

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fatāwā on **SHIASM** Series



OPPOSITION TO FALSEHOOD:

The Hallmark of the '*Ulamā*' of Deoband

SHIASM¹

Being one of the most successful enemies of Islām, Shiasm presents itself world-wide under the banner of '*True Islām*' or '*Ahl-ul-Bayt Islām*' with fancy but empty slogans of '*No Sunnī, No Shia*'. They have captured many innocent hearts from true, pure Islāmic belief and embroiled them in the indecent and immodest world of Shiasm.

At the inception of the Dār-ul-'Ulūm, Deoband and its surrounding areas were either predominantly Shia populated or at least deeply influenced by Shia beliefs. In fact, towards the end of the Mogul Empire, the Shias had acquired for themselves high positions in the courts of the Mogul kings, many of whom were even inclined towards their beliefs. After the fall of the Mogul Empire, the Shias assumed leadership in many areas across India, and were extremely successful in spreading their beliefs and ideologies, even amongst the *Sunnīs*. It is shocking to note how a handful of Shias were able to cause their beliefs, customs, practices and mind-set to penetrate the hearts and minds of millions of people, in a country that was brimming with the *Ahl-us-Sunnah wal Jamā'ah*.

The '*Ulamā*' of Deoband had made great efforts to remedy the situation, following in the footsteps of their predecessors like Mujaddid Alf Thānī Shaykh Aḥmad Sirhindī رحمہ اللہ, Shāh Waliullāh رحمہ اللہ (whose hands were amputated by Najaf 'Alī Khan, a Shia who was the ruler of Delhi), his children and grandchildren. They opposed the Shias verbally, through public lectures, in which they exposed their evil beliefs to the masses and through debates in which the hollowness of the Shia claims were exposed. They also authored masterpieces on Shiasm which served to academically and intellectually clarify the stance of the *Ahl-us-Sunnah wal Jamā'ah* and expose the clandestine designs of the Shia.

Shāh 'Abdul-'Azīz Dehlawī رحمہ اللہ (who was poisoned twice by the Shias) was one of the first '*Ulamā*' who managed to obtain the books of the Shias and uncover their true beliefs, which resulted in his work '*Tuḥfa Ithnā 'Ash'ariyyah*', becoming a famed reference source on this topic.

¹ Adapted from 'The Legacy of the '*Ulamā*' of Deoband pp. 108-111

Maulānā Qāsim Nānotwī ؒ² had written ‘*Hadiyyat-ush-Shia*’, one of his most detailed and thoroughly researched works, in answer to their objections on the *Ahl-us-Sunnah wal Jamā’ah*. He had written other books on this topic too. Thousands of Shias had also repented at his hands, as he would, fearlessly yet prudently, lecture even in their areas on the subject of true Islāmic beliefs.

Maulānā Rashīd Aḥmad Gangohī ؒ³ authored ‘*Hidāyat-ush-Shia*’, which briefly answers their objections, while Maulānā Khalīl Aḥmad Sahāranpūrī ؒ, who had debated and defeated them, wrote a few books rejecting their beliefs. He wrote ‘*Hidāyat-ur-Rashīd*’ and ‘*Mitrakah Al-Karāmah*’.

The beginning of the Iranian Revolution had influenced many intellectuals and scholars all over the world, who were deeply impressed by the claims and slogans of Khomeini and his party. Maulānā Muḥammad Manzūr Nu’mānī ؒ, in his ripe old age, wrote, ‘*Khomeini, Iranian Revolution and the Shi’ite Faith*’, wherein he quoted their beliefs from their original sources and exposed the hidden evil agendas of the Iranian Revolution, which so many had fallen for.

Maulānā Abul Ḥasan ‘Alī Nadwī ؒ⁴ had written ‘*Sūratān Mutadādatān*’ (Two Conflicting Portraits), in which he has simply explained how illogical the Shia belief is regarding the Saḥābah ؒ. The great efforts of Imām Ahl-us-Sunnah Maulānā ‘Abdush-Shakūr Lucknowī ؒ are also worthy of mention. Allāh ﷻ used him to save thousands from the evil of the Shias, despite living in Lucknow, where the Shias had significant control and authority. He had also written extensively on their evil beliefs and the standpoint of the *Ahl-us-Sunnah wal Jamā’ah* concerning them. **He was fully supported in all his efforts by Maulānā Ḥusayn Aḥmad Madanī ؒ⁵, who was a pillar of strength for him.**

In Pakistan, many groups were founded to counter the Shias, including *Taḥrīk Ahl-us-Sunnah* and *Tanzīm Ahl-us-Sunnah wal Jamā’ah*. The *Sipā-e-Saḥābah* ؒ was founded and established in 1405/1985 by Maulānā Ḥaq Nawāz Jangwī ؒ to counter the Shias. Many great and leading ‘*Ulamā*’ were martyred by the Shia, such as the founder himself in 1990, Maulānā Īthār-ul-Ḥaq Qāsmī ؒ,

² Maulānā Qāsim Nānotwī ؒ was from the progeny of Sayyidunā Abū Bakr As-Ṣiddīq ؒ

³ Maulānā Rashīd Aḥmad Gangohī ؒ was from the progeny of Sayyidunā Abū Ayyūb Al-Anṣārī ؒ

⁴ Maulānā Abul Ḥasan ‘Alī Nadwī ؒ was from the progeny of Sayyidunā Ḥasan ؒ, the beloved grandson of Rasūlullāh ﷺ

⁵ Maulānā Ḥusayn Aḥmad Madanī ؒ was from the progeny of Sayyidunā Ḥusayn ؒ, the beloved grandson of Rasūlullāh ﷺ

Maulānā Diyā-ur-Raḥmān Fārūqī ﷺ and Maulānā Muḥammad A'zam Ṭāriq ﷺ. Many other members were also imprisoned and tortured.

One of the greatest contributions against Shiasm made by the *Sipā-e-Saḥābah* ﷺ was the compilation of '*Tārīkhī Dastāweẓ*' (The Historical Record), which contains the photocopies of portions of the books written by the leading Shia scholars, which are clear **kufṛ** (disbelief, blasphemy and misguidance). The Shias had always denied such beliefs as being part of their religion on the basis of *Taqiyyah* (Holy Hypocrisy). They have been silenced by this book. The clear evidence of the disbelief of the Shia has been recorded and preserved in this encyclopaedia. Maulānā Diyā-ur-Raḥmān Fārūqī ﷺ was instrumental in the compilation of this work.

Similarly, Maulānā 'Alī Sher Haydarī ﷺ compiled '*Fatāwā Takfīr-ur-Rawāfiḍ*', in which the *fatāwā* of the scholars of the *Ahl-us-Sunnah wal Jamā'ah* on the Shia have been compiled. In every century of Islām, the '*Ulamā*' had passed the *fatwā* of **kufṛ** on the Shia.

We must bear in mind that it is not the '*Ulamā*' and scholars that make people *kāfir*. The '*Ulamā*' and scholars only show the *kufṛ*, disbelief, blasphemy and misguidance. ***The belief structure of Shiasm is totally different from the belief structure of Islām.*** Hence, the '*Ulamā*' and scholars cannot be accused for making people, specifically the Shias, into disbelievers. The '*Ulamā*' have only shown the mirror of the blasphemous beliefs of the Shia to them. If they become angry and inflamed, they should make an effort to study the truth and embrace Islām.

The '*Ulamā*' of the *Ahl-us-Sunnah wal Jamā'ah* in every part of the world must study the great works of the illustrious predecessors and benefit from the effort made in uncovering the deceit of the Shia. This information must be then conveyed to the masses, in following in the footsteps of the pious predecessors, and in protecting the belief system of the Muslims globally.

May Allāh ﷻ reward all the great '*Ulamā*' of Deoband and every other part of the world that played a great and important role in exposing the disbelief and filth of the Shia. May Allāh ﷻ bless us all with the ability to follow in their footsteps and preserve the pristine purity of the belief structure of Islām. May Allāh ﷻ bless all the Muslims with true *īmān* and the ability to defend the honour and integrity of the Saḥābah ﷺ and *Ahl-ul-Bayt*. *Āmīn*



HISTORY (TĀRĪKH) IS NOT A YARDSTICK TO JUDGE THE ṢAḤĀBAH ﷺ



In Islām, we look at four sources for our belief structure, juristic principles and rulings and guidance that will help us live as upright believers. These are:

1. The Noble Qur'ān
2. The Blessed Aḥādīth
3. The Ijmā' (Consensus) of the Ṣaḥābah ﷺ, Tābi'īn and Jurists
4. Qiyās (Analogy)

In this resolute system, history has no standing at all. History helps us understand the lives of people that have passed on, it teaches us lessons in life, it highlights the achievements and pitfalls of bygone nations and helps us draft a better way forward when making decisions in our lives. History, as the name suggests, is 'his story', i.e. whatever the historian wrote, is the picture that he saw or heard. It does not enjoy the status of the revealed word, i.e. the Noble Qur'ān, or the inspired word, i.e. the blessed Aḥādīth of Rasūlullāh ﷺ. It was never written with the consensus of the pious predecessors, nor is any ruling drawn from it where the need for analogy would arise.

Bearing this in mind, it is of utmost importance to look at history with the correct background of its status. Moreover, one must know and understand that history was never and can never be used to judge the status, rank and position of any personality, especially the great and lofty companions of Rasūlullāh ﷺ. It is through the medium of history and fabricated narrations that the enemies of Islām, especially the Shia, have

targeted their attacks and spewed their poisonous venom towards the Ṣaḥābah ﷺ and Ahl-ul-Bayt ﷺ.

The question that arises is that how do we look at and analyse history reports that paint the Ṣaḥābah ﷺ in a bad light? How do we come to some conclusion when we read history reports that show enmity and fighting between the Ṣaḥābah ﷺ and the Ahl-ul-Bayt ﷺ?

In Aḥkām-ul-Qur'ān, vol. 4 p. 274¹, the following valuable advice is given to the Muslim Ummah. Let us study it with an open heart, and desire to seek the truth. Inshā Allāh, this will be a means of dispelling doubts and will serve to protect us from falling into the traps laid by the Shia for the unwary Muslim.

‘When you have seen in the verses of the Noble Qur’ān and the authentic Blessed Aḥādīth of Rasūlullāh ﷺ that all the Ṣaḥābah ﷺ are just and their sins have been forgiven - even though some slip might have occurred from them – and the consensus of the Ummah to speak only good about them, then do not be deceived by the reports in the history books, like those from Ṭabarī, Ibn Athīr and the like. This is because these reports are not free from distortions and fabrications that have been inserted by the *Rawāfiḍ* and *Khawārij*.

Whoever has insight in the field of narrations will certainly know that the Islāmic History books, although they can be relied upon in general incidents, but they are not merited to base any article of faith or any action to worthy of practice upon it. It is necessary to have a chain of narration, for this, from the Noble Qur’ān or Sunnah for this. For this purpose, the

¹ Maulānā Zafar Aḥmad ‘Uthmānī ﷺ penned this part of Aḥkām-ul-Qur’ān under the guidance of Maulānā Ashraf ‘Alī Thānwī ﷺ. Muftī Muḥammad Shafī ﷺ, Maulānā Idrīs Kāndehlawī ﷺ and others helped completed the entire book. The 1429 Edition of Aḥkām-ul-Qur’ān, printed by Idārat-ul-Qur’ān wal ‘Ulūm Al-Islāmiyyah has been used for this article.

books of Ḥadīth and Sunnah have been compiled and codified completely separate from the books of History. The scholars of Ḥadīth, most of them, just as they penned works in Ḥadīth, also wrote on History. For example, Imām Bukhārī رضي الله عنه has a work in Ḥadīth, known as the most authentic work after the Book of Allāh, he also has narrations in History upon which *'Aqīdah* and practices cannot be based – even though these narrations can be relied upon in general incidents or occurrences.

