yourself, during urinating, and we seek refuge in Allah-. Say during each time of reliving [yourself], Istibraa, and Tat-heer repetitively with a clear mind: O Allah, curse 'Umar and then Abu Bakr, and 'Umar and then 'Uthman, and 'Umar and then Mu'awiya, and 'Umar and then Yazeed, and 'Umar and then Ibn Ziyad, and 'Umar and then Ibn Sa'd, and 'Umar. O Allah, curse Aisha, Hafsa, Hind, Umm Al-Hakam, and curse whoever was pleased with their actions until the Day of Judgment)*⁹³.

Is this a Religion? Is this something that Jews and Christians say? By Allah who there is no God except Him, we have not heard such a thing from them, neither have we read it in their books.

- And this is [what] **Al-Khomeini** is saying about Abu Bakr and Umar⁹⁴: *And these individuals of ignorance, idiocy, and transgression are not worthy of being in the position of Imamah*⁹⁵.

⁸⁹ He is **Muhammad Baqir Al-Majlisi** referred to as Al-'Alamah Al-Majlisi (1037–1111 H). He was highly praised by a multitude of shia scholars from among them are: Yusuf Al-Bahrani in Lu'lu'at Al-Bahrain, Muhammad Al-Ardabeeli in Jami' Al-Riwa, and Al-Hur Al-'Amili in Amal Al-Amaal.

⁹⁰ **Arabic Text:** لا مجال لعاقل أن يشك في كفر عمر. فلعنة الله ورسوله عليه، وعلى كل من اعتبره مسلماً، وعلى كل من يكف عن لعنه

⁹¹ Author is Muhammad Saleh al-Jawhari

⁹² **Arabic Text:** أن من يلعن أبا بكر وعمر في الصباح لم يُكتب عليه ذنب حتى يمسي، ومن لعنهما في المساء لم يكتب عليه ذنب حتى يصبح

⁹³ **Arabic Text:** قال محمد نبي التوسيركاني -الملقب عند الشيعة بعمدة العلماء والمحققين- في (كتابه لآلئ الأخبار) ما نصه: "اعلم أن أشرف الأمكنة والأوقات والحالات وأنسبها للعن عليهم -عليهم اللعنة- إذا كنت في المبال فقل عند كل واحد من التخلية والاستبراء والتطهير مراراً بفرغ من البال. اللهم العن عمر ثم أبا بكر وعمر ثم عثمان وعمر ثم معاوية وعمر ثم يزيد وعمر ثم ابن زياد وعمر ثم ابن سعد وعمر. اللهم العن عائشة وحفصة وهنداً وأم الحكم والعن من رضى بأفعالهم إلى يوم القيامة".

⁹⁴ Source of both Khomeini is "Kashf al-Asraar"

⁹⁵ **Arabic Text:** إن مثل هؤلاء الأفراد الجاهل الحمقى والأفاقون والجائرون غير جديرين بأن يكونوا في موضع الإمامة وأن يكونوا ضمن أولي الأمر

He also said: ... *and the reality is that they did not give the Messenger his due right and status. The Messenger who exerted himself, and bore the afflictions for the sake of directing and guiding them, and [ended up] closing his eyes (i.e. dying) and in his ears are the words of the son of Khatab which were built on accusations derived from deeds of Kufr and Heresy*⁹⁶.

- On a related note, tell me, did you hear the poem of **Yaseen Al-Sawaf** on the occasion of the Eid⁹⁷ of the killing of Umar ...

Yes, [you read it correctly] the Eid/Feast of the Killing of Umar ... he says:

O Friend awaken, this is the Eid of Fatima *
The Eid of Happiness resulting from the puncture of the
stomach of Umar⁹⁸.

A day in which Iblees screamed in the time of forenoon *
In a gathering of the deviants of both Jinn and Humans

On this Day the Head of the Deviants has died, who has *
... led the Devils from both the Jinn and Humans.

Firouz⁹⁹, May those arms of yours never go paralyzed, for *
you have Killed Ghundar, what joy have you received by that
triumph

Tyranny and aggression were not established except by Abu *
Bakr, just like injustice was not established except by Umar

I ask of Allah, my Lord, to grant me *
To see the two cursed, with my own eyes in a clear sight

When they are dug out, as the Prophet told us, *
After their burial in the covering of the grave

After which they would be crucified on branches of wood *
And burned, a matter there is no doubt in or rejection

⁹⁶ **Arabic Text:** نابعة من أعمال الكفر والزندقة

⁹⁷ Celebration, Feast, or happy occasion

⁹⁸ **Arabic Text:** يا صاح صبح أن هذا عيد فاطمة

عيد السرور بيقر البطن من عمر

⁹⁹ The name of Abu Lu'Lu'a Al-Majousi [May Allah's continuous curses be upon him until the day of Judgement], name sometimes written as Pirouz Nahavandi. He is the killer of 'Umar ibn Al-Khatab [May Allah be pleased with him].

These are just a few verses from this poem which I took from the book: "Aqd Al-Durar fee Baqr Batn Umar"¹⁰⁰.

Do you know Abu Lu'lu'a? He is the Magus that killed Umar ibn Al-Khattab ...

That Majoosi, today, has a grave and a shrine in the city of Kashan which is being visited ...

- **Al-Ghreefi** said in the introduction of the book "Aqd Al-Durar": *The killer of the second Caliph is Abu Lu'Luah Firouz, and even if he was upon any Mazhab or Sect or Religion he is still deserving of mercy due to the fulfillment of the supplication of the Siddiqah Al-Zahra' [Fatima] on him (i.e. Umar) by having his stomach punctured. It also necessitates visiting the shrine attributed to him (i.e. in the city of Kashan), out of hope that it is for him. It is [also] appropriate when visiting him to ask for mercy and forgiveness to be upon him for the honor of what he has done*¹⁰¹.

His saying "out of hope that it is for him" since it would be expected that he is buried in Medina, or somewhere close to where he was killed, and not in Kashan. However, they say that he reached Kashan when Ali threw his grave over there, or through some other [strange] mean they came up with.

- **Al-Karki** ¹⁰² says: *Whoever does not find in his heart animosity towards 'Uthman, and does not deem permissible attacks on his honor, and does not believe that he is a Kaffir, then he is an enemy of Allah and His Messenger, a disbeliever in what Allah revealed*¹⁰³.

He said this in Nafahaat Al-Lahout under the biography of 'Uthman.

Rather the Mothers of the Believers were not even safe from such attacks.

¹⁰⁰ The whole poem is over 135 verses

¹⁰¹ **Arabic Text:** إن قاتل الخليفة الثاني هو أبو لؤلؤة فيروز وإنه وإن كان على أي مذهب أو ملة أو دين فإنه مستحق للرحمة لما تحقق من دعاء الصديقة الزهراء عليه ببقر البطن

¹⁰² Ali b. Hilal al-Karki died 984 H

¹⁰³ **Arabic Text:** إن من لم يجد في قلبه عداوة لعثمان ولم يستحل عرضه ولم يعتقد كفره فهو عدو لله ورسوله ، كافر بما أنزل الله

You find in the exegesis of what Allah [the Exalted] said [in the Quran]: {**Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter"**}¹⁰⁴.

- **Al-Qumi** said in his Tafseer: *By Allah, He did not mean by His Words {but betrayed them} except the unlawful [sexual] relationship. And the Haad (Islamic punishment) is to be applied on 'Aisha, for what she did on the road to Basra, and Talha¹⁰⁵ was in love with her. So when she decided to set for Basra, she was told by so-and-so, it is not permissible for you to travel except with a Mahram, so she gave herself in marriage to Talha¹⁰⁶.*
- And here we find **Rajab Al-Bursi** saying about 'Aisha [May Allah be pleased with her]: *'Aisha had collected 40 Dinars from betrayals (unlawful sexual relationship), which she then distributed among the haters of Ali¹⁰⁷.*

That he said in Mashariq Al-Anwar p. 86.

Al-Imam **Abu Zur'ah Al-Razi** [May Allah shower him with Mercy], a [Sunni] scholar of the 3rd Hijri century, said: *If you see a man attacking any one of the companions of the Messenger of Allah (Blessings of Allah and Peace upon him), then know that he is a heretic (Zindeeq). That is because the Quran is true, and the Messenger is true, and what he brought is true, and no one conveyed all of that to us but the Companions. So whoever attacks them means in effect to say that the Quran and Sunnah are false, thus it is more appropriate that such should be defamed and criticized and ruled as Heretics (Zanadiqah)*¹⁰⁸.

This is the essence of this matter, these slanders and attacks are not intended for the companions of the Messenger themselves, rather this is in reality an attack and slander on our Religion altogether.

¹⁰⁴ Surah Al-Tahreem 66:10 (Saheeh International)

¹⁰⁵ His is Talha ibn 'Ubaydillah –May Allah be pleased with him- the close companion of the Messenger of Allah, and one of the ten whom the Messenger of Allah gave glad tidings of Paradise. He and Aisha –May Allah be pleased with her- are free of these lies attributed to them.

¹⁰⁶ **Arabic Text:** وَاللَّهِ مَا عَنِ يَقُولِهِ {فَخَانَتَاهُمَا} إِلَّا الْفَاحِشَةُ

¹⁰⁷ **Arabic Text:** جَمَعَتْ أَرْبَعِينَ دِينَارًا مِنْ خِيَانَةٍ وَفَرَّقَتْهَا عَلَى مِبْغِضِي عَلِيٍّ

¹⁰⁸ Translation taken from: "Love them ... for Allah is well-pleased with them". Source: <http://www.ahlalhdeth.com/vbe/showthread.php?t=1228>

My brothers and sisters ...

I say these words hoping to see a light, even if dim, coming from a distance ... Light carried by people in search of the Truth.

I would like to end this Pause with this thought:

Beware where you are being dragged to ... People who were highly praised by Allah in His Book ... By the Messenger in his Sunnah ... By the Scholars of Ahl Al-Bayt in their words [and teachings].

Add to this what is known of their Jihad with the Messenger of Allah [Blessings of Allah and Peace upon him and his household], and their fights against the Apostates ... Their opening of States and Lands, and their spreading of Islam.

The Messenger of Allah [Blessings of Allah and Peace upon him and his household] gave his daughters in marriage to them, and married from them. This was also done by the Imams of Ahl-Al-Bayt as we will soon point out, by the Will of Allah.

Their virtue was attested to by those close and those far, by both Muslims and non-Muslims alike ... are we to leave all this and take the words of Al-Majlisi, Al-Jazaeri, Al-Tabrasi, Al-Khomeini, and their likes, who [instead] defend those who say the Quran was subject to Tahreef, and some of them, if not all, even hold this view themselves ... and Praise what the *Tatar* did to the Muslims!

Tell me, O Shiite, Do you accept to be appointed as a Judge during the Caliphate of 'Umar? Tell me, would you give him your daughter in Marriage? Would you name your son after him?

All these things were done by our master and your master Ali.

Let me ask you, do you slander Fir'awn? Do you slander Hamaan? Did you slander [and insult] Abu Jahl in the manner you insult 'Umar and Abu Bakr?

Don't you see that you are being set up and dragged towards a pit? Do you believe that the Hypocrites were the closest of people to the Messenger of Allah [Blessings of Allah and Peace upon him and his household], [so close that] he married from them, and gave his daughters in marriage to them? Do you believe that the Messenger of Allah [Blessings of Allah and Peace upon him and his household] would migrate [to Medina], hiding from the Mushriks [of Mecca] and would take with him [on his journey] the head of hypocrisy?! Would any sane person do such a thing?!

How then would we accept such an action from the Messenger of Allah [Blessings of Allah and Peace upon him and his household]?

Had Abu Bakr been a hypocrite, wouldn't it have been possible for him to scream ... to cough ... to sneeze, so that the Disbelievers in search of the Messenger of Allah [Blessings of Allah and Peace upon him and his household], would know of the Messenger's hiding place?

Where are we from what Allah [the Most High] said: **{If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us"}¹⁰⁹.**

Finally, I tell you, let us read and repeat what Allah said: **{And the first forerunners [in the faith] among the *Muhajireen* and the *Ansar*, and those who followed them with *Ihsan* (good conduct) - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment}¹¹⁰.**

So [Allah mentions] the first forerunners in faith from the Muhajireen and the Ansar, and He [Exalted is He] left no one out. Then He said: **{and those who followed them}**, but conditioned it with: following them **{with *Ihsan*}**. As for them (i.e. Muhajireen and the Ansar), no such condition was given since they were all people of *Ihsan* [and good conduct].

