

THE “SALAFI”
MOVEMENT
UNVEILED

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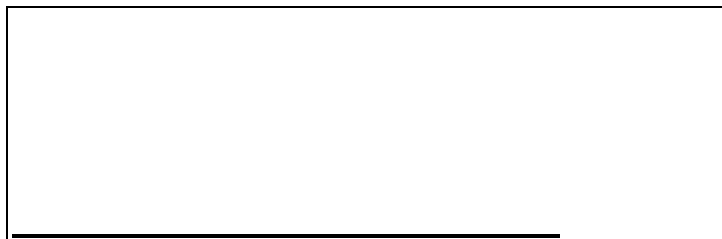
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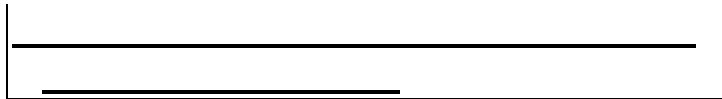
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INTRODUCTION

Praise be to Allah Who in every century sends renewers of His Religion to repel innovation and straighten misguidance. Blessings and Peace upon His Elect Prophet Muhammad, and upon his Family and Companions, who are the best of Creation after the Prophets. Abu Bakr ibn Abi Zuhayr related from his father that he said: I heard Allah's Messenger, Allah's blessings and peace upon him, say in his discourse in Ta'if: "You can come very close to distinguishing the People of Paradise from the People of the Fire, and the best among you from the worst." A man said: "How, O Messenger of Allah?" He replied: "Through praise (of the former) and dispraise (of the latter). You are the witnesses of each other on earth." Ibn Majah narrates it with a good chain in his *Sunan*, Book of Zuhd.





It is no secret to any of us that the Naqshbandi *tariqa* has come in recent years under increased attack from the enemies of Islam in Islamic guise, particularly from those who have usurped the noble name of the pious *Salaf* by undeservingly calling themselves "Salafis." This is because among all the groups of the Muslims, Allah has renewed Islam, preserved the *Sunna*, and revived *Tasawwuf* by gracing the Most Distinguished Naqshbandi Order through the person and guidance of the Saint of This Age, Shaykh Muhammad Adil Nazim al-Qubrusi al-Haqqani. We bear witness to this. It is therefore only natural that in order to attack Islam its enemies turn, as they have done in the past, to attack its pre-eminent representatives and highest examples among Muslims.

WHO ARE THE "SALAFIS"?

Nuh Keller wrote in his essay entitled: *Who or what is a Salafi? Is their approach valid?*:

The word salafi or "early Muslim" in traditional Islamic scholarship means someone who died within the first four hundred years after the Prophet (Allah bless him and give him peace), including scholars such as Abu Hanifa, Malik, Shafi'i, and Ahmad ibn Hanbal. Anyone who died after this is one of the *khalaf* or "latter-day Muslims".

The term "Salafi" was revived as a slogan and movement, among latter-day Muslims, by the followers of Muhammad Abduh (the student of Jamal al-Din al-Afghani) some thirteen centuries after the Prophet (Allah bless him and give him peace), approximately a hundred years ago. Like similar movements that have historically appeared in Islam, its basic claim was that the religion had not been properly understood by anyone since the Prophet (Allah bless him and give him peace) and the early Muslims--and themselves.

According to "Salafi" ideology, a "Salafi" is therefore one who has special knowledge or ability to follow the beliefs of the *Salaf* above the massive majority of common Muslims. They also include certain hand-picked scholars of later times.

Of course, this illusory definition is questioned by Sunni Muslims. Even the name of "Salafi," as understood by the "Salafi" movement, is rejected on the grounds that it is an innovated appellation which *Ahl al-Sunna* have not used and which appeared only a few decades ago. Dr. Sa`id Ramadan al-Buti of Damascus wrote the definitive book on this issue, entitled *al-Salafiyya marhalatun zamaniyyatun mubarakatun la madhhab islami* (The Salafiyya is a blessed period of history, not an Islamic school).

Where *Ahl al-Sunna* further differ with "Salafis" is in the promotion by the latter of a handful of controversial scholars as supposedly representing all of Islamic scholarship after the time of the true *Salaf*. They praise and advertise these controversial scholars over and above the established, non-controversial *Ahl al-Sunna* scholars of the intervening centuries. These few controversial scholars are:

- Ibn Taymiyya and his student Ibn al-Qayyim
- Ibn `Abd al-Wahhab and his Najdi epigones
- Bin Baz, Uthaymin, Albani, and their propagandists

The above claims can be found in their booklet entitled "A Brief Introduction to the Salafi Da`wah" (Ipswich, U.K.: Jam`iat Ihya' Minhaaj al-Sunnah, 1993) p. 2. The "Salafis" add Imam al-Dhahabi alongside Ibn Taymiyya and his student.

The Sunnis disagree with the above because neither do these belong to the time of the *Salaf*, nor are they considered representative of the belief and practice of the *Salaf*, nor are they considered foremost authorities by *Ahl al-Sunna*. In fact the condemnation of the first three by many scholars is well-known, as are the innovations and blunders of the latter. It is interesting to note that al-Dhahabi, who is listed by the "Salafis" alongside Ibn Taymiyya in the above list, has himself characterized Ibn Taymiyya as an innovator. His precise words were:

He [Ibn Taymiyya] was a virtuous and outstanding scholar, very accurate and meticulous in his intellectual examinations, but guilty of introducing innovations in the Religion (*mubtadi*‘).

These words were reported by the hadith master al-Sakhawi in his book *al-I‘lan wa al-tawbikh*. Dhahabi's own disclaimer of the errors of Ibn Taymiyya is stated explicitly in his stern *al-Nasiha al-dhahabiyya*, which was published in Damascus in 1347 together with his *Bayan zagh al-‘ilm*.¹ Ibn Hajar mentioned Dhahabi's *Nasiha* in *al-Durar al-kamina* (1:166), and so did al-Sakhawi in *al-I‘lan wa al-tawbikh* (p. 504). Two extant manuscripts of the *Nasiha* are kept, one in Cairo at the *Dar al-kutub al-misriyya* (#B18823) and one in Damascus at the *Zahiriyya* library (#1347).

¹Dhahabi, *Bayan zagh al-‘ilm wa al-talab. Wayalihi al-Nasiha al-Dhahabiyya li Ibn Taymiyya* Damascus: Qudsi, 1347 <1928 or 1929>.

The most definitive proof that the "Salafis" are the most distant of people to the pious *Salaf* lies in the following five fundamental aspects of *Salafi* ideology:

- Anthropomorphism of Allah's attributes: affirming a place, direction, and corporeal limbs for Allah Almighty Who is far exalted above all of those;
- Disrespect of the Prophet, blessings and peace upon him;
- An amateurish, egalitarian approach to Qur'an and hadith (no need for scholars, or mastery of Arabic, or *ijaza* -- traditional accreditation, or the Islamic sciences);
- Hatred of the Four Sunni schools of Law (the Four *madhahib*), the Two Schools of doctrine (Ash`aris and Maturidis), and all the schools of self-purification (*Tasawwuf*);
- The practice of *takfir*: declaring other Muslims unbelievers.

Mohammad al-Abbasi in his essay entitled ***Protestant Islam*** has explained that the "Salafis" are essentially Westernized modernists striving to distance themselves from their own authentic but "messy" Islamic

past in favor of an inauthentic but "hygienic" past which they identify, in youthful, revisionist fashion, with the pious *Salaf*:

With the neatness of mind which they had learnt from the West, and driven by a giddy enthusiasm which blinded them to the finer aspects of the classical heritage, many of the fundamentalists announced that they found the Islam of the people horribly untidy. Why not sweep away all the medieval cobwebs, and create a bright new Islam, streamlined and ready to take its place as an ideology alongside Marxism, capitalism, and secular nationalism? To achieve this aim, it was thought that the four *madhhabs* of *fiqh* had to go. Ditto for the Ash`ari and Maturidi theological traditions. The Sufi orders were often spectacularly exotic and untidy: they of course had to be expunged as well. In fact, at least ninety percent of the traditional Islamic texts could happily be consigned to the shredding machine: while what was left, it was hoped, would be the Islam of the Prophet, stripped of unsightly barnacles, and presiding over a reunified Muslim world, striding towards a new and shining destiny.

Unfortunately we see that the principal activity of these unbarnacled, revisionist "Salafis" has been, since their Wahhabi forerunners, to declare other Muslims *kafir* for not thinking along the same terms as they. The pernicious little booklet which is the reason behind the present refutation is

only one more of a long, sad series of similar examples. And from Allah is all success.

1.

"SALAFIS" CONCEAL THEMSELVES IN ANONYMITY TO ACCUSE MUSLIMS

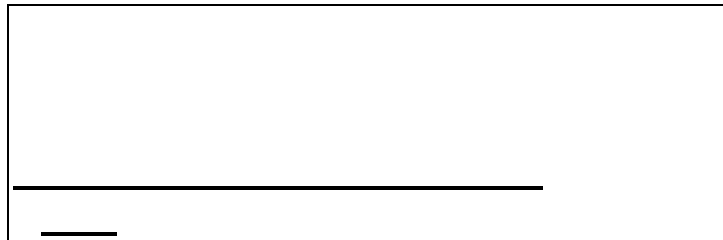
The enemies of Islam camouflage their attacks with a pretense of defending pure Islam; however, they expose themselves by the fact that although they claim to follow the pious *Salaf*, they are afraid to sign their actual names and be held accountable for their words, although this is obligatory in Islam in the matter of accusations of deviancy! We Muslims know that an anonymous report is worthless and rejected by the Shari`a.

Instead, they take a cowardly course in their evil action: they publish and distribute a slanderous booklet against Naqshbandi Muslims, and at the same time refrain from accepting responsibility for their gossip. They make charges of *kufir* against people of *Tawhid* -- the gravest charges -- from an anonymous standpoint! Do they think, if they try to hide their identities from Muslims, that Allah does not know who they are?

Recently one such attack from the "Salafis" has come to our attention in the form of a 19-page booklet entitled **The Naqshbandi Tariqat Unveiled**, published by al-Hidaayah, 242 2/1 Galle Road, Colombo - 6, Fax: 502678, Sri Lanka.

