



## “AHLUL HADEETH” WHO ARE THEY?

“The Ahlul - Hadeeth are the people of the Prophet and even if they did not associate with him, they accompany his sayings.”

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### Assalamu Alaikum

All praise is due to Allah, we praise him, seek his aid and forgiveness. We seek refuge from our evil selves and wicked deeds. *Who so ever Allah guides non can misguide him, and whom so ever Allah misguides non can guide him.*

I further bear witness that there is no true god worthy of worship except Allah alone, without partner or associate, and Muhammad is his slave and Messenger peace and blessings be upon him.

I take refuge with Allah from the accursed devil. in the name of Allah, the most beneficent, the most merciful.

***”And remember the day when we shall call together all human beings with their (respective) Imams, (their Prophets, or their records of good and bad deeds, or their holy books like the Qur’aan, the torah, the gospel, etc). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.”***<sup>1</sup>

***“And whoever is blind in this world (i.e. does not see Allah’s sign and believes not in him), will be blind in the hereafter, and more astray from the path.”***<sup>2</sup>

(My dearest respectful brothers, I am very pleased and thankful to almighty Allah for giving me the opportunity to address my brothers from a long distance who are united upon the correct belief “**Saheehul-Aqeedah**”. This is a great favour from Allah, free from all imperfections.

Also I supplicate to Allah, the blessed and exalted, that may he give us the ability to stay steadfast and constant upon this deen, may we live our lives according to this blessed deen, and may our death be upon this blessed way.



The two ayahs, which I recited at, the commence of my speech that is: Allah, the blessed and exalted saying:

***“And remember the day when we shall call together all human beings with their (respective) Imams, (their Prophets, or their records of good and bad deeds, or their holy books like the Qur’aan, the torah, the gospel, etc). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.”***<sup>33</sup> Surah al-israa (the journey by night) ayah no. 71

***“And whoever is blind in this world (i.e. does not see Allah’s sign and believes not in him), will be blind in the hereafter, and more astray from the path.”***<sup>34</sup>

The word “**Imam**” has been mentioned in the first ayah and one of the explanations given for the word “**Imam**” is that it is referring to the action and deeds of a person.

Every human being that does any action and deed in this life, than it shall be given back to him in his hands (after death). Some may be given their deeds in their right hand and some be given their deeds in their left hand. The above explanation that I narrated to you has been taken from authentic Hadeeth and the understanding of the salaf (pious predecessors).

Another explanation for the same ayah is an explanation given by Imam Ibn Khatir<sup>5</sup> in his tafseer (exegesis of the Qur’aan) “Tafseer Ibn Khateer” in which he writes:

***“And some of the salaf have said regarding this ayah that it is the best evidence of the great honour and merit/proficiency for the people of Hadeeth.”***

(Sheikh explaining the explanation) why is this ayah is referring to the great merit and virtue of the Ahlul-Hadeeth, Muhadetheen (scholars of Hadeeth), and Ashabul Hadeeth (followers of Hadeeth)? And why is it also the best evidence in their favour? This is because that their Imam is none other than Imam Muhammad (peace be upon him).

So we come to know that this ayah is referring to the actions and deeds done by a person in this life, and in another narration it also an evident evidence for the virtue and merits of the honourable Muhadetheen that they shall be called with their Imam, their Prophet, who is none other than Imam Muhammad (peace be upon him).

In the same manner there is another Hadeeth that has been reported by many companions of the Prophet (peace be upon him) and the scholars of Hadeeth have graded this narration to be “**Mutawaatir**<sup>6</sup>”.

Thawbaan (may Allah be pleased with him) narrated from the Prophet (peace be upon him) saying: ***“There will not cease to be a group from my ummah manifest upon the truth. They will not be harmed by those who forsake them, until the command of Allah comes.”***

This narration has been reported by Imam Muslim<sup>7</sup> in his “Saheeh” and by Imam Tirmidhee<sup>8</sup> in his “**Al-Jamee**”.



In explanation of the above Hadeeth<sup>9</sup> Imam Tirmidhee narrates that he heard Muhammad Bin Ismaeel<sup>10</sup> (Imam Bukhari), who said that he heard Ali Ibnil Madeneyee say “ **The glad tidings and good news which the Prophet (peace be upon him) informed us about the saved group, then this (glad tiding) is referring to the group of the Muhadetheen (scholars of Hadeeth), and the ahlul Hadeeth (followers of Hadeeth).**”

In explanation of the above Hadeeth<sup>11</sup> Imam Ahmed bin Hanbal<sup>12</sup> said, “**If this “Victorious Group” are not the people of Hadeeth, than I do not know who they are.**” Imam Hakim<sup>13</sup> in “Marifatul Uloomul Hadeeth” has reported the above narration of Imam Ahmed bin hanbal, and Hafidh Ibn Hajar Asqalaani<sup>14</sup> has declared the above narration to be Saheeh in the explanation of Saheeh Bukhari “**Fathul Baree**”.

In the same manner Muhadeeth Yazid Bin Harun and many other scholars of Hadeeth have declared the narration reported by Thawbaan to be evidence referring to the people of Hadeeth. All the scholars of Hadeeth and the great Imams of Islam have no dispute over the issue that the Ahlul Hadeeth are the “**Saved Sect**” as mentioned by the Prophet (peace be upon him) in the Hadeeth.

So the Hadeeth of Thawbaan and the Qur’anic Ayah that I recited to you is indicating great merits and virtues for the people of Hadeeth, the scholars of Hadeeth, and all those who have great love and zeal for following the Hadeeth.

Now with the aid of Allah, I would like to address all you brothers regarding the creed of the Ahlul-Hadeeth and the fundamental differences the Ahlul- Hadeeth have with the other sects of Islam.

But before we start to discuss this issue I would like to clarify an issue that many people may be confused about which is who are the Ashaabul/Ahlul-Hadeeth as quoted by many scholars in the explanation of the Hadeeth of Thawbaan (may Allah be pleased with him) that “They are the Ahlul/Ashaabul Hadeeth?”<sup>15</sup>

Sheikul-Islaam Ibn Taymiyyah<sup>16</sup> states the following in his fatawaa<sup>17</sup>, “**According to us the Ahlul-Hadeeth are the Muhadetheen, who would listen to Hadeeth from their teachers, who would also write down what would be narrated to them from their teachers, and who would also narrate Hadeeth to others. In the same manner the Ahlul- Hadeeth are also those general people who follow and act upon Hadeeth in all issues.**”

In support/corroboation of Sheikul-Islam Ibn Taymiyyah's fatwaa another narration can be found in the book of Imam Abu Ismael as-Saboonee's book “**Aqeedatus-Salaf wa Ashabul-Hadeeth**” “**The creed of the pious predecessors and the people of Hadeeth**”<sup>18</sup>. Confirming the above understanding given by Imam Ibn Taymiyyah.

