



## SHIITE ACTIVITY THROUGH THEIR ONLINE CHANNELS

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### Abstract

*Allah sent His messengers to reform people with a pure belief monotheism, some of people believed in them and some of them disbelieved. Moreover, some of them stray from the true way of divine religion, diverged from, and made changes in it. All praises to Allah who has honored this Islamic nation with a blessing that was not for other nations, and it is a blessing to complete the religion and protect it from distortion and alteration until the Day of Resurrection, as almighty said. Since the spread of the Islamic missionary call, many people have tried to challenge and question it even they accused the Messenger of Allah Muhammad - may God's prayers and peace be upon him - of lying, witchcraft and other false and shameful accusations. Among the groups and sections that drifted away from the correct approach, challenged and questioned the followers of Islam are "Shiites" who had used various means - including the Internet - to spread its deviations related to belief*

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*and law among the Sunnis, so we have to highlight some of these deviations and their criticality. There is no doubt that the means of modern technology today are essential institutions that have beaten all other institutions. Through it, you can broadcast the beliefs and ideas whatever you intend to. Shiites have exploited this medium and have published many private and public pages on the Internet. Shiites were keen to distort the image of the Sunnis among the societies. Therefore, thought the topic of the research should be Shiite activity through their online channels.*

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**Keywords :** Online information, The Internet, Online Channels, Shiite Activities

## **I. Introduction**

The importance of the subject of the current study highlights, the concern of this multi-media Shiite threat to the Islamic nation, the features and mechanisms it used, and the corresponding efforts to counterattack this threat, which is represented in the sites, affiliated with the Sunnis and their programs and media work. Ultimately, to attempt to come up with a media strategy to counter that Shiite infiltration of Sunni societies.

Some people are under the illusion, that provided websites and pages from Shiite on the Internet the freedom to express their opinion that does not affect our true beliefs that Muhammad – peace be upon Him - showed us. Do these sites represent their thoughts and approaches a danger for Muslims and their youth? They are the Islamic nation in investing its efforts in the most important means of spreading Islam the Internet - which has no deviation and no substitution.

The research consists on preface, two topics and a conclusion. As for the preface: it covered the reasons for choosing this topic, research problems and objectives. Shiite satellite channels via the Internet and its concern and danger. It has two sub-topics. various Shiite religious satellite channels. The danger of Shiite channels to the Islamic community. Some of the suspicions of the Shiites school of thought, which they broadcast on their YouTube channels and our response to it.

Shiites in the (Arabic) language means followers and supporters. It is mentioned in the famous Arabic dictionary "Lisan-ul- Arab": "They are the people, who agree on the matter, and all the people gathered on the (specific) matter, and all the people who have same matter follow the opinion of some of among them. Those are called Shiites." Then he added, Al-Azhari said, "The meaning of the Shiites who follow each other and not all agree. The Allah almighty said,

"As for those who divide their religion and break up into sects." [III] Based on this reference, word Shiite and Shia in the Arabic language revolves around the meaning of pursuing or follow-up and advocacy, or come together on a matter or partisanship with a person.

## **II. The Definition of Shiites Online**

The writers and authors who wrote on sections & groups in Islam mentioned several definitions of the Shiites. Imam Abu al-Hasan al-Ash'ari says, "(Shiites) Rather, they were called by it Because they have subscribed to Ali, may Allah be pleased with him, and have given preference to Him over all the companions of the Messenger of Allah - may Allah bless him and grant him peace [VI]. Al-Shahristani said: "The Shiites are the ones who subscribed to Ali, (may Allah be pleased with him) in particular. Moreover, they believed in (that Ali was imam and caliph because of narrated reports and a recommendation) either clearly or secretly, and they believed that the imamate does not leave his lineage, and if it leaves, it will be because of unfairly from others or with the term of Taqiyya. (Arabic: taqiyyah/taqiyyah) is derived from the Arabic trilateral root wāw-qāf-yā, literally denoting "caution, fear" "prudence, guarding against (a danger)" "carefulness, wariness."

