

The Creed Of Shia

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Shi'ism and Islam are indeed different religions. The divergence of Shiism from Islam can be summarized from the books which they consider most authentic, and the statements of their most respected scholars. Some of the proofs available to support this position are as follows:

1) The Imami Shia do not believe in or accept authentic texts such as Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawood or others. Indeed, regarding Imam Al-Bukhari, a shia scholar, Abdullah as-Subayti states: "He has transmitted strange and even abominable tales unsuitable even for the minds of superstitious Berbers and old Sudani women." (Taht Rayah al-Haqq) .

2) According to Imami Shia doctrine, the vast majority of the sahaba were liars and apostates.

One of the leading scholars of the shia, al-Kashshi, reported that Abu Ja'far said: **"The people (including the sahaba) all became apostates after the Prophet's death except for three." When asked who they were, he replied, "Al-Miqdad ibn Aswad, Abu Dharr, and Salman as mentioned in the verse, 'If he (Muhammad) dies or is killed, will you then turn on your heels.'"** (Rijal al-Kashshi pp12-13) .

In the book "Al-Kafi fil-Usool, a collection of ahadith attributed to the Prophet SAWS and some of the Imams of the Shia, and held in the same esteem amongst shia as Sahih Bukhari is amongst the Ahl us-Sunnah, we find the following:

"Obedience to 'Ali is true humility and disobedience to him is disbelief in Allah." (vol.10 p.54)

"Whoever sets up another Imam besides 'Ali and delays 'Ali's caliphate is a polytheist." (vol.10 p.55) (this "hadith" refers to everyone who accepts the validity of the caliphates of Abu Bakr, 'Umar and Uthman. The Shia claim that the caliphate was stolen from 'Ali, and only he and his descendants have the right to rule the Muslims)

"Syrians are worse than the Romans, Madinites worse than Meccans, and Meccans openly disbelieve in Allah." (vol.10 p.107)

In explanation of the verse: "On the day when the wrong-doer bites his hands saying, 'O if only I had taken the right path with the Prophet! O woe is me, if only I had not taken so-and-so as a friend!" (25:27-28) One of the most highly respected scholars of Tafseer amongst the Shia, Al-Qummi, states that "so-and-so" is 'Umar

ibn Al-Khattab (RA). (astagfiruallah)

In reference to Talhah (RA) and az-Zubayr (RA), Al-Qummi claims that Abu Ja'far said that the following verse was revealed about them; "Verily the doors of Heaven will not open for those who deny Our signs and are arrogant towards them, nor will they enter paradise until a camel passes through the eye of a needle."(7: 40) He also adds that the camel in the verse refers to their camel. Thus, according to Al-Qummi, Talhah(RA) and az-Zubayr(RA), who were both amongst the ten who received glad tidings of paradise from the ProphetSAWS himself, will never enter paradise!

Imami Shia doctrine holds that most of the sahaba were the worst sort, liars and apostates all. There is even a special dua, called "Dua Sanamay Quraysh" (The two Idols of the Quraysh). In this prayer (falsely attributed to Abdullah ibn Abbas) Both Abu Bakr(RA) and 'Umar(RA) are cursed, and called "the two idols of the Quraysh". Shirk(disbelief) is attributed to the two caliphs, and their daughters, Ayesha and Hafsa, both wives of the ProphetSAWS, are vilified. The prayer is published with the endorsement of the following major Imami Shia scholars:

- 1) Ayatallah al-Udhma Muhsin al-Hakeem .
- 2) Ayatallah al-Udhma Abul-Qasim al-Khoi .
- 3) Ayatallah al-Udhma Roohullah al-Khomeini .
- 4) Ayatallah al-Udhma Mahmood al-Husaini .
- 5) Ayatallah al-Udhma Muhammad Kadhim Shri'atmadari .
- 6) The chief scholar 'Ali Taqi at-Taqwa .

Imami Shia doctrine in fact holds that all who do not follow their doctrine are disbelievers and apostate from Islam, with the following hadith from Al-Kafi cited in support:

"Doubt about the Imamate of 'Ali is like doubt about the mission of Muhammad SAWS and one who doubts both should be killed if possible, if he claims to be a Muslim. On the other hand, disbelievers are like the Jews and Christians and should not be killed for these reasons." (al-Kafi vol.6 p.393)

3) The Imami Shia have not only misinterpreted the Qur'an, but they have made actual alterations in the text itself:

The false verse, **"And we made 'Ali your in-law"** has been added to Surah Al-Inshirah (Al-Kafi p.289)

In 25: 74, the verse "And make us a leader (Imam) for the God-fearing" is replaced with "And make for us a leader (Imam) from among the God-fearing."

Of even greater audacity is the addition of an entirely fabricated surah to the Qur'an, called, "Surah al-Walayah" Translation of this false surah is as follows:

- 1) O believers, believe in the Prophet and the guardian (wali), whom We sent to

guide you to the straight path.

