

## The Absurd Belief Of Tafzeeliya Sect

The situation of these people is indeed surprising. Shias cannot call them Shias, and Sunnis seem disinclined to call them Sunnis. The Tafzeeliya sect considers Ali (a.s.) superior to Abu Bakr and Umar. These people, like Shias, also believe in the five holy beings (Panjetan Paak). Apparently, it is a very weak faith.

It is well known that Shia and Sunni sects are particular about the principles of their religion, but the Tafzeeliya sect does not seem to follow any particular faith. I would like to present an example of the absurdity of this sect. It is well-known that the Tafzeeliya sect has special faith in Abdul Qadir Jilani like Ahlul Sunnat people, whereas Shias believe in Ali (a.s.) as the remover of difficulties. Sunnis invoke Ghaus Paak<sup>1</sup>(Pure Refuge) just as Shias invoke the name of Ali (a.s.) during difficulties. It seems that Sunnis believe that Pir Dastagir (Helper Saint) accompanied the Holy Prophet (S) to Ascension.

On this night, the Holy Prophet (S) stepped on his shoulders and said: “My foot is on your shoulders and your foot is on the shoulders of all the saints (Awliya).” Apparently, this proves his superiority even to Ali al-Murtadha' (a.s.) because the Holy Prophet (S) had made Ali (a.s.) climb his shoulders to break the idols as Ali (a.s.) was incapable to bear the weight of Prophethood. But in Ascension, the Holy Prophet (S) stepped on the shoulder of Piranepir (saint of saints), which shows that he had the strength to bear the weight of Prophethood. Also in addition to this, it is related that Pir became the Buraaq on the night of Ascension.

Another proof of his superiority mentioned in writings, is that one night Imam Hasan (a.s.) saw in dream the progeny of his brother, Imam Husayn (a.s.) that nine of them were to be Imams, while in his own progeny there no sign of any Imam. He was saddened due to this, but the Almighty Allah told him that he must not be sad and that from his progeny will come a person who shall be superior to the nine Imams from the progeny of Imam Husayn (a.s.).

And this was the same Abdul Qadir Jilani. We should know that this Tafzeeliya sect accords great respect to Abdul Qadir Jilani. But in the matter of his commands, they completely oppose him. He says in Ghaniyatul Talibeen that Ahlul Sunnat should believe that the Ummah of the Holy Prophet (S) is the best of all Ummahs.

Then they are best who have seen the Holy Prophet (S) and believed in him, testified him and followed him and fought with him against the infidels and sacrificed their lives and properties for Islam. Among them the best are the people who pledged allegiance to the Prophet at Hudaibiya, which is known as the Allegiance of Rizwan. They were 1400 persons in all. From them the best are the people of Badr. They were 313 people equal to the companions of Talut. Of them come the best forty who are known as Ahlul Darul Khizran,<sup>2</sup> which after including Umar, come to forty.

Then of them are the ten, whose salvation was foretold by the Holy Prophet (S). They are: Abu Bakr, Umar, Uthman, Ali (a.s.), Talha, Zubair, Abdul Rahman Ibn Auf, Saad, Saeed and Abu Ubaidah Jarrah. Of them the best are the four righteous Caliphs. The most superior of the four is Abu Bakr, then Umar, then Uthman and then Ali (a.s.). The writer has remained content with the translation rather than give the original Arabic quotation to maintain brevity. Those who wish to refer to the original text may see it on Page no. 86 of Ghaniyatul Talibeen.

It should be clear that this is the actual belief of Ahlul Sunnat and Pir Dastagir (Abdul Qadir Jilani) also believed in this. Now the Tafzeeliya should tell us how they could consider Ali (a.s.) superior to Abu Bakr? The writer can show thousands of such examples how the Tafzeeliya sect opposes the commands of Ghausul Aazam (Abdul Qadir Jilani). The fact is that there is no limit to absurdity of the Tafzeeliya sect. The limit is that when they are defeated in debates, they at last say that the book of Ghaniyatul Talibeen was not written by Ghaus.

But the proof that it was indeed written by him as mentioned in numerous Sunni books. Even though the Tafzeeliya may deny it was so, the authentic books of Ahlul Sunnat like Fathul Ghaib, Kashfuz Zunoon and Sharh Fiqhul Akbar mention it. We should also know that this book is of scholarly level and I have referred to it as a majestic book, because this book of Ghaus explains in detail, the principles of Sunni faith. That is why it is absolutely opposed to the beliefs of Tafzeeliya. In brief, this book is exactly as a scholarly book of Ahlul Sunnat should be.

<sup>1</sup>. Abdul Qadir Jilani, also called Piranepir

<sup>2</sup>. People of the bamboo house.

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