

FATWA ON THE
SUPERIORITY *of*

SAYYIDUNĀ ABU BAKR SIDDĪQ ﷺ

MUFTI MUNEEB UR RAHMAN

TRANSLATION
MUHAMMAD AQDAS

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Title: Fatwa on the Superiority of Abu Bakr ﷺ

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PROLOGUE

I received some questions from *Fidāyān e Khatm e Nubuwwat Pakistan* (Karachi) regarding the superiority of Abu Bakr ؓ and the movement aimed at making it an issue of dispute. We compiled a brief edict answering this which reached far and wide, but we felt it necessary to expound this issue with extensive evidences so that those who have left the right path can be corrected and tribulation quashed.

Therefore, a meeting of leading muftis of Ahl al-Sunnah took place in Karachi and this monograph has been composed with the unanimous agreement of them all. The writing and compilation along with its proofing was done with help from expert muftis and it was thoroughly checked, more than once, after which it was finalised.

They include:

Allamah Mufti Muhammad Ilyas Ridawi Ashrafi

Allamah Mufti Wasim Akhtar al-Madani

Allamah Mufti Muhammad Ismayil Nurani

Allamah Mufti Muhammad Rafiq Hasani

In the recent past, there has been a lamentable rise in the phenomenon that in order to extol the virtues and merits of one's beloved personality, other revered Islamic personalities are criticised, doublespeak is employed, ambiguous language is used and in some cases, clear disrespect is aimed at them. This regretful situation must cease as it is damaging Ahl al-Sunnah and causing friction amongst them. This detailed *fatwa* is a step towards stopping the tumult and disunity. Our aim is not to hurt anyone's feelings or to disrespect any individual but rather to rectify the status quo and establish the proof.

It has forever been the hallmark of Ahl al-Sunnah to honour everything and everyone connected to RasulAllah ﷺ. Hence, we love the prophetic household, the mothers of believers, the companions, imams and saints of the Muhammadan way and have a relationship of respect with them. In this age of

tribulation, it is necessary that we expend our knowledge and intellect to tackle heresy and if there is anyone who has anomalous views that contradict the agreed upon notions of Ahl al-Sunnah, they must not publicise them but rather restrict them to scholarly circles thereby safeguarding Sunni laity from falling into matters that are beyond their comprehension.

We pray Allah accept this effort by virtue of His beloved ﷺ and grant us its reward. May He keep us steadfast upon the true path and bestow us the courage to voice the truth.

Āmīn, O Lord of the worlds by virtue of the leader of messengers, upon him and upon his progeny and companions, endless salutations and peace.

ISTIFTĀ

Please elucidate the legal ruling on the following:

Nowadays, to create discord amongst people on religious matters, issues that are agreed upon are being debated. One such issue is of the superiority between Sayyidunā Abu Bakr ؓ and Sayyidunā ‘Ali ؓ. Many claimants of being Ahl al-Sunnah and shaykhs who do not know basics, are making it an issue of debate and creating discord amongst the general populace. Social media too is rife with such tribulation.

In this climate, a few questions are presented to scholars and muftis pertaining to the consensual opinion of Ahl al-Sunnah on the superiority of Abu Bakr ؓ, which should be examined closely as a result of which, a comprehensive and evidenced edict be issued so that a wall is erected to stop the tide of tribulation and that the faith and creed of future generations are safeguarded.

- i. The question is, what is the agreed upon creed of Ahl al-Sunnah about who is superior between Abu Bakr ؓ and ‘Ali ؓ? Provide guidance in light of legal evidences.

- ii. Also clarify what is the creed of luminaries and pious predecessors in this regard.
- iii. Those who are creating discord by bringing this issue to the public, in light of shariah, how is their action judged?
- iv. Also elucidate the correct and moderate position of Ahl al-Sunnah concerning the companions and prophetic household and their love and reverence, so that we can be vouchsafed from denigration and exaggeration.
- v. Nowadays, many *pīrs* are using their lineage. The question is, instead of knowledge and piety, to publicise oneself as *imam al-sādāt* (leader of sayyids) and *fakhr al-sādāt* (pride of sayyids) on the basis of being from the prophetic progeny and instead of establishing oneself in knowledge, to make familial excellence the basis – how is this in shariah and what is the legal guidance for those aiming to make lineage and a few choice slogans the sign of Ahl al-Sunnah instead of knowledge and ideology?

Elucidate and be rewarded.

Questioners: *Members of Fidāyān e Khatm e Nubuwwat*, Karachi

QUESTION 1

The question is, what is the agreed upon creed of Ahl al-Sunnah about who is superior between Abu Bakr ؓ and ‘Ali ؓ? Provide guidance in light of legal evidences.



After the prophets and human messengers and the messenger angels, the greatest of all humans, jinns and angels is Sayyidunā Abu Bakr ؓ, then Sayyidunā ‘Umar ؓ, then Sayyidunā ‘Uthmān ؓ, then Sayyidunā ‘Ali ؓ. To consider Abu Bakr ؓ and ‘Umar ؓ superior, in this order, to all other companions, is the consensual (*ijmā’yī*) belief of Ahl al-Sunnah. Therefore, whoever gives precedence to ‘Ali ؓ or any other companion or member of the prophetic household, even Sayyidah Fatimah ؓ or her sons, Imams Hasan and Husayn ؓ; over Abu Bakr ؓ or ‘Umar ؓ or adopts silence on the matter - he is misguided, deviant and outside the folds of Ahl al-Sunnah. Prayer behind him is prohibitively disliked (*makrūh tahrīmī*) and necessary to repeat. The pledge of allegiance (*bay’āh*) to him is prohibited

and if a spiritual guide (*pīr*) holds such a belief, then it is necessary (*wājib*) to break the pledge.

Absolute superiority (*afḍaliyyah muṭlaqah*) means that in abundance of reward and closeness to Allah, Abu Bakr ؓ is the greatest after prophets and human and angelic messengers. This superiority does not negate the partial merits and specialities of other companions and prophetic family. Various companions and members of the prophetic household were granted merits that are unique to them and not given to any other.

The imam of Ahl al-Sunnah, Imam Ahmad Ridā Khan Qādiri wrote a voluminous treatise on the superiority of Abu Bakr ؓ and ‘Umar ؓ entitled *Maṭlā al-Qamarayn fī Ibānati Sabaqat al-‘Umarayn*. His words are summarised here:

Amongst the companions, superiority is for Abu Bakr ؓ and ‘Umar ؓ, in this order. However, in various facets and matters, Allah gave various companions specialities and merits; and in these, the most prominent is ‘Ali ؓ and no unbiased person of learning and perspicuity should deny this. Absolute superiority means that if a believer is asked, 'Who is

most superior amongst all companions?' His answer will be, 'Abu Bakr ؓ.' But this should be seen in a positive sense and not a negative one. Thus, absolute superiority (*afḍaliyyah muṭlaqah*) and superiority in all aspects (*min kulli'l wujūh*) do not carry the same meaning.¹

There is consensus (*ijmāʿ*) and agreement of Ahl al-Sunnah on the superiority of Abu Bakr ؓ, without accepting which a person definitely cannot be from Ahl al-Sunnah, even if he goes around claiming so. Him claiming so is inconsequential. One who denies this belief is a Rāfidī, heretic and deserved of hellfire. This is why, after RasūlAllāh ﷺ, the great spiritual and political successorship (*khilāfah uẓmah*) and greater leadership (*imāmah kubrā*) was given immediately to Abu Bakr ؓ and after him, 'Umar ؓ ascended it. 'Ali ؓ pledging allegiance upon their hands and being fully obedient under their rule is another proof of their superiority according to the order in which they became caliphs. The absolute superiority of Abu Bakr ؓ is proven from the undeniable evidences of the Qur'an, hadith and consensus of Ahl al-Sunnah.

¹ Maṭlā al-Qamarayn fi Ibānati Sabaqat al-Ūmarayn, p.68

Mujaddid Alf Thani Shaykh Ahmad Sirhindī writes:

Whoever deems ‘Ali ﷺ superior to Abu Bakr ﷺ, such a person goes out Ahl al-Sunnah.²

Shah Waliyullah Muhaddith Dihlawi writes:

Amongst Muslims, the superiority of Abu Bakr ﷺ is definitive (*qaṭʿī*).³

Shah Abd al-Aziz Muhaddith Dihlawi writes:

The first belief that the Jew, AbdAllah b. Sabā taught his misguided group was that ‘Ali ﷺ is superior to Abu Bakr ﷺ.⁴

The imam of Ahl al-Sunnah, Imam Ahmad Ridā Qadiri writes:

The conclusion is that the superiority of Abu Bakr ﷺ is proven from Qur’an, hadith and consensus of Muslims. Whoever denies this, it is near that his faith be in danger.

² Maktūbāt, v.2

³ Qurrat al-Āynayn fi Tafḍīl al-Shaykhayn, p.26

⁴ Tuhfah Ithnā Āshariyyah, p.41

It is astounding that one who denies the consensus of companions, their followers and all of Ahl al-Sunnah still deems himself a Sunni.

O beloved! Just as a person becomes Muslim by accepting all matters of faith and denial of just one of them makes him a disbeliever and apostate, in the same way, a Sunni is one who acquiesces with all beliefs of Ahl al-Sunnah. If he denies only one of them, he is certainly not a Sunni but an innovator. This is why scholars of religion do not count Tafđiliyyah amongst Sunnis and declare them a branch of people of innovation.⁵

He further writes:

Whoever gives superiority to ‘Ali ؑ over Shaykhayn ؑ in closeness to Allah, he is misguided, opponent of the sunnah.⁶

He further writes:

Ignoramuses today who give precedence to ‘Ali ؑ over Shaykhayn ؑ, this is clashing with the shariah and

⁵ Maṭlá al-Qamarayn fi Ibānati Sabaqat al-Úmarayn, p.129

⁶ Fatāwā Riđawiyah, 29:615

opposition to the sunnah. Hence, scholars declared Tafdīliyyah to be from the Rawāfid.

He further writes:

In fact, even if there appears a *sahīh* hadith that opposes the superiority of Shaykhayn ﷺ, it is necessarily interpreted (*wājib al-ta'wīl*) and if it cannot be interpreted favourably, it is necessarily rejected (*wājib al-radd*) as the superiority of Shaykhayn ﷺ is mass transmitted (*mutawātir*) and consensual (*ijmā'yī*) and lone reports are not heard against mass transmitted and consensual matters.

