

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين
والصلاة والسلام على خاتم الأنبياء والمرسلين

**FATAWA ON
STATEMENTS
THAT ARE
DETRIMENTAL
TO ISLAM
AND MUSLIMS**



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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العلمين والصلوة والسلام على خير خلقه محمد وعلى آله
واصحابه اجمعين.
اللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم.

All Praises is due to Allah ﷻ, Rabb of the Worlds, Choicest Durood and Salaams upon the best of creation, our Master, our Saviour, the Holy Prophet Muhammad ﷺ, upon his family ﷺ, his companions ﷺ and upon all the righteous souls till the end of time.

According to the unanimous agreement of Muslim scholars, those who introduce deviant writings and religious dogmas contrary to the Glorious Qur’an and the Sunnah and the Consensus of the scholars, **have to be exposed**, and the **Muslim nation must be warned against them**. In fact, when the great Imam of the Sunnis, Imam Ahmad ibn Hanbal ﷺ was asked if one who fasted, prayed, and secluded himself in the Masjid was dearer to him than one who spoke out against people involved in deviations, he replied that when one fasts, prays and secludes oneself, he does so for himself alone; but if he speaks out against deviations, he does so for Muslims in general, which is more noble.

Today, we are faced with many new fitnas. In fact, every few days we hear of some new fitnas. We have certain so-called Scholars and Shaykhs in our midst that are saying things that are new and foreign to Islam, things that the past Scholars or ‘Ulama have never uttered or written. We find such people taking the platform in our Sunni programmes like the Moulood-un-Nabi ﷺ or ‘Urs Shareef and mesmerising the masses, but the reality is that they have corrupt beliefs and say things that are totally against our Sunni beliefs and practices. They are spreading mischief and casting doubt in the minds of the Muslim masses. What are the motives of such so-called Scholars and Shaykhs?

The latest fitna of this time is of that of “Sulla Kulliyat”, a term used to describe the free association with people of the corrupt Sects, that in spite of knowing the corrupt Aqeeda of such Sects or persons belonging to such corrupt Sects, some Sunnis see no problem in accepting or joining such

corrupt Sects or tolerate the beliefs of such Sects.

If one studies the statements made by such people, which we have quoted in this book, one is able to deduce that such so-called Scholars or Shaykhs are “Sulla Kullis”. They want to unite with the corrupt Sects. They want to conveniently ignore the corrupt beliefs of such groups. They want to please those whom the Ahle Sunnah disagrees with in spite of our major differences with regards to their beliefs. They feel that Islam will progress if we all unite under the banner of “La ilaha ilalaa”, no matter if someone insults Allah ﷻ and His Rasool ﷺ, the Sahaba ﷺ, the Four Imaams ﷺ, Awliya ﷺ and the Righteous Scholars of the Ahle Sunnat Wal Jamaat. They say that Muslims are facing so much disasters because we are all disunited and worried about who is Sunni, who is Shi’a, who is Deobandi, who is Wahabi, who is Salafi, etc. This can never be tolerated.

Therefore, the ‘Ulama of Sunni ‘Ulama Council KZN has decided to make it its duty and responsibility to Allah ﷻ and His Rasool ﷺ to warn the Muslim Ummah of such dangerous and detrimental statements, and **not be a silent spectator and accept such detrimental statements. It is your duty and responsibility to spread the truth to the best of your ability.** Perhaps you may save a soul or two from the deviant clutches of such Scholars.

It is our duty to avoid supporting, attending their programmes or listening to those individuals mentioned in this Fatwa as they have violated the laws of Shari’ah, compromised the true Aqaa’id of the Ahle Sunnah and broken away from the ‘Ijma (Consensus) of the majority of the Ahle Sunnah. To support such persons will make the listeners also liable. Remember, those who listen to such individuals consider the deviated statements very lightly or a “petty issue”, thus having no regard for the Sacred Shari’ah. Our advice is that such people, in spite of such individuals celebrating the Mouloud, speaking about the Awliya or on other aspects of the Deen, they should be boycotted and made to repent from their deviated ways. Our illustrious ‘Ulama have stated that praise for the misguided or efforts to disseminate or to advertise them shows approval or love. It shows one’s consent to them. A Hadith Shareef says that consent to evil is also evil.

What guarantee do you have that by listening to such persons you cannot be misled? No matter what other good they speak about, how can we place our

Imaan and Deen in them? Remember that Shaitaan, man’s ardent enemy, can also mislead you in a moment as your heart is already inclined towards supporting the deviant!

Imam al-Darimi ﷺ reported Ziyad Ibn Hudair ﷺ as saying: “Umar ﷺ said to me: Do you know what can destroy Islam?” I said: “No.” He said: “It is destroyed by the mistakes of scholars, the argument of the hypocrites about the Book (of Allah), and the opinions of the misguided leaders.” (Mishkatul Masabih, 1/269)

Sayyiduna Rasoolullah ﷺ said: “In the period prior to the Day of Judgement, false and deceitful groups will emerge. They will say things to you, which neither you nor your forefathers will have ever heard before. Stay away from these deceitful people and do not let them come near you! Do not be misguided by them and do not let them cause strife amongst you!” (Sahih al-Muslim)

Sayyiduna Rasoolullah ﷺ states: “***Keep them (misled) far from you, keep yourself far from them, so that they may not mislead you and put you in disarray (Fitnah)***”. (Cited in Sahih Muslim, Vol. 1, pg. 73, Hadith #4 narrated by Sayyiduna Abu Hurayra ﷺ)

There are some in our community who may become very upset when they read this Fatawa and say that we are very extreme. We wish to remind such people that Allah ﷻ says in the Holy Qur'an:

“You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen. These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself, and will make them enter gardens beneath which flow streams, abiding therein, Allah is pleased with them and they are pleased with Allah. This is Allah’s party. Do you hear’? It is Allah’s party that is successful.” [Surah Al-Muja’dilah, 58: 22]

There are also those righteous ‘Ulama (Ulama-e-Haqq) whom we approached and were total agreement to this Fatwa and aligned themselves

with the majority of Scholars. May Allah ﷻ bless them.

There are also those ‘Ulama who wished to remain silent and non-committal in their decision regarding this Fatwa. Those who remain silent in these crucial moments when the Deen is being attacked should reconsider their position in order to save the Ummah from deviation.

We wish to sincerely thank Mufti Muhammed Kashif ul-Ansari al-Ridawi of the *Dar ul-Ifta Ihya Academy*, Jamiah Hasnain, Bangalore, for coming to our rescue at such a critical juncture by providing us the well-researched scholarly answers to our questions sent to him. May Allah ﷻ reward him for efforts in Deen, increase him in ‘Ilm, rank and status in this Dunya and in the Aakhirah. Aameen.

We ask Allah ﷻ to protect the Muslim Ummah from the evil of the onslaughts of those who reject Ahadith, and that He ﷻ gives them guidance to broaden the light of Ahadith to eliminate the darkness that prevails the Ummah today.

We ask Allah ﷻ to give all of us the success to recognize the truth, to understand it, to implement it and to call to it. May Allah ﷻ guide us all upon the path of the *Ahle Sunnah Wa Jama'ah* which is the only group promised of intercession. May Allah keep us all firm on the Maslak of A'la Hazrat ﷺ, the teachings of the great Scholar Ash Shah Imam Ahmed Raza Bareilwi ﷻ who showed us the true Sunni path in this time. Aameen.

May Allah ﷻ forgive us for any shortcomings and errors. Aameen.

Maulana Abdul Hamid Palmer Razvi Noori

President

Sunni ‘Ulema Council KZN

12 November 2014

19 Muharram 1436 A.H.



عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ :
« ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ ، أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ
أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ ، وَأَنْ يَكْرَهُ أَنْ
يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَفَ فِي النَّارِ »

On the authority of Sayyiduna Anas b. Malik ﷺ, the Prophet ﷺ said,
Whoever possesses these three things will find the sweetness of faith:
That Allah and His Messenger are more beloved to him than anything
other than them, that he loves someone only for the sake of Allah,
and that he hates to return to disbelief just as he would hate to be
thrown into the fire.

[Bukhari, Muslim]



RECITING THE SHAHADAH ON BEHALF OF SOMEONE WHO DIED UPON DISBELIEF



**HAFEZ MEHMOOD KHATIB
RECITES THE SHAHADAH
ON BEHALF OF
A DEAD DISBELIEVER
[06 Dec. 2013]**



QUESTION:

السالم عليكم ورحمة بلا و بركاته

Dear Respected Mufti Saheb,

All Praise is due to Allah the Almighty, peace and benedictions upon His Noble Messenger and our Prophet Muhammad ﷺ.

What do the true Scholars or ‘Ulama-e-Haq say about the following personality who claims to be the leader of the Muslim mass, especially after uttering the following words. What does the pure Shari’ah state in this concern?

Kindly provide us with a comprehensive and authentic reply and also include the relevant citation of Qur’an, Sunnah, Ijma and Qiyaas-al-A’immah Al-Arba’ah. Also make the Aqeedah of the Ahlus Sunnah clear by both its branches - Asha’irah and Matureediyah - as well.

Zaid wrote the following:

“Alhamdulillah, he passed away on a Thursday night during our Zikr at Masjidul-Quds. There was a reason why our Zikr took longer last night. We pray Allah Subhanahu wa ta’ala has mercy on the soul of [Mentioning a non-Muslims name] as he was a good man who had qualities of greatness. It reminds me of the time when the King of Abyssinia passed away and the Rasul ﷺ prayed for him. To [Mentioning a non-Muslims name] we say on your behalf “La ilaaha illallahu Muhammadur Rasulullah”. Jumuah Mubarak.”

- (a) Is the above mentioned statement Ja’iz (permissible), Makruh (disliked), Haraam (forbidden) or Kufr (disbelief)?
(b) Is Zaid worthy of being the Imam or leader of the believers?

- (c) Does a Kafir, have similarity with the King of Abyssinia in terms of “belief system”?
- (d) Do the statements above take one out of the folds of Ahlus Sunnah and Islam?
- (e) Is it permissible to make the Du’a of mercy for him?
- (f) Does reading the Kalimah on behalf of a Mushrik or Kafir make him a Mu’min?
- (G) How is it to praise a Kafir through the Zikr of Allah ﷻ as Zaid tried to utilize in the statements above?

Please shed some light on these issues, for the Ummah of Rasul-Allah ﷺ is being misled by these so-called Scholars and Imams. JazakAllahu Ahsan!

ANSWER:

الجواب بعون الوهاب

We praise Allah ﷻ who sent Prophets ﷺ for the guidance of mankind. May Allah ﷻ bless and elevate the ranks of the Prophets and especially our Leader, Sayyiduna Muhammad ﷺ who made the distinction between belief and disbelief clear beyond doubt.