2) A Prophet and a Guardian, one from the other, and I am the Knower, the Wise.

3) Verily those who fulfill their covenant to Allah will have gardens of pleasure.

4) And for those who deny our signs when they are read to them,

5) Verily they will have a terrible place in Hell when they are called for on the Day of Judgment, 'Where are the wrong-doers who denied the messengers?'

6) He only created them in truth and Allah will surely make them victorious until a time in the near future.

7) Glorify the praises of your Lord and 'Ali is among the witnesses.

But perhaps the greatest level of audacity is in the assertion that the Qur'an that we now possess is not the true Qur'an at all, but rather a fabrication:

"Abu Baseer reported that he said to Imam Ja'far, "O Abu Abdullah (Imam Ja'far as-Sadiq) What is Mushaf Fatimah?" He replied "It is a Qur'an containing three times what is found in your copy of the Qur'an; yet by Allah, it does not contain even a single letter from your Qur'an." (Al-Kafi p.385)

4) The Imami Shia consider the Imams to be utterly infallible, incapable of even the slightest error. Hence following them, according to Shia doctrine is obligatory on all true Muslims until the Day of Judgment. In fact, reverence for these Imams is so great amongst the Shia that the Imams are believed to be on a level above even the Prophets or the highest ranking angels; A level wherein even the particles of the universe are subservient to them.

Khomeini asserts in his book, "Al-Hukumah Al-Islamiyyah", "Certainly the Imam has a dignified station, a lofty rank, a creational caliphate, and a sovereignty and mastery over all the atoms of creation. It is definitely a basic belief in our school of thought, that our Imams occupy a station unattainable by either an angel or a major Prophet. And, according to our narrations of hadith, before the creation of the universe, the greatest Prophet SAWS, and the Imams - peace be upon them - were in the form of light which Allah made orbit His throne and gave rank and proximity known only to Him. As was narrated in the hadith on miraaj, Angel Jibreel said, 'If I were to have come an inch closer, I would have been burnt up.' - that is, by the intensity of the Imam's light. It has also been narrated by them, - may peace be on them - that, 'We have certain states in relation to Allah not allowed to an angel or a great Prophet.' A similar status is accorded to Fatimah az-Zahra - may peace be on her..."

and in the same book, Khomeini also states regarding the Imams: "...because we cannot imagine the Imams being forgetful or negligent, and we believe that they perceive all things which could benefit muslims..." and "The Imam's teachings are like the Qur'an...they must be implemented and followed." This last statement finds it's support in a chapter of Al-Kafi entitled: "Surely people have no Truth except what came from the Imams and everything which did not come from them is false."

The Imams are thought to have absolute and infinite knowledge, despite what Allah

says in the Quran; "Verily the knowledge of the Hour is with Allah (alone). It is He who sends down rain, and it is he that knows what is in the wombs. Nor does anyone know what it is that he will earn tomorrow, nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)" (31:34)

This incredible belief that the Imams know the unseen can be amply attested by the following chapter headings in Al-Kafi fil-Usool.

1) Chapter: The Imams have knowledge of All that was given to the angels and the Prophets. (Al-Kafi p.255)

2) Chapter: The Imams know when they will die, and they only die by their choice. (Al-Kafi p.258)

3) Chapter: The Imams have knowledge of the past and future; and nothing is hidden from them. (Al-Kafi p.260)

Clearly, the book Al-Kafi fil Usool contains such extreme statements of kufr (disbelief) and shirk (polytheism) that it alone is sufficient to push anyone who believes in it into the Hellfire for eternity. Yet Ayatallah Khomeini states that the sum total of his religion is contained in it, saying: "Do you think it is enough for our religious life to have it's laws summed up in Al-Kafi and then placed upon a shelf?" (Al-Hukumah Al-Islamiyyah p.72)

What Do Scholars of Ahl us-Sunnah in the Past and Present say about Shia (Rafidah)? :

1) **Imam Ash-Shafi'i:** On one occasion Imam Shafi'i said concerning the Shia,

"I have not seen among the heretics a people more famous for falsehood than the Raafidi* Shia." and on another occasion he said; "Narrate knowledge from everyone you meet except for the raafidi* Shia, because they invent ahadith and adopt them as part of their religion." (Minhaj as-Sunnah an-Nabawiyyah) *

(Some shia at the time of the Alid Imam Zayd ibn 'Ali demanded that he make a declaration of innocence (tabarra) from whoever disagreed with 'Ali's right to be Imam. When Zayd refused, they rejected him, and became known as the "raafida" or rejectors. Those who followed Imam Zayd became known as Zaydis, and have very little difference from mainstream Islam. The Raafidi evolved into the the various Imami shia sects, the largest of which is the Ithna 'Ashari.)

2) **Imam Abu Hanifah:** It is reported that often Imam Abu Hanifah used to repeat the following statement about the raafidi Shia; "Whoever doubts whether they are disbelievers has himself committed disbelief."