He further writes:

The issue of superiority is not from the chapter of merits (*bāb al-fadāyil*) in which weak reports are heard. Rather, it is elucidated in *Mawāqif* and *Sharh Mawāqif* that it is from the chapter of beliefs (*bāb al-āqāyid*) in which even the lone reports of the *sihāh* are not heard.⁷

⁷ Fatāwā Riḍawīyyah, 5:581

He further writes:

The concluding position of Sunnis is that after prophets and messengers, the closeness, dignity, honour, nobility, high rank, lofty position, plenitude of privilege and magnificence of esteem in the court of Allah is for the four caliphs ﷺ. Anyone else, no matter the heights he reaches in knowledge, worship and gnosis; whether he is from the first or the last, from the prophetic household or companion; certainly cannot reach their rank.⁸

The imam of Ahl al-Sunnah was asked:

A person says, 'Despite Abu Bakr ﷺ being superior after the prophets, this excludes Hasanayn ﷺ because they are the princes of the prophetic household and the four caliphs are the viziers. The rank of princes is higher than of viziers.'

Imam Ahmad Ridā replied:

If he had said Hasanayn ﷺ hold partial merit over the four caliphs ﷺ due to being a part of RasulAllah ﷺ but the four caliphs hold a higher rank, then this would be

⁸ Maṭlā al-Qamarayn fī Ibānati Sabaqat al-Ūmarayn, p.101

true. But due to his ignorance, he gave overall superiority to Hasanayn ؑ and interpreted the statement 'Abu Bakr ؑ is the most superior man after the prophets' to be generic with an exception and gave Hasanayn ؑ precedence over 'Ali ؑ - this is all rejected and against Ahl al-Sunnah. It is obligatory to repent from this incorrect belief otherwise he is not Sunni. His proof is only rejected and disgraced. If being a part of RasulAllah ﷺ is the basis of superiority near Allah, then all the sayyids of today would be superior to 'Ali ؑ - and no one would say this except an ignorant, most ignorant, madman or a misguided, misguider, tribulated.

Allah says:

'Say: will they become equal, those who know and those who do not?'⁹

'Allah will raise the believers amongst you, especially the rank of scholars.'¹⁰

So, with Allah, the merit of knowledge is more noble than the merit of lineage. The sayyid who is not a scholar, even if

⁹ 39:9

¹⁰ 58:11

pious, cannot reach the rank of today's Sunni scholar; never mind being considered equal to imams, companions, ‘Ali, Abu Bakr and ‘Umar ﷺ.¹¹

¹¹ Fatāwā Riḍawīyyah, 29:274-5

The superiority of Abu Bakr ﷺ in the Qur'an

i.

*'It will be far away from the most pious. Who gives his wealth in order to be pure. And no one has done a favour to him, for which he should be compensated. He desires only to please his Lord, the Supreme. And indeed, soon he will be very pleased.'*¹²

Imam Fakhr al-Dīn Rāzi writes in its commentary:

Exegetes of Ahl al-Sunnah unanimously agreed that *the most pious* refers to Abu Bakr ﷺ.¹³

ii.

*'O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honourable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware.'*¹⁴

¹² 92:17-21

¹³ Tafsir Kabīr, 11:189

¹⁴ 49:13

In this verse, Allah has refuted those who boast about their lineage and scorn others' ancestry. Piety has been declared the standard of superiority and it has been stated clearly that the most respectable in the court of Allah and superior most is the one who is *atqā*, meaning the most pious. When it is known that the word *atqā* in Surah Layl refers to Abu Bakr رضي الله عنه, then the ruling of the Qur'an is that the one who is most pious is the most superior.

iii.

*'And whoever obeys Allah and His Noble Messenger, will be with those upon whom Allah has bestowed grace – that is, the Prophets and the truthful and the martyrs and the virtuous; and what excellent companions they are!'*¹⁵

Sayyid Muhammad Nayim al-Dīn Murādābādi (d. 1367 AH) writes in its commentary:

True followers of prophets are known as *siddīq*, who remain on their path with sincerity. However, in this

¹⁵ 4:69

verse, it refers to the prominent companions of RasulAllah ﷺ such as Abu Bakr Siddiq ؓ.¹⁶

Allah mentions four levels of people who are close to Him but the closest are the prophets, then *siddiqīn*, then martyrs, then the virtuous. So according to this order, prophets are most superior in creation, then *siddiqs*, then martyrs and then the pious. Although all companions embody the attribute of truthfulness, but the one who was gifted the epithet of *truthful* was Abu Bakr ؓ.

Just as all companions are just (*‘ādil*) but the title is the hallmark of ‘Umar ؓ. They are all generous, but generosity is the mark of ‘Uthmān ؓ and all companions are brave and none of them are cowardly, but bravery is the trademark of ‘Ali ؓ. In the same way, all companions are attributed with truthfulness but the companion upon whose head RasulAllah ﷺ adorned the crown of the title of *truthful* is Abu Bakr ؓ.

¹⁶ Kanz al-Īmān with Khazayin al-Īrfān, p.160

RasulAllah ﷺ himself bestowed the title. It is in many hadiths:

Qatadah ؓ narrates that Anas b. Malik ؓ said:

RasulAllah ﷺ, Abu Bakr, ‘Umar and ‘Uthmān ؓ climbed Mount Uhud so it began to tremble. So RasulAllah ﷺ said, ‘Uhud! Be calm, because there is one prophet, one siddīq and two martyrs upon you.’¹⁷

Umm Hani ؓ narrates that Nab’ah said:

Indeed RasulAllah ﷺ said, ‘Abu Bakr! Allah has named you Siddīq.’¹⁸

RasulAllah ﷺ said:

‘Ayishah! I am the leader of all messengers and your father (Abu Bakr) is superior amongst all siddīqīn.’¹⁹

¹⁷ Bukhari, #3675

¹⁸ Kanz al-‘Ummāl, #35664

¹⁹ al-Riyād al-Nadrah, 1:35

Abu Yahya narrates that he heard from ‘Ali ؑ that he would swear an oath and say:

Indeed Allah revealed the name Siddīq for Abu Bakr from the heavens.²⁰

Asma’ b. Hakam Farāzi narrates that he heard ‘Ali ؑ say:

I was such a person that whatever I heard from RasulAllah ﷺ, Allah would benefit me from it as much as He Willed. When any companions would narrate a hadith to me, I would make him take an oath and when he had done so, I would accept it. Abu Bakr narrated this hadith to me, and he spoke the truth.²¹

The meaning of this hadith is that ‘Ali trusted Abu Bakr and would testify to his words without taking an oath. That is, he considered him to be Siddīq.

There are numerous hadith relating to this which clarify that in the ummah of RasulAllah ﷺ, the greatest of Siddīqīn is Abu Bakr ؓ and because the rank of Siddīqīn is

²⁰ Mustadrak Hakim, #4405

²¹ Tirmidhi, #406

immediately after the rank of prophets, therefore, after all prophets and human and angelic messengers, the most superior is Abu Bakr ﷺ.

The superiority of Abu Bakr in the hadith

i.

Abu Musa Ash'ari ؓ narrates that when RasulAllah ﷺ became ill and his illness worsened, he ﷺ said:

Tell Abu Bakr to lead the people in prayer. 'Ayishah ؓ asked, 'He is soft hearted. When he stands in your place, then (due to overwhelming grief) he will not be able to lead them.' So RasulAllah ﷺ said again, 'Tell Abu Bakr to lead the people in prayer.' So 'Ayishah ؓ repeated her words so for a third time, RasulAllah ﷺ said, 'Tell Abu Bakr to lead the people in prayer. You are like the women in the time of Yusuf ؑ.' Then, a messenger came to Abu Bakr from RasulAllah ﷺ so Abu Bakr led prayers in the lifetime of RasulAllah ﷺ.²²

In terms of meaning, this hadith is mass transmitted (*mutawātir*) and is narrated by 'Ayishah, Abdullah b. Masud, Abdullah b. Abbas, Abdullah b. 'Umar, Abd b. Zum'ah, Abu Sayid, 'Ali and Hafsah ؓ. This is why scholars have declared

²² Bukhari, #678

this hadith a monumental proof for the superiority and *khilāfah* of Abu Bakr ﷺ and his being the most deserved of leadership.

Let it be known, this is not only for leading prayers, but also the political and spiritual leadership of the ummah. That is why, despite the repeated advice of ‘Ayishah ﷺ, RasulAllah ﷺ showed dislike for it and ordered that only Abu Bakr ﷺ is to lead.

Imam ibn Hajar Makki (d. 974 AH) writes:

Scholars said about this hadith: this is explicit proof that Abu Bakr ﷺ is superior absolutely to all other companions, most merited of *khilāfah* and most deserved of *imāmah*.²³

ii.

RasulAllah ﷺ said:

‘After me, follow these two’ and he indicated towards Abu Bakr and ‘Umar ﷺ.²⁴

²³ al-Sawāyiq al-Muhriqah, 1:60

²⁴ ibn Majah, #97; Tirmidhi, #3663

iii.

A woman came to RasulAllah ﷺ and asked a question. RasulAllah ﷺ replied, '*Come back later.*' She asked, 'What if I do not find you?' RasulAllah ﷺ said, '*If you do not find me then come to Abu Bakr.*'²⁵

²⁵ Bukhari, #3659

The superiority of Abu Bakr from the companions

Abdullah b. 'Umar narrates:

In the time of RasulAllah ﷺ, we did not consider anyone equal to Abu Bakr ؓ, then 'Umar ؓ, then 'Uthmān ؓ. Then we would leave the companions and not give them precedence over each other.²⁶

Muhammad b. Hanfiyyah ؓ, son of 'Ali ؓ narrates:

I asked my father, '**Who is superior amongst people after RasulAllah ﷺ?**' He said, 'Abu Bakr.' So I asked, 'Then who?' He said, 'Umar.' I felt he would mention 'Uthmān so I asked, 'Then you?' He replied, 'I am a man amongst the Muslims.'²⁷

We are astounded by those people who *claim* to love 'Ali ؓ but at the same undermine his explicit words. His son, Muhammad b. Hanfiyyah asked him regarding superiority and in response, 'Ali ؓ presented his belief. To consider this

²⁶ Bukhari, #3697

²⁷ Ibid, #3671

to be modesty or praise of deceased elders is akin to rejecting and misinterpreting the words of ‘Ali ؑ. The words in bold are clear evidence of this.

Wahb Suwāyi narrates:

‘Ali ؑ asked during a sermon, ‘Who is superior in this ummah after RasulAllah ﷺ?’ I said, ‘Commmander of the faithful! You are.’ ‘Ali ؑ replied (to rebut him), ‘No. In this ummah, after its prophet, the most superior is Abu Bakr, then ‘Umar. And we do not consider it implausible that serenity flow from the tongue of ‘Umar.’²⁸ (meaning his words created solace in the hearts of believers).

