

FATAWAS ON SHIAS

ABOUT THOSE WHO CURSE THE THREE KHALIFAS

IMAM-I-RABBANI, SHAIKH AHMAD SIRHINDI MUJADDID ALF THANI (alaihira rahmah), in his famous book, "RADD -E-RAWAAFIID", says:'

It is disbelief to curse the Shaikhayn (Sayyiduna Abu Bakr and Sayyiduna Umar) - radi Allahu Ta'ala anhum. The Hadith Shareefs show that it is disbelief. It is declared, as follows, in a Hadith Shareef reported by Tabarani [Suleyman bin Ahmad, 260-360 (C.E. 941), in Isfahan] and by Hakim [Muhammad bin Abdullah, 321-405 (C.E.1014), in Nishapur]: "Allahu Ta'ala has chosen me. And He has chosen the best ones of mankind as my Ashaab (Companions). From among my Ashaab, He has selected viziers, assistants, and relatives for me. If a person curses them, may Allah Ta'ala and angels and human beings curse him! Allah Ta'ala will not accept the Fardh or Sunnat worships of those persons who curse them."

A Hadith Shareef reported by the Hadith scholar, Ali bin Umar Daraqutni, declares: "After me, some people will appear. If you meet them, kill them! For they are polytheists (disbelievers)." Sayyiduna Ali (radi Allahu anhu) asked, "What is their sign?" He (Rasoolullah - sallal laahu alaihi wasallam) declared, "They will make an excessive display of attachment to you. They will say about you what you do not have. They will censure the religions superiors coming before them."

In the same book, he (Rasoolullah - sallal laahu alaihi wasallam) declared, "These people censure Abu Bakr and Umar (radi Allahu anhum ajma'in). They swear at them. May Allahu Ta'ala and angels and all human beings curse those who swear at my Ashaab." There are very many similar Hadith Shareefs, and since most of them are well-known, it is unnecessary to quote them here.

Cursing the Shaikhayn means enmity towards them. And enmity towards them, in its turn, is disbelief. For it is declared in a Hadith Shareef, "Enmity towards them is enmity towards me. To hurt them means to hurt me. And to hurt me is to torment Allahu Ta'ala." It is declared in a Hadith Shareef reported by Hassan ibni Asakir [499-571, in Damascus], "It is Imaan to love Abu Bakr and Umar (radi Allahu anhum). Enmity towards them is Kufr (disbelief)."

It is declared in a Hadith Shareef, "If a person says to a Believer something which states that he is a disbeliever, (If he says, 'O you the

enemy of Allahu Ta'ala!'), he himself becomes a disbeliever." Then a person who calls the Shaikhayn disbelievers or considers them to be disbelievers will become a disbeliever himself. We know for certain that Sayyiduna Abu Bakr and Sayyiduna Umar (radi Allahu anhuma) are Believers. They are not enemies of Allahu Ta'ala. They have been blessed with the good news (that they shall attain) Paradise. Then, a person who calls them disbelievers will become a disbeliever. It is true that the Hadith Shareef quoted above is reported by only one person. Yet, it shows that a person who calls a Believer a disbeliever will become a disbeliever. Nevertheless, a person who denies this will not become a disbeliever. Abu Zur'a Razi, a great contemporary scholar, states, "If a person vituperates one of Rasoolullah's (sallal laahu alaihi wasallam) Ashaab, he is a Zindiq. For Quran al-Kareem is certainly true. Rasoolullah (sallal laahu alaihi wasallam) certainly tells the truth. The information we have been receiving from them is certainly true. All this information praise, laud the Ashab-i-Kiraam. To speak ill of them means to deny the Quran al-Kareem and the Hadith Shareefs. And this, in its turn, is blasphemy, heresy, and abberation."

Sehl bin Abdullah Tusturi [200-283 (C.E. 896), in Basra] states, "A person who does not esteem the Ashaab-i-kiram has not had Imaan in Rasoolullah (sallal laahu alaihi wasallam)." Abdullah bin Mubarak [116-181 (C.E. 797), in Iraq] was asked, "Which person is higher - Muawiyah, or Umar bin Abdul-Aziz?" He replied, "The dust that entered the nose of Muawiyah's [d.60 (C.E. 680), when he was 79 years old] horse as he escorted Rasoolullah (sallal laahu alaihi wasallam), is as many times higher than Umar bin Abdul-Aziz."

Thus, he informed that no degree of highness could reach the level attained by being in Rasoolullah's (sallal laahu alaihi wasallam) Sohbat and seeing his blessed face. [Umar bin Abdul-Aziz, the 8th Umayyad Khalifa, was profoundly learned and an extremely pious person. He was martyred in the year 101, when he was 41 years old. He bought Malatya from the Byzantine Greeks in return for a thousand slaves]. This kind of superiority, which is the sheer result of Sohbat with the exclusion of all other personal virtues is common in all the Ashaab-i-Kiraam. When the other types of virtues are added to this superiority; for instance, a Sahabi who made Jihad with Rasoolullah (sallal laahu alaihi wasallam), and who taught the Believers coming after him what he had learned from him, and who devoted his property for his sake, must be even more superior, higher. There is no doubt that the (first) two Khalifas were among the higher ones of the Ashaab-i-Kiraam. They were even the highest ones. Then, it would be disbelief to attribute the slightest inferiority to the Shaikhayn, nonetheless for calling them disbelievers. It would mean blasphemy, aberration.