This book is a masterpiece of false witness against Muslims and we ask all our sincere brothers and sisters in Islam who see this book to consider themselves warned before Allah of this anonymous deception and perjury. The Prophet explicitly warned of the hypocrites with a glib tongue who cite Qur'an and hadith but whose arguments are designed to shake people's faith in the truth:

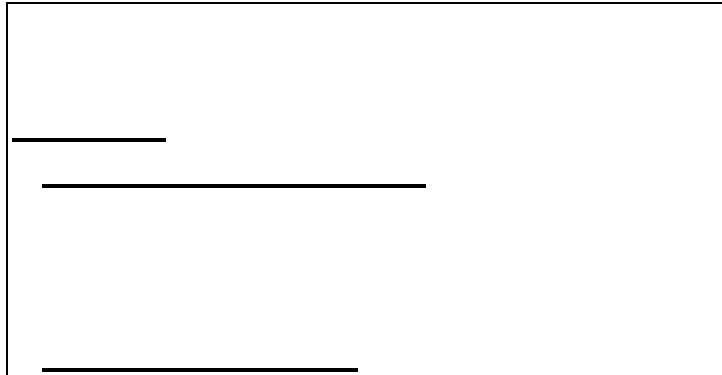
"What I most fear for my Community is every hypocrite with a skilled tongue." Narrated by Ahmad in his *Musnad* with a good chain.



Certain glib-tongued "Salafis" have cut out excerpts from various books which they separated skillfully from their original contexts, after which they pasted those excerpts under rubrics titled "NAQSHBANDI BELIEF" and they commented them under rubrics named "ISLAMIC BELIEF." They did this in order to insinuate, through this

deceitful contrast between NAQSHBANDI and ISLAMIC, that Naqshbandis are not Muslims.

The Prophet said, as related variously from Abu Hurayra and Ibn `Umar by Bukhari and Muslim: "Whoever calls his (Muslim) brother *kafir*, the accusation holds true of one of them or comes back on the one who said it." Malik also narrates in his *Muwatta'* that the Prophet was asked: "Can a believer be a coward?" He said: "Yes." He was asked: "Can a believer be a miser?" He said: "Yes." He was asked again: "Can a believer be a liar?" He said : "No."



It is extremely revealing that the "Salafis" suggest that the Naqshbandis hold other than Islamic belief, although

in our time no one is known to have brought as many people to Islam than the Shaykhs of the Naqshbandi *tariqa*. For example, they say in their introduction [**our emphasis**]:

The greatest danger of this group [the Naqshbandis] lies in the fact that they, **while wearing the cloak of Islaam**, are **striving to destroy it** from within, in a vain attempt to **extinguish the light of Islaam and divert the Muslims from the reality of the religion**.

The above is the essence of false testimony. It is ironic that under all such lying charges, the "Salafis" cannot hide the fact that they are seldom seen bringing anyone into Islam, while the Naqshbandis whom they attack have brought thousands and tens of thousands into Islam! Shaykh Muhammad Nazim al-Haqqani built the first large mosque in London twenty-five or so years ago, and Shaykh Nazim's deputy, Shaykh Hisham Kabbani, has been observed to walk into a conference room full of American and Canadian non-Muslims and not walk out before they had all said "*ashhadu an la ilaha illalla wa ashadu anna Muhammadan rasulullah.*" Nothing disturbs Shaytan more than such scenes. Consequently, we see that Shaytan pushes certain groups of his supporters to mount attacks upon Allah's Friends and question the religion of Muslims. The slanderous booklet *The Naqshbandi Tariqat Unveiled* is one such attack.

Al-hamdu lillah, the present booklet decisively refutes every single lie found in their attack and exposes the anti-Islamic nature of their methods and philosophy. It is asked that every sincere Muslim take it upon themselves to distribute this useful refutation in every place where anti-Naqshbandi, "Salafi" propaganda is found, and success is from Allah.

2.

THEY MISUSE QUR'AN AGAINST MUSLIMS

The attack is prefaced with the following verse: *"And whoever contradicts and opposes the Messenger after the Right Path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell -- What an evil destination."* (4:115)

By quoting a verse revealed about the disbelievers against the shaykhs and students of Naqshbandi Muslims, the "Salafis" have placed themselves under the meaning of the words of `Abd Allah ibn `Umar narrated by Bukhari in his *Sahih*, Book of the repentance of apostates (*istitabat al-murtaddin*): "Ibn `Umar considered the *Khawarij* and the heretics as the worst beings in creation, and he said: They went to verses which were revealed about the disbelievers and applied them to the Believers."



*

We have already noted that the manner of this attack ignores the standards of the *Shari`a* in the case of accusations of *kufr* brought against Muslims: and this is typical of the *Khawarij* or Separatists who went against the authority of the Imam of Muslims and the *Shari`a* of Allah, the latest example of whom being those who followed Muhammad ibn `Abd al-Wahhab in his rebellion against the *Khalifa*. We have no doubt that the present attack is the work of those who follow Wahhabi tenets rather than the tenets of Ahl al-Sunna, and who are known today as "Salafis."

We will now turn to address their ugly charges one by one in order to expose, with Allah's help, the real *shirk* and the real *kufr* of those who try to libel others in order to hide their own confusion.

3.

THEY FORGE BASELESS RULINGS OF *KUFR*

The first "Salafi" attack attributes *shirk* to the expression "I am the Truth." On page three of their pamphlet they say:

On page 15 of the book *The Naqshbandi Way* it reads - "Whoever recites this Ayah even a single time will attain a high rank and a great position, he will get what the Prophets and saints could not get, and will arrive at the stage of Aba Yazid al-Bistami, the Imam of the order who said: "I am the Truth (al-Haqq)."

We will turn in time, insha Allah, to the explanation of the statement "he will get what the Prophets and saints could not get" which the "Salafis" have underlined. For now it suffices to refute their following objection:

The above statement "I am the Truth" - is a clear example of *Shirk* (association) in the aspect of the Names and Attributes of Allaah, since Al-Haqq in the definite form, is one of Allaah's unique attributes and is not shared by any created being or thing unless preceded by the prefix `Abd meaning "Slave of" or "Servant of".

Answer:

The claim that it is *shirk* for a creature to say "I am the Truth" is one of many similar outlandish, childish rulings of the "Salafis."

Refuting their statement that "Al-Haqq in the definite form is a unique attribute of Allah not shared by any created being or thing unless preceded by the prefix `Abd" is Allah's own statement:

Wa qul ja'a AL-HAQQ wa zahaqa al-batil

Say: HAQQ has come and falsehood has perished
(17:81)

The meaning of this verse is enough to show that, contrary to what they claim, Allah uses the name AL-HAQQ for other than Himself, namely the Prophet, blessings and peace upon him, and the Glorious Qur'an.

This is established by hafiz al-Suyuti in *al-Riyad al-Aniqa* (p. 143-144):

[Among the names and attributes of the Prophet is:]
al-Haqq: This was mentioned by al-Qadi `Iyad and Ibn Dihya. Allah the Exalted said: "AL-HAQQ has come to you from your Lord" (10:108); "Until AL-HAQQ came to them, and a manifest Messenger" (43:29); "They gave AL-HAQQ the lie when it

came to them" (6:5). One of the two views is: AL-HAQQ here means Muhammad, *sallallahu `alayhi wa sallam*, the other being that it means the Qur'an. Allah also said: "They bear witness that the Messenger is HAQQ" (3:86), and in the hadith in Bukhari: "And Muhammad is HAQQ."

al-Hamdu lillah, the above evidence establishes beyond the shadow of a doubt that those who claim that *al-Haqq* can never be used for other than Allah are lying about Allah and His Messenger. Therefore Abu Yazid al-Bistami (d. 261) is clear of their slings and slanders. And how could he not be, when he is the Imam of the Godwary among the *Salaf* and is found praised in the books of the Imams of *fiqh*, hadith, and *tasawwuf*, to the point that Imam Nawawi said in *Bustan al-`Arifin*: "If it were permitted, I would compare his sayings to hadith"?

Below is the defense of Abu Yazid against the slanders of the "Salafis" from the very one whom the "Salafis" claim as their leader and teacher in doctrine, Ibn Taymiyya. In the second volume of the complete edition of his fatwas entitled *Majmu`at al-fatawa al-kubra* Ibn Taymiyya says (p. 396-397):

This state of love is the state of many people from among the people of love to Allah and the People of Desire of Allah (*Ahl al-irada*). When such a person vanishes to himself in the object of his love -- that is, Allah -- through the intensity of his love, he

will recall Allah, not recalling himself, and remember Allah, not remembering himself, and visualize Allah (*yastashhid*), not visualizing himself, and exist in Allah, not in himself. When he reaches that stage, he no longer feels his own existence. That is why he says in this state: **ANA AL-HAQQ** (I am the Truth), or **subhani** (Glory to Me!) and **ma fi al-jubba illa Allah** (there is nothing in this cloak except Allah), because he is drunk with the love of Allah and this is a pleasure and happiness that he cannot control. From such states the pen of the Law is lifted.

We would like to ask the anonymous "Salafis" who claimed that the statement *ana al-Haqq* constitutes *shirk*: Is Ibn Taymiyya claiming that the *Shari`a* excuses *shirk*? Or, rather, have you made up a type of *shirk* that is not recognized by your own Imam?

4.

THEY CLAIM NAQSHBANDIS COMMIT *SHIRK* BUT THEY THEMSELVES MAY BE COMMITTING *KUFR*!

The "Salafis" in their attack on the Naqshbandi order quote from the book *Mercy Oceans - Part I* p. 33 whereby "The power of the wali is such that he only needs to say *Kun* (be) and that will be." Then they claim: "The above is another clear example of *Shirk* (association) in the aspect of the Lordship of Allah." This is another thoughtless accusation which betrays their own confusion between divine Lordship and divine favor!

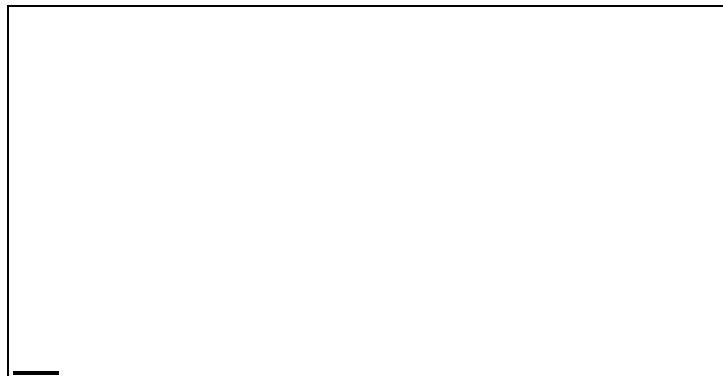
Answer:

1. The above quote is not found in *Mercy Oceans - Part I* p. 33. We have looked up the 1980 edition with a plain green cover which is the only edition of that book that we know of.

2. To say to a thing '*Kun* (be) and it will be' belongs to Allah, just like drawing life out of death and drawing death out of life, however, as we said, it is obligatory to also believe that Allah grants His permission to whomever He will without impediment whatsoever, as He did with Ibrahim when he called the dead birds to life by Allah's permission, and as He did with `Isa when he raised the dead by Allah's permission.

