

## **The Twenty Differences Between Ahl al-Sunnah wa al-Jama'ah and the Rafidi Shi'a**

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**Save yourselves and your children, and teach them the twenty most important differences between Ahl al-Sunnah wa al-Jama'ah (Sunni Muslims) and the Rafidi Shi'a.**

**The differences between Ahl al-Sunnah wa al-Jama'ah (Sunni Muslims) and the beliefs of the disbelieving Rafidi Shi'a who reject the methodology of Ahl al-Sunnah wa al-Jama'ah and true Islam:**

### **The Twenty Differences Between Ahl al-Sunnah wa al-Jama'ah and the Rafidi Shi'a**

From the Perspective of Ahl al-Sunnah wa al-Jama'ah

**First: The position regarding the wives of the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam"**

Ahl al-Sunnah wa al-Jama'ah honour all the wives of the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam", and believe that they are the Mothers of the Believers by the explicit text of the Noble Qur'an, and that they possess the sanctity, virtue, and status that Allah has granted them. As for the Rafidi Shi'a, within their creed there is disparagement of some of the Mothers of the Believers, and this is among the greatest aspects of their opposition to what Ahl al-Sunnah wa al-Jama'ah adhere to.

**Second: The position regarding the Companions, may Allah be pleased with them "radiya Allahu anhum"**

Ahl al-Sunnah wa al-Jama'ah believe that the Companions, may Allah be pleased with them "radiya Allahu anhum", are the best of generations, that they are the bearers of the religion, the transmitters of the Shari'ah, and the preservers of revelation after the Messenger of Allah, peace and blessings be upon him "salla Allahu alayhi wa sallam". They love them all and refrain from discussing what occurred among them. As for the Rafidi Shi'a, they disparage the majority of the Companions, impugn their uprightness, and thereby demolish a great foundation from the foundations of transmitting the religion.

**Third: Love of the Companions and invoking Allah's pleasure upon them "al-taraddi anhum"**

Ahl al-Sunnah wa al-Jama'ah worship Allah Most High through loving the Companions of the Messenger of Allah, peace and blessings be upon him "salla Allahu alayhi wa sallam", invoking Allah's pleasure upon them "al-taraddi anhum", and praising them with that by which Allah and His Messenger praised them. As for the Rafidi Shi'a, they make dissociation from many of the Companions, defamation of them, and revilement of them part of the foundations of their madhhab "school of doctrine" by which they seek nearness to Allah.

**Fourth: The Noble Qur'an "al-Qur'an al-Karim"**

Ahl al-Sunnah wa al-Jama'ah hold with absolute certainty that the Noble Qur'an "al-Qur'an al-Karim" which is in the hands of the Muslims today is the speech of Allah revealed to His Prophet Muhammad, peace and blessings be upon him "salla Allahu alayhi wa sallam", preserved by the preservation of Allah, and free from distortion, addition, and subtraction. As for the Rafidi Shi'a, the claim that the Qur'an has been distorted, diminished, or that part of it has been concealed has appeared in books and narrations regarded as authoritative by groups among them, and this, according to Ahl al-Sunnah wa al-Jama'ah, is among the falsest of falsehoods and the gravest forms of deviation.

**Fifth: The names of Allah and His attributes "Asma' Allah wa Sifatuh"**

Ahl al-Sunnah wa al-Jama'ah affirm for Allah Most High that which He affirmed for Himself, and that which His Messenger, peace and blessings be upon him "salla Allahu alayhi wa sallam", affirmed for Him of the Most Beautiful Names "al-asma' al-husna" and the Loftiest Attributes "al-sifat al-ulya", without distortion "tahrif", negation "ta'til", asking how "takyif", or likening "tamthil". They believe that Allah, Glorified and Exalted is He "subhanahu wa ta'ala", is above His heavens, risen over His Throne "mustawin ala arshih", and distinct from His creation "ba'in min khalqih". As for the Rafidi Shi'a, they oppose Ahl al-Sunnah wa al-Jama'ah in this matter, and interpretation away from the apparent meaning "ta'wil", negation "ta'til", and

deviation from the methodology of the pious predecessors "manhaj al-salaf" in the subject of the divine attributes enter into their doctrine.

### **Sixth: The Prophetic Sunnah "al-Sunnah al-Nabawiyyah" and the source of reception "masdar al-talaqqi"**

Ahl al-Sunnah wa al-Jama'ah rely as proof upon the Noble Qur'an "al-Qur'an al-Karim" and the authentic Prophetic Sunnah "al-Sunnah al-Nabawiyyah al-sahihah", in accordance with the understanding of the pious predecessors "al-salaf al-salih" from among the Companions, the Followers "al-tabi'in", and those who followed them with excellence "ihsan".

As for the Rafidi Shi'a, they do not affirm the Sunnah upon this foundation, because they reject much of what was narrated by the Companions, may Allah be pleased with them "radiya Allahu anhum", and they establish the field of transmission "bab al-riwayah" and the use of evidence "al-ihitijaj" upon foundations contrary to that which Ahl al-Sunnah wa al-Jama'ah adhere to "ma alayhi Ahl al-Sunnah wa al-Jama'ah".

