

THE SHIA NEWSPAPER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْعَلْهُمُ الْآخِرَةَ الْآخِرَةَ وَالْأُولَى الْأُولَى

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Sorry! There is violence but in 'Another Islam'



"Islam involves no violence" is a statement repeated a lot. However, the question here is which Islam is free from violence and where did this ideologically violent version, adopted by Al-Qa'ida, for instance, and causing all this destruction around the world, come from? The International Foundation for Islamic Civilization (IFIC),

in Washington DC, has received several questions from American universities, including George Washington University, about the stance of Islam vis-à-vis violence as part of the universities' study of international terrorism. IFIC has forwarded the questions to a number of Muslim scholars including Sheikh Yasser Al-Habib.

Sheikh Al-Habib has clearly stated that an ideologically violent version of Islam does exist which he has dubbed as 'the false version of Islam'. He also emphasised that if we return to the true Islam we will not find any encouragement of violence or terrorism. To the contrary, true Islam absolutely forbids violence even against animals

and plants. Who then created this false version? Those who turned against the Prophet (peace be upon him and his pure family) after his death are the ones who created this false version which justifies acts of violence and terrorism, he replies. **Due to their importance, the questions and their respective answers are published in full**

by 'The Shia Newspaper'. **Q1: How do you view the concepts violence, non-violence and terrorism?** **A:** Violence is an unjustifiable act or behaviour which leads to the death or injury, whether physical or mental, of an individual, a group or life in general. Non-violence is commitment to peaceful, non-militant behaviours and ▶▶ 02



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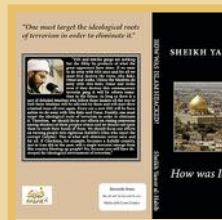
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to abstaining from the use of environmentally or biologically hazardous measures to the greatest possible extent.

Terrorism is quite often the politicisation of violence in order to terrorise the enemy and force it to give in to a certain demand. It is sometimes a reaction to a feeling of defeat.

Q2: What is the relationship between violence and Shari'a (Islamic Law)? Does Islam justify violence?

A: An inverse relationship. The Shari'a does not support the use of violence to achieve objectives and demands. In fact, the Shari'a is based on the principle of spreading peace and equality which eradicate the real causes of violence. These are often marginalisation and oppression of individuals or groups. This principle tops all other moralities of humanity. In this vein, the Prophet (peace be upon him and his pure family) said to his companions "Do not you want me to tell you which is the best of moral behaviour in this world and the next? They said: 'Yes, please do, Oh Prophet'. He said: 'Spreading peace in the world' (Al- Allamah Al-Majlisi, Bihar Al-Anwar, p. 12, quoted from Kitab Al-Ghayat).

Moreover, Islam forbids the use of violence even with the dead, let alone the living. Imam Al-Sadiq (peace be upon him), talking to a companion of his who used to wash the dead before burial, said; "Wash gently and do not be rough" (Al-Klayni, Al-Kafi, p. 140).

Islam further forbids violence to animals. How can it allow it for humans? The Prophet (peace be upon him and his pure family) is reported to have said: "The Almighty God likes kindness and helps those who want to be kind. Therefore, while riding your weak animals, let them rest at their halting places. Should the resting place be barren, then take them away and should it be green, let them rest there" (Shaykh Suduq, Man la Yahdhuruhu Al-Faqih, p. 289).

Stressing the importance of refraining from violence and of kindness and mercy, Imam Al-Baqir (peace be upon him) said; " The Almighty Allah is kind, likes

kindness, and rewards for it what He would not reward for violence" (Al-Klayni, Al-Kafi, p. 119).

Q3: What in your opinion are the factors which encourage some Arab and Muslim groups to commit acts of terrorism and extremism? And what are the most important results of terrorism and extremism?

A: There are two main reasons: first is the existence of a cultural heritage which encourages violence under the illusion that it is islamically justified. Second, the imbalanced international policy gives these groups the impression that Arabs and Muslims are being oppressed. In order to give vent to the generated feelings of anger, these groups become violent. The results that extremism and violence produce can not be restricted, but can only be confined into one word "destruction", because the action and the reaction will come successively until the humane community destruction achieved all over.

Q4: How can we contain or uproot extremism and violence?

A: Uprooting extremism and violence requires uprooting the falsified copy of Islam and replacing it with the real one. The Islamic religion had been distorted by the first coup government - came after the death of Prophet Muhammad (peace be upon him and his pure family) - and ended by the successive governments until another Islam came into existence stirring up violence and justifying it.

The governors' practices starting from Abo Bakr Ibn abi Quhafa up to the governors of Bani Othoman (curse be upon them) set up extremism and terrorism in Islam that was given legality by their religious scholars, whereas we find that the legal leaders of Islam who are the Prophet's descendants (peace be upon them) warned strictly of bloodshed and violence. Their biographies show kindness and mercy.

Q5: Do you consider violence and non-violence to be the rule or the exception?

A: Violence is neither a rule

nor an exception. Islam rejects violence under any circumstances. Peace is the rule, and any other circumstances will lend themselves to special regulations which are not to be called violence.

Q6: What is the relationship between Jihad and violence? Are they one and the same thing?

A: There is no relationship between the two of them. They are completely different from one another. Jihad is an emergency measure used in only two cases: first, defending the Muslim nation from an external attack and defending its unity in case of civil war and, second, saving the oppressed and the weak and spreading of international peace. Jihad is thus the emergency use of force to impose peace if all possible peaceful means, such as negotiations, public and media pressure and the like, fail.

A mature Muslim, according to us the Shi'a, may only initiate Jihad with permission from the infallible Imam who has direct contact with Almighty God, or from his deputies who act as the proper religious authorities in his absence. Even then, the practice of Jihad will be very restricted, for as short a period as possible and killing as few people as possible since Islam is a religion of life not a religion of death.

Q7: In your opinion, does non-violence equal surrender?

A: In fact, surrender leads to victory most of the time, as in the case of Imam Zayn Al-Abideen (peace be upon him), when he was taken to the assembly of Yazid bin Mu'awiyah (curse be upon them), the Imam (peace be upon him) persisted not to requite Yazid when he tried to justify his murder by provoking the Imam (peace be upon him). The Imam's effective logical speech expressed his courage that causes Yazid to submit. Everybody familiar with this historical attitude, states that Imam Zayn Al-Abideen (peace be upon him) is the one who defeated Yazid. There are many evidences concerning this subject that can be found in the traditions of the Prophet and his Ahl-Al-Bayt (peace be upon them)

Q8: Does violence have

any psychological, social or educational consequences on our behaviour?

A: On the psychological and social front, violence places a barrier to the integration of communities; it places barriers between nations and races, which may result in cultural stagnation, let alone wars and ever-increasing tensions. As far as education is concerned, violence and counter-violence affect the characters of younger generations, giving them a tendency to be aggressive and hostile. This, consequently, aggravates the problem even further with time.

Q9: What is the link between repression, dictatorship, political oppression and violence?

A: There is a direct link between them. These are the main reasons for violence since they create an atmosphere conducive to extremist tendencies.

Q10: Is there a relationship between the following: democracy and violence? Freedom of expression and violence? Intellectual and political pluralism and violence?

A: There is an inverse relationship between violence and these concepts. The larger the scope for democracy, freedom of expression, intellectual and political pluralism, the less violence there is. For example, a limited explosion and terrorist act in London which results in less than a hundred casualties is considered to be an exceptionally dangerous incident and a turning point in the history of a country like the UK, while the ongoing terrorist explosions which result in thousands of casualties in Iraq on a daily basis have become quite common and customary. The reason is that the first country experiences, to some extent, an environment of democracy, freedom of expression, intellectual and political pluralism. Therefore, any such incidents will seem abnormal and will raise questions as to what pushes a British citizen to do something like this in such an environment. Iraq, on the other hand, has not seen in its modern history freedom or

pluralism, equality or democracy. Generations have seen only wars, ethnic cleansing, dictatorship, and marginalisation to the extent that some Iraqis have acquired a rough nature and propensity to work for extremist groups.

Q11: What is the relationship between the Arab ideological knowledge system and the spread of extremism and terrorism? Is that system pro violence, hate and extremism? And does this system pose an obstacle to the progress towards reform and democracy?

A: Yes, the system is pro-violence, hate and extremism. As long as the Arab media is manipulated by the state and other non tolerant entities, the Arab mind will experience a serious crisis of absenteeism. The Arab ideological system is poisoned with hatred, discord and extremism since it has largely been moulded by the media.

Q12: Can any of the cases, past or contemporary, where force is used be considered violent or are they all self-defence? How can a clear framework which determines the right to self-defence be devised?

A: All the battles of the Prophet (peace be upon him and his pure family) and Imam Ali (peace be upon him) were in self-defence. Neither of them would initiate a battle. They would only fight opponents who fought them or were determined on fighting them. These were therefore preemptive wars. Such cases of the use of force are considered legal self-defence.

As for Al-Ta'f battle which Imam Al-Hussayn (peace be upon him) fought, it was an emergency situation since he needed to put an end to an illegal and oppressive regime. He marched until he was met by the regime's army and was thus compelled to fight in self-defence.

The framework for the right to self-defence is clearly drawn in Islamic Jurisprudence; that is, the true framework which was not created by pro-regime scholars. According to this framework, force can only be used to put an end to oppression or injustice, or for the establishment of rights and justice. The criterion for

establishing right from wrong and justice from oppression is the same criterion drawn from the four sources of Islamic Jurisprudence: the Quran, the Prophetic traditions, reasoning, and unanimous agreement of scholars.

It is noteworthy here that the use of a strong argument is not considered a form of violence. If a Muslim speaks powerfully about his/her religion, or criticises other religions, exposing their incompatibility with reason and logic, this does not make him/her violent. This is a strong argument, and strength is not the same as violence.

Q13: Can violence be used as a main method for solving the problems which peoples and societies face?

A: No, it cannot. It can only lead to temporary spurious successes which cannot last for long in the face of counter-violence.

Q14: Considering that non-violence is the road to objective dialogue, can the methodology of non-violence be an effective alternative to many of the current crises, for example splits, strife, military confrontations, discord?

A: Yes, certainly. It creates a healthy environment conducive to the initiation of dialogue away from the background of violence that has accumulated over time. Mahatma Gandhi in India and Nelson Mandela in South Africa, both contemporary examples, are success cases where change has eventually been brought about through non violent means and on stable foundations.

The problem is that those who resort to violence want to change reality fast. As for those who commit themselves to non-violence, they practice patience as they want the change to be brought about on sound grounds which would withstand in the future.

They do not want a quick and unstable change which would go back to square one as soon as counter-violence starts. Non-violence creates a constant reality as it eradicates the feelings of anxiety suffered by those adversely affected by the change. Violence on the other hand, creates a fragile reality which will not hold since it does not alter the state of disgust suffered by anxious people and, moreover, generates feelings of revenge.

Q15: Can the Islamic revival and change movement be carried out via violence methodology, or non-violence methodology? Or is there another method?

A: Basically, if Islamic revival and change movement adopts the violence methodology, it will become non Islamic since, as we mentioned earlier, the Islamic Shari'a forbids violence and only allows for self-defence and the use of force as appropriate. Therefore, an Islamic revival can not be achieved through violence in the first place.

Q16: How can the culture of non-violence be spread, since some believe that it is an ideal concept difficult to apply?

A: This culture cannot be spread on the remains/background of the false version of Islam, since no matter how hard we tried to inculcate this concept in peoples' minds via different means of awareness, there will remain the distorted background which will

help extremism, terrorism and violence to grow. Therefore, the most valid solution is to uproot this false version altogether, and spread awareness of the true Islam which is based on the teachings received from (the Prophet's pure family) Ahl Al-Bayt (peace be upon them) and no one else.

Q17: Considering that both types of Islamic movements - violent and non-violent - justify their methodology from Islam, and that the two might be contradictory, which one can lead to the achievement of aims and objectives?

A: As I already said, this contradiction is due to the different sources from which each draws their Islam. The movement which adopts violence draws on a deviant source which led to the creation of the false version of Islam, while the one which draws on the original sources of Islam, the non-violent one, leads to noble aims and objectives.

Q18: What effect did 911/ have on the existence of Islam in the West? Does this violent incident have a role to play in distorting the image of Islam in the West?

A: There is no doubt that 911/, and also the recent incidents in Madrid, London and other western capitals have furthered the gap between Islam and these societies and foiled the efforts of those engaged in reforming these societies and encouraging them to adopt Islam. These events have pushed the Islamic movement tens of years back. However, it is also possible to make positive use of the anxiety generated in the west regarding Islam. The west today seeks to understand what they view as an 'aggressive' religion. There is now a desire to know why Muslims attack and fight the West. Such interest in Islam and Muslims can be positively utilised to highlight the greatness of Islam, clarify its message and distance it from the foolish acts of terrorists.

This will eventually lead people to embrace Islam. If people know what Islam really is, they will never give it up. Rather, they will give up Christianity which is incompatible with reason when they know that the true Islam is a religion of culture and progress and other religions, such as Christianity, are religions of stagnation and regression.

Q19: Tyranny, loss of freedom, suppression, oppression, centralisation of power, which of these are the reasons behind violence in the Muslim world? And do any of them play a role in the growth and spread of violence?

A: Yes, all of these are certainly reasons for violence. However, they are all related to the two main reasons I have mentioned earlier, a heritage conducive to violence and the imbalanced international measures which make Muslims feel that they are oppressed, marginalised and discriminated against.

Q20: The world is now experiencing a strong movement of reform, especially the Arab and Muslim world, represented by people taking to the streets in full civil commotion in order to oust governments and force change. In your opinion, what motivates such a movement at

this stage?

A: Part of this is true, part is false. Part is self-initiated, part is planned. The true and self-initiated part involves increased Muslim awareness, especially recently, and looking at their history to identify the sources of weakness in order to remedy both the present situation, which has prompted this movement for change, as well as the future situation.

The false part involves the authority seekers in the new stage. They manipulate people's wish for a different reality under banners of reform and change. Finally the planned part involves those who are supported and prepared by the West to occupy leading positions in the future as part of a Middle East reorganisation strategy. These are the faces of the new occupation. This new occupation takes the form of the propagation of American values and acceptance of American hegemony over the world.

