

The Aqeedah



of the
Shi'a

Originally Authored by: Abdullah ibn Muhammed asSalafee (Approved by Shaykh Abdul Azeez ibn Abdullah ibn Baz Rahimahullah – Grand Muft of Saudi Arabia in his time)

Translated from Arabic into English by Shaykh Farouk Amod, Imam of Masjid Mu'aadh ibn Jabal, Pretoria, South Africa

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Foreword of Shaykh Bin Baaz Rahimahullah

- Head of the Administration of Academic Research and Fataawa as well as Head of the Council of Senior Scholars, Saudi Arabia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“From Abdul Aziz bin Abdillah bin Baaz to the respected brother, may Allah grant him Taufeeq.

Assalamo Alaikom wa Rahmatullahi wa Barakatuhu,

Your letter dated 1418/02/10 bares reference. With regards to your book on The Shi'a I have read it and have found it to be good and important book. I advise you to distribute it in the Kingdom and the Gulf in the manner you deem fit.

I ask Allah to grant benefit with it and bless your efforts.

Assalamo Alaikom wa Rahmatullahi wa Barakatuhu

General Director of Religious Research and Issuance of Religious Verdicts and

Head of Council of Grand Scholars in the Kingdom of Saudi Arabic”

The Author

Muhammed ibn Abdullah as Salafi, the author of the book, is knowledgeable regarding the creed of the Shi'ites and this his book has been approved by Shaykh Bin Baaz Rahimahullah. *See Foreword

About the Translator, Shaykh Farouk Amod

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh completed the Islamic Cleric's Course at the "Darul Uloom Newcastle" in 2000 and received an Ijaazah in the Sahih of Imaam al Bukhari from Shaykh Muhammed Qasim Sema, the founder of that institute. Shaykh later exclusively started taking knowledge from Salafi Mashaaikh, some of whom were in South Africa after having graduated from the faculty of hadeeth at the University of Madinah. They were: 1. Shaykh Hussein Buralle- Ilmul Balaagah, Hadeeth: Kitaabul Eemaan of Imaam Bukhari in his Sahih and Manhaj of the salaf in practicing our Deen. 2. Shaykh Ferozzuddeen Adam: Uloomul Quran, Mustalahul Hadeeth as well as some chapters of Sahih al Bukhari, 3. Shaykh Ebrahim Farrah, Kitaabut Tauheed of Muhammad ibn Abdul Wah'haab. Manhaj of the Salaf in practice of Deen.

Shaykh has, over the years attended various circles of knowledge under Ulemaa and Mashaaikh of Madinah in Saudi Arabia, including Shaykh Saalih as Suhaymy, Shaykh Muhammed Mukhtar ash Shanqitee and Shaykh Saaleh as Sindi. He has furthermore travelled seeking knowledge to Yemen and Saudi Arabia and taken knowledge from: Shaykh Muqbil Al Wadi'ee (Yemen, Dammaaj—1999), (Then in Riyadh Saudi Arabia in 2002): Shaykh Abdul Muhsin az Zaamil - Buloogul Maraaam, ibn Hajr al Askalaanee, Shaykh Abdullah ibn Abdirrahmaan al Jibreen -At Tas'heel fil Fiqh , Muhammed ibn Ali al Ba' lee al Hanbalee, Shaykh Abdurahman ibn Nasir al Barraak - Ahaadeeth fil fitn wal Hawaadith of Muhammad ibn Abdul Wah'haab, Shaykh Abdul Azeez ar Raaji'hee - Usoolus Sunnah of ibn abi Zamaneen, Dr. Hamud ibn Abdul Muhsin at Tuwaijiree - Al Fatwah al Hamawiyah of Shaykh-ul-Islaam ibn Taymiyyah, Shaykh Abdul Nasir ash Shatharee - Usool ut Tafseer of Abdurahman al Qasim, Shaykh Abdul Kareem al Khudhair - Al lu lu al Maknoon , Haafidh al Hakamy.

Shaykh Farouk has in addition attended numerous short courses in Shari'ah Sciences, Teaching Arabic & Islamic Studies, Fundamentals in Islamic Banking Concepts and Planning and Delegating. He has been honoured by Allah Azza wa Jal to have attended talks abroad by some prominent Mashaaikh of Saudi Arabia who are: Shaykh Omar Falatah, Shaykh Abdul Muhsin al Abbaad, Shaykh Abdurahman as Sudais, Shaykh Salaah al Budair, Shaykh Saaleh al Fawzaan, Shaykykh Sa'd ash Shatharee Shaykh Abdullah Mutlaq, Shaykh Muhammad ibn Haadi al Madkhali and Mufti Abdul Aziz Aale Shaykh.

Shaykh is a founding member and the appointed chairman of the Siyafunda Trust. Siyafunda Trust was founded in 2001 and it is a dawah and education trust. The Trust has Tazkiyah from the following scholars and mashaaikh and institutions: Shaykh Salah al Budair , Imaam of the Haram of Medina, Shaykh Saalih as Suhaimy, University of Medina, Shaykh Saalih as Sindi, University of Medina, Shaykh Muhammad al Areefi former cultural Attache, Saudi Arabia.

Shaykh Farouk currently lectures at The Hadeeth College of South Africa, Daarul Hadeeth Mu'aadh ibn Jabal and is involved in teaching on various social media platforms. He also serves as the imam of Masjid Mu'aadh ibn Jabal in Pretoria, South Africa.

May Allaah brighten his face and accept his works. It is my observation that Shaykh is a keen upholder of Tauheed and the Sunnah and a firm and consistent thorn in the sides of Ahlul Bid'ah wal Hawaa. May this weigh heavily on his scale of good deeds. (Compiled by his Student & Typesetter, S. Yacoob) 1 Muharram 1445 - July 2023

A Word from the Translator, Shaykh Farouk Amod

All Praises are for Allaah Alone and may Allaah's Peace and Salutations be upon the Messenger of Allaah, his family and his companions.

Allaah ta Aala says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... آل عمران:110

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah – Aale Imraan:110

Abu Sa'id al-Khudri reported: The Messenger of Allah ﷺ said,

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ - صحيح مسلم

"Whoever among you sees evil, let him change it with his hand. If he cannot do so, then with his tongue. If he cannot do so, then with his heart, and that is the weakest of eemaan (faith)." - Sahih Muslim

With every passing day we find the Raafidha conveying a distorted message of Islam to the communities of our land. The unwary masses take to them thinking that they are submitting to Allaahu Subhaanahu wa ta Aala, whereas they are blindly being led into a dark ideology of Shirk and Kufr, far away from the pure religion of Islam, as taught by the prophet ﷺ.

It is the duty of every caller of Ahlus Sunnah wal Jamaa'ah to warn against this deviant, fanatical group who seek to undermine the edifice of this great deen.

It is hoped, by the Fadhl (Grace) of Allah that this translation, the original of which was approved by Shaykh Bin Baaz, former Grand Mufti of Saudi Arabia, will help in creating awareness, as well as understanding of how dangerous it is to accept this treacherous entity into the greater Muslim population. Truth cannot be a partner of Falsehood. Their ideology thrives on lies and deception to the point that it forms a cornerstone of their heinous creed.

We call upon the Muslim community to read this book and distribute it, for it describes the heinous Shi'a Creed, referenced from their own sources, with book names and page numbers which cannot be denied by the Shi'as themselves.

Refuge is sought with Allah from this evil sect and its false ideology.

Allah has said in His Noble Book,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ: التحريم:6

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels: stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah but do that which they are commanded. At Tahrim 6

1 Muharram 1445

Farouk Amod

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The Appearance of the Raafidha

The Raafidha sect started with the appearance of a Jew called Abdullah ibn Saba'a who claimed to be a Muslim and to love the Ahlul-Bayt (household of the Prophet ﷺ). He then exaggerated with regards to Ali Radhiyallaahu Anhu, claiming that he, Ali RadhiyAllaahu Anhu, was appointed as the successor (Khalifah) of the Prophet ﷺ. Ibn Saba'a thereafter attributed divine status to Ali RadhiAllaahyAllaahu Anhu, something which is affirmed by Shi'a writings.

Abdullah ibn Saba'a is an individual who is acknowledged by Shi'a scholars, in their literary works and is not a figment of Sunni imaginations, as some would have us believe.

Al-Qumee, a Shi'a hadeeth scholar of the third Islamic century acknowledged the existence of Abdullah ibn Saba'a in his book, *Al- Maqaalaat wal Firaq p 10 - 21* and considers him to be the first to claim that Ali RadhiyAllaahu Anhu was entitled to be leader after the Messenger ﷺ and that he would return after death to this world. He openly cursed Abu - Bakr, Umar and Uthman and the rest of the companions of the Prophet ﷺ. This claim is supported by An -Nawbakhtee in his book, *Firaq ush Shi'a (Shi'a Sects) p19-20* . Another shia scholar, Muhammad Al Kashee affirms the existence of Abdullah ibn Saba in his book, *Rijaal lul Kashee* in which he cites narrations about ibn Saba'a and his creed (p106 – 108), and from the contemporary Shi'a scholars we have Muhammad Ali al Mu'allim who mentions the existence of ibn Saba in his book *Al Haqeeqatul Majhoola*. All the above-mentioned individuals are considered as being from the senior scholars of the Raafidha Shi'a Sect.

