

*A Gift to The Sunni In*  
DEMOLISHING

THE CREED OF  
THE SHI'AH



BY THE SHAYKH 'ALEE AL-HADDAADEE

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# A Gift to the Sunni

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## TRANSLATOR'S FOREWORD

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All the praise is for Allaah, the Lord of all that exists; may prayers and peace be upon Muhammad, his family members and companions all together. As to what follows:

Indeed the Islaamic 'Aqeedah is one of clarity and detail; and one of distinction between the truth and falsehood. However, we find within these days of ours those who wish to blur the lines of distinction and make an easy climate for the people of innovation and misguidance. It is as if these individuals do not know the reality of what the Salaf were upon as it relates to the people of deviation; hence we find the call to rapprochement between Ahlus-Sunnah wal-Jamaa'ah and the different groups of innovation. From the most evil of these groups-having the most hatred for Ahlus-Sunnah, and the most desirous to bring about their ruin-is the vile and despicable Raafidah. Indeed the caller to unity with them is either ignorant of their reality or desirous for the destruction of Islaam and its people. As Ibraheem ibn Maysarah (d. 161 h.) has said: *"Whoever honors an innovator has aided in the destruction of Al-Islaam."*<sup>1</sup>

The scholars of Ahlus-Sunnah have exerted great efforts in clarifying the condition and beliefs of the Raafidah, and have written volumes of books on this topic. From that which has been written in this field is:

- ❖ *Talbees Iblees* by: Ibn Al-Jawzee
- ❖ *Al-Khutoot Al-Areedah* by: Muhibb-ud-Deen Al-Khateeb
- ❖ *Minhaj As-Sunnah* by: Shaykhul-Islaam Ibn Taymiyah; and many others.

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<sup>1</sup> *Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah* by: Al-Laalikaa'ee 1/139

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Within the hands of the noble reader is the English translation of the book:

تُخْرِيبٌ لَا تُقْرِبُ

*Ruin not Rapprochement*

The title has been appropriately changed to: **A Gift to the Sunni in Demolishing the Creed of the Shi'ah**, because this is exactly what it is. For anyone who ever wanted a comprehensive and detailed refutation on the Raafidah, or were ever curious about the details of their beliefs then this book is a beautifully written exposition of their creed. This book was authored by the noble Shaykh 'Alee ibn Yahyaa Al-Haddaadee, may Allaah preserve him. It highlights some of the many deviations of the Raafidah by pulling the statements of Kufr and deviation from their own books along with the sources. It is indeed an excellent effort by the Shaykh in clarifying that which they are upon and exposing their evil creed for the callers to unity. Shaykhul-Islam Ibn Taymiyah, may Allaah have mercy upon him, said regarding the distinguishing characteristics of the Raafidah: *"The lying that is to be found with them, the rejection of the truth, excessive ignorance, believing in impossible things, little intellect, excessiveness in following desires, and being attached to unknown affairs."*<sup>2</sup>

What you will find within this book are many examples of this taken from the ink and mouths of their own scholars:

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

**"And a witness from her own people testified."**

(Yusoof 12:26)

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<sup>2</sup> Minhaj As-Sunnah 3/435

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It should be noted that all instances of “upon him be peace” mentioned after the names of their scholars are not from the Shaykh. They are simply the Shaykh transmitting the narration as it has come without alteration. Also, most of the footnotes are from the Shaykh and I have kept my own comments to a minimum. You will find that three beneficial appendices and a brief bio of the Shaykh has been added for the benefit of the reader.

Thanks are due to all those who had a hand in bringing this work to fruition. I ask Allaah to place it upon the scale of good deeds for the author and all involved, and to make it a thorn in the throats of the Raafidah. And I ask Him to make it a benefit for all those who seek the truth; indeed He is Ever-Near and Responsive.

Written by the one in need of Allaah’s Mercy and Forgiveness:

**Aboo Moosaa Raha ibn Donald Batts**

**Masjid Tawheed was-Sunnah-Durham, NC**

**Sunday 13 Rabi’ Al-Awwal 1433**

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## BRIEF BIO OF SHAYKH 'ALEE AL-HADDADEE

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**Name:** 'Alee ibn Yahyaa ibn 'Alee ibn Muhammad Al-'Aamiree Al-Haddaadee

Born in the city of Riyadh 1390 h. (1970)

### **Traditional Studies:**

- ❖ **Primary Education:** Maalik 'Abdul-'Azeez School in Riyaadh 1402 h.
- ❖ **Intermediate and Secondary Education:** Scientific Institute of Riyadh
- ❖ **Bachelor's Degree:** Islamic University of Imaam Muhammad bin Saud – Faculty of Theology – Department: The Sunnah and its Sciences
- ❖ **Master's Degree:** Islamic University of Imaam Muhammad bin Saud: Faculty of Education Division of Hadeeth and Tafseer
- ❖ **Doctorate:** Omdurman Islamic University-- Faculty of Theology – Department of the Sunnah and its Sciences.

**Official Position:** Lecturer in the College of Theology

**Department:** The Sunnah and its Sciences at Islamic University of Imaam Muhammad bin Sa'ood; Imaam and Lecturer at Masjid Umm Al-Mu'mineen 'Aa'ishah bint Aboo Bakr; Member of the Advisory Council; Secretary of the Saudi Society for Sunnah and a member of the Board of Directors

### **His Scholars:**

1. Shaykh 'Abdul-'Azeez ibn Baaz
2. Shaykh 'Abdullaah ibn 'Aqeel



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3. Shaykh Saalih ibn Fawzaan Al-Fawzaan
4. Shaykh Ahmad ibn Yahyaa An-Najmee
5. Shaykh Zayd ibn Muhammad Al-Madhkalee

## **Ijaazas:**

- ❖ Ijaazah from Shaykh Hassan Hammaad in the Noble Quran
- ❖ Ijaazah from Shaykh Abdullaah ibn Aqeel
- ❖ Ijaazah from Shaykh Ahmad An-Najmee
- ❖ Ijaazah from Shaykh Ismaa'eel Al-Ansaaree
- ❖ Ijaazah from Shaykh Yahyaa Al-Mudarris
- ❖ Ijaazah from Shaykh Rabee' ibn Haadee Al-Madhkalee
- ❖ Ijaazah from Shaykh Wasi'-Allaah Al-'Abbaas

## **His knowledge-based activities and Da'wah efforts:**

Newspaper articles published in the (*Riyaadh*) (*Island*) (*Gazette*) (*Journal of Muslim Soldier*).

Participation in some Salafee Summer Seminars in Samtah, Riyaadh, and Taa'if and Khaamis Mushayt and Hafr Al-Baatin, and Makkah, may Allaah increase it in honor, Indonesia and others.

## **Printed works:**

- ❖ The book: The Manifestations of Extremism in Contemporary Life
- ❖ The book: 40 Hadith Concerning the Methodology of the Salaf
- ❖ The book: Important Pages from the Life of Sayyid Qutb
- ❖ The book: Ruin not Rapprochement<sup>3</sup>

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<sup>3</sup> This book

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- ❖ The Article: An Urgent Message to the Saudi Security Force

And Allaah knows best and may the peace and blessings of Allaah be upon His slave and His Messenger Muhammad and upon his family, his companions and those who follow them in goodness until the Day of Judgment.

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## AUTHOR'S INTRODUCTION

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All the praise and thanks is for Allaah the Lord of all that exists. I bear witness that none has the right to be worshipped except Allaah who is One having no partners. I bear witness that Muhammad is His slave and Messenger. May blessings from Allaah be upon him and upon his family members, his wives, and upon his rightly guided successors; upon Aboo Bakr, 'Umar, 'Uthmaan, and 'Alee; likewise, upon all of his companions and those who follow them in goodness until the Day of Recompense.

As to what follows:

There has been established, within these days of ours, calls to unity between the (people of) Sunnah and the Shee'ah, under the premise that all are brothers in religion; they are united by one Lord, one Prophet, one Book, and one Qiblah; and that the differences (between us and them) are tolerable differences which can be overlooked, lived with, and coexisted with; and (calling to) the strengthening of the ties of love and brotherhood in spite of them; and that the affair requires nothing except cutting off the avenues to intolerance. And that it needs something from open-mindedness and acceptance of the opinion of another and expansion of the breast to that which it (the other opinion) expresses.

When I saw that from the callers to unity was he who is deemed to be calling to Allaah and they have followers from the commoners who have trust in them, listen to them, and follow their media programs, I saw fit to clarify some of the beliefs of the Raafidah, their principles, and their creed regarding Ahlus-Sunnah so that those who are just will know that the call to unity with the Raafidah while they remain upon these beliefs of theirs is an undertaking which is impossible. For the religious brotherhood is not present with

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the followers of radical beliefs. It is more befitting that these people call the Raafidah to refer in judgment to the Book of Allaah and the Sunnah of His Messenger ﷺ (if they claim to agree with us upon them) and that they reject every statement which opposes them (the Book and the Sunnah), in keeping with the statement of Allaah the Exalted:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾  
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴿

**“And if you differ in anything amongst yourselves then refer it to Allaah and His Messenger if you believe in Allaah and the Last Day. That is better and more suitable for final determination.” (An-Nisaa 4:59)**

As long as the Raafidah do not recant from their beliefs which contradict the Book and the Sunnah and in which they have opposed the creed of the companions and their way, then the call to unity will not be anything except deceptiveness to Allaah, His Messenger, His Book, the leaders of the Muslims, and their common folk. And it is (an attempt to) scam them. Hence, from the effects of this call, if it spreads, is the allowance of the circulation of innovations and novelties, statements and actions of Shirk, superstitions, removal of the signposts of the true religion to enter into the Sunnee society. That which is initially one body is burdened by the injury of innovations in creed or actions; except for the one whom Allaah shows mercy.<sup>4</sup>

Indeed the callers to unity, in my view, are one of two types of men:

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<sup>4</sup> I mean by: “Sunnee society” those who are not Shee’ah. For the Shee’ah, due to the prevalence of innovations amongst them, are distinct from Ahlus-Sunnah. So it has become, regarding the people, that he who is not a Shi’ite then he is a Sunnee. There is no doubt that amongst those who ascribe to the Sunnah is he who is confused by something from the innovations with all of its various types.

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- ❖ **He is one who is ignorant of the beliefs of the Raafidah.** So he thinks that the difference is a difference which is slight and tolerable. This one will come away from his ignorance and his treatment is easy, if Allaah wills.
- ❖ **One who is knowledgeable of that which the Raafidah are upon.** He has insight regarding their history; insight regarding their beliefs. He is only overcome by partisan interests and he pursues worldly ambitions; or within him is the filth of hypocrisy so that he outwardly manifests the pure Sunnah while he has with him the filth of the Raafidee beliefs. This category is more dangerous than the first and more severe. Because it has not come from ignorance, it has only come from desires. That which has driven him to that which he does is none other than plotting and scheming. In spite of this, there is no fear. For they are (as Allaah said):

﴿يَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

**“They are plotting and Allaah is too plotting; and Allaah is the best of those who plot.” (Al-Anfaal 8:30)**

Yes, O Ahlus-Sunnah, there is no fear from their plot. However, this is with a condition that you are active in clarifying the truth and aiding it, and that you disprove the falsehood and refuting its people.

O callers to unity with the Raafidah, it is more befitting for you to busy yourselves with spreading the Sunnah and warning against innovation; correcting the worship, rectification of the manners and correcting them, and repelling the plots which the enemies of the religion, from those who speak with the language of the religion or from

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those who do not ascribe to it, have spread. Have you exerted every effort in treating the difficult issues within the Muslim society and there does not remain with you except the issue of the betrothal of love for the enemies of the companions of Allaah's Messenger ﷺ and the enemies of his wives; and the most severe of the people in enmity against Ahlus-Sunnah and the most evil of them in plotting against them?

Be mindful of yourselves for ruin is your end result and it is inevitable. For you seek their pleasure by that which displeases Allaah. And whoever seeks the pleasure of the people by displeasing Allaah then Allaah will be displeased with him and will make the people to be displeased with him. For you desire rectification (if you are truthful) by way of corruption. (Allaah says):

﴿ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴾

**“Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidûn (the evil-doers, corrupters, etc.).” (Yoonus 10:81)**

Return to your state of uprightness; return to the guidance of the Prophet ﷺ in calling those who oppose in the fundamentals of beliefs. Was not his methodology predicated upon lucidity, detail, and clarification of the truth by way of its evidences, refutation of falsehood and its people with enlightening arguments, and striving against them with every means possible? So what is the matter with you that you are amiable with those who oppose the principles of the religion and its foundations and you are silent regarding their errors? You take them as intimate friends and allies. Is this that which is necessitated by the covenant that Allaah has taken from the people of knowledge? How impossible this is!!

In order that my brother reader may perceive some on the deviations of the Raafidah and the extent of their straying

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from the Book, the Sunnah, and the 'Aqeedah of the Salaf As-Saalih, for you are these pages which comprise something from their deviations transmitted from their books. I hope that Allaah benefits you by way of them and that He increases you, by way of them, in insight.

Before I close, I must direct my attention to showing gratitude and thanks, after showing gratitude to Allaah, to all those who extended a hand towards aiding in the way of completion of this treatise. I specifically mention the noble father, the Shaykh Doctor 'Alee ibn Naasir Al-Faqeehee, the Noble Shaykh Doctor Ibraaheem ibn 'Aamir Ar-Ruhaylee, and the Noble Shaykh Sa'd ibn 'Abdur-Rahmaan Al-Husayn for that which they presented from notes and suggestions from which I benefitted tremendously. May Allaah reward them for me with the best reward; and all the praise is for Allaah, firstly and lastly.

**'Alee ibn Yahyaa Al-Haddaadee<sup>5</sup>**

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<sup>5</sup> Its revision and review was completed in the city of Ar-Riyaadh, may Allaah protect it, right after Salaatul-Jumu'ah corresponding with the date: 9 Shawwaaal 1426

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### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH IN TAWHEED AR-RUBOOBIYAH

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The Raafidah deviated far astray in the sphere of Tawheed ar-Ruboobiyyah (Oneness of Allaah's Lordship) even though it is the Tawheed which all of the previous nations and the most disbelieving of the creation confirmed. What clarifies that is that we, Ahlus-Sunnah, believe that Allaah the Exalted Alone is the Creator and that He Alone is the Controller of the affairs of the whole universe; as Allaah the Exalted said:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

**"All the Praise is for Allaah, Lord of the 'Aalameen (everything that exists)." (Al-Faatihah 1:2)**

And as He, the Exalted, has said:

﴿ يُدِيرُ الْأُمُورَ ﴾

**"He manages and regulates every affair..." (as-Sajdah 32:5)**

And He, the Exalted has said:

﴿ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴾

**"Say: O Allaah, Owner of the Dominion, You give the dominion to whom You wish and you take the dominion from whom you wish; You give honor to whom You wish and you disgrace whom you wish. In Your Hand is the good. Verily You are Able to do all things. You make the night to enter into the day and you make the day to enter**



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into the night; You bring the living out of the dead and You bring the dead out of the living, and You provide for whom You wish without any reckoning." (Aali 'Imraan 3:26-27)

And Allaah said concerning the polytheists of old:

﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْحَرُونَ﴾

"Say: Whose is the earth and whosoever is therein, if you know? They will say: 'It is Allaah's.' Say: Will you not then remember? Say: Who is the Lord of the seven heavens and the Lord of the Great Throne? They will say: 'Allaah.' Say: Will you not then fear Allaah? Say: In Whose Hand is the sovereignty of everything; He protects while against Him there is no protector, if you know? They will say: '(All that belongs) to Allaah.' Say: How then are you deluded away from the truth?" (Al-Mu' minoon 23: 84-89)

In spite of this, we find within the beliefs of the Raafidah, ascription of the dominion and regulation of affairs to some of the creation, such as 'Alee ibn Abe Taalib, may Allaah be pleased with him, and some of his progeny. Al-Kulaynee narrated under the Chapter: **The Entire Earth Belongs to the Imaam**; on the authority of Aboo Abdullaah that he said: "*Do you not know that this Duniyaa and the next life (both) belong to the Imaam. He distributes it wherever he wills and he gives it to whom he wills.*"<sup>6</sup>

And from that which emphasizes their equating of their Imaams with Allaah, Exalted and Sanctified is He above this, and deifying them, is that which they have concocted within their books and attributed to their Imaams, from giving life to the dead. Al-Majlisee narrated in al-Bihaar on the authority of Sa'd al- Qumee that Abool-Fadl Dukkayn said Muhammad

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<sup>6</sup> Al-Kaafee 1/409

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ibn Raashid informed me on the authority of his grandfather who said: *"I asked Ja'far ibn Muhammad (Upon them both be peace) for a sign. He said: 'Ask me what you wish and I shall inform you if Allaah wills.' So I said: A brother has departed. (Meaning he is dead in this grave). So he commanded him to come back to life and said: 'What is his name?' I said: 'Ahmad.' He said: 'O Ahmad, stand by the permission of Allaah and by the permission of Ja'far ibn Muhammad.' So he stood up and came to him."*<sup>7</sup>

Take note of his statement in the narration: *"Stand by the permission of Allaah and the permission of Ja'far ibn Muhammad."* So they make Ja'far to be a rival with Allaah the Exalted, who brings the dead to life by his own permission just as Allaah brings the dead to life by His Permission. They have other narrations concerning their Imaams bringing the dead to life wherein there is no mention of Allaah at all. I have declined to mention them so as to keep the discussion short.<sup>8</sup>

This 'Aqeedah continues to exist amongst them to this day of ours. For al-Khomeni said: *"Verily the Imaam has a praiseworthy station (Maqaaman Mahmoodan), a special rank and universal Khilaafah which is given due to its wilaayah by which they rule over all the molecules in the universe."*<sup>9</sup>

It is correct that we should ask the Raafidah: If the Imaams are as you claim, that they have free disposal in the matter of the creation to the point that the molecules are under their will and subjected to their command, then why do they fear death; and why do they hide from their enemies; and why do their enemies rule over them oppressively; why then are they imprisoned and killed!??

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<sup>7</sup> Bihaar al-Anwaar 47/137

<sup>8</sup> See: 'Alaa Sabeelil-Mithaal Basaa'ir ad-Darajaat pg. 293, Bihaar al-Anwaar 47/111

<sup>9</sup> Al-Hukoomah al-Islaamiyyah by: al-Khomeni pg. 52

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'Alee, may Allaah be pleased with him, died as a result of murder. Al-Hasan, may Allaah be pleased with him, it is said that he died as a result of being poisoned. Al-Husayn, may Allaah be pleased with him, died as a result of murder. The hidden Imaam whom they await, nothing prevents him from coming out, according to their suppositions, except fear of being killed. So what about this contradiction which it is not possible for the intelligent person to believe!?? And it is not possible, from another perspective, for the Raafidah to respond to it except by retracting from this lie and repenting to Allaah from it and from the likes of these falsehoods.

### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH IN TAWHEED AL-ULOOHIYAH

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Just as the Raafidah deviated regarding Tawheed Ar-Ruboobiyah, they also deviated in Tawheed Al-Uloohiyah tremendously. So while we believe that none has the right to be worshipped except Allaah and we believe that giving any of it to other than He is major Shirk which expels one from the religion due to His, the Exalted, statement:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

**“And worship Allaah and do not associate any as a partner with Him.” (An-Nisaa 4:36)**

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

**“And the places of worship are for Allaah Alone so do not invoke anyone along with Allaah.” (Al-Jinn 72:18)**

We find the Raafidah paying no attention whatsoever to the issue of singling out Allaah in worship and that does not concern them at all. This is because they have attacked the verses (which mention) Tawheed and warn against Shirk so that they have distorted their meanings and falsified their true indications and they have twisted their necks to a meaning which is farfetched. So they have made the command of Tawheed to be a command to single out ‘Alee صلى الله عليه وسلم with Wilaayah (leadership) after the Prophet صلى الله عليه وسلم. They considered Shirk to be taking another Imaam over and above ‘Alee. So the one who believes that ‘Alee is the Imaam after the Prophet صلى الله عليه وسلم then he is the true monotheist. And whoever does not believe in the Imaamate of ‘Alee after the Prophet صلى الله عليه وسلم then he is a disbeliever and a polytheist whose

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actions are nullified and he is from the people of the Fire who will remain therein forever. That is that which their reports have textualized. Here are some of them:

On the authority of Aboo Ja'far who said concerning His, the Mighty and Majestic, statement:

﴿ذَلِكُمْ بَأْتُهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ﴾

**"That is because when Allaah is invoked Alone, you disbelieved."**

(He said:) *"(You disbelieved) in the fact that to 'Alee belongs the Wilaayah."*

﴿وَإِنْ يُشْرَكَ بِهِ﴾

**"...and if partners are associated with Him..."**

(Meaning): *He who does not have any Wilaayah.*

﴿تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

**"...you believed. So the Judgment belongs to Allaah, the Most-High, the Most Great." (Al-Ghaafir 40:12)<sup>10</sup>**

They likewise toyed with the statement of the Most High:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿الْخَاسِرِينَ﴾

**"And it has already been revealed to you and to those before you that if you were to associate partners (with Him) then your deeds will be rendered fruitless and in the Hereafter you will be from the losers." (Az-Zumar 39:65)**

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<sup>10</sup> *Bihaar Al-Anwaar* 23/364 See also: *Tafseer Al-Qumee* 2/256 and *Usool Al-Kaafee* 1/421

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They said regarding its meaning: *"It means: If you associate with him other than him regarding the Wilaayah."* [This is the wording of Al-Kulaynee in Al-Kaafee.] In another wording: *"If you (O Muhammad) were to command with the Wilaayah of someone along with 'Alee after you then your deeds will be rendered fruitless."* [This is the wording of Al-Qumee in his Tafseer.]<sup>11</sup>

From that which they narrated as well in clarification of this principle according to them, is this narration: *"Allaah has erected 'Alee as a sign between Him and His creation. So whoever acknowledges it then he is a believer while whoever rejects it then he is a disbeliever and due to his ignorance he is astray. Whoever erects something along with him is a polytheist while whoever holds to his Wilaayah will enter Paradise."*<sup>12</sup>

They also narrated that Jibreel descended upon the Prophet ﷺ and said: *"O Muhammad! As-Salaam<sup>13</sup> (Allaah) extends to you the greetings of peace and says: 'I have created the seven heavens and that which is within them, and the seven earths and that which is upon them. I have not created a place greater than the Pillar (i.e. of the House in Makkah) and the Maqaam (i.e. the station of Ibraheem). And if a slave were to invoke me there from the time that I created the heavens and the earths, yet he obstinately rejected the Wilaayah of 'Alee then I will toss him into the Hell-Fire."*<sup>14</sup>

Then after that, they legislated for their Awliya' (various forms of) major Shirk, from supplicating to the Imaams, seeking help from them, making them intermediaries between themselves and Allaah, making pilgrimage to the mausoleums, prostrating upon their (the Imaams) graves and taking them as their Qiblah instead of the Ka'bah. They desired to negate Masjid Al-Haraam (as the Qiblah and place

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<sup>11</sup> Usool Al-Kaafee 1/427 no. 76 and Tafseer Al-Qumee 2/251

<sup>12</sup> Usool Al-Kaafee 1/437

<sup>13</sup> Translator's Note: This is one of the names of Allaah the meaning of which is: The One who is free of Flaws

<sup>14</sup> Amaalee As-Suddooq pg. 290 and Bihaar Al-Anwaar 27/167

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of Pilgrimage) so they belittled the Ka'bah and the religious rites. They concocted the virtues of Karbalaa'<sup>15</sup>, Koofah (two cities in 'Iraq), and Qum<sup>16</sup>, saying that there is to be no increase upon them (these lands). So what is their intent behind this? Their intent is the destruction of Al-Islaaam, the obliteration of its signposts, and the revival of the polytheism and idol worship which Allaah had extinguished at the hands of Muhammad ﷺ. They desire to hinder the people from the pilgrimage to the Sacred Mosque. They wish to block the people from the mosque of their Prophet ﷺ. They exerted their efforts and they did their very best to actualize this goal. They have forgotten that Allaah:

﴿مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

**"...Allaah is the Perfector of His light even though the disbelievers hate it." (As-Saff 61:8)**

### The Call to Seeking Help with the Imaams

As-Suddooq narrated in *Al-Amaalee* by way of Muhammad ibn Sulaymaan Ad-Daylaamee from his father who said: "A man came to our master As-Saadiq (upon him be peace)<sup>17</sup> and said to him: 'O my master! I complain to you regarding debt which has overcome me and a ruler who has oppressed me. I want you to teach me a supplication which I can utilize to relieve myself of my debt and suffice myself regarding the oppression of my ruler.' He said: 'When the night envelops you then pray two units of prayer and

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<sup>15</sup> This is the place where Husayn the son of 'Alee (may Allaah be pleased with them both) was murdered. It is a city in 'Iraq which sits about 62 miles southwest from Baghdad.

<sup>16</sup> This is a sacred city to the Shee'ah. It is in Iran and sits 97 miles southwest from Tehran.

<sup>17</sup> Translator's note: Notice how the Raafidah send salutations upon their Imaams in the manner which is customarily reserved for the Prophets and Messengers.

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recite within the first unit: Al-Hamd<sup>18</sup> and Ayatul-Kurse<sup>19</sup> and in the second unit then end of Al-Hashr from (Allaah's statement):

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ﴾

**'Had We sent this Qur'aan down upon a mountain...'**  
(Al-Hashr 59:21)

...to the end of the Soorah. Then take the Mus-haf, place it on your head, and say: 'By this Qur'aan, by the right of the one You sent with it, by the right of every believer that You have commended and by Your right upon them; for no one is more cognizant of Your right than You, O Allaah!' (Say this) ten times. Then say: 'O Muhammad!' ten times; 'O 'Alee' ten times; 'O Faatimah' ten times; 'O Hasan' ten times; 'O Husayn' ten times; 'O 'Alee ibn Al-Husayn' ten times; 'O Muhammad ibn 'Alee' ten times; 'O Ja'far ibn Muhammad' ten times; 'O Moosaa ibn Ja'far' ten times; 'O 'Alee ibn Moosaa' ten times; 'O Muhammad ibn 'Alee' ten times; 'O 'Alee ibn Muhammad' ten times; 'O Hasan ibn 'Alee' ten times; 'O Hujjah' ten times; then you ask Allaah the Exalted for your need.'<sup>20</sup>

So look at what is within this supplication of repetitive acts of major polytheism tens of times; and the refuge is with Allaah.

This idolatrous creed is that which Al-Khomeini has affirmed within his book *Kashf Al-Asraar* when he says: "Seeking ones needs from a stone or a rock is not polytheism. It is (only) an invalid action. Hence, we seek assistance from sanctified souls; the Prophets and the Imaams are from those whom Allaah has granted the ability (to assist)."<sup>21</sup>

Some of the narrations have specified a duty for each Imaam in this regard. So they said: "As for 'Alee ibn Al-Hasan, then he

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<sup>18</sup> i.e. Al-Faatihah

<sup>19</sup> Soorah Al-Baqarah 2:255

<sup>20</sup> *Al-Amaalee* by At-Toosee pgs. 292-293

<sup>21</sup> *Kashf Al-Asraar* pg. 49



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*provides safety from rulers and the blowing of the devils. As for Muhammad ibn 'Alee and Ja'far ibn Muhammad, then (seek help with them) for the Hereafter and that which will give one hope for it from the obedience of Allaah the Mighty and Majestic. As for Moosaa ibn Ja'far, then request from him security from Allaah the Mighty and Majestic. As for 'Alee ibn Moosaa, then seek from him safety in the prairies and seas. As for Muhammad ibn 'Alee, then invoke him for provisions from Allaah the Mighty and Majestic. As for 'Alee ibn Muhammad, then seek help with him in performing the superogatory acts and the righteousness of the brothers, and in that which one desires from the obedience of Allaah the Mighty and Majestic. As for Al-Hasan ibn 'Alee, then (ask him) for the Hereafter. As for Saahib Az-Zamaan<sup>22</sup>, then if the sacrificial sword has reached you (i.e. someone desires to kill you) then seek help from him and he will help you."<sup>23</sup>*

Do these people believe, along with us, in the statement of the Most High:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ  
دَاخِرِينَ ﴾

**"And your Lord has said: 'And call upon Me; I will respond to you. Indeed he who is too proud to worship me shall enter the Hellfire in humiliation.'"** (Al-Ghaafir 40:60)

And in His, the Exalted, statement:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

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<sup>22</sup> Translator's note: This term: صاحب الزمان literally means: The companion of the time. It is used by the Raafidah to refer to their "Awaited Mahdee". The hidden Imaam who they say will come before the establishment of the Hour. More clarification regarding him will come later, insha-Allaah.

<sup>23</sup> Bihaar Al-Anwaar 94/33

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"And when My slaves ask you concerning Me then tell them: I am indeed near (by my Knowledge). I respond to the supplication of the supplicant when he calls upon me. So let them obey me and believe in me so that perchance they will be guided." (Al-Baqarah 2:186)

And His, Exalted be He, statement:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ  
الْكَافِرُونَ ﴾

"And whoever invokes along with Allaah another deity for which he has no proof then his reckoning is with Allaah. Indeed the disbelievers will not be successful."  
(Al-Mu'minoon 23:117)<sup>24</sup>

### The Call to Objectifying the Mausoleums and Giving Preference to Visiting them in Hajj and 'Umrah

Indeed we, the assembly of Ahlus-Sunnah wal-Jamaa'ah, and all the praise is for Allaah, believe that visiting the graves is a legislated Sunnah due to his صلى الله عليه وسلم statement:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ

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<sup>24</sup> Translator's note: The meaning of this verse is not that if one has evidence then he may invoke other than Allaah. For indeed there is no evidence for that. The 'Allaamah Imaam 'Abdur-Rahmaan ibn Naasir As-Sa'adee said: "(This verse-i.e. Soorah Al-Mu'minoon 23:117) means: Whoever invokes along with Allaah other deities besides Him with no clear evidence from His command nor a proof which indicates that which he has traversed upon... This is a binding restriction. So everyone who invokes along with Allaah other than Him, then he has no proof for that. Rather, the evidences prove the falsehood of that which he has traversed upon. So he has turned away from them oppressively and obstinately. So this one will stand before his Lord and He will reward him for his actions. He will not attain any success because he is a disbeliever." *Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan* pg. 532

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*“Visit the graves; for indeed they remind you of the Hereafter.”<sup>25</sup>*

The objective in visiting them is remembrance of the Hereafter and preparation for it; and to supplicate for the dead and seek forgiveness for them. We believe extremism regarding the graves is legislatively prohibited. From that is journeying to them. Hence, journeying to them endeavoring towards them from faraway places has no evidence from the Qur’aan or the Sunnah. From the prohibited extremism is prostrating to them, making Tawaaf around them seeking nearness of the one who is within them, rubbing them, and seeking blessings from them. These are forms of major polytheism which exits one from the fold of the religion, and the refuge is with Allaah. However, we find with the Raafidah the command to travel to the shrines (of the Imaams) and inciting (the people) to visit them and to become worshippers of them. And that is the exact thing which Allaah sent the Prophets to combat and repudiate; and (He likewise sent them) to declare freedom from it and its people.

There has come in Al-Kaafee and others: *“Visiting the grave of Al-Husayn is equal to twenty pilgrimages (i.e. to the House in Makkah) and better than twenty ‘Umrahs and (one) Hajj.”<sup>26</sup>*

Here is this report by which the one who invented it intends for people to negate the pilgrimage to the Sacred House: *“Whoever visits the grave of Al-Husayn acknowledging its right on other than the day of the ‘Eid, then Allaah will write for him twenty pilgrimages and twenty ‘Umrahs which are righteously accepted. Whoever visits it on the day of ‘Eid, then Allaah will write for him one hundred pilgrimages and one hundred ‘Umrahs. Whoever visits it on the day of ‘Arafah acknowledging its right, then Allaah will write for him one thousand pilgrimages, one thousand ‘Umrahs*

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<sup>25</sup> Ibn Maajah on the authority of Aboo Hurayrah.

<sup>26</sup> *Furoo’ Al-Kaafee* 1/324

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*which are righteously accepted, and one thousand battles alongside a sent prophet or a just Imaam.”<sup>27</sup>*

Look at how they have incited (others) to visit the grave of Al-Husayn on the day of ‘Arafah and they have made it to be equal to one thousand pilgrimages and one thousand ‘Umrahs which are accepted, and one thousand battles alongside a sent prophet or a just Imaam!! May Allaah fight the slanderous liars. They want nothing more than to divert the people from the Ka’bah, the Sacred House, which Allaah made a safe and secure dwelling for the people.

### **The Belittlement of the Sacred House and the Holy Rites**

Since the speech in this chapter is related to the position of the Raafidah regarding worship, then it is perhaps appropriate that we mention their position regarding some of the things related to it. I mean by this their position regarding the Sacred House and the Holy Rites. For two of the most noble and greatest acts of worship in Al-Islaam are connected to it:

- 1.) The Prayer
- 2.) The Hajj

My Muslim brother, the Sacred House has a magnificent station in the heart of every Believer, because Allaah the Mighty and Majestic has emphasized the status of this House and has made it a safe and secure dwelling for the people and has ascribed it to Himself. He entrusted His intimate friend, Ibraheem, with its construction. He made it sanctified and secure on the day He created the heavens and the earth and it shall remain that way until the Hour is established. The Arabs were in their state of ignorance, polytheism, and idol worship yet they glorified the House to the highest degree to such an extent that a man would meet one who killed his

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<sup>27</sup> See: *Al-Kulaynee/Furoo’ Al-Kaafee* 1/324

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father or one who killed his son (at the Ka'bah) yet he would not stretch forth his hand toward him with harm out of respect for the status of the Sacred House. When the Raafidah appeared they were upset by this lofty status which the Sacred House has in the Book and the Sunnah and within the hearts of the believers in spite of the difference in their races, colors, and lands; and they were saddened that the Majoosee land was not foremost in receiving the likes of these virtues. So they concocted narrations in praise of Karbalaa', An-Najaf, and Qum<sup>28</sup> and deemed them to be the best of the places on the face of the earth without exception; and if only they had stopped at this point. Rather, they belittled the Sacred House and the Holy Rites in Makkah, intending thereby to negate them for the people who make Hajj and 'Umrah and divert the people to Karbalaa', Qum, and the likes. I do not wish to make the speech long upon you; here are the narrations concerning this:

On the authority of Ja'far As-Saadiq: *"The land of the Ka'bah said: 'Who is like me? The House of Allaah was built upon my back; the people come to me from every remote place, and I have been made the Scared and Secure Land of Allaah.' So Allaah revealed to her (as they have fabricated) saying: 'Stop that, and stay (like that). The sacredness which I gave to you in relation to that which I gave to the land of Karbalaa' is not except of the status of a needle when dipped into the ocean and what it (the needle) carries from the water of the ocean. Were it not for the stones of Karbalaa'<sup>29</sup> I would not have bestowed virtue upon you; and were it not for he who is buried within the land of Karbalaa' (Husayn) I would not have created you, nor would I have created the House which you have boasted about. So stop that and stay (like that); calm down and be reprovved,*

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<sup>28</sup> These are 'Iraaqee provinces of the Persian State for a long time until the coming of the Islaamic opening (of these regions). See: *Daa'irah Ma'aarif Al-Qarn Al-'Ashreen* 7/387; and *Kitaab Al-Ma'lumaat* [1994/1995] pg. 420

<sup>29</sup> Translator's note: This is a reference to the stones which the Raafidah prostrate on in their prayers.

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*humble, lowly, debased, and humiliated, not conscientious or arrogant towards Karbalaa' or else I will cause you to sink and I will burn you in the fire of Hell. For there is no water nor any land except that it will be punished for abandoning humility to Allaah; this is to the point that Allaah gave the idolaters control over the Ka'bah and He sent to water Zam Zam that was salty until its taste was spoiled.' As for Karbalaa', it spoke up and said: 'I am the holy and blessed land of Allaah; healing is in my stones and my water; and I am not boasting.'"*<sup>30</sup>

Do not be amazed, my brother reader, when you know that the Raafidah belittle the status of the Sacred House, for they have belittled one who is greater in sanctity than the Sacred House. So how numerous are their narrations which belittle the status of the Prophet ﷺ and the status of his rightly-guided successors and the status of his wives, his companions (may Allaah's pleasure be upon all of them), and the status of many of the Prophets and Messengers. Were it not for fear of making the speech long I would have given examples of all of these aforementioned things with examples from their books. However, sufficient is that which I have cited from them regarding the status of the Prophet ﷺ, his wives, and his rightly-guided successors.

### **The Call to Prostration upon the Graves of the Imaams**

Prostration السُّجُود in the language means placing one's forehead upon the ground as is said in *Lisaan Al-'Arab*. It is a great act of worship such that the nearest the slave is to his Lord is when he is prostrating. This is because it contains a manifestation of complete humility and humbleness to the Majesty of Allaah and His Might; since the prostrating one places the most noble of his body parts upon the earth willfully, obediently, and happy at that which he is doing; because he knows that he is prostrating to the King of kings

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<sup>30</sup> *Kaamil Ziyaaraat* pg. 270 and *Bihaar Al-Anwaar* 101/109

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and the Lord of lords. He is prostrating to his Creator, the One who controls his affairs, his Provider, the One who gave him Life, the One who will cause him to die, and the One who will resurrect him on the Day of Standing. He is prostrating to the One in Whose Hand is the Command in the Dunyaa and the Hereafter. He is prostrating to He in Whose Hand is Paradise and the Hellfire so He has the right that the foreheads should prostrate before Him; that the faces should turn towards Him; and that the necks should bend in humility for Him, Glorified and Exalted be He. Allaah has commanded that one should prostrate to Him Alone. He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

**“O you who believe! Bow down, prostrate, and worship your Lord. Do good so that perhaps you will be successful.”**

(Al-Hajj 22:77)

﴿ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴾

**“And when it is said to them: ‘Prostrate to the Most Merciful,’ they say: ‘And what is the Most Merciful? Shall we prostrate to that which you command us?’ and it increased them in flight (from the truth).”**

(Al-Furqaan 25:60)

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

**“And from His signs are the night, the day, the sun and the moon; do not prostrate to the sun nor to the moon, but prostrate to Allaah who has created them if it is He Whom you worship.” (Al-Fusilat 41:37)**

﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾

**“Prostrate to Allaah and worship Him.” (An-Najm 53:62)**

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In spite of all that, we find the Raafidah-and their brothers, the extreme Soofees share with them in this-prostrating upon the graves of their Imaams. Even though they call this prostration **إكباب** (devotion), changing the names of things does not change their realities in the least. They do at the graves that which Allaah does not like to be given to any except Him, from displaying humility, lowliness, fear, turning in repentance, seeking help and other than that from that which displays subservience. Here are some narrations in this regard; and Allaah's Aid is sought:

They narrated from Ja'far As-Saadiq that he said regarding that which is befitting for the one who visits the grave of Al-Husayn that he is commanded, before beginning this visit, to fast for three days then perform Ghusl and put on two clean garments, then pray two Rak'ahs and he said: *"When you come to the gate stand outside of the shrine and turn your glance towards the direction of the grave and say: 'O my patron, O Aboo Abdullaah, on son of Allaah's Messenger; your slave, the son of your male slave and the son of your female slave stands in humility before you; deficient within the loftiness of your status; acknowledging your right; coming to you seeking refuge in your custody, with intentions toward your sacred (precincts), facing your station...'"* (Up to his statement): *"Then prostrate upon the grave and say: 'O my patron! I have come to you in fear, so give me safety. I have come to you seeking refuge, so give me refuge...'"* Then prostrate on the grave again."<sup>31</sup>

Al-Mufeed said the likes of that: *"When you intend to depart then prostrate upon the grave and kiss it."* Up to his statement wherein he said: *"Then return to the grave of Husayn and say:*

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<sup>31</sup> *Bihaar Al-Anwaar* 101/257-261, transmitted from *Al-Mazaar Al-Kabeer* by: Muhammad Al-Mash-hadee pg. 143-144



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*'Peace be upon you, O Aboo Abdullaah; you are my shield from the punishment.'*"<sup>32</sup>

## The Call to Taking the Graves of the Imaams as a Prayer Direction

Yes, the affair of the Raafidah has reached the point that they have taken the graves of their Imaams as a direction of prayer instead of the Sacred House which Allaah is pleased with for us. And since the People of the Book were displeased with them for changing the prayer direction to the Sacred House, subsequently the Raafidah legislated for themselves the facing of the grave of Husayn and other than him from the Imaams when supplicating taking it as a Qiblah, and the refuge is with Allaah.

