

The Decisive Word On Who Murdered Hussain (radi-Allaahu ‘anhu)

In this treatise it has been proven from the books of the Shee’ah that the people who called Hussain to Koofah and then killed him were the Shee’ah themselves and not the Sunni’s. It has also been proven from Shee’ah books that the mourning and lamenting they do in Muharram and in other months is unlawful. (an Exposé of the classical Shee’ah book ‘Jalaa al-A’ayoon’)

By
Shaykh Abul Hareez Maalik Abdul Azeez Munaazar Multaanee

Translated by
Abu Hibbaan & Abu Khuzaimah Ansaari

Shaykh Abul-Hareez Maalik Abdul-Azeez Munaazar Multaanee

He was born approximately at the turn of the 19th century at about 1899 in the eastern part of Multaan, a major city of the state of Punjaab, in Paakistaan. He was born in a district 7 miles to the east of Multaan, in an area known as Khudaadwala 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. Shaykh al-Allaamah Abdul-Haqq Multaanee
2. Shaykh al-Allaamah Abdul-Tawaab Multaanee

1. Shaykh al-Allaamah Abdul-Haqq Multaanee

He was originally from Dhera Ismaa'eel Khaan and a Faraanee Afghan, he later moved to Multaan. He was from amongst the first people who started to call the people to the Tawheed of Allaah and the Sunnah of the Messenger of Allaah (SAAS) in that area. Suffice it to say that he was one of the foremost students of al-Allaamah al-Muhaddith al-Muftee Mian Nazeer Hussain Muhaddith Dehlawee (d.1318H), from who he learnt all the different branches of Islaam. His rank and position with his teacher was such that he (Mian Nazeer Hussain) would have complete trust and reliance in him. When questions would come to Mian Nazeer he would pass them onto Shaykh Abdul-Haqq who would answer them and Main Nazeer would then just add his approval. So when one looks at '*Fataawaa Nazeeriyah*' of Allaamah Nazeer Hussain some of the verdicts have the name of Abdul-Haqq next to them. This was his rank. Then another well-known student of al-Allaamah Mian Nazeer Hussain, Shaykh al-Allaamah al-Muhaddith Abul-A'la Abdur Rahman Mubaarakpooree, Saahib Tuhfatul Ahwadhee, checked Fataawa Nazeeriyah.

2. Shaykh al-Allaamah Abdul-Tawaab Multaanee

Born in 1288H, he also learnt ahadeeth from the hadeeth master, al-Allaamah al-Muhaddith al-Muftee Mian Nazeer Hussain Muhaddith Dehlawee.

Thereafter he gained permission of hadeeth from,

1. Imaam Ahmad bin Abdur-Rahmaan al-Banna Misree, the one who put al-Musnad of Imaam Ahmad in an order.

2. Shaykh al-Allaamah Muhammad Raaghib at-Tabbakh al-Halabee Shamee (d.1370).

He was highly influenced by the works of the two Shaykhain, Shaykh ul-Islaam Imaam Ibn Taymiyyah and Imaam Shams ul-Islaam Ibn Qayyim as well as the works of Imaam Ibn Hajr al-Asqalaanee. He would often re-print their books and give them out free especially 'A'laam al-Muwaqqi'een'. He authored many books. He died in 1366H.

Thereafter the Shaikh travelled to Siyaalkot and studied in 'Jaamia Ibraaheemiyah' where he benefited from Shaykh Muhammad Ibraaheem Meer Siyaalkotee. Then when the seeking of knowledge further instilled zealously in him, he travelled to 'Jaamia Sa'eediyah' in Delhi and learnt from Shaykh al-Allaamah Abu Sa'eed Sharf-ud-Deen Dehlawee, the famous student of al-Allaamah Mian Nazeer Hussain Muhaddith Dehlawee, where he completed his studies.

He spent most of his life as the rector of 'Daar ul-Hadeeth Muhammadiyyah' in Multaan. He spent years teaching the Prophets hadeeth in this institution as well as delivering the Friday sermon at the Jaamia 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 Ghazee Khan, where he, alongside another Shaykh, severely refuted the madhab of the Raafidhee'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 Shaykh al-Allaamah Thanauallah Amritsaree 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 Shee'ah, one of them was with the Shee'ee Sayyid Zain al-A'abideen Shaah and another one with Ismaa'eel ash-Shee'ee, both of whom were severely refuted and their arguments annihilated by the Shaykh, Walillahil-Hamd.

