

Shi'ah Series No.

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The
Fallacy
Of
Shiite Beliefs

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

A lot of people know Shiism only as the official ideology of the Islamic Republic of Iran that is radical, anti-Imperialist and progressive. This is true and correct.

Iranians have been a great nation in the past as well as in contemporary times. Historically, they founded one of the greatest civilizations – the Persian/Sassanid civilization. Today, Iranians are the freest Muslim people on earth (that is prior to the Arab Spring). They have recorded significant strides in many fields of human endeavour. Presently, they are in the process of building a very powerful economy, conquering many markets in the third world countries, and are well on their way to acquiring nuclear capability.

But what is the truth about their ideology? This is what every non-Shiite Muslim should find out. The following facts are taken from their own books, written by their own scholars and religious authorities.

Shiism Founded as a Reaction to Islam

Shiism was founded by Jews and the Persians as a reaction to Islam's destruction of their civilizations and effectively wiping them off the map of the world.¹ The Prophet fought the Jews at Madina and Khaybar and dislodged them from the Arabian Peninsula. The Companions of the Prophet, under the leadership of the second Caliph Umar bin al-Khattab, fought the Persian Empire in a series of battles, dispossessing it of territories until they destroyed it completely. All this was accomplished in 25 years.

¹ See the following sources by Shiite scholars in which they admit that the first to teach the doctrines of Shiism were the Jews: Abdullah bin Muhammad bin Hassan al-Mamiqani, **Tanqih al-Maqal**, al-Matba'ah al-Murtadawiyah, Najaf-Iraq, 1348 A.H., vol. 2 p. 184; Sa'ad bin Abdillah al-Ash'ari al-Qummi, **al-Maqalat wa al-Firaq**, Matba'ah Haidari, Tehran-Iran, 1963, p. 61.

It is understandable therefore if these great peoples, the Jews and the Persians, were angry at having their millennia old civilizations destroyed in just 25 years, something unprecedented in history. But it was a reality in the face of which they could do little. They had been vanquished at the battlefield.

But would they give up? No. They changed tactics. They entered Islam en masse with the intention of fighting the religion from within. The result was the founding and development of the Shi'ah sect, which took as a cover the love of the family of the Prophet, *Ahlul Bait*.

Shiism was founded as a secret movement with the avowed objective of destroying Islam. This is why their teachings and beliefs contradict the basic tenets of Islam, as contained in the Qur'an and the Sunnah. They made secrecy a cardinal principle of the movement in what they call *Taqiyyah* (we shall see more on this later). The earliest activities of the movement led to the assassination of the second and third Caliphs, Umar bin al-Khattab and Uthman bin Affan. They also precipitated the first internal disagreement between the Muslims, which culminated in the two civil wars of *Jamal* and *Siffain*. This constituted the first crack in the wall of Islam, which has never quite been mended till today.

The Doctrine of Imamah

Shiites have doctrines which set them apart from other Muslims. The first and most important is the doctrine of *Imamah*. To the Shiites, *Imamah* or leadership of the Muslim Ummah after the Prophet, is the most important pillar of religion equal to *kalimah al-shahadah*, the testimony of faith, or even greater than it because without belief in *Imamah* the *kalimah* itself would not be valid.¹ According to them, Ali bin Abu Talib is the first *Imam* and for one to be a true believer, one has to accept Ali's superiority over and above the rest of the Companions of the Prophet and his unequivocal right, as well as that of his progeny, to lead the Muslim Ummah after the Prophet.

¹ Muhammad Baqir al-Majlisi, *Mir'at al-Uqul*, Tehran, n.d., vol. 7 p. 102; Muhammad Ridah al-Muzaffar, *'Aqa'id al-Imamiyyah*, Dar al-Ghadir, Beirut, 1393 A.H., p. 102.

An *Imam* is not merely chosen or elected by the Muslims to lead them, but is appointed by Allah himself just as prophets and messengers are appointed. So Ali bin Abu Talib and eleven of his descendents were appointed by Allah as the twelve *Imams* of Islam and this, according to Shiite religious authorities, was explicitly made known by the Prophet.¹ The Shiites attribute supernatural powers to their *Imams* whom they believe to be infallible and possess the knowledge of the unseen.² Some contemporary Shiite scholars, including the late Iranian spiritual leader, Ayatullah Ruhullah Khomeini, even regard them as superior to all prophets and messengers of Allah.³

Their Doctrine on the Sahabah

The Shiites maintain a very negative, aggressive and contemptuous attitude towards the generality of the Companions of the Prophet (may Allah be pleased with them). Their books, ancient, modern and contemporary, as well as their vile utterances on the pulpit and in the media, are full of hatred, malaise, resentment and vilification toward that exemplary generation of men and women who supported the Prophet and aided him in conveying the message of Islam.