The Shaykh of the Shee'ah, Al-Majlisee, said: *"Indeed facing the grave (of the Imaams in worship) is a required command; even if it does not coincide with the Qiblah (Makkah)...Facing the grave, for the one who visits it, has the status of facing the Qiblah; and it (the grave) is the face of Allaah; meaning, His direction which He has commanded the people to face in that situation."*<sup>33</sup>

Glorified is Allaah (above that which they assert)! Where are these people as it relates to His, Glorified be He, statement:

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُمَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴾

**"Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your**

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<sup>32</sup> *Bihaar Al-Anwaar* 101/257-261, transmitted from *Al-Mazaar Al-Kabeer* pg. 154

<sup>33</sup> *Bihaar Al-Anwaar* 101/369

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face in the direction of Al-Masjid- al-Haraam (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allaah is not unaware of what they do." (Al-Baqarah 2:144)

And His statement, Glorified be He:

﴿ وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِيَأْتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴾

"And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), that is indeed the truth from your Lord. And Allaah is not unaware of what you do. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! -And so that I may complete My Blessings on you and that you may be guided." (Al-Baqarah 2:149-150)

### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH IN TAWHEED AL-ASMAA' WAS-SIFAAT

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The Raafidah have also deviated in the realm of the Oneness of the Names and Qualities of Allaah. For our creed regarding our Lord can be summarized as Eemaan in everything which He has described Himself with or with which His messenger ﷺ has described Him, without Takyeef (questioning how His Attributes are), Tamtheel (likening Him to his creation), Tahreef (distorting the meanings of His Attributes), or Ta'teel (negating the meanings of the Attributes); in accordance with His, Exalted be He, statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (Ash-Shura 42:11)**

However, we find that the Raafidah do not affirm this great principle and as an example of that, they have given their Imaams some of the Attributes of the Creator, if not all of them. From that is the Attribute of Al-'Ilm (All-Encompassing Knowledge). We, Ahlus-Sunnah, believe that Allaah has Knowledge that befits His Majesty; Knowledge which is not preceded by ignorance nor is it followed by forgetfulness. A Knowledge which encompasses everything that was, that is now, that will be in the future, and regarding that which will never be, He knows how it would have turned out had it been. As He, the Exalted, has said:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

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**“Verily, Allaah is the All-Knower of everything.”**  
(Al-Anfal 8:75)

﴿عَالِمِ الْغَيْبِ وَالشَّهَادَةِ﴾

**“All-Knower of the unseen and the seen...”**  
(Al-Hashr 59:22)

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ﴾

**“But if they were returned (to the world), they would certainly revert to that which they were forbidden...”**  
(Al-An'am 6:28)

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا  
يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

**“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”** (Al-An'am 6:59)

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (٥١) قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾  
﴿٥٢﴾

**“[Fir'aun (Pharaoh)] said: ‘What about the generations of old?’ [Mûsa (Moses)] said: ‘The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets.’”** (Ta Ha 20:51-52)

And so on and so forth from the Qur'aanic verses. As for the Raafidah, they have made for Him partners as it relates to knowledge of the unseen; rather, (they have made partners for Him) in the knowledge of all things!

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In the book *Bihaar Al-Anwaar* by Al-Majlisee it has come on the authority of Ja'far As-Saadiq, upon him be peace, that he said: "By Allaah! We have been given knowledge of the first and the last (peoples)." A man from amongst his companions said to him: "May I be sacrificed for you, do you have knowledge of the unseen?" So he said to him: "Woe to you! Indeed I know that which is within the loins of men and the wombs of women. By Allaah! If you wanted me to count every stone upon it (the earth) then I would have informed you (of their number)."<sup>34</sup>

And in *Al-Kaafee*, it has come on the authority of Abdullaah ibn Bishr from Aboo Abdullaah that he said: "Indeed I know that which is in the heavens and in the earth; I know that which is in paradise and I know that which is in the fire; I know that which was and that which is." He said: "Then he remained for a moment and he saw that this weighed heavy upon those who heard it, so he said: 'I learned that from the Book of Allaah the Mighty and Majestic. Indeed Allaah the Mighty and Majestic says therein: '..a clarification of all things.'<sup>35</sup>

Glorified and greatly Exalted is Allaah above that which the wrongdoers say! I say: In this text of a distortion of the noble verse. The text of the verse states:

﴿ وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴾

**"And We have sent down to you the Book (the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allaah as Muslims)." (An-Nahl 16:89)**

How strange is this that he claims knowledge of all things yet he is ignorant of the text of the verse which he uses as a proof that he has knowledge of all things! I take Allaah as a witness that Aboo Abdullaah is free from this slander; however, it is a

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<sup>34</sup> *Bihaar Al-Anwaar* 26/27-28

<sup>35</sup> *Al-Kaafee* 1/261

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lie of the Raafidah and their stupidity. So marvel at this foolishness if you wish to marvel at anything.

It has not missed us that we should draw the noble reader's attention to the fact that the Raafidah, whilst affirming for their Imaams knowledge of all things, they accuse Allaah the Mighty and Majestic of ignorance and unawareness of some of the affairs, so that He suddenly acquires knowledge of that which was; greatly Exalted is Allaah above this. It is what they refer to as **البداء** **The Beginning** (The point when Allaah first learns of a thing); that is the Creed of the Jews. The distorted view of the Jews is the primary root of the tree of Rafd (the belief of the Raafidah), as is acknowledged by those who are equitable. Regarding the issue of **البداء** the author of Al-Kaafee narrates on the authority of Ar-Rayaan ibn Salt that he said: *"I heard Ar-Ridhaa saying: 'Allaah has never sent a prophet except with the prohibition of alcohol and to confirm for Allaah Al-Bidaa' (i.e. that Allaah was ignorant of some affairs and then learned about them.)"*<sup>36</sup>

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<sup>36</sup> Al-Kaafee1/148

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### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH IN THE FOUNDATIONS OF AL-EEMAAN

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The foundation of al-Eemaan according to us is al-Eemaan in Allaah, His angels, His Books, His Messengers, the Last Day and in the Qadr, its good and its bad; as is in His, the Exalted, statement:

﴿ أَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

**“The Messenger (Muhammad) believes in what has been sent down to him from his Lord and likewise do the believers. Each of them believes in Allaah, His Angels, His Books, and His Messengers...” (Al-Baqarah 2:285)**

And as He, the Exalted, has said:

﴿ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

**“However al-Birr (righteousness) is the one who believes in Allaah, the Last Day, the Angels, the Book and the Prophets...” (Al-Baqarah 2:177)**

He, the Exalted, has said concerning Al-Qadr:

﴿ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

**“And that Allaah encompasses all things by His Knowledge.” (At-Talaq 65:12)**

And He has said:

﴿ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴾

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**“And we have not left anything out of the Book.”**

(Al-An'aam 6:38)

And He, the Exalted, has said:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

**“And you cannot will except that Allaah wills.”**

(Al-Insaan 76:30)

He, the Exalted, has said:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ﴾

**“Verily We have created all things with Qadr.”**

(Al-Qamar 54:49)

And He said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

**“And Allaah has created you and what you make.”**

(As-Saffaat 37:96)

When a person utters the two testimonies then he has entered into al-Islam and safeguarded, by this statement, his blood, wealth and honor. Thereafter, he is commanded with that which this statement necessitates from its rights. So whoever actualizes this Eemaan then he is from the people of al-Jannah.

As for the greatest pillar of Eemaan according to the Raafidah, it is Eemaan in the Imaamate; i.e. The Imaamate of 'Alee then the Imaams after him. Al-Kulaynee narrated in al-Kaafee, the Book of Al-Eemaan and Al-Kufr, Chapter: The Pillars of Al-Islam, on the authority of Ja'far, upon him be peace, that he said: *“Al-Islam was built upon five: Upon the prayer, the Zakah, the fast, the Hajj and the Wilaayah (the leadership of 'Alee and his descendants). We were not commanded*



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*with anything the way we are commanded with the Wilaayah; for the people have taken four and have left the Wilaayah.*"<sup>37</sup>

He also narrated on the authority of Aboo Abdullaah, upon him be peace, that he explained the limits of Al-Eemaan, and said: *"The testimony that none has the right to be worshipped but Allaah and that Muhammad is the Messenger of Allaah, confirming that with which he has brought from Allaah, the five prayers, the payment of Az-Zakah, fasting in the month of Ramadaan, pilgrimage to the house, the Wilaayah of our Walee ('Alee) and enmity with our enemy, and to be from the truthful ones.*"<sup>38</sup>

Zuraarah said: *"I said: 'Which of those things is best?' So he (Aboo Abdullaah) said: 'The Wilaayah is best, because it is their key, and the Walee is the proof for them.' I said: 'Then which is that which follows it in virtue?' He said: 'The prayer.'"*<sup>39</sup>

Muhammad Jawaad Mugniyah said: *"We have settled upon the fact that Shi'ism is Eemaan in the existence of the text from the Prophet concerning 'Alee..."*<sup>40</sup>

The effect of this belief is made clear in their Takfeer of most of the companions. And it is that, as they suppose, they (the companions) did not have allegiance to 'Alee in the Khilaafah. Rather, they denied his right and gave Aboo Bakr precedence over him, then 'Umar then 'Uthmaan, may Allaah be pleased with them all.

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<sup>37</sup> Al-Kaafee 2/28

<sup>38</sup> Al-Kaafee 2/18

<sup>39</sup> Al-Kaafee 2/18-19

<sup>40</sup> Ash-Shee'ah wal-Haakimoon pg. 12

### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH REGARDING THE NOBLE QUR'AAN

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Likewise, the Raafidah have deviated as it relates to grave matters regarding the Noble Qur'aan. From them:

#### **First: The Beliefs of the Raafidah Regarding the Distortion of the Qur'aan and its Alteration**

We believe that all of the Qur'aan has been preserved; its wordings as well as its meanings; nothing has been added to it nor has anything been removed from it; confirming His, the Exalted, statement:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

**“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'aan) and surely, We will guard it (from corruption).” (Al-Hijr 15:9)**

As for the Raafidah, they believe that the Noble Qur'aan which we have is a distorted book; it has been subtracted from and added to. Here is some of their speech (regarding this):

'Alee ibn Ibraaheem Al-Qumei, who died in the year 307 h., said in the introduction to his Tafseer: *“The Qur'aan, from it is that which abrogates and from it is that which is abrogated; from it is that which is clear and from it is that which is ambiguous; from it is that which is general and from it is that which is specific; from it is that which is advanced (speech) and from it is that which is delayed (speech); from it is that which is disconnected and from it that which is connected. It has letters (that have been placed) in the place of other letters; and from it is that which is different from that*

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which Allaah has revealed." Then he gave examples for this slander of his; saying: "His, the Exalted, statement:

﴿ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي ﴾

**'O Mary! Submit yourself with obedience to your Lord (Allaah, by worshipping none but Him Alone) and prostrate yourself, and bow down...'" (Aali 'Imraan 3:43)**

"It is also (read): '**...bow down and prostrate...**'<sup>41</sup> As for that which is different from that which Allaah has revealed, then it is His, the Exalted, statement:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾

**'You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islaamic Monotheism and all that Al-Islaam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Al-Islaam has forbidden)...' (Aali 'Imraan 3:110)**

Aboo Abdullaah, upon him be peace, said to someone who recited this verse as: '**(You are) the best nation...**' (He said): '(How are they the best when) they killed the chief of the believers ('Alee), Hasan, and Husayn the son of 'Alee!?' So it was said to him: 'How was it revealed, O son of Allaah's Messenger?' He said: 'It was revealed: **'You are the best Imaams raised up for mankind...'**' Then he said: "As for that which is distorted from it, then it is His, statement: 'However, Allaah bears witness to that which He has revealed to you regarding 'Alee and the angels also bear witness.'<sup>42</sup>"

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<sup>41</sup> His intent is that this is a contradiction; and the refuge is with Allaah.

<sup>42</sup> Tafseer Al-Qume 1/5-10

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In Al-Kaafee it has come on the authority of Aboo Abdullaah, upon him be peace, that he said: "*The Qur'aan which Jibreel, upon him be peace, brought to Muhammad is 17,000 verses.*"<sup>43</sup>

I say: The number of verses in the Qur'aan which we have is 6,236 verses in accordance with what has come by way of the people of Koofah on the authority of Aboo Abdur-Rahmaan As-Salamee from 'Alee ibn Aboo Taalib, may Allaah be pleased with him, based upon that which was narrated in the book *Naadhimah Az-Zahr* by Imaam Ash-Shaatibee and other than it from the books written regarding the knowledge Al-Fawaasil.<sup>44 45</sup> On this basis, the verses which have been omitted from the Qur'aan, according to this calumny, is 10,764 verses; and the refuge is with Allaah!

They have a famous author (who wrote a book) in affirmation of the distortion within the Qur'aan; it is titled: Decisive Speech in Affirming the Distortion of the Book of the Lord of Lords. It is written by the Najafee scholar Al-Haaj Mirza Husayn ibn Muhammad Taaqee An-Nooree At-Tabrisee who died in the year 1320 h. The book was printed in Iran in the year 1289 h. The Shee'ah rewarded him for this writing of his by burying him within the edifice of the Murtadee Shrine in An-Najaf<sup>46</sup> within the room of the apartment of Banoo Al-Adhmaa, the daughter of the Sultaan An-Naasir Li-Deenillaah. It is the lounge of the apartment of the tribe to the right of the entrance to the Murtadee courtyard from the

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<sup>43</sup> *Al-Kaafee* 2/634 Al-Majlisee ruled, in *Maraatul-'Uqool* 2/563, with its authenticity.

<sup>44</sup> Translator's note: This is the science of punctuation and stopping points within the Qur'aan.

<sup>45</sup> Refer to the annexed definition printed at the end of the Madinan manuscript pg. A

<sup>46</sup> Translator's note: This is what is known as the Imaam 'Alee shrine in An-Najaf, which is a city about 160 kilometers from Baghdad. It is the third most sacred city to the Raafidah having less significance than Karbalaa, although this is, according to the Raafidah, the place where 'Alee is buried.

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Qiblah door in An-Najaf Al-Ashraf<sup>47</sup>; at the most holy of places according to them.<sup>48</sup>

Indeed Allaah the Exalted sent down the Qur'aan as a guidance and a mercy for the believers; and as their means of worship with what it contains until the Hour is established. So if there occurred within it distortion, alteration, subtraction, and all this deficiency, then how is it correct that it would remain a book of guidance, mercy, light, and healing?

Here, I present a question only to the intellectuals: **If the Raafidah are jealous over the Qur'aan and have reverence for it, then why have they allowed the distorters, as they claim, the opportunity to distort, change, and alter the Qur'aan? Where were those whom they claim to be their Imaams; and at the head of them 'Alee ibn Aboo Taalib (may Allaah be pleased with him) and those who came after him-and they are free of that which they have ascribed to them-Where were they as it relates to this distortion and manipulation, while within their hands, as they claim, is full rein over the heavens and the earth, the Dunyaa as well as the Hereafter; all of that is subject to their control!?**

### **Second: The Issue of the Descending of the Revelation to Other than the Prophet ﷺ**

We believe that the Noble Qur'aan is the last of the divine books and no book will be sent down after it, since the Prophethood has ceased and the revelation has ceased with the death of the Prophet ﷺ.

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<sup>47</sup> Some of those cognizant of the beliefs of the Raafidah informed me that they intend, by their statement: Al-Ashraf, that it is the most noble of the places on earth, including Makkah and Al-Madeenah.

<sup>48</sup> *Al-Khutoot Al-Areedah* by Muhibbuddeen Al-Khateeb pg. 10. See his bio in the introduction of his book: *Mustadrak Al-Wasaa'il wa Mustanbit Al-Masaa'il* by his student Ahgaa Bozork At-Tehrani

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In Saheeh Muslim it has come on the authority of Anas that he said: *“Aboo Bakr (may Allaah be pleased with him) said to ‘Umar, after the death of the Prophet ﷺ: ‘Come with us to Umm Ayman that we may visit her as Allaah’s Messenger ﷺ used to visit her.’ So when we went to her Umm Ayman began to weep. They said to her: ‘What has caused you to weep when Allaah has good in store for His Messenger ﷺ?’ She said: ‘I am not weeping because I do not know that Allaah has good in store for His Messenger ﷺ. However, I am weeping because the revelation has ceased to descend from the heavens.’ She moved them deeply and they began to weep along with her.”*

We likewise believe that the revelation of the Qur’aan used to descend upon the Prophet ﷺ and it did not descend upon anyone other than him. As for the Raafidah, they believe that the revelation would descend upon other than him ﷺ. For this reason they have a Mus-haf other than the Noble Qur’aan. Rather, this Qur’aan of ours does not amount to anything as it relates to those manuscripts.

It is mentioned in Al-Kaafee: **Chapter: “A Mentioning of As-Saheefah, Al-Jafr, Al-Jaami’ah, and the Mus-haf of Faatimah, upon her be peace.”**<sup>49</sup> A number of our (the Raafidah’s) companions narrated from Ahmad ibn Muhammad from Abdullaah Al-Hijjaal from Ahmad ibn ‘Umar Al-Halabee on the authority of Aboo Baseer that he said: *“I entered upon Aboo Abdullaah, upon him be peace, and said to him: ‘May I be sacrificed for you; I want to ask you regarding an issue. Is there anyone here who will hear my speech?’ So Aboo Abdullaah rose and erected a curtain between himself and the others, and I stepped in. He then said: ‘O Aboo Muhammad, ask what you wish.’ I said: ‘May I be sacrificed for you; indeed your Shee’ah (sect, faction) says that Allaah’s Messenger ﷺ taught ‘Alee, upon him be peace, of a gate which opens to him; by way of it*

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<sup>49</sup> Translator’s note: These are the names of texts which the Raafidah have invented and deem to be more sacred than the Book of Allaah.

