

IN DEFENCE OF THE SUNNĪ CREED AND MANHAJ

THE DECISIVE WORD ON WHO MURDERED ḤUSSAIN

(RADĪALLĀHU ʿANHU)

by

Shaikh Abū Harīz Mālik ʿAbdul
ʿAzīz Munāzir Multānī [1389H]

Compiled, Translated and Annotated

Abū Ḥibbān & Abū Khuzaimah Anṣārī

SALAFI RESEARCH INSTITUTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE DECISIVE WORD ON WHO MURDERED HUSSAIN (RADIALLAHU ANHU)

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PUBLISHERS FOREWORD

*Alhamdulillahilahi Rabbil A'lamīn, Waṣalatu Wasalam Ala Rasūlillahil
Karīm, Wa, Ba'd*

The PDF/E-book was originally translated in published as a PDF document in 2003, it has been edited and republished with some minor changes.

The e-Book is a wealth of information on historical facts surrounding the murder of Ḥussain (RaḍiAllāhu 'Anhu). Most of the references are from Shi'ā sources which the Shaikh has presented in great detail.

The e-Book serves as basic primer for those wishing to read an unbiased account of the historical events without the extreme exaggeration of the Rāfiḍah and Barelvīyyah.

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Shaikh Abūl-Ḥarīz Mālik ‘Abdul ‘Azīz Munāzīr Multānī

He was born approximately at the turn of the 19th century at about 1899 in the eastern part of Multān, a major city of the state of Punjāb, in Pākistān. He was born in a district 7 miles to the east of Multān, in an area known as Khudādwalā in a family of farmers.

Seeking Knowledge

He starting seeking knowledge from an early stage, however the environment around was not entirely scholarly. So he moved to the city where he sought knowledge and achieved the studentship of the two famous and well-known scholars teaching there. They were

1. Shaikh al-Allāmah ‘Abdul-Ḥaq Multānī
2. Shaikh al-Allāmah ‘Abdul-Tawāb Multānī

1. Shaikh al-Allāmah ‘Abdul-Haqq Multānī

He was originally from Dhera Ismā‘īl Khān and a Farānī Afghan, he later moved to Multān. He was from amongst the first people who started to call the people to the Tawhīd of Allāh and the Sunnah of the Messenger of Allah (Sallallahu Alayhi Wasallam) in that area. Suffice it to say that he was one of the foremost students of al-Allāmah al-Muhaddith al-Muftī Mian Nazīr Ḥussain Muhaddith Dehlawī [1318H), from who he learnt all the different branches of Islām. His rank and position with his teacher was such that he (Mian Nazīr Ḥussain) would have complete trust and reliance in him.

When questions would come to Mian Nazīr he would pass them onto Shaikh ‘Abdul-Haqq who would answer them and Main Nazīr would then just add his approval. So when one looks at ‘Fatāwaa Nazīriyyah’ of Allāmah Nazīr Ḥussain some of the verdicts have the name of ‘Abdul-

Haqq next to them. This was his rank. Then another well-known student of al-Allāmah Mian Nazīr Ḥussain, Shaikh al-Allāmah al-Muhaddith Abū-‘A’la ‘Abdur Rahman Mubārakpūrī, Sāhib Tuhfatul Ahwaḍī, checked Fatāwa Nazīriyyah.

2. Shaikh al-Allāmah ‘Abdul-Tawāb Multānī

Born in 1288H, he also learnt aḥadīth from the hadeeth master, al-Allāmah al-Muhaddith al-Muftī Mian Nazīr Ḥussain Muhaddith Dehlawī.

Thereafter he gained permission of hadīth from,

1. Imām Ahmad bin ‘Abdur Rahman al-Banna Misrī, the one who put al- Musnad of Imām Ahmad in an order.
2. 2. Shaikh al-Allāmah Muhammad Rāghib at-Ṭabbākh al-Ḥalabī Shāmī (1370H).

He was highly influenced by the works of the two Shaikhain, Shaikh ul-Islām Imām Ibn Taymīyyah and Imām Shams ul-Islām Ibn Qayyīm as well as the works of Imām Ibn Ḥajr al-‘Asqalānī. He would often re-print their books and give them out free especially ‘A’lām al-Muwaqq‘īn’. He authored many books. He died in 1366H.