In addition, they said, "The Imamate is not a matter of interest entrusted with choosing by the public, the Imam stands upright with his position, and rather it is a fundamentalist issue. It is the cornerstone of religion. It is not permissible for messengers, peace and blessings be upon them, to ignore it and neglect it, nor to delegate it to the public and send it off. They (Shiites) unanimously agreed on that it is obligatory to confirm the infallibility ('Ismah or 'Isma) of the Prophets and Imams. An infallible (Arabic: ma'sūm) is someone who is free from error in leading people to belief, in perceiving divine knowledge, and in practical matters. Moreover, to believe in Tawalla (love of faith and the chosen of Allah) and Tabarra (disassociation from enemies of the faith and God's chosen.) both by believing and practicing it except in the case of Taqiyya. While some Zaydis contradict them." [I].

The conclusion of understanding through the sayings of Sunni scholars that the Shiites are the name of those who has given preference to Ali over the rightly guided caliphs before Him, May Allah be pleased with them all. Furthermore, they saw that the Ahl al-Bayt, the family of Muhammad S.A.W. deserved succession and that the succession of others is invalid. Shiite satellite channels on the Internet and their danger. Shiite and their religious satellite internet channels.

The spread of Shiite channels on the Internet has increased recently. All of them are working with a purposeful and organized way to spread poisons and Shiite ideas. Therefore, the observer saw many Shiite channels with different programs. Some of them are specialized for children, some are for social programs, some are political, some are cultural, and some are religious.

## **III. Online Channels**

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Followers of these channels effortlessly notice the ferocity of the fierce war waged by Shiites rejecting the Muslim world with a technological arsenal invading our Islamic societies by broadcasting the seed of malicious Shiism and hateful doctrines of Shiism, and promoting the mandate of the jurist.

Among these Shiite channels spread over the Internet, which are researched by this study, are as follows:

- I. Al Furat online channel: Channel concerned with religious, cultural, sports, social and cultural affairs [IV]. It represents the movement of Abdul Aziz al-Hakim. It has been broadcasting from Iraq since 2004. It has an office in Qom and another in Tehran (Iran). It belongs to the Iraqi Islamic Council. It employs more than three hundred employees, all Shiites. They rally the Shiites of Iraq on most issues and events. One of its programs is "Fiqh Al-Mustafa", in which the popularized "Rashid Al-Husseini" deals with Sharia issues and questions according to the Shiite doctrine. One of its productions is a documentary about the Mahdi Al-Masdarab, entitled "A Glossary of the Age of Appearance," and all of which defamations and calumniations the Islamic religion and its fundamentals [VIII].
- II. Peace Channel: Iraqi Shiite satellite broadcast from Baghdad. It was established under the supervision and direction of General Hussein Ismail Al-Sadr, the Dean of the Al-Sadr Shiite family, waving a message: Peace. Its programs range from political, cultural, religious, and social news entertainment. The Shi'a call to prayer broadcasts as well as prayer telecasts from the Shi'a mosques according to their school of thought, and all activities of Hussein Al-Sadr (its founder) cover its founder [II].
- III. Salam Persian Channel: An Arabic and English speaking channel that covers Canada, Mexico and the United States, which belongs to Muhammad Bin Hussain Al Shirazi. Its director is Mohamed Al-Hidayati. Funded by Mr. Sadiq Al-Husseini Al-Shirazi. The broadcast center is in America [IX]. Among its most important sectarian indicators are: Introducing the principles of Shi'a Islam. Interpretation of the book "Nahjul-Balaghah" attributed to Ali - may Allah bless him. To support the Ahl al-Bayt. And to urge people for the expansion of satellite channels in various languages [V].
- IV. Al-Ghadeer Channel: A varied channel, containing programs covering all age groups. Affiliated to the Supreme Council in Najaf, it was established by the order of Muhammad Baqir al-Hakim, one of the icon of Shiites in Iraq. Its most important sectarian indicators: It consists in defamation the prophet's companions - May Allah bless him and grant him peace. Inciting sectarian strife. Spreading Iranian ideas based on sectarianism, racism and propaganda for the mandate of the (Jurist) Faqih Qom Iran [X]. In addition, other channels such as al-'adalah, Al-aflaam, al-Baghdadiya and Al-Ahd, and all of these channels, even if they vary between news, cultural and political, but in