According to the Shiite doctrine on the *Sahabah*, all but three of the Companions of the Prophet committed apostasy after the Prophet's death and are therefore considered unbelievers.⁴ Clearly, this is a declaration of war on Islam because if the *Sahabah*, who spread the message of Islam and taught the Qur'an and Sunnah to the subsequent generations are unbelievers, then the validity and authority of Islam is seriously called into question. For how can we attest to the validity and authority of the Qur'an and indeed the Sunnah of the Prophet if those who transmitted same were unbelievers?

The Shiites' slanderous vilification of the *Sahabah* does not stop here; they consider them as wicked, most malicious and the worst kind of

¹ Ali bin Isa al-Arbali, **Kashf al-Gummah fi Ma'arifah al-A'immah**, Qum-Iran, 1381 A.H., vol. 2 p. 507; Ibn Babawaih al-Qummi, **al-Khisal**, Maktabah al-Saduq, Tehran, 1389 A.H., p. 478.

² Muhammad bin Ya'qub al-Kulaini, **Usul al-Kafi**, Dar al-Murtadi, Beirut, 1426 A.H., vol. 1 p.261.

³ Ayatullah Ruhullah Khomeini, **al-Hukumah al-Islamiyyah**, published by the Ministry of Guidance, Islamic Republic of Iran, n.d., p. 52.

⁴ Muhammad bin Ya'qub al-Kulaini, **al-Raudah min al-Kafi**, Dar al-Murtadi, Beirut, 1426 A.H., vol. 8 p.245.

unbelievers because, according to them, they abandoned the Prophet's explicit instruction and denied Ali his right to lead the Muslims. In other words, they *disbelieved* in the *Imamah*. For this reason, the Shiites contend, one's faith would not be valid and acceptable in the sight of Allah until after denouncing the Companions and rejecting them.¹

Followers of the Shi'ah sect reserve special malice and hatred against the most prominent companions of the Prophet, namely Abubakar and Umar, the first and second Caliphs respectively, and their daughters, Aisha and Hafsa, the wives of the Messenger of Allah and Mothers of the Faithful. They especially attack Umar whom they call the *Pharaoh* of this Ummah probably because of his illustrious role in destroying the Persian Empire for which act the Iranians would never forgive him. They also savagely attack Aisha, the most beloved wife of the Prophet, whom they continue to libelously slander, repeating the false allegations of the hypocrites against her, although the Noble Qur'an has explicitly exonerated her.²

It is clear that the Shiite attitude towards the *Sahabah* is a grand conspiracy against Islam. They try to attack and damage the first generation of Muslims, so that they could cut the Ummah from its roots. In doing so, they meretriciously take the cover of love for, and loyalty to, the family of the Prophet (peace be upon him). But how can they divide between the Companions of the Prophet, the *Sahabah*, and members of his household, the *Ahlul Bait*? How can one love Fatimah, the Prophet's daughter, while at the same time pour venom on Aisha, his beloved wife? Or how can one be loyal to Ali, the Prophet's nephew, and reserve the most venomous rancor and hatred for his closest friends, in-laws and followers, Abubakar and Umar?

The position of the Companions in Islam is clear. They are the first to follow the Prophet and accept the faith, and they bore the burden of its propagation and spread. They sacrificed their lives and wealth, abandoned

¹ Abdullah Shabbar, **Haqq al-Yaqin**, Dar al-Adwa', Beirut, 1404 A.H., p. 519.

² Ali bin Ibrahim al-Qummi, **Tafsir al-Qummi**, Dar al-Surur, Beirut, 1387 A.H., vol. 2 p. 449; Sayyid Ni'matullah al-Jaza'iri, **al-Anwar al-Nu'maniyya**, Mu'assasah al-A'lami, Beirut, 1404 A.H., vol. 1 p.82-83.

home and family, and endured persecution and hardship in order to see to the success of the new faith. They learned the Qur'an and Sunnah in theory and practice and passed same to the next generation of Muslims. The *Sahabah* are, therefore, the foundation on which rests the edifice of Islam. Without their role, without their efforts and sacrifices, Islam would not have survived to reach us. No wonder Allah has praised them in many verses of the Qur'an. One such verse reads:

*And the first to lead the way of the Muhajirun and the Ansar and those who followed them in goodness – Allah is well pleased with them and they are well pleased with him. He has prepared for them Gardens under which rivers flow to dwell therein forever. That is the supreme success. (9: 100)*¹

It is clear from the above and many similar verses that the Shiites are in very grave error when they condemned the generality of the Companions as apostates and that their hypocritical love and loyalty to the Prophet's family will not help them.