The Prophet said, as narrated by Abu Hurayra in Bukhari's *Sahih* and Ahmad's *Musnad*:

Allah said: Whosoever shows enmity to one of My Friends, I shall declare war on him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. **Were he to ask something of Me, I would surely give it to him**, and were he to ask refuge in Me, I would surely grant him it...





The Prophet also said, as related by Abu Hurayra in Muslim's *Sahih*:

It may be that a disheveled servant will be pushed out of doors, but if he were to swear an oath by Allah, Allah would certainly fulfill it for him.



3. By denying the above, the "Salafis" have put a limit on Allah's power to grant His permission to one of His servants to do what usually belongs only to Him, and this is *kufir*. The fact that they label Naqshbandis with *shirk* is a smokescreen, an attempt to camouflage their actual enormities by accusing others of inexistant enormities.

4. The statement which they characterized as *shirk* has been said before by great Muslim figures whom the authorities recognized by the "Salafis" have praised for their uprightness and standing in the Umma. For example, Ibn Taymiyya's grand-*shaykh*, `Abd al-Qadir al-Gilani, said it more than once in his writings and attributed it to Allah Himself:

- When you are in conformity with his commandment, all beings are at your command, and when you detest what He forbids, all loathsome things will flee from you wherever you happen to be or make your stay. Allah -- Almighty and Glorious is He -- has said in one of His Books:

O son of Adam, I am Allah; there is none worthy of worship besides Me. I will say to a thing "Be," and it comes into being. Obey Me; I will make you such that you say to a thing, "Be," and it will be.

Shaykh `Abd al-Qadir al-Jilani, *Futuh al-ghayb*, Thirteenth Discourse, trans. Mukhtar Holland p. 37.

- Then He will invest you with creative power, which you may exercise with clear and unambiguous permission, with tokens brilliant as the radiant sun, with His sweet words far sweeter than all sweetness, with inspiration true and unequivocal, untainted by the promptings of the self and the whisperings of Satan the accursed. Allah -- Exalted is He -- has said in one of His scriptures:

O son of Adam, I am Allah. There is none worthy of worship but I alone. I say to a thing "Be," and it comes into being. Obey Me and I will make you such that you say to a thing, "Be," and it will come into being.

**Shaykh `Abd al-Qadir al-Jilani, *Futuh al-ghayb*,
Sixteenth Discourse, Holland trans. p. 44.**

- The truth of His saying -- Almighty and glorious is He: "When someone is too busy remembering Me to ask Me for anything, I give him the finest of what I give to those who ask," is now confirmed. This is the state of annihilation [*fana'*], which is the ultimate state of the *Awliya* [saints] and *Abdal* [lit. "substitutes"]. At this stage he is endowed with creative power, and whatever he needs comes about by Allah's leave. As He has said -- Glorious and Exalted is He -- in one of His Books:

O son of Adam, I am Allah, there is no god except Me; I say to a thing "Be," and it comes to be. Obey Me, so I may let you say to a thing, "Be," and it will come to be.

**Shaykh `Abd al-Qadir al-Jilani, *Futuh al-ghayb*,
Forthy-sixth Discourse, Holland trans. p. 118.**

We intend to expose these anonymous slanderers so that we can expose those who attribute *shirk* to Shaykh `Abd al-Qadir Gilani among other vile acts. Know, dear reader, that `Abd al-Qadir Gilani is the one whom the "Salafi" authority Ibn Taymiyya in his *Majmu`at al-fatawa al-kubra* calls "our shaykh" (*shaykhuna*) and "my master" (*sayyidi*), and the one about whom Imam al-Dhahabi in his *Siyar a`lam al-nubala'* says:

al-Shaykh `Abd al-Qadir (al-Jilani): The shaykh, the imam, the scholar, the *zahid*, the knower, the exemplar, *Shaykh al-islam*, the distinguished one among the Awliya... the Hanbali, the Shaykh of Baghdad... I say: There is no one among the great shaykhs who has more spiritual states and miracles (*karamat*) than Shaykh `Abd al-Qadir...

Once more we ask the "Salafis": Do you say that Ibn Taymiyya and al-Dhahabi were mistaken in their praise of Shaykh al-Islam `Abd al-Qadir al-Jilani, since he uttered not once, but three instance of what you call *shirk*?

5.

THEY QUOTE ONLY IN PART, SO AS TO CONVEY THE OPPOSITE OF WHAT IS MEANT

The "Salafis" practice *qawl al-zur* -- false witness -- by quoting only in part, misquoting, quoting out of context, and generally cutting and pasting the words of others in order to convey the opposite of what is meant and be able to slander others with a pretense of blame. In their pernicious booklet against the Naqshbandi *tariqa*, they claim to quote from page 1 of the book *The Naqshbandi Way* whereby "Our master the Sheikh says that a person who manages to act on these principles in our times will achieve what earlier generations did not achieve... he who attains an exalted stage and a great rank, such a rank which the Prophet themselves and the companions were unable to attain."

The "Salafis" then comment: "The deviant claim of attaining the rank which the Prophets could not is a major deception of the Naqshbandiyya as any Muslim with even the basic knowledge of Islaam will confirm, as regards the companions etc."

In order to further delude the unaware, the "Salafi" attackers then quote against the above the authentic hadith of the Prophet whereby: "The best of people are those living in my generation, and then those who will follow them, and then those who will follow the latter."

Answer:

1. The quoted text is found on p. 14 of the standard edition (yellow cover with Islamic design in a square box) of the book *The Naqshbandi Way: A Guidebook for Spiritual Progress*. What the attack deliberately omits to mention is that the text they quote is accompanied by a **four-page footnote in small characters clarifying the meaning of the statement!** Even a Muslim child who reads this footnote would understand the difference between the statement of the *Naqshbandi Way* and its mendacious interpretation by the anonymous attackers.

Knowing this, the attackers have deliberately omitted it and quoted only what they could create confusion with. This is *fitna*, deception, and false witness.

2. The Prophet said in authentic hadith that those of his Community who would hold fastidiously to his Sunna at the end of time would each be given the reward of **fifty of his Companions**. This is narrated in Tirmidhi (book of *Tafsir al-Qur'an*), Abu Dawud (book of *Malahim*), Ibn Majah (book of *Fitan*), al-Tabarani in *al-Majma` al-kabir* (17:117), al-Khatib al-Baghdadi in his *Tarikh* (8:426), Ibn Kathir in his *Tafsir* (3:208), and others.



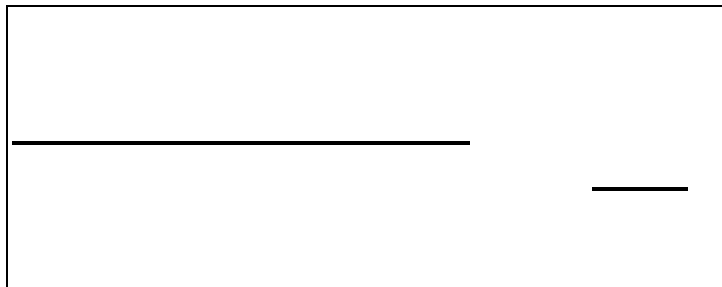
This hadith is declared authentic by Albani in his *Silsila sahiha* and the objectors have therefore no way left to deny it, since we know that he is the one they follow rather than the recognized authorities of Ahl al-Sunna.

The footnote they concealed cites this hadith in full. This hadith in no way contradicts the hadith cited by the "Salafis" by way of an accusation whereby the Prophet's time is the best of times, however, it invalidates their accusation, and that is why they pretend to ignore it!

3. The above hadith is confirmed by another well-known hadith narrated by Anas whereby the Prophet said:

The similitude of my Community is as the rain: it is not known whether its greater good lies in its beginning or in its ending.

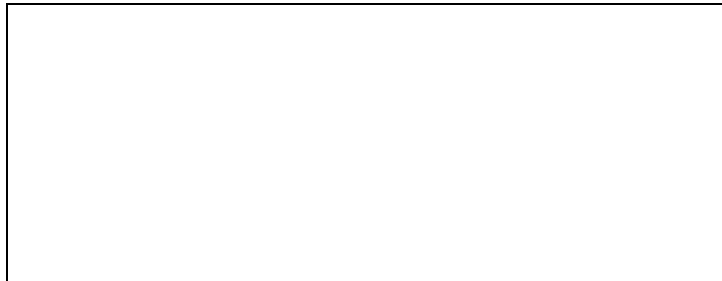
Narrated by Tirmidhi in his *Sunan* (book of *Amthal*), Ibn Hibban in his *Sahih* from `Ammar ibn Yasir (#2307), Ahmad in his *Musnad* in several places (cf. 3:143, 4:319), Baghawi in *Sharh al-Sunna* (1:405), Tabarani in his *Kabir*, Ibn Kathir in his *Tafsir* (7:493), al-Khatib in *Tarikh Baghdad* (11:114), Abu Ya`la, al-Daraqutni, al-Bazzar, and Ibn `Abd al-Barr. The latter said according to al-Sakhawi in his *Maqasid* that its grade is *hasan* (fair) and this is confirmed by the *hafiz* Ibn Hajar, while al-Bazzar said: "No hadith is narrated from the Prophet with a fairer chain."



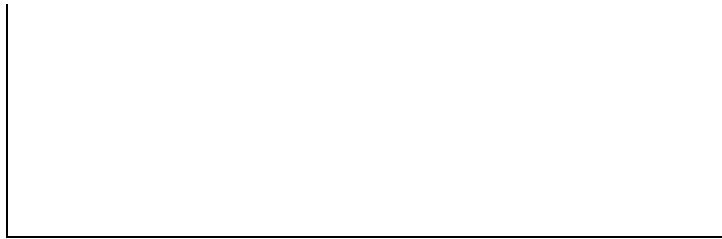
Note that one of the remarkable features of this hadith is that it disallows the kind of blind dismissal of later Sufis for which some of the "Salafis" have distinguished themselves. The Prophet indicated by it -- and Allah knows best -- that some of the latter-day Sufis may achieve higher ranks than the early ones.

