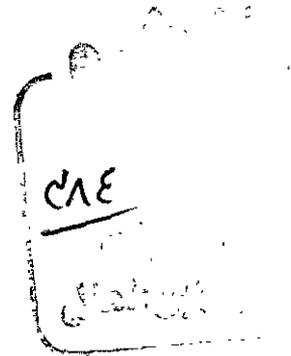
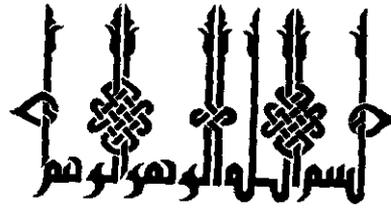


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# Conspiracies against Shi'ism

harmful to Islamic Unity

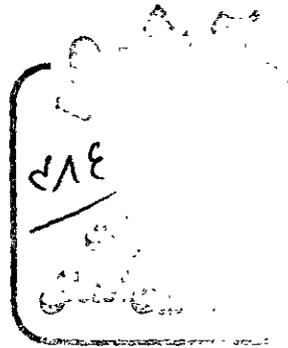
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BY:

MUHAMMAD QURBAN - ALI

AL-MUHADDITH, BANGLADESH

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**AN ORGANISATION of Ulema known as Jamiate-Ulema-e-Islam on 28th March 1988 held a conference, entitled "Hemayat-e-Haramain", and it was attended by the Ulema of Bangladesh, Pakistan and India.**

**The Bangladesh daily Inqilab reported that this conference declared the leader of the Islamic Revolution of Iran as 'Kafir' (God forbid) and demanded that the Shias of Iran be declared 'Kafir' just as was done in the case of Qadianies, so that as a corollary, they may not be allowed to perform Hajj pilgrimage as well.**

**The speakers at this conference were: Saudi and Egyptian ambassadors, as also Maulana Delwar Hossein Saidi, Maulana Shamsuddin Qasimi and others. The first and second sessions of the conference were presided over by Maulana Abdul**

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Karim Saleh and Pir Maulana Abu Safar Mohammad of Bangladesh respectively.

The second session was addressed by the Imam of Bangladesh's national mosque, Maulana Obaidul Haque, the editor of the Madina Magazine, Maulana Muhiddin Khan, Maulana Rashid Madani of India and Shaikh Abul Aziz Shah of Pakistan.

### POINTS FOR THOUGHT

Now let us see in the light of following points whether the declaration of the conference has any meaning whatsoever.

ONE: It is known to everyone who has even a little knowledge of Islam and Islamic history that the Shia school of thought appeared during the time of fourth Caliph of Islam, Hazrat Ali (RA), whom Shia regard as their first Imam, and that the Shias have a deep love for the Ahle-Bait of the Prophet Mohammad. Their belief in the basic principles of Islam are the same as that of other sects, like the unity of God, last Prophet Mohammad (PBUH), one Qoran, day of resurrection, fasting, Hajj, Zakat, etc.

The matters of belief and the school of thought of the Shia brethren were well-known even before the birth of our Sunni Imams like Imam Abu Hanafia (RA), Imam Shafe'i (RA), Imam Malik (RA) and Imam Ahmad ibn Hambal (RA). These

four Imams of Sunni Fiqh are considered to be top class Mujahids and Muqallads by the Sunni world but none of them ever declared the Shias as 'Kafirs'. Now the question arises as to whether the handful of Ulema of Bangladesh, who declared Iranian Shias as 'Kafir', have got more knowledge than their Imams.

Moreover, who does not know that Imam Abu Hanafia, one of four principal Imams of Sunni school of thought, was the disciple of Imam Ja'far Sadeq (RA), the sixth Imam of Shias. Imam Abu Hanafia often admitted that he was helped many times by Imam Ja'far Sadeq in solving intricate problems of the Sharia.

TWO: Ever since the origin of Shia school of thought the Shias have been regularly going to Mecca for Hajj pilgrimage. And they offer prayers in the Ka'aba staying in Arafah, Muzdalefa, Mina and other places within the Haram, and nobody ever objected to it. Even the Saudi Ulema never raised any such questions. Had the Shias been Kafir they would not have been allowed to enter the Haram or the Kaba.