Thereafter the Shaikh travelled to Siyālkot and studied in ‘Jāmia Ibrāhīmīyyah’ where he benefited from Shaikh Muḥammad Ibrāhīm Mīr Siyālkotī. Then when the seeking of knowledge further instilled zealously in him, he travelled to ‘Jāmia Sa‘īdiyyah’ in Delhī and learnt from Shaikh al-Allāmah Abū Sa‘īd Sharf ud Dīn Dehlawī, the famous student of al-Allāmah Mian Nazīr Ḥussain Muhaddith Dehlawī, where he completed his studies.

He spent most of his life as the rector of ‘Dār ul-Ḥadīth Muḥammadiyyah’ in Multān. He spent years teaching the Prophets ḥadīth in this institution as well as delivering the Friday sermon at the

Jāmia Masjid. He also travelled and visited other cities where he helped to establish and propagate the dawah.

One of his most memorable such programs was in the town of Dhera Ghazī Khān, where he, alongside another Shaikh, severely refuted the madhab of the Rāfiḍī's and the censurable concepts of shirk and innovation.

Debates

During his life he had many victories whilst debating with Ahlul-Bid'ah on various issues. He was a close companion of Shaikh al-Allāmah Thanauḷlāh Amritsārī and both of them would indulge in defending Ahlus-Sunnah equally against the accusations and objections of the people of shirk and innovation.

Some of his well known debates were with the Shi'a, one of them was with the Shi'i Sayyīd Zain al-Ābidīn Shāh and another one with Ismā'īl ash-Shi'i, both of whom were severely refuted and their arguments annihilated by the Shaikh, Walillahil-Hamd.

In the district of Shāh Ghardaiz in Lucknow (a place known for Shi'a residency), in the house of Sayyīd Asghar 'Alī Shāh, Sayyīd Zain al-Ābidīn in the presence of other Shi'a's debated with the Shaikh on different issues between Ahlus-Sunnah and the Shi'a's.

The Shaikh was so knowledgeable about the Shi'a madhab that he (his) opponent began to sweat as the expertise of the Shaikh was such that all his arguments were based and referenced from the books of the Shi'a's themselves. The Shaikh would always return victorious.

He also debated with the famous Ḥanafī Mullah, Mawlāna Khair Muḥammad Jalandharī and it has been narrated that after the debate the Ḥanafī Mawlāna did not know his way back home.

His Works

The main areas of writing and research of the Shaikh were shī'ism and the refutation of Taqlīd hence most of his works revolve around this.

In refutation of the Shi'a he wrote,

1. The Decisive Word On Who Murdered Ḥussain.
2. The Decisive Word On the Marriage of Umm Kulthūm (bint 'Alī to Umar al-Khattāb).
3. Ḥadīth Qartās.
4. The Garden of Fidak.
5. Ehtimām Janāzah Khair al-Anām.
6. al-Burhān al-Ma'qūl Fī Tarbī'a Bināt ar-Rasūl.
7. Khilāfat Sādiqah.
8. Faḍail Khulāfa Rāshīdīn.
9. Faḍail Abū Bakr, Umar and Uthmān From Shi'a Narration's.

On the Ḥanafīs he wrote,

10. Istisāl at-Taqlīd
11. Faisalāh Raf ul-Yadain
12. Faisalāh Munāzarah Raf ul-Yadain (Murattab)
13. Risālah Qirā'h Khalf al-Imām.
14. Tahqīq at-Tarāwīh

Other books include:

15. Akāzīb Mirzaa (Ghulām Ahmad Qādiyānī)
16. Hayaat Maseeh (Eesaa Ibn Maryam)
17. Faḍail Durūd Sharīf

And many more...

He would work on his farm in the early mornings preparing the produce and generally carrying out the daily duties associated with running and maintaining a farm with the help of his children. Later during the morning he would teach the student Aqā'id, aḥadīth, fiqh, usūl al-Fiqh in the institution and he would continue this until the end of the day. In the evening he would retire to his home and engage in seeking knowledge and research. He never took any money for teaching or for delivering sermons and lectures during his whole life.

