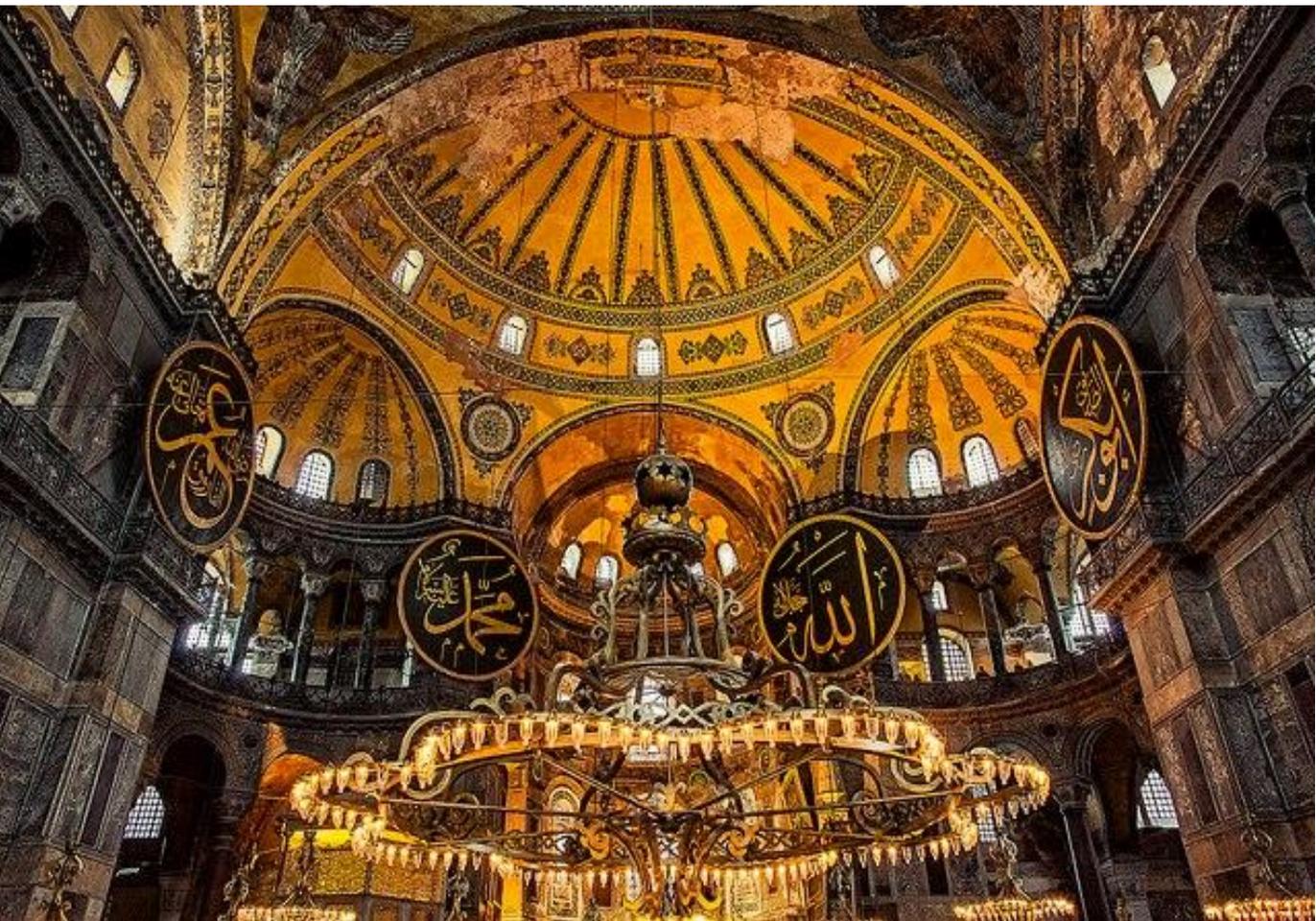


# REFUTING THE REJECTERS



ALA HAZRAT  
IMAM AHMED  
RAZA KHAN

**RADD  
UR'RAFADHAH**  
A BRIEF REFUTATION OF THE  
ABUSIVE RAAFIDHI SHIAS

# **REFUTING THE REJECTERS**

**A BRIEF REFUTATION OF THE ABUSIVE RAAFIDHI SHIA SECT**

Translation of

**RADD UR'RAFADHAH**

By **ALA HAZRAT IMAM AHMED RAZA KHAN**

**TRANSLATION BY AQIB ALQADRI**

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# REFUTING THE REJECTERS

Original Urdu Work "RADD UR'RAFADHAH"

by **Ala Hazrat Imam Ahmed Raza Khan**

Translation and explanations in parentheses by:

**Aqib Farid alQadri**

Rabi usSaani 1438 / January 2017

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**THIS HUMBLE EFFORT IS DEDICATED TO  
MY MERCIFUL PARENTS, SPIRITUAL GUIDES AND TEACHERS.**

Syed Abdul Aleem alQadri (1935-2007)

Syed Shah Turab ulHaque alQadri (1942-2016)

*(May Allah shower His mercy upon them)*

&

Hazrat Allamah Mufti Akhtar Raza alQadri

Hazrat Allamah Zia ulMustafa alAazmi

Hazrat Syed Wajahat Rasool alQadri

*(may Allah prolong their beneficence)*

**O Allah! Accept this humble offering, for the sake of Your Beloved, and  
for the sake of his beloved Companions! Aameen.**

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Allah - beginning with the name of - the Most Gracious, the Most Merciful**

All Praise to Allah; and infinite blessings and peace be upon His chosen beloved, the Holy Prophet Hazrat Mohammed Mustafa ﷺ; and upon the Holy Prophet's chaste wives, his noble progeny, his noble companions – especially upon the four Caliphs ﷺ - and all those who rightly follow him until the Last Day. Aameen.