In the district of Shaah Ghardaiz in Lucknow (a place known for shee'ah residency), in the house of Sayyid Asghar Alee Shaah, Sayyid Zain al-A'abideen in the presence of other shee'ahs debated with the Shaykh on different issues between Ahlus-Sunnah and the shee'ahs. The Shaykh was so knowledgeable about the shee'ah madhab that he (his) opponent began to sweat as the expertise of the Shaykh was such that all his arguments were based and referenced from the books of the shee'ahs themselves. The Shaykh would always return victorious.

He also debated with the famous Hanafee mullah, Maulana Khair Muhammad Jalandhree and it has been narrated that after the debate the Hanafee Maulana did not know his way back home.

His Works

The main areas of writing and research of the Shaykh were shee'ism and the refutation of Taqleed hence most of his works revolve around this.

In refutation of the Shee'ah he wrote,

1. The Decisive Word On Who Murdered Hussain.
2. The Decisive Word On the Marriage of Umm Kulthoom (bint Alee to Umar al-Khataab).
3. Hadeeth Qartaas.
4. The Garden of Fidak.
5. Ehtimaam Janaazah Khair al-Anaam.
6. al-Burhaan al-Ma'qool Fee Tarbee'a Binaat ar-Rasool.
7. Khilaafat Saadiqah.
8. Fadhail Khulafa Raashideen.
9. Fadhail Abu Bakr, Umar and Uthmaan From Shee'ah Narration's.

On the Hanafees he wrote,

10. Isteesaal at-Taqleed
11. Faisalalah Raf ul-Yadain
12. Faisalalah Munazarah Raf ul-Yadain (Murattab)
13. Risaalah Qiraa'h Khalf al-Imaam.
14. Tahqeeq at-Taraaweeh

Other books include:

15. Akaazeeb Mirzaa (Ghulaam Ahmad Qaadiyaanee)
16. Hayaat Maseeh (Eesaa Ibn Maryam)
17. Fadhail Durood Shareef

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 Aqaa'id, ahadeeth, fiqh, usool 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 Daar ul-Hadeeth Muhammadiyah and approximately 2-3 years after he died due to asthma. He died in the first week of July in 1969.

May Allaah grant his Jannatal Firdaus. Ameen

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All praise be to Allaah.

O people of Ahlus-Sunnah wal-Jamaa'ah let it be clearly known that from the trials and tribulations against Islaam is the tribulation of Rafdh or the Raafidhee's (shee'ah). This shee'aism is open and in front of the people in the garb of taqiyyah and in opposition to Ahlus-Sunnah they are constantly engaged in attempting to destroy them. The shee'ah have just one statement on their tongues that they love the people of the household of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) (Ahlul-Bayt)

Therefore it was necessary to defend Ahlus-Sunnah against the claims of love by shee'ah 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 shee'ah sect these words mean nothing except enmity and hatred for Ahlul-Bayt. The shee'ah are very famous for fooling the people with little knowledge that the murderers of Hussain (radi-Allaahu 'anhu) were sunnis. However when the shee'ah 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 shee'ah public are unaware of their books of hadeeth. 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 sunnis were the murderers of Hussain (radi-Allaahu 'anhu) however, the books of the shee'ahs contain manifest evidences and clarify the real murderers of Hussain (radi-Allaahu 'anhu) were pure shee'ah. Who after the period of 'Alee (radi-Allaahu 'anhu) joined alliances and co-operated with 'Abdullah bin Sabaa the jew, and they formerly joined the shee'ah sect. Therefore the shee'ah scholars like Mullah Baaqir Majlasee writes in his classical book 'Jalaa al-A'ayoon',

