

The Sunni Standpoint

[Against the Shi'as as presented in the High Court of Pakistan]

By: Haq Char Yaar Media Services - A Project of HCY Global

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Chapter One
The Kalima Of Islam

The Kalima of all the Ambiyya (alaihimus salaam), from the time of Hadhrat Aadam (alaihi salaam) upto the seal of all Prophets, Hadhrat Muhammad constituted of two parts : i.e. Tauheed (oneness of Allah Ta'ala) and Risaalat (prophethood). The first part being the profession of the oneness of Allaah Ta'ala and the second part being that of the prophet of the era.

This was the Kalima of all the Sahabah-e-Kiraam, the family (RadhiAllaahu Anhum) of Rasululllah and the entire Ummat-e-Muslima. Alhamdulillah, upto this present age as well the entire Muslim Ummat is resounding with this very same blessed Kalima, in their Masaajid, books and on their tongues.

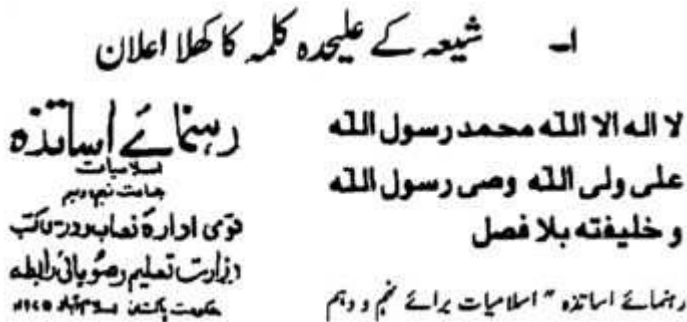
May Allah Ta'ala grant us the excellent fortune of reciting this Kalima- La Ilaha Illallahu Muhammadur Rasulullah- at the time of our departure from this ephemeral abode.

The Kalima Of The Shi'as

The Shi'as have included a third part (i.e. of wilaayat of Hadrat Ali (radhiallahu anhu) to the other two parts of the Kalima of Islaam, thus separating their Kalima from ours. They have created a severe vexation in the Muslim Ummat and have alienated themselves from the Muslim Ummat because the greatest unification of this Ummat is this Blessed Kalima. The Shi'as have, during the rule of Bhutto, created an uproar and formulated for themselves a different Deenyat Syallabus. This gave rise to hereunder is take from their own books.

The Shitite declaration of faith:

"La Ilaaha Illallahu Muhammadur Rasulullah, ALi waliyullah wasi Rasulluah Wa khalifatuhu beila faslin." ("Radnuma 'i Asaatiza"]



2. The Shi'a author Sayed Ali Haider Naqwi has recorded the difference between the Shi'a and Sunni Kalimas in his Kitaab 'Adyaan-e-Aalam', In the following way:

شیعہ اور سنی کلمہ میں فرق

سنی کلمہ شیعہ کلمہ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
رَسُولُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
وَعَلِيٌّ وَبِعِ اللَّهِ وَصِيٍّ رَسُولِ اللَّهِ
وَخَلِيفَتَهُ بِلَا فَضْلِ

نوٹ: شیعہ کلمہ میں خدا کے بعد علیؑ اور محمدؐ کے نام کی رسالت کی

گواہی دینے کے بعد یہ بھی گواہی شامل ہے کہ امام اکتسب علیؑ الخ
خدا کے دل میں اور رسول خدا کے وصی یا نائب بلا شرکت غیرے
تالیف رسولؐ ہیں (کیونکہ شیعہ عقیدے میں نبوت کی خلافت یا امامت
مسلمہ شرعی یا روحانی مہدہ ہے اور حکومت نہیں) اس طرح اس
کلمہ میں رسولؐ کے بعد حضرت علیؑ کے مقام کا اقرار اور اعتراف

ہوتا ہے۔ ("ادیان عالم اور فرقہ ہائے اسلام کا تقابلی مطالعہ" از سید علی حیدر نقوی)

"The different between the Shi'a and Sunni kalima {after he records both the Kalimas he states} NOTE: After testifying to the oneness of Allah Ta'ala and the Risaalat Of Muhammed , the Shi'ite Kalima also includes the following, that Immamul Muttaqeen, Ali Murtadha is the Wali of ALLah Ta'ala and the Wasi or deputy of the Rasul of ALLah without any any Alliance to the other Khalifahs of Rasulullah (because according to the Shi'as the Khillaafat of Nabuwat or Imaamat of the Muslims is a Shar'i or Rohaanu (Divine) rank and not a (man-made) rule). It is for this reason that the status and rank of Hadhrat Ali (radhiallahu anhu) is verified in the Kalima after that of Rasulullah .