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1000 gates are opened; from every gate there is 1000 (other) gates.' I said: 'This, by Allaah, is knowledge.' He scratched the ground for a time, then he said: 'Indeed it is knowledge, and that is not it.' Then he said: 'O Aboo Muhammad, indeed we have Al-Jaami'ah. And what will make them know what Al-Jaami'ah is?' I said: 'May I be sacrificed for you; what is Al-Jaami'ah?' He said: 'A scripture the length of which 70 arms lengths of the arms of Allaah's Messenger ﷺ and its contents is from the dictates of his mouth and what 'Alee wrote with his right hand. It contains every Halaal and Haraam and everything which man is in need of; even the blood money due from a minor scratch.' Then he gestured towards me with his hand and said: 'Permit me, O Aboo Muhammad?' I said: 'May I be sacrificed for you! Indeed I belong to you, so do as you will.' So he tapped me with his hand and said: 'Even the blood money of this! (as if he was angry)' I said: 'This, by Allaah, is knowledge.' He said: 'Indeed it is knowledge, and that's not it.' Then he remained silent for a while; then he said: 'Indeed we have Al-Jafr; and what will make them know what Al-Jafr is?' I said: 'What is Al-Jafr?' He said: 'A leather pot which contains the knowledge of the prophets and the Ambassadors;<sup>50</sup> knowledge of the scholars who have passed from the Children of Israa'eel.' I said: 'Indeed this is knowledge.' He said: 'Indeed this is knowledge; and that's not it.' Then he remained silent for a while and said: 'Indeed we have the Mus-haf of Faatimah, upon her be peace. What will make them know what the Mus-haf of Faatimah, upon her be peace, is?' I said: 'What is the Mus-haf of Faatimah, upon her be peace?' He said: 'It is a Mus-haf which contains three times the like of your Qur'aan. Rather, it does not contain one letter of your Qur'aan.' I said: 'This, by Allaah, is knowledge.' He said: 'Indeed it is knowledge; and that's not it.' Then he remained silent for a while and he said: 'Indeed we have knowledge of what was and knowledge of what will be up until the Hour is established.' I said: 'May I be sacrificed for you; this indeed is knowledge.' He said: 'Indeed it is knowledge; and that's not it.' I said: 'May I be sacrificed for you; what, then, is knowledge?' He said: '(Knowledge of) that which

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<sup>50</sup> Translator's note: This is a term used to refer to their Imaams

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*occurs by night and by day; the affair after the affair and the thing after the thing up until the day of Standing.*"<sup>51</sup>

I have cited the narration at length so that the noble reader may see this nonsense and falsehood in order that he may increase in awareness regarding the Raafidah and their religion. In the present era, Al-Khomeini emphasized this belief system regarding the Mus-haf of Faatimah, when he said while counting the things which they are proud of and their extraordinary feats: *"We are able to boast regarding the Munajaat As-Sha'baaniyyah of our Imaams;*<sup>52</sup> *the supplication of Husayn ibn 'Alee on the Day of 'Arafat, As-Saheefah As-Sajjaadiyah*<sup>53</sup> *(the Zaboor of the Family of Muhammad), and the Saheefah of Faatimah, the Book revealed by Allaah the Exalted to the Delightful Flower (i.e., Faatimah)"*<sup>54</sup>

We seek refuge with Allaah from deviation and calumny against Him.

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<sup>51</sup> *Al-Kaafee* 1/239

<sup>52</sup> Translator's Note: This refers to the "Whispered Prayers of Imaam 'Alee" which he would recite during the month of Sha'baan in preparation for the month of Ramadhaan.

<sup>53</sup> Translator's note: It is a term used to refer to a book which comprises a collection of supplications which Zayn Al-'Aabideen 'Alee ibn Husayn the grandson of Allaah's Messenger used to invoke Allaah with. (source: Wikipedia Arabic)

<sup>54</sup> *An-Nidaa Al-Akheer* pg. 5. *An-Nidaa Al-Akheer* is The Divine Political Advice by Al-Khomeini.



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### Third: The Issue of the Creation of the Qur'aan

Ahlu-Sunnah wal-Jamaa'ah believes that the Qur'aan is the Speech of Allaah the Exalted. He spoke with it in truth in a manner that befits the Majesty of Allaah and His Perfection. As He, Glorified and Exalted be He, has said:

﴿وَأَنْ أَحَدًا مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾

**“And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) seeks your protection then grant him protection, so that he may hear the Word of Allaah (the Qur'aan)” (At-Tawbah 9:6)**

However, the Raafidah negate this reality and believe that the Qur'aan is created like the rest of the things which Allaah the Exalted has created; like the heavens and the earth, the mountains etc., from the created things. This corrupt creed is that which the righteous predecessors combated in the time when the Mu'tazilah manifested it and attacked the people with it by (utilizing) the strength of the ruler. A small number of figureheads of the Sunnah stood firm regarding this; and at their head was the esteemed Imaam Ahmad ibn Hanbal, may Allaah have mercy upon him. He stood firm until the smoke cleared and the Fitnah was extinguished.

Al-Majlisee compiled a chapter in *Bihaar Al-Anwaar* titled: **Chapter: That the Qur'aan is Created**<sup>55</sup>. The Ayah of the Shee'ah, Musin Al-Ameen said: *“The Shee'ah and the Mu'tazilah say that the Qur'aan is created.”*<sup>56</sup> Aboo Ja'far At-Toosee said: *“Within the verse is an evidence that the Qur'aan is not Allaah; and that Allaah is the contriver of it and All-Capable concerning it...And in it is an evidence that Allaah is capable to do*

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<sup>55</sup> *Bihaar Al-Anwaar* 92/117-121

<sup>56</sup> *A'yaan As-Shee'ah* 1/461

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*it; and that which falls under the Ability (of Allaah) then it is an action, and the action is not except contrived (i.e., created)."*<sup>57</sup>

It has been transmitted from some of their Imaams that the Qur'aan is not created; however, they interpreted these narrations to mean either: (a.) They are from the perspective of Taqiyyah (i.e., hiding their true beliefs) or (b.) The statement of the Imaam is interpreted to be a negation of lying from the Qur'aan; because from the meanings of *created* in the language is: a false statement. This is their claim; and it is an absurd claim.

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<sup>57</sup> *At-Tibyaan Fee Tafseer Al-Qur'aan* 1/399 in explanation of the verse: **"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allaah is able to do all things?"** (Al-Baqarah 2:106)

### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH REGARDING THE PROPHET ﷺ AND HIS SUNNAH

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There is no agreement between us and the Raafidah as it relates to great principles connected to the Prophet ﷺ. For we believe that he is the seal of the messengers, that he is the best of the creation, and that there is no one from the creation to whom obedience is obligatory by doing all that he has commanded and leaving all that he has prohibited except him ﷺ, and that that which he has said in clarification of the religion then it is the truth, there being no falsehood in it whatsoever. The Most High has said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

**“Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets.”** (Al-Ahzaab 33:40)

The Most High has said:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

**“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).”** (Al-Hashr 59:7)

The Most High has said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

**“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”** (An-Najm 53:3-4)

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He صلى الله عليه وسلم said:

أَنَا سَيِّدُ وَكَلِدِ آدَمَ

*“I am the leader of the sons of Adam.”*<sup>58</sup>

He صلى الله عليه وسلم said to ‘Abdullaah ibn ‘Amr, may Allaah be pleased with him:

اَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنْهُ إِلَّا حَقٌّ

*“Write! For by He in Whose Hand is my soul, nothing emanates from it except the truth.”* And he pointed at his

mouth صلى الله عليه وسلم.<sup>59</sup>

As for the Raafidah:

- ❖ The station and status of their Imaams is greater with them than that of the Prophet صلى الله عليه وسلم. In *Bihaar Al-Anwaar* it is narrated on the authority of Sa’eed Al-A’raj from Aboo ‘Abdullaah Ja’far ibn Muhammad that he said: *“The Chief of the Believers was the door of Allaah which none can come to Him except through him; and His Path which whoever clings to other than him is destroyed. Likewise, is the ruling regarding the Imaams after him one after the other. He has made them the pillars of the earth. They are the major proof against those who are above the earth and those who are under the ground.”*<sup>60</sup> In *Amaalee As-Sudooq* it has come on the authority of ‘Alee, may Allaah be pleased with him, that he said (as they have fabricated) that the Prophet صلى الله عليه وسلم said: *“You (‘Alee) are the best of the human beings. None doubts in you except a disbeliever.”*<sup>61</sup> He also

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<sup>58</sup> Reported by Muslim At-Tirmidhee and others.

<sup>59</sup> Ahmad, Al-Haakim, Ad-Daarimee, and others reported it and its chain is Saheeh.

<sup>60</sup> *Bihaar Al-Anwaar* 25/352

<sup>61</sup> *Amaalee As-Sudooq* pg. 77

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narrated his (book) *Amaalee As-Sudooq* that Jibreel descended upon the Prophet ﷺ and said: "O Muhammad! Allaah the Exalted and High greets you with the Salaam and says: 'Muhammad is the Prophet of My Mercy and 'Alee is the establishment of My Proof. I will not punish one who befriends him even if he were to disobey Me; and I will not have mercy upon one who is an enemy to him even if he were to obey Me.'"<sup>62</sup> Al-Khomeini said: "Indeed from the necessary requirements of our way is that our Imaams have a station which is not reached by an angel brought near nor by a prophet who is sent."<sup>63</sup>

- ❖ From the essential differences between us and the Raafidah in that which is connected to the Prophet ﷺ is that we believe that Prophethood and those things which are specific to it have been cut off by his death ﷺ; as the Most High has said:

﴿وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

**"...but he is the Messenger of Allaah and the last (end) of the Prophets." (Al-Ahzaab 33:40)**

He ﷺ said:

وَحْتَمَ بِي النَّبِيُّونَ

**"The (succession) of Prophets has been sealed by me."<sup>64</sup>**

As for the Raafidah, their speech necessitates that the things which are specific to Prophethood are present within the Imaams and nothing remains except applying the title to them (that they are prophets); and it is known that consideration is given to the realities and not to the titles. It

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<sup>62</sup> *Amaalee As-Sudooq* pg. 658

<sup>63</sup> *Al-Hukoomah Al-Islaamiyyah* pg. 52

<sup>64</sup> Muslim reported it.

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has preceded that which has made you know that they give their Imaams things which are specific to Lordship and divinity; so it is no wonder that they should give them many of the qualities of the Prophets. Rather, they have given them preference over all of the Prophets and Messengers. Some of their men of piety-if there are men of piety amongst them-exempt (from this slanderous claim of theirs) the Messengers of Strong Will!! From those qualities which they have given to their Imaams is their claim that the revelation descends upon them:

On the authority of Ibn Aboo Hamzah who said: *"I heard Aboo Abdullaah saying: 'Indeed from us is he who (the revelation) is whispered into his hear. From us is he who it comes to him in a dream. From us is he who hears a sound similar to the sound of a chain dragging across a basin. From us is he who there comes to him an image greater than Jibreel and Mikaa'eel.'"*<sup>65</sup>

On the authority of Aboo 'Abdullaah who said that 'Alee was upon the tip of a mountain and Allaah's Messenger ﷺ said to him: *"Be still; for we have heard the sound similar to that of a thunder clap."* It was said to him: *"O Messenger of Allaah! What is this (sound)?"* He said: *"Allaah is having private counsel with 'Alee."*<sup>66</sup>

**I say:** Mention has already preceded of the narration regarding the Mus-haf of Faatimah.

- ❖ From the essential differences between us and the Raafidah in that which relates to the Prophet ﷺ is in the issue of the prophetic Sunnah. For we believe that the Hadeeth is that which connects (us) to the Prophet ﷺ; particularly by way of statement, action, or tacit approval as is well known in the books of legislative usages (of terms) and Usool

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<sup>65</sup> Basaa'ir Ad-Darajaat pg. 232

<sup>66</sup> Basaa'ir Ad-Darajaat pg. 412

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(foundational principles). However, according to the Raafidah: *“That which connects to the infallible one, moreover that which is authentic from it, is that which by way of transmission of the just Imaamee (a Raafidee) from the likes of him.”*<sup>67</sup> Al-Maamiqaamee transmitted it from their scholar who is nicknamed: The Second Martyr.<sup>68</sup>

On this basis, the Hadeeth is the statement of the Prophet صلی اللہ علیہ وسلم and the statement of the infallible Imaams according to them; there is no difference between that which is attributed to the Prophet صلی اللہ علیہ وسلم and that which is attributed to them, it is all revelation.

Then there is another matter; and it is that the Sunnah which we have in the books of Sunnah, the Musnads, and other than them from the reputable books of Islaam, it has been transmitted to us from the Prophet صلی اللہ علیہ وسلم by way of his companions, may Allaah’s Pleasure be upon them all; such as the four Khulaafaa’, Aboo Hurayrah, the Mothers of the Believers, and the rest of their brothers who have transmitted to us something from the Sunnah while they differed in terms of the small number or abundance as is well known (i.e. some narrated a small amount while others narrated a large amount). This great legacy has no value with the Raafidah. Hence, they declare all of the companions of the Prophet صلی اللہ علیہ وسلم to be disbelievers except a small number; and the narrations of the disbeliever are rejected. Thus, they do not accept the narrations transmitted by the companions, because the general populace of them are not from the Twelver Imaamees; and narrations from one who is not an Imaamee are rejected and unacceptable.

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<sup>67</sup> Translators note: i.e. This means that nothing can be trusted as authentically attributed to the Prophet unless it comes through a chain of Raafidah; and Allaah knows best.

<sup>68</sup> *Miqbaas Al-Hidaayah Fee ‘Ilm Ad-Diraayah* 1/145

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Ibn Al-Mutahhir Al-Hallee said: *“The narration of a Kaafir is not accepted, even if it is known that he safeguarded his religion from lying. This is due to the obligation of confirming (the statement of) the evildoer and the opposer from amongst the innovating Muslims. If we consider him to be a disbeliever, then that affair is likewise the same... The opposer who is not a Kaafir, his narration is likewise not accepted due to him being classified under the title: Faasiq (evildoer).”*<sup>69</sup>

Since there is, within the speech of Al-Mutahhir, the probable claim that there is not to be found amongst those who are not from the Imaamee (Shee’ah) the opposer who is not a disbeliever, ‘Abdullaah Al-Maamiqaanee reveals their reality, lifts the probability, and confirms in an explicit statement that the one who is not an Imaamee (a twelver Raafidee) then he is a Kaafir in his statement: *“That which conforms to reality is that equity does not coexist with corruption in creed and that Eemaan (belief in the Imaams) is a condition regarding the narrator.”* He also says: *“It is that which the ‘Allaamah deemed correct within his books on fundamental principles in conformity with the majority due to the statement of the Most High:*

﴿إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

**“And if an evil doer brings you any news then confirm it.”**  
(Al-Hujuraat 40:6)

*And there is no Fisq (evil-doing) greater than not having Eemaan (in the twelve Imaams); and the reports regarding their Fisq, rather, their disbelief, cannot be counted (due to their) abundance.”*<sup>70</sup>

Eemaan, according to them, the basis of its principles is faith in the Imaamate. Al-Majlisee said in *Bihaar Al-Anwaar*: *“The verifying scholar, At-Toosee Roohullaah, His Holy spirit said regarding the principles of beliefs: ‘The principles of Eemaan*

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<sup>69</sup> Tahdheeb Al-Wusool Ilaa ‘Ilm Al-Usool 77-78

<sup>70</sup> Tanqeeh Al-Miqaal Fee Ahwaal Ar-Rijaal 1/207



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according to the Shee'ah are three: affirming the uniqueness of Allaah the Exalted in His Essence, Justice, and His Actions; affirming the Prophethood of the Prophets, upon them be peace; and affirming the Imaamate of the infallible Imaams after the Prophets." Then he (Al-Majlisee) said, commented upon it: "There is no doubt that the thing is absent with the absence of its foundation which is a part of it. Just as we are within it, then it is necessary to rule with disbelief for the one who has not actualized the aforementioned affirmation; even if he has affirmed the two testimonies."<sup>71</sup>

I will strike for you, my brother reader, two examples:

- ❖ **The First** is for the position of one of their most major leaders in this era regarding the most prolific Muhaddith amongst the companions; and that is Aboo Hurayrah, who has narrated from Hadeeth that which none of the companions has attained. The Prophet ﷺ bore witness for him with having diligence for the Hadeeth. And what does Al-Khomeini, may Allaah give him what he deserves, say? He says: "*Allaah knows how many calamities Al-Islam has suffered due to evil scholars since the inception of Al-Islam until today. Aboo Hurayrah is one of the jurists, but Allaah knows how many Hadeeths he fabricated for the benefit of Mu'aawiyah and his likes; and how much he caused from calamities to Al-Islam.*"<sup>72</sup> **I say:** If this is the status of the narrations of Aboo Hurayrah (according to them), even though he withdrew from the turmoil that occurred between 'Alee and Mu'aawiyah, along with the fact that he is the companion who narrated the most Hadeeth, then what do you think their position is regarding the narrations of other than him? Reflect, my brother,

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<sup>71</sup> Bihaar Al-Anwaar 8/367

<sup>72</sup> Al-Hukoomah Al-Islamiyah by: Al-Khomeini pg. 198 within the second print

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upon how many of the prophetic Hadeeths would be lost and vanish if we were to drop the narrations of Aboo Hurayrah alone; not to mention the collection of narrations from the companions in general.

- ❖ **The Second Example** is the position of one of their major scholars in this era, and that is Muhammad Al-Husayn Aali Kaashif Al-Ghitaa', when he said: *"As for that which the likes of Aboo Hurayrah, Samrah ibn Jundub, Marwaan ibn Al-Hakam,<sup>73</sup> 'Imraan ibn Hittaana,<sup>74</sup> 'Amr ibn Al-'Aas, and their likes have narrated, then they are not given, according to the Imaamees, the weight of a mosquito in consideration; and their affair is too famous to mention. How could they be, when many of the scholars of the Sunnah<sup>75</sup> have made explicit their curses of them and*

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<sup>73</sup> Marwaan ibn Al-Hakam: He is from the Kulafaa' of Banoo Umayyah. He was born two years after the Hijrah. He did not hear from the Prophet ﷺ 'Urwah ibn Az-Zubayr said: *"Marwaan did not used to give importance to the Hadeeth."* *Tahdheeb At-Tahdheeb* 10/92

<sup>74</sup> Imraan ibn Hittaana: Al-Bukaaree reported from him in one place within his Saheeh. He was upon the views of the Khawaarij and it is reported that repented from it.

<sup>75</sup> This is from the most despicable of lies. For indeed Aboo Hurayrah, 'Amr ibn Al-'Aas, and their brothers from the companions have a position of eminence and the status of every scholar of the Sunnee Muslims. None reviles them except the people of desires and innovations from the Rawaafid, the Mu'tazilah, and their likes; also, the likes of the orientalists. From the most popular of them in this era is Mahmood Aboo Rayyah; wherein he composed an entire book in revilement of Aboo Hurayrah, may Allaah be pleased with him. From them as well is Sayyid Qutb; the one who has reviled, with a revilement that exceeds the bounds in evil, against Mu'aawiyah, 'Amr ibn Al-'Aas, and the Khilaafah of 'Uthmaan, may Allaah be pleased with him. Allaah has decreed that there should be for the Sunnah lions that would defend its nobility and safeguard its signposts. From those who have refuted Aboo Rayyah is the 'Allaamah Abdur-Rahmaan Al-Muallimee and Doctor Muhammad Aboo Shahbah. From those who have refuted Sayyid Qutb are: The renowned 'Allamah Mahmood Muhammad Shaakir, Shaykh 'Abdullaah Ad-Duwaysh, and the 'Allaamah Rabe' ibn Haadee Al-Madkhalee, may Allaah reward them, on behalf of the Sunnah and its people, with the best reward.

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*have indicated the harshness of their criticisms (against them)."*<sup>76</sup>

So look, my brother reader, at this position regarding the companions of Allaah's Messenger ﷺ and the carriers of his Sunnah and note the mixing of that which has actually been narrated within this statement with deficiency (in their narration of it). How could we lend support to those who revile the carriers of the Sharee'ah and its transmitters; the best of human beings after the Prophets and Messengers?

Due to this corrupt belief concerning the companions of Allaah's Messenger ﷺ and those who carried knowledge from them from the leaders amongst the Taabi'oon and those after them, you find that they have no concern for the reputable recorded books of Sunnah and they do not hold them in high esteem. Their Mujtahid 'Allaamah, Muhammad 'Alee Al-Maylaanee said in *Mu'jam Al-Kalaam* in defining that which is Saheeh: *"They are, according to us, the transmitted Hadeeths with chains leading to those who are infallible (i.e., their Imaams). However, with the commoners it (the term Saheeh) is applied to the six books which they rely upon. They are as follows:*

1. *Shaheeh Al-Bukhaaree*
2. *Saheeh Muslim*
3. *Saheeh At-Tirmidhee*
4. *Saheeh An-Nasaa'ee*
5. *Saheeh Ibn Maajah*
6. *The Musnad of Ahmad ibn Hanbal*

*The Hadeeths within them are not Saheeh. Rather, they contain Hadeeths which are fabricated, falsities, and lies."*<sup>77</sup>

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<sup>76</sup> *Aslush-Shee'ah wa Usooluhaa* pg. 15

<sup>77</sup> *Mu'jam Al-Kalaam* pg. 205 The ignorance of the author is clearly evident by him naming the books of At-Tirmidhee, An-Nasaa'ee, and Ibn Maajah as Saheeh, while the book of At-Tirmidhee is known as Al-Jaami' and the others are known as As-Sunan. And it is not the

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Thus, the Raafidah squander this great heritage which the eminent ones of the Ummah have compiled, exhausted their bodies for the sake of, past their entire lives in the service of, working in the path of its compilation; sifting it out and refining it (forsaking) the Dunyaa and its delights. If the trustworthy (narrators) of these great recorded books were to be dropped then how will the Ummah of Islaam come to know the Sunnah of its Prophet ﷺ and the details of that which was made general within the Book of its Lord, then Mighty and Majestic?