The Falsification of the Qur'an

The Shiites believe in the doctrine of the falsification of the Qur'an. According to this belief, the Qur'an that we have in our possession today is incomplete. It is full of contradictions, interpolations, inaccuracies and inconsistencies. And who is responsible for this wanton falsification of the Qur'an? The Shiites say it is the *Sahabah*, the Companions of the Prophet who were the custodians of the Book and who preserved and compiled it after the Prophet.² They say the Companions embarked on a wholesale slanting of the Qur'an in order to cover their scandalous and disgraceful acts, which are graphically exposed in the Qur'an, and to hide the outstanding

¹ See more verses in praise of the **Sahabah** and confirmation of their faith: Qur'an 48: 18, 29; 59: 8-9; and many more.

² Al-Kulaini, **Usul al-Kafi**, op. cit., vol. 2 p. 632; Hashim bin Sulaiman al-Bahrani, **al-Burhan fi Tafsir al-Qur'an**, Tehran, n.d., p. 36.

traits and qualities of the family of the Prophet, including Ali's right to be the *Imam* after the Prophet, which are also explicitly set out in the Book.¹

No doubt, this doctrine runs counter to the Qur'an, which affirms its immutability and challenges mankind to ponder and consider its contents if they could find any contradiction therein:

*Will they not then consider the Qur'an carefully?
Had it been from other than Allah, they would
have found therein much contradiction. (4: 82)*

The doctrine also denies Allah's promise to guard his Book against any human interference:

*Verily, we, it is we who have sent down the
Reminder (i.e., the Qur'an) and surely we will
guard it (from corruption). (15: 9)*

Indeed, Allah has protected his Book so that "*it is unassailable Scripture. Falsehood cannot come at it from before it or behind it. It is a revelation from the Wise, Owner of Praise.*" (41: 42)

***Taqiyah* or Hidden Identity**

Taqiyah means dissimulation or hidden identity. It is the act of hiding one's true feelings, intentions, belief or identity often by lying to people or deceiving them. This is the bait that the Shiites use to catch new prey.

The Shiites routinely hide their true identity, beliefs and intentions toward others. They claim that they practice *Taqiyah* only under duress or in the face of threatening danger. But this is not always true, since they practice it in normal circumstances and in the absence of any danger. In any case, it is very difficult to comprehend how the Shiites can claim to be the followers of Imam Hussain, whom they regard as the master of martyrs and the leader of revolutionaries, while they practice *Taqiyah* and believe in it and sanction it for themselves.

¹ Al-Kulaini, *ibid.*, vol. 2 p. 634; al-Bahrani, *ibid.*, p. 38.

But the apparent contradiction disappears when we consider the origin and true nature of the Shiite belief. Shi'ism, as we noted earlier, is a reaction to Islam's supremacy by older civilizations, especially the Jewish and the Persian civilizations, who hitherto considered the Arabs backward and barbaric. When Islam transformed the Arabs and turned them into a formidable power, these nations could not do anything in the face of this power, but go underground. So from the beginning, Shi'ism took the form of a secret, clandestine movement aimed at subverting Islam and destabilizing the Muslim *Ummah*.

Shiite religious authorities have made *Taqiyah* a cardinal tenet of their faith. They invent stories and attribute them to the leaders of *Ahlul Bait* in order to justify it. Their foremost authority on *Hadith*, Muhammad bin Ya'qub al-Kulaini, reports that Abu Ja'far, the fifth Shi'ah *Imam*, has said, "*Taqiyah* is my religion and the religion of my forefathers and there is no faith for him who does not practice *Taqiyah*."¹ However, a look at the life of Abu Ja'far and his forefathers, the *Imams*, will show that these pious, sincere and courageous men were far from *Taqiyah*. They were not deceptive, they were not cowards and, indeed, they were not hypocrites. Rather, they were, as the Qur'an describes them, "*humble toward the believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer.*" (5: 54)

Successive Shiite generations have found in *Taqiyah* a tool for promoting their sect and spreading its teachings among other unsuspecting Muslim groupings, especially the *Ahlu Sunnah wal Jama'ah*. Presently, the Iranian government has elevated it to the status of official policy, clothing it with the garb of foreign aid and humanitarian activity.

Scholars' Legal Opinion on Shiism

Based on the above facts, Muslim scholars across centuries have issued very strict rulings and legal opinions concerning the status of the Shiites. Below is a sample of them:

¹ Al-Kulaini, *ibid.*, vol. 2 p. 219.

In his treatise entitled *Khalq Af'aal al-'Ibad*, Imam Bukhari writes, "It is all the same for me whether I pray behind a *Rafidi* (a Shiite) or behind a Jew or a Christian."¹ The implication of this statement is that Imam Bukhari did not consider Shiites as Muslims since he equated them with Jews and Christians.