3) **Imam Malik:** Once when asked about the raafidi Shia, Imam Malik said; "Do not speak to them or narrate from them, for surely they are liars." During one of Imam Malik's classes, it was mentioned that the raafidi Shia curse the sahaba. Imam Malik recited the verse, "Muhammad is the Messenger of Allah and those with him are harsh with the disbelievers and gentle among themselves. So that the disbelievers may become enraged with them." (48:29) He then said, "Whoever becomes enraged when the sahaba are mentioned is the one about whom the verse speaks." (Tafseer

al-Qurtubi)

4) **Abu Zur'ah ar-Razi:** He said of the raafidi Shia doctrine of cursing the sahaba, "If you see someone degrade any of the companions of the ProphetSAWS know that he is a disbeliever. Because the ProphetSAWS was real, what he brought was the truth and all of it was conveyed to us by way of the sahaba. What those disbelievers wish to do is cast doubt on the reliability of our narrators in order to invalidate the Qur'an and Sunnah. Thus the disbelievers are the ones most deserving of defamation."

5) **Ibn Hazm al-Andalusi:** During the period of Muslim rule in Spain, Imam Abu Muhammad ibn Hazm would often debate with the Catholic priests about their religious texts. He brought before them evidence of textual distortions in the Bible and the loss of the original manuscripts. When they replied by pointing out the Shia claims that the Qur'an has been distorted and altered, Ibn Hazm informed them that Shia claims were not valid evidence because the shia were not themselves muslims.

6) **Imam Al-Alusi:** He declared the raafidi Shia disbelievers because of their defamation of the sahaba. His position was based on the rulings of Imam Malik and other scholars. In response to their claim to be followers of the Ahl al-Bayt (the Prophet'sSAWS family) Al-Alusi said, "No, they are really followers of the devils and the Ahl al-Bayt are innocent of them."

7) **Muhammad Rasheed Rida:** This scholar was among those who worked sincerely for rapprochement between the shia and the sunni, and they in turn pretended moderation for his benefit. However, in the midst of his efforts, they caught him by surprise by presenting him with a number of their books which slander Islam. He then replied in a paper called As-Sunnah wa Ash-Shia in which he exposed their false doctrines and idolatrous practices.

8) **Dr. Hilali:** After living close to the shia for some years, the famous Moroccan scholar, Dr. Hilali wrote a paper on them in which he declared them to be disbelievers.

9) **Abul-A'la Maududi:** This great Pakistani scholar wrote an introduction to the book, "Ar-Riddah bain al-Ams wa al-Yaum" In it was written, regarding the Imami Ja'fari Shia, "despite their moderate views (relative to other shia sects), they are swimming in disbelief like white bloodcells in blood or like fish in water."

10) among the other contemporary scholars who have expressed similar views are: **Sheikh Abdul 'Aziz ibn Baz, Sheikh Nassiraddin Al-Albani, Allama Ash-Shanqiti, Sheikh An-Nashashibi, Imam Ahmad Ameen, and Dr. Rashaad Salim.**

Taqiyyah or Calculated Deception

One other Imami Shia doctrine that must be related is the doctrine of Taqiyyah, or dissimulation, (i.e. calculated deception). In support of this doctrine of deception, the shia attribute the following to Abu Abdullah (Ja'far as-Sadiq):

"Nine tenths of religion is taqiyyah (dissimulation), hence one who does not dissimulate has no religion." (Al-Kafi vol.9 p.110)

"He who conceals his religion has saved it, and he who makes it public has destroyed it."

"A believer who does not dissimulate is like a body without a head." (Tafseer al-Askari)

"Mix with them(i.e. non-shia) externally but oppose them internally." (Al-Kafi vol.9 p.116)

Concerning the verse, "Verily the most noble of you in Allah's sight is the most God-fearing(atqaakum)" , the shia attribute the following interpretation of "atqaakum":
"That is, your deeds done by taqiyyah(dissimulation) (Al-I'tiqadat)

It is interesting to contrast this doctrine of calculated deception with Allah's statement in the Holy Qur'an: "Surely those who hide from people the clear proofs and guidance, which we clarified in the Book(Qur'an), will be cursed by Allah and all those who curse." (2: 159)

And the statement of the Prophet SAWS who said: "Whoever is asked for knowledge and conceals it will have a bridle of fire around his neck on the Day of Judgment." (Abu Dawood, Tirmidhi)

I should stress that not all who are called shia hold to these deviant and idolatrous beliefs. As mentioned earlier, the Zaydi Shia hold no real differences of aqeedah, but only the political position that the Caliph should be from the descendants of 'Ali.

I am not writing this to insult anyone, nor do I wish to create fitnah. However, when the issue arises, I am compelled to state what I know. Anything I have stated correctly is from Allah, and any mistakes are from myself or shaytan

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