

# 33 Questions & Answers on Shiasm

*A collection of the most burning questions related to the topic of Shiasm; ideal for students & teachers, 'Ulamā' & the common Muslim. Understand the corrupt beliefs & actions of the Shia, the divisions & sects amongst them, why they are not Muslims, and essential issues related to their excommunication from Islām & the Ahl-us-Sunnah wal Jamā'ah*



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MAKTABAH AL-IMAM AL GHAZALI

*Illumination through Classical Scholarship*

## 33 QUESTIONS & ANSWERS ON SHIASM

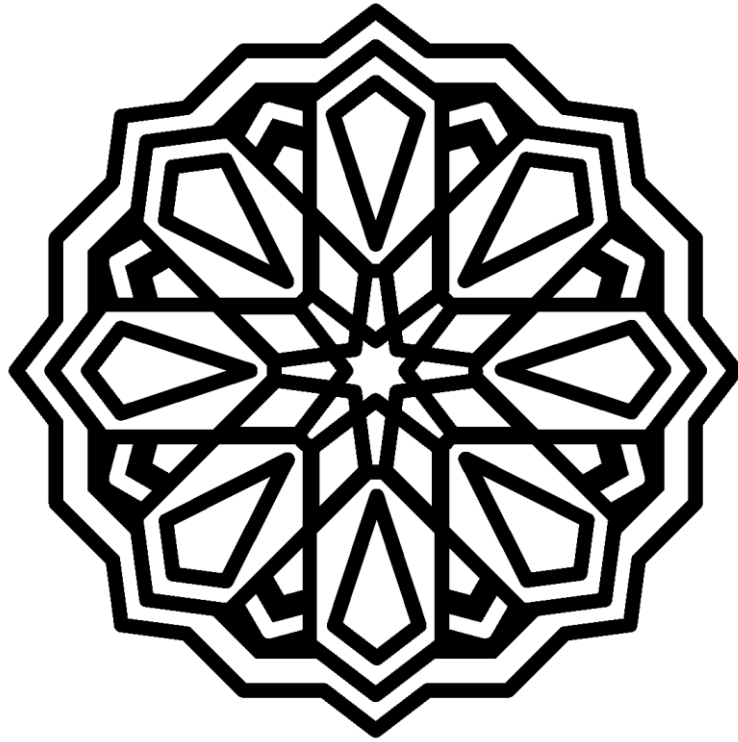
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## 33 QUESTIONS & ANSWERS ON SHIASM



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### One

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**Question:** Why is it necessary to learn about and study the incorrect and blasphemous beliefs of the deviated sects?

**Answer:** It is essential and necessary for a Muslim to know the Islāmic beliefs so that he or she can hold firmly onto them. It is also essential to know about the baseless and false beliefs of the deviated sects so that one can himself or herself from their deviated and blasphemous beliefs.<sup>1</sup>

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### Two

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**Question:** Which was the first fitnah amongst the Muslims?

**Answer:** The fitnah of Shiasm.

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### Three

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**Question:** When did the Shia sects come about?

**Answer:** In 36 AH. On the 18th Dhul Ḥijjah 35 AH, Sayyidunā ‘Uthmān ؓ was martyred. On the 19th Dhul Ḥijjah, when Sayyidunā ‘Alī ؓ was appointed as the Khalīfah, some people took the pledge at his hands, whereas others deemed the revenge for the murder of Sayyidunā ‘Uthmān ؓ to be of more importance than pledging allegiance. Together with those Ṣaḥāba ؓ and Tābi’īn who had sincerely pledged their allegiance to Sayyidunā ‘Alī ؓ, were those people as well who had killed Sayyidunā ‘Uthmān ؓ. Those people who were demanding revenge for the murder of Sayyidunā ‘Uthmān ؓ were

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<sup>1</sup> Summarized from Minaḥ Ar-Rauḍ Al-Azhar p.444

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known as the ‘Uthmānīs (with the passing of time, this name also fell away).