Shuayb Arnawt said the chain of this hadith is strong.

Abu Juhayfah, whom ‘Ali would call Wahb al-Khayr, narrates:

‘Ali ؑ said to me, ‘Abu Juhayfah! Should I not inform you who is superior in this ummah after its prophet?’ I said, ‘Of course’, and I did not consider it possible for anyone to be superior to ‘Ali ؑ. ‘Ali ؑ said, ‘After the prophet, the most superior is Abu Bakr and after him,

²⁸ Musnad Ahmad, #834

‘Umar and after him is a third person’, and ‘Ali did not name him.’²⁹

Shuayb Arnawt said, ‘The chain of this hadith is sahih according to the conditions of Muslim and all its narrators are *thiqah*.’

Abdullah b. Salamah ﷺ narrates from ‘Ali ﷺ that he said:

The best of people after RasulAllah ﷺ is Abu Bakr and after Abu Bakr, the best of people is ‘Umar ﷺ.³⁰

‘Ali ﷺ said:

If I find someone who gives me precedence over Abu Bakr and ‘Umar, I will give him the punishment (80 lashes) of a slanderer.³¹

²⁹ Musnad Ahmad, #835

³⁰ ibn Mājah, #106

³¹ al-Iytiqād wa al-Hidāyah ilā Sabīl al-Rashād, Bayhaqi, p.358; al-Mu’talif wa al-Mukhtalif, Daraqutni, 3:92

‘Ali ﷺ especially emphasised this issue of superiority during his reign to the extent that Imam Dhahabi wrote, ‘The superiority of Shaykhayn is mass transmitted from ‘Ali ﷺ.’³²

More than eighty *tabi’yīn* related this saying from ‘Ali ﷺ.

Imam ibn Hajar Makki (d. 974 AH) writes:

Imam Dhahabi said, ‘It is narrated through mass transmission from ‘Ali ﷺ during his reign, that before a large crowd, he spoke of the superiority of Abu Bakr ﷺ and ‘Umar ﷺ.’ Imam Dhahabi then presented the *sahih* chains in detail and said, ‘And it is said that more than eighty people have related it from him.’ Imam Dhahabi has listed some of their names.³³

The imam of Ahl al-Sunnah Alahazrat Imam Ahmad Ridā Khan writes:

The one who spoke most on the issue of superiority and meting severe retribution against detractors is ‘Ali ﷺ, the lion of Allah Most High. This is because during his rule,

³² Tārīkh al-Islam, 3:115

³³ al-Sawāyiq al-Muhriqah, pp.90-91

it is mass transmitted that he gave precedence to Abu Bakr and ‘Umar over himself.³⁴

Qadi Shurayh said:

‘Ali would sermonise atop the pulpit, ‘The best person in this ummah after RasulAllah ﷺ is Abu Bakr, then ‘Umar, then ‘Uthmān, then me ﷺ.’³⁵

From the imams of ahl al-bayt, Imam Zayd b. Imam Zayn al-‘Abidīn said to Kufans:

Khārijis walked the path of misguidance and disregarded those beneath Abu Bakr and ‘Umar, meaning ‘Uthmān and ‘Ali ﷺ but said nothing about the rank of Abu Bakr and ‘Umar. And O Rāfidis! You outdid them in audacity that you disregarded Abu Bakr and ‘Umar themselves, then what is left? By Allah! No one was left whom you did not disregard.³⁶

³⁴ Fatāwā Ridāwiyyah, 28:674

³⁵ Tārīkh Dimashq, 41:104

³⁶ al-Sawāyiq al-Muhriqah, p.79

Alahazrat quotes this narration and writes:

This saying of Imam Zayd, the martyr, is sufficient for us slaves of the family of Zayd.³⁷

Narrations in this regard are aplenty. We suffice with these for brevity. They are adequate for believers and true servants of the prophetic household.

³⁷ Fatāwā Riḍawīyyah, 28:480

QUESTION 2

Also clarify what is the creed of luminaries and pious predecessors in this regard.



The superiority of Abu Bakr according to scholars

Imam Abu Ḥanīfah (d. 150 AH)

After RasuḷAllāh ﷺ, the most superior of people is Abu Bakr Siddīq, then ‘Umar b. Khaṭṭāb, then ‘Uthmān b. ‘Affān then ‘Ali b. Abi Tālib.³⁸

Our imam was asked the sign of Ahl al-Sunnah and he said, ‘To consider Abu Bakr and ‘Umar superior amongst companions, to love ‘Uthmān and ‘Ali ﷺ and to wipe on socks.’

³⁸ al-Fiqh al-Akbar with commentary of Mulla ‘Ali Qari, pp.61-62

These three matters were mentioned as the imam was in Kufa where there were many Rāfidis so he explicated those issues that refuted them. This narration does not mean only these three points are enough for one to be Sunni.³⁹

Imam Malik (d. 179 AH)

He was asked about the superiority of *Shaykhayn* and he replied:

There is no doubt in the superiority of Abu Bakr and ‘Umar.⁴⁰

Imam Shafiyi (d. 204 AH)

He would say regarding *kbilāfab* and superiority:

We begin with Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali.⁴¹

Imam Ahmad b. Hanbal (d. 241 AH)

He was asked about a person who loves the companions but does not give precedence to one over another. Imam Ahmad replied:

³⁹ Bahār e Shari‘āt, 1:363

⁴⁰ Sharh Usūl Iytiqād Ahl al-Sunnah, 2:194

⁴¹ al-Iytiqād Bayhaqi, p.192

To give precedence to Abu Bakr, ‘Umar, ‘Uthmān and ‘Ali amongst the caliphs is sunnah (practice of the ummah).⁴²

Imam Sufyan Thawri (d. 161 AH)

Whoever gave superiority to anyone over Abu Bakr and ‘Umar then know that he attributed a flaw to them both.⁴³

Imam Bukhāri (d. 256 AH)

He titles a chapter in his sahih: Chapter on the superiority of Abu Bakr after RasulAllah ﷺ.⁴⁴

Imam Abu Dawud (d. 275 AH)

Indeed the best of people after RasulAllah ﷺ are his first two deputies (Abu Bakr and ‘Umar) then ‘Uthmān has precedence and then after him, the fourth of them, ‘Ali.⁴⁵

⁴² al-Sunnah ibn Khilāl, p.509

⁴³ Sharh Usūl Iyṭiqād, #2617; Usūl al-Sunnah ibn Zamnayn, #104

⁴⁴ Bukhari, 2:412

⁴⁵ Tabaqāt al-Hanābilah, 2:53

Imam Tabawi (d. 321 AH)

After RasulAllah ﷺ, we ascribe *khilāfah* to Abu Bakr Siddiq ؓ, give him precedence over the ummah and declare him superior most amongst them.⁴⁶

Imam Abu'l Hasan Ash'ari (d. 323 AH)

There is *ijmā'á* (consensus) of the ummah that from the ten given glad tidings, superiority is for Abu Bakr, then 'Umar, then 'Uthmān, then 'Ali ؓ.⁴⁷

Faqih Abu'l Layth (d. 373 AH)

Imam Muhammad b. Fadl said, 'There is consensus of Ahl al-Sunnah that in this ummah, the most superior person after RasulAllah ﷺ is Abu Bakr then 'Umar.'⁴⁸

⁴⁶ Sharh al-Áqīdah al-Tahāwīyyah, p.57

⁴⁷ Risālah al-Ash'ari ilā Ahl al-Thaghr, p.229

⁴⁸ Bustān al-Árifīn, p.129

Hafiz ibn Shāhīn (d. 385 AH)

I bear witness that indeed Abu Bakr is superior after RasulAllah ﷺ then ‘Umar, then ‘Uthmān, then Ali.⁴⁹

Imam Abu Nu’aym Asbahani (d. 430 AH)

After RasulAllah ﷺ, the most superior and most worthy of leadership is Abu Bakr Siddīq then ‘Umar b. Khaṭṭāb.⁵⁰

Abu’l Hasan Ali b. ‘Uthmān Dātā Ganj Bakhsb (d. 464 AH)

Abu Bakr is Shaykh al-Islam and superior in creation after the prophets.⁵¹

Imam Ghazzālī (d. 505 AH)

The creed relating to the order of companions and their superiority must be that after RasulAllah ﷺ, the best of

⁴⁹ Sharh Madhāhib Ahl al-Sunnah, p.320

⁵⁰ al-Imāmah wa al-Radd āla al-Rāfidah, 1:206

⁵¹ Kashf al-Mahjūb, p.83

people is Abu Bakr, then ‘Umar, then ‘Uthmān, then ‘Ali.⁵²

Imam Qadi Abu Ya’ala al-Farā (d. 526 AH)

Then there must be certitude that after RasulAllah ﷺ, the best of creation is Abu Bakr Siddīq and after prophets and messengers, he holds the highest rank and most worthy of the caliphate of RasulAllah ﷺ. Then ‘Umar b. Khattāb, then ‘Uthmān b. Affān, then ‘Ali b. Abi Tālib

ﷺ.⁵³

Abu Hafṣ ‘Umar b. Muhammad Nasafi Hanafi Maturidi (d. 537 AH)

After our prophet ﷺ, the best of men is Abu Bakr Siddīq, then ‘Umar al-Faruq, then ‘Uthmān Dhu’l Nurayn, then ‘Ali al-Murtada.⁵⁴

⁵² Qawāyid al-Āqāyid, p.30

⁵³ Kitāb al-Iytiqād, p.42

⁵⁴ al-Āqāyid al-Nasafi, p.2

Shaykh al-Islam ‘Adi b. Musafi Hakkari (d. 557 AH)

Indeed after RasulAllah ﷺ, the best of this ummah is Abu Bakr Siddīq, then ‘Umar, then ‘Uthmān, then ‘Ali.⁵⁵

Shaykh Abd al-Qādir Jilāni (d. 561 AH)

The most superior of the four caliphs is Abu Bakr, then ‘Umar, then ‘Uthmān, then Ali.⁵⁶

Imam Hāfiz Abu’l Qasim ‘Ali ibn Asakir (d. 571 AH)

The creed concerning the merits and order of companions should be: after RasulAllah ﷺ, the best of mankind is Abu Bakr Siddīq, then ‘Umar, then ‘Uthmān, then ‘Ali.⁵⁷

Hāfiz Abd al-Ghani al-Maqdisi (d. 600 AH)