Allah ﷻ gave His beloved Prophet Muhammad ﷺ the Knowledge of the Unseen and the Prophet ﷺ warned us about the signs of the Final Hour. One of the signs of the Final Hour as described by the Prophet Muhammad ﷺ is narrated by Imam al-Bukhari ﷺ in his Saheeh:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ
الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ فَإِذَا لَمْ يَبْقَ عَالِمًا أَخَذَ النَّاسُ رُءُوسًا جُهَالًا
فَسَبَلُوا فَأَقْتُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“Allah ﷻ will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the Scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.” [al-Bukhari: Book 1, Hadith #54]

Verily, the Prophet Muhammad ﷺ also said:

بادرُوا بِالْأَعْمَالِ فَتَنًا كَقَطْعِ اللَّيْلِ الْمُظْلَمِ يَصْبِحُ الرَّجُلُ مُؤْمِنًا
وَيَمْسِي كَافِرًا وَيَمْسِي مُؤْمِنًا وَيَصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ
مِنَ الدُّنْيَا

“Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.” [Riyad as-Salihin - Book 1, Hadith #87]

Unfortunately, in today’s day and age every Tom, Dick and Harry claims to be a Scholar of Islam. Those who do not know anything about Arabic and the rules of exegesis are doing Tafseer of the Qur’an. Those who do not have any idea about Ahadith, the types of Ahadith and Asma ur-Rijal claim to be the Muhaddith of the era. May Allah ﷻ protect us from these so called Imams and Leaders and keep us steadfast on the path of the Ahl us-Sunnah, Ameen.

The Qur’an and Ahadith have clearly stated what Iman is and what Kufr is. There are glad tidings given to believers. At the same time the Kuffar and Mushrikeen, who have rejected Iman and Islam, are promised the Hell-Fire.

Islam is the only religion accepted by Allah ﷻ and those who reject Islam and take some other religion have gone completely astray and Hell is their abode.

Allah ﷻ says in the Qur’an Majeed regarding Islam, believers, the Kuffaar and the Mushrikeen:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Verily, only Islam is the Deen (Religion) before Allah.” [Surah ale-Imran, verse 19]

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

“This day I have perfected your religion for you and completed My favour upon you and have chosen Islam as religion for you.” [Surah al-Maida,

verse 3]

وَمَنْ يَتَّبِعْ غَيْرَ التَّاسِلِمِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي التَّائِخَةِ مِنَ
الْخَسِرِينَ

“And whoso will desire for a religion other than Islam that shall never be accepted from him and in the next world he shall be among the losers.” [Surah ale-Imran, verse 85]

أَنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

“No doubt, those who disbelieves and died as disbelievers on them is the curse of Allah and of Angels and of men combined.” [Surah al-Baqarah, verse 161]

يَا أَيُّهَا النَّبِيُّ جِدِّدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَا أُولَئِكَ
بِهِمْ جَهَنَّمَ ۗ وَبئْسَ الْمَصِيرُ

“O the Communicator of Unseen (Prophet)! Strive hard against the infidels and hypocrites and be strict against them, and their destination is Hell. And what an evil end it is.” [Surah at-Tahrim, verse 9]

الْقِيَا فِي جَهَنَّمَ كُلَّ كُفَّارٍ عَنِيدٍ

“It will be commanded cast you, twain into Hell every ungrateful, obstinate.” [Surah Qaf, verse 24]

أَنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ
يُغْفَرَ اللَّهُ لَهُمْ

“Undoubtedly those who disbelieved and hindered from the way of Allah and then died as disbelievers, Allah shall never forgive them.” [Surah Muhammad, verse 34]

يَا أَيُّهَا النَّبِيُّ جِدِّدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَا أُولَئِكَ
بِهِمْ جَهَنَّمَ ۗ وَبئْسَ الْمَصِيرُ

“O Communicator of the Hidden News (Prophet)! Fight against the infidels and the hypocrites and be strict to them, their destination is Hell and what an evil place of return.” [Surah at-Tauba, verse 73]

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارِ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ بِئْسَ
حَسْبُهُمْ ۗ وَلَعْنَةُ اللَّهِ ۗ وَلَهُمْ عَذَابٌ مُقِيمٌ

“Allah has promised the hypocrite men and hypocrite women and infidels, the Fire of the Hell; wherein they will abide forever. That is sufficient for them, and the curse of Allah is upon them, and for them is the lasting torment.” [Surah at-Tauba, verse 68]

أَنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ
الْأَرْضِ ذُبَابًا وَلَوْ افْتَدَى بِهِ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
مُتَصَرِّفِينَ

“Those who disbelieved and died as infidels, there shall never be accepted an earth full of gold from anyone of them, though he offers it in ransom for himself. There is painful torment for them, and they have no helpers.” [Surah ale-Imran, verse 91]

فَمَنْ يَرِدِ اللَّهُ أَنْ يَهْدِيَهُ ۗ يَشْرَحْ صَدْرَهُ ۗ لِلتَّاسِلِمِ ۗ وَمَنْ يَرِدْ أَنْ
يَضِلَّهُ ۗ يَجْعَلْ صَدْرَهُ ۗ ضَيْقًا حَرَجًا

“And whomsoever Allah wishes to show the way, He opens his breast for Islam, and whomsoever wishes to lose his way, He makes his breast narrow, straitened well as if he is climbing up into the sky forced by some one else. And thus Allah inflicts punishment on those who believe not.” [Surah al-In'aam, verse 125]

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

“It is not worthy for the Prophet and the believers to ask forgiveness for the associators, even though they be relatives, after it has been made clear to them that they are men of Hell.” [Surah at-Tauba, verse 113]

The ‘Ulama-e-Mufasssareen have written the following reasons why this verse was revealed:

1) The Prophet Muhammad ﷺ wanted to pray for forgiveness for his uncle, Abu Talib (who refused to accept Islam at death bed). Allah ﷻ revealed this verse to stop Prophet Muhammad ﷺ from doing so.

2) The Prophet Muhammad ﷺ asked permission to visit his mother’s grave which was granted. Later when he asked for her forgiveness, Allah ﷻ revealed this verse and stopped him from doing so. [See Footnote on page 15]

3) A few companions of the Prophet Muhammad ﷺ requested him to pray for their parent's forgiveness, so this verse was revealed. [Tafseer Khazain ul-Irfan]

From the above Qur'anic verses it is very clear that a person who dies in the state of Kufr and Shirk will always remain in the Hell-Fire. Even after reading these ayahs if someone seeks forgiveness for a Kafir and Mushrik this mean he is rejecting the clear Qur'anic verses which is clear Kufr.

The 'Ulama have stated that praying for the forgiveness of a Kafir is an act of disbelief. The Fiqh Book, *al-Muheet ul-Burhani*, states:

والاستغفار للكافر حرام قال الله تعالى: {اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ}

"It is prohibited to seek forgiveness for a Kafir, Allah ﷻ says: Ask your forgiveness for them or ask not. If you will ask forgiveness for them seventy times, Allah will never forgive them. This is because that they have rejected Allah ﷻ and His Messenger ﷺ. And Allah guides not the disobedient." [Al Muheet ul-Buhani, 2/184]

Imam Ahmad Rida ﷺ writes in his Fatawa:

كافر کے لئے دعائے مغفرت و فاتحہ خوانی کفر خالص و تکذیب قرآن عظیم ہے

"Supplicating for forgiveness for a Kafir and doing Fatiha is pure Kufr and rejection of the Qur'an." [Fatawa Ridawiyah, Vol. 21, pg. 32]

The Ahl us-Sunnah believe that the parents of the Messenger of Allah ﷺ were saved. The Holy Qur'an states: "It is not worthy for the Prophet and the believers to beg forgiveness for the polytheist even though they are relatives after it has been made clear to them that they are the inmates of Hell." [Surah Tauba, 9:113] In *Tafseer Noorul Irfan* it is mentioned, under the commentary of this verse, "... When the Holy Prophet ﷺ sought permission from Allah Almighty to visit the grave of his mother Bibi Amina ؑ it was granted, but he was prohibited from offering prayer of forgiveness when this verse was revealed. However this saying regarding his mother is incorrect because his mother was a believer. If she was an infidel permission to visit her grave would not have been given. Prohibition for prayer of forgiveness was made because she was totally sinless, while forgiveness is sought for the sinful people."

Imam Ahmad Rida ﷺ writes at another place from the authority of *Gamzun-Uyoon*:

اتفق مشايخنا ان من رأى امر الكفار حسنا فقد كفر

"Who deems any act of the Kuffar good, he indeed committed Kufr." [Fatawa Ridawiyah, Vol. 14, pg. 132]

So from the above Qur'anic verses, Ahadith and Fatawa, the answers to the questions posted are as followed:

a) The statement made is Kufr. It is obligatory upon the person who said this statement and all the people who heard this and accepted it, to do Tajdeed-e-Iman (renewal of faith) and Tajdeed-e-Nikah (renewal of marriage) (if married).

b) Zaid, who doesn't even know the basics of Islamic belief, cannot be an Imam or the leader of the believers. Now with this clear blasphemy he no longer remains a Muslim so how can he be a leader of the Muslims?

c) This statement clearly shows the ignorance of this so-called Muslim leader of Ahadith texts and commentaries. A disbeliever doesn't have any similarity with the King of Abyssinia, an-Najjashi. He accepted Islam and the disbeliever died a non-Muslim.

Imam Ai'ni writes in his commentary of Saheeh ul-Bukhari:

وانه اسلم على يدى جعفر بن ابى طالب

"and he became Muslim on the hands of Ja'far bin abi Talib." [Umdat ul-Qari, Vol. 8, pg. 27]

d) Yes, the statements are so grave that it will make a person out of fold of Islam and the Ahl us-Sunnah.

e) It is prohibited to make any sort of Du'a and prayers for disbelievers who are now dead.

f) This is sheer ignorance and nothing else. Just like you can't bring the dead to life likewise you cannot make the disbelieving deceased into a

believer by reading the Kalima (testimony of faith) on his behalf.

g) It is Haraam and Kufr to praise a disbeliever through the Zikr of Allah ﷻ.

And Allah ﷻ and His Rasool ﷺ know best.

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**SHAYKH FAKHRUDDIN
OWAISI PRAYS FOR
MERCY UPON AL-BANI
& REFERS TO SALAFIS
(Followers of al-Bani)
AS “OUR BROTHERS”**

[02 Nov. 2013]



SAYING 'RAHIMAHULLAH' FOR AL-BANI & HANAFIS PRAYING ASAR IN THE SHAFI'I TIME

QUESTION:

السالم عليكم ورحمة بلاء و بركاته

Dear Respected Mufti Saheb

All Praise due to Allah the Almighty and peace and benedictions upon His Noble Messenger and our Prophet Muhammad ﷺ.

What do the true Scholars or 'Ulama-e-Haq say about the following personality who claims to be the leader of the Muslim mass, especially after uttering the following words. What does the pure Shari'ah state in this concern?

Kindly provide us with a comprehensive and authentic reply and also include the relevant citation of Qur'an, Sunnah, Ijma, Qiyaas-al-A'immah Al-Arbaaah, and of the Usooliyyeen.

Bakr said the following:

“43:45: There was a scholar, his name is Sheikh Albani Rahimahullah, may Allah have mercy upon him. He, Sheikh Albani, came with the opinion that it is Haraam for the women to use golden jewelry.

44:07: His followers are our Salafi brothers.

46:00: What's the time of performing 'Asr Salaah? Shafe'i says that you must make 'Asr immediately, at the earliest time and the Hanafi says, “delay”. None of them are wrong because the Nabi ﷺ performed Salaah at both times. If Hanafi stays in a Shafe'is' town and it's the time of 'Asr Salaah and he asks that it's 'Asr time for our Shafe'i brothers and I am Hanafi, so can I pray behind our Shafe'i brothers or not? Any opinion (most probably, referring to Imam Azam's opinion) that can take you away from making the

Salaah in Jama'ah can never be a correct opinion. Imam Abu Hanifah may not have had the attitude that you have..... You don't have to be fanatic about it.”