4. The Prophet also said:

Whoever gives life to one of my Sunnas which was eliminated after my time will receive the reward of all those who practice it without their reward being diminished...²



²Tirmidhi (*hasan*), Book of knowledge; al-Baghawi, *Sharh al-sunna* 1:233.



and he said:

Whoever gives life to one of my Sunnas, he loves me: and whoever loves me is with me.³

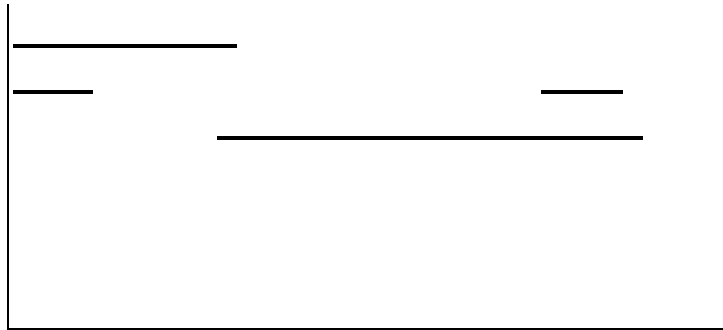


³Tirmidhi (*hasan gharib*), Book of knowledge.

5. All the above is further confirmed by this hadith of Abu Hurayra in Muslim, Nasa'i, Malik, and Ahmad:

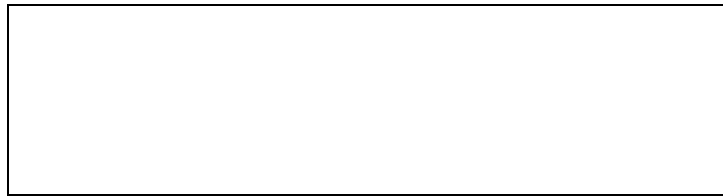
The Prophet came to the graveyard and said: "Peace be upon you, O abode of a people of believers! We shall certainly join you, if Allah will. **How I long to see my brothers!**" They said: "O Messenger of Allah, are we not your brothers?" He replied: "**You are my Companions! As for my brothers, they are those who have not yet appeared.**" They said: "How will you recognize those of your Community who had not yet appeared (in your time), O Messenger of Allah?" He replied: "Suppose a man had horses with shiny white marks on their foreheads and legs: would he not recognize them among other horses which are all black?" They said: "Yes, O Messenger of Allah!" He continued: "Verily, they (my brothers) shall be coming with shiny bright foreheads and limbs due to their ablutions, and I shall precede them to my Pond."





6. All the above is further confirmed by the hadith of Abu Umama from the *Musnad* of Imam Ahmad with a sound chain:

Blessed is he who saw me and believed in me, and blessed is he sevenfold who saw me not and yet believed in me.



7. All the above is further confirmed by the hadith of Abu Malik al-Ash`ari from the *Musnad* of Imam Ahmad:

When the Prophet finished his prayer he turned to face the people and said: "O people! Listen to this, understand it, and know it. **Allah has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs yearn to emulate**, due to their place of nearness to Allah."

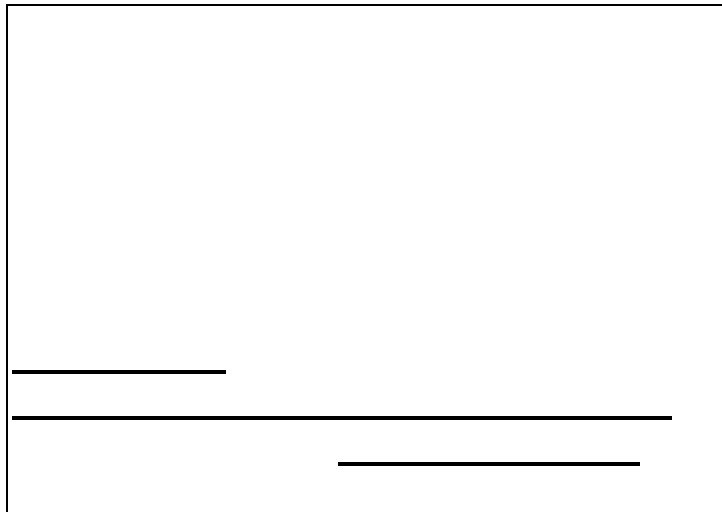
One of the beduin Arabs who came from among the most isolated of people twisted his hand at the Prophet and said: "O Messenger of Allah! People from humankind who are neither Prophets nor martyrs and yet the Prophets and the martyrs yearn to emulate them due to their place of nearness to Allah? Describe them for us!"

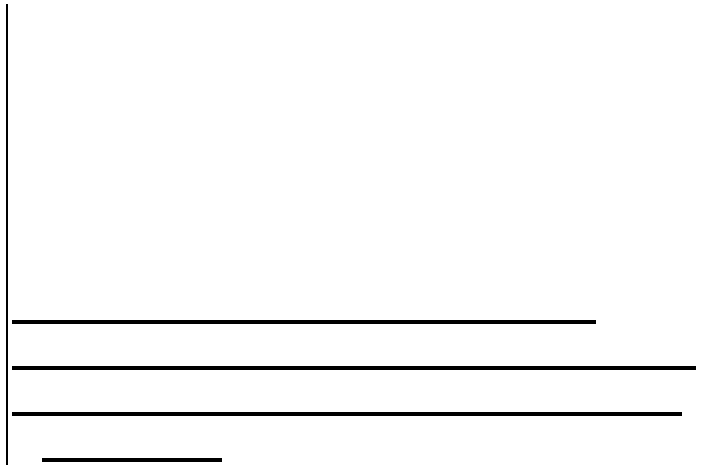
The Prophet's face showed delight at the Beduin's question and he said:

"They are of the strangers from this and that place. They frequent this or that tribe without belonging to them. They do not have family connections among themselves. They love one another for Allah's sake. They are of pure intent towards one another. **On the Day of Resurrection Allah will place for them pedestals of light upon which He will make them sit, and He will turn their faces and clothes into light. On the Day of Resurrection the people will be terrified but not those. They**

**are Allah's Friends upon whom fear comes not,
nor do they grieve."**

Haythami in *Majma` al-zawa'id* says: "Ahmad relates it, and Tabarani relates something similar, and the men in its chain of transmission have been declared trustworthy." Also related through several chains by Abu Dawud, Ahmad, Baghawi in *Sharh al-Sunna*, al-Hakim in the *Mustadrak*, Ibn `Asakir, Ibn Abi al-Dunya in *Kitab al-ikhwan*, Ibn Jarir al-Tabari, Ibn Abi Hatim, Ibn Mardawayh, and others.





8. The footnote deliberately concealed by the "Salafi" attackers further explains:

"Just as Prophethood was granted specifically to Prophets, exclusive of others, so the levels and rewards granted to sincere worshippers in the last time are granted specifically to them, and not to others."

We ask Allah that He exact our right from those who deliberately distort, mutilate, or similarly practice any other way of deliberately misrepresenting the statements of

our honorable shaykh in order to damage his reputation among his followers and among Muslims at large.

6.

THEY CHANGE THE WORDING OF THE QUR'AN TO PASS ANTHROPOMORPHISM FOR ISLAMIC BELIEF

Insha Allah it will be clear after this paragraph that the other falsehoods of the attackers are nothing compared to their readiness to misrepresent Allah's speech. They claim in their attack (p. 5) that Allah said: "Do you feel secure that He (Allaah), who is above the heavens, will not cause the earth to sink with you[?]" (67:16) and this is a clear example of the manipulation of the literal meanings of the Holy Qur'an, which does not say "above the heavens" (man fawq al-samawat) but "in the heaven" (man fi al-sama'): see for example Pickthall or Yusuf Ali, which are the translations universally recognized and accepted by English-speaking Muslims, and also Shakir and Daryabadi:

PICKTHALL: Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?

YUSUF ALI: Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?

SHAKIR: Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

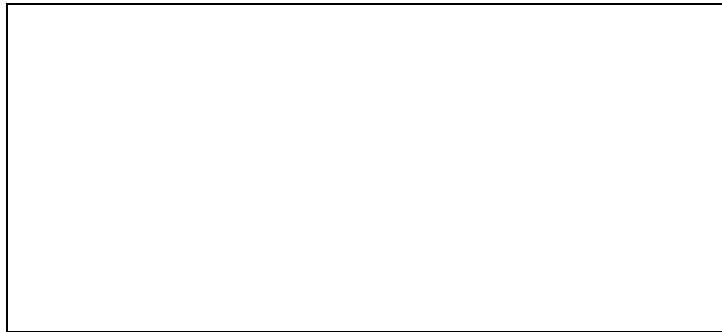
DARYABADI: Are you secure that He Who is in the heaven willk not sink the earth with you, and then it should quake?

Immediately further in their pamphlet (p. 56) the "Salafi" attackers proceed to also manipulate the text of the hadith towards the same ends: they cite a hadith from which, again, they change the original wording to a wording that supports their lust. The hadith in question is the well-known account of Mu`awiya ibn al-Hakam's slave-girl who is asked by the Prophet: "Where is Allah?" and she answers: "**In the heaven**" (*fi al-sama'*). The "Salafis" changed the answer to "**Above the Sky**"!

Allah spoke about those who make the Book say other than what it says: "*min al-ladhina hadu yuharrifuna al-kalima `an mawadi`ihi*" (4:46) "Some of those who are Jews change (Allah's) words from their context" and "*fariqun minhum yasma`una kalam Allahi thumma yuharrifunahu min ba`di ma `aqaluhu wa hum ya`lamun*" "a party of them would listen to the Word of Allah, then change it" (2:75). The scholars have further explained the meaning of *yuharrifun* in the Qur'an: Bukhari relates in his *Sahih*, Book of *Tawhid*, chapter entitled: *Bal huwa qur'anun majid* (85:22):

yuharrifun -- they change its wording -- means:
yuzilun -- they erase it, yet no one erases the wording of a single Book of the Books of Allah, but

they change it in the sense that they interpret it as other than its actual sense (*yata'awwalunahu `ala ghayri ta'wilih*).



The above clarification from Bukhari should help all Muslims to identify any and all who stretch their arms to change the wording and the meaning of Allah's words and those of the Prophet, most especially in matters of doctrine and belief!

Let us now turn to the Sunni understanding of the verse and the hadith brought up by the anthropomorphists.