It is stated as follows in the book "Muhit", written by Shams-ul-A'imma,

Muhammad bin Ahmad Serahsi [483 (C.E.1090), in Turkistan]: "It is not permissible to perform Namaaz behind an Imaam (who is notorious for his) vituperating the Shaikhayn. For that person denies the fact that Sayyiduna Abu Bakr (radi Allahu anhu) was the Khalifa. On the other hand, the fact that he (Abu Bakr) was rightfully elected the Khalifa has been acknowledged unanimously by all the Ashaab-i-Kiraam."

It is stated as follows in the book of fatwa named "Hulasa," written by Tahir bin Ahmad Bukhari: "If a person denies the Caliphate of Sayyiduna Abu Bakr (radi Allahu anhu), he becomes a disbeliever. It is Makruh (not liked by Rasoolullah, though not forbidden) to perform the Namaaz conducted by a bid'at holder. If the bid'at he holds is so bad as to cause disbelief, the Namaaz conducted by him will not be Sahih (accepted). If it is not so bad as disbelief the Namaaz will be Sahih but Makruh. It is almost equally true that a person who denies the Caliphate of Sayyiduna Umar (radi Allahu anhu) will become a disbeliever."

In the light of the fact that a person who denies their Caliphates will become a disbeliever, one should imagine the destiny awaiting those people who vilify and curse them. As it is seen, to call such eccentricities disbelief is exactly concordant with the Hadith Shareefs and the statements made by the Islamic Ulama. When some of the Ahl As-sunna scholars (rahmatullahi Ta'ala alaihim ajma'in) said that these people should not be called disbelievers, they meant those who were not excessive in their eccentricities. Their statements are therefore in agreement with the Hadith Shareefs and the statements of the (other Islamic) Ulama.

IMAM AHMED RAZA'S (ALAIHIR RAHMAH) FATAWA ON HAVING CONTACT WITH SHIA INDIVIDUALS

A Translation of the Fatawa - Mas'ala No. 87, page 179 of "Ahkaam-e-Shariat"

Question :

What advice do the Ulema of Deen have to offer to the members of the Ahle Sunnat Wal Jamaat (Sunnis) regarding their relationship with the Shias (Rawafiz), as to whether they should maintain a friendly association with Shias; or eat and drink with Shias; and whether the maintaining of trade relationship with Shias is permissible? Furthermore, what is the Shar'an ruling against these Sunnis that have such relationships with Shias? Do such Sunnis fall out of the folds of the Ahle Sunnat Wal Jamaat? (Should such Sunnis be excluded from the Ahle Sunnat Wal Jamaat?) And should the rest of the Sunni Muslims sever all religious and social ties with the Sunni Muslim that associates with Shias?

Answer:

Shias (Rawafiz) have commonly been known throughout the ages as apostates (Murtadd) as it has been clearly outlined in "Raddur Rufaza" (A Fatwa published in the form of a booklet by A'la Hadrat). It is not Halaal to have any form of contact or maintain any type of relationship with them in any manner that you would normally have with a fellow Muslim. It is Haraam to maintain any form of social contact with them; accord them in any form of social etiquette; greet them (make Salaam to them); and even speak to them. Almighty Allah says in the Holy Quran, Surah 6, Verse 68 (Surah An'aam): "If Satan ever makes thee forget, then after reflection, sit not thou in the company of those who do wrong."

Rasoolullah (sallal laahu alaihi wasallam) has stated in a Hadith that, "Shortly there will appear a group of people (in the Ummah) whose name would be synonymous with evil; they will be known as Raavzi (meaning Heretics or Shias). They will revile the virtuous predecessors (Salf-o-Saleheen); and they will not attend the Jumu'a Salaah, and they will not adhere to the Jamaat (mainstream body of Muslims). Neither sit in their company nor join them for meals, or drink water with them. Do not intermarry with them or visit them when they are sick. Do not attend the funerals of their dead; and neither join them in the Salaatul Janazah nor perform the Salaatul Janazah for their deceased."

The Muslim youth, in their eagerness to see the downfall of the enemies of Islam and to see the rise of Islamic Power worldwide, have become restless. In their love for Islam, they are easily drawn to the Iranian revolution and Mr. Khomeini. After becoming aware of Shia'ite beliefs, the new generation of Muslims should keep far away from the LOST (GUMRAH) sect in order to protect their Imaan.

Regarding this sect, the Muslim Revivalist (Mujaddid) of the 14th Century, A'LA Hadrat, ASH SHAH IMAM AHMED RAZA AL-QADERI (ALAIHIR RAHMAH) has stated in his fatawah that this sect, i.e. SHIA and RAWAFIZ, are disassociated from the boundary of Islam (Millat-e-Islamia) and they are regarded as APOSTATES. (FATAWAH RAZVEEIAH, VOL. 6, PAGE 25)