And our creed is that after RasulAllah ﷺ, the best of this ummah is Abu Bakr Siddīq – who is his choicest companion and religious brother, his companion in

⁵⁵ Iȳtiqād Ahl al-Sunnah wa al-Jamā’ah, p.36

⁵⁶ Ghunyat al-Tālibīn, p.158

⁵⁷ Tabyīn al-Kadhib al-Muftari, p.306

migration and in the cave. He was his deputy in his lifetime and after he left the world, his caliph. His name is AbdAllah ‘Atiq b. Abu Quhafah ‘Uthmān Abu Bakr Siddīq.⁵⁸

Shaykh Muhyuddin Muhammad ibn ‘Arabī (d. 638 AH)

And some from amongst them are saints whose dominion is apparent. Just as they are bestowed spiritual *khilāfah* according to their rank, similarly, they are granted political *khilāfah*, such as Abu Bakr, ‘Umar, ‘Uthmān, ‘Ali, Hasan.⁵⁹

Imam Nawawī (d. 676 AH)

There is agreement of Ahl al-Sunnah that the most superior companion is Abu Bakr then ‘Umar.⁶⁰

⁵⁸ ‘Áqīdat al-Hāfiz Taqi al-Dīn ‘Abd al-Ghani b. ‘Abd al-Wāhid al-Maqdisi, p.99

⁵⁹ Futūhāt Makkiyyah, 2:9; Rasāyil ibn ‘Ābidīn, 2:265

⁶⁰ Sharh Sahīh Muslim, 15:148

Hafiz ibn Hajar Asqalāni (d. 852 AH)

There is *ijmāá* of Ahl al-Sunnah that the order of superiority amongst the caliphs is the same as their order in caliphate.⁶¹

Imam ibn Humām (d. 861 AH)

Abu Bakr is the best of mankind.⁶²

Imam Jalāl al-Dīn Suyuti (d. 911 AH)

There is *ijmāá* of Ahl al-Sunnah that after RasūlAllāh ﷺ, the best of mankind is Abu Bakr, then ‘Umar, then ‘Uthmān, then ‘Ali. Then follow the remaining of the ten given glad tidings, then the people of Badr, then Uhud, then those who pledged allegiance of Ridwan then the rest of them.⁶³

⁶¹ Fath al-Bāri, 7:34

⁶² al-Musāmarah, p.259

⁶³ Tārīkh al-Khulafā

Imam Zayn al-‘Abidin ibn Nujaym Hanafi (d. 970 AH)

If the Rāfidi gives precedence to ‘Ali upon the others (i.e. shaykhayn), then he is an innovator.⁶⁴

Imam Ibrahim Halabi (d. 1043 AH)

Whoever says ‘Ali is superior to Shaykhayn, he is from the people of innovation.⁶⁵

Imam Shihab al-Dīn Khafaji (d. 1069 AH)

Abu Bakr is exclusive because he is *Siddīq al-Akbar* – who preceded all people in testifying to the veracity of RasulAllah ﷺ and naught but verification issued from him.⁶⁶

⁶⁴ al-Bahr al-Rāyiq, 1:611

⁶⁵ Ghunyat al-Mustamli, p.443

⁶⁶ Nasīm al-Riyād, 1:142

Imam Abd al-Rahman b. Muhammad Shaykh Zadah (d. 1078 AH)

If the Rāfidi gives superiority to ‘Ali over *shaykha*, then he is an innovator.⁶⁷

Imam Sayyid ibn ‘Abidin Shāmi (d. 1252 AH)

When someone gives superiority to ‘Ali (over Abu Bakr) or speaks ill of companions, he is an innovator but not a kafir.⁶⁸

Imam Abd al-Rauf Munawi (d. 1031 AH)

Abu Bakr, whose name is AbdAllah, is the leader of all thankful people and after the prophets, he is the best of people upon whom the sun arose. There is agreement of all Ahl al-Sunnah on this.⁶⁹

⁶⁷ Majma’ al-Anhur, 1:322, 3:365

⁶⁸ Radd al-Muhtār, 6:221

⁶⁹ Fayd al-Qadīr, 1:167

Mujaddid Alf Thani Shaykh Ahmad Sirhindi (d. 1034 AH)

Whoever gives superiority to ‘Ali above Abu Bakr, he goes outside Ahl al-Sunnah.⁷⁰

Shah Waliyullah Muhaddith Dihlawi (d. 1131 AH)

Amongst Muslims, the superiority of Shaykhayn is *qatʿiyī* (definitive).⁷¹

Makhdum Muhammad Hashim Thatthawi (d. 1174 AH)

The truth is that the issue of superiority is *qatʿiyī* (definitive), proven through *tawātur* (mass transmission) and *ijmāʿ* (consensus).⁷²

Qadi Thanauallah Panipatti (d. 1225 AH)

It is proven from the *ijmāʿ* of companions and textual evidences that Abu Bakr is the most superior of the companions.⁷³

⁷⁰ Maktūbāt, v.2

⁷¹ Qurrat al-Áynayn fi Tafdīl al-Shaykhayn, p.26

⁷² al-Tarīqat al-Muhammadiyah fi Haqīqat al-Qatā’ al-Afdaliyyah, p.8

⁷³ Mā lā Buddha Minhu, p.15

Shah Abd al-Aziz Muhaddith Diblawi (d. 1239 AH)

The first belief that the Jew, ‘AbdAllah b. Saba taught his misguided group was that ‘Ali Is superior to Abu Bakr.⁷⁴

Imam Ahmad Ridā Khan (d. 1340 AH)

There is *ijmāá* of Ahl al-Sunnah that after prophets and angelic and human messengers, the four caliphs are superior in the creation of Allah. No person from any nation of the world, first or last, can reach their rank in honour, status, acceptance, closeness and friendship. Grace is in the power of Allah, He gives to whom He Wills and He is the Most Gracious.

Then amongst them, the order is that the most superior is Abu Bakr, then ‘Umar, then ‘Uthmān, then ‘Ali ﷺ. There are Qur’anic verses, numerous hadith, clear sayings of ‘Ali and other imams of ahl al-bayt and the agreement of the companions and those who followed them. Also, explications from the saints and scholars of this ummah. They form such manifest evidences and overpowering proofs that they cannot be numerated.⁷⁵

⁷⁴ Tuhfah Ithnā Áshariyyah, p.41

⁷⁵ Fatāwā Ridāwiyyah, 28:478

Pīr Mibr ‘Ali Shah Golrawi (d. 1356 AH)

Therefore, their caliphate was that rightly guided one in which it was necessary for the caliph to be most superior.⁷⁶

Mufti Amjad ‘Ali Azmi (d. 1367 AH)

After prophets and messengers, from the entire creation of humans, jinns and angels, the most superior is Abu Bakr, then ‘Umar, then ‘Uthmān, then ‘Ali ﷺ. Whoever deems ‘Ali ﷺ superior to Abu Bakr or ‘Umar ﷺ, he is a misguided heretic.⁷⁷

Mufti Ahmad Yar Khan Nayimi (d. 1391 AH)

It is the creed of Ahl al-Sunnah that Abu Bakr is the best of creation after the prophets. His absolute superiority is proven from the Qur’an.⁷⁸

⁷⁶ Tasfiyah mā bayn Sunni wa Shī‘ah, p.23

⁷⁷ Bahār e Shari‘at, 1:241-6

⁷⁸ Mir’at al-Manājīh, 8:316

By the grace of Allah, it is clear from the Qur'an, hadith, verdicts of companions and scholars of Islam that after human prophets and messengers, messenger angels, RasulAllah ﷺ and all mankind, jinns and angels – the most superior is Abu Bakr Siddiq ؓ. This is the creed of Ahl al-Sunnah and whoever denies it is misguided, heretic, Rāfidī and expelled from Ahl al-Sunnah.

All the companions and household of RasulAllah ﷺ are honourable and elevated. Some of them hold certain partial excellences that are specific to them and not shared by any other. If they were shared, then they would no longer remain specific to them. There are hundreds of specificities that were afforded to 'Ali that were not bestowed upon Abu Bakr and 'Umar and there are some that were only gifted to 'Umar and no other. Similarly, those partial excellences conferred upon 'Uthmān were not given to any other ؓ.

All of these merits are partial but the person who was awarded absolute superiority is Abu Bakr Siddiq ؓ. There are hundreds of texts that declare his superiority without specification or exception.

QUESTION 3

Those who are creating discord by bringing this issue to the public, in light of shariah, how is their action judged?



Those who are using this issue to create doubts and difficulties amongst laity and unnecessarily putting them into tribulation, this act of theirs is extremely prohibited and forbidden (*harām*) and deserved of hellfire. They are followers of Shaytan and misguided. It is necessary in shariah to abandon associating with them and greeting and speaking to them.

Allah says:

‘If Shaytan causes you to forget, then after remembering, do not sit with the oppressors.’⁷⁹

⁷⁹ 6:68

RasulAllah ﷺ said:

‘Fitnah (tribulation) is asleep. The curse of Allah on the one who awakens it.’⁸⁰

‘Save yourselves from the misguided lest they misguide you and put you into tribulation.’⁸¹

‘Give glad tidings and do not cause hate.’⁸²

⁸⁰ al-Jāmi al-Saghīr, Suyūti, #5975

⁸¹ Muslim, #7

⁸² Bukhārī, #69

QUESTION 4

Also elucidate the correct and moderate position of Ahl al-Sunnah concerning the companions and prophetic household and their love and reverence, so that we can be vouchsafed from denigration and exaggeration.



Allah made this ummah the *middle nation* (most superior and free from either extreme).⁸³ Other nations include Jews and Christians who are polytheists, and atheists who deny God altogether. Muslims fall between the two - they believe in the existence of God and also consider Him to be One. Hindus deny prophethood and Qādiyānīs believe it continues till judgement day. Muslims believe in prophethood and that it ended with RasulAllah ﷺ. Similarly, Ahl al-Sunnah are moderate amongst all sects: Rāfidis curse the companions and Nasibis and Khārijis bear enmity towards the prophetic household and companions – Ahl al-

⁸³ Qur'an 2:143

Sunnah respect and revere both groups of personalities and bear love for them. Hence, from all world religions, Islam is the middle path and from all Islamic sects, *Ahl al-Sunnah* are the path of moderation – and being the middle path necessitates being superior.

It is essential to respect both the *sahābah* and *ahl al-bayt*. Both must be loved and be connected to; bearing animosity towards either of them is heresy and deserving of hell.