Bakr wrote on Jun 29, 2013:

“Thoughts from Makkah: So I am in Makkah. I see around me millions of Muslims; Sunnis and Shias, Sufis and Salafis, Hanafis and Shafiis, Barelwis and Deobandis, Jafaris and Zaydis, Ismailiis and Ibadis. I can recognize all of them distinctly. I see them all (yes all of them) praying together in One Saff, to One Lord, facing One Kabah, making One Ruku and One Sujud.

Everyone is mixed up in the saffs here in the Haram. All their women are covered Islamically. Everyone is lifting their hands towards the Holy House and crying in their Supplications. All of them are sitting here and reciting the SAME Qur'an (yes all these groups I mentioned). I hear them all reciting loudly: 'Labbayk ALLAHUMMA Labbayk! LA SHARIKA Laka Labbayk'. All proclaiming the Oneness of Allah and praying how the Prophet (SAW) had prayed 1400 years ago. I see all this with my eyes here... YET, when I return home, I am supposed to call most of these people KAFIRS destined to Hell. I am required to slander, abuse and hate all of them. I am required to deal with them worse than I would with Abu-Jahl. Apparently, that's how I prove my loyalty to the “group” I come from. Makkah is about Tafsir (pondering). Back home is about Takfir (slandering). I look at all these people around me in this Holy Haram, praying and worshipping Allah frantically and sincerely. Salafis from Saudi, Sufis from Turkey, Shias from Iran, Zaydis from Yemen, Ibaadis from from Oman, Barelwis from Pakistan, Deobandis from India...etc. As I watch all this sitting in the Haram of Allah, I say to myself: Yes, I disagree with many of these groups on many serious issues and will continue to do so. But, I fear the Lord of the Kabah too much to call any of them Kafir and “destined for Hell”. I leave those decisions to the Lord of the Kabah. I only see Muslims here in the Haram of Makkah. I pray this lesson of the Ka'bah remains with me after I leave also.

Ameen.”

- (A) Is it permissible to say “Rahimahullah” after mentioning the name of a deviant person like Albani (of the Wahabi sect)?
- (b) What is the ruling about a person who regards Salafis (i.e. Wahabis) as their brothers, and whether he is a Fasiq (transgressor) or Gumrah (misguided)?
- (c) Is the Asr Salah of a Hanafi valid in the Asr time of the Shafi'i school which is still regarded as Zuhr time in the Hanafi Madhab?
- (d) What does the Shari'ah say about the statement, “Any opinion (most probably, referring to Imam Azam's opinion) that can take you away from making the Salaah in Jama'ah can never be a correct opinion.” in the passage above.
- (e) What is the Shari'ah viewpoint about the manipulating article “Thoughts from Makkah” above?
- (f) Is Bakr worthy of becoming the leader of the believers?
- (g) Does he still remain a Muqallid?

ANSWER:

a) The ‘Ulama have unanimously declared Albani as a deviant and out of the fold of Ahl us-Sunnah. ‘Ulama from across the world have refuted Albani’s research and his views in their books.

- i) *al-Muzhik ul-Mabki min fatawa al-bani* by Shaykh Adil Kazim Abdullah
ii) *al-Bisharatu wal it-Tahaaf* by Shaykh Hasan bin Ali Saqaf
iii) *wusul ut-Tahani* by Shaykh Mehboob Saeed Mamdooh
iv) *Bayanu Auham ul-bani* by Shaykh As'ad Saalam Tayyam etc.

If the person, after knowing the deviation of Albani from the Ahl us-Sunnah, adds “rahimahullah” to him then he is Gumrah (misguided) and a Fasiq (open-sinner) as he is openly praising a Bid’ati (innovator).

The Prophet Muhammad ﷺ said whomsoever praises a Fasiq he angers Allah ﷻ and because of this praise the Arsh shivers. [Sho’ab ul-Iman, 4/230]

b) Salafis are nothing but the la-Mazhabi who reject the Taqleed of the four established Imams and deem the acts of the Ahl us-Sunnah as innovations

and polytheism. The ‘Ulama have written numerous books on the refutation of their beliefs and creed.

Even after knowing the truth about Salafis, if a person still considers them to be their brothers, he is surely Gumrah and a Fasiq.

c) The Asr Salaah of a Hanafi is valid in the Shafi'i Asr time.

There are two opinions on the start of Asr time.

According to Imam-e-A’zam Abu Hanifa ؒ, the time of Asr begins when the length of the shadow of an object is twice its length. This is the most authentic and correct view as written in top Hanafi books like *Fath ul-Qadeer*, *Bahr ur-Raiq* and *Fatawa Shaami*, etc.

The other opinion of the Sahibayn (two most learned students of Imam-e-A’zam ؒ, Imam Muhammed ؒ and Imam Abu Yusuf ؒ) is that the time of Asr Salaah starts when the length of the shadow of an object is equal to its length (Just like the Shaf'i, Maliki and Hambali Madhabs).

As the Fatwa has been given on both the opinions, if a Hanafi prays Asr Salaah in the Shaf'i time, it will be valid and it is not required to be repeated.

Imam Ahmad Rida ؒ was asked a similar question that if Asr Salaah is prayed before the mislaim, whether it will be valid? The great Imam ؒ replied, “Yes Salaah will be valid as per the Sahibayn (if prayed before the length of the object's shadow).”

The Imam ؒ further on says, “As ‘Ulama have gone towards both the opinions (of Imam-e-A’zam ؒ and the Sahibayn ؒ) and the Fatwa has been given on both the opinions, so acting on any of the opinion will be valid.” [al-Malfuzat, pg. 83-84]

d) This is a personal opinion without any reference, the speaker should produce the proof for this, else this will be regarded as a false accusation on Imam-e-A’zam ؒ.

e) The passage is purely erroneous and leads to blasphemy. According to the author he deems all the deviants like Shia's, Zaidi's, Jafari's, Ibaadi's

etc. Muslim even though the ‘Ulama of Islam have declared them out of fold of Islam due to their blasphemous beliefs.

The ‘Ulama have written many volumes of books refuting the beliefs of deviants sects of Islam, of those who have deviated from the Ahl us-Sunnah.

f) Bakr is not worthy of being the leader of the Muslims as he doesn’t have the basic knowledge about the correct Islamic creed and beliefs. He is unaware of the pre-requisites of becoming and staying a Muslim, nor does he know what takes a person out of the fold of Islam and the Ahl us-Sunnah. If Bakr considers all the deviants to be Muslim even after knowing their blasphemous beliefs he is also one of them.

The ‘Ulama have clearly stated,

من شك في كفره و عذابه فقد كفر

Whosoever doubts in their Kufr and Azaab (punishment), has indeed committed Kufr. [Ash-Shifa, pg. 134]

g) Bakr should worry about being a Muslim first rather than being a Muqallid.

However, the difference on the Asr Salaah time will not make a person non-Hanafi.

And Allah ﷻ and His Rasool ﷺ know best.

Servant of Ulema

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SHAYKH FAKHRUDDIN OWAISI’S STATEMENT ABOUT THE SAHAABI SAYYIDUNA AMEER

MU’AWIYYAH ﷺ

[on Facebook]



Fakhri Owaisi

Brother Abdoeragmaan Maantjie Ernest. Let me clarify to you something about the “scribe story”. 1 - Imams al Dhahabi and Ibn- Hajar confirm that Muawiya did not write any Quraan for the Prophet Sallalahu Alaihi Wassallam but only some letters to arab chiefs. 2. This also was not by the personal appointment of the Prophet Sallalahu Alaihi Wassallam. Rather as Imam Muslim narrated, Abu Sufyan and family accepted Islam (after the conquest of Makkah), they were ignored and boycotted by the sahaba, so in order to regain some prestige, Abu Sufyan requested 3 favours from the Prophet Sallalahu Alaihi Wassallam. One of them was that he use Muawiya to write for him. The Prophet Sallalahu Alaihi Wassallam acceded to this request, due to his never saying no to anyone, and because were extremely few in Makkah then, 3. Once the Prophet Sallalahu Alaihi Wassallam called him to duty, so he refused to come, saying that he was busy eating. He was called 3 time and all 3 times he gave the same response. Upon the 3rd time, the Prophet Sallalahu Alaihi Wassallam said “may his stomach never be filled”. This was narrated by Muslim. Ibb Kathir stated that he used to eat 7 times a day after that and say : “I don't get full. I just get tired. “Note that believers are ordered to respond to the Prophet Sallalahu Alaihi Wassallam's call even if they are praying (as was one sahabi was ordered to leave his salaah for the Nabi's call.) 4. There were 3 men amongst those who actually wrote the Quraan (not letters) for the Nabi Sallalahu Alaihi Wassallam and became Murtads after that. This is well known in Sirah. So lets not exaggerate matters about Muawiyah. He was not from the Muhajirin and the Ansaar, but from the Tulaqa (Kuffar enemies freed by the Prophet Sallalahu Alaihi Wassallam after the conquest) and the Mu'allafati Qulubuhum (freed kuffaar who outwardly accepted Islam but whose hearts still needed to be attached to Islam. There is a reason why the Sahaba and all Sunni Ulama who came after them did not consider him among the Khulafa al-Rashidin. I don't agree with the Rafidis in cursing him (even though he used to curse our master Ali, or calling him a kaafir. But equating him with Ali or any of the Senior Sahabah is ridiculous. Sufficient to say, one of the 10 Mubash-Sharah bil Jannah, Sa'ad bin Abi Waqqas would address him as “King” and refuse to call him “Amir al Mu'minin”.

All praise is due to Almighty Allah ﷻ, countless blessings on Rasoolullah ﷺ and on his blessed companions ﷺ, who are shining and guiding light of correct path.

Prophet Muhammad ﷺ is Almighty Allah's most beloved Prophet and Allah ﷻ chose the best people on the face of earth to be his beloved's companions. Allah ﷻ mentioned them in His Final and Most Glorious Book - Qur'an - and gave them the esteemed title of “Sahabah.”

This blessed group was fortunate to see, listen and hear the last Prophet ﷺ of Almighty Allah. They got the blessed company of the Holy Prophet ﷺ, studied the Qur'an directly from him ﷺ, prayed behind him ﷺ, performed Hajj with him ﷺ and were with him ﷺ till his last breath. After the physical departure of Prophet ﷺ, this blessed Jamaat of Sahabah ﷺ continued his mission and spread Islam across the globe.

The Qur'an and Sunnah clearly speak about their high ranks and their acceptance in the Court of Almighty Allah and the Prophet ﷺ. The Qur'an says:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“The vanguard (of Islam) - the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.” [at- Taubah : 100]

The Holy Prophet ﷺ said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ " لَا تَسُبُّوا أَصْحَابِي . فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ
" مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ "

Narrated Abu Sa'id ؓ: The Prophet ﷺ said, “Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah’s Cause) it would not be equal to a Mud or even a half Mud spent by one of them.”(Sahih Bukhari: Book 62, Hadith #23)

The Holy Prophet ﷺ also said about his companions ؓ that:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ اللَّهُ فِي أَصْحَابِي اللَّهُ اللَّهُ
فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحْبَبَنِي فَبِحَبِي أَحْبَبْتُمْ وَمَنْ
أَبْغَضَنِي فَبِابْتِغَاضِي أَبْغَضْتُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى
" اللَّهُ وَمَنْ آذَى اللَّهَ فَيُؤَسِّبُكَ أَنْ يَأْخُذَهُ "

The Messenger of Allah ﷺ said: “(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished.” (Sunan Tirmizi: Book 49, Hadith #4236)

There are numerous books written on Hazrat Ameer Mu’awiyah ؓ which explain the virtues of him and answer the allegations levelled against him, details can be found there. I would be writing quite briefly but with solid evidences about Hazrat Ameer Mu’awiyah ؓ and answers to allegations made on him by an ignorant Shaykh.