This is especially important regarding the incidents that occurred during the battles and differences between the Ṣaḥābah رضي الله عنهم. Amongst the collections of reports and narrations there are distortions and fabrications from the *Rawāfiḍ*, the *Khawārij* and the hypocrites. They inserted whatever they wanted to into the narrations. Therefore, in these matters, nothing of it can be used to establish a belief or practice because of the doubts and dubiousness in these narrations.'

One must know and understand that the Ṣaḥābah رضي الله عنهم are not historic personalities, but they are *Qur'ānic* personalities. A significant amount of verses of the Noble Qur'ān lauds their praises, many verses were revealed upon their questions that benefitted generations to come and Allāh سبحانه declares His eternal pleasure for them in many places.

It is the duty of every Muslim to find out and check the sources of the information he receives, especially regarding the Ṣaḥābah رضي الله عنهم because of the current climate in which the Shia spread lies and falsehood about all those beloved to Allāh سبحانه and His Rasūl صلى الله عليه وسلم. May Allāh سبحانه keep us steadfast upon the truth of Islām and fill our hearts with the love of the Ṣaḥābah رضي الله عنهم and the divine ability to defend their honour at all times.

Āmīn





Qāsim-ul-'Ulūm wal Khayrāt

Maulānā Muḥammad Qāsim Nānotwī ﷺ



Founder of Dār-ul-'Ulūm Deoband

1248 – 1297 AH/1833 – 1880 CE



Muslims from a village close to Shajahanpur sent a letter to Maulānā Muḥammad Qāsim Nānotwī ﷺ, requesting him for help, as the majority Shia population of that area would always taunt the Sunnī Muslims. They requested Maulānā Muḥammad Qāsim Nānotwī ﷺ to come and advise them and help pick up their spirits. Maulānā Muḥammad Qāsim Nānotwī ﷺ immediately accepted their invitation and proceeded to their village. The Shia also heard of his arrival. They quietly brought four of their Mujtahids (Shia scholars) from Lucknow to attend the programme of Maulānā Muḥammad Qāsim Nānotwī ﷺ. They placed themselves strategically in the crowd and each one of them prepared ten questions which they planned to pose in the middle of the lecture. If Maulānā Muḥammad Qāsim Nānotwī ﷺ had to answer the questions of one person, the next was to stand up. Then the third and the fourth. In this way, they planned to disrupt the entire programme and all the time would be spent in answering the questions.

Allāh ﷻ planned it such that a large crowd of Sunnī Muslims gathered for the lecture of Maulānā Muḥammad Qāsim Nānotwī ﷺ. At the same time, the Shia had also gathered as many of their people as they could. Their plan was to disgrace Maulānā Muḥammad Qāsim Nānotwī ﷺ on the stage. The entire area was crowded. There was no place to sit.

The Shia Mujtahids took their places and prepared to pose their objections and disrupt the lecture. Allāh ﷻ says in the Noble Qur'ān, *'they plan and Allāh plans, and Allāh is the best of planners'*. Look at how the help of Allāh ﷻ came down. When Maulānā Muḥammad Qāsim Nānotwī ﷺ started the lecture, Allāh ﷻ inspired into his heart, and without the prompting of the Shia, he began speaking about each of the questions and objections that the Shia Mujtahids had prepared. As each one of them was about to stand up and object,

Maulānā Muḥammad Qāsim Nānotwī ﷺ immediately explained the objection and the answer.

With complete ease and peace, Maulānā Muḥammad Qāsim Nānotwī ﷺ answered all the objections without his talk being disrupted in any way. **The Shia were so impressed with the lecture that many of them repented from Shiasm and accepted Islām.** They Shia were drowning in shame.

The Shia once again plotted and planned to humiliate Maulānā Muḥammad Qāsim Nānotwī ﷺ and level the score with him. They incited a Shia youngster to act like a *Janāzah* in a bier which they brought in front of Maulānā Muḥammad Qāsim Nānotwī ﷺ, requesting him to perform the *Janāzah Ṣalāh*. They had planned that as Maulānā Muḥammad Qāsim Nānotwī ﷺ recites the second *Takbīr*, this person would jump up from the bier and make a laughing stock of Maulānā ﷺ in the middle of the *Janāzah Ṣalāh*.

Maulānā Muḥammad Qāsim Nānotwī ﷺ respectfully excused himself saying, **“I am a Sunnī and you are a Shia. Our religions are different and the manner in which we perform *Ṣalāh* is also different.”** They replied by saying, “A saint is a saint to all, and we respect all saintly people. Please perform the *Janāzah Ṣalāh*.” Upon their insistence, Maulānā Muḥammad Qāsim Nānotwī ﷺ agreed to perform the *Janāzah Ṣalāh*. As the people formed the rows, signs of anger could be seen on the face of Maulānā ﷺ and his eyes turned red. When they asked him to lead the *Ṣalāh*, he went forward and commenced. After the second *Takbīr*, contrary to their plans, there was no movement in the bier.

Some of the Shia began coughing and making sounds to alert the youngster and make him stand up. However, all this was in vain. After completing the fourth *Takbīr* and making *Salām*, Maulānā Muḥammad Qāsim Nānotwī ﷺ turned around and in an angry tone said, “He will never wake up until the Day of *Qiyāmah*.” When they heard this, they realised that the youngster had indeed died.

The Shia began screaming and shouting in anger and grief. Instead of embarrassing Maulānā Muḥammad Qāsim Nānotwī ﷺ, they were put to shame. **Many Shia who witnessed this miraculous incident repented from Shiasm and accepted Islām.**

[Maulānā Muḥammad Qāsim Nānotwī ﷺ: A Glimpse into his Life pp. 219 -221,
Jamiat-ul-Ulama (KZN), Jumad Al-Ulā 1441/January 2020]



IMPORTANT NOTE: 'SHIA' & 'ITHNĀ ASH'ARIYYAH'

Maulānā Manzūr Nu'mānī



There were many sects of the Shia since its beginnings. The number of these sects have been counted to be more than seventy. There are a number of factors that are common amongst the Shia sects. These are: Imāmat, extremism with regards to Sayyidunā 'Alī, enmity for the first three Khulafā' and cursing the Ṣaḥābah.

Some Shia sects had the belief that Sayyidunā 'Alī is a deity in human form. Some believed that that Allāh wanted to appoint Sayyidunā 'Alī as the Nabī and Jibrīl was sent to him but he slipped up and went to Rasūlullāh. Some of our jurists have mentioned these particular sects that have such beliefs. **However, the reality is that according to our knowledge and understanding, such sects are no more in existence. They cannot be found in any country.**

The general majority of the Shia in the world today are the Ithnā Ash'ariyyah Shia, also known as the Twelvers. Another famous name for them is 'Imāmiyyah'. I have mentioned their beliefs in detail in the book 'Iranian Revolution: Khomeini and the Shi'ite Faith'. Our questions and Fatāwā are specific with this sect. Other Shia sects are known independently by their names like *Ismā'īliyyah, Nuṣayriyyah, Zaydiyyah* and so on.

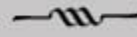
Translators Note:

The Shia very deceitfully use the ruse of different sects to hoodwink the unwary Muslim. Every Muslim must bear in mind the most basic principle and fundamental question. What makes a Shia into a Shia? **The answer is the belief of Imāmat. Imāmat is a belief alien to Islām and is not established in the Noble Qur'ān, Ḥadīth or any source text.**

One must know and understand the complexities of Imāmat in order to fully crush the edifice of falsehood known as Shiasm. It must be borne in mind that simply using the name ruse, or different sect ruse does not exclude such a person from subscribing to the blasphemous beliefs of that group, as every sect of the Shia has some form of blasphemous belief.

Shiasm is an independent religion and it has evolved since its inception. It evolved around the fundamental blasphemous belief of Imāmat until it was fully formed into the Ithnā Ash'ariyyah religion. Modern day Iran is based on Ithnā Ash'ariyyah or Twelver Shiasm, and it is this form of Shiasm that it promotes and propagates all over the world.

May Allāh open our eyes to the reality of this great deception and falsehood that is imparted to the masses under the guise and garb of unity and well-wishing. The filthy practices of *Taqiyyah, Mut'ah* and *Mātam* are enough to turn an intelligent person away from this religion. May Allāh protect the Muslims all over the world from falling into disbelief and blasphemy. Āmīn



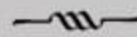
Fatāwā 'Ālamgīrī

[vol.2 p.268]

'If the Rawāfid, i.e. Shia, are insolent towards Sayyidunā Abū Bakr رضي الله عنه and curse him, then they are disbelievers (kāfir).

The Rawāfid are out of the fold of Islām and are disbelievers.

The rulings that apply to renegades (Murtaddīn) will apply to them.'



The name Rawāfid came about from the term used by Zayd Ibn 'Alī Ibn Husayn رضي الله عنه, when the Shia deserted him after he spoke very well of Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه. The Shia have a long history of deceiving the Ahl-ul-Bayt, they feigned support and love for them but always deserted them.

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MUFTĪ AHMAD KHĀNPŪRĪ hafizahullāh
Jāmi'ah Islāmiyyah Ta'lim-ud-Dīn, Dhabel

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The canonical and approved beliefs of the Ithnā Ash'ariyya Shia have been detailed in the query and its reply. These necessitate disbelief (kufr) and apostasy (irtidād), especially the issue of swearing Shaykhayn, i.e. Sayyidunā Abū Bakr ﷺ and Sayyidunā 'Umar ﷺ. This is a very common practice amongst them (including the scholars and masses). There is probably none amongst them saved from this.

Qādī Thanā-ullāh Pānipattī ﷺ with reference from Fatāwā Burhānī says, 'Swearing Shaykhayn will cause a person to become a disbeliever (kāfir).'¹
Therefore, there is no doubt in the disbelief (kufr) and apostasy (irtidād) of the Ithnā Ash'ariyya Shia.

(Muftī) Ahmad Khānpūrī, Muftī Jāmi'ah Islāmiyyah Ta'lim-ud-Dīn, Dhabel

Endorsed by:

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Wājid Hasan, Ustād of Hadīth

Muhammad Ibrāhīm Patnī, Ustād of Hadīth

Muhammad Sa'īd, Principal of Jāmi'ah Islāmiyyah Ta'lim-ud-Dīn



¹ Mā lā Budda Minhu p.129

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**MUFTĪ MUHAMMAD SHAFĪ' ﷺ, MAULĀNĀ SHABBĪR AHMAD
'UTHMĀNĪ ﷺ**

&

ASĀTIDHA OF DĀR-UL-'ULŪM DEOBAND¹

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***The Unanimous Fatwā of the Senior 'Ulamā' on the Disbelief (Kufr) and Apostasy
(Irtidād) of the Ithnā Ash'ariyya Shia***

A fatwā was published under the title 'Shia Ithnā Ash'ariyyah ke Kufr wa Irtidād se Muta'alliq Akābir 'Ulamā' kā Muttafaqah Fatwā'. This fatwā was endorsed by all the Asātidha of Dār-ul-'Ulūm Deoband. The following senior Asātidha who also endorsed the fatwā are listed hereunder:

1. Maulānā Riyād-ud-Dīn
2. Maulānā Husayn Ahmad Madanī
3. Maulānā Sayyed Asghar Husayn
4. Maulānā I'zāz 'Alī
5. Maulānā Ibrāhīm Balyāwī
6. Muftī Muhammad Shafī'

Moreover, Maulānā 'Abdur-Rahmān Amrohī of Madrasah 'āliyah Islāmiyyah, Amroha and the rest of the Asātidha endorsed this fatwā.

