

Removing a Misconception:

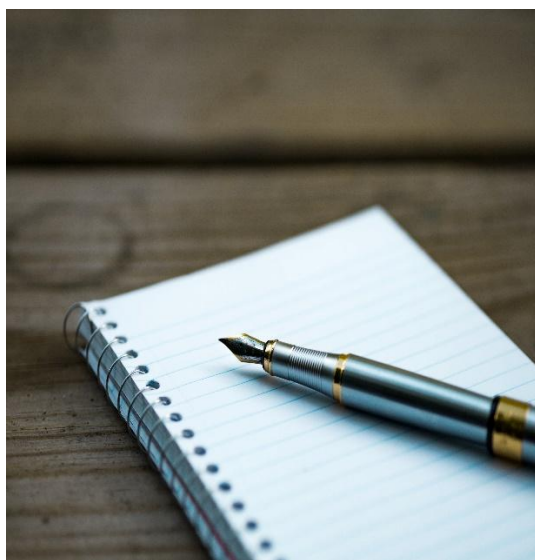
‘Allāmah Ibn ‘Ābidīn Shāmī رحمته الله

&

Takfīr of the Rawāfiḍ

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Translated by: Mufti Abdullah Moolla

MAKTABAH AL-IMAM AL-GHAZALI

Removing a Misconception: ‘Allāmah Ibn ‘Ābidīn
Shāmī ﷺ & Takfīr of the Rawāfiḍ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The following is a translation from 'Abaqāt volume 2, pp.243-248

[When a person will speak ill of Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā 'Umar رضي الله عنه, he will become a disbeliever, i.e., kāfir.

The above view was prevalent during the thirteenth century. 'Allāmah Ibn 'Ābidīn Shāmī رحمته الله lived during this time as well. He passed away in 1253 AH. Other senior scholars had made takfīr of the Shī'ah, based on a number of reasons. 'Allāmah Ibn 'Ābidīn Shāmī رحمته الله agreed that these reasons entail disbelief, i.e., kufr.

نعم لا شك في تكفير من قذف السيدة عائشة رضي الله عنها أو
أنكر صحبة الصديق أو اعتقد الألوهية في علي أو أن جبريل
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ولكن لو تاب تقبل توبته

Yes, there is no doubt in takfir of the one who falsely accuses Sayyidah 'Ā'ishah رضي الله عنها, or, the one who denies the ṣaḥābī status of Sayyidunā Abū Bakr رضي الله عنه, and feels that he was a hypocrite (we seek the protection of Allāh), or, he feels that Sayyidunā 'Alī رضي الله عنه is a deity, or, Jibrīl عليه السلام erred in

bringing the Noble Qur’ān (he did not convey it in its pure and protected form), and other clear forms of blasphemy (like additions and omissions to the Noble Qur’ān) – which are contrary to the Noble Qur’ān.

If the person repents, then his repentance will be accepted.¹

BACKGROUND OF THE IKHTILĀF OF ‘ALLĀMAH IBN ‘ĀBIDĪN SHĀMĪ

Some have understood from ‘Allāmah Ibn ‘Ābidīn Shāmī that he did hold the view of general (muṭlaq) takfīr of the Shī’ah. The reality is that ‘Allāmah Ibn ‘Ābidīn Shāmī had experienced very little close interaction with the Shī’ah. The books of the Shī’ah were not commonly available in Shām in his time. ‘Allāmah Ibn ‘Ābidīn Shāmī lived under the authority of Muḥammad ‘Alī Pāsha. **It is a fact that Shiasm was outlawed under the Turks.** The initial understanding and introduction of Shiasm they had was: there are some people who speak ill of the ṣaḥābah, and they do not feel the khilāfat of Sayyidunā Abū Bakr and Sayyidunā ‘Umar to be upon the truth. They would refer to themselves as Shī’ān ‘Alī. As for the other blasphemous beliefs of the Shī’ah (like having the