"When the people of Koofah found out Hussain (radi-Allaahu 'anhu) had moved and was residing in Makkah, the shee'ahs gathered in the house of Suleimaan bin Sardkhazaa'ee in koofah and they discussed the issue of Mu'awiyah (radi-Allaahu 'anhu) and the pledge of allegiance to Yazeed. Suleimaan said, "Imaam Hussain denied the pledge of allegiance to Yazeed and went to Makkah and you people are his shee'ah (sect/party) aswell as for his relatives. If you want victory for them, then invite them to Koofah. The shee'ah said, 'when

he comes and lighten this city of Koofah then all of us will give him our pledge of allegiance.”¹

It is very clear from this quote the shee’ahs were not only the shee’ah of Hussain (radi-Allaahu ‘anhu) but also the shee’ah of ‘Alee (radi-Allaahu ‘anhu) as they claimed love for him, as the shee’ah of today claim. These deceptive and traitorous shee’ah wrote many letters to the Imaam they oppressed, i.e. Imaam Hussain (radi-Allaahu ‘anhu) and called him to Koofah, to the extent that he received 12,000 letters from them. Mullah Baaqir Majlasee writes,

“So when these shee’ah formulated a strategy they wrote numerous messages to Hussain 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 shee’ah believers and muslims of the people of Koofah to Imaam Hussain bin ‘Alee bin Abee Taalib. It is clear and apparent we do not have an Imaam at this moment in time so pay heed and attention to us and come to our city of Koofah. We are all obedient to you and are your followers. The governor of Koofah Nu’maan bin Basheer 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 Shee’ah were in that they did not pray behind others, this is the same situation with the shee’ah today.

When the requests of the shee’ah exceeded limits Hussain (radi-Allaahu ‘anhu) sent Imaam Muslim bin A’qeel to Koofah where 12,000 koofee shee’ah gave him the pledge of allegiance. Hence Imaam Muslim bin A’qeel wrote a letter to Hussain (radi-Allaahu ‘anhu) and said the people Koofah are with you with their hearts. So please come to Koofah.⁴

Thereafter what the shee’ah did with Hussain (radi-Allaahu ‘anhu) is recorded in their books. When Hussain (radi-Allaahu ‘anhu) went to Koofah the shee’ahs made their deceptiveness, treachery and evil open and clear, the 12,000 letters they had written were shown to them but these tyrant shee’ah denied them. So upon this Hussain (radi-Allaahu ‘anhu) said,

¹ Jalaa al-A’ayoon (pg.340)

² Jalaa al-A’ayoon (pg.431).

³ Jalaa al-A’ayoon (pg.430).

⁴ Jalaa al-A’ayoon (pg.432).

“Our shee’ah have denied everything and hence our victory.”⁵

These tyrant and oppressive shee’ahs disgraced and shamed Hussain (radi-Allaahu ‘anhu) and destroyed his victory. When Hussain (radi-Allaahu ‘anhu) saw the reality of the shee’ah he said,

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

Mullah Baaqir Majlasee continued and said,

“In the end it was these disloyal shee’ah who martyred Hussain (radi-Allaahu ‘anhu).”⁷

We do not need other references to establish the murderers of Hussain were these Koofee shee’ah however for the satisfaction of the shee’ah another reference is quoted. Allaamah Qadhee Saushastaree Shee’ee writes in ‘Majaalis al-Mu’mineen’

“There is no need to establish evidence the murderers of Imaam Hussain were Koofee shee’ah (as this was the case) and as for the claim they were Sunni, it is against the reality and requires evidence even though Abu Haneefah was a Koofee.”⁸

This quote is very clear that the killers of Hussain (radi-Allaahu ‘anhu) were shee’ahs and these shee’ahs not only expressed their disloyalty, deceptiveness, treachery and their corruptive beliefs with regards to Hussain (radi-Allaahu ‘anhu) but also with regards to [his father] ‘Alee (radi-Allaahu ‘anhu) and his brother Hasan (radi-Allaahu ‘anhu) as well as with other people of Ahlul-Bayt.⁹

Mullah Baaqir Majlasee writes that Hasan (radi-Allaahu ‘anhu) said,

“I swear by Allaah instead of these shee’ah, Mu’awiyah is better for me as these shee’ah just claim they are my shee’ah when really they intended to kill me and loot my wealth.”¹⁰

It is also mentioned in Siyar al-Ai’mah and Kashf al-Ghummah that,

“The shee’ah betrayed Hasan (radi-Allaahu ‘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

⁵ Jalaa al-A’ayoon (pg.452-453).