Those people who had pledged allegiance to Sayyidunā ‘Alī ﷺ were known as Shī‘ān-e-‘Alī (The supporters or group of Sayyidunā ‘Alī ﷺ). Later on, from this Shī‘ān-e-‘Alī, some people began exceeding bounds in their profession of love for the Ahl-ul-Bayt, and they also started speaking evil of some of the Ṣaḥābah ﷺ. These people are known as the Shia.

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*Four*

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**Question:** Besides the Shia, which other large sects came into existence?

**Answer:** Three sects came into existence besides the Shia, they are: Khawārij, Rawāfiḍ, Mu’tazilah

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*Five*

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**Question:** How and when did the Khawārij come into existence and why are they called by this name?

**Answer:** In the 37th year of the Hijrah, after the Battle of Ṣiffīn, when both Sayyidunā ‘Alī ﷺ and Sayyidunā Mu‘āwiyā ﷺ had agreed to appoint a representative to pass judgement, then a group from amongst the Shī‘ān-e-‘Alī rebelled and displayed their insolence (disrespect and rude behaviour) towards him. They were approximately 12 000 people. They have been called "Khawārij" as well as "Ḥarūriyya" and "Nāṣībīs". The outward appearance and condition of this group seemed very good but their reality is deep rooted evil. The Khawārij had labelled many different Ṣaḥābah ﷺ as Kāfir. They also called a person who perpetrates a major sin as a Kāfir and one who will be in Jahannam for eternity.

### Six

**Question:** Are the Khawārij present in today's times?

**Answer:** In our time, there's a sect of the Khawārij present who are known as the Ibāḍiyya. The founder of this sect is a person by the name of Abdullah bin Ibāḍ (d.89 AH). Their government is run in Oman (the capital of which is Muscat). The Ibāḍīs don't like to call themselves Khawārij. They refer to themselves by the name *Jamā'at-ul-Muslimīn* or *Ahl-ud-Da'wah* or *Ahl-ul-ḥaq wal Istiqāmah*.

### Seven

**Question:** When, and how did the Rawāfiḍ come into existence and why are they referred to by this name?

**Answer:** In the 40th year of the Hijrah, 'Abdullāh bin Sabā attributed 'Raj'at' to Sayyidunā 'Alī ؑ, meaning that he had not passed away and just like Sayyidunā 'Isā, he will also return to this world again. Ibn Saba would call Sayyidunā 'Alī ؑ the most virtuous and he would also speak ill of the first 3 Khulafā' (Sayyidunā Abū Bakr ؓ, Sayyidunā 'Umar ؓ, and Sayyidunā 'Uthmān ؓ), he also propagated these beliefs. The followers of 'Abdullāh bin Saba are known as the Rawāfiḍ. Today, the foundational beliefs of the Rawāfiḍ are the same beliefs of Ibn Saba. The reason why the followers of the beliefs of Ibn Saba are called the Rawāfiḍ could be for 1 of 2 reasons. Either because of them denying the Khilāfat of Sayyidunā Abū Bakr ؓ and Sayyidunā 'Umar ؓ or because of them leaving and abandoning Sayyidunā Zayd bin 'Alī bin Ḥusayn ؑ.

### *Eight*

**Question:** When did the sect known as the Mu'tazilah come into existence and what are their foundational beliefs?

**Answer:** In 41A.H. when Sayyidunā Ḥasan ؑ pledged his allegiance to Sayyidunā Mu'āwiya ؑ, then a group from the Shia separated from both of them, and stayed in the Masājid and engaged in 'Ibādat (worship of Allāh). Due to fear of the Islāmic government, for a period of time, they remained in the Masājid, distant from people and began plotting and planning against Islām. This group of the Shia are known as the Mu'tazilah. But the Mu'tazilah only came into existence as a separate sect in the beginning of the 2nd century.

The founder or father of this sect is Wāṣil bin 'Aṭa Al-Ghazāl (d.131 AH) and his first follower was 'Amr bin 'Ubayd (d.143 AH) who was the student of Hasan Baṣrī ؑ (d.110 AH). These people are also called Mu'tazilah on the basis of their separation from the Ahl us Sunnah Wal Jamā'ah, or, on the basis that Hasan Baṣrī ؑ told them to separate/stay away from his gatherings.

