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Fatwas

The unknown writer has written some fatwas and a few forged ahadith declaring the "Rafidha" or Shi'a as Kafir.

As for these ahadith, the readers will find it interesting that no less a person than the Wahhabis' Shaykhul Islam, Ibn Taymiyyah, has stated that all the ahadith in which the word 'Rafidha' has been used are forged. He writes: "(Because the word Rafidhah was coined in the year 105 A.H.) therefore it is clearly understood that all ahadith in which the word "Rafidha" has been used are lies (forged)."1

Now we come to the fatwas of some Sunni or Wahhabi writers or muftis. Who has told these people that we care a damn for their views. Our Islam and Iman is linked to Allah Subhanahu wa Ta'ala through Muhammad (S) and his progeny who are his rightful successors. Why should we care about those who are not connected with this Golden Link. We thank Allah that our pristine Islam is not polluted with these people's paganistic beliefs.

Did the respected Companion, Abu Dharr al-Ghifari ask from 'Uthman ibn 'Affan any testimonial for his Iman?

Did 'Amr ibn al-Humuq al-Khuza'i and Rushayd al-Hajari need any certificate from Ibn Ziyad? Was 'Ammar ibn Yasir given any credential by Mu'awiyah? Did Mitham al-Tammar need any warranty from Ibn Ziyad? Was Imam Husayn in need of any testimonial from Yazid?

So why should we the Shi'as care what these followers of Mu'awiyah, Yazid and Ibn Ziyad say about us?

Our Imam 'Ali was the "total Iman" as the Holy Prophet (S) had declared in the battle of Khandaq2. As a result, we the Shi'as of 'Ali are so full of Iman that if in a manner of speaking, the word "kufr" is attributed to us, that "kufr" becomes lovely and praiseworthy in the eyes of Allah, and Allah extols its virtues. He says in the Qur'an about the believers like us:

"therefore, whoever disbelieves (yakfur) in the taghut and believes in Allah, he indeed has laid hold on the strongest handle which shall not break off..." 3

We the Shi'as of 'Ali have heeded the words of Allah when He says:

"Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we dissociate from you and from what you worship other than Allah; we disbelieve in you (kafarna bikum) and enmity and hatred have appeared between us and you forever until you believe in Allah alone."4

Following this "good example" we, the Shi'as of 'Ali, send the same message to these self-styled muftis and their followers. If they say that we are disbelievers, let the world know that we disbelieve in these muftis, we disbelieve in their falsehood, we disbelieve in their hypocrisy and we disbelieve in their American Islam.

- 1. Ibn Taymiyyah, Minhaju 's-sunnah, old ed. vol. I, p. 8.
- 2. Arjahu 'l-matalib, pp. 219-220.
- 3. Qur'an, 2:256.
- 4. Qur'an, 60:4.

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