## **THE QUESTION**

What do the Muslim scholars say regarding this matter: A Sayyed Sunni lady has passed away, and some of her cousins are Raafidhi Tabarra'ee Shias (those who curse the noble Companions). They want to take a share from her estate as Asabah (agnates), although Asabah itself is unknown in the Shia school of thought. Can they (the Raafidhis) be her heirs in this case? Please explain and be rewarded. <sup>1</sup>

## **THE ANSWER**

All praise is to Almighty Allah Who guided us and safeguarded & protected us from Rifth (rejection of faith – i.e. from being a Raafidhi Shia), from Khurooj (exiting Islam – i.e. from being a Khariji) and released us from all sorts of calamities. Allah's blessings and salutations be upon our master, our refuge and protection Hazrat Mohammed ﷺ; and blessings and salutations be upon his family and Companions ﷺ who are the first and foremost in belief, and best in righteousness and staunch in faith and conviction. Aameen.

## **RAAFIDHIS ARE INELIGIBLE TO GET ANY INHERITANCE.**

In the above mentioned query, the Raafidhi cousins are ineligible to get any share from the late Sayyed Sunni lady's estate. In fact they do not have any right at all - even if they were her real brothers, let alone they being her maternal cousins. Furthermore, even if they were of a relation closer than that of brotherhood and even if they were not the deniers of Usoobat (being an agnate), (they do not have any right) - because their deprivation is due to the difference of their religion.

It is stated in Sirraajiyah:-

The factors that deprive a person from attaining inheritance are four, (until it is mentioned that) and (one of them) is the difference of religion.

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<sup>1</sup> Question sent from Sitaapur by the honorable Hakeem Sayyed Muhammad Mahdi Saheb on 24 Zi-alQa'adah 1319 Hijri

## **RAAFIDHIS ARE DISBELIEVERS.**

Any Raafidhi Tabarra'ee Shia who disrespects the Shaikhayn (the two Shaikhs i.e. the first 2 Caliphs) Hazrat Siddeeq-e-Akbar and Hazrat Farooq-e-Azam, or insults any one of them, even just to the extent of not accepting him as the Imam and true Caliph, is indeed a disbeliever – this is well defined in reliable books of Fiqh-e-Hanafi (school of Islamic Jurisprudence) and as per the attestations and the verdicts of all leading jurists. ﷺ

It is stated in Durre Mukhtaar<sup>2</sup> :-

If someone denies any of the necessities of the religion, he is a disbeliever; for instance, to say that Almighty Allah possesses a body like the physical bodies, or to refuse the Companionship of Hazrat Abu Bakr Siddeeq. ﷺ

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It is stated in Tahtawee<sup>3</sup>:-

Similarly, denying the Caliphate (of Abu Bakr Siddeeq) is also disbelief.

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In the manuscripts of Fatawa Khulasah it is mentioned<sup>4</sup> :-

If a Raafidhi perceives Hazrat Ali ﷺ to be superior to all the Companions ﷺ, then he is an innovator and a deviant and if he is a denier of the Caliphate of Hazrat Abu Bakr, he is a disbeliever.

---

It is in Fath ulQadeer<sup>5</sup> and commentary of Tabyeen of Allamah Ahmad AlShalbi<sup>6</sup>:-

If a Raafidhi says that Hazrat Ali is superior to the three (previous) Caliphs, he is a deviant. And if he denies the Caliphate of Hazrat Abu Bakr Siddeeq ﷺ or that of Hazrat Umar Farooq ﷺ, he is a disbeliever.

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It is in Wajeez Imam Kardari<sup>7</sup> :-

The denier of the Caliphate of Hazrat Abu Bakr is a disbeliever. This is the correct verdict. And the denier of the Caliphate of Hazrat Umar Farooq is also a disbeliever. This is the most correct judgment.

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<sup>2</sup> Published by Hashmi Publications, Page 64

<sup>3</sup> Commentary of Durr e Mukhtar, published in Egypt, Volume 1 Page 244

<sup>4</sup> Of Khazanat ulMufteen, Chapter of Prayer, Section 15

<sup>5</sup> Exegesis of Hidayah, published in Egypt Volume 1 Page 248

<sup>6</sup> Published in Egypt Volume 1 Page 135

<sup>7</sup> Published in Egypt Volume 3 Page 318

It is mentioned in Tabyeen ulHaqaaque <sup>8</sup> :-

Imam Murgheenaani said: Prayer (Salaat) will be valid behind an innovator and a deviant whereas it will never be valid behind a Raafidhi, Jahmee, Qadaree, Tashbeehi and one who says that the Qur'an is a creation. The summary of the above is that if a person has not become a disbeliever because of his deviation, then the Prayer offered with the deviant as the Prayer-leader is valid, but it will be disliked (Makrooh); otherwise, (i.e. if the person has become a disbeliever) it will be invalid.

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It is mentioned in Fatawa Alamgeeriyah immediately after the above <sup>9</sup> :-

It has been similarly stated in Tabyeen ulHaqaaque and Khulasah and this is the correct verdict - and the same is also mentioned in Bidayah.

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In the same book <sup>10</sup> and in Bazzaziah <sup>11</sup> and in the manuscript of alAshbah and Ithaaf ulAbsaar wa alBasaaer <sup>12</sup> and in Fatawa Anqarwiyah <sup>13</sup> and in Waqaaat ulMuftaan <sup>14</sup> - in all these is the quotation from Fatawa Khulasah:-

If a Raafidhi slanders the Shaikhayn (Hazrat Abu Bakr and Hazrat Umar), he is a disbeliever. And if he states that Hazrat Ali was superior to Hazrat Abu Bakr Siddeeq and Hazrat Umar Farooq, he is an innovator and deviant, (but) not a disbeliever.

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On the same page of Fatawa Aalamgeeriyah and in Barjandi <sup>15</sup> there is a quotation from Fatawa Zaheeriyah:-

The denier of the leadership of Hazrat Abu Bakr is a disbeliever, and according to the sayings of some theologians, he is a deviant & not a disbeliever. And the correct verdict is that he is a disbeliever. Similarly, according to the most correct verdict, the refuter of the Caliphate of Hazrat Umar Farooq is also a disbeliever.