It is the exclusivity of Ahl al-Sunnah that they love both the *sahābah* and *ahl al-bayt*. Rāfidis do claim to love *ahl al-bayt*, and in fact exaggerate in it, but revile the *sahābah* and have abhorrence towards them. And Nasibis do claim to revere the *sahābah* but condemn members of *ahl al-bayt*. And Khārijis condemn both the *sahābah* and *ahl al-bayt*. These imbeciles did not understand that the basis of love is the relationship to RasulAllah ﷺ, and just as *ahl al-bayt* have this connection, so too do the *sahābah*.

On one side, we have the world and on other, the hereafter. In between, there is an ocean and there is darkness. If a person wishes to reach the other side, he needs a ship in working order and his vision must also be on the stars so that

he can be guided by them. If he is missing either component, he cannot safely reach the other side. Without comparison, we can understand this by imagining we are travelling in the ocean of shariah and the tidal waves of Satan and our inciting ego (*nafs ammārah*) are pounding against us and the surge of the storm is doing its best to prevent us reaching the shore safely. In such a climate, RasulAllah ﷺ bestowed us both the ship of loving and connecting with the ahl al-bayt for our journey to the hereafter and in the darkness of sins, the companions were declared to be the stars from whom we attain the light of guidance.

Hence, it has always been the hallmark of Ahl al-Sunnah that they consider the caliphs, the ten given glad tidings, all ahl al-bayt, the mothers of believers and all sahābah as being upright (*‘ādil*) and Ahl al-Sunnah love, respect and praise them all. Eulogising about any one of them certainly does not mean others are denigrated, however, caution is that when glorifying one of them, all of them are praised alongside. This is the trademark of Ahl al-Sunnah concerning revering esteemed persons. Some people mention hadith in praise and love of only one of them and disregard others, thereby misleading people with perverse mindsets or take them towards exaggeration or denigration.

The Qur'an makes it necessary to love and respect all prophets yet the Qur'an itself makes it clear that there are differing ranks amongst them. Despite this, there is no room for disparagement or blasphemy towards any of them. In exactly the same way, there is a difference in ranks between the companions but there is no permission to denigrate any of them.

The overall superiority (*afḍaliyyah muṭlaqah*) amongst saḥābah is according to the order of caliphate. That is, it is Abu Bakr, then 'Umar, then 'Uthmān, then 'Ali ﷺ. However, in various aspects, Allah bestowed certain companions merits and unique specialities and in these, the most prominent is 'Ali ﷺ, and no objective person of knowledge can deny this. Overall superiority means, if a believer is asked, 'Who is superior amongst the companions?' His answer will be, 'Abu Bakr Siddīq ﷺ', but this will be taken in a positive sense instead of a negative one. Hence, overall superiority and superiority in all aspects (*afḍaliyyah min kulli'l wujūh*) do not carry the same meaning.

Otherwise, various merits have been mentioned for different saḥābah, and ahl al-bayt also have special merits accorded to them. Love for ahl al-bayt is a sign of faith and they are also

included amongst the companions. The foremost in the ranking of companions are the four caliphs in the order of their caliphate, then the promised ten, then the companions of Badr, then Uhud, then those who pledged allegiance at Ridwan and then those who came into Islam at the conquest of Makkah or thereafter – and Allah has Willed goodness (paradise) for them all. All of the merits mentioned for the companions apply to the ahl al-bayt and those stated regarding people in the abovementioned categories also apply to the ahl al-bayt who fall into them.

The creed of Ahl al-Sunnah regarding the companions in light of the Qur'an and sunnah

It is the doctrine of Ahl al-Sunnah that after the prophets, till judgement day, the most Godfearing, pious and superior group of people on the face of the earth are the companions. There are dozens of Qur'anic verses and hundreds of hadith in their praise. Even if there were not a single verse or hadith of this nature, even then, lending to a sound intellect, respect for them and abstaining from disparaging them would be necessary because they are the companions of RasulAllah ﷺ and he himself purified and taught them. But here, there is not silence. Rather, both the Qur'an and hadith mention their praise in the most magnificent manner, after reading which, a person falls into ecstasy. They announce glad tidings of paradise for them, their faith is being declared to be the standard for all Muslims and Allah says, **'Believe as the others believe'**⁸⁴, that is, believe as the companions believe.

⁸⁴ 2:13

We are being ordered to love them and Allah announces clearly in His book, **‘Allah is pleased with them and they are pleased with Him.’**⁸⁵ With this is mind, to express hatred and revulsion towards the saḥābah and ahl al-bayt and to educate Muslim laity through speeches to do the same is extremely bizarre and harmful to our faith. To have such an ideology concerning them and to promulgate it can become the prelude to greater tribulations, meaning apostasy.

The creed of Ahl al-Sunnah are the two Qur’anic verses: **Allah is pleased with them and they are pleased with Him and Allah has promised good to all**⁸⁶. Meaning, all companions are upon the highest level of Godwariness and trustworthiness. The companions are certainly not infallible (*másūm án al-khatā*) but neither do they remain upon mistakes (*bāqi án al-khatā*), meaning, they are vouchsafed from mistakes (*mahfūz án al-khatā*). If, due to their human nature, they commit a mistake, they repent to Allah immediately and purify themselves. It is evident that after repentance, a person becomes clean of that mistake: *the*

⁸⁵ 9:100

⁸⁶ 4:95

*repenter from sin is like one who did not sin.*⁸⁷ Apart from the other evidences that negate them remaining on mistakes is the inferred meaning (*dalālat al-nass*) of the Qur’anic verse: **Allah is pleased with them and they are pleased with Him.**

It is clear that Allah announced His pleasure with companions in the past tense which emphasises its certainty. It was in the eternal Knowledge of Allah that after the complete revelation of the Qur’an, there will be disagreements between the companions on matters such as the retribution of the murderers of ‘Uthmān, Muāwiyah refusing to pledge allegiance to ‘Ali, the war between them and Muāwiyah appointing Yazid as his successor. None of these matters were outside the Knowledge of Allah, but despite them, He announced, ‘**Allah is pleased with them and they are pleased with Him**’ and ‘**Allah has promised good to all**’ which evidently means that although the companions are not infallible from making mistakes, they do not remain upon them, therefore, *I am pleased with them and am announcing it too so that other Muslims be pleased with them also and do not harbour enmity for them in their hearts.*

⁸⁷ ibn Majah, #4250

There was no apparent need to add the words *and they are pleased with Him* but by doing so, the companions being beloved and cherished has been expressed in a most concise manner. There now remains no leeway for any Muslim to hold a grudge against any companion and make them a target. Therefore, according to Ahl al-Sunnah, it is forbidden (*harām*) to engage in discussing the wars between the companions and to criticise any individual from the amongst them or the ahl al-bayt and anyone who does so is spiritually diseased, misguided and a heretic.

May we be sacrificed upon the eloquence and conciseness in the speech of RasulAllah ﷺ. The sentence did not begin by mentioning any action but rather by repeating the Divine Name with such emphasis: *'Fear Allah concerning my companions. Do not revile them or utter anything untoward regarding them and do not make them a target after me.'* In fact, it was made a condition of loving RasulAllah ﷺ that his companions, including Muāwiyah ؓ are loved and hatred for them was said to be hatred for Allah and his messenger. RasulAllah ﷺ said this in very clear words.

Hatred for the caliphs and other companions is hypocrisy. RasulAllah ﷺ said, *‘Loving Abu Bakr and ‘Umar is a sign of faith and enmity for them a sign of apostasy.’*⁸⁸

He ﷺ also said regarding the *ansār* (helpers):

Love for the *ansār* is a sign of faith and hatred a sign of hypocrisy.⁸⁹

He ﷺ also said:

Fear Allah concerning my companions. Do not make them a target after me. Whoever loves them does so due to love for me and whoever hates them does so due to hatred for me. Whoever harms them, harms me, and whoever harms me, indeed he harmed Allah. It is near that Allah reprimands him.⁹⁰

We love the companions because RasulAllah ﷺ deemed them the means of safety and solace for the ummah when he said:

⁸⁸ Fadāyil e Sahābah, p.487

⁸⁹ Bukhari, #17; Muslim, #235

⁹⁰ Tirmidhi, #3862

Stars are safety for the sky, so when they stop appearing, then that will come upon the sky which has been promised. I am safety for my companions, and when I leave, that will come upon them which they have been promised. My companions are safety for my nation.⁹¹

Enmity for ‘Ali and other ahl al-bayt is also hypocrisy. RasulAllah ﷺ said:

Only a believer will love ‘Ali and only a hypocrite will hate him.⁹²

He ﷺ also said:

Love for me demands love for ahl al-bayt.⁹³

He ﷺ also said:

The love of Abu Bakr, ‘Umar, ‘Uthmān and ‘Ali has been mandated upon you.⁹⁴

⁹¹ Muslim, #2531

⁹² Muslim, #240

⁹³ Tirmidhi, #3789

⁹⁴ Tabaqāt al-Hanābilah, 1:82

Imam ibn Hajar Haytami writes: RasulAllah ﷺ said, *‘Teach your children three things: love of your prophet, love of ahl al-bayt and reciting the Qur’an.’*⁹⁵

Abu Dharr ؓ held the door of the Ka’abah and said, ‘I heard RasulAllah ﷺ say, *‘Beware, that the similitude of my ahl al-bayt amongst you is the ark of Nuh. Whoever boarded it reached safety and whoever remained behind, perished.’*⁹⁶

All praise to Allah! The ark of *Ahl al-Sunnah* reaches safety as they are affiliated to both the ahl al-bayt and the saḥābah. *Khawārij* and *Nawāsib* do not have the ark and *Rawāfid* do not observe those stars – so neither can cross the ocean.

Alahazrat Imam of Ahl al-Sunnah translates the hadith by saying:

The ship of Ahl al-Sunnah reaches safety because, the companions – Are stars and the ark is the progeny of RasulAllah ﷺ.