So we come to know that the Muhadetheen and those general people are both included and regarded to be from amongst the Ahlul/Ashaabul Hadeeth.

After clarifying the issue about who the Ahlul- Hadeeth are. I would like to tell you that why are the Ahlul-Hadeeth different and unique from the other sects in Islam? What distinguishes the Ahlul-Hadeeth from all the other groups? What is the reason for them being the “**Saved Sect**” and why did Islam give the Ahlul-Hadeeth such a higher and elevated status?



## THE FUNDAMENTAL BELIEFS OF THE AHLUL-HADEETH

My honourable respected brothers! One of the fundamental beliefs of the Ahlul-Hadeeth is that Allah the exalted and blessed, is the sole creator of the entire universe, the only owner of the entire universe, the one only capable of answering all wishes and needs, the removal of all difficulties, the only one who redresses all grievances, the all-powerful, who is able to do all things.

To have belief upon his “**Tawheed**”<sup>19</sup> oneness of Allah, and not to associate any partners with Allah, in his essence, is the fundamental belief of the Ahlul-Hadeeth.

Also the fundamental principals of the Ahlul-Hadeeth are: to act and follow all the ordained commandments of Allah, the blessed and exalted, to believe the last revealed book of Allah, the Qur’aan to be the only constitution/code of practice. To abide by the Qur’aan in all aspects of life, to believe the Qur’aan to be the criteria of truth.

Also Allah, the blessed and exalted, sent his Messenger (Muhammad peace be upon him) for the guidance of human beings (and Jinns). Allah revealed to his chosen Messenger his (final) book the “Qur’aan with its explanation and exegesis.

As Allah says in the Qur’aan:” and we have revealed this dhikr (Qur’aan) to you, so that you may explain it to the people.”<sup>20</sup>

So Allah, the blessed and exalted, sent the Messenger Muhammad (peace be upon him) as the Imam and final Messenger for the whole of human race. And made it an obligation to obey him in all matters. So until the day of judgement every human being that shall be born is obliged to follow the way of the Prophet which is the only way to salvation. And this is why the shariah<sup>21</sup> of the Prophet peace be upon him is a manual for the human beings.

There is a famous narration reported in the Saheeh of Imam Muslim on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: “by him in whose hand is the life of Muhammad, he who amongst the community of Jews and Christians hears about me but does not affirm his belief in that which I have been sent with and dies in this state (of disbelief), he shall be one of the denizens of hell fire.”<sup>22</sup>

Also Allah the blessed and exalted has made it an obligation to follow and be obedient to the Messenger of Allah in all affairs. And this has been stated and commanded in numerous verses (ayaats) of the Qur’aan.

So we come to know that one of the fundamental beliefs of the Ahlul-Hadeeth is also to follow the Messenger of Allah in all affairs, to act upon his sunaahs, to act upon all his sayings, this is all an obligation and a necessity for a Muslim just as it is an obligation and necessity for a Muslim to follow and act upon the Qur’aan.

Also it must not be forgotten that to act upon the Qur’aan and suunah, which is an obligation, should be understood in the manner it was understood by the righteous salaf (pious predecessors), the honourable tabe’een, and also in accordance of the understanding of the great Imams of Islam.



The explanation and understanding that has only been narrated by them regarding the Qur'aan and Sunnah, to act and follow that understanding correctly is a fundamental belief of the Ahlul-Hadeeth and all issues of the deen are conducted upon their understanding. <sup>23</sup>

And also another fundamental belief authentically accepted by the Ahlul-Hadeeth is the "consensus (ijmaa) of the ummah". If all the Muslims agree and unite upon a particular issue than this is also accepted and correct.

The evidence for this can be found in the famous book of Imam Haakim "Al-Mustadrak"<sup>24</sup> in which there is a narration about the Prophet (peace be upon him) who said,

**"Allah will never unite my ummah upon misguidance."** so we the Ahlul-Hadeeth accept "Ijmaa as a proof/evidence and a fundamental belief.

It must be remembered that "ijmaa" is that upon which all Muslims unite upon in reality, as we have many people (ahlul-bidah) for example claim that on a certain issue there is an "ijmaa" when in reality the issue is opposite and there is no consensus of the Muslim ummah. This saying of theirs has no prestige in our deen.

Also another fundamental principal and belief of the Ahlul-Hadeeth, which is relatively important is that, they act upon the Qur'aan and Sunnah without the need of any intermediary<sup>25</sup> and totally reject the concept of taqleed.

May be there are some people present in this lecture who do not know what is the meaning of the word taqleed? So in relation to this in the linguistic/lexicon books of the Arabic language the definition of taqleed is as follows and this definition can be found in the famous Arabic lexicon "**Al-Mawjabul-Waseet**". It is a very good dictionary.

The definition of taqleed is defined as

**"Wa qalada fulaanan, aai: itabaa'oo fee maa yaquloo wayafaloo meen ghairee huj'jateen walaa daleeleen"**

Which means, **"So and so blindly followed, meaning, he followed a saying or an action of another person without (knowing) the evidence or its proof."**

Also in the fundamental books of fiqh "usoolul-fiqh" for example "**Muslimus-Thuboot**", "**Al-Ahkaam lil Aamdee**", (words not clear), **Ibn Hajeed's Muntahaa-UI-Usool**, and many other books of "**Usoolul-Fiqh**" have given the same above definition of taqleed.

So the corruption of taqleed has caused the Muslim nation to deviate from the straight path, and it has also been the fundamental cause for Muslims to indulge into argument and differences. The evil effects of taqleed have been so severe that the Muslim nation has scattered and split rather than being united and one. The evidence of taqleed can neither be found in the Qur'aan or the Sunnah, in fact the Qur'aanic ayahs in their generality refute this evil concept. The A-Haadeeth of the Prophet also refutes the evil concept of taqleed, and also the consensus of the ummah also rejects it.

And also no evidence can be found in support of the permissibility of taqleed from the companions of the Prophet (peace be upon him), in fact we find authentic text from the companions opposing it.



For example it has been narrated from Muadh Ibn Jabal (may Allah be pleased with him) that he said:

**“Fa’am-mal Aalemu fa-eneeh-thadaa fa laa tuqaleduhu deenukum”** which means, “even if the aalim (scholar) is rightly guided (correct) you must not blindly follow (taqleed) him in the affairs of your deen.” this narration of Muadh Ibn Jabal can be found in the book of Imam Ibne Abdil-Barr<sup>26</sup> “Al-Jamee” and also Imam Ibn Hazm’s<sup>27</sup> “Ahkaam”. This narration is authentic, and has been classified as authentic by Imam Darul-Qutnee<sup>28</sup>.