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<sup>8</sup> Exegesis of Kanz ul Haqaeq – published in Egypt, Volume 1, Page 134

<sup>9</sup> Published in Egypt, Volume 1, Page 84

<sup>10</sup> Fatawa Alamgeeriyah, in Volume 3 Page 264

<sup>11</sup> Volume 3 Page 319

<sup>12</sup> Published in Egypt Page 187

<sup>13</sup> Published in Egypt Volume 1, Page 25

<sup>14</sup> Published in Egypt Page 13

<sup>15</sup> Exegesis of Niqayah, published in Lucknow, Volume 4, Page 2

In the very same place <sup>16</sup> there is a quotation from Fatawa Bazzaziyah:-

It is compulsory (Waajib) to declare all Raafidhis, all Naasibeers and Kharijees as disbelievers: because, they say that Ameer ulMu'mineen Hazrat Uthmaan and Hazrat Ali and Hazrat Talha and Hazrat Zubair  and Hazrat Aayeshah , are disbelievers.

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It is stated in Bahr urRaaeque <sup>17</sup> :-

The most correct verdict is that the refuter of the Leadership and Caliphate of Hazrat Abu Bakr or of Hazrat Umar Farooq, is a disbeliever.

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It is in Majma' ulAnhur Sharh Multaq alAbhur <sup>18</sup> :-

If a Raafidhi is just a Tafdheeli (one who believes Hazrat Ali to be superior to Hazrat Abu Bakr & Hazrat Umar), he is a deviant; and if he is the denier of the Caliphate of Hazrat Abu Bakr Siddeeq, he is a disbeliever.

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On Page 631 of the same book, it is mentioned:-

Whoever refutes the Companionship of Hazrat Abu Bakr Siddeeq, is a disbeliever. Similarly, one who refutes the legitimate leadership of Hazrat Abu Bakr, is a disbeliever according to the most correct verdict. Likewise, refuting the Companionship of Hazrat Umar Farooq is also disbelief according to the most correct verdict.

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It is stated in Ghuniyah <sup>19</sup> :-

By the word "Deviant" is meant the one who holds any belief against those of the Ahle-Sunnah wa alJamaa'ah; and to follow him in Prayer is allowed, but disliked; that is when his beliefs - as per the creed of Ahle-Sunnah - have not led him into disbelief; but if his beliefs have led him into disbelief, then offering Prayer behind such a person is not allowed. For example, the extremist Raafidhis who claim that Hazrat Ali is Allah or that the prophet-hood was for Hazrat Ali and Hazrat Jibreel made a mistake - and other similar matters that are disbelief; and similarly, whoever falsely accuses Hazrat Aayeshah Siddeeqah of the grave sin, or denies the

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<sup>16</sup> Of Fatawa Alamgeeriyah

<sup>17</sup> Published in Egypt, Volume 5 Page 131

<sup>18</sup> Published in Istanbul Volume 1 Page105

<sup>19</sup> Exegesis of Munniyah, published in Istanbul Page 514

Companionship or the Caliphate of Hazrat Abu Bakr or slanders the Shaikhayn (is also a disbeliever).

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In Kifayah <sup>20</sup> and in Mustakhlis ulHaqaaque <sup>21</sup> it is mentioned:-

If the deviancy (is such that it) makes the person a disbeliever – such as the Jahmee and the Qadaree who claimed that the Holy Qur’an is a creation, and the extremist Raafidhi who denies the Caliphate, Prayer is not allowed behind him.

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It is in the exegesis of Kanz Le-alMulla Miskeen Ala Hamishe Fath ulMu’een <sup>22</sup> :-

It is stated in Khulasah that the Prayer is valid behind deviant persons, except the Jahmiyyah, the Jabariyyah, the Qadariyyah, the extremist Raafidhis and the one who says that Qur’an is a creation and the Mushabbahah. In summary, amongst the people who face the Qiblah (for Prayer) i.e. the Muslims – and if he is not an extremist such that his deviation has not led him to disbelief, then the Prayer offered behind him is valid, albeit it is disliked. By extremist Raafidhi is meant the one who refutes the Companionship of Hazrat Abu Bakr Siddeeq.

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This is in Tahtawi Ala Maraaqi alFalaah <sup>23</sup> :-

The refuter of the Companionship of Hazrat Abu Bakr Siddeeq is a disbeliever. And it is stated in Fath ulQadeer that the refuter of the Companionship of Hazrat Umar Farooq, is also a disbeliever. And it is mentioned in Burhaan Sharh Mawahib ur’Rahmaan that the refuter of the Companionship of Hazrat Uthmaan Ghani is also a disbeliever. And offering Prayer is not allowed behind a person who denies the validity of wiping (Masah) on socks or denies the Companionship of Hazrat Abu Bakr or behind the one who slanders the two Shaikhs or falsely accuses Hazrat Aayeshah Siddeeqah. Prayer is also not valid behind the one who denies any of the fundamental tenets of religion, because he is a disbeliever. No excuse will be accepted from him – whether he says that it was a wrongful interpretation or acknowledges that he suggested it due to a mistake.

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<sup>20</sup> Exegesis of Hidayah published in Mumbai, Volume 1

<sup>21</sup> Exegesis of Kanz udDaqaaeq published by Matba’a Ahmadi, Page 32

<sup>22</sup> Published in Egypt, Volume 1 Page 208

<sup>23</sup> Published in Egypt, Page 198

It is written in Nazm ulFaraaed Manzoom Allaamah Ibne Wahbaan Hamish Mujeebiah <sup>24</sup> and in the hand written version, KitaabusSiyar:-

The one who curses the Shaikhayn or slanders them, is a disbeliever. And one who said that the meaning of the word “Yadu-Allah” is the “Hand of Allah”, is a disbeliever worse than him. And it is correct to declare the person who refutes the Caliphate of Hazrat Abu Bakr, as a disbeliever. And the same is the verdict about the refusal of the Caliphate of Hazrat Umar Farooq in the clearest and correct way.