- ❖ From their deviation as well in this field is that they do not obligate confirming the Prophet ﷺ in that which he has informed with from the affairs of the unseen. Muhammad Hasan Al-Ashtiyaanee said: *“When the Messenger has informed regarding the legislative rulings; e.g., the nullifiers of ablution, the rulings of menses and post natal bleeding, then it is obligatory to affirm and act by that which he has informed with. If he has informed regarding affairs of the unseen, such as the creation of the heavens and the earth, the Hoor (i.e., the Hoor Al-‘Ayn), the castles (in Paradise), then it is not obligatory to take this as part of the religion after knowing of it; especially if there is some doubt (regarding it).”*<sup>78</sup> If it is not the case that belying the Prophet ﷺ in that which he has informed with from the affairs of the unseen is disbelief, then what is disbelief, O slaves of Allaah?!

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necessary case that these three are (completely) authentic. Rather, within them are (Hadeeths which are) Saheeh, Hasan, and Da‘eef. From his ignorance as well is that he made the sixth of the six books to be the Musnad of Imaam Ahmad and he left off the Sunan of Aboo Daawud while in the usage of the term: The Six Reputable Books, the Musnad of Ahmad does not enter into them, as is well known.

<sup>78</sup> *Bahr Al-Fawaa'id* 1/267

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- ❖ From their deviations in the field as well is accusing the Prophet ﷺ with treachery in conveying that which was revealed to him, and the refuge is with Allaah. Al-Khomeini said: *"It is clear that had the Prophet conveyed the affair of the Imaamate in accordance with that which Allaah commanded him and had exerted efforts in this area then all these differences, turmoil, and battles would not have infested the Islaamic lands; and there would not have appeared differences in the foundations of the religion and its subsidiary branches."*<sup>79</sup>

Yes; indeed the difference is huge and the extent of the contrast between us and the people of this creed is very great.

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<sup>79</sup> *Kashf Al-Asraar* by: Al-Khomeini pg. 155

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### CHAPTER: THE DEVIATIONS OF THE RAAFIDAH REGARDING THE COMPANIONS OF THE PROPHET AND HIS WIVES

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There is no agreement between us and the Raafidah regarding that which believing in it is obligatory as it relates to the companions in light of the Book of Allaah and the Sunnah of His Messenger ﷺ. They are, with us, the best of creation after the Prophets and Messengers. They are the representatives of the religion and the transmitters of the clear legislation. We draw near to Allaah by loving them and we worship Allaah by (holding to) their integrity. We do not mention them except with good yet we do not believe that any of them are infallible. Rather, all of them committed errors (at times) and was correct (at other times). However, we hope for the one who erred from amongst them that Allaah will overlook his mistakes due to what they have from companionship, precedence, conveying the legislation, and status which none besides them shares with them. Allaah has purified, commended, and praised them and has promised them paradise. The Most High has said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَبْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنًا نَفْسِهِ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him.

And helping Allaah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful

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(to what they say). And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Al-Hashr 59:8-10)

The Most High has said:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَّرَعٍ أُخْرِجَ شِطَّاهُ فَانزَرَهُ فَأَسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْفِهِ يُعْجِبُ الزَّرَّاعَ لِيْفِيضَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

“Muhammad (ﷺ) is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe (i.e. all those who follow Al-Islaamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do

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righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (Al-Fath 48:29)

The Most High has said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالنَّاصِرِينَ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ﴾

“And the first to embrace Al-Islam of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise)”  
(At-Tawbah 9:100)

The Hadeeths regarding their virtues are many. From them is his صلی اللہ علیہ وسلم statement:

لَا تُسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيْقَهُ

“Do not revile my companions. For had one of you spent gold equal to Mt. Uhud in (charity) it would not be equivalent to a Mudd spent by one of them; not even half of that.”<sup>80</sup>

He صلی اللہ علیہ وسلم also said:

إِذَا ذُكِرَ أَصْحَابِي فَأُمْسِكُوا

“When my companions are mentioned withhold.”<sup>81</sup>

He صلی اللہ علیہ وسلم also said:

النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتْ النُّجُومُ أَثَى السَّمَاءِ مَا تُوعَدُ وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَثَى أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي فَإِذَا ذَهَبَ أَصْحَابِي أَثَى أُمَّتِي مَا يُوعَدُونَ

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<sup>80</sup> Agreed upon

<sup>81</sup> At-Tabaraanee reported it and Al-Iraaqee deemed it to be Hasan.



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*"The stars are the protectors of the heavens. When the stars go then what has been decreed for the heavens will come. I am a protector for my companions. When I go then what has been decreed for my companions will come. My companions are protectors for the people of the earth. When my companions go then what has been decreed for my nation will come."<sup>82</sup>*

How excellent it that which Al-Qaadee 'Iyaad, may Allaah have mercy upon him, said: "From honoring him صلى الله عليه وسلم is honoring his companions, righteousness towards them, acknowledging their right, taking them as an example, having good praise for them, seeking forgiveness for them, withholding regarding that which occurred between them, having enmity for those who have enmity for them; and shunning the narrations of those historians, the ignorant narrators, the Shee'ah, and the slanderous innovators regarding anyone of them; seeking for them, from that which has been narrated concerning them-for example regarding that which happened between them from tribulations-the best interpretation and giving them the most excellent ways out (from being attributed with evil statements). Hence, they are the people (most deserving of) that. One should not mention a single one of them with evil nor should one hold any of them in contempt. Rather, their good deeds, virtues, and praiseworthy conduct is to be mentioned and one is to remain silent about that which is other than that. As he صلى الله عليه وسلم has said:

إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا

*"When my companions are mentioned, withhold."<sup>83</sup>*

This is some of that which has been narrated in the Book and the Sunnah regarding the virtues of the companions, their rank, and the loftiness of their status. In spite of all this they have, from the Raafidah, the most complete share of

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<sup>82</sup> Muslim reported it; Hadeeth no. 2531

<sup>83</sup> Ash-Shafaa' Bi-Ta'reef Huqooq Al-Mustafaa pg. 271

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Takfeer,<sup>84</sup> Tafseeq,<sup>85</sup> curses, accusation of every evil, and accusation of every deficiency; especially the most eminent and the best of the companions. Yes, they exclude a small number from amongst them (in these calumnies) although they have attributed to them deficiencies and vilification, desiring to praise and commend them. (Their criticism) is such that if it were assumed that an enemy of the household (of the Prophet) were to desire to belittle or malign them then it is not possible in that for him to reach the level of that which the Raafidah have done with their lies; and the praise is for Allaah who has vindicated the people of knowledge, religion, and equity from the household of the Prophet from the lies, falsehoods, and slanders of the Shee'ah.

There is no doubt that cursing the companions is a nullifier of the principles of the religion and its Pillars and a destruction of its structure; because they are its carriers and transmitters. So if they were disbelievers or evil-doers then it would be obligatory to drop their narrations. And if their narrations are dropped then the entire religion would be dropped, and the refuge is with Allaah. Here is a brief synopsis from the speech of the Raafidah regarding the companions of Allaah's Messenger ﷺ

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<sup>84</sup> Declaring someone to be a disbeliever

<sup>85</sup> Declaring someone to be an evil-doer

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### The Creed of the Raafidah Regarding the Companions in General

In the book of Saleem ibn Qays<sup>86</sup> regarding 'Alee ibn Aboo Taalib he said: *"Indeed all of the people (the companions) became apostates after Allaah's Messenger ﷺ except four. Indeed the people came to be, after Allaah's Messenger ﷺ, of the status of Haaron and those who followed him; and of the status of the calf (which they took in worship) and those who followed it. 'Alee resembled Haaron and 'Ateeq (Aboo Bakr) resembles the calf, while 'Umar resembles Saamiree."*<sup>8788</sup>

At-Tustaree, one of their scholars, said: *"Just as Moosaa came for guidance, and he guided a great portion of the Children of Israa'eel and other than them, but they became apostates during his lifetime so that none remained upon his faith except Haaron, upon him be peace; likewise, Muhammad ﷺ came and guided a large portion; however, after his death they turned back on their heels (as apostates)."*<sup>89</sup>

Rather, they believe that most of those who openly manifested their Islaam during the lifetime of the Prophet ﷺ only manifested it out of hypocrisy; and that the Prophet ﷺ only accepted their entrance into the ranks of the believers because he was in need of large numbers so that he could be protected by them against his enemies. Hasan Ash-Shayraazee, one of the current-day Shee'ah, says: *"Indeed it was not to the advantage of the Prophet ﷺ at the inception of Al-Islaam to only accept the sincere and reject the hypocrites. It was only upon him to gather together all of the rubbish of Jaahilyah in*

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<sup>86</sup> From those who have confirmed the book and affirmed the authenticity of its ascription to the author is Al-Khaw'ee and Sharf-ud-Deen Al-Moosawee in Al-Maraaji'at

<sup>87</sup> Translator's note: Saamiree is the individual who lived during time of Moosaa. He incited the Children of Israa'eel to worship the calf after his departure. See Soorah Ta-Ha 20:85-85

<sup>88</sup> The Book of Saleem ibn Qays pgs. 598-599

<sup>89</sup> *Ihqaq Al-Haqq* by Al-Tustaree pg. 316

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order to place a shield (of protection) around Al-Islam by way of it from the local and international forces which were openly against him. So he would proclaim: **'Say: None has the right to be worshipped except Allaah and you will be successful.'**" Up to his (Ash-Shayraazee's) statement: "It was not for the Prophet to reject them; otherwise there would only have remained him, 'Alee, Salmaan, Aboo Dharr, and a small group from the chosen elite."<sup>90</sup>

How amazing is this! These people for whom Allaah has attested to as having faith, they (the Raafidah) attest to them as having hypocrisy! Allaah gives them glad tidings of Paradise yet these people say that they are in the fire.

﴿ قُلِ الْاَنْتُمْ اَعْلَمُ اَمْ اللّٰهُ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللّٰهِ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾

**"Say, Do you know better or does Allaah? And who is more unjust than he who conceals the testimony he has from Allaah? And Allaah is not unaware of what you do."**  
(Al-Baqarah 2:140)

### The Creed of the Raafidah Regarding Aboo Bakr As-Siddeeq

That is just a morsel of the creed of the Raafidah regarding the companions in general except for those whom they have excluded. Now we will see some of their speech regarding Aboo Bakr As-Siddeeq, may Allaah be pleased with him. I do not have to remind you, my noble brother reader, that Aboo Bakr is Aboo Bakr, and this is sufficient.<sup>91</sup> Aboo Bakr As-Siddeeq was the first of the people to believe in the Prophet صلی اللہ علیہ وسلم and he was his companion in the cave. He was his successor in (leading) the prayer on the day when he was extremely sick and the most beloved of the men to him. He

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<sup>90</sup> *Sha'aa'ir Al-Husayniyah* by Hasan Ash-Shayraazee pgs. 8-9

<sup>91</sup> Translator's note: It is sufficient for him as a virtue that he is who he is; i.e. Aboo Bakr As-Siddeeq.

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was the one who if he were to take a Khaleel (intimate companion) from the creation then he would have taken him as a Khaleel. He spent his wealth in the cause of Allaah. The companions pledged their allegiance to him unanimously acknowledging his virtue and affirming his eminence; the just Imaam who walked amongst the people upon the path of justice, humility, kindness, and mercy whilst having resoluteness and determination. So may Allaah be please with him and may He cause him to be pleased.

In spite of that there has come to Aboo Bakr, from the Raafidah, numerous and unspeakable insults, oppression, lies, and slander. They accuse him in his religion and in his Eemaan. So what do you think (they say) about (him in) that which is less than the religion? Here is something from their vileness in this regard:

- ❖ They accuse him with never having left the worship of idols at all. They said: *"He used to pray behind Allaah's Messenger, may blessings be upon him and his family, with an idol hanging around his neck prostrating to it."*<sup>92</sup>
- ❖ They accuse him of great acts of disobedience and things which necessitate apostasy. They said: *"He used to break his fast intentionally during the daytime in Ramadaan, drink intoxicants, and satirize Allaah's Messenger ﷺ."*<sup>93</sup>
- ❖ They accuse him of never acknowledging his Lord. At-Toosee the Shee'ee said: *"Indeed from amongst the people is he who doubted his (Aboo Bakr's) Eemaan, because within the Ummah is he who*

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<sup>92</sup> *Al-Anwaar An-Nu'maanayah* by: Al-Jazaa'iree 1/53

<sup>93</sup> *Al-Burhaan* by: Al-Bahraanee 1/500

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*says: 'He never acknowledged Allaah the Exalted at all.'*"<sup>94</sup>

- ❖ Ibn Taawus, the Shee'ee, held that his (ever) being guided (to Islaam) is doubtful.<sup>95</sup> Al-Majlisee held that he had no Eemaan (i.e., that he was a Kaafir).<sup>96</sup>
  
- ❖ They justified his being nicknamed As-Siddeeq (the truthful) saying that he deemed to be true (the claim of the pagans) that the Prophet ﷺ was a sorcerer. As-Saffaar, Al-Qumee, and Al-Mufeed, from the Shee'ah, narrated with their Shee'ah based chains of narration on the authority of Khaalid ibn Najeeh that he said: "I said to Aboo Abdullaah Ja'far As-Saadiq: 'May I be sacrificed for you! Did Allaah's Messenger, may blessings be upon him and his family, name Aboo Bakr 'As-Siddeeq' (the truthful)?' He said: 'Yes.' I said: 'How?' He said: 'When he was with him in the cave Allaah's Messenger, may blessings be upon him and his family, said: 'Indeed I see the boat of Ja'far ibn Aboo Taalib experiencing turbulence within the sea deviating (from its course).' He (Aboo Bakr) said: 'Are you able to show me?' He said: 'Come close to me.' So he came close to him and he wiped his eyes. Then he said: 'Look.' So Aboo Bakr looked and he saw the boat experiencing turbulence in the sea. Then he looked (and saw) the mansions of Al-Madeenah; so he said within himself: 'Now I believe that you are a sorcerer.' So Allaah's Messenger, may blessings be upon him

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<sup>94</sup> *Talkhees Ash-Shaafee* by: At-Toosee pg. 407

<sup>95</sup> *At-Taraa'if* by: Ibn Taawus pg. 32

<sup>96</sup> *Mir'aah Al-'Uqool: The Explanation of Ar-Rawdah* by: Al-Majlisee 3/429-430

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*and his family, said: 'You are As-Siddeeq. (i.e., you affirm and believe in what the pagans say.'''<sup>97</sup>*

### **The Creed of the Raafidah regarding 'Umar ibn Al-Khattaab رضي الله عنه**

Just as the Raafidah declared Aboo Bakr to be a disbeliever and reviled him, likewise was the lot of the second man in the Muslim nation after the Prophet ﷺ and Aboo Bakr As-Siddeeq; I am referring to Al-Faarooq<sup>98</sup> 'Umar, may Allaah be pleased with him. They declared him to be a disbeliever and accused him in his honor. They took the day upon which he was murdered as an 'Eed, may Allaah disfigure and humiliate them; and they consider his murderer to be a friend and elevate his status. This is what they believe regarding 'Umar, while he is Al-Faarooq by whom Allaah gave honor to Al-Islaam and gave justice to the weak from amongst the first and foremost (to embrace Al-Islaam) so that they openly manifested that which they were concealing (i.e., their Islaam) and some of those whom they were leery of became afraid of them; the one upon whose tongue the angels would speak.<sup>99</sup> His accepting Islaam was honor; his emigration was a victory, and his leadership was a mercy. The Messenger ﷺ attested to him having faith and knowledge and he gave him the glad tidings of martyrdom. Allaah showed him one of his castles in Paradise. 'Alee, may Allaah be pleased with him, came to him while he was laying down after having died and bore witness for him with a truthful testimony such that there is no desire to be hoped for nor any harm to be feared. He said: *"May Allaah have mercy upon you. By Allaah, there does not*

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<sup>97</sup> *Tafseer Al-Qumei* 1/290

<sup>98</sup> i.e. The one who distinguishes between truth and falsehood.

<sup>99</sup> On the authority of Aboo Salamah ibn 'Abdur-Rahmaan who said: *"It reached me that Allaah's Messenger ﷺ said: 'There used to be, from the nations that were before you, those upon whose tongues the angels would speak. If there is any within my nation then it is 'Umar ibn Al-Khattaab.'" At-Tirmidhee*

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*remain anyone whom I would love to meet Allaah with the likes of their deeds more than you. Indeed I always thought that Allaah would place you along with your two companions, Allaah's Messenger and Aboo Bakr. I used to often hear Allaah's Messenger saying: 'Me, Aboo Bakr and 'Umar went' and 'Me, Aboo Bakr and 'Umar returned,' and I always thought that Allaah would place you along with them."*

This is 'Umar in the scales of justice and equity. As for his state in the scales of the unjust Raafidah, look at how they consider him:

❖ **Their declaring him, may Allaah be pleased with him, to be a disbeliever:**

They claim that he was a disbeliever hiding his disbelief and outwardly manifesting Al-Islam.<sup>100</sup> They also claim that his disbelief was of the same level as the disbelief of Iblees if not more severe than it.<sup>101</sup> Al-Majlisee, the scholar of the Safavid Dynasty and the reference point of the modern day Shee'ah, said: *"There is no room for the one having intellect to doubt the disbelief of 'Umar; may the curse of Allaah and His Messenger be upon him and upon all those who consider him to be a Muslim and upon all those who refrain from cursing him."*<sup>102</sup>

❖ **Their accusing him regarding his honor:**

The Raafidah accuse the chief of the believers, 'Umar ibn Al-Khattaab, with accusations touching his honor and nobility; and they describe him with qualities which make the skin of the

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<sup>100</sup> See: *As-Siraat Al-Mustaqeem* by: Al-Bayaadhee 3/129

<sup>101</sup> See: *Tafseer Al-'Ayyaashee* 2/223-224 and *Bihaar Al-Anwaar* 8/220

<sup>102</sup> *Jalaa' Al-'Uyoon* by: Al-Majlisee pg. 45



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believers shiver due to their repulsiveness and their vileness. The foreheads are drenched with sweat due to them out of shame and embarrassment. Whoever wishes to see this slander and degradation which has no ending, then let him look at the books of the Raafidah in this field. From them, by way of example, is the book *Al-Anwaar An-Nu'maniyah* 1/63. So is there, after that, any possibility of unity with them while they remain upon that which they are upon?!

