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## Statements of the Salaf in Takfeer of the Raafidah Shee'ah

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Below are some statements from the Imaams of the *Salaf* in *Takfeer* of the *Raafidah*<sup>1</sup>:

**[1] Imaam Maalik Ibn Anas (d.179H):**

It is related by al-Khallaal (d.311H), from Abee Bakr al-Marroodhee who said: I heard Abaa 'Abdullaah saying: Maalik said, "The one who reviles the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*) does not have any share in Islaam."<sup>2</sup>

And when Ibn Katheer (d.774H) mentioned the statement of Allaah the Glorified and Exalted,

**"Muhammad is the Messenger of Allaah and those with him are forceful against the disbelievers, merciful amongst themselves. You see them bowing and prostrating, seeking bounty from Allaah and His pleasure. Their mark is upon their faces from the trace of prostration. That is their description in the Torah. And their description in the Bible is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that they may enrage by them the disbelievers."** [Sooratul-Fath 48:29]

He stated, "So due to this *ayah*, Imaam Maalik - *rahimahullaah* - inclined, in one narration from him, towards *takfeer* of the *Rawaafid* who hate the Companions (*radiyallaahu 'anhum*). He said: Because they enraged them, and whosoever enrages the

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<sup>1</sup> **Raafidah:** The *Raafidah* (the rejecters) are an extreme sect of the *Shee'ah* who rejected Zayd Ibn 'Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and 'Umar (*radiyallaahu 'anhumaa*). They rapidly deteriorated in *'aqeedah*, morals and Religion - until the present day where their beliefs are those represented by the *Ithnaa 'Ashariyyah Shee'ah* of 'Iraan. From their false beliefs are: declaring all but three or five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen past, present and future, considering the *imaamah* to be one of the main pillars of *eemaan* (faith) and the incompleteness of the *Qur'aan*. Refer to: *Maqaalaatul-Islaamiyyeen* (1/65), *al-Farq Baynal-Firaq* (no.21) of 'AbdulQaadir al-Baghdaadee and *Talbees Iblees* (p. 94-100) of Ibnul-Jawzee.

<sup>2</sup> Refer to *as-Sunnah* (2/557) of Aboo Bakr al-Khallaal.

Companions (*radiyallaahu 'anhum*), then he is a disbeliever due to this *aayah*. And a group from amongst the Scholars (*radiyallaahu 'anhum*) agreed with him upon that.”<sup>3</sup>

And al-Qurtubee (d.671H) commented, “Indeed, Maalik did well in his statement and he reached the correct explanation. So whoever belittles a single one of them or reviles him in his narration, then he has rejected Allaah, the Lord of the worlds and he has nullified the *Sharee'ah* of the Muslims.”<sup>4</sup>

## [2] Imaam Ahmad Ibn Hanbal (d.241H):

Many narrations have been related from him concerning *takfeer* of the *Raafidah*. It is related by al-Khallaal (d.311H), from Abee Bakr al-Marroodhee who said: I asked Abaa 'Abdullaah about the one who reviles Abaa Bakr, 'Umar and 'Aa'ishah. He said, “I do not consider him a Muslim.” And al-Khallaal said: 'Abdul-Malik Ibn 'Abdul-Hameed informed me saying: I heard Abaa 'Abdullaah say: Whosoever reviles the Companions (*radiyallaahu 'anhum*), then I fear disbelief for him like the *Rawaafid*.” Then he said, “Whosoever reviles the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*), then we do not believe he is safe from having rejected the Religion.”<sup>5</sup>

And he said: 'Abdullaah Ibn Ahmad Ibn Hanbal informed me saying: I asked my father about a man who reviled a man from amongst the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*). So he said, “I do not hold him to be upon *Islaam*.”<sup>6</sup>

And Imaam Ahmad also said, “They are those who free themselves from the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*) and they curse them and belittle them. They declare the Imaams disbelievers, except four: 'Alee, 'Ammmaar, al-Miqdaad and Salmaan. And the *Raafidah* do not have anything to do with *Islaam*.”<sup>7</sup>

Ibn 'Abdul-Qawee said, “And Imaam Ahmad used to declare disbelievers all those who freed themselves from them (i.e. the Companions) and whosoever reviled 'Aa'ishah, the mother of the Believers and accused her of that which she was free from. And he used to recite,

**“Allaah forbids you from it and warns you not to repeat the like of it forever, if you are believers.”** [Sooratun-Noor 24:17].”<sup>8</sup>

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<sup>3</sup> Refer to the *Tafseer* (4/219) of Ibn Katheer.