fact they aim to link the political vision with the Shiite religious vision in order to achieve its goals.

- V. Shiite channels for children: The Shiite channels through which poisonous thoughts and ideas are transmitted according to a Shiite ideological vision that drifts children seek to degrade without supervision from parents, thinking that they are Islamic channels; among these channels are Taha satellite channel Lebanese Shiite channel, some sources revealed that it is receiving funding from Hezbollah, and supervised by a group of senior popularized Shiite with the aim of developing ideas to increase the number of children's views of the channel, and as a seed to instill Shiite ideas in them.

This channel reveals its Shiism, by broadcasting the song "Perform ablution", which teaches ablution by wiping the both feet without wearing leather socks and the thick woolen socks, instead of washing them, as in the religion of the Shiites they do. Some of the photos shown on the channel showing a girl praying on a clay object made of Hussein soil. Broadcast Shiite songs and prayers. The transportation of Husayniyyas. Some more the set of channel was in black color as well as the children who performed on the set were wearing black in the past Ashura function as a part of raising children on Shiite beliefs, as the children practiced Shiite rituals in their celebrations on the day of Karbala and Ashura by beating their chest with their palms. One of her chants is a song: "Habibi Hussein", which talks about revenge and the redemption of Hussein. In addition, a song, "Hijri months", in which in half of Sha`ban prayed to God, "Hurry up send the Imam, the person of the time. Moreover, the song "Trip of the Moon" and "Song of Zahra", and the song "Al Al-Bayt" are all of them to publicize the beliefs of the Shiites [XII].

- VI. Hudhod channel: Kuwaiti Shiite channel, in 2010 launched by Jawad Shahristani, son-in-law of Ali Sistani, a well-known Shiite reference. It produces its programs in the Iranian city of Qom, while broadcast from Kuwait in the Persian, Arabic and English languages. Its head office is in Beirut. It deals with children's interest, broadcasts the Islamic call for prayer and teaches ablution in the Shiite way. The famous Shiite singer al-Hussaini, "Nizar Al-Qatari" is the supervisor of Shiite songs broadcasting and directed by "Ihsan Helmi". Among its programs are "Ashura rituals" and " Mourning of Muharram" (rituals of day of Ashura)" both of which are used to publicize Shi'a ceremonies and Hussein rituals. Moreover, programs "A letter to Qamar Bani Hashem" and "Karbala tells" to cultivate the doctrine of the alleged Shiite oppression of ahl-ul-Bait and "the companions of Imam Hussein" and "Hussein Habibi". Furthermore, it mixes its Shiism with some regular rituals, and invade our Islamic societies until it finds someone who places these channels in the favorite list of his viewing channels, ignorant of their reality and underestimating their danger [XI].
- VII. Yaqin channel: One of the YouTube channels and it has a website on the Internet. It records songs from different Shiite satellite channels and

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broadcasts it on its own website. The front page of the channel's website contained the saying, "there is No day as your day, Abu Abdullah." Its manager is Abu Yaqin Ali Al-Amrad.