Also after the companions of the Prophet, we also find the Imams also condemning the people from blindly following. For example Imam Muzni<sup>29</sup> in his book “Mukhtasarul-Muzni, which is considered amongst the shafees as being one of the prominent books of their madhab. In the very beginning of this book it has been written<sup>30</sup> and the brief translation and explanation is: “Imam Shafee prohibited the people from blindly following him and others, and this book which I have written, refer to it, and adopt the way of caution against this.

So from the above evidence, the eminent Muhadetheen and the adherents of Ahlul-Hadeeth do not affirm taqleed and reject it. These are some of the fundamental issues that we differ with other groups.

I would not like to take up a lot of your time but I would like to briefly mention again that regarding tawheed we have many groups that differ with us with the issue of Allah, the blessed and exalted with his essence. And from amongst these groups and people are those who have committed the grave act of polytheism (shirk) with Allah. Some have made Ali (may Allah be pleased with him) as the one, who can remove their difficulties, and some have given this attribute that is solely to Allah alone to others than Ali (may Allah be pleased with him), and some worship the graves etc.

And also we have many deviated groups regarding the a-Hadeeth of the Prophet (peace be upon him) which have been verified as being authentic but these groups rather than them accepting them they are always thinking with their corrupted minds to refute them and find petty excuses. So my respectful brothers! These are some of the differing issues and fundamental beliefs I mentioned to you which the Ahlul-Hadeeth adhere to in respect to other groups.

Finally I would like to advise my brothers to be firm upon following the Qur’aan and Sunnah according to the understanding of the salaf in all matters of creed and minhaj (methodology). Also love the honourable Muhadetheen, and the Ahlul-Hadeeth, and all those who love and follow the Sunnah.

Imam Abdullah Ibn Mubaarak has said which has also been transmitted by Imam Harwi, Sheikul-Islam Ibn Taymiyyah, and Imam Dhahabee that Abdullah Ibn Mubaarak said: **“The Deen is for the Ahlul-Hadeeth, the lying is for the Raafeedah, and artificial speech is for the people of opinion/analogy.”** Also Imam Ahmed Bin San’aan al-Qat’aan has also said (words not clear).

I conclude my today’s lesson with the brothers giving them the opportunity to ask me questions whether they be concerning this topic on in general. With the aid of Allah I shall try and answer them if I know or otherwise Allah knows best.



## Questions & Answers.

**Question:** *What is the ruling regarding a person who leaves/abandons the A-Hadeeth of Saheeh Bukhari and Saheeh Muslim, rather he acts upon the a-Hadeeth that are found in the book of fazaale-amaal etc?*

**Answer:** All praise is due to Allah, the rub of the aalameen (mankind, jinn and everything that exists). Any person who abandons an authentic Hadeeth whether it is from Saheeh Bukhari or Saheeh Muslim or any other book of Hadeeth. If this person leaves a certain Hadeeth without a valid reason or evidence/proof, than this person is to be regarded as one of those who is severely misguided. Infact many of the Muslim Imams and scholars have gone to the extent of making takfeer on such a misguided person and Imam (words unclear) has said that such a man is on the verge of destruction.

Once in the presence of Imam Hakim's teacher, Imam Abu Bakar Irshaad, a person mocked the chain of a particular Hadeeth. In response Imam Abu Bakar said, "**stand oh kaafir!**" And this narration can be found in the beginning of "Maarifatul-Hadeeth." so we come to know that if in the above case a person leaves authentic a-Hadeeth that can be found in Saheeh Bukhari and Saheeh Muslim without a valid reason or proof and acts on the A-Hadeeth that can be found in other books than the ruling regarding such a person is that he is severely misguided.

But if a person rejects/turns down a certain Hadeeth with an evidence or proof, for example he may consider the Hadeeth to be abrogated, than this person is to be regarded as excused adhering to a valid reason.

**Question:** *is it allowed for the bridegroom to listen to the answer of the bride himself in person when the marriage contract is occurring? And secondly is the witnessing of the walee (guardian) sufficient for the permission taken on behalf of the bride?*

**Answer:** In this issue the witnessing of the walee is sufficient, as it has been mentioned in the Hadeeth "**There is no marriage contract without a walee.**" The families being present when the walee seeks permission from the bride do many times this. Also the shariaah has given the bridegroom permission to see his future bride if he wishes to do so.

**Question:** *is there any evidence for celebrating meelad? Sheikh replies "do you mean the Prophet Muhammad's birthday, as one is the Prophet's birthday and the other is also the birthday of Eesaa. The questioner says yes, the Prophet Muhammad's birthday.*

**Answer:** There is no evidence that can be found from the Qur'aan, the Sunnah, nor is it proven from the companions, or the tabe'een in any manner, of celebrating the Prophet Muhammad's birthday. This is an innovation.



**Question:** Some people claim that Imam Hasan Al-Basree<sup>31</sup> and the tabe'een used to participate and practice the celebration of meelad; and also they would invite people to practice it and use this as evidence and proof to practice it.

**Answer:** We request these people to give us a reference for which they claim, in which book can it be found etc? In reality this is a lie, there is no narration that can be found from Imam Hasan Al-Basree or from the salaf on the celebration of meelad. But in reality this innovation was introduced by the shiah seven hundred years after hijraah. Just as it has been reported in the book of Khittat Maqreezee (words not clear) that this innovation of meelad was introduced in refutation of the Christians for their celebration of Prophet Eesaa's birthday.

**Question:** Are the hanafees of today followers of Imam Abu Haneefah on the issues of aqeedah?

**Answer:** In our times those people who claim to be hanafees like in the Indian subcontinent then they are either Deobandees<sup>32</sup> or Barailwees<sup>33</sup>. Both these groups do not follow Imam Abu Haneefah on the issues of aqeedah. The Barailwees say that they do not do taqleed (blindly follow) of anybody even Imam Abu Haneefah on the issues of aqeedah. And regarding the Deobandees, it has been written in their book by the name of "*al-muhalat*" that the Deobandees are blind followers of Abul-Hasan Al-Asharee and Abul-Mansoor Matureedee in issues of aqeedah.

So from the above aspect we come to acknowledge that in our times those people who claim to be hanafees and followers of Imam Abu Haneefah like the Deobandees and Barailwees are not Hanafees. Their belief is contrary to the belief of Imam Abu Haneefah and they do not follow Imam Abu Haneefah in aspects of aqeedah. For examples take the Deobandees they believe that Ali is the remover of all difficulties (mushkil kushaa)<sup>34</sup>. They also believe our beloved Prophet (peace be upon him) as the remover of all difficulties (mushkil kushaa) and this can be found in their book called "*Kuniyatai Imdaadeyaah*."