At the end of his life he left Dār ul-Ḥadīth Muhammadīyah and approximately 2-3 years after he died due to asthma. He died in the first week of July in 1969 /1389H

May Allāh grant his Jannatal Firdaus. Amīn

Completed 2003

All praise be to Allāh.

O people of Ahlus-Sunnah wal-Jamā'ah let it be clearly known that from the trials and tribulations against Islām is the tribulation of Rafḍ or the Rāfiḍī's (Shi'a). This shi'ism is open and in front of the people in the garb of taqīyyah and in opposition to Ahlus-Sunnah they are constantly engaged in attempting to destroy them. The Shi'a have just one statement on their tongues that they love the people of the household of the Messenger of Allāh (sal-Allaahu 'alayhe wa sallam) (Ahlul-Bayt)

Therefore, it was necessary to defend Ahlus-Sunnah against the claims of love by Shi'a for Ahlul-Bayt.

It is also clear with Ahlus-Sunnah the words 'Love for Ahlul-Bayt' are not only of value but infact are part of our faith and belief. However within the Shi'a sect these words mean nothing except enmity and hatred for Ahlul-Bayt. The Shi'a are very famous for fooling the people with little knowledge that the murderers of Ḥussain (raḍi-Allāhu 'Anhu) were Sunni's.

However, when the Shi'a books are looked at then our amazement and astonishment go beyond bounds and limits as to the reality therein which indicates the falsity of their claim for their love for Ahlul-Bayt.

So this is something one should pay attention to as most of the general Shi'a public are unaware of their books of ḥadīth. Their scholars hide and conceal this information from the public and the general people so that they do not become aware and familiar with the realities and therefore uncover their secrets.

They propagate the Sunni's were the murderers of Ḥussain (raḍi-Allāhu 'Anhu) however, the books of the Shi'as contain manifest evidences and clarify the real murderers of Ḥussain (RaḍiAllāhu 'Anhu) were pure Shi'a. Who after the period of 'Alī (RaḍiAllāhu 'Anhu) joined

alliances and co-operated with ‘Abdullāh bin Saba the jew, and they formerly joined the Shi‘a sect. Therefore the Shi‘a scholars like Mullah Baaqir Majlasee writes in his classical book ‘Jalā al-‘Ayūn’,

“When the people of Kūfah found out Ḥussain (RaḍiAllāhu ‘Anhu) had moved and was residing in Makkah, the Shi‘as gathered in the house of Suleimān bin Sardkhazā‘ī in kūfah and they discussed the issue of Mu‘awīyyah (RaḍiAllāhu ‘Anhu) and the pledge of allegiance to Yazīd. Suleimān said, “Imām Ḥussain denied the pledge of allegiance to Yazīd and went to Makkah and you people are his Shi‘a (sect/party) as well as for his relatives. If you want victory for them, then invite them to Kūfah. The Shi‘a said, ‘when he comes and lighten this city of Kūfah then all of us will give him our pledge of allegiance.’”¹

It is very clear from this quote the Shi‘as were not only the Shi‘a of Ḥussain (RaḍiAllāhu ‘Anhu) but also the Shi‘a of ‘Alī (RaḍiAllāhu ‘Anhu) as they claimed love for him, as the Shi‘a of today claim. These deceptive and traitorous Shi‘a wrote many letters to the Imām they oppressed, i.e. Imām Ḥussain (RaḍiAllāhu ‘Anhu) and called him to Kūfah, to the extent that he received 12,000 letters from them. Mullah Bāqir Majlisī writes,

“So when these Shi‘a formulated a strategy they wrote numerous messages to Ḥussain and 12,000 letters were sent to him. He wrote an answer back to the last letter.”²

The final letter that was sent to him said,

“From all the Shi‘a believers and Muslims of the people of Kūfah to Imām Ḥussain bin ‘Alī bin Abī Tālib. It is clear and apparent

¹ Jalā al-‘Ayūn [pg.340]

² Jalā al-‘Ayūn [pg.431]

we do not have an Imām at this moment in time so pay heed and attention to us and come to our city of Kūfah. We are all obedient to you and are your followers. The governor of Kūfah Nu‘mān bin Bashīr is a very disgraced and humiliated person who is sitting at his government house. We do not pray the Friday or Eid prayer behind him.”³

The quote shows how extreme these Shi‘a were in that they did not pray behind others, this is the same situation with the Shi‘a today.