Al Bhagdadee said, *"The Saba'iyyah are the followers of Abdullah ibn Saba'a, the one who elevated Ali RadhyAllaahu Anhu to the rank of Prophet and later on claimed that he, RadhiyAllaahu Anhu was Allaah."*

Al Bhagdadee also said, *"Ibn Saudaa (Abdullah ibn Saba'a) was a Jew from al Heera (old city in Iraq, near Khufa), he proclaimed Islam and intended to acquire leadership amongst the people of Kufa, so he mentioned to them that he discovered in the Torah that every Prophet has a trustee and that Ali was the trustee of the Prophet Muhammad ﷺ"*.

Shia scholar, Muhammad ash Sharastanee mentioned from ibn Saba'a that he was the first to mention by nass (explicit designation) claim to the successorship of Ali, and he mentioned that the Saba'ites (followers of ibn Saba) were the first sect to refrain from the concept of Gaybah (hidden imaams) and Raj'a (returning of the imams) and this concept was adopted by the Shi'a after them despite their differences and number of sects. The claim of the imamate of Ali and his right to khilaafa is the remnants of ibn Saba. The Shi'a later split into many groups and divisions holding different and opposing views at times. This is how the Shi'a started, claiming wasiyyah (successorship) and Raj'a (second coming) and Gaybah (disappearance/concealment) as well as the deification of Ali, following in the footsteps of ibn Saba the Jew.

*Note: Ghaybah: Shi'a doctrine which refers to the disappearance from view of the 12th and last imam, Muhammed al Mahdi. (Especially of the Twelvers' Shi'a)

Why are the Shia called Raafidha?

The Shi'a scholar Muhammed Baaqir al Majlisi used the term Raafidha in his book *Bihaarul Anwaar* in a chapter heading,

Fadhlor Raafidha wa Madhut Tasmiyyatu Bihaa (Virtue of the Raafidha and praiseworthiness of being named as such), he then quoted Suleyman al A'mash, *"I visited Abu Abdullah Ja'far ibn Muhammad, and I said, "May I be sacrificed for you, the people call us Rawaafidh (plural of Raafidha), what is Rawaafidh? He said, by Allaah it's not their naming, but Allaah has named you so in the Torah and the Injeel on the tongue of Moosa and Isa".*

It has been reported that they are called Raafidha because they came to Zaid ibn Ali ibnul Hussein and said, "Repudiate Abu Bakr and Umar so that we will align ourselves with you", he said, "They are the companions of my grandfather and so I associate myself with them", they said, "In which case we reject you", and they are called Raafidha from that day on and those who pledged allegiance to him and agreed with him are called Zaydiyyah.

The third view is that they are called Raafidha because they disavowed the khilaafa of Abu Bakr and Umar and lastly, they are called Raafidha because they disavowed the Religion.

Division of the Raafidha

The Raafidhee scholar Mir Baqir ad-Damaad mentions that all the sects mentioned in hadeeth collections regarding the division of the Ummah into seventy-three groups is a reference to the Shi'a divisions and that the saved sect from them is the Imamate sect.

Egyptian historian, Ali Al Makrizi stated that their sects reached three hundred sects in number and Shiristani in *al Milal wan Nihl – p147*, said that the Raafidha is divided into five groups: Al Kisaniyyah, Az-Zaydiyyah, Al Imamiyyah, Al Ghaaliyah and Al Isma'iliyah.

Al Khateeb al Baghdadi mentioned in his book: *"Al Farq baynal Firq – pg 41"* "Verily the Raafidha, after the period of Ali RadhiAllaahu Anhu are of four groups: Az Zaydiyyah, Al Imamiyyah, Al Kisaniyyah and the most extreme group."

Belief in Al Badaa (The Alteration of The Divine Will)

Al Badaa (alteration of Divine Will) is appearance after concealment or acquiring a new view of a previously unknown thing. The concept of Al Badaa necessitates not knowing something and later getting to know about it and the Raafidha attribute this (action of knowing after having been ignorant) to Allaah Subhaanahu wa ta Aala. It has been narrated from ArRayyaan ibn AsSolt that he said "I heard arRidhaa saying Allaah Subhaanahu wa ta Aala has not sent a prophet except to declare intoxicants impermissible and to endorse the concept of al Badaa (alteration of the Divine Will) for Allaah Subhaanahu wa ta Aala, *Source Usool ul Kaafee – Pg 40*. Abu Abdillah said: "Allaah Subhaanahu wa ta Aala has not been worshiped with anything which is equal to Al Badaa,, Source: *Usool ul Kaafee – the Chapter of atTauheed, Volume 1 – Pg 331*. Note how they have attributed ignorance to Allaah Subhaanahu wa ta Aala whilst Allaah Subhaanahu wa ta Aala has said:

"No-one in the heavens and the earth know the unseen, except Allaah ta Aala." **Surah anNaml: 65.**

And amazing is the belief of the Raafidha that their imams have knowledge of everything, and nothing is hidden from them. Is this the belief of Islam? Which was brought by Nabi Muhammed ﷺ? Definitely not!

The Belief of the Raafidha with Regards to the Attributes of Allaah Subhaanahu wa ta Aala

The Raafidha are the first ones who claim anthropomorphism (giving a form or shape to Allaah Subhaanahu wa ta Aala). Shaykh-ul Islam Ibn Taymiyyah pointed out the ones who are responsible for this false belief from the Raafidha is Hishaam ibnul Hakam, Source: *Minhaj asSunnah, Vol1 – Pg 20* and Hishaam ibnu Saalim al Jawaleeqee, Yunus ibnu Abdurrahman al Qumee and Abu Jaafar al Ahwal, Source: *Itiqaadaat Firaq al Muslimeen wal Mushrikeen – Pg 97*.

All those personalities mentioned above are from the senior scholars of the Twelver Shi'a Sect, they then became Jahmiyyah (a sect which negated the attributes of Allaah Subhaanahu wa ta Aala). A collection of their narrations describes the Lord of the Worlds. Ibnu Baabaway narrates more than 70 narrations saying that Allaah Subhaanahu wa ta Aala is not described by time or space nor by essence, and neither by movement nor by the ability to change position. Nor by anything which is an attribute of a corporeal body. Nor is He tangible, nor has He got a form or shape,, Source: *At Tauheed of ibn Baabaway – Pg 57*. Their Shaykhs are upon this misguided methodology of negating the attributes of Allaah which are recorded in the Quran and the Sunnah. They also deny the descending of Allaah Subhaanahu wa ta Aala and they support the view that the Quran is created, and this is a deviated view. They also deny the seeing of Allaah Subhaanahu wa Ta Aala in the Hereafter. It has been recorded in the book *“Bihaarul Anwaar” by al Majlisee* that Abu Abdillah Jaafar asSaadiq was questioned about the seeing of Allaah Subhaanahu wa ta Aala in the Heareafter, to which he replied: *“Allaah is free from that. Verily the gazes cannot encompass what has colour and essence and Allaah is the Creator of colour and essence. (Source: Bihaarul Anwaar of AlMajlisee, volume 4, pg 31).*

The Shi'a assert that if some of the attributes are claimed for Allaah Subhaanah wa ta Aalah, e.g. the ability to see, then the one who claims this becomes an apostate. This was stated by Ja'far an Najafee in his book *Kashful Gita, Pg 147*, knowing that to see Allaah is a proven fact in Quran and Sunnah without fully encompassing and neither essence. *“Faces on that day will be glowing, looking to its Lord.” – Surah Qiyamah: 22*

And from the Sunnah is what has come in Sahih Bukhari and Muslim from the hadeeth of Jareer ibn Abdullah al Bajali. He said, *“We were sitting with the Prophet ﷺ when he looked to the moon on the night of the 14th, saying ‘You will see your Lord with your eyes, the way you are seeing this moon without being prevented from seeing it (with the absence of obstacles)’”*. The verses and the hadeeth regarding seeing Allaah Subhaanahu wa ta Aala are many.