The Deobandees also believe that it is permissible to ask the people of the grave. Beliefs like these can easily be found in their books. Corrupted beliefs as mentioned above were not the beliefs Imam Abu Haneefah adhered to. Imam Abu Haneefah is free from such beliefs, and it is a lie of the Deobandees that they follow Imam Abu Haneefah in all issues including aqeedah.

Also the Deobandees believe in the concept of "wahdatul-wujood" (unity of existence, Allah being everywhere<sup>35</sup>) and it has been written in "*Kuniyatai Imdaadeyaah*" that the belief of wahadatul-wujood is correct and it is Saheeh and there is no doubt regarding this belief. So the Deobandees possess corrupted beliefs that are false. These were not the beliefs of Imam Abu Haneefah and he is free from all this.



**Question:** Did Imam Shah Badeud-Deen Sindhee (rahimahullah) ever say that qiyaas (analogical deduction) is shirk (polytheism)? What do the people of knowledge say regarding qiyaas? Also is it from our fundamental principals to adopt the usage of qiyaas?

**Answer:** I had never ever heard Imam Badeud-Deen Sindhi say that qiyaas is shirk. I would like to say that who ever made this claim about Imam Badeud-Deen Sindhi to bring forward their evidence that Imam Badeud-Deen Sindhi opposed qiyaas. But we do say that any sort of qiyaas that contradicts the "Nuss"<sup>36</sup> than this is totally rejected. But to say that any sort of qiyaas other than the above mentioned one (which does not contradict the nass) is shirk, than I have never heard Imam Badeud-Deen Sindhi say this, as he is my sheikh and have stayed with him and I have never heard him make such a statement about qiyaas. In my opinion this claim is doubtful.

**Question:** Are the jihaadees part of Ahle-Sunnah Wal-Jama'aah or are they part of the seventy-two sects going to the fire of hell?

What do you mean by jihaadees? Do you mean the jihaad that is being fought in Kashmir, India?

**Answer:** The questioner says that we are referring to those who call first to jihad before anything else. There are many groups these days that are engaged in jihad. From amongst theses are those who are upon the correct aqeedah, and they are doing jihad against the non-believers in many different places. And also from amongst these people are those that are innovators and astray themselves who claim to be doing jihad in its correct manner. So we cannot give a general ruling upon all the groups like I explained, as they are all different. We need to specify what they are calling to. For example, firstly we shall have to examine their aqeedah like what belief they have etc. for example let us the take the issue of Kashmir the Deobandees are fighting, the Barailwees are also fighting, the shias are also fighting, and it is apparent that these people do not have a sound aqeedah. And in Kashmir we have our brothers the Ahlul-Hadeeth, who are the native people of Kashmir, and they are also doing jihad against the kuffar. So the Salafiyoon/Ahlul-Hadeeth, their issue is different from the issue of these deviated groups.

**Question:** What is the ruling about Jamaatut-Tableegh? Are there from the seventy-two sects going to the fire of hell? Or are they part of Ahle-Sunnah Wal-Jama'aah but differing in certain issues with Ahle-Sunnah?

**Answer:** Jamaatut-Tableegh is a jama'aah that is part of the Deobandee sect. The founder of jamaatut-tableegh was a man by the name of Molvi Ilyas Deobandee, and the Deobandees is a sect that is excluded from the Ahle-Sunnah Wal-Jama'aah. And the Deobandees are a sect that is upon innovation and one of its branches is the jamaatut-tableegh. Jamaatut-tableegh is the true followers of the Deobandee sect in belief and action and they are not part of Ahle-Sunnah Wal-Jama'aah.



**Question:** What is the ruling about those people who believe in the concept of wahdatul-wujood (unity of Allah's existence, Allah being everywhere), can you give salaams to such people even if they are ignorant?

**Answer:** You must not give salaam to such a person who believes in the concept of wahdatul-wujood. The reason being that this type of concept is a concept, which consists of shirk. And to be ignorant on the issues of aqeedah is not a valid excuse. There is an authentic narration that has been reported regarding Abdullah Ibn Umar (may Allah be pleased with him) that once an innovator gave him salaam and he did not reply back to his salaam. The chain of this narration can be found has in Sunan Tirmidhee, and Sunan Daa'ramee<sup>37</sup> that is Saheeh. So it is better that those types of people who believe in the concept of wahdatul-wujood should not be given salaam nor should you reply back to their salaam.<sup>38</sup>

**Question:** What do the Salafee scholars say about a man by the name of Taqi Uthmaanee who is regarded by the Deobandees as an eminent mufti, and many of the Deobandees claim that this man is a great researching scholar (muhaqeeq) and has written many books against the Salafees. Have any of our noble scholars refuted this man?

**Answer:** Our stance regarding Molvi Taqi Uthmaanne is the same stance we have regarding other Deobandee scholars, he is one of their scholars. And the Deobandees like I mentioned is a strayed sect of Islam. But it must be said about him that he is quite moderate in some issues when compared to other Deobandee scholars, but after all it must be remembered that he is Deobandee.

**Question:** Molvi Taqi Uthmaanee has written a book that has been translated in the English language and is spreading corruption amongst the people confusing them and distorting their minds titled "the legal status of following a madhab". Have any of our scholars refuted such a corrupt book?

**Answer:** Many of our noble scholars have refuted this book on different occasions. For example the Allamah, Muhammad Ilyas Gondalwee has refuted the issue of taqleed and has also refuted Molvi Taqi Uthmaanee. On this issue a really good book which has refuted the issue of taqleed, is a book by the name of "Tahqeeq" which has been published in Karachi, Molvi Taqi Uthmaanee has not given a reply to this book (jawaab aalal jawaab, no response to this book?)

**Question:** a person who dies as a non-believer will he see Allah in the hereafter?

**Answer:** No this person will not see Allah in the hereafter that dies as a non-believer. The questioner asks what is the daleel for this? (Words unclear).



**Question:** There is a narration reported in Saheeh Bukhari that the hypocrites (munaafiq) would see Allah in the hereafter. So why will the kuffar non-believers not be able to see Allah in the hereafter?

**Answer:** In the Qur'aan it has been stated that the kuffar will be stopped from seeing Allah.

**Question:** In our locality we have many Deobandee Imams who believe in the concept of wahdatul-wujood and lead the five time prayers. Is it permissible for us to pray behind such people?