The love of the companions and the kin [of the Messenger] is a
Sunnah *

With which I will meet my Lord when He resurrects me

Constantly fear the Punishment of Allah and Hope for His Mercy, *
Until you are as someone with two Hearts¹¹¹

¹⁰⁹ Surah Al-Tawbah 9:40 (*Saheeh International*)

¹¹⁰ Surah Al-Tawbah 9:100 (*Saheeh International*)

¹¹¹ Verses from Nuniyat Al-Qahtani authored by Abu Muhammad 'Abdulla b. Muhammad Al-Qahtani Al-Andalusi Al-Maliki Al-Salafi [May Allah shower him with Mercy]. He discusses in the poem several matters of Creed, the pillars of Iman and Islam, several Fiqhi matters, among other things. He also included a discussion of several sects. Ibn Al-Qayim [May Allah shower him with Mercy] used some of the verses from this poem in his own Nuniyah.

Translation of the first verses can be found in the following link:

[http://forums.islamicawakening.com/f15/nuniyah-al-qahtani-\[on-going-translation\]-44120/](http://forums.islamicawakening.com/f15/nuniyah-al-qahtani-[on-going-translation]-44120/)

The 4th Pause: The *Imamate*

The topic of the *Imamate/Imamah* is a huge matter according to the *Twelver Shiah*s, rather the scholars of the Shia made the matter of the *Imamate* a condition for the correctness of ones *Iman* (Faith), and a major principle in the Fundamentals of the Religion (*Usul Al-Deen*).

Here we have **Muhammad Rida Al-Muzafar** saying: [*Belief in the Imamate is a major fundamental of the Religion*]¹¹².

This is mentioned in his book "*Aqaed Al-Imamiyah*" p. 102.

Al-Mufid said: *The Imamiyyah [Twelver Shia] are in agreement that anyone who rejects the Imamah of one of the Imams and rejects the obedience to them which Allah ordered is a misguided Kaffir deserving to remain in Hell-Fire forever*¹¹³.

He said this in "*Awael Al-Maqalat*" p. 44.

So [let me ask you this:] if the *Imamah* was of that position, why wasn't it mentioned in the Quran?

Why don't you ask yourselves why didn't Allah mention the *Imamate* in the Quran, even though He said of the Quran, that it was revealed *Mufasala* (i.e. explained in detail¹¹⁴), and mentioned that it was sent as a clarification and guidance¹¹⁵?

Didn't Allah mention [in the Quran, matters of] Prayer, Zakah, and Hajj? Didn't He mention the rulings of Jihad, inheritance, and the rulings of divorce, *Rida'ah* (nursing), and virtuous manners? Rather the longest verse in the Quran, is the verse of *Dayn* (i.e. the verse concerning debts)¹¹⁶, and many other matters [which were discussed] that would take a long time to mention ... Where then is the topic of the *Imamah* [in the Quran]? Where are the names of the Imams, especially when many narrations have come in the Shi'ah books maintaining that *Imamate* is better and [a] more important [matter] than *Salah*, *Zakah*, *Hajj*, and *Siyam* (fasting)?!

¹¹² **Arabic Text:** نعتقد أن الإمامة أصل من أصول الدين

¹¹³ Translation taken from: <http://www.ahlelbayt.com/articles/tahreef/mushtaq>

Arabic Text: اتَّفقت الإمامية على أنَّ من أنكر إمامة أحد من الأنبياء وجد ما أوجبه الله تعالى له من فرض الطاعة فهو كافر ضالَّ مُستحقٌّ للخلود في النار

¹¹⁴ Refer to Surah Al-Anaam 6:114 (*Saheeh International*), where Allah says: {while it is He who has revealed to you the Book explained in detail}

¹¹⁵ Refer to Surah Al-Nahl 16:89 (*Saheeh International*), where Allah says: {And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims}

¹¹⁶ Verse 282 in Surah Al-Baqarah (2:282)

Rather an astounding matter is that Allah [Blessed and Exalted is He] mentioned the name of Zayd b. Haritha, one of the companions of the Prophet [Blessings of Allah and Peace upon him and his household], [in the Quran] when He said: {**So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons**}¹¹⁷.

[So with this, how can the Quran leave the *Imamah* out] even though the Quran did not leave any matter of importance except that it made mention of it, so how then would it leave out the most important of matters?!

Allah [the Exalted] said: {[Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?"}¹¹⁸, and He said: {**And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims**}¹¹⁹, and {**O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers**}¹²⁰.

[Here is how Al-Khomeini attempted to explain why such a crucial matter was left out of the Quran] ...

Al-Khomeini said: *Had the matter of the Imamah been fixed in the Quran, then those who do not care for Islam or the Quran except where it comes to matters of this worldly life and [matters of] Leadership, they would have used the Quran as a mean to fulfill their suspicious objectives, and would have omitted these verses from its pages*¹²¹ ...

This can be found in his book "*Kashf Al-Asrar*" p. 131.

I say: Such an explanation is not strange to come from Al-Khomeini, who highly praised Al-Nuri Al-Tabrasi [the Shiah scholar who] claimed that the Noble Quran was subjected to *Tahreef*¹²².

Is he ignoring, or did he forget that Allah promised to preserve and protect His Book?

¹¹⁷ Surah Al-Ahzab 33:37 (Saheeh International)

¹¹⁸ Surah Al-Anaam 6:114 (Saheeh International)

¹¹⁹ Surah Al-Nahl 16:89 (Saheeh International)

¹²⁰ Surah Yunus 10:57 (Saheeh International)

¹²¹ **Arabic Text:** لو كانت مسألة الإمامة قد تم تثبيتها في القرآن فإن أولئك الذين لا يعنون بالإسلام والقرآن إلا لأغراض الدنيا والرئاسة كانوا يتخذون من القرآن وسيلة لتنفيذ أغراضهم المشبوهة ويحذفون تلك الآيات من صفحاته ويسقطون القرآن من أنظار العالمين إلى الأبد

¹²² Refer to footnote: 56 and what was mentioned about him in Chapter 2.

Didn't he read what [Allah] said in His Book that: {**Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**}¹²³.

[Doesn't he know that Allah revealed the Quran and protected it to be] suitable for all times, all places, and to every one?

I do not think that he forgot.

¹²³ Surah Al-Hijr 15:9 (*Saheeh International*)

The 5th Pause: Names

A lot of Shi'ahs today give themselves names such as 'Abd¹²⁴ Al-Husien, 'Abd Al-Hasan, 'Abd Al-Saheb, 'Abd Al-Zahra, 'Abd Al-Jawad, 'Abd Ali, 'Abd Al-Imam, and other [similar names].

Did you ever hear or read that the students of the 12 Imams used to give their children such names? Here are the books that gathered the names of the Rijal (narrators, etc.) of the Shia, we find no such names in them¹²⁵!!

If someone says: We give ourselves these names, but intend it to mean: One who serves (*Khadim*) Al-Husien, or the servant of Al-Ridaa, and such; we reply: then let the people give themselves names such as: 'Abd Al-Maseeh (Christ), 'Abd Al-Ka'ba, 'Abd Al-'Uzaah¹²⁶, 'Abd Al-Husaan¹²⁷, and let Shirk flourish once again!

¹²⁴ The word 'Abd means "the Slave of"

¹²⁵ Why is it that the students of these Imams and their closest companions never gave their children such names?

¹²⁶ The name of an Idol that was worshipped in the pre-Islamic time

¹²⁷ Horse

The 6th Pause: A pause with the Tatars

My Brothers, My Sisters ...

May Allah aid me and you to the way of right conduct.

Did you read of an atrocity or hear of a crime greater than that which the Tatars committed in the Land of Islam, specifically [what they committed in] Baghdad? [It was reported that] they killed in it close to 1.5 million Muslim.

Did you ever conceive or can it ever cross your mind that a Muslim ... Rather, that a human being even if he was not a Muslim, would praise that action of the Tatar?!!

Yet, sadly, big Shia scholars did exactly that.

Here we find **Al-Khunsari** saying in the biography of Nasir Al-Din Al-Tusi¹²⁸:

He is the Examiner, the Philosopher, the Polymath, the Widely-versed, the Honorable ...

... And one of his famous known transmitted matters, is the story of [his] alliance in Iran with the respected Sultan Hulagu Khan son of Tolui son of Genghis Khan, one of the greatest Sultans of the Tatars and Mongols, and his arrival in the convoy of the supported Sultan with full preparation to Dar Al-Salam Baghdad, to guide the servants and spread harmony [in the land], and putting an end to the chain of transgression and mischief, and extinguishing the circle of injustice and confusion. By ending Rule of Bani Al-'Abbas (i.e. the Abbasid caliphate), and inflicting the general massacre on the followers of those tyrants, up to the point where their filthy bloods flowed like rivers, collapsing into the Tigris river, and from it, it shall collapse into the fire of Hell, their Home of Misery, and the residence of the wretched and the evil.

Pay careful attention to his choice of words when he said: "their filthy blood".

Is this how he views the blood of 1.5 million Muslims who were massacred in Baghdad?

¹²⁸ Refer to 'Rawdaat Al-Janaat' 1/300-301.

Arabic Text: وإيقاع القتل العام من أتباع أولئك الطغام، إلى أن أسال من دمائهم الأقدار كأمثال الأنهار، فانهار بها في ماء دجلة، ومنها إلى نار جهنم

We also present here what **Al-Khomeini** said. He said when speaking about the matter of the Taqiyah:

There is no acceptable excuse he can offer, unless his entry into the service of the state has some rational basis, as was the case with 'Ali ibn Yaqtin, whose motives in joining state service are well-known, and with Khwaja Nasir Tusi (may God be pleased with him), whose actions resulted in benefits also well-known¹²⁹.

Refer to "Al-Hukumah Al-Islamiya" p. 142

Subhan Allah! The joining of Nasir Al-Din Al-Tusi with the Tatars brought benefits well-known to Islam and the Muslims¹³⁰?!! Indeed, to Allah we belong and To Him we shall return.

¹²⁹ The translation was obtained from an English translation of Al-Khomeini's book "Islamic Government: Governance of the Jurist" translated by Hamid Algar. The abstract quoted by Shaykh 'Uthman was slightly modified, to be in agreement with the available English translation.

Arabic Text: إن من باب التقية الجائزة دخول الشيعة في ركب السلاطين، إذا كان في دخوله الشكلي نصر للإسلام والمسلمين مثل دخول نصير الدين الطوسي

¹³⁰ Some of what the scholars of Ahl Al Sunnah documented regarding the tragedy that occurred in Baghdad at the hands of the Tatars is included below, as an added benefit:

Ibn al-Atheer [May Allah shower him with Mercy], in his descriptive record of the Tatars' ungodliness and destruction he said:

"I have for several years restrained myself from mentioning the Tatar event, the remembrance of which causes me to shudder. Even now I hesitate to recall it, for who can write an epitaph for Islam and the Muslims? Who can find it possible to recount the tragedy? Oh, that my mother had not given me birth, or that I had died before this moment; Yet, I have been urged by a group of friends to outline a record of the event, and find that to decline their request would benefit me nothing...It was such a great catastrophe the like of which the days and the nights are too sterile to produce. It swept all of mankind, but particularly the Muslims. If it is said that since Creation there has been nothing like it the saying would be true. Histories have never seen its likeness; and may Future never bring about anything approximating it until the Final Destruction of the world by Gog and Maggog [Armageddon]...They [The Tatar] spared no one: they killed men, women, and children. They cut open the wombs of those with child. They destroyed unborn babies...They killed and robbed and vandalized. Even Alexander who, by the consensus of historians, ruled the world, did not invade it as rapidly and as rampantly as these. It took him twenty years, but for them the ravage took less than a year. He did not kill or terrorize, he only subjected the world to his obedience. They ravaged and destroyed. Neither they nor their animals had a sense of discrimination or discernment of what they ate. They knew neither marriage nor fatherhood."

Ibn al-Atheer, Al-Kamil fee al-Taareekh, Vol XII, pp 137-8 [Al-Shamela 5:304].