Statement 1: Ameer Muawiyah didn’t write Qur’an, did not belong to Ansar or Mujahir Sahaba but Tulaqa Kuffar and belonged to the Muallafati Qulubuhum group.

The discussion of “Mutlaq” and “Muqayyad” is one of the very first things taught in Usul ul-Fiqh classes. Even a lower grade student of Madarsa who has studied “Usul ush-Shashi”, the first book on Usul ul-Fiqh, knows these terms well.

The term “Mutlaq” means “unconditional” and its hukm is that a thing which is termed unconditional from the Qur’an cannot be controlled and constrained by “Khabr-e-Wahid” and “Qiyas.”

The Qur’an says regarding the companions of Holy Prophet ﷺ that:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ : أُولَئِكَ أَعْظَمُ دَرَجَةً ۚ
مَنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا : وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى : وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

“Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised well. And Allah is informed of what ye do.” [Al-Hadeed: 10]

In this verse Almighty Allah says:

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

I.e. Allah ﷻ has promised good to ALL the Sahabah ؓ. Here is no distinction between the Mujahir or Ansaar Sahabah ؓ, instead it is an unconditional statement which takes into consideration all the companions irrespective of their ranks and conditions.

So when the Qur’an has made it unconditional, who can make it conditional and remove Hazrat Ameer Muawiyah ؓ from this group? This clearly shows the illiteracy and lack of knowledge of Islamic science of the so called Shaykh. Until and unless the so-called Shaykh gives respect and honour to all the blessed companions of the Prophet ﷺ there is no use of adding “Madani” or opening “Madani” institute.

Ameer Mu’awiyah ؓ accepted Islam on the day of Treaty of Hudaibiyyah but didn’t reveal it due to the fear of the Kuffar of Makkah. Hence, he cannot be termed as *Muallafati Qulubuhum*. He revealed his Islam on the day of the conquest of Makkah just like Hazrat Abbas ؓ who accepted Islam on the day of Battle of Badr but revealed it on the day of the conquest of Makkah.

Imam Ibn Hajar Haytami ؓ writes : He accepted Islam after the Treaty of Hudaibiyyah as per what is narrated by Waqdi, and others have said that he accepted Islam on the day of Treaty of Hudaibiyyah and hid his Islam from his parents and revealed it on the day of the conquest of Makkah. (*Tatheer ul-Jinan: al-fasalul Awaal fi Islami Muawiyah*).

The ignorant Shaykh's illiteracy can be seen again by his statements that since Ameer Mu'awiyah ؓ was neither from the Muhajir nor from Ansar and he belonged to the group of *Muallafati Qulubuhum* he shouldn't be respected.

Where in the Qur'an and Ahadith is it mentioned that a companion who is either Ansar or Mujahir or doesn't belong to *Muallafati Qulubuhum* is the only real Sahabi? We have proved clearly from the verse of Holy Qur'an that Almighty Allah has promised good for all Sahabah Ikraam without any condition and the Prophet ﷺ also explained the virtues of his companions ؓ without these conditions, though there are a few specific virtues of the Ansar and the Muhajir companions.

Though the majority of the 'Ulema say that Ameer Mu'awiyah ؓ was *Katib-e-Wahiy* but even if we suppose that Ameer Mu'awiyah ؓ was not *Katib-e-Wahiy*, belonged to the group of *Muallafati Qulubuhum* and was not a Mujahir or an Ansar, still he is a Sahabi by the consensus of Scholars and all the virtues applicable for other Sahabaha ؓ will apply to him too.

Another allegation, that the Holy Prophet ﷺ did not personally appoint Ameer Mu'awiyah ؓ but accepted the request of Abu Sufyan, does not support the Shaykh's heinous intentions again as the Prophet ﷺ for whom the Qur'an says:

وَمَا يَنْطَلِقُ عَنِ النَّبِيِّ

“Nor doth he speak of (his own) desire.” [Quran 53:3] would appoint a man unfit for writing Wahy or even letters just because of a newly converts (Abu Sufyan) request for his son (Ameer Muawiyah)? A true momin would never believe this baseless claim.

Imam ul-Muhaddithin, Imam Bukhari ؓ in his Sahih Bukhari, the most authentic book after the Qur'an, has written a separate chapter on the virtues of Ameer Mu'awiyah ؓ in his Sahih titled:

باب ذِكْرِ مُعَاوِنَةَ رَضِيَ اللَّهُ عَنْهُ

“Chapter: Narration about Mu'awiyah ؓ book”

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

“Book of Virtues of Companions of the Prophet ﷺ”. In this chapter Imam Bukhari ؓ has narrated Ahadith which mention that he is not just a Sahabi

but most learnt (*Faqeeh*) Sahabi.

عَنْ ابْنِ أَبِي مُلَيْكَةَ. قَالَ أَوْتَرَ مُعَاوِنَةَ بَعْدَ الْعِشَاءِ بِرُكْعَةٍ وَعِنْدَهُ مَوْلَى
لِابْنِ عَبَّاسٍ. فَأَتَى ابْنَ عَبَّاسٍ فَقَالَ دَعْنِي. فَإِنَّهُ صَحَبَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn Abu Mulaika ؓ: Mu'awiyah offered one rak'a witr prayer after the 'Isha prayer, and at that time a freed slave of Ibn 'Abbas was present. He (i.e. the slave) went to Ibn 'Abbas (and told him that Mu'awiyah offered one rak'a witr prayer). Ibn 'Abbas said, “Leave him, for he was in the company of Allah's Messenger ﷺ.” (Sahih Bukhari: Book 62, Hadith #111)

حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ. قِيلَ لِابْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ
مُعَاوِنَةَ. فَإِنَّهُ مَا أَوْتَرَ إِلَّا بَوَّاحِدَةٍ. قَالَ إِنَّهُ فَصِيحٌ.

Narrated Ibn Abu Mulaika ؓ: Somebody said to Ibn 'Abbas, “Can you speak to the chief of the believers Mu'awiyah, as he does not pray except one rak'a as witr?” Ibn 'Abbas replied, “He is a Faqih (i.e. a learned man who can give religious verdicts).” (Sahih Bukhari : Book 62, Hadith #112)

Imam Tirmizi ؓ narrated another Hadith on the virtue of Ameer Mu'awiyah ؓ as below:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمِيرَةَ. وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِمُعَاوِنَةَ "الذَّيْمَ
اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ

Narrated 'Abdur-Rahman bin Abu 'Umairah ؓ - and he was one of the Companions of the Messenger of Allah ﷺ: from the Prophet ﷺ, that he said to Mu'awiyah ؓ: “O Allah, make him a guiding one, and guide (others) by him.”

Even after these Ahadith if someone says that Ameer Mu'awiyah is not a Sahabi or he shouldn't be respected then either he is blind and if not blind then he is surely insane.

Statement 2 : The Prophet ﷺ called Ameer Mu'awiyah ؓ three times but he refused to come and said that he is eating so Prophet ﷺ cursed him.

The so called “Madani” shows his “tafdeeli” traits by misinterpreting the Hadith regarding Hazrat Ameer Mu'awiyah ؓ. He said that Prophet ﷺ called him thrice but every time he refused to come as he was eating.

Let us look at the actual Hadith text as narrated by Imam Muslim ؓ in his Sahih:

عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ أَلْعَبُ مَعَ الصَّبِيَّانِ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَارَيْتُ خَلْفَ بَابٍ - قَالَ - فَجَاءَ فَحَطَّأَنِي حَطَّاءً وَقَالَ " اذْهَبْ وَاذْعُ لِي مُعَاوِيَةَ ". قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ - قَالَ - ثُمَّ قَالَ لِي " اذْهَبْ وَاذْعُ لِي مُعَاوِيَةَ ". قَالَ فَجِئْتُ فَقُلْتُ هُوَ يَأْكُلُ فَقَالَ " لَا " أَشْبَعَ اللَّهُ بَطْنَهُ "

Ibn Abbas ؓ reported: I was playing with children that Allah’s Messenger ﷺ happened to pass by (us). I hid myself behind the door. He (the Prophet ﷺ) came and patted my shoulders and said: “Go and call Mu’awiyah.” I returned and said: He is busy in taking food. He again asked me to go and call Mu’awiyah to him. I went (and came back) and said that he was busy in taking food, whereupon he ﷺ said: “May Allah not fill his belly!” (Sahih Muslim: Book 45, Hadith #125)

This Hadith clearly shows that Prophet ﷺ asked Ibn Abbas ؓ to call Ameer Mu'awiyah ؓ. He went to Ameer Mu'awiyah and came back saying that he was busy taking food. Where in the Hadith is it mentioned that Ibn Abbas ؓ told Ameer Mu'awiyah ؓ that the Prophet ﷺ called him and Ameer Mu'awiyah ؓ said “I’m eating and I can’t come”? It is just that when Ibn Abbas ؓ came to call Ameer Mu'awiyah ؓ, he saw him eating so he went back and told Prophet ﷺ that he was busy taking food.

The Holy Prophet’s ﷺ statement that, “May Allah not fill his belly!” is not a curse as the enemies of Ameer Mu'awiyah ؓ try to prove from this Hadith. Instead, it is a blessing and prayer for Ameer Mu'awiyah ؓ.

In the same chapter, Imam Muslim ؓ narrates another Hadith in which the

Prophet ﷺ said that whomsoever he cursed or scolded will be source of blessing on the Day of Judgement.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ إِنِّي أَخُذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِقَنِيهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّ الْمُؤْمِنِينَ أَذِيئُهُ سَمَّمْتُهُ لَعْنَتُهُ جَدَّتُهُ فَاجْعَلْهَا لَهُ صَلَاةً وَرِزْقًا وَقِرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ "

Abu Huraira ؓ reported Allah’s Apostle ﷺ as saying O! Allah! I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection. (Sahih Muslim : Book 45, Hadith #117)

This can also be proved from another Hadith in the same chapter where the Prophet ﷺ apparently cursed an orphan girl that she shouldn’t advance in years. Later when Umme Sulaim ؓ came asked Prophet ﷺ regarding this, he said that this will be a source of purification, purity and nearness to (Allah) on the Day of Resurrection.