THE MEANING OF "HE WHO IS IN THE HEAVEN"

As for the verse: "Do you feel secure that He Who is in the heaven will not make the earth swallow you while it quakes?" the Maliki *mufassir* and *hafiz*, al-Qurtubi (d. 671) says in his twenty-volume *al-Jami` li ahkam al-Qur'an* (Encyclopedia of the Rulings Derived from Qur'an):

[It] may mean: "Do you feel secure that He who is the Creator of whomever is in the heavens will not make the earth swallow you, as He did Korah?" The more exacting hold that it signifies, "Do you feel secure from Him who is *over* the heavens," just as Allah says, "Journey *in* the earth" (9:2) meaning *over* it; **not over it by way of physical contact or spatialization, but by way of omnipotent power and control.** Another position is that it means, "Do you feel secure from Him who is *over* (*`ala*) the heavens" just as it is said, "So-and-so is over Iraq and the Hijaz," meaning that he is the governor and commander of them." **The hadiths on this subject are numerous, rigorously authenticated (*sahih*), and widely known, and indicate the exaltedness of Allah, being undeniable by anyone save an atheist or obstinate ignoramus.**⁴

⁴Qurtubi, *al-Jami` li ahkam al-Qur'an*, 20 vols. Cairo 1387/1967. reprint (20 vols in 10). Beirut: Dar ihya' al-turath al-`arabi,

The position of Ahl al-Sunna with regard to Allah's aboveness (*fawqiyya*) is stated very clearly by Imam al-Ash`ari in his *Ibana*:

He is above the Throne and above everything down to the extremities of the lower earth, with an aboveness that does not make him any closer to the Throne or to the heavens. Rather, He is as exalted high over the Throne as He is exalted high over the lower earth, and together with this He is near every creature, and He is nearer to His servant than his jugular vein, and He is witness over everything.⁵

The above is confirmed by what al-Tabari said in his *Tafsir*: "Allah made Himself exalted over the heaven with the exaltation (*`uluw*) of sovereignty and power, not that of displacement and movement,"⁶ and by the clear explanation of the Shafi`i hafiz Ibn Hajar al`Asqalani in his *Fath al-bari*:

n.d.,18:216. Quoted from the translation of Nuh Ha Mim Keller in his *Reliance of the Traveller* p. 860-861.

⁵al-Ash`ari, *al-Ibana `an usul al-diyana*, ed. Fawqiyya Husayn Mahmud (Cairo: dar al-Ansar, 1977), p. 21.

⁶*Tafsir Ibn Jarir* 1:192.

Al-Kirmani (d. 786) said: "The external meaning of "in the heaven" (*fi al-sama'*) is not meant (in the Prophet's hadith: "Do you not trust me who am trusted by the One in the heaven?"), for Allah is transcendent above incarnation in a place; but because the direction of elevation is nobler than any other direction, Allah predicated it to Himself to indicate the loftiness of His Essence and Attributes." Others than Kirmani addressed in similar terms the expressions that came down concerning elevation and similar topics.⁷

The fact that the two directions of "above" and "below" are inapplicable and impossible for Allah does not preclude His being described with the attribute of elevation (*`uluw*), for such description is only from the standpoint of the meaning of elevation, not that of sensory perception.⁸

Bukhari warned those that might predicate spatial elevation to Allah (*`uluw fawqi*) that both the direction in which the heaven is believed to be and that in which the Throne is believed to be are created, lorded over, and brought into existence by Allah Who existed before all that and before everything else. Thus these places were created,

⁷Ibn Hajar, *Fath al-Bari* 13:412.

⁸Ibn Hajar, *Fath al-bari* 6:136 (Jihad).

and his existence, being eternal without beginning, precludes reference to him as being bounded by them. And Allah knows best.⁹

THE MEANING OF *WHERE IS ALLAH? IN THE HEAVEN*

Malik in his *Muwatta'* and Muslim in his *Sahih* relate that Mu`awiya ibn al-Hakam came to the Prophet and told him: "I am very newly from the Jahiliyya, and now Allah has brought Islam," and he proceeded to ask about various Jahiliyya practices, until at last he said that he had slapped his slave girl, and asked if he should free her, as was obligatory if she was a believer. The Prophet requested that she be brought, and then asked her, "Where is Allah?" and she said, "In the sky (*fi al-sama'*)"; whereupon he asked her, "Who am I?" and she said, "You are the Messenger of Allah"; at which he said, "Free her, for she is a believer."

The Hanafi hafiz and faqih Mulla `Ali al-Qari relates in his commentary on *Mishkat al-masabih* in relation to this hadith:

al-Qadi `Iyad said: "By asking this, the Prophet's intent was not to ask about Allah's place (*makan*), for verily He is above and beyond space, as He is above and beyond time. Rather the intent of his

⁹Ibn Hajar, *Fath al-Bari*, Tawhid ch. 23 last paragraph.

question to her was to find out whether she was a believer in oneness (*muwahhida*) or someone who associated partners to Allah (*mushrika*), because the unbelievers of the Arabs used to worship idols, and each tribe used to have a specific idol in its midst which it worshipped and aggrandized, and it may be that the simple-minded and ignorant ones among them did not know any other object of worship than that idol. The Prophet therefore meant to determine what she worshipped. When she said: "in the heaven," -- and another narration says that she made a sign towards the heaven -- it was understood that she was a believer in oneness. He meant by this line of questioning the disavowal of the gods of the earth (*nafi al-aliha al-ardiyya*) which are the idols, not the establishment of the heaven as a location for Allah, and Allah is greatly exalted from the sayings of the wrong-doers!"¹⁰

¹⁰ Ali al-Qari, *al-Mirqat sharh al-mishkat* 3:492.

7.

THE MUJASSIMA ACCUSE AHL AL-SUNNA OF TAJSIM !

Another of the claims of the "Salafi" attackers in their anti-Naqshbandi booklet (p. 6) is the accusation of ascribing a location to Allah. This is a clear example of the pot calling the sun black, or of the anthropomorphist accusing Ahl al-Sunna wa al-Jama`a of anthropomorphism.

The attackers write on page 6 of their leaflet [**our emphasis**]:

On page 13 of the book *Haqiqat ul Haqqani* it reads: "Allaah Almighty is everywhere but specially in the Baitullaah as He has Himself called it the house of Allaah. For it to be called the house of the Lord, the Lord of the house must be in it." Then the attackers comment: "**The concept of Allah being everywhere is not Islaamic [sic]** as the above Qur'aanic Aayaah and the authentic hadith confirm [sic], indeed if Allaah was everywhere then there would have been no need for the Prophet (Sallallaahu alaihi wasallam) to go up through the seven skies on the night of Mi`raaj to meet Allaah... [sic]

Answer:

First of all: "*Haqiqat ul-Haqqani*" is an unauthorized work, attributed to Shaykh Nazim but in actuality written **about** Shaykh Nazim in the third person. We completely deny this work to be authorized by Shaykh Nazim or any of his authorized deputies, nor can any of the information in it be attributed to him. In fact Shaykh Nazim wrote a letter instructing his murids not to read, reproduce, buy or sell this book many years ago and instructed that any copies of the book be destroyed. Unfortunately, some over-eager admirers did not accept this and continue to keep copies of this book due to its sensationalistic claims. **Note that the attack of the "Salafis" in their booklet of misguidance relies on this unauthorized book for the most part!**

Nevertheless, certain specific claims of the "Salafis" must be addressed and refuted, regardless of their origin in a book of inauthentic teachings:

1. Regarding their allegation: "The concept of Allah being everywhere is not Islaamic," we reply: What is meant by the statement "Allah Almighty is everywhere" is the same as what is meant by Allah's statement: "He is with you everywhere you are (*ayna ma kuntum*)" (57:4) and the same as what is meant by the Prophet's statement (see below): "If you were to extend a rope down all the way to the seventh earth, verily you would alight upon Allah."

To whomever would say to us: "No! What you meant is intended to be not Islaamic"! We reply with the warning of the Prophet: "Have you split our hearts open and checked? Allah is the judge between you and us, if you but fear Him."

2. What is meant by the statement "[He is] specially in the Baitullaah as He has Himself called it the house of Allaah. For it to be called the house of the Lord, the Lord of the house must be in it" is: The Lord is found in the House of the Lord not in the feeble and heretical understanding of physicality, which is an ant's logic rather than a human being's, but with His power to defend those who attack it, with His hospitality to host those who visit it, with His knowledge to record their intentions and deeds, with His reward to repay their effort, with His forgiveness to erase their shortcomings, with His gifts to suffice them from want, etc.

This is why we must greet the House as soon as we see it by raising our hands high and crying out: *ALLAHU AKBAR*, and keep ourselves in utter devotion and respect all the while that we are in the vicinity of His House, and bid Allah farewell with two rak`at before leaving it. Every act of devotion there is rewarded far more heavily than anywhere else because of this proximity, and every transgression is punished more severely, and this is known even by children when they are taken there by their parents to visit the House of Allah.

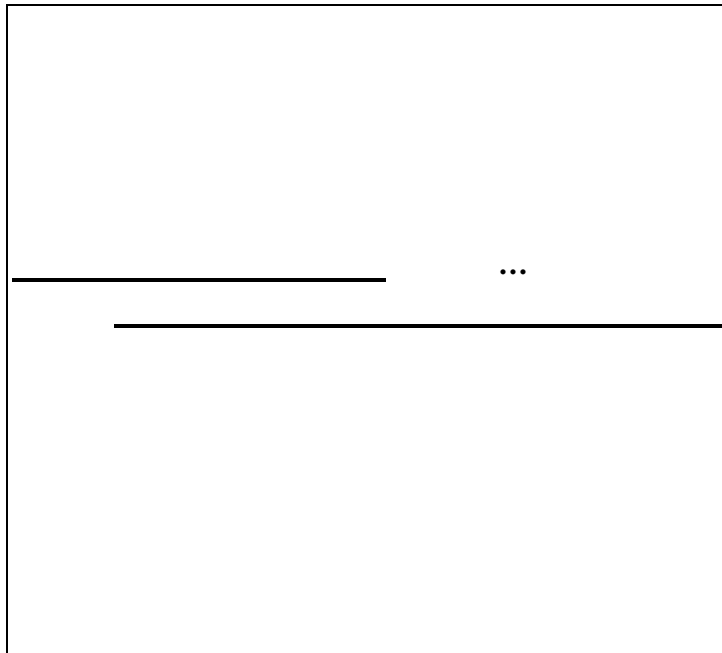
3. By openly declaring that **"The concept of Allah being everywhere is not Islaamic"** these "Salafi" attackers have simply declared themselves non-Muslims, and our refuge is in Allah. Allah said: "And He is with you **everywhere you are** (*ayna ma kuntum*)" (57:4).

The pious Salaf applied *ta'wil* or interpretation to this verse in a variety of ways of which the most known is that of Imam Sufyan al-Thawri: "He is with you by His knowledge."¹¹

It also means: with His acceptance, with His help, with His tolerance, with His will, with His punishment, etc.

Similarly, Tirmidhi in the Book of *Tafsir* (Sura 57) and Ahmad in his *Musnad* (2:370) relate from Abu Hurayra that the Prophet said: "By Him in Whose hand is the soul of Muhammad, if you were to extend a rope down all the way to the seventh earth, verily you would alight upon Allah!" That is interpreted again as: His knowledge, His power, His sovereignty, etc. as stated by Tirmidhi and others, while He Himself is "over the Throne," that is: exalted high above creation and free of space and location.