**Answer:** In no circumstance can you pray behind these Imams. It is not permissible to pray any of the five time prayers behind a Deobandee Imam.

**Question:** Sheikh! Can you advise us on the issue of Taraaweeh being eight raka'aah in the month of Ramadhaan? Also we have many people who try to use the haramain saharafain (the two holy mosques of Makkah and Madinah) as a proof against all those who try to practise the established authentic Sunnah of eight. By saying that the Saudi Muslims are also Salafees so why do they pray twenty?

**Answer:** On this issue I would like to highlight a point, which is the established Sunnah from the Prophet peace, be upon him eight or twenty? These people say that twenty raka'aah is the Sunnah established from the Prophet peace be upon him and we say that eight raka'aah is established from the Sunnah as it has been reported in Saheeh Bukhari. As for the issue regarding the two holy mosques than at these two places they do not pray twenty raka'aah with the intention of it being the Sunnah of the Prophet peace be upon him, rather they pray the additional raka'aah as nawaafil (extra units). I myself spoke to the noble sheikh Abdullah Muhtar (hafidhahullah) in Riyadh regarding this issue and he replied that we don't pray twenty raka'aah in the two holy mosques with the intention of Sunnah but we pray the additional raka'aahs as nawaafil. So to pray more than eight raka'aah, as nawaafil is a different issue from the issue of praying twenty raka'aah fixed as a Sunnah as the Deobandees and Barailwees do it.

And the astonishing thing is that it is written in their own books that the actions done at the two holy mosques is not an action that can be stipulated as a proof or evidence. So these people when it suites they desires they make the action of the two holy mosques as a proof and evidence and when it goes against their desires they refuse to accept it. For example the issue of praying one "Witr" separate as it is done in the two holy mosques they reject this. So the established Sunnah is that the Prophet peace be upon him would not pray more than eleven raka'aahs in the month of Ramadhaan as it has been reported in Saheeh Bukhari. And this has been accepted by the Deobandees themselves. Molvi Anwar Shah Kashmiri a prominent Deobandee scholar in his book "**Faidul-Baree**" and his other book "**Al-Urfus-Shizza**" it has been written that only eight raka'aah is established from the Sunnah. And he has also written that taraweeh and Tahajjud are not two separate prayers rather they are synonymous by name and one.



**Question:** In this current time of ours is there any jihad-taking place in Palestine?

**Answer:** Whether it is Palestine or any other part of the world. Any Muslims who try to establish Allah's deen in these parts and have a sound aqeedah and our from Ahle-Sunnah Wal-Jama'aah/Ahlul-Hadeeth (connection broken answer not completed)

**Question:** (On re-connection)Sheikh! Can you please give us more information about taraweeh as tomorrow Allah willing the month of ramdhaan is going to start. As we hear many of the Hanafees claiming that there is a consensus about twenty-raka'aah being the Sunnah in the month of Ramadaan.

**Answer:** As I have mentioned before in some of the questions that were asked concerning Taraaweeh that the established Sunnah is eight raka'aah as it has been reported by the mother of the believers Aisha (may Allah be pleased with her) who said **"The Prophet peace be upon him after finishing his eisha salaah until the fajar salaah would pray eleven raka'aahs and after every two raka'aahs would make tasleem, and would conclude with one witr."** and also the other famous Hadeeth of Abu salmaah who asked Aisha (may Allah be pleased with her) how many raka'aahs did the Prophet peace be upon him pray in the month of Ramadhaan. And she replied, **"Whether it be Ramadhaan or any other month the Prophet peace be upon him would not exceed more than eleven raka'aahs"**. This has been reported in Saheeh Bukhari volume 1, book of fasting, under the chapter of Taraaweeh. We often hear many people say that the relation of this Hadeeth is with the Tahajjud prayer not Taraaweeh prayer.

The Deobandees and Barailwees are the first people who have started this objection of Taraaweeh and Tahajjud being two different prayers in the 14th century after Hijrah. The early generation scholars have regarded this Hadeeth to be part of Tahajjud and Taraaweeh prayers. It is for this reason that we see scholars such as Imam Bukhari and Imam Bayhaqee<sup>39</sup> who have inserted this Hadeeth under the chapter of Taraaweeh. And the Hanafee Imam, Imam Muhammad Shaybanee (student of Imam Abu Haneefah) has inserted this Hadeeth under the chapter of the night prayer.

In my hand I have a book by the name of **"Ilmul-Fiqh"** this is considered as a very reliable book of fiqh for the Deobandees, Barailwees, hanafees. On page 158 of this book it says,

**"Even though eight raka'ah Taraaweeh is Masnoon (Sunnah) from the Prophet peace be upon him."** Also Deobandees scholars like Molvi Anwar Shah Kashmiri and others have also accepted this. Also Hanafee scholars like Tahtaawee has written in his book (words unclear) a similar statement.

Also from the chief of the believers Umar Ibn Khattab (may Allah be pleased with him) it has been established that he commanded Ubay Ibn Kaab (may Allah be pleased with him) and Tameem Ad-Daramee to lead the people with eight-raka'aah Taraaweeh in the month of Ramadhaan. This narration has been reported in the **"Muwatta of Imam Malik"**<sup>40</sup> and has been declared Saheeh in **"Athaarus-Sunan"** and also the Hanafee scholars themselves have authenticated this narration.



So eight-raka'aah Taraweeh is established from the Sunnah of the Prophet peace be upon him and also with the command of the chief of the believers Umar Ibn Khataab (may Allah be pleased with him). And also the companions may Allah be pleased with them all acted upon this narration.

So we have some people like the Deobandee and Barailwees as you mentioned who claim that there is ijmaa (consensus) regarding twenty-raka'aah Taraaweeh. This claim, which they make, is a lie, and this claim has no basis of foundation. In my hand I have a book by the name of **"Umdatul-Qaree"** by Allamah Ainee Hanafee. And this book is an (sharah) explanation of Saheeh Bukhari. In this book volume 11 page 126 it has been written **"And the scholars have differed on the exact number of raka'aah that are desirable (mustahab) in the month of Ramadhaan, as there are many opinions on this issue. One of the opinions is forty raka'aah."** Allamah Ainee brings forward the entire opinions one scholar saying forty-six and the other saying so and so. So regarding an issue, which there is a great disagreement and difference of opinion and to claim that there is an ijmaa (consensus) on that issue is a great lie to the inhabitants of this world. Where is the ijmaa on this issue?

Deobandees and the Barailwees agree on this fact that twenty-raka'aah is not established from the Prophet peace be upon him. But with this statement they say that it is established from the rightly guided caliphs like chief of the believer's Umar Ibn Khattab (may Allah be pleased with him).