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It is in the handwritten version of Tayseer ulMaqaasid Sharh Wahbaaniyah by Allamah alSharanbulaali, KitaabusSiyar:-

If a Raafidhi swears at or curses the Shaikhayn he becomes a disbeliever and if he (only) claims Hazrat Ali to be superior to them, he is a deviant, and not a disbeliever.

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It is mentioned in the same book (Tayseer ulMaqaasid ) in the very same place:-

The refuter of the Caliphate of Hazrat Abu Bakr Siddeeq is a disbeliever according to the correct creed, and in the clear verdicts, the refuter of the Caliphate of Hazrat Umar Farooq is also a disbeliever.

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It is stated in Fatawa Allamah Nooh Aafandi, and in Majmoo’ah Shaikh ul’Islam Ubaidu-Allah Aafandi, and in Mughni alMustafti an Suwali ilMustafti, and in Uqood udDurriyyah <sup>25</sup> :-

Raafidhis are disbelievers, because of several disbeliefs. One of them is the refuting of the Caliphate of Shaikhayn. Another is that they swear at the Shaikhayn, may Almighty Allah blacken the faces of the Raafidhis in both the worlds. Now, whoever holds any of the above mentioned beliefs is a disbeliever.

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It is written in the very same above mentioned (four) books:-

Swearing at the Shaikhayn is similar to swearing at the Noble Prophet. Imam Sadr Shaheed said: One who swears at the Shaikhayn or curses them, is a disbeliever.

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<sup>24</sup> Published in Egypt, Page 40

<sup>25</sup> Published in Egypt, Page 92-93

It is mentioned in Uqood udDurriyyah, after citing the Fatwa:-

May the scholars of the Uthmaaniyah Caliphate be blessed with Divine help. Amongst them who were entitled as Shaikh ulIslam, passed many verdicts about Shias; some of them elaborated this and wrote books about them. Amongst those who gave the verdict of disbelief and apostasy of the Raafidhis, is Muhaqiq Mufassir Abu Masood Aafandi Imaadi, grand Mufti of the great Uthmaaniyah government. And Allamah Halabi Kawakibee has mentioned his statement in the commentary of his Manzoom-e-Faqeeh named as Faraaed esSaniyyah.

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It is in alAshbah <sup>26</sup>, Ithaaf <sup>27</sup>and Waaqiat ulMufteen<sup>28</sup>, from Manaajib Kardari:-

One who denies the Caliphate of the Shaikhayn or hates them, is a disbeliever, because they are the beloveds of the Noble Messenger of Allah.

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### **THE REPENTANCE OF RAAFIDHIS IS NOT ACCEPTED.**

Some reputed scholars have declared that Raafidhis are disbelievers of the worst order; such that even their repentance is not accepted.

It is written in Tanweer ulAbsaar<sup>29</sup> :-

The repentance of every apostate is accepted except of those who became disbelievers because of insulting the Holy Prophet or because of slandering the Shaikhayn or any one of them.

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It is stated in the manuscript of alAshbah wa alNazaaer <sup>30</sup> and in Fatawa Khairiyah <sup>31</sup>and in Ithaaf ulAbsaar wa alBasaar <sup>32</sup>:-

If a disbeliever repents, his repentance is accepted in this world and in the hereafter. But there are certain disbelievers whose repentances are not accepted; first is the one who became an apostate because of insulting our beloved Holy Prophet or any prophet and second are those who became apostates due to swearing at Sayyeduna Abu Bakr and Sayyeduna Umar or any one of them.

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<sup>26</sup> In the manuscript, Section 2

<sup>27</sup> Volume 1 Page 25

<sup>28</sup> Page 13

<sup>29</sup> Text of Durre Mukhtaar, by Hashimee Publishers, Page 319

<sup>30</sup> In Kitabussiyar

<sup>31</sup> Published in Egypt Volume 1 Page 94-95

<sup>32</sup> Published in Egypt Page 187

It is in Durre Mukhtaar:-

It means that – as quoted in Bahr urRaaeq with reference of Jauhar Nayyirah Sharh Mukhtasar Qudoori of Imam Sadr Shaheed - whoever slanders the Shaikhayn, or curses them is a disbeliever; his repentance is not accepted; and such is the verdict passed by Imam Daboosi and Imam Faqeeh Abu alLaith Samarqandi. And this statement is the preferred one for verdicts. Ashabah has also maintained the same verdict, and Allamah Shaikh ulIslam Muhammad Bin Abdullah Gazzi Tamartashi has also kept it intact.

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And it is also very clear that no disbeliever can take a share from the inheritance of a Muslim.

It is stated in Durre Mukhtaar<sup>33</sup>:-

The matters that prevent one from inheriting are slavery, killing of the ancestor (the owner of the estate) and the difference of Islam and disbelief between the ancestor and the (claimant) heir.

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It is in Tabyeen ulHaqaaeq <sup>34</sup> and in Alamgeeriyah <sup>35</sup> :-

The difference of religion between ancestor and heir is also an obstacle in gaining the inheritance. By this difference is meant Islam and disbelief.

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### **RAAFIDHIS ARE APOSTATES (THOSE WHO RENOUNCE ISLAM).**

In fact, a Raafidhi or a Wahhabi or any reciter of the Kalemah (the testimony of faith) who proclaims Islam but holds doctrines of disbelief, according to the statement of the scholars of Islam, is worse than all other open disbelievers; that is, he is an apostate (one who renounces faith).

It is in Hidayah <sup>36</sup>and in Durre Mukhtaar <sup>37</sup> and in Alamgeeriyah <sup>38</sup>:-

If a heretic holds a doctrine that is in fact disbelief, then he is in the position of an apostate.

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<sup>33</sup> Page 283

<sup>34</sup> Volume 6, Page 240

<sup>35</sup> Volume 6, Page 454

<sup>36</sup> Published by Matba'a Mustafaaieyah, Volume 2, Page 563

<sup>37</sup> Page 668

<sup>38</sup> Volume 6 Page 142

It is in Ghurar Matan Durar <sup>39</sup>:-

If the judgement of disbelief is passed on a heretic, he is considered an apostate.