The basis of the belief system of the Mu'tazilah is the intellect of man. These people give preference to their intellect over what has been narrated. Those things which contradict the intellect, they resort to making interpretations for it and they reject those things which have a possibility of occurrence. They interpret the actions of Allāh based on the actions of human beings.

### *Nine*

**Question:** Are there any Mu'tazilah present in today's times?

**Answer:** There are no sects in today's time with this name, although there are many who share similarities with them. A big stand amongst the modern day groups would be the "Modern Muslim" who worships his intellect and desires that every matter of Dīn be understood by his

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intellect. The matter of Dīn which he understands, he accepts it and that which his intellect can't fathom, he resorts to making interpretations of it or he rejects it. This was also the ways of the Mu'tazilah.

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*Ten*

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**Question:** Who are the early day and the latter day Shias?

**Answer:** Those of the first 3 centuries are the early day Shia and those from the start of the 4th century A.H. up until today are the latter day Shias.

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*Eleven*

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**Question:** What is the difference between the two?

**Answer:** There were different groups of people amongst the early day Shias. Some Ṣaḥāba ﷺ and Tābi'īn were amongst them as well as some of the followers of Abdullah bin Sabā. But the Shia of today have many such beliefs which render a person out of the fold of Islām. These kufrī beliefs have been written in the books of their great scholars and 'Ulamā'.

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*Twelve*

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**Question:** What is the difference between these 5 terms?

1. Tashayyu'
2. Shia
3. Ghālī (extreme) Shia
4. Rāfiḍī
5. Ghālī (extreme) Rāfiḍī

**Answer:**

- i. Tashayyu': Any such beliefs which are inclined to Shias.

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ii. Shia: Those people who give virtue to Sayyidunā ‘Alī ؑ over Sayyidunā ‘Uthmān ؑ, or those who were with Sayyidunā ‘Alī ؑ in the Battle of Şiffin or the Battle of Jamal (The Camel), or those people who regarded those Şahābah ؑ who seemingly opposed Sayyidunā ‘Alī ؑ to have erred in their judgement. The ‘Ulamā’ of the past regard these people to be the Shia.

iii. Ghālī Shia – same as Rāfiḍī.

iv. Rāfiḍī: They are those who regard Sayyidunā ‘Alī ؑ to be of greater virtue than Sayyidunā Abū Bakr ؑ and Sayyidunā ‘Umar ؑ as well, or those who speak ill of those şahāba ؑ who seemingly opposed Sayyidunā ‘Alī ؑ, but did not regard them (Sayyidunā Abū Bakr ؑ and Sayyidunā ‘Umar ؑ as disbelievers). The ‘Ulamā’ of the past regard them as the Ghālī Shia while others refer to them as the Rawāfiḍ.

v. Ghālī Rāfiḍī : They are that group of people who regard all the Şahābah ؑ, except Sayyidunā ‘Alī ؑ and a few others as Kāfir. They also disassociate themselves from Sayyidunā Abū Bakr and Sayyidunā ‘Umar ؑ. The ‘Ulamā’ of the past have termed them as the Ghālī Rawāfiḍ.

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### Thirteen

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**Question:** Are the types mentioned above still found today?

**Answer:** In today's age, there are only Ghālī Rawāfiḍh. The latter-day scholars) also call them Shia and Rawāfiḍ.

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### Fourteen

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**Question:** How many major sects of Shias exist and who are they?

**Answer:** There are three main sects of Shias:

1. Zaydiyyah, 2. Ismā’īliyyah, 3. Ithna Ashariyah.



### *Fifteen*

**Question:** Are the beliefs of Ismā'īliyyah sect kufriyah, i.e., do they make a person a disbeliever?

**Answer:** Yes, many beliefs of Ismā'īliyyah lead to disbelief. For example, the Kalimah (Testification of Faith) of the Ismā'īlī religion is "I testify that there is no god but Allāh, and I testify that Muḥammad is the Messenger of God, and I testify that 'Alī is the Amīr-ul-Mu'minīn (Commander of the Faithful), the most High of Allāh."