#### **IV. Shiite Religious Channels**

They are channels that are the primary media center for Shiites, and their programs are characterized by calm and tolerated appearances in order to target the Sunnis to undermine their faith. Either directly, such as Ahl al-Bayt channel, or indirectly, such as al-Kawthar, al-Anwar, and others. Among these channels:

- I. Ahl al-Bayt channel: An Iraqi Shi'ite channel supported by the Shi'ite generalizer "Hadi Al Madrasi" was launched in 2005. It broadcasted a one-hour daily broadcast before it becomes around the clock (full-time) in Arabic, English and Urdu. Its programs vary between religious lectures, talk shows, missionary discussions and Shi'a songs. It is a religious sect supported by Ali Al-Sistani, Sadiq Al-Shirazi, Nasser Makarem Al-Shirazi, and Al-Madrasi. Since its inception, the channel has taken it upon itself to spread the culture of Shiite religion and introduce its popularized people. This channel mainly broadcasts from Karbala and some of its programs from London and Kuwait. Supervised by Hassan Allah Yari. It is one of the most watched Shiite channels in the world. So that you address the violators of the Shiite religion, they are the "Al-omariyyah group" as it explains it, by planting skepticism in the doctrine of the Sunnis (Ahl-sunnah wal-jama`ah) by defamation, suspicion and Shiite delusions in the minds of the common people, so they can convert to Shiism. His weapon in doing so is, insulting, slandering, cursing, lying, deceit, and mastery of deviousness and prevarication, and tighten the rope around their necks by using fabricated texts, until it goes with its inverted desire [VII]. The danger of this channel lies in the similarity promoted by its owner to the heritage and history of Muslims, which many of them are ignorant of it. The selective method it uses in dealing with the texts of the Prophet's Sunnah (Hadith), is cutting, amputating, and interpreting books of Muslim.
- II. Al-Zahra TV: It is the first Shiite channel to broadcast on the European satellite (Hot Bird), to broadcast the ideas of the Ahl-ul-Bait - as they claim - it broadcasts a number of programs from Lebanon and the Gulf. Sadiq Al-Husseini Al-Shirazi who is funding it.

Its sectarian indicators it was to bring Shi'a loyalty to their sect. Broadcasting the innovations, thoughts, ideas and Shiite myths. It focused on the condition of the Shiites as to prove them they are oppressed, and it works actively to mobilize support for them. These and other channels, such as al-Kawthar, al-Faiha and al-Ma`arif, meet together to show the size of the media war the Shiites are waging against the (Sunn)Muslim world, by dragging them into the belief of Shiism. The danger of Shiite channel sites to Muslims (children & adults). The viewer of the content of these Shiite channels notices that the target of these channels is not only the people who are

followers of the Shiite doctrine, but the adherents of other sects and religions, especially Sunnis (Ahl-Sunnah wal-Jama`ah).

Therefore, they constitute a great danger, and among its dangers: Calling for the spread of Shiite doctrine with all its ideas, beliefs and rituals. Denying the idea of sanctifying the Companions to the Sunnah, and considering most of the Sunni narrations as taken from non-trustworthy companions, and it is not permissible to take them with the presence of the Al-Bayt family as they claim. These Shiite channels aim to spread new religious values that present themselves as an alternative to the correct Islamic values. they focus in their speech on the common people according to a propaganda media style called "emotional grooming method" which is based on arousing psychological factors that manipulate the emotions of recipients by provoking sadness, anxiety and the need to take revenge and take revenge on the others with artificial incidents; Like the killing of Hussein ... etc. Influencing children by spreading songs and stories in an easy and simplified manner without the attention of parents, which leads to violating their faith. The viewer faces torrents fabricated Hadiths reports and unknown sayings that they falsely attributed to the Messenger of Allah, may Allah bless him and grant him peace. General recipients with the weakness in such hadith reports and lacking of special skills to testify the hadith and the knowledge of hadith is a strong support for to leading them to spread such false sayings. Shiite channels are trying to question the Noble Qur'an indirectly, by promoting the Fatima's-Mushaf (Al-Quran). In addition, spreading the policy of Wilayat al-Faqih. These Shiite satellite channels establishing Hussein councils, and promoting the revival of Shiite religious events; In order to draw attention to the injustice of the Shiites, that it is the oppressed sect on the earth, and that it is the surviving group. These are some of the risks based on analyzing the content of Shiite channels. The solution remains in stopping the broadcasting of these Shiite channels from the Sunni satellites, because if they were sincere in the fact that these satellite channels are directed to their Shiite communities in the Arab world, they would launch a Shiite satellite that includes all of their channels.