Translation taken from: <http://kalamullah.com/current-affairs03.html>

In the record **Ibn Kathir** [May Allah shower him with Mercy] gave in Al-Bidaya wa Al-Nihaya he said:

"The arrival of Hulegu Khan at Baghdad with all his troops, numbering nearly 200,000 fighting men, occurred on 12 Muharram of this year [January 19, 1258] ... he came to Baghdad with his numerous infidel, profligate, tyrannical, brutal armies of men, who believed neither in God nor in the Last Day, and invested Baghdad on the western and eastern sides. The armies of Baghdad were very few and utterly wretched, not reaching 10,000 horsemen. They and the rest of the army had all been deprived of their fiefs [iqta'] so that many of them were begging in the markets and by the gates of the mosques. Poets were reciting elegies on them and mourning for Islam and its people. All this was due to the opinions of the vizier Ibn Al-'Alqami the Shi'ite, because in the previous year, when heavy fighting took

place between the Sunnis and the Shi'ites, Karkh and the Shi'ite quarter were looted, and even the houses of the vizier's kinsmen were looted. He was filled with spite because of this, and this was what spurred him to bring down on Islam and its people the most appalling calamity that has been recorded from the building of Baghdad until this time. That is why he was the first to go out to the Tatars. He went with his family and his companions and his servants and his suite and met Sultan Hulegu Khan, may God curse him, and then returned and advised the caliph to go out to him and be received by him in audience and to make peace on the basis of half the land tax of Iraq for them and half for the caliph. The caliph had to go with 700 riders, including the qadis, the jurists, the Sufis, the chief amirs, and the notables. When they came near the camp of Sultan Hulegu Khan, all but 17 of them were removed from the sight of the caliph; they were taken off their horses and robbed and killed to the very last man. The caliph and the others were saved. The caliph was then brought before Hulegu, who asked him many things. It is said that the caliph's speech was confused because of his terror at the disdain and arrogance which he experienced. Then he returned to Baghdad in the company of Khoja Nasireddin Al-Tusi, the Vizier Ibn Al-'Alqami, and others, the caliph being under guard and sequestration, and they brought great quantities of gold and jewels and gold and silver objects and precious stones and other valuables from the seat of the caliphate. But this clique of Shi'ites and other hypocrites advised Hulegu not to make peace with the caliph. The vizier said, "If peace is made on equal shares, it will not last more than a year or two, and then things will be as they were before." And they made the killing of the caliph seem good to him so that when the caliph returned to Sultan Hulegu he gave orders to kill him.

It is said that he who advised [Hulegu] to kill [the Caliph] are the Vizier Ibn Al-'Alqami and Nasir Al-Din Al-Tusi. Nasir was with Hulegu where he accompanied him when he (Hulegu) invaded Qilaa' Al-Lamout from the Ismailis ... Hulegu elected Nasir [Al-Din] to be his advising minister, so when Hulegu arrived and had some fear of killing the Caliph, the minister made it seem easy for him, so they killed him ...

They [the Tatars] came down upon the city and killed all they could, men, women and children, the old, the middle-aged, and the young. Many of the people went into wells, latrines, and sewers and hid there for many days without emerging. Most of the people gathered in the caravanserais and locked themselves in. The Tatars opened the gates by either breaking or burning them. When they entered, the people in them fled upstairs and the Tatars killed them on the roofs until blood poured from the gutters into the street; "We belong to God and to God we return" [Qur'an, ii, 156]. The same happened in the mosques and cathedral mosques and convents. No one escaped them except for the Jewish and Christian dhimmis, those who found shelter with them or in the house of the Vizier Ibn Al-'Alqami the Shi'ite, and a group of merchants who had obtained safe-conduct from them, having paid great sums of money to preserve themselves and their property. And Baghdad, which had been the most civilised of all cities, became a ruin with only a few inhabitants, and they were in fear and hunger and wretchedness and insignificance"¹⁰

Ibn Kathir, Al-Bidaya wa Al-Nihaya, 14th century [Al-Shamela 13:234].

Translation slightly edited from: <http://weekly.ahram.org.eg/2003/634/bsc3.htm>

The 7th Pause: The City of Kufa

An interesting matter regarding the narrators of Shi'ah traditions is that the majority of the big narrators, if not all of them, are from the people of Kufa.

What is more interesting though is that, if we take a look at the Imams, who these traditions are being narrated from, we find that they did not reside much in [the city of] Kufa!

Ali [May Allah be pleased with him] for example, lived in Mecca for 22 years, lived in Medina for 36 years, and in Kufa for 4 years and a few month, and his grave is over there.

Al-Hasan lived in Medina for 42 years, with some occasional breaks; and his grave is over there [in Medina] too. He lived in Kufa for 5 years.

Al-Husien lived in Medina for 56 years, with some occasional breaks, and lived in Kufa for approximately 5 years.

Ali b. Al-Husien lived all his life in Medina, and his grave is over there. He only entered Kufa for a few days after the martyrdom of Al-Husien and those with him [May Allah be pleased with them].

Muhammad Al-Baqir lived all his life in Medina, died there, and was buried there.

Ja'far Al-Sadiq [May Allah shower him with mercy and be pleased with him] lived all his life in Medina, his grave is over there, and he is the one who the Shi'ahs narrate most of their traditions from.

Yet still we find that most of the big narrators who narrate from him are from the city of Kufa. How are we to believe this?!

A man who was born in Medina, grew up there, learned from its scholars until he advanced to the level where he started teaching in the Masjid of the Prophet [Blessings of Allah and Peace upon him and his household], and continued doing so until he died, and was also buried in Medina.

How are we to believe that most, if not all, of those who narrate from him (as is found in the books of the Twelver Shiahs) are from the people of Kufa?

Zurarh b. A'yan Al-Kufi, Bareed b. Mu'awiya, Abu Baseer, Muhammad b. Muslim, Jaber Al-Ju'fi, Hisham b. Al-Hakam, Hisham b. Salem, Moemin or Shaytan Al-Taaq, and many others ...

On top of all this, we have many famous narrations from the way of Ali, Al-Hasan, and Al-Husien, and others criticizing and defaming the people of Kufa.

As you read on, you will see what we will mention in this regard, when speaking about the killing of Al-Husien [May Allah be pleased with him].

The 8th Pause: A Pause with the *Risalah of Taqleed*

My Brothers and Sisters, May Allah shower you with Blessings, Do you read the *Resalah of Taqleed*¹³¹? Do you adhere to it?

I wonder, was such a *Resalah* present during the times of the Imams?

If so, where then is the *Resalah* of Al-Sadeq Abu 'Abdullah?

Where are the *Resalahs* of Al-Redaa, Al-Jawad, and the other Imams?

Rather where are the *Resalahs* of Al-Kulaini, Al-Saduq, Al-Mufeed, and Al-Tusi? Also where are the *Resalahs* of those that came after them such as Al-Hili, Ibn Taaous, Al-Murtada, Zayn Al-Din Al-'Amili, or even [the *Resalahs*] of those that came after them such as Al-Hur Al-'Amili, Al-Majlisi, Al-Jazaeri, and Yusuf Al-Bahrani?

Why didn't these *Resalahs* appear except now?

Do you know why?

Because it is a changing religion

¹³¹ *Risalah Al-Taqleed* (which can be translated as: A Dissertation for Imitation) is a Juristic book published by a Shi'ah Marja, which the layperson among the Shi'ah (the *Muqalid*) is asked to follow and adhere to its rulings. The book contains the Marja's practical rulings in matters of worship, social issues, political affairs, etc. sources: *Al-'Urwa Al-Wuthqah* (one of the early, or possibly the earliest, shia *Resalah*).

The 9th Pause: Has the Religion been completed?

No doubt you have read what Allah [the Exalted] said: {[In] **this day I have perfected/completed for you your religion and completed My favor upon you and have approved for you Islam as religion**}¹³².

[I ask you then,] if the Religion has been completed and perfected [as Allah said], what necessitates the presence of the *Awsiya*¹³³ after the Prophet [Blessings of Allah and Peace upon him and his household]?

[If you say, they] were there to transmit [and teach people this] completed Religion; Then [I ask] why would such a task require someone infallible, when someone truthful and trustworthy would suffice.

Think about this with me, if this matter (i.e. transmitting and teaching this Religion) needed someone infallible then how many infallibles do we need to transmit and teach the Religion throughout this wide world?!

Were the teachings of this Religion during the life of the Prophet [Blessings of Allah and Peace upon him and his household] only transmitted by Ali? Is such a claim even rational?! How can that even be acceptable when the Messenger of Allah [Blessings of Allah and Peace upon him and his household] was sent to people everywhere¹³⁴?

[On the other hand, if you claim] that [the *Wasi* is needed] since the Religion has **not** been completed yet, which is what is apparent from the narrations present in the Books relied upon by the Twelver Shi'ahs and is what is apparent from the words of [their] scholars, then this is an even greater calamity ... Rather it is Kufr and a

¹³² Surah Al-Ma'idah 5:3 (*Saheeh International*)

¹³³ Plural of Wasi i.e. a testamentary trustee [of authority]

¹³⁴ Rather the Messenger of Allah [Blessings of Allah and Peace upon him], has time and time again, sent several of his companions to different tribes, cities, and nations calling them to Islam and teaching them about it. These individuals that were sent by the Messenger of Allah [Blessings of Allah and Peace upon him], were by agreement of both Ahl Al-Sunnah and the Shi'ah, not infallible. He [Blessings of Allah and Peace upon him] sent Abu Zaar for example to his tribe, Mus'ab b. 'Umar to Medina, Mu'az to Yemen, messengers to the kings of Egypt, Persia, and Rome, as well as many others. Rather Ali [May Allah be pleased with him] also sent Ibn Abbas [May Allah be pleased with him] to the Khawarij to call them back to the proper understanding of Islam. He also sent, during his Caliphate, people (who were not infallible) to different cities under his rule to teach people and act as Judges in these cities. Had being infallible been a requirement to teaching and transmitting the Religion the actions of the Messenger of Allah, and his companions after him (included Ali) would have been deficient.

disbelief in the Quran in which Allah says: {[In] this day I have perfected/completed for you your religion}.

Muhammad Husien Aal-Kashif Al-Ghatta¹³⁵ said in his book "asl Al-Shi'ah wa Usuliha" p. 77: *The wisdom of the Tadaruj (i.e. revealing the rulings gradually) required the declaration of a group of the rulings, and hiding another (he means that the Prophet, Blessings of Allah and Peace upon him, kept some of the Religion hidden from the Ummah as will be explained soon, and we seek refuge in Allah).*

Kashif Al-Ghatta said, but he Peace of Allah upon him (i.e. the Messenger of Allah) left it (i.e. these rulings he kept hidden from the Ummah) with his Awsiyaa (trustees), with each Wasi leaving it with the next, each to spread it when the correct time comes from 'Aam (general) to Mukhasas (particular) or Mutlaq (unconditional) to Muqayd (conditional) or Mujmal (abstract) to Mubayn (clarified).

*So the Messenger [Blessings of Allah and Peace upon him and his household], may mention a general ruling, and then mention that which makes it specific after some time, or he might not mention what makes it specific at all, rather leaves it with his Wasi until its time comes*¹³⁶.

I say: This is apparent that the Imam is capable of [making] Takhsees to the 'Aam of the Quran (i.e. making a General ruling in the Quran applicable only to a particular case and changing it from its Generality), and Yuqayd (make conditional) Mutlaqah (the unconditional rulings), and Yubayn (to clarify) Mugmalah (that which was abstract).

Is this then a recantation and an alteration of the rulings of Allah and the rulings left by His Messenger, or what?

Tell me May Allah grant you success¹³⁷.

¹³⁵ Died 1376 H

¹³⁶ **Arabic Text:** كل وصي يعهد به إلى الآخر لينشرها في الوقت المناسب لها حسب الحكمة من عام مخصص، أو مطلق أو مقيد، أو مجمل مبين، إلى أمثال ذلك . فقد يذكر النبي عاماً ويذكر مخصصه بعد برهة من حياته، وقد لا يذكره أصلاً بل يودعه عند وصيه إلى وقته

¹³⁷ And if they claim that someone infallible is needed to issue rulings in the new matters that appear, then this too is an accusation that the Religion is not complete. Allah [the Exalted] and His Messenger [Blessings of Allah and Peace upon him] left us all we need until the Day of Judgment in the Quran and the Sunnah. A similar argument can still be brought forth to them regarding our present time: Where is the claimed infallible Imam of this time who is supposed to issue rulings about new matters that have appeared? Rather it can be said that the world has changed much more since the 12th Imam went into hiding (according to them) then before that. We see that from that time (even before it) the Shi'ah scholars have differed greatly among themselves in the rulings of different issues (even by the Testimony of their own scholars). Where then is the infallible Imam who is needed so they can refer to and settle this dispute, and what benefit did he bring in settling these differences that keeps arising between the scholars of the Twelver Shiah till this day?!

The 10th Pause: The Persians and Islam

We all read the saying of Allah [Glorified and Exalted is He]: **{Indeed, the most noble of you in the sight of Allah is the most righteous}**¹³⁸.

We all also know that the Prophet [Blessings of Allah and Peace upon him] said: **"Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and He granted eminence to Quraish from amongst Kinana, and He granted eminence to Banu Hashim from amongst Quraish, and He granted me eminence from the tribe of Banu Hashim"**¹³⁹.

I say: Indeed, That is the favor of Allah; He bestows it upon whom He wills.