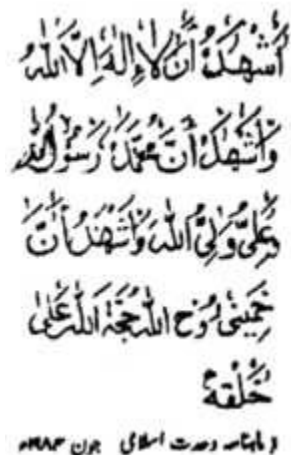
4. The alteration of the Islaamic Kalima in Iran, and the addition Khomeini therein. This much is as clear as daylight and each and every Muslim knows that accepts that the greatest unifying factor of this Ummat is the Kalima LA ILAHA ILLALLAHU MUHAMMADUR RASULILLAH, and that any changes therein will constitute Kufr. Nevertheless, the Shias have perpetrated great oppression upon this blessed Kalima. Examples of which have already been cited for your persal, from some of the Pakistani Shi'a immense oppression inflicted upon our blessed Kalima by the squalid audacity of the Iranian government and its Shias. They have added to our revered Kalima, (i.e. after their third addition of 'Ali Waliyullah) a fourth part 'Khomeini Hujjatul'. A copy of this is shown hereunder:



Another specimen of the Iranian Kalima
 On the 22nd November 1978. in Tehran during the initial introduction years of khomeini, his followers raised a banner in his honour whereupon their kalima was written in the following manner : "la Ilaaha IllAllaahu Al Imaamul Khomeini".
 Hereunder is a specimen of the daily Raulpindi newspaper 'Jang'



The alteration in the Shahaadat (testification to the oneness of Allah Ta'ala and the Risaalat of Nabi , by the Iranian Shi'as.
 {extracted from "Wahdat Islaami" June 1984 issue}.



{Translation : I bear witness that there is no deity besides Allaah and I bear witness that Muhammed is the messenger of Allaah and that Ali is the Wali of Allaah and I bear witness that Khomeini is the Rooh of Allaah and His Hujjat upon His creation."}

The Shia scholar Taalib Hussein Karpaalwi has written in his book Waaila e Ambiyaa on page 179

اقررتم۔ اس جملے سے واضح ہوا کہ انبیاء کرام نے خدا کی توحید، محمد اکرم کی نبوت اور حضرت
علیؑ کی ولایت کا اقرار کیا۔ لہذا، ماننا چاہئے کہ اگر انبیاء یہ نبیوں اور ان کے توحید نبی جتنے نبیوں کو
ان تین اجزاء کے اقرار کے بغیر انبیاء کی نبوت نہیں دے سکتی تو پھر ایمان کیسے رہے گا۔ لہذا ایمان اسی کا مکمل
ہوا جو جملے میں ان تینوں اجزاء کا اقرار کرتا ہے۔
یوم ميثاق خدا کی توحید، حضرت محمد مصطفیٰؐ کی نبوت اور حضرت علیؑ کی ولایت کا اقرار اور انبیاء نے اقرار
کیا لہذا تسلیم کیا کہ خطبہ کے ساتھ ساتھ اس وقت محمد اکرم اور حضرت علیؑ علیہما السلام کو ہوتے تھے۔
ان روایات سے واضح ہوا کہ تمام ایمان نے حضرت علیؑ کی ولایت کا اقرار کیا

{Translation : "(By saying) 'Aqrartum' -- It is clear from this sentence that the Ambiyaa (alaihumus salaam) confessed to the oneness of Allah, the Risaalat of Huzoor-e-Karam and the Wilaayat of Hadhrat Ali (radhiallahu anhu). Hence, we believe this that had the Ambiya not confessed to these three parts then they would not have been made prophets. So if the Nabuwat (prophet hood) of the Ambiyaa (alaihumus salaam) would not remain without their confession of these three parts, then how would our Imaan remain?" Therefore only the Imaan of that person will be complete, who confesses to these three parts.

