



REVEALING THE TRUTH

Devils deception of the Nasibi Wahabis

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1. Devils Deception of the Nasibi Wahabis

1.1 "A comprehensive research in to the Nasibis (wahabis/deobandis) you can ever find anywhere."

The motivation behind the writing of this book came about from my personal experience. From my humble Christian background Allah (swt) guided me to his deen (religion). The brothers who converted me were themselves Salafi and hence I was indoctrinated to their aqeedah (ideology). The earliest thing that I was told was that I should be weary of the enemies of Islam disguised as Muslims such as Shi'as who portrayed Islam on the outside but were infact kaffir, on account of the "facts" such as:

1. They believe that the Qur'an has verses missing from it.
2. They curse the Sahaba and wives of the Prophet(s).
3. They believe that the revelation should have gone to Ali, but Gabriel (as) accidentally conveyed it to Prophet Muhammad (s). As such they curse Gabriel when they complete their prayers.
4. They beat themselves in Muharram and fornicate in the precincts of their mosques on the 10th night - any male product from this illegal union is named Hussain, and any girl is named Zaynab.

You can imagine how this made me feel, being constantly told about this, time and time again. Hence I bore extreme hatred towards the Shi'a in my heart. As a brother told me *"You should hate the Shi'a with a vengeance"*.

Two years after I reverted I married a Salafi sister of South Asian descent - whilst practising, she was rather less exuberant than I was in active Dawah activities.

A few weeks after we married, very close friends of my wife invited us both to dinner. It was only when I arrived there that I learnt that the family were Shi'a, had I known earlier I would have probably never gone.

The host was very kind, but kept asking me questions on my beliefs etc. I tried to side-track, but he kept prying and this made me feel very uneasy. This was our first meeting but we met many more times in the coming weeks, on account of the fact that his place of work was next to the University where I studied. He tried his hardest to convince me that the Shi'a were correct in their beliefs, but I simply programmed myself to believe that he was a kaffir who was practising Taqiyyah. Despite this after a year of heated discussions my heart was starting to accept some of his arguments. Whilst I would simply regurgitate whatever my Salafi brothers had taught me - he would always reply logically and would back up his comments by citing traditions from classical works such as Sahih al Bukhari.

In truth I had not discussed any of these conversations to my Salafi brothers, until I was out one day and visited a market stall that was run by two Salafi reverts. After our general salutations I informed one of the brothers that I had a friend who was Shi'a and inquired whether he knew anything about the Shi'a faith. No sooner did I say the name "Shi'a" that the brother's face changed colour, he said:

"Brother don't talk to them they are kaffir (infidels), they believe that the Qur'an has verses missing".

I told him that the Shi'a I had spoken to denied this and countered me by presenting a tahreef tradition from Sahih al Bukhari - with Umar stating that a Surah on stoning is missing. The brother was shocked and after about a minute's silence he said:

"brother they did black magic with your eyes you didn't see it!"

This really made me laugh and I walked off. I proceeded to do my shopping and was just passing the stall again when the brother called me over and introduced me to a revert who he acclaimed as an "expert on Shi'aism". The 'expert' said:

"So you wanna know about the Shi'a kaffir, all you need to know is that they believe in 12 Gods".

Even I from my general conversations with the Shi'a brother knew that this was a blatant lie. I then decided to test him by quizzing the fact that Shi'as believe 'Ali to be the Prophet (s)'s legitimate successor and I cited the Sahih tradition 'Ali is to me as Harun is to Musa except there shall be no Prophet after me'.

The 'expert' then countered this by asking:

"And what did he (s) say about Umar[r]?"

I knew exactly what he was asking and said:

"If there had to be a Prophet after me it would be Umar".

The expert patted me on the back and said:

"Exactly brother". I then asked him "That being the case why did Umar not become the first Khalifa? Is this not an insult to Hadhrath Umar?"

The expert looked bemused, smiled and said:

"Brother you've just used your Aql (reason) and that's haraam".

It was that reply that will act as a permanent memory for me. I still remember looking over to the revert brother who owned the stall following this reply, he smiled a half smile, that to me suggested that he was about as convinced at the reply as I was. For me this was the turning point in my life. The sheer stupidity and lies I heard at that stall convinced me that the Salafis were trying to cover something up. Alhamdulillah, the 'expert' achieved greater success in guiding me to the Shi'a than the Shi'a brother had, despite a year of rigorous debating! It was his blatant lies and lack of logic that repelled me away from the Salafis and attracted me to the Ahl'ul bayt (as).

You might ask 'what has this to do with the preface?' - well only a handful of brothers are fortunate enough to ever meet knowledgeable Shi'as and learn the actual truth. As the vast bulk of reverts are brought to the Din by the Salafi's the opportunity of them ever actually meeting and discussing matters with Shi'as is highly unlikely. This is increased when one takes into account the level of propaganda and lies that are pumped into a revert's mind with regards to the Shi'a and what they allegedly believe. When I look back at my time with the Salafis I recall that they never talked about 'Ali (as) - why? Well since becoming Shi'a, truth has been made manifest - they are the Nasibis, his enemies - and are hiding their enmity behind the "Sunni label".

That's why I had asked the brother who sacrificed so many hours of his time to guide me, to write a rebuttal of their lies and expose their actual aqeedah to the world. I hope that this book

opens the minds of my fellow reverts who have been deceived by the Salafis. It is indeed sad that these same reverts who embraced Islam having researched the truth with an open mind and logical reasoning, abandon these same principles when being indoctrinated into the Salafi movement, preferring to blindly follow every word of their Nasibi Shaykhs. I also hope that the book acts as a source of inspiration to my down-trodden Shi'a brothers and sisters who have to put up with the Salafi Nasibi propaganda onslaught on a daily basis.

Your brother in Islam,
Abdul Hakeem Oranu.

2. Introduction:

There is no doubt that the Shi'a of Ali (as) are a peace loving people, and are the standard bearers of unity amongst Muslims. The Shi'a Ulema have striven hard towards this goal inviting our brothers to sit and talk with us, it should be pointed out that the invitation does not constitute a defect in religious belief on our part.

It seemed that their efforts had borne fruit when in 1959 Shaykh Mahmood Shaltoot, Grand Mufti of Al Azhar University issued a fatwa declaring Fiqh-e-Jaferiyya an Islamic school of thought, and adherents were free to adopt it in the same way that they could follow the other four schools.

Despite this major breakthrough, it is with deep regret that we look around us and see that despite entering a new century, this polemical battle, with those who support and revere the enemies of Hadhrath Ali (as) is still going on today.

The contemporary Nasibis, the Deobandis (rigid Hanafees from the Indian Subcontinent) and the 'la madhabi' (Salafis from Saudi Arabia) have sought to undermine the spirit of the Al Azhar fatwa by orchestrating a well financed / baseless campaign of lies against the Shi'a, aimed at dividing the Muslims. Just like their Nasibi ancestors who sought to undermine and ruin Imam Ali (as) by accusing him of killing Hadhrath Uthman (when they themselves had his blood on their hands) to the point of slandering, cursing and fighting him, their modern day offspring have likewise adopted these same methods against his Shi'a. They have used every form of deception possible to achieve this aim. This has included the common Nasibi tactic of distorting / denying and re-writing historical facts, misquoting Shi'a texts and intentionally lying about the Shi'a faith to the ignorant masses so as to create a hatred of the adherents of the Ahlul'bayt. They are undoubtedly the leaders of sedition and they are responsible for inciting fitnah and sectarian violence everywhere they operate- in exchange for 'lucrative' handouts in the form of cash, presents and young boys from their Saudi / US paymasters.

Curiously whilst attacking the Shi'a, these groups are themselves divided and they frequently issue takfir against one another. The Prophet (s) had once compared the Ummah to a body. The Nasibis are a cancer attacking the body. It is imperative that we uproot this cancer from the body so as to save this Ummah from further fragmentation and destruction.

2.1 Our methodology

We will adopt the same steps, as would a Doctor seeking to identify a patient's ailment. He would:

1. Diagnose the condition - We will likewise diagnose the symptoms of a Nasibi.
2. Determine whether the symptoms have spread - We will examine the extent to which Nasibi thinking has penetrated through the body.
3. Take a biopsy to use quantifiable evidence / tissue diagnosis etc - We will likewise rely on quantifiable evidence presenting facts based on history, hadith and the texts of the Nasibis.

2.2 Defending our approach

There is no doubt be some that will criticize the harsh / attacking style used by the book. We however, feel that we have been left with no other choice. Having had to endure attack after attack of volatile abuse from the Nasibis whether that be in book form or on the Internet, we feel that the time has come to adopt this approach.

We wish to make it clear from the onset that this is not a defensive work where we set our stall on the market explaining our beliefs to passers by. There are excellent sites performing that very function those who want to know the truth about Shi'a faith should go there (e.g. www.al-islam.org). This book takes the method of attack.

3. Defining a Nasibi

For an introduction to the literal meaning of Nasibi we have relied on the definitions stipulated by several recognised Ahl'ul Sunnah scholars:

"Famhuus" page 53, Chapter "Al Ba".

"Taj al Uroous page 277, Volume 4 Chapter "Al Ba Murtazi al Zubaydi".

"Lisan al Arab" page 762, by Ibn Manzur.

"Hadiya al Sahil ay adalta al Masail" page 96.

"Tadhrib al Radhi" page 311 Allamah Jalaladeen as-Suyuti.

"Akrab al Muwarid" page 2 Chapter "Lananat Nusub".

In "Lisan al Arab" by Ibn Manzur states:

"Nawasib are those who hate Hadhrath Ali, and embrace that hatred as part of their faith"

May Allah's curse be upon such people!

In "Taj al Uroous", we read:

"Nasibi are those who hate Ameer ul Momineen Ali bin Abi Talib (as) and take that enmity as part of their faith".

"Tadhrib al Radhi" provides the following definition:

"Nasibi ideology means hating Ali and preferring Mu'awiya".

"Hadiya al Sahil" elaborates yet further:

"Nasibi ideology is a type of flawed character that is very bad, in its worst form is has a hatred for the Imam of Guidance Hadhrath Ali, and takes this as part of its Deen / Iman".

Note that we have proven the definition by faithfully translating the works of Ahl'ul Sunnah and we invite our Sunni brothers and sisters to ponder. Do not be fooled by these long beards because among these are the enemies of Imam 'Ali (as). Their enmity is evident from their speeches, but is disguised in such a way that the ordinary man would not recognise it. Their methodology is just like that of hypocrites. They read the Kalima with their tongues but their hearts are polluted with hatred and the proof is their animosity towards Hadhrath 'Ali (as). Just like a bad foot odour they carry the stench of Nasibi thought everywhere they go - seeking to deceive the majority by proclaiming that this is the correct faith of Ahl'ul Sunnah wa al Jamaa.

To recognise the Nasibi let us investigate the matter further.

3.1 Pinpointing the Nasibi founding forefathers

Whilst defining a Nasibi the pen of the Ahl'ul Sunnah Ulema has been somewhat reluctant to pinpoint where Nasibis existed in history and who their Imams were.

Al Muhaddith Shah Abdul Aziz makes two interesting comments in his "Haddeeya Mujedeeya":

"One who fights 'Ali [r] with enmity is a kaffir according to the ijma of Ahl'ul Sunnah."

"Haddeeya Mujedeeya" by Al Muhaddith Shah Abdul Aziz Dehlavi page 813

"Whoever deems 'Ali [r] to be a kaffir or opposes his khilafath is a kaffir, this trait was evident amongst the Khawaarij at Naharwaan".

"Haddeeya Mujedeeya" by Al Muhaddith Shah Abdul Aziz Dehlavi page 813

On the same page Shah Abdul Aziz seeks to protect Mu'awiya by pointing out that Mu'awiya does NOT come within this definition since:

"Mu'awiya and the people of Syria sought revenge for the killing of Uthman".

Unfortunately Shah's efforts to protect Mu'awiya and his supporters are in vain because it is an established fact that Mu'awiya and his clansmen:

Opposed the khilafath of Imam Ali (as)

Bore enmity to Imam Ali (as) by cursing him

Fought him

All of these points have been discussed at length in our refutation of Ansar's defence of [Mu'awiya](#).

Hence we have pinpointed those that first wore the Nasibi garb, now let us delve further.

3.2 Identifying and recognising Nasibi ideology

Several authoritative Sunni works are being relied on for this section.

Al Muhaddith Shah Abdul Aziz states in "[Taufa Ithna Ashari](#)" states:

"Marwan was a Nasibi and was in fact its leader".

Taufa Ithna Ashari" page 95 Chapter 2 paragraph number 74, by Al Muhaddith Shah 'Abdul Aziz Dehlavi

Maulana Sayyid Lal Shah Bukhari attributes a different name as the actual Imam of the Nasibis, he writes:

"The founder of Nasibi ideology was Mu'awiya".

"Isthakhlaf ai Yazid" by Maulana Sayyid Lal Shah Bukhari page 216

In "[Al Bidayah al Nihayah](#)" Ibn Kathir states:

"Marwan was so evil that he would curse Hadhrath 'Ali".

"Al Bidayah al Nihayah" page 259, Volume 8 by Ibn Kathir

In "[Fatwa Azizi](#)" by Shah Abdul Aziz we read that:

"Mu'awiya would curse Hadhrath 'Ali (as)".

"Fatwa Azizi" by al' Muhaddith Shah Abdul Aziz Dehlavi page 123

Hence Marwan and Mu'awiya were both Nasibis. They were enemies of 'Ali and embraced this as part of their faith. Their followers are also Nasibis. Their hatred takes numerous guises. In their lectures and writings their Nasibi thought becomes evident as does their hatred for the

Shi'a of 'Ali. This party who pass fatwas of Kufr upon the Shi'a are in fact the spiritual descendants of Marwan and Mu'awiya and thus they adhere to an illegitimate belief formulated in the minds of the enemies of Hadhrath Ali (as).

From the outside one might mistakenly assume that Nasibis are pious adherents of the Sunnah. In their speeches they advocate the importance of adhering to the Sunnah, they wear long caftans, carry miswak, grow long beards, and lick their fingers after a meal - why? Because they will tell you that this was the Sunnah of the Prophet (s). It is curious that they adhere to such minute details, mimicking the Prophet (s) even in his dress sense and yet the important Sunnah, namely that of loving and adhering to the teachings of his Ahl'ul bayt (as) is rejected by them. What is even worse is the fact that they display hatred towards Ahl'ul bayt (as), evident from the fact that they regard their enemies as their Imams.

The casual observer may indeed be taken in by their acts of charity, Islamic circles, lengthy prayers etc - but the reality is these deeds are of no avail, for Rasulullah (s) declared:

"Hatred of 'Ali is such a thing that no good deeds will benefit, whilst love of 'Ali is such a thing that no bad deeds will harm you"

al-Nasa'ih al-Kaafiyah page 67

3.3 Mu'awiya and Yazid were the Founding Forefathers of Nasibi ideology

A peculiarity of the Nasibis is the immense love they hold for Mu'awiya, the enemy of Ali. The reason is due the fact that the Nasibis owe their religious ideology to him. In the same way a child seeks to cover up the sins of his father, the Nasibis try their utmost to conceal the actions of their father Mu'awiya in hope that the cat is not let out of the bag and their hypocrisy is not publicly unveiled. They will try to convince their faithful that Mu'awiya was a pious man who never hated Ali (as) who fought him for the pleasure of Allah (swt). Alas the Nasibis can continue to deceive their flock but the classical works of the Ahl'ul Sunnah do not tally up with their lies, and as we shall prove the origin of the Nasibi movement in fact lies at the door of their beloved Imam Mu'awiya. We have again relied on two recognised Sunni sources for this section.

In "Al Bidayah al Nihayah" Ibn Kathir records that:

"Sad bin Abi Waqqas said to Mu'awiya you have sat me next me next to you on your throne and begun to curse Hadhrath 'Ali".

"Al Bidayah al Nihayah" page 341 Volume 7 the Chapter "The virtues of 'Ali".

This demonstrates that Mu'awiya used to curse Hadhrath 'Ali (as).

In "Shazaaruth al Dhahab" we read:

"Imam of Ahl'ul Sunnah Imam Dhahabi commented that Mu'awiya's son Yazid's was an enemy of Hadhrath 'Ali, a Nasibi, a man of evil nature, and a drunkard".

"Shazaaruth al Dhahab" page 69, Volume 1, by Salah al Hanbali

Mu'awiya and Yazid were hence both Nasibi and were the worst enemies of Hadhrath 'Ali (as) and their adherents follow the same principle; carrying this banner of hypocrisy everywhere they go. The contemporary Nasibis love these characters and praise the Banu Umayyaa rule. Ansar.org's Abu Sulaiman is the perfect example, who has written an entire article extolling the merits of Nasibi Mu'awiya and portraying Yazeed as a pious Muslim. We have refuted his defence in our article on Mu'awiya. This should not come as much of a surprise after all - this was an era when Imam Ali (as) was openly cursed on the Mosque pulpits - and yet you never

hear self-declared defenders of the companions such as the Nasibi Bilal Philips ever mention this.

Philips will write emphatically that the Shi'a do not respect the first three Khalifa's - and he seeks maximum publicity to exploit this in hope that people attack innocent Shi'as and call them kaffir. His hypocrisy is quite evident from the respect he gives to those who cursed Imam Ali (as). It was Mu'awiya that introduced the cursing of Imam Ali throughout his kingdom, a tradition that continued for 90 years of Banu Ummayya rule. Does Philips criticise / condemn / heap scorn on the perpetrator of such an action? Certainly not, how can a Nasibi criticise his father? Philips pen tactically gleans over this period he fails to pass any comment whatsoever - on the contrary Philips and his Nasibi contemporaries praise Mu'awiya calling him radiallahu 'anhu. This is clear evidence of his being a Nasibi disrespecting the three Khalifa's is an outrage and makes you a kaffir, cursing Imam Ali (as) is okay and whoever did it - Allah is pleased with him.

The Nasibis are the bitterest enemies of the family of the Prophet (s). Those who call Shi'as Kaffirs are the illegitimate descendants of these Nasibis and to extinguish the flames of animosity they pass kufr fatwas on Shi'as. We of course are aware that barking dogs have no bite.

3.4 By extolling Mu'awiya the Nasibis have opposed Allah (swt) and his beloved Prophet (S)

Such is their love for Mu'awiya these Nasibis go to huge lengths in extolling his virtues and his reign. They are only harming themselves, by saying Mu'awiya - May Allah be pleased with him, they are further pining their caftans to the gates of hell. This is because they have opposed the words of the Prophet:

Such are the double standard of the Salafi Nasibis that whilst on the one hand they advocate the science of hadith authenticity, and accuse the Shi'a of citing fabricated hadith, when it comes to Mu'awiya they will even rely on fabricated traditions to praise him. The reality is many of the leading classical Ahl'ul Sunnah Ulema have declared all hadith in praise of Mu'awiya as fabrications. Al Hafidh Jalaladeen Suyuti in "Liyali al Musnuaa fi ahadith il Mauzuaa" Volume 1 page 424 states: "Imam Hakim claims that never came across a single hadith in praise of Mu'awiya that was Sahih". Muhammad bin Ali bin Shaukani in "Fawa'id al Mujmuwwa fi bayyan ai hadith ai mauzooa", page 47 states that "Ibne Habban commented that all ahadith in praise of Mu'awiya are fabricated". Al Muhaddith Shaykh Abdul Haqq Dehlavi in "Sharra Mishkat Shareef" Volume 4 page 716 (published in 1873) after citing the hadith in praise of Mu'awiya comments "It is recorded in Jami ul Usul that many muhaddith scholars have concluded that there exists not even a single hadith in praise of Mu'awiya that is Sahih". Abul Hasan Quinani in "Thunziyaa as Shari'a al Murfoo'a", Volume 2, Chapter 8 page 7 comments "Imam Hakim cites from a chain used by Sibt Ibne Jauzi who cites Isaan bin Ruhiyaa that 'there exists nothing in praise of Mu'awiya that is Sahih'. Allamah Abdul Rahman bin Jauzi al Qurshee in "al Mauzooath" Volume 2 page 420 states: "Imam Hakim narrated from Abul Abbas who heard from his father, who heard from Isaac bin Ibraheem Hanzali that 'no hadith in praise of Mu'awiya are Sahih'. Shaykh Ismail bin Muhammad in "Kashful Khaffa" Volume 2 page 20 states 'there exist no hadith in praise of Mu'awiya that is Sahih'.

"Whoever curses (or verbally abuses) Ali, he has, in fact, cursed me, and whoever has cursed me, he has cursed Allah, and whoever has cursed Allah, then Allah will throw him into the Hell-fire".

Musnad Ahmad Ibn Hanbal, v6, p33

Nasibis know very well that their Imam Mu'awiya started the tradition of cursing Ali (we have highlighted this fact in our rebuttal of Ansar Nasibis defence of Mu'awiya bin Hind). In doing so as the hadith testifies he was cursing Allah. And yet the Nasibis insist on the title Ameer

Mu'awiya may Allah be pleased with him. Is Allah (swt) pleased with someone that curses him? - Astaghfirullah the Nasibis are opposing the words of the Prophet (s), and he who does so intentionally is a kaffir!

The tradition of cursing Ali (as) by Mu'awiya is a fact and not as the Nasibi Ulema would like their adherents to believe a Shi'a slander against the Sahaba. It is an attested fact, so much so that even one of their own scholars Sayyid Abu'l Ala Maudoodi records this fact in his "Khilafath aur Muluiyath". On page 79 he writes: "Ibn Kathir in al Bidayah records that one unlawful and outrageous practice started by Mu'awiya was that he and his governors would curse Hadhrath 'Ali during the Friday sermon from the Imam's position. This took such an extreme that this practise even took place in the Mosque of the Prophet, in front of the grave of the Prophet (saws), the cursing of his most beloved relative would take place, in the presence of Hadhrath 'Ali's family who would hear this abuse with their own ears (Tabari Volume 4 page 188, Ibn Athir Volume 3" page 234, al Bidayah Volume 8 page 259 and Volume 9 page 80).

3.5 The position of the Imam of the Nasibis Ibn Taymeeya in the eyes of the Ahl'ul Sunnah wa al Jamaa

In the same way an illegitimate child yearns for acceptance from the hostile world around it - and searches out for a father to adopt it - the early Nasibis who were rejected by the majority, walked the wilderness desirous of a father to codify their hypocrisy into aqeedah. The Devil provided for them, by introducing them to Ibn Taymeeya - and their central source of deviancy comes from him. Revered to the point of Sainthood by the Nasibis, it is interesting to note that his contemporaries didn't ascribe to the same view; on the contrary they vilified him. Ibn Hajar al Asqalani in his biography of Ibn Taymeeya lists the differing views amongst the Ahl'ul Sunnah scholars.

For the purposes of this discussion it will suffice to quote the following.

"Others considered him a hypocrite [Munafiq] because of what he said about `Ali... that he had been forsaken (makhdhoolan) everywhere he went, had repeatedly tried to acquire the Khilafah and never attained it, fought out of lust for power rather than religion, and said that "he loved authority while `Uthman loved money." He would say that Abu Bakr had declared Islam in his old age, fully aware of what he said, while `Ali had declared Islam as a boy, and the boy's Islam is not considered sound upon his mere word... In sum he said ugly things such as these, and it was said against him that he was a hypocrite, in view of the Prophet's (s) saying (to `Ali): "Only a hypocrite would show you hatred".

"al-durar al-kaamina fi a`yaan al-mi'at al-thaamina" by Ibn Hajar al-`Asqalani's in the biography of Ibn Taymeeya (printed in Hyderabad: Daa'irat al-ma`arif al-`uthmaniyya, 1384 H, vol. 1:153-155)

Ibne Hajar in Fatawa al Hadeesa page 86 on Ibn Taymeeya:

"Ibn Taymeeya is such a man that may God disgrace him, lead him astray, blind him and make him dumb"

In Al Badr ul Thalay page 67 Volume 1 Muhammad Shawkani states:

"Maliki Judge Ibn Mukhlauf gave a fatwa that Ibn Taymeeya if not killed should be confined for the rest of his life, Ibn Taymeeya's kufr was then proven and it was declared in Damascus 'Whoever follows Ibn Taymeeya it is permissible to kill him and take his property".

We read in Jahar Munazzam Fi Ziyarath ai Kubra al Mukurrum taken from Isthaksa page 264:

"Ibn Hajr Makki condemned Ibn Taymeeya saying "How can we rely on him on matters of Deen? This Ibn Taymeeya is a misled person and God had cloaked him in disgrace, the Ulema of the time demanded that he be killed, or imprisoned, the Kings imprisoned him and he died in jail".

Deobandi scholar Anwar Shah Kashmiree in [Anwar al Bari Volume 6 pages 220-221](#) states:

"Tahavi's acceptance of the hadith 'Radd ai Shams' as true and Ibn Taymeeya's reaction against Tahavi, indicates that he had Khwaarij views".

(Our note: Radd ai Shams is the hadith in which Imam Ali (as) returned the sunset via the pointing of his finger).