The information technology revolution has played a key role in restructuring/remoulding the Arab and Islamic mind recently. Satellite channels and the internet have changed many of the common ideological values, particularly at this stage of manipulated media and violent culture, and created more scope for free debate. Consequently, people have started to question and change their own ideologies.

Q21: Is civil commotion considered to be a new civilised way of resistance and an alternative to violence? Do you think that it will achieve the objectives of change?

A: It is one of the best means, being very effective and less detrimental to people and properties. I called for civil commotion more than 5 years ago in one of my articles in which I said it is the Islamic way to apply pressure and push for change. It is basically an Islamic ordain as the Shari'a forbids yielding to unjust man-made laws imposed by governments in order to restrict freedom and confiscate rights. Refusal to abide by these man-made laws constitutes a return to Islamic law. Should the people commit themselves to this, then these governments and their laws will automatically be overcome without any blood shed at all.

Q22: It is noticeable that the Arab and Muslim world only accepts reform under strong external pressures, why is that? And is it possible for the Arab and Muslim peoples to carry out the reform without external involvement?

A: Until now the Muslim nation has not recovered its strength because the process of changing conceptions and views, though faster now than before, is still slow. Therefore, the movement of change and reform in the Muslim world is still unable to confront the old regimes. This is due to the imbalanced scale of power, and hence the need for external support.

I, of course, as a rule, do not consider external support as allowed and suspect the real intentions behind it. However, we are ready to deal with it as a case of emergency in order to achieve 'what is most important before what is important' and this in accordance with applicable Islamic rules. It is noteworthy

here that this support will not last forever especially with the potential conflict of interests in the future. It is only a temporary support given that nothing remains unchanged in politics. As for the acceptance of reform, I do not think that the Arab and Muslim world will reject it. It does accept reform but does not know what reform is and is therefore hesitant. Acceptance is largely dependant on awareness.

Q23: Why do tyranny, dictatorship and absolute centralisation of power spread in the Arab and Muslim world? Why is it so much behind in embracing democracy?

A: Centralisation of power is not only practiced here, but also in Eastern Europe, East Asia, and most African and Latin American countries. Our area is as much behind with regard to democracy as they are. But this is not the whole problem. It is also one of awareness, understanding and practice.

The West has turned its back on its religious heritage by revolting against the authority of the church and it has created a better alternative, and consequently achieved progress. The reason is that Christian heritage used to restrict progress due to its incompatibility with science and insistence on myth.

The same thing happened to us, but with inverse results. Muslims too turned against Islam thinking that it is the reason for their lagging behind and forgot that the version of Islam being practiced is false. They did not search for the true version and thought, by following the Christians and rejecting their religion, that they will similarly progress. But it was exactly the opposite since Islam encourages progress and knowledge.

Islam has the greatest and most comprehensive civilisational project for humanity. This is why Muslims are now lagging even more behind than before, when they still had some remains of the true Islam which helped them to progress.

Q24: What are the elements and prerequisites of successful democracy in the Arab and Muslim world?

A: Basically, we do not believe in democracy as a methodology. We believe in Islam with what it offers in terms of public participation in government. It accords more appreciation and respect to the will of the individual whose interests and future are best secured with Islam than with the pure democratic approach. We only use the word democracy for convenience.

Having said that, I would like to emphasise that successful public participation in government depends on the creation of a positive atmosphere in the Arab and Muslim world as explained earlier. Without freeing the atmosphere from the existing tensions, there will be no successful participation.

Q25: Do you wish to see reform coming from without or within? What if reform cannot be achieved from within due to state oppression? What do you think the results will be if the reform comes from without?

A: It goes without saying that the reform coming from within is the correct one. I mean the one which fixes the faults in our dynamic culture, returns our societies to

Islam and commits us to its great civilised teachings.

On the other hand, the reform coming from without, as I have already mentioned, is only temporary, being tied with external interests. It is a 'caricatural' reform, so to speak. It is often an illusion since it changes the image but not the reality.

There are many examples of this in history. People who have to deal with reform imposed from outside usually fail later on and get stuck again. But those who lead their own independent internal reform succeed.

I do not forbid 'seeking support' from outside in emergency cases where people are unable to bring reform from within provided that this support is limited, approved by Islamic law and used wisely in order to make use of the external force on the basis of exchange of interests rather than dependency or otherwise. I do not forbid this form of help since the rule in Islam is to preserve life and ensure a maximum degree of justice.

Therefore, in case of an eminent danger to Muslim life and sanctity which can only be stopped with external support, the Muslim nation can resort to this type and form of support as an emergency measure if all other means fail.

Iraq is a case in point. In this example, it is self-evident that the reform could have been possible and real if it was from within, in which case the situation could have been much better in terms of security and peace than it is now. This is the difference between internal and external reform.

In their debate about terrorism, people in the west discuss three important questions:

Q1: What is it that makes people terrorists?

A: Persecution, suppression, tyranny, poverty, war, manipulated media, imbalanced international and regional policy and pro-violence heritage.

Q2: What nourishes terrorist groups?

A: A suitable environment, triggers such as wars, and religious and ethnic persecution. For example, Guantanamo Bay and Abu Gharib prison where the Quran was deconsecrated. These provide groups with recruits. Another thing which helps these groups is the logistic support and money provided by some regimes in a bid to destabilise certain regions, protect themselves and keep the enemy occupied.

For instance, the case of American support of terrorist groups in Afghanistan against the former Soviet Union and in the case of Libya which supported a number of groups in Lebanon, Palestine and even Northern Ireland.

Q3: What are people's reactions to terrorist attacks?

A: In most cases where there is no direct danger, people's reaction is no more than feeling slightly sorry for what happened. Some would even be comforted to see their enemy, who has supported their persecution and oppression, suffering like this. But in case of direct danger where the society itself suffers, the reaction would be so strong that it may lead to counter-violence. For example, a congressman expressed his wish to blow up Muslim sacred places, such as the Ka'aba, in response to the terrorist attacks in America.

«Hezbollah» Kidnaps Their Opposing Religious Cleric: Sayed M. Ali Al-Musawi



▪ **The Shia Muslim scholar, Sayed Mohammed Ali Al-Musawi, has been kidnapped by the group: "Hezbollah", who also claim to be Shia Muslims**

▪ **The Sayed was kidnapped from his residence in Beirut, Lebanon**

▪ **The Sayed is still in an unknown location; his wife and children are left without a father; and no Western human rights organisation has helped**

Since December 2015, Sayed Mohammed Ali Al-Musawi - the Shia Muslim cleric and teacher - has been in unknown whereabouts after being kidnapped by members of "Hezbollah", a militant Lebanese group led by Hassan Nasrallah.

It is noteworthy to mention that "Hezbollah" and Hassan Nasrallah - the puppet of the Iranian tyrant, Khamenei - claim to also be Shia Muslims. But why did they kidnap the Sayed?

To make it clear to our non-Muslim readers, we need to briefly explain a few matters. Fadak TV is a well-known Shia satellite channel, founded by Khoddam Al-Mahdi Organisation - led by Sheikh Yasser Al-Habib. Sayed M. Ali Al-Musawi was known to frequently appear on Fadak TV (via Skype), lecturing for the viewers, and hosting various shows and programmes. He did these in both Arabic and Farsi. In these lectures, he merely proclaimed his religious beliefs with no fear at all. He enjoined

good, and forbade evil, just as Allah commands us to do so. Sheikh Al-Habib and his channel, Fadak TV, are known in the Shia world to be entirely truthful in their beliefs, and are known to declare the absolute truth of Ahlul-Bayt, and the truth regarding the disgraces of Ahlul-Bayt's enemies - even if they happen to be "the symbols" of our opposing "Sunni" Muslims. The reason behind why the oppressive Iranian regime - and their puppets, "Hezbollah" - oppose Sheikh Al-Habib, mainly lies behind their deceiving political motives. These motives of "religiously uniting with the Sunnis" have caused them to compromise great aspects of their Shia religion, particularly



▪ Sayed Mohammed Ali Al-Musawi

our religious obligation of exposing, cursing and insulting the enemies of Ahlul-Bayt. They have compromised this part of their faith due to the sanctity that "Sunni" Muslims place on some of the enemies of Ahlul-Bayt. And as Hassan Nasrallah recently stated in a speech: "Those who insult the beliefs of the others (i.e. the "Sunnis") must

be silenced. And we do not care about the one from Britain (i.e. Sheikh Al-Habib), but we mean those in Lebanon (admitting to kidnapping Sayed Al-Musawi)!" And now our question: where is the outrage of the West? Where is the media attention? The human rights appeals? The street protests? Does this kidnapping not go against one of the most fundamental human rights: freedom of speech?! Isn't this human right what makes Britain "Great"?! Join us in calling for the release of a man who was merely exercising a human right that we take granted of. Free Sayed Al-Musawi!

Use the hashtag #FreeSayidMosawi and help us to free this oppressed man!

Don't Pray Taraweeh, You Donkeys!

▪ Adel Al-Musawi

Countless are the innovations which were illegitimately infiltrated into the Islamic law, and countless are the innovators who entered into the religion what is not from the religion. And the most prominent of innovators is none other than the second tyrant, Umar ibn Al-Khattab (may the curse of Allah be upon him). If we reviewed the history books of both the Shia and the "Sunni" Muslims, this fact would indeed be affirmed. Amongst the innovations of Umar is the innovation of "Tathweeb" in prayer (saying: "Prayer is better than sleep" in Adhan Al-Fajr); and "Takfir" in prayer (folding the arms on top of each other); and prohibiting the marriage of Mutah (temporary marriage), which was permissible in the time of Prophet Muhammad (peace be upon him and his family).

Perhaps the most dangerous of Umar's innovations is the innovated congregational prayer known as Taraweeh, which the sons of Umar still adhere to till today, and have agreed upon a consensus never to abandon this act in the nights of the holy month of Ramadan.

But did you know that the Holy Prophet specifically ordered us to pray the Night Prayer in our homes?

Narrated by Zaid ibn Thabit: The Prophet took a room of mats made of date palm leaves in

the mosque. Allah's Messenger prayed in it for a few nights till the people gathered (to pray Taraweeh behind him). Then on the fourth night, the people did not hear his voice and they thought he had slept. So some of them started humming in order that he might come out. The Prophet



then said, "You continued doing what I saw you doing till I was afraid that this (Taraweeh prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, oh people! Perform your prayers in your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer."

[Sahih Al-Bukhari; v. 9, Book 92, no. 393]

Now we also read the following

in Sahih Al-Bukhari:

Narrated by Abdul-Rahman ibn Abdul-Qari:

"I went out, in the company of Umar ibn Al-Khattab, one night in (the month of) Ramadan to the mosque and found the people praying in different groups. (I saw) A man praying alone or a

offering." He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night." [Sahih Al-Bukhari; v. 3, Book 32, no. 227][Al-Muwatta, by Malik ibn Anas; Book 6; no. 3] Therefore, Taraweeh is clearly an innovation - even Umar admitted

to innovating this. Yet still the people went crazy when Imam Ali (peace be upon him) ordered them to leave Taraweeh at the time of his rule. Sheikh Al-Tusi in Tahdheeb al-Ahkam: The Imam, the Commander of the Faithful, ordered his son, Imam Al-Hassan, to inform the people that there will be no Salah (of Taraweeh) in the mosques, in the month of Ramadan, in Jama'ah (congregation). And when the people heard this, they shouted:

"Oh Umar! Oh Umar! (Referring to the Sunnah of Umar)." [Tahdheeb Al-Ahkam, by Sheikh Al-Tusi; v. 3, no. 70] And maybe you were shocked when we called them "donkeys" for praying the innovated Taraweeh. But don't be.

Abdullah ibn Abi Shaybah Al-Kufi in his Musannaf said: "Mujahid reported that one person asked the son of Umar: "Shall I pray during (the month of) Ramadan behind an Imam?" He answered: "You want to stand quietly like a donkey?"

[Musannaf ibn Abi Shaybah Al-Kufi; v. 2, p. 288]

"Mujahid reported that one person came to Abdullah ibn Umar and asked: "Shall I pray during (the month of) Ramadan behind an Imam?" He (i.e. Abdullah ibn Umar) asked: "Can you recite the Quran" He answered: "Yes." Upon this, he (i.e. Abdullah ibn Umar) said: "Then why do you want to stand quietly like a donkey? Go and pray at your home."

[Musannaf of Al-San'ani; v. 4, p. 263264-, no. 7742] [Sunan Al-Kubra, by Al-Bayhaqi; v. 2, p. 294] So we leave you with this piece of advice, from a humble brother who wants good for you. Oh donkeys! Do not take part in Taraweeh. As the Prophet said, "Every innovation is misguidance; and every misguidance leads to the Hell-Fire."

We will not stop.. We will continue our revolution, and we will continue to seek authoritative leadership, by the blessings of Allah, and under the flag of our Imam – the Upper Hand.

- By the activities of its programmes and institutions, the commission aims to establish culturally Islamic social norms, on a large-scale and global platform.
- Based in the capital of the United Kingdom (London), we are a cultural centre that expresses our Rafidhi perspective to the global decision-makers and world governments.

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Imam Ali Bin Abi Talib (peace be upon him) said: «Almighty Allah looked to the people of the Earth and chose a group of people to support us, rejoice in our joy, grieve for our sorrow, and sacrifice themselves and their money for us. These individuals are from us (i.e. Ahlul Bayt) and to us.»

The Upper Hand Organisation, an Islamic, cultural, and educational organisation whose goal is to create a society that supports the purified family of Muhammad

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Sheikh Hassan Shehata: The Martyr of the Rafidha



June 2013 saw, perhaps, the most gruesome killings of Shia Muslims in our modern history. On 23rd June 2013, over 3,000 Salafi thugs brutally ambushed a resident home in the village of Zawiyat Abu Musalem (in Giza, Egypt), during a gathering for a religious occasion that Shia Muslims - worldwide - celebrate. In the home was a Shia Muslim (former «Sunni» Muslim) scholar from Egypt, Sheikh Hassan Shehata - alongside three of his companions. What followed after is too distressing to show the readers with pictures. They were lynched, dragged through the streets and beaten to death. The occasion being celebrated was 15th Shaban, the auspicious birth anniversary of Imam Al-Mahdi.

Below is the transcript of The Shia Newspaper's interview with Sharif Shehata (the nephew of Sheikh Hassan Shehata).