خَدُّنِي أَنَسُ بْنُ مَالِكٍ. قَالَ كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ وَهِيَ أُمُّ أَنَسٍ فَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَتِيمَةَ فَقَالَ " أَنْتِ هِيَ لَقَدْ كَبُرْتَ لِأَكْبَرِ سِنِّكَ ". فَرَجَعَتْ الْيَتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي فَقَالَتْ أُمُّ سُلَيْمٍ مَا لَكَ يَا بِنْتِي قَالَتْ الْجَارِيَةُ دَعَا عَلِيُّ بْنُ أَبِي النَّظْرِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَكْبُرَ سِنِّي فَالآنَ لَا يَكْبُرُ سِنِّي أَبَدًا - أَوْ قَالَتْ قُرَيْبِي - فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوْثُ جِمَارَ مَا حَتَّى لَقِيَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا لَكَ يَا أُمُّ سُلَيْمٍ ". فَقَالَتْ يَا نَبِيَّ اللَّهِ أَدْعُوْتُ عَلَى يَتِيمَتِي قَالَ " وَمَا ذَاكَ يَا أُمُّ سُلَيْمٍ ". قَالَتْ زَعَمْتَ أَنَّكَ دَعَوْتَ أَنْ لَا يَكْبُرَ سِنِّي وَلَا يَكْبُرَ قَرْنِي قَالَ - فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " يَا أُمُّ سُلَيْمٍ أَمَا تَعْلَمِينَ أَنَّ "

شَرُّطِي عَلَى رَبِّي أَبِي اسْتَرْطُتْ عَلَى رَبِّي فَقُلْتُ إِنَّمَا أَنَا بَشَرٌ أَرْضَى كَمَا
يَرْضَى الْبَشَرُ وَأَعْضَبُ كَمَا يَعْضَبُ الْبَشَرُ فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ مِنْ
أُمَّي بِدَعْوَةٍ لَيْسَ لَهَا بِأَهْلٍ أَنْ تَجْعَلَنِي لَهُ طَهُورًا وَزَكَاةً وَفَرِيَةً يُقَرَّبُهُ بِهَا
مِنْهُ يَوْمَ الْقِيَامَةِ

Anas b. Malik ؓ reported that there was an orphan girl with Umm Sulaim ؓ (who was the mother of Anas ؓ). Allah’s Messenger ﷺ saw that orphan girl and said: O, it is you, you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim ؓ weeping. Umm Sulaim ؓ said: O daughter, what is the matter with you? She said: Allah’s Apostle ﷺ has invoked curse upon me that I should not grow in age and thus I would never grow in age, or she said, in my (length) of life. Umm Sulaim ؓ went out wrapping her head-dress hurriedly until she met Allah’s Messenger ﷺ. He ﷺ said to her: Umm Sulaim, what is the matter with you? She said: Allah’s Apostle, you invoked curse upon my orphan girl. He said: Umm Sulaim, what is that? She said: She (the orphan girl) states you have cursed her saying that she might not grow in age or grow in life. Allah’s Messenger ﷺ smiled and then said: Umm Sulaim, don’t you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection. (Sahih Muslim: Book 45, Hadith #124)

Imam Nawawi ؓ writes under this Hadith:

وقد فهم مسلم رحمه الله من هذا الحديث أن معاوية لم يكن مستحقا
للدعاء عليه . فلماذا أدخله في هذا الباب . وجعله غيره من مناقب
معاوية لأنه في الحقيقة يصير دعاء له

Imam Muslim ؓ understood from this that Ameer Mu’awiyah is not fit for his supplication so he wrote the Hadith in this chapter, but other ‘Ulema have take this Hadith as a virtue of Ameer Mu’awiyah because in reality it was the Prophet’s ﷺ supplication for him. (Sharah Sahih Muslim)

The Qur’an has asked to keep Husn-e-Zan with Muslims but it’s an irony that so-called Scholar couldn’t keep Husn-e-Zan for a Sahabi, one among the highest ranked Muslims? This is surely a trait and sign of “tafdiliyat.” May Allah ﷻ bless us with the respect of all Sahabah ؓ. Aameen

Statement 3: Sa’d bin abi Waqqas ؓ would never call him Ameer ul-Mo’mineen but with the title “King”.

The Shaykh says that Sa’d bin abi Waqqas ؓ would always call him a King but not Amir ul-Mo’mineen. Again this doesn’t prove anything against Ameer Mu’awiyah ؓ as he called him a King not a munafiq, faajir or faasiq or anything lower than a Muslim. “King” too is a high title. If Ameer Mu’awiyah ؓ was unjust and not righteous he would have directly called him that way and wouldn’t have addressed him by the title of “King”.

We cannot imagine a person like Sa’d bin abi Waqqas ؓ, who belongs to Ashra-e-Mubashshara, to be afraid of speaking truth. He called Ameer Mu’awiyah ؓ “King” because of the Prophet’s ﷺ Hadith that Khilafah will be only for 30 years and later it would be Kingship. With Hazrat Ali ؓ thirty years of Khilafah were completed (some ‘Ulema have added Imam Hasan’s ؓ years of Khilafat also) and the era of Ameer Mu’awiyah ؓ was of kingship hence Sa’d bin abi Waqqas ؓ called him a “King”.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْخِلَافَةُ فِي أُمَّي ثَلَاثُونَ سَنَةً
ثُمَّ مَلِكٌ بَعْدَ ذَلِكَ

The Messenger of Allah ﷺ said: “Al-Khilafah will be in my Ummah for thirty years, then there will be kingship after that.” (Sunan Tirmizi : Book 33, Hadith #69)

Imam-e-Ahle Sunnah Imam Ahmad Rida ؓ writes:

حضرت امير معاوية تو اول ملوك اسلام اور سلطنت محمدية کے پہلے
بادشاہ ہیں اسی کی طرف توراہ مقدس میں اشارہ ہے کہ: مولائے محمد
ومہاجرہ طیبہ وملک بالشام . وہ نبی آخر الزماں صلی اللہ تعالیٰ علیہ
وسلم مکہ میں پیدا ہوگا اور مدینہ کو ہجرت فرمائے گا اور اس کی
سلطنت شام میں ہوگی۔

تو امیر معاویہ کی بادشاہی اگرچہ سلطنت ہے، مگر کس کی؟ محمد (رسول اللہ صلی اللہ تعالیٰ علیہ وسلم کی)

Hazrat Ameer Mu'awiyah ؓ is the first king of Islam and the first emperor of the Kingdom of the Prophet ﷺ. The verse of Torah points towards it that: "He will born in Makkah and will migrate to Madinah and rule over Shaam". So even though he is the emperor of a kingdom, but whose kingdom is this? This is the Kingdom of Muhammad ﷺ, the Messenger of Allah. (Fatawa Ridawiyah, Vol. 29, pg. 357)

Imam Ahmad Rida ؓ writes:

جو معاویہ کی حمایت میں عیاذ باللہ اسد اللہ کے سبقت و اولیت و عظمت و اکملیت سے آنکھ پھیرے وہ نا صبی یزیدی، اور جو علی کی محبت میں معاویہ کی صحابہ بیت و نسبت بارگاہ حضرت رسالت پھلا دے وہ شیعی یزیدی،

Whosoever, due to his support for Ameer Mu'awiyah ؓ, may Allah forbid, rejects the precedence, priority, greatness and perfection of Hazrat Ali ؓ is a Nasibi and Yazidi and whosoever forgets the companionship and relationship of Ameer Mu'awiyah ؓ with the Prophet ﷺ due to love of Hazrat Ali ؓ is a Shia Zaidi. (Fatawa Ridawiyah, Vol. 10, pg. 199)

Allamah Shabuddin Khifaji ؓ writes in *Sharah Shifa*:

ومن يكون يطعن في معاوية فذالك كلب من كلاب الهاوية

Who curses Ameer Mu'awiyah, is a dog from the dogs of hell. (Nasim ur-Riyaz, al-Bab us-Salis)

O Shaykh! Beware of the consequences of your jealousy and disrespect towards Ameer Mu'awiyah. If I call your father by name you will get offended and you are calling a Faqeeh Sahabi by his name? Repent before its too late and you are seized of your Knowledge and Imaan, al-ayazu billah.

I would like to end this Fatwa by the last will of Hazrat Ameer Mu'awiyah ؓ which is narrated by Imam Azeezuddin ؓ in his book "Asad ul-Gabbah":

لما حضره الموت اوصى ان يكفن في قميص كان عليه افضل الصلوة والسلام كساء اياه، وان جعل مما يلي جسده، وكان عنده قلامة اظفاره عليه افضل الصلوة والسلام فاوصى ان تسحق وتجعل في عينيه وفمه، وقال افعلوا ذلك واخلوبيني بيني وبين ارحم الراحمين اسد الغابه في معرفة الصحابه باب الميم والعين مطبوعه المكتبة (٣٨٧/٤ الاسلاميه رياض الشيخ)

When he (Ameer Mu'awiyah ؓ) reached his deathbed, he requested that he should be shrouded in the shirt which was given to him by the Prophet ﷺ and it should be placed near his body. And he had some clippings of nails of the Prophet ﷺ, so he asked them to be grounded and placed over his eyes and mouth. And he said: do this and leave me to the Most Merciful.

May Allah bless us with love of the Prophet ﷺ, his progeny ؓ and his blessed companions ؓ and protect us from disdaining and disrespecting them and raise us with them on the Day of Judgement. *Aameen*

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**SHAYKH YAHYA BIN NINOWY
WEAKENS HADITH ABOUT
THE 73 SECTS
AND SAYS THAT
MANY SCHOLARS SAY
IT IS FABRICATED
[RE-PUBLISHED MAY 25, 2012]**



Shaykh Yahya bin Ninowy said :

“16:10 we talk about one body but we want to split the Ummah into million different parties and million different Jamaahs ,, and every Jamaah says I am the right Jamaah and everybody else, NOW THERE IS THAT WEAK HADITH OR FABRICATED HADITH EVEN! That says 73 sects and we mentioned something about that even and everybody says I AM THE 70TH (73RD) AND EVERYONE ELSE TO JAHANNAM!

16:31 AND THE HADITH ANYWAY IS WEAK AND NOT EVEN THAT MANY SCHOLARS SAY IT IS FABRICATED.

16:42: Everybody writes about SECTS, SAYS 73, everybody (is going) in JAHANNAM and I am going to Janah, and they have the keys to Jannah, they have the keys to Jannah, they the last one to go to Jannah they going to lock it up, so nobody goes in,,,,, this radicalist thinking, and everyone claims that Haq is in his own pocket Haq is my own bag and everyone else hasn't got any of it (haq).” [Republished May25, 2012]

IS THE HADITH ON THE 73 SECTS WEAK OR FABRICATED?

QUESTION:

السالم عليكم ورحمة بلاء و بركاته

Dear Respected Mufti Saheb

All Praise due to Allah the Almighty and peace and benedictions upon His Noble Messenger and our Prophet Muhammad ﷺ.

What do the true scholars or 'Ulama-e-Haq say about the following personality who claims to be the leader of the Muslim mass, especially after uttering the following words? What does the pure Shari'ah state in this concern?

Kindly provide us with a comprehensive and authentic reply and also include the relevant citation of Mutaqaddimeen and Muta'akhhireen 'Ulama as well as of Qur'an, Sunnah, Ijma and Qiyaas-al-A'immah Al-Arba'ah in this regard.

Khalid said the following:

“16:10 we talk about one body but we want to split the Ummah into million different parties and million different Jamaahs ,, and every Jamaah says I am the right Jamaah and everybody else, NOW THERE IS THAT WEAK HADITH OR FABRICATED HADITH EVEN! That says 73 sects and we mentioned something about that even and everybody says I AM THE 70TH (73RD) AND EVERYONE ELSE TO JAHANNAM!

16:31 AND THE HADITH ANYWAY IS WEAK AND NOT EVEN THAT MANY SCHOLARS SAY IT IS FABRICATED.

16:42: Everybody writes about SECTS, SAYS 73, everybody (is going) in JAHANNAM and I am going to Janah, and they

have the keys to Jannah, they have the keys to Jannah, they the last one to go to Jannah they going to lock it up, so nobody goes in this radicalist thinking, and everyone claims that Haq is in his own pocket Haq is my own bag and everyone else hasn't got any of it (haq).”

Khalid also said the following:

“Today we are in a world that is lacking unconditional compassion. We are in a world that needs love as the Prophet ﷺ corrected the gaps and connected the differences. Islam did not come to build cults and groups, Islam came to contribute positively to the world and build earth. Islam did not come to put borders between human beings as better or worse, Islam came to better and encompass and embrace all of the creation, saying that they are all creation of Allah. Therefore I always say any understanding and interpretation of the sacred texts Qur'an and the authentic Sunnah that is not based on unconditional compassion is an illegitimate interpretation! Understanding of the texts that is not based on unconditional love and compassion is an illegitimate interpretation because Allah is Ar-Rahman Ar-Raheem, his Nabi ﷺ is Rauf ur-Raheem and the Qur'an is Shifa and Rahma.