<sup>4</sup> Refer to the *Tafseer* (16/297) of al-Qurtubee.

<sup>5</sup> Refer to *as-Sunnah* (2/557-558) of al-Khallaal.

<sup>6</sup> Refer to *as-Sunnah* (2/558) of al-Khallaal.

<sup>7</sup> Refer to *Usoolus-Sunnah* (p. 82) of Ahmad Ibn Hanbal.

<sup>8</sup> Refer to *Kitaab Maa Yadhhab ilayhil-Imaam Ahmad* (p. 21).

**[3] Imaam al-Bukhaaree (d.256H):**

Imaam al-Bukhaaree (d.256H) – *rahimahullaah* – said, “I do not give any consideration to praying behind a *Jahmee* and a *Raafidee*, nor praying behind a Jew and a Christian. They are not to be greeted, nor are they to be visited, nor are they to be married, nor is their testimony to be accepted, nor are their sacrifices to be eaten.”<sup>9</sup>

**[4] 'Abdur-Rahmaan Ibn Mahdee (d.198H):**

Stated al-Bukhaaree: 'Abdur-Rahmaan Ibn Mahdee said, “They are two separate religions: the *Jahmiyyah*<sup>10</sup> and the *Raafidiyyah*.”<sup>11</sup>

**[5] Muhammad Ibn Yoosuf al-Firyabee (d.212H):**

Aboo Bakr al-Khallaal related saying: Harb Ibn Ismaa'eel al-Kirmaanee said: Moosaa Ibn Haaron Ibn Ziyaad informed us saying: I heard al-Firyabee when a man was asking him about those who revile Abaa Bakr. He said, “A disbeliever.” He said, “So is he to be prayed over?” He replied, “No.” And I asked him, “How is he to be dealt with when he says: *Laa ilaaha illallaah*? He replied, “Do not touch him with your hands. Raise him upon a plank of wood so you can slide him into his pit.”<sup>12</sup>

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<sup>9</sup> Refer to *Khalq Afaalul-'Ibaad* (p. 125) of al-Bukhaaree.

<sup>10</sup> **Jahmiyyah:** They ascribe themselves to Jahm Ibn Safwaan as-Samarqandee. And he is the one who manifested negation of the Attributes, *ta'teel* (denial) and other than that from the *abaateel* (false understandings). Indeed, he took that from al-Ja'd Ibn Dirham, and he was the one who took that chain of understanding from a filthy Jew.

Indeed, Ja'd Ibn Dirham was killed by Khaalid al-Qasree in the year 124H, in Waasit. So Jahm succeeded him in Khuraasaan. So he manifested his statements there, and the people followed him upon that. After that, he abandoned the Prayer for forty days because he doubted in his Lord. Indeed, Jahm was killed in Khuraasaan. He was killed by Salm Ibn Ahwaz al-Maazinee, during the end of the rule of Banee Umayyah. However, his statements had flourished amongst the people. So these statements did not cease to remain strong amongst the people and multiply, not to mention during the time of al-Ma'moon.

And from the fabrications of Jahm and his followers are that Paradise and the Fire shall pass away, that *eemaan* is *ma'rifah* (knowledge) only, that *kufir* is *jahl* (ignorance) only, that no one performs an action in truth besides Allaah alone, that the actions of the people can only be attributed to them metaphorically, that the knowledge that Allaah possesses has newly come about and other than that from the *abaateel* (false views) whose misguidance and heresy is not hidden. And along with his misguidance that we have mentioned, Jahm used to carry a weapon and fight the ruler. Indeed, how beautiful is the statement of the poet,

‘I am amazed at a Shaytaan who calls the people openly;  
to the Fire. And his name has been derived from: Jahannam.’

Refer to *Sharhul'Aqeedatit-Tahaawiyyah* (p. 522-524), *al-Milal wan-Nihal* (1/86-88) of ash-Shahrastaanee and *al-Farq baynal-Firaq* (p. 128) of al-Baghdaadee.

<sup>11</sup> Refer to *Khalq Afaalul-'Ibaad* (p. 125) of al-Bukhaaree.

<sup>12</sup> Refer to *as-Sunnah* (2/566) of al-Khallaal.