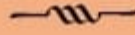
Maulānā Shabbīr Ahmad 'Uthmānī ﷺ also endorsed this fatwā.

May Allāh ﷻ shower His mercy upon them all.

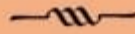
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¹ Khoemini aur Ithnā Ash'ariyyah ke Bāre me 'Ulamā'-e-Kirām kā Muttafaqah Fesla p.93

Fatāwā on *SHIASM* Series #4



'ALLĀMAH KAMĀL-UD-DĪN IBN HUMĀM رحمته الله ¹



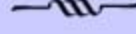
If a Rāfidī, i.e. Shia, rejects the Khilāfat of Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه, then he is a disbeliever (kāfir).²



¹ 'Allāmah Kamāl-ud-Dīn Ibn Humām رحمته الله was a very high ranking Hanafī scholar of the seventh Hijri century. He wrote one of the best commentaries on Al-Hidāyah, Fath-ul-Qadīr, where this fatwā is quoted from. He also authored works on Aqīdah like Al-Musāmarah.

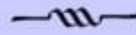
² Fath-ul-Qadīr vol.1 Chapter on Imāmat p.8

Fatāwā on *SHIASM* Series #5



'ALĀ-UD-DĪN HASKAFĪ ﷺ

& IBN 'ĀBIDĪN SHĀMĪ ﷺ



'Alā-ud-Dīn Haskafī ﷺ: The person who speaks ill of either Sayyidunā Abū Bakr ﷺ or Sayyidunā 'Umar ﷺ, or chides one of them is a disbeliever (kāfir). His repentance (taubah) will not be accepted.¹

Ibn 'Ābidīn Shāmī ﷺ: The person who accuses Sayyidah Ayesha ﷺ or denies the Sahābi status of Sayyidunā Abū Bakr ﷺ, there remains no scope for any doubt in his disbelief (kufr).²



¹ Durr-ul-Mukhtār

² Radd-ul-Muhtār (Shāmī) vol.2 p.294

MAULĀNĀ ASHRAF 'ALĪ THĀNWĪ  ¹

IMDĀD-UL-FATĀWĀ vol. 4 p. 585



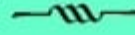
If they (the Shia) make themselves into disbelievers (kuffār), should we not say that they are disbelievers (kuffār)? No one in the world has called himself a disbeliever (kāfir) to date, but someone calls himself Christian, someone a Jew and so on. However, because the beliefs of these people (the Shia) are blasphemy (kufr) and it is proven as such, that is why they must be called disbelievers (kuffār).

This ruling is based on the blasphemous beliefs they have. If we have a person who says that he is a Shia, and blasphemous beliefs are part of this particular religion, so when he says that he is a Shia, he is implying that these are his beliefs. So, what is the reason for not making Takfīr? If these blasphemous beliefs are debated beliefs amongst them, then one can have a doubt. However, this is not the case here.

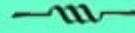


¹ Maulānā Ashraf 'Alī Thānwī  was from the progeny of Sayyidunā 'Umar Ibn Al-Khattāb 

Fatāwā on *SHIASM* Series #7



MAULĀNĀ KHALĪL AHMAD SAHĀRANPŪRĪ ﷺ¹



According to the research scholars (Muhaqqiqīn), the Rawāfid, i.e. Shia, are disbelievers (Kuffār) and the laws of apostates (Murtaddīn) apply to them. Therefore, the animals slaughtered by them are not Halāl for consumption.²

¹ Maulānā Khalīl Ahmad Sahāranpūrī ﷺ was a very high ranking scholar and senior Hadīth lecturer. His commentary on Sunan Abū Dāwūd, Badhl-ul-Majhūd, ranks amongst the best written on Sunan Abū Dāwūd and is indispensable for Hadīth scholars. Al-Muhannad 'alal Mufannad, his work on the beliefs of the 'Ulamā' of Deoband stands as a unique masterpiece on the topic and was accepted by the 'Ulamā' of Hijāz to convey the beliefs of a true Muslim. He ﷺ was also the Shaykh of Maulānā Muhammad Ilyās ﷺ, the reviver of the effort of Tabligh.

² Fatāwā Mazāhir-ul-'Ulūm vol.1 p.213



AL-'ALLĀMAH AL-JALĪL AL-MUHADDITH AL-KABĪR
MAULĀNĀ HABĪB-UR-RAHMĀN AZMĪ AMĪR-UL-HIND ﷺ

1319 A.H – 1412 A.H/1901 C.E – 1992 C.E



This detailed fatwā was endorsed by many 'Ulamā & Muftīn including:

Muftī 'Abdur-Rahīm Lājpurī ﷺ, Muftī of Gujarat
Maulānā Sayyed As'ad Madanī, Head of Jamiat-ul-'Ulamā, Hind



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Section One:

The Ithnā Ash'ariyyah are undoubtedly disbelievers (*kuffār*) and apostates (*murtaddīn*). This is because they believe in *Tahrīf-ul-Qur'ān*. The Shia attest to this. The questioner (Maulānā Manzūr Nu'mānī) has presented undeniable proof of this in his query. I shall present a few narrations below from the most authentic Shia book, Al-Kāfī, which will verify his explanation. It will support and add weight to his presentation.

١ - عن أبي جعفر عليه السلام قال نزل جبرئيل عليه السلام بهذه الآية على محمد بثمنا اشتروا به أنفسهم أن يكفروا بما أنزل الله **في علي** بغيا

٢ - عن أبي عبد الله عليه السلام قال نزل جبرئيل عليه السلام على محمد صلى الله عليه وآله وسلم بهذه الآية هكذا : يا أيها الذين أوتوا الكتب آمنوا بما نزلنا **في علي** نورا مبينا . أصول الكافي ص ٢٦٤

The meaning of these narrations from Imām Muḥammad Al-Bāqir ﷺ and Imām Ja'far As-Ṣādiq ﷺ is that the first three *Khulafā'*, who compiled the Noble Qur'ān in book form and conveyed it to all, had removed the words '*fī 'Aliyyīn*' from these two verses and were responsible for interpolation (*Tahrīf*) of the text.

٣- إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران وآل محمد على العالمين

Bāqir Majlisī writes in Ḥayāt-ul-Qulūb that Imām Ja'far As-Ṣādiq ؑ used to read this verse as follows,

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران وآل محمد على العالمين

He would say, “Abū Bakr, ‘Umar and his companions removed the words ‘*āl Muḥammad*’ from the Qur’ān, whereas this verse was revealed with these words.”

It is also narrated from Imām Mūsā Kādhim ؑ that he said, “This verse was revealed in this way,

إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران وآل محمد على العالمين¹

٤- قرأ رجل عند أبي عبد الله عليه السلام قل اعملوا فسيري الله عملكم ورسوله والمؤمنون فقال : ليس هكذا هي ، إنما هي **والمؤمنون** ، فنحن المؤمنون

A person read the following verse in front of Imām Ja'far As-Ṣādiq ؑ,

قل اعملوا فسيري الله عملكم ورسوله والمؤمنون

So he said, “This verse is not like this. The correct way is as follows,

قل اعملوا فسيري الله عملكم ورسوله **والمؤمنون**

The word ‘*al-ma'mūnūn*’ refers to us, the Imāms.”

٥- عن أبي جعفر عليه السلام قال : نزل جبرئيل عليه السلام بهذه الآية هكذا فابى أكثر الناس **بولاية علي عليه السلام** إلا كفورا

It is narrated from Imām Muḥammad Al-Bāqir ؑ that Jibrīl ؑ came with the following verse as follows,

فابى أكثر الناس **بولاية علي عليه السلام** إلا كفورا

This means that the first three *Khulafā'* and their companions removed the words ‘*bi wilāyati ‘Aliyyin ‘alayhi as salām*’ and interpolated the Qur’ān.

¹ Ḥayāt-ul-Qulūb p. 63

٦_ قال : ونزل جبرئيل عليه السلام بهذه الآية هكذا : **وقل الحق من ربكم في ولاية علي عليه السلام** فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين **بآل محمد** نارا

He said that Jibrīl ﷺ came down with this verse as follows,

وقل الحق من ربكم **في ولاية علي عليه السلام** فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين **بآل محمد** ناراً²

This means that the words '*fī wilāyati 'Aliyyin 'alayhi as salām*' and '*bi āli Muḥammad*' were removed and the verse was changed in two places.

٧_ عن أبي عبد الله عليه السلام في قوله تعالى : **سأل سائل بعذاب واقع للكافرين بولاية علي** ليس له دافع ، ثم قال : هكذا والله نزل بها جبرئيل عليه السلام على محمد صلى الله عليه وآله وسلم

Imām Ja'far As-Ṣādiq ﷺ said about the verse,

سأل سائل بعذاب واقع للكافرين ليس له دافع

'Jibrīl ﷺ came down with this verse and before '*lil kāfirīn*', there were the words '*bi wilāyati 'Aliyyin*'.³ (This means that the oppressors removed these words from the Noble Qur'ān and changed it).

٨_ عن أبي جعفر عليه السلام قال : نزل جبرئيل عليه السلام بهذه الآية على محمد صلى الله عليه وآله وسلم هكذا بدل الذين ظلموا آل محمد حقهم قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا آل محمد حقهم رجوا من السماء بما كانوا يفسقون

It is narrated from Imām Muḥammad Al-Bāqir ﷺ that Jibrīl ﷺ came with this verse to Muḥammad ﷺ as follows,

بدل الذين ظلموا آل محمد حقهم قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا آل محمد حقهم رجوا من السماء بما كانوا يفسقون⁴

٩_ عن أبي جعفر قال : نزل جبرئيل بهذه الآية هكذا : **إن الذين ظلموا آل محمد حقهم** لم يكن الله ليغفر لهم

It is narrated from Imām Muḥammad Al-Bāqir ﷺ that Jibrīl ﷺ came down with this verse as follows,

إن الذين ظلموا آل محمد حقهم لم يكن الله ليغفر لهم

² p. 108

³ Ṣāfi, Kitāb-ul-Hujjah vol. 3 part 2 p. 103

⁴ Ṣāfi, Kitāb-ul-Hujjah vol. 3 part 2 p. 106

١٠ _ عن أبي جعفر عليه السلام قال هكذا نزلت هذه الآية ولو أنهم فعلوا ما يوعظون به في علي لكان خيرا لهم

It is narrated from Imām Muḥammad Al-Bāqir ؑ that the following verse was revealed as follows,

ولو أنهم فعلوا ما يوعظون به في علي لكان خيرا لهم

In Al-Kāfī, there is a chapter titled, 'Chapter on the Compilation of the Qur'ān, none but the Imāms compiled it in entirety'. The first narration of this chapter states,

I heard Imām Muḥammad Al-Bāqir ؑ saying, 'He who claims to have compiled the entire Qur'ān as it was revealed is the greatest liar. The entire Qur'ān has only been compiled by 'Alī Ibn Abī Ṭālib and the Imāms after him.'⁵ This means that the complete Qur'ān remained with him only and it is with last hidden Imām.

Mullā Khalīl Qazwīnī writes in the commentary of this, 'There are many narrations with the Shia and the masses that show that parts of the Qur'ān were deleted.'

These proofs are sufficient to show the Shia belief of *Tahrīf-ul-Qur'ān*. **A person cannot remain a Muslim after believing this. Such a person is undoubtedly a disbeliever (*kāfir*) and apostate (*murtad*). This is because such a belief denies the verse of the Noble Qur'ān,**

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

«Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian».⁶

In addition, the Ithnā Ash'ariyyah Shia scholars teach and preach that the Noble Qur'ān has been changed and interpolated. It cannot be used as proof and is not reliable.