Examples of Shiite suspicions that are broadcasted through its channels and our responding to them. Suspicions displayed on children's channels, Muslim scholars have an interest in raising children, and this is evident from their books and authorships, whether related to the importance of education or explaining its methods or its results. Al-Ghazali, may Allah have mercy on him, said, "The child is a trust in the hands of his parents, and his pure heart is an unblemished precious stone, free of any engraving or form. It is amenable to being engraved and molded in any direction. If it is habituated and taught to be good, it will be raised upon this. Such a child will be felicitous in this world and the next, and his parents, teachers and educators will all share in his reward. There is no doubt that the role of the media institution is no less valuable than the role of the educational institution in raising children alongside the family institution, just as the time the child spends dealing with the media is no less important than the time he spends in school. Therefore, many parents may not able to supervise their children and the programs they watch as they spend most of their time

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online. Looking at this article that is presented, especially the part Shiite channels for children through the Internet, we find suspicions in Shiite channel Taha and Fortin that they want to plant in children's mind since childhood.

Among those suspicions is consolidation of the idea of injustice (Imam Hussein and His mother Fatima). As the Taha channel for children focuses on consolidating the idea of the injustice of Hussein bin Ali, may Allah be pleased with them, in the conscience of children through crying believably. Moreover, this is what we find in their chants and cartoon movies. We find them saying "O Hussein, Hussein, you are my lover and the light of the eyes. They say we sacrifice for you, Hussein" and we find them raising a mythical issue which is the breaking the rib of Fatima R.A, and one of the singers says, "They killed you Fatima. They oppressed you Fatima."

## **V. Results**

When we look at the Shiites' attitudes towards the death of Imam Hussain, we find that they have turned this historical event into the part of belief and faith. Moreover, they have given preference to this event to their injustice over other events in Islam. Shiite thinks (regarding to the event of death of Imam Hussain) that the Sunnis had done such a reprehensible act according to their sect or they agreed with it, or they were satisfied with it. While the reality is against it that, the Sunnis consider them wrong those who did that. Imam Al-Taftazani says in the "Sharh al-Aqa'id al-Nasafiyah" the summery is that "It is not necessary to dispute the immorality of Yazid, but rather to dispute its faith". The position of the Sunnis is clear. They see that the matter does not exceed a human behavior (subject to criticism and evaluation). Occurred in some times and led to what led to it, with their assertion in this case with calling it a mistake or "impious", "venial sinner", or "depraved" to those who were agreed, satisfied and stood to kill the grandson of the Messenger of Allah - may Allah bless him and grant him peace.

Likewise, did the Shiites forget that they were the betrayal of Imam Al-Hussein (may Allah be pleased with him) while he expected them to support and help Him. so they left him for killing and abuse like they did to his father, Imam Ali - Allah honored his face - so the treason came from them, and the oppression was happened because of their wrongness to the son of the daughter of the Messenger of Allah (peace be upon him). The doctrine of injustice also is brought up in children. The feeling of injustice and being oppressed, which makes the mind of children to love the revenge, restitution of grievances and legalization of violence and bloodshed. Second: Fatima's injustice by breaking her rib by the second caliph - Umar ibn Al-Khattab, may Allah be pleased with him.