This is our Deen. Come on. The world today my dear beloveds; awaits the Muslims giving them hope and not taking hope away. It awaits them giving them opportunity and giving them growth. We need to live that before we can afford it to others. We need to reach out to the Muhammadan ﷺ Sunnah and try to live it. We need to reach out to the ayahs of the Qur'an. Please read the Qur'an, but also try to live the Qur'an. Live it so that you can love it. Reciting it, but not living it necessarily does not do the tricks.”

- 1.) Can it be said that this scholar has totally rejected the 73 Sect Hadith?
- 2.) Can it be said that this scholar has ridiculed the 73 Sect Hadith?
- 3.) What is the HUKM (Ruling) placed on the person who rejects the 73 Sect Hadith?
- 4.) What is the HUKM (Ruling) placed on the person who ridicules the 73

Sect Hadith?

- 5.) How does these statements uttered by him affect the piety, trustworthiness and truthfulness of this person (NONAQIDAASPECTS)?
- 6.) How does this statements uttered by him affect the status of this person as a MUHADDITH?
- 7.) How does this statements uttered by him affect his status in terms of taking SANADS from him?
- 8.) Can we consider him as part of AHLUS SUNNAH WAL JAMA'AH?
- 9.) Does Shari'ah consider such a person as deviant (Gumrah or out of Ahlus Sunnah) or Kafir?
- 10.) As it is said in the next statement which starts from: "Today we are in a world that is lacking unconditional compassion....." where he is trying to emphasize that we as Muslims are obligated to have unconditional compassion for any tom, dick and harry, be it a Muslim or a Kafir, Mushrik or Munaafiq, Sunni or Bad'ati, in order to understand Qur'an and Hadith; what ground does it stand in pure Shari'ah? Is it a Kalimah of Kufr? Does the one who is preaching this teaching become Kafir or Gumrah? Kindly explain the matter.
- 11.) Again, in saying, "Islam did not come to build cults and groups" he tried to reject the Hadith of 73 Sects. Please tell us what to do with such samples of mankind.

Please shed some light on these issues, for the Ummah of Rasoolullah ﷺ is being misled by these so-called scholars and Imams.

JazakAllahu Ahsan!

ANSWER:

The Hadith of the Ummah splitting into 73 Sects has been recorded by the *Sihah Sitta* Muhadditheen and has reached the status of "Hasan Saheeh." Imam Abdul Qahir Baghdadi has written a lengthy book on this Hadith called *al-Faqro bain al-Firq*.

Below are the some of the Ahadith from the *Sihah Sitta*.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

The Prophet Muhammad ﷺ said, "The Jews were split up into seventy-one or seventy-two Sects; and the Christians were split up into seventy one or seventy-two Sects; and my community will be split up into seventy-three Sects." [Sunan Abi Dawud, #4596]

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً " وَفِي الْبَابِ عَنْ سَعْدِ بْنِ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ قَالَ أَبُو عِيْسَى حَيْثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ

The Messenger of Allah ﷺ said, "The Jews split into seventy-one Sects, or seventy-two Sects, and the Christians similarly, and my Ummah will split into seventy-three Sects." [Tirmidhi, #2640]

قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً "

The Messenger of Allah (ﷺ) said, "The Jews split into seventy-one Sects and my nation will split into seventy-three Sects." [Ibn Majah, Book 36, Hadith, #4126]

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَأَفْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَأَحَدٌ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " الْجَمَاعَةُ "

The Messenger of Allah ﷺ said: "The Jews split into seventy-one Sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two Sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three Sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allah ﷺ, who are they?" He said: "The main body." [Ibn Majah, Book 36, Hadith #4127]

عَنْ أَبِي حَامِرٍ الْهَوَزِيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سَعْيَانَ، أَنَّهُ قَامَ فِينَا فَقَالَ أَلَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِينَا فَقَالَ " أَلَا إِنَّ مِنْ قِبَلِكُمْ مِنْ أَهْلِ الْكِتَابِ أَفْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ "

LOVE AND RESPECT ALL THOSE WHO READ THE KALIMAH

QUESTION:

As Salaamu Alaykum,

Bakr who is world-renowned as a learned scholar made the following four statements. The statement and also the time the statement was made is included:

- 1.) "Do not express love through hate. Beware of those erecting walls of hate under the banner of love. Sayyiduna Rasulullah taught us love&mercy." 9:26 AM - 10 Dec 2013
- 2.) "The Deen is the Qur'an & Sunnah. Madh'habs\ schools (Theological\Jurisprudential\Tazkiyah) are possible ways of understanding the Book&Sunnah." 6:37 AM - 16 Dec 2013
- 3.) "Yes to TAFKIR (education contemplation) No to TAKFIR (declaring believers infidels) No to Verbal Violence. No to Verbal Terrorism." 9:48 AM - 14 Dec 2013
- 4.) "Everybody that says La ilaha illallah Muhammadur Rasul'Allah has my love and respect." 2:20 PM - 10 Nov 2013

Can Bakr be considered as part of Ahlus Sunnah Wal Jamaah after making these utterances?

ANSWER:

If the facts provided are true, then Bakr will not be considered a part of Ahl us-Sunnah due to gravity and severity of the statements made by him.

Below are the refutation of his statements.



**SHAYKH YAHYA BIN NINOWY
SAYS: "EVERYBODY THAT
SAYS LA ILAHA
ILLALAH MUHAMMADUR
RASUL'ALLAH HAS
MY LOVE AND RESPECT."
[2:20 PM - 10 NOV 2013]**



1) The statement - “Do not express love through hate. Beware of those erecting walls of hate under the banner of love. Sayyiduna Rasulallah taught us love and mercy” is correct, but if by this statement the speaker meant love should be made to all Muslims and non-Muslims and deviant Sects of Islam, then this is clear refutation of Qur’anic verses.

Indeed Prophet Muhammad ﷺ was a Messenger of peace and love. But at the same time Almighty Allah ﷻ has ordered us to stand against infidels and disbelievers.

Our Prophet ﷺ led and participated in many wars against Kuffar and Mushrikeen and the same continued in the time of Khulafa-e-Rashideen ﷺ and later Islamic states.

The Holy Qur’an says :

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَعَلَّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.” [At-Tawbah, 123]

مَحْمَدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves.” [al- Fath, 29]

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ ۗ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَسَاءَ الْمَصِيرُ

“O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.” [At-Tawbah, 73]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the

wrongdoing people.” [al-Ma’idah, 51]

2) The statement - “The Deen is the Qur’an and Sunnah. Madh’habs\schools (Theological\Jurisprudential\ Tazkiyah) are possible ways of understanding the Book and Sunnah.” is correct. But at the same time the ‘Ulema of Islam had unanimously agreed that a person who rejects the fours established school of thoughts has gone astray and is not a part of Ahl us-Sunnah.

All the past great scholars of Islam from Muhaddiseen to Mufasssireen to Faqeeh, etc. all followed one school of thought or the other.

Imam Tahtawi ﷺ writes :

هذا الطائفة الناجية، قداجتمعت اليوم في مذاهب اربعة وهم الحنفيون والمالكيون و الشافعيون والحنبليون رحمهم الله تعالى ومن كان خارجاً عن هذه الاربعة في هذا الزمان فهو من اهل البدعة والنار

“and in today’s time, this saved group (Ahl us-Sunnah) has combined into four schools and they are Hanafi, Malaki, Shafa’i and Hambali , whosoever is out of these four schools in today’s time, he is a person of innovation and Hell.” (*Haashiya Tahtaawi ala Durre Mukhtar*, 4/153; *Fatawa Ridawiyyah*, 28/178)

3) The statement - “Yes to TAFKIR (education contemplation) No to TAKFIR (declaring believers infidels). No to Verbal Violence. No to Verbal Terrorism,” is very grave.

If by this statement, the speaker meant that all the religions or all the Sects of Islam are same and even if a Sect or group has beliefs which contradict the basic beliefs of Islam are also Muslim, then this statement will make him out of fold of Islam.

The ‘Ulema of Islam has written numerous huge books refuting religions other than Islam and on the blasphemy of various sects of Islam like Shi’as, Khawarij, Mutazili, Wahabiya, Deobandia, Qadiani, etc. and even after knowing their beliefs if someone considers Muslim then he is among them and out of fold of Islam.

The 'Ulema have clearly written that :

من شك في كفره و عذابه فقد كفر

“Whosoever has doubt in their blasphemy and chastisement, becomes disbeliever himself.” (*Durr-e-Mukhtar*, Bab ul-Murtad)

4) The statement - “Everybody that says La ilaha illallah Muhammadur Rasul'Allah has my love and respect.” is again very severe and grave.

If by this statement the speaker meant that he respects all the Sects of Islam who say '*La ilaha illallah Muhammadur Rasul'Allah*' even though they clearly contradict basic Islamic beliefs then this statement is clear Kufir and blasphemy.

The Holy Qur'an says :

لَا تُعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ
لُغَيْبٌ طَائِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

“Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.” [At-Tawbah, 66]

The 'Ulema have clearly written that :

من شك في كفره و عذابه فقد كفر

“Whosoever has doubt in their blasphemy and chastisement, becomes disbeliever himself.” (*Durr-e-Mukhtar*, Bab ul-Murtad)

and Allah ﷻ and his Rasool ﷺ knows best !

Servant of Ulema

Faqeer Qadiri Muhammed Kashif ul-Ansari al-Ridawi

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SHAYKH YAHYA BIN NINOWY SAYS THAT THE HADITH OF HAZRAT JAABIR رضي الله عنه IS “FORGED”



QUESTION:

What do the Ulama-Ikraam and Mutiyaan-e-Deen have to say with regards to the following questions that there is a Shaykh who says that the Hadith Shareef about Hazrat Jaabir ؓ is forged.

1. Is the Hadith Shareef of Hazrat Jaabir ؓ a forged Hadith?
2. If it is not a forged Hadith, quote the actual Hadith with references.
3. What type of Hadith is this Hadith?
4. If it is a sound Hadith and accepted by the Muhaditheen and Fuqaha, what is the ruling of one who says that it is forged? Is he gumrah, a faasiq, or not of the Ahle Sunnah, etc.?
5. Can such a Shaykh be trusted as a reliable Ahle Sunnah Scholar? Can one read Salaah behind him? Should one follow him? Should one listen to him?

AL JAWAAB BI AUNIL WAHHAB

All praise is due to Allah ﷻ, the *Noor* of the heavens and the earth and peace and blessings upon Rasoolullah ﷺ, whose *noor* was created by Allah ﷻ from His *Noor* before creating anything.

It is one of the beliefs of the *Ahl us-Sunnah* that the Prophet ﷺ is *noor*. Almighty Allah ﷻ created the *noor* of His beloved from His *Noor* before creating anything and later created everything in the universe by His beloved's *noor*.

The Holy Qur'an says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

“Now hath come unto you light from Allah and plain Scripture”

[Qur'an, 5:15]

The majority of the *Mufasssireen* have explained the *noor* as the Prophet ﷺ.

In *Tafseer Jalalain*:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ (هو النبي) وَكِتَابٌ (قرآن) مُبِينٌ (بى ظاهر)

There has verily come to you from Allah a light, namely, the Prophet ﷺ,

and a Book, a Qur'an, lucid, plain and manifest.

