

# The Condemnation of Raafizee Tabarraee Shia

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# رد الرفضه

## THE CONDEMNATION OF RAAFIZEE TABARRAEE SHIA

*By Mujaddid-e-Deen-o-Millat Huzoor Aala Hazrat  
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(radi Allahu anhu)*

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**THE CONDEMNATION OF RAAFIZEE TABARRAEE**  
**SHIA**

Allah in the name of, the most Merciful and the most  
Beneficent

**Question:**

From Seetapur

Sent by: honorable Hakeem

Sayyed Muhammad Mahadi Saheb

Date: 24th Zi Qa'adah 1319H.

What do the Muslim theologians say about this matter that one Sayyed and Sunni lady passed away? Her cousins are Rafzee Tabarra'ee. They want to take a share from her left heritage as Asabah, though in the Raafzee school of thought, it is not proven. In this circumstance, do they deserve any share from the heritage? Or they don't?

**Answer:**

All praise is due to Almighty Allah Who guided us and safeguarded us from Rifz (being Rafizee) and Khurooj (being Khariji) and released us from all natures of calamities. And blessings and salutations be upon our master, our refuge and protection Muhammad Sallallahu Ta'ala Alaihe Wasallam and blessings and salutations be upon his family and companions who are first and foremost in belief, and best in righteousness and staunch in faith and conviction. Ameen.

In the above mentioned query, these Raafzee cousins can not get any share from the late Sayedah Sunniah's left belongings. In fact, they do not deserve any thing, even; if they were her

real brothers, let alone they being her cousins. Furthermore, even; if they were of a relation closer than brotherhood and even, if they were not the denier of Usoobat (being an Asbah). Because; their deprivation of any share from the heritage is due to the difference of their religion. It is stated in Sirajiyah:

“The factors that deprive a person of the attainment of the heritage are four, (one of them is) difference of the religion”

The research of the verdict and the elaboration of the statement are such that the Rafzee Tabarra'ee who disrespects Shikhain Hazrat Siddique e Akbar and Hazrat Farooque e Azam, or insults anyone of them, though it is only to the extent that he does not accept them as Imaam and true Khalifa. Then In the light of declarations of the reliable books of Fiqh e Hanafi (Fiqhee school of thought of Islamic Jurisprudence) and as per the verifications and the verdicts of general leading jurists, he is explicitly a disbeliever. It is stated in Durre Mukhtaar published by Matba'a Hashami page 64:

“If someone denies any of the necessities of the religion, then he is Kaafir (disbeliever). For instance, to say that Almighty Allah is like the physical bodies, or to refuse the companionship of Hazrat Siddeeqe”.

It is stated in Tahtawee Hashiyah Durr published in Egypt, volume 1 page 244.

“(وكذا اختلافه) similarly, the refusal of his Khilafat (Califate) is also Kufr (disbelief)”. It is in Fatawa Kulasah Qalami Kitabussalaah (chapter of prayer) section 15 and Khizanatul Mufteen Qalami kitabussalah section fi man yasihhul iqtida bihi wa man laa yasihhu.

(فصل في من يصح الاقتداء به و من لا يصح) “if a Raafzee perceives Hazrat Ali superior than all companions (may Almighty Allah be pleased with them), then he is innovator and deviant and if he is the denier of Khilafat of Hazrat Abu

Bakr, May Almighty Allah be pleased with him, then he is Kafir.”

It is mentioned in Fathul Qadeer Sharh (commentary) of Hidayaa published in Egypt volume 1 page248 and in Hashiyah Tabyeenul Allamah Ahmad Al shalbi published in Egypt volume 1page 135.

“Amongst the Rafzees, if there is someone who says that Hazrat Ali is superior to three Caliphs, then he is a deviant. And if he refuses the Caliphate of Hazrat Abu Bakr Siddeeqe and Hazrat Umar Farooque, may Almighty be pleased with them, then he is a Kaafir.

It is in Wajeez Imaam Kardari published in Egypt volume 3 page 318: ( من انكر خلافة ابي بكررضى الله تعالى عنه فهو كافر فى ) (الصحيح و من انكر خلافة عمررضى الله تعالى عنه فهو كافر فى الاصلاح )  
“the refuter of Caliphate of Hazrat Abu Bakr may Almighty Allah be pleased with him, is a Kaafir. This is the correct verdict. And the refuter of the Caliphate of Hazrat Umar Farooque, may Almighty Allah be pleased with him, is also a Kaafir. This is the most correct judgment.”