Ever since the Islamic Revolution in 1979, around 115,000 Iranian Moslems have been going annually for Hajj pilgrimage and there has been no attempt to prevent them from performing the Hajj rituals. Why then suddenly Shias are being declared 'Kafir' and attempts are being made to prevent

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them from performing the Hajj!?

THREE: The founder-leader of Pakistan late Mr. Mohammad Ali Jinnah was a Shia. This fact is known to every one in the Indo-Pak Sub-continent. His Namaz-e-Janazah was led by the well-known Alim of the sub-continent Moulana Shabbir Ahmad Osmani, one of the famous Ulema of Deobandi school of thought. Since Mohammad Ali Jinnah was a Shia he must be, as per the Hemayat-e-Haramain conference, a 'Kafir'. Now the question is whether any Alim would ever lead Namaz-e-Janazah of a Kafir? Moreover, no Alim of the world or of Indo-Pak sub-continent either from Deobandis or from Brelavies has ever raised any objection about the Namaz-e-Janazah of Qaid-e-Azam Mohammad Ali Jinnah.

FOUR: After the establishment of Pakistan, there arose a volley of disputes regarding Islamic Constitution. Thirty one prominent Alims of both East and West Pakistan after many sittings prepared an unanimous 22-point resolution for Islamic Constitution and the same was submitted to the then government-of Pakistan. Among those famous Alims were: Moulana Mufti Shafi, Moulana Solaiman Nadavi, Moulana Shamsul Haque Faridpury, Moulana Zafar Ahmed Ansari and others. There were two Shi'a Alims, namely, Mufti Zafar Hussain, Shia Mujtahid, member of Ta'limat-e-Islamia Board, Pakistan Constituent Assembly, and

**Mufti and Mujtahid Hafez Kefayet Hussain, Shi'a Jamaat, Lahore.**

The Ulema of the above mentioned 31-member council of the then Pakistan considered Shias as full-fledged Moslems of our Ummah and took them as members in that high-ranking Ulema Council. The important point to be noted is that in the Ulema Council the chairman of the second session of Hemayat-e-Haramain conference, Pir of Sarsina, Moulana Abu Ja'far Mohammad Saleh, was also a member. How come he did not object to Shias participation in that highest body of Ulema in early fifties and how come he now participates in a conference where Shias are declared Kafirs? What is the secret behind it?

**FIVE:** Before the advent of the Islamic Revolution the use of various intoxicants like alcohols, heroins, hashish and brown sugar was rife in Iran. The women did not observe Hijab rather they imitated the scantily-dressed women of Europe and America. The common people of the country were under the tyrannical rule of the oppressor Shah, the peasants and workers were denied their legitimate rights. Not only this, but they had to live a sub-human life.

Indeed, Iran was lifeless under the rule of Shah Pahlavi. Here the question arises as to why these Ulema did not in those days feel it a duty on their part to declare the Shah as Kafir?

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Now, with the advent of the Islamic Revolution under the leadership of Imam Khomeini, all undesirable and corrupt Western practices like the use of narcotics and alcohols have vanished from the scene. Most importantly, the pristine glory of Hijab has been restored to the Iranian women. At the same time, they are free to take up jobs in consonance with their interests and talents. The landless peasants have been allotted lands. Tens and thousands of homeless people have been rehabilitated. A large number of roads have been constructed and electricity, drinking water and other necessities have been supplied to remote villages.

The Islamic Republic has been striving hard to establish a just society. Above all, the Ulema, who had no recognition during the Shah's rule, have gained a respectable position in the society.

This is only the tip of the iceberg. The achievements of the Islamic Revolution are varied and legion; it has baffled the West. Indeed, the anti-Islamic forces do not want the Moslems of other countries to know the results of this revolution for the fear that they would rebel against the monarchical and autocratic rule in their countries. They would then like to replicate Iran's Islamic Revolution in their homelands. This would certainly put an end to the superpowers influence over them and would restore their respectable position as the

guide to humanity.

