

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TAKE NOTICE!

THE SHIITES ARE NOT UPON THE TRUTH

SHAYKH SA'ID FOUDAH

Translated by: S. Abdul Aziz

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All praise belongs to Allah, the Lord of the worlds. May peace and prayers be upon our liege lord Muḥammad, and upon his family and purified and goodly companions. To proceed:

A phenomenon has appeared in some of the Muslim communities of Europe that is a cause for us to enquire and research. This phenomenon is the Shi'ism of some of the common laity who were once considered Sunnis. In this brief paper I wish to explain the weakness of the Shiite doctrine in certain matters in order for the Sunni to be clear on his position vis-à-vis this sect.

THE ORIGIN OF SHI'ISM

Shi'ism appeared in the Islamic Umma after the first generation. During the era of the companions, there was no sect with this name, and this doctrine was unknown in the first generation. The Shiite sect was not founded and it did not gain support until the third and fourth

generation after the *Hijra*, and it did not gain power until the seventh generation and afterwards. It has never had a strong state until this era¹ – an era in which we live with humiliation and deep darkness. In reality, this is not important from an ideological or doctrinal perspective; however from a historical perspective, it is important as it shows how the Imāmī Shiites have adopted a corrupt view and a destitute school of thought.

Among their many claims, the Shiites claim that the companions of the Prophet ﷺ apostatized from Islam because of their alleged usurpation of the Caliphate from Imām ‘Alī ﷺ. They claim that this event was well known and mass transmitted during the era of the companions, and that the Noble Messenger ﷺ ordered for the Caliphate to go to ‘Alī ﷺ, and they claim that the Caliphate is textually given to twelve Imāms from his pure progeny, and based upon that, the rightly guided Caliphs – may Allah be pleased with all of them and elevate their lights – usurped the Caliphate from Imām ‘Alī.

In reality, this claim is a superstition among superstitions; it is incorrect to say that it warrants investigation and inquiry. The end result of these words is an attack against the Prophet ﷺ himself, because their statements imply that the infallible Messenger did not choose his companions well and that he did not know those in his midst, and that he did not deliver wise counsel to us by warning us from them!

I once mentioned this to one of the Shiites I saw here [in Jordan]. He responded by saying that their apostasy took place after he ﷺ passed on and joined the higher gathering [*al-rafiq al-‘a’lā*]. In reality, that is type of dimwittedness and wilful blindness; in real life they negate that any such thing could happen to one of the infallibles among the Imāms of the Prophetic family [Āl al-Bayt] and they claim that the Imāms of Āl al-Bayt know the unseen and that nothing is hidden from them whatsoever. This is found in the book *al-Kāfi* by al-Kulaynī and it is one of their well known sources, so how can they affirm that for the Imāms and not affirm it for the Messenger ﷺ? Based on their own words, do not my arguments apply to them?

¹ Although they did have the Safavid Empire and other smaller areas that did not last long.

GENERAL OBSERVATIONS

I do not wish to go into a great amount of detail regarding the doctrine of the Ithnā ‘Asharī Shiites, however I will say this:

First of all, there are a large number of books that explain the beliefs of the Shiites and refute the doubts they sow in issues of creed and history and more. It possible to review the books on heresiology such as *al-Farq bayn al-Firaq* of Imām al-Baghdādī and *al-Milal wa al-Niḥal* of al-Shahrastānī, and the more generalised Sunni books on creed also prove beneficial with respect to this topic. You should however beware of the book, *Minhāj al-Sunna* of Ibn Taymiyya because he filled it with a great deal of falsehood that is not allowed for a Muslim to believe, and for the sake of refuting the Shiites, he allowed himself to utter opinions that no rational person would say. Whether it is in matters of creed or the differences that took place among the companions: he does not represent the Sunnis.

Secondly, there are many issues that clearly illustrate the falsehood of the Ithnā ‘Ashari Shiite school of thought. The most important of these issues are the following:

The Shiites themselves narrated in their books that our liege lord ‘Umar b. al-Khaṭṭāb ؓ married another daughter of our liege lord ‘Alī besides Fāṭima ؓ. This means that our liege lord ‘Alī did not declare ‘Umar and Abū Bakr to be disbelievers as the Shiites mentioned. Rather, he was with them as a brother, a helper, and an aid.