¹¹In al-Dhahabi, *Siyar a`lam al-nubala'* 7:274.



At the time his teacher Abu al-Qasim al-Junayd (d. 298) -- the "Imam of the World of his time" according to the historian Ibn al-Athir -- was accused of heresy by the anthropomorphists of Baghdad, Abu al-Hasan al-Nuri (d. 295) was asked by the chief judge and in the presence of the Sultan al-Mutawakkil: "Where is your Lord in relation to you?" He replied:

He is, in relation to me, wherever I am in relation to Him, since He said:

wa huwa ma`akum aynama kuntum

"He is with you wheresoever you are"

that is: He is with us in whatever way we are with Him. If we are with Him with obedience, He is with us with help and guidance; if we are with Him with heedlessness, He is with us with His will; if we are with Him with disobedience, He is with us with His delay; if we are with Him with repentance, He is with us with acceptance; if we are with Him with abandonment of His commands, He is with us with punishment.¹²

¹²In Ibn `Ajiba, *Iqaz al-himam fi sharh al-hikam* (Beirut: al-maktaba al-thaqafiyya, n.d.) p. 397.

8.

THEY DENY THE IMPENDENCY OF THE LAST DAY

The "Salafis" quote on page 7 of their leaflet:

In the beginning of page 19 of the book *Mercy Oceans - part one* it reads: "These signs that have been given us indicate that the Last day is coming [and it] is nearly exactly now..... we shall witness that great event within two years." The above book (Mercy Oceans) was published in 1987 and it is almost nine years since its publication, but the last day is still not witnessed...

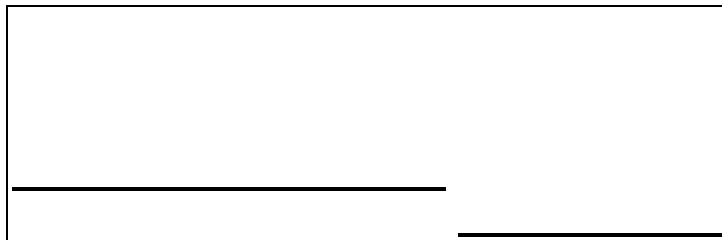
Answer:

These words from the very mouth of the "Salafi" attackers show their intense dislike for the reminder of the impendency of the Last Hour and their love of the world which the Prophet characterized as Prolonged Hope (*tul al-amal*).

Allah said: "Are they waiting for anything except the Hour, that it should come upon them unawares? Its warning signs have already come." (47:18)

Abu Hurayra narrates in *Sahih Bukhari* (book of *Riqaq*) that The Prophet said:

The heart of an old man does not cease to remain young in two things: love of the world and prolonged hope.



It is established in the Qur'an and in sound hadith that knowledge of the Hour belongs to Allah alone, however, **"knowledge of the Hour"** refers to the exact time of its occurrence, not to the fact that it is impending, which has been declared openly, nor to the portents that point to it, which have been described in detail! The teaching of the Prophet in the matter -- of which the attackers are clearly ignorant -- is twofold:

1) to know and believe that the Hour is imminent and the Last Day is indeed coming, as Allah said: "It may

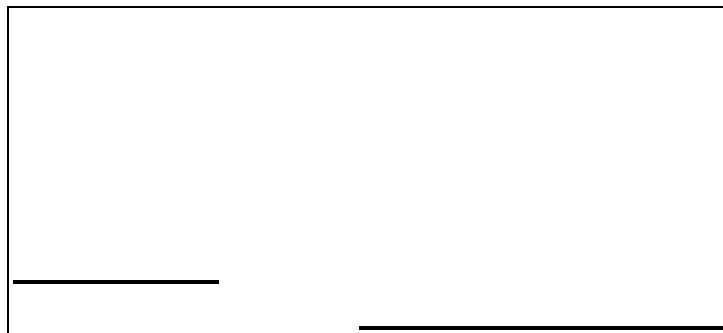
be that the Hour is nigh" (42:17) and the Prophet has informed us explicitly:

- Bukhari and Muslim narrate that the Prophet said: "I was sent at a time when the Hour is as close as these two" and he joined his two fingers together. Do you dare, O "Salafis," say: "It is fifteen hundred years since this was said, but the last day is still not witnessed"?



- Tabari and Ibn Mardawayh in their *Tafsirs* and al-Bayhaqi narrate from Anas through `Abd al-Rahman ibn Hashim ibn `Utba that during the Night of Isra' and Mi`raj the Prophet saw an old woman concerning which Jibril told him: "As for the old woman whom you saw on the side of the road, this world shall not remain any longer than there is time left for this old woman to live." Do you dare, O "Salafis," say: "It is fifteen hundred years since this was said, but this world still remains"?

As Allah said to the naysayers in the Prophet's time:
"What is wrong with you? How do you judge?" (10:35)

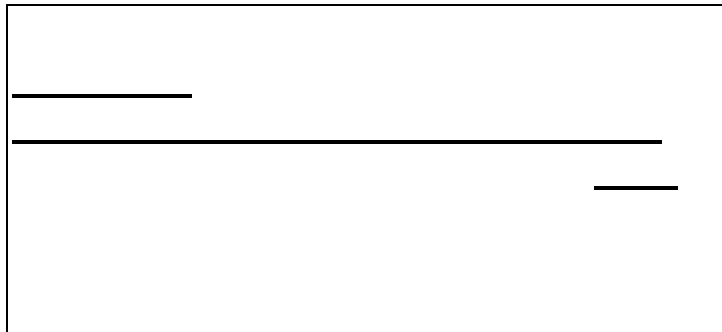


- Muslim narrated from al-Nawwas ibn Sam`an, and also Ibn Majah and Ahmad: "One morning the Prophet mentioned the Anti-Christ (*Dajjal*), and after he described him as an insignificant matter, he described him as such a significant matter that we felt he (*Dajjal*) was in the cluster of the date-palm trees." Do you dare, O "Salafis," say: "Fifteen hundred years have passed since this was said, yet the *Dajjal* has still not come"? No, you do not dare say it, but if you do not understand the words of an ordinary person reminding you, how then will you understand Qur'an and hadith!

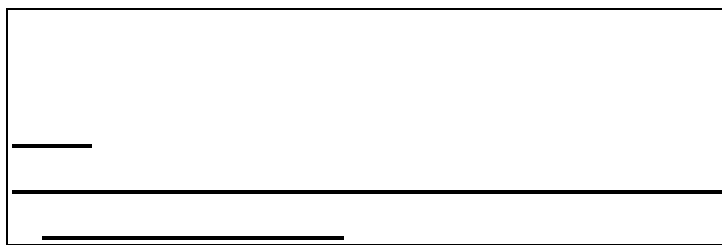


2) to look for the portents of the Hour and know that when they occur the Hour may follow directly thereafter, on the basis of which conjecture is permitted for the sake of fear of Allah and awareness of the times:

- Bukhari narrated from Abu Musa in his *Sahih*, book of eclipses: **The sun eclipsed and the Prophet got up in fear that the Hour had come.** He went to the Mosque and offered the prayer with the longest *qiyam*, bowing, and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshippers afraid by them. So when you see anything thereof, remember Allah out of fear, invoke Him and ask for His forgiveness." In our time the signs have multiplied, and the warning signals ring out from right and from left, yet the naysayers complain and attack Muslim shaykhs instead of invoking Allah and asking forgiveness!



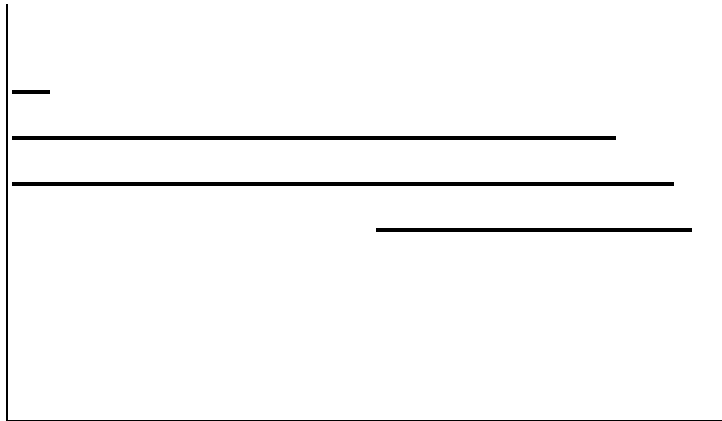
- Muslim narrated from Abu Hurayra that the Prophet said: "Time will shrink, knowledge will be taken away, dissensions will appear, avarice will take place, and bloodshed will abound." Note that all of these portents have appeared.



- Bukhari and Muslim narrate the well-known hadith whereby Jibril came to the Prophet in the form of a man dressed in white and asked him questions relating to the Religion, after which he said: "When is the Hour?" to which the Prophet responded: "The one asked does not in any way know more about it than the questioner, **but I shall tell you of its conditions**: (it will occur) when the slave-girl gives birth to her lord, and the dumbest camel-herds build tall structures (in which they pride themselves). The Hour is among five matters which Allah alone knows." Then the Prophet recited the verse: Allah! With Him is knowledge of the Hour. He sends down the rain, He knows what is in the wombs, no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower, Aware." (31:34)

Below is the full text of this hadith as it appears in the 36th chapter of the book of *Iman* in *Sahih al-Bukhari*.





The following is an excerpt from Ibn Hajar al-`Asqalani's commentary on the hadith of Jibril from *Fath al-bari*:

[Jibril's] saying: "When is the Hour?" means: "At what time will the Hour begin?" as was explicitly stated in `Ammara ibn al-Qa`qa`s narration. The definite article makes the Hour unique. What is meant here is the Day of Resurrection. (...)

About the Prophet's saying: "I shall inform you about its conditions." Bukhari's version in the book of *Tafsir* has: "but I shall tell

you." Abu Farwa's narration has: "But it has signs by which it will be known." Kahmas's has: He said: "Then tell me about its characteristics," and he told him. (...)

The detailing of these conditions continues from the other narration (in Bukhari). The conditions (*ashrat*) are the signs (*`alamat*). From the discrepancies in the narrations it is understood that telling (*tahdith*), informing (*ikhbar*), and appraising (*inba'*) all have the same meaning, although the scholars of hadith have differentiated between them (in their science) for technical reasons.

Qurtubi said: "The signs of the Hour are of two kinds: first what is normal and the like: this is what is mentioned here. As for the abnormal, such as the rising of the sun in the West, then such signs are following the first type of signs closely or accompanying them." (...)