This is in Tabeenul Haqaeq Sharh Kanzul Daqaeque published in Egypt volume 1 page 134. ( قال المرغينانى تجوز الصلوة خلف ) صاحب الهوى و بدعة و لا تجوز خلف الرافضى والجهمى والقدرى و المشبه و من يقول بخلق القرآن، حاصله ان كان هوى لا يكفر به صاحبه تجوز مع و الكراهة و الافلا)  
“Imaam Murgheenaani said: Salaah will be valid behind an innovator and Badmazhab (one of deviation) and (but) it will never be valid behind a Rafzee, Jahmee, Qadree, Tashbeehi and one who says that the Qur’aan is a creation. The summarized and deduced meaning of the above statement is that if that person does not become Kaafir because of his deviation, then Salaah is valid behind him but however, it will be Makrooh (not done well), otherwise, (if he becomes Kaafir, then) it ( Salah) will not be valid (behind him).

This is endorsed in Fatawa Alamgeeriyah published in Egypt volume 1 page 84, after the above paragraph: (هكذا في التبين) (والخلاصة و هو الصحيح هكذا في البدائع) similarly, it has been stated in Tabeenul Haqaaque and Khulasah and this is the correct verdict and the same is endorsed in Badaae'e".

In its volume 3 page 264 and in Bazzaziah volume 3 page 319 and in Al Ashbah Qalamee fanne Thani Kiaabussiyar and Athaaful absaar wal Basaaer published in Egypt page 187 and in Fatawa Anqarwiyah published in Egypt volume 1 page 25 and in Waqeaatul Mufteen published in Egypt page 13, in all these above mentioned books, there is quotation from Fatawa Khulasah. (الرافضي ان كان يسب الشخين و يلعنهما (والعياذ بالله تعالى) فهو كافروان كان يفضل " عليا كرم الله تعالى وجهه عليهما فهو مبتدع) if a Raafazee was slandering the Shaikhain (Hazrat Abu Bakr and Hazrat Umar, may Almighty Allah be pleasde with them, then he is a Kaafir. And if he states that Hazrat Ali was superior than Hazrat Abu Bakr Siddeeqe and Hazrat Umar farooque, may Almighty Allah be pleased with them all, then he will be an innovator and deviant, not a Kaafir".

On the page mentioned above of the very same Fatawa Aalamgiriya and in Barjandi Sharh Niqayah published in Lucknow volume 4page 2, there is a quotidian from Fatawa Zaheeriyah: "the refuter of imaamat of Hazrat Abu Bakr may Almighty Allah be pleased with him, is a Kaafir, and according to the sayings of some theologian, he is a Badmazhab not a Kaafir. And the correct verdict is that he is a Kaafir. Similarly, according to the most correct verdict, the refuter of the Caliphate of Hazrat Umar Farooque is also a Kaafir.

In the very same place there is a quotation from Fatawah Bazzaziyah: (ويجب اكفارهم باكفار عثمان و على و طلحة و زبير و) "عائشة رضی اللہ تعالیٰ عنہم) to declare that all Rafzees, all Naasibeers and Kharijees are Kaafir, is Waajib (necessary), because, they say that Ameerul Mu'mineen Hazrat Uthmaan and Hazrat Ali and Hazrat Talaha and Hazrat Zubair and Hazrat Aa'eshah may Almighty Allah be pleased with them all, are Kaafir".

It is stated in Bahrur Raaeque published in Egypt volume 5 page 131: "this is the most correct verdict that the refuter of the Imaaamat and Caliphate of Hazrat Abu Bakr or Hazrat Umar Farooque may Almighty Allah be pleased with them, is Kaafir". It is in Majma'ul Anhur Sharh Multaqal Abhur published in Custantuniyah volume 1 page105 (الرافضى ان) "The Rafizee, if he is only Tafzeeliyah, (believing that Hazrat Ali is better than Shaikhain may Almighty Allah be pleased with them all) then he is a Badmazhab. And if he is the denier of the Caliphate of Hazrat Abu Bakr Siddeeqe, then he is a Kaafir."

It is written on the page631of the very same book: the person who is refuter of the companionship of Hazrat Abu Bakr Siddeeqe may Almighty Allah be pleased with them, is a Kaafir. Similarly, one who is refuter of the Imaaamat of Hazrat Abu Bakr may Almighty Allah be pleased with him, is a Kaafir according to the most correct verdict of theologians. Similarly, the refusal of the companionship of Hazrat Umar Farooque (may Almighty Allah be pleased with him) is Kufr according to the most correct verdict of theologians.

It is stated in Ghuniyah Sharh Muniyah published in Constantuniyah page 514: "the meaning of the Badmazhab is, one who has got any belief against the Ahlussunnah wal Jamaa'at, then his Iqtedaa (to follow him as Imaam in prayer)



is allowed with Karaahat, that is when his belief does not lead him to Kufr, but if it takes him to Kufr, then his Iqtidaa is not really allowed. Like the extremist Rafizeez, who proclaim that Hazrat Ali (may Almighty Allah be pleased with him) is Allah or the prophet hood was for Hazrat Ali and Hazrat Jibraeel made a mistake. And likewise other such many belies and uttarance that are Kufr. And similarly, (that person is Kaafir and his Iqtidaa is not allowed) who alleges falsely against Hazrat Aasha Siddeqah (may Almighty Allah be pleased with her) or denies the companionship or the Caliphate of Hazrat Abu Bakr (may Almighty Allah be pleased with him) or slanders the Shaikhain (may Almighty Allah be pleased with them.)”