- ❖ **Their taking the day on which he was murdered as an 'Eed and their glorification of his murderer, may Allaah give him what he deserves:**

They ascribe to 'Alee, may Allaah be pleased with him, that he said regarding the day 'Umar was killed that it is an 'Eed and (that he said): *"It has seventy names. From them: The Day the Distress was Relieved, The Day of Vengeance, The Day of Remorse for the Oppressor, and the Day of the Felicity of the Shee'ah..."*<sup>103</sup> The author of the book *'Aqd Ad-Darar Fee Baqar Batn 'Umar* compiled a chapter wherein he mentioned (various) aspects of it. He said therein: *"The Fourth Chapter: Describing the State of Happiness of this Day for those who has Right to the Khalifate and that it is from the Completeness of Felicity for the True Shee'ah;"* Then he mentioned the Nasheeds which are said on this day and he described them saying: *"They are pure words and interesting phrases; and it is: When the moment arrived for that which was hoped, the continuous wind was provided (i.e., the murder was facilitated) in the*

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<sup>103</sup> Al-Bayaadhee in *As-Siraat Al-Mustaqeem* 3/29 and Al-Majlisee in *Bihaar Al-Anwaar* 20/330

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*morning and the evening; for the murder of the one who was not a believer in Allaah and the Last Day; 'Umar the son of Al-Khattaab, the Wicked One who put the worshippers to trial and caused corruption in the earth; until the Day of Gathering and Summoning the glasses of celebrations are filled with nectar that relaxes the souls; mixed with the powder of the actualization of happiness and a gentle water that gives success (in attainment of) joy."*<sup>104</sup>

Likewise they supplicate for mercy upon Aboo Lu'Lu the evil Majoosee, consider him to be a Muslim man who was from the best of the Muslims, and they mention that he only killed 'Umar ibn Al-Khattaab, may Allaah be pleased with him, out of revenge for the oppression that he suffered from him and the degradation that he cast upon him.<sup>105</sup> They describe him as having bravery, and they nickname him: *The Father of Bravery in the Religion*.<sup>106</sup> They narrated on the authority of Aboo 'Abdullaah that he said: *"There are three to whom Allaah will not speak on the Day of Standing, nor will He purify them, and for them is a painful punishment: (1.) Whoever claims Imaamate while he has no right to it. (2.) Whoever obstinately rejects an Imaam. (3.) Whoever claims that the two of them have any share of Islaam."*<sup>107</sup> His statement: *"...the two of them..."* is a pronoun referring to Aboo Bakr and 'Umar.

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<sup>104</sup> 'Aqd Ad-Darar Fee Baqar Batn 'Umar pg. 6

<sup>105</sup> 'Aqd Ad-Darar Fee Baqar Batn 'Umar pgs. 2-4

<sup>106</sup> Al-Kunan waAl-Alqaab by: 'Abbaas Al-Qumee 1/147

<sup>107</sup> Al-Kaafee 1/373-374 and Bihaar Al-Anwaar 8/363

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- ❖ **The Raafidah's cursing of Aboo Bakr, 'Umar, 'Aa'ishah, and Hafsah, may Allaah be pleased with them:**

Al-Kulaynee narrated from Al-Hasan ibn Thuwayr and Aboo Salamah As-Siraaj that they said: *"We heard Aboo Abdullaah, upon him be peace, sending curses at the end of every obligatory prayer, upon four men and four women. So and so, so and so, so and so, and Mu'aawiyah; and mentioning them by name. (And he would curse) so and so, so and so (females), Hind, and Umm Al-Hakam, the sister of Mu'aawiyah."*<sup>108</sup> This naming from them of so and so from the men, it refers to Aboo Bakr, 'Umar, and 'Uthmaan, may Allaah be pleased with them. The naming from them of so and so from the women refers to 'Aa'ishah and Hafsah, may Allaah be pleased with them. Muhammd Baaqir Al-Majlisee makes this clear when he says: *"Our creed (meaning the creed of the Shee'ah) as it relates to disassociation is that we disassociate ourselves from the four idols: Aboo Bakr, 'Umar, 'Uthmaan, and Mu'aawiyah; and four women: 'Aa'ishah, Hafsah, Hind, and Umm Al-Hakam; and from all of their loyalists and followers. And we hold that they are the most evil of Allaah's creation upon the face of the earth; and that Eemaan in Allaah, His Messenger, and the Imaams is not complete except after disassociation from their enemies."*<sup>109</sup> Al-Qumeer narrated in his Tafseer, which is the most prominent and greatest of the books of Tafseer according to them, on the authority of Aboo Abdullaah, upon him be peace, that he said: *"Allaah never sent a Prophet except that*

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<sup>108</sup> Al-Kaafee 3/342

<sup>109</sup> From: Butlaan 'Aqaad'id Ash-Shee'ah by: At-Toonisawee pg. 53; he transmitted it from the book of Al-Majlisee titled *Haqq Al-Yaqeen* pg. 519 in Persian the he translated it (to Arabic).

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*within his nation there were two Shaytaans which harmed him and lead the people astray after him. As for the two companions of Nooh, they were Qanatifoos and Khurraam; as for the two companions of Ibraheem, they were Makathel and Razaam; as for the two companions of Moosaa, they were As-Saamiree and Mar'aqibaan; as for the two companions of 'Eesaa, they were Paul and Martoon; as for the two companions of Muhammad, they are Habitar and Zareeq."*<sup>110</sup> He means by Habitar: 'Umar ibn Al-Khattaab; and he means by Zareeq: Aboo Bakr As-Siddeeq as explained by Al-Malaa' Al-Hindee.<sup>111</sup>

- ❖ **Their supplication against them and against their daughters, may Allaah be pleased with them:**

From their famous supplications is: The Du'a of the Two Idols of Quraysh. This Du'a, according to them, is better than shooting one thousand arrows in the Battle of Badr. The *Two Idols of Quraysh* according to the Raafidah are Aboo Bakr and 'Umar, may Allaah be pleased with them.<sup>112</sup> The Raafidah narrate this Du'a on the authority of 'Alee. It says: "*O Allaah, send prayers upon Muhammad and the family of Muhammad. Curse the two idols of Quraysh, their two Jibts and Taagoots;*<sup>113</sup> *their two slanderous ones and their two daughters.*

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<sup>110</sup> Tafseer Al-Qumee 1/214

<sup>111</sup> *Maqbool Qur'aan Ash-Shee'ee* in Urdu pg. 281 transmitted from *Ash-Shee'ah wa As-Sunnah* pg. 35 by: Ihsaan Ilahee Zuhayr

<sup>112</sup> See: *Bihaar Al-Anwaar* 52/281

<sup>113</sup> Translator's Note: Imaam As-Sa'dee mentions in his Tafseer to Soorah An-Nisaa' 4:51 that Al-Jibt and At-Taaghoot is anything that is worshiped other than Allaah. And what enters into that is magic, fortunetelling, worshipping other than Allaah, and obedience to the Shaytaan; all of this is Al-Jibt and At-Taaghoot. See: *Tafseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan* pg. 163

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*Those who have opposed Your command and rejected Your Revelation..." And at its end it says: "O Allaah, curse them inwardly and outwardly with abundant curses forever, always, and eternally; never ending due to its time span and not being deplete due to its abundance; a curse which its beginning returns and its ending does not go away. (And curse) their helpers, supporters, those who love them, their friends, and those who submit to them... O Allaah, punish them with a punishment from which the people of the Hell-Fire will seek safety; Ameen, O Lord of all that exists."<sup>114</sup>*

❖ **Their attributing lewdness to 'Aa'ishah, and the refuge is with Allaah:**

The Raafidee debauchery, their moral degradation, obscenity in speech, and wickedness in argumentation has reached the point of attributing lewdness to 'Aa'ishah, may Allaah be pleased with her. They have cited despicable narrations (in this regard). By Allaah, if a man had no religion but he had manhood, and he were to dispute with someone, he would be above attributing lewdness to the disputant while he knows that his family is free and pure of that. His modesty and manhood would prevent him from that. So how is it that the souls of the Raafidah have permitted them, and their fingertips enabled them to blacken their books with fabricated stories of sin attributing lewdness to 'Aa'isha, the wife of Allaah's Messenger ﷺ and his beloved one? She was the one who, was accused within her lifetime

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<sup>114</sup> *Miftaah Al-Janaan Fee Al-Ad'iyah wa Az-Ziyaaraat wa Al-Adhkaar* pg. 113-114; See as well: *Misbaah Al-Kafamee* pg. 552-553 and *Bihaar Al-Anwaar* 30/394-396

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by the hypocrites with a moral atrocity (i.e., fornication); so her being free of that was revealed in the Qur'aan to be recited until the Day of Standing; in spite of the noses of the Raafidah, the heretics, and every insidious liar.<sup>115</sup>I ask to be excused by the noble reader from citing these narrations due to their despicableness and their putrid stench; and may the one who fabricated them get what he deserves from painful and humiliating punishment. If you wish to see them, then refer to, for example: (1.) *Tafseer Al-Qumee* 2/377 (2.) *Al-Burhaan* 4/358 by Al-Bahraanee (3.) *Tafseer Al-Qumee* 2/195-196 (4.) *At-Taraa'if* pgs. 492-493 by Ibn Taawoos (5.) *Mashaariq Anwaar Al-Yaqeen* pg. 86 by Rajab Al-Barsee (6.) *Ihtijaaj At-Tabrisee* pg. 82.

❖ **The Raafidah's accusing 'Aa'ishah and Hasfah of poisoning the Prophet ﷺ:**

Al-Majlisee said: *"Indeed Al-'Ayyaashee narrated with a good chain of narration from As-Saadiq, upon him be peace, that 'Aa'ishah and Hafsah, may the curse of Allaah be upon them and upon their fathers, killed the Messenger of Allaah by conspiring against him to poison him."*<sup>116</sup> The wording of the report as it is with Al-'Ayyaashee is: On the authority of Aboo Abdullaah Ja'far As-Saadiq who said: *"Do you know if the Prophet, may Allaah bless him and his family, died or was he killed? Allaah says: **If he dies or is killed, will you then turn back on your heels (as disbelievers)?** He was poisoned before his*

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<sup>115</sup> Translator's note: This is an 'Arab expression which means: Whether they like it or not, this is the case.

<sup>116</sup> *Hayaah Al-Quloob* 2/700 by: Al-Majlisee

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death. Indeed the two of them poisoned him<sup>117</sup> before his death. Therefore we say: The two of them and their fathers are the most evil of the creation of Allaah.”<sup>118</sup>

The meaning of this is that the Prophet ﷺ did not die from poison given to him by a Jewish woman within the shoulder of the sheep on the day of Khaybar; along with the fact that the Prophet ﷺ said during the illness from which he died:

يَا عَائِشَةَ مَا أَزَالَ أَجْدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ فُهَذَا أَوَانٌ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السَّمِّ

“O ‘Aa’ishah, I still feel the pain from the food which I ate at Khaybar. But this time I feel that my aorta will be cut off from that poison.”<sup>119</sup>

Other than ‘Aa’ishah, may Allaah be pleased with her, also narrated it from the Prophet ﷺ. So have the emotional ties between Raafidah and the Jews taken them to the point that they ascribe the atrocity of administering poison to the Prophet ﷺ to someone other than the Jews? Perhaps (this is the case), and that is not farfetched (that they would do so).

### ❖ Their testifying that she (‘Aa’ishah) is from the people of the Fire:

Al-‘Ayyaashee narrated from Ja’far As-Saadiq that he said in explanation of the Statement of the Most High: “It (the Hell-Fire) has seven gates.”<sup>120</sup> (He said): “They will come to the Hell-Fire from seven

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<sup>117</sup> Al-Kaashaanee added: “Meaning: The two women, may Allaah curse them and their fathers.” *Tafseer As-Saafee* 1/305

<sup>118</sup> *Tafseer Al-‘Ayyaashee* 1/200 and *Bihar Al-Anwaar* 6/504 by: Al-Majlisee

<sup>119</sup> *Saheeh Al-Bukhaaree* 4/1611

<sup>120</sup> Soorah Al-Hijr 15:44)

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*gates...the sixth gate is for 'Askar..."<sup>121</sup> 'Askar is a metaphor used for 'Aa'ishah, may Allaah be pleased with her, as Al-Majlisee has claimed.<sup>122</sup>*

❖ **Their position regarding 'Uthmaan, may Allaah be pleased with him:**

'Uthmaan ibn 'Affaan, the third Rightly-Guided Khaleefah and the son-in-law of Allaah's Messenger ﷺ for his two daughters: Ruqayyah and Umm Kulthoom. The man of praiseworthy positions and remarkable feats in the history of Al-Islam; aiding it, calling to it, and struggling in the cause of it. The Prophet ﷺ gave him glad tidings of Paradise and gave him glad tidings of martyrdom. He praised him with praise which none received the likes of except for a small number from the most eminent companions and the elite from amongst them. Yet, he has acquired from the Raafidah abuse, curses, revilement, and declarations of disbelief; that which Allaah will call them to account for, and He is the swiftest in reckoning. In what he has attained (from them) there is continuity from the perspective of its reward and blessing, although his actions have discontinued and its door has been closed due to his death, may the Pleasure of Allaah be upon him. I will suffice with the narration of one of them regarding 'Uthmaan which has been compiled and preserved in reference to abuse, revilement, and declaring him to be a disbeliever; and the refuge is with Allaah. Al-Kurkee said: *"The one who does not find within his heart enmity for 'Uthmaan and does not consider his honor permissible (for revilement, etc.) and*

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<sup>121</sup> *Tafseer Al-'Ayyaashee* 2/243

<sup>122</sup> *Bihaar Al-Anwaar* 4/378



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*does not believe that he is a disbeliever, then he is an enemy to Allaah and His Messenger; and disbeliever in what Allaah has revealed.”*<sup>123</sup> When we know the extent of the enmity of the Raafidah for ‘Uthmaan, may Allaah be pleased with him, then we are not surprised that they were rejoiced by his murder. So here is Hasan As-Saffaar, one of the pioneers of the movement of unity in this day, saying on an audio recording of his which is circulated on the internet: *“Hence, the Shee’ah are the ones who killed ‘Uthmaan, and may Allaah reward them with good.”*

Just as they attribute lewdness to ‘Umar and ‘Aa’ishah, they have done the same with ‘Uthmaan. Were it not for the repugnance of the narrations I would have cited them. However, if you wish, refer to *As-Siraat Al-Mustaqeem* 3/30 by Al-Bayaadhee and *Ihqaq Al-Haqq* pg. 306 by Al-Tustaree.

### From the Speech of the Current-Day Raafidah regarding a Number of Companions

There has preceded the speech of the past and present Raafidah regarding the Companions. Here is another brief overview of the speech of some latter-day (Raafidah) regarding a number of the companions of Allaah’s Messenger ﷺ. In the book: *Adwaa ‘Alaa Khutoot Muhibbud-Deen Al-‘Areedah* by ‘Abdul-Waahid Al-Ansaaree he says:

- ❖ He says about Aboo Hurayrah, Samurah ibn Jundub, and ‘Amr ibn Al-‘Aas: *“(They are) forgers, fabricators, and liars.”* (pg. 48) *“They masterminded the formulation of fabrications, plots, lies, and calumny against the Hadeeths of the Prophet ﷺ.”* (p. 65)

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<sup>123</sup> *Nafahaat Al-Laahoot* 56-A by: Al-Kurkee

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- ❖ *“Samurah ibn Jundub: A wretched individual. He was shameless and rigid in his ignorance, disbelief, hypocrisy, and his thirst for bloodshed. He was from the employees of Mu’aawiyah.” (pg. 89)*
  
- ❖ *“Amr ibn Al-’Aas: An illegitimate child; disbeliever, and atheist.” (pg. 81)*
  
- ❖ *“Aboo Moosaa Al-Ash’aree: A liar; narrator of the Qur’aan of Sajaah.<sup>124</sup> He began mixing the Qur’aan of Allaah with the Qur’aan of Sajaah in the Center of Al-Jandal (i.e., he would sit in this market place and mix the Qur’aan with the Qur’aan of Sajaah) after his intellect and his religion deteriorated.” (pg. 60)*

My fair-minded brother reader, is it possible that mutual unity and cohesion be established with one who believes this corrupt creed concerning these successors of the Messenger صلی اللہ علیہ وسلم and his wives and companions? Nay, there is no common ground whereupon we can stop and begin (to come) together; never ever, as long as the night and the day follow each other in succession.

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<sup>124</sup> Translator’s note: Sajaah bint Haarith, the false prophetess who claimed to receive revelation from Allaah. She married the false prophet Musaylamah the liar her dowry was that Musaylamah declared her and her followers to be exempt from Fajr and ‘Ishaa prayers. See: *Taareekh At-Tabaree*.

### CHAPTER: THE DEVIATED BELIEFS OF THE RAAFIDAH REGARDING AHLUS-SUNNAH

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It is upon the callers to unity from those who ascribe to the Sunnah to know the reality of the 'Aqeedah of the Raafidah regarding Ahlus-Sunnah; and they will come to know by way of it that unity is a farce behind which lies a plot for Ahlus-Sunnah to corrupt their beliefs, spill their blood, violate their honor, destroy their homes, and to wipe them out of existence. Hence, these objectives are a religion with which they worship Allaah and seek nearness to Him. Here is an overview of their creed regarding Ahlus-Sunnah to make it clear:

- ❖ **Ahlu-Sunnah are, according to them, disbelievers who will remain in the Fire forever:**

Al-Barqee narrated from Aboo Abdullaah, upon him be peace, that he said: *"None are upon the religion of Ibraheem except us and our followers. The rest of the people are free of it (i.e., the religion of Ibraheem)."*<sup>125</sup> In the Tafseer of Al-Qumeer on the authority of Aboo Abdullaah, upon him be peace, he said: *"There is none upon the religion of Al-Islam other than us and other than them (meaning the Shee'ah) until the Day of Standing. We hold on to the set limits of our Prophet and our Prophet holds on to the set limits of our Lord; our Shee'ah holds on to our set limits. Whoever separates from us is destroyed and whoever follows us is saved. The one who opposes us and rejects Wilaayah to us is*

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<sup>125</sup> Al-Mahaasin 1/147

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*a disbeliever. The one who follows us and adheres to our Wilaayah (i.e., saying that the Imaams, particularly 'Alee, has absolute right to leadership) is a believer.*"<sup>126</sup> As-Suddooq narrated in *Thawaab Al-A'maal* on the authority of As-Saadiq that he said: "*Indeed the Naasib (I say: He intends by An-Naasib, the Sunnee<sup>127</sup>) of the people of our household, it doesn't matter if he prays and fasts or he fornicates and steals, (either way) he is in the fire.*"<sup>128</sup> On the authority of Abbaan ibn Taglab who said: "*Aboo Abdullaah, upon him be peace, said: 'Every Naasib, even if he worships and strives hard (in obedience of Allaah), he enters into this verse:*

﴿ عَامِلَةٌ نَاصِبَةٌ ۖ تَصَلِّي نَارًا حَامِيَةً ۖ ﴾

**'Labouring (hard in the worldly life by worshipping others besides Allaah), weary (in the Hereafter with humility and disgrace) They will enter in the hot blazing Fire.'**

(Al-Ghashiyah 88:4)<sup>129</sup>

On the authority of 'Alee Al-Khadimee who said: "*Aboo Abdullaah, upon him be peace, said: 'Indeed*

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<sup>126</sup> *Tafseer Al-Qumee* 2/104

<sup>127</sup> Husayn Aali 'Asfoor said: "*There is no discussion regarding the fact that what is intended (by this term) is the Sunnees.*" He said this commenting upon a report narrated on the authority of Aboo 'Abdullaah wherein someone asked him: "*What is your view regarding these Naasibah...(to the end of the narration)*" *Al-Mahaasin An-Nafsaaniyah Fee Ajwibah Al-Masaa'il Al-Khurasaniyah* pg. 147

<sup>128</sup> *Thawaab Al-A'maal* pg. 210 Chapter: Revilement and the One who Obstinateley Rejects the Chief of the Believers. Al-Majlisee also narrated it from him in *Bihaar Al-Anwaar* 27/235; however, he repeated the statement: "...in the fire." twice.