The famous Shia book, *Rijāl Kash-shī* page 264, has the following narration from Imām Ja'far As-Ṣādiq ؑ, 'Those who do not believe in this Qur'ān, like the Murji'a, Qadariyyah and Zanādiqah, they take proof from it and they are victorious over others in debate using it. From this, I have understood that this Qur'ān cannot be reliable and worthy to stand as proof without a *Qayyim*, i.e. infallible Imām.'

The summary of this discussion is that the Ithnā Ash'ariyyah Shia believe that it has been changed. In addition they believe it to be a useless work (we seek the

⁵ Ṣāfī, Kitāb-ul-Ḥujjah p. 158

⁶ Sūrah Al-Hijr: 9

protection of Allāh), from which no decision can be made. Decisions can only be made from the explanation and elucidation of the Imām.

There is no greater disrespect and insolence towards the Noble Qur'ān that we can find.

At this point, it is necessary to clarify that the narrations we have presented above from the Shia books regarding Tahṛīf-ul-Qur'ān and are ascribed to Sayyidunā Ja'far As-Ṣādiq ؑ and Sayyidunā Muḥammad Al-Bāqir ؑ - these are all fabrications of the Shia. These great luminaries are pure from these blasphemous statements.



Section Two:

Part of the filthy blasphemous beliefs of the Shia is that after the demise of Rasūlullāh ؑ, besides four people, the rest of the Ṣaḥābah ؑ, all the Muhājirīn and the Anṣār, became renegades, i.e. *murtad*. This means that they all turned to disbelief and joined the ranks of the worst disbelievers. The persons who took the greatest share of this apostasy were Sayyidunā Abū Bakr ؑ and Sayyidunā 'Umar ؑ. The Shia further believe that they passed away in this state of apostasy and they did not repent.

Rijāl Kash-shī, a reliable Shia book, states on page 4, 'It is narrated from Imām Muḥammad Al-Bāqir ؑ that he said, "After the demise of Rasūlullāh ؑ, all the people became apostates, except for three." The narrator says, "I asked, "Who are the three?" Imām Muḥammad Al-Bāqir ؑ said, "Miqdād Ibn Al-Aswad, Abū Dharr Ghifārī and Salmān Fārsī."

On the same page it is stated that Ḥumrān said to Imām Abū Ja'far ؑ, "Oh, our numbers are so few!" Abū Ja'far said, "Shall I tell you something even more amazing?" Ḥumrān said, "Please tell me." He said, "All the Muhājirīn and the Anṣār have gone, i.e. they have become *murtad*, only three have remained."

On page 6 of the same book, a narration states that Imām Muḥammad Al-Bāqir ؑ said, "All the Muhājirīn and the Anṣār came to 'Alī ؑ and said, "Only you are the Amīr-ul-Mu'minīn. By Allāh, you are the most worthy and only you should be the deputy of Rasūlullāh ؑ." 'Alī ؑ said, "If you are truthful, then tomorrow morning, come with shaven heads." Only Salmān ؑ, Miqdād ؑ and Abū Dharr ؑ shaved their heads and came. No one else shaved their hair. The next day, they said the

same thing and ‘Alī ؑ repeated his instruction. This time, none but the same three shaved their hair.

The narrator says, “Was ‘Ammār not amongst them?” He said, “No.” I said, “Was ‘Ammār among the apostates then?” Abū Ja’far said, “Ammār waged Jihād later on in the company of ‘Alī ؑ.”

On page 8 of the same book, the words of Imām Abū Ja’far ؑ are mentioned, “All the people besides three became *murtad*. One was Salmān, the second was Abū Dharr and the third was Miqdād.”

In Usūl-ul-Kāfi, Imām Ja’far As-Şādiq ؑ says,

كره إليكم الكفر والفسوق والعصيان الأول والثاني والثالث

‘Kufr’ refers to Abū Bakr, ‘Fusūq’ refers to ‘Umar and ‘Işyān’ refers to ‘Uthmān.

According to Majlisī, Kulaynī and ‘Ayyāshī, ‘*jibt*’ refers to Abū Bakr and ‘Umar.

From all these texts and narrations, we understand that according to the Shia belief, all the Şahābah ؑ, besides four or five, became disbelievers and apostates. They refer to Sayyidunā Abū Bakr ؑ, Sayyidunā ‘Umar ؑ and Sayyidunā ‘Uthmān ؑ with the worst of words. We seek the forgiveness of Allāh, we seek the protection of Allāh.

The Shia have made their beliefs apparent and by doing so, they deny many verses of the Noble Qur’ān. For example,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

«Muhammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel 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 Allāh may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward»⁷

Other verses that the Shia deny in this regard include Sūrah An-Naşr: 2 and Sūrah At-Taubah: 40. Moreover, by this belief, the history of Islām is distorted and spoilt.

⁷ Sūrah Al-Fath: 29

In the light of the Shia belief, the heroes of Islām are classified as a few disbelievers, renegades, usurpers, oppressors and seekers of falsehood. This is a great insult to Islām and indicates a very high level of enmity for Islām.

In the light of this belief, it is clearly proven that the *Nubuwwah* and *Risālat* of Rasūlullāh ﷺ was a failure, we seek the protection of Allāh. This is an insult to Rasūlullāh ﷺ and disgraces him very terribly. In addition, this belief indicates that we have acquired the Noble Qur’ān, the blessed aḥādīth and the entire *sharī’ah* from the hands of sinners, disbelievers and hypocrites. In this case, what reliance can be placed upon such a Qur’ān and such a *sharī’ah*?

Based on these reasons, as well as many others, the scholars of Islām like Qādī ‘Iyād رحمه الله and Mullā ‘Alī Al-Qārī رحمه الله have issued the following clear-cut ruling,

‘Similarly, we make emphatic *takfīr* of the person who says anything that will result in implying that the entire Ummah is astray and all the Saḥābah ﷺ are classified as disbelievers.’

These Shia believe that most of the Saḥābah ﷺ became disbelievers, leave alone the *Ahl-us-Sunnah wal-Jamā’ah*. These people, i.e. the Shia, are disbelievers (*kuffār*) by consensus. There is no difference of opinion in this regard.⁸



Section Three:

One of the many reasons of the disbelief (*kufr*) of the Ithnā Ash’ariyyah Shia is the denial of *Khatm-e-Nubuwwah*. According to the Muslims, there is no one other than the Ambiyā’ that are infallible (*ma’sūm*) and obligatory to obey (*muftaraḍ-ut-ṭā’ah*). However, according to Shia belief, the Imām is infallible and obligatory to obey. The Shia also believe that revelation comes to the Imām, he has the choice to make things *ḥalāl* and *ḥarām*, in all perfections and qualities, the Imām is on par with the Ambiyā’, and there is no difference between his position and the position of the Nabī. In fact, the Imāmat position is even higher than the *Nubuwwah* position.

Bāqir Majlisī writes in *Ḥayāt-ul-Qulūb* vol. 3 p. 36,

⁸ Mirqāt Sharḥ Mishkāt

‘As-Şādiq ؑ said, “I testify that ‘Alī ؑ was the Imām, Allāh made it compulsory to obey him. Ḥasan Ibn ‘Alī was an Imām, Allāh made it compulsory to obey him.’

Besides the above text, there are hundreds of clear references about the Imāms.

In Rijāl Kash-shī page 264, Manşūr Ibn Ḥāzim said to Imām Ja’far As-Şādiq ؑ, “I testify that ‘Alī was the establisher of the Qur’ān and it has been made obligatory to obey him. He is the proof of Allāh upon the people after Rasūlullāh ؑ.”

Rijāl Kash-shī page 265 states, Khālid Bajalī said to Imām Ja’far As-Şādiq ؑ about his religion and way, “I testify that Allāh has made it obligatory upon the people to obey ‘Alī just as He made it obligatory to obey Muḥammad ؑ.” Imām Ja’far As-Şādiq ؑ then said, “Yes, ‘Alī was such.”

On page 266 of Rijāl Kash-shī, it is mentioned that Ḥasan Ibn ‘Alī ‘Aṭṭār explained his religion in front of Imām Ja’far As-Şādiq ؑ in the following way, “Alī is my Imām. Allāh has made it obligatory to obey him. Whoever recognizes his position is a believer and whoever does not recognize it is deviated, and whoever denies his Imāmat is a disbeliever.”

Al-Kāfī states, ‘It is narrated from Imām Ja’far As-Şādiq ؑ, he said, “Whatever ruling ‘Alī ؑ brings, practice on it. Whatever he forbids from, stay away from it. His position and rank of virtue is the same as that of Muḥammad ؑ.”

Bāqir Majlisī writes in Ḥayāt-ul-Qulūb vol. 3 p. 3, ‘The truth is that in terms of perfections, conditions and qualities, there is no difference between a Nabī and the Imām.’

Majlisī further writes, ‘According to a number of reliable reports, which will be mentioned later on, *Inshā Allāh*, we learn that the position of Imāmat is higher than the position of *Nubuwwah* and *Risālat*. Subsequently, Allāh ؑ blessed Sayyidunā Ibrāhīm ؑ with *Nubuwwah* and then said, ‘I shall make you the Imām of the people’.

In the end, he finally says, ‘Due to the honour of Rasūlullāh ؑ and because he has been classified as *Khātam-ul-Ambiyā*’, it is forbidden to use the word ‘Nabī’ or any similar title for the Imām.’

After one studies these texts, there remains no scope for any doubt in the following aspect. The Ithnā Ash’ariyyah Shia use the words ‘*Khatm-e-Nubuwwah*’ and ‘*Khātam-un-Nabiyyīn*’, but they emphatically deny the reality of them. **Based on this, Shāh Waliullāh ؑ, in *Musawwā*, the commentary of Mu’aṭṭa Imām Mālik, classifies them as out of the fold of Islām and as Zindīq.**

Now I want to quote a few texts from the *fatāwā* of the scholars of Islām on the disbelief (*kufir*) and apostasy (*irtidād*) of the Shia on the basis of all the reasons for their disbelief and apostasy.

Mullā ‘Alī Al-Qārī رحمته says in *Sharḥ Ash-Shifā’*,

‘Similarly, we emphatically make *takfīr* of the extremist Rawāfiḍ, due to their belief that their infallible Imāms are more virtuous than the *Ambiyā’* and Messengers. This is clear disbelief (*kufir*).’⁹

‘Similarly, the person who denies the Qur’ān is a disbeliever (*kāfir*). The same will apply if he denies a single letter of the Qur’ān, or changes a word of it, or adds to it.’¹⁰

‘Similarly, we make emphatic *takfīr* of the person who says anything that will result in implying that the entire Ummah is astray and all the Ṣaḥābah رحمته are classified as disbelievers. In the same way, the *Ahl-us-Sunnah wal-Ĵamā’ah* are unanimous on making *takfīr* of a person that makes *takfīr* of some of the Ṣaḥābah رحمته.’¹¹

Mullā ‘Alī Al-Qārī رحمته then says, ‘As for the wretched person that makes *takfīr* of all the Ṣaḥābah رحمته, there is no doubt whatsoever about his *kufir*. This is because he is opposing the following clear texts of the Noble Qur’ān,

وَالسَّابِقُونَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ¹²

«And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment»¹²

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

«Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest»¹³

⁹ *Sharḥ Ash-Shifā’* vol. 2 p. 526

¹⁰ *Sharḥ Ash-Shifā’* vol. 2 p. 525

¹¹ *Sharḥ Ash-Shifā’* vol. 2 p. 521

¹² Sūrah At-Taubah: 100

¹³ Sūrah Al-Fath: 18

These verses are clear and emphatic. Their purport is indisputable. Therefore, it cannot be refuted by the statement of any plotter or deceiver. Such a statement will have no basis in terms of logic or revelation.

