



JUMU'AH LECTURE: SHĪ'AH BELIEFS



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Jumu'ah Bayaan Shī'ah beliefs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحِجْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

السلام عليكم ورحمة الله وبركاته

Allah ﷻ sent the Prophet ﷺ to this world as His final Messenger to mankind. He was to be the Seal of Prophets and his Sharī'ah was to be the final code of law for Humanity which will last until the Day of Qiyāmah. The books and Sharī'ah that were revealed to the previous Ambiyā' were now abrogated, and the only path to Salvation was the path of Islam, as laid out by the Qur'ān and the Sunnah of the Prophet ﷺ.

The Christians and Jews in particular had distorted the teachings of their religion, suffering severe adulteration to the point that they strayed far from the teachings of their Prophets and in so doing incurred the wrath of Allah ﷻ:

وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. [Sūrah al-Baqarah: 61]

Such deviation and distortion—which inevitably incurs the wrath of Allah ﷻ—was not going to be restricted to the nations of the past only. In fact, the Prophet ﷺ had forewarned the Ummah to be wary of such attempts, making clear for us the path which would lead to salvation:

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم افترقت اليهود على إحدى أو ثنتين أو سبعين فرقة وتفرقت النصارى على إحدى أو ثنتين أو سبعين فرقة وتفرقت أمتي على ثلاث وسبعين فرقة

The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy-one or seventy-two sects; and my community will be split up into seventy-three sects. [Sunan Abī Dāwūd, # 4596]

The Prophet ﷺ further said:

كلهم في النار إلا ملة واحدة قالوا ومن هي يا رسول الله قال ما أنا عليه وأصحابي

All of them are in the Fire except one sect. They asked, “And which is it, O Messenger of Allah?” He said, “What I am upon and my Companions.” [Jāmi' al-Tirmidhī, # 2641]

The Prophet ﷺ also said:

قد تركتكم على البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك من بعث منكم فسيروا اختلافا كثيرا فعليكم بما عرفتم من سنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ

Verily I have left you upon clear guidance, its night is like its day. None will deviate from it except that he will be destroyed. Those who live [after me] will see many differences, so it is incumbent upon you to adhere to what you know of my Sunnah and the Rightly Guided Khulafā' after me; hold on to it firmly. [Sunan Ibn Mājah, # 43]

Thus, we need to be wary, more so in the time and age in which we find ourselves in, lest we fall into the trap of deviation and bring upon ourselves and our loved one's disgrace and humiliation.

Amongst those who have strayed from the path of the Sunnah and Şaḥābah are the Shī'ah Ithnā 'Ashariyyah, also known as the Rāfiḍāh or Rawāfiḍ—a name given to them by the grandson of Sayyidunā Ḥusayn رضي الله عنه, Sayyidunā Zayd ibn 'Alī ibn Ḥusayn رضي الله عنه.

Sayyidunā Zayd رضي الله عنه sought to overthrow the Umayyad Khalīfah Hishām ibn 'Abd al-Malik after being encouraged to do so by the Shī'ah of Kūfah but when the time came to honour their pledges, they instead questioned:

They asked, “What is your view, may the mercy of Allah be upon you, regarding Abū Bakr and 'Umar?”

Zayd ibn 'Alī answered, “May Allah forgive them. I did not hear anyone of the Ahl al-Bayt dissociating from them and I only speak good of them... They ruled and displayed justice and enforced and practiced upon the Qur'ān and Sunnah.”

They said to him, “Disassociate yourself from Abu Bakr and 'Umar, and then we will assist you!”

Zayd replied, “Instead I will associate myself with them.”

They replied, “Then we will desert you.”

Zayd answered, “Go! You are Rāfiḍah (deserters)!”

On hearing this, the Shī'ah deserted him and turned away. They broke their pledge and left him alone with a few hundred followers against a ten thousand strong army, and they were referred to by that term from that day. [Siyar A'lām al-Nubalā']

What started out as a political movement, vociferous in their support for 'Alī رضي الله عنه, splintered into a number of sects with heretical beliefs and irreconcilable differences. The central belief of the Ithnā 'Ashariyyah Shī'ah, however, is the doctrine of Imāmah—despite its various denominations.

Essentially, Imāmah is about leadership of the Ummah after the demise of Rasūlullāh صلى الله عليه وسلم.