It was also narrated that the Prophet [Blessings of Allah and Peace upon him] said: **"If the Religion were at the Pleiades (Thuraya), even then a person from Persia would have taken hold of it [or one amongst the Persian descent would have surely found it]"**¹⁴⁰.

Yet with this, I still say and repeat, and pause at what Allah [the Exalted] said: **{Indeed, the most noble of you in the sight of Allah is the most righteous of you}**¹⁴¹.

Now, keeping this in mind, notice with me [May Allah bless you] how when we read in [the books of] the Twelver Shiahs Madhab we find the following matters:

¹³⁸ Surah Al-Hujuraat 49:13 (*Saheeh International*)

¹³⁹ Narrated by Imam Muslim, Al-Tirmizi, and Ahmad. Ibn Hibban, Al-Tirmizi, Ibn Sa'd, and Ahmad narrated it with the addition: "Allah granted eminence to Isma'il from amongst the descendants of Ibrahim ... (the tradition)" (as Al-Suyuti mentioned in Jami' Al-Ahadeeth).

¹⁴⁰ Narrated by Imam Muslim from the way of Abu Huraira

¹⁴¹ Rather the Messenger of Allah [Peace and Blessings of Allah upon him and his household] has in multiple narrations declared it clearly that "There is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab, or of a white man over a black man, or of a black man over a white man, except in terms of taqwa. The people are from Adam, and Adam is from dust." Narrated by al-Tirmidhi (3270); classed as hasan by al-Albaani. In a narration of Imam Ahmed, the Messenger said: "O people, your Lord is One and your father [i.e., Adam] is one. There is no superiority of the Arab over the non-Arab, or of the non-Arab over the Arab, or of the red over the black, or of the black over the red – except with regard to taqwa". Rather when a man insulted his brother (in Islam), making reference to his mother's skin color, the Prophet (peace and blessings of Allah be upon him) said to him, "You are a man who still has jaahiliyyah (ignorance) in him." Abu Dharr (may Allah be pleased with him) said: "There was an argument between me and one of my brothers whose mother was non-Arab. I insulted him about his mother, and he complained about me to the Prophet (peace and blessings of Allah be upon him). I met the Prophet (peace and blessings of Allah be upon him) and he said, "O Abu Dharr, you are a man who still has jaahiliyyah (ignorance) in him." (Reported by al-Bukhaari and Muslim; this version narrated by Muslim, 3139).

- Firstly, as soon as the Mahdi appears he shall kill the Arabs, and as soon as he appears he shall annihilate [the people of] Quraish (the Tribe of the Messenger of Allah)!
- They have greatly revered Salman The Persian [May Allah be pleased with him] over the other companions [May Allah be pleased with them all] ...
- They praised Abu Lu'lu'ah the Magus Persian ... He even has a shrine visited in the city of Kashan ...
- The official language of Iran (a country that says it is an Islamic country) is Persian ...
- The Eid of Nayrouz is more important than the Eids of Islam.
- From the names given to the Mahdi is (*Khizr Magus*) i.e. the King of the Magus.

Al-Ahqaqi while referring to the companions of the Messenger of Allah who opened and spread Islam in the Land of Persia, he said: The *Awbaash*¹⁴² violated the chastity of the women of Persia¹⁴³.

He is weeping over the chastity of the Magusi women of Persia?!

That he said in *Resalat Al-Islam* p. 324.

[**Al-Majlisi**] in *Al-Bihar* narrates: I (i.e. Kisra the King of Persia) am in Hell-Fire, but the Fire is forbidden on me¹⁴⁴!

Did you know that Iran is fighting the Arabs of Ahwaz (Ahvaz), even though they are Shia, for no reason except that they are Arabs?

Today those who are [attributed to the] household [of the Messenger] are non-Arabs who do not even know the Arabic language ... Black Turbans [of] Al-Khomeini, Al-Sistani, Al-Khameni, Khatimi, and many others ...

Black Turbans and a foreign tongue!

Are those really the lineage of the Messenger of Allah?! ...

Add to all this their great reverence for the [Persian] city of Qum¹⁴⁵.

[Ask yourself if this is really from Islam?]

¹⁴² A word of disrespect meaning the scum, or the worthless group, etc

¹⁴³ **Arabic Text:** أولئك العرب الأوباش عُباد الشهوات الذين يتعطشون إلى عفة نساء فارس

¹⁴⁴ **Arabic Text:** ولكنني مع هذا الكفر خلصني الله تعالى من عذاب النار ببركة عدلي وإنصافي بين الرعية، وأنا في النار والنار محرمة علي

¹⁴⁵ Also written as Kom/Qom. It is considered to be a holy city in Shi'a Islam. It is also the city of the largest center for Shi'a scholarship in the world, and is a significant destination of pilgrimage.

The 11th Pause: The Treaty of Al-Hasan

Al-Hasan [May Allah be pleased with him] had 70,000 or more with him, and with that he stepped down and gave up the Caliphate to Mu'awiya [May Allah be pleased with him], while the majority of the Shi'ah believe that Mu'awiya was a Kaffir.

Would the infallible [Imam] handover the matters of this Ummah to a Kaffir?!!

[Also] how are we to reconcile between the infallibility of Ali, Al-Hasan, Al-Husien, when Ali fought Mu'awiya, Al-Hasan gave the Caliphate to him (i.e. Mu'awiya), and Al-Husien gave the pledge to Mu'awiya, lived 20 years under his rule, then goes out to fight his son Yazeed after 4 month of becoming the Caliph.

What is the difference between Mu'awiya and Yazeed [according to you]?

The 12th Pause: A Pause with the Mahdi

My Brothers & Sisters ... May Allah bless you in this Life with obedience, and in the Next with Paradise.

Are you familiar with the Mahdi?

If you are, then answer my following questions:

Who was his mother?

[Do you know that] they have 8 different sayings about her¹⁴⁶: [They called her] Narjis, Sawsan, Saqeel, Hakeemah, Maryam¹⁴⁷, and also differed if she was a black slave, or a free [woman]¹⁴⁸!

When was he born?

They said: 250 H, 252 H, 255 H, 257 H, 258 H, and 260 H; they also differed in the month and day [of his birth].

When was he conceived? Nobody knows.

How was he born? Nobody knows.

His existence was denied by his closest relatives ... Rather it was denied by his own household ... yet they were not believed.

Then came a *Samen* salesman¹⁴⁹ after that, called 'Uthman Al-'Amri, who claimed that he existed ... and he was believed!

The inheritance left by his father, was divided between his father's brother and mother!

For how long have the Shia been calling for him and seeking his assistance? Why hasn't he demonstrated his mercy to them!

Weren't Shia states established such as: the Fatimids, the Buyids, the Qarmatians, the Pahlavis, and now the country of the Ayat[ollahs] ... why hasn't he appeared?

¹⁴⁶ Some of the narrations can be found in this link: <http://www.almhdi.com/topic3-5.html>

¹⁴⁷ They used strange answers to try and bring these different names and narrations into harmony

¹⁴⁸ A discussion on the evidence that even mention her Islam: <http://www.d-alsonah.com/vb/showthread.php?t=657>

¹⁴⁹ Is a class of clarified butter sometimes referred to (or similar to) sman, semneh, sminn, ghee, etc.

Did he get married? Does his wife share his long life, or does he re-marry every 50 years?

Does he have children? Do they share his long life?!

Did you hear about the Green Island (*Al-Jazeera Al-Khadra*)?

By Allah's right over you, ask your scholars about these matters ¹⁵⁰ ... and ask them while you are at it, about the relationship between the Bermuda Triangle and the Mahdi!!

¹⁵⁰ There are many more discrepancies and inconsistencies in the narrations stated by Shiah scholars and found in their books, about the Mahdi, than that which was mentioned above.

The 13th Pause: A Pause with the [issue of] Fadak

We always hear from Shia scholars and preachers, rather we also read in their books attacks on Abu Bakr because he did not give Fatima her inheritance (as they claim).

Lend me your ears if you may, so that I can clarify for you important matters about this topic, which I shall present to you in the form of questions:

- If the Messenger of Allah [Blessings of Allah and Peace upon him] had in fact told Abu Bakr that what he leaves after his death should not be distributed as inheritance, and then Fatima came after that, asking for her inheritance ... By Allah's right over you, what should Abu Bakr do at this time? Rather what would have you done if you were in the place of Abu Bakr [after the Messenger told you what he did]?

By Allah, I really feel for him from this situation, standing between the order of the Prophet [Blessings of Allah and Peace upon him and his household] and the order of [Fatima] (*Sayidat Nisa Al-Alameen*).

Abu Bakr [May Allah be pleased with him] was not one who places anything in front of the obedience of the Messenger [of Allah], even if it was the Messenger's own blessed pure daughter Fatima.

- Now let us assume, for the sake of argument, that Fatima has an inheritance and that Abu Bakr unjustly withheld it ... for the sake of argument ... Don't you all know that Fatima [May Allah be pleased with her] died during the Caliphate of Abu Bakr [May Allah be pleased with him]. Thus her "inheritance [from her father]" should immediately be transferred to her inheritors, and they were: Ali and her children. The division would be as follow: Ali would take $\frac{1}{4}$, and the remainder would go to her children (Al-Hasan, Al-Husien, Umm Kulthum, and Zainab), with each son taking double of the daughter's share.

Now, after the death of Abu Bakr, came the Caliphate of Umar ... and he too did not give the inheritance of Fatima [May Allah be pleased with her] to her inheritors. This would make him, according to you, also unjust [and a partner in this transgression]. And after Umar [May Allah be pleased with him] came 'Uthman [May Allah be pleased with him] who also

did not give Fatima's inheritors their inheritance ... and the injustice continues.

But do you know [May Allah grant you and I success towards what pleases Him and what He loves] that after Uthman, the Caliphate was given to Ali ... and that he too did not give the inheritors of Fatima [May Allah be pleased with her] their inheritance ... and so the injustice continues!! And after Ali [May Allah be pleased with him], Al-Hasan [May Allah be pleased with him] was given the Caliphate ... and thus the chain of unjust transgressions still continues!! ...

Is this something you accept and say?! Or would you rather say as Ahl Al-Sunnah say about this matter, that Fatima [May Allah be pleased with her] was not left inheritance [to begin with], thus no one was unjust and no one was treated unjustly ...

The correct view about this matter is that Fadak was a Waqf¹⁵¹, used to fulfill the needs of the Prophet [Blessings of Allah and Peace upon him and his household] himself, his wives, and the remainder of his household, and that Abu Bakr [May Allah be pleased with him] used to manage it after the death of the Prophet [Blessings of Allah and Peace upon him and his household]. Then Umar used to run it during a portion of his Caliphate, before handing it over to Ali to manage it himself. The Waqf remained under Ali [May Allah be pleased with him] throughout the Caliphates of Umar, Uthman, as well as his own Caliphate [May Allah be pleased with them all] close to 20 years or more, until he (i.e. Ali) died.

After the death of Ali [May Allah be pleased with him], Al-Hasan took control of the Waqf, running it until his Death [May Allah be pleased with him]. After him Al-Husien took hold of it until his death [May Allah be pleased with him], then control of it was transferred to Al-Hasan b. Al-Hasan, also known as Al-Hasan Al-Muthanna, and Ali b. Al-Husien, also known as Zayn Al-'Abideen. After their death it was transferred to Zayd b. Al-Hasan b. Al-Hasan.

So why then is Abu Bakr [May Allah be pleased with him] being accused of [what he is free from]?!

¹⁵¹ A waqf (Arabic: وقف, plural Arabic: أوقاف, awqāf; Turkish: vakıf) is an inalienable religious endowment in Islam, typically denoting a building or plot of land for Muslim religious or charitable purposes. It is conceptually similar to the common law trust. Every waqf was required to have a waqif (founder), mutawillis (trustee), qadi (judge) and beneficiaries. Under both a waqf and a trust, "property is reserved, and its usufruct appropriated, for the benefit of specific individuals, or for a general charitable purpose; the corpus becomes inalienable; estates for life in favor of successive beneficiaries can be created" [Wikipedia]. Waqf means freezing the capital or property, and not disposing of it by selling, giving or inheriting, or in any other way, so that any income or earnings are to be disposed of in the manner dictated by the person who initiated the waqf, for charitable purposes and the like [source: <http://islamqa.com/en/ref/10646>].

The 14th Pause: A rich history, but with what?

My Brother ... My Sister, May the Creator keep you safe [from all evil and harm] ...

Did you read about the Islamic Conquests¹⁵²?

Does hearing about it make you proud or does it sadden you?

Did you ever ask yourselves, who opened [and spread Islam in] Persia and Rome, the Lands of Sindh and India? Who spread Islam in Egypt and Africa?

Now I wonder do the Shiahs have any apparent accomplishments when it comes to Islamic Conquests.

[Do they have any accomplishments in spreading Islam in new lands?]