Shah Abdul Aziz in [Fatawa Azizi Volume 2 page 79](#):

"The pen of Ibn Taymeeya in Minhaaj at some points is so atrocious, in particular his views on Ahl'ul bayt where he has sought to play down their merits, prohibits visiting the tomb of Rasulullah (s), is opposed to Saints and condemns the Sufis. According to the views of Ahl'ul Sunnah his pen is cursed, his writings cannot deemed to be those of the Ahl'ul Sunnah".

3.6 Takfir issued by the Ahl'ul Sunnah against Ibn Taymeeya

We should also point out to these Salafi Nasibis that 40 Ulema of Ahl'ul Sunnah deemed their beloved Imam Ibn Taymeeya to be a kaffir, names included leading Sunni Ulema (of the 4 schools) of the time such as:

Muhammad bin Ibrahim Shaafi

Muhammad bin Abu Bakr Maliki

Muhammad bin Abu Bakr Jareer Ansari Hanafi

Abdullah bin Umar Muqaddis Hanbali

These 40 Ulema declared Ibn Taymeeya to be a kaffir, and it was declared in Syria that if anyone shared the view of Ibn Taymeeya, then it was valid to shed their blood and appropriate their land". (The fatwa and this text can be found in Al Nabraas Sharh al Aqaid page 114 footnote 4 [printed in Meerath, India], Sharh Aqaid Jalali page 80 [printed in Afghanistan]. Ad Dhur ra al Kamina, by Ibn Hajr Asqalani, Volume 1 page 147 [Dakkan].

In addition to this we learn that Shaykh Zaynudeen bin Rajab Hanbali in light of Ibn Taymeeya incorrect views, deemed him to be a kaffir. (taken from Anwar al Bari Volume 11 page 190).

We further read in [Anwar al Bari Volume 11 page 119](#) that:

"18 Egyptians deemed Ibn Taymeeya to be a kaffir, including Qadi Taqiudeen Muhammad bin Abu Bakr Akhi Maliki. This was based on the fact that his view, prohibiting pilgrimage to Madina in order to visit Rasulullah (s) proved his disrespect of Rasulullah (s), the penalty for such kufr was death".

Shaykh Alaudeen Bukhari al Hanafi:

"After analysing Ibn Taymeeya Fatwas he said 'Whoever deems Ibn Taymeeya to be "Shaykhul Islam" is a kaffir".

Takdhirathul Huffaz page 316 [Damascus];

Anwar al Bari Volume 11 page 192 [Multan].

Theses Nasibi followers of Ibn Taymeeya [who according to Ahl'ul Sunnah disrespected Rasulullah (s)] have been deemed to be kaffirs as they adhere to his thinking and call him "Shaykh ul Islam".

This is the position of the Imam of the Nasibis deemed a hypocrite by the Ahl'ul Sunnah scholars on account of his enmity towards Hadhrath Ali (as) and yet revered by his Salafi adherents as Shaykh-ul-Islam! They cling to his every word in the same way that a fly sticks to faeces. If their Imam was a hypocrite on account of his hatred of Ali (as) what should be the verdict of his beloved followers? Since the Nasibis try their utmost to deny that Ibn Taymeeya bore any malice towards Imam Ali (as) we have dedicated the next section especially for these liars...

3.7 Imam of the Nasibis Ibn Taymeeya's comments vouch for the fact that he was a Nasibi who hated Hadhrath 'Ali (as)

It is indeed unfortunate to see that common Sunni's are being taken in by Nasibi propaganda about Ibn Taymeeya with many feeling that he was a defender of the Sunnah. Had anyone actually looked deep into his writing it becomes quite evident that he was a Nasibi with a deep hatred of 'Ali (as), dedicating his life to playing down his virtues. In this there is no doubt all one needs to do is consider these comments taken from Minhaaj al Sunnah the new edition.

Ibn Hajar had already cited Ibn Taymeeya's doubts about Imam Ali (as)'s Iman as a boy, these are his comments seeking to prove that Abu Bakr's Iman was superior:

- "Before Allah (swt) sent Muhammad (S) there was not a single momin from the Quraysh, people would pray to statues, children included, if one can concluded that the kufr of a child is not the same as the kufr of a man, then by the same token the Iman of a boy is not the same as the Iman of a grown man".
(Minhaaj al Sunnah Volume 8 page 285)
- The hadith "I am the City of Knowledge and Ali is it's Gate is counted as a fabricated tradition, it even sounds fabricated"¹.
(Minhaaj al Sunnah Volume 7 page 515)

This tradition can be found in countless books, Nasibis are the only group that have tried their utmost to refute it. Their comments do not tally up with the conclusion of the classical Sunni Ulema, who have recorded it, and verified its authenticity. For the sake of brevity we will only cite the following sources: Sahih al-Tirmidhi, v5, pp 201,637; Al-Mustadrak, by al-Hakim, v3, pp 126-127,226, narrated on the authority of two reliable reporters: one, Ibn Abbas and Jabir Ibn Abdullah al-Ansari. He said this tradition is Authentic (Sahih).; Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p635, Tradition number1081; Jami' al-Saghir, by Jalaluddin al-Suyuti, v1, pp 107,374; He said this tradition is accepted (Hasan).; al-Isti'ab, by Ibn Abd al-Barr, v3, p38; v2, p461; Kanz al-Ummal, by al-Muttaqi al-Hindi, Volume15, p13, Traditions number 348-379; al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 9, section 2,p189; Hafidh Salah al-Din al-Ulai, after quoting the poor arguments advanced by al-Dhahabi, has remarked "There are in this only mean attempts to oppose for the sake of opposition, and not a single valid argument"; Ahmad Ibn Muhammad Ibn Siddeeq al-Hasani al Maghribi, from Cairo, has compiled a book named "Fat'h al-Mulk al-'Ali bi Sihah Hadith-e-Bab-e-Madinat al-Ilm" to prove the authenticity of the very above tradition. This book was printed in the year 1354 AH in Matba' al-Islamiyyah, Egypt

- "The Sahaba Mu'azz bin Jabal was more knowledgeable than 'Ali with regards to what was halaal and what was haraam".
(*Minhaaj al Sunnah Volume 7 page 513-515*)

To counter this it will suffice to quote Imam Ali (as) own words:

On a number of occasions Hadhrath 'Ali (as) declared in the presence of the people "Oh people ask me anything while I am still amongst you". Saeed bin Maseeb commented no other companions made such a challenge except 'Ali (Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p647, Tradition number 1098; al-Isabah, by Ibn Hajar al-Asqalani, v2, p509; al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 9, section 3, p196; al-Faqih wal Mutafaqih, by al-Khateeb al-Baghdadi, v2, p167; Tarikh al-Khulafaa, by Jalaluddin al-Suyuti, p171)

It is therefore little surprise that the modern day Sunni Scholar from Egypt Dr Muhammad Abdul Rauf who wrote: "Imam Ali was the most learned person among the Prophet's companions, as certified by the Prophet himself who described him as the Gate of Knowledge. He was indeed the first Muslim thinker, and the founder of the various branches of Islamic studies, including literary criticism. He laid down the foundations of Arabic grammar, and was the first to conceive the grammatical terms: "word", and its categories: "noun", "verb" and "particles" and he gave their definitions. He was impelled to do so when he heard people in al Kufah making grammatical errors in their speeches. The chains of teachers of those scholars at whose hands the various divisions of studies, including monotheistic theology, 'Ilm al Tawhid and jurisprudence, 'Ilm al Fiqh, can be traced to him, often through his cousin 'Abd Allah Ibn Abbas. Owing to his precedence in the academic field, 'Ali ibn Abi Talib alone was given the title Imam, "The Leader". It is an academic as well as a religious leadership which the Imam very well deserved"(Imam Ali Ibn Abi Talib - The first intellectual Muslim Thinker, by Muhammad Abdul Raud, Ph.D, Ald Sadawi publications, USA first edition page xv - xvi).

- "Ali attained his knowledge from 'Abu Bakr"
(*Minhaaj al Sunnah Volume 5 page 513*)

This is baseless, Imam 'Ali (as) attained his knowledge from the Prophet (s) due to his position as his Wasi., clear from fact the Holy Prophet (s) said to Imam 'Ali in the presence of the companions the hadith "You are my brother (Aki) and Inheritor (Wasi), when the Companions asked what previous Prophet's had left as inheritance, he replied 'The Book of God and the teaching (Sunnah) of that Prophet" Riyadh al Nadira, Mohibbudin al Tabari, Volume 3 page 123

In Islam knowledge is based on two sources Qur'an and Sunnah if Imam Ali (as) had attained inherited both from the Prophet (s) why would he need to make 'Abu Bakr his teacher?

Ibne Jauzi records the following incident: "When the Prophet died, the Christians of Rome decided to go and question his successor (who was Abu Bakr) about various issues. They had established in their own minds that if he gave the right answers, then the Holy Prophet was indeed a Prophet of God, some Jews joined the group and they proceeded to see Hadhrath Abu Bakr. When they saw Abu Bakr they began to ask him various questions, which he was unable to answer, he just looked Abdullah bin Masood and Ma'azz. The group therefore concluded that the Holy Prophet (s) was a false Prophet. Suddenly, some of those present approached the group and said 'do not worry, for we can take you to that person who can answer your question from your books, whether they be the Gospel, Torah, Psalms or the Qur'an. The group was taken to Hadhrath 'Ali, Abdullah Ibne Masood comments that it was not until the group was taken to 'Ali, that the feelings of embarrassment and humiliation subsided. 'Ali gave the Christians answers to their satisfaction". Tadkhiratul Khawwas, by Sibte Ibne Jauzi page 85

- "Umar had only said "If it was not for 'Ali I would have perished on one occasion"

Recognised Sunni scholars have recorded the following acknowledgements of Hadhrath 'Ali (as)'s superiority:

"Abu Bakr said: "May Allah never put me in a situation where I can not have access to Abul Hasan (i.e., Ali) to solve a problem." Similarly, Sa'id al-Musayyib said: "Umar Ibn al-Khattab used to beg God to preserve him from a perplexing case, which the father of al-Hasan was not present to decide. "Furthermore Umar said: "If there was not Ali, Umar would have perished" (Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p647, Tradition #1100; al-Isti'ab, by Ibn Abd al-Barr, v3, p39; Manaqib, by al-Khawarizmi, p48; al-Tabaqat, by Ibn Sa'd, v2, p338; al-Riyadh al-Nadhirah, by Muhibbuddin al-Tabari, v2, p194; Tarikh al-Khulafaa, by Jalaluddin al-Suyuti, p171

Hadhrath Ali' (as)'s superiority in resolving disputes is even acknowledged by the Wahabi scholar Syed Abul Hasan Nadwi, he writes: "A number of reports testify that the Prophet said: "Ali is most capable among you to deliver a correct judgement". Ali is on record that he was a comparatively younger man when the Prophet asked him to go to Yemen. Ali reports: "thereupon I said to the Apostle of God 'You are sending me to a people who would be having disputes among them but I have no experience of deciding cases". The Prophet replied, 'Allah will help you to say only what is right and just and you would be yourself satisfied by it'. Ali then adds that he never had any doubt about the correctness of his judgement since then. Umar was often exacerbated if Ali was not available to solve an entangled problem. He often used to say: 'Umar would have been ruined if Ali was not there'. The Life of Caliph 'Ali, page 202 , by Abul Hasan Nadwi

- "Ali issued fatwas that contradicted the dictates of the Qur'an and Sunnah" (*Minhaaj al Sunnah Volume 7 page 502*)
- "Ali did not know about the Sunnah of the Prophet nor the Ahkaam (principles of the Sharia)" (*Minhaaj al Sunnah Volume 6 page 43*)
- "The number of Sahih ahadith in praise of Ali are three
 - Ali is to me as Harun is to Musa
 - Tomorrow I will give the banner to he who loves Allah and Allah loves him
 - Love of Ali is the sign of a momin, hatred of 'Ali is the sign of a hypocrite.
- Everything else has been fabricated according to the ijma'a of the people of knowledge" (*Minhaaj al Sunnah Volume 7 page 320*)

This was another lying technique of Ibn Taymiyyah suggesting this was the view of the majority of the Ulema when it was infact only the view of his Nasibi Master Ibne Jauzi

This final claim of Ibn Taymeeya is very interesting, since if one analyses the hadith in praise of Imam Ali(a) in Sahih al Bukhari the number of traditions he deemed as Sahih about Imam 'Ali (as) far exceeded three. Are we to therefore presume that Ibn Taymeeya did not deem books of the rank of al Bukhari and Muslim to be reliable? If he did not, then why do his modern day Nasibi followers deem al Bukhari to be 100% authentic? Are they acting in opposition to the beliefs of their Nasibi Imam, and if so why? Whose word do they deem of greater value Shaykh ul Islam Ibn Taymeeya or Shaykh ul Hadith Ibn Taymeeya Ismail Bukhari?

3.8 Ibn Taymeeya's student Ibn Katheer was also a Nasibi

Another esteemed Imam of the Nasibis is Ibn Katheer Damishqi and today's Salafi will only deem his version of history (as set out on al Bidayah wa al Nihaya) as 'the truth'.

Before analysing Ibn Katheer's comments let us provide a quick overview of the city where Ibn Katheer resided. Damascus was the hub of Nasibi aqeedah, since it was the home of the Banu Umayya Kingdom from where the practice of cursing Imam 'Ali (as) was first introduced by Mu'awiya - a practice that was continued by his successors for a further ninety years. This was the same Damascus where the women of the Ahl'ul bayt (as) were walked through following the martyrdom of Imam Husayn (as). Before being show pieced before Nasibi Yazeed the women were marched through the market streets where the Syrians threw stones, dirt and abuse at them. Damascus was the city in which Yazeed imprisoned the women of Ahl'ul bayt (as). Hatred towards the Ahl'ul bayt (as) was imbedded in the people's hearts, so much so that Ibn Khallikan narrates in Wafaayth al Ayan that when Imam Nasai saw that the people of Damascus had turned away from Imam 'Ali (as) - he decided to write his book "al Khasais". Damascus was the city of Ibn Katheer, a die-hard supporter of the Banu Umayya, whose writings are filled with appraisals and fabricated traditions extolling Mu'awiya, Yazeed and their Nasibi successors.

No doubt our opponents shall point out that Ibn Katheer (as shall be cited later) condemned the Nasibi as did Ibn Taymeeya - our reply is that both of these Nasibis were great politicians. If one analyses the politics of the West today, we see the increased presence of Far Right Nationalist Politicians. These fascists vigorously deny that they are racists, but their 'actual viewpoints' can be ascertained via their speeches / writings. The same can be said of these two Salafi Imams, who despite their lip service condemnation of Nasibis made comments in their writings that serve as clear proof that they were die hard enemies of Ahl'ul bayt (as). We have already proven this with regards to Ibn Taymeeya now let us see how Ibn Katheer respected the Ahl'ul bayt (as).

3.9 Ibn Katheer's attack on Sayyida Fatima (as)'s character

In al Bidayah wa al Nihaya Volume 5 page 289, Ibn Katheer makes the following comment:

"If by denying Rasulallah (s)'s inheritance and the Estate of Fadak, Fatima became angry, one should point out that Fatima was just an ordinary woman, and she got angry in the same way that ordinary women do, after all she was not infallible".

These type of comments clearly point to Ibn Katheer's enmity towards Sayyida Fatima (as), to the point that he was willing to lower her esteemed status so as to protect Abu Bakr. This Nasibi claimed that Sayyida Fatima (as)'s anger was just like that of any ordinary woman, when we read in Sahih al Bukhari Volume 5 hadith 61

"Allah's Apostle said, "Fatima is a part of me, and he who makes her angry, makes me angry."

When Sayyida Fatima (as)'s anger is on par with Rasulallah (s)'s anger then can we really deem her anger to be that of 'ordinary' woman?

Whilst Ibn Katheer's Nasibi thinking was cemented yet further under the guidance of his teacher Ibn Taymeeya, his glaring support for the Nasibi Banu Umayya regime is also established in his writings. In al Bidayah wa al Nihaya Volume 11 page 192, whilst attacking the

renowned Maliki author of Iqd al Fareed Ibn Abd Rabbah, Ibn Katheer states:

"His pen clearly proves that he was Shi'a, as he sought to lower the position of the Banu Umayya, it is ironic that he was their Servant and yet despite this fact, he was their enemy".

So according to Ibn Katheer this famous Sunni historian was Shi'a because he criticised the Banu Umayya - a fact that Ibn Katheer deemed as unacceptable. We should point out to our readers that the Sahaba Imran ibn Husayn narrated that:

"...Rasulullah (s) at the time of his death disliked three tribes: Thaqif, the Banu Hanifah and the Banu Umayyah". (Mishkat al-Masabih, by Khatib al-Tabrizi, English Version, Tradition number 5983, taken from Tirmidhi).

Rasulullah (s) died hating the Banu Umayya and Ibn Katheer was expressing regret that Ibn Abd Rabbah bore hatred towards them. These comments of Ibn Katheer serve as clear proof that he was a Nasibi supporter of the Banu Umayya.

3.10 The traits of a contemporary Nasibi

Remaining faithful to their Nasibi Imam, the Salafis and Deobandis have continued this anti Ali movement, seeking to mislead the majority by proclaiming that they respect Hadhrath Ali (as) whilst at the same time they try their utmost to belittle his rank. They for example will try to convince the majority that Mutawatir hadith such as "I am the City of Knowledge and Ali is its Gate" is a forgery, and in doing so reject the verdicts of countless renowned Sunni Ulema. They deny that the Prophet (s) declared Ali (as) his brother on the Day of Brotherhood - despite irrefutable evidence to the contrary. The sermon at Ghadhir Khumm when the Prophet (s) declared, "Of whomsoever I am Mawla, Ali is his Mawla" is an undisputed fact, it is Mutawatir narrated by 110 companions. Despite this, in his book "The Evolution of Fiqh" we find the modern day Nasibi par excellence Shaykh Abu Ameenah Bilal Phillips describing the event as a Shi'a fabrication! His contradiction and intentional deception is quite clear for he in the same book declares Dhahabi as a great scholar of hadith - it was this great scholar who narrated this hadith from 30 companions. Is this not clear evidence of dishonesty on the part of this Nasibi?

These sorts of reactions are of course displays of the natural human characteristic of jealousy and hatred. When an individual hates a respected figure, the typical reaction will be to downplay or deny his virtues in hope of lowering their status in the eyes of others.

Another method is to side with that person's opponents praising them- as the Nasibis do whilst downplaying Hadhrath Ali (as)'s role the Nasibis revere his enemies praising Mu'awiya and Marwan who cursed him, and encouraged others to do likewise.

Consider this logic of the Nasibis:

- Cursing the Sahaba is kufr and hence makes you a kaffir, Mu'awiya cursed Imam Ali (as) and is a pious believer should be called radhinathallanho.
- Abu Sufyan who fought the Prophet (s) is a Momin; Abu Talib the Protector of the Prophet was a kaffir!
- Those who mourn for Imam Husayn (as) are kaffir, the killers of Imam Husayn (as) are Muslim!

- It is haraam to marry a Shi'a due to the fact they have beliefs that diametrically oppose Sunni Islam, but it is permissible to marry Christians and Jews (because they are Ahl'ul Kitab!).

Their hypocrisy is as clear as day when one recounts Imam Ali (as)'s virtues in front of them - their faces will immediately exhibit symptoms of discomfort. Their reactions are the same as the hypocrites who sat in the presence of Rasulullah (s), Allah (swt) says in Surah Nisa verse 61:

When it is said to them: "Come to what Allah hath revealed and to the Apostle": thou seest the Hypocrites avert their faces from thee in disgust.

Abdullah Yusuf Ali's transliteration

Once confronted with the hadith the next tactic will be deny the virtue, downplay it or counter it by extolling the virtues of others.

Whereas the sun characteristics can be identified by its appearance, hypocrisy needs a physical example to identify it - for the Muslims that identification can be located by pointing to the Nasibis. They hide behind their filthy caftans seeking to convince the Muslims that they are the true adherents of the Ahl'ul Sunnah wa al Jamaa - but when the virtues of Imam Ali (as) are aired in their presence they become perturbed, the words of the great Sahaba Abu Dharr al Ghaffari are just as relevant today:

"After the death of the Prophet we used to recognise the hypocrites on account of their hatred of Ali".

"Tarikh ul Khulafa" by Al Hafidh Jalaladeen Suyuti

Fada'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p639, Tradition 1086

al-Istiab, by Ibn Abd al-Barr, v3, p47

al-Riyad al-Nadirah, by al-Muhib al-Tabari, v3, p242

Dhakha'ir al-Uqba, by al-Muhib al-Tabari, p91

It is with pride that despite all the lies of the Nasibis, their slurs that we are Kaffirs, the descendants of Jews, even they have never deemed as hypocrites for they know that hypocrites hate Imam (as) even they would never claim this! On the contrary we, according Shaykh-ul Shaytan Bilal Philips have **"an inordinate obsession with the Prophets descendents"**.

Tafseer Surah al Hujuraat by Abu Ameenah Bilal Philips, page 19

Nasibi are those that write passionate defences for the enemies of Ahl'ul bayt (as) who fought, cursed and killed them. They seek to portray the enemies of Ahl'ul bayt (as) as fine upstanding Muslims, in their writings they tirelessly defend the actions of Mu'awiya and Yazeed and cover up their sins. They defend the actions of Mu'awiya in Sifeen, and deem his deeds against Imam 'Ali (as) as legitimate. When they discuss the Caliphate of Yazeed, they try to avoid any mention of Kerbala, and when they do make comment they seek to defend Yazeed as the rightful Imam (as) who was within his rights to quash the 'rebellion' of Imam Husayn. Nasibi Bilal Philips in his Tafseer Surah Hujuraath specifically refers to Imam Husayn (as) actions as 'rebellion'. Sunnis and Shi'a both deem Imam Husayn (as)'s position as rightful, but these Nasibi deem Imam Husayn (as) to be a baghi - this is significant as in Sunni aqeedah you cannot even read the funeral prayers of a slain baghi (Sharh Muslim Vol 1 page 314 by Nawawi; Durre Mukhtar page 70 Volume 1). When these Nasibi relay Kerbala they try their utmost to defend Yazeed, whilst Sunni and Shi'a hate and curse Yazeed for his killing of Imam Husayn (as), these Nasibi try and protect their Imam, stating that he had no desire to kill Imam Husayn (as) and that he was kind and courteous to the Ahl'ul bayt (as). Bilal Philips is the perfect example of this type of Nasibi advocacy. In footnote 76, page 79 of his translation of Ibn Jauzi's "The Devils Deception" he states:

"The Prophet's grandson fell dead on the 10th of Muharram (October 10, 680 CE), and his head was severed and sent to Caliph Yazeed in Damascus. The Caliph

deplored this horrible ending which he had neither desired nor ordered. His instructions had been to secure the person of al-Husayn, to prevent him from prolonging a dangerous agitation. He gave the head back to al-Husayn's sister, Fatimah and son, Alee, Zain al-'Aabideen, who buried it with body in Karbala. Yazeed treated the Alids who survived with honour, providing generously for their needs, and have then an escort back to Madinah.

We have cited this reference to show the extreme lengths that these Nasibi go to protect Yazeed. Philips seeks to reinvent history and cover up the sins of his Imam and instead seeks to present him in a kind favourable light, a man who had no desire to kill Imam Husayn (as) and was kind to his family. Not only does such a claim fly in the face of established historical facts this is the clearest proof that Salafis such as Philips are a sham, claiming they are Sunnis, they are in fact Nasibis who love Yazeed and seek to defend him (We Inshallah intend on refuting this Nasibis claim and similar passionate defences for Yazeed in a future article). These Nasibi deem the Imam's position to be one of 'dangerous agitation' - if anything is said to counter such a claim they become outraged.

These are the same Nasibi that refuse to recite salaams on the family of the Prophet (s) when saying Rasulullah's name, they love and support Mu'awiya and Yazeed and refrain from making any comment with regards to the faults of the Banu Umayya regime.

3.11 A further distinguishing characteristic of a contemporary Nasibi

We have relied on the advocate of Mu'awiya and highly reputed alleged Sunni scholar **Ibn Kathir's** work for this section.

He writes:

"...People differ with their opinions on Yazid, there are some that take the evil man as their friend, and these people are Nasibis from Syria".

"Al Bidayah wa al Nihayah" page 229 Volume 6, "The Chapter on Dissension"

He further comments:

"On the day Imam Husayn's martyrdom to counter the Shi'as the Nasibis celebrate Eid and rejoice on that day".

"Al Bidayah wa al Nihayah" page 202 Volume 8

Nasibis sign is to love Yazid and to celebrate on the 10th of Muharram rather than mourn. Take a look at how these Salafi and Deobandi behave on the 10 of Muharram. You will see them going about their own daily business without a care in the world, deeming mourning for Imam Husayn (as) to be a bidah, and actions such as refraining from marriage on that day to be based on custom that should be abandoned. These Nasibis even lead by example and have no shame of even marrying on the 10th of Muharram. Our recommendation to these Nasibi is to refrain from marrying on the day that Imam Husayn (as) died. If you really are desirous to seek pleasure on a solemn occasion, we suggest that you set aside a special day called "Uthman al Affan day" - as you are the adherents of that individual who spent the night having sex, on the same evening that his wife had died.