Only a dolt can claim that our liege lord ‘Alī was afraid or compelled. The bravery of our liege lord ‘Alī ؓ was mass transmitted leaving no doubt therein. How can someone claim that he was afraid of ‘Umar and his severity even though he was never known to be fearful? And assuming that he was actually silent due to particular circumstances, why is that silence not enough for the Shiites when it was enough for the Imām?

If you [o Shiites] believe that the Imāms are infallible and that they can never make mistakes, how then do you explain Imām al-Ḥasan’s decision to relinquish the Caliphate and give it to

Mu‘āwiya b. Abī Sufyān? One of the major authorities of the Shiites, al-Majlisī, attempted to explain this in his book *Bihār al-Anwār*. He wrote many volumes and contended with this question in a way that does not come from a person of intellect. He couldn’t even convince himself much less anyone else that what al-Ḥasan did was right! So, do we say that al-Ḥasan erred – thereby invalidating the premise of your doctrine – or do we say that he was correct – thereby invalidating the premise of your doctrine as well – or do we say that he was a noble companion from the family of the Pure and Noble Messenger, however he was a human who erred and was correct and who was not infallible and who did not know the unseen? Or, do we say that he did that as a political manoeuvre, even though that entails misleading those after him and concealing the truth that the infallible should openly declare and not hide? ﴿Openly call that which you are commanded and turn away from the ignorant. We shall certainly suffice you from those who mock﴾ ﴿And Allah shall protect you from the people﴾.

It is not my intention here to speak in detail about the tribulations that took place between the companions, however there is no harm in saying that the Sunni doctrine is that Imām ‘Alī ؑ was correct and that Mu‘āwiya b. Abī Sufyān was mistaken. Beyond that, Ahl al-Sunna disagree regarding their stance on Mu‘āwiya. I do not wish to go into that here for it has its own area of explanation.

The stance of the Shiites with respect to the Qur’ān shows without doubt that they are misguided and deviated. The majority of them believe that the Qur’ān has been altered by way of subtraction (not addition), and a small number of them believe that it was not altered by way of either subtraction or addition. My words here are directed to many of them, such as al-Kulaynī, al-Majlisī (the author of *Bihār al-Anwār* that is over one hundred volumes), Ni‘matullāh al-Jazā’irī, and many others. They explicitly stated that one of the necessary tenets of their doctrine is belief the Qur’ān has been altered by deletion. Some, such as al-Baḥrānī in his exegesis *al-Burhān*, went as far as to bring alleged examples of things deleted from the Qur’ān. My words here are addressed to these people. There is no doubt whatsoever that by this [belief] they have left the fold of Islam – the religion that has the Holy Qur’ān as its greatest sign: ﴿No falsehood comes to it from in front or from behind: a revelation from the All-Wise and One worthy of all

praise﴾ «Indeed we have certainly revealed the Reminder and indeed we shall certainly preserve it﴾.

All who hold the belief that the Qur'ān is either missing parts or has extra parts is a disbeliever according the consensus of all of the Muslims from every sect and faction – except these Shiites who despite this, continue to defend their Imāms who openly uttered such statements.

Some of the Shiites today say that they do not hold this belief and they say that this issue is differed over and that the correct position is that there is no alteration. I say: that is the ugliest of excuses; this issue is not differed over among the *Muslims*. This issue does not hold the possibility of disagreement. It is therefore obligatory upon you to declare your disavowal of those who have maligned the realities of the religion with those words! Some naïve people attempt to deny these beliefs among the Shiites, however those I mentioned, clearly and explicitly stated that and their books are published and well known. I have read them myself and I did not quote them from a third party.

AN IMPORTANT CONCLUDING REMARK

Some of those who jealously defend the doctrine of Ahl al-Sunna attempt to refute the doubts of the Shiites by ascribing statements to them they never said and by accusing them of holding certain opinions even though the Shiites themselves charge those who belief such things with disbelief. An example [of these statements] include the claim that Jibrīl ﷺ erred in delivering the Message and that 'Alī ؑ exists in the clouds and that the thunder is his voice, and other beliefs that are the exclusive beliefs of the Ismā'īlis, Druze and Nusairis. Those groups are disbelievers according to consensus, so it is incorrect to ascribe the Shiites with something unless it is from their books. We should not seek to argue with them about anything other than what they believe in, lest we fall into slander and lies: «Do not let your hatred for a people cause you to act unjustly﴾.

Whoever would like more details then he should peruse the works of the esteemed and reliable scholars. I ask Allah to protect you and me out of His favour and generosity.