Sheikh Hassan Shehata. The martyr of Tawalla (association to Allah and His allies) and Tabarra (disassociation from the enemies of Allah). Being related to him, could you tell

us some hidden details about his murder? And could you also tell us of some of his activities that led to the irritation of the Wahhabis? Please start by introducing yourself first.

« I am Sharif Shehata, the nephew of the martyr. With regards to the murder of my uncle, the Wahhabi scholars issued the orders in the «Support Syria Conference» at the Cairo stadium, with the presence of Muslim Brotherhood's president, Mohamed Morsi. The Wahhabis launched a big campaign, posting «takfiri» posters that encouraged the killing of Shia Muslims in the region.

The security forces collaborated with the killers. Even after the accident, they put him in a completely closed room which had no air in, eventually causing his death.

The martyr was always calling for the freedom of thought, belief, and the practising of religious rituals, and that is what Wahhabis don't like. He was an impenetrable bulwark for the religion. No-one could defeat him in debates or discussions. At the end, they agreed on murdering this voice

who was calling for the freedom of thought and belief. »

Where were the Egyptian police during those events? Why didn't they defend the Sheikh?

« The police and army forces were surrounding the place, and they were given superior orders not to interfere. Rather they were ordered to move the bodies. At the incident's location, there were some Wahhabi officials who actually represented the Egyptian country at that time. »

Were there threats that had reached the Sheikh before the incident? What is the police's interest in not interfering?

« Yes, he received threats, and he knew what was awaiting him. However, he went to strengthen the Shia who were in the place, and in order to not be weak-hearted. And the interest of the police was to get rid of the voice who was calling for freedom! »

Since our words are now regarding the Shia, let's talk about them a little bit. How is the condition of the Shia Muslims in Egypt? Approximately how many of them are there?

« The Shia have absolutely no freedom to practise their religious rituals, despite the clause found in the Egyptian Constitution that allows the freedom of belief and freedom of practising religious rituals.

There are close to five million, but (generally) those in the northern areas of Egypt attribute themselves to the Sufis, due to their fear from security prosecutions. »

If you are talking about five million, what prevents them from revolting? Are there assaults on private places, like houses, where Shia rituals are held?

« Yes, assaults from the Wahhabis constantly occur.

There are some who practise rituals in their homes, but they are not allowed to go out to the Mosque, or construct their own Shia Mosque. There are only two Shia Muslim Mosques in Egypt - one in Tanta and the other in Sohag. However, these Mosques - unfortunately - do not care about the issues of the Shia; they are

more concerned with the political matters and gaining money in the name of «holding rituals». Truly, they are a subsidiary of Iran.

All we want is freedom to hold our rituals in the Mosques of Ahlul-Bayt, not in our homes. The meaning of these rituals is to be announced in public, and not hidden away. »

Is the Shiite situation expanding or worsening? In other words: do more and more people become Shia Muslims? And what is the motivation for that?

« Yes. More and more people have, particularly after the fall of the Muslim Brotherhood and the Morsi regime. Eventually, it becomes clear that the truly rational religion is Shiism. »

Now going back to the crux of our conversation, what is the situation of the martyr's family now? Has the revenge of the martyr been taken?

« We leave the revenge up to our Awaited Imam Al-Mahdi (may Allah hasten his reappearance) when he rises, God willing.

Thanks to Allah, many people have converted to Shia Islam after seeing this pure blood being shed, but we can say that Allah has indeed overthrown Morsi for shedding Sheikh Hassan's blood. As for the killers, 24 people were arrested and sentenced to 14 years in prison. »

We all know that the martyr, Hassan Shehata, was considered the godfather of the Egyptian Shia Muslims. Who inherited the paternity now? Or in other words: who is considered the godfather of the Egyptian Shia Muslims now?

« Sadly, interests have overwhelmed some people. Daa Muharram, one of the students of the martyr, has made an immense impact with his programme («Here: The Fatimid Egypt»), and we wish him success. »

We all know that there are some countries that give some freedom to express one's thoughts and opinions, like European countries, for example Britain in particular. Why don't some of the Shia migrate to

this country, so that they can - through the media - cause the Fatimid Egypt to return once again?

« Things are very difficult and we don't have the right to apply for asylum from here, nor can we travel easily to Europe; and the lack of money erases any hope of ours. We wish that Britain would facilitate this; it is the first country of freedom. »

In the programme, «Here: The Fatimid Egypt», we started to notice Egyptian Shia Muslims express their opinions, and consider Fadak TV an outlet for them. Do you support the appearance of more of these sort of channels?

« Yes, I strongly support it. I do advise (you) to increase the number of programmes in the Egyptian dialect, and (I advise you) to create special shows targeted to them. »

Before we conclude the dialogue, tell us about your activity being the most prominent figure from the martyr's family.

« I communicate with the majority of the newly converted Shia in Egypt and I provide them with the books and material they need. I am also a member of The Upper Hand Organization and the Islamic Rafedhi Conference, and I am the spokesperson of the martyr's family. »

Final thoughts:

« In my opinion, there is no alternative to the direct Rafidhi (rejectionist) approach. It is an approach with no hypocrisy and duplicity, and it is the most effective approach to expose the corruption of the «Sunni» - Wahhabi - religion.

I wish to enjoy what the Egyptian Constitution guaranteed for us in security and freedom of worship, and in letting us express our opinions. »

The Shia Newspaper: We would like to thank Sharif Shehata for taking part in the interview, and we ask Allah (Glorious and Exalted is He) to raise the ranks of the martyr, Sheikh Hassan Shehata, in Paradise. Ameen.

The Husayniyya of Imam Al-Mahdi To Open in London

▪ The Upper Hand Organization has been banned in Kuwait

▪ The organisation is set to build a new headquarters in London

▪ The Husayniyya will be home to the numerous projects of the UHO

The Upper Hand Organization was founded in Kuwait, in the year 1433 AH, by the young Mohammad Al-Mail. Due to its increasing popularity, the Kuwaiti government decided to ban the activities of organisation in Kuwait, in a futile attempt to hinder the worldwide Rafidhi Revolution currently taking place. After this, Mohammad Al-Mail moved to London, and is now planning to establish the headquarters of the organisation,



here in London, UK.

The headquarters will be an Islamic centre (known as a Husayniyya), named after the final successor of Prophet Muhammad (peace be upon him and his

family), Imam Al-Mahdi (may Allah hasten his reappearance). This centre will also be home to Hajar Media Foundation, who have announced plans to create an Arabic and English television

channel, named Hajar TV. In addition, this Husayniyya will be the headquarters of all existing and future projects of the Upper Hand Organization.

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▪ James Abbott

On Jesus (as) and Muhammad (S) Profound Differences and Surprising Similarities by Mark A. Gabriel, PhD

Introduction Gabriel starts by posing the question: How can we see a true picture of Jesus (as) and Muhammad (S) despite the fact that Muslims don't believe in the New Testament and nor do the Christians believe in the Qur'an? Note. He doesn't attach the appellations of (as) - peace be upon him - after Jesus's name, nor (S) - peace be upon him and his pure family - after Muhammad's name.

He says that Jesus's (as) life was dominated by healings and miracles, and that Muhammad's (S) life by 'holy war'. No, the Last Prophet (S) only engaged in war as a last resort. His life was characterized by the Message of the Qur'an.

Section 1 My Background. 1. Growing up in Islam.

He starts by describing a day of his childhood when his uncle, a scholar from Al-Azhar University, Cairo; teaches him some verses of the Qur'an. What is slightly unnerving is that the blurb on the back of the book says that Gabriel has been a practicing Christian for the past ten years. An apostate. I say unnerving because in these opening pages his aged blind grandfather says to him: "Boy, I thank Allah (azwj) for you. You are going to memorize the whole Qur'an. You are going to be a candle in our home". It seems Gabriel was a very gifted child; he had memorized the entire Qur'an by the age of twelve. Again, his blind grandfather calls out to him during a celebration of this achievement: "My son, where is my son?" He hugs him, tears running down his face. Note. He was, during this time, a Bakri. Indeed, he paints a very harsh picture of his first days at Al-Azhar University, the most esteemed Bakri authority in the world. The method there seems to be not to question anything that the teachers tell you. You should just accept Islam by rote. He rightly disagreed with his professors, including Sheikh Omar Abdel Rahman, a later terrorist mastermind, in their propagation of violence in the name of jihad.

After four years he graduated with distinction, but his heart was growing with antipathy for the Islam his teachers had taught. This is reflected in a statement that Gabriel makes: "Without exaggerating in any way, I can say that Islamic history is a story of violence and bloodshed from the time of Muhammad (S) to this present day". And, "What God would condone such destruction of human life?" These were his thoughts at a time when he felt his life was no longer in his control. On the outside he was a devout Muslim scholar, on the

inside a frightened little boy.

2. Leaving the University.

He became a teacher and encouraged his students to debate and ask questions. When arriving at the subject of Hussein's (as) martyrdom at Karbala he didn't ignore it as most Bakris do, but instead enjoined them to "look for God (azwj) in this situation. We need to look for the mercy and love in this situation". His apostasy starts to become evident in a meeting he had with the university committee, when he declared: "We say the Qur'an is directly from Allah (azwj), but I doubt it. I see in it the thoughts of a man, not the words of a true God (azwj)".

A Trip to Prison.

This heading describes how the secret police dragged him to prison in the middle of the night because of his words the day before.

Accused of being a Christian.

A harrowing account of how the Egyptian authorities tortured him for his apostasy, including beatings, a well full of rats and a dark concrete room with a large dog. He says "At this point, in my heart, I had completely rejected Islam".

A Quiet Change.

An affirmation of his leaving Islam, not just because of his ordeal, but also from his dogmatic education.

3. The Day I Saw Jesus (as) and Muhammad (S) Side by Side.

Describing a period of convalescence.

My Inner Struggle.

Still he looks for answers in other religions: Who is my God (azwj)?

A New Prescription

After complaining to his pharmacist about migraines, she gives him a copy of the Bible. Reading the Bible.

He starts reading Matthew in the New Testament.

Read With Me.

An invitation to compare Jesus (as) and Muhammad (S).

Section 2. The Lives of Jesus (as) and Muhammad (S). 4. Childhood Destinies.

Comparing the births of Muhammad (S) and Jesus (as). Also, the influence of al-Ka'ba on Muhammad (S) and the Temple on Jesus (as). And Bahira's foresight of Muhammad's (S) prophethood.

5. The Beginning of the Revelations.

An account of Muhammad's (S) meeting with Jibril (as). The author makes the common mistake of saying that the Prophet (S) did not know how to read and write and that he exclaimed this to the angel. In fact Muhammad (S) could speak 70 languages and was the most learned person in Mecca.

Then an account of Jesus's (as) early Prophethood and his relationship with John the Baptist (as). He quotes Luke 3:16 as John (as) saying "But one more powerful than I will come". Referring to Jesus (as). Compare this to the Qur'anic saying: "O Zakariya (as)! Surely we give you good news of a boy whose name shall be Yahya (John) (as): We have not made before anyone his equal". (19:7)

This confirms Jesus's (as) status as one of the greatest prophets. Then a quote from Mark (1:1011-) in which the 'Holy Spirit' addresses Jesus (as) as "my son, whom I love". Here the great difference between Islam and Christianity opens up. The Christians regard Jesus (as) as Allah's (azwj) 'son' and the Muslims regard him as a human prophet. Then more of this enormous statement by the apostle John (not the Baptist).

Next a claim that when his cousin Waraqa bin Neufal died, Muhammad (S) became suicidal. This is highly unlikely considering the Prophet (S) was protected by Allah (azwj) and that suicide is a sin, not something that an Infallible prophet would feel like doing.

The author quotes Muhammad (S) when receiving another revelation i.e:

"Arise and deliver warning, your Lord (azwj) magnify, your clothes cleanse". (The Correct Books of Muslim, bk. 1, no. 307. Narrated by Jabir).

Note that his first revelation is to 'read' and his second, to 'cleanse'. This is in accordance with the Muslim path. First we engage in reason and logic on the subjects of Idjtihad (the deduction of shari'ah rulings from its detailed evidences). And Taqleed (to act according to the judgments/verdicts of a fully qualified Mujtahid). (Islamic Law, Sayyid Sadiq Shirazi). Then we observe the rules of Taharah (cleanliness).

Lastly Gabriel (the author not the angel) compares Jesus's (as) confidence when Satan (la) tempts him, to Muhammad's (S) alleged suicidal thoughts. Here he is beginning to place Muhammad (S) on an inferior pedestal to Jesus (as).

6. The People's Response to the Messages.

Gabriel makes another mistake in saying that Abu Bakr (la) was the third person to convert to Islam after Khadija (as) and Ali ibn Abu Talib (as). In fact, Tabari, the most famous Muslim historian, in his Ta'rikh quotes from Muhammad Bin Sa'ad Bin Abi Waqqas, who said:

"I asked my father whether Abu Bakr (la) was the first of the Muslims. He said, 'No, more

than fifty people embraced Islam before Abu Bakr (la)".

Second mistake: He says that Abu Talib (as) did not accept Islam. In fact he did:

"In yet another variation of Abu Talib's death, al-'Abbas, who was sitting next to Abu Talib (as) as he died, saw Abu Talib (as) moving his lips. Al-'Abbas claimed that Abu Talib (as) had said the shahada". (Encyclopedia of Islam. Rubin. Muhammad (S). His Life based on the Earliest Sources. Lings. The Eye of the Beholder. Rubin).

Mark Gabriel thinks that Jesus's (as) ministry started in his early thirties, but in fact, it started when he was a very young child. The Holy Qur'an says:

"And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones". (3:46).

Enter Omar ibn al-Khattab (la): he is placed at the same level of virtue as Hamza ibn Abdul Muttalib (as). Describing them as: 'two powerful men' and 'physically strong and aggressive'. Hamza (as) possessed both of these attributes, but Omar (la), whilst being aggressive, was a coward. Third mistake: Muhammad (S) and his companions are said to have eaten the dung of animals during the Year of Hunger. To a people for whom faeces of anything is najis (unclean) this is obvious slander. Muhammad (S) and these early converts would have been the most ardent in cleanliness.