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It is in Multaq alAbhur and in its commentary Majma ulAnhur:-<sup>40</sup>

If a heretic is declared a disbeliever because of the same deviant belief(s) he holds, he is similar to an apostate.

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Furthermore, it is in Fatawa Hindiyah <sup>41</sup> and in Tareeqah-e-Muhammadiyah and in commentary of Hadeeqah Nadeyyah <sup>42</sup>and in Barjandi the commentary of Niqaaiah<sup>43</sup>:-

It is compulsory to declare the Raafidhis as disbelievers because of their disbeliefs. These Raafidhis are out of the religion of Islam. The verdict upon them, as per Islamic Jurisprudence, is that of apostates. It has been declared likewise in Fatawa Zaheeriyah.

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And the fact is that an apostate is not eligible to get any inheritance. Not only is an apostate ineligible to get inheritance from a Muslim, he cannot get it even from any disbeliever – not even from an apostate who follows the same religion of his.

It is in Fatawa Alamgeeriyah <sup>44</sup> :-

An apostate can neither be the heir of any Muslim nor the heir of another apostate of his own religion. Such has been stated in Muheet.

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It is in Khazanat ulMufteen:-

An apostate cannot become the heir of anyone; neither of a Muslim nor of a Dhimmee (a disbeliever living under protection in Muslim rule) nor of another apostate like him.

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The above is the clear juristic verdict of the Shariah upon the Tabarra'ee Raafidhis, even if they may not deny any other fundamentals of religion, apart from Tabarra (cursing) and denying of the Caliphates of Shaikhayn.

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<sup>39</sup> Published in Egypt Volume 2 Page 346

<sup>40</sup> Volume 2 Page 346

<sup>41</sup> Volume 2 Page 1264

<sup>42</sup> Published by Egypt Publications Volume 1 Page 207- 208

<sup>43</sup> Volume 4 Page 20

<sup>44</sup> Volume 6 Page 455

However the cautious (guarded) statement about them given by the theologians (Mutakallimeen) is that that they are heretics and dogs of hell, but not disbelievers<sup>45</sup>; which is the path chosen by us too<sup>46</sup>.

**However the modern day Raafidhis are not only Tabarra'ee (abusive / cursers), but they openly deny the fundamentals of religion. And so, most certainly, by the consensus of Muslims scholars, they are surely disbelievers and apostates.**

The honorable scholars of Islam have confirmed that one who does not consider them disbelievers, is himself a disbeliever. Beside several disbeliefs, there are two (other) clear ones, which are held by every Raafidhi – whether knowledgeable or illiterate, man or woman, child or elderly.

### **THE FIRST MAJOR DISBELIEF OF THE RAAFIDHIS**

**They claim that the Holy Qur'an is incomplete.**

Some of them allege that Hazrat Uthmaan Ameer ulMumineen Ghani Zu-ulNoorain or other Companions or Ahle Sunnah scholars, have removed some parts of the Holy Qur'an. A group among the Rafidhis claims that they have changed some words, whilst some say though the reduction in or changing of the Holy Qur'an is not proven, it certainly is possible. And whoever believes that someone has made any addition to or reduction or alteration or any sort of change in the Holy Qur'an or even regards it as possible, is indeed – by consensus - a disbelieving apostate; because he is belying the Holy Qur'an itself.

For Almighty Allah has said in the Holy Quran (Surah Hijr – Verse 9):-

Indeed We have sent down the Qur'an, and indeed We  
Ourselves, surely are its Guardians.

It is in Baidhawi<sup>47</sup>:-

It (the quoted verse of the Holy Qur'an) means "We will protect  
it from any amendment, alteration, addition or reduction".

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<sup>45</sup> The Jurists and the theologians do not differ on the issue that one who (1) Rejects the Companionship of Syedna Abu Bakr or (2) accuses Sayyedah Aayeshah Siddeeqah of the ugly sin (which Allah absolved her of), is a disbeliever.

<sup>46</sup> The decrees of the jurists are not rejected; this position is just for being cautious; this does not mean that the Tabarraee Rafidhis cannot be considered disbelievers.

<sup>47</sup> Published in Lucknow Page 428

It is in Jalaalain Shareef:-

It (the quoted verse of the Holy Qur'an) means that Almighty Allah says, "We ourselves are the protectors of the Qur'an against anyone changing it, or rearranging it, or making any addition or reduction".

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It is in alJumal:- <sup>48</sup>

In contrast to other revealed books, in which amendments and alterations have taken place, the Holy Qur'an is protected from all that. No one from the whole creation, Jinn or human being, can add to or omit from it a single word or a single letter.

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Almighty Allah says in the Holy Qur'an (Surah Haa-Meem alSajdah Verse 41:42)

Indeed it is an honourable Book. Falsehood cannot approach it - neither from its front nor from its back; it is sent down by the Wise, the Most Praiseworthy.

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It is in Tafseer Ma'aalim utTanzeel Shareef <sup>49</sup>:-

The exegetists Qatadah and Suddi said: Falsehood means the devil. He cannot remove, add or alter anything in the Qur'an. Zujaj said: The meaning of "Falsehood" is that the Qur'an is protected from reduction, so nothing can be shortened from it, and thus falsehood cannot enter it from front. And it is protected from any sort of addition, so nothing can be added to it, thus falsehood cannot enter it from the back. Thus the meaning of falsehood is addition and reduction; and this book is totally protected from all sorts of falsehood.