In the Ismā'īlī religion, the Imām Az-Zamān (The Imam of the Time) is everything. He is God, he is the Qur'ān, he is the Ka'ba. There is no ṣalāh (ritual Islamic prayer) in the Ismā'īlī religion, instead there is du'ā (supplication) in its place, fasting is not obligatory, there is no zakāt, instead, one-tenth part of one's wealth/property must compulsorily/obligatorily be given to the Imām Az-Zamān. There is no ḥajj, instead there is dīdār (visitation/paying homage/looking at) of Imām Az-Zamān.

### *Sixteen*

**Question:** It is said that Zaydiyyah are very close to Ahl-us-Sunnah wal Jamā'ah? What is the meaning of this statement? Are their beliefs the same as the beliefs of Ahl-us-Sunnah wal Jamā'ah? Or does it mean something else?

**Answer:** This means that generally these people perform worship in the manner of Ahl-us-Sunnah wal Jamā'ah. However, like the Shiites, they say "ḥayya 'ala khayr al-'amal" in the Adhān (Islamic call to prayer). They do not tie (i.e., bind) their hands in prayer and they call Tarāwīḥ a bid'ah (innovation). In terms of beliefs, these people, like the Mu'tazilah, deny the vision of Allah in Jannat (Paradise). And like the Khawārij, they consider the perpetrator of major sins to be a disbeliever who would dwell eternally in Hellfire.

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*Seventeen*

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**Question:** The Shia imams – were they Shia or Sunni?

**Answer:** The 12 Imams whom the Twelver Shias claim to be Imams of the Shias, all of them – except for the last two – belonged to the Ahl-us-Sunnah wal Jamā'ah and none of them were Shias.

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*Eighteen*

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**Question:** What is the difference between Shia, Imamiyyah, Ithna Ashariyyah and Rawāfiḍ today?

**Answer:** There is no difference. All these are different names referring to the same sect. They are called Shias because of their false claims of love for Ahl al-Bayt and their extremism in this regard. And because of their belief in the doctrine of Imamate of 12 Imams, they are called Ithna Ashariyyah. And because of their belief in Imamate, they are called Imamiyyah. And because of their rejection of the caliphate of Shaykhayn ﷺ, or due to leaving the side of Zayd bin 'Alī bin Ḥusayn ﷺ, they are also called Rawāfiḍ.

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*Nineteen*

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**Question:** Who are called Shias in the present age? Ithna Ashariyyah, Zaydiyyah, or Ismā'īliyyah, or all of them?

**Answer:** In present times, Shia refers only to the Ithna Ashariyyah (Twelver Shia). Shia scholars have written that the word Shia today only refers to the Ithna Ashariyyah. Zaydis are called Zaydis Shia or simply Zaydis. Similarly, Ismā'īlīs are called Ismā'īlī Shia or simply Ismā'īliyyah. The word Shia exclusively refers only to the Ithna Ashariyyah.

### *Twenty*

**Question:** What are the 4 fundamental books of the Shia Ithna Ashariyyah, and which books are the most authentic in their opinion?

**Answer:**

1. **Al-Kāfī:** This is the book of Muḥammad bin Ya'qūb Al-Kulaynī (d. 329 AH). It is printed in eight volumes, comprising 2 volumes of Uṣūl al-Kāfī, 4 volumes of Furū' al-Kāfī, and 2 volumes of Rawḍah al-Kāfī. Most of the Shia scholars accept all the Riwayat (narrations) of this book to be ṣaḥīḥ (authentic). In total, there are 16000 narrations in this book.
2. **Man Lā Yaḥduruhu al-Faqīh:** This book by Muḥammad Bābawayh al-Qummī (d. 381 AH). It is printed in four volumes. In this book, there are approximately 5998 narrations.
3. **Taḥdhīb al-Aḥkām:** It is a book by Muḥammad bin Al-Ḥasan al-Tūsī (d. 460 AH). It is printed in 10 volumes. In this, Tūsī collected/compiled a total of 13590 narrations that have been attributed to Shia scholars and their imams. All these hadiths are related to fiqhī masā'il (jurisprudential issues).
4. **Al-Istibṣār Fima Ukhtulifa Min Al-Akḥbār:** This book is also by Muḥammad bin Al-Ḥasan al-Tūsī. It is printed in 4 volumes. There are a total of 5558 narrations in this book. Tūsī has collected only those narrations that are muta'arid (conflicting) and mukhtalaf fih (those narrations upon which the scholars have different opinions about) in this book.