Beliefs of the Shi'a with Regards to the Noble Qur'an

The Shi'a claim that the Qur'an which we have is not the one which Allaah revealed upon Muhammed ﷺ and that it has been changed and some alterations have been made in it. The majority of the hadeeth scholars of the Shi'a believe that the Qur'aan has been altered and this view is mentioned by AnNoori atTabrisee in his book *“Faslul Khitaab fee Tahreef Kitaab Rabbil Arbaab”- Pg 32*. Muhammed Ibn Yacoob Al Qulaynee has mentioned in *Usool Al Kaafee* under the chapter *“None compiled all of the Qur'aan except the Shi'a Imaams”*: *“On the authority of Jaabir who said ‘I hear Abu Ja'far say ‘nobody claimed to have compiled all of the Qur'an as*

Allaah revealed it except such a one is a liar, nobody compiled all of it and safeguarded it as Allaah revealed it except Ali Ibn Abi Talib and the Shi'a imams after him'. Source – Usool ul Kaafee Volume 1, Pg 228.

On the authority of Jaabir who narrates from Abu Ja'far who said that 'no-one can claim that he has all of the Qur'aan except The Guardians (Al Awsiyaa). **Source – Usool ul Kaafee Vol 1 Pg 285.**

On the authority of Hishaam bn Saalim narrating from Abu Abdillah, he said *"The Qur'an that Jibreel Alaihi as Salaam brought to Muhammed ﷺ is seventeen thousand verses."* **Source Usool ul Kaafee, Vol 2, Pg 634.** This narration has been declared to be trustworthy according to the Shi'a Shaykh Al Majlisee in his **book Mir'aat ul Uqool, Vol 12 Pg 525.** The meaning of this is that the Qur'aan alluded to by the Shi'a is more than the Qur'aan which exists amongst the Muslims, the one which Allaah Subhaanahu wa ta Aala undertook to safeguard and protect, having mentioned this three times. We seek refuge in Allaah from them.

Ahmed At Tabrisee mentioned in his book *"Al Ihtijaaj"*: *Umr said to Zaid Ibn Thaabit 'Verily Ali has brought the Qur'an and in it are scandals of the Muhaajireen and Ansaar, and our view is that we should write the Qur'an after deleting the scandals contained there-in, in protection of the Muhaajireen and the Ansaar.'* Zaid RadiAllaahu Anhu responded by saying *"After I have made the omissions from the Qur'aan as you have asked, and Ali looks at the Qur'an which he has, will he not disapprove of the omissions?"* Umar said, *'So what is the way out?'* Zaid responded by saying *'You'll are more knowledgeable regarding a way out',* Umar said *'There is no way out except to kill him (Ali RA) and be free of him'.* He planned his killing by enlisting the help of Khalid Ibn Al Waleed who was unable to carry out that act.

When Umar was appointed as the Khaleefah, he asked Ali for the Qur'aan, intending to distort it amongst themselves. Umar said "O, Father of Hassan, could you please bring the Qur'aan which you showed to Abi Bakr so that we can study it and agree upon it,". He refused, saying "I only took it to Abu Bakr to make a case against him so that you will not say on the day of Qiyaamah "Verily we were oblivious of this" Surah A'raaf V172 or you will say "You did not approach us" Surah Al A'raf V129. Indeed, this Qur'aan cannot be touched except by the pure ones and the guardians from me'. Umr asked 'Is the time known of its appearance (Qur'aan)?' to which Ali responded "Yes. When a leader of the leaders from amongst my progeny is established, he will reveal it and lead the people according to it." **(Source Al I'htijaaj AtTabrisee Pg 225 and Kitaab Faslil Khitaab Pg 7).**

The above indicates that there are two Qur'aans: one of them is known and the other is special and hidden, containing a surah of Wilaayah (custodianship). The Shi'a claim that a verse is missing from the Qur'aan mentioned by Noori AtTabrisee in his book *"Faslul Khitaab fee Tahreef Kitaab Rabbil Arbaab"*. *"And we have made high your mentioning by Ali, your son-in-law."* They claim that this is missing from Surah Alam Nashrah. They have no shame in making this claim, despite having full knowledge that this chapter of the Qur'an was revealed in Makkah and at that time, Ali was not the son-in-law of the Prophet ﷺ.

Belief Regarding the Sahaaba (Companions of the Prophet ﷺ)

The foundation of the beliefs of the Shi'a are based on vilifying and abusing and declaring as apostates, the Sahaaba (May Allaah be please with them). Al Kulaynee mentions in *Furoo'ul Kaafee*, on the authority of Jaa'far *"The people renegaded after the Prophet ﷺ, except three."* I asked, *'which three',* to which he replied *"Al Miqdaad Ibnul Aswad and Abu Dhar Al Ghifaaree and Salmaan Al Faarisee".* **Source - Furoo'ul Kaafee of al Kulaynee - Pg 115.** Al Majlisee mentioned in *Bihaarul Anwaar*: *"A slave of Ali Ibnul Hussain said, 'I was with*

him at times when he was in seclusion asking him 'Verily I have a right upon you that you tell me about these two men: Abu Bakr and Umr.' He responded, 'They are disbelievers and whoever loves them are disbelievers.'

Abu Hamzah Ath-Thulaamee mentioned that he asked Ali Ibnul Hussain about Abu Bakr and Umr, to which he responded "Disbelievers! And whoever gives allegiance to them are also disbelievers." **Source – Bihaarul Anwaar of Al Majlisee Vol 69 Pg 137-138.**

It should be noted that Ali Ibnul Hussain and the household of the Prophet ﷺ freed themselves from all these fabrications of the Shi'a against them.

In the tafseer of Al Qumee, where-in Allaah Subhaanahu wa ta Aala says, "And He forbids indecency and evil and rebellion." **Surah AnNahl V19**, the Shi'as say, "Indecency is Abu Bakr, evil is Umar and rebellion is Uthmaan" **Source – Tafsir Al Qumee Vol 1, Pg 390.**

Al Majlisee mentioned in **Bihaarul Anwaar**, that the narrations that point to the disbelief of Abu Bakr and Umar and their vilification and the rewards of cursing them and being free of them and their innovations are so numerous that it is impossible to mention all of it in volumes, and what we have mentioned is sufficient for the one who wished for Allaah to guide him to the straight path. **Source – Bihaarul Anwaar Vol 30 Pg 230.**

Ha has also mentioned in the same book (tafseer) narrations that Abu Bakr, Umar, Uthmaan and Mu'aawiyah RadiAllaahu Anhum are in coffins made of fire – Al Iyaadhu Billah. The Shi'as say in their book **Ihqaqul Haqq**, of Al Mar'ishee "O Allaah, send salutations upon Muhammed and upon the family of Muhammed and curses upon the two idols of Quraish and their two bodies and their two idols and their two daughters" intending by that Abu Bakr, Umr, Aaishah and Hafsa RadiAllaahu Anhum. **Vol 1 Pg 338.**

Al Majlisee has mentioned in his treatise which he named **Al Aqaa'id** (Beliefs), that which is counted to be from the obligatory religion of imaamat is the legislation of mut'ah (temporary marriages) and the hajj of Tamattu' and to disassociate from three, Abu Bakr, Umr and Uthmaan and Mu'aawiyah and Yazeed, the son of Mu'aawiyah, and all who fought Ameer-ul Mumineen. **Source - Al Aqaa'id Pg 58.**

On the day of Aashoorah, a dog is presented, and the Shi'as name it Umr. They then beat it with sticks, stoning it until it dies. Thereafter they present a lamb and name it Aaishah. They pluck out its hair and then beat it with shoes until it dies. **Source Tabdee-udh-Dhalaam wa Tanbeehun Niyaam of Sheikh Ibrahim al Jabhaan- Pg 27.**

Look at this animosity and hatred, documented regarding this deviant group and what they claim against those whom Allaah Subhanahu wa ta Aalah and his Messenger have praised, and the Muslim nation concur about them being just, and being people of honour and dignity, and history bears witness to their goodness and them being forerunners in establishing the deen of Islam.

The Outstanding Similarities Between the Jews and the Shi'a

Shaykh ul Islam Ibn Taymiyyah Rahimahullah said, "The Raafidha (Shi'a) are afflicted with the same thing which the Jews have been afflicted with, in that:

- The Jews said that kingship was not allowed except from the family of Dawood Alaihis Salaam and the Raafidha (Shi'a) say leadership is not allowed except from the family of Ali.