This is clearly proven from Sahih al Bukhari, Volume 2, Book 23, Number 374:

Narrated Anas bin Malik:

We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu

Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave.

Ahl'ul Sunnah believe that Rasulullah (s) had three daughters, two were allegedly married to Uthman. If Uthman had NOT had sex on the same night that his wife had died, then why he did he not get down in the grave? Nasibi should take note of this tradition and take the example of Uthman, who rather than mourn a deceased wife preferred to spend the night having sex.

3.12 The striking similarity between Nasibi thought and Neo Darwinism

The Nasibis are like the Neo-Darwinists. Like them they claim to follow the teachings of a great man of truth, and to revive and propagate his teachings - neo Darwinism is disseminated like neo Islam or Wahabi'ism. But like Darwin, Ibn Taymeeya was profoundly misguided. Both noticed material facts, and both drew an implausible reason for them, and both downgrade orthodox religion.

The Holy Prophet (s) is revered, so to prevent worship of him he has been downgraded by the Nasibis. That is their logic. Yet there exists no man who has worshipped the Holy Prophet (s). Nasibi ideology attracts men who are perceptive enough to see anomalies or links in the world around them, but fall into the quagmire of drawing the wrong conclusions to piece them together, laughing at the believers in the process, when the intellectual defect and the arrogance is in them themselves.

Their beliefs attract men who are perceptive enough to see anomalies or links in the world around them, but fall into the quagmire of drawing the wrong conclusions to piece them together, laughing at the believers in the process, when the intellectual defect and the arrogance is in them themselves.

In the same way that neo Darwinism, took its teachings of a certain Cambridge scholar and under the influence of the materialists and masons made it a religion - the Nasibis took the teachings of a certain Ibn Taymeeya and with the British pulling the strings, the Wahabi movement was formulated in its bid to throw off the power of the Turkish Uthmani Khalifas.

The teachings of Ibn Taymeeya were themselves manifestations of a certain peculiar type of deviancy that had existed in Islam since the earliest days. In the same way that the musings of Charles Darwin were the result of a diseased mind that drew sharp observations but which was infected with hatred for the established religion and his own arrogance- Darwin, like Ibn Taymeeya, was a partially trained, failed and frustrated former theologian. The corruption in the mind of Ibn Taymeeya came this time not from his humiliation at the hands of the established Church as had Darwin's, but from the viciously anti-'Alid sentiments of the Banu Ummayya and many of the early Muhajirs who resented the Banu Hashim, the Holy Prophet (s) and Imam Ali (as).

- Hadhrath Umar sought to reflect a general opinion that it was felt the Prophethood and the khilafat should not be combined in the Banu Hashim.
History of al-Tabari, Volume 14 page 136 -137, English translation, by G. Rex Smith
- Mu'awiya said that it was intolerable to him that he had to hear the name of Muhammad (saws) in the Adhaan in the kingdom that he ruled.
Sharh Nahj-ul Balagha, Volume 5 page 130 by Ibn al Hadid
- Yazid said that by slaying Imam Husayn (as) he had taken revenge for the slaying of his family at the hands of the Banu Hashim.
Al Iqdul Fareed, page 125

These three viewpoints essentially formulate the thinking of the Nasibi - keep Ahl'ulbayt on the sidelines, mock the Prophet (s) by narrating lies about him and shower praise on the killers of Imam Hussain (as).

3.13 The development of the Nasibi school of thought

In the same way that the Ahl'ul Sunnah scholars record that four people claimed to be Mu'awiya's father when he was born, all four having slept with his prostitute mother, the Nasibis are also the sons of four fathers (we have discussed this in detail in our rebuttal of Ansar's defence of [Mu'awiya](#)).

1. The family of the Banu Umayyad perpetrated the first entry, Islamic Burgos, (40AH till their end). King Mu'awiya the son of four fathers led this party, with help rendered by his squire Marwan who was exiled by the Holy Prophet. Additional support came from Mu'awiya's bastard half-brother Ibn Ziyad and his beloved Crown Prince and Crown Pervert HRH Yazid, Prince of Darkness. This line of deviance culminated in Walid, a young man of high spirits - who Dhahabi has called a "**fajir, fasiq and homosexual**".
Tarikh al Khulafa chapter "Walid bin Abdul Malik bin Marwan"
2. The seeds of Nasibi ideology began to blossom the perfect time for the second entry to occur - it was time for Ibn Taymiyyah of the Syrian School of Najd to enter the scene. Now the Devil's Deception was nearly complete, Ibn Taymiyyah and his sidekick Ibn Kathir then legitimised the Nasibi thinking in print - just like some mediaeval Hugh Hefner, whose books with their pages stuck together are masturbated over many years later by frustrated Nasibi / Salafi men.
3. Swapping religion with Arab nationalism brought about the third and entry. The honorary coconut Sir Abdul Wahab flew the British Empire's flag.
4. With the British product 'Wahabi thought' cemented in the hearts of the Nasibis the fourth and final entry was made by Laurence of Arabia who like his personal preferences attached himself to the Nasibi male folk taking the rear guard, infiltrating the Muslims from behind. Mission accomplished Nasibi ideology finally had a homeland / base to carry out their fitnah activities, the Nasibis had a King to Crown it, this school of thought continues to be propagated by King Fahad.

This is the esteemed history of the Nasibis. They would have of course not had gained credence had it not been for the legitimising of it by their adopted father Ibn Taymeeya, the high priest of Wahabi'ism, foremost, and propagated by Saudi petrodollars.

4. The Ahl'ul Sunnah wa' al Jamaah fatwa on the Nasibis

4.1 Imam of the Ahl'ul Sunnah Shah Abdul Aziz's fatwa that Nasibis are equal to dogs and pigs

The high-ranking Sunni scholar Shah Abdul Aziz Dehlavi writes:

"The Ulema of Ahl'ul Sunnah regard the enemies of Ali, the Nasibis as the worst party, that recites the Shahada. We regard them as equivalent to dogs and pigs".
"Taufa Ithna Ashari" page 6 Shah Abdul Aziz Dehlavi (Sohail Academy publishers)

Interestingly the Nasibi Ulema declare that you cannot drink from the bowl that the Shi'a have drunk from, but if a dog drinks from that same vessel you can. The rationale behind this fatwa is quite poignant in light of Shah's comments, after all *'birds of a feather flock together'*. Those compared to dogs (Nasibis) will no doubt share water with their brethren. Dehlavi was of course pointing to the fact that Nasibis are Nijis (impure) in the same way that dogs and pigs are.

4.2 Imam of Ahl'ul Sunnah Shah Abdul Aziz's fatwa that the Nasibi ideology is Kufr

Shah Abdul Aziz further writes:

"To suggest that there were no objections raised against Hadhrath Ali - by the Nasibis and Khawariji's is incorrect, because the Khawarij and Nasibi like their black cursed faces have likewise blacked many pages. To make references to their kufr here would be disrespectful; it is only permissible [to repeat such comments] under duress".
"Taufa Ithna Ashari" page 227 Shah Abdul Aziz Dehlavi (Sohail Academy publishers)

It is sufficient hear to say that one group has turned its back on the Family of the Prophet (s) and that group are the Nasibis. A peculiar trait of Nasibis is that they portray sympathies towards the Sahaba so as to gain acceptance from the Ahl'ul Sunnah. They will praise the Sahaba whilst at the same time disrespecting the Prophet (s) and his family. They will begin by attacking the companions and will then attribute what they have just said to the Shi'a - so as to pass kufr fatwas on them. It is so simple to declare Takfir on someone nowadays, that no one evades the Nasibi net, and they even have the audacity to declare that the esteemed parents of Prophet (s) were Kaffir.

5. The Nasibis slander against Allah (swt)

5.1 The Salafi/Nasibi belief that Allah (swt) is the root source of acts of polytheism, fornication and homosexuality

In the recognised Ahl'ul Sunnah work "[Fiqa-e-Akbar](#)" we read:

"To become Muslim it is obligatory that one believes that all good and evil, pious and bad deeds all come from Allah (swt)".

"Fiqa-e-Akbar" page 13 by Imam 'Abu Hanifa

May Allah (swt) forgive us! This means that Man is helpless and has no control over his actions, all acts are from Allah (swt) man is just a tool like a pen, sword or bike. It is left to Allah (swt) to use these tools and man has absolutely no discretion. Taking this to its logical conclusion, this Fatwa means that Allah (swt) murdered Hadhrath Uthman; Allah (swt) issued Hadhrath Hafsa with the utterance of 'first' divorce. Furthermore, it means that every brothel in the world is run by Allah (swt), and that acts of kufr, polytheism, fornication, homosexuality, child abuse, robbery, theft, drinking etc are all arranged by Allah (swt). This likewise also means that Allah (swt) also wills chants raised against the Sahaba. This is the faith of the Nasibis.

5.2 The Nasibis Fatwa that Allah (swt) is in hell (God forbid)

We read the following in [Sahih al-Bukhari](#):

The Prophet (saws) said, **"The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?(50:30) till Allah puts his foot over it and it will say 'Qat! Qat!' (Enough! Enough!)"**

"Sahih al Bukhari" Arabic-English Volume 6 hadith number 371 translated by Dr Muhsin Khan

Is there anything more disgraceful than to believe that Allah (swt) will be in hell on the Day of Judgement? If one part of Allah (swt) then he is in hell.

Not only is Allah (swt) given physical attributes the Nasibis even give Allah (swt) human characteristics, with the Indian Imam of the Nasibis Shah Ismail Shaheed writing that **"one cannot rule out the possibility that Allah (swt) can forget"** (1) (Allah forbid) when Allah (swt) declares in Surah Tauba verse 28 that he is Allah is **"All-Knowing All-Wise"**. Even more outrageous is the Nasibi Rashid Ahmad Gangohi's fatwa; namely that **"Allah can tell a lie"**.

1. *"Yak Rowza" (Farsi), by Shah Ismail Shaheed page 217*

2. *"Fataawa Rasheediyah" Vol 1, page 19*

This is the belief of the Nasibis who proudly declare that they have been blessed with the correct belief and love for their Creator - and what a fine belief it is to one in which every bad thing even homosexuality and fornication is being caused by Allah (swt), He (swt) can forget and will be in Hell on the Day of Judgement. Rather than concealing this, they pride themselves with this disgraceful concept of Tauheed. Their sermons are littered with reference to Tauheed and how simply man can stoop in to shirk, and yet at the same time they believe that Allah (swt) has a physical body and that he will be in hell on the Day of Judgement.

Do these beliefs constitute a correct belief in Tauheed?

They say that seeking the help of anybody via an intermediary is Shirk and scorn the Shi'a for

saying "Ya 'Ali Madad" (Ali help me). If asking 'Ali (as) for help is kufr then we are only following the ways of the Salaf, Hadhrath Umar constantly sought the help of 'Ali, was he committing Shirk by doing so? Moreover, the hypocrisy of the Salafis is clear, when Saddam Husayn invaded Kuwait, rather than cling to Tauheed and seek Allah (swt) for protection the Saudi Nasibis had the audacity to call upon the Americans (not Allah swt) for help, in doing so they had no shame in bringing Kaffirs onto the holy land. Saying "Ya Ali Madad" is Kufr saying "Ya America Madad" is permissible!

Despite these disgraceful beliefs they pass kufr fatwas on Shi'as!

6. The Nasibis slander of the Qur'an

6.1 Nasibis fatwa declaring it permissible to write the Qur'an with urine

A reputed scholar from this camp Qazi Khan unashamedly writes that:

"There is no sin if you write the Qur'an with urine, blood or on the skin of a dead animal".

 [Fatawi Qazi Khan page 780 "Chapter al Khathur"](#)

These Nasibis proudly proclaim themselves to be defenders of the Qur'an. Is this 'respect' for Allah (swt)'s Holy Book? May Allah (swt) disgrace these people for stating such blasphemy! One wonders how they arrived at this conclusion. Since they have an obsession with adhering to the practices of the Sahaba can they furnish any evidence that any of them wrote the Qur'an with urine? Then again these are the descendants of Mu'awiya who showed his respect for Allah (swt)'s Book by raising it on a lance during the battle of Sifeen!

6.2 Nasibis absurd assertion that to kiss the Holy Qur'an is wrong

Curiously in the recognised "[Al Dhur al Mukhthar](#)" their scholars proclaim:

"To kiss the Qur'an is wrong".

"Al Dhur al Mukhthar" page 55, Volume 4

This is the belief of the Nasibis of the self-proclaimed protectors of the Qur'an. In the same way the illegitimate child tries to hide his lineage these Nasibis try to hide the Fatwas of their Mufti's. Their respect for the Qur'an is less than the respect they afford their wives. On the one hand they assert that kissing one's wife is permissible and yet they assert that kissing the Qur'an is wrong. Writing the Qur'an with urine is permissible, whilst kissing the Qur'an is not, what a fine belief! Would any Muslim have the audacity to 'think' such filth let alone put pen to paper and declare it a fatwa? Certainly not, in Muslim homes the world over Allah (swt)'s book is given the respect it deserves, not touched until Wudhu is made, placed at a high place, kissed when touched, and yet these so called defenders of the Qur'an allege that it is permissible to write the Qur'an - Allah (swt)'s words with urine! What would a Kaffir think if he came across such a fatwa? Would he not ask himself 'is this the respect that the Muslims give to a Book they deem to be God's word?' May Allah's curse be upon these so-called scholars whose disrespect of the Qur'an, exceeds no bounds.

6.3 Nasibi slander that Shi'a ascribe tahreef to the Holy Qur'an

Generation after generation of Nasibi has spewed the same vomit to his followers as "proof" that Shi'as are kaffirs. The proof lies in the fact that traditions of tahreef can be located in Shi'a texts. Not only have the Shi'a Ulema rejected these traditions the Nasibis should note that there is a difference between tahreef traditions and basing one's aqeedah on those traditions. It should be stated that the ultimate standard to determine the authenticity of hadith is the Qur'an, if it conflicts with Allah (swt)'s Book it must be dissuaded (1). Allah takes the responsibility of protection himself when He (swt) states:

This is also confirmed by al-Kulayni, compiler of al-Kafi from where the Nasibis cite the tahreef traditions to the illiterate faithful. In the introduction to al-Kafi he states: "Brother, may God lead you to the right road. You ought to know that it is impossible for anyone to distinguish the truth from the untruth when Muslim scholars disagree upon statements attributed to the Imams. There is only one way to separate the true from the untrue reports, through the standard which was declared by the Imam: "Test the various reports by the Book of God; whatever agrees with it take it, whatever disagrees with it reject it"

"Certainly We revealed the Reminder and certainly We shall preserve it." (The Holy Qur'an 15: 9)

When Allah (swt) provides a guarantee that it is protected any hadith of tahreef automatically has to be rejected. Despite this quite logical fact the pathetic Nasibis have insisted on declaring Shi'as on account of tahreef traditions they are in effect forcing us to accept that these traditions are a part of aqeedah. Well Nasibis if Shi'as are kaffir on this ground then so are Ahl'ul Sunnah lead by those beloved Sahaba you seek to defend to the hilt!

6.4 Hadhrath Umar's saying that the current Qur'an is incomplete

In [Sahih Al-Bukhari Volume 8, pages 209-210](#), we read this sermon delivered by Hadhrath Umar during his last Hajj as Khalifa:

"Certainly Allah sent Muhammad with the truth, and revealed to him the Book. One of the revelations which came to him was the verse of stoning. We read it and understood it.

"The Messenger of God stoned and we stoned after him. I am concerned that if time goes on, someone may say, 'By God, we do not find the verse of stoning in the Book of God;' thus, the Muslims will deviate by neglecting a commandment the Almighty revealed.

"Stoning is in the Book of God. It is the right punishment for a person who commits adultery if the required witnesses are available, or there was pregnancy without marriage or adultery is admitted."

Again, we used to read in what we found in the Book of God:

"Do not deny the fatherhood of your fathers in contempt because it is disbelief on your part to be ashamed of the fatherhood of your fathers."

So Nasibis, tell us where has this verse on stoning gone?

Al-Muttaqi 'Ali bin Husam al-Din in his book "[Mukhtasar Kanz al-Ummal](#)" printed on the margin of Imam Ahmad's Musnad, Volume 2, page 2, in his hadith about chapter 33, said that Ibn Mardawayh reported that Hudhayfah said:

'Umar said to me 'How many verses are contained in the chapter of al-Ahzab?' I said, '72 or 73 verses.' He said it was almost as long as the chapter of the Cow, which contains 287 verses, and in it there was the verse of stoning.

The revered Sunni scholar al Hafidh Jalaladeen as Suyuti writes:

"Hadhrath Umar said at the Saqifa that the Qur'an has 1,027,000 letters".
"Tafsir al Itqan" by as Suyuti, page 88

The present Qur'an has 267,033 letters. According to Hadhrath Umar's research the Qur'an should have approximately 90 parts. We should console the Nasibis at their heavy loss - having lost 60 parts of the Qur'an! They themselves advocate that anyone that says the Qur'an has verses missing is a Kaffir thus a verdict on Hadhrath Umar in the light of the above narration will suffice as the final nail in the coffin for them. Perhaps the Nasibis should stop passing fatwas on the Shi'a and focus on Hadhrath Umar! As the saying goes *"Those living in glass houses should not throw stones"*.

6.5 Abdullah ibne Umar's similar Fatwa that the Qur'an is incomplete

Suyuti also records the following:

"No one can proclaim that I have found the Qur'an complete because most of the Qur'an has been lost".

"Tafsir Duure Manthur" as-Suyuti Volume 1 page 104

Nasibis swiftly pass kufr on the Shi'a claiming that we believe that the Qur'an is incomplete, whilst they have traditions that suggest that the belief of Hadhrath Umar and his son. If anyone states that to declare tahreef in the Qur'an makes you a Kaffir then there exist many personalities who are accredited by them as Imams who believed in tahreef.

6.6 The Nasibi Scholar Maulana Anwar Shah's Fatwa, that there is Tahreef in the Qur'an

The famous Hadith scholar of the Deobandis Syed Anwar Shah Kashmiri in his recognised Ahl'ul Sunnah work "Fayz ul Bari" writes:

"It is my analysis based on Sahih al-Bukhari that the Qur'an has tahreef with regards to words and this was an accredited to Hadhrath Uthman's party as an unintentional or intentional mistake".

"Fayz ul Bari" Anwar Shah page 395 Volume 3 under the Chapter "As Shahadath"

Maulana Shah has cut the nose of the Deobandi Nasibis without even using a knife! There is no limit to the Nasibis lack of respect. If those who believe in Tahreef are Kaffir then this is aqeedah of the companions and their learned Ulema.

7. The Nasibis belief in Iman

7.1 The Nasibi ruling that having sex with one's mother and murdering one's father does not lessens one's faith

In the ancient authoritative text of the Ahl'ul Sunnah "Tarikh al Baghdad", the author *Khatib al-Baghdadi* records the following:

"Imam 'Abu Hanifa was asked about the Iman of a man who fornicates with his mother, murders his father, and drinks alcohol over his skull. The Imam replied 'He is a Momin'".

"Tareekh e Baghdad" page 374 Volume 13, Chapter "Dhikr Numan"

Now ponder over the reply from the Imam of the Deobandis! If someone has sex with his mother his faith remains unaffected! There are different levels of one being a Muslim - based on one's actions. A fasiq is a transgressor, a fajir is one who commits debauchery - both are Muslim in that they proclaim the Shahada but so disgraceful are their actions that they fall in to these categories. A true sincere believer is a momin. If copulating with one's mother and killing ones father is the act of a momin (a sincere believer) what does one need to do to become a fasiq or fajir? Are these examples a momin? Notice the Nasibi contradiction here, those who disrespect the Sahaba are kaffir whereas those who sleep with their mothers, kill their fathers making trophies out of their skulls are Momin - the top rank of believer.

8. The Nasibis attack on the Prophet[saww]

8.1 The Nasibis Fatwa that the Prophet (s) was a Kaffir (God forbid!)

The famous Sunni scholar Fakhruddin al Razi writes:

"Some Nasibis believe that in the beginning the Prophet (saww) was a Kaffir. Then Allah (swt) guided him and made him a Prophet. Allamah Qalbee says, "This verse that you were saved means that he was misguided, the Kaffir people had made him a Kaffir. Then Allah (swt) guided him to the path of Tauheed. Allamah Sudi states that the Prophet (saww) followed the faith of his Kaffir people for forty years".

 [Tafsir al Kabir by Fakhradin al Razi, page 424 Volume 8 paragraph 30](#)

It is about this same Sudi, that Shah Abdul Aziz comments that:

"Sudi Kabeer who wrote "Mothabeen wa saqaat" was an Ahl'ul Sunnah scholar who was a trustworthy pious predecessor".

"Taufa Ithna Ashari" by Shah Abdul Aziz Dehlavi, page 30

Trustworthy pious predecessor means he was amongst those that the Nasibis would call the Salaf who they venerate. Its widely known fact that the obvious if from Allah (swt) /the hidden is from Shaythan and this applies to the Nasibi Ulema. Do not be fooled by their long beards nor fear their kaffir Fatwas on the Shi'as because they are the illiterate fools who have disrespected the Prophet through their absurd research. Their DNA is made up of Kufr; they are so quick at passing kufr Fatwas they even pass them on the Prophet (s). These Nasibis that have no shame at attacking the Prophet, will naturally have no qualms about attacking the Shi'a. In the same way these verdicts don't harm the Prophet their verdicts don't harm the Shi'a either.

The main accusation is we curse the Sahaba hence we are kaffir we say that these Nawasib curse the Prophet and hence are kaffir. If the world makes these Fatwas the foundation of Islam then no Muslim will remain on the earth, because no sect / religion / scholar / leader not even the Prophet (s) evades their Takfir Fatwas.

8.2 The Nasibis Kufr Fatwa - that the Prophet (s)'s parents were Kaffir (God forbid)

For this section we have referred to a number of authentic Sunni works.

Sahih al Muslim page 360, Volume 1 Kitab "Janaiz"

Sunan Ibn Majah, Bab Majah fi ziyarata kubul mushrikeen

Sunan Nasai, page 9 Chapter 4 "Ziyarathul Kaboor"

Sunan Abu Daud, Volume 3 page 218 "Kitab al Janaiz"

Sunan al Kubra, page 76 Bab "Ziyarthul Kaboor"

Mishkat Sharif Volume 1, page 139 Bab "Ziyarathul Kaboor"

Musnad Abi Awana page 99 Volume 1 Bab "La yad khul al Jannatha al nufs masala"

Musnad Abi Hanifa page 105

Musnad Imam Ahmad and Abdullah bin Masud, page 297 Volume 5

Sharra Fiqa Akbar by Mullah Ali Qari page 128

Kitab Fatawi, Maulana Abdul Hai page 84

Kitab Tafsir ibn Kathir page 394, commentary on the verse Tauba Chapter 6

Tafsir Khazain page 129 verse Tauba verse 115
Tafsir Kabir by Fakhradin Radhi page 315 Chapter 6 Surah "Shaurah"
Tafsir Rul al Maani page 11 Surah Tauba verse 115
Tafsir Ghraib ul Qur'an page 30 Chapter 5 Ayat 115
Tafsir Mazzari page 306 Chapter 4
Tafsir Durre Manthur page 184 Chapter 3 verse Tauba
Kitab Naudi Sharra Muslim, page 214, Chapter 1
Kitab Murqat Sharra Mishkat, page 113 Chapter 4 "al Kaboor"
Tafsir Fattah al Qadeer page 392, Chapter 3 Surah Tauba verse 151
Tarikh Khamees page 230 Chapter 1 Dhikr Aaya al Buya
Muradhij ul Nubuwwa Section 3 Chapter 4, Part 21 page 179
Siratthul Halabiyya, page 82 Chapter 1 "Wafat walida a Nabi"
Sirathun Nabawiyya page 239, Chapter 1 "Lum yuziu Islam abwiyya"
Al Bidayah wa al Nihaya page 281, Volume 4 "Raza al Nabi"

In Sharra Fiqa Akbar we read that the Prophet (s) parents died Kaffirs (God forbid). This is the Fatwa of the Imam of the Deobandi Nasibis, elevated as a great man! These Nasibis are in fact swearing at the Prophet (s) because to swear at his parents is tantamount to swearing at him.

 [Sharrah Al Fiqah'al Akbar, page 130](#)

The greatest insult that one can hurl at a fellow Muslim is to accuse his parents of apostasy. There is no doubt that if such a comment were made to the Nasibi on the street he would react violently. The reaction if of course natural, it is a personal attack, for an insult on them is in turn an insult on him - and the violent reaction is so as to defend their honour as well as his own. This is how they would react if this allegation was aimed at them - and yet these same Nasibis have no shame whatsoever in declaring that the Prophet's parents were kaffir. What explanation will they provide to for uttering such obscenity on the Day of Judgement?