Did you read the History of the Shia?

A lot of you might not have heard of that history, so let me mention some of it to you:

The *Qarmatians*, who are from the groups of the Shia, invaded Mecca and took the Black Stone from its place, which remained with them for 22 years ... They did that after killing the pilgrims, of course¹⁵³.

Assisting the Tatars in invading the Land of Islam ...

¹⁵² Edward Gibbon writes in *The History of the Decline and Fall of the Roman Empire*: Under the last of the Omniads, the Arabian empire extended two hundred days' journey from east to west, from the confines of Tartary and India to the shores of the Atlantic Ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of march of a caravan. We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; *but the progress of Islam diffused over this ample space a general resemblance of manners and opinions. The language and laws of the Qur'an were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.*

Source: <http://alsiratalmustaqeem.wordpress.com/2012/07/15/what-they-said-about-our-history/>

¹⁵³ The Qarmatians instigated what one western scholar termed a "century of terrorism" in Kufa. They considered the pilgrimage to Mecca a superstition and once in control of the Bahraini state they launched raids along the pilgrim routes crossing Arabia: in 906 they ambushed the pilgrim caravan returning from Mecca and massacred 20,000 pilgrims. Under Abu Tahir Al-Jannabi they came close to raiding Baghdad in 927 and sacked Mecca and Medina in 930. The assault on Islam's holiest sites saw the Qarmatians desecrate the Well of Zamzam with corpses of Hajj pilgrims and take the Black Stone from Mecca to Al-Hasa. Source: Wikipedia.

Opening the forts to the Christians during the crusades, and selling the Muslims to the Christians ...

Declaring war on the Ottoman State at the time when the Ottomans were fighting the Serbs ...

Standing with Armenia against Azerbaijan, with Armenia being Christian and Azerbaijan Muslim ...

Siding with the Americans in Afghanistan ...

Siding with the Americans in Iraq ...

This is just a small part of the "bright" Shia History, their "Jihad and Conquests", as well as some of the "triumphs" they brought Islam.

The 15th Pause: Ali & Umar [May Allah be pleased with them]

Are you aware [May Allah grant me and you success] that from the sons of Ali is he who is named Umar, and another who is called Uthman¹⁵⁴?

Do you know that [Ali] gave his daughter Umm Kalthoum -the daughter of Fatima- to Umar ibn Al-Khattab in marriage?

Do you know who proudly used to say: "I am the son of the two Caliphates"?

It was Zayd son of Umar b. Al-Khatab.

His father was Umar and his grandfather, from the way of his mother Umm Kalthoum, was Ali.

Do you know that *Ramlah* the daughter of Ali b. Abi Talib, was married to Mu'awiya b. Marawan b. Al-Hakam?

Do you know that Al-Hasan b. Ali was married to Umm Ishaq daughter of Talha b. 'Ubaid-Allah¹⁵⁵, and that Sakeena daughter of Al-Husien was married to Mus'ab son of Al-Zubair b. Al-'Awaam?

Do you that from the sons of Al-Hasan is 'Umar and from the sons of Al-Husien is Umar, and from the sons of Ali b. Al-Husien is Umar?

Do you know any of this?

Do you know that from the children of Al-Ridaa is 'Aisha, and from the children of Al-Jawad is 'Aisha, and from the children of Al-Hadi is 'Aisha?

Did you know any of this?

¹⁵⁴ And another who was called Abu Bakr

¹⁵⁵ Before his death, Al-Hasan asked his brother Al-Husien to marry Umm Ishaq daughter of Talha ibn Ubaidillah. He married her after his brother's death as he requested, and she gave birth to Fatima bint Al-Husien b. Ali [May Allah be pleased with them all].

The 16th Pause with: The Rib of Fatima [May Allah be pleased with her]

So [your scholars claim that] 'Umar b. Al-Khattab [May Allah be pleased with him] comes uninvited to the house of Ali [May Allah be pleased with him] ... Pushes the door [open] ... breaking the rib of Fatima [May Allah be pleased with her] in the process, causing her to lose her unborn child ...

Ali is then taken forcefully to give the pledge [to Abu Bakr], which he does?!!

Do you really find any of this rational?!

As for me I find such claims both absurd and irrational.

How can all this take place while Ali is standing still, and he is who he is¹⁵⁶?

If such a matter happened to any of you ... [Someone entered your homes forcefully, invading its sanctity, breaking your wife's rib in the process, causing you to lose you unborn child, etc] ... would you act as [your scholars] claim Ali has acted? Or would you demonstrate your bravery instead?

My Brothers ...

How can it be that after this incident Ali would give his daughter, Umm Kalthoum the daughter of Fatima, to 'Umar [in marriage]?!

Do not tell me that he was not able to do anything else, and he is who he is ... do not say any such thing.

¹⁵⁶ Didn't Al-Majlisi narrate that Ali [May Allah be pleased with him] lifted the door of Khaybr with a single hand ... a task that even 40 men together could not accomplish. Refer to Bihaar Al-Anwaar 21/26.

The 17th Pause: The *Khums* and the *Zakaat*

My Brother ... My Sister ...

Do you pay the *Zakaah*? Was it asked of you? Do you know of its *Nesaab*¹⁵⁷?

Reflect my brother and sister about how many verses in the Noble Quran clearly gave the order to pay *Zakaah*, and with that it is neglected.

*Khums*¹⁵⁸, on the other hand, was only mentioned twice in the Book of Allah, and somehow it became the fundamental!

I am only asking you to reflect upon the verses of the Quran, nothing else ... Here are the two verses [that spoke] of the *Khums*: The first came in Surah Al-Anfal, when talking about the Battle of Badr, the All-Mighty said: {**And know that anything you obtain of war booty¹⁵⁹ – then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler ...**}¹⁶⁰. The Second came in Surah Al-Hasher, when Allah [the Exalted] said: {**And what Allah restored to His Messenger from the people of the towns – it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler – so that it will not be a perpetual distribution among the rich from among you ...**}¹⁶¹.

So the two verses are pertaining to Jihad and the principle behind how the money from Jihad is to be distributed: It is to be divided into five fifths, with those who participated in battle taking four fifths or 80% since they were the ones who partook in the battle themselves. The remaining fifth or 20% is also divided into five fifths and includes what was mentioned in the two verses: One-fifth for Allah and His Messenger [i.e.] 4%, which goes after the death of the Messenger of Allah [Blessings of Allah and Peace upon him] to the Muslim Ruler so that he can spend it in what benefits the Muslims. A fifth, 4%, to the "near relatives", and they are the relatives of the Prophet [Blessings of Allah and Peace upon him], as

¹⁵⁷ Nisaab is the amount that determines whether zakaah is obligatory; anyone who has more than this is obliged to pay zakaah. Source: <http://islamqa.com/en/ref/2795>

¹⁵⁸ *Khums* is Arabic for one fifth

¹⁵⁹ Actual Arabic word is *Ghanimtum*

¹⁶⁰ Surah Al-Anfal 8:41 (*Saheeh International*)

¹⁶¹ Surah Al-Hasher 59:7 (*Saheeh International*). Previous verse states: {And what Allah restored [of property] to His Messenger from them – you did not spur for it [in an expedition] any horses or camels, but Allah gives His Messengers power over whom He wills, and Allah is over all things competent}

a substitute to the *Zakaah* which they are not to take from¹⁶². A fifth, 4%, to the orphans; a fifth, 4%, to the needy; and a fifth, 4%, to the [stranded] traveler ...

It was reported in the Book "*Wasael Al-Shia*" 9/485: from Abu Abdullah Ja'far Al-Sadiq that he said: "The *Khums* is not but from the *Ghanaem* (war spoils) exclusively"¹⁶³.

As for what is happening today, [we see that] 20% is going to a single man ... *Subhan Allah* ... where are they taking you ... By Allah, this is not the Religion of Muhammad [Blessings of Allah and Peace upon him and his household], rather this is a form of consuming the wealth of people unjustly, of which Allah [the Exalted] said: {**O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent**}¹⁶⁴.

Khums has been legislated during Jihad, and is to be taken from the disbelievers. But what we see today is that it is being taken from the Muslims, while sitting in their homes, and not even in a state of war!

Now here are some narrations which support what I say:

[It was reported that] one of his followers of Abi 'Abdullah came to him with a sum of money. He returned it to him saying: "We have blessed it for you, and made it permissible for you, so join with it the remainder of your wealth. For all what is in the hands of our Shia from the land, then they are free to use until our *Qaem*¹⁶⁵ arises"¹⁶⁶.

Refer to Al-Kaafi Volume 1 p. 408.

¹⁶² The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Zakaah should not be given to the family of Muhammad because it is from the dirt of the people.'" (Narrated by Muslim, al-Zakaah, 1784). Al-Nawawi (may Allah shower him with mercy) said concerning the phrase "Zakaah should not be given to the family of Muhammad", this indicates that it is forbidden whether that is because of their involvement in the collection and distribution of zakaah or because of their poverty and need, or for any of the other eight reasons. This is the correct view according to our companions. This ruling – that zakaah is forbidden for the Ahl al-Bayt – is because they have other sources from which money may be given to them if they are in need of it, such as the *khums* or one-fifth of war booty, people's gifts, and others.

For more information refer to: Ruling on giving zakaah to Ahl al-Bayt <http://islamqa.com/en/ref/21981>

¹⁶³ **Arabic Text:** عن عبد الله بن سنان قال: سمعت أبا عبد الله عليه السلام يقول: ليس الخمس إلا في الغنائم خاصة:

¹⁶⁴ Surah Al-Nisaa 4:29 (*Saheeh International*)

¹⁶⁵ A title given to the shiah twelfth Imam, which can loosely be translated as "He Who Arises"

¹⁶⁶ **Arabic Text:** وقد كان حمل إلى أبي عبد الله عليه السلام تلك السنة مالا فرده أبو عبد الله عليه السلام فقلت له: لم رد عليك أبي عبد الله الذي حملته إليه؟ قال: فقال لي: إني قلت له حين حملت إليه المال: إني كنت وليت البحرين الغوص فأصبحت أربعمئة ألف درهم وقد جنتك بخمسها بثمانين ألف درهم وكرهت أن أحبسها عنك وأن أعرض لها وهي حقك الذي جعله الله تبارك وتعالى في أموالنا، فقال: أو ما لنا من الأرض وما أخرج الله منها إلا الخمس يا أبا سيار؟ إن الأرض كلها لنا فما أخرج الله منها من شيء فهو لنا، فقلت له: وأنا أحمل إليك المال: كله؟ قال: يا أبا سيار قد طيبناه لك وأحللناك منه فضم إليك مالك، وكل ما في أيدي شيعتنا من الأرض فهم فيه محللون حتى يقوم قائمنا

Al-Ardabeeli¹⁶⁷, one of the great noble jurist according to the Shia, said in his book "*Majma' Al-Faeda wa Al-Burhan*" Volume 4 p. 355: *Know that the narrations indicate that this obligation has fallen in its entirety in both the time of Al-Ghayba (The Occultation) and presence*¹⁶⁸.

A similar matter was also mentioned by **Al-Sifzawari** in "*Zakhirat Al-Ma'aad*" p. 292 and **Hussein Al-Najafi** in "*Jawaher Al-Kalam*" Volume 6 p. 141.

And now I have a final question:

Where is the right of the orphans, the needy, and the [stranded] traveler? Why don't you go by yourself to them and pay them their due right (of the Khums), as is the case with the *Zakaat*?

¹⁶⁷ Ahmed b. Muhammad Al-Ardabeeli Died 993H

¹⁶⁸ **Arabic Text:** واعلم أن عموم الأخبار الأول يدل على السقوط بالكلية زمان الغيبة والحضور بمعنى عدم الوجوب الحتمي، فكانهم عليهم السلام أخبروا بذلك، فُعُلم عدم الوجوب الحتمي.

The 18th Pause: Who would you join in Marriage with?

My Brothers, My Sisters,

Any upright sane person would always look for a righteous husband for his daughter, someone of her caliber ... and this is one of her rights over him.

I wonder then if Ali [May Allah be pleased with him] was negligent [in this matter] when he gave his daughter Umm Kulthum, the daughter of Fatima, to Umar ibn Al-Khattab [May Allah be pleased with them all].

Is the matter as was narrated in Al-Kafi from the way of Ja'far Al-Sadiq that he said: "*That was a Farj¹⁶⁹ which we were forced to give^{170,171}*".

We seek refuge in Allah, who there is no God worthy of worship but He, from that!

Is the Farj of the Prophet's daughter something that is to be given forcibly?!

By Allah, who there is none worthy of worship besides Him, I asked many from among the Shia about this matter, saying: Do you allow such a thing for your own daughters, as [you claim] Ali has allowed for his daughter?