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It is in Kashf ulAsraar by Imam Shaikh Abdul Azeez Bukhaari <sup>50</sup>:-

The abrogation of any part of the Qur'an, whether in its recitation or commands was permissible during the time of the Holy Prophet. However, after his departure from the mundane world this is not possible. Some people who are actually Raafidhis and clearly atheists, hide behind slogans of Islam whereas their goal, in fact, is to destroy Islam. They say that this abrogation is allowed even after the departure of the Holy Prophet. They allege that there were some chapters in the Holy

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<sup>48</sup> Published in Egypt Volume 2 Page 561

<sup>49</sup> Published in Mumbai Volume 4, Page 35

<sup>50</sup> Commentary of Usool Imam Humaam Fakhr ulIslam Bazdawi Published in Istanbul Volume 3, Page 88 – 89

Qur'an about the Leadership of Hazrat Ali and about the excellence of Ahle Bayt, which the Companions have removed; and with the passage of time, these verses were forgotten. The proof of the falsehood of their allegation is this verse of the Holy Qur'an: "Indeed We have sent down the Qur'an, and indeed We Ourselves, surely are its Guardians". It has been similarly stated in the book of Imam Shams ulAemmah Usool ulFiqh.

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Says Imam Qazi Ayaaz in Shifa Shareef <sup>51</sup> after mentioning several of their disbeliefs (that are agreed upon by scholars):--

Likewise, the person who denies the Qur'an or any letter of the Qur'an and who alters anything in it, or does any addition to the present Qur'an, is most definitely a disbeliever by the consensus of scholars.

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It is in Fawateh urRahamoot <sup>52</sup> :-

I have seen in 'Majm'a ulBayaan', the exegesis of a Tabarra'ee Raafidhi, that some of the Raafidhis believe that the Holy Qur'an was previously more than its currently available form; the loss of "that part" is deemed to be the fault of the Companions who compiled the Holy Qur'an (I seek refuge of Almighty Allah). The commentator did not say that, "Whosoever utters this statement is a disbeliever" – (he should have) since it is a denial of the fundamentals of religion. <sup>53</sup>

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## **THE SECOND MAJOR DISBELIEF OF THE RAAFIDHIS**

Every living Raafidhi claims that Sayyeduna Ameer ulMu'mineen Hazrat Ali and the other Imams (may Allah be pleased with them) are all higher in status than the preceding prophets.

And - by consensus of all Muslims - it is agreed that whoever deems a non-prophet to be higher in status than any prophet, is a disbeliever.

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<sup>51</sup> by Siddeeqi Publishers Page364

<sup>52</sup> Exegesis of Musallamus Saboot, published in Lucknow, Page 617

<sup>53</sup> Which means that the Rafidhi exegete did not consider it disbelief.

It is explained in Shifa Shareef<sup>54</sup> about such disbeliefs which are recognized by the consensus of Muslims as definitely disbelief:-

Likewise, we declare the extremist Raafidhis as disbelievers who claim that the Imams are superior to the prophets.

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Imam Nawawi has quoted in Kitab urRawdhah and Imam Ibne Hajar Makki has mentioned and confirmed this statement of Shifa Shareef in Ee'laam be-Qawaty allIslam<sup>55</sup> and Mulla Ali Qari says in Sharh-e-Shifa<sup>56</sup>:-

This (to deem the Imams superior to the Prophets) is open disbelief.

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It is in Minha urRauz alAzhar<sup>57</sup> :-

The statement quoted from some (persons of) Karramiah (sect) that 'It is possible that a saint can become greater in status than a prophet' - is clear disbelief, deviancy, irreligious-ness and ignorance.

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It is in Sharh-e-Maqaasid<sup>58</sup> and in Tareeqah-e-Muhammadiyah of Allamah Birkiwi<sup>59</sup>:-

Indeed there is a consensus established among Muslims that the prophets are greater in status than saints.

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It is in Hadeeqah-e-Nadiyyah<sup>60</sup>:-

To deem any non-prophet greater than any prophet is to deem him greater than all prophets.

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It is in the exegesis of Aqaaed Nasafee<sup>61</sup>, Tareeqah-e-Muhammadiyah and in Hadeeqah-e-Nadiyyah<sup>62</sup>:-

Deeming a saint to be greater than any of the prophets, whether he is a Noble Messenger or not, is disbelief and deviancy; and why may it not be such? For this is equal to degrading a prophet in comparison with a saint and is (also) against the consensus,

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<sup>54</sup> By Qazi Ayaaz, Page 365

<sup>55</sup> Published in Egypt Page 44)

<sup>56</sup> Published in Istanbul Volume 2 Page 526

<sup>57</sup> Exegesis of Fiqhe Akbar Page 146 by Hanafi publications

<sup>58</sup> Published in Istanbul, Volume 2 Page 305

<sup>59</sup> Hand written version, Section 2, Chapter1

<sup>60</sup> Exegesis of Tareeqah e Muhammadiyyah published by Matba's Misr Volume 1 Page 215

<sup>61</sup> Published by Matba'a Qadeem Page 65

<sup>62</sup> Page 215

for it is well known that all Muslims have unanimously agreed upon the superiority of the prophets above all saints.

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It is in Irshaad usSaari <sup>63</sup>:-

A prophet is greater in status than a saint - and this is an established certainty; and whoever says contrary to this is a disbeliever, because undoubtedly it (this tenet) is one of the fundamentals of religion.

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### **RAAFIDHIS OPENLY PUBLISH THEIR APOSTASIES**

The present day Raafidhi scholars have openly accepted these crystal clear disbeliefs in the verdicts issued by them. (see a few examples quoted below):-

(This Fatwa has been mentioned with full details in Risaalah-e-Takmilah Radd-e-Rawafidh and in Risaalah Izhaar ulHaq <sup>64</sup> in which the following words are also present):-

#### **FATWA (1) BY RAAFIDHI SHIA SCHOLAR**

**QUESTION:** What do the authoritative scholars of religion say in this matter: Is Wali-e-Mustafa Ali-e-Murtuza (alayhe asSalaam) superior to all the preceding prophets, except Muhammad the Noble Messenger of Allah? Or he is not? Please explain and be rewarded. **THE ANSWER:** He is superior. Allah Knows. (Answered by Meer Agha)

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#### **FATWA (2) BY RAAFIDHI SHIA SCHOLAR**