### **Seventh: Temporary marriage "zawaj al-mut'ah"**

Ahl al-Sunnah wa al-Jama'ah believe that temporary marriage "nikah al-mut'ah" was permitted at the beginning of Islam and was then abrogated and prohibited permanently, so it is not lawful thereafter under any circumstance. As for the Rafidi Shi'a, they permit temporary marriage "zawaj al-mut'ah" and regard it as one of the lawful marriage contracts, and this is one of the most well-known points of disagreement between them and Ahl al-Sunnah wa al-Jama'ah.

Eighth: Hearing and obeying the Muslim rulers "al-sam' wa al-ta'ah li-wulat al-umur"

Ahl al-Sunnah wa al-Jama'ah regard it as obligatory to hear and obey the rulers of the Muslims in matters that do not involve disobedience to Allah, and they hold to the necessity of adhering to the community "al-jama'ah" and the prohibition of rebellion that leads to discord "fitnah" and corruption "fasad". As for the Rafidi Shi'a, this matter, according to them, is built upon the principle of a particular imamate "al-imamah al-khassah" restricted to their imams, not upon what Ahl al-Sunnah wa al-Jama'ah have established.

## **Ninth: Striving in the path of Allah "al-jihad"**

Ahl al-Sunnah wa al-Jama'ah believe that striving in the path of Allah "al-jihad" continues until the Day of Resurrection, governed by the controls and rulings of the Shari'ah "al-shari'ah", and is not dependent upon the presence of a specific individual. As for the Rafidi Shi'a, they link many of the rulings of striving in the path of Allah "al-jihad" to the emergence of the awaited imam "al-imam al-muntazar", which makes this matter, according to them, founded upon a principle contrary to that which Ahl al-Sunnah wa al-Jama'ah follow.

## **Tenth: The Day of Ashura "Yawm Ashura"**

Ahl al-Sunnah wa al-Jama'ah venerate the Day of Ashura "Yawm Ashura" by fasting, in emulation of the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam", in following his guidance, and in gratitude to Allah Most High for saving Musa, peace be upon him "Musa alayhi al-salam". As for the Rafidi Shi'a, they turn this day into a season of grief, beating, wailing, and invented rituals that have no basis in the Sunnah "sunnah" of the Messenger of Allah, peace and blessings be upon him "salla Allahu alayhi wa sallam".

## **Eleventh: The caliphate "al-khilafah" after the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam"**

Ahl al-Sunnah wa al-Jama'ah believe that the caliph "al-khalifah" after the Messenger of Allah, peace and blessings be upon him "salla Allahu alayhi wa sallam", was Abu Bakr, may Allah be pleased with him "radiya Allahu anhu", then Umar, then Uthman, then Ali, may Allah be pleased with them all "radiya Allahu anhum ajma'in", and they hold that this order is the truth in accordance with the texts and the consensus of the Companions "ijma' al-sahabah". As for the Rafidi Shi'a, they believe that Ali, may Allah be pleased with him "radiya Allahu anhu", was the one entitled to the caliphate "al-khilafah" directly after the death of the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam", and that those who preceded him contested him in this right.

## **Twelfth: Pilgrimage "al-hajj" and the direction of prayer "al-qiblah"**

Ahl al-Sunnah wa al-Jama'ah believe that pilgrimage "al-hajj" is only to the Sacred House of Allah "Bayt Allah al-Haram" in Makkah al-Mukarramah, that the direction of prayer "qiblat al-muslimin" of the Muslims is the Noble Ka'bah "al-Ka'bah al-Musharrafah", and that the rites of pilgrimage "sha'a'ir al-hajj" are fixed by revelation "tawqifiyyah" and it is not permissible to direct any part of them to anything other than what Allah has legislated. As for the Rafidi Shi'a, they have extreme exaggeration "ghuluww shadid" regarding Karbala "Karbala" and its shrines, and they mention specific virtues and acts for it in a manner that opposes that which Ahl al-Sunnah wa al-Jama'ah follow.

## **Thirteenth: Juristic reference authority**

Ahl al-Sunnah wa al-Jama'ah follow the recognised schools of jurisprudence that are founded upon the Book "al-Kitab", the Sunnah "al-Sunnah", consensus "al-Ijma'", and sound analogical reasoning "al-Qiyas al-Sahih", foremost among them the four well-known schools of law. As for the Rafidi Shi'a, they confine juristic reference authority to the Ja'fari school, and they build many of their subsidiary rulings upon foundations and narrations that are not accepted by Ahl al-Sunnah wa al-Jama'ah.