According the Nasibis / Wahabis if someone disrespects the Prophet's Sahaba he's a kaffir, what fatwa should we pass on those that have issued takfir against the parents of Rasulullah? Imam Abu Hanifa is your Imam and declares the Prophet (s)'s parents' kaffir hence calling Shi'as kaffir is not surprising.

8.3 The Nasibis leader's Fatwas that the Prophets parents were Kaffir

When confronted by the faithful about this belief they side track or remain silent, but the book of the Nasibis are not silent, and their *Imam Ibn Taymeeya* writes the following from his cursed hands:

"The Prophet's parents are in hell and he was forbidden from asking for their forgiveness".

 [Ikhtaza us Sirathul Mustaqim by Ibn Taymeeya, page 401 \(Arabic\)](#)

"Ikhtaza us Sirathul Mustaqim" by Ibn Taymeeya, Urdu translation by M. Hamid Fakeeh page 401

Ibn Kathir another devotee of Mu'awiya writes:

"Why can't the Prophet's parents and grandparents be in Hell? They were idol worshippers and died with that faith yet this did not effect the Prophets lineage because a Kaffirs marriage is valid"

Ibn Kathir makes efforts in both his books referred (see his footnote 21) to prove the Prophet

(s)'s parents were kaffir (unsuccessfully). How can the poor Shi'a survive from takfir when the parents of our beloved Prophet (s) are not even protected from such blasphemy?

8.4 Fakhradin Radhi's kufir Fatwa on the Prophets parents

Another scholar *Radhi* in his Tafsir al Kabir writes:

"The Shi'as believe the Prophet's parents were momins and they have relied on this verse and we believe that according to the companions they were kaffir".

It is interesting that Radhi admits that the belief of his school is in line with the opinion of the Sahaba, rather than the verdict in the Qur'an and the testimony of the Ahl'ul bayt (as). At the forefront of those that have declared the Prophets parents kaffir are *Imams Abu Hanifa, Radhi, Ibn Taymiyyah and Ibn Kathir*.

To counter this we present the writings of Allamah al Hafidh Jalaladeen Suyuti and Qadhi Ibn Arabi:

"Whoever declares the Prophets parents to be 'Kaffir' is hell bound and cursed".

"Manifa fi abbaya Shareefa" by Allamah al Hafidh Jalaladeen Suyuti

"Risala Turzul Imama" by Qadhi Ibn Arabi

8.5 Another Nasibi attack on the parents

Imam Muslim in Sahih (see footnote 21 in Sahih Muslim); writes the following:

Abu Hurayra states that once the Prophet visited his mothers grave and cried profusely so much so that those with him did likewise, he said I asked my Lord if I could pray for my mothers salvation this was denied me"

This is the high-ranking second of the Sihah Sittah, most authentic after al-Bukhari. It declares that the Prophet (s)'s parents were kaffir, Suyuti said those who say this are cursed, the Wahabis call each other kaffirs, if the enemies of the Sahaba are kaffir enemies of the Prophet are even more cursed.

8.6 The Nasibis further slander on the Prophets parents

In Mukhat Sharra Mishkat we read from the pen of Mullah Ali Qari:

"The Prophet went to the grave of his Kaffir mother because he wanted to show the importance to the Ummah of a mother, despite her kaffir status, he prayed for her forgiveness"

It is curious the Nasibis regard those that insult the Prophet (s) as Imams.

8.7 Another Fatwa on the Prophets parents being in hell

Mullah Moin Kashafi revered by the Sufis in his Ma'arij Chapter "Mi'raaj" he writes:

"The Prophet states on the night of mi'raj I was near hell and saw a man and woman burning. I inquired from the person in charge of Hell, 'Who is this?' The reply was 'I am ashamed to introduce them to you, you ask them' he (The Prophet) asked the woman said 'don't you recognise us? I am your mother Aminah and this is Abdullah your father. Thousands have been saved by your intercession but not your parents', the Prophet heard this was saddened and tears filled his eyes a voice came from the hidden 'Either save the Ummah or save your parents' the Prophet chose the Ummah and left his parents to the decree of Allah".

Ma'arrij by Mullah Moin Kashafi Chapter "Miraaj"

Can we rely on kufr Fatwas made by these individuals that insult the Prophet (s) question his faith as a child and insult his parents?

8.8 Shi'a belief about the Prophet (s)'s parents

The Shi'a book Usul by al-Kafi records the following:

"Imam Ja'far (as) said the Prophet (s) said that Gabriel came to him and said, "Oh beloved of God, Allah showers his blessings on you. The fire of hell has been made haram on your male lineage from whence came your light and that womb that carried you and that lap from which you was raised. Male lineage means your father Abdullah and his ancestors and womb is that of your mother Aminah and lap refers to that of your Uncle Abu Talib"

Usul, by al Kafi Chapter 1 "Mawalid Nabi" page 247

The Nasibis believe that the Prophet (s)'s parents were kaffir we believe that they were momin and are in heaven.

8.9 Nasibis attack on the Prophets lineage

The Sunni scholar Ibn Qutaybah in Al Maarif on page 20 of his "Dhikr Ansab ai Arab" writes:

"Kannanah is the son of Khuzayma and he married his father's wife, her name was Barra binte Murr, their son Nazar was born from them".

Rasulullah comes from the lineage of Nazar. Ibn Qutaybah is a renowned adherent of the Sahaba, and yet a clear blasphemer. These people accuse the Shi'a of disrespecting the Sahaba our answer is clear, what of Nasibi / Wahabis who accuse the Prophet's lineage of incest?

8.10 The Nasibis defamation of the Holy Prophet (s)

As part their propaganda campaign the common lie spread by the Nasibi is that we believe that we elevate Imam Ali (as)'s virtue above those possessed by the Prophet (s). When saying so they pay no notice to the rank that we given the infallible Prophet in our books. When the Nasibi make the comparison they do so next to their deviant blasphemous depiction that lowers the position of the Prophet (s) to that of an ordinary man on the street going about his daily business. It is the Shi'a alone that believe that the Prophets (S) were infallible in all regards. We are proud to believe that the Holy Prophet (s) was free from error, whose obedience is unconditional. Curiously the Nasibis attack us for adhering to this belief! This is what their

Imam Ibn Taymeeya writes:

"The view that the Prophets were protected from major sins (kaba'ir) but not from minor sins (sagha'ir) is the view of the majority of the scholars of Islam and all the sects... It is also the view of the majority of the scholars of Tafseer and hadeeth, and of the fuqaha'. Nothing was reported from any of the Salaf, Imams, Sahaba, Taabi'een or the successive generation that does not agree with this view...Most of the reports from the majority of scholars state that they were not infallible with regard to minor mistakes, but they were not allowed to persist in them; they do not say that this could never happen at all. The first suggestion that they were completely infallible came from the Rafidi, who say that they are so infallible that they could never make any mistake even by way of forgetfulness and misunderstanding".

Majmoo' al-Fataawaa, by Ibn Taymeeya Volume 4 pages 319 -320

The Nasibi belief in the Prophet (s) is the sort of belief that Salman Rushdie would be proud of. Suffice it to say they believe that the Seal of all Prophets would urinate whilst standing up(1) sleep with nine wives in one night(2) fondle his wives during their periods(3) mistakenly lead the prayers whilst Junub (in an impure state) (4), forget the number of rakaats that he had prayed(5) was affected by witchcraft(6) and was unsure as to would happen to him on the Day of Judgement(7).

"Sahih al Bukhari", Arabic-English, translated by Dr Muhsin Khan

1. Volume 1 hadith number 225
2. Volume 1 hadith number 165
3. Volume 1 hadith number 298
4. Volume 1 hadith number 682
5. Volume 7 hadith number 661
6. Volume 2 hadith number 334

This is what these self declared defenders of the Sunnah want us to believe is the position of our beloved Prophet (s) or should we state a lack of one. How are we going to invite non-Muslims to Islam when we have Nasibis propagating filth like this? If a Kaffir interested in Islam read these types of accounts would his respect for the Prophet (s) increase or decrease? With this pathetic Nasibi position let us now delve in to the rank they give to the Prophet (s).

8.11 The Nasibi fatwa that Rahmat Lil Alameen is not an exclusive title for the Holy Prophet (s)

We have in the previous chapter highlighted the beliefs that the Nasibis hold about the Prophet (s) the mercy of mankind, the greatest of Allah (swt)'s creations. Of interest is the fact that these Nasibis don't even apply much significance to this sacred title bestowed on Rasulullah (s) in the Qur'an. The prominent Nasibi the late Rashid Ahmad Gangohi delivers this fatwa:

"The title Rahmatul Lil 'Aalameen (Mercy to all the Worlds) is not an exclusive attribute of the Holy Prophet (Sallal Laahu 'Alaihi Wa Sallam). Other saintly persons also can be called Rahmatul Lil 'Aalameen".

 [Fataawa Rasheediyyah, by Rashid Ahmad Gangohi, 218](#)

Is there anything more insulting than this? To state that a title Allah (swt) bestows on his beloved can also be held by fallible human beings like us!

8.12 Nasibi attack on Rasulallah (s)'s knowledge

Deobandi Nasibi Maulana Ashraf Ali Thanvi commenting on Rasulallah's knowledge of the unseen states:

"The knowledge of the unseen that was possessed by Rasulallah (s) is nothing special it is just like that possessed by madmen and animals"

Hifzul Iman, by Maulana Ashraf Ali Thavi page 8

With comments such as these one wonders why the Muslims were so outraged by the comments of Salman Rushdie. Here we have a Deobandi scholar equating Rasulallah's Ilm ai Ghayb to animals and lunatics. Had a Christian missionary written this it would not have been as bad, after all they don't believe in Rasulallah's Prophethood and will hence seek to play down any of the miracles he possessed. Unusually we are here presented by a Deobandi Mullah seeking to cast doubts on Rasulallah's knowledge of the unseen in effect suggesting that it means nothing. Perhaps the Deobandis could elaborate and tell us how many mad men and animals had foretold future events such as wars, famine and the coming of Imam Mahdi (as).

8.13 The Nasibi belief to think about the Prophet (s) during prayers lowers you to the status of a donkey

This is what the high ranking Nasibis *Shah Ismail Shaheed and Sayyid Ahmad Shaheed* write:

"If fornication comes into your mind whilst offering Salat it is better to think about having sex with your wife. If you think about anyone during prayers, even about the Prophet, then you are worse than a donkey".

 [Siratul Mustaqim, page 169 by Sayyid Ahmed Shaheed & Shah Ismail Shaheed, Maktaba Salafiyya, Lahore](#)

Does thinking about the Prophet (s) reduce an individual to a donkey? Would anyone with sincere love for the Prophet (s) hold such an opinion? Salat is undoubtedly for Allah (swt) alone - but to suggest that to lapse and think about the Prophet reduces one's status to that of a farmyard animal is the type of comparison that is only fitting, having been uttered by those *Shah Abdul Aziz* had compared to animals.

8.14 The Nasibi fatwa that Shaythan can take the form of the Prophet (s)

This is the filth written by *Ibn Taymeeya*:

"Angels cannot help the people, but Shaytan can by appearing in human form, sometimes he can take the form of Ibrahim, Esau, Prophet Muhammad, Khizr..."

 [Al Waseela, by Ibn Taymeeya, translated into Urdu by Ehsan Ali Zaheer page 41, \(Idara Tarjamun ul Sunna - Sheeysh Muhall\)](#)

The Nasibis readily accuse others of being deceived by the devil and yet their Imam believes that the Devil can deceive the people by appearing as the Prophet (s).

8.15 The Nasibi fatwa that Shaythan fears Hadhrath Umar and not the Holy Prophet (s)

In Ahl'ul Sunnah's authentic Mishkat al Masabih we read:

"The Prophet returned from one of the Holy Wars. When he came back a black girl came and said 'O Apostle of Allah! I have taken a vow that if Allah takes you back sound I shall beat this Daf in your presence with a song. The Apostle said if you have taken a vow then beat, and if not, not. Then she began to beat. Abu Bakr entered while she was beating, Thereafter Ali entered while she was beating. Usman entered while she was beating. Thereafter when Umar entered, she threw the Daf under her buttock and sat on it. The Apostle of Allah replied O Umar the Devil certainly fears you. I was sitting and she was beating, then Ali entered and she was beating. Then Usman entered and she was beating. When you entered O Umar she threw down the Daf'".

Mishkat al Masabih by Tabrizi, English translation by al Haj Maulana Fazlul Karim under the Chapter dealing with the virtues of Umar Volume 4 hadith 14

This is an alleged hadith that the Nasibis propagate to their followers. First and foremost it is haraam for a man to listen to a woman singing. The Nasibis are therefore suggesting that the Prophet (s) was indulging in a sin! Then the Nasibi would want us to believe that Hadhrath Umar was the hero of the hour who brought this activity to an end. Hadhrath Umar saved the Prophet (s) from the clutches of Shaytan - he had been taken in by the activity, as were Hadhrath Abu Bakr and Hadhrath Ali. There is no other interpretation possible the words of the Prophet "Only Shaytan is afraid of you" proves that Hadhrath Umar's rank is above that of the Prophet (s). Perhaps those that allege we view Imam Ali as better in rank than the Prophet (s) should stroke their long beards and ponder over this matter! Shaytan fear Hadhrath Umar - not the Holy Prophet (s)! What utter nonsense! But then Nasibi ideology is nonsense. They proudly relay flaws in the Prophet (s)'s character citing books - joyfully recollecting the filthy fabricated traditions that we have cited earlier. The Nasibi don't even flinch when they narrate these fairy tales - the fact that this is the type of filth can only best be described, as ammunition for Christian Missionaries does not bother them in the slightest! Highlighting the Prophet (s) alleged wrongs are tolerated and permissible, but to highlight flaws in the companions can never be tolerated - and makes you a kaffir! The Nasibi have more respect for the companions than they do the Holy Prophet (s) hence an even more absurd fatwa....

8.16 The Nasibi belief that Hadhrath Abu Bakr was superior to previous Prophets

The Indian Nasibi *Maulana Muhammad Na'eem Lucknawi* declares the following:

"Hadhrath Abu Bakr's superiority can not be matched by Musa or Esa".

Kitab ay Shahaadat by Maulana Muhammad Na'eem Lucknawi, Volume 2 page 11 (Kurzan Press Publishers)

Can you believe this! This coming from the Nasibis mock the Shi'as for believing that the **position** of the Prophet (s) designated Imam is superior to previous prophets. We of course are referring to the duty upon the Imam is greater and cite countless Sunni traditions proving that Hadhrath Esa (as) will pray Salat behind Imam Mahdi (as). Compare this to the belief of the Nasibis one that degrades the Prophet (s)'s life, believes that a stick is better than him, wants us to accept that Shaytan is scared of Hadhrath Umar and not the Prophet and that Hadhrath Abu Bakr is superior to previous Prophets!

8.17 The Nasibi substitution of the Kalima with the name of one of their Ulema

Maulana Ashraf Ali Thanvi (d. 1943) was a very famous leading Deobandi / Nasibi scholar from Pakistan. In his monthly magazine Al-Imdad he had the audacity to publish a letter written to him by one of his beloved Salafi adherents. This is what he wrote:

"I see in a dream that while reciting the Kalima, 'There is no god but Allah, and Muhammad is the Messenger of Allah', I am using your name instead of 'Muhammad is the Messenger of Allah'. Thinking that I am wrong, I repeat the Kalima, but despite wishing in my heart to say it correctly, my tongue involuntarily says 'Ashraf Ali' instead of the Holy Prophet's name. When I wake up and remember my mistake in the Kalima, to make amends for the mistake I send blessings upon the Holy Prophet. However, I am still saying: 'O Allah, bless our master, prophet and leader Ashraf Ali', even though I am awake and not dreaming. But I am helpless, and my tongue is not in my control."

"Al-Imdad", issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, page 35

Thanvi in his reply to the letter (also printed straight after) interprets the dream as follows:

"In this incident, it was intended to satisfy you that the one to whom you turn [for spiritual guidance, i.e. Ashraf Ali] is a follower of the Holy Prophet's example"

Al-Imdad, issue for the month of Safar, by Maulana Ashraf Ali Thanvi 1336 A.H., circa 1918, page 35

Is there anything more outrageous than this? The Nasibis love for his Master is such that he substitutes the name of the Prophet (s) with that of Maulana Thanvi. Rather than condemn his follower for this kufr act, Thanvi seeks to rationalise the dream in order to elevate his position to his audience. Would it not have been incumbent on Thanvi to put his follower in his place putting this dream down to a Devils deception? If a Nasibi scholar condones an action that takes you out of Islam, and fails to rebuke the perpetrator for this act, what religion are the Nasibis following? What is left of Islam and the finality of the Prophethood if a Nasibi can substitute the Shahada in preference of his teacher and yet this is not deemed kufr? What faith should anyone have in the Nasibi Ulema in light of this blasphemy?

9. Nasibi alleged Dreams - prove their disrespect of Rasulallah (s) and his Ahl'ul bayt (as)

In their efforts to prove their piety to the faithful the leading Deobandi scholars have been particularly fond of quoting alleged dreams. Whilst hadith can be disputed the alleged recipients of these dreams were so pleased with what they saw that they sought it fit to put pen to paper and present these dreams to a wider audience. We would ask our readers to look at these dreams and then decide whether this constitutes respect for the dignity of Rasulallah (s) and his Ahl'ul bayt (as).

9.1 A Deobandi Nasibi Maulana saved Rasulallah (s) from falling in to Hell

The Deobandi scholar Maulana Hussain Ali Bujruwee proudly alleges that he saw the following in a dream:

"I saw Rasulallah (s) and he took me to the bridge leading to Heaven, I saw him slipping from the bridge and I saved him".

Mubsuraath al Bulgha Ahraan, by Maulana Hussain Ali Bujruwee, page 8

Rasulallah (s) came as a Mercy to the World to guide people to the right path, to ensure that they did not suffer eternal damnation in the next world, and here this third rate Deobandi Mullah claims he SAVED Rasulallah (s) from the fire. Those that allege that the Shi'a deem their Imams superior to Angels should take note.

9.2 Rasulallah (s) was taught Urdu by the Nasibis

Rashid Ahmad Gangohi, whilst extolling the virtues of the Deoband Madrassa (The main school of learning in Nasibi ideology in the Indian subcontinent) writes the following:

"Once a great scholar saw the Prophet (saws) in a dream speaking Urdu, he asked him where he learnt to speak Urdu when he was an Arabic speaker, the Prophet (saws) replied I learnt Urdu following my contact with the Deoband Madrassa".

 [Al Baraheynul Kathahaat, by Rashid Ahmad Gangohi, page 26 \(published in Kutubkhana Imdaadeyaa, Deoband, Uttar Pradesh\)](#)

Is there no level that the Nasibis will stoop in seeking to deceive the people? They have the audacity to proclaim that they taught the Seal of all Prophets - whose sole mission was to teach mankind. This is the belief of scholars who claim that they and they alone are the upholders of truth. The ordinary Muslim would view seeing the Prophet (s) blessed shoe as better than his life and here we have a Nasibi scholar declaring that not only did he meet the Prophet (s) in a dream but also he attended the Madrassa of the Nasibis!

We would like to pose this question to the Nasibi *'since their Imam ibn Taymeeya said that the devil can appear as the Prophet (saw), how do they know that it wasn't the devil who appeared as the Prophet (saw) claiming to have learned Urdu from the Deobandis and not the actual Prophet? Was it not possible that Shaythan had appeared in order to give the Deobandis a false sense of superiority?'*

9.3 Sayyida Fatima (as) embraces a Nasibi Scholar

Allamah Ashraf Ali Thanvi claims to have been inspired by this dream:

"I dreamt that I saw Fatima (ra) taking me to her bosom, thereafter I became good"
"Hafazathul Yaumia Thanvi" Volume 6 page 37

Thanvi might not have any shame but we would urge Muslims to think about the status of the person being defamed here, this is the daughter of Rasulullah (s), the Leader of the Women of Paradise (this hadith can be found in Sahih al Bukhari (English translation Volume 4 hadith number 819). Sayyida (as) exemplified piety and perfection and Muslims look to her as the perfect role model as a mother and daughter. Yet this third rate Nasibi claims that Sayyida Fatima (as) would embrace him, a non mahram man! May Allah's curse be upon these people.

10. The Nasibis assault on Hadhrath Ayesha

10.1 Nasibi slander on Hadhrath Ayesha

Ibn Kathir writes the following:

"Hadhrath Ayesha was accused of illicit relations. Those responsible for spreading this allegation were Hadhrath Abu Bakr's cousin Mustha bin Hasasa and the Prophet's sister in law Humna binte Hajash and the poet Hasan bin Thabit. The Prophet ordered that they be flogged and they were punished accordingly"

al Bidayah al Nihaya by Ibn Kathir on page 160, Chapter "Dhir Ahfak"

To those Nasibis who say that we slander Ayesha and thus are Kaffirs we invite them to ponder, the first to slander her were the companions hence they are kaffirs!

If you base Iman on love for Hadhrath Ayesha then we should remind the people that the Nasibis are guilty of this insult and yet target the Shi'as. This can be proven from the next wonderful hadith.

10.2 Nasibi attack on Hadhrath Ayesha's dignity

Before analysing the text let us pose the following questions to those with rational minds:

1. If two of your relatives went to your home and asked your mother about how to perform Ghusl after sex how would you react?
2. Is it not an insult to ask such a question to your mother?
3. How would you feel if your mother then provided a practical demonstration by removing her clothes and taking a bath?

With this in mind we invite you to ponder over this hadith:

Abu Salama b. 'Abd al-Rahman reported: I along with the foster brother of 'A'isha went to her and he asked about the bath of the Apostle (may peace be upon him) because of sexual intercourse. She called for a vessel equal to a Sa' and she took a bath, and there was a curtain between us and her. She poured water on her head thrice and he (Abu Salama) said: The wives of the Apostle (may peace be upon him) collected hair on their heads and these lopped up to ears (and did not go beyond that).

Sahih Muslim, Book 003, Number 0626:

Perhaps the Nasibis would be so kind as to answer these questions:

1. As the query was with regards to Ghusl after intercourse, could the two men not have obtained the information from one of the male companions?
2. As the matter was linked to Sexual intercourse both men must have been married - so why couldn't they send their respective wives to ask this most delicate question?

3. Why would A'isha find it necessary to 'take a bath' to demonstrate the point could she not have simply relayed actions verbally with her clothes on?
4. If there was a net between them that presumable acted as purdah does this not defeat the object of A'isha removing her clothes and demonstrating how Ghusl is performed?
5. The net clearly was NOT very thick, since they were able to observe that A'isha had placed her hair over her head - they could even SEE her ears through it.
6. Is such a hadith not an insult on the dignity of Hadhrath A'isha?

Alhamdulillah we the Shi'a do NOT believe such hadith that attack the dignity of Hadhrath A'isha, it is unfortunate that Nasibis regard such traditions as Sahih. If those that slander A'isha are kaffir what about those that regard this hadith to be Sahih?

10.3 The Shaykhain's attack on Hadhrath Ayesha

We read the following in Sahih Muslim - Book 009, Number 3506:

Jabir b. 'Abdullah (Allah be pleased with them) reported: Abu Bakr (Allah be pleased with him) came and sought permission to see Allah's Messenger (may peace be upon him). He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle (may peace be upon him) sitting sad and silent with his wives around him. He (Hadrath 'Umar) said: I would say something which would make the Holy Prophet (may peace be upon him) laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck, and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger (may peace be upon him) which he does not possess. They said: By Allah, we do not ask Allah's Messenger (may peace be upon him) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him: "Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28). He then went first to 'A'isha (Allah be pleased with her) and said: I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy.

The fact that the Shaykhayn attacked their respective daughters is irrelevant BECAUSE they are Umm'ul Momineen of ALL MUSLIMS.

This being the case, Nasibis answer this:

1. If insulting Ummul Momineen makes you a kaffir what about those that attack them physically?
2. What sort of respect is this, attacking Rasulallah (s) wives in his blessed presence?

10.4 Hadhrath 'Abu Bakr attacks Hadhrath Ayesha and declares her an enemy of God

Imam of Ahl'ul Sunnah Abdul Hamid Ghazzali records the following in his classic *Ihya Ulum-id-din*:

"Once there was an altercation between the Prophet and Hazrat Ayesha when they found Hazrat Abu Bakr as judge. Hazrat Ayesha said to the Prophet: You speak but don't speak except truth. At once Hazrat Abu Bakr gave her such a slap that blood began to ooze out from her mouth".

Ihya Ulum-id-din by Imam Ghazzali, Volume 2 page 36, Chapter "The secrets of marriage" - English translation by Maulana Fazlul Karim.

For those Nasibis who accuse the Shi'a of criticising Hadhrath A'isha we suggest they analyse this narration carefully. Can you get any greater insult that declaring the "mother of the faithful" an Enemy of God?