The same opinion was expressed by Imam Malik when he said, "Those who abuse the Companions of the Prophet (peace be upon him) have not smelt the scent of Islam."²

The renowned classical scholar and author of the famous *al-Shifa*, Qadi Iyad, declares, "We categorically believe that those extremist *Rafidis*, who believe in the superiority of their Imams over the Prophets, are unbelievers."³ As we have seen earlier, this is exactly the belief of Imam Khumaini.

Lastly, the *Mujaddid* of West Africa, Usman Danfodiyo, agreed with the above scholars when he wrote, "Whoever condemns the Companions as unbelievers, or slanders the first generation of the *Ummah*, ceases to be a Muslim."⁴

The Implications of Spreading Shiism in Nigeria

There are serious implications and grave consequences for allowing Shi'ism to spread in any country, especially in a country with an overwhelming Sunni population like Nigeria. The most serious implication is religious. Shi'ah is a deviationist sect, which is built on distorted precepts. Therefore, its spread will corrupt the *aqidah* of Muslims, thereby producing negative results, as *bid'ah* can never produce positive results.

Another consequence is division and disunity among the Ummah. We already have enough differences between the *Izala* and the *Tariqa*, but these are child play compared to the differences between Sunnah and Shi'ah.

¹ Quoted from *al-Intisar Li al-Sahab wa al-Aal*, p. 132.

² *Ibid.*, p. 133.

³ Qadi Iyad, *al-Shifa bi Ta'rif Huquq al- Mustafa*, vol. 2 p. 1078.

⁴ Sheikh Usman Danfodiyo, *Tahqiq al-Isma' Li Jami' Tabaqat Hazih al-Ummah*, locally printed in Sokoto under the auspices of Alhaji Attahiru Dalhatu Bafarawa, 2002, p. 8.

Disagreements between the *Izala* and the *Tariqa* are not very deep. Both recognize the four Rightly-Guided Caliphs, have respect for the generations of the *Sahaba* and the *Tabi'un* and accept the four schools of Islamic law. The disagreement between Sunnah and Shi'ah, on the other hand, is more fundamental and far-reaching. The Shiites recognize only one of the four Caliphs, namely Ali bin Abu Talib, while they regard the other three as unbelievers. They have no respect for the *Sahaba* or the *Tabi'un* and do not accept any of the four schools of law. Disunity between Sunnah and Shi'ah will certainly be a source of strife and instability among Muslims.

There is also the political and security implication. Iranians are using Shiite groups in other countries as a tool of political control. Through them, they interfere in the internal affairs of nations, subverting their governments and compromising their independence. They often stir up internal strife between different segments of a country, then come round and supply weapons to the warring factions in much the same way as the colonial governments did. Their shameful role in Iraq, Afghanistan, Lebanon, and recently in Syria is enough to buttress this point.

We should also not forget the large consignment of weapons impounded in Lagos, in October 2010, by Nigerian security agents which originated from Iran. The Iranian embassy in Abuja has since admitted that one of the persons implicated in this crime is on its staff. As usual with Nigeria, the saga is yet to be resolved.

N.B.:- Just before we went to press, two things happened. First, the above saga was resolved. A court in Abuja convicted two men, a Nigerian and an Iranian, for the importation of arms into Nigeria and sentenced them to 17 years imprisonment.¹ Second, a large cache of deadly weapons was discovered in a bunker in Kano which was traced to some Lebanese members of Hezbollah living in the city.²

The Daily Trust newspaper reported that journalists asked the Commander of the 3 Brigade Kano, Brig-Gen. Ilyasu Abba, who conducted

¹ See **Dailay Trust** of 15th May, 2013, p. 46.

² See **Daily Trust** of Friday, May 31, 2013, p. 1 and 5.

them round the building where the weapons were found if the alleged owners of the cache had anything to do with the Boko Haram sect? ¹ One wonders whether the question arose from the appalling degree of ignorance with which some of our journalists are known or it was just sheer hypocrisy and mischief? Why didn't they ask if it was connected with Alzakzaki's Shiite group who openly display Hezbollah's flags during their processions.²

The truth will one day come out.

Important Notices:

1. Sunni Muslims consider the twelve Shi'ah Imams and other members of the Prophet's household, the *Ahlul Bait*, as belonging to the rank of the leadership of the Ahlus Sunnah. They also believe that statements attributed to them by the Shiites, which are contrary to the teachings of the Qur'an and Hadith, such as the ones we have seen, are mere lies and the Imams are innocent of them.

2. Shiite sources consulted in preparing this booklet are available at the library of **Markazus Sahabah** in Sokoto. The library is open to the public.

¹ Ibid., p. 5.

² For an example of Zakzaki's Shiite group carrying Hezbollah's flags on the streets, see a photograph in the **Daily Trust** of Tuesday, May 22, 2012, p 3.