**QUESTION:** What do you say about this matter that, in the Qur'an compiled by Uthmaan, have the verses of praise in respect of Ameer (alayhe asSalaam) (i.e. Syeduna Ali) been altered or not? Please explain and be rewarded. **THE ANSWER:** It is not sure or confirmed. But there are possibilities for this. Allah Knows. (Answered by Meer Agha)

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<sup>63</sup> Exegesis of Bukhari Volume 1 Page 175

<sup>64</sup> Published by Subh Saadiq printers Sitaapur in 1293H (1876 AD),

### FATWA (3) BY RAAFIDHI SHIA SCHOLAR

**THE 2<sup>ND</sup> QUESTION:** Are the Ahle Bayt (family) of the prophet, with Ali Murtaza in particular, superior to all the prophets or not? Please explain and be rewarded. **THE ANSWER:** However, the status of Aemmaah-e-Huda (Leaders of Guidance) was higher than not only all the prophets, but also than (all) the (noble) messengers except that of the Seal of the Prophets. And so is the status of Janab Ameer (Hazrat Ali) (superior to them). Allah Knows. (Answered by Sayed Ali)

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### FATWA (4) BY RAAFIDHI SHIA SCHOLAR

**THE 7<sup>TH</sup> QUESTION.** Has any alteration or omission taken place in the Qur'an compiled by Hazrat Uthmaan, or not? **THE ANSWER:** The alteration by the compiler of the Qur'an, nay – in fact the burner and changer of the Qur'an regarding the composition of Qur'an 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 Bayt is (also) proven by several clues and multiple proofs. (Answered by Sayed Ali)

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The Raafidhis in general are followers of their scholars of authority. So even if an illiterate Raafidhi is not aware of the above mentioned open disbeliefs, he can never refuse to accept the verdicts of their authoritative scholars. And supposedly, if a Raafidhi refuses to accept verdicts of his authoritative scholars, he will – at the very least – refuse to consider them disbelievers because of these disbeliefs. Rather he will regard them as scholars, leaders and authorities of his religion. And the one who does not consider a denier of the fundamentals of religion as a disbeliever, is himself an apostate, a disbeliever.

It is in Shifa Shareef<sup>65</sup> about the matters that are unanimously considered disbeliefs:-

That is why we say, that anyone who does not consider disbelievers as disbelievers, or hesitates in calling them disbelievers or has doubts in it, or considers their school of thought as correct – is a disbeliever; even if he depicts himself as a Muslim and believes in truthfulness of Islam and the falsehood of other religions (he is still a disbeliever); for he is going against his depiction, by his refusal to consider disbelievers as disbelievers – so he has himself become a disbeliever.

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It is in the very same Shifa Shareef <sup>66</sup> and in Fatawa Bazzazia <sup>67</sup> and in alDurar wa alGhurar <sup>68</sup> and in Fatawa Khairiah <sup>69</sup> and in Durre Mukhtaar <sup>70</sup> and in Majma ulAnhur<sup>71</sup>:-

One who doubts in his (the disbeliever's) disbelief and (eternal) punishment, is certainly a disbeliever himself.

**THE SCHOLARS HAVE CONFIRMED THE APOSTASY OF THE RAAFIDHIS AND ESPECIALLY THE ABOVE VERDICT (FOR DOUBTING IN THEIR DISBELIEF).**

The following is what Allamah Nooh Aafandi and Shaikh ullIslam Abdullah Aafandi and Allamah Hamid Emaadi Aafandi, Mufti of Damascus and Syria and Allamah Sayyid Ibne Aabideen Shaami, in Uqood <sup>72</sup>, have answered this question:-

Question: What do the scholars say about the Raafidhis?

Answer: These disbelievers hold several disbeliefs combined.

Whoever doubts in their disbelief, is a disbeliever like them.

Allamah ulWajood Mufti Abu Suood in his Fatawa and Allamah Kawakabee Sharh Faraaed Saniyyah and Allamah Muhammad Ameenuddeen Shaami in Tanqeeh ulHamidiyah <sup>73</sup> have said:-

Scholars of all eras have unanimously agreed that whoever doubts in the disbelief of the Raafidhis, is himself a disbeliever.

## **AN IMPORTANT WARNING**

Dear Muslims! The real bases of faith are the essentials of religion. And the essentials are always explicitly self evident because of the clear and innate proofs; they do not even require any external proofs; to the extent that in a certain case even if there is no external textual proof, the judgment regarding the essentials of religion will remain the same; that its refuter is definitely a disbeliever. For example, you will not find any absolute textual proof that the cosmos (with all its parts) came into being at a given time (that is, created and perishable); only the skies and the earth have been mentioned as “created” (in the textual proofs).

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<sup>66</sup> Page 321 of the

<sup>67</sup> Volume 3, Page 322

<sup>68</sup> Published in Egypt, Page 300

<sup>69</sup> Volume1, Page 94-95

<sup>70</sup> Page 319

<sup>71</sup> Volume 1, Page 618

<sup>72</sup> Volume 1, Page 92

<sup>73</sup> Page 93

However, as per the consensus of Muslims, one who believes in the preexistence (uncreated-ness) of anything besides Almighty Allah is undoubtedly a disbeliever. Several evidences are mentioned in my treatise Maqaami alHadeed Ala Khadd il-Mantiq il-Jadeed. The reason (for passing the judgment of disbelief) is the same - that it is from the essentials of religion to believe in the created-ness of every thing beside Almighty Allah, which does not require any proof.

It is in Elaam Imam Ibne Hajar <sup>74</sup>:-

Allama Nawawi has, in addition, said: It is appropriate to limit it to matters that are known by consensus to be from the essentials of the Islamic religion, whether there is any textual proof regarding it or otherwise.

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That is why different interpretations are not at all accepted regarding the essentials of faith. Praise be to Allah! Indeed, the Holy Qur'an which is present today in the hands of Muslims all over the world from (more than) thirteen hundred years is protected. By the consensus of all Muslims it is without any addition and omission, and is the same revelation from Almighty Allah which Prophet Muhammad ﷺ brought to the people. This Holy Qur'an is the same one that he left with them for their beliefs, faith and action. This is the very same Qur'an which is safe and sound from any omission, addition, amendment or alteration.