- The Jews said that there is no jihad (fighting) in the path of Allaah until the appearance of Al Masih Ad Dajjaal (The False Messiah) and the Descending of the Sword whilst the Raafidha (Shi'a) say that there is no jihad (fighting) in the path of Allaah until the appearance of The Mahdi and a caller calling from the heavens.
- The Jews delay the Salaah (prescribed prayer) until the appearance of the stars (in the evening) and the Raafidha (Shi'a) likewise delay the Maghrib (early evening prayer) until the appearance of the stars whilst the hadith states that the Prophet ﷺ said 'My nation will still be on the Fitrah (natural disposition) as long as they do not delay the Maghrib Salaah until the appearance of the stars.' - ***Ibn Maajah and Abu Dawood with a good chain.***
- The Jew distorted the Tourah and the Raafidha (Shi'a) distorted the Qur'aan.
- The Jews do not subscribe to wiping over leather socks and likewise the Raafidha (Shi'a) do not subscribe to it.
- The Jews hate Jibreel Alaihis Salaam, saying that he is our enemy from amongst the angels. The Raafidha (Shi'a) say that Jibreel made a mistake with the revelation upon Muhammed ﷺ whilst some sects of the Raafidha (Shi'a) say that he deceived by bringing the revelation to Muhammed instead of Ali.
- The Raafidha (Shi'a) concur with the Christians in some of their ways, e.g. (Both) their women are not entitled to a dowry and the marriage is consummated without it.
- The Raafidha (Shi'a) have surpassed the Jews and the Christians in two aspects: when the Jews are asked 'Who are the best of your people?' They respond, 'The companions of Moosa' (Alaihis Salaam), and when the Christians are asked the same questions they reply, 'The disciples of Eesa' (Alaihi Salaam). And when the Raafidha (Shi'a) are asked, 'Who are the most evil of your people?' They respond 'the Companions of Muhammed' ﷺ.

Shaykh Abdullah Al Jameelee has mentioned in his book *Bahdlul Majhood Fee Mushaabahatir Raafidha lilYahood* that the similarities between the Jews and the Raafidha is that they declare as apostates all those who are other than them and declare as lawful their blood and wealth. He mentions that the Jews divide people into two categories: Jews and Goyem (Non-Jews). The Jews believe that they are the only believers and that the Goyem are disbelieving idolaters who do not know Allaah. It has been mentioned in the Talmud that every nation besides the Jews are idolaters and their rabbinical teachings confirm that. Even Eesa Alaihis Salaam is not free from being declared an apostate by them. The Talmud has described him as a disbeliever who does not know Allaah. The Raafidha believe that they are the only believers and that other Muslims besides them are disbelieving apostates who have no connection with Islam.

As for the reason for the Raafidha declaring Muslims to be apostates, it is because they do not subscribe to the concept of Al Wilaayah (successorship of Ali), which is the cornerstone of their beliefs and according to them, all who do not believe in this concept of Wilaayah are disbelievers. It is like a person who does not proclaim the testimony of faith or who abandons the Salaah (prescribed prayer). In fact, Wilaayah, according to them, takes precedence over all the pillars of Islam.

Al Barqee has narrated from Abu Abdullah that he said, 'No-one is on the way of Ibrahim Alaihis Salaam except us Shi'as and the rest of mankind is devoid of this', and in the tafsir of Al Qumee, on the authority of Abu Abdillah, he said, "There is no-one that is on Islam except us until the day of Qiyaamah.", Source: *Bahdlul Majhood Fee Mushaabahatir Raafidha lilYahood Vol 8 Pg 559 and 568.*" – End of Quote from Shaykh Ibn Taymiyyahs' book: *Minhaaj us Sunnah*

The Belief of the Raafidha Regarding the Imams

The Raafidha claim that the Imaams are infallible and that they know the unseen. Al Kulainee mentioned in *Usool Al Kafee Volume 1, Pg 160* "Imam Jafar as Saadiq said, *"We are the repositories of the knowledge of Allaah, we interpret the command of Allaah, we are an infallible people, it has been ordered to obey us and transgressing against us is prohibited, we are the proof of Allaah below the heavens and above the earth."*

In the same source, *Volume 2, Pg 258*, Al Kulainee mentions quoting Ja'far that he said, *"Verily the Imaam, if he wishes to know something then he knows it, they know when they will die, and they not die except by choice."*

Al Khoemeini mentions in his book, *Tahreer ul Waseelah: The Imaam holds a praised status and a supreme rank, and the universal representative submits to his authority, and it encompasses every atom of the creation.* He also said, *"We have a relationship with Allaah, i.e. the twelve imams, which is not attained by any close angel nor a prophet."*

Indeed, the exaggerators of the Raafidha with regards to their Imams reaches the level of them having virtue over all the prophets excluding Muhammed ﷺ. Al -Majlisee mentions in his book: *Mir'aatul Uqool Volume 2 Pg 29-* *"and verily they (their imams) are more virtuous and noble than all the prophets excluding our prophet Muhammed ﷺ".* Their exaggeration did not end there, they claim that their Imams have universal authority. *Abul-Qaasim Al Khoei*, mention in his book, *Misbaahul Fuqahaah* that there is no doubt regarding their authority over the creation totally as had been narrated, because they are the intermediaries in the existence and existence is by them, and they are the cause in creating and had it not been for them mankind would not have been created. They were only created because of them and by them is their existence. They have universal authority lower than the Creator, but this authority is similar to the authority of Allaah, the Most High over the creation.

We seek refuge in Allaah from such exaggeration and deviation. How can these imams be intermediaries in creating? How can they be the cause of existence? How can they be the cause in the creation of mankind? How can mankind be created because of the Imams whilst Allaah ta Aala says,

"وما خلقت الجن والإنس إلا ليعبدون"

"I have not created Jinn and Mankind except to worship me" – *Surah AdhDhaariyaat: 56*

We seek refuge in Allaah from this deviant creed which is far from the Qur'an and the Pure Sunnah.

Shaykhul Islam ibn Taymiyyah said, *"The Raafidha claim that the deen is subservient to the rabbis and the monks, halaal is what they have made permissible and haraam is what they have forbidden, and that the religion is what they have legislated."*

The Shi'a's Creed of Return (Ar-Raj'ah)

This is an innovation of the Raafidha. Al-Mufeed, the 4th century Shi'a scholar says, *"The Imaamiyyah concur that it is compulsory that most of the dead return."* (Source: *Awaa'il Maqaalaat Pg.51*)

Muhibbuddeen Al Khateeb in his book, *Al Khutooth Al Areedha, Pg 80* mentioned that the last of the Imaam of the Shi'a called Al Qaa'im will come out of the cellar and slaughter his political opponents and restore the rights of the Shi'as to them which was usurped over the centuries by other sects.

Sayed Al Murtadhaa in his book, *Al Masaa'il An-Naasiriyyah* says that Abu Bakr and Umar RadhiAllaahu Anhumaa, will be crucified on a tree in the period of their 12th Imaam, Al Mahdi who is called Qaa'im Aale

Muhammed, the tree will be green before the crucifixion and will become dry after it. (*Quoted by Al Mufeed in Awaa'il al Maqalaat Pg. 95*).

AL-Majlisee in the book, *Haqqul Yaqeen*, Pg. 37, narrating from Muhammed Al Baaqir says, "When Mahdi appears he will bring Aaishah, Ummum Mu'mineen and apply the capital punishment on her."

Thereafter, the understanding of ar-Raj'ah expanded, according to them, to include the return of all the Shi'ah and their Imaams and all their opponents with their Imaams. This is a mythological creed, revealing their hidden malice which is exposed by the likes of their fairy tales. Ibn Saba' resorted to this creed to deny the Last Day (Al-Qiyaamah).

What is meant by raj'ah is the revenge upon the opponents of the Shi'a. Who are the opponents of the Shi'a? The following narration indicates the hatred of the Shi'a for the Ahlus Sunnah and their alliance with the Jews and Christians.

Majlisee has mentioned in his book *Bihaar-ul Anwaar*, Volume 52, Pg. 376, on the authority of Abu Baseer, who narrates from Abu Abdillah saying,

"He said Oh, Abu Muhammed, I can imagine seeing the descending of Al Qaa'im (Muhammed ibnul Hassan Al-Mahdy) in a masjid of Sahlah with his family" ... I asked how he would deal with the Jews and Christians.

He replied, "He will make peace with them like how the messenger of Allaah made peace with them, they will pay the jizyah whilst being debased."

I said, "What about your opponents?"

He replied, "No, Abu Muhammed, there is no share for the ones who opposed us in our lands, Allaah has made it permissible to spill their blood on the arrival of our Qaa'im, today it is impermissible for us and all of you to do that (fight them) but when our Qaa'im comes he will seek revenge for Allaah and his messenger and for all of us."

OBSERVATION:

Look at how the Shi'a will make peace with the Jews and the Christians, but fight those who oppose them, i.e., Ahlus Sunnah. A person may say, 'but this is against those who show enmity to the Ahlul Bayt whereas the Ahlus Sunnah do not show enmity to the Ahlul Bayt and therefore this threat does not include them. Our response is that there are many narrations from the Raafidha that the meaning of An-Naasibah is the Ahlus Sunnah. For more clarification on this topic, read the ff. books: Al-Mahaasin An-Nafsaaniyyah, authored by: Hussain Aale-Usfoor Ad-Daraazi Al-Bahraanee and the book, As Shihaab Ath Thaaqib fi Bayaan Ma'nnaan-Naasib (An Explanation of who they consider to be a Naasib).