One 'Yowme-e-Mithaaq' (the day when the souls of all the creation testified to Allah Ta'ala) the aarwaah (souls) of the Ambiyaa testified to the oneness of Allah Ta'ala, the Risaalat of Nabi (sallAllahu alaihi wasallam) and the Wilaayat of Hadhrat Ali (radhiAllahu anhu), therefore we have to accept that at that time Nabi (sallAllahu alaihi wasallam) and Hadhrat FAli (radhiAllahu anhu) were present with Allaah Ta'ala.

It is clear from these riwayat (narrations) that all the Ambiyaa (alaihumus salaam) had testified to Hadhrat Ali (radhiallahu anhu)s Wilaayat."

The Shi'a author 'Karpaalwi' has, in his article (above), not only affronted the Kalima of Islam, but he has also insulted all the Ambiyaa (alaihumus salam). He has the audacity to state (Naoothu billah-May Allah Ta'ala save us from such blasphemy) that the Ambiyaa (alaihumus salaam) received their prophet hood owing to their accepting the Wilaayat of Hadhrat Ali (radhiallahu anhu) together with accepting the Wilaayat of Hadhrat Ali (radhiallahu anhu) together with accepting the oneness of Allah Ta'ala. Had they not done this then;" they would not have been made prophets."

ASTAGHFIRULLAH WA LA HAWLA WA LA QUWWATA ILLA BILLA.

Tyranny upon tyranny is that the basic belief of the Shi'as is that Wilaayat and Imaamat is more virtuous than Nabuwat. The details of this will, Insha Allah be explained later.

5. "Our kalima is made-up with the testifications of Tauheed, Risaalat and Wilaayat..."

In the kitaab 'Usooloh Shariah fi Aqaaidish Shi'a', the author (whose titles appear as follows in the front page of the book) Ssadarul Mahaqqeqeen, Sultaanul Mutakallimeen, Hujjatul Islam wal Muslimeen, Sarkaar Allaama Sheikh Muhammed Hussein Sahib Wibla Mujtahidul Asr Sadrul Mu'tamir Ulama-e-Shia Pakistan, writes regarding the differences

between the Ahle Sunnat wal Jamaat and the Shi'as, on page 422;

سوال قرن کلمہ ولایت
ایہ بات بھی مستلح بیان نہیں ہے کہ مجدد اکبر شہادت، توحید و رسالت اور شہادت
اللہ و خلیفۃہ بلا فصلی، مگر اس فرقہ کا کرد و گرام اسلام ہی فرقہ کی طرح صرف شہادت توحید و رسالت ہی
متشکل ہے۔ دین کو لایا لہ الا اللہ محمد رسول اللہ اور شہادت ولایت کو ہائزہ جزو نہیں کیجئے بلکہ
ہم کلامیہ کے اس حصے کو اسلام کا جزو مکتل و مستتر مانتے ہیں۔ جیسا کہ آیت نکال دیں والیہم اکت کم و لکم ولایتہا کے شایان
نزل سے واضح و عیاں ہے۔ دیکھیں کہ کتب تہذیب کے لئے کتاب مودۃ القرآن ص ۱۷۱ مورث ششم لا مستحکم

{Translation : "Tenth difference - kalima of Willaayat - This also warrants no explanation that our kalima comprises of Tauheed, Risaalat and Wilaayat. But the Kalima of this group (i.e. Ahle Sunnat wal Jamaat) is like that of all other Muslim groups. They do not accept the portion of Wilaayat to be permissible nor part of the kalmia. However we consider this to be an integral part of the kalima Tayyibah.)

It is heart-rending that the (Shia) belief of Wilaayat and Imaamat are considered an integral part of the Kalima Tayyibah and also that it is regarded as being more virtuous than Nabuwwat. For example "Khalifah bila Faslin" denotes that Hadhrat Ali (radhiallahu anhu) was a Khalifah without intermediary, whereas, history bears testimony to this fact that this is a great lie, because prior to his becoming a Khalifah there were three others; biz. Hadhrat Abu Bakr, Umar and Uthmaan (radhiallahu anhum)

Similarly, the words 'Wasi Rasulullah' to which they profess indicates to this heart-rending belief of theirs that Nabi (Sallallahu alaihi wasallam) appointed Hadhrat Ali (radhiallahu anhu) as Khalifah after him, but (in their words) 'the rogues, oppressors and Munafiqeen' (referring to the first three Khalifahs) did not allow this Khillaafat of Hadhrat Ali (radhiallahu anhu) to occur.