It is written in Kifayah Sharh Hidayah published in Mumbai volume 1 and in Mustakhlusul Haqaaque Sharh Kanzuddaqaeeque published by Matba'a Ahmadi, page 32. (ان كان هواه يكفراهله كالجهمى والقدرى الذى قال بخلق القرآن والرافضى الغالى ينكر خلافة ابي بكررضى الله تعالى عنه لا تجوز الصلوة خلفه) if Badmazhabi (misguidance) is such that it leads the person to Kufr, like Jahmee and Qadree who says that Qur'aan is a creation, and extremist Rafizee who denies the Caliphate, Salaah is not allowed behind him.”

It is written in Sharh Kanz Lil Mulla Miskeen Ala Hamishe Fathul Mu'een published by Matba'a Misr volume 1 page 208: “ it is stated in Kulasah that Salaah is valid behind misguided ones, except Jahmiah, Jabriah, Qadriah, extremist Rafizees and one who says that Qur'aan is a creation and Mushabbih. (Deviant sects) in a nutshell, one who faces our Qibla, if he is not an extremist that his deviation has declared him as a kafir, then Salaah is valid behind him with Karaahat. The meaning of the extremist Rafizee is one who refuses the companionship of



Hazrat Abu Bakr Siddeeqe (may Almighty Allah be pleased with him).

This is in Tahtawi Ala Maraaqil Falaah published by Matba'a Misr on page 198: "the refuter of the companionship of Hazrat Abu Bakr Siddeeqe (may Almighty Allah be pleased with him) is Kaafir. And it is stated in Fathul Qadeer that the refuter of the companionship of Hazrat Umar Farooque (May Almighty Allah be pleased with him) is also a kaafir. And it is mentioned in Burhaan Sharh Mawahiburrahmaan that the refuter of the companionship of Hazrat Uthmaan Ghani (may Almighty Allah be pleased with him) is also Kafir. And Salaah is not allowed behind a person who denies the validity of Masah Alal Khuffain (Masah on socks) or the companionship of Hazrat Abu Bakr (may Almighty Allah be pleased with him) and behind the one who slanders the Shaikhain or falsely accuses Hazrat Aaisha (may Almighty Allah be pleased with her). Salaah is also not valid behind the one who denies any of the fundamentals of the religion because, because he is a Kaafir. His justification will not be accepted and it will not be counted as a mistake of his point of view.

It is written in Nazmul Faraaed Manzoom e Allaama Ibne Wahbaan Hamish Mujeebiah published in Egypt on page 40: (ومن لعن الشيخين او سب كافر وصح تكفير منكر خلافت ال و من قال في الايدي الجوارح اكفر في العتيق وفي "الفاروق ذلك الا اظهر) a person who cursed Hazrat Shaikhain or slandered them, is a Kaafir. And one who said that the meaning of (Yadullah) is the "hand of Allah", he is a worst Kaafir than him. And the person who refused the Caliphate of Hazrat Abu bakr, His Takfeer (to declare him as a Kaafir) is correct. And the same is the verdict about the refusal

of the Caliphate of Hazrat Umar Farooque (may Almighty Allah be pleased with him) in most clear and correct way.

It is written in Tayseerul Maqaasid Sharh Wahbaaniyah Lil Allamah Al Shranbulaali, a hand written version, Kitaabussiyar:” if the Rafizee swore or cursed the Shaikhain (May almighty Allah be pleased with them)then he became a Kaafir and if he made Hazrat Ali superior than them, then he is misguided Badmazhab, and not a Kaafir”.

It is mentioned in the same book and in the very same place: “(that: the view point of theologians is that) the refuter of the Caliphate of Hazrat Abu Bakr Siddeeqe (may Almighty Allah be pleased with him) is a Kaafir and same is the verdict for the refuter of the Caliphate of hazrat Umar Farooque (may Almighty Allah be pleased with him). This is the clearest statement in this context.

It is stated in Fatwa Allama Nooh Aafandi, and in Majmoo’ah Shaikhul Islam Ubaidullah Aafandi, and in Mughnil Mustafti An Suwalil Mustafti, and in Uqooduddurriyah, published by Matba’a Misr, on page 92-93: “ Rafizees are Kaafir, because of several disbeliefs. One of them is the refusal of the Caliphate of ShaiKhain. Another of them is that they swear Shaikhain, may Almighty Allah blacken the faces of the Rafizees in both the worlds. Now, whosoever is attributed to any of the above mentioned beliefs is a Kaafir.