In Sharḥ Fiqh Al-Akbar p. 198, the following is stated,

‘If anyone denies the *Khilāfat* of Shaykhayn, i.e. Sayyidunā Abū Bakr ﷺ and Sayyidunā ‘Umar ﷺ, he will be classified as a disbeliever (*kāfir*). The reason for this is that all the Ṣaḥābah ﷺ were unanimous upon their *Khilāfat*, there was no difference of opinion.’

In essence, based on all the above mentioned reasons, the Ithnā Ash’ariyyah Shia are disbelievers (*kuffār*) and apostates (*murtaddīn*) according to the scholars of Islām.

And Allāh ﷻ knows best

Ḥabīb-ur-Raḥmān Azmī

7 Safar 1407



‘Al- ‘Allāmah Al-Jalīl Al-Muḥaddith Al-Kabīr Maulānā Ḥabīb-ur-Raḥmān Azmī ؒ was one of the highest ranking Ḥadīth scholars in the world of the twentieth century. Students and scholars benefit from his works in many countries of the world to this day. He hailed from Mau, India. Allāh ؒ had blessed him with great ability and beneficial knowledge. He had studied under ‘Allāmah Anwar Shāh Kashmīrī ؒ, ‘Allāmah Shabbīr Aḥmad ‘Uthmānī ؒ and other luminaries. During his student days, he had given the *bay’ah* at the hands of Maulānā Ashraf ‘Alī Thānwī ؒ.

In 1953 C.E he was appointed as a member of the working committee of Jamiat-ul-‘Ulamā’ Hind and was part of the Shūrā’ (Consultative Committee) of Dār-ul-‘Ulūm Deoband.

In 1945 C.E Shaykh-ul-Islām Maulānā Ḥusayn Aḥmad Madanī ؒ and Qārī Muḥammad Ṭayyib ؒ came to Mau and requested Maulānā Ḥabīb-ur-Raḥmān Azmī ؒ to take the highest Iftā’ post at Dār-ul-‘Ulūm Deoband. The people of the locality were not happy at the prospect of him leaving Mau, so he excused himself from accepting the position.

On 28 Safar 1407 A.H/2 November 1986 C.E, he was unanimously appointed as Amīr-ul-Hind and Amīr-e-Sharīah. He remained in this position until he passed away in Ramaḍān 1412/1992. His Janāzah was attended by approximately two hundred thousand people.

Allāh ؒ had imbued Maulānā Ḥabīb-ur-Raḥmān Azmī ؒ with an extraordinary zeal and dedication for the preservation and dissemination of the knowledge of Islām in its pure and pristine form. There were scars on the index, middle and little fingers of his right hand due to excessive use of the pen. Similarly, he had marks on his elbows because of resting on them when doing studies and research. (‘Ilmī Khidmāt p. 461)

The following is a snippet of a letter that he wrote to Maulānā Ashraf ‘Alī Thānwī ؒ on 11 Muharram 1358 A.H,
‘Presently I am busy refuting a Shia booklet called Rijāl-e-Bukhārī, which reviles the Ṣaḥābah ؒ. It makes me very angry to see that booklet. I am so occupied with this work that besides my teaching time, my religious obligations and daily necessities, I spend all my time in preparing this book.’ (Hayāt Abul Ma’āthir pp. 468-469)

Imām Ahl-us-Sunnah Maulānā ‘Abdush-Shakūr Lucknowī ؒ said the following about Tadīl Rijāl-e-Bukhārī, “There is no doubt that responding to the book (of the Shia) was a debt on the *Ahl-us-Sunnah wal-Jamā’ah*, which ‘Allāmah Azmī has ably fulfilled. The manner in which ‘Allāmah Azmī

seized the author and exposed his deceit and ignorance could not have been done by just anyone.” (‘Ilmī Khidmāt p.329)

Maulānā Ḥabīb-ur-Raḥmān Azmī ﷺ wrote the following works in refutation of Shiasm:

1. Daf’ul Mujādalah ‘an Āyāt Al-Mubāhalah
2. Tambīhul-Kādhībīn
3. Irshād-uth-Thaqalayn
4. Ibtāl-e-Uzādārī
5. Ta’dīl Rijāl-e-Bukhārī

May Allāh ﷻ reward him on behalf of the Muslim Ummah and grant us the ability to benefit from his works and follow in his footsteps. Āmīn





IMĀM DĀR AL-HIJRAH MĀLIK IBN ANAS ﷺ

AL-HĀFIZ IBN KATHĪR ASH-SHĀFI'Ī ﷺ



TAFSĪR IBN KATHĪR: Sūrah Al-Fath Verse 29

ومن هذه الآية انتزع مالك رحمة الله عليه في رواية عنه ، بتكفير الروافض الذين يبغضون الصحابة رضي الله عنهم قال لأنهم يغيظونهم ومن غاظ الصحابة رضي الله عنهم فهو كافر لهذه الآية ، ووافقه طائفة من العلماء رضي الله عنهم على ذلك

In a narration from Imām Mālik ﷺ, he has inferred from this verse that the Rawāfid, i.e. the Shia, are disbelievers (kuffār) because they are angered by the Sahābah ﷺ. He ﷺ said, “Because they (the Sahābah ﷺ) enrage them, i.e. the Rawāfid. Therefore, whoever is enraged at the Sahābah ﷺ, he is disbeliever (kāfir) on the basis of this verse.” A group of scholars, may Allāh ﷻ be pleased with them, agree with him on this ruling.





'ALLĀMAH ANWAR SHAH KASHMĪRĪ رَحْمَةُ اللَّهِ عَلَيْهَا



**The one who denies any of the Khilāfat
reigns of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ,
Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ or Sayyidunā 'Uthmān
رَضِيَ اللَّهُ عَنْهُ is a disbeliever (kāfir).**

[Ikfār-ul-Mulhidīn page 51]





FAQĪH-UL-UMMAT MUFTĪ MAHMŪD HASAN GANGOHĪ ﷺ

MUFTĪ A'DHAM, HIND & DĀR-UL-'ULŪM DEOBAND

FATĀWĀ MAHMŪDIYYAH vol. 4 pp. 18-21

[Meerut Print 1430/2009]



الحمد لله رب العالمين والصلوة والسلام على سيد الأنبياء وعلى آله الطاهرين وأصحابه الطيبين أجمعين إلى يوم الدين ،

أما بعد ،

The 'Ulamā'-e-Ḥaḡ have been refuting the Shia Imāmiyyah Ithnā Ash'ariyyah ever since its beginnings. They have always been exposing the heterodoxy and deviance of this sect. Some 'Ulamā' penned brief works whilst others wrote lengthy dissertations. Shaykh-ul-Islām Ibn Taymiyyah ﷺ wrote on this sect in great detail in his work, '*Minhāj-us-Sunnah*'.

During the time of King Humayu, this sect had come to Hindustan. They were a fully formed organisation. They started to spread their ideas (hatred for the Ṣaḡābah ﷺ, cursing and abusing them). King Humayu wrote to 'Allāmah Ibn Ḥajar Makkī ﷺ about this. He ﷺ wrote '*Taḡhīr-ul-Ḥinān wal Lisān*' after this correspondence. He ﷺ wrote another book called '*As-Ṣawā'iq Al-Muḡriqah*' on this topic too.

After this, the time of King Akbar came. This sect started progressing and advancing to the extent that another independent religion was established, in total contrast to the religion brought by Rasūlullāh ﷺ.

Mujaddid Alf-Thānī Shaykh Aḡmad Sirhindī ﷺ lived in this time. Plots were made to assassinate him but these had failed. King Akbar had subsequently passed on.

After this, Jahāngīr took to the throne. He had kept Mujaddid Alf-Thānī Shaykh Aḡmad Sirhindī ﷺ incarcerated for a long time in Gwalior. Jahāngīr was reprimanded in a dream for his oppression and confessed to his mistake in this

regard. He freed Mujaddid Alf-Thānī Shaykh Aḥmad Sirhindī ؒ and sought his pardon.

Mujaddid Alf-Thānī Shaykh Aḥmad Sirhindī ؒ stated that this sect, i.e. the Shia, are the most dangerous of all the deviated sects. He wrote that this sect has prepared another 'Islām' in opposition to the Islām of the Noble Qur'ān. He ؒ also detailed their beliefs and showed that their belief system was in opposition to the Noble Qur'ān, Mutawātir Aḥādīth and consensus of the Ummah. The pious predecessors that did not pass the ruling of disbelief (*kufr*) on them did so out of caution. They felt that the person would possibly repent before he passes away. If such a person had to pass away without repenting, then the sphere of caution will also fall away.

Fatāwā 'Ālamgīrī, a work prepared by a group of five hundred 'Ulāmā' under the supervision of Aurangzeb states,

الرافضي إذا كان يسب الشيخين وبلغهما والعباد بالله فهو كافر ولو قذف عائشة رضي الله عنها بالزنا كفر بالله ومن أنكر إمامة أبي بكر الصديق رضي الله عنه فهو كافر وعلى قول بعضهم هو مبتدع وليس بكافر والصحيح انه كافر وكذلك من انكر خلافة عمر رضي الله عنه في أصح الأقوال كذا في الظهيرية . ويجب إكفارهم بإكفار عثمان وعلي وطلحة وزبير وعائشة رضي الله عنهم ويجب إكفار الزيدية كلهم في قولهم بانتظار نبي من العجم ينسخ دين نبينا وسيدنا محمد صلى الله عليه وسلم كذا في الوجيز للكردي ويجب إكفار الروافض في قولهم برجعة الأموات إلى الدنيا وتناسخ الأرواح وانتقال روح الاله إلى الائمة ويقولهم في خروج إمام باطن وتعطيلهم الامر والنهي إلى أن يخرج الإمام الباطن ويقولهم أن جبرئيل عليه السلام غلط في الوحي إلى محمد صلى الله عليه وسلم دون علي بن أبي طالب رضي الله عنهم وهؤلاء القوم خارجون عن ملة الإسلام وأحكامهم أحكام المرتدين كذا في الظهيرية

The famous Mufassir, Ḥāfiz Ibn Kathīr ؒ, has mentioned under verse 29 of Sūrah Al-Faḥ, that Imām Mālik ؒ states that this verse is proof from the Noble Qur'ān for the disbelief (*kufr*) of the Rawāfiḍ.

Tafsīr Khāzin and *Ma'ālim-ut-Tanzīl* also indicate to the inference made by Imām Mālik ؒ.

Shāh Waliullāh ؒ in *Izālat-ul-Khifā'* has detailed the lofty virtues of the Ṣaḥābah ؒ and their efforts for the religion. He has strongly refuted the Imāmiyyah, i.e. Shia sect in this work.

Shāh 'Abdul-'Azīz Muhaddith Dehlawī ؒ detailed the beliefs of this astray sect in *Tuḥfa Ithnā Ash'ariyya* and has refuted them very well.

Maulānā Rashīd Aḥmad Gangohī ؒ wrote *Hidāyat-ush-Shia* in refutation of this sect.

Maulānā Muḥammad Qāsim Nānotwī ﷺ wrote *Hadiyyat-ush-Shia* and has refuted the beliefs of this sect with resolute proofs.

Maulānā Khalīl Aḥmad Sahāranpūrī ﷺ has refuted this sect in great detail in *Hidāyat-ur-Rashīd*.

‘Allāmah Ibn ‘Ābidīn Shāmī ﷺ has written,

نعم لا شك في تكفير من قذف السيدة عائشة رضي الله عنها أو أنكر صحبة الصديق رضي الله عنه أو اعتقد الألوهية في علي أو أن جبرئيل غلط في الوحي أو نحو ذلك من الكفر الصريح المخالف للقرآن رد المحتار ج ٣ ص ٢٩٤

In short, the *Ahl-us-Sunnah wal-Jamā’ah* have always been refuting this sect. The works and books of this sect were very rare before. However, now they have been published. Whoever will study them will see how much of blasphemy and disbelief (*kufr*) they contain.