Tafseer Baghvi states:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ (يعني: محمدًا صلى الله عليه وسلم)

Now hath come unto you light from Allah (means: Muhammad ﷺ)

Tafseer Qurtubi:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ (وقيل: محمد عليه السلام)

Now hath come unto you light from Allah (it is said: Muhammad ﷺ)

The Hadith of Hazrat Jabir ؓ is one of the most famous Hadith which describes that the first creation of Almighty Allah ﷻ is the *noor* of the Prophet ﷺ which was created from the Almighty's *Noor*.

This Hadith is narrated by Imam Abdul Razzaq ؓ in his *Musannaf* and esteemed scholars have taken it as a reference and narrated it in their books on his authority.

Hafiz ul-Hadith, Imam Abdul Razzaq ؓ is a student of Imam Malik ؓ and teacher of Imam Ahmad bin Hambal ؓ. He is the grand teacher of Imam Bukhari ؓ and Imam Muslim ؓ.

The Hadith with narrators is as below:

عبد الرزاق عن معمر عن ابن المنكدر عن جابر قال: سألت رسول الله صلى

الله عليه وسلم عن اول شىء خلقه الله تعالى؟ فنقل: هو نور نبيك يا

(جابر خلقه الله الى آخر الحديث)

Abdul Razzaq narrates from Mu'ammara, he narrates from Ibnul Munkadar, he narrates from Jabir, he says: I asked the Messenger of Allah ﷺ about the first thing created by Allah. So he ﷺ said: O Jabir! It was the noor of your Prophet ﷺ which Allah created (first)(till the end of Hadith). (Kitab ul-Iman, Musannaf Abdul Razzaq, Isa Abdullah, Dubai)

The first printed copy of the *Musannaf* did not have this Hadith, so the ignorant started rejecting this Hadith even though the publisher made it clear that the book is incomplete. *Alhumdulillah*, the complete manuscript of *Musannaf* was found in Afghanistan and later published with the research of Dr. Isa bin Abdullah of Dubai.

Even if the manuscript which contains the Hadith of Hazrat Jabir ؓ was not available, it was utter ignorance to discard and reject it, as numerous esteemed Scholars have written this Hadith with reference to the *Musannaf* in their works.

The acceptance of the Hadith, in spite of being a solitary report (*khabr-e-wahid*) by esteemed scholars, is the evidence that this Hadith is proved and correct.

Imam Tirmizi ؓ narrates the Hadith of prostration of gratitude (*Sajda-e-Shuk'r*) which has only one chain of narration but the scholars nevertheless follow and accept it.

عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ يُسْرِّ بِرِيهِ فَبَخَّرَ لِلَّهِ سَاجِدًا.
قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ رَأَوْا سَجْدَةَ الشُّكْرِ

Narrated Abu Bakrah: “The Prophet ﷺ was met by some affair that made him happy, so he prostrated to Allah.” [Abu ‘Eisa said:] This Hadith is Hasan Gharib, we do not know of it except from this route, as a narration of Bakkar bin ‘Abdul-‘Aziz. This is acted upon according to most of the people of knowledge, they held the view that one could perform the prostration of gratitude. (Jami’ at-Tirmidhi, Chapter: What Has Been Related About The Prostration Of Gratitude - Sajdah Ash-Shukr)

Imam Ibn Hajar Asqalani ؓ states that though there are solitary reports (*khabre wahid*) in *Sahih Bukhari* and *Sahih Muslim* but they are still accepted because of the acceptance by ‘Ulema. He states in *Nuzhatun Nazar*:

وهذا التلقي وحده اقوى فى افادة العلم من مجرد كثرة الطرق القاصرة عن التواتر

And this acceptance [of Scholars] alone is stronger in conveying the surety than numerous transmissions less than mass-transmission (mutawatir). (Nuzhatun Nazar, pg. 60)

Imam Ahmad Raza Muhaddith Barelvi ؓ writes:

- تلقى علماء بالقبول وه شے عظیم ہے جس کے بعد ملاحظہ سند کی حاجت نہیں رہتی بلکہ سند ضعیف بھی ہو تو حرج نہیں کرتی

Acceptance by ‘Ulema is such a great thing that after it there is no need to see and check the sanad (chain of narrators), even if the sanad is weak it doesn’t harm (the authenticity of) it. (Fatawa Ridawiyah, Vol. 30, pg. 657-663)

It is clear from the above references that even if a Hadith is solitary or the chain of narration is weak but the scholars have accepted it and act on it, it becomes valid and proved.

Now let us see the Scholars who have narrated the Hadith of Hazrat Jabir ؓ in their books:

1) Imam Nizamuddin Hasan Nishapuri ؓ in his *tafseer*, under the ayah

و انا اول المسلمين

(and I am first of those who surrender (unto Him))[Qur’an, 6: 163]

كما قال : اول ما خلق الله نوري (تفسير غرائب القرآن

Like he (Prophet ﷺ) said: First thing which Almighty created is my noor (Tafseer Garaib ul-Qur’an, Vol. 3, pg. 196, Darul Kutub Ilmiyah, Lebanon)

2) Imam Qistalani ؓ in his most celebrated Seerah book “*al-Mawahibul ladunya*” narrates the Hadith of Hazrat Jabir ؓ from the authority of Imam Abdul Razzaq ؓ. (*al-Mawahibul Ladunya, Awwalul Makhluqat*, Vol. 1, pg. 71, Maktabah Islami, Beirut)

3) Imam Muhammed Zarquani ؓ in his famous “*Sharah Allamah Zarquani alal Mawahibil ladunyah*” maintains and explains the Hadith of

Hazrat Jabir ؓ (Sharah Allama Zarquani, Vol. 1, pg. 89, al-Maqsadul Awwal, Darul Kutub ‘Ilmiyah, Lebanon)

4) Imam Yusuf Nabhani ؓ in his magnificent work “Hujjatullahi alal Aalameen fi Mo’ajazati Sayyadil Mursaleen” narrates the complete text of the Hadith of Hazrat Jabir ؓ from the authority of Imam Abdul Razzaq ؓ. (Hujjatullahi alal Aalameen fi Mo’ajazati Sayyadil Mursaleen, Vol. 1, pg. 68, Markaz Ahle Sunnah Barkate Raza, Porbander, India)

5) Muhaqqiq alal Itlaaq, Sheikh Abdul Haq Muhaddith Dehalvi ؓ in “Madarijun Nabuwat” says : It has come in Saheeh Hadith that “the first thing which was created by Allah was my noor.” (Madarijun Nabuwat, Babul Awwal, Vol. 2, pg. 1, Adabi Duniya, Delhi)

Imam Ahmad Raza Muhaddith Bareilvi ؓ writes:

یہ حدیث امام بیہقی نے بھی دلائل النبوة میں بنحوہ روایت کی ، اجلہ ائمہ دین مثل امام قسطلانی موابب لدنیہ اور امام ابن حجر مکی افضل القری اور علامہ فاسی مطالع المسرات اور علامہ زرقانی شرح موابب اور علامہ دیار بکری خمیس اور شیخ محقق دہلوی مدارج وغیرہ میں اس حدیث سے استناد اور اس پر تعویل و اعتماد فرماتے ہیں ، بالجملہ وہ تلقی امت بالقو کا منصب جلیل پائے ہوئے ہرے تو بلاشبہ حدیث حسن صالح مقبول معتمد ہے

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Imam Bayhaqi has also narrated similar to this Hadith in ‘Dalail un Nabuwat’, esteemed Scholars like Imam Qistalani in ‘Muwahib Ladunya’, Imam Ibn Hajar Makki in ‘Afzalul Qura’, Allama Faasi in ‘Mutaalaul Musraat’, Allama Zarquani in ‘Sharah Muwahib’, Allama Diyar Bakri in ‘Khamseen’ and Sheikh Muhaqqiq Dehalvi in ‘Madarij’, etc. cite this Hadith and have trust on it. It has the great status of acceptance by the Ummah so without doubt this Hadith is fair, valid, acceptable and accredited.
(Fatawa Ridawiyah, Vol. 30, pg. 657 -663)

We have explained and proven the validity and authenticity of the Hadith of Hazrat Jabir ؓ. Imam Ahmad Raza ؓ has termed it fair, valid, acceptable and accredited. So deeming it forged is an allegation on the esteemed Scholars, who have narrated this Hadith in their books, and rejecting them.

Surely darkness has taken over such a person’s beliefs and faith. Such a person is ignorant and *gumrah*. If his beliefs contradict the established beliefs of Ahlus Sunnah then he is not from Ahlus Sunnah and is not fit to be a Sheikh and prayers behind such a person will not be valid.

Wallahu Ta’ala Aalamu Wa Rasoolahu A’alam

Servant of Ulema

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نحمده و نصلى على رسوله الكريم و آله و صحبه أجمعين و من تبعهم بإحسان إلى يوم الدين -
اللهم إني أعوذ بك من همزات الشياطين و أعوذ بك رب أن يحضرون -



UNMASKING THE MINHAJI APOSTASY



Recently, I was informed by a phone call from Bangalore that the people from Jamia Bilal (Bangalore) have requested my written verdict on Tahir ul Qadri. My verbal stance regarding Tahir ul Qadri is widely available on the internet and has already reached the general public; therefore, a written verdict is not really required. Nevertheless, upon their request for a written response, I have presented it here; this written verdict supported with evidence will thereafter leave no room for excuses.

The ‘leadership’ of this so called “Tahir ul Qadri” amongst the Ahlus Sunnah is extremely surprising and contradictory since it is apparent that he is not a representative of the Sunnis. From his books, namely: “*Firqa Parasti Ka Khatima*” [which has been published for a long time and is available to the public] makes it absolutely clear that Barelvis, Deobandis, Shias etc. are all one according to him. Furthermore, he declares that the differences between the sects are only in explanations (*tashreehi*) and interpretations (*ta'beeri*).

According to Tahir ul Qadri, the Deobandis are Sunnis, who hold correct beliefs. However, the crux of this discussion is not about him calling them “Sunnis” since he already addresses them as such. The problematic issue and thereby, the crux of this discussion lies in Deobandis holding blasphemous beliefs regarding Allah ﷻ and His Beloved Prophet ﷺ. For example, Allah ﷻ can lie; in fact, according to the Fatwa of Rashid Ahmed Gangohi, the possibility of lying has already been established, meaning, Allah ﷻ has already performed the act of lying.

Also, the Deobandis state that the Prophet ﷺ being the final Prophet, is the thought held by laymen but it is not adopted by the learned. According to the learned, there is no excellence of being first or last; hence, if during or after the era of the Prophet ﷺ a new Messenger arrives, this will not affect

the finality of Prophethood.[1] It is clear according to them, that the Prophet ﷺ is not the final Messenger, as to believe him as the last Prophet is not the belief of the learned. It also stipulates that the Prophet ﷺ possesses no excellence whatsoever in this matter; hence, implying that the arrival of a new Messenger is still possible.

