

Errors of the Rafidah on Tawhid of Allah's Names and Attributes

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The Rafidah have also deviated in *tawhid* of Allah's Names and Attributes. Our creed concerning our Lord can be summarized by everything that He has described Himself with, or His Prophet *sall Allahu alaihi wa sallam* described Him with, without saying how, giving examples, changing letters, or negating the meanings of words, to the extent of His statement (which translated means):

**"There is nothing like unto Him, and He is the Hearing, the Seeing."
(Qur'an, 42:10)**

However, we find that the Rafidah do not affirm this great principle, and along those lines, they have given their leaders some of the attributes of the Creator, if not all of them. From these is the attribute of perfect knowledge, as we, Ahl us Sunnah, believe that Allah has perfect knowledge which befits His Majesty -- knowledge which is not preceded by ignorance, nor overtaken by forgetfulness - knowledge which encompasses everything that has existed, exists now, or will exist in the future, and that which will never exist or would exist if things were a certain way, as Allah Most High said (what translated means);

"Verily, Allah is the All-Knower of everything." (Qur'an, 8:75)

"All-Knower of the unseen and the seen." (Qur'an, 6:73)

"But if they were returned (to the world), they would certainly revert to that which they were forbidden." (Qur'an, 6:25)

**"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record."
(Qur'an, 6:59)**

"[Fir'aun (Pharaoh)] said: 'What about the generations of old?' [Musa (Moses)] said: 'The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets.'" (Qur'an, 20:51-2)

...until the rest of them. As for the Rafidah's view, then they have set up partners for Him in knowledge of the unseen -- even knowledge of all things! In

Bihar al-Anwar, by al-Majlisee, on the authority of Ja'far as-Sadiq *alaihi as-salaam*, who said: "By Allah, I have been given knowledge of the very first and the very last. So a man from amongst his companions said: May I be made your ransom, do you have knowledge of the unseen? He said: woe be to you, I certainly know what is in the loins of men and the wombs of women... by Allah, if I wanted to count for you every pebble on it, I could certainly tell you (that)." (Bihar al-Anwar. 28, 26/27)

And in al-Kaafee: "From Abdullah ibn Bashr reporting from Abu Abdullah, he said: surely, I know what is in the heavens and what is on the earth, and I know what is in Paradise and I know what is in the Fire, and I know what has been and what will be. He said: then he waited a moment and saw that this was having a major effect on those who heard it, so he said: I know all this from the Book of Allah *azza wa jall*. Verily, Allah *ta`aalaa* said: in it is the explanation of all things." (al-Kaafee 1/261) Exalted is Allah, High and Magnificent, over what the wrong-doers say! I say: in this text is a twisting of the noble verse when he quoted the verse (which translated means):

"And We have sent down to you the Book (the Quran) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)." (Qur'an, 16:89)

And how amazing it is that he claims to know everything, then he does not know the text of the verse which he is trying to prove his knowledge of everything with. And I swear by Allah that Abu Abdullah is free from this slander. Rather, he rejected the Rafidah and considered them to be stupid. So let yourself be amazed at this foolishness as much as you want to be amazed!

We will not fail to direct the noble reader's attention that at the same time the Rafidah are attributing knowledge of everything to their leaders, they are also claiming that Allah *azza wa jall* is ignorant and that some affairs are hidden from Him, and that knowledge can occur to Him of what He doesn't know. Exalted is Allah over that, High and Magnificent. This, what they call *al-bidaa'*, is a belief of the Jews -- and the Jews who distorted (the Scripture) are the first root of the tree of the Rafidah, as is known to the just -- and on the issue of *al-bidaa'*, it is reported by the author of al-Kaafee, on the authority of al-Rayyan ibn al-Salat who said: "I heard al-Rida say: Allah never sent any prophet except that he forbade alcohol and affirmed for Allah *al-bidaa'*." (al-Kaafee, 1/148).

translated by Abdullah Boyd