So we (Ahle-Sunnah Wal-Jama'aah) kindly request them to present the evidence for the claim which they make that the chief of the believers Umar Ibn Khattab ordered or prayed twenty-raka'aah please show us. So (words unclear) they present disconnected (munqatee) narrations. For example the narration that can be found in **"Musanaf Ibn Abi Shaibah"** the narration of Yasir Ibn Saeed Ansaaree, that Umar Ibn Khattab commanded the people to pray twenty-raka'aah. And what an astonishing thing that Yaseer Ibn Saeed Ansaaree was born forty years after the death of Umar Ibn Khattab (may Allah be pleased with him). This narration is truly a very big disconnected narration. So to leave a narration like the one that can be found in the Muwatta of Imam Malik that is Saheeh and to act upon a narration that is weak (dhaeef) and disconnected (munqatee) like the above one is a judgement that is leading one astray.

There is a book by the name of **"Kitaabut-Tahajjud"** which has been written by Abdul-Huq Alishbee. In this book the writer has narrated from Ibnul Mughee al-Malakee who narrates from Ashraf Bin Abdul-Aziz who narrates from Imam Malik who said that the Sunnah of the beloved Prophet is eleven raka'aah. And people who have narrated many different numbers regarding the raka'aahs than this is a bidah (innovation) that has no origin. And I do not know where these people have got all these different narrations regarding the raka'aahs.

Also Imam Qurtubee<sup>41</sup> who has written a book on the explanation of Saheeh Muslim writes the famous narration of Aisha (may Allah be pleased with her), and says that most of the scholars are of the opinion that the Prophet prayed eight-raka'aah Taraaweeh.



I have another book in my hand by the name of “**Baraahenai Qate’aah**” which was written by the Deobandee scholar Molvi Khalil Sharanpuri who wrote this book under the command of his teacher, Molvi Rasheed Ahmed Gangohi, in refutation of the Barailwees book “**Anwaarul-Fatihaa**”. And this has been published by the Deobandees of Karachi. On page 155 **And there is consensus of the Taraaweeh prayer to be eight raka’aah Sunnatul-Muak’kadah.**” so the Deobandee scholars themselves accept this. Than the doubts, which they create amongst the people, has no basis.

If any one wishes to study more regarding the issue of Taraaweeh than he can refer to my book titled “**The reality of the number of units of the night prayer, with a verified authentic investigation**”. I believe that my book is also available in England. If any of you brothers have a narration that they would like to discuss about than please bring it forward, and Allah willing I shall try to verify it.

The questioner (zulfiker ibrahim) asks: sheikh! Your book that you mentioned do you give me permission to translate it? Sheikh replies I give you permission to translate it into the English language and I also give you permission to translate all my books into the English language.

**Question:** Many of the brothers and sisters all praise is due to Allah, have accepted dawah salafiyyah, but their parents, brothers, sisters are either Deobandee or Barailwee. How should we treat them? Can we give them salaam etc?

**Answer:** In this issue you have two types of people. One of them is that they are literally ignorant and do not have the ability to understand anything and unfortunately many of our parents are like this. In reality they are not Deobandee or Barailwee but rather they just follow what they have been taught from childhood. These types of people you must give them salaam and also call them toward the truth. And Allah willing if you call them toward the truth in its correct manner than they will accept your invitation of the truth. And the other types of people are those that are staunch and do not want to accept anything from you. If you narrate to them what the Qur’aan says or what the Sunnah says they are not prepared to listen and accept. For example one of them might say that even if you show me two hundred A-Hadeeth on the issue of raising your hands in salaah (rafai-yadain) even than I shall not accept. So these types of people whom the proofs have been established against on different issue than you must not give them salaam.

So it is upon the individual to judge what category their parents fall under. If their parents are engrossed in the affairs of the world like trade and business and do not have a clue about the issues of the deen then they fall under the first category. Or are their parents (mubtadee) innovators and upon misguidance and who also call toward their misguidance and innovation (bidah) and do not want to accept the truth after it has been presented to them. Than you must not give them salaam. Even then one should give them invitation to accept the truth with leniency and wisdom. And even if your parents are polytheists (mushriks) it is a compulsion to serve them. So the person will continue serving his/her parents but if the parents call him to commit the grave act of shirk (polytheism) than he/her shall refuse and reject this.



**Question:** there are some Deobandees and Barailwees who are engaged with doing business and trade to the extent that it takes them away from practising the deen. Is it permissible for us to call these people money worshippers?

**Answer:** For any person to be engaged with business and trade is not evidence that you should call this person a money worshipper. A money worshipper is such a person that who gives preference to money in all affairs, and loves his money so much that he/her does not care what Allah has commanded and what his Messenger peace be upon him has instructed us to do. So this type of person is a money worshipper. So before giving a verdict that so and so person is a money worshipper the person himself must judge carefully taking into consideration all the evidence that what category this type of person falls under? Whether this person is a money worshipper or not? But all we say that the Deobandees and Barailwees are two deviated sects<sup>42</sup>.

**Question:** Is it permissible for a person to sleep on his stomach (face down)?

**Answer:** Are you indicating toward the Hadeeth that prohibits you from sleeping on your stomach? The questioner replies by saying yes. Than the Sheikh quotes the Hadeeth in Arabic (words unclear from the Arabic text of the Hadeeth). According to my research this Hadeeth is not Saheeh (authentic).

**Question:** There are some jihaadee groups in England who believe it is permissible to cheat and deceive the laws of this country in all affairs. Also they believe it to be permissible by deceptively embezzling the non-Muslims in issues of trade and business?

**Answer:** This ideology is false and incorrect. It is not proven from the Prophet peace be upon him in any manner that he used to deceit the non-Muslims in this way. But the issue regarding the battlefield is different and unique, whilst in jihad it is permissible to trick the non-Muslims and deceit them. But not with the issues of trade with the non-Muslims. For example the Prophet's Hijrah to Madinah, when the Prophet peace be upon him made hijraah he left Ali (may Allah be pleased with him) behind in Makkah to return all the belongings of the non-Muslims, which he had. The Prophet peace be upon him did not take the non-Muslims belongings when he made hijraah to Madinah and not return them. So these people who do such things are wrong and are mistaken. And this stance of theirs with the kuffar is not the stance of Islam on this issue. The war booty that is gained on the battlefield whilst doing jihad is another issue.

**Question:** What is the ruling regarding a person who was a Hindu and a male and had a sex change from becoming a male to a female. Now this person has accepted Islam. What gender does this person belong to?

**Answer:** The sheikh asks: "did the sex change occur by plastic surgery or an operation?" the questioner replies yes. If it has been done than what can we do? This act was an immoral act. And it seems that it cannot be amended.