The child comes and sings chants that evoke emotions for children and adults with the telling the myth of breaking the rib of Fatima (may Allah be pleased with Her). The story is as follows: Omar bin Al-Khattab - may Allah be pleased with him - went to the house of Fatima and Ali - may Allah be pleased with them all - calling for Ali to pledge allegiance to Abu Bakr. Omar attacked the house and broke the door. The door hit Fatima by breaking her rib and dropped a fetus called Mohsen. Others say, "Umar slapped the face of Al-Zahra until the earring separated from her ear and fell down, and that he (Omar) wanted to burn their house. This, as we said, is one of the myths that most Shiites believe and want the Sunnis to arouse their emotions and believe it.

### **The Response to This myth is as Follows**

- I. It mentioned in the book "in the origins of the Shiites", "The truth is that this book is set for a valid purpose, in comparison to the book Al-Hassania, Tarif bin Taus and. It was clear to us in the foregoing that Salim bin Qais may be an unnamed name". Some of the Shi'ite scholars, including al-Mufid, have attacked and criticized this book. As he said, "The religious people should avoid doing everything mentioned in Salim's book.". Because it is a mixture of lying and deceit, Ibn Dawood said, there are evils in a Salim's book, which means: It contains clear lies and I counted it as a trumped-up and a fabrication, and he was slandered in the dictionary of narrators.
- II. The author of the "Assrar Alfatemmah" collected all the accounts that narrate this incident. However, the viewer finds it conflicting. Once mentioned Omar, once kicked, once hit and punched, once Khaled bin Al-Walid once al mugheerah. One narrator mentioned, burn the house one mentioned a whip and a sword other one mentioned without a whip and other mentioned a whip and sword, took a sword from Khaled, and then lift it up after Khaled took it from him etc. It is supposed that in a narration like this should not differ in it, especially since the Shiites say that the mosque was full of people and many watched it. The numbers were large, as they say, and we must look into these conflicting narratives to find out the validity or falsehood of the reports and narrations, and how not everyone told it completely, but what we have all is incomplete.
- III. Indeed, the Shiites lie and lie until the weak Sunnis believe that the Sunnis scholars in their books mentioned this story, which indicates their authenticity. They (Shiite) say: Al-Safadi said in the book "Alwafi Belwafyat", in the letter of Alif when mentioning Ibrahim bin Sayyar, who is known by Al-nizam, and conveying his words and beliefs, he said, "Omar hit the belly of Fatima on the day of the pledge of allegiance, until she miscarried her baby "Al-Mohsin.". In addition, Abu al-Fath al-Shahristani quoted in his book "AlMalal wa ElNahl" and the al-Nizam said, "Omar struck Fatma's abdomen on the day of the pledge of allegiance until she

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miscarried her baby". Omar was yelling "burned the house, including the all who live in it. And who else was in the house beside Ali, Fatima, Hassan and Hussein! ". The answer to them was the Shiites mentioned two references and both conveyed the words and beliefs of Ibrahim bin Sayyar (known as the Al-Nizam). The Question is who is Ibrahim bin Siar? He is from Mu'tazilah; That is, he is not from the Sunnis.

- IV. Is it imaginable that one of the companions of the Messenger of Allah - may God's prayers and peace be upon him – could do this disgraceful act while Allah has mentioned in his favor that, Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (Muhammad be upon him) under the tree: He knew what was in their hearts, (and) He sent down (calmness and tranquility) upon them, and He rewarded them with a near victory.

## **VI. Conclusion and Recommendations**

It contains the results the sites of Shiite satellite channels pose a danger to the Islamic community, whether children, youth or the elderly, so we should beware of these channels. When looking at what is broadcasted on these Shiite channels on the Internet and what is in their books, we find that there is a clear correlation that it aims to spread the Shiite doctrine, and seek to spread the largest segment of Islamic societies. One of the goals of soft Shi'ism is the emergence of special channels for children that Islam teaches in an innovative Shi'a way, such as praying on a Husseinian soil, and the call to prayer in their own way, and so on until the child gets used to what he has seen, so he is affected by it. The preachers and scholars must have a role in confronting and standing up to the Shiite invasion, clarifying its danger through various media and technological means, and explaining the extent of its negative effects on Islamic societies.

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