⁶ Jalaa al-A’ayoon (pg.468).

⁷ Jalaa al-A’ayoon (pg.469).

⁸ Majaalis al-Mu’mineen (pg.24) Printed in Iraan.

⁹ See Jalaa al-A’ayoon (pg.445).

¹⁰ Jalaa al-A’ayoon (pg.423).

shee’ah forcefully pulled and stole the prayer mat Hasan (radi-Allaahu ‘anhu) was praying on.”¹¹

Similar events are mentioned in the sunni books. The shee’ah who invited Hussain (radi-Allaahu ‘anhu) to Koofah were also the ones who in fact killed him. When Hussain (radi-Allaahu ‘anhu) saw their treachery he said,

“I did not come to Koofah without being asked to come. I received numerous letters from you stating you had no Imaam 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 (‘Alee (radi-Allaahu ‘anhu) and my brother (Hasan (radi-Allaahu ‘anhu) and my first cousin Muslim bin A’qeel. 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 ‘Khulaasatul Masaa’ib’ Shee’ee said that Imaam Hussain said,

“My shee’ah have disgraced me.”¹³

In the same book it says,

“The killers of Hussain (radi-Allaahu ‘anhu) were all Koofee and no one from amongst them was a Shaamee (Syrian) or a Hijazee (From Makkah or Madeenah).”¹⁴

This enmity of the Shee’ahs had already started since they had martyred Muslim bin A’qeel and ‘Abdullah bin Bitaqar. The shee’ah were on their way to stop Hussain (radi-Allaahu ‘anhu) due to which Hussain (radi-Allaahu ‘anhu) had to change his direction from Koofah to Karbala.

We have proven from the books of the shee’ah which they consider to be reliable that the murderers of Hussain were pure shee’ah. 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 shee’ah say they benefited from the murder of Hussain (radi-Allaahu ‘anhu) and due to this all the sins of the shee’ah have been forgiven. They claim that since in the dream when

¹¹ Siyat al-Ai’mah and Kashf al-Ghummah.

¹² Taareekh al-Umam Wal-Malook (2/228-229).

¹³ Khulaasatul Masaa’ib (pg.49).

¹⁴ Khulaasatul Masaa’ib (pg.201).

Ibraaheem ('alaihi salaam) had to slaughter Ismaa'eel ('alaihi salaam), it was stopped therefore the murdering of Hussain (radi-Allaahu 'anhu) was a correct interpretation of that dream and for this they use a verse of the Qur'aan. In this regard Mawlana Awlaad Haidar Shee'ee authored a book titled 'Dhab al-A'dheem' in which he explained in detail this interpretation by the shee'ah.

We will therefore ask the shee'ah with all due respect, what is the difference between your beliefs that all your sins are forgiven due to the martyrdom of Hussain and the Christians' claim that all their sins have 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 shee'ah religion was laid by the jews and christians. Then how can there be any differences in the final result.

The reality is that the shee'ah killed Hussain (radi-Allaahu 'anhu) and now they want to acquire the reward for it by lamenting and wailing. They also claim the companions of Hussain (radi-Allaahu 'anhu) became disbelievers. Qadhee Saushastaree Shee'ee narrates,

"It is narrated from Imaam Zain al-A'abideen that he said, "After the death of Hussain everyone except 5 of his companions became disbelievers. Abu Khaalid, Yahyaa bin Aam Taweel, Jubair bin Mutee'a, Jaabir bin 'Abdullah Anssari."¹⁵

According to the shee'ah these 5 were also in the cloak of taqiyyah who after some days also became disbelievers and during the time of Imaam Ja'afar there were not even 3 shee'ah who were believers.

'Usool al-Kaafee' mentions that Imaam Ja'afar said,

"I swear by Allaah if I find 3 shee'ah believers from amongst you who will conceal what I say then I would not hide my hadeeth from them."

Imaam Moosaa Kaadhim said,

"There was only one believer who was 'Abdullah bin Ya'afoor."¹⁶

This shows according to the shee'ah themselves they were full of heresy and disbelief and in the highly regarded shee'ah book, Usool al-Kaafee Imaam Muhammad Baaqir said,

¹⁵ Majaalis al-Mu'mineen, Fifth Majaalis (pg.135).