10.5 The Nasibis Kufr Fatwa on Hadhrath Ayesha

In the renowned book "Mawaddathul Qurba" by Imam of Ahl'ul Sunnah, Sayyid 'Ali Hamdani we read the following:

"Hadhrath Ayesha narrates the Prophet said 'Allah asked me 'Whoever doesn't accept Ali's khilafath and rebels and fights him as a kaffir and will perish in the fire' Someone asked her 'Why did you rebel and fight him?' She replied 'I forgot this Hadith on the Day of the Battle of Jamal, I remembered it again when I returned to Basra and I asked for Allah's forgiveness, I don't think that I will be forgiven for this sin'"

Mawaddatul Qurba by S. 'Ali Hamdani page 32 under the chapter "Mawaddatul Saum"

We will all die one day and will reply for our deeds, look at your books and ponder over Hadhrath Ayesha's own admission.

Mufti Muhammad Qulli has also recorded this Hadith in "Tashdheed al Muthain" and the Nasibis have expunged these words *'Wa ma asee un youqoon'*

10.6 Hadhrath Ayesha's kufr Fatwa on Hadhrath Uthman

The pages of history are replete with these words uttered by Hadhrath Ayesha against Hadhrath Uthman:

"Kill this old fool (Na'thal), for he is unbeliever"

63 Tarikh by Ibn Athir, v3, p206

Lisan al-Arab by Ibn Masur, v14, p141

al-Iqd al-Farid, v4, p290

Qadi Burhaniddin in Sirathul Halbiyya writes:

"Ameerul Momineen Ali bin Abi Talib prior to Jamal write a letter to Ayesha saying

"Only yesterday you said kill Uthman, May Allah kill him, Uthman has become a kaffir"

Sirathul Halabiyya Volume 3 page 356 "Muhjizatha Nabi"

Other classical Sunni sources have also recorded the same words of Imam Ali (as).

The issuing takfir on Uthman by Hadhrath Ayesha has been eulogised in poetry by Ubayd bin Abi Salmah:

"You ordered the murder of Uthman by stating he had become a kaffir".

Tadhkirathul Khawaas al Ummah, Ibn Jauzi page 38 "Dhikr Jamal"

Al Manaqib al Khawazmi page 117

Nasibis should know that kufr Fatwas are not just on Shi'as but also on your leader Uthman by your mother Ayesha. The issuing of takfir is a very serious matter, Abu Tharr narrates he heard Rasulullah (s) state:

"If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent."

Sahih al Bukhari, Volume 8 hadith number 71

In addition to this we also read that:

Ibn Umar related that the Holy Prophet said: If a Muslim calls another kaffir, then if he is a kaffir let it be so; otherwise, he [the caller] is himself a kaffir."

(Abu Dawud, Book of Sunna, edition published by Qur'an Mahal, Karachi, vol. iii, p. 484)

Since Ayesha issued takfir upon Uthman then one of them became an infidel. The Nasibis need to decide which of them is the kaffir here.

10.7 The Nasibi verdict that Hadhrath Ayesha hated Ali (as)

'Ali Muttaqi al Hind records the following:

"Hadhrath Ali says Hadhrath Ayesha fought me because firstly being a woman she possessed a weak judgement and secondly she bore enmity towards me and it would open in the same way a pot is opened. She would have never fought anyone other than me in that way".

Kanz ul Ummal, by 'Ali Muttaqi al Hind Chapter 8 Kitab "Mawa azafee katheeya'thul taweela"

In the authentic "Umdah al Qari fi Sharh Sahih al Bukhari", by Badr al Din Hanafi we read that:

"Hadhrath Ayesha, could not bearing hearing a good thing about 'Ali, and this is solid evidence of her being an enemy of Ali, for Nasibis to proclaim that the narrators of these Hadith are weak is not a valid excuse, because this is testified in the annals of history".

"Umdah al Qari fi Sharh Sahih al Bukhari", by Badr al Din Hanafi Sharra page 720, Chapter 4 "Hud ul Mareez"

10.8 Hadhrath Ayesha's pleasure at the death of Sayyida Fatima (as)

In "Sharh Nahj ul Balagha", Ibn al Hadid records the following:

"When the Prophets daughter died all the wives except Ayesha came to console Banu Hashim and she said that she was unwell and the message which she sent to Hadhrath Ali (as) clearly depicts her joy at this sad occasion".

Sharra Nahj ul Balagha by Ibn al Hadid page 439 Chapter 2

The only way the Wahabis get round these texts is to declare them daif (weak).

10.9 The Shi'a position on Hadhrath Ayesha

We do not curse Hadhrath Ayesha; rather we only quote what can be found in the text of the Ahl'ul Sunnah as well as Allah (swt) words in the Qur'an. It is sad that when we quote Sunni texts we are called kaffir! Furthermore after a detailed analysis of the Qur'an and Sunnah it cannot be proven that the standard for determining Iman is Hadhrath Ayesha.

Nasibis rather than attacking the Shi'a why not answer these questions:

1. Are the Sahaba and wives of the Prophet (s) EXEMPT from Sharia?
2. If Allah (swt) or Rasulullah (s) state something does that apply to ALL Muslims, or can the Sahaba and the wives of the Prophet (s) ignore these words?
3. Are the Sahaba liable to punishment if they commit transgression?

Now with these answers in mind we should point out that your esteemed books are replete with traditions that make it clear that Rasulullah (s) said:

"Loving Ali is the sign of belief, and hating Ali is the sign of hypocrisy."

Sahih Tirmidhi, v5, p643

So Nasibis could you answer us this:

- (1) Are these hadith Sahih?
- (2) Does it apply to all people?
- (3) Did Ummul Momineen Ayesha hate Ali?

Moving on we also find this hadith:

Zaid bin Arqam narrates:

"Allah's Messenger (peace and blessings of Allah be upon him) said regarding 'Ali, Fatima, Hasan and Husain (Allah be pleased with them all): I am at peace with those with whom you make peace and I am at war with those whom you make war",

1. Sunan Ibn-I-Majah, English translation by Muhammad Tufail Ansari, Volume 1 page 81;

2. Fada'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p767, Tradition #1350;

3. al-Mustadrak, by al-Hakim, v3, p149

So Nasibis, answer us:

- (1) Is this hadith Sahih?
- (2) Does it apply to all people?
- (3) What is the position of one who is at war with the Prophet, Muslim, Murtad, Munafiq or Kaffir?

11. The Nasibis assault on the Sahaba and Salaf Imams

11.1 Nasibi kufr Fatwa on the Sahaba

We read the following traditions in [Sahih al-Bukhari](#):

Hadith: 8.578

Narrated 'Abdullah:

The Prophet said, "I am your predecessor at the Lake-Fount". 'Abdullah added: The Prophet said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'

Hadith: 8.584

Narrated Anas:

The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you."

(also Sahih Muslim, part 15, pp 53-54)

Hadith: 8.585

Narrated Abu Hazim from Sahl bin Sa'd:

The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognise, and they will recognise me, but a barrier will be placed between me and them." Abu Hazim added: Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abu Saïd al-Khudri saying the same, adding that the Prophet said: 'I will say: They are my companions. Then it will be said to me, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed after me.'" Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from the true Islam)'"

Hadith: 8.587

Narrated Abu Huraira:

The Prophet said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognised them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them?' He said, 'They turned APOSTATE as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognised them, a man (an angel) came out from (me and them) he said (to them); Come along. 'I asked, "Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned APOSTATE as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd."

Faced with such explicit traditions the Nasibis often try to re-define Sahaba here, namely that

the words don't refer to the Sahaba per se but in fact refer to the Ummah as a whole throughout history (i.e. that the vast bulk of the Ummah will be in the fire). To counter this we suggest Nasibi check the Arabic it says the words "Sahaba". We are yet to find any Arabic dictionary that states the word Sahaba has the connotation of 'Ummah'.

Further proofs come from the wording of the traditions. In addition 8: 587 *'They turned APOSTATE as renegades after you left.* 'When you LEAVE somebody, you do so having already BEEN WITH THEM, (i.e. he had been amongst them). The words "after you left" clearly indicate that the group being referred to are those who survived the Prophet (S) i.e. the Sahaba. This is absolutely logical, when a parent dies, they leave behind them their children - they have survived their parents-they don't leave behind all their descendents until the day of resurrection.

Moreover in tradition 8: 585 Rasulullah (s) says "There will come to me some people whom I will RECOGNIZE" and in 8: 587 "While I was sleeping, a group (of my followers were brought close to me), and when I RECOGNIZED them...." Now in both of these hadith our infallible Prophet (S) refers to a group "whom I will recognise" - I can only recognise someone if I have SEEN that person - common sense Rasulullah (s)'s surprise is because he is seeing those who he sat with (companions) being lead into the fire.

These authentic traditions make it clear that the vast bulk of Sahaba

- (1) Innovated
- (2) Became Kaffir
- (3) Only a few will be saved from the fire!

These are the Sahaba who are kaffirs and yet the Shi'as are called kaffirs for repeating the words of the Prophet (s). If calling the Sahaba kaffir makes you one then this is the view espoused by your beloved Shaykh Bukhari.

11.2 Further Nasibi lies against the Shi'as

Salafi Nasibi and master of false propaganda Dr Ahmad al Afghani in his book *"Miraaj in Iran"* pages 49-50 makes this false allegation against the Shi'a:

"al Bashar al Ibraheemee whilst visiting Iraq, this Professor who is the leading religious scholar in Algeria saw with his own eyes the book of the Shi'ite 'Az Zahra' in which Umar bin Khattab (may Allah be pleased with him) is accused of homosexuality".

It is amazing to see how this Nasibi simply expects us to accept this as fact without elaborating on the book. We are not told of the author of the book "Az Zahra" (that is a very common title), rather we are just supposed to accept that the Shi'a ascribe homosexuality to the second khalifa. This is the word of this Nasibi that the world is supposed to accept as it has come out of his mouth.

It would have been better for him to have steered clear of this matter for his own Nasibi books are replete with references demonstrating that this curse has not come from the Shi'as, rather in their texts they attribute the condition to the very Sahaba that advocate for!

11.3 The Nasibi Fatwa that Khalid bin Waleed's father was homosexual

In the esteemed Tafseer Ruh-al Maani, the following is recorded:

"Imam Ahlul Sunnah al Wusi states that Shaykh ul Hadith Mufassir Qur'an Ibn Abi Hathim "Zennam is that person who takes it in the anus, and in this verse three individuals are referred, Hadhrath Khalid's father Waleed bin Mughira, Khulafa Banu Marwan's grandfather Hakim bin Aas, Hadhrath Umar's maternal uncle Abu Jahal".
Tafseer Ruh-al Maani, Chapter 29, Section "Nun wal Kalam"

We suggest that the Nasibis look at their texts, the history of their ancestors and the private lives of their fathers.

11.4 Nasibis Fatwa that the Ulema of Islam are homosexual

In the authentic Tarikh Ibn Khalkaan we read that the Imam of Ahl ul Sunna *Abu Ubaydah al Timmeeme al Basri* wrote these prose:

"May Allah bless the tribe of Lut, Oh Ubaydah tell the truth

In *Tarikh Hulka* we read:

"Abu Ubaydah al Basri was homosexual, at the mosque where he would study someone wrote 'Abu Ubaydah is the pride of the tribe of Lut. When Abu Ubaydah saw this in the morning he asked someone to climb up on his shoulders and rub it out. Abu Ubaydah who was old and got tired and asked how much has been erased and what is left, the remover said just the words Lut, he said remove this for this word has destroyed me".

Someone once wrote the above prose on a mosque as we have already mentioned the case of Abu Ubaydah. The Nasibis are trying to expunge their texts so that the homosexual digest filth cannot be published.

11.5 The Nasibis Fatwa that the companions were homosexual

In the recognised Sunni text "Ahlajj ul Amraas" by Hakeem Ajmul Khan Dehlavi, who quotes his father Hakeem Shareef Khan stating:

"The medicine that is needed to treat anal diseases was used extensively by the second khalifa, this medicine is prepared by grinding certain chemicals and then preparing a solution in either vinegar or wine and is then inserted into the anus of the patient"

Ahlajj ul Amraas page 309 by Hakeem Ajmul Khan Dehlavi Part 8, Dialogue 14

We present this medicine to *al Bashar al Ibraheeme* and his fellow Nasibis; they falsely attribute this lie to the Shi'a and yet attribute this slander to their own second khalifa! Is this 'respect' for the Sahaba?

Muhammad Ma' Aalim Chisti states:

"In the Book Hashiya Aaksirai, published by Shahi Lucknawi, it is recorded by Hakeem Maseehee and Abu Ali Sinna that some companions suffered from anal diseases and it was a well publicised fact, their physicians told them that there was no harm in practising anal sex because a Muslim Judge has permitted insertion of cartridge from a roll of thread or pipes in the anus, and Aflah's penis is akin the insertion of a cartridge. Although the book describes the act of Aflah's sodomy, the name of the other party has not been disclosed keeping in mind his status".

Thanzeeya al Ansab by Muhammad Ma' Aalim Chisti page 64 Chapter 1

11.6 The Nasibis Fatwa Imam Abu Hanifa's student Abdullah bin Mubarak was homosexual

In the recognised Sunni work Muhadarat al-'udaba, the Imam of Ahlul Sunnah *Raghib Isfahani* writes:

"Hakim Tabaristan made Abdullah bin Mubarak a Judge, who was addicted to the anus (Homosexual) he asked the Hakim 'Sir I need some men who can help you" Hakim said I was aware of your need before this".

Muhadarat, page 199 by Raghib Isfahani Chapter 1 "Al hada al Saani"

In Aqad Munzoom fi Dhike Faazil Rhum, *Mu'allif Ali bin Baali* writes:

"Yahya bin Nurudin Faazil Rumi had an addiction to the anus".

By quoting these texts we are showing that Numani and his cronies don't spare anyone from their Fatwas. In the same way they call Shi'a kaffirs they record that their beloved ancestors were homosexual.

11.7 The Nasibis have declared Imam of Ahl'ul Sunnah Shaykh ul Islam Qadi Yahya bin Aksam a homosexual

In the authentic Sunni work Ta'rikh Baghdad, we read the following poem:

**"Our Leader takes bribes,
Our Judge is homosexual
And as long as the Abbasides reign
I have no confidence that tyranny will subside"**

This was written by Ahmad bin Abki Naeem for Qadi Yahya.

Tarikh by al Baghdad, page 198, Chapter 14 "Dhikr Yahya bin Aksam"

11.8 Qadi Yahya was an Imam of Ahl'ul Sunnah

In Tarikh Baghdad on the above-mentioned page Hafidh Abu Bakr states, **"Qadi Yahya bin Aksam was a great Ahlul Sunnah scholar and in him there was no bad deed".**

So Hafidh Abu Bakr feels that there is no sin in sodomy, rather this is the Sunnah of the Salafis.

Manzoor Numani claims that he has read Shi'a books we doubt that had he has even read his own texts had he done so he would have never sought to trouble us!

11.9 Fatwa by the Nasibis on Shaykh ul Islam Qadi Yahya bin Aqsam - that he was active in Sodomy - i.e. As a recipient and distributor

The great Ahl'ul Sunnah scholar, *Allamah Isfahani* narrates that:

"Once a pious youth was sitting next to Mamun Abbasi, Mamun asked Qadi Yahya to determine his knowledge by asking him any question, the Qadi asked what's the news? The boy replied that on earth it is known that you are a paedophile whereas in the skies it is known that you have an addiction to the anus" The Qadi asked which news is correct? the boy replied the news in the skies can never be wrong"
"Muhadarat" by Allamah Isfahani page 351 Volume 3 "Al Hadad Sadhus Asur"

In Tarikh Baghdad, under the same chapter we read that:

"Once in his desire to be praised, the Qadi asked 'what do people say about me?' The reply was some people say you're homosexual" he laughed and said, "That's well known - although I am the one that practices homosexuality others are blamed for it".

The great Ahl'ul Sunnah work "Rowza thul Munazir ibn Shahna" records that someone said in praise of the Qadi the following couplets:

"Oh people of this world, How shall you be corrected when your Chief Justice is a paedophile?"

Thus we see that no one has been spared from the Fatwas of the likes of Numani?

11.10 The Nasibis Fatwa that Uthman's father was homosexual

In "Kitab al Musalab" under the Chapter "Dhikr Afan bin Aas" we read:

"Uthman's father was a sodomite"

What can we say, who can evade their verdicts? With so many Fatwas flying around its tough task to determine what is what, who is straight and who is a fagot.

11.11 Nasibi Fatwa Hadhrath Umar's maternal uncle was a homosexual

The Imam of Ahl' ul Sunnah *Allama Madani* records that:

"...There were six homosexuals in Madina,

- 1. Taweess**
- 2. Dilahl**
- 3. Naseer al Sahar**
- 4. Numathul Zaha**
- 5. Burdhal Quwaat**
- 6. Zul al Shajar**

And in Madina Umar's uncle and Ikrima the companion's father - Abu Jahl had had an addiction to the anus. His anus had white spots and he used to paint it with saffron so that customers would not be repulsed".

"Majma al Amthaal" page 250 - Chapter 7 "fi ma auala al kha" by Allamah Madani

11.12 Nasibis Fatwa on Hakim bin Aas declaring Hadhrath Uthman's uncle a homosexual

the Imam of Ahl'ul Sunnah *Allamah Damiri* writes:

"The Banu Umayya Khalifa's grandfather who was Hadhrath Uthman's uncle and Marwan the Nasibi's father was also a homosexual. In Sawaiq al Muhriqa page 108 Ibn Hajar Makki in his defence of Hadhrath Hakim the companion states that "It is shameful for any Sahabi to engage in homosexuality, Hadhrath Hakim was a homosexual before he became Muslim".

"Al Hiyathul Haywaan" Chapter 1

In presenting these texts we are showing you the filthy Fatwas these Nasibis have, their Fatwas of kufr on the Prophet, that Allah is the cause of evil, that the Sahaba were homosexuals, takfir on the Shi'as and their Fatwas of sodomy against the Sunni Ulema!

11.13 Nasibis Fatwa of homosexuality on Yazid bin Mu'awiya

The Nasibi Ibn Kathir records in his classic Ahl'ul Sunnah text:

"Abdul Malik bin Marwan said in a khutbah that I like Uthman am not weak and like Mu'awiya I am not cunning / dishonest and like Yazid I am not a homosexual".

al Bidayah wa al Nihayah by Ibn Kathir page 64 Volume 9 "Dhikr Abdul Mulk"

The Nasibis are so stupid on the one side they call him an **Imam** at the same time they call him a homosexual.

Hakeem Mahmood Ahmad Zafar Sialkoti on page 261 of his book (Urdu) "Sayyidina Mu'awiya (ra), Shukhsiat aur kirdaar", writes in his discussion on the hadith in which Rasulullah (s) said that Islam would continue until the passing of the 12 khalifa: "These 12 khalifas are men of good nature and piety. Islam shall be protected and respectable during their reigns. They shall rule in accordance with the Qur'an and Sunnah, during their reigns the rule of justice shall be apparent. Mulla Ali Qari puts forward these 12 as "Abu Bakr, Umar, Uthman, Ali, Mu'awiya, Yazid, Abdul Malik bin Marwan, Walid bin Abdul Malik bin Marwan, Sulayman bin Abdul Malik bin Marwan, Umar bin Abdul Aziz, Yazid bin Abdul Malik bin Marwan, Hasham bin Abdul Malik bin Marwan - taken from Sharh Fiqh Akbar page 184; Fathul Bari Volume 3 page 182) According to Mulla Ali Qari's above statements its quite evident that Mu'awiya is a khalifa ai Rashid". By the same token Yazid is also a rightly guided khalifa since he describes the twelve as rightly guided ruling by the Qur'an and Sunnah. He cites as his evidence Sharh Fiqh Akbar the Hanafi Book of Aqaid.

12. Ahl'ul Sunnah Fatwas against the Nasibi Wahabis

12.1 Ijma of Ahl'ul Sunnah that Muhammad bin Abdul Wahab was an enemy of Islam

The Nasibi *Ehsan Ellahi* in his book "[Al Bareylviyaath](#)" did a remarkable job collecting together Sunni fatwas made against his beloved Nasibi brethren. The intention was to create some type of sympathy towards the ignorant masses that the Nasibis have been unjustly persecuted. It is amusing to see how he appeals against this injustice when in fact the Masters of issuing takfir are the Nasibis themselves. What he pieces together are the views that the Sunni Ulema have held about his Nasibi cronies!

Ellahi records the following fatwa:

"The Ahl'ul Sunnah have an ijma that Muhammad bin Abdul Wahab was a Khwaarijee and baghi (rebel) whoever holds this Najdee belief is an enemy of Islam"

Al Bareylviyaath, by Ehsan Ellahi page 182

The above has also been recorded by *Ahmad Sayyid Kazmi* Sunni in his book "[Al Haq al Mobeen](#) page 10-11 and *Amjad Ali Sunni* in "[Bahar Shariath Volume 1 page 46](#)".

12.2 Wahabis are more impure than the most impure religion

Ellahi then records the following fatwas:

"The Wahabis are worse than Jews, Christians, Magians, Hindus, and more damaging to Islam they are worse than Murthads".

Al Bareylviyaath, by Ehsan Ellahi page 181

"Whoever is a Wahabi and follows Rashid Ahmad Gangohi is a kaffir".

Al Bareylviyaath, by Ehsan Ellahi page 187

"From the Shaytan Wahabis is Ashraf 'Ali Thanvi"

Al Bareylviyaath, by Ehsan Ellahi page 189

"Whoever doubts the kufr of Ashraf Ali Thanvi is also a kaffir, his followers are all kaffirs and it is a sin to read his book Bahishti Zewar".

Al Bareylviyaath, by Ehsan Ellahi page 190

Those Mullahs that call Shi'as kaffir should first of all prove their faith.

12.3 The Fatwa of kufr by the Sunni Ulema against the Wahabis

The Sunni scholar *Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri*, writes as follows:

"the Ulema of Deen, and scholars of the Law are faced by the problem of Wahabis, Deobandis....Najdhis kufr beliefs, and this book addresses how Muslims should deal

with them".

"Tajhahib Ahl ul Sunnah" by Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri, published Markazi Anjuman Huzbul Aynaf Lahore, Bareylvi Electorate Press 1361 Hijri

We will now quote extensively from this work:

"A reply to question one

"The followers of Muhammad bin Najdi are called Wahabis. Shah Ismail Dehlavi under "Al Iman" in which there lots of kufr translated his book "Tauhid" in India. Whoever follows the Wahabis is a kaffir.

12.4 The Fatwa by Sunni Ulema of Kufr against the Deobandis

In the same book we read:

"Deobadiyaat is a form of Wahabiyath their ideology is to disrespect the Saints, every Deobandi is a Wahabi, and not every Wahabi is a Deobandi. Deobandi's become Hanafi and those that are not Deobandis call themselves Ahl-e-Hadith. They possess a great deal of kufr beliefs. The Wahabis and Ahl e Hadith tend to adhere to the work "Taqwiyat ul Iman" and call it the truth. The Deoband apostates acknowledging their kufr beliefs still call them Muslims, under Islamic Law they are therefore both kaffir and should be punished accordingly"

"Tajhahib Ahl ul Sunnah" by Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri, published Markazi Anjuman Huzbul Aynaf Lahore, Bareylvi Electorate Press 1361 Hijri

The Wahabis claim to represent Islam inciting hatred against the Shi'a, lead by Nasibis such as Muhammad Manzoor Numani, Bilal Philips. The real kaffirs as we have shown from their fatwa and Ahl'ul Sunnah texts are the Nasibis whether they are Ahl-e-Hadith or Deobandi.

12.5 The Ahl'ul Sunna Fatwa of kufr against Abdul Wahab Najdhi

In another Ahl'ul Sunnahs text [Tahjanib Ahl'ul Sunnah un Ahl'ul Fitna](#) we read:

"Oh God send your curse who refuted your beloved, disrespected him and identified faults in him and send your curse on those who loved and supported Abdul Wahab because such people are apostates".

"Tahjanib Ahl'ul Sunnah un Ahl'ul Fitna (published Bombay by Anjumaun Tablighi Sadaqat): page 657

Abdul Wahab Najdi is a kaffir as are his followers so the onus is on them to prove their Iman.

12.6 The Ahl'ul Sunna kufr fatwa on Najdi Wahabis

In the same work (above) page 263 we read:

"Verily there is no doubt that the Wahabi Najdis are kaffir and according to Sharī'a they are apostates if they die without repenting, they will be the first to perish in the fire".

"Tahjanib Ahl'ul Sunnah un Ahl'ul Fitna (published Bombay by Anjumaun Tablighi Sadaqat):

page 263

In the same above book the scholar names the guilty party with the following titles:

Ibne Saud, Kahazala Malik al Mabuud (page 257)

Ibne Saud, Kujha al Malik al Wuddod (page 259)

Murdood Ibne Saud (page 268)

Khubsa Najad (page 258)

Mullah Una'y Najad (page 259)

Kafara Najad (page 259)

Murdha Najad (page 260)

Kuffar Najad (page 263)

Murthadeen ay Najad (page 264)

Maloon e Najad (page 268)

Shayaatheen au Deoband (page 268)

"Tahjanib Ahl'ul Sunnah un Ahl'ul Fitna (published Bombay by Anjumaun Tablighi Sadaqat)

Sunni brothers! The filthy Nasibis are themselves kaffir whether Najdi or Deoband they are one and the same.