Examples of Shia works are: *Al-Kāfī*, *Manhaj-us-Ṣādiqīn*, *Al-Burhān fī Tafsīr Al-Qur’ān*, *Faṣl-ul-Khitāb fī Ithbāt Tahrīf Kitāb Rabb Al-Arbāb*, *Ḥayāt-ul-Qulūb*, *Kashf-ul-Asrār* and others. Allāh is the Guide to the Straight Path.





SHAHĪD-E-ISLĀM


MAULĀNĀ MUHAMMAD YŪSUF LUDHIYĀNWĪ  ¹



ĀP KE MASĀ'IL AUR UN KA HAL vol. 2 pp. 63-64



- (i) The person who says that the Sahābah  are kāfir, is a disbeliever (kāfir) himself and he is out of the fold of the Ahl-us-Sunnah wal-Jamā'ah.**
- (ii) The person who mocks at a specific Sahābī is a great sinner. He must repent from this deed, otherwise there is fear of an evil end for him. As for the person who believes that all the Sahābah , besides a few, are deviated, and mocks them, he is a disbeliever (kāfir) and zindīq.**



¹ Shahīd-e-Islām Maulānā Muhammad Yūsuf Ludhiyānwī  was one of the most well-known and beloved 'Ulamā' to the people of Pakistan and the Muslim world. He would respond to queries from the public and these were published weekly in the newspapers. His answers and fatāwā that he wrote over a period of twenty-two years were collected and published in 8 thick volumes, called ĀP KE MASĀ'IL AUR UN KA HAL. This work is indispensable for 'Ulamā' and Muftīn, who use it as a reference in their work.

Maulānā Muhammad Yūsuf Ludhiyānwī  was martyred and his Janāzah was performed by approximately seven hundred thousand people. May Allāh  bless him with the highest of stages in Jannah. Āmīn

SHAYKH-UL-ISLĀM

MUFTĪ MUHAMMAD TAQĪ 'UTHMĀNĪ *Hafizahullāh*



In a booklet titled *Usūl At-Takfīr*, penned in response to a letter by Prince Ghazi bin Muhammad of Jordan, Shaykh-ul-Islām Muftī Muhammad Taqī 'Uthmānī hafizahullah wrote,

'those people who have the belief that the Noble Qur'ān we have in our hands has been interpolated (we seek the protection of Allāh) and it is not the true Qur'ān, like some sects and extremist Shia blurt. Or, they establish the qualities specific to Allāh ﷻ for a certain human being, like some of the 'Alawites do. Those who have such beliefs are not Muslims and it is compulsory (wājib) to make Takfīr of them.'¹



¹ Rabī-ul-Ākhir 1427/April 2006, *Maqālāt-e-'Uthmānī* (Urdu) vol. 1 p. 120, Maktabah Dā'irat-ul-Ma'ārif, Karachi

MUHADDITH-UL-'ASR

MAULĀNĀ MUHAMMAD YŪSUF BINNORĪ رحمته الله (1397 A.H)



Ma'ārif-us-Sunan Sharh Sunan At-Tirmidhī

Volume 1 page 188



اختلف العلماء في تكفير الرافضة : وللحنفية فيه قولان ، والأصح تكفيرهم قال الشيخ رحمه الله في إكفار الملحدين : والأكثر على تكفير منكر خلافة الشيخين ، وفي الوهبانية : وصحح تكفير نكير خلافة العتيق وفي الفاروق ذاك الأظهر وصرح محمد به في الأصل حكاه في الخلاصة اه باختصار وراجعه .
وظاهر أن من يكفر جمهور الصحابة يكفر لا محالة .

Summary: The most authentic view of the Ahnāf on the Rawāfid, i.e. Shia, is Takfīr of them. Ikfār-ul-Mulhidīn of 'Allāmah Anwar Shah Kashmīrī رحمته الله states that most scholars hold the view of Takfīr of the one who rejects the Khilāfat of Shaykhayn رحمته الله. Moreover, the person who makes Takfīr of majority of the Sahābah رحمته الله is definitely a disbeliever (kāfir).



MAULĀNĀ ZAFAR AHMAD 'UTHMĀNĪ ﷺ



Imdād-ul-Ahkām volume 2 page 221



The Shia belief is that the Noble Qur'ān has been interpolated, i.e. people have removed some verses from it and have added to it. These inclusions entail blasphemous things. Some words and letters have been changed. One can study the following Shia books for proof of this: Ihtijāj Tabarsī pp. 119-130, Usūl Al-Kāfī pp. 261-275, Tafsīr Qummī p. 7.



The basic reason for the difference of opinion that previously existed amongst the scholars regarding the Takfīr of the Shia was the great efforts made by the Shia to hide their religion. Due to this, many people did not have the full understanding of this religion. However, now that we have learnt the Shia belief about the Qur'ān, no one can doubt the disbelief (kufr) of it. Hence, the Shia are definitely out of the fold of Islām.









MAULĀNĀ RASHĪD AHMAD GANGOHĪ

HIDĀYAT-USH-SHIA page 89






Even if an insolent Shia like the questioner says the testimony of faith (Kalimah Tauhid), **he can never be a Muslim**. This is because if a person denies or belies a single verse of the Noble Qur'ān, he becomes a disbeliever (kāfir). A person is not a believer only by reciting the Kalimah and facing the Qiblah. You deny many verses of the Noble Qur'ān and go against the statements of the Ahl-ul-Bayt. How much of difficulty you cause to the Ahl-ul-Bayt, especially, Sayyidah Umm Kulthūm ¹, we seek the protection of Allāh, your Mujtahid says about her, 'the first vagina stolen from us'. What other strange beliefs you have about Sayyidunā 'Alī ....

Then, with what face do you claim love and holding onto the Thaqaalayn? Have some shame. **Moreover, you are out of the fold of Islām**. Sayyidah Ayesha  is the Umm-ul-Mu'minīn, not Umm-ul-Kāfirīn. What have you to do with her? Causing trouble and difficulty to the beloved of Rasūlullāh  is causing trouble and difficulty to Rasūlullāh , and the one who causes difficulty and trouble to Rasūlullāh  is a disbeliever (kāfir)....

It is compulsory upon every Muslim to make Takfir and refer to such evil people with terms of sin.

BĀQIYĀT FATĀWĀ RASHĪDIYYAH page 596

Hence, the Shia in our country are disbelievers (kāfir) according to the laws of Sharī'ah. Sunnī and Shia cannot inherit from each other.

¹ Sayyidah Umm Kulthūm  was the daughter of Sayyidunā 'Alī  and Sayyidah Fātimah . She was married to Sayyidunā 'Umar Ibn Al-Khattāb , the second Khalīfah. Out of their intense hatred, the Shia deny this daughter completely and refer to her with very evil and terrible words. May Allāh  save us. Āmin

DĀR-UL-'ULŪM MU'ĪN-UL-ISLĀM

Haat Hazari, Bangladesh

The Historic Record page 100



The present era is one of great trials and tests. Deviated groups are growing on a daily basis. Here, the Jihād of the tongue and pen is being done by the 'Ulamā'. As per norm, the 'Ulamā' are very cautious with regards to referring to anyone of the Ahl-ul-Qiblah as a disbeliever (kāfir). At the same time, they unanimously state that if anyone of the Ahl-ul-Qiblah denies any fundamental aspect of the religion, then he will become a disbeliever. It does not matter how passionately he claims to be a Muslim.

There is no doubt in the disbelief (kufr) of the Ithnā Ash'ariyyah Shia after their beliefs have been brought to light in such detail from their reliable books by Maulānā Manzūr Nu'mānī.



Fatāwā on *SHIASM* Series #18

**MUHAMMAD 'ALĀ-UD-DĪN IBN MUHAMMAD
AMĪN 'ĀBIDĪN SHĀMĪ ¹**

(1244-1306 AH/1828/1888 CE)




Al-Hadiyyah Al-'Alā'iyah pages 257-258

Dār Ibn Hazm, Beirut, 1424/2003



From the aspects of disbelief... is for a person to lay false accusations upon Umm-ul-Mu'minīn Ayesha , the wife of Rasūlullāh .

¹ This great scholar and luminary of Islām was the son of the famous jurist, Ibn 'Ābidīn Shāmī . He had also acquired a high status in knowledge and was selected in 1285 AH/1868 from Syria to be part of the committee to draw up the Al-Majallah in Istanbul. This important work was compiled by the greatest scholars of the time to serve as a compilation of Shar'ī laws that would be used by the judges and governors.

Qāḍī al-Quḍāt









IMĀM ABŪ YŪSUF (182 AH) ¹



روى اللالكائي بسنده عن أبي يوسف أنه قال : لا أصلي خلف جهمي ، ولا رافضي ،

ولا قدرى . شرح أصول إعتقاد أهل السنة ٤/٧٣٣

I do not perform Ṣalāh behind a Jahamī, or a Rāfiḍī, i.e. Shia or a Qadarī.²

¹ Imām Abū Yūsuf (Ya'qūb Ibn Ibrāhīm)  was the choicest student of Imām A'dham Abū Ḥanīfah . He  spent a significant part of his life in the company of his teacher, sacrificing all his energies in the pursuit and spread of knowledge. He was also the first Qāḍī Al-Quḍāt (Chief Justice) in the history of Islām. Imām Abū Yūsuf  served as the scribe in the consultative gatherings of Imām Abū Ḥanīfah , and he would record the final decision passed by his illustrious teacher. He  played a major role in spreading the Ḥanafī school of thought. A number of books are dedicated to the life of this great son of Islām and his illustrious teacher, like *Manāqib Al-Imām Abū Ḥanīfah wa Ṣāhibayhi Abī Yūsuf wa Muḥammad Ibn Al-Ḥasan* by Al-Ḥāfiz Adh-Dhahabī  and *Abū Ḥanīfah wa Aṣḥābuhu Al-Muḥaddithūn* by Maulānā Zafar Aḥmad 'Uthmānī .

² Sharḥ Uṣūl I'tiqād Ahl-us-Sunnah vol. 4 p. 733

Amīr-ul-Mu'minīn fil Hadīth

IMĀM MUHAMMAD IBN ISMĀ'ĪL AL-BUKHĀRĪ ﷺ



ما أبالي صليت خلف الجهمي والرافضي ، أم صليت خلف اليهودي والنصراني ، ولا
يسلم عليهم ، ولا يعادون ، ولا ينكحون ، ولا يشهدون ، ولا تؤكل ذبائحهم . خلق

أفعال العباد ص ١٢٥

It makes no difference to me if I have to perform Ṣalāh behind a Jahamī and Rafīḍī, i.e. Shia, or if I have to stand in Ṣalāh behind a Jew and Christian.¹ They should not be greeted with Salām, they should not be visited when ill, no one should marry them or take testimony from them and the animal slaughtered by them cannot be consumed.²






¹ This indicates that just as the Jews and Christians are not Muslims, in the same way, the Jahamī and Rāfiḍī are not Muslims.