Most of the things in these four books are false, which the Shias have themselves fabricated and then attributed it to their imams.

*Twenty-One*

**Question:** According to the Shias, which of the four books mentioned above is the most authentic?

**Answer:** According to the Shias, the most authentic of them is "Al-Kāfi" by Muḥammad bin Ya'qūb, and next in rank/status are the other books.

*Twenty-Two*

**Question:** Which of the beliefs of the Shias are clearly blasphemous beliefs?

**Answer:**

1. The belief of Imāmat: There are many heretical beliefs within this. For instance, some such beliefs are presented hereunder.  
Shia Belief: The Imam is the Mālik (owner) of this world and the hereafter, which he bestows upon whomsoever he wills (Uṣūl al-Kāfi, by Muḥammad bin Ya'qūb al-Kulaynī 1/409). The Islāmic belief is that only Allāh is the Mālik (owner) of the heavens and the earth. Allāh ﷻ says, "And to Allāh belongs the kingdom of the heavens and the earth" (āl-Imrān: 189) "Surely the earth belongs to Allāh. He gives it (its ownership) as inheritance to whichever of His bondsmen He desires". (A'rāf: 128)
2. Shia belief: Sayyidunā 'Alī ﷺ will be a partner with Allāh ﷻ in the decision of (who will enter) heaven and hell (Al-Kafi, by al-Kulayni 1/196). Whereas the Islāmic belief is that on the Day of Judgment, Allāh alone will pass the judgement of Paradise for the believers and Hell for the disbelievers. Allāh ﷻ said "Allāh shall certainly admit those who have īmān and who carry out good deeds into Jannāt beneath which rivers (streams) flow. As for the Kāfirūn, they enjoy themselves (only in the world) and eat like the animals eat (without any concern for the ākhirah). The Fire shall be their abode (final destination)." (Muhammad: 12). And, "He (Allāh) has no partner" (Al-An'ām: 163).

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3. Shia belief: Their imams have knowledge of “Mā kāna wa mā yakūnu” – all that has happened in the past and all that will happen in the future (Al-Kafi, by Al-Kulayni, 1/261). Whereas the Islamic belief is that only Allāh has knowledge of the unseen. Whatever has happened or is going to happen in the future, only Allāh has the knowledge of all these things. The Almighty said “To Allāh belongs the unseen things of the heavens and the earth” (Hud: 132). And “Allāh does not inform you (common people) of the unseen, but Allāh chooses whom He pleases from His Rusul” (āl- ‘Imrān: 179).
4. Shia Belief: The Imāms know when their death will come, and their death comes by their own choice/will (Al-Kafi, by al-Kulayni, 1/258). Whereas the Islamic belief is that, when and where a person’ death will come is only known to Allāh. Allāh has not given knowledge of this to any creature. And when the time of someone's death comes, he cannot bring it earlier or postpone it by even a single moment. And the Exalted said “With Him are the keys (the knowledge) of the unseen, about which none besides Him has any knowledge (exclusive for Allāh)” (Al-An’ām: 59). And the Exalted said “A soul does not know in which land it will die” (Luqmān: 34). And the Exalted said “When their term expires, they will not be able to delay it for a moment, nor bring it forward” (Nahl: 61). According to the Shias, believing in and recognizing the Imāms is a condition for (the validity of one’s) faith. (Uṣūl al-Kāfi, by al-Kulayni 1/180) According to the Shias, the status of the Imams is greater/higher than the prophets and equal to the Messenger of Allāh (ﷺ) (Al-Kafi, by al-Kulayni 270/1) (Ḥayāt Al-Qulūb 3/10). According to the Shias, those who believe in the Imams as Imams – even if they are oppressive, transgressors, and sinners – will be in heaven. And aside from them, even if a Muslim is a muttaqi (pious) and abstinent (from sins) person, he will still be in hell. (Al-Kafi 1/376) According to the Shias, belief in bada (i.e. attributing ignorance to Allāh) is a juz’ (part) of faith. (Uṣūl al-Kāfi 146/1)
5. Belief in taqiyyah: it is obligatory for the Shias to lie to hide their blasphemous beliefs. And a Shia who does not lie has left the religion (Al-I’tiqadāt, ibn Babawayh, p.346). According to the Shias, telling a lie to hide one's disbelief has a reward equal to nine