¹⁶ Majaalis al-Mu'mineen (pg.136).

“Allaah established 70 years for the Mahdee to appear but when the shee’ah murdered Hussain (radi-Allaahu ‘anhu) Allaah was angry with the people of the earth and therefore he increased Mahdee’s time to 140 years.”¹⁷

In another narration it states,

“The anger of Allaah descended upon the shee’ah.”¹⁸

So this second narration explains the first one, which clarifies that the phrase ‘people of the earth’ refers to the shee’ah. The shee’ah were and are such great criminals that Allaah limited and specified curses upon them. Another narration in ‘Usool al-Kaafee’ that Allaah 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 Imaam Moosaa Kaadhim issued a verdict the shee’ah were hypocrites and disbelievers. He said,

“If I was to separate and divide my shee’ah then I will not find anyone except a category of those who claim they are shee’ah only and if I examined them then I will not find any shee’ah except that all of them will be infidel disbelievers.”²⁰

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

¹⁷ Usool al-Kaafee (pg.232). Now Thirteen and a half centuries have passed but yet there is still no sign of the Mahdee which goes to show how angry Allaah is with the shee’ahs.

¹⁸ Usool al-Kaafee (pg.159).

¹⁹ Usool al-Kaafee (pg.511).

²⁰ Furoo al-Kaafee, Kitaab ar-Raudah (pg.107).

The Unlawfulness of Lamenting and Mourning

The shee’ah in order to cover their crime for murdering Hussain (radi-Allaahu ‘anhu) inverted the narrations of Islaam 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 Allaah (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 shee’ah also contain similar verdicts that state such actions are unlawful. So in this regard we will mention some shee’ah narrations.

1. It is narrated from Imaam Ja’afar Saadiq that the Messenger of Allaah (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 shee’ah is already in danger.

2. Muhammad Baaqir 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 Islaam and he is despicable. Allaah causes his good deeds to be wasted and whoever cried loudly is impatient which contradicts patience and this is unlawful”.
3. The Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam) said to Faatimah (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 Allaah (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. Imaam Ja’afar Saadiq 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 Allaah said to his companions do not wear black clothes as it is the dress of Fir’aun.”²³

²¹ Furoo al-Kaafee, Kitaab an-Nikah (2/128)

²² Furoo al-Kaafee, (2/128)

²³ Kitaab Man Laa Yakhsar al-Faqeeyah Maa Yaslee Feehee.

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

6. Imaam Muhammad Baaqir said, *"Whoever made an imitation of a grave or copied anything else then he leaves the fold of Islaam."*²⁴
7. Imaam Ja'afar Saadiq said, *"Crying on the deceased with a loud voice and ripping ones clothes is not permissible."*²⁵
8. Imaam Baaqir said, *"When the son of the Messenger of Allaah, Taahir, died he prohibited Khadeejah from crying."*
9. Alee (radi-Allaahu '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 shee'ah 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 Hussain (radi-Allaahu 'anhu) to lament over and all other actions the shee'ah do, are all prohibited and unlawful actions.

If all this was permissible and allowed, then the Messenger of Allaah (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 shee'ah Imaam Zain al-A'abideen did not establish gatherings for mourning every year. Nor did he make images of the women of the Ahlul-Bayt as the shee'ah do today.

The reality of these issues is that Allaah or his Messenger (sal-Allaahu 'alayhe wa sallam) didn't order establishing such gatherings. However the shee'ahs 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.

However what is ironic here is that according to the shee'ahs it was Yazeed who himself aided this custom of lamenting and mourning. Hence the reliable shee'ah

²⁴ Man Laa Yadhzah al-Faqeeyah Baab an-Nawaadir.

²⁵ Furoo al-Kaafee (1/118).

²⁶ Nahj al-Balaaghah (2/224) Printed in egypt.

book, Jalaa al-A'ayoon mentions Yazeed 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 Yazeed (according to the shee'ah) and that the shee'ah 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-Shee'ee 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

We find the shee'ahs of this time are following their predecessors foot by foot and earning the wrath and anger of Allaah upon themselves. Similarly according to their own words they ended up declaring their own shee'ah to be heretical infidels and thereby rightfully earning Allaah punishment.