It is written in the very same mentioned books: “To swear the Shaikhain (may Almighty Allah be pleased with them) is similar to swear the prophet (Sallallahu Alaihe Wasallam).Imaam Sadr Shaheed said: “one who swore the Shaikhain or cursed them, is a Kaafir”.

It is mentioned in Uqooduddurriyah, after the statement of the Fatwa: “May the scholars of Usmaniah Caiphate, be blessed with Divine help. Amongst them who were entitled as Shaikul Islam, they passed many Fatwas about Sheia, some of them elaborated at length in this regard and wrote books about them. And amongst them who gave Fatwa of Kufr and Irtdaad of Rawaafiz, is Muhaqqique, Mufassir Abu Masood Aafandi Amaadi, head of Muftees of Great Uthmania Government. And Allama Halabi Kawakibee has mentioned his statement in the commentary of his Mazoom e Faqeeh named as Fraaed e saniyyah. It is written in Ashbah Qalami (hand written version) section two, Baburrrwaat and in Athaaf on page 187 and in Anqarwee volume 1 page 25 and in Waaqiatul Mufteen on page 13, as quotation from Manaajib e kardari (يكفر اذا انكر خلافتهما او يبغضهما لمحبة النبي صلى الله عليه وسلم لهما) “one who denies the Caliphate of Shikhain (may Alimighty Allah be pleased with them) or hates them, is a Kaafir, because they are the beloved of the messenger of Allah (Sallallahu Alaihe Wasallam).

Even, some reputed scholars have declared that Raafizees are Kaafirs of the worst order that their repentance is not accepted. It is written in Tanweerul Absaar matan Durre Mukhtaar on page 319 published by Matba’a Hashimee. “ the repentance of every Murtadd (apostate) is accepted except the repentance of the one who became Kaafir because of insulting the prophet (Sallall hu Alaihe Wasallam) or because of slandering the Shaikhain both or any one of them (may Almighty Allah be pleased with them)”.

It is stated in Ashbah wal Nazaaer Qalamee Fanne thaani Kitabussiyar and in Fatawa Khairiyah published in Egypt volume 1 page 94-95 and in Athaaful Absaar wal Basaaer

published in Egypt on page 187: “the Kaafir who repents, his repentance is accepted in this world and in the world hereafter. But there are some Kaafirs whose repentances are not accepted. That is one who insulted our beloved prophet (Sallallahu Alaihe Wasallam) or any prophet (Alaihimussalaam) and the one who swore the Shikhain both or any one of them (may Almighty Allah be pleased with them)”. It is in Durre Mukhtaar: “the meaning is that, it is quoted in Bahrurraeqe with the reference of Jauharo Nayyirah Sharh Mukhtasar Qudoori of Imaam Sadr Shaheed: one who slandered the Shaikhain, or who cursed them (may Almighty Allah be pleased with them) he is a Kaafir. However, his repentance is not accepted and such is the verdict passed by Imaam Daboosi and Imaam Faqeeh Abul Laith Thamarqandi. And this is the chosen statement for Fatwa. On this verdict Ashabah has been firm and Allama Shikhul Islam Muhammad Bin Abdullah Azeezi has kept it intact and preserved (has chosen it). And it is very clear from this that any Kaafir can never take any share from the heritage of a Muslim. It is stated in Durre Mukhtaar on page 283: ( ) “the obstacles of heritage are, slavery, to kill Moorith (the owner of heritage) and the difference of Islam and Kufr between Moorith and Wraith (successor)

It is in Tabyeenul Haqaaeqe volume 6 on page 240 and Aalamgeeri volume on page 454: ( اختلاف الدين ايضاً يمنع الارث والمراد به الاختلاف بين الاسلام و الكفر ) “the difference of religion between Moorith and Warith, is also the obstacle of heritage. And the meaning of that is the difference of Islam and Kufr”.

Whether it is a Raafzee or a Wahabi or any Kalimahgo (one who utters Kalimah) who proclaims Islam and has bad belief,

he is, according to the statement of the scholars of Islam, the worst type of Kaafir than All Kaafirs. In short he is in the order of Murtadd". It is in Hidayah published by Matba'a Mustafaaieyah volume 2 on page 563 and in Durre Mukhtaar on page 668 and in Aalamgeeri volume 6 on page 142: (صاحب) (المرتد) "الهوى ان كان يكفر فهو بمنزلة المرتد" if a Badmazhab, has Aqeeda e Kufr (disbeleif) then he is in place of Murtadd". This is in Ghurar Matan Durar published by Egypt volume 2 on page 346: (ذو هوى ان اكفر فكالمرتد) "if a Badmazhab confesses disbelief, then he has reached the stage of a Murtadd".

It is in Multaqal Abhur and in its commentary Majmaul Anhur volume 2 on page 346: "Badmazhab, if because of that same disbelief, he declared as Kaafir, then he is like a Murtadd".