The Creed of Taqiyyah Practised by the Raafidhah

One of the contemporary Shi'a scholars described taqiyyah, saying "Taqiyyah is for one to say or do what you don't believe in, so as to repel harm from yourself or your wealth or to protect your honour". (*Ash-Shi'a Fill Meezaan*, by Muhammad Jawwaad Mugniyah, Pg 47).

They claim that the prophet ﷺ did it when Abdullah ibn Ubayy ibn Salool, the head of the hypocrites died. The prophet was about to perform his funeral prayer when Umar approached, saying "Did not Allaah forbid you from doing that?" (i.e., to stand at the grave of this hypocrite?)

The prophet ﷺ responded, "Woe to you, do you even know what I said? I said, 'Oh Allaah, fill his stomach with flames, fill his grave with flames and root him in flames.'" (*Furoo-ul Kaafi – The Book of Funerals*, Pg 188)

Note, Oh Muslim, how they attribute lies to the messenger ﷺ. Is it conceivable that the companions of the prophet ﷺ supplicate for mercy upon him whilst the prophet of mercy cursing him?

Kulaynee narrates in *Usoolal Kaafee, Pg. 482-483*, Abu Abdillah said, *"Oh, Aba Umar, nine tenths of the religion is based on taqiyyah, there is no religion for the one who does not practice taqiyyah. Taqiyyahh is in everything except date juice and wiping over leather socks."* He has also narrated from Abi Abdillah who said, *"Protect your religion and cover it with taqiyyah for verily there is no faith for the one who does not practice taqiyyah."*

The Raafidha have reached a point whereby taking an oath by other than Allaah is permitted – refuge is sought with Allaah – Al Hur al Aamilee mentions in his book, *Wasaa'il ush Shi'ah*, from ibn Bukaa'ir who narrates from Zuraarah, from Abu Jaafar Alaihi as Salaam, who said, *"Verily, we interact with those people, and they make us take oaths that we have paid our zakaat on our wealth, he said, "Oh Zuraarah! If you fear (loss of your wealth by paying them the zakaat) then take an oath and say what they wish to know, (i.e., lie to them)."*

I said, "Even if the oath is on divorce or a slave being free?"

He said, "Whatever they wish." (Meaning, taking an oath that if I lied may my wife be divorced, or my slave be freed.) On the authority of Samaa'a from Abi Abdillah who said, "If a man takes an oath, lying there-in (taqiyyah), that will not harm him if he is compelled and forced to do so," (Wasaa'ilush Shi'a by Al Hur Al Aamilee Volume 16, Pg 136-137).

The view of the Raafidha is that taqiyyah is compulsory and their religion will not be established except by practising it, by applying its principles secretly and openly. They use it especially if they are faced with constrained circumstances. Beware of the Raafidhah, Oh Muslims.

Belief in the Holy Sand

The Holy Sand, according to the Raafidhah is the sand covering the grave of Al-Hussain radhiAllaahu anhu. One of their deviants by the name of Muhammad an Nu'maan Al Haarithi, who is known as Ash-Shaykh al Mufeed, mentions in his book, *Al Mazaar* that Abu Abdillah said, *"in the sand of the grave of AL-Hussain is a cure for every type of ailment, it is the greatest cure."*

He also said, *"Make your children taste the sand of Al-Hussain."* (i.e., tahneek)

He also said, "A bundle of clothing was sent to Al-Hassan ArRidhaa, from Khorasaan and between his clothing was sand. The messenger was asked, "What is this?"

He replied, "Sand from the grave of Al-Hussain, nothing is despatched of clothing or other items except that sand is put in it, as it is safety, by the permission of Allaah."

It is said that a man asked As-Saadiq on how the sand of Al-Hussain should be received or dealt with. As -Saadiq replied, *"When you receive it say, 'Oh Allaah, I ask you by the right of the angel who held it, and I ask you by the right of the successor who appeared in it that you send salutations upon Muhammed and the family of Muhammed and that you make it a cure for every sickness and a safety from every fear and protection against all evil."*

Abu Abdillah was asked on using the two sands, sand from the grave of Hamzah and the grave of Al-Hussain and the superiority between them. He said, *"The rosary made from the sand of the grave of Al-Hussain makes tasbeeh (glorifies Allaah) whilst in one's hand (i.e., without human intervention).*

The Shi'a also claim that they were created from special sand and that the Sunni was created from other sand and somehow both sands mixed and whatever sin and transgression is committed by a Shi'a is on account of the

effects of the mixing of the sand of the Sunni, and whatever good one finds in a Sunni is on account of the sand of the Shi'a, and on the Day of Qiyaamah, the sins and transgression of the Shi'a will be allocated to the Sunni and all the good deeds of the Sunni will be for the account of the Shi'a. (Source: *Italu-sh Sharaa'i Pg 490-491 and Biharul Anwaar, Volume 5, Pg 247-248*).

The Belief of the Raafidha with regards to The Ahlus Sunnah

The Raafidha believe that the wealth and the life of the Ahlus Sunnah is lawful and fair game. As-Saadiq narrates from Dawood ibn Farqaad, *"I said to Abi Abdillah, "What do you say about the Naasib (Ahlus-Sunnah)?"*

He replied, "Their blood may be spilt to protect yourself, and if you are able to drop a wall on one or drown him in the ocean so that he does not testify against you then you may do so."

I said, "What do you say about his wealth?"

He said, "Take it if you can."

The Raafidha claim that their children are born purified unlike other children. Haashim Al-Bahraanee in his tafsir book, *Al Burhaan*, quoting Maytham ibn Yahya who reports from Jaafar ibn Muhammad who said, *"There is no child born except that a devil from the devils is present and if he knows that the child is a Shi'a child then he protects the child from that devil, and if the child is not from us the Shi'a, the devil inserts his finger into the child's anus and it becomes a homosexual and if it is a female, shaitaan inserts his finger in her vagina and she becomes a prostitute and at the time of birth, the child cries loudly, screaming."* (Tafsir Burhaan, by Haashim Al Bahraneer Volume 2, Pg 300.)

The Raafidha consider all people to be illegitimate (being born of unmarried parents) except the Shi'a. Al-Kulainee has mentioned in his book, *Ar Raudhatu min Al Kafee*, narrating from Abi Hamzah, who narrates from Abi Ja'far who said, *"I said to him that some of our companions become lax and slander those who oppose them."* He said to me it is better not to do that.

He then said, *"By Allaah, Oh Abu Hamza, verily all the people are offspring of prostitutes excluding our Shi'a."* (Ar-Raudha min Al Kafee, Al Kulainee, Volume 8, Pg. 285)

In fact, the Shi'a view is that the kufr of the Ahlus Sunnah is more severe than the kufr of the Jews and the Christians as they are disbelievers in essence and those are renegades, and the consensus is that the disbelief of a renegade is much more severe and that is the reason why they assist the kuffaar against the Muslims as is recorded in history. Shaykhul Islam ibn Taymiyyah mentions that the Raafidha used to assist the Tartars when they invaded the Muslim lands, see: *Kayfa Dakhala At-Taatar Bilaadal Muslimeen* – Dr Sulaimaan ibn Hamad Al Audah. Shi'a forces assisted in the occupation in Iraq and massacred the Muslims in Falujah and other areas.

It is mentioned in the book *Wasaa'il-ush Shi'a by Fudhail ibn Yasaar* who said, *"I asked Aba Jafar about a Raafidha woman, if I could marry her off to a Naasib (Ahlus Sunnah), he said, "No, for the Naasibi is a kaafir."*

According to Ahlus Sunnah, the Nawaasib are those who hate Ali ibn abi Taalib radhiAllaahu anhu only. But the Shi'a call the Ahlus Sunnah Nawaasib because they give preference to Abu Bakr and Umar and Uthman over Ali, even though this preference existed in the time of the prophet ﷺ. The evidence for this is the saying of ibn Umar, *"We used to give preference to Abu Bakr, then Umar, then Uthman."* Narrated by Imam Al Bukhari. At Tabaraani added to this report, *"the prophet ﷺ knew about this but did not disagree on it."* Ibn Asaakir mentioned the narration, *"We used to give preference to Abu Bakr then Umar, then Uthman then Ali."* Imam Ahmed and others narrated from Ali ibn abi Taalib that he said, *"The best of this ummah after its prophet is Abu Bakr, then Umar and if you desire, I can mention the third."* Imam Adh Dhahabi said that this is Mutawaatir (well reported by a large group.)

The Belief of the Raafidha regarding Mut'ah (Temporary Marriages)

According to the Raafidha, there is great merit in mut'ah (temporary marriage). It is recorded in their book, *Manhajus Saadiqeen of Fat-hullah Al Kaashanee*, "Verily mut'ah is part of my religion and the religion of my forefathers, the one who implements it is acting upon our religion and the one who denies it, denies our religion. In fact, he is not upon our religion and a child born my mut'ah is more virtuous than a child born in a normal marriage and the denier of mut'ah is a disbelieving renegade."