⁹⁵ al-Sawāyiq al-Muhriqah, p.172

⁹⁶ Mishkāt al-Masābīh, #6183

Therefore, any person who bears hatred for ‘Ali ﷺ or the pure ahl al-bayt or any companion, he is a misguided heretic. Imam Ahmad Ridā Khan Qādiri writes concerning the disagreements of the companions:

Those who disputed with ‘Ali ﷺ and held an opinion against this truthful and correct opinioned one, and whatever transpired due to it – that they came against each other – in the battle of Jamal, Talhah, Zubayr and ‘Ayishah were against ‘Ali, and in the battle of Siffin, Muāwiyah. We, Ahl al-Sunnah, consider ‘Ali to be correct and the rest of them to be mistaken and upon error. And that the lion of Allah is far superior in perfection and rank to them. Nevertheless, due to the cited hadith (that are narrated on their merits), we do not let our tongues loose to revile them and we assign them the statuses that are proven for them in the shariah. We do not give precedence to one over the other based on whims and deem it forbidden to involve ourselves in their disputes and consider them to be like the difference between Abu Ḥanīfah and Shafi‘i. So according to us, Ahl al-Sunnah, it is not permitted to malign even the lowest companion, never mind the mother of believers, ‘Ayishah or those even greater like Zubayr and Talhah who are from the promised ten. Zubayr is the son of RasulAllah’s ﷺ paternal aunt and his helper and Talhah

is the shield for the lightsome countenance of RasulAllah ﷺ and forever ready to be sacrificed upon him.

As for Muāwiyah, his rank is after them all. And the elevated rank (*maqām e rafīy*) of Mawla ‘Ali Murtaḍā, may Allah ennoble his countenance, and his unmatched honour (*shān e munīy*) is such a distant position that thousands of fast horses (*hazāron hazār rahwār barq kirdār*) travelling like the wind (*sabā raftār*) would tire but not cover this distance to this far away land.

But the merit of companionship and the nobility of being from the noble household are Divine bestowals that Muslims cannot overlook, then how can they curse and revile or disparage and denigrate them and think that what they did against ‘Ali was based upon their egos? A believing Muslim cannot even dream or think such a thing. Sunni Muslims should refresh their faith and know well that if the hearts of companions were diseased, their intentions evil and their actions done to cause tribulation, then *Allah is pleased with them* carries no meaning.

The meaning of Allah liking and being pleased with companions is that Allah is pleased with their hidden and apparent and their intentions, actions and etiquettes

are loved in the Divine court. That is why Allah says, **‘Allah has made faith beloved to you and adorned it in your hearts and made hateful to you all denial and iniquity’**⁹⁷ – whoever now speaks contrary to this, he destroys his faith and hereafter – we seek the refuge of Allah.⁹⁸

⁹⁷ 49:7

⁹⁸ Fatāwā Ridāwiyyah, 29:375-380

QUESTION 5

Nowadays, many pīrs are using their lineage. The question is, instead of knowledge and piety, to publicise oneself as *imam al-sādāt* (leader of sayyids) and *fakhr al-sādāt* (pride of sayyids) on the basis of being from the prophetic progeny and instead of establishing oneself in knowledge, to make familial excellence the basis – how is this in shariah and what is the legal guidance for those aiming to make lineage and a few choice slogans the sign of Ahl al-Sunnah instead of knowledge and ideology?
Elucidate and be rewarded.



A primer before the answer

Displaying pride with the intention to humiliate and derogate callers to the truth – whether it is regarding knowledge, lineage, wealth or any other merit – is absolutely prohibited, especially for the progeny of RasulAllah ﷺ, for

whom it is all the more ugly; because their ancestor, the purpose of creation and the bridegroom of the night journey, Muhammad RasulAllah ﷺ said:

I am the leader of the children of Adam on judgement day and I have no pride in this, I will hold the flag of praise and I have no pride, all prophets and the whole of mankind will be under my flag and I have no pride and I will be the first to rise from the earth and I have no pride.⁹⁹

So the one who is everything, in fact, from whom emanates everything, he is not boastful for anything; but his progeny, who are nothing without his connection nor would they be anything without his name and relationship, they excel in arrogance – Allah forbid! And there is no might nor power except Allah!

In Islam, being from the prophetic lineage carries a partial merit, due to which some worldly rulings transpire such as compatibility for marriage and precedence in reverence and also some benefits in the hereafter – as expounded by Imam Ahmad Ridā Khan in his *Fatāwā Ridāwiyyah*. This partial

⁹⁹ Tirmidhi, #3624

precedence is conditional upon not betraying the religion. Allah says, **‘O Nuh! He is not from your family. Indeed his deeds are wrongful.’**¹⁰⁰ The predecessors and latter did not revere Yazid and ibn Sa’ad despite them being children of the pious. Likewise, a lover of the prophetic family such as Imam Ahmad Ridā adopting a harsh tone regards Ismāyil Dihlawi also strengthens our position that the partial merit of being from the prophetic bloodline is conditional upon not betraying the faith. A superior lineage is not the basis of reliability in religion. If it were, there would be no difference between Hābil and Qābil and Yusuf ﷺ and his brethren. Rather, reliability in religion is based on knowledge and Godwariness – whoever excels more in piety and knowledge, the more deserved he is of being followed and possessing merit, whether or not he holds nobility and status in lineage or physical traits. And if he is bereft of religiosity and knowledge, he is without merit even if he excels in other aspects.

As Allah says,

‘Indeed the more honourable among you, in the sight of Allah, is one who is more pious among you’ and

¹⁰⁰ 11:46

RasulAllah ﷺ said, ‘Whoever lacks in actions, his lineage will not excel him.’¹⁰¹

Note:

We are not against epithets such as *fakhr al-sādāt* (pride of sayyids) or *sayyid al-sādāt* (leader of sayyids) per se. We wish that these titles be reserved for those leading sayyids who were worthy of them and for whom they were befitting such as the conqueror of Qādiyānism, Allamah Pīr Sayyid Mihr ‘Ali Shah Golrawi, al-Faqīh al-Azam Allamah Sayyid Abu’l Barakat Ahmad, the Ghazzālī of the age and Rāzī of the era, Allamah Sayyid Ahmad Sayid Shah Kazimi, Amir al-Millāh Allamah Sayyid Jama’at ‘Ali Shah Alipuri, Allamah Sayyid Nayim al-Dīn Murādābādi, Allamah Sayyid Muhammad Muhaddith Kichochawi, Allamah Sayyid Shah ‘Ali Husayn Jilāni Ashrafi, Allamah Shah Āl e Rasul Qādiri Barakati Marahrawi et al, Allah have mercy on them and illuminate their abodes.

These and others who walked or are walking on path of *shariah* and *tariqah*, they are certainly worthy of being known as *fakhr al-sādāt*, *imam al-sādāt* and *sayyid al-sādāt* –

¹⁰¹ Abu Dawud, #3643

but those sayyids who oppose the shariah and are irreligious
– if they too are accorded these epithets, then there will no
differentiator of rank.



Some have used a fatwa of Imam Ahmad Ridā and adopted the stance that even if a sayyid is an innovator or sinner, it is wājib to respect him. Let us first examine their position.

What is the meaning of necessity of respecting a deviant sayyid?:

The position of Imam Ahmad Ridā

Objection

On page 21 of his translation of Shaykh Sayid Mamduh's *Ghāyat al-Tabjīl*, Sayyid Zahid Husayn Shah writes:

The imam of Ahl al-Sunnah, mujaddid of religion and nation, Imam Ahmad Ridā Khan writes concerning the respect due to sayyids: 'Even if a sayyid is Tafdīli, still it is necessary to honour and respect him.'

He further writes on page 22:

It is necessary to respect a Sunni sayyid, no matter what his actions are. He must not be despised due to those actions, rather, the acts themselves should be loathed. In fact, even if there is a minor difference in his beliefs that does not reach kufr, such as Tafđīl, then still, respect for his *siyādah* will not cease. Yes! If his deviance reaches kufr such as Rāfidis, Wahabis, Qādiyānīs, Naturalists, et al; then it is forbidden to respect him; because the reason for respect – his being sayyid – is no longer present.

This fatwa of Alahazrat was also quoted by the infamous Tafđīli, Zahur Ahmad Fayzi in his *Manāqib al-Zahrā*, pp. 224-5.

Reply

Rather than giving an opinion on this fatwa of Alahazrat, it is better to present his own explanation so that the matter is clarified and readers can easily form a conclusion. Alahazrat writes in another fatwa:

Issue 809: It is the unanimous verdict of Ahl al-Sunnah that Abu Bakr is the greatest man after the prophets ﷺ.

Zayd and Khalid are both sayyids. Zayd says, ‘Whoever gives precedence to ‘Ali over Abu Bakr, prayer behind such a person is *makrūh*.’ Khalid says, ‘I say openly that ‘Ali has superiority over Abu Bakr and every sayyid is Tafđīli and prayer behind a Tafđīli is not *makrūh*. In fact, whoever says it is *makrūh*, prayer behind such a person is itself *makrūh*.’

Reply

‘It is the belief of all Ahl al-Sunnah, by *ijmā‘*, that Abu Bakr and ‘Umar are superior to ‘Ali. Imams of religion have elucidated that whoever gives ‘Ali precedence over them is an innovator and deviant. Prayer behind him is *makrūh*. It is in *Fatawa Khulāsah*, *Fath al-Qadīr*, *Babr al-Rāyiq*, *Fatawa ‘Ālamgīri* and other numerous works, ‘if someone gives superiority to ‘Ali over Abu Bakr and ‘Umar, he is an innovator.’ It is in *Ghunyah* and *Radd al-Muhtār*, ‘prayer behind an innovator is *makrūh* in every state.’ It is in *Arkān e Arba‘āh*, ‘prayer behind a Tafđīli Shiah is severely *makrūh*.’ Prayer behind Tafđīlis is severely *makrūh* meaning *makrūh*

tahrīmī: that praying it is a sin and repeating it is *wājib*. And Allah Knows best.¹⁰²

Note:

It must also be borne in mind that this fatwa was issued on 14th Muharram 1339 AH which is latter to the fatwa presented by Allamah Sayyid Zahid Husayn Shah.

¹⁰² Fatāwā Ridāwīyyah, 6:622

Dear readers! Please see the difference between the two fatwas of Alahazrat. Those who read closely will recognise his stance well. Intellectual honesty dictated that Sayyid Zahid Husayn Shah present both fatwas before people of knowledge so that a holistic view of Alahazrat's position was seen.

When both fatwas of Alahazrat are seen together, then it is understood that when he said, 'If a sayyid is deviant, even then, it is necessary to respect him' – here, he meant that insults towards his person and lineage must be avoided and in worldly and social affairs, he is treated properly. Not that he is presented as a guide and religious leader before the people so that he may promulgate his deviance. This is why, in the second fatwa, Alahazrat wrote very clearly, 'A deviant sayyid cannot be made an imam.' Therefore, to present your own whims and claim it to be the stance of Alahazrat without understanding the fatwa is akin to self-destruction.

Rather than defending deviants, it is better to apprise them. By citing the warnings of shariah, they should be invited towards the sunnah and the legal obligation of calling towards good and forbidding evil must be maintained.