Also it is in Fatawa Hindiah volume 2 on page 1264 and in Tareeqah e Muhammadiyah and in its commentary Hadeeqah Nadeyyah published by Matba'a Misr volume 1 on page 207-208 and in Barjandi Sharh Niqaaiah volume 4 on page 20: " it is Wajib to declare the Rawafiz as Kaafir because of their disbeliefs. These Rawafiz are out of religion of Islam. They are same like the Murtadd in verdict of Shariah. Similarly this has been declared in Fatawa Zaheeriayah.

And in fact a Murtadd is not rightful to get heritage. He can never take the heritage of a Kaafie, and he can not take the heritage a Murtadd of his own religion, leave the matter of a Muslim apart. It is in Aalamgeeri volume 6 on page 455 (المرتد لا يرث من المسلم ولا من مرتد مثله كذا في المحيط) "Murtadd will neither be the Warith of any Muslim nor the Warith of a Murtadd of his own religion. Such has been stated in Muheet".

It is in Khizanatul Mufteen: “ Murtadd will not be Warith of anyone. Neither of a Muslim nor of a Dhimmee and not even of a Murtadd like him”.

This is the explicit verdict of Shariah about the Tabarrae Rafizees. Although they may not deny any other of the fundamentals of religion, apart from Tabarra (allegation) and refusal of Caliphate of Shaikhain (may Almighty Allah be pleased with them).

and the precautionary statement about them is the statement of the Mutakallimeen, that they are deviants and Jahannami dogs, not Kaafir. And this is our Maslak (way of thought) and definitely, the Rawafiz of this age and time are not only Tabarrae. But these Tabarrae in general are the refuters of the fundamentals of religion. And thus certainly, by the consensus of Muslims, they are surely Kafirs and Murtadd. Even the honorable scholars of Islam have confirmed that one who does not accept them as Kaafir, is himself a Kaafir. Beside several disbeliefs, there are two clear Kufr, where every knowledgeable and illiterate, man and woman, children and elders of Rafizees are indulged in.

### **The first Kufr**

They say that Holy Qur’aan is incomplete. Some of them say that Hazrat Uthmaan Ameerul Mumineen Ghani Zunnoorain or companions or Ahle Sunnat scholars, (may Almighty Allah be pleased with them) have omitted some chapters of the Holy Qur’aan. Some say: “they have changed some words”. Some say: “though this practice of omitting and changing of Qur’aan is not definitely proven, but it is certainly doubtful”. And a person who believes in any addition, omission or any alternation by a human being in the Holy Qur’aan or he regards it doubtful, he is Kaafir according to the

consensus(Ijma'a) because he is belying the Holy Qur'aan. Almighty Allah has said in Surah Hijr Verily we have revealed the Holy qur'aan and We are to safeguard it.

It is in Bazdhwai Shareeh published by Matba'a Lucknow on page 428: ((لحفظون اى من التحريف والزيادة و النقص)) "We are to safeguard it from amendment and alteration, addition and omission"

It is In Jalaalain Shareef: ((لحفظون من التبدیل والتحريف والزیادة والنقص)) it means that Almighty Allah says: We ourselves are protectors of Qur'aan from any amendment or alteration and from any addition or omission".

It is in Jumal published by Matba'a Misr volume 2 on page 561: "in other heavenly revealed books, amendments and alteration have taken place, In contrast, the Holy Qur'aan is safe and sound from that. No one from the whole creation, Jinn or human being, can add or omit one word or one letter from it.

Almighty Allah says in Surah Hameem Al sajdah / 41: ((وانه لكتب عزیز لاياتيه الباطل من بین یدیه ولا من خلفه)) "undoubtedly, it is an esteemed book. There is no approach of falsehood to it either from before or from behind it. It is a sending down from One All Wise, All Praised"

It is in Tafseer Ma'aalimu t Tanzeel Shareef published in Mumbai volume 4 on page 35: "Qatadah and Suddi the commentators said: Baatil is the Satan. He can not omit, add or alter any thing in the Qur'aan. Zujaaj said: "here the meaning of Baatil is this that the Qur'aan is protected from omission, so nothing can be shortened from it, and thus Baatil can not enter it from front. And it is protected from any sort of addition, so nothing can be added to it, and thus Baatil can not enter it from the back. Thus the meaning of the Baatil is the "Addition



and omission.” This book is protected from all nature of Baatil, in all way possible.