They all answered: No.

Do you then still say that Umar is a Kaffir (or a Hypocrite), when he had married the daughter of Ali?

Ask yourselves if it is even permissible for a Kaffir to marry a believing woman?!

¹⁶⁹ *Farj* refers to the female reproductive organ, this narration is translated as: "This is a vagina which we were forced to give" by ahlelbayt.com website, and "That this was the faraj that was usurped from us" by gift2shias.com. A woman guarding her *Farj* or private part is used to refer to chastity.

¹⁷⁰ Al-Majlisi classed this tradition as: *Hasan* in "Miraat Al-'Uqool" Volume 20 p. 42 tradition # 1

¹⁷¹ **Arabic Text:** عن أبي عبد الله (عليه السلام) في تزويج أم كلثوم فقال: إن ذلك فرج غصبناه

The 19th Pause: The Death of Al-Hussein

Al-Hussein [May Allah be pleased with him] was killed by the hands of the two evil deviants: Shamr ibn Zu Al-Jawshan and Sinan ibn Anas Al-Nakh'iyy, and the one that ordered his killing was a third deviant called: 'Ubaidillah ibn Ziyad.

Now, the strange matter is that 'Ubaidillah ibn Ziyad, Shamr, and Anas, the father of Sinan, were all part of Ali's army during the battle of Siffin i.e. they were from among the Shia of Ali.

The Shia Scholar Husien Al-Koraani said: *The people of Kuffa were not satisfied with just dispersing away from Al-Imam Al-Hussein, but they moved as a result of the constant coloring of their positions to a third position, which was that they began rushing out towards Karbala in order to fight against Imam Al-Hussein!*

In Karbala, they were rushing [and competing] to take positions which satisfy the Devil ... and which anger the Most Merciful. For example, we find that 'Umar ibn al-Hajjaj, who emerged yesterday, leading an army to save the great Hane' ibn 'Urwah takes today the position of accusing Imam Hussein of leaving [and abandoning] the Religion¹⁷².

You find this in his book "Rehab Karbala" p.60.

He also said: *And we find yet another position which indicates the hypocrisy of the people of Kufa, when Abdullah bin Hawza al-Tamimi comes and stands in front of Imam Hussein, and shouts: Is Hussein amongst you? And he is one of the people of Kufa, who just yesterday was from the Shi'ite of Ali¹⁷³!*

That also can be seen in "Rehab Karbala" p.61.

Kazem Al-Ihsaei Al-Najafi says in his book 'Ashura p.89: *"The army, which left to fight against Imam Hussein was composed of 300,000 all of whom were from the people of Kufa. There was not among them a Shami, or a Hijazi, or an Indian, or a Sudanese, or an Egyptian, or an African. Rather all of them were from the people of Kufa"¹⁷⁴.*

¹⁷² **Arabic Text:** : إن أهل الكوفة لم يكتفوا بالتفرق عن الإمام الحسين بل انتقلوا نتيجة تلون مواقفهم إلى موقف ثالث وهو أنهم بدعوا يسارعون بالخروج إلى كربلاء وحرب الإمام الحسين

¹⁷³ **Arabic Text:** يأتي عبد الله بن حوزة التميمي يقف أمام الإمام الحسين ويصيح أفليك حسين؟

¹⁷⁴ **Arabic Text:** إن الجيش الذي خرج لحرب الإمام الحسين ثلاثمائة ألف كلهم من أهل الكوفة ليس فيهم شامي ولا حجازي ولا هندي ولا سوداني ولا مصري ولا أفريقي بل كلهم من أهل الكوفة

Muhsin al-Amin says: ... Then 20,000 from the people of Iraq swore allegiance to Al-Hussein, and [later] betrayed him, revolted against him while the oath of allegiance they gave him was still in their necks, and [then they] killed him¹⁷⁵.

Refer to A'yaan Al-Shi'ah Volume 1 p.26.

So those who swore allegiance to al-Hussein were those who betrayed him, and were the ones that revolted against him, and were the ones that killed him.

Murtada Al-Mutahari - and ponder deeply upon his words - said: ... and there is no doubt that al-Kufa were from the Shiites of Ali, and that those who killed Imam Al-Hussein were his own Shiite¹⁷⁶.

Refer to Al-Malhama Al-Husseiniya Volume I, p. 129.

He also said: ... we have already proven that this story is very important in this regard. We said that the killing of al-Hussein was through the hands of the Muslims, rather by the hands of the Shia, after only fifty years from the death of the Prophet, which is truly a confusing, puzzling, and noteworthy matter¹⁷⁷.

Refer to Al-Malhama Al-Husseiniya Volume III, p. 94.

As for Ahl Al-Bayt, here is Umm Kulthum bint Ali saying: O people of Kufa, Woe to you! How could you let down Al-Hussein and kill him¹⁷⁸.

This is in Nafs Al-Mahmoum by Abbas Al-Qumi p.263.

And Zainab bint Ali¹⁷⁹, when she heard the crying of the women of the people of Kufa, she said: Remain quiet, O people of Kufa, your men have killed us, and [then] your women cry over us?! Verily, the Judge between us and you is Allah, on the day were the matters will be settled¹⁸⁰.

Refer to Nafs Al-Mahmoum p.365 and in Muntaha Al-Aamal p.568.

¹⁷⁵ **Arabic Text:** بايع الحسين من أهل العراق عشرون ألفاً غدروا به وخرجوا عليه وبيعته في أعناقهم فقتلوه

¹⁷⁶ **Arabic Text:** ولا ريب في أن الكوفة كانوا من شبيعة علي

¹⁷⁷ **Arabic Text:** مقتل الحسين على يد المسلمين بل على يد الشبيعة

¹⁷⁸ **Arabic Text:** يا أهل الكوفة سوءة لكم، ما لكم خذلتُم حسيناً وقتلتموه

¹⁷⁹ This statement was attributed to Umm Kulthum [May Allah be pleased with her] in Bihaar al-Anwaar and other references.

¹⁸⁰ **Arabic Text:** صه يا أهل الكوفة تقتلنا رجالكم، وتبكي لنا نسأؤكم

As for Ali bin Al Hussein, who was present when al-Hussain was killed as well, when he saw the people of Kufa weeping and crying, he reprimanded them saying: "You weep and cry for our sake? Who killed us then?"¹⁸¹ In another narration it is reported that he said: "Who else killed us then?"

This can be found in Al-Ihtijaj Volume II p.92.

As for Hussein, May Allah be pleased with him, shortly before he was killed, he was calling out to specific people saying: O Shibth ibn Rib'ie, O Hijaar ibn Abjar, O Qays ibn Al-Asha'ath, O Yazeed ibn al-Harith, didn't you write to me telling me that the fruits have ripened, and the fields have turned green, and that I would be arriving to an army set [to be under my command]¹⁸².

Refer to Muntaha Al-Aamal, Volume I p.485.

I cannot find an example which better describes this situation than that which was said previously: 'He kills the victim then walks in his funeral'.

But now we can reword it and say: 'He kills the victim and then demands [revenge for] his blood'¹⁸³!

¹⁸¹ **Arabic Text:** تنوحون وتبكون من أجلنا فمن ذا الذي قتلنا

¹⁸² **Arabic Text:** يا شيبث بن ربعي، يا حجار بن أبجر، يا قيس بن الأشعث، يا يزيد بن الحارث، ألم تكتبوا إلي أن قد أينعت الثمار واخضر الجناب

¹⁸³ As for the position of Ahl Al-Sunnah, **Ibn Taymiyah** [May Allah shower him with Mercy] said in Majmou' Al-Fatawa 4/511: "... and Allah has honored him with martyrdom and disgraced those who killed him and assisted in his killing, or were pleased with his killing. Indeed in those who have attained martyrdom before him is a good example for him, for he and his brother are the masters of the youth of Paradise. They grew up during the strength of Islam and did not go through the hardships of Hijrah, Jihad, and the other hardships that other members of Ahl Al-Bayt went through, so Allah Honored them with martyrdom to complete and perfect their Honor, and elevate their ranks further, and indeed his killing was a great calamity" (rough translation).

The 20th Pause: A Pause with Ijtihad

Brothers and Sisters ...

Does it make sense for a person to be a Scholar, to be a *Mujtahid*¹⁸⁴, rather for someone to be a world-renowned Marja'¹⁸⁵ in the matters of the Religion, while he is not fluent in the Arabic language¹⁸⁶?!

The Islamic *Sharee'ah* revolves around the Book [of Allah] and the Sunnah [of His Messenger], so how can someone who does not understand the Book [of Allah] and the Sunnah explain it to others or derive rulings from them?

Truly this is a strange matter!

Feel free to look and search, for I have looked long and asked, yet was unable to reach what I wanted or find an answer that would quench my thirst ...

Did you ever hear the current Shia Marji' Al-Sistani speaking Arabic?

Does he have tapes [in which he speaks Arabic]? Does he give speeches (in Arabic)?

Find an answer, if you may.

¹⁸⁴ A Mujtahid is an Islamic scholar who is competent to interpret and derive sharia rulings by ijthad i.e. making a decision in Islamic law (sharia) by personal effort (jihad), through examining the scriptural basis and reasoning for rulings, using the primary Islamic sources directly. To reach this level, scholars have stated several necessary qualifications that a Mujtahid must attain. These necessary qualifications can be found listed and explained in the books of *Usul al-Fiqh*, and other references.

¹⁸⁵ Marja' (Arabic/Persian: مرجع) (Plural: maraji), also known as a marja-i taqlid or marja dini (Arabic/Persian: مرجع تقلید / مرجع دینی), literally means "Source to Imitate/Follow" or "Religious Reference". It is the label provided to Shia authority, a Grand Ayatollah with the authority to make legal decisions within the confines of Islamic law for followers and less-credentialed clerics. After the Qur'an and the Prophets and Imams, marjas are the highest authority on religious laws in Usuli Shia Islam ([wikipedia](http://en.wikipedia.org/wiki/Marja)).

¹⁸⁶ Scholars have stated that knowledge and competence in the Arabic language is one of the necessary qualifications for a Mujtahid, since competence in the language is crucial for having a correct understanding of the Qur'an and of the Prophetic traditions, so as to be able to draw accurate deductions. Refer to *Aadaab al-Fatwa* 1/23, *Al-Ibhaaj* 1/8, *Al-Mahsoul* 6/30, *Aadaab al-Mufti wa al-Mustafti* 1/32, *Al-Madkhal* 1/372, *Al-Musawada* 1/487, *Rawdat Al-Naazer* 1/353. Al-Raazi said in *Al-Mahsoul*: "... and he should be knowledgeable about what the words and the meanings entail, since if he was not such, he would not understand anything from it. And since the words could refer to the meaning in the language, customs, and religion, he must be knowledgeable of the Language, and of the [meanings of the] terms used in the customs and in the religion" (paraphrased).

The 21st Pause with: 'Aisha the Mother of the Believers [May Allah be well-pleased with her]

My Brothers, My Sisters ... May Allah bestow His blessing on you.

Didn't you read time and time again what Allah [the Exalted] said: **{The Prophet is more worthy of the believers than themselves, and his wives are their Mothers}**¹⁸⁷.

Yes, his wives are their mothers, whether you accept that or deny it. His wives are your mothers ... Yes, 'Aisha [May Allah be pleased with her] is your mother and mine. Do you accept her as your mother?

Beware that your answer is No¹⁸⁸, Allah [Most Glorified is He] said: **{Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision}**¹⁸⁹.

So beware and then beware that you become from among those who say that your mother is a vile or an impure woman, or that you become from among those who insult or slander her¹⁹⁰. Do you slander your own mother?!

Dignified is 'Aisha the noble. A virtuous, *
chaste woman of purity, modesty and decency

She is the wife of the Best of all Messenger, the [only one he
married as a] virgin,
* And his bride from among all women

She is his bride, she is his comfort, she is his console,
* She is his beloved, truthfully with no exaggeration¹⁹¹

¹⁸⁷ Surah Al-Ahzab 33:6 (*Saheeh International*)

¹⁸⁸ Abu Al-Qasim al-Asbahani (d. 535H) [May Allah have mercy on him] in his book (*Al-Hujjah fi Bayan Al-Mahajah*) # 377, narrates with his chain that Hisham ibn 'Urwah narrated from his father, that 'Aisha [May Allah be pleased with her] was mentioned in front of a man, who insulted her! He was told: Isn't she your mother? He said: No, she is not.

When this reached her, she said: He spoke the truth, for I am the Mother of the Believers, as for the Disbelievers I am not for them a Mother!

Arabic Text: صدق إنما إنا أم المؤمنين ، وأما الكافرين فليست لهم بأم

¹⁸⁹ Surah Al-Nour 24:26 (*Pickthal*). Yusuf Ali Translation of meaning: {Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable}.