It was this fear that prompted the big powers and the reactionary regimes of the regions to pool their resources for use against the Islamic Revolution. As a first step, they instigated Iraq's Ba'athist ruler (Saddam) to launch an undeclared war on Iran (22 Sept 1980) so as to nip the Islamic Revolution in the bud. They have been supplying Iraq with money, arms, mercenary soldiers, military experts and satellite data about the position and movement of Islamic combatants.

In spite of all this the Islamic Iran, with her deep faith in Allah and her peoples sacrifices, has stood its ground firmly against the big powers. Without any outside help Iran has been successfully fighting the imposed war for the past 7 ½ years. In addition, the nation-building activities have been kept on uninterrupted. Iran has neither resorted to borrowing from foreign banks nor is it in the debt.

The monarchical regimes helping Iraq have, however, reached a financial crisis and have had to even shelve many developmental projects.

If these reactionary regimes had not been disturbing Islamic Iran carrying on its normal activities more vigorously, by now several countries of the world would have witnessed true Islamic Revolution in their people.

But, alas, the monarchists who are self-styled

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guardians of Sunni-Islam have, with the help of hired Ulema, declared Shia's as Kafirs. Within their own countries, resistance to Islamic movements is their only holy job!

If the Shias are Kafirs then why Saudi Ulema did not give this 'Fatwa'? Why Ulema of other countries did not pronounce this 'Fatwa'? In fact, Bangladesh, which has a limited number of Shias, was purposely chosen to declare the Shias as Kafirs.

There is a reason behind it. In Bangladesh, the wave of Islamic movement is discernible and strong. This country seems to be bracing for a successful Islamic Revolution in future. This has put the anti-Islamic forces on alert and they have now designed a well thought-out plan to create divisions among the Moslems just as in the British period the colonialists created divisions and disunity among the Moslems with the help of some hired Ulema. Their main concern was whether in Suratal-Fateha, (opening chapter of the Holy Qoran which is recited in daily prayers) 'Doallin' should be pronounced or 'zuallin. Whether at the time of Milad-e-Sharif (Birthday of the Holy Prophet) one should stand up at the time of 'Durud' or one should do it in sitting position? Whether in prayer one should place his hand at the chest or at the middle of the belly?

All this nonsense! These trifling matters were raised only to create disharmony among the Moslems. Our respectable Ulema must be aware of these tactics. They should see whether they are being used as pawns in Taghuty (imperialistic) games?

If the Irani Shias are Kafir then how Hojjatoleslam Mohammad Ali Taskhiri, representative of the Government of the Islamic Republic of Iran, joined the Fiqh conference composed of the representatives of 40 Moslem countries held in Jeddah on February 6, 1988. In this conference, it was unanimously accepted that there are eight schools of thought (Madhahibs) namely, Hanafi, Shafe'i, Maleki, Hambali, Ithna Ashari Shias, Zaidi, Ibazi and Zaheri which are the recognized schools of thought in Islam?

Hojjatoleslam Taskhiri who is also Director of International Relations Department of the Islamic Propagation Organization joined the conference as a respectable guest participant and contributed much in the conference. In Iran the Ithna Ashari School of Thought is in practice. According to the conference resolution, the Ithna Ashari School of Thought is a recognized school of thought just like Hanafi and Shafe'i of Sunni schools. Do our Bangladeshi, Indian and Pakistani Ulema know these facts?

The Al-Azhar University of Egypt is well-

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known in the world as the highest educational center of Moslems, Shaikh Shaloot, the chief of the Al-Azhar University, in collaboration with Ayatollah Brujerdi of Iran, established Dar Al-Taqrif Institution for bringing nearer different schools of thoughts of Islam. Shaikh Shaloot has clearly declared and pronounced a Fatwa that the Ithna Ashari School is a recognized school of thought like other recognized schools of thought of Sunnis. Do our Ulema have this information?

Our Prophet (SA) warned those who without reason called others 'Kafir' or 'Fasiq' in the following language:

According to Ibne Omar the Prophet (SA) said that if anybody called his Moslem brother Kafir, in that case, either of the two shall roam about with this designation. That is, if the person who was termed Kafir, is really Kafir then the word Kafir will be justified for him but if he is not Kafir then the person who pronounced that word would himself be Kafir (Bokhari and Moslem).