It is in Kashful Asraar Imaam Ajall Shaikh Abdul Azeez Bukhaari Sharh Usool Imaam Humaam Fakhruul Islam Bazdawi published in Qustuntuniyah volume 3 on page 88 - 89: “ the abrogation of any part of the Qur’aan in recitation and application was permissible during the time of the prophet (Sallallahu Alaihe Wasallam). However, now after his demise it is not possible. Some people who are Rafizee and open Zindiq (Atheist) and are hiding themselves by announcing their Islam and in fact their goal is to destroy Islam. They say that this abrogation is allowed after the demise of the prophet (Sallallahu Alaihe Wasallam) too. They say idly: that there were some chapters in the Holy Qur’aan about the Imamat (leadership) of Hazrat Ali (may Almighty Allah be pleased with him) and some were about the excellence of Ahle Bait, which the companions concealed. And this vanished with the passage of their times. The proof of the falsehood of this statement is this verse” verily We have revealed this Qur’aan and We are to safeguard it”. Same has been stated in the book of Imaam Shamsul Aemmah Usoolul Fiqh”.

Imaam Qazi Ayaaz in Shifa Shareef published by Matba’a Siddeeqee on page 364, after mentioning several Ijmaa’ee Kufr (Kufr declared by Ijma’a), says “Likewise, that person is also certainly Kaafir by consensus, who denies the Qur’aan or any letter of the Qur’aan and who alters any thing in it, or does any addition to the present Qur’aan”.

It is in Fawatihur Rahamoot Sharh Musallamus Saboot published by Matba’a Lucknow on page 617: “ I have seen in

Majm'aul Bayaan the Tafseer book of a Tabraee Rafzee, that to some of the Rafizees believed that the Qur'aan was more than what is in the present Qur'aan. (I seek refuge of Almighty Allah from this type of the statement). The commentator did not use this word. Whosoever utters this statement is Kaafir because of his refusal of the fundamentals of religion.

### **The second Kufr**

Every Rafizee individual says: that Sayyiduna Ameerul Mu'mineen Hazrat Ali and other Imaams (may Almighty Allah be pleased with them all) are greater than the preceding prophets. And one who makes a non prophet greater than a prophet, he is Kaafir by consensus of all Muslims. It is explained in Shifa Shareef on page 365 about these very same Ijmaee Kufr (disbelief declared by consensus) (وكذلك نقطع بتكفير غلاة الرافضى في قولهم ان الائمة افضل من الانبياء " likewise, we surely, declare those extremist Raafizees as Kaafir who say that Aa,emmah are superior than prophets". Imam Nawawee has quoted in Ktaburrauzah and Imam Ibne Hajar Makki has mentioned and confirmed this statement of Shifa Shareef in Ielamm Bi Qawatiel Islam published by Matba'a Misr on page 44. Mulla Ali Qari says in Sharhe Shifa published in Qustuntunuyah volume 2 page 526 (هذا كفر صريح) "this is a clear Kuf". It is in Manhur Rauzil Azhar Sharh Fiqhe Akbar on page 146 published by Matba'a Hanafi: "the statement which has been quoted from Karramiah that it is possible that a Wali becomes greater than a prophet. This is a Kufr, deviation and ignorance.

It is Sharhe Maqaasid published in Qustutunuyah volume 2 page 305 and in Tareeqahe Muhammadiyah of Allama Barkawee, hand written version, section two, chapter1: "

indeed, there is a consensus of Muslims on this that the prophets, peace be upon them, are greater than Aulia (saints)". It is in Hadeeqah e Nadiyyah Sharh Tareeqah e Muhammadiyyah published by Matba's Misr volume 1 page 215 (التفضيل على نبي تفضيل على كل نبي) "to make a non prophet greater than any of the prophet is to make him greater than all prophets.

It is Sharhe Aqaaed Nasafees published by Matba'a Qadeem on page 65 and in Tareeqah e Muhammadiyyah and in Hadeeqah e Nadiyyah on page 215:

"to make a Wali greater than anyone of the prophets, whether he is a Mursal (messenger) or not, is Kufr and deviation. And why not, because in this there is degradation of a prophet when comparing him with a Wali and it is against the consensus. As it is known, that all Muslims unanimously have agreed upon the greatness of the prophets.

It is in Irshadus Saari Sharhe Bukhari volume 1 on page 175: "a prophet is greater than a Wali. And this is a confirmed matter. And one, who utters anything against this, is a Kaafir, because, undoubtedly, it is one of the fundamentals of religion.

The present Rafzee scholars have accepted these crystal clear Kufrs openly in their Fatwas( verdicts)

This Fatwa has been mentioned with full details in Risaalh e Takmilah Radde Rawafiz and in Risaalah e

### **Fatwa (1)**

What do the Mujtahideen e Deen (scholars of authority in religion) say in this matter that Wali e Mustafa Ali e Murtuza Alaihissalam is superior than all preceding prophets, except Muhammad the messenger of Allah? Or he is not? Bayyinu Tujaroo (answer the Question, you will be rewarded)

**The answer**

He is superior. Allah Knows.

