

سلسلة الردود على الرافضة: الحلقة الثانية

Series on refuting the Raafidah Shee'ah: Part Two

الحمد لله رب العالمين، و العاقبة للمتقين و لا عدوان إلا على الظالمين. و أصلي و أسلم على عبده و رسوله محمد و على اله و صحبه و سلم. أما بعد.

In this second part of the series we will speak about the violations of the Raafidah regarding the Lordship of Allah ta'ala (Tawheed Ar Rububeeyah). From this juncture, the reader will indeed realize that the belief of the Raafidah is indeed even worse than the belief of the disbelieving Arabs regarding this issue. Therefore this part of the series will be divided into three sections.

1. The belief of Ahlus Sunnah regarding Allah's Lordship.
2. The polytheists believed in Allah's Lordship however this did not enter them into Islaam.
3. The belief of the Raafidah Shee'ah regarding Allah's Lordship.

The belief of Ahlus Sunnah regarding Allah's Lordship.

Regarding Allah's lordship Ahlus Sunnah believe that Allah ta'ala is unique and singular in his actions and that there is nothing similar to him regarding this. There are several verses in the Qur'an which clarify this matter in such a manner that even the uneducated can comprehend. Allah ta'ala has mentioned:

"الحمد لله رب العالمين"

Praise be to Allah **Lord** of the worlds (1:1)

He also mentioned:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (٢١)

Oh mankind **worship your Lord** who has created you and those before you so you may be pious.”(2:21)

He also mentioned:

“الله خالق كل شيء”

Allah is the **creator** of everything (39:62)

He also mentioned:

"تبارك الذي بيده الملك و هو على كل شيء قدير"

Blessed is the one **who has in his hands the dominion** and he has power over everything (67:1)

He also mentioned:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (٣)

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember? (10:3)

From these verses it is clear that the oneness of Allah regarding his actions is established. It shows that he is the only creator, the sustainer, the director of all affairs, the one who possesses dominion over all things etc. In the Qur'an there are even more verses that can be used as evidences which demonstrate his uniqueness regarding his actions and everything else regarding his. From these verses is the statement of Allah where he mentions regarding himself:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ (١١)

There is nothing like him and he is the hearer and the seer. (42:11)

Shaikh Saalih Al Fawzaan mentioned:

“This verse is the clear constitution regarding Allah’s names and attributes because **it has joined between establishing characteristics for Allah as well as negating any similarity with him.**”(Sharh Al Waasiteeyah: 16)

Hence, those who believe that the creation shares similarities with the creation regarding actions or characteristics has deviated into Islaam and has entered into disbelief because it is tantamount to disbelieving in the words of the Qur'an which clearly declares Allah’s transcendence regarding his nature and his characteristics. On this note, Imam At Tahawi stated in his ‘Aqeedah (creed):

“Whoever describes Allah with the characteristics of men has disbelieved.¹ Whoever sees this should take note, and should be severely warned against the statement of the disbelievers, and should know that his characteristics are not like those of men.”(‘Aqeedah At Tahaweeyah. Pt# 34)

¹ Meaning whoever makes the characteristics and actions of Allah similar to the actions of men.

The polytheists believed in Allah's Lordship however this did not enter them into Islaam.

The Quraish were known for their multiplicity of deities. They had deities such as Laat, Hubal, 'Uzza, Manaat and others which surrounded the Ka'aba and elsewhere in the Arabian Peninsula. However, **although they sought help and intersession from their deities they never believed that their deities had to ability to create them, provide for them and direct the affairs of the heavens and the earth.** Rather these qualities were designated to Allah and Allah alone. Allah ta'ala said:

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ (٣١)

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?" (10:31)

Likewise Allah has said:

قُلْ لَّمِنَ الْأَرْضِ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (٨٤) سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ (٨٥) قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦) سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ (٨٧) قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨٨) سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ (٨٩)

Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?" (84) They will say, "To Allah." Say, "Then will you not remember?" (85) Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" (86) They will say, "[They belong] to Allah." Say, "Then will you not fear Him?" (87) Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" (88) They will say, "[All belongs] to Allah." Say, "Then how are you deluded?" (89) (23:84-89)

Therefore, **although the Quraish had a multiplicity of deities they all bore witness that Allah is the only creator, the only provider, the only one to give life and cause death etc.** However, recognition of Allah's oneness in Lordship was not sufficient to bring them into Islaam. That which made them disbelievers was their devotion and worship to other than Allah. In other words, **their supplications, sacrifices, swearing of oaths, seeking aid and assistance were all dedicated to Allah and their deities.** Allah ta'ala mentioned in his book:

مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۗ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧)

And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. (23:117)

The Raafidah and Allah's Lordship.