**Question:** As we are gathered in this blessed gathering many of the brothers are seated by leaning on their left or both hands, is this correct? Is there anything that has been reported in the Hadeeth instructing us to abstain from such an act?

**Answer:** I cannot recall anything from the Hadeeth at this moment stating that one cannot sit leaning on his left or both hands. Naturally it is permissible unless we have authentic evidence prohibiting us to sit by leaning on our left or both hands.

**Question:** What is the ruling regarding a person who owes money to another person? Is it permissible for him to pay that debt in the mosque?

**Answer:** It is prohibited in the mosque to do any business transactions. In some circumstance we have a person who owes money to a Muslim brother and thinks that he may not see him again than he may pay that debt in the mosque, but it is better to avoid this situation and pay all debts outside the mosque if the person does not fear the above situation. Because the mosque is the house of Allah and it has been made for the people to make the dhikr (remembrance) of Allah. So this must be remembered.

**Question:** What is the ruling regarding a person who believes in the concept of wahadatul-wujood and also knows the proofs and evidence of Allah being above the seven heavens (separated from the creation), and above His throne in a majestic manner that suits Him. Also some brothers have established the proofs against him either by talking to him or writing to him?

**Answer:** This man is a mushrik (polytheist), the ruling regarding this man is the same ruling we have for the mushrikeen (polytheists). And the shirk (polytheism) of this man is more severe than the shirk of the Christians.

**Question:** What is the ruling regarding a person who after urinating and has washed up still has drops of urinating dripping out?

**Answer:** if this person has drops of urine continuously dripping than the ruling regarding this illness is that for each salaah he/she will re-new his/her wudhu. And this is known in Arabic as "*salsalatul-bowl*".

**Question:** what is the ruling on taking out insurance whether it is for health, medical etc.?

**Answer:** Insurance is not permissible in any case. But if you do not have a choice in the matter like in some circumstances in your country that the government enforces you to do it than this is allowed and you are excused from such a situation. But even then you are advised to limit it down to as less as possible nor more than you are required to do so. But it must be remembered that no insurance should be done from your own accord.



**Question:** What is the ruling regarding a person who gets up for fajar salaah by using an alarm clock. But sometimes this person when the alarm clock rings, he switches off (whilst in mild sleep) and goes back to sleep. But than we he eventually does wake up the time for fajar salaah has passed. So what is the ruling regarding such a person?

**Answer:** As soon as this person wakes up he shall pray his fajar salaah. Acting upon the famous Hadeeth that as soon as a person wakes he shall perform his salaah. And also for the one who forgets, who remembers shall pray his salaah.

**Question:** Sheikh! What is your stance regarding the talibaan in Afghanistan?

**Answer:** The talibaan is a group that is part of the Deobandee sect. In our Pakistan we have the Deobandees divided in to two groups. 1) hayaatee 2) mamaatee. This talibaan belong to the hayaatee group. The talibaan do not have a Saheeh aqeedah. The talibaan are innovators, and they are transgressing unlimitedly when it comes to the Salafees in many affairs. For example in Afghanistan the talibaan has closed down the Salafee institutions, and many of the mosques have also been closed down and all the mosques that were under construction by the Salafees have also been stopped. And this information was given to be by my noble friend who was one of those people of Sunnah who used to build Salafee mosques and institutions for example my friend Abu umair quraishee from Islamabad. And also many of the Afghani Salafees are giving us this information that is mutawaatir (reported by many reliable people, cant not be a lie).

Sheikh! We are very grateful for your time and co-operation that you gave us your valuable time so that we Salafee brothers of Leicester benefited from you. We hope that in the near future we can arrange similar lectures with you with the permission of Allah. May Allah reward you with good.

The sheikh finally says: " I have a request to make that all those questions that were asked to me. All questions were asked to me directly without any prior knowledge of having a chance to have a glimpse at the questions and to research them. And no man is free from mistakes. As I am a normal student of knowledge. And if there is any difference of opinion to the answers I have gave. Or if I have answered any question incorrectly than I request you brothers for the sake of Allah to contact me and inform me with its evidence so that I may rectify them and reform myself. And I am human being and to answer so many questions unprepared on a telephone line is difficult.

So if there is a brother who thinks that I may have answered a question incorrectly or differs, or has misunderstood me than if you cannot clarify the issue than tell him to contact me and I shall try to clarify the issue. I am grateful to all the brothers who patiently listened to my talk. May Allah reward all you brothers with good. And please make dua for me that may Allah keep me firm upon the Qur'aan and Sunnah according to the understanding of the salaf and may he give us all death upon this methodology.

wasalamu alaikum warahmatullahi wabarakatuh!



### (Footnotes)

- <sup>1</sup> Surah al-israa (the journey by night) ayah no. 71.
- <sup>2</sup> Surah al-israa (the journey by night) ayah no. 72
- <sup>3</sup> Surah al-israa (the journey by night) ayah no. 72
- <sup>4</sup> He is Imad ad-din Ismail Ibn Umar Ibn Kathir, Abul-Fida. Born in 701 A.H./1302 CE.
- <sup>5</sup> He was a student of Imam Ibn Taymiyyah. He died in the year 774 A.H./1372 CE. [TN]
- <sup>6</sup> Mutawaatir: A Hadeeth, which is reported by a large number of reporters at all stages of the Isnad (chains). [TN]
- <sup>7</sup> He is Abul-Husayn Muslim Ibn Al-Hajjaj Al-Qushayree An-Nisaburi. Born in the year 204 A.H./820 CE and died in the year 261 A.H./875 CE. [TN]
- <sup>8</sup> He is Abu Isaa Ibn Muhammad Ibn Isaa. He was born in they year 209 A.H./824 CE and died in the year 279 A.H./892 CE in Tirmidh. [TN]
- <sup>9</sup> Hadeeth narrated by Thawbaan may Allah be pleased with him in Saheeh Muslim/ Imam Tirmidhee's "Al- Jamee"[TN]
- <sup>10</sup> He is Abu Abdullah Muhammad Ibn Ismaeel. He was born in the year 194 A.H./810 CE and died in the year 256 A.H./870 CE. [TN]
- <sup>11</sup> Refer to footnote 2 [TN]
- <sup>12</sup> He is Ahmed Ibn Ali At-Tamimi Al-Mawsuli. Born in Baghdad in the year 164 A.H./780 CE and died in the year 241 A.H./855 CE. He was the Imam of Ahle-Sunnah Wal Jama'aah. [TN]
- <sup>13</sup> He is Abu Abdullah Muhammad Ibn Abdullah An-Nisaburi. Born in the year 321A.H./ 933 CE and died in the year 405 A.H./1014 CE. [TN]
- <sup>14</sup> He is Abul-Fadl Ahmed Ibn Ali. Born in the year 773 A.H./1372 CE and died in the year 852 A.H./1449. [TN]
- <sup>15</sup> As explained on the authority of Imam Bukhari the explanation of Imam Alee Ibnil Madeneyee and the explanation of Imam Ahmed Bin Hanbal on the Hadeeth of Thawbaan and other scholars, reported in Saheeh Muslim and Al-Jamee of Imam Tirmidhee. The scholars use the terms "Ahlul" and "Ashaabul" Hadeeth, both are synonymous and refer to one thing "The Followers of Hadeeth" [TN]
- <sup>16</sup> He is Ahmed Ibn Abdul-Halim, born in Harran in the year 661 A.H./1263 CE. And died in the year 728 A.H./1328 CE. [TN]
- <sup>17</sup> Fatawaa Ibn Taymiyyah Volume 4 page 59. [TN]
- <sup>18</sup> This book has been translated into the English language and has been published by Masjid-Ibn Taymiyyah, Brixton, London, U.K. [TN]
- <sup>19</sup> The Sheikh is referring to the three categories of Tawheed: 1) Rubobiyyah: Oneness of Allah in His Lordship, 2) Uloohiyyah: Oneness of Allah in all types of worship, 3) Asmaa Wa Sifaat: Oneness of Allah in His name and attributes. He has explained the categories in the above paragraph. [TN]