The Nasibis love quoting kufr Fatwas by those they deemed scholars against the Shi'a, they should also look at Sunni Fatwas declaring Nasibis, Deobandis, as Kaffir, apostates, cursed and Satanic.

12.7 The Ahl'ul Sunnah Kufr Fatwa against the Father of the Nasibis Ibn Saud

Ahl ul Sunnah work "fitnah Najdiyyaat" by *Haji Nawabdeen Golarvi* writes:

"Mufti Azam Maulvi Zafar Ali Khan says who is Ibne Saud but a sales man of Haram Shareef that invests his profits on illicit luxuries, appeaser of the British, fired bullets on Muslims"

"fitna Najdiyyaat" by Haji Nawabdeen Golarvi, publishers Makathaba Ghosia, Thala, Ganag Road, Chakwaal, page 252

12.8 The Ahl'ul Sunnah Fatwa that Ibne Saud is an appeaser of the British

In the same book *Haji Nawabdeen Golarvi* writes:

"If at any time Ameer Faysal turns against the British they have an alternative Crown Prince Ibne Saud on the pay roll taken from the speeches of Mufti Azam Muhammad Ali, published Delhi, Ghunni Muthaba, Delhi Volume 2 page 68"

"fitna Najdiyyaat" by Haji Nawabdeen Golarvi, publishers Makathaba Ghosia, Thala, Ganag Road, Chakwaal, page 76

12.9 The Ahl'ul Sunnah Fatwa that Wahabis kufr is greater than Christians and Jews

Haji Nawabdeen Golarvi makes further comments:

"Wahabis are greater kaffirs than Jews and Christians we have heard from our ancestors that even the Jews and Christians didn't deny their Prophets but these filthy individuals are against their own Prophet (taken from Munkuul As Azad ki Kahani page 351)"

"fitna Najdiyaat" by Haji Nawabdeen Golarvi, publishers Makathaba Ghosia, Thala, Ganag Road, Chakwaal, page 98

12.10 The Ahl'ul Sunnah Fatwa declaring it haram to marry a Wahabi (male or female)

In the same book *Nawabadeeb* writes about his father's belief as follows:

"As far as I recall he said that marriage with a Wahabi is not permissible - Azaz ki kahani"

"fitna Najdiyaat" by Haji Nawabdeen Golarvi, publishers Makathaba Ghosia, Thala, Ganag Road, Chakwaal, page 173

12.11 The Ahl'ul Sunnah Fatwa declaring that Wahabis are more devious than Shaytan

In "Al Barelviyaath" page 196 by *Ehsan Ellahi* records the following views about his beloved Nasibi brothers:

"Wahabis are more war mongers than the Shaythan and they are more devious than Iblis".

"Al Barelviyaath" by Ehsan Ellahi page 196

"Wahabis are kaffir, Apostates and hypocrites"

"Al Barelviyaath" by Ehsan Ellahi page 194

"May Allah curse be upon the Wahabis they will be in the deepest part of Hell, kufr is in their destiny".

"Al Barelviyaath" by Ehsan Ellahi page 195

"It is not permissible to pray behind a Wahabi"

"Al Barelviyaath" by Ehsan Ellahi page 195

"The Adhaan of the Wahabis is not the Adhaan permitted in Shariah"

"Al Barelviyaath" by Ehsan Ellahi page 145

"If a Wahabi leads Funeral Prayers then this will not be valid"

"Al Barelviyaath" by Ehsan Ellahi page 196

These are quotes by Elahi, who seeks to condemn the Bareylvi's for these Fatwas - it is a must for a Mufti to be a Muslim hence kufr fatwas by the Wahabis are of no value.

12.12 The Sunni scholar Allamah Shamii's Fatwa that Najdhi Wahabis are also Khwaarij

Allamah Ibne Abdideen (d 1254 Hijri) writing on the Khwaarij in 'Radd al Mukhthar, Maaruf Fatawa Shaami' Volume 3 page 427, states:

"In modern times Ibn Wahab came from Najd and took control of the holy cities. They said that they were Hanbali but in reality they deemed only those that followed their way to be Muslim, whoever opposed them were mushriks, accordingly they deemed it permissible to kill the Ahl'ul Sunnah and their Ulema".

The Khwaarij are that group about whom in Hadith they will have shave heads, thick beards, recital of the Qur'an will only go as far as their throats and they will leave the religion like an arrow from a bow. Abu Said al Khudri narrates that he heard Rasulullah (s) state:

"There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfettered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

(Sahih al Bukhari, English translation - Volume 6 hadith number 378)

12.13 The Sunni Fatwa by Muhammad Thanvi that The Nasibis are Khwaarijees

Golarvi quotes further verdicts against the Wahabis. In this book we read:

"Those that follow Abdul Wahab are called Wahabi in our country and consider themselves la madhabi. They claim that it is shirk to follow any of the four Imams, those that do are polytheists and consider Ahl'ul Sunnah women as captives, and deem it halaal to murder Sunni's. These are Wahabis a group of Khwaarijs as deemed Allamah Shaafi".

"fitna Najdiyyaat" by Haji Nawabdeen Golarvi, publishers Makathaba Ghosia, Thala, Ganag Road, Chakwaal, page 108

Nawabadeen quoting [Tabarani page 118 Volume 4](#) and [Hayathul Dhuniyaa page 20](#) writes:

"Khwaarijee people are the dogs of hell, the net result is that the Wahabis are also dogs of hell which is why they love Mu'awiya so much"..

The Wahabis focus their target on Shi'as for not believing in the Sahaba we would suggest that they look at Ahl'ul Sunnah who adhere to the teachings of Hadhrath Abu Bakr and Umar and have issued takfir against them from solid arguments. This means that these two individuals are such personalities if you believe in them you are kaffir, if you don't you are kaffir!

12.14 Imam of Ahl'ul Sunnah's Ahmad Raza's Fatwa that Wahabi, Deobandi and La Madhabi Groups are Kaffir

In Ahl'ul Sunnahs' authority work "[Hanafittath aur Muzzahiyatk](#)" *Maulana Abdul Ghafoor Asari*, writes:

"Wahabi Deobandi and la madhabi are impure and no matter how pious they act they are apostates - taken from Ahkam -e- Shariath part 1 page 122)

"Hanafittath aur Muzzahiyaatk" by Maulana Abdul Ghafoor Asari, page 35 publishers Jama Ibraheemiya Sialkot

These are from the words of Imam of Ahl'ul Sunnah Barelvi he managed to speak the truth. The Imam of the Sunni's has as a responsible Aalim issued takfir against Numani's group and his followers.

12.15 Ahl'ul Sunnah's Fatwa that to marry a Wahabi / Deobandi is batil

In the above mentioned Asari writes:

"Wahabi and Deobandis are apostates, to marry them anywhere whether you are a Muslim, True Kaffir (by birth) or an apostate, human or animal, is not permissible such a marriage is void, it would be deemed fornication and offspring will be illegitimate. (taken from Mulfuuzath Part 2 page 111-112)"

"Hanafittath aur Muzzahiyaatk" by Maulana Abdul Ghafoor Asari, page 35 publishers Jama Ibraheemiya Sialkot

This is the state of the Wahabis who the Sunnis don't even want in their homes because they are the products of fornication.

Numani and his likes look at the Fatwas of the Sunni Ulema against your party

12.16 The Ahl'ul Sunna Fatwa that to eat animal slaughtered by a Wahabi (whether Deobandi or la Madhabi) is impure and haram

On the same page *Asari* records this Fatwa of *Ahmad Raza Barelvi*:

"Meat slaughtered by a Jew is Halal if he takes Gods name at the time of slaughter, but to eat meat slaughtered by Wahabis is haraam even if they say Gods name 100's of time, no matter how pious they are, they are kaffir in Islamic Law - Ahkam-e-Shariath Part 1 page 122)"

"Hanafittath aur Muzzahiyaatk" by Maulana Abdul Ghafoor Asari, page 35 publishers Jama Ibraheemiya Sialkot

The Imam of Ahl'ul Sunnah considers the Wahabis as worse than Jews! Numani collects the Wahabi Fatwas against Shi'a, Imams considered by the Sunnis as kaffir. Those that Ahl'ul Sunnah consider Kaffir / worse than Jews have Fatwas that serve no value!

12.17 The Sunni Fatwa to have sex (after Nikah) with a Wahabi is deemed fornication

Ellahi in "[Al Barelviyaath](#)" records these fatwas:

"It is not permissible to marry a Wahabi (male or female) if someone does so, and has sex it is deemed fornication"

"If the Nikah ceremony is recited by a Wahabi the marriage is void the same is the case if a Wahabi stands witness to a marriage".

"al Barelviyaath" by Ehsan Ellahi page 198

The Ulema of Ahl'ul Sunnah scholars have declared takfir against these self-declared defenders of the faith!

12.18 The Ahl'ul Sunna Fatwa declaring that you cannot participate in a Wahabis Funeral and that whoever attends is a Kaffir

Ellahi also quotes this Fatwa:

"Wahabis are Kaffirs, those who attend their funeral will also become kaffirs".
"al Barelviyaath" by Ehsan Ellahi page 196

12.19 The Ahl'ul Sunna Fatwa declaring whoever considers Wahabi a Muslim is a Kaffir

In the same book Ellahi records this verdict:

"Whoever considers Wahabis Muslim is a Kaffir, it is not permissible to pray behind such a person".
"al Barelviyaath" by Ehsan Ellahi page 197

12.20 The Ahl'ul Sunna Fatwa that a dead Wahabi is like a dead donkey

Ellahi records the following edict against his fellow Nasibis:

"To meet with Wahabis is a sin to ask of them when there is a sin, to participate in the deceased Ghusl is a sin, to lift the dead body is a sin to participate in the Funeral is Kufr".
"al Barelviyaath" by Ehsan Ellahi page 197

The Ahl'ul Sunnah Ulema have equated Wahabis with Kaffirs.

12.21 The Ahl'ul Sunna Fatwa declaring that Hanafi's should not drink from water provided by a Wahabi

On the same page Ellahi records the following:

"Hanafi Muslims should not drink from water given by a Wahabi"
"al Barelviyaath" by Ehsan Ellahi page 197

12.22 The Ahl'ul Sunnah Fatwa declaring it a sin to say Salaam or reply to a Wahabis Salaam

Reading further Ellahi records:

"To shake hands, exchange salaams with a Wahabi is haram, to listen to them, join them in meetings and sermons is a sin".

"al Barelviyaath" by Ehsan Ellahi page 197

Elahi the Nasibi quoted these verdicts in an effort label Bareylvis / Ahl' ul Sunnah kaffirs! We are just pleased to see that he has shot himself in the foot in the process!

12.23 The Ahl'ul Sunnah Fatwa declaring that you cannot send your children to a Wahabi Madrassa

Ellahi then quotes further Fatwas in Al Barelviyaath, on page 198

"To get kids to learn from a Wahabi teacher is a sin and anyone who does so is an enemy"

"al Barelviyaath" by Ehsan Ellahi page 198

On the same page he quotes that **"it is a sin to give Zakat to a Wahabi"**.

"al Barelviyaath" by Ehsan Ellahi page 198

Quoting the text "Al Wahabeen Haraam" Ellahi copies the following Fatwa:

"It is haraam to read the works of Wahabis especially Ibn Taymeeya and Ibn Kaleem these two are the most impure and misguided of the Wahabis"

"al Barelviyaath" by Ehsan Ellahi page 200

12.24 The Ahl'ul Sunnah Fatwa declaring that you cannot allow Wahabis to pray in Mosques

Interestingly, in the same book Elahi verifies the above and states that he has seen such an order on the gates of 2 Mosques in Lahore **"This Mosque prohibits Wahabis from entering"**

"al Barelviyaath" by Ehsan Ellahi page 196

12.25 The Ahl' ul Sunnah Fatwa declaring Wahabis Deobandi, Najdis, La Madhhabis and Qadianis as Kaffirs

In "Tajhjanib Ahl ul Sunnah", *Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri*, answers "question 15" as follows:

"Wahabiyya, Deobandi, Chukurwaliyyaa and Khaksarriya's etc are definitely kaffir according to the Sharia, whoever doubts this is a kaffir and hell bound"

"Tajhahib Ahl ul Sunnah" by Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri, page 435

Shi'as have done nothing to trouble the Wahabis and yet we are the targets of their aggression.

12.26 The Ahl'ul Sunnah Fatwa naming the enemies of Islam

In the same book we read:

"O Muslim fake sects are growing like tadpoles, today we have such kaffir sects:

1. **Madhabi or la Madhabi Wahabis whose Imam is Abdul Wahab Najdhi and lesser Imam Shah Ismail Dehlavi and they have an Imam Qasim Nanuthawi, Ashraf Ali Thanvi and Rashid Ahmad Gangohi, Khaleel Ahmad un Bhaay'tee they are equal in their filth**
2. **Chukurwaalvi**
3. **Sir Sayyid Ahmad Khan Aligarhi**
4. **Anayathullah Khan Mushrikee"**

"Tajhahib Ahl ul Sunnah" by Naasir Sunniyath Abu Tahir Muhammad Thabib Siddiqui Dhana Purri, page 435

12.27 The Ahl'ul Sunnah Fatwa declaring that Hajj should be postponed during the Wahabi reign

Ellahi states that proof of their hatred of Wahabis is their claims that Hajj should be postponed under their rule.

Al Barelviyaath by Ehsan Ellahi page 211

12.28 Najdi Nasibis are the descendants of Iblis

Ibn Kathir records the following:

"Before Hijrah the people wanted to kill the Prophet they called a meeting, in it a Shaythan appeared as a Najdi, the kaffir asked what is your name, Shaytan said I am a Najdi elder I am hear to listen to your plot. The kaffirs welcomed him".

al Bidayah wa al Nihayah by Ibn Kathir Volume 3 page 175

The Nasibi are the descendants of Shaykh Najdhi who was present at this meeting.

Allah (swt) says in the Qur'an to Iblis:

"You will be associated with the offspring of the enemies of Allah and their wealth".

These Imams are waiting at the Gates of Hell, whoever follows them will go the same way. Let it be known the Sunni Ulema have declared kufr Fatwa on their Imams Thanvi, Gangohi etc.

12.29 The Hanbali Sunni Fatwa that 'la madhabi' / Ahl' ul Hadith are transgressors

The Hanbali scholar *Qadi ibne Abil 'Ali* states:

"Whoever doesn't believe in taqlid and that there is no Leader, that person is a transgressor in Allah's eyes".

Tabaqat ay Hanbala, Volume 1 page 31 by Qadi ibne Abil 'Ali

Today these Nasibis are appearing everywhere, they say whoever follows and Imam is misguided.

12.30 The Sunni Fatwa that Ahl Hadith are Apostates and misguided

In al Barelviaath, Ehsan Ellahi records the following: page 175 we read:

"Ahlul Hadith are Kaffir, misguided encourage others to follow them".

al Barelviaath by Ehsan Ellahi page 175

12.31 The Sunni Fatwa that Ahl'ul Hadith are the dogs of hell

In Hanafeeyuth aur Mahziyaat, a collection of Hanafi Fatwas we read: page 35

"La madhabi are the dogs of hell, Wahabis are worse than Hindus whoever reads behind Ahl'ul Hadith it is not permitted to read behind them, his Nikah becomes void - from Fatawi Razooba Volume 6 page 90, 13 and 121 and Thalash Munzil page 23".

12.32 The Ahl'ul Sunnah Fatwa declaring Ahl ul Hadith as worse than dogs

As above page 20 quoting "Muallif Abdul Ghafoor Asree pages 18-68 or 18 - 69

"If a Maulana found out that an Ahl ul Hadith had prayed in the Mosque he should would change the floor or get them washed"

These Nasibis that attack the lovers of Ali, mourners of Hussain (as) are the true kaffirs hence you are nothing.

12.33 The Ahl'ul Sunnah Fatwa that praying behind Ahl'ul Hadith makes it haram to have sex with your wife

Ellahi quoting "Fatawi Razooba, Volume 4 page 121" records this fatwa:

"Whoever prays behind Ahl'ul Hadith can't have sex with his wife (after)".

al Barelviaath page 176 al Bab al Rabay, by Ehsan Ellahi quoting Fatawi Razooba, Volume 4 page 121

12.34 The Ahl'ul Sunnah Fatwa stating that if you touch Ahl'ul Hadith you should perform Wudhu again

On the same page quoting Fatawi Razooba Vol 1 page 209, Ellahi quotes:

"When touching an adherent of Ahl'ul Hadith its better that they make Wudhu again".

al Barelviyaath page 176 al Bab al Rabay, by Ehsan Ellahi quoting Fatawi Razooba, Volume 4 page 176

12.35 Ahl'ul Islam Fatwa that Deobandi books should be spat and urinated on

Ellahi quotes this verdict in al Barelviyaath page 183

"Deobandis books should be spat upon and urinated on"

al Barelviyaath page 176 al Bab al Rabay, by Ehsan Ellahi quoting Fatawi Razooba, Volume 4 page 183

In the eyes of Sunnis their books are just toilet paper.

12.36 Sunni Fatwa that Shah Ismail Shaheed was a Kaffir

In Fitnah Wahabiyaath page 36 *Haji Nawabadeen* and *Maulvi Fazl Haq Sahib Khayr Abadi*, quote one of the previous books, in which they have stated:

"The kufr of Ismail has been proven by the Ulema - quoting Mufti Azam Allamah Shah FuzulAllah Badhyawni (ra) - 10 - 13 Hijri"

Fitnah Wahabiyaath page 36 Haji Nawabadeen and Maulvi Fazl Haq Sahib Khayr Abadi, in their commentary "Tahqeeq al Fatawi Fi Abthal at Thaqhi Kamal Sharra wa basath" - pages 18-20

12.37 Sunni Fatwa that it's a duty to kill Shah Ismail

In the same book, Haji Nawabadeen answering question 2 writes:

"Ismail Dehlavi according the Sharia is a Kaffir and his killing is a duty. Whoever doubts his Kufr is also kaffir and cursed".

Haji Nawabadeen and Maulvi Fazl Haq Sahib Khayr Abadi, in their commentary "Tahqeeq al Fatawi Fi Abthal at Thaqhi Kamal Sharra wa basath" - page 20

12.38 Sunni Fatwa that the Imam of Ahl'ul Hadith Nadheer Dehlavi was a Kaffir

In "al Barelviyaath" Ehsan Ellahi quotes this fatwa:

"For a Muslim it is a must that the people know that Nadheer Hussain Dehlavi was a kaffir and denounced his Faith his book Miyhar ul Haqq is kufr and is more impure than urine"

"al Barelviaath" page 174, Chapter "Al Rahbeh" by Ehsan Ellahi

12.39 Sunni Fatwa that Ashraf 'Ali Thanvi was a Kaffir

In the Pakistani Political Party 'The Muslim Leagues book' "Private Matter of the Muslim League" the author *Muhammad Miyaar Qadri* writes:

"The scholars of Ahl'ul Sunnah and the Ulema of Ka'ba, Arabs and non Arabs have a united Fatwa that Ashraf Ali Thanvi is kaffir whoever doubts this is also a kaffir".

"Private Matters of the Muslim League" page 7 by Muhammad Miyaar Qadri

12.40 Sunni Fatwa that Rashid Ahmad Gangohi was a Kaffir

Ellahi records this fatwa against his beloved Nasibi Imam / lover of Yazid, Rashid Ahmad Gangohi:

"Rashid Ahmad Gangohi was a kaffir whoever doubts this is also a kaffir, his book is more impure than the urine".

al Barelviaath page 188 Chapter al Rahbeh, by Ehsan Ellahi

12.41 How Allamah Rashid Ahmad Gangohi is remembered by the Sunni Ulema

In Tahjanib Ahl' ul Sunnah page 10

1. Kaffaran (Followers) ai Gangohi and their Leader Iblis
2. Those who have become kaffirs on the basis of their hatred of the Prophet

12.42 Fatwa by three hundred Sunni Ulema declaring that the Deobandis are Kaffirs

The Deobandis love collecting kufr fatwas of their beloved Imams on the Shi'a. Interestingly they should carefully look at a unanimous fatwa by not one, not two but by an astounding three hundred Sunni Ulema declaring that they are kaffirs. The fatwa was published by Muhammad Ibrahim of Bhagalpur, under the title *The Unanimous Fatwa of Three Hundred Ulama*.

"The Deobandis, because of their contempt and insult, in their acts of worship, towards all saints, prophets, and even the Holy Prophet Muhammad and the very Person of God Himself, are definitely murtad and kaffir. Their apostasy and heresy is of the worst kind, so that anyone who doubts their apostasy and heresy even slightly is himself a murtad and kaffir. Muslims should be very cautious of them, and stay away from them. Let alone praying behind them, one should not let them pray

behind one, or allow them into mosques, or eat the animal slaughtered by them, or join them on happy or sad occasions, or let them come near one, or visit them in illness, or attend their funerals, or give them space in Muslim graveyards. To sum up, one must stay away from them completely."

Read this Nasibis and weep!

13. Placing Abu Hanifa Imam of the Deobandi Nasibis under the microscope

13.1 Wake up call for the Deobandis

Deobandis you have been misled by your Ulema saying we are kaffir because we don't believe in Abu Bakr and Umar, we have countered this by showing you that your Ulema have been declared kaffir by the Ahl'ul Sunnah! They were declared kaffir even though they believed in Abu Bakr and Umar so you're damned if you do and your damned if you don't! (see note below) You Nasibis have done your utmost to create fitnah against the Shi'a, for cursing the Sahaba there is no proof from the Qur'an that not believing / disrespecting or cursing Abu Bakr and Umar makes you a kaffir - Your own books are replete with insults on the Sahaba.

The biggest irony is the fact that had these modern day Nasibis bothered to read (one presumes that they can) the works of their own classical Nasibi Imams they would have discovered that cursing 'Abu Bakr and Umar does NOT make you a kaffir. We have discussed this matter in our article "The creed of the Shi'a explained".

There are even kufr Fatwas on your beloved Imam Abu Hanifa.

13.2 A challenge to the Deobandi Pundits

The entire foundation of the Deobandis centres around the persona of Imam Abu Hanifa's Fatawa and the Ulema of Islam issued takfir on him! We will now show you the position of Abu Hanifa in the eyes of the Ulema of Islam.

13.3 The review of the author Baghdadi and his Tarikh

For this Chapter we will be quoting in detail from the high-ranking Ahl'ul Sunnah work Tarikh by Tahir Baghdadi. Since this will naturally be uncomfortable reading for the Deobandi Nasibis, they will seek to dismiss the books authenticity to the innocent masses, which is why before citing references we will present the verdicts of the Ahl'ul Sunnah Ulema on this book.

1. In "Wuzhiyaat ul Ayaan" Ibne Khalikkan praises Baghdadi.
2. "Fayz al Qadeer Sharra Jami ul Sagheer" by Abdul Rauf Manadi likewise heaped praise on this book.
3. Tarikh Maraathul Junaan Allamah Yaafi also praised the book.
4. Tabaqat Fuqua Shaafiya Allamah Ibne Jamaatha praised the writer and the book.
5. Al Ansab Allama Sum'aani praised both writer and book.
6. Tarikh Safdhi both are praised
7. Mufti Kanzal Dhurraiya, Abu Aalim Abdullah bin Muhammad al Ayaashi al Mughribee praises the work.

8. Risala Turjhee Madhab Shafee al Radhi praises the book and its writer.
9. Busthan al Haditheen, Shah Abdul Aziz praises both the book and the author.

Hafidh Abu Bakr bin Mahdhi, the Khateeb of Baghdad, was born on Thursay 27 Ziqaat 380 Hijri, concentrated on Din following the advice of his father and visited Basra, Kufa, Nishapur, Isfahaan, Hijaz. He was taught by renowned names like Abu Naim writer of Hilayat al Auliya and Abu Saeed Makeeni, Abu Hasan bin Basher. Great Ulema like Ibne Makuula Muhaddith and Muhammad bin Marzook Zahfrani were his students. In Makka, Allamah Barsti taught him al-Bukhari in five days. Ismail bin Ahmad Nishapuri, had three sitting with him. His memory and intelligence was unmatched. After inquiring knowledge he returned to Baghdad. He wrote 60 Books including Tarikhe Baghdad that is 14 Volumes. No one could narrate Hadith without his permission.