7. Spreading the Message.

More calumny about Muhammad's (S) character: The author says he organized violent raids on caravans from Mecca after emigrating to Medina; even though the Meccans showed no enmity to himself. Regarding the most famous 'so called' raid, which was the spark that ignited the Battle of Badr, I would like to posit a theory: It is possible that Abu Sufyan (la) organized the raid on the Meccan caravan himself so as to cast blame on the Muslims. Thus he was able to justify a full scale attack on them. If there were any raids by the Muslims, they would not have occurred with Muhammad's (S) permission, but rather from the passions of his followers. His character was entirely peaceful. Thus the Battle of Badr was a defensive measure on the part of the Muslim army, as was all the other battles they engaged in. Gabriel continues to cast a dim view by saying Muhammad (S) authorized his followers to kill unbelievers. He even quotes the Qur'an to support this: 8:39, 65, 38, 60, 45. Again, Gabriel infers a slur on Muhammad's (S) name by comparing his alleged change

of method upon emigrating to Medina, from one of peace to that of war. In contrast, he implies Jesus's (as) consistency of method remained peaceful and compassionate throughout. The apostate author then says Muhammad (S) ordered the murder of a well-known Jewish man, and he gives an account on how this was done, but doesn't provide any evidence as to why? The tiny number reference after this account refers to Ibn Ishaq p.659660-, as found in the notes section at the back of the book, but doesn't state which work by Ibn Ishaq. If it refers to The Life of Muhammad (S), then the location is obscure and not available on the web. Anyway, Muhammad (S) is portrayed as a murderer. Further, the Prophet (S) is described as pillaging villages (Beni Nadir and Beni Qurayzar), killing all the men and taking the women and children as slaves. Also Gabriel tells of the taking of Khaybar, which he says was a village, though we know it was a fortress. Omar (la) is quoted as saying:

"The properties abandoned by Banu Nadir were the ones which Allah (azwj) bestowed upon His Apostle (S) for which no expedition was undertaken either with cavalry or camelry. These properties were particularly meant for the Holy Prophet (S). He would meet the annual expenditure of his family from the income thereof, and would spend what remained for purchasing horses and weapons as preparation for Jihad." (The Correct Books of Bukhari, vol. 5, bk. 59, no. 447.)

Two points need to be made here. First, note that 'no expedition was undertaken' for the taking of Banu Nadir. What then were the 'properties abandoned' by them? I suggest, they were the collection of Jizyah. Banu Nadir were Jews. And Jizyah is 'a per capita tax levied on a section of an Islamic state's non-Muslim subjects, who meet certain criteria.' (Wikipedia). The Jews were allowed to live and practice their faith under Islamic rule provided they pay this tax. The second point is that Jizyah was not used specifically for the Prophet's family and Jihad, but rather, as Wikipedia also says: "Jizya was used to build mosques, buy freedom for Muslim prisoners of war in non-Muslim states, fund Islamic charities meant to help Muslims, fund enlargement of armies, and pay for the wars of expansion. Non-Muslims and slaves owned by Muslims had no right to expenditures or grants from any collected jizya and other taxes. Jizya and associated taxes also ended up in "private"

treasuries. Jizya was used for the benefit of non-Muslims and non-residents in an Islamic state in some cases." So, Omar (la) was lying when he said the tax was spent on the Prophet's (S) family; probably to slur their good name.

The ignorant author lastly focuses on Muhammad's (S) personal life to discredit him further, by saying A'isha (la) was only six years old when he married her, the daughter of 'one of his most loyal followers' i.e. Abu Bakr (la). This exaggeration of age was concocted by A'isha (la) herself in order to label Muhammad (S) as a paedophile, and it has been proved that she was a grown woman when the marriage took place. What we are dealing with here, is an all out attack on our first symbol of religion, the Holy Prophet (S).

8. Last Days.

In the first page of this chapter, Muhammad (S) is reported as saying, when he lived in Mecca, to its inhabitants:

"O people of Mecca, I swear in the name of Allah (azwj) I come as a slaughterer". (Ibn Kathir, The Beginning and the End, vol.2, pt.3, p.53.)

It would be interesting to know if this hadith is authentic, because it isn't apparently available in English translation. However, it seems uncharacteristic of the Prophet (S) who was sent as 'A Mercy to the worlds'. Then on the second page Gabriel attributes to Muhammad (S) another quote, first in the tone of mercy, then in the tone of violence:

"He who enters Abu Sufyan's (la) house is safe. And he who shuts his door upon himself will be safe and he who enters the mosque will be safe".

Then:

"Do you see the soldiers of Quraysh (from Mecca)? . . . Go and slaughter them . . . Cut their necks from their bodies as you would cut the fruit from the branch of a tree". (Ibid., vol. 2, pt.4, p. 302.)

It must be said here that as Shia Muslims, we don't believe in the hadiths of Ibn Kathir who was a Bakri scholar from the Shafi'i sect. This is because of their rejection of our hadiths which come from the Ahlulbayt (as).

Then the apostate would have us believe the Muslim army marched arrogantly into the city ignoring the wails of the womenfolk. He says the black flag that they carried displayed the single Arabic word *aqaba*, meaning 'punishment'. The next paragraph falls nearer the truth, affirming that the people of Mecca stayed in their houses during this march. Of course, everyone agrees that not one drop of blood was shed in this conquest.

In the letter Muhammad (S) sent to Heracles the emperor of Rome it is quoted: "Convert to Islam and you will be saved". Gabriel maintains that the word 'saved' means protected from the Muslim army, not meaning spared from Allah's (azwj) punishment on the Day of Resurrection. In the Wikipedia entry: Muhammad's (S) letters to the Heads of State, the Prophet (S) invites Heracles to Islam, not commanding him. In fact there

is no threat of invasion by the Muslims in the letter at all; the only warning being that if he doesn't submit to Allah (azwj) he bears the sin of persecuting the Arians (a Christian sect who believe Jesus (as) is inferior to Allah (azwj)).

He compares Muhammad's (S) Sermon on Mount Arafat, with Jesus's (as) Sermon on the Mount of Olives, saying that whereas the Prophet of Islam (S) promised humiliation and persecution for those who disagreed with him, Jesus (as) said: "Love your enemies and pray for those who persecute you". In fact the only warning of violence stated by Muhammad (S) in his sermon is that adulterers shall be 'stoned'. But did not Jesus (as) confirm the Law of Moses (as)? And did not Moses (as) command the same thing. Here it must be said that Muslims see Jesus (as) as one of the five greatest prophets that ever lived, we only disagree that he is the son of Allah (azwj), a damaging attribute that Gabriel upholds.

What follows in Gabriel's book is complete rubbish. He describes the Prophet's (S) death which, it is maintained, occurred following the eating of poisoned meat after the battle of Khaybar. It was A'isha (la) who reported him blaming the meat on his final illness. In fact, the feast in which the sheep shoulder was served occurred 46- years previous to his death. In that time, he was in full health, organizing affairs of the state, commanding battles etc. It is true that the Jewish woman who served him the poisoned meat was questioned by him, but he did not eat of it, and he did indeed warn his companions not to eat it also. He said to her: "Did you poison this meat?" She said "Yes". He said "why?" She said "in order to identify if you are a true prophet. Only a Prophet of Allah (azwj) would know the meat was poisoned before eating it. Likewise, if you had eaten it, you would not be a prophet and we would have been rid of you as an impostor". So he didn't eat it and thus did not suffer its consequences years later. Note that the poison he died of took effect over three days, not 46- years. So this story was concocted by A'isha (la). Why? When he died, she first told people that he had been complaining of a giant ulcer in his body, and that when it burst, it killed him. This was a particular type of ulcer known to medics today. However, he had already said, before his death that he was immune to this kind of ulcer, which, he said was from Satan (la); and that prophets were immune from Satan (la). After realizing that the people would not hold her lie to be true, she invented the story of the poisoned meat killing him years after he ate it. Why did she (la) invent these two lies? Because it was she who administered the poison three days before his death. For further information on this point I refer you to Sheikh Yasser al-Habib's lecture Who Killed the Prophet Muhammad (S)? Then comes Jesus's (as) death i.e. his crucifixion, which all Muslims, Shia and Sunni alike reject. We know the Truth, that

he was raised body and soul to The Kingdom of Heaven and that a man who exactly resembled Jesus (as) was crucified instead. Even if we believed the New Testament, which we don't, this ascension is confirmed by Luke 24:56- who says:

" . . . the women went back to the tomb and found the stone rolled away from the entrance and nobody inside. Two angels appeared to them and said, "Why do you look for the living among the dead? He is not here; he has risen"".

9. Time Lines.

Containing brief entries of significant dates of Muhammad's (S) then Jesus's (as) lives. There Gabriel claims Muhammad (S) used assassination on Kaab Ibn Ashraf. The whole time line of The Holy Prophet (S) reads as a series of violent raids, attacks and battles upon the pagans and People of the Book as punishment for their not being Muslim. In contrast, Jesus's (as) time line reads as a series of miracles, healing, exorcism and acts of forgiveness.

Section 3. Their Legacy in Words and Deeds. 10. Their Messages to the World.

Here the apostate author affirms Muhammad's (S) declaration to be 'a Mercy to the Worlds' but then immediately after argues that he became a conqueror despite Allah's (azwj) intention for him. This he tries to support with a quote from the Last Sermon:

"And the one who will disagree with me will be humiliated and persecuted". (Ibn Hisham, vol.3, pt.6, p.8.)

Then he quotes from the New Testament claiming that Jesus (as) was the son of Allah (azwj), which the author obviously maintains, despite his Islamic education.

Next he outlines some requirements to be a Muslim but omits any mention of accepting the Divine Authority of the Ahlulbayt (as).

His requirements for Christianity are over-simplistic, just mentioning to 'follow Jesus (as), love God (azwj), and love other people". Pg. 85. It seems there are no guiding rulings and rites in Christianity.

Under the sub-heading 'Allah (azwj) decides whose sins will be forgiven'; Mark A. Gabriel claims that Abu Talib (as), 'would be wearing two shoes (of Fire) which would boil his brain'. (The Correct Books of Muslim, bk.1, no. 413.) As Shia, we don't believe in Sahih Muslim. Moreover we hold that Abu Talib (as), the father of Ali Amir al-Mu'minin (as) was blessed as a true believer. Following this he suggests Muhammad's (S) own mother is in Hell. (Sahih Muslim no.2259.) Note that throughout the book, the ignorant author speaks of Islam in the past tense so as to further discredit it as a past religion.

11. Their Teachings about each other.

First comes some references from the Islamic tradition (hadiths and Qur'an) about Jesus (as), that confirm his prophethood but deny that he is the son of Allah (azwj). Then a section which the author admits is only opinion,

slandering Muhammad (S) in falsely claiming what Jesus (as) might have thought about the Prophet of Islam (S). He still portrays Muhammad (S) as a warmonger and tyrant, relating a saying from the Bible:

"Jesus (as) taught the crowds: "Watch out for false prophets . . . By their fruit you will recognize them . . . Every good tree bears good fruit, but a bad tree bears bad fruit"" (Matt. 7:1517-)

Thus implying that Muhammad (S) is a false prophet. Next he brands Muhammad (S) as a thief who came only to 'steal, and kill and destroy'. Then he denies that any rules for living a good life are not needed and that one should rely on the mercy of Allah (azwj) alone. He even refers to the Qur'an saying that Allah (azwj) 'works with Satan (la) and demons to lead people astray.'

The main verse in question is: "And whoever turns himself away from the remembrance of the Beneficent Allah (azwj), we appoint for him a Shaitan, so he becomes his associate". (43:36).

It isn't that Allah (azwj) deliberately leads people astray, but rather that those who choose to go astray do so to their own loss. Following the attack on Muhammad (S), Gabriel then attacks Allah Almighty (azwj), saying He is a God of punishment not Love, noting that the Qur'an has 379 examples of the words 'punishment/punish/punished, whereas the New Testament has only 15 such. Then comparing the word 'Love' which is mentioned 82 examples in the Qur'an, and 260 in the Gospel. Finally Gabriel quotes a lie from A'isha (la) that Muhammad (S) was at one point possessed. No reference is provided for this hadith except: University of Southern California Web site. He thus patronizes Muhammad (S) as temporarily insane, whereas his Jesus (as) would have been the doctor for this illness.

12. Healings and Miracles

There follows a brief synopsis about the role of healing through miracles of the two prophets. He emphasizes that this type of miracle was not paramount in Muhammad's (S) life whereas it was in the life of Jesus (as). The only two examples of the Messenger (S) healing people are mentioned as when he cured Abu Bakr (la) from a snake bite (reported by Omar (la), and a note by A'isha (la) that he touched his wives and others while he prayed which also healed them. The author argues that the former account is inauthentic, and the latter is not usually discussed in Islam. I suggest that the reason Muhammad (S) was not famed for healing miracles as Jesus (as) was, is because at the time of Jesus (as) the science of medicine was progressing rapidly, so Allah (azwj) intended Christ (as) to demonstrate the power of God (azwj) in a way that was relevant to the people. Likewise, in the time of Muhammad (S), the science of oratory and the art of poetry were approaching their zenith, thus He (azwj) sent the Qur'an as the work of religious literature par excellence.

Gabriel asserts that if Muhammad (S) could have healed people, he would have saved his son Ibrahim,

who died in infancy, from death. One could argue that if Jesus (as) had been sent to bring back his own kith he would have saved John the Baptist (as). Another point is raised here, which is; the twelve Divinely appointed leaders (as) of Muhammad's (S) progeny were pronounced by the Prophet (S) by name, some time before his death; and with the exception of Ali (as) they all (directly or indirectly) came from the womb of Lady Fatima al-Zahra (as). So if the Prophet's (S) two sons Kasim and Ibrahim had lived, there could have been confusion as to who the Imam was. Similarly, the Prophet's (S) other three daughters apart from Fatima (as) were married to idolators: Zainab being married to Abu al-Aas ibn al-Rabee (la), and Ruqayya and Umm Kulthoom to Uthman (la). It is said that Muhammad (S) asked Ruqayya and Umm Kulthoom if they would accept death at the hands of Uthman (la) for the sake of Paradise, which they accepted. Uthman (la) beat them both to death. Zainab died of an illness also during the lifetime of the Prophet (S), although it is not clear what this ailment was. Finally, Muhammad (S) did perform healing miracles. At Khaybar, he used his saliva to cure Ali ibn Abu Talib's (as) eye infection. Also he drove a devil out of a boy, saying "Come out! I am the Messenger of Allah (azwj)!" (Web site: The Religion of Islam, The Miracles of Muhammad (S) (part 3 of 3)). These amongst other examples. Then regarding Jesus's (as) healing miracles, a short list of references well known from the Gospel. Next an incomplete list of Muhammad's (S) other miracles, then Jesus's (as).