The Shī'ah believe that **Allah** appointed a line of twelve men to succeed him as the leaders of the Ummah in all matters. The first of these leaders—or Imāms as they are called—was 'Alī ibn Abī Ṭālib, followed by Ḥasan ibn Ali, Ḥusayn ibn 'Alī, Zayn al-'Ābidīn 'Alī ibn Ḥusayn, Muḥammad al-Bāqir, Ja'far al-Sadiq, Mūsā al-Kāẓim, 'Alī al-Riḍā, Muḥammad al-Jawwād, 'Alī al-Hādī, Ḥasan al-'Askarī, and lastly his alleged son, Muḥammad, *a child of five*, who **supposedly** disappeared upon the death of his father. He is believed to be the Awaited Mahdī who will return from occultation to establish justice upon the earth. The Shī'ah believe that to these twelve men from amongst the family of Rasūlullāh صلى الله عليه وسلم **alone** belongs the right to assume leadership of the Ummah.

The Shī'ah believe that the right of their twelve Imams to lead the Ummah was bestowed by Allah سبحانه وتعالى Himself. No distinction is made between the appointment of Muhammad صلى الله عليه وسلم as *the Messenger of Allah* and the appointment of the twelve Imams as *his successors*. 'Allāmah Muḥammad Husayn Kāshif al-Ghita—who was the most prominent Shī'ī 'Ālim of Najaf in Iraq during the seventies—writes in his book *Aslush Shī'ah wa Usūlūhā*:

Imāmah is a divine station, just like Nubuwwah. Just as Allah chooses whomsoever He wants to for Nubuwwah and Risālah ... similarly, for Imāmah too, He selects whomsoever He wishes.¹

As a result of this, they believe that rejection of Imāmah is the same as the rejection of Nubuwwah and Risālah. Ibn

¹ *Asl ash-Shī'ah wa Usūlūhā* p. 58 (Mu'ssasat al-A'lami, Beirut)

Bābawayh al-Qummī—the author of one of the four canonical ḥadīth collections of the Shī'ah—*Man Lā Yahduruhu al-Faqih*, states:

It is our belief about one who rejects the Imāmah of Amīr al-Mu'minīn (Sayyidunā 'Alī) and the Imāms after him that he is the same as one who rejects the Nubuwwah of the Ambiyā'.

It is our belief concerning a person who accepts (the Imāmah of) Amīr al-Mu'minīn but rejects any one of the Imāms after him, that he is similar to one who believes in all the Ambiyā' but rejects the Nubuwwah of Muḥammad.

The prolific Abū Ja'far al-Ṭūsī, called Shaykh al-Ṭā'ifah, who is the author of two of the four canonical Shī'ah ḥadīth collections, has the following to say:

Rejection of Imāmah is kufr, just as rejection of Nubuwwah is kufr.¹

As for the abilities of these Imāms, the Shī'ah bestow upon their Imams all the perfections and accomplishments of the Ambiyā', AND EVEN MORE. It would be impossible to document here all the narrations that deal with the status of the Imāms, but we will make reference to the chapters under which they have been documented in a source that is described as a “veritable encyclopaedia of the knowledge of the Imāms”, *Bihār al-Anwār* of 'Allāmah Muḥammad Bāqir al-Majlisi, widely reputed to be the greatest and most influential Shī' scholar of the Safawid era. We quote here the name of the chapter, as well as the number of narrations he documents in each chapter:

- The Imāms possess more knowledge than the Ambiyā'. (13 narrations)²
- The Imāms are superior to the Ambiyā' and the entire creation. The Covenant of the Imāms was taken from them (the Ambiyā'), the Malā'ikah and the entire creation. The (major prophets called) Ulul-'Azm (Nūḥ, Ibrāhīm, Mūsā and 'Īsā) attained the status of Ulul-'Azm on account of loving the Imāms. (88 narrations)³
- The du'as of the Ambiyā' were only answered because they invoked the wasilah of the Imāms. (16 narrations)⁴
- The Imāms can bring the dead back to life. They can cure blindness and leprosy. They possess all the miracles of the Ambiyā'. (4 narrations)⁵
- Nothing of the knowledge of Heaven, Earth, Jannah and Jahannam is hidden from them. The Kingdom of the Heavens and the Earth was shown to them. They know all that happened and that will happen up to the Day of Resurrection. (22 narrations)⁶
- The Imāms know the truth of a person's faith or hypocrisy. They possess a book that contains the names of the inmates of Jannah, the names of their supporters and their enemies. (40 narrations)⁷