The above saying is attributed to Jaafar As Saadiq, Volume 2, Page 495.

Al-Qumee has mentioned in the book, *Man Laa Yah'dhuruhal Faqhee*, Pg 330 from Abdullah ibn Sinaam who narrates from Abu Abdillah, who said, "Verily Allaah Tabaaraka wa ta'aala has prohibited for us Shi'a intoxicants and has substituted that with mut'ah."

Mullah Fat-hullah Al Kaashaanee has mentioned in *Tafseer Manhaj As-Saadiqeen* that the prophet ﷺ said, "Whoever makes mut'ah once, he frees a third of himself from the Hellfire and who makes mut'ah twice then he frees two thirds of himself from the fire and who does it three times frees all of himself from the fire."

In the same book, he says that the prophet ﷺ said, "Whoever makes mut'ah once then he is saved from the anger of Allaah and one who does it twice, he will be raised with the righteous and who does it three times he will be in my company in Paradise." He further says in the same book that the prophet ﷺ said, "Whoever does mut'ah once he will be on the rank of Al-Hussain and who does it twice then he will reach the rank of Al-Hassan and who does it three times will be on the level of Ali ibn abi Talib and who does it four times then his level will be like mine." Volume 2, Pg 492 & 493.

The Raafidha have not stipulated a set number for mut'ah. It is recorded in *Furoo Al Kafee and At-Tahdheeb and Al-Istibsaar* on the authority of Zuraarah narrating from Abu Abdillah who said, "I mentioned mut'ah and asked if it is counted from the 4 wives (that one is allowed to marry).

He said, "Make mut'ah a thousand times for verily it is like hiring and Muhammed ibn Muslim narrating from Abu Ja'far that regarding mut'ah he said, that it is not from the four wives because she cannot be divorced, and she does not inherit as she is only hired. This is contrary to the guidance of Allaah who says,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ - سورة المؤمنون: 5-7

And all married women are forbidden except what your right hands possess, this is Allaah's Command for you all, and lawful for you are all women, besides those, provided that you seek them with the dowry, taking them into marriage, not committing fornication and those whom you have consummated the marriage with, then give them their dowry and there is no blame on them about what you have mutually agreed for Allaah is All-Knowing All-Wise. – Surah Mu'minoon 5-7

The response: All the verses regarding nikah starts at:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ

It is not allowed for you all to inherit women – An-Nisaa 19

Up to Allaah's saying:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ

If you intend to replace a wife with another - An Nisaa 20

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

And do not marry what your fathers have married - An-Nisaa 22

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ

Your mothers are forbidden for all of you – An-Nisaa 23

And after Allaah enumerated what is prohibited for men of women on account of lineage and legal reasons/causes, He said,

وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ

And permissible is whatever is besides that,

Meaning that you may marry other woman besides those whom are prohibited for you. If you marry them to seek lawful intercourse, then give them their dowry which you have obligated upon yourselves and if she grants you a discount then there is no blame upon you. This is the explanation of the vast majority of the Sahaaba and those after them.

The verses are not evidence for mut'ah as the Shi'a claim.

One of the Shi'a shaykhs by the name of At-Toosi in his book, *Tahdheeb ul Ahkaam* criticises mut'ah saying that if a woman is from a noble house, then it is not permissible to do mut'ah with her as that would be a shame for her family and a humiliation for her.

The condition of the Raafidha reached such an extent that they have permitted anal sex. In the book, *Al Istibsaar, At-Toosi Volume 3, Pg 243*, on the authority of Ali ibn Al-Hakim who said, "I heard Safwaan saying, I said to Ar-Ridhaa, 'Verily a man from your group instructed me to ask you about an issue as he feels shy to ask you himself.'

"He said, 'What is it?'

'Is it allowed for a man to have anal sex with his wife?'

"He said, 'Yes, if he so wishes.'"

Belief of the Raafidha with regards to Najaff and Karbala

The Shi'a consider the graves of their Imams as a sacred sanctuary: Kufa is a sanctuary, Karbala is a sanctuary, Kum is sacred. Their view is that Allaah ta Aala declared Makkah to be sacred, the prophet has Madina as a haram and Ali ibn abi Talib has Kufa as a haram and "we have been given Kum as a haram".

According to them Karbala is more virtuous than the Ka'bah. It is reported on their book *Bihar al Anwaar, Volume 10, Pg 107*, as reported by Abu Abdillah. *Had it not been for the sand of the Karbala I would not have elevated you and had it not been for who the earth of Karbala embraces I would not have created you, nor the house with which I boast, be humble and submissive and not haughty over the land of Karbala, otherwise I will be angry with you and put you into the Hellfire.*"

The Raafidha have made visiting of the grave of Al-Hussain more virtuous than fulfilling the five pillars of Islam which is the Hajj of the sacred house. Al-Majlisi in his book, *Bihaar ul Anwaar* narrating from Basheer Ad Dihaan who said, "I said to Abu Abdillah Alayhi AsSalaam, 'It may happen that I miss the Hajj, can I pay my respect at the grave of Al-Hussain?'

“He replied, ‘That’s good, Oh Basheer, any believer who visits the grave of Al-Hussain on other than the days of Eid, to pay respect, the equivalent of twenty Hajj and twenty Umrah (all accepted from him) is recorded for him, together with twenty battles fought with a messenger or a just Imam and whoever pays his respects on the day of Arafah he gets a thousand Hajj and Umrah recorded for himself, which are accepted as well as a thousand battles fought with a messenger or a just Imam.’”

It is recorded in the same book that to visit the grave of Al-Hussain in Karbala is a purification and the people standing on Arafah on the day of Arafah are children of zina – a’oodhubillah. *“On the authority of Ali ibn Asbaath, from Abu Abdillah who said, “Verily Allaah, the Most High, looks firstly at the visitors to grave of Al-Hussain on the Day of Arafah.*

“I said, ‘Before He looks to the people standing on Arafah?’

“He said, ‘Yes.’

“I said, ‘How is that so?’

“He said, ‘Because amongst them are children born of fornication whilst there are no children of fornication amongst these visitors at the grave of Al-Hussain.’”

In fact, their scholar, Ali As-Sistaani, who they use as reference mentions in his book, ***Minhaaj-us Saalikeen***, *“Salaah at the shrines is more meritorious than salaah in the masaajid.”* He says in Issue No.562, *“It is preferable to make salaah at the shrines of the Imams, indeed it is stated that it is more meritorious than salaah in the masaajid and it is narrated that to make salaah at the grave of Ali ibn abi Taalib is 200 000 times more virtuous.”* – **Minhaaj is Saalikeen As Sistaani, Volume 1, Pg 187.**

Their Shaykh Abbaas Al Kaashaanee has exaggerated in his book, Massabeehul Jinaan regarding the merits of Karbala by saying, *“No doubt that the land of Karbala is the most sacred piece of land on earth in Islam and according to narrated texts it has been granted more than what any other place has been granted in terms of greater honour and because the sacred, blessed land of Allaah, submissive and humble and the chosen land of Allaah a sanctuary of Allaah, blessed and sacred, a sanctuary of His messenger and The Dome of the Islam as well as one of the places that Allaah loves to be worshipped at and to be called upon. A land of Allaah whose earth possesses cure. All these distinguishing features which are found in Karbala are not found in any other land, not even the Ka’bah.”* Pg 360.

Muhammed An Numan who is also called Ash-Shaykh Al Mufeed, has mentioned in his book, Al Mazaar, Pg 20, regarding the virtue of the masjid of Kufa, quoting Abu Ja’far Al Baaqir, who said, *“If people knew what is in the masjid of Kufa then they would prepare provisions and undertake journeys from distant lands (to go there), verily a compulsory prayer there is equal to a Hajj and a voluntary prayer equals an Umrah.”*

The same publication, under the chapter, “Standing at the Tomb”, a visitor of Al-Hussain must point with his right finger and say whilst supplicating, *“I come to you as a visitor seeking firmness in migrating to you and I am convinced that Allaah, The Powerful who praises you relieves sorrow and by you sends mercy and by you keeps the earth in its place from toppling its inhabitants and by you keeps the mountains fixed in their places. I turned my face to my Lord with you, Oh my Master, seeking the fulfilment of my needs and all forgiveness of my sins.”*

Look, Oh Reader, how these people fall into Shirk (setting up rivals with Allaah), asking other than Allaah for the fulfilment of their needs, seeking forgiveness of sins from a human being. How can this be whilst Allaah has said,

وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ

No one forgives sins except Allaah – Surah Al Imran 135

We seek refuge in Allaah from Shirk.