I quote here three sentences by Mark A. Gabriel which really demonstrate his ignorance. They occur at the top of page 120:

"Jesus (as) used his miracles as a sign that he was God, particularly for his followers. For example, Jesus' first miracle was turning water to wine at a wedding. This was an effective demonstration of power to his new followers". It is impossible that a prophet of Allah (azwj) would say that he is God, and it is also impossible for a prophet to feed wine to his followers. If this was true then why did Jesus (as) say "He will do even greater things than these, because I am going to the Father". (John 14:12) How can he be the Father and the son at the same time?

13. The Meaning of Holy War.

There then follows a discussion on jihad in Islam talking about violence and if it is justified in certain circumstances, and then an argument that Muhammad (S) initiated the attack on the caravan returning from Syria that started the Battle of Badr which I have already expressed my opinion on. Gabriel further elaborates on his point discussed above that Muhammad (S) provoked war upon the neighbouring countries even after subduing the Jews and pagans who posed a threat to him. Briefly he condemns the Islamic state saying they massacred millions of innocent people in a quest for military dominance.

He then quotes Jesus (as) saying:

"Do you think I came to bring peace on earth? No, I tell you, but division." Pg 130. Next, a comparison between Jesus' (as) mission to establish a spiritual nation with Muhammad's (S) alleged earthly empire. He defends the Christian nation regarding the Crusades saying they were only Christian in name, and did not follow Christ (as). He mentions the 'War of Conversion', by which he means the slaughter by Omar's (la) command of anyone who didn't pledge allegiance to Abu Bakr (la) after the Prophet's (S) death, and thus forcing the people to pay Bay'ah (tax) to Abu Bakr (la). He mentions the Iran/Iraq war and the Algerian civil war etc. which, he says, were committed in the same spirit of Muhammad's (S) teaching i.e. violence. In contrast, he cites Jesus' (as) policy of complete non-violence.

14. Teachings about Love. He then proposes that Allah (azwj) doesn't love Muhammad (S) but rather it is a relationship of fear; whereas God (azwj) loves Jesus (as) as a 'son'. He maintains that Allah (azwj) and His Messenger (S) hate unbelievers and will punish them, whereas Jesus (as) loves them, specifically because they need guidance. Lastly he distinguishes between 'Allah' (azwj) and 'God the Father', thus attacking the very root of religion, Oneness of God (azwj), and completely separating himself from Islam.

15. Teachings on Prayer. First he describes the Bakri method of wudhu, stating that this is what Muhammad (S) did: first mistake. Then the Bakri

method of salat, also saying this is how the Prophet (S) performed it – second mistake. There follows a hadith which says how Muhammad (S) was close to burning the houses of anyone who didn't get up for Fajr salat. This, however is narrated by Abu Haraira from Bukhari, the two untrustworthy figures of the Bakri faith. He then states that Allah (azwj) cannot communicate with the worshipper who is in prayer, whereas The God of the trinity communicates with many people at the same time through the holy spirit. He here denies Allah's (azwj) Almighty Power.

16. Attitudes Toward Women. More slurs on Muhammad's (S) character, this time regarding women, where A'isha (la) lies about his attitude saying he thinks them to be as dogs. (The Correct Books of Bukhari, vol.1, bk.9, no. 490). He is also portrayed as regarding them as half the worth of men. Then a hadith from Omar (la) (Ibid., vol.6, bk.60, no.313) declaring he was the one to enjoin the veil for women; and that the Qur'an backed him up with revealing verse 33:59. Gabriel next quotes a hadith by Muslim arguing that even married women were considered lawful to the army when victorious. But in the same hadith it says that the following are not lawful: (The Correct Books of Muslim, bk.8, no.3432) " And women already married, except those whom your right hands possess". (4:24). Then he tries to cast more darkness on Muhammad (S) by comparing Jesus' (as) attitude to women but he only cites one example

of Jesus (as), whereas the whole character of Muhammad (S) is attacked; it isn't a relevant comparison. He basically uses the so-called words and acts of Jesus (as) as a weapon to degrade Muhammad (S). The apostate recalls some instances of Jesus' (as) forgiveness towards adulterous women, in one case a married woman washes his feet without any scruples there it seems.

He then attributes divorce as a peculiarly Islamic phenomenon, quoting the Qur'an to discredit the Holy Book itself (4:3). Jesus (as) is then quoted as saying divorce and then re-marrying is equal to adultery (Mark 10:212-); in the modern Christian world however, we see divorce rampant everywhere.

There follows a sickening account of A'isha (la) being a child of six when the Prophet (S) married her, and the infamous episode when she had sex with Safwan bin al-Mu'attal in the desert. In both of these events Gabriel seeks to slander the Prophet (S), first as a paedophile, then as a humiliated impostor who, if he had been a true prophet would have been able to discern the truth about A'isha (la).

17. Interesting Coincidences. I leave to the reader's judgement a hadith mentioned where Muhammad (S) punishes a woman to death by stoning. I only say that it is very doubtful. His Jesus (as) shines as a model of compassion in comparison, and once again the author discredits Muhammad (S) while raising the Messiah (as). Next the same technique concerning the

two prophet's attitudes to the blind. Then more babble about violence in Muhammad (S) and mercy in Jesus (as).

18. A Comparison of Practical Teachings.

Then a lie about Jesus (as) allowing the eating of pork. And another lie that Jesus (as) didn't require fasting in his followers. He compares the Qur'an (in a dim light) with the New Testament concerning the Law of Retaliation. Following that more spin on Jesus's (as) forgiveness compared to Muhammad's (S) harshness.

Section 4. Conclusion. 19. Summary of Key Points. There follows a summary of all the chapters so far.

20. My Personal Decision. This chapter describes his conversion to Christianity. Epilogue.

Here is an invocation to convert others to Christianity.

Appendix A. The Sources of Information about Jesus (as) and Muhammad (S).

He here reveals the danger of his Islamic education, and training in Classical Arabic. I say danger because he has completely perverted it for the sake of apostasy.

Appendix B. Islamic teaching regarding Biblical prophecies about Muhammad (S).

Then some blurb about the 'weakness of Islamic doctrine about the corruption of Scriptures' which doesn't interest me.

Appendix C. Old Testament prophecies about Jesus (as). This penultimate addition gives some references from the Old

and New Testaments about Jesus's (as) life.

Appendix D. Jesus in the Qur'an and the Bible.

A chart that correlates references from the Qur'an to those of the Bible about various aspects such as 'A Man of Peace', 'Sign to All Beings', and 'Witness over the people'.

And thus the book closes. I consider this man, Mark A. Gabriel to be a very disturbed, dangerous individual. He is a prime example of Bakrism gone wrong. The method of teaching from his sunni masters completely hardened him to the teachings of Islam. So much so that he rebelled and faced the consequences of Egyptian penal law. This punishment shocked him so much that he discarded Islam and its Prophet (S) for the corrupted law of Christianity. No where in the book and I think, in his personality is love of the Ahlulbayt (as). If he had known about the mercy of the Imams (as) then he would have discovered the mercy of Muhammad (S). Instead, he makes the Holy Prophet (S) to be a violent tyrant. Due to his rough treatment by the secret police, he spitefully rejects all the goodness of the Islamic religion in favour of an irrelevant set of anecdotes and stories which allow him to eat anything and drink anything. This book is an example of what happens when Bakrism is forced to a weak mind. Even with all the author's cunning, the Shaitan (la), has won him over and what we have in our hands is the record of this apostasy.

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COMING SOON: The Day of Torture

- An international movie on the Event of the Door is set to be produced
- The film highlights the sufferings of Prophet Muhammad's daughter
- The global film will be in English, and will be translated into all major languages

On 20th Jumada Al-Thani 1437 AH, the birth anniversary of Lady Fatima Al-Zahra (peace be upon her), Sheikh Yasser Al-Habib announced Khoddam Al-Mahdi Organisation's plans for the production of a cinematically professional film on the sufferings that Lady Fatima Al-Zahra (peace be upon her) faced after the martyrdom of her father, Prophet Muhammad (peace be upon him and his family).

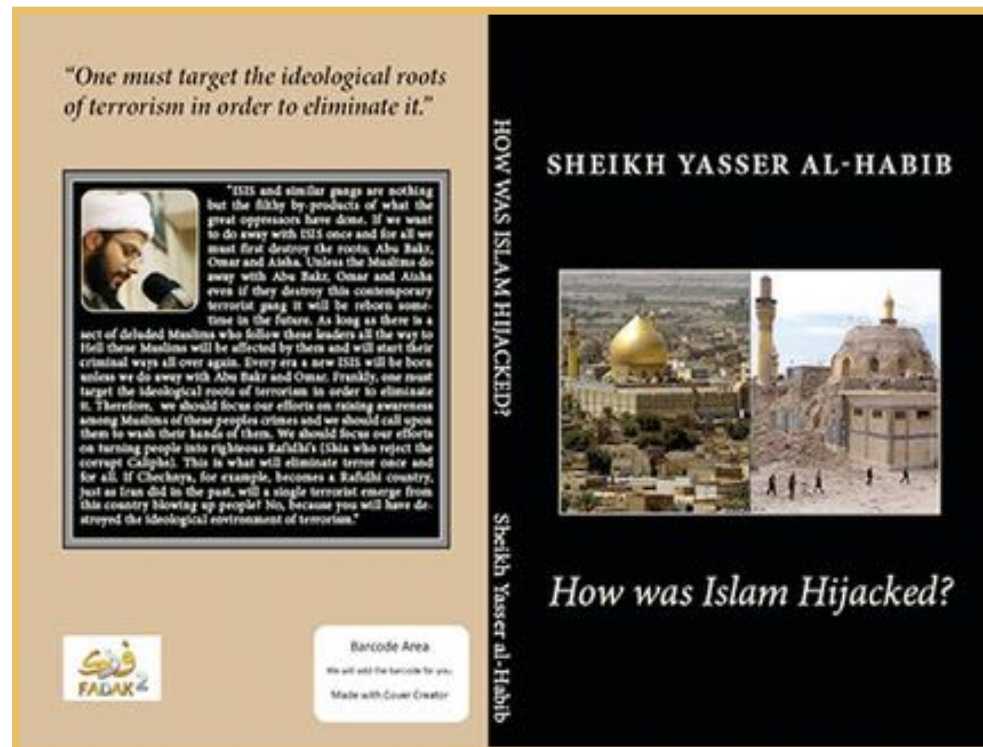
Fundraising immediately began and in just a few weeks, £5 million had been raised. All of this had been reached by 13th Rajab 1437 AH, the birth anniversary of Imam Ali (peace be

upon him), the successor of Prophet Muhammad (peace be upon him and his family). The overall aim of the film is to introduce Fatima Al-Zahra (peace be upon her) to the entire world. Through this film, we aim to reveal the true ideological source of today's terrorism in the name of Islam. With evidences and proofs, this film will depict to the world what oppression befell Fatima Al-Zahra (peace be upon her), and how her killers gave justifications to today's so-called «ISIS», Al-Qaeda, the Taliban, and their likes. This film will look at the Event of the Door from every angle, tackle every widespread misconception regarding the incident, and will truly leave its mark in history - for nothing of the sorts has ever been done before. May Allah (Glorious and Exalted is He) accept this little service from us to our Mistress, Fatima Al-Zahra (peace be upon her).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّهِ الطَّيِّبِ الطَّاهِرِ وَآلِهِ الطَّيِّبِينَ وَوَعَدَ اللَّهُ لِيُجْمَعُوا فِي الْأَرْوَاقِ وَالْأَعْيُنِ



THE SHIA NEWSPAPER



How Was Islam Hijacked? by Sheikh Yasser Al-Habib

- English Book by Sheikh Al-Habib Now Available on Amazon
- The first volume of the book; in the future, more volumes will be published, once all 85 lectures are translated and transcribed
- Irrefutable evidence from the Qur'an and Sunnah, proving that today's so-called «Sunni Islam» is nothing but a corrupted version of the true Islam.

The first eight lectures of Sheikh Al-Habib's Arabic series: «How Was Islam Hijacked?», has now been translated into English, transcribed and compiled into a book - now available on Amazon. The world today is filled with countless religious beliefs, but

we Muslims regard Islam as the only true religion. Allah (Glorious and Exalted is He) states in the Holy Qur'an: «Indeed, the (only true) religion, in the sight of Allah, is Islam.» [Al-Qur'an; 3:20] But as evidenced today, even the religion of Islam can be a victim of corruption. The prophecy of Prophet Muhammad (peace be upon him and his family) stated that the religion of Islam will eventually split into 73 different sects. So which of these is the path to Almighty Allah? In this book, Sheikh Al-Habib discusses how the religion of Islam was infiltrated, corrupted and hijacked by the tyrannical rulers and governments - leaving us with only one true sect. This series is known to - solely by itself - bring people to the path of Shia Islam, as irrefutable evidence from the Qur'an and Sunnah is brought forth by Sheikh Al-Habib, proving that today's so-called «Sunni Islam» is nothing but a corrupted version of the true Islam - the Islam of Muhammad and his purified progeny (upon whom be peace). This is the first volume of the book, and in the future, more volumes will be published, once all 85 lectures are translated and transcribed - God willing.



Bukhari: A Timebomb and A Producer of Terrorism!