<sup>129</sup> As-Suddooq in *Thawaab Al-A'maal* pg. 247

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*the neighbor will intercede on behalf of his neighbor and the friend on behalf of his friend. And if the angels who are near, the Prophets, and the Messengers were to intercede on behalf of a Naasib, their intercession will not be accepted.”*<sup>130</sup> On the authority of Aboo Abdullaah, who said: *“The enemies of ‘Alee, the chief of the Believers, will remain in the fire for eternity, even if they were in their religion, upon the utmost level of piety, abstemiousness, and worship. Those who believe in ‘Alee will be in Paradise for eternity; even if they were sinners in their actions with that which is the opposite of that.”*<sup>131</sup> Also narrated on his authority, he said: *“The souls of our followers were created from our clay and their bodies were created from clay which was hidden and stored which is lower than that clay. Allaah has not made for anyone a portion of the likes of that which He has created them from except the Prophets. Due to this, we and they have become “the people”. The rest of the people have become rubbish for the fire and (thus went) to the fire.”*<sup>132</sup>

❖ **The forbiddance of the Raafidee man to the Sunnee woman and the forbiddance of marriage to a Sunnee man:**

On the authority of Al-Fudayl ibn Yassaar who said: *“I asked Aboo Abdullaah, upon him be peace, regarding marrying the Naasib. He said: ‘No, by Allaah. It is not permissible.”*<sup>133</sup> On the authority of Aboo Abdullaah, who said: *“Marriage to a Jewish woman or a Christian woman is more virtuous (or he said: ‘better’) than marrying a male or female*

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<sup>130</sup> *Al-Mahaasin* 1/148 by: Al-Barqee

<sup>131</sup> *Tafseer Al-‘Ayyaashee* 1/139

<sup>132</sup> *Al-Kaafee* 1/389

<sup>133</sup> *Al-Kaafee* 5/350

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*Naasib.*<sup>134</sup> Also, narrated on his authority, is that he said: *"It is not proper for a man to marry a Naasibee woman or to marry his daughter to a Naasib; or to offer her to him."*<sup>135</sup> At-Toosee said in *Tahdheeb Al-Ahkaam*: *"It is not permissible to marry the Naasibee woman who openly displays enmity to the family of Muhammad, upon him be peace. There is no harm in marrying the weak from amongst them. What proves that is that which is established from them being disbelievers by way of the evidences which this is not the place to explain. Once their disbelief is established then marriage to them is not permissible."*<sup>136</sup> And in *Mustadrak Al-Wasaa'il* (it says): *"Chapter: The Prohibition of Marriage of the Naasib to the Believing Woman and the Naasibee Woman to the Believing Man."*<sup>137</sup>

❖ **The meat slaughtered by the Sunnee is impermissible to the Raafidah:**

On the authority of Fudayl ibn Yassaar from Aboo Ja'far, upon him be peace, who said that the Naasib was mentioned so he said: *"Don't marry to them; don't eat their sacrificed meat; and don't reside with them."*<sup>138</sup>

❖ **The Wealth and all that the Sunnee Owns is Permissible:**

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<sup>134</sup> *Al-Kaafee* 5/351

<sup>135</sup> *Man Laa Yahdaruhu Al-Faqeeh* 3/408

<sup>136</sup> *Tahdheeb Al-Ahkaam* 7/302

<sup>137</sup> *Mustadrak Al-Wasaa'il* 14/439

<sup>138</sup> *Tahdheeb Al-Ahkaam* 7/303 and *Al-Istibsaar* 3/184

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There has come in the book *Tahdheeb Al-Ahkaam*<sup>139</sup> by the Shaykh of the group, At-Toosee (d. 460 h.), on the authority of Aboo Abdullaah, upon him be peace, that he said: *"Take the wealth of the Naasib wherever you may find it, and give us 1/5 of it."*<sup>140</sup> He also narrated from him that he said: *"The wealth of the Naasib and everything that he owns is permissible for you except for his woman. For indeed marriage of the people of Shirk (amongst themselves) is permissible. The Messenger of Allaah ﷺ said: 'Do not abuse the people of Shirk.' And every people have marriage (between themselves). Were it not for the fact that we feared that a man from amongst you would be killed by a man from amongst them and the man from amongst you is better than a thousand men from amongst them, and a hundred thousand of them, we would have commanded you to kill them. However, that is for the Imaam (to do)."*<sup>141</sup> In this dangerous text is the permissibility of (taking) that which the Sunnee owns to give to the Raafidah, declaring Ahlus-Sunnah to be disbelievers and referring to them as Mushrikoon (polytheists), and the permissibility of shedding the blood of the Sunnee by the Raafidah; and that nothing prevents the Raafidee from killing the Sunnee except that it is feared that the Raafidee may be killed. Due to that, the discretion is left to the Imaam to decide the benefit in murdering (the Sunnee) and the preventative factor regarding murdering him is not due to his blood being sacred to them.

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<sup>139</sup> This is one of the four reliable books, according to them, in the field of Hadeeth.

<sup>140</sup> *Tahdheeb Al-Ahkaam* 4/122

<sup>141</sup> *Tahdheeb Al-Ahkaam* 6/387

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- ❖ **Every Sunnee man (according to them) is a catamite (on the receiving end) and every Sunnee woman is a prostitute:**

Al-'Ayyaash narrated in his Tafseer on the authority of Ja'far As-Saadiq that he said: *"There is no child born except that a devil from the devils comes to him. If Allaah knows that the child is from our Shee'ah then He shields him from that Shaytaan. If the child is not from our Shee'ah then the Shaytaan places his index finger into his rectum; so he is a catamite. And if it is a woman, he places it in her vagina, so she is a prostitute."*<sup>142</sup>

- ❖ **The Sunnee is Essentially Impure According to the Raafidah; Rather, He is of a More Extreme Level of Impurity than the Kuffaar:**

Their Shaykh As-Suddooq (d. 381 h.) reported in 'Ilal Ash-Sharaa'i with his chain of narration on the authority of 'Abdullaah ibn Aboo Ya'foor from Aboo Abdullaah, upon him be peace, that he said to him: *"Beware of washing in the public bathrooms. For within them gather the Jew, the Christian, the Majoosee, and the one who reviles our Ahlul-Bayt; and he is the most evil of them. Indeed Allaah, the Blessed and Exalted, has not created a creation more impure than the dog; yet the one who reviles our Ahlul-Bayt (the Naasib<sup>143</sup>) is more impure*

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<sup>142</sup> Tafseer Al-'Ayyaash 2/218

<sup>143</sup> Shaykhul-Islaam ibn Taymiyah, may Allaah have mercy upon him, said in clarifying the creed of Ahlus-Sunnah wal-Jamaa'ah: *"They love the family members of Allaah's Messenger ﷺ and they have allegiance for them. They uphold the advice of Allaah's Messenger regarding them and they are free from the path of the Raafidah who hate the companions and revile them; and they are free of the path of the Naasibs, who abuse Ahlul-Bayt. And they*



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than it."<sup>144</sup> On the authority of Khaalid Al-Qulaansee who said: "I said to Aboo Abdullaah, upon him be peace: 'If I meet a Dhimmee and he shakes my hand (what should I do)?' He said: 'Wipe it with dust and upon the wall.' I said: 'What about the Naasib?' He said: 'Wash it.'" Look at how the Raafidah have made the Sunnee to be more severely impure than the disbeliever while the disbeliever, at his origin, is not impure in and of himself. The impurity of the disbeliever is a figurative impurity. Due to this, the Prophet ﷺ used to host the pagans and allow them to enter the Masjid as he did with Thumaamah ibn Athaal and the Christian Delegation of Najraan.

### ❖ It is disliked to allow the Sunnee woman to breastfeed a child:

They narrated on the authority of Ja'far ibn Muhammad that he said: "The breastfeeding of the Jewish woman or the Christian woman is more beloved to me than the breastfeeding of the Naasibee woman."<sup>145</sup>

### ❖ How Does the Raafidee Supplicate if he Prays the Funeral Prayer over a Sunnee?

In Hidaayah As-Suddooq (it reads): "If you pray over a Naasibee, then say between (or perhaps after) the Fifth Takbeer: 'O Allaah, humiliate your slave amongst Your slaves in Your Lands. O Allaah, burn

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(Ahlus-Sunnah) withhold regarding that which occurred between them."

Majmoo' Al-Fataawaa 3/154

<sup>144</sup> Ilal Ash-Sharaa'i 1/292

<sup>145</sup> Mustadrak Al-Wasaa'il 15/161 Chapter: It is Disliked for the Naasibee Woman to Breastfeed a Child

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*him in Your most severe Fire and make him to taste the heat of Your punishment. For he used to befriend Your enemies and have enmity for Your friends and he hated the family of Your Prophet.' And when he is raised then say: 'O Allaah, do not elevate him, and do not purify him.'"*<sup>146</sup>

### ❖ **The Permissibility of (spilling) the Blood of Ahlus-Sunnah:**

There is no astonishment in this; for they believe that they are disbelievers who will remain in the Fire for eternity. So it is not astonishing that they consider their blood to be permissible. And they affirm this in their books explicitly, not implicitly. Rather, they textualize devilish schemes with which to kill the Sunnee and conceal traces of the crime. On the authority of Daawwud ibn Farqad who said: *"I said to Aboo Abdullaah, upon him be peace: 'What do you say about killing the Naasib?' He said: 'His blood is permissible. However, I fear for you. So if you are able to cause a wall to collapse upon him or drown him in water so that no one will see you, then do so.'"*<sup>147</sup>

Another transmitted this wherein the Raafidee was boasting of a historical incident wherein a Raafidee murdered 500 men from Ahlus-Sunnah, then the amount of the Kafaarah (expiation) was adjudicated which was obligated upon him for each man he killed by way of a Fatwaa from the Imaam; not because he has killed, but because he did not seek permission! The blood-money was made to be lower than the blood-money of a dog or a goat; and that they

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<sup>146</sup> *Al-Hidaayah* pg. 26

<sup>147</sup> *Ilal Ash-Sharaa'i* 2/601 *Bihaar Al-Anwaar* 27/231

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(the dog and the goat) are better than the Sunnee!! Ni'matullaah Al-Jazaa'iree said: *"In the narrations (it is mentioned) that 'Alee ibn Yaqteen, who is the minister of Ar-Rasheed, gathered within his prison a group of opposers, and he was from the most elite of the Shee'ah. He ordered his slaves and they made the roof of the prison collapse upon the inmates so they all died; and they were around 500 men. He wanted to be free of the burden of their blood, so he sent a slave boy to the Imaam Al-Kaadhim, upon him be peace, and he wrote to him a response saying: 'Had you come to me before you killed them there would not be anything upon you from their blood. Since you did not come to me then the expiation for every man you killed from them is that of the goat; and the goat is better than them. So look at this expensive blood money which does not compare to the blood money of their little brother; the game-dog. For his blood money is 20 Dirhams. Nor (does it compare to the) blood money of their big brother; the Jew or the Majoosee; for it is 800 Dirhams; and their state in the Hereafter is more lowly and more insignificant."*<sup>148</sup>

### History Bears Witness

Yes, history truthfully bears witness and affirms that the Raafidah have frequently drunk the blood of the Muslims whenever the opportunity presented itself for them. If it were not except the story of the fall of the 'Abbasid Dynasty at the hands of the Tartars by way of a Raafidee conspiracy wherein a group of them participated; from them An-Nusayr At-Toosee and Ibn 'Alqamee; then this would be sufficient as a lesson for the one who gives due consideration. And were it not that I feared making the speech long, I would have mentioned the story in its entirety. He who wishes to see it then let him refer to the books of history which speak about

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<sup>148</sup> Al-Anwaar An-Nu'maaniyah 2/307-308

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the fall of Baghdad; such as the History of ibn Katheer, may Allaah have mercy upon him. It suffices you to know that the number of those slain almost reaches two million people; amongst them was the Khaleefah, his family, his governors, the scholars, the Imaams, the speakers, memorizers of the Qur'aan, and other than them. Many people hid themselves for a period of 40 days within dirt and filth; then those from them who came out alive came out with their state altered to the point that nearly no one was able to recognize them. Then epidemics and plagues began to spread so that a large portion of those who had survived the slaughter died from the illnesses.

So that it should not be said regarding this atrocity that the (people of) Sunnah accuse the Raafidah of this, here is a testimony against the people from amongst themselves. Al-Khawaansaaree said within the biography of An-Nusayr At-Toosee, pointing out his historical crimes against Al-Islaam and its people: *"From his general affair which is famous and well known, and has been transmitted and reported, is his being appointed as a governor for the Sultaan Al-Muhtashim Hulagu Khan; and his coming, within the visiting delegation of the Sultaan as a fully-fledged supporter, to the land of Islaam, Baghdad, for the guidance of the servants and the rectification of the lands by the eradication of the Kingdom of Banoo Al-'Abbaas. And (there was) the affliction of mass killing upon the followers of these insignificant people until their filthy blood flowed like rivers and landed in the water of the Tigris; and from it to the hellfire is the abode of destruction."*<sup>149</sup>

In the present time, Al-Khomeini says, commenting upon the story of An-Nusayr At-Toosee and using it as evidence: *"Indeed, from the field of permissible Taqiyyah,<sup>150</sup> is the Shee'ee entering into the retinue of the rulers, if his apparent entrance*

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<sup>149</sup> Rawdaat Al-Jannaat 6/300-301

<sup>150</sup> Translator's note: This is when the Raafidee hides his belief, deceptively lying. This is 9/10 of the religion according to them.

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*contains aid for Al-Islaam and the Muslims; such as the entrance of Nusayr-ad-Deen At-Toosee.*"<sup>151</sup>

So they do not exonerate him from this atrocity. Rather, they consider it to be from the greatest of his accomplishments. So the one who has him as a forerunner of his history and the forefather of his predecessors, what do you expect from their grandchildren except that they will traverse upon their way, following their example, and seeking to scheme against Al-Islaam and its people. We ask Allaah to suffice us against their evil; Allaah is more powerful and more severe in punishment.

If the Raafidah believe in the invalidity of the leadership of the three rightly guided Khulafaa', then do you expect from them that they will believe in the validity of the present-day Islaamic leaders? Never! Indeed they prefer that the Christians would rule over the Sacred Lands of Makkah and Al-Madeenah instead of the people of Islaam and Tawheed (ruling over them). Shaykh Rasheed Ridaa narrated that the Raafidee (Aboo Bakr Al-'Attaas) said: *"Indeed he would prefer that the English should be rulers in the sacred lands instead of Ibn Sa'ood."*<sup>152</sup> Husayn Al-Khuraasaanee said: *"Indeed the groups of the Shee'ah, from time to time, look forward to a near-coming day when Allaah will open for them those sacred lands for another time that they shall enter it safely and contently and make Tawaaf at their House of their Lord, and perform their sacred rites, and visit the grave of their elite and their scholars; and there will be no oppressive ruler to transgress against them by violating their honor, taking away the sanctity of their Islaam, spilling their blood, and robbing them of their sacred wealth oppressively transgressing (against them). May Allaah actualize that which we hope for."*<sup>153</sup>

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<sup>151</sup> *Al-Hukoomah Al-Islaamiyah* pg. 142

<sup>152</sup> *Al-Manaar* vol. 9 pg. 605

<sup>153</sup> *Al-Islaam 'Alaa Daw'i At-Tashayyu'* pgs. 132-133

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I say: May Allaah thwart their hopes and safeguard the lands of the Two Sacred Sanctuaries (Makkah and Madeenah) with the best manner of safety, firmness, and ruling according to the Sharee'ah; Ameen.

### How Can we Believe One who takes Lying as a Religion?

I am amazed to the highest degree of amazement at the one who is duped by the promises of the Raafidah and is deceived by their falsehoods while lying is their distinguishing characteristic and their cloak. Lying is not known in any nation nor in any religion as it is known amongst the Raafidah. It is known At-Taqiyaah (lit. apprehension) is a pillar from the Pillars of their Faith; and At-Taqiyaah is lying, nothing more. It is reporting something different than the reality. Referring to lying as At-Taqiyaah is like referring to alcohol as "spirits;" it is like referring to fornication as "fun" or "harmless entertainment." The names do not change the realities of the things which are named in the least. So that you see the status of lying according to the Shee'ah, read the following texts:

Al-Kulaynee narrated on the authority of Ja'far that he said: *"At-Taqiyaah is from our religion and from the religion of our forefathers. There is no Eemaan for the one who does not have Taqiyaah."*<sup>154</sup> He also narrated on the authority of Aboo 'Abdullaah that he said: *"Indeed nine-tenths of the religion lies in At-Taqiyaah, and there is no religion for the one who does not have Taqiyaah."*<sup>155</sup> They (falsely) ascribe to the Prophet ﷺ that he said: *"The likeness of the believer who does not have Taqiyaah is like that of a body which has no head."*<sup>156</sup> They narrate from Al-Baaqir that he said: *"Mix with them externally but differ with them internally if the leadership is immature."*<sup>157</sup> And (there is)

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<sup>154</sup> Al-Kaafee 2/219

<sup>155</sup> Al-Kaafee 2/217

<sup>156</sup> Tafseer Al-'Askaree pg. 320

<sup>157</sup> Al-Kaafee 2/201

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other than that from the many texts which affirm lying and encourage it, deeming it to be a foundational pillar from the pillars of faith which it is not completed except by way of. In their narrations from their Imaams there is lying in dealings with the (people of) Sunnah and lying in their dealings with each other; there is lying in (issuing a) Fatwaa when one does not fear for himself or his honor; lying in everything. Al-Khomeini said: *"Hence, At-Taqiya is not only permissible; rather, it is obligatory when one fears for himself or other than that. Rather, that which is apparent is that the essential benefits have become a reason for the obligation of At-Taqiya; so At-Taqiya and concealing secrets is obligatory even if one is safe and doesn't fear for himself."*<sup>158</sup>

The point of this is that if the Raafidah take At-Taqiya as their religion and believe in it, then how is it possible that we can accept their call to unity and overlooking the historical differences between us and the Raafidah? How can we trust that which they claim, from manifestation of friendship, love, and sound intention while their religion is predicated upon lying and deceit? Indeed the one who has intellect can never trust a people in this state. Moosaa Jaar-Allaah spoke the truth when he said: *"Once At-Taqiya is confirmed as a religious etiquette, then the heart of every Shee'ee is within the covering of Shi'ism. He is hiding behind At-Taqiya; his statement no longer has any value nor does his action have any sincerity, nor do his promises and covenants have any trustworthiness."*<sup>159</sup>

In closing, from this brief presentation of the most prominent of the differences between the beliefs of the Raafidah and the beliefs of Ahlus-Sunnah, it is clear that the differences are very vast; and that the call to unity is from the greatest of impossibilities. How accurate is that which one of their scholars said regarding the manner of distance between the

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<sup>158</sup> *Kitaab Ar-Rasaa'il* 2/201

<sup>159</sup> *Al-Wash'iyyah Fee nNqd 'Aqaa'id Ash-Shee'ah* pg. 174

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two groups; he said: *“Indeed the methodology of the Shee’ah and the methodology of Ahlus-Sunnah are two streams flowing in two different directions. They will flow like this until the Standing (i.e., Judgement Day); far apart with there never being any possibility of uniting them.”*<sup>160</sup>

From that which increases the impossibility of unity is that many of the callers to unity in this time who call therein to unification (with them) we find that they publicly state within their lectures and affirm within their writings the general issues of fundamental differences; so what type of unity is this?

Muhibb-ud-Deen Al-Khateeb mentioned in *Khutoot Al-Areedah* that the Raafidah opened centers of unity in the lands of Ahlus-Sunnah; however, they did not open one center for Ahlus-Sunnah in their lands; so what type of unity is this? He also mentioned that some of the centers for propagation of the creed of the Raafidah published, at the height of the call to unity, the book: *Az-Zuharaa’* wherein it accuses Al-Faarooq (‘Umar) with homosexuality; and the refuge is with Allaah!! Likewise, we find today, as well, that some of the most famous callers to unity explicitly curse Khaalid ibn Al-Waleed, may Allaah be pleased with him, and another of them explicitly cursing Mu’aawiyah, may Allaah be pleased with him; so what type of unity is this?!