The writer Meer Agha Ufia Anhu

**Fatwa (2)**

What do you say about this matter that in the Qur'aan compiled by Uthmann. Have the verses of praise of Uthmann been altered or not? Bayyinu Tujaroo (answer the Question, you will be rewarded)

**The answer**

It is not sure and confirmed. But there are possibilities for this. Allah Knows. The writer Meer Agha Ufia Anhu

**Fatwa (3)**

The Second question is this. The Ahle Bait (family) of the prophet, Ali Murtaza in particular, is superior than all prophet or not? Bayyinu Tujaroo (answer the Question, you will be rewarded)

**The answer**

The status of Aa,emmah e Huda was higher than not only all prophets, but also than the messengers. And also the status of Janab Ameer (Hazrat Ali) Allah Knows. The writer Sayed Ali.

**Fatwa (4)**

The seventh question is this. Has any alteration or omission taken place in the Qur'aan compiled by Hazrat Uthmaan, or not?

**The answer**

[www.alahazratnetwork.org](http://www.alahazratnetwork.org)

The alteration of the compiler of The Qur'aan, but the burner and changer of the Qur'aan regarding the composition of Qur'aan i.e. the order of the chapters, is clear in the statements of the interpreters of both groups. Likewise, the omission of some of verses revealed about the excellence of the Ahle Bait is proven by several evidence and diverse presumption. The writer Sayed Ali.

The Rawafiz in general, are followers of their scholars of authority. So, even if any illiterate Rafizee is not aware of theses above mentioned Kufirs, then still he can never refuse to accept the Fatwas of Mujtahideen. And suppose, if it happens that any Rafizee refuses to accept Fatawas of his Mujtahideen, so at least he will never accept his Mujtahideen as Kaafir because of these Kufirs. Rather he will regard them as scholar and leader of his religion. And one who does not accept a Kaafir, a refuter of the fundamentals of religion, as Kaafir, he himself is a kaafir. It is in Shifa Shareef on page 362 about these very same unanimously accepted Kufirs:( ) "that is why we say: that person is Kaafir who dose not accept a kaafir as Kaafir, or hesitates or doubts in his Takfeer, or recommends his school of thought, although ,along with these, he exposes himself as a Muslim and believes in truthfulness of Islam and the falsehood of other religions. With all his beliefs, he is a kaafir because of the clear fact that he dose not accept a Kaafir, as a Kaafir.

It is on page 321 of the very same Shifaa Shareef and in Fatawa Bazzazia volume 3 on page 322 and in Durara wo Ghurar on page 300 published by matba'a Misr and in Fatawa Khairiah volume on page 94-95 and in Durre Mukhtaar on page 319 and in Majmaul Anhur volume 1 on page 618: ( )

“one who doubts in his Kufr and its punishment, he himself is certainly Kaafir”.

The scholars have confirmed about the Rawafiz and especially, about this verdict. Following is what Allama Nooh Aafandi and Shaikhul Islam Abdullah Aafandi and Allama Hamid Emaadi Aafandi Mufti of Damascus and Syria and Allama Sayid Ibne Aabideen Shaami in Uqood volume 1 on page 92, have passed this verdict in an answer to this question that what do the scholars say about Rawafiz? “these Kaafirs have indulged in many types of Kufirs. And one who hesitates in their Kufr, he is a Kaafir like them”.

Allama tul Wajood Mufti Abus Suood in his Fatawa and Allama Kawakabee Sharh Faraaed Saniyyah and Allama Muhammad Ameenuddeen Shaami in Tanqeehul Hamidiyah on page 93, have said: “ the scholars of all ages and time have agreed unanimously on this that one who doubts in the Kufr of these Rafzees, is himself a Kaafir”.

### **A great warning**

Dear Muslims! The main base of the verdict is on refusal of the fundamentals of religion. And the fundamentals because of their clear and intuitive proofs are always explicitly self-evident. So, even if there is no any clear Nass (order), still the judgment bout them, will be the same, that its refuter will be declared as a Kaafir. For example, the confirmation of this that the Aalam (world) with all its parts, is mortal. This confirmation will not be found in any Nass. Eventually, the mortality of heaven and earth has been stated. But, according to the consensus of Muslims, one who believes in the eternity of any thing beside Almighty Allah is undoubtedly a Kaafir. Its abundant evidences are mentioned in my Risalah (treatise)

Maqaamiul Hadeed Aalal Khaddil Mantiqil Jadeed. So, the reason is the same that to believe in the mortality of every thing beside Almighty Allah is one of the fundamentals of religion, which dose not require any proof. It is in Elaam Imaam Ibne Hajar on page 17:

“Allama Nawawi has, in addition, said: the correct is that it should be conditioned with this that if he denies any thing which is known by Ijma’a (consensus) as the fundamental of Islam, (he will become Kaafir) whether there is any Nass on that or not.