In another tradition the Prophet said:

According to Abu Dhar the Prophet (SA) said that if anybody named another person as Kafir or Fasiq and that person is not so, then this term Kafir or Fasiq returns back on the speaker and he becomes Kafir or Fasiq (Bukhari).

There are many other ahadith in Bokhari,

Moslem and other authentic books of Hadith in these terms. I think, since the Arabs understand the meaning of these traditions, as such, they do not pronounce Fatwas of Kafir and Fasiq so easily. For this reason, possibly the Ulema of Saudi Arabia, Kuwait, Qatar, and Iraq, although they know that their governments have political differences with Iran, they do not give Fatwas terming Irani Shias Kafir, nor do they pass resolutions demanding that the Irani pilgrims should not be allowed to enter Haram for Hajj.

But we see, with much pain, that a section of the Bangladeshi Ulema are acting according to the famous proverb 'what the king says, his servants say much more'.

### **WHAT IS THE REASON BEHIND THIS HUE AND CRY?**

At Hemayat-e-Haramain conference when one hears these words, one feels as if the Haramain have been attacked by its enemies or it is in danger and for its protection an immediate step must be taken. As such, those who have love for Islam and for Haramain have assembled for this holy purpose.

In fact, this is not the case. The real fact is that since the Islamic Revolution in Iran in 1979, more

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than hundred thousand pilgrims have been going for Hajj every year and they feel that during Hajj millions of Moslems, the servants of Allah, get together in Mecca to perform Hajj and this is the occasion when the Moslems after returning from Mina, throw stones directing towards satan in contempt and disgust. So this is the proper occasion to show contempt and disgust against the real satans that is America, Russia, Israel and all other powers who are the real enemy of Islam today and that should be done in the form of a unity procession after Hajj. Every year since 1979, the Iranian pilgrims bring out this procession in Mecca and Medina with the permission of Saudi authorities where thousands of non-Iranian pilgrims also join this procession. There was no trouble in such processions in the last eight years. Every year, after the procession, they offered Zohr prayer in the Holy mosque.

Last year in 1987, during the Hajj of 1407 A.H., the Iranians brought out similar processions in Mecca with the permission of Saudi authorities and Moslems of many other countries also joined this procession. When it reached near 'Hojoon Bridge' nearly half a mile away from the Holy Ka'aba, police personnel in plain clothes, already in position, started throwing stones, iron rods, etc. on the procession and in order to disperse the pro-

cession the police started spreading hot waters from the pipe, then started firing indiscriminately when about 400 male and female pilgrims died on the spot and thousands were injured. Among them were pilgrims from Palestine, Lebanon, Afghanistan and even from Bangladesh. This was reported in newspapers, radio, and television networks of almost the whole world and many Ulema of Islam condemned the massacre. Allah has declared in the Holy Quran:

“Whoever entered therein that is the area of Haram, became safe.” The Moslem jurists of all schools of thought are of the opinion that bloodshed, killing, assaulting and such other forms of activities are prohibited within the Haram area.

Many Moslems all over the world proposed that a council of representatives from all Moslem countries should be formed which should be responsible to manage the affairs of Hajj and to look after the pilgrims. Sensing this attitude of Moslems throughout the world and to counteract this proposal they have come out in the open with their paid helpers to declare Iranians as Kafir and to prevent them from entering the Haramain.

And in this conflict they have selected Bangladesh as their centre of operation because in this country the poor people are available under ‘food for works’ program to work the whole day in ex-

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change for a few kilograms of American wheat. As such this type of Fatwa can easily be available at a very low cost and little expenses. Otherwise, if the Irani Shias are Kafir why did the Saudi Arabian Ulema not give this Fatwa? Why have in the past eight years thousands of Irani Hajjis been allowed to perform Hajj, to offer their prayers in Ka'aba and to do everything necessary for Hajj and no Alim of Saudi Arabia raised any objection to it?

Even today the Saudi authorities say that if the Iranian Moslems do not raise slogans against America, Russia and Israel; they are welcome for Hajj and there is no objection whatsoever. Now, we may very well understand the meaning of the Fatwa of these Bangladeshi, and Indian Ulema and the true intentions behind it.