If the motion to make a sinful or deviant sayyid a guide and religious leaders persists, then people will adopt their ways and indirectly, innovation and heresy will be promoted thereby, which is forbidden in shariah.

Imam Ahmad Ridā was asked, ‘Zayd’s mother believes that no companion is equal to ‘Ali ﷺ.’ So Alahazrat responded:

Due to holding the said belief, Zayd’s mother is out of Ahl al-Sunnah and part of the misguided sect, Tafdīlis; whom the imams of religion declared as the younger brothers of Rāfidis.¹⁰³

Those aiming to find refuge in the teachings Imam Ahmad Ridā for personal gain, we give them an open invitation to accept his methodology wholly, which is, *‘Truth is with ‘Ali, Muāwiyah too is our leader and reviling him is the work of heretics.’*

Alahazrat was asked, ‘Can a teacher strike the child of a sayyid in order to teach him respect?’ He responded:

¹⁰³ Fatāwā Ridāwiyyah, 21:152

The judge, who is appointed to establish the penalties ordained by Allah – if such a penalty is proven for a *sayyid*, then although it is necessary to carry it out and the punishment shall be meted, the judge must not intend to punish him. Rather, the intention in his heart should be that the foot of a prince became muddied and I am cleansing it. So, if the judge, upon whom it is obligatory to serve punishments is ordered thusly, so then what about a teacher?¹⁰⁴

Just as we see that whether it be Fakhr al-Sādāt al-Ghawth al-Azam or Dātā Ganj Bakhsh ‘Ali Hujwayri, Imam al-Sādāt Shihab al-Dīn Suharwardi or Khwajah Gharib Nawaz – all sayyids followed one of the four imams (Abu Ḥanīfah, Malik, Shafiyyi, Ahmad) despite none of the imams being sayyids themselves. In fact, Fakhr al-Sādāt Allamah Sayyid Ahmad Tahtawi writes, ‘So whoever (sayyid or not, shaykh or disciple) is outside these four, he is from the innovators and hell bound.’¹⁰⁵

¹⁰⁴ Malfūzāt, 3:366

¹⁰⁵ Hāshiyah Tahtāwi ālā al-Durr al-Mukhtār, 4:153

At this point, it is useful to present an excerpt from Fakhr al-Sādāt Sayyid Mahmud Alusi Baghdadi which is admonition for those heirs who are bereft of knowledge and practice and full of arrogance – whether they be sayyids or children of sufis or scholars:

The progeny of RasulAllah ﷺ should not be without God consciousness and those who follow base desires. Righteousness is a good trait per se but if possessed by the prophetic progeny, it is even better and similarly, depravity is bad in itself and more so if found in the prophetic progeny. At times, people deny the prophetic lineage of a sayyid due to his bad actions as they feel shame to include them amongst *sayyids*. And when people rebuke such a sayyid and give precedence to a non-sayyid over him, the sayyid should blame himself, such as the anecdote about a sayyid in Khorasan. He was from the prophetic lineage but engrossed in open sin. There was an emancipated black slave in the same place, who, due to his knowledge and practice (being a scholar), was given honour and respect by the people.

One day, coincidentally, the scholar exited his home for the masjid whereupon a large crowd gathered around him to attain blessings. The sayyid also wished to meet him but he was in a drunkard state so the people would

move him aside. He eventually found a way to the scholar and held his hand and said, ‘O black footed and lipped one! O kafir son of kafir! I am from the progeny of RasulAllah ﷺ. The people are humiliating me but revering you. They disrespect me but help you.’ The people leapt to beat the *sayyid* but the scholar stopped them and said, ‘Although he has crossed limits but he is worthy of pardon due to his connection with RasulAllah ﷺ.’ He then turned to the *sayyid* to say, ‘O prince! I illuminated my inner with knowledge and practice and you did so with darkness. So my inner light overpowered my exterior darkness and I became beautiful in the eyes of the people and the darkness in your heart prevailed over the whiteness of your face and you became unpleasant in their eyes. I adopted the life of your forefather and you mine. So the people found me practicing the sunnah of RasulAllah ﷺ and saw you upon the way of my ancestors. Hence, they considered me the figurative son of your forefather ﷺ and you the allegorical son of mine. That is why they treated you as my forefathers were treated and treated me as they did your forefather.’¹⁰⁶

¹⁰⁶ Tafsir Rūh al-Ma’āni, 49:13

After this primer, we answer your question, i.e. instead of knowledge and piety, making being *sayyid* the most important factor: At present, there are two types of *pīrs* amongst us – (1) Sunni, of sound belief, scholar, connected chain, not an open sinner, follower of contemporary Sunni scholars; (2) In whom one or more of the above conditions are missing.

The first type of *pīr* should use titles and superiority of lineage for the purposes of propagating the religion, to make Ahl al-Sunnah dominant and the rectification of Muslims. Due to his noble lineage, people are drawn to him and by pledging allegiance, they are safeguarded from the deception of heretics. And applying epithets is permitted as it benefits Muslims. Nevertheless, he should not reduce in displaying modesty and should not encourage disciples with regard to titles. He should not allow people the opportunity for holding a bad opinion of him. And if it is solely for bolstering his ego and love of fame or in order to compete with contemporaries or for any other worldly purpose, then it is forbidden.

It is in *Tariqah Muhammadiyyah* and *Hadiqah Nadiyyah*:

Want of rulership and love is for three reasons. The second is that he wants leadership so that through it, the truth becomes dominant, the religion is honoured and people are rectified. If it is free from prohibitions such as ostentation, deception and abandoning the *wājib* and sunnah; then it is not only permitted but preferable and worthy of reward. Hence, Allah mentioned the anecdote of the pious that they plead in His court, ‘O Lord! Make us leaders over the abstinent and fearful.’¹⁰⁷

As for the second type of *pīrs*, never mind being a scholar, even if the laity consider him the Shaykh al-Islam, it is prohibited to make him a *pīr*, much less publicising his epithets and speaking in his praise. Such disciples are wrongful on two accounts: firstly, for making one who is unworthy a *pīr* and the secondly for calling towards sin, i.e. they promoted such an unworthy candidate with fancy titles.

¹⁰⁷ al-Tariqat al-Muhammadiyyah, 1:153-4; al-Hadiqat al-Nadiyyah, 1:441-2

Allah says, **‘Do not ever think of those who rejoice for their deeds and wish to be praised without doing (good deeds) – do not ever think that they are safe from the punishment; and for them is a painful punishment.’**¹⁰⁸

Allamah Sayyid Nayim al-Dīn Murādābādi writes in its commentary:

This verse was revealed concerning the Jews who would rejoice in deceiving people and misguiding them and despite being unlearned, they wished to be known as scholars.

This verse contains a warning for egotists and for those who wish for flattery from others. Those who ask to be called scholars but do not possess knowledge or like any other characteristic attributed to them without possessing it, they should learn a lesson from this. And Allah Knows best.

¹⁰⁸ 3:188



WARNING!

It must be the way of Ahl al-Sunnah that when mentioning the merits of any revered personality, they restrict themselves to the merits per se and whilst doing so, they avoid objecting to other revered personalities in a way that would give even a hint of disrespect. Because for us, all religious elders are respectable and those whom we love. It is a sign of faith to honour them all. Imam Ahmad Ridā writes:

Why would it not be? And the love for companions is not because of their own selves nor is the love for ahl al-bayt due to their own selves. Rather, loving them is due to their connection with RasulAllah ﷺ. So, whoever loves RasulAllah ﷺ, it is imperative for him to love all the saḥābah and ahl al-bayt and whoever bears enmity towards them, then it shows he does not love RasulAllah ﷺ. We do differentiate in having love and respect for all of them, just as we bear faith in and revere all of the messengers sent forth by Allah. And like the Nasibi and

Khāriji who claims to love Abu Bakr but does not love ‘Ali – then he has only loved the son of Abu Quhafah and not the caliph, beloved and companion of RasulAllah ﷺ. Similarly, whoever claims to love ‘Ali but did not love Abu Bakr, like the Rāfidis, then know that he has only loved the son of Abu Ṭālib, not the cousin, friend and deputy of RasulAllah ﷺ. This is what Mawlana Rūm meant in his couplet, ‘O devotee of Abu Bakr and ‘Ali! What do you know about the secrets of truth, you are heedless.’ Meaning, loving the persons of Abu Bakr and ‘Ali is not the want of shariah, rather, it is that love that springs forth due to the connection with RasulAllah ﷺ.¹⁰⁹

Imam ibn Sirin said:

Whoever disrespects Abu Bakr and ‘Umar, I do not feel that he actually loves RasulAllah ﷺ.¹¹⁰

¹⁰⁹ al-Mútamad al-Mustanad, pp.264-5

¹¹⁰ Tirmidhi, #3694



Clarifying Imam Malik's position

Some have forwarded a passage from Allamah Ghulam Rasul Sayidi's *Ni'imat al-Bāri Sharh Bukhāri* which he quoted from *Tafsīr Rūh al-Ma'āni* in relation to the opinion of Imam Malik that he considered Fatimah ؑ superior to all companions. So the ruling that we give on the one who denies the superiority of Abu Bakr ؓ, does it apply to Imam Malik too?

The reply is that this is conflating issues. Our discussion is on the *afdaliyyah muṭlaqah* (overall superiority) of Abu Bakr ؓ and we have clarified that some other companions, including Fatimah ؑ holding partial superiority in certain aspects does not affect this.

This is further elucidated thusly;
Imam Mahmud Alusi Hanafi writes in commentary of the Qur'anic verse:

‘O the wives of the Prophet! You are not like any other women.’¹¹¹:

This necessitates the objection that the mothers of believers are superior to even Fatimah ؑ, even though this is not the case. This objection is answered by saying, indeed they are superior to Fatimah ؑ in being the wives of RasulAllah ﷺ and the mothers of believers but they are not superior to her in every aspect, and there is no harm in believing that in various facets, Fatimah ؑ is superior to them. In fact, Fatimah ؑ is a part of the blessed body of RasulAllah ﷺ, so in that respect, she is even superior to the four caliphs.¹¹²

This passage is not concerning overall or absolute superiority but rather being superior in certain aspects and having partial excellence. Therefore, it is not against our stance on the overall superiority of Abu Bakr ؓ and there is no objection upon it, because the nobility which Fatimah ؑ holds in being a part of the body of RasulAllah ﷺ, it is not held by the pure wives nor the four caliphs. In this aspect, she is superior and it is attributed to Imam Malik that he

¹¹¹ 33:32

¹¹² Rūh al-Ma’āni, 11:185

said, ‘I do not give precedence to anyone over a part of the body of RasulAllah ﷺ.’¹¹³

This saying of his relates to partial merits because with regards to overall superiority, Imam Malik’s position is that it belongs to Abu Bakr ؓ. He believes the issue of the superiority of Abu Bakr is definitive (*qat’yī*).