The titles of these chapters and its narrations create quite a vivid impression of the narrated material upon which the Shī'ah base their faith. The office of Imāmah can, thus, be seen to incorporate more than just the political leadership of the Ummah. The Imāms are more than just heads of state with a divine right to rule. They are the repositories of every

1 *Talkhis ash-Shafi* vol. 4 p. 131 (Dār al-Kutub al-Islamiyyah, Qum, 3rd ed. 1394)

2 *Bihār al-Anwār* vol. 26 pp. 194-200

3 *ibid.* vol. 26 pp. 267-318

4 *ibid.* vol. 26 pp. 319-332

5 *ibid.* vol. 27 pp. 29-31

6 *ibid.* vol. 26 pp. 109-107

7 *ibid.* vol. 26 pp. 117-132

branch of knowledge and perfection possessed by the Ambiyā'. The existence of the world depends upon their presence. They are the intermediaries upon whose intercession acceptance of the prayers of even the Ambiyā' depends. Their office is one that combines political, religious, scientific, cosmological and metaphysical supremacy over the entire creation. Khomeini too stated in his book *al-Hukūmat al-Islamiyyah*, upon which rests the entire philosophy of his revolution:

It is of the undeniable tenets of our faith that our Imāms possess a status with Allah that neither Angel nor Messenger can aspire to.

One would not be blamed—after reading the above—for reaching the conclusion that the Shī'ah have in fact awarded their Imāms divine qualities, elevating them above the rank of the Ambiyā' and practically equal to Allah, or at the least partners in his abilities.

On account of the doctrine of Imāmah holding such a pivotal place within Shī'ī theology—whereby all who reject it are considered to be Kāfir by the Shī'ah—the Shī'ah audaciously claim that all of the Ṣaḥābah became Murtadd—apostate—after the demise of the Prophet ﷺ except a few, which is mentioned to be 3, 5, or 7 Ṣaḥābah according to their reports. Al-Majlisī writes in *'Ayn al-Ḥayāt* [page 3], “All the Sahabah turned Murtad after Rasūlullāh and they turned away from Islam.”

Al-Majlisī also states in *Ḥaqq al-Yaqīn* [page 522], “Abū Bakr and 'Umar were Kāfir and all those who befriended them were also Kāfir.”

According to their narrations, Abū Bakr, 'Umar, and 'Uthmān were the Fir'awn, Hāmān, and Qārūn of this Ummah, al-Majlisī writes in *Ḥaqq al-Yaqīn*:

Allah Ta'ālā gave this example as a means of consolation to Nabī ﷺ because Fir'awn, Hāmān, and Qārūn greatly oppressed the Banī Isrā'īl and they killed their children. The example of Fir'awn, Hāmān, and Qarūn in this Ummah are Abū Bakr, 'Umar and 'Uthmān. They and their adherents killed the Ahl al-Bayt and attempted to eliminate their progeny. [Ḥaqq al-Yaqīn page 342]

We quote yet another blasphemous statement of Bāqir al-Majlisī, and we ask of Allah ﷻ to forgive us for quoting such things. The only reason we do so is to create awareness of the blasphemous statements made by those who attempt to infiltrate our society.

Al-Majlisī has written that when their final Imām arrives, he will go first to Madīnah where he will break down the wall of Nabī's ﷺ grave and the bodies of Abū Bakr and 'Umar will be exhumed. Their shrouds (kafan) will be removed and their bodies will be hung up on a tree and the punishment of all sins that were perpetrated in this world from the first person to the last, whatever unlawful blood that was shed, whatever adultery that took place, whatever interest and harām wealth that was consumed etc., will be levelled on them. Then the two of them will be hung from a tree and a fire will be ordered to emerge from the earth, which will incinerate the two of them together with the tree into ashes. Thereafter the wind will be ordered to blow these ashes and spread it over the seas. After writing this, Bāqir al-Majlisī further states that the two of them will be brought back to life and then killed a thousand times every day and night. Thereafter whenever Allah ﷻ wishes He will take them and punish them. [Ḥaqq al-Yaqīn page 361, 362]

Regarding the honourable spouses of the Prophet ﷺ, the *Azwāj al-Muṭahharāt*, the *Ummahat al-Mu'minīn*—Mothers of the Believers, Bāqir al-Majlisī writes that when their Mahdī will come he will give life to Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا and then punish her. [Ḥaqq al-Yaqīn, pg. 347] He writes, quoting a narration falsely attributed to the Imāms, “One should recite after every Salaah, “O Allah descend your curses upon Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, 'Ā'ishah, Ḥafsah, Ḥindah, and Umm al-Hakam.” [‘Ayn al-Ḥayāt, page 599]