When the requests of the Shi‘a exceeded limits Ḥussain (RaḍiAllāhu ‘Anhu) sent Imām Muslim bin ‘Aqīl to Kūfah where 12,000 Kūfī Shi‘a gave him the pledge of allegiance. Hence Imām Muslim bin ‘Aqīl wrote a letter to Ḥussain (RaḍiAllāhu ‘Anhu) and said the people Kūfah are with you with their hearts, so please come to Kūfah.⁴

Thereafter what the Shi‘a did with Ḥussain (RaḍiAllāhu ‘Anhu) is recorded in their books. When Ḥussain (RaḍiAllāhu ‘Anhu) went to Kūfah the Shi‘as made their deceptiveness, treachery and evil open and clear, the 12,000 letters they had written were shown to them but these tyrant Shi‘a denied them. So upon this Ḥussain (RaḍiAllāhu ‘Anhu) said,

“Our Shi‘a have denied everything and hence our victory.”⁵

These tyrant and oppressive Shi‘as disgraced and shamed Ḥussain (RaḍiAllāhu ‘Anhu) and destroyed his victory. When Ḥussain (RaḍiAllāhu ‘Anhu) saw the reality of the Shi‘a he said,

³ Jalā al-‘Ayūn [pg.430]

⁴ Jalā al-‘Ayūn [pg.432]

⁵ Jalā al-‘Ayūn [pg.452-453]

“May Allaah’s curse be upon you and your intentions you tyrant, disloyal and traitor Shi‘a you have carved my chest with a dagger.”⁶

Mullah Bāqir Majlisī continued and said,

“In the end it was these disloyal Shi‘a who martyred Ḥussain (RaḍiAllāhu ‘Anhu).”⁷

We do not need other references to establish the murderers of Ḥussain were these Kūfī Shi‘a however for the satisfaction of the Shi‘a another reference is quoted. Allāmah Qaḍī Saushastarī Shī‘ī writes in ‘Majālis al-Mu‘minīn’

“There is no need to establish evidence the murderers of Imām Ḥussain were Kūfī Shi‘a (as this was the case) and as for the claim they were Sunni, it is against the reality and requires evidence even though Abū Ḥanīfah was a Kūfī.”⁸

This quote is very clear that the killers of Ḥussain (RaḍiAllāhu ‘Anhu) were Shi‘as and these Shi‘as not only expressed their disloyalty, deceptiveness, treachery and their corruptive beliefs with regards to Ḥussain (RaḍiAllāhu ‘Anhu) but also with regards to [his father] ‘Alī (RaḍiAllāhu ‘Anhu) and his brother Hasan (RaḍiAllāhu ‘Anhu) as well as with other people of Ahlul-Bayt.⁹

Mullā Bāqir Majlisī writes that Hasan (RaḍiAllāhu ‘Anhu) said,

⁶ Jalā al-‘Ayūn [pg.468]

⁷ Jalā al-‘Ayūn [pg.469]

⁸ Majālis al-Mu‘minīn [pg.24] Printed in Irān.

⁹ Jalā al-‘Ayūn [pg.445]

“I swear by Allaah instead of these Shi‘a, Mu‘awīyyah is better for me as these Shi‘a just claim they are my Shi‘a when really they intended to kill me and loot my wealth.”¹⁰

It is also mentioned in Sīyar al-Ai‘mah and Kashf al-Ghummah that,

“The Shi‘a betrayed Hasan (RaḍiAllāhu ‘Anhu) and proved to be disloyal to him. They eventually rebelled against him and stole all his wealth and money to the extent that these Shi‘a forcefully pulled and stole the prayer mat Hasan (RaḍiAllāhu ‘Anhu) was praying on.”¹¹

Similar events are mentioned in the Sunni books. The Shi‘a who invited Ḥussain (RaḍiAllāhu ‘Anhu) to Kūfah were also the ones who in fact killed him. When Ḥussain (RaḍiAllāhu ‘Anhu) saw their treachery he said,