However, Mullah Baqir Majlisi has written:

"Abu Bakr together with Umar and all the other Munafiqeen conspired and enacted an injustice upon the Ahle bait.."

در بیان جوڑی کہ ابو بکر و سایر منافقان بر اہلیت عصمت و طہارت
ملعن سیدہ
نمودند در غصب خلافت اول مختصری از روایات شیعہ کہ از اہل
بیت طہارت و رسالت و ثقات و متدینین صحابہ منقولست نقلینمایم و بعد از آن برہر جزوی
از اجزاء آن روایاتی کہ در کتب معتبرہ مخالفین مذکور و مشہور است بر طبق آن ایراد
منمایم تا معلوم شود کہ اجماع و بیمنی کہ مخالفان بان متمسک شدہ اند در خلافت آن
منافقین دلیل کفر ایشان است نہ خلافت ایشان : (منہج التہدیین ص ۱۷۱)

{Translation : "According to the explanation of these oppressors when Abu Bakr together with Umar and all the other Munafiqeen (i.e. the Sahabah-e-Kiraam) conspired and enacted an injustice upon the Ahle Bait by snatching the Khilafat from them.

Firstly, I will relate some Shi'ite narrations which were r

اکنون ما باشیخین کھنڈاریم ومخالفتهای آنها (۱) بقرآن و
بلیزجه قرار دادن احکام خدا وحلال وحرام کردن ازیش خود دستہایکہ بفاطمہ
دختر یغمبر (س) واولاد او کردند (کشف الاسرار - ص ۱۱۱)

{Translation : Now (should) we not raise an objection

The Belief of the Pakistani Shi'as

The Pakistani Shi'as also share the same beliefs that Baqir Majlisi and Khomeini share,

کار 'عالم' غاصب اور اپنے آپ کو سب سے زیادہ خلافت نبویہ کا حق دار سمجھتے تھے "
اسی کتاب کے ص ۲۵ پر بھی لکھا ہے (ان امر) کے علاوہ باقی تمام نام نہاد خلفاء کی
خلافتوں کو ہم غاصبانہ اور جائز نہ جانتے ہیں۔

"The three offices of

Pillars of Islaam

Rasulullah has taught us regarding the five pillars of Islaam, which are also known as the foundations of Islaam:

3. Ibn Umar (radhiAllaahu anhu) reports that Nabi said: "Islaam is based upon

Pillars of Islaam and the Shi'as

1. The pillars of the Shi'as

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى الصَّلَاةِ وَالزَّكَاةِ
وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ، وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُورِي بِالْوَلَايَةِ.
(اصول کافی ص ۲۹ جلد ۳)

"Abu Jafar reports : Islaam is based

اقوال
معصومین
اسلام کی بنیاد پانچ چیزوں پر ہے۔ نماز، زکوٰۃ،
حج، روزہ، ماہ رمضان اور ولایت اہلبیت سب
پر چھوٹ ہے لیکن ولایت میں کوئی چھوٹ نہیں ہے

ماہ آگست ۱۳۰۹ھ
خانہ فرہنگ جمہوری اسلامی ایران
۱۸ تنک عادی نئی دہلی ۱۱۰۰۱

{Translation : "Islaam is based upon five things; salaah, Zakaat, Hajj, Fasting and Wilaayat..."}
}

The Azaan of Islaam and the Shi'as

The shi'as have altered the Azaan of Islaam
Chapter Two

The Shi'ite belief regarding the present Qur'aan and ahaadith shareef

The shi'ite belief regarding the present Qur'aan it is the belief of the entire Muslim Ummat that the present Qur'aan Shareef is complete and free from all changes (man-made).
Futhermore, a person