Keep in mind that Bāqir al-Majlisī is held in high esteem in the Shī'ī world and has been conferred with the title of *Khātam al-Muḥaddithīn* (Seal of the Muḥaddithīn). In fact, the Shī'ī spiritual leader of Iran, Ayatollah Khomeini, has emphasised in his book, *Kashf al-Asrār* (page 121), that the true and authentic teachings (of Shī'ism) can only be attained by studying the writings of Bāqir al-Majlisī:

Continue reading those books which al-Majlisī has written in the Persian language for the benefit of the masses, so that you may not be left ignorant regarding any matter... [Kashf al-Asrār (page 121)]

If this is the state of the most eminent scholars of the Shī'ah then what is to be expected from those lesser than them. Such vile and obscene language has been and is currently used for the Honourable Companions of the Prophet ﷺ and his beloved wives that one would not use for even his worst enemy, language and statements we have not the heart to repeat.

The enmity that is borne against these illustrious personalities has inevitably led them to even criticising the Qur'ān, as it is the noble Ṣaḥābah who are the link to the era of Nubuwwah and its transmitters. That is why we find **many of the classical Shī'ī scholars** claiming that the Qur'ān we have in our possession is not the Qur'ān that was revealed to the Prophet ﷺ.

It is the belief of the entire Muslim Ummah that the present Qur'ān is complete and free from any distortion or alteration. Through the grace of Allah, thousands of ḥuffāz have memorised the Qur'ān and recite it every year during the month of Ramaḍān in the Tarāwīḥ ṣalāh and millions of Muslims around the world rejoice at its completion. It is recited on a daily basis by Muslims across the globe. All praise belongs to Allah, this practice has continued from the blessed time of Rasūlullāh ﷺ until today and it will, Allah-willing, continue until the Day of Qiyāmah.

The Shī'ah on the other hand differ with what has been mentioned and according to them the original Qur'ān was compiled by 'Alī رضي الله عنه and it is in the possession of the *Imām al-Ghā'ib* (the twelfth Imām who is alleged to have gone into occultation in the year 260 AH). It is also different from the present Qur'ān. The Shī'ah believe that the original Qur'ān is the one which 'Alī رضي الله عنه had compiled and that it is different to the present one. They believe that it was with 'Alī رضي الله عنه and he passed it on to his children in succession and presently it is with the Imām al-Ghā'ib. When he makes his appearance, he will present this Qur'ān to the people and before his appearance no one can see it. (It is possible that this is the reason why the Shī'ah have produced only a few ḥuffāz of the Qur'ān in their history).

Al-Majlisī is of the opinion that the narrations of Taḥrīf are *Mutawātirah* [so widely transmitted to the extent that they provide certainty]. Any claim for the rejection of the Aḥādīth of Taḥrīf is tantamount to the rejection of the *Mutawātir Aḥādīth* of *Imāmah*, according to this claim. He says in his book *Mir'āt al-'Uqūl Fī Sharḥ Akhbār Āl al-Rasūl* (vol. 12 pg. 525) in his commentary of the Ḥadīth of Hishām ibn Sālim, narrating from Abū 'Abd Allāh (al-Ṣādiq) who said:

“The Qur'ān that Jibrīl عليه السلام brought to Rasūlullāh ﷺ consist of 17000 verses.” (Al-Majlisī says about this ḥadīth:) This Ḥadīth is reliable. In some of the copies (the name) Hishām ibn Sālim appears instead of Hārūn ibn Sālim, therefore the narration is authentic. It should be noted that this ḥadīth as well as many of the aḥādīth on this topic are *Mutawātirah* in their meaning. Abandoning all these aḥādīth necessitates abandoning the reliance upon ḥadīth altogether. Rather it is known that the aḥādīth on this topic are exactly on the same level with the aḥādīth of Imāmah; so how do they (the rejecters of the aḥādīth of Taḥrīf) establish Imāmah with these aḥādīth?

This was seconded by Nī'mat Allāh al-Jazā'irī in his book *al-Anwār al-Nu'māniyyah* (vol. 2 pg. 357).

Abū Maṣṣūr al-Ṭabrisī in *al-Iḥtijāj* (1/254) writes:

If I have to disclose to you this information that the Qur'ān had some parts removed, some changed and altered, then

this discussion would become extremely lengthy and those things will be revealed, which were meant to be kept hidden because of Taqiyyah, regarding the virtues of the successors and vices of the enemies.