The phrasing of "when the slave-girl gives birth to her lord" informs us of the certainty of the event. The placing of this clause here clarifies the conditions of the Hour in view of the meaning which is the slave-girls' giving birth and (...) the usurpation of leadership by the rabble. (...)

The wording requires that what is being alluded to has never happened before but will happen shortly before the Hour. (...)

It means that there will be abundant disobedience of children towards their parents, and a son will treat his mother the way a master treats his slaves, demeaning her through insults, blows, and servitude. Therefore he is called "her lord" metaphorically or, if *rabb* means here "governor," then literally. This is by far the soundest explanation in my opinion because it encompasses the most meanings, and because the passage indicates that this will be a strange state of affairs, yet symptomatic of general depravity.

To sum up, the passage indicates that the rising of the Hour will become imminent when matters are reversed, such that the one who was raised from nothing will become (his parents') governor and the lowly will become exalted. This is in agreement with the mention of the next sign whereby "the rabble will become the kings of the earth." (...)

The version in Bukhari's book of *Tafsir* has: "When the barefoot and naked build..." to which al-Isma`ili's narration adds: "the deaf and dumb." It was said that these attributes were theirs as hyperbolic figures showing how coarse they are.

That is: they did not use their hearing or sight in anything that concerned their Religion, even though they are of perfectly sound senses.

The words "heads of the people" (*ru'us al-nas*) in Isma`ili's narration (in *Sahih Muslim*), "when the naked and barefoot become the heads of the people," indicate the kings of the earth. Abu Farwa's narration (also in *Sahih Muslim*) names the kings explicitly. What is meant by them is the people of the desert, as was made explicit in Sulayman al-Taymi's and other narrations with the exchange:

- "Who are the barefoot and naked?"

He replied: "The beduin Arabs."

Tabarani relates through Abu Hamza, on the authority of Ibn `Abbas, that the Prophet said: **"One of the signs of the change of the Religion is the affectation of eloquence by the rabble and their betaking to palaces in big cities."** Qurtubi said: **"What is meant here is the prediction of a reversal in society whereby the people of the desert country will take over the conduct of affairs and rule every region by force. They will become extremely rich, and their primary concerns will be to erect tall buildings and take pride in them. We have witnessed this in our time."** [And we have witnessed this in ours!]

Of the same import is the hadith: "The Hour will not rise until the happiest man in the world will be the depraved son of a depraved father" (*lukka` ibn lukka`*), and also: "If leadership is entrusted to those who are unfit for it, then expect the Hour." Both are authentic narrations.¹³

- Ahmad in his *Musnad* with a good chain, Ibn Majah, Sa`id ibn Mansur, and al-Hakim in his *Mustadrak* (and he declared it sound) narrate from Ibn Mas`ud that the Prophet said:

The night that I was enraptured I met Ibrahim, Musa, and `Isa. They brought up the matter of the Hour and referred it to Ibrahim, but he said: "I have no knowledge of it." They turned to Musa but he said: "I have no knowledge of it." They turned to `Isa and he said:

As for the time when it shall befall, no one knows it except Allah. As for what my Lord has assured me (concerning what precedes it), then: the Dajjal or Antichrist will come forth and I will face him with two rods. At my sight he shall melt like lead: Allah shall cause his destruction as soon as he sees me. It will be so that the

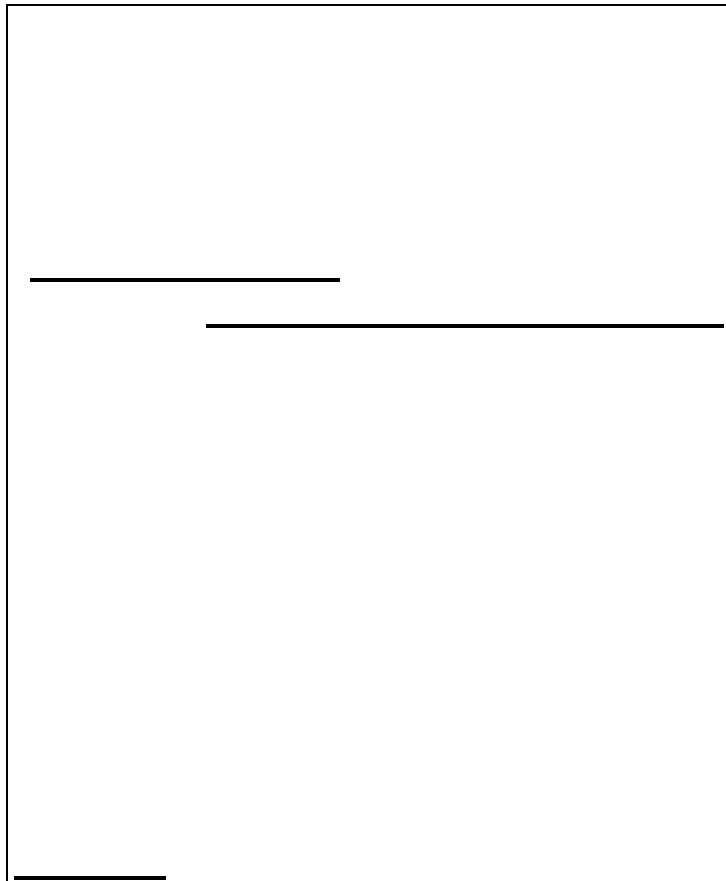
¹³Ibn Hajar, *Fath al-bari* (Cairo: Halabi 1378/1959) 1:129-131.

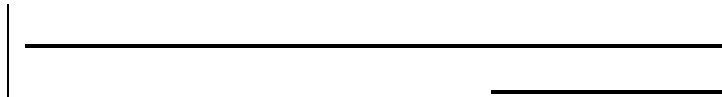
very stones will say: O Muslim, behind me hides a disbeliever, therefore come and kill him! And Allah shall cause them all to die.

People will then return to their countries and nations. At that time Ya'juj and Ma'juj (Gog and Magog) shall come out. They will come from every direction. They will trample all nations underfoot. Whatever they come upon they will destroy. They will drink up every body of water.

At last the people will come to me complaining about them. At that time I will invoke Allah against them so that He will destroy them and cause their death until the whole earth will reek of their stench. Allah will send down rain which shall carry their bodies away and hurl them into the sea.

I have been assured by my Lord that once all this takes place then the Hour will be as the pregnant mother at the last stages of her pregnancy. Her family does not know when she shall suddenly give birth by night or by day.

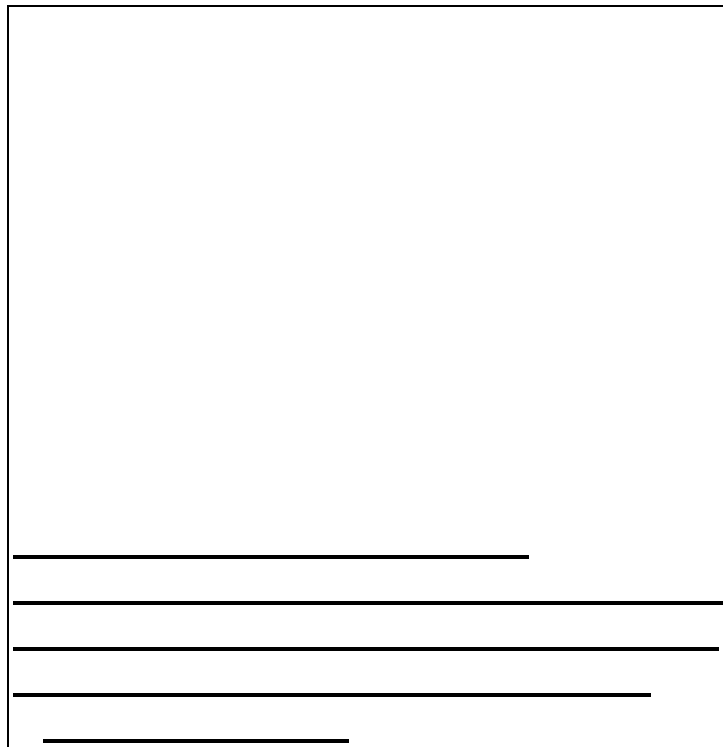




The above refutes the "Salafi" claim whereby the Prophet did not know the Unseen. We have detailed this crucial aspect of "Salafi" heretical beliefs in our book *Islamic Beliefs and Doctrine According to Ahl al-Sunna: A Repudiation of "Salafi" Innovations*. It is established that the Prophet knew the Unseen other than the Five Things which he said were Allah's prerogative. Suffice it now to cite the following hadith:

A man asked the Prophet certain questions then said: **"Is there any knowledge left which you do not know?"** whereupon the Prophet said: "Allah knows better than that, and **there is a kind of Unseen knowledge which Allah alone knows: With Him is knowledge of the Hour. He sends down the rain, He knows what is in the wombs, no soul knows what it will earn tomorrow, and no soul knows in what land it will die (31:34)**." Ahmad narrated it and Ibn Kathir mentions it in his *Tafsir* for *Sura Luqman*. al-Haythami said in *Majma` al-zawa'id* (#116): "Abu Dawud narrates

part of it, and all of the sub-narrators in Ahmad's chain are trustworthy and they are Imams."



9.

**THEY DENY THE EQUALITY OF ALL HUMAN BEINGS IN
ALLAH'S CREATION**

The "Salafi" attackers say in p. 7 of their slanderous booklet:

The Islaamic Belief [is]: Believers and disbelievers are not equal. Allah (Subhaanahuwata`ala) says in the Qur'aan - "The likeness of the two parties (disbelievers and believers) is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?" (Qur'aan, Chapter 11, Verse 24) [But] The Naqshabandi Belief [is]: Believers and disbelievers are equal.

Answer:

Allah said: "Only those invent falsehood who believe not Allah's revelations, -- And they are the liars." (16:105) Observe how these attackers forge a grave lie against Muslims without fear of consequences, by falsely accusing them of contradicting the word of Allah. Imam Tahawi said in his *`Aqida tahawiyya* (#65): "All the Believers are Friends of Allah," and Allah said, in the *hadith qudsi* already quoted: "Whoever harms one of My Friends, I declare war upon him." He gave a terrible warning when He

said: "Behold! The Curse of Allah is on those who do wrong!" (11:18)

The attackers adduced as their proof to support their lie against Naqshbandis, the following passages from *The Naqshbandi Sufi Way*:

- "Allah does not distinguish between the non-believer and the *fasiq* (wrong-doer) or between a believer and a Muslim. In fact they are all equal to him."(1)

This is deliberately cut out from a much longer sentence.

- "Allah does not distinguish between a *kafir* or a hypocrite or between a saint and a Prophet."(2)

This is also cut out from a much longer sentence.