13.4 The Prophet was amongst those who listened to Baghdadi

In Muftha Kanzul Dhurraya and Bistaan an Muhaditheen we read:

"Imam of Ahl ul Sunnah Makki al Raimali, states that I was in Baghdad when I saw myself in one of Baghdadi's gatherings, to his right was Shaykh Nasr bin Ibrahim and on his right was another aged person. I inquired as to who it was and was told that it was the Prophet who had come to hear Baghdadi"

13.5 Ahmad bin Hanbal condemned Imam Abu Hanifa

In Ahlul Sunnahs recognised Imam Fakhradin Radhi, writes as follows:

""Imam Ahmad Hanbal was asked about Imam Malik. The reply his Hadith are correct but the narrators are weak. Then someone asked him about Imam Shaafi, the reply was his Hadith and opinion is correct. Then someone asked about Imam Azam, he said "Numan opinion is of no value, nor is his Hadith of any value. Bahiqi writes "Imam Ahmad cautioned Imam Abu Hanifa because he would accept weak and fabricated Hadith".

"Risalaah thurjeeya Madhab Shaafi" by Imam Fakhradin Radhi, quoting "Al Alhfam" page 233

13.6 Another attack on Imam Abu Hanifa by Imam Ahmad bin Hanbal

In Tarikh al Baghdad by Muallif Hafidh Abu Bakr Ahmad bin Ali al Khateeb Baghdad we read the following:

"Imam Hanbal said that a goats faeces is on par with fatwas of Abu Hanifa"

Tarikh al Baghdad Volume 13 page 411

"...Ahmad bin Hassan Tirmidhi quotes I heard Imam Ahmad bin Hanbal say that Abu Hanifa is a liar".

Tarikh al Baghdad Volume 13 page 418

Nasibi / Deobandi's we congratulate you for adhering to such an Imam! You are liars like you Imam!

13.7 Imam Malik condemned Imam of the Deobandis Abu Hanifa

In "Shi'a aur Sunni" by *Dr Islam Mahmood Misri*, an article in an Egyptian magazine "Mukhthar al Islami" - issue 90, 8th edition, Jamadhi al Awwal 1406 Hijri on page 13 we read:

"Imam Malik said about Abu Hanifa that he is the worst of people and it would have been easier for him to raise his sword against the Muslims".

13.8 Imam Malik's Fatwa that the Fitnah of the Abu Hanifa is worse than the Fitnah of Iblis

In *Tarikh al Baghdad* we read:

"Hadhrath Imam Malik said that for the Muslims Abu Hanifa's Fitnah is more damaging than the Fitnah of Shaytaan".

Tarikh al Baghdad Volume 13 page 392

13.9 Abu Hanifa's Fitnah is compared to Dajjal

On the same page under the Chapter "Dhikr Numan"

"Abdullah Rahman said that I don't know if after Dajjals Fitnah there exists any bigger Fitnah than the opinions of Abu Hanifa".

13.10 Further attacks by Imam Malik on Imam Abu Hanifa

In the same book we read further comments by Imam Malik on the Imam of the Deobandis:

"Imam Malik bin Anas stated no one had damaged Islam more than Numan" .

Tarikh al Baghdad Volume 13 page 396

"Once Malik asked Walid bin Muslim: 'do people listen to Abu Hanifa in your city? he said: 'yes.' Imam Malik replied 'its amazing that your city has not been destroyed....Imam Malik said Abu Hanifa mocked Allah's Deen whoever does so is irreligious."

Tarikh al Baghdad Volume 13 page 400

13.11 Imam of Ahl' ul Sunnah Idrees Shaafi condemned Imam Abu Hanifa

Imam Shaafi in "*Tabaqat ai Kubra*" writes:

"I have read Abu Hanifa Numan's books and Numan and his followers proclaim that we believe in the Qur'an and Allah (swt) but they are opposed to it".

In "Isthaqsai al Ahfam" it's written:

"....that there was a debate between Imam Shaafi and Muhammad bin Hasan who was the student of Imam Azam and this is recorded by Yaqoodh Hamoowi in Muajum al Adbha by Shah Waliyullah in "Risala Insaaf fi biyaan - Subu ay Ikhtilaaf" and Radhi in his "Risala Tarjhi Madhab Shaafi" that Shaafi said "I said to Muhammad bin Hasan that I have read you book and apart from bismillah it is all wrong".

This is a slap in the face of the Deobandis.

13.12 Another appraisal of Abu Hanifa

In Tarikh Baghdad we read:

"Imam Shaafi said that no-one more mischievous has appeared in Islam than Abu Hanifa".

Tarikh Baghdad Volume 13 page 398

Again Baghdad records this:

"Imam Shafi'i said that Imam Azam's Fatwas are like a chameleon it continually changes its colours".

Tarikh Baghdad Volume 13 page 411

Ahmad, Malik and Shaafi have attacked your beloved Imam!

13.13 The Sunni Fatwa on The Imam of the Deobandis

In Tarikh al Baghdad we read:

"Someone asked Imam Azam if I say that I testify that the Ka'ba is the truth but I don't know whether its in Makka or Madina, if someone testifies that Muhammad bin Abdullah is a Prophet but I don't know whether its that person buried in Madina or elsewhere what's my position? Imam Azam replied 'Anyone with the above faith is a Momin. Imam Bukhari Shaykh Hameedi said that whoever issued this Fatwa is a Kaffir".

Tarikh Baghdad Volume 13 page 370

Commenting on Abu Hanifa's views that Iman remains stagnant in Tarikh Baghdad - Sufyan narrates:

"anyone with the above faith is a Kaafir".

Tarikh Baghdad Volume 13 page 376

13.14 Another classic Hanafi Fatwa

Baghdadi records this fatwa of Imam Abu Hanifa:

"That if anyone worships this shoe in order to get close to Allah (swt) it is not a sin. The Ahl'ul Sunnah deems this clear kufr".

Tarikh Baghdad Volume 13 page 372

On the same page we read that:

"Imam Azam contradicted many verses of the Qur'an including the one that makes Salat a part of Deen. The other verse is that refers to the fact that different levels of faith".

13.15 Imam Abu Hanifa's Fatwa that the Iman of Hadhrath Abu Bakr and Iblis are the same

In Tarikh Baghdad we read that:

"Imam Abu Hanifa said that Iblis and The Great Truthful one Abu Bakr were equal in Iman".

 [Tarikh Baghdad Volume 13 page 373](#)

On the same page Imam Abu Hanifa declares:

"The Iman of Adam and Iblis is the same"

To the Nasibi who accuse the Shi'a of disrespecting the Sahaba, we invite them to offer their opinions of their Imam, whose disrespect of Allah (swt)'s Prophet is such that he equates him imman is being on par with the Iman of Shaythan.

On the same page we read that:

"A man stood up urinating Abu Hanifa said why don't you sit down? He said Murijee why don't you go away, he replied I won't because I have already stated that your Iman is equal to that of Gabriel".

In eyes of Ahl' ul Sunnah in Tarikh Baghdad we learn that:

"Hamad bin Abi Salman sent Abu Hanifah a message declaring him to be a Mushrik"
Tarikh Baghdad Volume 13 page 380

13.16 Imam Abu Hanifa had to ask forgiveness for Shirk, Kufr and various evil acts

In the same book we read:

"Abu Hanifa was attending a gathering a meeting of Esa bin Muslim, Abu Hanifa said that the Qur'an is a creation, Esa said remove him from here if he repents fine else kill him"

Tarikh Baghdad Volume 13 page 378

In the past Ahlul Sunnah had debates over whether the Qur'an is outdated; whoever said it was created was a Kaffir in Baghdad page 378 we are told that the first to hold this aqeedah was Abu Hanifa.

In Baghdad we read:

"Qaya bin Rubbee said he saw Ameer of Kufa Yusuf bin Uthman raise Imam Abu

Hanifa to a high place and made him repent for committing kufr"

Tarikh Baghdad Volume 13 page 381

On page 382:

"Shareek asked why did he [Abu Hanifa] do tauba the answer was for committing kufr".

Tarikh Baghdad Volume 13 page 382

On the same page we read:

"Shareek bin Abdullah Qadi narrates that Abu Hanifa twice asked for forgiveness for his views on Allah (swt) and the Prophet (S)".

13.17 The ijma of Ahl'ul Sunnah scholars that Abu Hanifa was misguided

In Tarikh Baghdad we read:

"Muhammad bin Abdullah al Maliki said I heard Abu Bakr Subjistani telling his followers that 'What do you say when to a Fatwa on which Imam Malik, Shaafi, Imam Auzai, Hasan bin Saleh, Safyan Suhri and their respective followers have an ijma? They [his followers] said that it must be the most correct ruling. Abu Bakr Subjistani then said that these individual have an ijma that Abu Hanifa evil and misguided"

Tarikh Baghdad Volume 13 page 383

This must be uncomfortable reading for the Deobandis but since they started this war of words, they deserve a taste of their own medicine. It is time to trap this animal and hang it.

13.18 Imam Abu Hanifa's Students did not do his Taqlid

In Tarikh Baghdad, we read:

"Saeed bin Salman said to Qadi Abu Yusuf ' heard that the people of Khurusan say Abu Hanifa is Jahimee and Murijee' Qadi said that this was correct. Saeed then asked what was your relationship with him as his student? Abu Yusuf said we went to him and he taught us Fiqh in our Deen we did not do his taqlid"

Tarikh Baghdad Volume 13 page 386

13.19 Deobandis Imam Azam followed Jahim bin Safwan who was a Kaffir and thus became a Jahimee and a Murijee

In Tarikh Baghdad:

"Abdullah bin Muhammad said her heard from Abu Masshur that Abu Hanifa Imam Azam was the leader a misled sect and Qadi Abu Yusuf was asked whether he was a Murji'i he confirmed theta he was. Sahl asked was he Jahmee Qadi said 'Yes'. Sahl then asked "What was your link with him. Qadi said Abu Hanifa was a teacher if he said a good thing we would accept it if he said something bad we ignored. Abu

Yusuf said leave talk about Abu Hanifa, he died a Jahmee"

Tarikh Baghdad Volume 13 page 325

In "Waqqat Damaath ai Jahimeeya" page 376 we read that:

"Abu Hanifa declared that my teacher Jahim bin Safwaan was a Kaafir".

Incredible, Abu Hanifa followed an Imam who was a Kaffir and Qadi Abu Yusuf confirms he was Jahimee.

13.20 Imam Abu Hanifa would mock Hadith

In Tarikh Baghdad we find that:

"Someone narrated a Hadith in front of Abu Hanifa he laughed and it was impure. Another individual quoted a Hadith Abu Hanifa said it was "Sajaa", a third quoted a Hadith Numan said its nonsense, he replied to a fourth this tradition is from Shaytan. One man said Wudhu is half the Iman, Abu Hanifa said do it twice so that your Iman will be complete."

Tarikh Baghdad Volume 13 page 338

13.21 Imam Abu Hanifa's fatwa that Prophet Hadith should be rubbed out with a pigs tail (God forbid)

In Tarikh Baghdad we read:

"Abu Isaac al Firowzi states that he was a student of Abu Hanifa I posed a question he answered, but I countered this with a Hadith, he said that you should rub this Hadith with a pigs tail".

Tarikh Baghdad Volume 13 page 387

Further on we read:

"Yusuf bi Asbaat states Abu Hanifa rejected 400 Prophetic traditions"

Tarikh Baghdad Volume 13 page 390

On the same page we read that:

"When the Prophet would proceed on a trip he would make a lottery of his wives names, the wife whose name came out would accompany him on the journey and Imam Abu Hanifa writes that Kurra is a form of gambling"

13.22 Ahl'ul Sunnah deplored the Madhab of Imam Abu Hanifa

In Tarikh Baghdad the author collates the verdicts of Abu Hanifa's contemporaries:

1. In the eyes of Muhammad bin Musalama:

"Someone asked Muhammad bin Musalama other than Madina, Abu Hanifa's

Fatwas are everywhere, why is that? He said that Madina is protected by a dua of the Prophet that Dajjal and the plague don't enter it, and Abu Hanifa is a Dajjal from one Dajjal".

Tarikh Baghdad Volume 13 page 395

2. In the eyes of *Numan Abdul Rahman bin Mahdhi*:

"After Fitnah Dajjal the next Fitnah is Abu Hanifa's"

Tarikh Baghdad Volume 13 page 396

3. In the eyes of *Numan Shareek bin Abdullah*:

"It is better to have a wine seller than to have a companion of Abu Hanifa in your community"

4. In the eyes of *Uzay*:

"Numan weakened Islam page by page"

5. In the eyes of *Sufyan Suhri*

"No-one has harmed Islam more than Abu Hanifa".

6. In the eyes of *Numan ibne Aun*

"The most disgraceful person born for Islam is Abu Hanifa"

7. In the eyes of *Numan Sufyan Suhri*:

"Abu Hanifa was misguided and misguided others"

Tarikh Baghdad Volume 13 page 310

8. In the eyes of *Yazid bin Harun*

"The companions of Abu Hanifa closely resemble the Christians"

Tarikh Baghdad Volume 13 page 310

9. In the eyes *Lughmaan Abu Bakr bin Ayaash*:

"Abu Hanifas grandson Ismail bin Jamaad narrates that Lughmaan said 'How many Haram women did your grandfather declare halaal [to marry i.e. those relations you can't marry]?"

10. In the eyes *Lughman Asuud bin Saalim*:

"Once I began to take about Abu Hanifa in front of Asuud he said how can you talk about him in a Mosque after that he never spoke to me until his death".

11. In the eyes of *Numan bin Umar bin Qays*:

"Whoever wants to learn the truth should enter Kufa, learn about Abu Hanifa's Fatwas and then oppose him".

Tarikh Baghdad Volume 13 page 307

12. In the eyes of Yazid bin Malik:

"Numan declared fornication and interest Halaal"

13. In the eyes of Ibn Abi Sheba:

"Numan was mentioned in front of him, he replied I consider him a Jew"

Tarikh Baghdad Volume 13 page 413

This is very interesting; the Deobandis allege that the Shi'as follow the teachings of a Jew called Abdullah bin Saba, whilst they adhere to the Madhab of an Imam considered as a Jew. We have analysed Sunni texts and honestly presented the verdicts of Ahl'ul Sunnah against their beloved Imam it's down to objective readers to decide.

13.23 Abu Hanifa disrespected the Prophet

In Tarikh Baghdad we learn that:

"Yusuf bin Asbad said if the Prophet met me he would embrace my Fatwas"

Tarikh Baghdad Volume 13 page 387

Baghdad also records that:

"Imam Abu Hanifa said 'If you bury a dead body and his heirs need money it is permissible for them to open the grave and sell the shroud"

Tarikh Baghdad Volume 13 page 394

On the same page **"Sufyan bin Ayanaa states 'Abu Hanifa was a person who was the greatest opponent of Allah (swt)'"**.

Deobandis look at the Fatwas of your dear Imam and the Fatwas against him. Look at your Imam first rather than focussing your attacks on the Shi'a.

13.24 Cursing Abu Hanifa in Syria

In Tarikh Baghdad we read:

"Abu Masar states that the Ahl'ul Sunnah Imam from Damascus would curse Abu Hanifa on the pulpit".

Tarikh Baghdad Volume 13 page 412

13.25 Abu Hanifa's students would not send salaams on the Prophet (S)

In Tarikh Baghdad we read:

"Ibne Mubarak narrates that when I attended Sufyan Suhri's gathering we would learn Qur'an, Hadith, I cannot recall ever hearing them saying Salaams on the Prophet....Ibne Mubarak stated that I have rejected all that I learnt from Abu Hanifa"

and have asked for forgiveness from Allah (swt)".

Tarikh Baghdad Volume 13 page 404

13.26 Abu Hanifas Students rejected his Ijtihad

In Tarikh Baghdad we read as follows:

"Someone asked Abdullah ibne Mubarak was Numan a Mujtahid he replied he was not a Mujtahid"

Tarikh Baghdad Volume 13 page 406

With regards to "Al Hayl" written by *Imam Abu Hanifa*, Tarikh Baghdad informs us:

"His student Mubarak states whoever reads al Hayl will deem haraam things halaal and vice versa...whoever gives a Fatwa from this book will nullify his marriage. Ibne Mubarak's servant stated that al Hayl author is Shaytan and he himself stated that the writer was worse than the Devil."

Tarikh Baghdad Volume 13 page 403

13.27 The Prophet forbade his followers from adhering to Abu Hanifa

Again in Tarikh Baghdad we are told:

"Muhammad bin Jawad says he saw Rasul in a dream and asked whether he could follow Abu Hanifa the Prophet replied No, no, no".

Tarikh Baghdad Volume 13 page 403

13.28 Abu Hanifa's disrespect of Abu Bakr

In Tarikh Baghdad:

"Muhammad bin Amir Tayr states that in Damascus he saw in a dream a scholar was dragging a man by his shirt, 'This man has destroyed the Deen of Muhammad - I asked and was told that Abu Hanifa was holding Abu Bakr by his collar"

Tarikh Baghdad Volume 13 page 413

The Scholars of Hadith have also condemned Imam Abu Hanifa, including al-Bukhari.

13.29 Imam Bukhari classified Abu Hanifa as weak

In Risala Tarjee Madhab ai Shafee Imam Ahl'ul Sunnah *Allamah Fakhraddin Radhi* quoting "Asthaghsai al Ahfhaam":

"Ismail al-Bukhari in his Tarikh al Kabeer, Chapter al Meem has mentioned Muhammad bin Idiries Shaafi that died in 204 Hijri, Bukhari was aware that he narrated many Hadith despite this Bukhari did not classify him as a weak narrator, if Shaafi was weak he would have mentioned him in the same way he classified Abu Hanifa as weak before the people".

Risala Tarjee Madhab ai Shafee by Allamah Fakhraddin Radhi page 132

So al-Bukhari deems the Imam of the Deobandis as weak.

13.30 Imam Muslim bin Hajaj classified Abu Hanifa as weak

In Tarikh al Baghdad page 421 Volume 13:

"Imam of Ahl'ul Sunnah Muslim bin Hajaaj said Numan bin Thabit never narrated any important Hadith"

Tarikh Baghdad Volume 13 page 421

Bukhari and Muslim are your popes / authentic Imams and considered your great Imam as worthless. Whilst these Shaykhs considered your Imam weak and took no hadith from him, they considered Rafidi who you consider kaffir, Shi'a (who did not adhere to the ways of Abu Bakr, Umar and cursed Mu'awiya) as reliable - and subsequently took hadith from them¹⁶⁶. Imam Bukhari in Tarikh Saghir whilst narrating Numan's death quotes the sheer pleasure expressed by Sufyaan al-Thawri. The six Imams of Sihah Sittah did not adhere to the teachings of your Imam. It is indeed sad that you quote Fatwas on Shi'as and have failed to notify the takfir issued against your own Imam!

By way of example we will cite the name `Abd ar-Razzaq as-San`ani who was a famous scholar of hadeeth who lived in Yemen. He died in 211 hijrah. Adh-Dhahabi called him 'one of the most trusted traditionists among all scholars'. [Adh-Dhahabi, Meezan al-i`tidal, volume 2, page 609] When Ahmad bin Hanbal was asked whether he knew of any hadeeth reported by one better than `Abd ar-Razzaq, his answer was negative. [Adh-Dhahabi, Meezan al-i`tidal, volume 2, page 614] The importance of `Abd ar-Razzaq can be gleaned from the fact that all the six books of Sihaah narrate traditions from him with Bukhari and Muslim narrating over 500 traditions and Ahmad bin Hanbal's Musnad containing well over 1,500 traditions. Hadith were taken from him despite the fact he was openly Shi'a: Ibn `Adi said: `Abd ar-Razzaq had numerous hadeeth, and reliable narrators as well as their leaders ha travelled to him and narrated from him. They did not see any problem in his hadeeth except that they attributed Shi'aism to him. He had narrated traditions regarding the virtues [of Ahl al-bayt] that none of the trustworthy narrators agreed upon. His narration of these traditions and those censuring other than them was the reason of their criticism of him. He was a man of honour and there was nothing wrong with him except that he had set forward traditions in praise of the People of the Household (Ahl al-bayt) and disparaging others [and these are] abominable. [Al-Mizzi, Tahdheeb al-Kamal, volume 18, pages 60-1] Mukhlid al-Shu`ayri said: I was with `Abd ar-Razzaq when someone mentioned Mu'awiya. `Abd ar-Razzaq said: 'Do not pollute our assembly by mentioning the descendant of Abu Sufyan!'. [adh-Dhahabi, Meezan al-i`tidal, volume 2, page 610] He even narrated a hadeeth from the Prophet (s): "If you see Mu'awiyah on my pulpit then kill him!" [adh-Dhahabi, Meezan al-i`tidal, volume 2, page 613]. Nasibis call Shi'as Kaffirs whilst those they deem Imams, the most meticulous of hadith recorders took hadith from Shi'as. Would these scholars have taken hadith from Shi'a if they considered them kaffir?

13.31 Ahmad bin Shuhaib an-Nasai condemned Abu Hanifa

In Tarikh Baghdad we read:

"Imam Nasai declared that Numan Thabit Kufi is an unreliable source of Hadith."

Tarikh Baghdad Volume 13 page 421

We also learn:

"Sufyan Suhri declared Abu Hanifa was no authority on Hadith"

Tarikh Baghdad Volume 13 page 417

On the same page we read that Abu Bakr Daud states:

"Abu Hanifa recorded 150 Hadith, half of them were false".

Tarikh Baghdad Volume 13 page 417

On the same page we read that Hanbal was asked about Abu Hanifa he replied that Abu Hanifas opinions of no value nor the Hadith he narrates.

Again on the same page we learn that:

"Yahya bin Zaeed states that a fistful of mud is better than Abu Hanifa".

Tarikh Baghdad Volume 13 page 417

In Mizan al Kubra, under the chapter "Dhikr Lughman" we read that

"Imam Nasai and Ibn Adi declared Abu Hanifa as weak".

13.32 The Ulema celebrated when Abu Hanifa died

In Baghdad we learn:

"When the news of Abu Hanifa's death reached Sufyan al-Thawri he praised Allah (swt) who relieved Islam from the Fitnah of Abu Hanifa. Numan weakened every page of Islam. Imam of Ahl'ul Sunnah Uzay said on his death said "That Numan was the most harmful thing to Islam".

Tarikh Baghdad Volume 13 page 398

Abu Hanifa was born in 80 Hijri and died in 152 Hijri.

"Hasan Amara the Qadhi of Baghdad read his Janaza, someone dreamt that he was rapped in a black shrewd and was surrounded by Christian priests"

Tarikh Baghdad Volume 13 page 422

Even if you Nasibis got together you would have no answer to the fatwas issued against Abu Hanifa.

If we rely on these Fatwas then Abu Hanifa was a Kaffir, and Deobandi Nasibis, Tarikh Baghdad is not the only weapon we have up our sleeve read on, if you dare.

13.33 Imam Ghazzali said Abu Hanifa was not a Mujtahid

In "al Munhau", Imam Ghazzali Tusi al Irani writes as follows:

"After the fourth level of respect comes the Mujtahids, commenting upon the authenticity of the different Mujtahids Imam Ghazzali writes, Imam Malik was a Mujtahid, Abu Hanifa was not a Mujtahid because he acquired no knowledge in Arabic Grammar and was illiterate, this is proven by the fact that he read the words Babu Qays when the correct pronunciation is Babi Qays. Abu Hanifa had no

knowledge of Hadith, he would ignore correct Hadith and would embrace weak ones, he had no capacity to interpret the Sharia, in its opposition he practised and developed Qiyas (analogical reasoning)".

Taken from Asthaghosa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 197 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.34 Imam Abu Hanifa was ignorant of Arabic as admitted by Ibne Khalikan

In Tarikh ibne Khalikaan page 419:

"Imam Abu Hanifa has many virtues as highlighted by Baghdad who also noted his criticism better if he'd avoided this but it is fact he was ignorant of Arabic"

Tarikh ibne Khalikaan page 419

Qur'an and Hadith are in Arabic and the one without command of both cannot be deemed as a Mujtahid.

13.35 Imam Ghazzali declaration that Deobandi's ninety percent of Imam Abu Hanifa's Fatwas are wrong

In al Munhaul Imam Ghazzali also attacks Imam Abu Hanifa as follows:

"Ghazzali copied the words of Qadhi Abu Bakr Muhammad bin Tayyib Basri in Muhuul Volume 3 in which he discussed Qiyas he said I am not opposed to Abu Hanifa but I am sure that Abu Hanifa made mistakes in ninety percent of his Fatwas and in Knowledge of Usul he made mistakes".

Taken from Asthaghosa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 197 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.36 Imam Ghazzali's declaration that twenty per cent of Abu Hanifa's madhab was refuted by his students

In Munhaul taken from Istakhza page 192:

"Imam Ghazzali at the end of Munul on issues of Sharia painting the picture Abu Hanifa used his own hot mind which is why he has made so many mistakes and due to this his two teacher Abu Yusuf and Imam Muhammad said that following 20% of what he said would discredit the religion, because they found major mistakes in his Fatwas".