Regarding their belief in Allah's Lordship the Rafidah Shee'ah have worse beliefs than that of the Mushrikeen of the 'Arabs.² From their heinous, heretic beliefs is that their Imaams control the affairs of judgment day, that the Imams have some of the qualities of Allah and that the earth is dependent upon their existence. This dear brothers and sisters did not even enter the minds of the pagan 'Arabs regarding Allah ta'ala.

My dear brother and sisters, this is not an accusation based upon tale-carrying or hearsay but rather this is found within their texts

In the book 'Ilm Al Yaqeen fee Usool Ud Deen it mention in volume 2 page 605:

”إن الله تعالى يوم القيامة يولي محمدا حساب النبيين و يولي عليا حساب الخلق أجمعين“

"Verily Allah ta'ala will put Muhammad (صلى الله عليه و سلم) in charge of the accounting of the Prophet and *he will put 'Ali in charge of the accounting of the whole creation.*"

Likewise it mentioned in the book of Saleem Ibn Qais pages 244-245 about 'Ali:

"من جدد ولايتك جدد الله ربوبيته... فمن استظل بفيئك كان فائزا, لأن حساب الخلائق إليك و ما بهم إليك و الميزان ميزانك و الصراط صراطك و الموقف موقفك و الحساب حسابك فمن ركن إليك نجا و من خالفك هوى..."

“Whoever disbelieves in your Wilayah he has disbelieved in Allah and has Messenger... *and whoever takes shade in your shadow will be successful because the accounting of the creation is your own, and their return is to you, and the scale is your scale, and the bridge is your bridge, and the Mawqif (the succeed and the one who opposes you will be thrown into the hellfire).*”³

In the book Basair Ad Darajaat there is a separate chapter which states:

”باب: أن الأرض لا تبقى بغير إمام و لو بقيت لساخت“

Chapter: *Verily the earth does not remain without an Imam and if it remained it would end.*

In Basair Ad Darajaat (page 81) they claim that 'Ali (رضي الله عنه) said:

"أنا عين الله و أنا يد الله و أنا جنب الله و أنا باب الله"

"I am the eye of Allah, the hand of Allah, the side of Allah and the door of Allah."

These are just some of the many statements in the books of the Raafidah regarding some of the attributes of Lordship that their Imaams possess. And there is no need to further clarify the clear disbelief and misguidance of these statements after the introduction. Every Muslim who reads

² In other words their beliefs are more deviant than those of the 'Arab pagans.

³ Allah's help is sought! If this is said about 'Ali (رضي الله عنه) then what is left for Allah ta'ala?

the verses of the Qur'an would know that the beliefs of the Raafidah illustrated above are in one valley and that the Islaam of the Prophet (صلى الله عليه و سلم) is in another.

Allah said regarding himself:

”مالك يوم الدين“

Owner of the Day of Judgment.

Yet the Raafidah say:

“...the accounting of the creation is your own, and their return is to you, and the scale is your scale, and the bridge is your bridge, and the Mawqif (the succeed and the one who opposes you will be thrown into the hellfire.”

Is it not Allah who said regarding himself:

”ليس كمثلته شيء و هو السميع البصير“

“**There is nothing like him** and he is the hearer the seer?”

Yet the Raafidah say that ‘Ali (رضي الله عنه) said about himself:

“I am the eye of Allah, the hand of Allah, the side of Allah...”

The Prophet (صلى الله عليه و سلم) said:

”سبعة يظلهم الله في ظله يوم لا ظل إلا ظله...“

Seven will be given shade by Allah on **the day that there will be no shade except his shade?**
{Muslim}

Yet the Raafidah say about ‘Ali:

“...and whoever takes shade in your shadow will be successful.”

Likewise Allah has said:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥)“

O mankind, you are those in need of Allah, **while Allah is the Free of need**, the Praiseworthy.
(35:15)

Yet the Raafidah mention that **if the earth remains without an Imaam it would be destroyed!!**

Without doubt the heresy of the Raafidah is indeed clear. Look at the clarity and Tawheed which the Qur'an and Sunnah calls to in comparison to the heresy and nonsensical inferences put

forward by the Raafidah regarding their Imaams! Both can never be from Islaam since Allah ta'ala has said in his book:

“أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا”

“Do they not reflect upon the Qur'aan? **If it was from other than Allah they would have found much differing within it.**”

May Allah ta'ala guide us to the straight path.

و صلى الله على نبينا محمد و على اله و صحبه و سلم

In the next part of the series (Part 3) the issue of the Raafidah and Tawheed Al Uluheeyah (the oneness of Allah in worship) will be clarified Insha Allah.