▪ **"Sunni" Islam – The Ideological Source of Terrorism**
 ▪ **Hypocritical "Sunnis" condemn ISIS but revere their founding fathers**
 ▪ **Shia Muslims are innocent from such barbarism in the name of Islam!**
 Watch Fadak TV2 (and keep updated through the YouTube channel: Fadak English), as we prove that today's "Islamist" terrorism originally stems from the books and revered historical figures of the "Sunni Muslims". Shia Muslims are innocent from such barbarism in the name of Islam!
 We must point out that not all "Sunni" Muslims are terrorists, nor do they all support ISIS and their likes. This is undoubtedly unfair to claim. What we are saying, however, is that terrorism in the name of Islam - or under the banner of Islam - does originate from the teachings of "Sunni" Islam.
 Would you believe that a revered figure for the "Sunni" Muslims - namely Khalid ibn Al-Walid - said, "We are a people who drink blood! And the sweetest of

blood is the blood of the Romans (i.e. Europeans)!"? This man is so highly praised by "Sunni" Muslims that they all refer to him as the "Sword of Allah"! And how hypocritical is it of the ordinary "Sunni" Muslims to supposedly condemn the terrorist actions of ISIS, when they revere a tyrant - by the name of Abu Bakr - who burned alive "apostates" who refused to pay him Zakat (tax)?! Where do you think ISIS gained their perceived legitimacy for burning alive the Jordanian pilot? In fact in that very ISIS propaganda video, they display the fatwa (verdict) of a well-known "Sunni" scholar, called ibn Taymiyya, who permitted burning alive people as a form of punishment! This very "scholar" is called the "Sheikh of Islam" by every single "Sunni" today! And how about the second tyrant, Umar ibn Al-Khattab? He is revered by the "Sunni" Muslims as their second caliph. In their own historical books, it is reported that he ordered for the complete destruction of an entire town called Arab Sous. He ordered for the killing of its people, the

burning of its trees and even the annihilation of wildlife. "Sunni" Muslims supposedly condemn ISIS, but support these very first terrorists in Islam. And how can we forget Aisha, the daughter of Abu Bakr? This war-criminal is known as the "Mother of the Believers" by every single "Sunni" Muslim today. She is the woman who ordered for the slow beheading of 400 men. ISIS are merely religious "Sunnis", following their role models! The world must know the truth. We are not saying that every "Sunni" is a terrorist. However, the more religious a "Sunni" becomes, the more likely he is to join ISIS! We call for the criminalisation of this terrorist ideology, in the same way Nazism was criminalised. Or in the least, we want the world to know the difference between the terrorist-producing "Sunni" version of Islam, and the truly peaceful Shia Islam, taught by Prophet Muhammad and his Ahlul-Bayt (upon whom be peace).

Questions

I don't know how to pray

Question:
 Salam aleykum,
 My name is Tonya. I am a new Muslim convert, since September 2013. I have been shy to go to my local mosque where I live, so I never learned properly how to pray. My husband is Shia from Kuwait, and as he is not here with me yet, I don't know how to pray. I want to learn the correct way, and he suggested me to this website. Alhamdulillah I am fasting, this is my first Ramadan. I would just feel more complete to pray correctly. Thank you for any help you can assist me with and inshallah I can pray soon. I am so confused. please help.
 Tonya

Answer:
 In His Name the Most High, All praise is due to Allah, may peace be upon Muhammad and his pure progeny and may the curse of Allah be upon their enemies.

Assalamu Alaikum,
 For full explanation please refer to the handbook of Islamic rulings on Muslim's duties and practices titled Islamic Law by al-Sayed Sadiq al-Shirazi, particularly the chapters where Wudu and Salah are explained.
 You may also find the following video titled How to perform Wudu and Salah by Sheikh al-Habib beneficial as it explains as well as demonstrates the way of performing Wudu and Salah.

Is Hijab an obligation?

Question:
 Is it in the islam obligated tot wear a headscarf or is it from culture or does it come from joods or Christiane if it is obligated in islam why is it nog written in the Koran al y kareem I think it is nog obligated.

Answer:
 All praise is due to Allah, may peace be upon Muhammad

and his pure progeny and may the curse of Allah be upon their enemies.

In His Name the Most High, Assalamu Alaikum,
 Hijab is an obligation and the proofs of this are found in both Quran as well as Hadith. Amongst the proofs found in the Holy Quran are the following verses: "O Prophet! say to your wives and your daughters and the women of believers that they lay down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful" (33:59). "And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or their brothers, or their brothers'

sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful" (24:31). "And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their outer-garments without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing" (24:60).
 Amongst the many proofs found in Hadith are the following: In a lengthy Hadith by the holy Prophet (peace be upon him and his pure family), in which he described what he had seen in hellfire when he was ascended to heavens, he said: "I saw a woman hanging from her hair and her brain was boiling" When his daughter Fatima al-Zahra (peace

be upon her) asked him what was her doing to suffer such torture he (peace be upon him and his pure family) said: "she would not cover her hair from men." (Bihar al-Anwar by al-Majlisi, vol. 08, pg. 309).
 Imam al-Ridha (peace be upon him) was asked whether it is lawful to look at the hair of one's sister-in-law (wife's sister), the Imam (peace be upon him) replied: "No, unless if she is an elderly woman (i.e. known as Qawa'id)" the man asked whether the ruling is the same regarding one's sister-in-law and any other non-mahram woman, the Imam (peace be upon him) replied: "Indeed". (Wasa'il al-Shia, vol. 02, pg. 199).
 Imam al-Ridha (peace be upon him) said in a written answer to a number of inquiries sent to him: "Looking at the hair of married and non-married women is prohibited...." (Wasa'il al-Shia, vol. 02, pg. 193).

Thank you for contacting us.

Chapter 1. Geography, early history, and peopling of Arabia.

Stobart begins his 'manual' with an interesting description of what is now called 'Saudi Arabia'. His broad strokes depict a desert landscape with now and then luscious oasis and long mountain range. He mentions the Roman influence and briefly the Muslim; not omitting its trade routes and produce. All this is good reading, but my first point of contention comes on page 13, where he casts the Arabian people as 'bigoted and selfish, and prone to debauchery' with a reverence that 'degenerates into fanaticism', and that they are 'regardless of suffering in others.' Lastly stating that 'Cleanliness and the ordinary laws of sanitation are ignored.' This may be more or less true of the Beduins, which he says make up one part of three kinds of its inhabitants, but I wouldn't generalize to brand the majority of the Arabian Peninsula thus. I would instead reserve the comments he makes formerly for the larger part of the population:

"He is generous and reverential in his mode of thought, acute and imaginative, delighting in eloquence, and easily touched by the charms of poetry. He is sudden and quick in honour, addicted to revenge as a sacred duty, yet strongly bound by the laws of hospitality."

His Christian creed is glimpsed when he says that scriptural (Old Testament) records are the 'only sure guides in any attempt to penetrate the darkness of their (the Arabs') early history.' And the Arab genealogies with their own accounts of this ancestry, possibly referring to the Islamic Ahadith, he tars with being: "mixed up with fabulous details, their chronology is so evidently manufactured, contradictory and foolish, as to merit little credence." (Page 14).

He continues to support his claim of Biblical testament to the peopling of Arabia by giving examples of modern (as opposed to ancient) names in places and localities. These all relate to the Old Testament, and when he begins to trace the lineages to Ishmael (as), his narrative takes more interest: He mentions this prophet (as) and his mother Hajar's plight in the desert, and how Allah ta'ala relieved them with the well of Zamzam ('though he doesn't name it as such), and quotes the plea of Abraham (as) for his son "that he may dwell before Him". (Genesis 17:18). Coincidentally, this is where we left our previous critique on Islam and the Cross, by S. Zwemer. He follows by citing the next passage (Genesis 17:20), with the most interesting fragment of the Pentateuch: that Ishmael (as) was "blessed exceedingly, and became a great nation, his children being, "by their towns and by their castles, twelve princes according to their nations". It has been well said that these 'twelve princes' are in fact the Twelve Imams of Shiism (as), beginning with Ali ibn Abu Talib (as), and ending with al-Mahdi (as), the Saviour, may Allah ta'ala hasten his reappearance. The author tells of the scriptural references to Hajar's descendants, and falls for the trap set by Paul (la) who states of Mount Sinai: "which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia." (Galatians iv. 24, 25). This terrorist's (la) claim neither holds true with Jewish tradition (Zion), or Muslim (Safa and Marwah).

He then begins to describe the tribes of the sons of Ishmael (as) i.e. Kedar and Nebaioth and says that many Jews were scattered across the Hejaz. Of these, those who held the fortress of Khaibar were attacked by Muhammad (S) in 8 AH and its chief Kenana, he says, was tortured to death.

This accusation of Kenana's death was narrated by Ibn Ishaq, but as the following account from Wikipedia makes clear, it is extremely doubtful that Muhammad (S) ordered his torture:

"Concerning his sira (biography), the most notable and widely discussed criticism was that of his contemporary, [HYPERLINK "http://en.wikipedia.org/wiki/Malik_ibn_Anas"](http://en.wikipedia.org/wiki/Malik_ibn_Anas) \o "Malik ibn Anas" Malik ibn Anas, who leveled many accusations against Ibn Ishaq. Malik rejected the stories of Muhammad and the Jews of Medina on ground that they were taken solely based on accounts by sons of Jewish converts. These same stories have also been denounced as "odd tales" later by [HYPERLINK "http://en.wikipedia.org/wiki/Ibn_Hajar_al-Asqalani"](http://en.wikipedia.org/wiki/Ibn_Hajar_al-Asqalani) \o "Ibn Hajar al-Asqalani" Ibn Hajar. Malik and others also thought that Ibn Ishaq relied too heavily on the [HYPERLINK "http://en.wikipedia.org/wiki/Isra%27iliyat"](http://en.wikipedia.org/wiki/Isra%27iliyat) \o "Isra'iliyat" Isra'iliyat."

He concludes the first chapter with an overview of Christianity in the Arabian peninsula and a genealogical chart of the Qureish and Hashim.

Chapter 2 Ancient religious observances of the Arabs and Ancestry of Mahomet (S).

He begins with a survey of idolatry in the Hejaz and seamlessly moves to a note about Ishmael (as), the link being the idols in the Ka'aba before Islam, and the black stone itself being laid by Abraham (as) and his son.

He tells how the Qureish assumed control of the Ka'aba through Cussai who married Hobba, daughter of Holeil. Cussai eventually established himself as Sheikh of Mecca and governor of the country. The laws he assumed were still in place at the time of Muhammad (S) and with the difference of idolatry transformed to monotheism are prevalent today. Then he briefly mentions the lesser and greater pilgrimages. He asks the question: how did the worship at Mecca come to be what it was at the time of Muhammad's (S) birth, i.e. idolatry mixed with Jewish legends, found in the Old Testament, and later the Qur'an? There follows an overview of trade and settlement between the Arabs of Yemen and Jews which answers the question put forth.

Thus the author moves to the subject of Hashim, the near ancestor of Muhammad (S) and member of a family fertile with prophethood. A brief note on the sons of Hashim, including Abu Talib and Abdullah, Muhammad's (S) father; and the chapter ends.

Chapter 3 Birth of Mahomet (S), And Life to His Fortieth Year – [A.D. 570610-.]

He records that various miracles occurred with Muhammad's (S) birth. He says Amina, the Prophet's (S) mother died as an unbeliever, which I doubt. He poetically evokes the landscape and events of the caravanserai which Muhammad (S) attended to Syria in his twelfth year. And a note on his days as a shepherd. And how he married Khadijah (as). So far, Stobart's view of Muhammad (S) is completely praising and honouring. The author says Muhammad (S) drew on the knowledge of Waraca of the Christian

and Jewish scriptures within the Qur'an, but this is false. The Holy Book is a revelation from God directly, not Muhammad's (S) own invention. He says Muhammad (S) was epileptic, which I also doubt. His rather too affectionate list of Western enemies to Muhammad (S) i.e. Luther, Melanchthon, Maracci etc. is distasteful to my mind. However Stobart does then rejoice that in the modern age the Christian is no longer obliged to brand Muhammad (S) as an impostor.

Alas! The Christian writer then plunges into the darkness that his creed cannot allow him to surpass, that is, he cannot accept Muhammad's (S) religion Islam. He wishes the great Prophet (S) had been Christian and tarnishes at last Muhammad (S) thus:

"But the stealthy advances of a worldly ambition blinded his mental vision, blunted his dependence on a higher Power, and by the suggestions of the Evil One took captive his soul, and chained it in that delusive, yet strong and unwavering belief, which swayed his future career and retained a paramount influence over him to the hour of his death – that he was the ordained of Heaven, the messenger of God." (Page 6667-) Paradoxically, Stobart then seeks to redress the imbalance

by arguing Muhammad's (S) intention was not ambition, and this does him credit. Then in conclusion to the chapter the confused author sways back and forth from praise of Muhammad (S), to blaming him, calling him at last with phrases like 'vindictive revenge, by rapine and lust! He just cannot break from his Christian past and falls terribly into guilt.

Chapter 4 Mahomet's (S) legation and the First Establishment of Islam – [A.D. 610617-.]

In telling of Muhammad's (S) first revelations and his initiation of Islam, the author makes another mistake, this time factual not emotive. He says Abu Bakr (la) was one of the first to accept Islam, on a par with Ali ibn Abu Talib (as). In fact, the second caliph never accepted it with his heart, only paying lip service, and even then only 7 or 8 years after the Prophet (S) had begun to preach. To his credit Stobart states that Muhammad (S):

". . . took upon himself the charge of Ali (as), adopted him in place of his own lost Casim, and they afterwards felt towards each other the mutual attachment of parent and child. At the time when Mahomet (S) assumed the prophetic character, Ali was about fourteen years of age, but with the permission of Abu Talib (ra) grew up in the faith of his adopted father." (Page 71).

Then a slip from grace and headlong into ignorance: He describes Abu Bakr (la) as 'the bosom friend of Mahomet (S)', his charity 'unbounded':

". . . his character gentle and unimpulsive, his passions always under the control of reason, and his firm and unwavering mind manifested no hesitation at the prophet's (S) call to accept Islam." (Page 71).

Fatally, Stobart then endows Abu Bakr's (la), daughter Ayesha (la) as the 'only virgin bride of the prophet (S)', and the reason for his title 'the Father of the Virgin'. Stobart labels Muhammad (S) as having 'bitter and vindictive feelings' for cursing Abu Lahab (la). In fact it is Allah Himself who curses that man, and even if the Prophet (S) did curse him this is an open Shia practice – to curse the enemies of Allah. And why does he term the event when Saad wounded an assailant as the 'honour of shedding the first blood in the cause of Islam'? Commendably Stobart mentions the 'attachment' between Lady Fatima az-Zahra (as) and Ali ibn Abu Talib (as), and their marriage, together with the birth of Hasan (as) and Hussein (as). I say 'commendably' because most Bakri writers wouldn't even note these, the Ahlulbayt (as). And again, to the author's credit, he says that Abu Talib (ra) 'bid him (S) depart in peace, with the assurance that he would not abandon him for ever.' (Muir, ii. 162.) Then another mistake: he describes Omar ibn al-Khattab (la) as: of 'gigantic stature, prodigious strength, and valiant courage'.