² Khalq Af'āl al-'Ibād p.125

IMĀM AHMAD IBN HANBAL



'Abdullāh Ibn Ahmad narrates, "I asked my father about a person that swears any of the Sahābah of Rasūlullāh . He said, "I do not see them upon Islām."'"¹

Ismā'il Ibn Ishāq narrates that Imām Ahmad Ibn Hanbal  was asked about a man whose neighbour was a Rāfidī, i.e. Shia, "Should he be greeted with Salām?" Imām Ahmad Ibn Hanbal  said, "No, if the man is greeted (by the Rāfidī), the reply should not be given to him.""²



¹ As-Sunnah of Khallāl vol. 1 p. 493

² Ibid vol. 1 p. 494

MUJADDID ALF-THĀNĪ
SHAYKH AḤMAD SIRHINDĪ رحمته الله



To revile the Ṣaḥābah رضي الله عنهم is in fact reviling the Messenger of Allāh صلى الله عليه وسلم. If a person does not honour the Ṣaḥābah رضي الله عنهم, then, has he ever believed in Rasūlullāh صلى الله عليه وسلم? All the laws of the *sharī'ah* that have been drawn from the Noble Qur'ān and Aḥādīth have reached us only through the Ṣaḥābah رضي الله عنهم. If the Ṣaḥābah رضي الله عنهم are worthy of being reviled, then whatever they have narrated is also deserving of being reviled. To revile or look down upon the Ṣaḥābah رضي الله عنهم is in reality reviling and looking down upon the entire religion (of Islām).¹



¹ The Historic Record p. 66, from Maktūbāt Imām Rabbānī

**AL-ḤĀFIZ ABŪ ‘ABDULLĀH MUḤAMMAD IBN
‘UTHMĀN ADH-DHAHABĪ** ﷺ

673-748 AH




قال الإمام الذهبي في كتاب الكبائر ص ٢٦١ ما نصه : فمن طعن
فيهم أو سبهم ، يعني أصحاب رسول الله صلى الله عليه وسلم فقد
خرج من الدين ومرق من ملة المسلمين



Whoever censures them or swears them,
i.e. the Ṣaḥābah ﷺ of Rasūlullāh ﷺ, he
has left the religion (of Islām) and has
departed from the nation of the Muslims.¹

¹ Al-Kabā'ir p. 261



TAQĪ-UD-DĪN ‘ALĪ IBN ‘ABDUL-KĀFĪ AS-SUBKĪ ¹
[SHĀFI’Ī]




683 - 756 AH/1284 – 1355 CE



FATĀWĀ AS-SUBKĪ vol. 2 p. 575

فإن سب الجميع لا شك أنه كفر وهكذا إذا سب واحدا من الصحابة حيث هو صحابي
لأن ذلك استخفاف بحق الصحبة ففيه تعرض إلى النبي صلى الله عليه وسلم فلا شك في
كفر الساب

There is no doubt that swearing all the Ṣaḥābah  is disbelief (*kufr*). The same will apply if a person swears at any single Ṣaḥābī, in terms of him being a Ṣaḥābī. This is because it is belittling the right of companionship and it entails targeting Rasūlullāh . Therefore, there is no doubt in the disbelief (*kufr*) of the swearer.

¹ Taqī-ud-Dīn As-Subkī  was born in Subk, Egypt. He received his Islāmic Education in Cairo. He also travelled to study Ḥadīth in Syria, Alexandria and Ḥijāz. As-Subkī  settled down in Syria, where he rose through the ranks to the position of Chief Judge of Syria, the Khaṭīb at the Umayyad Masjid in Damascus and a senior lecturer at a number of institutions. He presided as Chief Judge for 17 years, until he fell ill. He returned to Cairo and passed away in 756 AH/1355 CE. May Allāh  shower his mercy upon him. Āmīn



‘ALLĀMAH ABUL-MA’ĀLĪ MAḤMŪD SHUKRĪ
AL-ĀLŪSĪ رضي الله عنه

1342 AH



ṢABB-UL-‘ADHĀB ‘ALĀ MAN SABB AL-AṢḤĀB page 64

قال العلامة محمود شكري الآلوسي رحمه الله تعالى : (وقد زعم الروافض أن جميع الصحابة رضي الله تعالى عنهم ، إلا من استثني قد ظلموا) ... ولعمري أن كفرهم أشهر من كفر إبليس وبغضهم للصحابة رضي الله عنهم لا يخفيه تدليس ولا تلبيس . صب العذاب على من سب الأصحاب

(The Rawāfiḍ, i.e. Shia, state that all the Ṣaḥābah رضي الله عنهم, except for a few, had committed oppression.) Indeed, their disbelief (*kufr*) is more notorious than the disbelief (*kufr*) of Iblīs. Their hatred for the Ṣaḥābah رضي الله عنهم cannot be hidden by any amount of obscurity or disguising.





QAḌĪ 'IYĀḌ [MĀLIKĪ] ﷺ



ASH-SHIFĀ' vol. 2 pp. 281, 286, 290

- (i) We emphatically declare as a disbeliever (*kāfir*), the person who says anything that implies the *Ummah* as having gone astray, and he who says that the Ṣaḥābah ﷺ have left the fold of Islām.
- (ii) Similarly, we declare that the person who denies any letter of the Noble Qur'ān or he who alters the Noble Qur'ān or adds to it, is a disbeliever (*kāfir*).
- (iii) With clearly state that the Shia who have trespassed the limits and have said that the status of their Imāms is higher than that of the Ambiyā' are disbelievers (*kuffār*).



MUFTĪ MAHDĪ ḤASAN SHĀJAHĀNPŪRĪ ﷺ¹

Dār-ul-‘Ulūm Deoband



*Shia Ithnā Ash’ariyyah ke Kufr wa Irtidād ke
Muta’alliq ‘Ulamā’-e-Kirām kā Muttafaqa Fatwā
page 7*

The belief of Taḥrīf-ul-Qur’ān is disbelief
(*kufr*). Therefore, the Ithnā Ash’ariyyah are
disbelievers (*kuffār*).



¹ 1301 AH – 1396 AH. Muftī Mahdī Ḥasan Shājahānpūrī ﷺ was a distinguished student of Muftī Kifāyat-ullāh ﷺ. He was appointed in 1367 AH as the Head Muftī of the Dār-ul-Iftā’ at Dār-ul-‘Ulūm Deoband. Under his supervision, 75 324 *fatāwā* were issued. He had also authored and compiled many books in Arabic and Urdu. He wrote a commentary on Sharḥ Ma’ānī Al-Āthār called Qalā’id-ul-Azhār in 6 volumes, the marginal notes in Kitāb-ul-Ḥujjah of Imām Muḥammad Ibn Ḥasan Shaybānī ﷺ and a commentary on Nukhbat-ul-Fikr of Al-Ḥāfiz Ibn Ḥajar Asqalānī ﷺ. May Allāh ﷻ accept all his great work and bless us with the divine ability to benefit from them. Āmīn

MUFTĪ KIFĀT-ULLĀH DEHLAWĪ ﷺ

Muftī A'dham, Hind



*Shia Ithnā Ash'ariyyah ke Kufr wa Irtidād ke
Muta'alliq 'Ulamā'-e-Kirām kā Muttafaqa Fatwā
page 9*



The Shia are definitely disbelievers (*kuffār*).
This is because they lay false accusations on
Umm-ul-Mu'minīn (Sayyidah Ayesha ﷺ).
They swear at Shaykhayn ﷺ. Moreover, they
believe in Taḥrīf-ul-Qur'ān.



**QĀḌĪ JAMĀL-UD-DĪN AḤMAD IBN
MUḤAMMAD AL-GHAZNAWĪ** ﷺ

593 AH

Author of:

Al-Ḥāwī al-Qudsī [Ḥanafī Fiqh]



وفي الحاوي القدسي ومن قذف عائشة بالزنا أو قال أبو بكر لم يكن من الصحابة أو قال

الله برئ من علي **يكفر**

Whoever accuses (Sayyidah) Ayesha ﷺ of adultery or says that (Sayyidunā Abū Bakr ﷺ) was not from the Ṣaḥābah ﷺ, or he says that Allāh ﷻ is free from (Sayyidunā ‘Alī ﷺ), he becomes a disbeliever (*kāfir*).¹



¹ Majmū’a Rasā’il Ibn ‘Ābidīn vol.1 p. 359

Risālah: *Tanbīh al-Wulāt wal Ḥukkām ‘alā Aḥkām Shātīm Khayr Al-Anām au Aḥad Aṣḥābihī Al-Kirām ‘alayhi wa ‘alayhim As-Ṣalāt was Salām*



IBN KAMĀL PĀSHĀ رحمته الله

Mufti & Shaykh-ul-Islām of the Ottoman Empire

873 AH – 940 AH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This *fatwā* is, in essence, a translation of a part of an essay penned by Ibn Kamāl Pāshā رحمته الله, titled, *Risālah fī Takfīr Ar-Rawāfiḍ*¹



الحمد لله العلي العظيم القوي الكريم والصلاة على محمد الهادي إلى صراط مستقيم وعلى آله الذين اتبعوه
في الدين القويم . وبعد :

The reports and narratives in the lands of the believers have reached undeniable status with regards to a group of the Shia. They have overpowered many Sunnī areas, to the extent where they have openly displayed their false religion. They have openly shown (their actions) and swear at Sayyidunā Abū Bakr رحمته الله, Sayyidunā ‘Umar رحمته الله and Sayyidunā ‘Uthmān رحمته الله. This is because they deny the *Khilāfat* of these three rightly guided *Khulafā*’ and guiding leaders.

They belittle the *sharī’ah* and those who adhere to it, they swear the *Mujtahidīn*, thinking that the path of these *Mujtahidīn* is not free from difficulty and strain.

This is in contrast to adopting the way of their leader called Shāh Ismā’īl (Şafawī). They understand that adopting his way is the easiest and has the greatest benefit. Moreover, they feel that whatever Shāh Ismā’īl permits

¹ Khamsu Rasā’il fī Al-Firaq wal Madhā-hib pp. 195 – 197, Dār-us-Salām

(makes *ḥalāl*), that is permitted (*ḥalāl*) and whatever he forbids (makes *ḥarām*), that is forbidden (*ḥarām*). Shāh Ismā'īl has permitted liquor (*khamr*), so it has been permitted by them.

In brief, the various forms of their disbelief (*kufr*) that has been reported to us in great abundance, to the level where they cannot be denied, are innumerable. We do not have any doubt whatsoever about their disbelief (*kufr*) and apostasy (*irtidād*). Their land is a *Dār-ul-Ḥarb*. (By the consensus of the scholars, marrying their boys and girls is invalid (*bāṭil*). Definitely, whichever children are born from them are considered to be children of adultery).

Whatever animal they slaughter, it will become carrion (*maytah*). In all probability, there is fear of disbelief (*kufr*) for the one who wears their special red hat without any need or necessity. This is because this action entails display of the signs of disbelief and heresy.

We shall quote here the authentic shar'ī rulings.

It is mentioned in *Bazzāziyyah* that the one who denies the *Khilāfat* of Sayyidunā Abū Bakr ؓ is a disbeliever (*kāfir*), according to the authentic view. The one who denies the *Khilāfat* of Sayyidunā 'Umar ؓ is a disbeliever (*kāfir*) according to the most authentic view. It is compulsory to make *takfīr* of the *Khawārij* because of their *takfīr* of Sayyidunā 'Uthmān ؓ.

It is mentioned in *Tātārkhāniyyah* that the authentic view on the one who denies the *Khilāfat* of Sayyidunā Abū Bakr ؓ is a disbeliever (*kāfir*). The same will apply if the person denies the *Khilāfat* of Sayyidunā 'Umar ؓ. This is the most authentic and correct view.

Similarly, swearing Shaykhayn ؓ is disbelief (*kufr*).

ⁱ Shams-ud-Dīn Aḥmad Ibn Sulaymān Ibn Kamāl Pāshā ؓ hailed from the Turkish lands. He was known as *Muftī-uth-Thaqalayn* due to his deep knowledge, insight into the Shar'ī law and his sharpness in debate.