The Differences between the Raafidha Shi'a and Ahlus-Sunnah

Nizaamuddeen Muhammed Al-Aadhamee mentions in the introduction of the book: The Shi'ah and Mut'ah: "Verily the difference between us and them is not only confined to Fiqh matters like the issue of mut'ah only, nay, verily the differences are in foundational matters. Yes, differences in Creed which include the following:

1. The Raafidhah claim that the Qur'aan is distorted and incomplete and we say that the Qur'aan is the Speech of Allaah, complete and not incomplete, and will never be subject to change nor have shortcomings right up to the final earth day, as Allaah has said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ -الحجر 9

"Verily we have revealed the Dhikr (Qur'aan) and verily we will protect it." – *Hijr 9*

2. They also claim that the Sahaba, except for a few, renegaded after the death of the prophet ﷺ, and that they betrayed the trust and the religion, especially the three successors, As Siddique, Al Farooq and Uthman and according to them these three successors are the most misguided disbelieving persons to ever go astray.

We respond by saying that the companions of the messenger of Allaah ﷺ are the best of mankind after the prophets, salutations of Allaah upon all of them. They are all people of exemplary conduct (adool) and do not intend lies upon their prophet, being trustworthy in their transmissions.

3. The Raafidhah claim that the imams of the twelver Shi'a are infallible, they know the unseen as well as all of what has been granted of knowledge to the angels, the prophets and messengers and they know the past and the future and nothing is hidden from them. They know all the languages of the earth and the whole world belongs to them.

We (Ahlus-Sunnah) say that they are human like all other human beings, amongst them are jurists and scholars and we do not attribute to them what they have not claimed for themselves, in fact they forbade such claims for themselves and freed themselves from it.

The Aqeedah of the Raafidha regarding the Day of Aashooraa and its Virtue According to Them

The Raafidha hold gatherings, funeral processions wherein they mourn, as well as street demonstrations, wearing black as a sign of grief for the martyrdom of Hussein RadhiAllaahu Anhu. They give great importance to the first ten days of Muharram every year, believing that this is the most righteous act. They beat their cheeks with their hands, strike their backs and chests whilst tearing their clothes and scream loudly, "Oh, Hussein! Oh, Hussein!" especially on the 10th of Muharram every year. They also strike themselves with chains and swords. This can be seen happening in every country that they are found in, like Iran, etc. Their shaykhs encourage them to participate in this farce which has become an amusement to the world. One of their major scholars, Muhammed Hussein Aale Kaashif Al-Githaa was asked about these acts of self-punishment, and he said that "This is from the respect shown to the rituals of Allaah."

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ -الحج 32

"And whoever respects the rituals of Allaah then it is from the piety of the hearts" *Al Hajj 32*

Note: This amusement which they have every year goes against the prohibition of the prophet ﷺ which is contained in an authentic narration, recorded by Imam Muslim No. 103, of slapping the cheeks and tearing one's

clothes... yet the Raafidha disregard the hadith of the prophet ﷺ because they are the most lying sect against the messenger of Allaah ﷺ.

Aqeedah of the Raafidhah as Regards Pledging of Allegiance (Al-Bay'ah)

The Raafidha regard every government other than the government of the Twelver Shi'a as falsehood. It has been reported in *Al-Kaafi* with the commentary of *Al-Maazandrani* and *Al-Ghaybah of An-Nu'maani* on the authority of Abu-Ja'far who said, *"Every flag that is raised before the flag of Al Qaa'im – the Mahdi of the Raafidha – its possessor is a devil."*

The obedience of the ruler who is not from Allaah is not permissible except by deception. The unjust and oppressive imam, who is not suitable for leadership and has similar traits and all of these are applied to the rulers of the Muslims excluding their imams. At the head of all these imams whom they criticise and vilify are the Khulafaa ar-Raashideen, Abu Bakr, Umar and Uthmaan.

The Raafidhee, Al Majlisee, one of their deviants, the writer of *Bihaarul Anwaar* has this to say about the three Khulafaa ar-Raashideen: *"They were not except usurpers, tyrants who renegaded from their religion, curse of Allaah be upon them and those who follow them in their oppression of the prophets household, from the first of them to the last of them."*

This is what their imam Al Majlisee says, whose book is regarded as one of the most important reference books in Hadeeth, regarding the most noble personalities of this ummah after the messenger of Allaah and his prophets.

Based on their ideology regarding the Khulafaa of the Muslims, they consider everyone who supports them as a devil and a tyrant. Al Kulainee has reported with his chain of transmission from Omar ibn Handhala, who said, *"I asked Aba Abdillah about two men who are affiliated to us, they have a dispute regarding religion or inheritance and resort to seeking recourse from the ruler or a judge, is that permissible?"*

He replied, *"Whoever seeks judgement from them being entitled or falsely, then he has been granted an illegal possession even if it is an established right of his because he acted on the ruling of a devil."* – *AlKafee of Al-Kulainee Vol1 Pg67 and At-Tahdheeb Vol6 Pg301.*

Al Khumainee has mentioned in his book, *Al Hukumatul Islamiyyah* on pg74, *"The Imam himself prohibits referring to the rulers and their judges and consider referring to them as consultation of the devils."*

It has been recorded in a book called, *At-Taqiyyah in the Fiqh of Ahlul Bayt Vol 2, Pg 153m* in the 9th chapter, under the heading, Deception in Jihad, and it is the report of his eminence Aayatullah Al-Hajj, Shaykh Muslim Ad-Daawuree, speaking about employment under a tyrant ruler, and what is meant by a tyrant ruler is a Sunni ruler, he said, *"Being employed by the ruler falls into categories: at times one seeks employment to seek comfort for the believers (meaning the Shi'as) and granting them favours and fulfilling their needs and the verdict on this type of person is that it is recommended (mustahab) and at times employment is sought to earn ones livelihood and self-enrichment and the ruling on this type of person is permissibility with disapproval. If he does good to lesser brothers (other Shi'as) and fulfills their needs, then that will be an expiation for him. And at times employment is sought out of necessity and the need to eat and drink and the verdict for this is permissibility without objection."*

I say: Look, my Muslim brother, how they judge Ahlus Sunnah as tyrants and how they allow employment to be undertaken under the rulers of Ahlus Sunnah with conditions. The most important of the conditions which make the employment permissible is that it must benefit the general Shi'a community. This is witnessed by all, the loyalty of the Raafidha is to the Raafidha government only. Likewise, they do not work in a place except to facilitate opportunities for their fellow people and try to keep Ahlus Sunnah away from such jobs so they can dominate in everything. May Allaah ta'Aala protect the Muslims from their evil.

What is the Ruling of Reconciliation between the Monotheists of Ahlus Sunnah and the Polytheist Raafidha?

It will suffice to mention one of the sayings of Doctor Naasir Al Qaffaaree in his book: *Mas'alatut Taqreeb*, V2 Pg302, saying no. 7:

“How is it possible to reconcile with the one who criticizes the Book of Allaah and explains it incorrectly, claiming that divine books descend on his imam after the Noble Qur'an; one who views imamate to be prophethood and the imams according to him are like prophets, or better than prophets; one who explains the worship of Allaah alone, which is the message of all the messengers, contrary to its actual meaning, claiming that it means obedience to the imams and that shirk with Allaah means setting up rivals with the imams; one who declares the best of the sahaabah to be disbelievers, ruling that all of the companions renegaded (left Islam), except three or four or seven according to their different views; one who differs with the body of Muslims as regards belief about leadership, infallibility of the imams, taqiyyah (deception) and subscribing to the concepts of Ar-Raja'a, Al-Gay'bah and Al-bada'a.”

Sayings of the Classical and Latter-Day Imaams regarding the Raafidha

Shaykh-ul Islam ibn Taymiyyah Rahimahullah said, *“The people of knowledge have concurred by transmissions and narrations which are unbroken that the Raafidha are the most deceitful sect of all, lying is part of their make-up. The Imams of Islam distinguished the Raafidha by their excessive lies.”*

Ushayb ibn Abdil Aziz said, *“Maalik Rahimahullah was asked about the Raafidha and he replied, “Do not speak to them and do not narrate from them for verily they are liars, those who vilify the companions of the messenger of Allaah ﷺ have no share in Islam.”*

Ibn Katheer commenting on the saying of Allaah ta'Aala,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ (سورة الفتح ٢٩)

He said, *“And from this aayah Imam Malik Rahimahullah deduced, in a narration attributed to him that the Rawaafidh are disbelievers, those who hate the Sahaabah (may Allaah be pleased with them). He says, because the Raafidha are enraged against the Sahaabah and whoever has anger against the Sahaabah then such a one is a disbeliever as per the requirements of this verse.”*

Al Qurtuby says, *“Malik is on point with regards to his statement and is correct in his interpretation, whoever demeans one of them them or criticises his narration, then such a one has refuted Allaah, the Lord of the Worlds, and has invalidated the Legislations of the Muslims. -Usool Madhab As-Shi'a Al Imaamiyyah Al-Ithnaa Ashariyyah Vol 3 Pg 1250*

Abu Haatim said, *“Harmalah narrated to us saying, “I heard Ash-Shaafi Rahmatullahi Alaihi saying, ‘I have not seen anyone bear false witness other than the Raafidha.”*

Mu'ammil ibn Ahaab said, *“I heard Yazeed ibn Haroon saying, “One may record hadeeth from every innovator if he is not a caller to his innovation except the Raafidha, for verily they are liars.”*

Muhammed ibn Sa'eed Al-Asbahaanee said, *"I heard Shareek (the taabi'ee) saying, 'I take knowledge from all whenever I meet except the Raafidha because they fabricate hadeeth and consider it a religion.'*" Shareek is Shareek ibn Abdilllah, the judge of Koofa.