¹⁹⁰ **Related quotes:** <http://www.ahlalhddeeth.com/vb/showthread.php?t=221832>

¹⁹¹ These verses are taken from the *Nuniyah* poem of Al-Qahtani [May Allah shower him with mercy], refer to footnote # 111

The 22nd Pause: A Pause with Mut'ah

My Brother ... My Sister, May Allah bless you.

No doubt you have heard about Mut'ah¹⁹² ... That which the scholars of the Shiite said in their books that it is a mean to draw closer to Allah!

Yes, something that would bring you close to Allah!

And what a way to get close to Allah it is ...

Here are some of its [claimed] virtues:

Saleh ibn Uqbah narrates from the way of his father that he said: I said to Al-Baqir: Is there a reward for the one who engages in Mutah?

So he replied: If he intends it for the sake of Allah – the Exalted – and the opposition of the other (i.e. meaning the opposition of Umar May Allah be pleased with him) – [then] he does not speak to her a single word, except that Allah would write for him a good deed, and if he gets close to her (i.e. engages in intercourse) Allah would forgive for him a sin because of that. When he showers after that, Allah forgives for him by the number of what passes upon his hair of water.

I said: By the number of hairs?! He said: Yes, the number of hairs¹⁹³.

That can be found in Bihar Al-Anwar Volume 100 page 306¹⁹⁴.

¹⁹² Mut'ah marriage is translated as short-term, temporary, or pleasure marriage. It is a fixed-term or short-term contractual marriage that automatically dissolves upon the completion of its term. It can last for as little as half an hour and the woman receives financial compensation for it, in the form of a Mahr (dowry).

¹⁹³ **Arabic Text:** عن الباقر عليه السلام قال: قلت: للتمتع ثواب؟ قال: إن كان يريد بذلك الله عز وجل وخلافاً لفلان لم يكلمها كلمة إلا كتب الله له حسنة، وإذا دنا منها غفر الله له بذلك ذنباً، فإذا اغتسل غفر الله له بعد ما مر الماء على شعره، قال: قلت: بعدد الشعر؟ قال: نعم بعدد الشعر.

¹⁹⁴ In addition to that, there are traditions that speak about specific rewards for women who engage in Mut'ah. From that is what was narrated in *Bihar Al-Anwaar* 100/306 by Al-Majlisi (1037–1111 H), *Mustadrak Al-Wasa'el* 14/452 by Al-Mirza Al-Nuri Al-Tabrasi (1254 H – 1320 H), *Risaalat Al-Mut'ah* p. 9 by Al-Mufeed (336 H – 413 H) and others that al-Baqir said: The Messenger of Allah said: When I was taken for Israa [the night-journey], Jibreel followed me and said: O Muhammad, verily Allah -Exalted is He- says: "Verily, I have forgiven [the sins of] the women who engage in Mut'ah!" (end)

And We ask Allah to protect the Muslim women and to guard their honors.

Arabic Text: عن الباقر (عليه السلام)، قال: " قال رسول الله (صلى الله عليه وآله): لما أسري بي إلى السماء لحقني جبرئيل، فقال: يا محمد، إن الله عز وجل يقول: إني غفرت للمتعتين من النساء

And from the way of Musa ibn Ali ibn Mohammed Al-Hamadani, from the way of a man whom he named, from Abu Abdullah, Peace be upon him, who said: There is not a man who performs Mut'ah and then showers, except that Allah would create from every drop of water which would drip from him seventy angels, who will continue to ask forgiveness for him until the Day of Judgment, and [continue to] curse those who avoid it until the Hour comes¹⁹⁵.

That is in Bihar Al-Anwar Volume 100 page 306, as well.

These are just a few [examples] of the many [narrations] that came with a similar meaning¹⁹⁶.

From the way of Al-Harith ibn al-Mughira that he asked Abu 'Abdillah: Does it suffice in Mut'ah a man and two women (i.e. as witnesses)? He said: Yes, even a single man would suffice. And that is only to ensure blamelessness and so that she does not say (or think) to herself that it is promiscuity¹⁹⁷.

Refer to Bihar Al-Anwar Volume 100 p. 308

And from the way of Ali from his brother, Peace be upon him, that he asked him about a man marrying a woman Mut'ah without any proof? He said: If they were Muslims and trustworthy, then there is nothing wrong with that¹⁹⁸.

Refer to Bihar al-Anwar Volume 100 p. 312

Now we ask:

Did the Messenger of Allah [Blessings of Allah and Peace upon him and his household] perform Mut'ah? Did the Twelve Imams perform Mut'ah?

Is it not a mean to draw close to Allah [as the Shiah scholars claimed]? Wasn't the Messenger of Allah and these Imams most keen in performing whatever brings close to Allah!?

Do they have children from the way of Mutah?

¹⁹⁵ **Arabic Text:** عن أبي عبد الله عليه السلام قال: ما من رجل تمتع ثم اغتسل إلا خلق الله من كل قطرة تقطر منه سبعين ملكا يستغفرون له إلى يوم القيامة ويلعنون متجنبها إلى أن تقوم الساعة وهذا قليل من كثير في هذا المعنى

¹⁹⁶ As was stated by al-Mufeed and al-Majlisi after quoting these traditions

¹⁹⁷ **Arabic Text:** عن الحارث بن المغيرة أنه سأل أبا عبد الله - عليه السلام - : هل يجزي في المتعة رجل وامرأتان؟ قال: نعم ويجزيه رجل واحد وإنما ذاك لمكان البراءة ولئلا تقول في نفسها هو فجور

¹⁹⁸ **Arabic Text:** سألته عن الرجل هل يصلح له أن يتزوج المرأة متعة بغير بينة؟ قال: إذا كانا مسلمين (مأمونين) فلا بأس

Is Mut'ah for the pious believing men only? Or are the pious believing women also entitled to perform Mut'ah to draw near to Allah the all-Mighty?

Ask yourself and think about the condition of a society in which the practice of Mut'ah becomes widespread?

Don't let them deceive you into thinking that the matter of the Mut'ah is [prescribed as] a treatment for the problem of widows and divorcees!

Rather it was prescribed for the virgins as is stated in the Wasael, so go back and review *Wasael Al-Shee'ah* and you will see evidence for what I said¹⁹⁹.

O Muslim, before you start accepting this practice for yourself, Tell me, do you accept such a practice for your own sister?

Tell me if you accept it for your own mother?

Your daughter!?

Be honest with yourself and make your own decision.

Imagine with me the following:

A marriage where the spouses do not inherit from one another ...

A marriage that does not require the presence of a guardian (Wali) or witnesses ...

A marriage where divorce is not prescribed ...

A marriage that lasts for one intercourse and then they separate!

Add to this many other matters that would take too long to mention.

I have mentioned them in a separate treatise I wrote, about the matter of the Mut'ah.

I ask you, By Allah's rights over you, find me the differences between this practice and between Prostitution houses in America, Europe, or Asia!

¹⁹⁹ Refer to Wasail Al-Shiah Volume 21 pages 29-35, and other locations.

An example of this is what was narrated from the way of Abu Abdillah when asked about performing Mut'ah with virgins he said: wasn't it not prescribed except for them ...

Arabic Text: وبإسناده عن علي بن أسباط، عن محمد بن عذافر، عن ذكره، عن أبي عبد الله (عليه السلام) قال: سألته عن التمتع: هل جعل ذلك إلا لهن فليسترن (1) وليستعفن بالابكار؟ فقال: لا.

Do you know the difference between these prostitution houses and between *Mut'ah*?

The prostitution houses are protected by law, while *Mut'ah* is protected by the Religion!

Or so the [scholars of the Shia] would have the Shiahs believe.

Mut'ah was permitted in Islam for three days and then it became forbidden, and it was with disbelieving women.

How the Shia scholars have turned the Mut'ah to a practice done with the Muslim women is truly an astonishing matter!

The 23rd Pause: A Pause with Taqiya (Dissimulation)

The Shiah Scholar **Yusuf al-Bahrani**²⁰⁰ said (as part of a long text):

"And the situation of the Imams –Blessings of Allah upon them– reached to relying heavily on the *Taqiyya* (dissimulation), and urging the Shi'ites to carry the banner of *Taqiyah*, until it became unknown from the rulings of the Religion out of certainty except very little, since what was narrated [from the rulings of the Religion of Truth] got mixed with what was narrated out of *Taqiyya*.

They –Blessings of Allah upon them– started, in order to protect themselves and their Shiites, to provide opposing [contradicting] rulings even if no one from among those people (whom they wish to do *Taqiyya* from) was present, so you would see them providing different answers to the same question, even if it (i.e. the answer they provide) was not from among the views of those who oppose them, as is apparent to those who have followed their stories and news, and properly investigated their lives and heritage"²⁰¹.

Refer to Al-Hadaeq al-Nadhera Volume 1 p. 15

From this, is what Zurarah narrated about Abu Ja'far [Peace be upon him], he said: I asked him a question and he (i.e. Abu Ja'far) answered me. Another man then came by and asked him the same matter [which I had asked], so he gave him an answer contrary to what he had answered me.

Another man came [after that, asking the same question] and he answered him differently than what he answered me and that other man.

When both men had left, I said: O son of the Messenger of Allah, two men from the people of Iraq, [who are] from among your Shia, came to ask you, so you answered each one of them with an answer different than the one you gave to his companion.

So, he said: O Zurarah [that] is better for us and more safeguarding for you, [for] if you were to gather upon a single view it would have been [more threatening] to our survival and yours.

²⁰⁰ **Yusuf al-Bahrani** (1107 H – 1186 H): a Bahraini theologian, Faqeeh, and Shiah Marji'. He is the author of the book: *Al-Hadaiq Al-Naadhirah fee Ahkaam Al-Itraa Al-Tahirah*, one of his most famous works and is found in 25 volumes.

²⁰¹ **Arabic Text:** وما بلغ إليه حال الأئمة صلوات الله عليهم من الجلوس في زاوية التقية، والاعضاء على كل محنة وبلية. وحث الشيعة على استئثار شعار التقية، والتدين بما عليه تلك الفرقة الغوية، حتى كورت شمس الدين النيرة، وخسفت كواكب المقمرة، فلم يعلم من أحكام الدين على اليقين إلا القليل، لامتزاج اخباره باخبار التقية

I [later] said to Abu Abdullah (the son of Abu Ja'far Al-Baqir): Your Shia if you were to raise them upon the swords or place them on the fire they would go forth, and yet they are leaving from your place differing from one another?!

He said: So he replied to me with the same answer his father gave)²⁰².

Meaning he moved from Muhammad al-Baqir to Ja'far al-Sadiq and the answer was clear.

Al-Bahrani said commenting on this narration: Look at how clear this story is, in his differing answers [Peace be upon him] for the same question in one sitting, and the astonishment of Zurarah [to what he witnessed].

Then he mentioned long words evaluating what happened.

After that he transmitted a narration from the way of Muhammad b. Muslim who said:

(I entered upon Abu Abdillah [Peace be upon him] and with him was **Abu Hanifa**, I said to him: May I be sacrificed for your sake! I saw a strange dream. So he said to me: "O Ibn Muslim, bring it forth for surely the one who has knowledge of its interpretation is sitting" and he pointed his hand to Abu Hanifa. So I said: I saw as if I had entered my house, and then my Ahl – i.e. his wife - came forth and broke some nuts and threw them over my head, so I became amazed from this dream.

Abu Hanifa said: You are a man who is arguing and disputing with some evil people in regards to the inheritance of your wife, but after some huge effort you would receive what you were after, by the Will of Allah.

Abu Abdillah [peace be upon him] then said: By Allah, you have hit the target, O Abu Hanifa (i.e. implying that he is correct).

He said: Then Abu Hanifa left, so I said [to Abu Abdillah]: May I be sacrificed for your sake! I hated the interpretation of that Naasibi²⁰³ – i.e. meaning he did not like the interpretation of Abu Hanifa – so he said: O Ibn Muslim, May Allah not bring you something that

²⁰² **Arabic Text:** عن زرارة بن أعين، عن أبي جعفر عليه السلام قال: سألته عن مسألة فأجابني ثم جاءه رجل فسأله عنها فأجابته بخلاف ما أجابني، ثم جاء رجل آخر فأجابته بخلاف ما أجابني وأجاب صاحبي، فلما خرج الرجلان قلت: يا ابن رسول الله رجلان من بغير ما أجبت به صاحبه؟ فقال: يا زرارة! إن هذا خير لنا وأبقى لنا ولكن أهل العراق من شيعتكم قدما يسألان فأجبت كل واحد منهما ولو اجتمعتم على أمر واحد لصدقكم الناس علينا ولكان أقل لباقنا ويقانكم. قال: ثم قلت لأبي عبد الله عليه السلام: شيعتكم لو حملتموه على الأسنة أو على النار (1) لمضوا وهم يخرجون من عندكم مختلفين، قال: فأجابني بمثل جواب أبيه

²⁰³ Refer to footnote 64 Chapter 2.

bothers you, for his interpretation is not like our interpretation, neither is ours anyway like his interpretation, and the true interpretation is nothing like he said.