He was appointed as the Muftī of Constantinople (in other words, the Muftī of the Ottoman Empire) in 932 AH. In addition, he was appointed as the *Shaykh-ul-*

Islām of the Ottoman Empire, which occurred after the demise of ‘Alā’-ud-Dīn ‘Alī Al-Jamālī.

Ibn Kamāl Pāshā ﷺ was an outspoken defender of the *Aqīdah* of the *Ahl-us-Sunnah wal-Jamā’ah*. He also adopted a firm stance against the Rawāfiḍ (Shia), even participating in Jihād in the Battle of Jāldarayn against the Safavid Empire.

He wrote many books and essays on a range of subjects, including a complete Tafsīr of the Noble Qur’ān. He also wrote a commentary on the Tafsīr of *Bayḍāwī*.

In the science of Ḥadīth and Fiqh, Ibn Kamāl Pāshā ﷺ wrote a commentary of *Ṣaḥīḥ Al-Bukhārī* and on *Iṣlāḥ Al-Wiqāyah*.

May Allāh ﷻ reward him with the best of rewards on behalf of the Muslims and grant us the divine ability to study his works and spread its beautiful teachings.
Āmīn





Fatāwā Az-Zahīriyyah [Ḥanafī Fiqh]

Zahīr-ud-Dīn Abū Bakr Muḥammad Ibn Aḥmad

619 AH

وفي الظهيرية ومن أنكر إمامة أبي بكر فهو كافر على قول بعضهم وقال بعضهم مبتدع
وليس بكافر والصحيح أنه كافر وكذا من أنكر خلافة عمر وهو أصح الأقوال

Whoever denies the leadership of Sayyidunā Abū Bakr رضي الله عنه is a disbeliever (*kāfir*) according to the view of some. Others say he will be an innovator (*mubtadi*'), and not a disbeliever. The authentic and correct view is that he is a disbeliever (*kāfir*). The same ruling will apply to the one who denies the *khilāfat* of Sayyidunā 'Umar رضي الله عنه. This is the most authentic view.¹



¹ Majmū'a Rasā'il Ibn 'Ābidīn vol.1 p. 359

Risālah: *Tanbīh al-Wulāt wal Ḥukkām 'alā Aḥkām Shātīm Khayr Al-Anām au Aḥad Aṣḥābihī Al-Kirām 'alayhi wa 'alayhim As-Ṣalāt was Salām*



Qalā'id Al-'Iqyān fī Ikhtiṣār 'Aqīdah Ibn Ḥamdān [Ḥanbalī]

Shams-ud-Dīn Abū 'Abdullāh Muḥammad Ibn Badr-ud-Dīn Ad-Dimashqī

1006 - 1083 AH

فمن سب أحدا منهم (الصحابه) مستحلا .. كفر

وإن فسقهم أو طعن في دينهم .. كفر

وإن أنكر صحبة أبي بكر أو قذف عائشة أو اعتقد أن جبريل غلط في الوحي .. كفر

Whoever swears any of them (the Ṣaḥābah), believing it to be permissible, he becomes a disbeliever (*kāfir*).

If a person declares them (the Ṣaḥābah) as sinners or accuses them regarding their religion, he becomes a disbeliever (*kāfir*).

If a person denies the companionship (*ṣuḥbah*) of Sayyidunā Abū Bakr or he accuses Sayyidah Ayesha, or he believes that Jibrīl erred in the revelation, he becomes a disbeliever (*kāfir*).¹



¹ Qalā'id Al-'Iqyān fī Ikhtiṣār 'Aqīdah Ibn Ḥamdān, Dār-ul-Minhāj, pp. 263, 265



ḤUJJAT-UL-ISLĀM IMĀM AL-GHAZĀLĪ ﷺ

450 – 505 AH/1058 – 1111 CE

Al-Imām Al-Ghazālī bayn Mādiḥīhi wa Nāqidīhi p. 60



ظاهرهم الرفض وباطنهم الكفر المحض

Imam Ghazālī ﷺ¹ said about the *Bāṭiniyyah*², 'Outwardly they are heretics but inwardly they are pure disbelievers.'

¹ At the end of the fifth hijrī century, there was no one more able to refute the *Bāṭiniyyah*, expose its secrets and reject this false religion, than Imām Al-Ghazālī ﷺ. With his sharp mind he proved to be a strong influence in resisting the *Bāṭiniyyah* and supporting the *Ahl-us-Sunnah wal-Jamā'ah*. Despite the fact that this criticism and work against the *Bāṭiniyyah* could have cost him his life, Imām Al-Ghazālī ﷺ was very courageous and bold. May Allāh ﷻ accept from him. Āmīn

² BĀṬINIYYAH: After the demise of Sayyidunā Ja'far Ibn Muḥammad As-Ṣādiq ﷺ, the Shia were divided into two groups. Both of them attributed themselves to Sayyidunā Ja'far As-Ṣādiq ﷺ. One group said that the Imāmat has been transferred to his son Sayyidunā Mūsā Al-Kādhim ﷺ. The other group said that that Imāmat went to the other son, Ismā'il. The latter group became known as the Ismā'ilīs.

The Ismā'ilīs get their name from Sayyidunā Ismā'il Ibn Ja'far As-Ṣādiq ﷺ, but they are also known by the name of *Bāṭiniyyah*. This name came from their belief that every outward and visible manifestation, there is some inner, invisible manifestation (*bāṭin*).

The Ismā'ilī or Bāṭinī Shia formed their own group and would prefer to be known by the name Ismā'ilī, as they liked to distinguish themselves. This group committed many abhorrent crimes like reviling the Saḥābah ﷺ openly and killing thousands who did not adopt their religion. They tortured scholars, imprisoned them and assassinated them, banned gatherings for fear of rebellion, burnt the books of the *Ahl-us-Sunnah wal-Jamā'ah* and abolished the *sharī'ah* in their time as rulers in Egypt.



‘Alī Ibn Sulṭān Muḥammad Al-Qārī رحمته الله

[Mullā ‘Alī Al-Qārī]

1014 AH/1606 CE

Shamm Al-‘Awāriḍ fī Dhamm Ar-Rawāfiḍ p. 6



وأما من سب أحدا من الصحابة فهو فاسق ومبتدع بالإجماع إلا إذا اعتقد أنه مباح
كما عليه بعض الشيعة وأصحابهم أو يترتب عليه ثواب كما هو دأب كلامهم أو اعتقد
كفر الصحابة وأهل السنة فإنه **كافر بالإجماع**. شم العوارض في ذم الروافض

As for the one who swears one of the Ṣaḥābah رضي الله عنه,
he is a sinner and innovator by consensus, except if
he believes that such an act is permitted, as some
Shia and their associates believe. Alternatively, he
feels that there is reward for such an act, as their
manner of speech suggests, or he believes in the
blasphemy of the Ṣaḥābah رضي الله عنه and the *Ahl-us-*
Sunnah. In these cases, he will be a disbeliever
(*kāfir*), by consensus.

❖
Dār-ul-‘Ulūm Falāḥ Dārayn, Tarkesar
❖

I endorse the answer written by Muḥaddith Al-Kabīr Maulānā Ḥabīb-ur-Raḥmān Azmī (see fatwa #8 of the series). Moreover, the honourable questioner has listed the beliefs of the Ithnā Ash’ariyyah (Shia) from their reliable books. If any of these beliefs are found in an individual or a group, then they are definitely disbelievers.

Allāh ﷻ knows best

Aḥmad Bemat

19 Ṣafar 1408

The answer is correct:

1. ‘Abdullāh (Kāpodrī) – Principal of Falāḥ Dārayn
2. Dhul- Fiqār

❖
Allāh ﷻ had protected the Noble Qur’ān and He has informed of this. It is quite clear that the Noble Qur’ān is pristine and unchanged. This is part of the fundamentals of the religion. Similarly, it is established from the clear and resolute texts that Allāh ﷻ is pleased with the Ṣaḥābah ﷺ. It is definite with regards to Shaykhayn ﷺ that they are inhabitants of Jannah and they had departed from this world upon īmān. This is emphatically established. Therefore, whoever has any doubt in these matters, he will be a disbeliever, because denial of any fundamental of the religion is disbelief.

Allāh ﷻ knows best

Sher ‘Alī Al-Afghānī

Ustādh of Ḥadīth

20 Ṣafar 1408
❖

❖

DĀR-UL-IFTĀ' WAL IRSHĀD, KARACHI

❖

The Shia are undoubtedly disbelievers. There is no scope for any doubt whatsoever in their disbelief (*kufr*). Their books are filled with blasphemy. The most important reason for *Takfir* of them is the belief of *Tahrif* of the Noble Qur'ān. This belief is amongst their accepted and fundamental belief points. The most ignorant in their religion, every woman and child amongst them has this belief. In their homes, the moment a child gains understanding, this foundational belief of their religion is taught to him or her. Every possible effort is made to entrench this belief in the person. Every young and old person feels that this point is part of their faith and their faith is based on it too. I am saying this with conviction upon testimony received.

If a Shia denies the belief of *Tahrif-ul-Qur'ān*, then it is based on *Taqiyyah* (holy hypocrisy). There are many examples of *Tahrif* from their books that can be presented. When these references are shown to them, they respond with the following, "Each one amongst us is a *mujtahid*. Therefore, whichever author has the view of *Tahrif*, it is his *ijtihad*. This is not a proof against us."

In such a case, two methods can be employed to tear open the *Taqiyyah*:

1. The belief of *Tahrif-ul-Qur'ān* is mentioned in Uṣūl Al-Kāfi. The Shia belief regarding this book is that it has been approved by the Mahdī. The book is published with the endorsement of the Mahdī with the title. According to their belief system, the Imām is infallible and has knowledge of the unseen. Hence, denial of the judgement given by Uṣūl Al-Kāfi is denial of the infallibility of the Imām and belief that he has knowledge of the unseen.
2. Whichever scholars of theirs' has the belief of *Tahrif-ul-Qur'ān*, they should be pronounced as disbelievers and they must be requested to burn all such books that have this belief documented. I state here that no Shia in the world will be ready to do this. Whoever wants, he can try it and see. After this, does there remain any scope for doubt in the fact that every Shia, without exception is a disbeliever?

The disbelief of the Shia is even more dangerous than other disbelievers. This is because by means of *Taqiyyah*, they infiltrate the Muslims and destroy their lives in this world and that of the hereafter. They are engaged in this all the time. They seem to be successful in this endeavour of theirs. May Allāh ﷻ bless all the Muslims with an understanding of their plots and deception and protect us from their evil. Study our book, '*Haqiqat-e-Shia*' for details on their religion.

Allāh ﷻ knows best

Rashīd Aḥmad, Head of Dār-ul-Iftā', Nāzim Ābād, Karachi, 11 Ṣafar 1407

The Answer is Correct:

'Abdur-Raḥīm, Deputy Muftī, Dār-ul-Iftā' wal Irshād, 16 Ṣafar 1407



**Imām Abū Sa'd 'Abdul Karīm Ibn
Muḥammad As-Sam'ānī** ﷺ

562 – 1166 AH



Al-Ansāb vol. 6 p. 341

قال رحمه الله : **وأجتمعت الأمة على تكفير الإمامية** ، لأنهم يعتقدون
تضليل الصحابة وينكرون إجماعهم وينسبونهم إلى ما لا يليق بهم

The *Ummah* holds the view of *Takfīr* of the *Imāmiyyah*, i.e. the Shia, with unanimity (The name *Imāmiyyah* comes from the fundamental Shia belief of *Imāmat*). This is because they believe that the Ṣaḥābah ﷺ have gone astray and deny their consensus (*ijmā'*). Moreover, they attribute things to the Ṣaḥābah ﷺ that does not befit them.