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parts of the religion, and the remaining religion is only one part (Al-Kafi 2/217).

6. The belief of the Noble Qur'ān being distorted. According to the Shia faith, the Qur'ān that was revealed to Rasūlullāh ﷺ contained 17,000 verses (Al-Kafi by Al-Kulayni 2/634).
7. Belief of raj'at (Biḥār al-Anwār 53/105) - The summary of the belief of the Shias here is that after the exit of the Mahdi from the cave of Samarra, all the Imāms and Khulafā (caliphs) of the Muslims – Sayyidunā Abū Bakr ؓ and Sayyidunā Umar ؓ etc. – and (according to their beliefs) the Pure Believers i.e. Shias, and Pure Infidels i.e. Ahl-us-Sunnah wal Jamā'ah will be resurrected and the Khulafā' of the Muslims and the Ahl-us-Sunnah wal Jamā'ah will be punished. (For details, see: Principles of Shia Religion, Chapter 5 Al-Ruj'ah, p. 805)
8. The belief of Takfīr of the first 3 Khulafā'. (Al-Kafi 1/419) The belief of takfīr of all the other companions. With the exception of some of the companions, making takfīr of all the remaining male and female companions, and of the blessed wives of Rasūlullāh ﷺ (Al-Kafi 245/8).
9. 'Aqīdah al-Tinnah - Al-'Ilal al-Sharā'i, by Ibn Babawayh al-Qummī (d. 381 A.H.), p. 490). The essence of this belief is that Shias are born from a particularly pure soil and Sunnis are born from dirty, filthy soil. These two soils were mixed together in a special way and then man was created. The sins and bad deeds that are found in the Shias are the effect of the dirty soil of the Sunnis. The good deeds that are found in the Sunnis are the effect of the good soil of the Shias. On the Day of Resurrection, the reward of the good deeds of the Sunnis will be given to the Shias and the sin of the bad deeds of the Shias will be put on the Sunnis.

In addition to the above-mentioned beliefs, Shias have other qabīḥ (ugly/repugnant) and Kufriyah (blasphemous) beliefs.

### *Twenty-Three*

**Question:** Are the Shias disbelievers, or are they Muslim? If the Shias are kāfir, then are those narrators of Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim who allegations of them being Shia were levelled against them also considered kāfir

Are some Ṣaḥābah ﷺ regarding whom it is mentioned in some books 'He was a Shia' also considered a kāfir?

If a Shia is not a kāfir, then what is the position of that Shia who holds many clear beliefs of kufr which are mentioned in their reliable books? Is this Shia not a kāfir?

**Answer:** The Ulama before the 14th century of Hijri did not consider all Shias as kāfir.

The narrators of Ṣaḥīḥ Bukhari and Ṣaḥīḥ Muslim were from before the 3rd century Hijri.

The beliefs of the Shias mentioned in their books refer to the current day Shias.

### *Twenty-Four*

**Question:** In today's time, if there are some people who consider themselves to be Shia, but in reality, they only celebrate some customary acts of the Shia, which have not reached the level of kufr. They do not believe in the incorrect kufr beliefs of the Shia. Will they be considered as kāfir also?