“I did not come to Kūfah without being asked to come. I received numerous letters from you stating you had no Imām and you asked me to come. So it was obligatory upon you to stick to your promise and to obey me, but you broke your promise and your pledge of allegiance to me. This is not something strange or new to us as you people proved disloyal and treacherous to my father (‘Alī (RaḍiAllāhu ‘Anhu) and my brother (Ḥasan (RaḍiAllāhu ‘Anhu) and my first cousin Muslim bin ‘Aqīl. If you did not wish for me to come then I will return back to where I came from.”¹²

The author of the book titled ‘Khulāsatul Masā’ib’ Shī‘ī said that Imām Ḥussain said,

¹⁰ Jalā al-‘Ayūn [pg.423]

¹¹ Sīyar al-Ai‘mah and Kashf al-Ghummah.

¹² Tārīkh al-Umam Wal-Malūk [2/228-229]

“My Shi‘a have disgraced me.”¹³

In the same book it says,

“The killers of Ḥussain (RaḍiAllāhu ‘Anhu) were all Kūfī and no one from amongst them was a Shāmī (Syrian) or a Hijāzī (From Makkah or Madīnah).”¹⁴

This enmity of the Shi‘as had already started since they had martyred Muslim bin ‘Aqīl and ‘Abdullāh bin Bitāqar. The Shi‘a were on their way to stop Ḥussain (RaḍiAllāhu ‘Anhu) due to which Ḥussain (RaḍiAllāhu ‘Anhu) had to change his direction from Kūfah to Karbala.

We have proven from the books of the Shi‘a which they consider to be reliable that the murderers of Ḥussain were pure Shi‘a. This therefore also proves their false claim of loving Ahlul-Bayt, which is in reality nothing but enmity and hatred for them.

I think it is also important to inform Ahlus-Sunnah that the Shi‘a say they benefited from the murder of Ḥussain (RaḍiAllāhu ‘Anhu) and due to this all the sins of the Shi‘a have been forgiven. They claim that since in the dream when Ibrāhīm (‘alaihi salaam) had to slaughter Ismā‘īl (‘alaihi salaam), it was stopped therefore the murdering of Ḥussain (RaḍiAllāhu ‘Anhu) was a correct interpretation of that dream and for this they use a verse of the Qurān. In this regard Mawlāna Awlād Haidar Shī‘ī authored a book titled ‘Dhab al-Aẓīm’ in which he explained in detail this interpretation by the Shi‘a.

We will therefore ask the Shi‘a with all due respect, what is the difference between your beliefs that all your sins are forgiven due to the martyrdom of Ḥussain and the Christians’ claim that all their sins have

¹³ Khulāsatul Masā‘ib [pg.49]

¹⁴ Khulāsatul Masā‘ib [pg.201]

also been forgiven? So we say there is no difference and that their is full unity and agreement, and why should there not be because the foundation of the Shi'a religion was laid by the jews and christians. Then how can there be any differences in the final result.

The reality is that the Shi'a killed Ḥussain (RaḍiAllāhu 'Anhu) and now they want to acquire the reward for it by lamenting and wailing. They also claim the companions of Ḥussain (RaḍiAllāhu 'Anhu) became disbelievers. Qaḍī Saushastarī Shī'ī narrates,

“It is narrated from Imām Zain al-‘Ābidīn that he said, “After the death of Ḥussain everyone except 5 of his companions became disbelievers. Abū Khālid, Yaḥya bin Aām Tawīl, Jubair bin Mutī‘a, Jābir bin ‘Abdullāh Anṣārī.”¹⁵

According to the Shi'a these 5 were also in the cloak of taqīyyah who after some days also became disbelievers and during the time of Imām J‘afar there were not even 3 Shi'a who were believers.

‘Usūl al-Kāfi’ mentions that Imām J‘afar said,

“I swear by Allāh if I find 3 Shi'a believers from amongst you who will conceal what I say then I would not hide my ḥadīth from them.”

Imām Mūsaa Kāzim said,

“There was only one believer who was ‘Abdullāh bin Y‘afūr.”¹⁶

¹⁵ Majālis al-Mu‘minīn, Fifth Majālis [pg.135]

¹⁶ Majālis al-Mu‘minīn [pg.136].