Chapter 5 Early Teaching at Mecca. – [A.D. 610617-]

He continues his falsehood by saying that 'No complete copy of the several revelations which make up the present Koran appears to have existed during the lifetime of Mahomet (S); but during the caliphate of Abu Bekr (la), his successor, and at the suggestion of Omar (la), a copy was written out by the prophet's secretary, Zeid-ibn-Thabit.' Two mistakes here: firstly, the Qur'an was written out as a complete whole by Muhammad (S) himself and Ali ibn Abu Talib (as) during the Prophet's lifetime, and secondly, Abu Bakr (la) wasn't his successor; Ali (as) was. He says Omar (la) had retained the Qur'an by heart and recited it to Uthman (la). In fact, Omar (la) learned nothing of the Qur'an, being instead devoted to trade in the markets and wine. Then he commits fallacy by saying the chapters were 'thrown together apparently in the most careless and perplexing manner.' He then quotes various surahs of the Qur'an which read like tonic to the heart, and notes that the warning, no 'soul shall . . . be able to obtain anything on behalf of another soul', denies the 'redemption' of Christ (as). Then a couple more surahs, and he notes nothing of these contradict the teachings of

Islam and its Founder by J.W.H. Stobart, B.A.

Christ (as), except the 'redemption'.

Following that is another mistake. While he commends the earlier surahs quoted, he brands the Prophet (S) through later surahs as having:

"... personal feelings of revenge, which he afterwards allowed to burst forth in scathing invective, and for which he claims the high authority of Heaven." (Page 95) He quotes more of the Qur'an, specifically that which deals with Predestination. Implying that all things, including the deeds of man, are already written, but that man moves through this fate with free will. But he contradicts the Qur'an by then saying:

"It makes prayer an empty form, destroying as it does all dependence upon an overruling Providence, and, pitiless as the grave, takes away alike the power of avoiding sin, and of escaping its punishment; making even the power and mercy of the Almighty subject to the fiat of an inexorable fate." (Page 97)

However he redresses the balance by noting Muhammad's (S) insistence on prayer being the preservation of man 'from crimes, and from that which is blameable.' Stobart next touches upon the fundamental of Allah's Oneness and compares this to other religions who attribute partners or children to Him. He again belittles orders of the Qur'an as being the work of a human being, saying that Muhammad (S) changed the Qibla from Jerusalem to Mecca 'to satisfy his own ardent wish, and the desire of his Arab followers'. He wrongly attributes the Chapter 'He Frowned', as being directed to Muhammad (S), rather than to the ordinary believers. The Prophet (S) was above such ill-manners as ignoring a blind man, as the surah says: "The man who is wealthy thou receivest respectfully; but him who cometh unto thee earnestly seeking salvation, and who feareth God, thou dost neglect. By no means shouldst thou act thus." (lxxx. 111-.)

He acts not in his best interests when saying the delights of Paradise described in the Qur'an are gross and possibly impure. He then follows by tarring Muhammad (S) with an addiction to 'sensual indulgences', and implies that this influenced the depiction of Heaven in terms of 'a cup of wine mixed with the water of Cafur', and 'a garden and silk garments', and 'damsels having fine black eyes; and kept in pavilions from public view.' This leads to an attempted complete rebuttal of the Qur'an by saying:

"From a careful perusal of the surahs of this second period, it may safely be said that there is nothing in them which an Arab, acquainted with the general outline of Jewish history and legend, and of the traditions of his own country, and possessed of some poetic fire and fancy, might not have written, and that the hypothesis of a divine origin is in no way required to account for them." (Page 107).

He concludes this chapter with a comparison between the parables found in the Qur'an and those in the Jewish traditions, and, although acknowledging that Muhammad (S) was very learned, he simply cannot bring himself to believe in the Qur'an as the very word of God.

Chapter 6 Last years of Mahomet (S) at Mecca. – [A.D. 617622-.]

He describes the Prophet's (S) journey to Taif and the opposition he met there, and notes, wrongly that Aisha (la) was married to him at the age of seven. Then is a lengthy account of the movement from Mecca to Medina. He places great importance on the hiding of Muhammad (S) and Abu Bakr (la) in the cave of Thaur, quoting the verse 'when he said to his companion "God is with us"'. And concludes with the Prophet (S) arriving at Medina.

Chapter 7 The Latest Teaching at Mecca – [A.D. 617622-.]

He starts with an antagonistic view of the Qur'anic verses which tell of the prophets before Muhammad (S): Hud, Saleh, Noah, Lot, Abraham, and Jesus (as); as well as the delivering of the message to the Meccans. He wrongly states that Muhammad (S) invented much of these stories in addition to studying the Jewish scriptures. He also criticizes the Qur'an as 'tedious' and repetitive. He tells at some length the passages in the Qur'an relating to Mary (as) and Jesus (as), referring to the latter as 'Our Lord and Saviour'. Like Zwemer, the Christian missionary, whose book Islam and the Cross we analyzed previously, Stobart hides behind the doctrine of redemption and cannot accept the Qur'anic teaching that Jesus (as) was human.

Chapter 8 Mahomet's (S) Career at Medina – [A.D. 622632-.]

Stobart condemns polygamy, specifically the Prophet's (S) practice of it, as 'one of the greatest and most fearful evils of the Mahometan (S) system.' He condemns what he sees as the Islamic attitude towards women as 'intolerable', casting them as 'a kind of plaything, - a being formed for lust and labour'. This Nazist view is totally false and does not relate to Islam at all. It is typical of the Western prejudice on Muslim treatment of women and is based on ignorance. He then tells of the battles of Badr and Uhud, and calls Muhammad (S) a cold-blooded traitor. Then an account of the Prophet's (S) further marriages. And the episode of Aisha (la) and Safwan, wrongly calling her Muhammad's (S) 'best beloved wife'. He tarnishes the good name of the Prophet (S) with the cold-blooded murder of 800 Jews. Read, 'the butchery of the Coreitza.' (Page 166). Also: Bosworth Smith (Mohammed (S), p.90). He continues slandering Muhammad (S) with 'assassinations', and 'barbarous mutilation of captives'. Then he implies that the Holy Prophet (S) tortured and killed Kinana the Jew for the sake of his lovely wife Safia. And he falsely says that the poisoned meat that Muhammad (S) ate at Khaibar affected him to his dying day. Then a note about his death where Stobart wrongly records the Prophet's (S) appointing Abu Bakr (la) to lead the prayer, and says 'that in the event of his death he designed him for his successor.' And erroneously saying he died in Aisha's (la) lap.

Chapter 9 Mahomet's (S) Teaching at Medina. – [A.D. 622632-.]

He notes the festivals of Islam, including Ashura:

"... but its greatest claim to sanctity is, that on it the martyr Hosein (as), grandson of the prophet (S), was slain in battle at the Kerbala (A.D. 680). The anniversary of this event is kept, especially by the Shias, with expressions of profound grief. [Note: The Shias however keep all the days of the Moharram as a season of lamentation, and commemorate on them the deaths of Ali (as) and Hasan (as), who, as well as Hosein (as), are esteemed martyrs.] In memory of his death, models of his tomb, called "Tazias," are in India buried, and his name invoked. At Cairo the great mosque in which his head is supposed to rest is visited, prayers offered, and his martyrdom commemorated." (Page 188)

He blasphemes and degrades the Hajj as:

"... nothing but a superstitious and idolatrous pageant, worthless for the purpose of true religion, and degrading in its ultimate effect on the soul." (Page 190)

Chapter 10 Islam

He carelessly dismisses the 'four canonical collections' of Shia hadiths as 'incomparably less trustworthy' than the 'six standard' Bakri ones. And this is where Stobart falls down most heinously. He disdains to say that the former are so because 'their paramount object is to build up the divine Imam, or headship of Ali (as) and his descendants (as).' What has he to do with the Imam? He then fairly factually tells of Shism in general, stating our hatred of Abu Bakr, Omar and Othman; as

well as Yazid (la). He even lists some of the Imams (as) and includes a note on al-Mahdi. Then a note on Sufiism. Then of Wahabiism. Then the Darveshes. He concludes with notes on the passage of death.

Chapter 11 The Spread of Islam

He starts with an account of the development of the Muslim nation during the Caliphates of Abu Bakr (la) and Omar (la). He paints a picture of Omar (la) as a humble friend of the poor, one in stark contrast to the reality we know today. He neutrally states that: "The Sunnis assert that Mahomet (S) never intended, and in reality took no steps, to establish any hereditary right in his descendants, but left to the Faithful the free choice of their prince and Imam." (Page 212)

Of course we know today that Muhammad (S) publicly handed over the leadership to Ali ibn Abu Talib (as) during the sermon of Ghadir Khum, in the presence of thousands. Then a tracing of the caliphate through Othman, to Ali (as), to Hasan (as), to Muwainya (la) and the Umayyads, to the Abbasids. And including Yazid (la). He states rightly, that: 'There is no event in history more mournful than the story of the martyrdom of the sainted Hosein.' Then he continues by giving us a relation of the Ottoman Empire. Then the Moghul. He ends with an overview of the Muslim population in the 19th century world (the author's time).

Chapter 12 Conclusion

He places himself squarely in opposition to Islam with the following words. Islam is, he says:

"... one of the greatest evils which have afflicted humanity, arising both from its hostility to the purer faith of Christianity, and also from its essential antagonism to progress, civilization, and the truth." (Page 228)

He thus ignores the fact that Islam has been and is the foremost source of all science, morality and civilization in the modern world. The book concludes with a few general remarks about the strength of Islam and the regrettable destruction of Christianity that Muhammad's (S) religion represents. All in all, Stobart's book is, retrospectively speaking, half informative, half insulting. He tells many interesting facts about the history and development of Islam, and doesn't omit the Ahlulbayt from his overview. However, his Christian conditioning does not allow him to fully praise the Prophet (S) where praise is due, and he falls into blasphemy and arrogance behind the Christian veil.



Comment: Here, a Bakri (so-called: "Sunni" Muslim) is praying in Masjid Al-Muhassin, on the celebratory occasion of Aisha bint Abu Bakr's death anniversary. Ironically, in front of him is a sign that reads: "Allah is the Greatest! Aisha is in Hell!"

We call for peaceful coexistence with people of all faiths, as well as dialogue and acceptance of differences, without shying away from the controversial issues, no matter how sensitive they are to others.



THE SHIA NEWSPAPER

The Shia Newspaper expresses the voice of British Shia Muslims, who are seeking to serve their homeland and the creation of a better reality, through the contribution in implementation and development, along with their fellow citizens from different origins and backgrounds. We - in our newspaper - present our vision for a better future for our homeland. We believe in the necessity of presenting our beliefs and culture; and we call for the discussion of the beliefs and cultures of others, in an atmosphere of mutual tolerance and respect. We also believe that the best method in approaching one another is in frank, academic discussion. We believe that the greatest challenge that we face as British citizens is the terrorism that has resulted from the fabricated form of Islam - the form of Islam that legitimises the evil ambitions of today's terrorists. Thus, we encourage everyone to take on the responsibility in standing with each other, from all differing religions and sects, to confront this challenge today. Inspired by our religious beliefs and national responsibility, we are keen to protect all those who live on the soil of the United Kingdom - whatever their religion is - from the threat of the terrorists and criminals in particular. Additionally - inspired by our religious beliefs and national responsibility - we offer our vision for a greater future for this dear homeland, believing that it will be better, more blissful, and free from today's problems. Indeed, all this can be achieved by committing to the noble values of Islam.



The Shia Newspaper is issued by Khoddam Al-Mahdi Organisation and The Upper Hand Organisation - both based in London, UK. We are two voluntary and educational Islamic organisations that aim to develop our society, according to the teachings of Prophet Muhammad's purified progeny (upon whom be peace). The Shia Newspaper welcomes all participation, comments and queries from the British public, as we offer a free platform for healthy discussion and dialogue.

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The Illogicality of Homosexuality

Allah the almighty said: «And Lot told his people, "Why do you commit such indecent acts that have never been committed by anyone before?» (Holy Quran 7:80),

And: «Do you, in the world, want to have carnal relations with males». (Holy Quran 26:165).

Prophet Muhammad (peace be upon him and his pure family) said in a sermon regarding the end of time:

"O Salman, by the Prevailing of my soul I take the oath, that men will be enough with men (referring to gay relationships), and women will be enough with women (referring to lesbian relationships) and become jealous on men the same way as jealousy on the female slave in her parents' house, and men imitate women and women imitate men, and women on saddles (horse backs), the curse of Allah will be upon them from my nation". (Bihar al-Anwar, Volume 6, Page 305)

This is a fabricated lie; there is no human sexual integration other than with the opposite sex of the same species. Common sense calls for the necessity of opposite sex relations. Scientific studies have proven that homosexuality is followed by numerous health risks including psychological disorders, the ruin of bodily functions, as well as risk of HIV infection.

In the animal world, the species maintains priority and not the individual; therefore, we find that some of the animals end their function immediately after the commencing of sexual activity, some naturally dying off and others preying on one another. This example can be seen in the world of bees. In the human world we see a very different situation. A human being has the right and privilege to continue life beyond sexual reproduction.

There is no such thing as the "same-sex gene". To say that genes are the motivation for homosexuality is nothing but an illusion that patients are clinging to.

Scientific research has recorded that chimpanzees have carried out sexual intercourse with their mothers, while male mice with their sisters. Can these be used to justify incest? Allah forbid!



Donald Trump's Bigotry!

The Israeli newspaper "Jerusalem Post" revealed, on Wednesday, that the US presidential candidate Donald Trump would like to storm the Al-Aqsa Mosque in the occupied city of Jerusalem. He was reported to have said this during his visit to Tel Aviv last month. Trump is known for his Muslim hatred. One such example can be seen in his previous remarks where he expressed his desire to prevent Muslims from entering the United States if he were to become president. The newspaper also reported that Trump intends to visit Israel

at the end of the month, while inciting his close allies to organise an opportunity for him to visit the famous al-Aqsa Mosque. According to Jerusalem Post, it became a hot topic at Israeli political and security levels for several days, where they feared that Trump's visit would lead to the escalation of the Palestinian-Israeli confrontation. A number of Knesset deputies as well as Israeli Arabs have requested

and demanded the Israeli Prime Minister Benjamin Netanyahu to not receive Trump in Tel Aviv. This event will take place in the time of continued Palestinian public anger. This anger has recently led to an Intifada, which broke out six months ago in protest against the storming of Al-Aqsa by Jewish settlers. The result was martyrdom of more than 200 Palestinians and hundreds more injured.