## **Fourteenth: Supplication and seeking rescue**

Ahl al-Sunnah wa al-Jama'ah believe that supplication "al-du'a'" is worship "ibadah", and worship is the exclusive right of Allah alone. Therefore, none is invoked except Allah, and rescue is not sought, in matters beyond created ability, except from Allah, glory be to Him and exalted is He "subhanahu wa ta'ala". As for the Rafidi Shi'a, they direct supplication to the Imams and the Family of the House "Ahl al-Bayt", seek rescue through them, and request assistance from them, and this, according to Ahl al-Sunnah wa al-Jama'ah, is falsehood that contradicts the perfection of monotheism "kamal al-tawhid".

## **Fifteenth: Dissimulation**

Ahl al-Sunnah wa al-Jama'ah make truthfulness obligatory, and they prohibit lying, hypocrisy, and deception in religion, and they regard displaying something contrary to what is inwardly concealed as being from the character traits of the hypocrites, not

from the qualities of the believers. As for the Rafidi Shi'a, they make dissimulation "al-taqiyyah" a recognised foundation in their school, and they grant it a great status in belief and conduct.

### **Sixteenth: Almsgiving and the one-fifth levy**

Ahl al-Sunnah wa al-Jama'ah believe in the almsgiving levy on wealth "zakat al-mal" in the manner brought by the Shari'ah, when wealth reaches the legal minimum threshold "al-nisab" and one lunar year has passed over it "hal al-hawl", and they affirm the one-fifth levy "al-khums" in its legislated place as indicated by the proof "al-dalil". As for the Rafidi Shi'a, they greatly expand the scope of the one-fifth levy "al-khums", and apply it in many forms according to their sectarian foundations, contrary to what Ahl al-Sunnah wa al-Jama'ah adhere to "ma alayhi Ahl al-Sunnah wa al-Jama'ah".

### **Seventeenth: Disposal over the universe**

Ahl al-Sunnah wa al-Jama'ah believe that the sole disposer over the universe is Allah, glory be to Him and exalted is He "subhanahu wa ta'ala", and that all created beings possess neither benefit nor harm for themselves nor for others except by Allah's permission, let alone possessing any share in governing the universe or independent disposal within it. As for the Rafidi Shi'a, exaggeration regarding the Imams has reached, among some of their groups, the attribution to them of powers, disposal, and governance that are not permissible for anyone except Allah.

### **Eighteenth: The manner of ablution "wudu"**

Ahl al-Sunnah wa al-Jama'ah wash the feet in ablution "wudu" as this is established in the Sunnah of the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam", and they affirm wiping over the leather socks "al-khuffayn" according to the well-known legal conditions "al-shurut al-shar'iyyah al-ma'rufah". As for the Rafidi Shi'a, they wipe over the feet, and they do not affirm wiping over the leather socks "al-khuffayn" in accordance with what Ahl al-Sunnah wa al-Jama'ah uphold.

## **Nineteenth: Knowledge of the unseen "ilm al-ghayb"**

Ahl al-Sunnah wa al-Jama'ah believe that the unseen "al-ghayb" is known by none except Allah, Glorified and Exalted is He "subhanahu wa ta'ala", except for that which He discloses to whomsoever He wills among His messengers. As for the Rafidi Shi'a, the exaggeration concerning the Imams among them may go so far as to attribute knowledge of the unseen "ilm al-ghayb" to them, and this, according to Ahl al-Sunnah wa al-Jama'ah, is falsehood that contradicts the explicit meaning of pure monotheism "sarih al-tawhid".

## **Twentieth: Prayer and combining between the prayers**

Ahl al-Sunnah wa al-Jama'ah believe that Allah has made five prayers obligatory in the day and the night, to be performed in the times that Allah has legislated, and that prayers may be combined and shortened in the situations established by the authentic Sunnah "al-sunnah al-sahihah". As for the Rafidi Shi'a, they broaden the scope of combining between the prayers even in circumstances other than travel, contrary to what Ahl al-Sunnah wa al-Jama'ah uphold.

## **A comprehensive conclusion**

It becomes clear from these differences that the disagreement between Ahl al-Sunnah wa al-Jama'ah and the Rafidi Shi'a is not a minor and limited disagreement, nor is it a slight subsidiary dispute. Rather, it is a disagreement that extends to major fields of the religion, including:

- (A)** pure monotheism "al-tawhid"
- (B)** the Muslim's position "mawqif" towards the Companions and the Family of the Household "Ahl al-Bayt"
- (C)** the sources of reception and derivation "masadir al-talaqqi"
- (D)** leadership "al-imamah" and caliphate "al-khilafah"
- (E)** the Sunnah "al-sunnah" and hadith "al-hadith"
- (F)** jurisprudence "al-fiqh" and acts of worship "al-ibadat"

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**(G)** a body of doctrinal and methodological foundations "jumlat min al-usul al-aqdiyyah wa al-manhajiyah"

For this reason, Ahl al-Sunnah wa al-Jama'ah hold that clarifying these differences is part of preserving creed "al-aqidah", safeguarding the religion, and teaching children the foundations of correct faith on the way followed by the Prophet, peace and blessings be upon him "salla Allahu alayhi wa sallam", and his Companions, may Allah be pleased with them "radiya Allahu anhum".

Allah Knows Best.

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