¹ Radd-ul-Muḥtār vol.3 p.406 | new edition vol.4 p.436

view that the present day Qur'ān is interpolated, believing the Imāms of the Ahl-ul-Bayt to be more virtuous than the previous Ambiyā', denial of the Khatm-e-Nubuwwah through the purport of the Imāmat belief, the belief of raj'at, the belief that Rasūlullāh ﷺ was not successful in this world etc.) **they were not famous and commonly known at that time.**

Speaking ill of the ṣaḥābah ﷺ is blasphemy, i.e., kufr. This topic had come before 'Allāmah Ibn 'Ābidīn Shāmī ﷺ in continuation of the topic of the Khawārij – those who speak ill of Sayyidunā 'Alī Al-Murtaḍā ﷺ, Sayyidunā Mu'āwiyah ﷺ, and Sayyidunā 'Amr Ibn Al-'Āṣ ﷺ. Now the matter that arose was that will the Khawārij be declared disbelievers for this grave error?

The fatwā of 'Allāmah Ibn Humām ﷺ was that according to the majority of the jurists and ḥadīth scholars, the Khawārij are declared bāghī, not kāfir. However, some ḥadīth scholars hold the view that they are kāfir. The fatwā of 'Allāmah Ibn Humām ﷺ was that speaking ill of a ṣaḥābī ﷺ on the basis of some doubt or interpretation will be deviation, but not disbelief, i.e., kufr. So, if someone speaks ill of a ṣaḥābī ﷺ due to some external action or factor, he will be declared an innovator and deviated. This is **NOT** the ruling for those who burn at the names of the

ṣaḥābah ﷺ. Such people are undoubtedly disbelievers, i.e., kuffār. The Noble Qur’ān clearly states,

ليغيظ بهم الكفار

‘Allāmah Ibn Humām ﷺ never meant that denial of the fundamental aspects of Islām, i.e., ḍarūriyyāt of dīn, is not kufr. In Al-Musāyarah, he has clearly mentioned that if a person denies a single fundamental of Islām, he or she will not remain a Muslim.

The meaning of this is that the person who doubts Sayyidunā Abū Bakr ﷺ being a ṣaḥābī, or, him being a companion of Rasūlullāh ﷺ, he or she cannot remain a Muslim. This is because his (Sayyidunā Abū Bakr ﷺ) being a ṣaḥābī is established from the clear text of the Noble Qur’ān.

It is established through tawātur and it is a certainty that Sayyidunā Abū Bakr ﷺ, Sayyidunā ‘Umar ﷺ, Sayyidunā ‘Uthmān ﷺ, and Sayyidunā ‘Alī ﷺ are the accepted servants of Allāh ﷻ, and they have earned His pleasure, as well as the pleasure of Rasūlullāh ﷺ. It is reported with tawātur that they are inhabitants of Jannah. It is established with tawātur that Sayyidunā Abū Bakr ﷺ led the ṣalāh in place of Rasūlullāh ﷺ during the illness of the

latter. His ﷺ pleasure with this is part of the mutawātirāt of Islām.

Similarly, it is established from the verses of the Noble Qur’ān that Umm al-Mu’minīn Sayyidah ‘Ā’ishah ﷺ is pure and free from the accusations hurled at her.

Now, whoever will say that these luminaries, or, any one of them is a kāfir, then according to the belief of ‘Allāmah Ibn Humām ﷺ, such a person will definitely be a kāfir, and will be out of the fold of Islām. This is because by saying such a statement, the person is belying and denying Rasūlullāh ﷺ.

Allāh ﷻ and Rasūlullāh ﷺ have informed us that they are pleased with these luminaries and Rasūlullāh ﷺ has informed us that they are dwellers of Jannah. Does it not entail denial of the mutawātirāt of Islām to say that they are dwellers of Jahannam? Is this not kufr?

The caution adopted by ‘Allāmah Ibn ‘Ābidīn Shāmī ﷺ was in light of the fatwā of ‘Allāmah Ibn Humām ﷺ in Fath-ul-Qadīr. However, when he saw in Al-Musāyarah that ‘Allāmah Ibn Humām ﷺ says that a person who denies the fundamentals of Islām is a kāfir, then he opened up and said that these people are disbelievers; the people who lay false accusations upon Umm al-Mu’minīn Sayyidah

‘Ā’ishah رضي الله عنها, or, those who deny the ṣaḥābī status of Sayyidunā Abū Bakr رضي الله عنه, or, those who say that the Noble Qur’ān has been interpolated.