This shows according to the Shi‘a themselves they were full of heresy and disbelief and in the highly regarded Shi‘a book, *Usūl al-Kāfi* Imām Muḥammad Bāqir said,

“Allāh established 70 years for the Mahdī to appear but when the Shi‘a murdered Ḥussain (RaḍiAllāhu ‘Anhu) Allāh was angry with the people of the earth and therefore he increased Mahdī’s time to 140 years.”¹⁷

In another narration it states,

“The anger of Allāh descended upon the Shi‘a.”¹⁸

So this second narration explains the first one, which clarifies that the phrase ‘people of the earth’ refers to the Shi‘a. The Shi‘a were and are such great criminals that Allāh limited and specified curses upon them. Another narration in ‘*Usūl al-Kāfi*’ that Allāh said,

“When I am angry with someone I declare my curse upon them and my curse stays with the all the generation and family of that person.”¹⁹

Then what doubt can we have in their hypocrisy and heresy. Hence finally Imām Mūsa Kāẓim issued a verdict the Shi‘a were hypocrites and disbelievers. He said,

“If I was to separate and divide my Shi‘a then I will not find anyone except a category of those who claim they are Shi‘a only

¹⁷ *Usūl al-Kāfi* [pg.232]. Now Thirteen and a half centuries have passed but yet there is still no sign of the Mahdī which goes to show how angry Allāh is with the shi‘a.

¹⁸ *Usūl al-Kāfi* [pg.159]

¹⁹ *Usūl al-Kāfi* [pg.511]

and if I examined them then I will not find any Shi'a except that all of them will be infidel disbelievers.”²⁰

The Shi'a destroy their faith and religion by declaring the rightly guided Khaliphs and the Companions to be hypocrites, as well as cursing them. The Shi'a authors, by writing the truth, declared the Shi'a themselves to be infidels and disbelievers and the ones who will inherit the curse of Allāh upon themselves and their families for the rest of their lives.

The Unlawfulness of Lamenting and Mourning

The Shi'a in order to cover their crime for murdering Ḥussain (RaḍiAllāhu 'Anhu) inverted the narrations of Islām and declared the 10th of Muharram to be a month and time for seeking intercession, blessings and it being a pillar of Faith.

This included wearing black clothes with black collars, beating their chests and at the same time abusing and cursing the companions of the Messenger of Allāh (sal-Allaahu 'alayhe wa sallam) as a means of seeking reward and earning salvation. Such actions are impermissible with the Sunnis however the books of the Shi'a also contain similar verdicts that state such actions are unlawful. So in this regard we will mention some Shi'a narrations.

1. It is narrated from Imām J'afar Sādiq that the Messenger of Allāh (sal-Allaahu 'alayhe wa sallam) said, “A Muslim beating his thighs at a time of difficulty is synonymous to wasting his deeds.”

This narration mentions a Muslim to be a condition however the religion of the Shi'a is already in danger.

²⁰ Furū al-Kāfī, Kitāb ar-Raudah [pg.107]

2. Muḥammad Bāqir said, “Whoever hit themselves, by slapping their faces and chests and pulling their hair then he has left patience and adopted a way other than Islām and he is despicable. Allāh causes his good deeds to be wasted and whoever cried loudly is impatient which contradicts patience and this is unlawful”.

3. The Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) said to Fātimah (radi- Allaahu ‘anhu), “When I die do not cry over me, or pull your hair, or lament or mourn over me.”²¹

4. The Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) said at a time of difficulty do not hit your cheeks nor your faces, do not pull your hair, do not rip your clothes nor wear black clothes or lament and mourn.²²

5. Imām J‘afar Sādiq was asked, “Can women wear black clothes and pray.” He replied, “No, because black is the colour of the clothes of the people of hellfire.” He also said, “Alee said the Messenger of Allāh said to his companions do not wear black clothes as it is the dress of Fir’aun.”²³

Note From this narration we find according to the Shi‘a religion it is absolutely unlawful whether at a time of happiness or sadness. So whoever wears black clothes their either he is a Fir’aunī or a person from the hellfire.