That is why; any Taweel (interpretation) in fundamentals of religion is not accepted. Alhamdulillah the Holy Qur’aan which is present today in the hands of Muslims intact throughout the world from thirteen hundred years, according to the consensus of Muslims, without any addition and omission, is the same revelation of Almighty Allah which prophet Muhammad (peace be upon him) had brought to the people. And he had passed this very same Qur’aan into their hands for their beliefs, faith and action. This is the very same Qur’aan which had been safe and sound from any omission and addition and from any amendment and alteration. This is the very same Qur’aan which has been promised truly in Inaa lahu lahafizoon and definitely, this very same meaning of the verse is a fundamental of religion.

The meaning of the verse is not this that the Qur’aan which is found in the hands of Muslims from thirteen hundred years till today is not safe from omission and alteration. And the real Qur’aan has been hidden and kept in the cave of Samarrah by undescribed woman. This is a fiction and fabrication. To these Rafizees the meaning of Inna lahu lahafizoon is this that they



want to make Muslims practice this amended, altered, incorrect and incomplete Qur'aan and they will keep and hide the real Qur'aan in the cave. As it is said in Persian: "to keep stone and gold without any use is of same importance".

It means that to them the meaning of "Hafizoon" is this that they will keep the Qur'aan away from Muslims and will not show them its shadow to them. Some dirty heart Rafizees have made Taweel to this extent that whatever and however alteration may occur in the Qur'aan, it will not affect its authenticity, because it is preserved intact in the knowledge of Almighty Allah and in Lauhe Mahfooz (protected tablet). While, in the knowledge of Allah nothing can change, so what is the peculiarity of Qur'aan? Torah and Bible are out of discussion, even a lost writing of no importance, where a single word of writer was not correct and it has vanished from the world, is intact in the knowledge of Almighty Allah. This type of dirty Taweelat in fundamentals of religion are neither accepted nor on that account the Kufr and apostasy will not be defended. They are like those naturalists who said: heaven is extreme height, and Gabriel and angels are forces of goodness, and Iblees and Satan are forces of evils, and resurrection, paradise and hell are only spiritual and not physical. Qadiyaani the apostate changed meaning Khatmuunabeen (seal of prophet) to Afzalul Mursaleen (superior than all prophets) and another person (from Deopband) changed this meaning of Khatamunnaeen to Nabi Bizzat (real prophet). If these types of Taweelaat are accepted then the whole Islam and Iemaan will be disrupted and sabotaged. The idol worshipers will make taweel of Lailaha illallah that it's meaning is that there are other deities of worship, but Almighty Allah is greater and mightier than them all. It does not mean that there is no other deity of worship beside

Almighty Allah. As, it is clearly understood in the sayings of Arabs. Like *Laa fataa illa Ali wa la saifa illa Zulfikqar*, that there is no warrior like Hazrat Ali and there is no sword like Zulfikaar. It does not mean that there is no warrior except Ali and there is no sword except Zulfikaar.

This point should be always kept and bore in mind. It will protect you from filthy beliefs and dirty myths of these apostates of times and false proclaimers of Islam. *Wa billahi taufeeque wal hamdulillahi rabbil aalameen*.

**In short, following is the unanimous, final and explicit verdict about these tabarrei Rafzee**

They are Kuffar (disbelievers) and Murtaddeen (apostates). Their slaughtered animals are dead (not allowed to consume). To make Nikah with them is not only Haraam (forbidden) but an absolute Zina (fornication). *Ma'aazallah*, (I seek refuge of Allah) if the man is a Rafizee and the woman is a Muslim then it is a cause of severe wrath of Almighty Allah. And if the man is Sunni and the wife is one of them (Rafizee), then still Nikah will not be valid and it will be only Zina. And children will be *waladuz zina* (of fornication) and they will not get the heritage of the father, even if the children are Sunni because according to Shariah there is no father for *Waladuzzina*. And the woman will neither deserve the heritage nor Mahar (dowry) because there is no Mahar for Zaniah (fornicator woman). A Rafizee can never get the heritage of any one of his relatives, even a son from his father and a daughter from her mother. In fact there is no share of heritage for him from a Kaafir and even from a Rafizee of his own belief, let alone the heritage of a Sunni or a Muslim. To associate, to intermingle, to greet and to talk with any Rafizee man or woman, a knowledgeable person

or an illiterate person, is a major sin and strictly Haraam (forbidden). One who regards them as a Muslim after being aware of their cursed beliefs, or doubts them being a Kaafir, he himself is a Kaafir according to the consensus of leading scholars of Islam. The Shariah rules mentioned above about the Rawafiz, are the rules about him. This is Faraz (obligatory) upon Muslims to heed to this Fatawa (verdict) attentively and become a true, staunch Sunni Muslim by following this Fatwa. Wabillahi ttauffeeque Wallahu Subhanahu wa Ta'ala A'alam wa Ilmuhu Jalla Majdudhu Atamm wa Ahkam.

Katabahu Abduhul Muznib Ahmad Raza Al Barailawi Ufia Anhu Bi Muhammanil Mustaf Al ummi Sallallahu Ta'aala Alaihe wasallam

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