Do you Believe Aisha?

It is difficult for us and for every individual that enumerates the crimes of this malicious woman. How can one express the gravity of this situation? Have people forgetting when she murdered the Prophet of Islam through poison? Or how she harmed Fatima al-Zahra (blessings be upon her)? What about when she led an army of massive proportion against the Commander of the Faithful, Ali ibn abi Talib and caused the deaths of 30 thousand Muslims? Have people forgotten her joy and pleasure when she heard the confirmation of the martyrdom of Prophet Mohammad (Blessings be upon him and his pure family) and Fatima al-Zahra (Blessings be upon her)? Remember her prayer of thanksgiving when she heard that Imam Ali (Blessings be upon him) was killed during his prayer! As well as when she flung the first arrow at the coffin of Imam al-Hassan (Blessings be upon him). Remember her excessive lustfulness that blackened Islamic history! Remember the issue of Aisha breastfeeding adults and persuading others to do the same! Remember when she lied those many lies directly to and about the Messenger of Allah (Blessings be upon him and his family) - Thousands of lies that tarnished the image of the Messenger of Allah and opened the door of slanders against him. History testifies to her endless crimes, and it is without doubt that history has also hidden many of them due to the well-known fact that 'History is written by the victors'. It is true that the supporters of Aisha have been the ones who have held power for countless centuries, allowing them to manipulate the historical reports that have reached us.

There are two proofs without any doubt that confirm that Aisha is in the hellfire today. There are many proofs from the most reliable sources that belong to the opposers to Shia Islam – the so-called Sunni's.

One of those proofs is regarding Aisha's famous lie about the Messenger of Allah (Blessings be upon him). She claims the Messenger of God (Blessings be upon her) had black magic put upon him by a Jew, which lasted for six months. According



to Aisha, The magic had such an impact on the messenger that he apparently would imagine doing things that he was not actually doing. Including thinking he was carrying out sexual intercourse with one of his wives while there was no wife in front of him. This is the allegation that Aisha accused the Prophet of. No one from the deniers can deny that Aisha presented this to the people as it is in many of their authentic books including their absolute most authentic book – Sahih al-Bukhari.

In Volume 4, Page 91, The Chapter of the Devil and his Soldiers; Aisha says: « Magic was done on the Prophet, peace be upon him so that it appeared to him he does something while he does not »

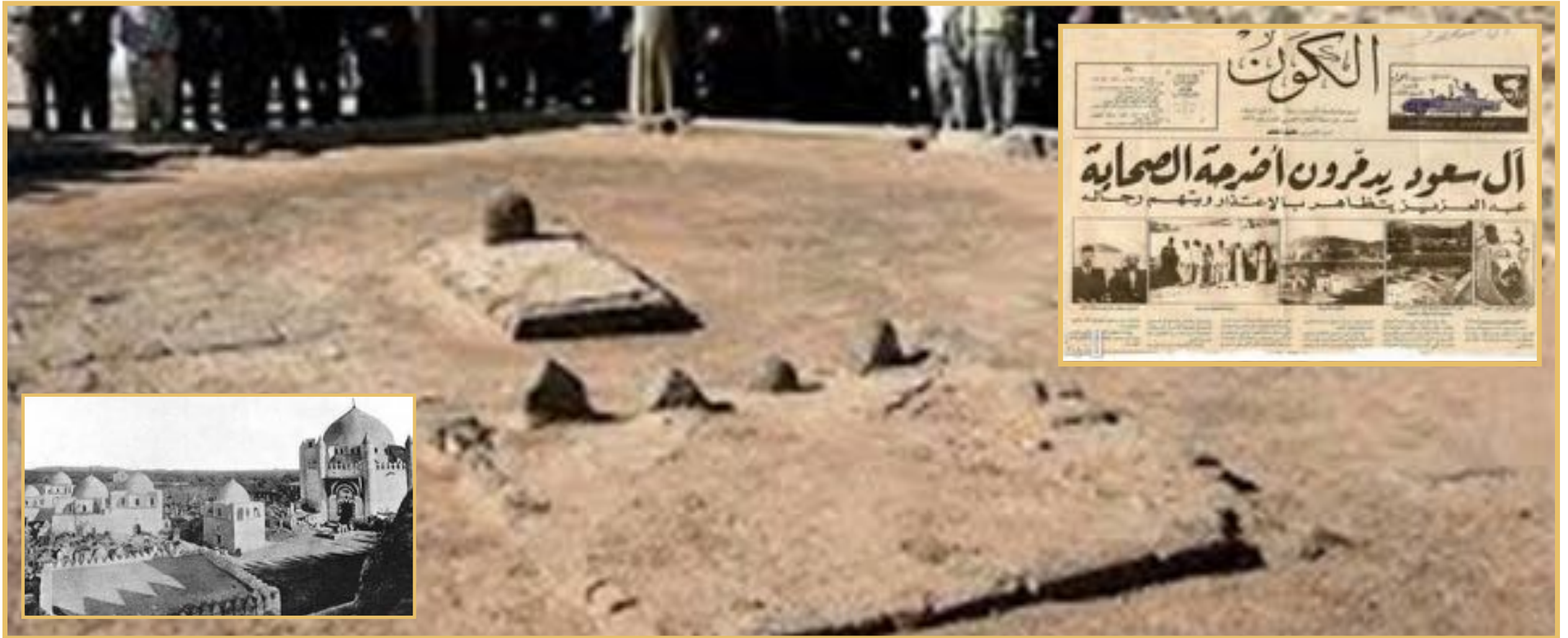
In Sahih al-Bukhari, Page 29, Aisha also says: « The Messenger of Allah, peace by upon him was under the effects of magic that he suspected he had sexual intercourse with his wives while he wasn't »

Sufiyan bin Oyeena said: This is the worst kind of magic that the

Prophet was allegedly afflicted by as according to Aisha

Dear brothers, Oh Muslims, how do you believe in Aisha? The one who when claiming the Messenger of Allah (Blessings be upon him and his pure family) was under the effects of magic was contradicting the very Quran itself. Her claims are worse than that of non-believers. She tried to prove that the devil has authority over the Messenger of Allah (Blessings be upon him). I ask you, do you accept this?

Far Away - we are, from Accepting Humiliation



The Holy Trinity Column in Olomouc and the Colosseum temple are still standing today. It is also the case with with Hindu Shiva temples, as well as the tomb of the Bukhari located in Uzbekistan and al-Shafi'i in Egypt, which is encrusted with gold and silver!

All religions, heavenly or positivistic, with all the differences in their sects have a red line – and that line is their holy symbols. No one dares to touch them. If there comes a people who do cross this line and breach the boundaries of respect for their holy symbols you find the men of this sect rising up in revolt against the perpetrators. The men of said religion would rise up whether they had dominance and strength or are weak with lacking resources.

Shiism does not present the same as what we have come to expect, in fact we find the opposite of this to be true. Fear is so deeply rooted that they are seemingly unable to rise up in defence of their holy symbols. Ironically, we find them shouting the slogan of Imam al-Hussain (Peace be upon him): "Far away - we are, from accepting humiliation".

But the truth is they have long worn the robes of humiliation and are unable to take them off. The situation of al-Baqi' cemetery is the greatest evidence of this. It has been more than a century since that day that has been added to the long listed calendar of sorrowful events pertaining to the Shi'i religion. Unfortunately this is how the Shia population have come to be. Whenever a son of adultery comes and disrespects their holy symbols and violates their sanctity, they only go as far as to raise their pens to

write down a new day of weeping and wailing!

The A'raabi system of Mr. Hempher declared war on us since the day of the destruction of al-Baqi'. There is no honour in us if we do not finish this war with them, either by forcing them to re-build the tombs of our Imams, or by a battle of blood, which will end with our victory! There is no good in us if we do not achieve the successful rebuilding of al-Baqi. We call for the reconstruction of the graves of our Imams (Blessings be upon them) as if we are shouting something strange. We do not want to build a pyramid or a skyscraper, but a Shrine in honour of the family of Prophet Muhammad (Peace be upon him and his pure family). So enough of the slogans of criminality that we raised for years, proving to be completely ineffective. We want to see the domes built even if we would pay the price of our cheap blood - this is among the ambitious goals that we have had in mind for several years.

Sayed Muhammad Ridha Shirazi (ra) said: "Let our demands be like the drops of water, if one drop comes down it won't have an affect, so let us increase our demands even though it may extend for years", we must change the mechanism of our demands, and work diligently with impeccable baselines in religion; because achieving this goal needs great effort, intensive work, determination, and will.

The great Messenger (Peace be upon him and his pure family) said: "Those who carry out the construction of these tombs and come to visit them are like those who helped Hazrat Suleiman (Blessings be upon him) in building the Baitul Maqdis."

Oh for the revenge of Baqi!

Adjustment to the committee for the Promotion of Virtue and the Prevention of Vice

The Saudi cabinet chaired by King Salman issued an order, that pulls the most important powers of the Committee for the Promotion of Virtue and the Prevention of Vice, which prevents them from stopping people and chasing them for requesting documents (ID), and that this should be done by the police. The Salafis made a big noise about this decision, which was known as the 'adjustment of the work of the committee' and described it as a tragedy. There were several claims by Wahhabis to reconsider the issue made by the Council and the king's decision, and the sheikhs and preachers put pressure through the TV and social networking sites in order to undo the decision.

People welcomed the decision to adjust the committee, and described the issue as a return to normal life, and a stop to the intervention of privacy.

It is worth mentioning that many members of the committee of the Promotion of Virtue joined ISIS (the so called Islamic State), but that the security authorities revealed a video stating that the members of the committee co-operate with ISIS and they could smuggle an al-Qaeda leader in Saudi Arabia, by an official car of the committee.

Saudi student apostate

Saudi citizen Haifa Shamrani, came to Glasgow in Britain along with her husband and two children for the purpose of studying medicine, and when the financial help by the Saudi government was cut off, she did not find any way to stay but seeking asylum. This was of course difficult, but to ease the situation, she stated that she and her husband cannot return to their country because they became atheists and will face the death penalty on return to their country.

This news was published by the British newspapers saying that the Saudi embassy threatened the student and her husband Abdullah with the death sentence. A Hashtag trend appeared on Twitter threatening the couple, and it shows the brutality of the Saudi system, which does not accept pluralism, and only understands the language of the sword!

Sadiq Khan, the Mayor of London

Sadiq Khan recently won the election for Mayor of London. The Saudis embraced this news until rumours started circulating that Sadiq Khan is a Shia. Despite this being untrue, many Saudis were enraged at the prospect of a Shiite Mayor of London. If Saudis cannot tolerate a Shiite Mayor of London, then what does this say about the situation for the Shias who live in the oppressive so called Saudi Arabia?!

Sex... The gradual decadence

Muslims believe that there is a divine wisdom behind the prohibition of sex outside of the marriage system, and they believe that whoever goes falls out of this system, will make himself prone to disasters! Usually, degraded and corrupted things start one by one; as we see, for example, the matter of decency which people were religiously, morally, and socially committed to has gradually declined and open nakedness has become normal.

There is a museum in Britain that shows the fashion of women's clothing, and it shows clearly how the modest and decent clothing gradually turned into tight clothes which look as if women have painted these clothes on their bodies. Little by little, women started uncovering some parts of the bodies while the sexual revolution began in the late sixties and early seventies! This was even applied on wearing swimsuits; for example during the 19th century women were arrested for wearing swimsuits with uncovered arms. Merely showing one's arms was regarded as disgraceful yet things have gradually become worse and we saw the invention of the bikini which was accepted 15 years later. When the sexual revolution came about in the sixties, a song appeared at the time and was regarded as a top hit by the singer Brian Hyland. The lyrics within this song spoke

about a 5 year old little girl who was embarrassed about wearing a bikini outside, but towards the end of the song, she plucked up the courage and was applauded for coming out and wearing this skimpy piece of clothing.

How strange is it that the society has progressed in technological advancements yet in terms of modesty, it has went backwards? It is not unusual in Hollywood for us to find tourists being transported to the most prominent landmarks in the city; one of these being the house of the founder of Playboy, a pornographic magazine! Not only that, we find that private cinemas which display pornographic material have certainly become a norm.

There are statistics indicating that the percentage of those who have sex before marriage in Britain in 2010 is 90%.

In America, the subject of homosexuality was a taboo subject, and nobody could have openly admitted their homosexuality, as it wasn't acceptable religiously and socially. But with the sexual revolution, there became cities considered as homosexual capitals such as San Francisco in America and Brighton in the UK.

In the Bible, the book of Leviticus 18:22 states: "Do not practice homosexuality, having sex with another man as with a woman. It is a detestable sin." And in the Holy Quran: <"And Lot told his people, "Why do you commit such indecent acts that

have never been committed by anyone before? • You engage in lustful activities with men instead of women. You have become transgressing people. • His people had no answer to his remarks but to tell one another, "Expel him from our town; he and his people want to purify themselves." • We saved (Lot) and his family except his wife who remained with the rest. • We sent a torrential rain unto the (unbelievers). Consider how disastrous the end of the criminals was>!

Society doesn't change overnight; changes start gradually, so we can only protect the society by preventing moral corruption at an early stage. The problem is not necessarily the sin itself as every man or woman may sin, however openly promoting such sin is what leads to corruption and makes sin become a norm in society. Allah the Almighty said in Quran: "Those who like to publicize indecency among the believers will face painful torment in this world and in the hereafter".

To conclude, it is clear that once someone kills their guilt for a particular sin, it will be repeated and eventually spread amongst others and spread throughout the society. Things that were not previously accepted in British society, have now become accepted due to the laid back attitudes of the people. Could paedophilia be the next thing to become legal in the future? Who knows...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَوْمُ الْعَذَابِ

THE DAY OF TORTURE

فيلم سينمائي عالمي يحاكي عذابات الصديقة الكبرى فاطمة الزهراء (ع)



قريبًا

COMING SOON