Mu'aawiyah said, "I heard Al-A'mash saying, *"I have met the people and they do not call them except liars."* Meaning the companions of Al-Mughira ibn Sa'eed, the Raafidhee, the liar, as Imam Adh-Dhahabee described him. – Minhajus Sunnah of Shaykh ul Islam ibn Taymiyyah Vol 1 Pg 59-60.

Shaykhul Islam comments on what the leading scholars of the Salaf said, *"As for the Raafidha the foundation of their innovation stems from disbelief and atheism, lying is abundant amongst them and they admit to this when they say, 'Our religion is Taqiyyah' (deception), which is to say what is contrary to what is in one's heart, this is lies and hypocrisy. They are like that, as it is said, 'She accused me of a fault in her and left.'"* Minhaajus Sunnah, Ibn Taymiyyah Vol 1 Pg 68

Abdullah, the son of Imam Ahmed ibn Hanbal said, *"I asked my father about the Raafidha, he said, 'Those who swear and abuse Abu Bakr and Umar'".* And Imam Ahmed was asked about Abu Bakr and Umar and he said, *"Seek the mercy of Allaah upon them and disassociate from all who hate them."* – Al Masaa'il warRasaa'il Al - Marweeyah Anil Imam Ahmed ibn Hanbal :Abdullillahi ibn Suleymaan Al-Ahmedy Vol 2 Pg 357.

Al-Khallaal narrated from Abu Bakr al Marwazee saying, *"I asked Abdullah about the one who swears Abu Bakr and Umar and Aa'ishah. He said, 'I don't think such a person is a Muslim.'"* – As-Sunaan of Al-Khallaal Vol 3 Pg 493. This is clear from Imam Ahmed that the Raafidha are disbelievers.

Al-Khallaal has reported, saying that Harb ibn Ismaa'eel Al-Kirmanee said that Moosa ibn Haroon ibn Zeyaad said, *"I heard Faryaabi, when asked about a man who swears Abu Bakr, he said 'Kaafir.'"* He was asked can he be prayed upon (when he dies). He replied, *"No."* – As-Sunnah of Al-Khallaal Vol 3 Pg 499

A Christian produced books about the Raafidha when he debated Ibn Hazim intending to refute him. He said to the Christian, *"The Raafidha are not Muslims, and their sayings are not valid arguments against the religion, it is a sect which appeared after the demise of the prophet ﷺ by twenty-five years. Its beginnings are as a response by the one who Allaah has abandoned, the call of one who plots against Islam. It is a group that operates like the Jews and the Christians in lying and disbelief."* -Al-Faslu Fil Milal wan Nihal ibn Hazm Vol 2 Pg 78.

Abu Zur'ah Ar-Razee said, *"If you see a man insulting anyone of the companions of the messenger of Allaah ﷺ then know that he is a disbeliever."*

The Permanent Committee for Iftaa in Saudi Arabia was asked a question by someone living in the Eastern Province close to the Iraqi Centre. The question was about a group of people following the Jaafiri madh'hab and some of them refused to eat from what they slaughter whilst others partake of their slaughter. *"We ask, is it permissible for us to eat from them knowing full well that they supplicate to Ali, Al-Hassan and Al-Hussein and to their heads (leaders) in times of difficulties as well as at other times?"*

The Committee responded, and at that time it was headed by Shaykh Bin Baaz, Shaykh Abdur Razack Afifie, Shaykh Abdullah ibn Ghudayyaan and Shaykh Abdullah ibn Qa'ood, may Allaah reward all of them. The response was, *"All Praises are due to Allaah Alone, Salutations and Peace be upon His messenger, his family and his companions. If the matter is as has been mentioned by the questioner, that the group which is from the Jaafiriyyah, call upon Ali and Al-Hassan and Al-Hussein and their leaders then they are mushrikoon (polytheists), renegades from Islam, refuge is sought with Allaah. It is not allowed to eat of their slaughter as it is carrion even if the name of Allaah is pronounced on it."* – Fatwa of the Permanent Committee for Fataawaa 2nd Volume Pg 264

Shaykh Abdullah ibn Abdurrahman Al-Jibreen Hafidhahullah was asked, "Oh, Noble Shaykh, there is a Raafidhee man in our country who is a butcher. Some Ahlus Sunnah visit him to have him slaughter their animals and likewise, there are other restaurants that employ this person and others who are Raafidha who do the same job. What is the ruling on supporting this Raafidhee and those like him? And what is the ruling on what he slaughters? Is it halaal or haraam? Please answer us and may you be rewarded as Allaah is the Possessor of Taufeeq (meaning Allaah is He who grants one the inclination to act righteously).

Response by the Shaykh:

"وعلیکم السلام ورحمة الله وبرکاته

Neither the slaughter of the Raafidhee nor eating his slaughtered animal are permissible. The Raafidha for the most part are Mushrikoon as they call upon Ali ibn Abi Taalib always during difficulties and on other occasions even at Arafah, and during tawaf and sa'yee. They call upon his sons and their leaders in supplication and we have heard this often from them. This major shirk and renegading from Islam and the punishment for this is death.

"Likewise they describe Ali, may Allaah be pleased with him, with descriptions which are not suitable except for Allaah as we heard them do so in Arafaah and on account of this they are renegades as they have ascribed to him the status of Lord and Creator and a controller of the universe, claiming that he knows the unseen, possessing the ability to harm and benefit, etc.

They also criticised the Noble Qur'an, claiming that the Sahaabah distorted it, omitting many things from it related to the Ahlul-Bayt and their enemies thus they do not follow the Qur'aan and so not regard it as evidence.

They criticise the senior Sahaabah like the three Khulafaa and the remainder of those who have been given glad tidings of Jannah and the mothers of the believers, as well as the famous Sahaabah like Anas and Jaabir and Abu Hurairah. Etc. They do not accept their ahaadeeth because they are disbelievers according to them. They do not practice on the ahaadeeth in the Saheehain (Bukhari & Muslim) except that which is from Ahlul Bayt. They cling to weak and fabricated ahaadeeth and do not provide evidence for what they say, and with that they practice hypocrisy, and they say with their tongues what is not in their hearts, and they conceal from you what is in their hearts, saying, 'Who does not practice deception has no religion.' Do not accept their claims of brotherhood and love of the Shari'ah, etc. Hypocrisy is their Creed; may Allaah suffice us against their evil.

"Salutations of Allaah upon Muhammed, his family and his companions, and Peace."

This is the fatwa of Shaykh ibn Jibreen in response to a question posed to him regarding interaction with the Raafidha in the year 1414H. He ruled that the Raafidha are disbelievers just like the Imam of the Salaf did including the latter-day scholars.

Conclusion

Perhaps you now agree with me, my Muslim brother, that whoever accepts their corrupt religion is not from amongst the Muslims even if they are called Muslims. What is compulsory upon you, Oh Muslim, with regards to the Raafidha especially whilst they reside amongst the Muslims and identify with them?

That which is compulsory upon you is to be careful of them and not to interact with them and to warn against their evil beliefs which are confrontational and equate to enmity towards every Muwahhid (true Muslim who subscribes to Tauheed).

Shaykhul Islam ibn Taymiyyah said, ***"As for the Raafidhee, he does not associate with anyone except that he conducts himself with hypocrisy, because his religion is one of corruption which prompts him to lie and be deceptive, cheating those around him. He will employ every evil means against people he is with, being***

wicked with all who do not know him. If it is not known that he is a Raafidhee his face will display the signs of hypocrisy and he will be known by his speech.” – Minhaajus Sunnah: Ibn Taymiyyah Vol 3 Pg 360

They have enmity and hatred for us (Ahlus-Sunnah) may Allaah destroy them, and despite this we find many lay-people of Ahlus-Sunnah being deceived by them, and interacting with them in their daily lives, trusting them. The reason for this is on account of them being lax in their Deen and not knowing the rules of Allaah ta Aala with regards to the principles of association with Muslims and disassociation from disbelievers and Mushrikoon.

This is the end.

وبالله التوفيق وصلى الله على نبينا محمد وعلى آله وأصحابه أجمعين

Notes

Notes

A^T TASFIYAH WAT T^{AR}BIYAH P^{UBLICATIONS}

التصفية والتربية

With our publications, we intend to:

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