Now, if there is some person (although such a person does not live in this world) who says that despite Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā ‘Umar رضي الله عنه being dwellers of Jannah and that Rasūlullāh صلى الله عليه وسلم was pleased with them, they were not the rightful khulafā’. Further, in the presence of seniors, juniors can be given leadership, like in the case where Rasūlullāh appointed Sayyidunā Zayd Ibn Hāritha رضي الله عنه as the leader of the army in the presence of Sayyidunā ‘Alī رضي الله عنه. So, he صلى الله عليه وسلم gave the khilāfat to Sayyidunā ‘Alī رضي الله عنه and he صلى الله عليه وسلم announced at Ghadīr Khumm that Sayyidunā ‘Alī رضي الله عنه is the khalīfah (this never happened), then such a person will be an innovator and deviated. He or she will be denying the consensus (ijmā’) of the ṣaḥābah رضي الله عنهم. However, some jurists say that such a person is not a kāfir.

When dealing with this kind of discussion (as described in the above paragraph), the question that arises is that does a person deny a fundamental of Islām or not?

Now, if there is some ikhtilāf and ‘Allāmah Ibn ‘Ābidīn Shāmī رحمته الله does not say that such a person is a kāfir, then he

can never mean that he does not say that the Ithnā ‘Asharī Shī’ah are not kuffār.

Shāh ‘Abdul ‘Azīz ؒ has declared them kuffār based on a number of reasons.

All those reasons are found in the Ithnā ‘Ashariyyah. All these reasons are stated to be kufr by ‘Allāmah Ibn ‘Ābidīn Shāmī ؒ. He never doubted these issues being kufr. The Shī’ah upon whom there is fatwā of not being kufr from ‘Allāmah Ibn ‘Ābidīn Shāmī ؒ, generally in the world there has been no Shī’ah like that seen.

In Fatāwā Shāmnī, ‘Allāmah Ibn ‘Ābidīn Shāmī ؒ has made clear and open takfir of the Shī’ah:

نعم لا شك في تكفير من قذف السيدة عائشة رضي الله عنها أو
أنكر صحبة الصديق أو اعتقد الألوهية في علي أو أن جبريل
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ولكن لو تاب تقبل توبته

The ṣaḥābī status of Sayyidunā Abū Bakr ؒ and Sayyidunā ‘Umar ؒ is narrated from Rasūlullāh ؐ with tawātur. Denial of something mutawātir is kufr.

Mullā ‘Alī Al-Qārī ؒ writes in Mirqāt vol.11 p.172,

يعرف كونه صحابيا بالتواتر كأبي بكر وعمر رضي الله عنهما

QUESTION:

What is the proof that the Ithnā ‘Ashariyyah lay false accusations upon Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها, and that they do not believe in the fact that her innocence has been declared in the Noble Qur’ān?

ANSWER:

Mullā Bāqir Majlisī, who is hailed as a great ḥadīth expert and mujtahid in the writings of Khomeini, writes in his book on Ithnā ‘Asharī beliefs, Ḥaqq-ul-Yaqīn p.347,

‘When the Qā’im of the āl-Muḥammad (the twelfth Imām) will come, he will raise ‘Ā’ishah in order to implement the punishment, i.e., ḥadd, upon her.’

The sins for which the ḥadd is implemented are a few counted ones. He did not suffice upon this. He went on and said that Sayyidah Fāṭimah رضي الله عنها will take revenge from her. How will this revenge be taken? This is indication to dishonouring her body.

Regret upon regret, in Nahj-ul-Balāgha (a Shī’ah book), Sayyidunā ‘Alī رضي الله عنه is reported to have said after the Battle of Jamal, ‘your honour after today is the same as it was before’. On the other hand, the fire of revenge in the Ithnā ‘Ashariyyah has not cooled.