**Answer:** If these are some common people who are really Muslims and just celebrate these customs of the Shias without believing in it, but call themselves Shias, they will not be classified as Shia.

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**Important Note:**

A Muslim is considered to be such a person who believes in all the laws of Shariat which Nabī Muḥammad ﷺ was sent with and does not hold any beliefs of the kuffār.

A kāfir is such a person who accepts one or more beliefs of the kuffār even though he might believe in the remainder of the 'aqīdah of the Muslims.

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### *Twenty-Five*

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**Question:** If the Shia believes in the concept of 'Taqiyyah', then what is the issue?

The permissibility of Taqiyyah itself has been proven from the Qur'ān.

Allah says, 'The believers should not take the disbelievers as their friends ignoring the believers. Whoever does this has no link/relationship with Allah.'

The exception is to save yourself from their oppression by making a plan/ concealing some reality.

**Answer:** According to the Ahl-us-Sunnah wal Jamā'ah when a person is forced or threatened, he can speak a lie to save himself.

If he did not speak a lie and was killed he will attain the highest level of martyrdom.

According to the Shias to speak lies is one of the highest forms of worship.

Rather 90% of their 'religion' is based on this holy lie.

If a person does not speak lies he will cease to remain a Shia and be considered a kāfir according to them.



### *Twenty-Six*

**Question:** For about 1100 years, the Shias remained a sect of Islām. It was not unanimously agreed upon that the Shias are kāfir, so this means that they are part of Islam.

**Answer:** Shiasm is the only religion that accepts taqiyyah (lies are the highest form of worship) and consider it a part of their belief system.

Based on this taqiyyah, they were able to conceal themselves and act like Muslims.

Because of this in every era they were able to masquerade as judges, leaders, authors and even scholars.

However, when any Alim of Dīn followed them closely and studied their belief systems via their own books he came to the conclusion that Shias are not Muslim.

In 1979, during the Iranian revolution, Khomeini (died in 1989) introduced Shiasm in the public domain and the true reality of their kufr beliefs became apparent then many ‘Ulamā’ exposed them for their disbelief .

Allamah ‘Alī Sher Haidarī ؒ in his work, Fatawā Takfīr-ur-Rawāfiḍ collated and gathered the Fatawā of the ‘Ulamā’ from the 2nd century till his era and made photocopies of the Shia books to show the kufr of the Shias.

Likewise Mawlānā Ḍhiyā-ur-Raḥmān Farūqī ؒ also collated, gathered and made photocopies of their kufr texts from their reliable books in his compilation named Tārīkhī Dastawez.

The book has been published in the English language as well as in Urdu.

### *Twenty-Seven*

**Question:** It is mentioned in the books of ‘aqīda that kufr should not levelled at those who follow the qibla and the Shias follow our qibla.

**Answer:** Those who follow our qibla will not be classified as kuffār provided they follow the entire Sharī'ah and do not have any beliefs of the kuffār even though they may commit major sins.

If a person believes in all the laws of the Sharī'ah but has 1 belief of the kuffār then he will also become a kāfir.

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### *Twenty-Eight*

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**Question:** The Shias call themselves Muslims and it's not appropriate to exclude them from Islām if they claim to be Muslims

**Answer:** After the demise of Nabī Muḥammad ﷺ, Sayyidunā Abū Bakr رضي الله عنه, before starting with the Jihadi expeditions against the kuffār, he began a campaign against those who claimed to be Muslims but rejected the finality of Nubuwwah and refused to pay their Zakāt.

So, know well that those who claim to be Muslims but reject the fundamental foundational aspects of Dīn are disbelievers and should be understood as such.

The Disbelief of the Shias is more dangerous than the kufr of others. With their taqiyyah, they are able to go under the radar and cause harm from within after masquerading as Muslims.

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### *Twenty-Nine*

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**Question:** Our 'Ulamā' don't go into so much detail with regards to the kufr beliefs of the Jews, Christians, Hindus, and other disbelievers so why the emphasis on exposing and publicising the kufr of the Shias ?