6. Imām Muḥammad Bāqir said, “Whoever made an imitation of a grave or copied anything else then he leaves the fold of Islaam.”²⁴

²¹ Furū al-Kāfī, Kitāb an-Nikah [2/128]

²² Furū al-Kāfī [2/128]

²³ Kitāb Man Lā Yakhsar al-Faqīyah Mā Yaslī Fīhī

²⁴ Man Lā Yadhzah al-Faqīyah Bāb an-Nawādir.

7. Imām J‘afar Sādiq said, “Crying on the deceased with a loud voice and ripping ones clothes is not permissible.”²⁵

8. Imām Bāqir said, “When the son of the Messenger of Allāh, Ṭāhir, died he prohibited Khadijah from crying.”

9. Alee (RaḍiAllāhu ‘Anhu) said, “Whoever at a time of difficulty hit his thighs then his deeds will be wasted.”²⁶

These narration’s prove that all that the Shi‘a do in the month of Muharram like beating oneself, hitting ones cheeks and face, wounding oneself, wearing black clothes, being in a state of mourning, lamenting and wailing, making grave imitations of the grave of Ḥussain (RaḍiAllāhu ‘Anhu) to lament over and all other actions the Shi‘a do, are all prohibited and unlawful actions.

If all this was permissible and allowed, then the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) would have done this for the martyrs of the battle of Uhud, yet he did not put a black shroud over his uncle Hamzah’s body.

After the great treachery of the Shi‘a Imām Zain al-‘Ābidīn did not establish gatherings for mourning every year. Nor did he make images of the women of the Ahlul-Bayt as the Shi‘a do today.

The reality of these issues is that Allāh or his Messenger (sal-Allaahu ‘alayhe wa sallam) didn’t order establishing such gatherings. However the Shi‘as in order to cover up their deceit, mourn for their despicable mistake and with this send curses upon Yazeed trying to lift the blame from themselves.

²⁵ Furū al-Kāfī [1/118]

²⁶ Nahj al-Balāghah [2/224] Printed in Egypt.

However, what is ironic here is that according to the Shi‘as it was Yazīd who himself aided this custom of lamenting and mourning. Hence the reliable Shi‘a book, Jalā al-‘A’yūn mentions Yazīd gave Ahlul Bayt a house and asked them to wear black clothes and to lament for 7 days.²⁷

This then proves the person who first started this innovation was Yazīd (according to the Shi‘a) and that the Shi‘a followed him in this custom. So on one hand they curse him and on the other hand they follow his innovated customs. This is indeed strange.

This custom was really introduced by Ma‘az ad-Daulah ash-Shī‘ī who on the 10th of Muharram in 352H ordered the people to close their shops, all trading to cease and that the people should grieve, everyone to wear black clothes, women to rip their clothes in public and walk the streets whilst lamenting and wailing.²⁸

²⁷ Jalā al-‘Ayūn [pg.527, 531]

²⁸ [TN] Hāfiẓ Ṣalāh ud-Dīn Yūsuf said in ‘The Month of Muharram And The Present Day Muslims.’ “In 351H Ma‘az ad-Daulah [Aḥmad bin Bauīyyah Daīlāmī] wrote the following on the door of the grand Masjid of Baghdād, “May there be curse upon Mu‘awīyyah bin Sufyān, the evil ones of the garden of Fidak, the ones who stopped Hasan from being buried in the Prophets grave, the ones who exiled Abū Dhar and the ones who expelled ‘Abbās from the committee.” [See Tārīkh Ibn al-Āthīr [8/179]. Then in 18th Dhul-Hijjah Ma‘az ad-Daulah announced to the people to make Eīd and he named the Eīd ‘Eīd Khum Ghadīr’ and the drums were beaten and it was a joyous occasion. The reason why he kept the date of 18th Dhul-Hijjah was because it was the date of the martyrdom of Uthmaan (RaḍiAllāhu ‘Anhu). Nowadays the Shi‘a consider Eīd Khum Ghadīr to be more virtuous than Eīd ul-Adha. Then in the beginning of 352H Ma‘az ad-Daulah ash-Shī‘ī ordered the people to close their shops’ all trading to cease and the people should grieve, everyone to wear black clothes, women to rip their clothes in

We find the Shi‘as of this time are following their predecessors foot by foot and earning the wrath and anger of Allāh upon themselves. Similarly according to their own words they ended up declaring their own Shi‘a to be heretical infidels and thereby rightfully earning Allāh punishment.