QUESTION:

If someone believes in brief, or, on the whole, in the Noble Qur’ān, but denies a single verse, and he or she says that this verse was not there – like how the Shi’ah say that the verse of ṭaṭhīr was not revealed about the Azwāj-e-Muṭahharāt, will the ruling of kufr be passed for this person, who has just this ikhtilāf?

ANSWER:

Yes, denial of a single verse of the Noble Qur’ān (whether the whole, or a part of it, or the meaning of it) is also kufr. Hāfiẓ Abū Bakr Jaṣṣāṣ Rāzī ؒ says in Aḥkām-ul-Qur’ān vol.3 p.82,

من كفر بآية من القرآن فقد كفر به كله

‘He who denies a single verse of the Noble Qur’ān, he has denied the entire Qur’ān.’

Study the following decision of Qāḍī ‘Iyāḍ Mālikī ؒ,

‘Similarly, the one who denies the Noble Qur’ān or a single letter of it, or he changes a letter of it, or adds a letter to it.’²


² Ash-Shifā’ vol.2 p.289


Mullā ‘Alī al-Qārī رحمته الله says in Sharḥ Fiqh Al-Akbar p.205,


‘He who denies the Noble Qur’ān, the whole thing, or a Sūrah of it, or a verse of it, the same ruling will apply.’



The caution adopted by ‘Allāmah Ibn ‘Ābidīn Shāmī رحمته الله regarding takfīr of the Shī’ah was only regarding those vague individuals who, for all practical purposes, are not in this world. The Ithnā ‘Ashariyyah have gone much further ahead in terms of speaking ill of the ṣaḥābah رضي الله عنهم. They adopt and have beliefs that necessitate denial of Rasūlullāh صلى الله عليه وسلم. Each of their core beliefs entail clear kufr. If a person believes that the ḥadd will be implemented on Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها, and Sayyidunā Abū Bakr رضي الله عنه is not a ṣaḥābī, he was a hypocrite, or, if a person believes that the Noble Qur’ān has been changed then which ‘ālim is there that will not declare kufr on such a person? Until now, no scholar of note has doubted the kufr of the Ithnā ‘Ashariyyah. ‘Allāmah Ibn ‘Ābidīn Shāmī رحمته الله has no doubt regarding this either.

Yes, if someone says that ‘Allāmah Ibn ‘Ābidīn Shāmī رحمته الله does not say that every Shī’ah is a kāfir, but he would issue a clear cut fatwā of kufr on the Ithnā ‘Ashariyyah Shī’ah,


then this could be correct. This is the meaning of the text according to ‘Allāmah Anwar Shāh Kashmīrī .

Shāh ‘Abdul ‘Azīz Dehlawī  saw the Shī’ah from very close, he studied their original works, and he had the view of general (muṭlaq) takfir.

‘Allāmah Anwar Shāh Kashmīrī  says in Fayḍ-ul-Bārī vol.1 p.120,

‘Then, there was a difference of opinion regarding takfir of the Shī’ah. ‘Allāmah Shāmī  would not refer to them as kāfir, and Shāh ‘Abdul ‘Azīz  would say that they are kāfir. He explained that those who did not say that they are kāfir were those who did not know their beliefs. My fatwā is that they are kāfir.’

From this, we can clearly see and understand that in reality, there was no difference of opinion between the two great scholars.

When we study the situation, we understand that there was a difference of opinion regarding the corpus of the Shī’ah creed. Both of them had knowledge of differing levels. There is no doubt that Shāh ‘Abdul ‘Azīz  had greater foresight into the matter.

Hence, we conclude that there are no such Shī'ah in the world upon whom 'Allāmah Shāmī ﷺ issued fatwā of not being kāfir.

As for the Ismā'īliyyah and the Ithnā 'Ashariyyah, their beliefs are not restricted to speaking ill of the ṣaḥābah ﷺ. Their beliefs entail denial of Rasūlullāh ﷺ and denial of the Noble Qur'ān. In the eleventh century the decision of the assembly of the 'Ulamā' was passed, as stated in Fatāwā 'Ālamgīrī, is that **of clear kufr.**]

All praise is for Allāh ﷻ, translation completed on
1 Rajab 1444 | 23 January 2023

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