²⁷ Jalaa al-A'ayoon (pg.527, 531)

²⁸ [TN] Haafidh Salaah ud-Deen Yoosuf said in 'The Month of Muharram And The Present Day Muslims.'

"In 351H Ma'az ad-Daulah (Ahmad bin Bauyyah Daylaamee) wrote the following on the door of the grand Masjid of Baghdaad, "May there be curse upon Mu'awiyah bin Sufyaan, the evil ones of the garden of Fidak, the ones who stopped Hasan from being buried in the Prophets grave, the ones who exiled Abu Dharr and the ones who expelled Abbaas from the committee." (See Taareekh Ibn al-Aatheer (8/179).

Then in 18th Dhul-Hijjah Ma'az ad-Daulah announced to the people to make Eed and he named the Eed 'Eed Khum Ghadeer' 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 (RA). Nowadays the shee'ahs consider Eed Khum Ghadeer to be more virtuous than Eed ul-Adha.

Then in the beginning of 352H Ma'az ad-Daulah ash-Shee'ee 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 public and walk the streets whilst lamenting and wailing. The shee'ah rejoiced at this is as it was a shee'ah government. ('The Month of Muharram And The Present Day Muslims. (pg.18-20)

The Virtue of Abu Bakr as-Siddeeqe According To A Shee'ah Narration.

It is narrated by Ja'afar Saadiq,

“When the Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam) was in the cave with Abu Bakr, he said to him, “I can see Ja’afar and his companions on a ship in the middle of the sea and I can see the Ansaar in their houses in Madeenah.” Abu Bakr asked, “O Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam) can you see them?” He replied, “Yes I can see them.” Abu Bakr (radi-Allaahu ‘anhu) then asked, “Can I also see them.” So the Messenger of Allaah (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 Allaah (sal-Allaahu ‘alayhe wa sallam) said to him, “You will always be my friend (Siddeeqe)”²⁹

From this narration of the shee'ah it is clear that Abu Bakr as-Siddeeqe the First Khaleeph was the most virtuous from all the companions as his title as-Siddeeqe is from those who seek closeness to Allaah, as Allaah said,

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

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

The Virtue of ‘Umar bin al-Khattaab According To a Shee'ah Narration.

There is a long sermon of ‘Alee in ‘Nahj ul-Balaaghah’. When it was the time for Jihaad against the Persians ‘Umar (radi-Allaahu ‘anhu) intended to go himself in the battlefield so he sought the counsel of ‘Alee. ‘Alee advised him not to go and said to him,

“O ‘Umar you are the peg of the Arabs. If you leave this land of Madeenah 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

²⁹ Tafseer Alee bin Ibraaheem al-Qumme under the explanation of the verse, “Idh-huma Fil-Ghaar”

³⁰ Soorah an-Nisaa (4):69)

³¹ Nahj ul-Balaaghah (pg.325).

This statement shows how much respect 'Alee (radi-Allaahu 'anhu) had for 'Umar (radi-Allaahu 'anhu) and how much revered him. It also shows the great unity between the two Khaliphs, and that 'Alee considered 'Umar's (radi-Allaahu 'anhu) khaliphate to be his khaliphate.

The Virtue of 'Uthmaan bin A'ffaan According To A Shee'ah Narration.

This is a statement of 'Alee (radi-Allaahu 'anhu) in praise of 'Uthmaan (radi-Allaahu 'anhu) in Nahj ul-Balaaghah which is decisive of the virtue of 'Uthmaan (radi-Allaahu 'anhu). It is,

"Alee then went to 'Uthmaan and said to him, "People are hounding and hassling me and they have made me a messenger between themselves and you. But by Allaah 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 Allaah (sal-Allaahu 'alayhe wa sallam) and so did we. You are the same as Abu Bakr and Umar (radi Allaahu 'anhuma) in acting and in following the truth. You acquired the virtue of being the son in law of the Messenger (sal-Allaahu 'alayhe wa sallam) which Abu Bakr and Umar (radi Allaahu 'anhuma) did not have."³²

³² Nahj ul-Balaaghah (pg.378), Printed in Egypt.