The 11th century Shī'ah scholar-Muḥsin al-Fayḍ al-Kāshānī comments on the text above of Abū Mansūr al-Ṭabrasī (*Tafsīr al-Ṣāfi*, 1/32):

From all these narrations and from those which were reported by the way of the Ahl al-Bayt, this much is verified that this Qur'ān present before us is not complete as it was revealed upon Muḥammad ﷺ. In fact, it has such things which are contrary to what Allah Ta'ālā has revealed. It also has changes in it. It is an altered book and also many things were removed from it, amongst which is the name of Sayyidunā 'Alī رضي الله عنه, which appeared in many places. Also amongst them were the words Family of Muḥammad, which appeared many times and there were also the names of the munfiqīn. Aside from this there were many other things that were removed. It is also worth noting that the present Qur'ān is not upon the original sequence which was preferred by Allah سبحانه وتعالى and His beloved Nabī ﷺ. All this was mentioned by the famous commentator of the Qur'ān 'Alī ibn Ibrāhīm.

Nūrī al-Ṭabrasī compiled a peculiar book which he titles *Al-Faṣl al-khiṭāb fī Ithbāt taḥrīf kitāb Rabb al-Arbāb* (which means, the definitive conclusion in proving the distortion of the Book of the absolute Lord of the lords), he states on page 94:

Point Four is regarding those narrations which clearly or by implication indicate that the Qur'ān is like the Torah and the Injīl in so far as it being changed and altered, and those narrations which show that the munāfiqīn who dominated the Ummah and became rulers (i.e. Abū Bakr and 'Umar, etc.) treaded the same path as those of the Banū Isrā'īl, in the changing of the Torah. Our claim of alteration in the Qur'ān are substantiated by many a proof.

May Allah سبحانه وتعالى save us from falling prey to such beliefs. We can discern from what has been discussed here that the in no way can the Shī'ah be deemed to be a fifth school of thought, similar to the four schools of thought of the Ahl al-Sunnah wa al-Jamā'ah, as some continue to advocate. Similarly, the statement is often made that not all Shī'ah hold these extremist beliefs and therefore to ascribe it all of them would be an unfair generalisation. We need to keep in mind that the Shī'ah also have a doctrine of *Taqiyyah* (dissimulation or subterfuge) whereby they are religiously encouraged to conceal their true beliefs and not disclose it to others. Thus, we need to be wary of the possibility of Taqiyyah being employed. However, even if it were not a case of Taqiyyah—and they truly distance themselves from such beliefs—the problems created by their doctrine of Imāmah still remains, which is a necessity of Shī'ah faith and one of its pillars. Furthermore, while we find the Shī'ah distancing themselves from beliefs such as Taḥrīf of the Qur'ān, we see them continue to rely on the books and opinions of those who openly claimed the same and advocated for its adoption.

An incident reported by Imam al-Bukhārī will provide some guidance on the matter:

Abū Sufyān رضي الله عنه was in Syria when the Prophet ﷺ, wrote a letter to the Emperor of Rome, inviting him to Islam. Heraclius summoned Abū Sufyān and his companions to his court so that he could question them. Heraclius wanted to ask about the Prophet ﷺ, so that he could determine whether this was indeed the promised Prophet or not. The incident is lengthy, but amongst the questions Heraclius asked Abū Sufyān was, “Have you ever accused him of telling lies before his claim (to be a Prophet)?” to which Abū Sufyān replied, “No.” Later, Heraclius explained to him the reason or wisdom behind asking this in particular, he said, “I asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah...” [Ṣaḥīḥ al-Bukhārī, # 7]

Thus, we say, when these scholars have lied, or even if say erred, about such grave matters concerning Allah and the Qur'ān—regarding which there is consensus that it renders one out of the fold of Islam—then what reliance can be placed upon them in subsidiary matters.

We live in a time wherein calls for unity are being made from all quarters; as for living peacefully with no encroachment, then we have always categorically denounced all forms of sectarian violence. However, if such unity requires us—the Ahl al-Sunnah—having to compromise upon our fundamental beliefs, then such unity is not desired and goes against the very example set by the Prophet ﷺ, who refused to abandon his beliefs and mission despite the opposition he faced, both from within Arabia and from out.

Therefore, I end of today with a caution to every Muslim, who has love for Rasūlullāh ﷺ, his family, and his Companions: To be cautious; safeguard your Īmān and ‘Aqīdah, and be wary of the attempts of others to ruin it.