The Virtue of Abū Bakr as-Siddīq According To A Shi‘a Narration.

It is narrated by J‘afar Sādiq,

“When the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) was in the cave with Abu Bakr, he said to him, “I can see J‘afar and his companions on a ship in the middle of the sea and I can see the Anṣār in their houses in Madīnah.” Abu Bakr asked, “O Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) can you see them?” He replied, “Yes I can see them.” Abū Bakr (RaḍiAllāhu ‘Anhu) then asked, “Can I also see them.” So the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) wiped his hands over Abu Bakr’s face and then he could also see everything. Upon this the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) said to him, “You will always be my friend (Siddīq)”²⁹

From this narration of the Shi‘a it is clear that Abū Bakr as-Siddīq the First Khalīfah was the most virtuous from all the companions as his title as-Siddīq is from those who seek closeness to Allāh, as Allāh said,

public and walk the streets whilst lamenting and wailing. The shī‘a rejoiced at this is as it was a shī‘ā government. [‘The Month of Muharram And The Present Day Muslims. [pg.18-20]

²⁹ Tafsīr ‘Alī bin Ibrāhīm al-Qummī under the explanation of the verse, “Idh-huma Fil-Ghār”

“And who so obeys Allāh and His Messenger then they will be in the company of those on whom Allāh has bestowed his grave, of the prophets, the Siddiqīn (Those who were the first and foremost to believe in the Messenger of Allāh)...”³⁰

Hence when the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) said to Abu Bakr he was his Siddiq, then this station is of a great stature with Allāh.

The Virtue of ‘Umar bin al-Khattāb According To a Shi‘a Narration.

There is a long sermon of ‘Alī in ‘Nahj ul-Balāghah’. When it was the time for Jihād against the Persians ‘Umar (RaḍiAllāhu ‘Anhu) intended to go himself in the battlefield so he sought the counsel of ‘Alī. ‘Alī advised him not to go and said to him,

*“O ‘Umar you are the peg of the Arabs. If you leave this land of Madīnah then the Arab lands will be destroyed from all directions and tomorrow if the non-Arabs look at you they will most certainly say you are one of the pillar of the foundation of the Arabs, please do not leave.”*³¹

This statement shows how much respect ‘Alī (RaḍiAllāhu ‘Anhu) had for ‘Umar (RaḍiAllāhu ‘Anhu) and how much revered him. It also shows the great unity between the two Khalīphs, and that ‘Alī considered ‘Umar’s (RaḍiAllāhu ‘Anhu) Khalīphate to be his Khalīphate.

³⁰ an-Nisā 4:69

³¹ Nahj ul-Balāghah [pg.325]

The Virtue of ‘Uthmān bin ‘Affān According To A Shi‘a Narration.

This is a statement of ‘Alī (RaḍiAllāhu ‘Anhu) in praise of Uthmān (radi- Allaahu ‘anhu) in Nahj ul-Balāghah which is decisive of the virtue of ‘Uthmān (RaḍiAllāhu ‘Anhu). It is,

“‘Alī then went to ‘Uthmān and said to him, “People are hounding and hassling me and they have made me a messenger between themselves and you. But by Allāh I do not know what to say to you, I do not know anything which you do not know and nor can I represent you in anything. I do not precede you in anything except that you know it and we have nothing from seclusion that we can convey to you. You saw what we saw and you heard what we heard. You accompanied the Messenger of Allāh (sal-Allaahu ‘alayhe wa sallam) and so did we. You are the same as Abū Bakr and Umar (RaḍiAllāhu ‘Anhuma) in acting and in following the truth. You acquired the virtue of being the son in law of the Messenger (sal-Allāhu ‘alayhe wa sallam) which Abū Bakr and Umar (Raḍi Allāhu ‘Anhuma) did not have.”³²

³² Nahj ul-Balāghah [pg.378], Printed in Egypt.