The reality of that which we see from claims of unity and exertion of efforts for the sake of it, is that it is nothing except rapid diminution of the ‘Aqeedah in the hearts of Ahlus-Sunnah and the spread of the creed of the Raafidah and its dissemination within the Islaamic Sunnee societies. And as long as the people of truth do not strive in propagating the Sunnah and clarifying that which opposes it by way of proofs and evidences, then they will cause much corruption. For

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<sup>160</sup> *Misbaah Al-Dhulaam* pgs. 41-42



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indeed at first the lands of Al-Islam were upon the Sunnah in its first generations when the companions opened them; and the false doctrines did not circulate within them except due to heedlessness of the people of truth and laziness, along with the activity of the callers to the Raafidee creed, Soofism, and other than them from the callers of the destroyed sects; so they caused many changes and caused great corruption.

### Closing:

In closing, I ask Allaah to aid His religion, and elevate His Word, and to destroy falsehood and its people; and to humiliate all those who desire evil for Al-Islam and its people. I likewise ask Him, Glorified be He, to give Tawfeeq to our leaders in all that which contains rectification of the religion and the rectification of the slaves and lands; and that He protect them from evil advisors; and that He make them rightly-guided and guiding (others); and that he keep our land in particular, and the lands of the Muslims in general, away from the causes of tribulation, chaos, and differing; and that He unites the hearts upon the Truth. (I ask) that He guide the Muslims who are astray; and Allaah knows best.

**May prayers and peace be upon His slave and Messenger, Muhammad, his family members, and companions; all together.**

### APPENDIX ONE: THE GENERAL CREED OF AHLUS-SUNNAH WAL-JAMAA'AH REGARDING THE FAMILY OF THE PROPHET

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**The Noble Shaykh 'Abdul-Muhsin Al-'Abbaad Al-Badr said:<sup>161</sup>**

The creed of Ahlus-Sunnah wal-Jamaa'ah is balanced between excessiveness and negligence; between extremism and indifference in all affairs of beliefs. From that is their creed regarding the family members of the Messenger ﷺ. For they befriend every male and female Muslim from the lineage of 'Abdul-Muttalib; likewise all of the wives of the Prophet ﷺ. They love them all and praise them. They give them their proper status which they deserve out of justice and equity, and not out of (following) desire and recklessness. They know the virtue of those for whom Allaah combined the nobility of Eemaan and the nobility of lineage. So whoever was from the Ahlul-Bayt (family members of the Prophet ﷺ) from amongst the companions of Allaah's Messenger ﷺ then they love him for his Eemaan and his Taqwaa; and due to his companionship to him (the Prophet ﷺ) and their nearness to him ﷺ.

Whoever was from his family but was not a companion of his, then they love him for his Eemaan and his Taqwaa and for his kinship to the Messenger of Allaah ﷺ. They believe that nobility by lineage is subsidiary to nobility of Eemaan; and he for whom Allaah combines the two of them, then He has combined for him two forms of beauty; and he who has not been given the success to have Eemaan, then the nobility

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<sup>161</sup> Taken from his book: The Virtue of Ahlul-Bayt and the Loftiness of their Status According to Ahlus-Sunnah wal-Jamaa'ah

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by way of lineage will not benefit him at all. Allaah the Mighty and Majestic has said:

﴿ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ﴾

**“Verily, the most honorable of you with Allaah is that (believer) who has At-Taqwa”**

(Al-Hujuraat 49:13)

And he صلى الله عليه وسلم said, at the end of a long Hadeeth which has been narrated by Muslim in his Saheeh<sup>162</sup> on the authority of Aboo Hurayrah, may Allaah be pleased with him:

وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

***“He who is slowed down by his actions will not be sped up by his lineage.”***

Al-Haafidh Ibn Rajab said in explanation of this Hadeeth within his book *Jaami Al-'Uloom wal-Hikam*: “Its meaning is that the action is that which cause the slave to reach levels in the Hereafter; and the Most High has said:

﴿ وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا ﴾

**“And to each there are levels according to that which they used to do.”** (Al-An'aam 6:132)

*So whoever is slowed down by his actions from reaching higher stations with Allaah the Exalted, then his lineage will not speed him up so that he reaches those levels. Indeed Allaah has determined the reward based upon the actions, not for the lineages. As the Most High has said:*

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<sup>162</sup> Saheeh Muslim Hadeeth no. 2699

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﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

**“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” (Al-Mu'minun 23:101)**

*Allaah the Exalted has ordered with hastening to His forgiveness and His mercy by way of actions; as He has said:*

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاطِمِينَ الْغَيْظَ ١٣٤﴾

**‘And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious) Those who spend [in Allaah's Cause: deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger.’  
(Aali ‘Imraan 3:133-134)**

*And He said:*

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ٥٧ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ٦٠ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ٦١﴾

**“Verily! Those who live in awe for fear of their Lord; And those who believe in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; And those who join not anyone (in worship) as partners with their Lord; And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them [e.g., offering the**

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**compulsory Salât (prayers) in their (early) stated, fixed times and so on].” (Al-Mu'minun 23:57-61)<sup>163</sup>**

Then he mentioned texts which incite towards righteous actions; and that allegiance to the Messenger ﷺ is attained only by Taqwaa and righteous action; then he concluded with the Hadeeth of 'Amr ibn Al-'Aas, may Allaah be pleased with him, saying: *“What attests to all of this is that which is in the two Saheehs on the authority of 'Amr ibn Al-'Aas that he heard the Prophet ﷺ saying:*

إِنَّ آلَ أَبِي قُحَيْفَةَ لَيْسُوا لِي بِأَوْلِيَاءَ ، إِنَّمَا وُكِّلِي اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ ، وَلَكِنْ لَهُمْ رَحِمٌ  
أَبْلُهَا بِبِئَالِهَا

*“Indeed the family members of so and so are not friends to me; my friends are only Allaah and the pious believers.”<sup>164</sup>*

He is indicating the fact that his friendship is not attained by lineage and kinship; it is only attained by Eemaan and righteous actions. So he who is the most complete in terms of Eemaan and actions, then he is the greatest in friendship to him whether he is a near relative to him or not. In this vein some of them say: *“By your life, the person is not except by his religion; so do not leave At-Taqwaa depending upon lineage. For Al-Islaam elevated Salmaan Al-Faarisee; and Shirk debased the kinsman Aboo Lahab.”*

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<sup>163</sup> Jaami Al-'Uloom wal-Hikam pg. 308

<sup>164</sup> Saheeh Al-Bukhaaree Hadeeth no. 5990 and saheeh Muslim Hadeeth no. 215

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### APPENDIX TWO: THE ONE WHO REVILES THE WIVES OF THE PROPHET

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**By: The Noble Shaykh Ahmad An-Najmee<sup>165</sup>**

**Question:** There is an individual at (my) job who is a *Raafidee*. Some of the workers informed me that he has explicitly accused the Mother of the Believers, 'Aa'ishah, may Allaah be pleased with her, of fornication (and the refuge is with Allaah). Knowing that he did not do that in public and there has not occurred between me and him a debate regarding the issue, is it permissible for me to classify him with Kufr (disbelief) by my saying: 'You are a Kaafir (disbeliever) because you hold this belief;' or is it a must that I sit with him and debate with him regarding the issue knowing that he openly displays (the qualities of) hypocrisy and lying; and is it permissible to sit with him inside or outside of work even when the issue does not arise? Please give us a verdict, may Allaah reward you.

**Response:** I say, whoever explicitly accuses the Mother of the Believers, 'Aa'ishah, the daughter of As-Siddeeq, may Allaah be pleased with her-the one who Allaah has vindicated from above the seven heavens and has sent down her vindication in verses which are recited until the Day of Judgment-whoever does that then he has disbelieved with a Kufr that expels him from the religion, and he is bound to spend eternity in the fire. This is because he has belied Allaah, the Mighty and Majestic, in His informing of her vindication. Al-Qurtubee has mentioned that in his Tafseer from Maalik. Ibn Katheer, may Allaah have mercy upon him, said in his Tafseer of the verse:

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<sup>165</sup> Taken from: Al-Fataawaa Al-Jaliyyah 2/112 Question 61

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﴿ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ٢٣ يَوْمَ تُشْهَدُ عَلَيْهِمْ أَسِنَّهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ٢٤ ﴾

**“Verily those who accuse chaste women who never even think of anything touching their chastity and are good believers, then they are cursed in this life and in the Hereafter, and for them will be a great torment. On the Day when their tongues, hands and legs will testify against them as to what they used to do.” (An-Noor 24:23-24)**

He, may Allaah have mercy upon him, said: *“This is a threat from Allaah the Exalted to those who accuse chaste women who never think of anything touching their chastity and are believers, being all inclusive. Therefore, the Mothers of the Believers are even more entitled to enter into this than every other chaste woman; especially she who was the reason for the revelation of this verse. That is ‘Aa’ishah the daughter of As-Siddeeq. The scholars, may Allaah have mercy upon them, are in total agreement that whoever reviles her and accuses her with that which he has accused her with after that which has been mentioned in the verse, then he is a disbeliever; because he rejects the Qur’aan. Regarding the other Mothers of the Believers there are two sayings (amongst the scholars). The most correct of them is that they are similar to her (in this ruling); and Allaah knows best.”*

And upon this, there is consensus that whoever reviles ‘Aa’ishah, may Allaah be pleased with her, (accusing) her with fornication after Allaah has vindicated her from it in His Book, then he is a Kaafir whose blood and wealth are permissible, and it is obligatory that he be killed.

Shaykhul-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, said in his book, *As-Saarim Al-Maslool ‘Alaa Shaatimir-Rasool* صلى الله عليه وسلم pgs. 565-567: Chapter: Reviling the Wives of the Prophet: *“Al-Qaadee Aboo Ya’laa, may Allaah have mercy upon him, said: ‘Whoever wrongfully accuses ‘Aa’ishah of fornication after Allaah has vindicated her from it has*

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disbelieved with there being no difference of opinion concerning this.' More than one of the scholars have reported the consensus upon this and more than one of the Imaams has explicitly stated this ruling. It has been narrated from Maalik: 'Whoever reviles Aboo Bakr is to be lashed and whoever reviles 'Aa'ishah, accusing her with that which Allaah has vindicated her from then he is killed; for he has opposed the Qur'aan:

﴿يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

**'Allaah forbids you from it and warns you not to repeat it if you are indeed believers.'** (An-Noor 24:17)

Aboo Bakr ibn Ziyaad An-Naysaabooree said: "I heard Al-Qaasim ibn Muhammad saying to Ismaa'eel ibn Is-haaq: 'Al-Ma'moom came with two men bound in chains. One of them had cursed Faatimah and the other had cursed 'Aa'ishah. So he commanded with the killing of the one who had cursed Faatimah and he left the other. So Isma'eel said to him: 'What is their ruling except that they both are to be killed? For the one who has cursed 'Aa'ishah has rejected the Qur'aan.'" And upon this is the history of the people of Fiqh and knowledge from the Ahlul-Bayt and other than them. Aboo As-Saa'ib said: "One day I was in the presence of Al-Hasan ibn Zayd Ad-Daa'ee in Tabaristaan. He used to wear woolen clothing and command the good and forbid the evil. He would set out every year with twenty-thousand Deenaars towards the City of Peace (al-Madeenah) and divide it amongst the children of the companions that were still alive. There was a man in his presence who mentioned 'Aa'ishah with a vile statement of al-Faahishah (accusing her of illegal sexual intercourse). So he said: 'O young man; strike his neck!' The 'Alawiyoon (the Shee'ah) said: 'This man is from our Shee'ah (group, sect).' He said: 'The Refuge of Allaah is sought. This is a man who has reviled the Prophet ﷺ. Allaah the Exalted has said:

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ

مِرْعُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾



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**“Bad women are for bad men and bad men are for bad women. Good women are for good men and good women are for good men. Such good people are innocent of every bad statement which they say; for them is forgiveness and a generous provision.” (An-Noor 24: 26)**

*‘So if ‘Aa’ishah is evil, then the Prophet ﷺ is evil. So he (the man) is a Kaafir!’ He struck his neck while I was present.” [Reported by al-Laalikaa’ee] It has been narrated on the authority of Muhammad ibn Zayd, the brother of Al-Hasan ibn Zayd that: “A man came upon him from ‘Iraaq and he mentioned ‘Aa’ishah with evil. So he went towards him with a pole and beat his head and killed him. They (the Shee’ah) said: ‘He is from our Shee’ah (sect, group) and from Bane Al-Abaa’!’ He said: ‘This one is a two-horned goat and the two-horned goat deserves to be killed!’” As for the one who reviles other than ‘Aa’ishah from his wives, may Allaah be pleased with them, then there are two sayings:*

- 1.) That he is similar to the one who reviles other than them from the companions, based upon that which will come.
- 2.) This is the most correct: That whoever accuses any one of the Mothers of the Believers with fornication then he is like the one who has accused ‘Aa’ishah, may Allaah be pleased with her. The meaning of that has preceded on the authority of Ibn ‘Abbaas. Because that contains ignominy and disgrace against the Messenger of Allaah ﷺ and harming him; greater harm than marrying them after his death. Clarification of that has preceded in what has past.

As for sitting with him and treating him as a peer then this is not permissible. However, if you happen to come to a gathering and he is sitting therein then try not to be easygoing and delightful towards him and one may advise him with what he is able.

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The one who reviles 'Aa'ishah, the one whom Allaah has vindicated and is the wife of the Prophet ﷺ; rather, she is the most beloved of his wives to him, then he is a Kaafir and it is permissible to identify him with Kufr after advice has preceded; and with Allaah is the success.

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### APPENDIX THREE: FREEING JA'FAR AS-SAADIQ FROM THE LIES OF THE RAAFIDAH

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Shaykhul-Islaam said in *Majmoo' Al-Fataawaa* 13/244: "It is proper to know that 'Alee and his family members have been lied on, especially Ja'far As-Saadiq, in a manner which none from amongst the companions have been lied upon. This is to the point that the Ismaa'eeliyyah and the Nusayriyyah<sup>166</sup> ascribe their Madh-hab to him as do the Mu'tazilah."

Shaykhul-Islaam said in *Minhaaj As-Sunnah An-Nabawiyyah* 7/391: "None has been lied upon the way that Ja'far As-Saadiq has, while he is free of that (which the Raafidah ascribe to him)."

Shaykh Rabee' ibn Haadee Al-Madkhalee, may Allaah preserve him, said in *Al-Intisaar Li-Kitaab Al-'Azeez Al-Jabbaar wa Li-As-Haab Muhammad* عليه وسلم Al-Akhyaar رضي الله عنهم 'Alaa A'daa'ihim Al-Ashraar pg. 37: "By way of this action, atrocities and evils which they have committed as it relates to Allaah the Exalted, and as it relates to His Book, His Messenger عليه وسلم and the creed of At-Tawheed (monotheism) becomes evident. Their lies against the family members (of the Prophet عليه وسلم) are exposed, especially (the lies against) Ja'far As-Saadiq and his father, Muhammad ibn 'Alee Al-Baaqir. Their exaggeration in lies against the companions of Muhammad عليه وسلم and their drowning them in revilement and Takfeer of them is exposed, especially (that which they did against) the Rightly Guided Khulafaa'; as is their ruling upon them (upon the companions) that they are the people of the Hellfire, abiding therein forever, and (the false claim of theirs) that the Gardens of Bliss is for the Rawaafidh! (Exposed is) their declaring the Ummah to be disbelievers due to their opposing them in their false and calumnious principles; affairs which not even those who have the least amount of religion from amongst the people

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<sup>166</sup> These are two sects from the Raafidah.

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would believe; much less the carriers of Al-Islaam and the scholars of the Ummah who have jealousy for the sake of the Religion of Allaah, His Book, His Messenger, and the noble companions." (End of his statement)

'Alee ibn Al-Ja'd narrated from Zuhayr ibn Mu'aawiyah saying: "My father said to Ja'far ibn Muhammad: 'I have a neighbor who claims that you have freed yourself from Aboo Bakr and 'Umar.' Ja'far responded: 'May Allaah be free of your neighbor! By Allaah, I hope that Allaah will benefit me by my relation to Aboo Bakr.' I complained about that and was advised to go to my paternal uncle 'Abdur-Rahmaan ibn Al-Qaasim."

Ibn 'Uyaynah said: "They narrated to us from Ja'far ibn Muhammad, and I did not hear from him (directly) that he said: 'The family of Aboo Bakr used to supplicate, during the time of Allaah's Messenger ﷺ for the family of Allaah's Messenger ﷺ.' Ibn Aboo 'Umar Al-'Adanee and others narrated the likes of that from Ja'far ibn Muhammad from his father."

Muhammad ibn Fudayl narrated from Saalim ibn Aboo Hafsah saying: "I asked Aboo Ja'far and his son Ja'far about Aboo Bakr and 'Umar. They said: 'O Saalim, have allegiance for them and disassociate yourself from their enemy. For indeed they were two Imaams of guidance.' Then Ja'far said: 'O Saalim, does a man revile his grandfather? Aboo Bakr is my grandfather. I will not attain the intercession of Muhammad on the Day of Standing if I do not have allegiance for them and disassociate myself from their enemy.'"<sup>167</sup>

Hafs ibn Ghayaath said: "I heard Ja'far ibn Muhammad saying: 'I do not hope for anything from the intercession of 'Alee except that I likewise hope for the same thing from the intercession of Aboo Bakr. He gave birth to me twice.' (Translator's Note: The meaning of this is explained in the next narration)"<sup>168</sup>

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<sup>167</sup> These three texts are within *As-Siyar* 6/158 and *Tahdheeb Al-Kamaal* 5/80

<sup>168</sup> *Tahdheeb Al-Kamaal* 5/82

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Adh-Dhahabee said: *"His mother (meaning: Ja'far As-Saadiq) was Umm Farwah bint Al-Qaasim ibn Muhammad ibn Aboo Bakr At-Taymee. Her mother (i.e. the maternal grandmother of Ja'far) is Asmaa' bint 'Abdur-Rahmaan ibn Aboo Bakr (As-Siddeeq). For this reason he used to say: 'Aboo Bakr As-Siddeeq gave birth to me twice. (i.e., his lineage is directly linked to Aboo Bakr two ways)'"*<sup>169</sup>

Adh-Dhahabee cited his chain of transmission up to Imaam Ad-Daaraqutnee; and from him up to 'Abdul-Jabbaar ibn Al-'Abbaas Al-Hamdaanee that Ja'far ibn Muhammad came to them when they were about to depart from Al-Madeenah and said: *"Indeed you are, if Allaah wills, from the righteous people of your land. So convey to them from me that whoever claims that I am an Imaam who is infallible and obedience to me is obligatory then I am free of him. And whoever claims that I have disassociated myself from Aboo Bakr and 'Umar then I am free of him."*<sup>170</sup>

Al-Mizzee narrated with his chain of transmission leading to Yahyaa ibn Saleem from Ja'far As-Saadiq that he said: *"Indeed the evil ones from the people of Iraq claim that we revile Aboo Bakr and 'Umar while they are my fathers."*<sup>171</sup>

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<sup>169</sup> *Siyar A'laam An-Nubalaa'* 6/255 and *Tahdheeb Al-Kamaal* 8/82

<sup>170</sup> *Tahdheeb Al-Kamaal* 5/82 These statements are within *Tahdheeb Al-Kamaal*; Al-Mizzee narrated them with his chains of transmission and Adh-Dhahabee took them from him.

<sup>171</sup> *Tahdheeb Al-Kamaal* 5/82

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## NOTES

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*A Gift to The Sunni In*  
**DEMOLISHING**  
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**THE SHI'AH**

"We do not unite with them on deity, Prophet, or Imaam. That is because they say their Lord is the One whom Muhammad ﷺ was His Prophet and his successor after him was Aboo Bakr. We do not say that this is our Lord nor that is our Prophet. Rather, we say that the Lord who the Khaleefah of His Prophet is Aboo Bakr is not our Lord and that Prophet is not our Prophet"

Stated by Ni'matullaah Al-Husaynee Al-Jazaa'iree from the Major Scholars of the Raafidah in the book Al-Anwaar An-Nu'maaniyyah



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