

It is evident that those Rafidis [tabarra'i] who insult Abu Bakr and 'Umar radiyAllahu ta'ala 'anhuma – even if they deny them being Imams and Khulafa – are definitely Kafirs according to relied upon books of the Hanafi school and the explicit writings of the jurists. It is in *Durr al-Mukhtar* that:

If he is a denier of any necessity of faith, then he is a Kafir. Such as saying that Allah has a body or denies that Abu Bakr Siddiq radiyAllahu ta'ala 'anhu is a companion [Durr al-Mukhtar, 1:83].

*Tahtawi*, commentary of *Durr* adds:

And denying his Khilafah is also Kufr [Tahtawi, 1:244].

*Fatawa Khulasa* and *Khazanat al-Muftin* mention that:

If Rafidis consider Mawla 'Ali radiyAllahu ta'ala 'anhu to be greater than all the companions; then they are innovators and astray. If they deny the Khilafah of Siddiq radiyAllahu ta'ala 'anhu; then they are Kafir [Khazanat al-Muftin, 1:28].

It is in *Fath al-Qadir* and *Hashiya Tabyeen* that:

If any Rafidi considers Mawla 'Ali radiyAllahu ta'ala 'anhu to be *Afdal* [greater] than the first three Khulafa; then he is astray and if he denies the Khilafah of Siddiq or Faruq radiyAllahu ta'ala 'anhuma, then he is a Kafir [Hashiya Shalbi 'ala Tabyeen al-Haqayiq, 1:135].

It is in *Wajiz* of Imam Kardari that:

The denier of the Khilafah of Abu Bakr radiyAllahu ta'ala 'anhu is a Kafir, this is authentic. The denier of the Khilafah of 'Umar radiyAllahu ta'ala 'anhu is also a Kafir. This is most authentic [Fatawa Bazzaziya, 6:318].

It is in *Tabyeen al-Haqayiq Sharh Kanz al-Daqayiq* that:

Imam Mirghinani said that salah behind an innovator will be valid but not valid behind a Rafidi, Jahmi, Qadari, Tashbahi. It is gathered from this that if someone's innovation is not to the extent that he is a Kafir, then salah behind him will be valid but Makruh and if it does reach Kufr, then it is not valid at all [Tabyeen al-Haqayiq, 1:134].

It is in *Fatawa Hindiya* that:

The same is in *Tabyeen al-Haqayiq* and *Khulasa* and it is authentic. The same is in *Badayi'* [Fatawa Hindiya, 1:84].

Also in *Hindiya* [3:264], *Bazzaziya* [3:319], *al-Ashbah* [Kitab al-Siyar], *Ithaf al-Absar wa'l Basayir* [p.187], *Fatawa Anqarwiya* [1:25] and *Waqiyat al-Muftin* [p.13] that:

Rafidis that speak ill of Shaykhayn radiyAllahu ta'ala 'anhuma [al 'ayadhu billah] are Kafir. If they consider Mawla 'Ali radiyAllahu ta'ala 'anhu to be greater than Abu Bakr and 'Umar radiyAllahu ta'ala 'anhuma, then he is an innovator and not a Kafir.

It is on the same page of *Bazzaziya* and in *Barjandi Sharh Nuqaya* [4:21] from *Fatawa Zahiriya* that:

The denier of the Imamah of Abu Bakr Siddiq radiyAllahu ta'ala 'anhu is a kafir. Some said he is an innovator and not a Kafir; but the authentic position is that he is a Kafir. Similarly, the denier of the Khilafah of 'Umar radiyAllahu ta'ala 'anhu is also a Kafir according to the authentic narrations.

*Bazzaziya* also has that:

It is *Wajib* [necessary] to call Rafidis, Nasibis and Kharijis as Kafir because they say Amir al-Mu'minin 'Uthman, Mawla 'Ali, Talha, Zubair and Sayyida 'Aisha were all Kafirs [Bazzaziya, 6:318].

It is in *Bahr al-Rayiq* that:

The most authentic position is that the denier of the Khilafah and Imamah of Abu Bakr and 'Umar radiyAllahu ta'ala 'anhuma is a Kafir [Bahr al-Rayiq, 5:121].

It is in *Majma' al-Anhur Sharh Multaqa al-Abhur* that:

If Rafidis are only Tafdilis, then they are innovators and if they deny the Khilafah of Siddiq, they are Kafir [Majma' al-Anhar, 1:108].

From the same book:

Whoever denies the companionship of Abu Bakr radiyAllahu ta'ala 'anhu is a Kafir. Likewise, whoever denies that he is the rightful Imam, he is a Kafir according to the most authentic position. Similarly, whoever denies the companionship of 'Umar radiyAllahu ta'ala 'anhu is a Kafir in the most authentic reports [Majma' al-Anhar, 1:631].

It is in *Ghunya Sharh Munya* that:

An innovator is someone who holds any belief that contradicts the Ahlu's Sunnah wa'l Jama'ah. Praying behind him valid whilst being Makruh until his belief does not reach Kufr according to the Ahlu's Sunnah. If it does, then praying behind him is invalid. Such as the Rafidis who say Mawla' Ali is God or that prophethood was for 'Ali and Jibra'il made a mistake. Such beliefs are Kufr and so is accusing Sayyida 'Aisha or to deny the companionship and Khilafah of Siddiq radiyAllahu ta'ala 'anhu or to speak ill of Shaykhayn radiyAllahu ta'ala 'anhuma [Ghunyat al-Musalli, p.515].

It is in *Kifaya Sharh Hidayah* [1:305] and *Mustakhlash al-Haqayiq Sharh Kanz al-Daqayiq* that:

If a Kafir innovates, such as a Jahmi or Qadari who say the Qur'an is created or a Rafidi who denies the Khilafah of Abu Bakr radiyAllahu ta'ala 'anhu, then praying behind him is not allowed [Mustakhlash al-Haqayiq, 1:202].