Taken from Asthaghosa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 192 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.37 Imam Ghazzali's declaration Abu Hanifa turned Sharia on its head

"Ghazzali said Imam Abu Hanifa turned Sharia on it head and made it questionable

and changed the Sharia, and proving the falsity of Hanifa Madhab is no secret on the issue Salat any ordinary Sunni Muslim would not accept his explanations of how to practice Salat".

Taken from Asthaghhsa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 192 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.38 Imam Ghazzali's declaration that Abu Hanifa didn't read the Salat of Rasulullah (s)

"Ghazzali said that all should know that Abu Hanifa did not read the namaz read by Prophet Muhammad"

Taken from Asthaghhsa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 209 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.39 Imam Ghazzali declaration that Abu Hanifas Fatwas are Kufr

"Ghazzali said whoever follows Isthazan he has done a bad act, it is essential we explain Isthazan. Abu Hanifa's students said that it is that Fatwa where no logic exists, to have this ideology is kufr"

Taken from Asthaghhsa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 198 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.40 Ghazzali's cursing Fatwas against Abu Hanifa

"If people were not narrow minded and short of wisdom and didn't do taqlid of Abu Hanifa under Sharia, no rational person would have done his taqlid, that's why Ahl'ul Sunnah Imams have disparaged and cursed him".

Taken from Asthaghhsa al Ahfaam quoting Munkhaul, by Allamah Ghazzali Tusi al Iraani page 200 published Majmaa al Juraayn Ludhanan (1276 Hijri)

13.41 Ghazzali said Abu Hanifa was kaffir worse than Yazid

In Ibne Khalikaan has recorded Imam Ghazzali's defence of Yazid as follows:

"cursing any Muslim is not permissible whoever does so is cursed because Yazid's being Muslim is Sahih, and his killing of Imam Hussain or issuing his killing is not proven"

Wafyaat al yan by Ibne Khalikaan page 413 "Dhikr Imam Ahl'ul Sunnah al Qiya al Harasee"

Ghazzali had sought to protect Yazeed by proclaiming that he should not be cursed, BUT at the same time he did not condemn the fact that Sunni Ulema cursed Abu Hanifa! So in the eyes of Ghazzali Abu Hanifa was worse than Yazid.

13.42 Position of Imam Ghazzali's Munhaul in Ahl'ul Sunnah eyes

Ahlaan al Akhyaar min Fuqhaa ai Madhab al Numan at Mukhthar as cited in: "Asthaghisa al Ahfaam" page 195

"Imam of Ahl ul Sunnah Muhammad Sulayman Qufee said Shaykh Abul Hasan Shazli said I saw in a dream the Prophet (s) was taking pride over Musa (as) and Esau (as) and referred to Ghazzali asking them in your Ummah do you have an Aalim like him, they said no".

Allamah Kamaladeen Dhimeere also extolled Imam Ghazzali, when such a great scholar condemns Imam Abu Hanifa and notes he was cursed then it means Imam Abu Hanifa, Imam of the Deobandi Nasibis was nothing.

13.43 Munhaul was Imam Ghazzali's Book

Here are those scholars who have confirmed that Muhuul was Ghazzali's writing as cited in "Asthaghisa al Ahfaam" page 205:

1. Abu Muhammad Thudhbun Sad Al Yahfee in his book Marahthul Janaan states "When Ghazzali wrote al Muhuul and presented to the Imam of Makka Abu Maali Ziyadeen the Imam said why didn't you wait till I died since your book has overshadowed mine".
2. Abdul Raheem bin Hussain "Bazeenudeen Iraqi" - teacher of Ibn Hajar Asqalani in Tabaqat al Mugheez confirms that it is Ghazzali's book.
3. Allamah ibne al Jammatha in his book Taqabat Shaafiya confirms its G.
4. Hussain bin Hasan Qadhi wa Muyathhe.
5. Hafidh Jalaladeen Suyuti confirms it.

13.44 Ibn Taymeeya cited the fact Imam Ahmad and Shafi'i condemned Abu Hanifa's method of Salaat

In Minhajj al Sunnah Imam of the Nasibis Ibn Taymiyya states:

"The Shi'a Allamah Hilli cites the fact 'a Hanafi felt his Salaat was correct, he read it in front of a King who subsequently abandoned his madhab this proves that Hanafi madhabi is false'. The King was Sultan Mahmood Ghuznawi who abandoned Hanafi Madhab due to the Hanafi Salaat. This is that Salaat that Shafi'i, Ahmad and Malik rejected it likewise"

Minhajj al Sunnah by Ibn Taymiyya taken from "Asthaghisa al Ahfaam" page 184

13.45 Abu Hanifa's Salaat was condemned by Scholars

1. Rislala al Mugheez al Khulq by Abu Mualli
2. Wafeeyathul Ayaan Volume 4 page 113 "Dhikr Mahmood Ghuznawi"
3. Ta'rikh Yafi'i Mir'atul Jinaan

4. Sayf ul Maslul fi Dhurbul kafaal wa'l makfuul taken from Istakhza page 180

"Tarikh Yafi'i Mir'atul Jinan "Ulama of Islam note Guznawi was Hanafi and respected Hadith and he would hear Hadith with his people which is why found them in accordance to Shafi'i Madhab something affected his heart and he inquired which was better of the two, and he said that the two rakaat Salats are read before him then he'd decide on which was better. Kafaal Muroozi read the Shaafi prayer and read it in such a way showing it in accordance with Wudhu clean dress (under Shaafi principles). Then Faqaal Muroozi read prayer according to Hanafi fiqh he wore coloured dogs skin and a quarter of it was impure and yet he performed Wudu in alcohol prepare by dates, as it was summer time he was covered by flies and mosquitoes and performed each action of Wudhu in reverse, then he looked towards Kaaba and said Takbeer in Farsi without the intention and then read one verse in Farsi, and performed like a cock pecking its food, in his Salaams rather saying Tashud he farted loudly, and said Oh King this is Abu Hanifa's Salaat. King said that if this is unproven to be Abu Hanifa I will kill you, because such a Namaaz is not accepted by any religion. Hanafis denied that this was Hanafi Salaat. The King said present the books of both Madhabs to me, the King got a Christian accountant to examine both. After research it was proven that the Hanafi Salat was just like that of Faqaal Ghuznawi then left Hanafi Madhab and became Shaafi".

This event is authentic and has even. It had been confirmed as correct by the Hanafi scholar Abdul Razzaq Hanafi in his book Sayf Maslul fi Dhurbul kafaal wal Mukful. His comments are cited in "Astaghhsa" page 180 where Abdul Razzaq initially said he initially felt it was an exaggeration but when he read Abu Muhammad bin Abdullah bin Sad al Yahfeez "Tarikh al Janaan" in which the Imam of Makka confirmed the farting episode he knew it was true.

13.46 Mulla 'Ali Qari's anger at the farting Salaat of Imam Abu Hanifa

In Rudh Rislala Imam al Harmain, by *Mullah 'Ali Qari* taken from Asthaghhsa al Ahfam page 183:

"Mulla Ali Qari in his commentary on Abu Hanifa's Salaat performed by Murdhooree says that he was aided by his anus and excreted a terrible smell, Muroozee lifted the veils on sanctity and by farting made a mockery of religion and is counted amongst the disgraced people, how could he fart in front of the people including the King, if anyone else did this he would have been declared a kaffir, I wish that with his death this farting incident had been buried with him"

13.47 Muroozee was appearing as a Angel

1. Wafayat ul a'yan Dhikr Fukaar
2. Tabaqat Fuqaha Shafi'iyya Chapter Dhikr Kafaal
3. Tarikh Ya'afi Dhikr Kaafa taken from Asthaghhsa al Ahfam page 186

We are quoting from Asthaghhsa al Ahfam page 186:

"Imam Yaafi'i states that Hadhrath Naasir Umri states that Imam Abu Bakr al Kafaal Muroozee Abdullah bin Ahmad Shaafi was a high ranking Shaafi scholar who died at the age of 90. No scholar of Fiqh has been born like him, we deem him to be an Angel appearing as a man. Imam Shaafi states that this is the same Muroozee who

read the farting Namaz in front of Mahmood Ghuznawee and Ibne Khalkaan in Wafeeyath ul Iyan states that Allamah ibne Jamaata (check spelling) cited this at length in Tabaqat Fuqaha Shaafiya, this Salaat will be remembered as a mockery till the Day of Judgement"

13.48 Suyuti condemnation of Imam Abu Hanifa

In "Jazeel al Muwahib fi Ikhtilaab al Madhaib" by *Suyuti* page 184:

Suyuti said:

"The most praised Madhab is Shaafi due to its precautions. Due to this whoever reads Shafi'i Salaat will feel confident. Whoever reads Hanafi Salaat will be confused because it is questionable, on account of the following:

1. He considers it permissible to perform ablution with alcohol fermented by dates
2. You can wear dog leather in Salaat
3. If a part of your clothes has urine on it you can continue with the Salaat.
4. In Salaat if your penis or anus is exposed you can continue to pray.
5. If you read Qur'an wrong in Salaat its okay
6. You can read the Qur'anic verses in Salaat in Farsi
7. In Ruku and Sujud "Thumaanyeyuth" is okay
8. It is permissible to end Salaat by breaking wind"

13.49 Imam Abu Yusuf's condemnation of 'Abu Hanifam

Munkuul as Istaghza page 241 quoting Imam Mullah Ali's Qari Risala in refutation to the Imam of Makka "Qamus did unusual thing by extolling Ibn Arabi to such an extent that the illiterate would assume he was the greatest of creations and with regards to Imam Abu Hanifa he refused his accept his merits.

13.50 Dhahabi condemned Abu Hanifa

In Meezan page 265 Volume 4 Dhahabi said:

"Imam Abu Hanifa is the Imam of Qiyas and Imam of Ahlul Sunnah Nasai and Ibn Adi and other Ulema have rejected him"

13.51 Abdul Qadir Jilani condemned Abu Hanifa

Al Ghaneeya page 90 Volume 1 Part 2 Rasul said my Ummah will be divided in the 73 Sects only will attain Paradise others in Hell....of the 73 Sects there are 10 including la Marhaba....la Marhaba is the 10th Fiqh including Fiqha Hanafi

Shaykh Abdul Qadir Jilani's deemed Abu Hanifa and his followers to be in the fire

Whilst discussing the Sects that are in the Fire, Shaafi scholar- Ghaneeyuth al Talibeen pages 62 - 63 (printed in Egypt):

"There exist 12 sects of the marijee the Jahimiyya, Saleheeya, Shamneeya, Yunuseeya, Yuhnaaniya, Bukharia, Gilania, Shahbibeeya, Hanafeeya, Mahzeeya, Muriseeya, Kharameeya. These are all Marijee as they believe that once an individual has recited the Shahada, no matter how many sins you then commit, you will attain paradise, since iman is connected with heart not with one's deeds, practices are a part of the Sharia - iman remains stagnant. People cannot supersede others on iman, the iman of Prophets, Angels and ordinary people are equal, iman neither goes up nor down, it does not lessen by words that are recited, even an individual fails to practice he remains a momin. Imam Numan bin Thabit stated that 'iman comprises of recognising Allah, his Rasul (s) and Angels".

13.52 Ibn Qutayba condemned Abu Hanifa

In al Maarif page 168, Ibn Qutayba said

"Abu Yusuf and Muhammad bin Hasan are the people of Marhaba (Zindeeq - sinners) Ibraheem Timmee, Abu Mu'awiya and Abu Hanifa and his two student Qadi Abu Yusuf and Muhammad bin Hasan"

In Istakhsa page 224 Ibn Jauzi states Marhaba are Zindeeq

In Istakhsa page 228 quotes a comment that if Abu Ysus allowed alcohol via Qiyas if he lived a little longer he would allow relations with women and men i.e. homosexuality).

13.53 Hanafis and Hanbalis have issued takfir against each other

Ishtakhsa page 264 quoting Sharh Aqaid Azdeeya "Muhsin Kashmiree and Shahabodeen Gazrooni that the Ashari Sunnis have called Hanabali Sunni Kaffir and Hanbalis have called Hanafi kaffir".

13.54 Hanafi Fatwa cursing those that oppose Abu Hanifa

Maulana Abdul Hai in his book Fatwa page 155, chapter "Taqlid wal Ijtihad" states:

"Ibne Maalik had stated that on matters of Fiqh the people adhere to 'Abu Hanifa - may Allah curse be on those that have mocked his Fatwas"

This encompasses the other three Imams who condemned Abu Hanifa.

13.55 Wahabis believe everyone else is kaffir

In *Kitab Shaamee* page 339 Volume 3 (Printed Egypt):

Abdul Wahab's followers left Najd and illegally occupied Makka and Madina. These Najdi's claimed to follow Ibn Hanbal but in fact their aqeedah is that only they are Muslim whoever does not follow their aqeedah is kaffir. It was on the basis of this aqeedah that they considered it halaal to kill the Ulema of Ahl'ul Sunnah.

13.56 Why did we cite these references?

We have in this section sought to prove how divided the Ahl'ul Sunnah are themselves and shown that throughout history those from different madhabs have spent their time insulting one another, Muslims have been divided because of these baseless attacks and it is sad that these Nasibis are now seeking to continue this atmosphere of division by targeting the Shi'a with their campaign of takfir against them. They go to enormous lengths collecting fatwas against Shi'a - by doing so they feel that they are carrying out some religious duty for the Sunnis, but their mission is without foundation...

14. The 'true' position on the Shi'a

14.1 The Nasibi Takfir campaign against the Shi'a cannot be supported by the Qur'an or Sunnah

The Nasibi can collect as many fatwas against the Shi'a from the Salafi / Deobandi Imams as they like, the fact of the matter is that these mean nothing since they cannot be supported by the Qur'an and Sunnah:

We read in Surah Hujuraat verse 14, Allah (swt) says:

"The Bedouins say: 'We have believed'. Say to them 'You have not believed, say instead 'We have accepted Islam' for true belief has not entered into your hearts. But if you obey Allah and his Messenger you will not lose any of your good deeds for verily Allah is most forgiving most merciful'".

These Bedouins clearly had defects in their faith and even Allah (swt) did NOT even declare them Kaffir so could you explain to me how your Ulema have issued takfir on millions of Muslims?

14.2 Defining a Momin

Furthermore we would appeal to those with open minds to ponder over Surah Baqarah verses 1-5 where the Almighty has defined the meaning of Al-Muttaqin (the righteous).

"Alif Lam Mim. This is the Book whereof there is no doubt, a guidance to those who are righteous, who believe in the unseen, and offer prayer, and spend of what We have provided them, And who believe in that which is revealed to thee (Muhammad) and that which was revealed before thee, and who are certain of the Hereafter. They follow the guidance (which comes) from their Lord; and they are the ones who will prosper."

These Qur'anic verses inform us of the requirements which, if a person fulfils them, he will be of the righteous people, and whoever is righteous, is a Muslim and a believer.

These requirements are the following:

1. To believe in the unseen (as we believe in the Creator and the Hereafter without seeing them).
2. To offer the five daily prayers.
3. To spend, in the way of God, a portion of the wealth God had provided us (by paying Zakat).
4. To believe in that which God has revealed to His Messenger Muhammad.
5. To believe in that which was revealed to all Messengers before Muhammad.

6. To believe in the Hereafter.

Thus, whoever meets these six requirements, as indicated by the first verse, will be righteous, and as indicated by the last verse, will be well-guided and successful.

Here, we can say that every Muslim who is committed to the principles of Islam will meet all the requirements. Since the Shi'a like Ahl'ul Sunnah believe in these principles then on what basis are these Nasibis calling Shi'as kaffir?

14.3 Defining Iman

We read in Sahih Al-Bukhari, Volume 1, page 19 that Talhah Ibn Ubaydullah reported that a Bedouin had the following dialogue with the Messenger:

The Bedouin: What is Islam?

The Messenger: Five daily prayers.

The Bedouin: Do I have to add to them any prayer?

The Messenger: No, unless you volunteer. And fast in the month of Ramadhan.

The Bedouin: Do I have to add to it any other fast?

The Messenger: No, unless you volunteer. Then he mentioned to him the prescribed charity.

The Bedouin: Do I have to add to it?

The Messenger: No, unless you volunteer.

The Bedouin: By God, I shall not add to these; nor shall I subtract from them.

The Messenger: The Bedouin has succeeded if he is true.

These are the requirements to be a Muslim, possessed by Sunni and Shi'a alike. So rather than blindly following your leaders do some homework.

14.4 The Ulema of Ahl'ul Sunnah have warned against issuing takfir on Muslims

Imam Abu Hanifa said we don't consider anyone who prays to Qibla to be a kaffir and this is the belief of majority of Ulema (Sharh Muwafaq page 726 (Lucknow) Sharh Maqasid Volume 2 page 269 (Istanbul) Sharh Fiqh Akbar page 189 (Kanpur)

Abu Hanifa wrote in his will "The followers of Muhammad can be sinners but they are momin NOT kaffir" (al Jahur athul Maneefa Sharh Waseeyul Imam Abu Hanifa page 6 printed Hyderabad Deccan)

Imam Shaafi "I do not consider anyone who prays to be kaffir on account of his sins" Al yawaqeeth wa'l jawahir Volume 2 page 126 (Cairo)

Shara Muwaqif page 726 "The Scholars of fiqh are in agreement that it is NOT permissible to call anyone kaffir who prays in the direction of Qibla" (Lucknow)

14.5 Shi'a are Muslim - Fatwa of Grand Mufti Shaloot

What follows is the Fatwa (religious verdict/ruling) of one of the Sunni world's most revered

scholars, Shaikh Mahmood Shaloot with regard to the Shi'a. Shaikh Shaloot was the head of the renowned al-Azhar Theological school in Egypt, one of the main centres of Sunni scholarship in the world. It should be of interest to know that a few decades ago, a group of Sunni and Shi'a scholars formed a center at al-Azhar by the name of "Dar al-Taqreeb al-Madhahib al-Islamiyyah" which translates into "Center for bringing together the various Islamic schools of thought". The aim of the effort, as the name of the center indicates, was to bridge the gap between the various schools of thought, and bring about a mutual respect, understanding and appreciation of each school's contributions to the development of Islamic Jurisprudence, among the scholars of the different schools, so that they may in turn guide their followers toward the ultimate goal of unity, and of clinging to one rope, as the well-known Qur'anic verse, "Hold fast to the Rope of Allah and do not diverge" clearly demands of Muslims.

This massive effort finally bore its major fruit when Shaikh Shaloot made the declaration whose translation is appended below. It should be made unequivocally clear as well, that al-Azhar's official position, vis a vis the propriety of following any of the Madhaahib, including the Shi'ite Imami school, has remained unchanged since Shaikh Shaloot's declaration.

Head Office of al-Azhar University:

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

Text of the Verdict (Fatwa) Issued by His Excellency Shaikh al-Akbar Mahmood Shaloot, Head of the al-Azhar University, on Permissibility of Following "al-Shi'a al-Imamiyyah" School of Thought

His Excellency was asked:

Some believe that, for a Muslim to have religiously correct worship and dealing, it is necessary to follow one of the four known schools of thought, whereas, "al-Shi'a al-Imamiyyah" school of thought is not one of them nor "al-Shi'a al-Zaidiyyah." Do your Excellency agree with this opinion, and prohibit following "al-Shi'a al-Imamiyyah al-Ithna Ashariyyah" school of thought, for example?

His Excellency replied:

1) Islam does not require a Muslim to follow a particular Madh'hab (school of thought). Rather, we say: every Muslim has the right to follow one of the schools of thought which has been correctly narrated and its verdicts have been compiled in its books. And, everyone who is following such Madhahib [schools of thought] can transfer to another school, and there shall be no crime on him for doing so.

2) The Ja'fari school of thought, which is also known as "al-Shi'a al-Imamiyyah al-Ithna Ashariyyah" (i.e., The Twelver Imami Shi'ite) is a school of thought that is religiously correct to follow in worship as are other Sunni schools of thought. Muslims must know this, and ought to refrain from unjust prejudice to any particular school of thought, since the religion of Allah and His Divine Law (Shari'a) was never restricted to a particular school of thought. Their jurists (Mujtahidoon) are accepted by Almighty Allah, and it is permissible to the "non-Mujtahid" to follow them and to accord with their teaching whether in worship (Ibadaat) or transactions (Mu'amilaat).

Signed,
Mahmood Shaloot.

14.6 Imam of Ahl'ul Sunnah Shaykh Muhammad Ghazzali's Fatwa that Shi'as are Muslim

Ghazzali writing in *"Dhufaa Anil Aqeedah Al Shareeya Thud Muthaan al Mustharikeen page 256"*

"Someone approached me in anger and said how did that the Shaykh of Azhar give this fatwa that Shi'a are Muslims, I said what do you know of the Shi'a after silence he said they are no on our deen, he replied I have seen the fast and pray like we do, he then said in amazement "How?"

I said to him "You should know that they read the Qur'an and believe in Rasul, perform Hajj, he said I heard that they believe in another Qur'an and that in disrespect of the Qur'an they attend Makka, I said to this man you are disabled! People say this to disgrace others.

14.7 Imam of Ahl'ul Sunnah Abu Muhammad Zuhra declared the Shi'a to be Muslims

Tareekh ul Madhaib il Islameeya page 39 "There is no doubt that Shi'a fiqh is an Islamic one, if the Sabi Sect considers 'Ali God we these people as out of Islam, Shi'as are a Muslim Sect, for we know that the Shi'a Ithna Askariyya consider Sabai's kaffir, Ibn Saba was "Mohovy" there is no doubt that everything the Shi'a say is based on the Qur'an and hadith of Rasulullah (s)

On page 52 he says:

"they sit with their Sunni neighbours and near ones with love and do not hate them".

14.8 Shaykh Hasan Ayub's Fatwa about the Shi'a

"Of the Islamic Sects Shi'a is the OLDEST one, there are different Sects some have gone extreme some in the middle way praised Ali ibn abi Talib and don't consider the other Sahaba as kaffir and liars" (Tabseethul Aqa'id Islameeya page 300)

14.9 Imam Ahmad Ibraheem's Fatwa that the Shi'a are Muslim

Imam Ahmad Ibraheem teacher of Shaltoot and Abu Zahra said **"the Shi'a Imamia are Muslim they have faith in Allah, Rasul and Qur'an whatever Muhammad brought" (Usul ai Fiqha page 31)**

14.10 The Shi'a are an Islamic Sect

Sharh Muwaqif by Imam of Ahl'ul Sunnah Meer Seyyed Shareeh Jurbani:

"Amongst the biggest Islamic Sects the other is Shi'a, Shi'a are those that follow 'Ali and believe after Rasul he was the rightful Imam and Khalifa whether that be

spiritual or physical, and they believe that Imamate and Khilafath remains in the family of 'Ali" page 752 (Lucknow print)

Abu Saadath Mubarak Ibn Aseer Jazari in Jami al Usul Min ahadith ur Rasul Volume 12 page 220-221 (Egypt Edition)

"We are talking about famous Sects, that Muslims affiliate themselves to these are as follows, Shaafi, Hanafi, Malik, Ahmad and Imamiyyah".

14.11 Fiqh Ja'fari is a legitimate Islamic Sect

Imam of Ahl'ul Sunnah Allamah Shaykh Sharawi Azhari in his famous Egyptian Risala Al Ahraam ul Sunnah page 103 periodical number 32932 wrote:

"The Imam of the Shi'a Imamiyyah is Hadhrath Imam Jafer Sadiq who was the teacher of Imam 'Abu Hanifa. These are the Imamia Ja'fari about whom we explained before, are those who follow a pure religion and at is with regards to them that our Shaykh Shaltoot issued a fatwa that to adhere to their madhab is permissible because this is a correct Islamic madhab, that is acts as a source of guidance for its adherents, In Egypt we have introduced certain principles of Shi'a on divorce and inheritance in our Law".

Similarly Dr Umar Farokh Misree "Al Faisal al Adad" number 30 page 24-25 (printed 1979) said: **"Islam has many Sects Maliki, Hanafi Shaafi, Hanbali and Ja'fari"**

Sunni Scholar Allamah Abdul Fataah Abdul Maqsood Misree wrote in "Sabeel ul Wahdah page 514 (Egypt edition):

"It is my faith that Shi'a Islam is the true face and sect of Islam, history is testament that in protecting the Deen the Shi'a made many great sacrifices that day is not far when all Muslim Sects shall unite on one front"

Sunni academic Allamah Muhammad Hasan Azmee Principal of Arabic College, Karachi commented:

"The Shi'a Imami Ithna Ashariyya testify in Tauheed - that Allah is one, neither is he begotten nor does he beget, no one is like Him, Muhammad (s) was sent by Him, that all Prophets were on the path of truth. The Shi'a believe in these things and do not do taqlid on matters of Usul they believe in all the Prophets, they believe in everything that Prophets sent. They believe that Ali and his eleven sons were entitled to the Imamate and Leadership (over the Ummah) and that Fatima az Zahra is Chief of the Women of Paradise. These people are correct in their aqeedah, since this is an aqeedah that cannot be deemed kufr nor Fisq (Al Haqaiq ul Khafeeya un al Shi'a al Fatimeeya page 103 printed Cairo)

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