This is not to say that one should dogmatically support the Shias or Iranians. We believe that the Moslem people of Iran, Iraq and Saudi Arabia are all our brethren and they are part of Moslem Ummah. But the Iraqi ruling junta belongs to Ba'ath Party which was founded by the atheist Christian Mr. Michael Aflaq. The constitution and ideology of the Ba'ath Party is based on secularism and socialism which is not compatible with Islam. The Iraqi president and his cabinet belong to this Ba'ath Party. As such they follow their party ideology and policy in their administration. Do

the participants of Haramain conference know this fact?

The author had an opportunity to carry on his legal profession in Dubai from 1972 to 1984 and he had many occasions to travel to Iraq and other countries and to see specially the Ba'ath Party's rule in Iraq. Who does not know that a large number of Iraqi Ulema have been hanged only for opposing Ba'ath Party's socialist policies. Hundreds of intellectuals and Ulema have been exiled from Iraq and many of them have taken shelter in Saudi Arabia itself? Before the revolution in Iran, Saudi Arabia and other Moslem countries of the neighbouring Iran considered Saddam as the importer of Communism in the Middle East; Iraq was a staunch supporter of Russia and a major buyer of Russian arms. As such, they used to hate Saddam and his socialist regime. But it is an irony that after the Islamic Revolution in Iran, the monarchical regimes of the Middle East are looking to Saddam for their safety. Perhaps they find the roots of monarchy very shaky.

Allah pronounced in an unequivocal term:

*"The truth has come and the falsehood has vanished and the falsehood is a thing to be vanished." (17:81)*

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Allah has declared in the Holy Qoran:

*“An announcement from Allah and His Apostle, to the people (assembled) on the day of Great Pilgrimage that Allah and His Apostle dissolve treaty obligations and sever all connections with pagans”. (9:3)*

Ali (AS) Ibn Abitalib, during the Great Hajj, announced this verse loudly. Then why, during Hajj, slogans against the Zionist, Pagans and Atheists could not be raised?

Allah further says:

*“Do you make the giving of drink to pilgrims or the maintenance of the sacred Mosque, equal to the pious service of those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah. And Allah does not guide those who do wrong.” (9:19)*

The meaning of this Qoranic verse is very clear. Who are the persons who claim to render the service of Haramain only and who are those who are fighting in the cause of Allah?

Now we are hearing that the Saudi govern-

ment is requesting the other Moslem governments to send a limited number of pilgrims for Hajj, on the plea that it is difficult to look after a large number of Hajj pilgrims. We do not understand when the Saudi government is spending billions of dollars for innumerable purposes; why then are they incapable of spending money and arranging better management for looking after a large number of pilgrims?

Allah has made it obligatory on every Moslem who can afford return-journey expenses after meeting the yearly expenses of his family to perform Hajj once in his life.

Our Prophet (SA) said 'If any Moslem on whom Hajj is obligatory, died without performing Hajj, I do not know whether he dies as Christian or Jew.'

Let all of us think, if for the restrictive Saudi visa formalities and different types of taxes and other restrictions imposed by Saudi government or for their inability to look after a large number of pilgrims, many Moslems of the world can not perform their Hajj although they have ability to perform Hajj and it is obligatory on them, and they die without performing Hajj, who will be responsible for them? Does Islam allow it? What is the answer to this question?

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*“But what plea have they that Allah should not punish them, when they keep out (men) from the Sacred Mosque-and they are not its guardians? No man can be its guardian except the righteous but most of them do not understand.” (8:34)*

We ask the participants of Hemayat-e-Haramain conference in Bangladesh: Are you raising your voice against the tyrannical rule in Bangladesh? Are you saying anything against the Zionist oppression in Palestine or against the anti-Islamic tyrants of America, Russia and Israel? Do you raise your voice against prostitution, alcohol, opium, gambling, interest and other anti-Islamic activities carried on by Taghuti forces in Bangladesh? Are you holding a conference for this purpose? Are you launching a movement for allotting lands to landless peasants and for rehabilitation of homeless people and above all are you participating in a movement for establishing Islamic rule in Bangladesh? Our great Prophet (SA) did these things and he tolerated and encountered many attacks from the infidels for this cause but he never tried to declare any of his followers as Kafirs.

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