فَإِذَا قَامَ الْقَائِمُ عَلَيْهِ قَرَأَ كِتَابَ اللَّهِ
عَزَّ وَجَلَّ عَلَى حَذْوِ وَأَخْرَجَ الْمُصْحَفَ الَّذِي كَتَبَهُ عَلِيُّ عَلَيْهِ وَسَلَّمَ وَقَالَ: أَخْرَجَهُ عَلِيُّ عَلَيْهِ وَسَلَّمَ إِلَى النَّاسِ حِينَ
قَرَعَ مِنْهُ وَكَتَبَهُ فَقَالَ لَهُمْ: هَذَا كِتَابُ اللَّهِ عَزَّ وَجَلَّ كَمَا أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ وَقَدْ جَمَعْتُهُ مِنْ
اللَّوْحِيِّنَ فَقَالُوا: هُوَذَا عِنْدَنَا مُصْحَفٌ جَامِعٌ فِيهِ الْقُرْآنُ لِأَحَابَةِ تَنَابُؤِهِ. فَقَالَ: أَمَا وَاللَّهِ مَا تَرَوْنَهُ بَعْدَ
يَوْمِكُمْ هَذَا أَبَدًا. إِنَّمَا كَانَ عَلِيُّ بْنُ أَبِي تَالِبٍ كُمْ جَبْرًا جَمَعْتُهُ لِنَقَرِ دَوَاهِي. اصل کافی ص ۳۳۳ جلد ۲

{Translation : "When the absent Imaam

According to the Shi'as theory. Approximately two third of the Qur'aan Shareef is Missing

The following is reported in "Usool-e-Kaafi" :

إِنَّ الْقُرْآنَ الَّذِي جَاءَ بِهِ جِبْرِيلُ ﷺ إِلَى نَبِيِّ اللَّهِ ﷺ سَبْعَةَ عَشَرَ آيَةً.
(امول کافی جلد ۳ صفحہ ۴۴۶)

"That Qur'aan which was revealed upon

Naoothubillah. The Qur'aan has undergone changes as had the Tawraah and Innjeel

A particular book entitled

الامر الرابع ذكر اخبار خاصه فيها دلالة واشاره على كون القرآن
والانجيل وتوحيه الشريف النبوي وروايات المنافقين الذين استولوا على الامه في طريقهم
اسرائيل فيها وهي نفسها تجده مستقلة
(فصل الكتاب صفحہ ۴۳)

"Point Four is regarding those narrations which

The famous Shi'a aalim of the 6th century hijri, Abu Mansoor Tibrisi has written:

ولو شرحت لك كل ما اسقط وحرف وبدل مما يجري هذا المجرى لطلال وظهور
ما تحظره التقية اظهاره من مناقب الاولياء ومثالب الاعداء

الاحتجاج للبرقي جلد اول صفحہ ۲۵۳ - بحوالہ نام و نسب صفحہ ۴۶۷
از صاحبزادہ نصیر الدین صاحب مکتبہ احرار شریف

If I have to disclose to you

المستفاد من جميع هذه الاخبار وغيرها من الروايات من طريق اهل البيت عليهم السلام ان القران الذى بين اظفر نا ليس بتما مه كما انزل على محمد ﷺ واله ' بل منه ما هو طلاف ما انزل الله و منه ما هو مغير و محرف و انه قد حذف عنه اشياء كثيرة منها اسم على عليه السلام فى كثير من المواضع و منها لفظة ال محمد صلى الله عليهم غير مره و منها اسماء المنافقين فى مواضعها و منها غير ذلك و انه ليس ايضا على الترتيب المرضى عند الله و رسوله صلى الله عليه و اله و به قال على بن ابراهيم

(تفسير اصناف جلد اول - صفحہ ۳۲ مطبوعہ ایران بحوالہ " نام و نسب " صفحہ ۸۹۷-۳۹۸ از صاحبزادہ نصیر الدین صاحب گیلانی کون شریف)

"From all these narrations

Naoothubillah. "The Murtads (renegades) have removed the name (Ali) from the Aayaat.."

The Shi'a Mufassir

Baqir Majlisi and the belief in the alteration of the Qur'aan Shareef

In a complete contrary

کتابهای فارسی را که مرحوم مجلسی برای مردم پارسى زبان نوشته بخوانید
تا خود را مبتلا بیک همچو رسوائى بیخردانه نکنید .
مادر اینجانبى از عبارتهای کتاب حق یقین مرحوم مجلسی را مینویسم
تلمیح به معلومات و ادراک این بیخردان و با ماجرای و دروغ بردازی آنها پیش همه
روشن شود و
(کشف الاسرار صفحہ ۴۱)

"Continue reading those kitaabs whcih

۱- سورة النورين