Another blasphemous view held by the Deobandis is the belief that the Prophet ﷺ has no superiority in knowing the unseen as each and every infant and madmen, rather, all animals and beasts possess this level of knowledge. [2] Furthermore, they believe the amount of knowledge possessed by Shaytaan and by the Angel of Death is more than the Prophet's ﷺ knowledge, and not just this but they also believe that to deem the Prophet ﷺ as the knower of the unseen is polytheism (*shirk*).[3]

Ask Tahir ul Qadri who believes that the difference between the Bareilvis and Deobandis is simply based on interpretations and explanations, meaning just a semantic dispute. [4] His apparent insinuation is that Bareilvis and Deobandis have the same meaning, the difference is only in semantics; therefore, they are both alike in belief. What bigger lie can there be than this? Look at how he manipulates the Sunnis. Ask him what type of Sunni is he who believes Allah ﷻ can lie, who rejects the Prophet ﷺ being the final Prophet and who believes it is possible for a new Prophet to arrive? And what type of Sunni is he, who regards the Prophet's ﷺ knowledge equivalent to the knowledge of animals and madmen? Furthermore, what kind of Sunni is he who believes Shaytaan's knowledge is higher than the Prophet's ﷺ and deems those who believe in the Prophet ﷺ as a knower of the unseen, a disbeliever (*kaafir*)?

Similarly, the beliefs of the Shia, which are contrary to the fundamental beliefs of Islam and it is due to this that they have been declared kaafirs by the Ahlus Sunnah. The Shias believe that the Holy Qur'an is incomplete, as Jibrail alayhis salaam made a mistake whilst revealing it. They also believe

1 Refer to Tahzeer un Naas by Qasim Nanotvi

2 Refer to Hifz ul Iman by Ashraf Ali Thanvi

3 Refer to Barahin e Qatia

4 Tahir is trying to say that the dispute is just down to a misunderstanding about somewords used by the Deobandis, the matter isn't that important that people be labelled apostates due to it. Thereby, denying the blasphemous statements by the Deobandi elders as blasphemy, which in itself is kufr.

that Sayyida Aisha (Allah is pleased with her) is impure, even though Allah ﷻ revealed in the Qur'an verses establishing her purity. They also have many other Kufriya beliefs. [5] The position held by Tahir ul Qadri is that these are not fundamental differences: rather, they too are mere differences in interpretations and explanations.

Tahir ul Qadri has declared that these are not fundamental or principal differences; they are differences based on each group's interpretation; in fact, he believes they are just wordly differences. Ask him to prove his notions from the Qur'an and the Hadith; verily, he will fail to do so. Therefore, this illustrates that this is not only an accusation upon the Ahlus Sunnah, but also an accusation upon the Qur'an and the Hadith.

These were only selections of Tahir ul Qadri's slander from his one book. Currently, his speeches are present on the internet which are not hidden from the youth who are fond of them. To summarise his views, which are apparent from his speeches: the Jews and Christians are believers, he allows the Jews and the Christians in his Mosque who are then allowed to worship as per their religious ways.

Now, we present the words of Tahir ul Qadri before you, which have been extracted from his audio and video clips. After this, how can there be any doubt that not only is Tahir ul Qadri another Mawdudi, Deobandi, Rafzi, but he is also the agent of the Jews and thus, one realises the reason why he has a high status in the UNO.

The Jews and Christians are believers according to Tahir ul Qadri

At the Minhaj ul Qur'an event, on the occasion of Christmas, whilst addressing the Jews and the Christians, he said:

“This world is divided into two groups; believers and non-believers. Non-believers are classed as kaafirs according to academic terms. And the believers are those, who regardless of their religion, believe in the revelation of Allah, the divine books and the Messengers. So, in this division of believers and non-believers, the Jews, Christians and Muslims are

5 Raddul Rafda, Al Mustanad Al Mu'tama, Aalamghiri, Tohfa e Ithna Ashriya, etc.

categorised as believers and are not Kaafirs. Whereas, those who do not believe in the revealed books and the Prophets are categorised as non-believers. Thus, if we study the Qur'an in detail and the Sunnat of the Prophet as well as the teachings of the Prophet, it is clear that this relationship and connection of faith, revelations, believing in the divine books and the hereafter, believing in the Prophets, the Messengers, believing in the revelations sent by Allah and the reward and punishment, on this measurement are the similarities, on the basis of which these two creeds and religions are very close."

The Mosque of Minhajul Qur'an is open for the Jews and the Christians:

He further states:

"You have come to your house (referring to the Masjid); this is not any other place. Soon, Muslims will pray in the mosque, if the time of your worship starts, the Mosque of Minhajul-Quran is not only open to you for this event, but it is open to you forever. It is not open because there is a political event or someone may think it is due to some political requirements. I do not have any political needs. I am exempting you from this speech but those people who are powerful in politics, I have refused them on my end, and I have thrown my shoes on them, as I don't have any need of politics. If I have invited, welcomed you, arranged a conference and also announced the opening of the mosque, it means my move is not due to any ulterior motive but it is due to our faith. Thank you. [6]"

Similarly, he held a conference (25th September 2011, London) titled: "Peace for Humanity" in which many people attended from different religions. He addressed the people on the stage and said:

"Allah means God, nothing else; it is not a special thing for Muslims. Allah is the Arabic word for Brahma, for Lord, for the Creator you know. But you can say any words which are

specified for your use. Let's remember our Lord according to our own religions, so let us, according to our own traditions and religions, remember our God!"

After mentioning this, Mr Tahir and the people below the stage began proclaiming: "Allah Allah" while the Kaafirs on the stage stayed silent. Tahir then approached a Hindu Pundit and gave him the microphone saying to him: "Any God you want to say, any word, probably any name according to your religion?" To this, the Hindu Pundit took hold of the microphone and began to continuously proclaim loudly: "Hare Ram, Hare Krishna" (This a prayer used to worship Ram and Krishna according to the Hindu religion) this means - "Oh Ram and Krishna eliminate my difficulties". As the Pundit finished, Tahir approached a Christian present on the stage allowing him to proclaim using the microphone: "Jesus Jesus Jesus Father God Amen," (The Christians use the word Jesus to refer to 'Isa (upon him be peace) and use the word father for Allah). After this, Mr Tahir took the microphone to a Buddhist who proclaimed on the microphone: "Namu Budhaye Namu Bhudhaye". The Buddhists proclaim this while they worship which means - "I prostrate to Buda" Likewise, other Kuffar who were present proclaimed their religious name for God. At that moment, Tahir began to proclaim: (There is no God Besides Allah (*La Ilaaha Illallahu*))" while all the other kaafirs stayed silent save one Buddhist who continued to proclaim: "Namu Bhudhaye, Om Bhudayye"

Answer By:

Taajush Shari'ah, Allama Mufti Muhammad Akhtar Raza Khan Qadri Azhari
(Head Mufti, Central Darul Ifta Bareilly)

Translator's notes: Due to Tahir ul Qadri's beliefs cited above, the position held by Huzoor Taajush Shari'ah and Muhaddith e Kabeer (the founder of Jamia Amjadia, Ghosi) is that he is **an infidel** (kaafir) and is out of the folds of Islam. Taajush Shari'ah and Muhaddith e Kabeer gave us permission to add this to the bottom of this English translation.

One may also listen to the recording of Taajush Shari'ah at the Qul Shareef during Urs e Razwi 1435AH (at jamiaturraza.com) where Hazrat reiterates his view on Tahir ul Qadri, declaring him to be outside the folds of Islam.

English translation verified by:
Huzoor Taajush Shari'ah Mufti Akhtar Raza Khan Qadri

مفتی اکhtar راز خان قادری



Translated by: Maulana Muhammad Kalim, Preston

This Fatwa can be accessed from:
[Http://www.thesunniway.com/ebooks/english/file/130-taajush-shari-ah-unmasking-the-minhaji-apostasy](http://www.thesunniway.com/ebooks/english/file/130-taajush-shari-ah-unmasking-the-minhaji-apostasy)

N.B.: [1] *Jamaat-e-Raza-e-Mustafa* [South Africa] had translated an Urdu Fatwa - "*Tahirul Qadri ki Kilaaf Qur'an ki faryaad*" [A Refutation of Tahirul Qadri and a Plea from the Qur'an to those who accept (and respect it)] written by Shaikhul Hadith, Hadrat Allama Mufti Mohammed Fazle-e-Rasool Siyalwi [Darul Uloom Ghousia Radawi, Darul Iftah, Androon Lorry Centre, Sarghoodah]. This decree was issued in April 2011 based on a speech delivered by Dr. Tahir on 2 January 2006 during the Christmas celebration held at the MQI premises in Lahore.

[2] A well-known writer and defender of Islam, Janab Aqib Farid Qadri wrote a book called "*Hussam al-Furqan Ala Mann Haaji Al-Qur'an*" [Sword of the Criterion upon one who refuted the Qur'an] - a refutation of the corrupt beliefs of Dr. Tahir. In this book he exposed Tahir Padri and severely criticised him for his deviated actions of celebrating Christmas and uniting with other religions. This book is available widely on the internet.

[3] The 'Ulama of Jami'a al-Ashrafiyya, Mubarakpur, Hind - have also written a refutation of Tahir - "Professor Tahirul Qaderi - A Moment to Reflect!" These are very senior and learned Scholars of Islam. They have also criticised Mr. Tahir based the laws of the Shari'ah. [For a copy of these fatawa, e-mail: jrm1136@gmail.com]

ENDORSEMENT OF FATWA BY **SUNNI 'ULAMA [as at 27-11-14]**

WE, THE UNDERSIGNED, HAVE READ THE FATAWA CONTAINED IN THIS DOCUMENT ENTITLED "FATAWA ON STATEMENTS THAT ARE DETRIMENTAL TO ISLAM AND MUSLIMS", AND HAVE UNDERSTOOD IT, AND ENDORSE IT WITHOUT ANY RESERVATIONS. IT IS OUR APPEAL TO THE SUNNI MUSLIMS TO PLEASE ABIDE BY IT.

MOULANA ABDUL HAMID PALMER RAZVI NOORI
MOULANA ABDUL HAYY QADRI RAZVI
MOULANA SAYED ABDUS SATTAR MISBAHI
MOULANA ABDUL KADER QADRI MISBAHI
MOULANA MOHAMMED AFTHAB CASSIM QADRI RAZVI
MOULANA KHALIL AHMED RAZVI BARAKAATI
MOULANA BASHIR KHAN QADRI RAZVI
MOULANA QARI FASEEHUDEEN RAZVI
MUFTI SHAMSUL HAQUE MISBAHI BARAKAATI
MAULANA HABIBUR RAHAMAN KHAN NIZAMI MISBAHI
SHEIKH ABDUL AZIZIAHSAN QADRI
MOULANA KAISER ALI QADRI RAZVI
MOULANA MUHAMMAD HOSEN KHAN QADRI RADAWI
BARAKAATI
MOULANA MUSTAQEEM WAHAB QADRI RAZVI
MOULANA TAHIR KHAN QADRI
MOULANA TURAB ALI QADRI RAZVI
MOULANA ZAINULABEEDEN QADRI RAZVI
MOULANA ZIA-UL-MUSTAPAHA QADRI
MUFTI MOHAMMEDE NASEEM ASHRAF HABIBI
MOULANA AHMED NAZEER QADRI RAZVI NOORI BARAKAATI
SHEIK-UL-HADITH MOULANA IFTIKAR AHMED QADRI
MOULANA SAYED MOHAMMAD ALIMUDDIN MISBAHI
MOULANA SHAMEEM AHMAD QADRI
MAULANA QARI MOHAMMED IZAAR MISBAHI
MAULANA MOHAMMED AZEEM MISBAHI
MAULANA MOHAMMED UMAR MISBAHI
MAULANA SAYED NADEEM ZAFAR MISBAHI
MOULANA NASSIR AYUB KHAN QADRI RAZVI
MAULANA SAYED ARSHAD IQBAL QADRI RAZVI
MOULANA FATEH AHMED BASTAVI MISBAHI