**[6] Ahmad Ibn Yoonus (d.134H):**

Ahmad Ibn Yoonus said, "If a Jew were to sacrifice a lamb and a Raafidee were to sacrifice, I would surely eat the sacrifice of the Jew. And I would not eat the sacrifice of the Raafidee because he is an apostate from Islaam."<sup>13</sup>

**[7] Ibn Qutaybah ad-Deenawree (d.276H):**

Ibn Qutaybah said, "Because the extremism of the *Raafidah* in love for 'Alee (*radiyallaahu 'anhu*) resembles the precedence that he and the Companions would give to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and their claims of him sharing in Prophethood along with the Prophet and their ascribing knowledge of the Unseen to their imams and these statements and secret affairs are combined with lying and disbelief through excessive ignorance and stupidity."<sup>14</sup>

**[8] 'Abdul-Qaahir al-Baghdaadee:**

'Abdul-Qaahir al-Baghdaadee said, "As for the people of desires from the *Jaaroodiyyah*, the *Hishaamiyyah*, the *Jahmiyyah* and the *Imaamiyyah* (i.e. the *Raafidah*), the ones who declare the best of the Companions to be disbelievers... Indeed, we declare them disbelievers, and it is not permissible according to us to pray over them, nor to pray behind them."<sup>15</sup>

And he said, "And *takfeer* of these ones is obligatory, since they believe that it is possible for Allaah to change His view based upon new information that reaches Him. And they say that Allaah may want something, but then new information becomes apparent to Him, so He changes His view. Indeed, they claim that when He commands something and then abrogates it, then He has abrogated it because something better became apparent to Him... And we have not seen or heard of a type of disbelief, except that we have found it in a branch of the *madhhab* of the *Rawaafid*."<sup>16</sup>

**[9] al-Qaadee Aboo Ya'laa (d.458H):**

Aboo Ya'laa said, "As for the *Raafidah*, then the ruling concerning them is... if he declares the Companions disbelievers or disobedient sinners with the meaning that the Fire is obligatory upon them, then he himself is a disbeliever."<sup>17</sup> And the *Raafidah* declare the majority of the Companions disbelievers, as is well-known.

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<sup>13</sup> Refer to *as-Saarimul-Maslool* (p. 570).

<sup>14</sup> Refer to *al-Ikhtilaaf fil-Lafdh war-Radd 'alal-Jahmiyyah wal-Mushabbihah* (p. 47) of Ibn Qutaybah.

<sup>15</sup> Refer to *al-Farq baynal-Firaq* (p. 357) of 'Abdul-Qaahir al-Baghdaadee.

<sup>16</sup> Refer to *al-Milal wan-Nihal* (p. 52-53) of ash-Shahrastaanee.

<sup>17</sup> Refer to *al-Mu'taqad* (p. 267) of Aboo Ya'laa.

[10] Ibn Hazm adh-Dhaahiree (d.456H):

Ibn Hazm said, "As for their (i.e. the Christians) statement about the claims of the *Rawaafid* that the *Qur'aan* has been changed, then the *Rawaafid* are not from amongst the Muslims. This is only a sect that was first invented twenty-five years after the death of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)... And it is a group that proceeds upon the path of the Jews and the Christians in lying and disbelief."<sup>18</sup>

And he said, "And there is no disagreement amongst anyone from the sects that ascribe to Islaam from *AhluSunnah*, the *Mu'tazilah*,<sup>19</sup> the *Khawaarij*,<sup>20</sup> the *Murji'ah*<sup>21</sup> and the *Zaydiyyah* concerning the obligation of accepting the *Qur'aan* that are recited by us... The only people who oppose that are the extreme *Rawaafid*, and they are polytheistic disbelievers due to that according to all the people of Islaam. So our speech does not concern them, since our speech only deals with the people of our Religion."<sup>22</sup>

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<sup>18</sup> Refer to *al-Milal wan-Nihal* (2/213) of ash-Shahrastaanee.

<sup>19</sup> **Mu'tazilah:** It is a sect that appeared in the later part of the second century when 'Amr Ibn 'Ubayd and Waasil Ibn 'Ataa' abandoned (*i'tazala*) the *Jamaa'ah* after the death of al-Hasan al-Basree (d.110H). Indeed, these people established their *madhhab* upon five basic principles, they were: [i] justice (*al'adl*); [ii] *Tawheed*; [iii] implementing the threat (of Allaah); [v] a level between two levels (for the one who has committed a major sin); [vi] enjoining the good and prohibiting the evil. In these principles, they mixed truth with falsehood. Such is the affair with all of the innovators.