He said: So I said to him, May I be sacrificed for your sake! But you said to him that you have hit the target, and you swore upon this while he was mistaken?!

So he said: Yes, I swore that he has hit the target of Falsehood).

This is in Al-Kafi p. 65²⁰⁴.

From Abi Umar al-A'jami he said: Abu Abdullah [Peace be upon him] told me: O Abu Umar, nine tenth of the Religion is in *Taqqiyah*, and there is no religion for he who does not have *Taqqiyah*, and *Taqqiyah* is in everything except: wine and wiping over the *Khufayn*²⁰⁵.

This is in Al-Kafi Volume 2 p. 217.

And from Ma'mar b. Khalaaf who said: I asked Abu al-Hasan about standing up for the governors, so he said: Abu Ja'far said: *Taqiya* is from my Religion, and from the religion of my fathers, and there is no Faith for he who has no *Taqiyah*²⁰⁶.

And this is in Al-Kafi Volume 2 p. 219.

And from the way of Marwan from Jaber that Abi Abdillah [Peace be upon him] said: "Indeed, Our matter is a secret inside of a secret, and a concealed secret, and a secret that does not benefit you except with another secret, and a secret upon secret, and a secret masked within a secret²⁰⁷.

That is in *Basaaer Al-Darajaat* p. 48.

Now, is this a Religion?!!

I say to you, that this is how the Imams are lied upon so that the people hate them and lose their trust in them.

²⁰⁴ **Arabic Text:** عن محمد بن مسلم قال: دخلت على أبي عبد الله (عليه السلام) وعنده أبو حنيفة فقلت له: جعلت فداك رأيت رؤيا عجيبة فقال لي: يا ابن مسلم هاتها فإن العالم بها جالس وأوماً بيده إلى أبي حنيفة، قال: فقلت: رأيت كأنني دخلت داري وإذا أهلي قد خرجت علي فكسرت جوزاً كثيراً ونثرته علي، فتعجبت من هذه الرؤيا فقال: أبو حنيفة أنت رجل تخاصم وتجادل لئاما (4) في مواريث أهلك فبعد نصب شديد تنال حاجتك منها إن شاء الله، فقال: أبو عبد الله (عليه السلام): أصبت والله يا أبا حنيفة

²⁰⁵ **Arabic Text:** عن أبي عمر الأعجمي قال: قال لي أبو عبد الله (عليه السلام): يا أبا عمر إن تسعة أعشار الدين في التقية ولا دين لمن لا تقية له والتقية في كل شيء إلا في النبيذ والمسح على الخفين

²⁰⁶ **Arabic Text:** سألت أبا الحسن (عليه السلام) عن القيام للولادة، فقال: قال أبو جعفر (عليه السلام): التقية من ديني ودين آبائي ولا إيمان لمن لا تقية له

²⁰⁷ **Arabic Text:** عن أبي عبد الله عليه السلام قال إن امرنا سر في سر وسر مستسر وسر لا يفيد إلا سر وسر على سر وسر مقنع بسر

So, by Allah's rights upon you (May Allah guide you to what He loves and what pleases Him), how do you explain the following tradition?

From the way of Amir Al-Moemineen Ali that he said: from Ufayr – the donkey that belonged to the Messenger [Blessings and Peace upon him] - that this donkey spoke to the Prophet of Allah, and said: (I would ransom my father and mother for you, for surely my father narrated to me from his father from his grand father from his father who was with Noah in the Ark. Noah approached him and wiped over his back and said, "From the descendents of this donkey will come a donkey on whose back the master and the last of the prophets will ride". So, I thank Allah who has made me that donkey)²⁰⁸.

Al-Kaafi Volume 1 page 137.

Is this how the Messenger of Allah is revered?

Ransomed for two donkeys?!

And this is found in the Shiahs most authentic book!

Ask your scholars if you wish: Did the shiahs author a book greater than this?

Lies upon the Imams of the household of the Prophet ...

And lies upon the Messenger of Allah [Blessings of Allah and Peace upon him and his household] ...

And the series [of lies] does not end here.

²⁰⁸ **Arabic Text:** أن أمير المؤمنين عليه السلام قال: إن ذلك الحمار كلم رسول الله صلى الله عليه وآله فقال: بأبي أنت وأمي إن أبي حدثني، عن أبيه، عن جده، عن أبيه أنه كان مع نوح في السفينة فقام إليه نوح فمسح على كفه ثم قال: يخرج من صلب هذا الحمار حمار يركبه سيد النبيين وخاتمهم، فالحمد لله الذي جعلني ذلك الحمار

The 24th Pause: Karbala and the Ka'bah

Who from among us does not revere the Ka'bah, who from among us does not long to go to Mecca?

[This great love and respect for the Ka'bah is what is expected from every Muslim. Yet, when looking at some of the narrations reported in the books of the Shiah, we get a different story].

Narrated from Abu Abdullah that he said: "The land of the Ka'bah said: Who is like me (i.e. of my caliber)? Indeed Allah Has built His house on me, and people come to me -in flocks- from every valley, and I have been made a sacred sanctuary.

So Allah revealed to it: that you should stop and halt. As by my Capability and my Grandeur; what I have given you of excellence is nothing compared to what I have given to the land of Karbala; except the like of what a pin would take of the water when immersed in the ocean!

And if it was not for the soil of Karbala I would not have created you, and I would not have created the house (the Ka'bah) of which you boast of! So stay calm and stop, and be humble, and lowly towards the earth of Karbala, and do not be proud in front of the earth of Karbala: Lest, I be angry with you and throw you into the pits of Hell Fire!^{209,210}.

This is in Bihar Al-Anwar Volume 98 p.106 ²¹¹.

²⁰⁹ Translation edited from: <http://theshia.wordpress.com/category/karbala/>

²¹⁰ **Arabic Text:** عن أبي عبد الله عليه السلام قال: إن أرض الكعبة قالت: من مثلي وقد بني بيت الله على ظهري يأتيني الناس من جعلت حرم الله وأمنه. فأوحى الله إليها أن كفي وقري ما فضل ما فضلت به فيما أعطيت أرض كربلا إلا بمنزلة الأبرة كل فج عميق غرست في البحر فحملت من ماء البحر، ولو لا تربة كربلاء ما فضلتك، ولو لا من تضمنه أرض كربلاء ما خلقتك ولا خلقت البيت الذي به افتخرت فقري واستقري وكوني ذنبا " متواضعا " ذليلا " مهينا " غير مستكف ولا مستكبر لأرض كربلا وإلا سخت بك وهويت بك في نار جهنم

²¹¹ The Shiah Scholars have even narrated in their books that the land of Karbala was a Blessed land before Allah created Creation, and was a Blessed Land before the Land of the Ka'bah was created by 24,000 years. They narrate that it will continue to be Blessed, and that Allah will make it the best land in Paradise, in which the most righteous slaves of Allah shall reside.

Shaykh Uthman al-Khamees [May Allah preserve him] said: "And the reason behind them revering the land of Karabala is because it contains the body of al-Hussein, thus gaining this virtue and rank by his presence in it.

Now [we ask], was al-Hussein buried in it before the Ka'bah was created by 24,000 years, or was it just being prepared for his arrival?! And if that virtue and rank was given to that land for the presence of the body of al-Hussein in it, then why wasn't the land of Medina been made more virtuous than it when it holds the body of the Messenger of Allah?! Indeed, this is a contradiction in the foundations of Shiaism ... and reveals that the point is not to revere al-Hussien, rather it is to plot against this Ummah and this Religion ..."

The Last (25th) Pause: Excessiveness [and extremism]

My Brothers, My Sisters ...

It was narrated from the way of *Safwan Al-Jammaal* who said: Abu Abdullah said to me when he arrived at *Al-Heerah*²¹²: Do you go to the grave of Al-Hussein?

So I said: And do you visit it, May I be your ransom?!

So he said: And how can I not visit it when Allah visits it every Friday night. He descends with the Angels to it, along with the Prophets and the *Awsiyaa* (i.e. guardians), and Mohammed the best of Prophets, and us the best of *Awsiyaa*²¹³.

That can be found in *Bihaar Al-Anwaar* Volume 98 p. 60

Allah visits the grave of Al-Hussein every Friday!!

Verily, Allah is the one sought for help!

They also narrated from the way of **Al-Shaheed** in *Al-Duroos* that for visitation are manners [which one should abide by] and he mentioned a few of them, then said:

Sixth: Praying two Rak'ahs for the purpose of the visitation after he has completed it. If he was visiting the Prophet, then [he should pray the two Rak'ahs] in the *Rawdah*, and if [the visit] was for one of the Imams then [he should pray these Rak'ahs] at his head, and if he prays it in the Masjid of that place, that would be permissible too. A concession (*Rukhsah*) was narrated – *Pay close attention to this, May Allah bless you* – a concession was narrated in praying them (i.e. these two Rak'ahs) facing the grave even if your back was to the Qiblah, it would be permitted, although it is not favored except from at a distance²¹⁴.

Bihaar Al-Anwaar Volume 97 p. 134

So a *Rukhsah* (i.e. a ruling for permissibility) was given to pray facing the grave, even if your back is to the Qiblah!!!!

²¹² Al Hira (Arabic: الحيرة) was an ancient city located south of al-Kufah in south-central Iraq.

²¹³ **Arabic Text:** عن صفوان الجمال قال: قال لي أبو عبد الله عليه السلام لما أتى الحيرة: هل لك في قبر الحسين؟ قلت: وتزوره. جعلت فداك؟ قال: وكيف لا أزوره والله يزوره في كل ليلة جمعة يهبط مع الملائكة إليه والأنبياء والأوصياء ومحمد أفضل الأنبياء ونحن أفضل الأوصياء

²¹⁴ **Arabic Text:** صلاة ركعتين للزيارة عند الفراغ فإن كان زائرا للنبي صلى الله عليه وآله ففي الروضة، وإن كان لاحد الائمة صلى الله عليهم فعند رأسه، ولو صلاهما بمسجد المكان جاز، ورويت رخصة في صلاتهما إلى القبر ولو استدبر القبلة وصلى جاز وإن كان غير مستحسن إلا مع البعد

A Prayer in which you make the *Qiblah* behind your back!?

Is this something you do???

I do not see that this is something you do, by the Will of Allah.

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

Final Words

My Brothers, My Sisters ...

At the end of these [words] I ask you to think, reflect, and contemplate.

Go over the Quran reflecting upon its verses. Allah [Glorified and Exalted is He] blessed you with minds and granted you a proper *Fitrah*, as the Messenger of Allah [Blessings of Allah and Peace upon him and his household] said: “**Every child is born upon the fitrah**”²¹⁵”²¹⁶, and Allah says: {**[Adhere to] the fitrah of Allah upon which He has created [all] people**}²¹⁷.

So go back to your *Fitrahs*, and go back to your minds, go back to the Book of your Lord, and place your trust on Allah, be sincere to Him, and rely only on Him. He [Glorified and Exalted is He] said: {**And those who strive for Us – We will surely guide them to Our ways**}²¹⁸.

By Allah, who there is no Deity worthy of worship except Him, if we truthfully sought Allah [Exalted is He], Allah will never forsake us.

[Finally], these were [just a few] words that I gathered, [and placed between your hands], hoping that I have been successful in clarifying what has been in my chest from Pauses I wished to deliver to you, hoping that Allah would make it of benefit, and our last call is, Praise to Allah, the Lord of the worlds, and May His Peace and Blessings be on our Prophet Muhammad, and on his household, and companions altogether.

²¹⁵ Sometimes translated as “a state of innate goodness”

²¹⁶ Narrated by Al-Bukhari

²¹⁷ Surah Al-Rum 30:30 (*Saheeh International*)

²¹⁸ Surah Al- Ankabut 29:69 (*Saheeh International*)

هذا ما وفقني ربي عليه وأعان
فما كان من حق فمن ربي الرحمن
وما كان من خطأ أو نسيان فمن نفسي ومن الشيطان
والله ورسوله منه بريئان

Your comments, suggestions, or corrections would be greatly appreciated, and would be incorporated into the second Edition of the Translation.

فيا رب اغفر وأرحم
وتجاوز عما أنت به أعلم
إنك أنت الأعز الأكرم

وآخر دعوانا أن
الحمد لله رب العالمين