**Answer:** The Jews, Christians, Hindus and other kuffār acknowledge who they are and do not claim to be Muslims. Therefore, there's no need to publicise this point. Everyone is aware of them being kuffār.

Understand this point via the following example,

If there is no one making a claim against the possessions of an individual then there is no need for the owner to clarify and explain that he is the

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rightful owner. However, here are some people making a false claim against their ownership. So, it will be necessary for him to establish with proofs etc. to confirm his position and openly reject this false information of the claimant and unnecessary interference into his wealth.

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### *Thirty*

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**Question:** What is the benefit in announcing and proclaiming the Shia to be kāfir ?

**Answer:** By proclaiming the Shia to be kāfir, we are emphasising and explaining that we are Muslim. We need to get this point across loud and clear so that:

Firstly, the common Muslim is able to save himself from the tricks, deceit, and false viewpoints of the Shias.

Secondly, the Muslims will be made aware that Shiasm is a great trial for them in every aspect, whether regarding their worldly affairs or matters of the ākhirah.

Thirdly, those doubters and objection makers from the disbelievers will be informed that Shias are not Muslim.

They will not attribute any of the un-Islāmic, inhumane, and false beliefs of the Shias to Islam and the Muslims.

Fourthly, those non-Muslims who are searching for the light of Islām and want to enter into the fold of Islam because of an incorrect understanding must not be duped by the Shias and follow them and unwittingly becoming the fuel of the fire of Jahannum.

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### *Thirty-One*

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**Question:** Those Shias who don't believe that the Qur'ān was interfered with, how can we classify them as kuffār ?

**Answer:** The Shias are not only considered as kuffār because of their belief in the Qur'ān being changed but rather there are many beliefs of

kufr according to "their reliable and senior scholars which are found in their "authentic books." According to the Shias a person will be considered a Shia when he believes in these fundamental issues.

That is why if someone claims to be a Shia but rejects these beliefs or a portion of them, then he has contradicted himself. They generally do this because of taqiyya. Taqiyya (holy lies, holy hypocrisy), according to them is a very virtuous and reward able deed, nay it constitutes 90% of their religion.

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### *Thirty-Two*

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**Question:** If the Shia are kāfir, i.e., disbelievers, because of the belief of imāmat, then the Ḥanafīs, Shāfi'īs, Mālikīs, and Ḥanbalīs also have the view of imāmat?

**Answer:** The Shia are not kāfir solely because of the belief of imāmat, but the beliefs they hold for the imām, because of having these beliefs, they are kāfir.

According to Shia belief, the imām is appointed by Allāh ﷻ. He is sinless. He has the attributes of a Nabī. He is more virtuous than the Ambiyā' and is equal to Rasūlullāh ﷺ. Due to his position, he must be obeyed, it is obligatory to obey him, just as is the case with the Ambiyā'.

The difference between the Muqallidīn and the Shia is that when the Muqallidīn obey the Mujtahid imams, it is the best means in order to save themselves from deviation and from following desires due to ignorance.

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### *Thirty-Three*

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**Question:** What is the benefit of saying that the Shia are kāfir, i.e., disbelievers? They are engaged in preaching their religion, and they are successful to a significant degree in their mission.

## 33 QUESTIONS & ANSWERS ON SHIASM

**Answer:** If bāṭil, i.e., falsehood, is not referred to as bāṭil, then the truth will be folded away and bāṭil will increase. Hence, it is necessary that bāṭil be referred to and be clarified as bāṭil. In addition, the correct beliefs ('aqā'id) must be explained to the people.

Bear in mind at this point that one must adopt a positive and appropriate approach. If there is a need to refute, then one must refute according to the need.

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### *The Unity Question*

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**Question:** Is there such a thing as unity with Shias? Can it work?

**Answer:** No. There can never be unity with Shias. The Shias hold unity and taqrīb conferences yearly, but these are simply deception. The only result of such ventures is that the Muslim loses his īmān.

May Allāh ﷻ protect us all from Shiasm, and may he save us all from the traps of those who unite with Shias and call for unity with Shias. Āmīn