They are *mushabbihah* (anthropomorphists) with regards to the actions (*af'aal*), since they bound the actions of Allaah the Exalted upon the actions of His servants. And they made the goodness that is performed by His servants the goodness that is from Him, and whatever of despicableness occurs from His servants is His despicableness. They would say that it is obligatory to do such and such, and it is not permissible to do such and such, basing that upon their corrupt *qiyaas* (analogical deduction). According to them, *Tawheed* was from the intellectual principles, which do not recognize the texts, except as a secondary source. So when they do seek proof of that with textual evidence, then they only mention it as supporting evidence, not something to be relied upon. So the *Mu'tazilah* possess many heresies. And amongst them were those who were misguided in their efforts in the life of this world, yet they reckon that their works are good. Refer to *al-Milal wan-Nihal* (1/43-46), *Sharhul'Aqeedatit-Tahaawiyyah* (p. 521-522), *al-Burhaan fee Ma'rifah 'Aqaa'id Ahlil-Adyaan* (p. 27) and *Dhikr Madhaahibil-Firaq* (p. 49) of al-Yaafi'ee.

<sup>20</sup> **Khawaarij:** The *Khawaarij* were the first sect in Islaam to split from the way of the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions. They arose in the *khilaafah* of 'Alee, making *khurooj* (rebellion) against him, before the arbitration between him and Mu'aawiyah (*radiyallaahu 'anhumaa*). From their false '*aqeedah* (beliefs) is: allowing rebellion against the legitimate Muslim ruler whether pious or wicked, and declaring a Muslim to be a *kaafir* (disbeliever) due to commission of a major sin. They were described by the Prophet (*'alayhis-salaam*) as the dogs of the Hell-Fire. Refer to: *Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash'aree, *al-Bidaayah* (8/22-44) of Ibn Katheer and *Fathul-Baaree* (12/282-302) of Ibn Hajr.

<sup>21</sup> **Murji'ah:** The *Murji'ah* are those who reject that actions are a part of *eemaan* (faith), and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit *eemaan* to belief of the heart only. They also deny that *eemaan* increases and decreases. Refer to *al-Maqaalaat* (1/214) and *al-Farq Baynal-Firaq* (p. 202).

<sup>22</sup> Refer to *al-Ihkaam* (1/96) of Ibn Hazm.

**[11] Aboo Haamid al-Isfaraayeene (d.406H):**

He cited a number of their beliefs, then he ruled upon them with his statement, “And in such a condition they are not upon anything from the Religion. And there is nothing to increase upon this type of disbelief, since there is nothing left for it from the Religion.”<sup>23</sup>

**[12] Aboo Haamid al-Ghazzaalee (d.505H):**

He said, “Due to the shortcomings in the understanding of the *Rawaafid* about Allaah, they believe that He changes His view. And they quote from 'Alee (*radiyallaahu 'anhu*) that Allaah would not inform about the Unseen out of fear that He - the Exalted - would change His view concerning it and would thus change His ruling. And they mentioned about Ja'far Ibn Muhammad that he would say: Allaah would change His view based upon new information just as He did with Ismaa'eel (*'alayhis-salaam*) after commanding him to sacrifice his son... And this is clear disbelief and it involves attributing ignorance and changing of views based upon new information to Allaah the Exalted.”<sup>24</sup>

**[13] Abul-Mudhaffar as-Sam'aanee (d.489H):**

Imaam AbulMudhaffar as-Sam'aanee - *rahimahullaah* - said, “The *Ummah* has a consensus (*ijmaa'*) on the *takfeer* of the *Imaamiyyah*, because they believe the Companions are misguided, they reject their consensus and they attribute to them that which does not befit them.”<sup>25</sup>

**[14] Shaykhul-Islaam Ibn Taymiyyah (d.728H):**

Ibn Taymiyyah - *rahimahullaah* - said, “Whosoever claims that *aayaat* are missing, or have been concealed from the *Qur'aan*, or he claims that its *aayaat* have inner meanings that cancel out the outward *Sharee'ah* actions, then there is no disagreement concerning his disbelief. And whosoever claims that they Companions became apostates after the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), except for a small group that did not reach ten odd people in number, or that they majority of them were disobedient sinners, then there is also no doubt about the disbelief of this one. This is because he has denied what the *Qur'aan* stipulates in more than one place about Allaah being pleased with them and praising them. Rather, who can doubt in the disbelief of this one? So his disbelief is specific, since this statement implies that the carriers of the Book and the *Sunnah* were disbelievers or disobedient sinners. And with regards to the *aayah*,

**“You are the best nation raised up for mankind.” [Soorah Aali-'Imraan 3:110]**

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<sup>23</sup> Refer to *at-Tabseer fid-Deen* (p. 24-25) of al-Isfaraayeenee.