And it is the true promise of the Holy Qur'an that "Indeed We have sent down the Qur'an, and indeed We Ourselves, surely are its Guardians"; and definitely, this meaning of the verse is (also) an essential part of religion. (That is, to believe that the Holy Qur'an is protected and unchanged). It definitely does not mean that the Qur'an which is found in the hands of Muslims since (more than) thirteen hundred years till today is susceptible to omission and alteration; and that the real unchanged Qur'an is hidden in a cave in Samarrah with an imaginary woman. For the Raafidhis the (concocted) meaning of the holy verse is that they want the Muslims to act upon this amended, altered, incorrect and incomplete Qur'an whilst they will keep the real Qur'an hidden in the cave!

A verse in Persian says:- Gold and stones are equal, if unused (or hidden).

They have taken it to believe that it means that the Qur'an should be protected from the Muslims and even its shadow be hidden from them. Some wicked Raafidhis have gone so far as to claim: "However much the Qur'an may be altered, it will remain intact in the knowledge of Almighty Allah and in the Preserved Tablet (Lauhe Mahfooz)". Whereas, in the knowledge of Allah nothing can change! So what is the exclusivity of the Holy Qur'an if it is not subject to change in His knowledge? (So what will be the meaning of the verse regarding its protection?)

Leave aside the Torah or the Bible, even the smallest text or a text of no importance, where not a single word was correct - if it has completely vanished from the world, its full knowledge rests intact with Almighty Allah! Such types of dirty interpretations in the fundamentals of religion are neither accepted nor can they defend the apostasy and disbelief of the Raafidhis.

They are like those Naturalists (a heretical creed) who said: "Heaven is extreme height, Jibreel and the angels are forces of goodness, Iblees and devils are forces of evil, Resurrection, Paradise and Hell are only spiritual and not physical (or real)". The Qadiyaani apostate changed the meaning of Khatamu ulNabiyyeen (The Last of the Prophets) to mean Afzalu alMursaleen (The Most Superior Prophet); and another person (from Devband) changed this meaning of Khatamu ulNabiyyeen (The Last of the Prophets) to Nabi Bi-azZaat (The Real Prophet). If these types of interpretations are accepted then all of Islam and Faith will be totally destroyed. If so, even the open polytheists (idolaters) would then make interpretations of "*La ilaha illa Allah*" to say that it means "It is only to grant exclusivity to the lofty status and rank of Allah- so Allah is not the only one worthy of worship, there are others too who should be worshipped - but Allah is greater and mightier than them all. It does not mean that there is none worthy of worship besides Allah". For it is clearly understood in the sayings of the Arabs (which the idolaters could cite as an example) similar to this one - "*Laa fataa illa Ali wa laa Saifa illa Zulfiqar*," - (which means) "There is no warrior like Hazrat Ali and there is no sword like Zulfiqar". (There are certainly warriors other than Ali, and swords other than Zulfiqar. It does not mean that there is no warrior except Ali and there is no sword except Zulfiqar; but the polytheists could concoct a distorted meaning of the Kalemah citing the above quoted saying as an example).

This point should always be borne in mind. It is a protection and cure from the filthy beliefs and dirty tricks of these apostates and false claimants of Islam. And Guidance is from Allah; and All Praise is for Allah, the Lord of all the worlds.

## **THE UNANIMOUS VERDICT ON THE RAAFIDHIS**

**IN SUMMARY, THE FOLLOWING IS THE UNANIMOUS, FINAL AND EXPLICIT VERDICT ABOUT THE ABUSIVE RAAFIDHIS (TABARRA'EE SHIAS):-**

**They (the Raafidhi Tabarra'ee Shias) are disbelievers and apostates.** Animals slaughtered by them are carrion (forbidden to consume). Marrying them is not only forbidden but is clear fornication. (I seek Allah's refuge). If the man is a Raafidhi and the woman is a Muslim, it invites the severe wrath of Almighty Allah. And if the man is a Sunni and his wife is one of them (Raafidhi), even then the marriage is not valid and their consummation is fornication. Children born from it will be illegitimate, and they will not get the inheritance of the father, even if the children are Sunni, because as per Shariah there is no father for the illegitimate. Furthermore, the woman will neither be entitled to the inheritance nor the bride-

dowry because there is no dowry for a fornicator. A Raafidhi cannot get the inheritance of any one of his close relatives – whether it is his father, son, mother or daughter. In fact, there is no share of inheritance for a Raafidhi from any one – not even from a disbeliever or from a Raafidhi of his own sect, let alone the inheritance of a Sunni or a Muslim.

To associate, intermingle, greet or to talk with any Raafidhi - man or woman, a scholar or an illiterate - is a major sin and strictly forbidden. One who regards them as Muslims after being aware of their accursed beliefs, or doubts in them being disbelievers, is himself a disbeliever according to the consensus of all leading scholars of Islam. The rules applicable to the Raafidhis, mentioned above, will apply to him too.

**It is obligatory upon Muslims to heed this verdict attentively and become true and staunch Sunni Muslims.**

With the guidance of Allah, the Most Pure, the Supreme; His knowledge is the greatest, the most magnificent, the most complete and the wisest.

Authored by:

**(Ala Hazrat Imam) AHMED RAZA KHAN ALQADRI- may he be forgiven**

**The Slave of Hazrat Mohammed Mustafa ﷺ**

*Month of Zi-alQa'adah 1319 Hijri*

All Praise to Allah; and infinite blessings and peace be upon His chosen beloved, the Holy Prophet Hazrat Mohammed Mustafa ﷺ; and upon the Holy Prophet's chaste wives, his noble progeny, his noble companions – especially upon the four Caliphs ﷺ - and all those who rightly follow him until the Last Day. Aameen.

*Translated by*

**Aqib Farid alQadri – may he be forgiven**

*Friday, 21 Rabi ulSaani, 1438*

*20 January, 2017.*