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<sup>21</sup> The legal morality of a people, based upon the Qur'aan and Sunnah. [TN]

<sup>22</sup> Saheeh Muslim, Book of Iman, chapter 70, English translation, published in Beirut. [TN]

<sup>23</sup> This is a clear refutation of the Ahlul-Bidah/Blind Followers who accuse all the adherents of Ahlul-Hadeeth/Dawatus Salafiyyah of all being Mujtahids and following their own suited Understanding, claiming that, the Salafees read any Hadeeth and act upon it. The above fundamental Principal banishes the lies that are being propogated by the Deobandees of Leicester. [TN]

<sup>24</sup> Al-Mustadrak Volume 1 page 116. [TN]

<sup>25</sup> The sheikh is referring to those who say that you have to blindly follow one particular Madhab and Imam who is an intermediary and an obligation, i.e. taqleed to be compulsory. [TN]

<sup>26</sup> He is An-Numayree, Abu Umar. He was born in the year 368 A.H/978 CE and died in the year 463 A.H/1071 CE. He was known as the Hafidh and Imam Bukhari of the west. [TN]

<sup>27</sup> He is Ali Ibn Ahmad Az-Zahiree. Born in the year 384 A.H./994 CE and died in the year 456 A.H./1064 CE. [TN]

<sup>28</sup> He is Ali Ibn Umar. He was born in the year 306 A.H./918 CE and died in the year 385 A.H./995 CE. [TN]

<sup>29</sup> He is Abu Ibrahim Ibn Ismail, born in 175 A.H in Egypt and died in the year 264 A.H. [TN]

<sup>30</sup> The sheikh quoted a lengthy phrase from Imam Muzni about which the words were not clear but the brief translation was clear as given by the sheikh. [TN]

<sup>31</sup> He is Abu Said Ibn Abul-Hasan. He was born at Madinah 21 A.H./642 CE and died in they year 110 A.H/728 CE at Basra.

<sup>32</sup> Darul- Uloom Deoband was established on 15<sup>th</sup> Muharram 1283 A.H. corresponding to 3<sup>rd</sup> May 1867 CE. Refer to their book "Fakhrul-Ulema" page 66 and 67 etc. Its founders were Molvi Qasim Nanotwi and Molvi Rasheed Gangohi etc. This group also calls to Bidah and Shirk and are Sufis like their brethren the Barailwees.

<sup>33</sup> A man named Ahmed Raza Khan Barailwee founded the Barailwee sect. He was born on 14<sup>th</sup> June 1865 corresponding to 10 Shawwal 1272 A.H. in a city by the name of Bareilly in the province of Uttar Prgdesh, India. This sect claims to be followers of the Hanafi Madhab; He died on 25<sup>th</sup> Safar 1340 A.H. corresponding to 1921 at the age of 68 at noon. The Barailwees claim that they are followers of the Hanafi Madhab. Also they are extreme Sufis who propogate the belief of Shirk and Bidah. [TN]

<sup>34</sup> A Persian and Urdu word translated as Remover of all difficulties. [TN]

<sup>35</sup> This corrupted belief was propogated by Sufis such as Ibne Arabi born in Murcia in the year 560 A.H. and died in the year 638 A.H at Damascus. The scholars of Ahle Sunnah Wal Jama'aah declared him to be a disbeliever like Imam Ibn Taymiyyah etc. This corrupted belief stipulates that to make a distinction between the Abid (worshipper) and Mabood (worshipped, Allah) is Shirk. Refer to Imam Taaqeeud-Deen Faasee's book (rahimahullah) died 832 A.H titled "Juz'un Feehee Aqeedatu Ibne Arabi wahayatuhu." Edited by Sheikh Ali Hasan Al-Halabi. [TN]



<sup>36</sup> Clear injunction, an explicit textual meaning from the Qur'aan and Sunnah. [TN]

<sup>37</sup> He is Abu Muhammad Abdullah Ibn Abdur Rahman At-Tamimi. Born in the year 181A.H/ 797-798 CE and died in the year 255 A.H./869 CE. His book "Sunan Daa'ramee" contains over 3,000 A-Hadeeth.

<sup>38</sup> A very important point to remember is that this is regarding those people whom you **KNOW** believe in Wahdatul-Wujood and are ignorant. [TN]

<sup>39</sup> He is Ahmed Ibn Al-Husain, Abu Bakr. Died in the year 458 A.H/1066 CE. [TN]

<sup>40</sup> The author of this book is Imam Malik Ibn Anas, Abu Abdullah Al-Asbahi Al-Himyari. Born in the year 90 A.H. and died in the year 179 A.H./795 CE. His book is one of the oldest collections of Hadith and Fiqh. [TN]

<sup>41</sup> He is Muhammad Ibn Ahmed Ibn Abu Bakr, Abu Abdullah Al-Ansari Al-Qurtubee, of Cordoba. Died in the year 671 A.H./1273 CE at Egypt. [TN]

<sup>42</sup> The sheikh is indicating to the questioner that to be a money worshipper, you cannot just generalise and accuse the Barailwees or Deobandees of only committing this evil crime. It can be anybody who does as exactly mentioned in the answer. [TN]



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