<sup>24</sup> Refer to *al-Mustasfaa* (1/110) of al-Ghazzaalee.

<sup>25</sup> Refer to *al-Ansaab* (6/341) of as-Sam'aanee.

And the best of the *Ummah* is its first generation, but if they were generally disbelievers and disobedient sinners, then this is the most evil of nations and the early generations of this nation are the most evil ones within it. And the disbelief of such a person is known from the Religion of Islaam by necessity.”<sup>26</sup>

And he also said about the *Raafidah*, “They are more evil than most of the people of desires, and they are more deserving of being killed than the *Khawaarij*.”<sup>27</sup>

**[15] al-Haafidh Ibn Katheer (d.774H):**

Ibn Katheer mentioned the *ahaadeeth* that are confirmed in the *Sunnah* and which comprise a negation of the claims of the *Raafidah* about the revelation. Then he followed this up by saying, “And if the affair had been as they claimed, no one from amongst the Companions would have confirmed that. Since, they were the most obedient to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) during his life and after his death. So it is not possible that they would undermine him, such that they would give precedence to other than the one whom he had given precedence to, or that they would defer one to whom he had given precedence to via his text. May Allaah forbid such a thing, it would never happen! And whosoever suspects such a thing about the Companions (*ridwaanullaahi 'alayhim*), then he has attributed to them that they united upon disobedience and agreed upon stubborn rejection of the Messenger (*sallallaahu 'alayhi wa sallam*) and opposition to his ruling and his text. And whosoever from amongst the people reaches such a level, then he has thrown off the yoke of Islaam from his neck and he has disbelieved according to the consensus (*ijmaa'*) of the Imaams and outstanding personalities. And spilling his blood is more lawful than spilling wine.”<sup>28</sup>

**[16] Aboo Haamid Muhammad al-Maqdisee (d.744H):**

He said after speaking about the sects and the beliefs of the *Raafidah*, “It is not hidden from anyone who possesses insight and understanding from amongst the Muslims that most of what we have discussed previously from the topic of the beliefs of this group, the *Raafidah*, along with their various groupings, is clear disbelief and stubborn rejection along with disgraceful ignorance. The careful one will not hesitate in *takfeer* of them and judging them to have become apostates from the Religion of Islaam.”<sup>29</sup>

**[17] Abul-Mahaasin al-Waasitee:**

Indeed, he mentioned a number of issues that expel them from the Religion and from amongst them was his statement, “Indeed, by their *takfeer* of the Companions of the

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<sup>26</sup> Refer to *as-Saarimul-Maslool* (p. 586-587) of Ibn Taymiyyah.

<sup>27</sup> Refer to *Majmoo'ul-Fataawaa* (28/482) of Ibn Taymiyyah.

<sup>28</sup> Refer to *al-Bidaayah wan-Nihaayah* (5/252) of Ibn Katheer.

<sup>29</sup> Refer to *ar-Risaalah fir-Radd 'alar-Raafidah* (p. 200) of al-Maqdisee.

Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), they have declared disbelievers those whose praise has been confirmed in the *Qur'aan* by the statement of Allaah the Exalted,

**“So that you may be witnesses over mankind.”** [Sooratul-Baqarah 2:143]

And Allaah the Exalted has testified that they are not disbelievers with His statement,

**“And if these ones disbelieve therein, then We have entrusted it to a people who are not disbelievers therein.”** [Sooratul-An'aam 6:89].”<sup>30</sup>

[18] 'Alee Ibn Sultaan al-Qaaree (d.1014H):

He said, “As for whoever reviles one of the Companions, then he is a disobedient sinner and an innovator by consensus (*ijmaa'*), except if he believes this to be permissible, as some of the *Shee'ah* and their companions do; or if they believe that he is rewarded for it as is persistent in their speech, or he believes in the disbelief of the Companions and *Ahlu-Sunnah*, then he is a disbeliever by consensus.”<sup>31</sup>

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<sup>30</sup> Refer to *al-Munaadharah bayna Ahlis-Sunnah war-Raafidah* (p. 66) of al-Waasitee and it is in manuscript form.

<sup>31</sup> Refer to *Shammul-'Awaaridh fee Dhammir-Rawaafid* (p. 6) of 'Alee al-Qaaree and it is in manuscript form.