It is in *Sharh Kanz 'ala Fath al-Muyin* that:

It is in *Khulasa* that salah is valid behind innovators apart from the Jahmiya, Jabriya, QaDurriya, Rafidi Ghali, those who believe the Qur'an is created and the Mushabbiha. Salah is valid, but Makruh, behind the Ahl Qibla as long as their innovation does not reach Kufr such that they are not Ghali. And a Rafidi Ghali is someone who denies the Khilafah of Abu Bakr radiyAllahu ta'ala 'anhu [Sharh Kanz 'ala Fath al-Muyin, 1:208].

It is in *Tahtawi 'ala Maraqqi al-Falah* that:

The denier of the Khilafah of Siddiq radiyAllahu ta'ala 'anhu is a Kafir. And Fath al-Qadir says the same for the denier of the Khilafah of 'Umar radiyAllahu ta'ala 'anhu. Burhan Sharh Mawahib al-Rahman says the same for the denier of the Khilafah of 'Uthman and salah behind someone who denies the wiping of the socks or the companionship of Abu Bakr radiyAllahu ta'ala 'anhu or speaks ill of Shaykhayn or accuses 'Aisha Siddiq radiyAllahu ta'ala 'anha and is also invalid behind anyone who denies any necessity of faith as he is Kafir. His explanation will not be heard nor will his excuse that he said so due to a mistaken opinion [Tahtawi 'ala Maraqqi al-Falah, p.168].

It is in *Nazm al-Farayid* of 'Allama ibn Wahban that:

Whoever curses or speaks ill of Shaykhayn is a Kafir. An even greater Kafir is someone who says that *Yadullah* means 'hand'. The most accurate opinion for someone who denies the Khilafah of Abu Bakr radiyAllahu ta'ala 'anhu is Takfir and this is the same for the Khilafah of 'Umar radiyAllahu ta'ala 'anhu.

It is in *Tayseer al-Maqasid* that:

If a Rafidi speaks ill of Shaykhayn radiyAllahu ta'ala 'anhuma and curses them will become a Kafir. If he believes that Mawla 'Ali radiyAllahu ta'ala 'anhu is greater than them, then he is not a Kafir but astray and an innovator.

It continues:

According to the most authentic way, the denier of the Khilafah of Siddiq radiyAllahu ta'ala 'anhu is a Kafir. And the same is for the Khilafah of 'Umar radiyAllahu ta'ala 'anhu.

It is in *Fatwa 'Allama Nuh Afandi, Majmu'a Shaykh al-Islam 'Ubaid Allah Afandi, Mughni al-Mustafti 'an Su'al al-Mufti* and *'Uqud al-Durriya* that:

Rafidis are Kafirs. They hold many beliefs of Kufr. They deny the Khilafah of Shaykhayn and speak ill of them. May Allah blacken their faces in both worlds. Whoever has any of their characteristics is a Kafir [‘Uqud al-Durriya, 1:103].

It continues:

To speak ill of Shaykhayn radiyAllahu ta'ala 'anhuma is the same as disrespecting RasulAllah sallAllahu 'alaihi wasallam. Imam Sadr Shaheed said: Whoever speaks ill or curses Shaykhayn is a Kafir [‘Uqud al-Durriya, 1:104].

It also has that:

The scholars of the ‘Uthmani era always had divine help with them. Whoever among them was the Akabir Shaykh al-Islam wrote fatawa against the Shi’a. Many of them wrote extensively and compiled monographs. It was the Muhaqqiq and Mufassir, Abu Mas’ud Afandi ‘Imadi [leading Mufti, ‘Uthmani era], who gave the fatwa of the Rafidis’ Kufr and apostasy. His fatwa has been recorded by ‘Allama Kawakibi Halabi in his commentary of *Farayid Sunniya* [‘Uqud al-Durriya, 1:105].

*Ashbah, Ithaf* [p.187], *Anqarwi* [p.25] and *Waqiyat al-Muftin* [p.13] all have it from *Manaqib Karwari* that:

Whoever denies the Khilafah of Shaykhayn or has hatred for them is a Kafir because Shaykhayn are beloved to RasulAllah sallallahu 'alaihi wasallam [Waqiyat al-Muftin, p.13].

Moreover, many of the Akabir have explained that the Kufr of the Rafidis is such that even their repentance is not accepted. *Tanweer al-Absar* has it that:

The repentance of any apostate is accepted except for him who insults a Prophet or any or both of the Shaykhayn [Durr al-Mukhtar, 1:356].

It is in *Ashbah wa’l Nadhayir, Fatawa Khayriya* [1:94] and *Ithaf al-Absar wa’l Basayir* [p.186] that:

The repentance of a Kafir is accepted in both worlds but there are some Kafirs whose repentance is not accepted. One of these is someone becomes a Kafir due to insulting our Prophet or any Prophet. Another is he who becomes Kafir after speaking ill of one or both of Shaykhayn radiyallahu ta'ala 'anhuma.

It is in *Durr al-Mukhtar* that:

It is in *Bahr al-Rayiq* from *Jawhara Nayyara Sharh Mukhtasar Quduri* that Imam Sadr Shaheed said that whoever speaks ill of Shaykhayn radiyallahu ta'ala 'anhuma or curses them is a Kafir. His repentance is not accepted and the fatwa of Imam Dabbusi and Faqih Abu’l Laith Samarqandi is on this. And fatwa should be on this opinion. This is what is

decided in *Ashbah* and ‘Allama Shaykh al-Islam Muhammad bin ‘Abdullah Ghazi Tamartashi maintained this [Durr al-Mukhtar, 1:357].