Similarly, Imam Ahmad b. Salim al-Safarini al-Hanbali writes concerning Imam Malik that he was asked, ‘Who is superior after RasulAllah ﷺ? He replied, ‘Abu Bakr, then ‘Umar. There is no doubt in this.’

‘It is a renowned saying of Imam Malik that after Abu Bakr and ‘Umar, it is ‘Uthmān and then ‘Ali.’¹¹⁴

Imam Harith b. Miskin says:

Imam Malik was asked concerning the superiority of Abu Bakr and ‘Umar so he responded, ‘There is no doubt in the superiority of Abu Bakr and ‘Umar.’¹¹⁵

¹¹³ Mirqāt al-Mafātīh, 9:3965

¹¹⁴ Lawāmiy al-Anwār al-Bahiyyah, 2:355

¹¹⁵ Sharh Usūl Iyṭiqād Ahl al-Sunnah, p.2612

Imam Sakhawi (d. 902 AH) writes:

Imam Malik was asked, ‘Who is superior amongst men after RasulAllah ﷺ?’ He replied, ‘Abu Bakr.’¹¹⁶

These references all elucidate that Imam Malik’s saying about the merits of Fatimah ؓ that, ‘*I do not give precedence to anyone over a part of the body of RasulAllah ﷺ*’ – this is concerning her partial excellence and specific rank. No Muslim doubts this and every person of faith accepts it wholeheartedly, but it does not refer to holding overall superiority over all companions.

This is the intellectual dishonesty of these people that they are citing the passage of Allamah Sayidi as evidence, but what they aim to prove from the sayings of Imam Malik and Allamah Alusi, Allamah Sayidi refutes the very same immediately after the passage by writing:

I say, on this basis, this should be the case for all children of RasulAllah ﷺ and all Muslims have a consensus

¹¹⁶ Fath al-Mughith, 4:116

(*ijmāʿ*) that after the prophets ﷺ, the greatest of men is Abu Bakr, then ʿUmar, then ʿUthmān, then ʿAli.¹¹⁷

¹¹⁷ Niʿmat al-Bāri, 1:125

ATTESTATIONS FROM PAKISTAN

1. Mufti Muhamad Isma'il Ziya'yi
2. Mufti Muhammad Ilyas Ridawi Ashrafi
3. Mufti Muhammad Rafiq Hasani
4. Mufti Abu Bakr Shadhili
5. Allamah Muhammad Rizwan Ahmad Naqshbandi
6. Allamah Ghulam Rabbani Naqshbandi
7. Mufti Muhammad Wasim Akhtar al-Madani
8. Mufti Nadeem Iqbal Sa'yidi
9. Mufti Ahmad Ali Sa'yidi
10. Mufti Muhammad Isma'il Husayn Nurani
11. Mufti Abid Mubarak al-Madani
12. Allamah Abu Hafs Sayyid Muzaffar Shah Qadiri
13. Allamah Liyaqat Husayn Azhari
14. Mufti Muhammad Khalid Kamal Qadiri
15. Mufti Rafi' ur Rahman Nurani
16. Sahibzadah Rayhan Amjad Nu'mani
17. Mufti Muhammad Imran Shami
18. Mufti Muhammad Abdullah Ziya'yi
19. Allamah Muhammad Ashraf Gormani
20. Sahibzadah Mufti Nazir Jan Na'yimi
21. Mufti Abdul Razzaq Naqshbandi
22. Mufti Wasim Ziya'yi

23. Allamah Ahmad Rabbani Naqshbandi
24. Mufti Atharullah Na'yimi
25. Mufti Abrar Ahmad Qadiri
26. Allamah Muhammad Jahangir Khan Naqshbandi
27. Allamah Mufti Muhammad Ibrahim Qadiri
28. Allamah Mufti Muhammad Akmal Madani
29. Allamah Dr Sahibzadah Farid al-Din Qadiri
30. Allamah Mufti Nur al-Nabi Sikandari
31. Allamah Hafiz Muhammad Abdul Sattar Sayidi
32. Allamah Dr Hafiz Fazl Hannan Sayidi
33. Allamah Sahibzadah Muhammad Abdul Mustafa
Hazarwi
34. Allamah Mufti Muhammad Tanwir al-Qadiri
35. Allamah Hafiz Muhammad Ahmad Raza Siyalwi
36. Allamah Mufti Sayyid Sabir Husayn
37. Allamah Mufti Muhammad Siddiq Hazarwi
38. Allamah Mufti Muhammad Hashim Qadiri
39. Allamah Muhammad Badr al-Zaman Qadiri
40. Allamah Muhammad Irfanullah Ashrafi
41. Allamah Muhammad Gul Ahmad Atiqi
42. Allamah Mufti Sayyid Zahid Siraj al-Qadiri
43. Allamah Qari Abdul Qayyum Mahmud
44. Allamah Muhammad Uways Rafiq Hasani
45. Allamah Dr Haqq al-Nabi al-Azhari
46. Pir Sahibzadah Abdul Halim Jan Sirhindi
47. Allamah Mufti Abdul Sattar Qadiri

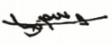
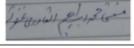
48. Allamah Mufti Sultan Nayimi
49. Allamah Mufti Jalal al-Din Amjadi
50. Allamah Mufti Ali Nawaz Jhagro
51. Allamah Mufti Abdul Matin
52. Allamah Mufti Ghulam Nabi Khosojohi
53. Allamah Dr Pir Muhammad Sultan al-Arifin Siddiqi

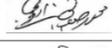
توثیقات و تصدیقات منقیان کرام و علمائے اہلسنت

نمبر شمار	اسمائے کرامی	ادارے کا نام	دستخط
01	علامہ مفتی محمد اسماعیل ضیائی	شیخ الحدیث و مفتی دارالعلوم امجدیہ کراچی	محمد اسماعیل
02	علامہ مفتی محمد اسماعیل رضوی اشرفی	مہتمم و مفتی جامعہ نصرۃ العلوم کراچن، کراچی	محمد اسماعیل
03	علامہ مفتی محمد رفیق حسنی	مہتمم و مفتی جامعہ مدینۃ العلوم گلستان جوہر کراچی	محمد رفیق حسنی
04	علامہ مفتی ابو بکر شاذلی	چئیر مین طوئی و پبلیٹیئر ریسٹ استاذ و تخصص فی الفقہ والاوقاف جامعہ نعیمیہ کراچی	ابوبکر شاذلی
05	علامہ محمد رضوان احمد نقشبندی	مہتمم جامعہ انوار القرآن مجلس اقبال کراچی	محمد رضوان
06	علامہ صاحبزادہ حبیب الرحمن مجیدی	سجاد و شئین آستانہ عالیہ پیش پور شریف، آزاد کشمیر استاذ و تخصص فی الفقہ والاوقاف دارالعلوم مہین، دیپلمہ نعیمیہ کراچی	محمد حبیب الرحمن
07	علامہ مفتی محمد وقیم اختر المدنی	مفتی دارالعلوم امجدیہ کراچی	محمد وقیم اختر
08	علامہ مفتی محمد اقبال سعیدی	مفتی دارالعلوم امجدیہ کراچی	محمد اقبال سعیدی

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09	علامہ مفتی احمد علی سعیدی	مفتی شیخ الحدیث دارالعلوم نعیمیہ کراچی	احمد علی سعیدی
10	علامہ مفتی محمد اسماعیل حسین نورانی	مفتی دارالعلوم جامعہ انوار القرآن مجلس اقبال کراچی	محمد اسماعیل حسین
11	علامہ مفتی جادو مبارک المدنی	مہتمم جامعہ اہل سنتی الرضویہ بلدیہ یافون، کراچی	جادو مبارک
12	علامہ ابو حفص سعید مظفر شاہ قادری	مہتمم جامعہ مدنی بن ابی طالب جامعہ قاضیہ انزیرا	سعید مظفر شاہ
13	علامہ ریاضت حسین نظری	جامع مسجد اقصیٰ معلیٰ سوسائٹی، کراچی	ریاضت حسین
14	علامہ مفتی محمد خالد کمال قادری	استاذ و تخصص فی الفقہ والاوقاف جامعہ نعیمیہ کراچی جامع مسجد سعیدہ بینہ خداداد کالونی کراچی	محمد خالد کمال
15	علامہ مفتی رفیع الرحمن نورانی	جامعہ گلزار امد بنیہ بیرونول، سہانت کراچی	رفیع الرحمن
16	علامہ صاحبزادہ رحمان امجد نعمانی	مہتمم دارالعلوم امجدیہ کراچی	محمد رحمان
17	علامہ مفتی محمد عمران شامی	استاذ و تخصص فی الفقہ والاوقاف دارالعلوم مہین و جامعہ نعیمیہ کراچی	محمد عمران
18	علامہ مفتی محمد عبداللہ ضیائی	استاذ و تخصص فی الفقہ والاوقاف جامعہ نعیمیہ کراچی مہتمم دارالعلوم حنیفہ نعمانیہ کوٹنگی کراچی	محمد عبداللہ

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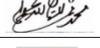
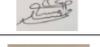
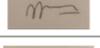
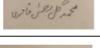
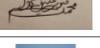
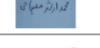
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54. Allamah Ghulam Rabbani Naqshbandi
55. Mufakkir e Islam Allamah Muhammad Qamaruzzaman Khan Azmi
56. Allamah Mufti Muhammad Nasirullah Naqshbandi
57. Allamah Pir Tayyib ur Rahman Qadiri
58. Allamah Mufti Gul Rahman Qadiri
59. Allamah Dr Mufti Muhammad Munawwar Atiq Nayimi Ridawi
60. Allamah Muhammad Arshad Misbahi
61. Allamah Mufti Muhammad Khurshid Alam
62. Allamah Khalil Ahmad Haqqani
63. Allamah Shaykh Mufti Muhammad Misbah ul Malik Luqmanwi
64. Allamah Mufti Shams ul Huda Ridawi Misbahi
65. Allamah Zafar Mahmud Mujaddidi Farashwi
66. Allamah Hafiz Muhammad Sayid Makki
67. Allamah Mufti Muhammad Nizam al-Din Misbahi
68. Mufasssir e Qur'an Allamah Qari Muhammad Tayyib Naqshbandi

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