Here now, O Muslim reader, is the original text for both passages so that you may see for yourself the extent of Shaytan's attempts to convict and condemn human beings, whereas the way of Believers is to find seventy excuses for your brother. Notice also that the way of Shaytan is lies whereas the Prophet said that the Believer never lies.

(1) Our respected teacher says: If a non-Believer should recite <i>al-Fatihah</i> , even if only once in his
--

whole life, then he will not leave this world without obtaining at least part of those divine favors, because Allah does not distinguish between the non-Believer and the *Fasiq* (Wrongdoer) or between a Believer and a Muslim, [footnote mark] in fact they are all equal to Him, since they are all included in the *Ayah*: (I seek refuge in Allah:) "**And We have honored the Sons of Adam.**" (17:70)

- (2) So, my children, you should know that if a non-Believer or a hypocrite recites this *Surah [al-Inshirah]* or any *Ayah* of it, especially: (I seek refuge in Allah:) [fa] *inna ma` al-yusri yusran, inna ma` al-yusri yusra.* (94:5-6) Then he will obtain some of those divine graces, *Tajallis* [divine bestowals] and virtues, because Allah does not distinguish between a *Kafir* or a hypocrite, or between a Saint and a Prophet. All slaves are equal in the sight of Allah because they are all included in the verse: [wa] *la-qad karramna bani Adam.* (17:70)

We hope that the method followed by the "Salafis" is now as clear as day: they cut out from the above passages just what is enough in their view to constitute a dubious or reprehensible assertion, **and they left out Allah's verse quoted from His Book and around which the entirety of each passage revolves!** This is no

different from the method of Jews and Christians in our time when they attack the religion of Islam in the media, highlighting what constitutes "terrorism" in their view and covering up the fact that Islam is the Religion of peace and civilization.

Note also that the original book from which the "Salafis" lifted these passages provides a **three-page explanatory footnote in small type** appended to passage (1) above. Of course they did not cite it or bring it up because they are not interested in deriving *hikma* -- wisdom -- but only in disseminating *su' al-zann* -- bad opinion -- about other Muslims!

Truly our Shaykh Mawlana Nazim Adil al-Haqqani spoke well when he said of the "Salafis":

These people are given (some) knowledge but no wisdom. Allah said: *yu'ti al-hikmata man yasha', wa man utiya al-hikmata utiya khayran kathiran* -- "He gives wisdom to whomever He will, and whoever is given wisdom, he has been given an immense goodness" (2:269). Allah Almighty never gave everyone wisdom. So many people, in American universities, are learning Islamic knowledge, but they are not *mu'mins* [Believers]. They haven't been given wisdom. They are only reading books. Wisdom is the sum of knowledge. Without wisdom knowledge is dead.

Nor do we publish the present booklet in order to persuade our accusers, for Allah said: "Verily you cannot make the dead hear and you can not make the deaf hear the call when they turn their backs and retreat" (27:80), however, we only address ourselves to our sincere Muslim brothers who have been exposed to their wiles and asked us to refute them once and for all, and praise belongs to Allah.

Below is an excerpt from the three-page explanatory footnote related to passages (1) and (2) above, which the "Salafis" covered up when citing the original text from *The Naqshbandi Way: A Guidebook for Spiritual Progress*:

Then Grandshaykh mentioned that Allah Almighty regards His slaves with the Eye of Equality. Does this need any explanation? Can anyone really object? How can they object, when each time they pray and read *Fatihah* they address Him Almighty as "Lord of the Worlds"? If He wasn't the "Lord of the Worlds" He would have described Himself as "The Lord of the Muslims"! If such people don't like to recognize what Grandshaykh says on this subject, then they will have to change the Qur'an so as to address Him as "The Lord of the Muslims" rather than "The Lord of the Worlds" -- and to do such a thing would certainly be blasphemous! So, if they object to the statement of our Grandshaykh that in the sight of the Creator all His

creatures are viewed with equality, and if they see this as being a mistake, they have, in effect, left Islam.

10.

THEY DENY THE STATUS OF PROPHETS AS INTERMEDIARIES BETWEEN ALLAH AND CREATION

This is a fundamental belief of the "Salafis" about which it is necessary to repeat warning all Muslims time and time again. The "Salafis" wrote in their book of misguidance: **"The Islaamic Belief [is]: No intermediary between Allaah and Man."** This is the "Salafi" Belief. As for the Islamic belief according to Ahl al-Sunna, it is phrased as follows by Qadi `Iyad in his book *al-Shifa'*:

Prophets and Messengers are intermediaries between Allah and His creation. They convey His commands and prohibitions, His warnings and threats to His creatures and they acquaint them with things they did not know regarding His commands, creation, majesty, power and His sovereignty.¹⁴

It may well be asked: Does the "Salafi" school's denial of intermediaries between Allah and creation not constitute disbelief? For belief in the status of Prophets is obligatory in Islam, and their role as intercessors is the corner-stone of their status.

¹⁴From the translation of Qadi `Iyad al-Maliki's *al-Shifa'* by `A'isha Bewley, Madinah Press, p. 277-278.

Furthermore, the intercessory role of non-Prophets is also well-established. It is stated clearly in the *`Aqida tahawiyya* of Imam al-Tahawi, in Ghazali's *al-Iqtisad* and the chapter on *`aqida* in his *Ihya'*, in the works of al-Ash`ari, and even in the *`Aqida wasitiyya* of Ibn Taymiyya. Imam Ghazali said in the section on doctrine of his *Ihya'*:

It is obligatory to believe in the intercession of first the prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with Allah Most High.¹⁵

The Prophet said in the hadith of the Great Intercession narrated in the last book of Bukhari's *Sahih* (book of *Tawhid*) and in the first book of Muslim's *Sahih* (book of *Iman*) that **four times he prostrates before Allah, intercedes, and is then given permission to bring out people from the Fire:**

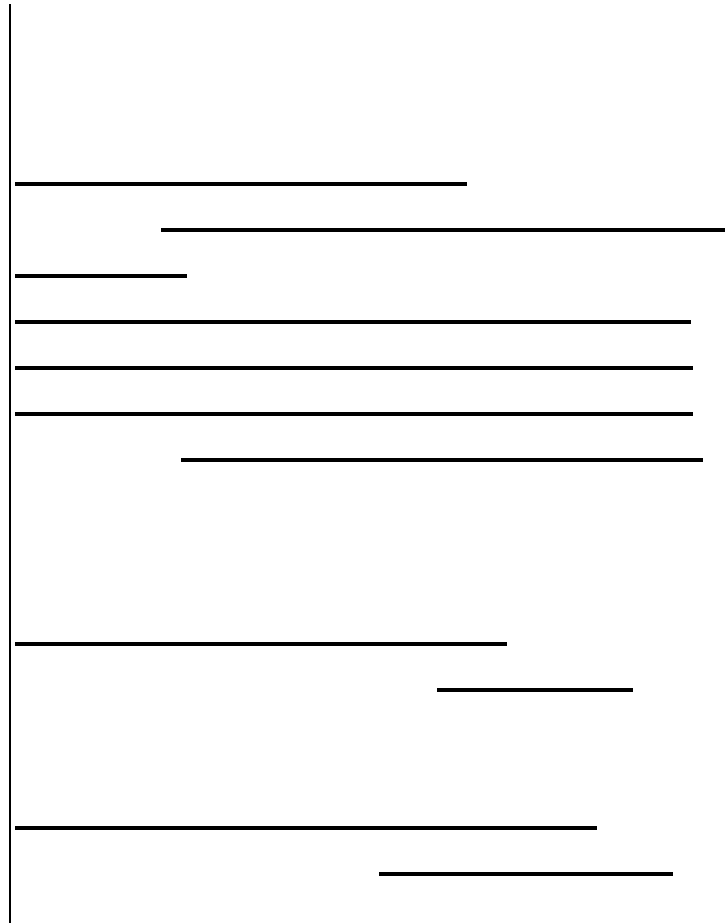
The Prophet talked to us saying: On the Day of Resurrection the people will surge one group after another like waves, and then they will come to Adam and say: "Please intercede for us with your Lord." He will say: "I am not fit for this. You should go to Ibrahim as he is the Intimate Friend (*khalil*) of the Beneficent." They will go to Ibrahim and he will

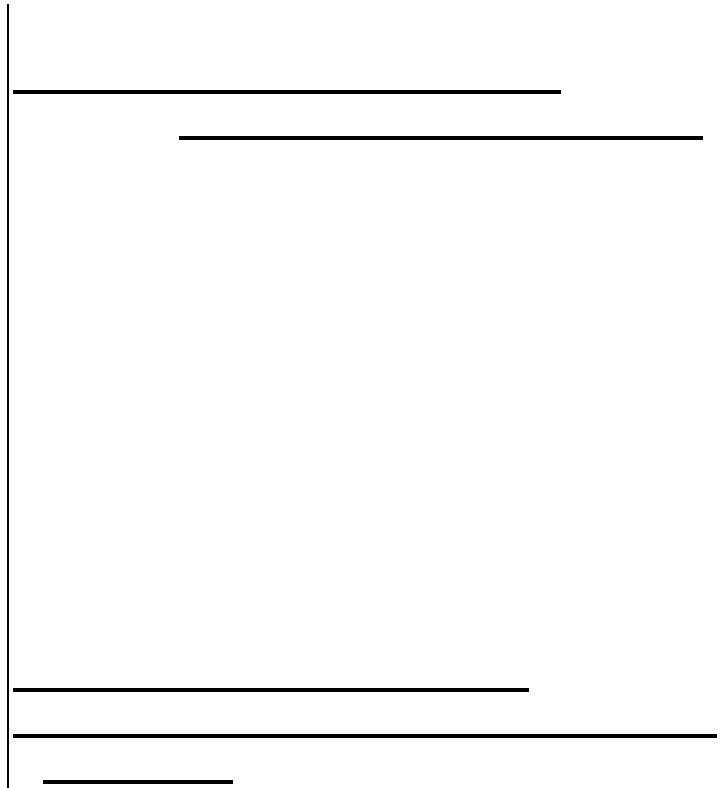
¹⁵al-Ghazali, *Ihya' ulum al-din* (beginning), trans. Nuh Keller in *Reliance of the Traveller* p. 824.

say: "I am not fit for this, but you should go to Moses as he is the one to whom Allah spoke directly." So they will go to Musa and he will say: "I am not fit for this, but you should go to `Isa as he is a soul created (directly) by Allah, and His Word (Be!)." They will go to `Isa and he will say: "I am not fit for this, but you should go to Muhammad." **They will come to me and I will say: "I can do it."** Then I will ask for my Lord's permission and it will be given....

I will return to praise Him with the same praises, and fall down prostrate before Him. Then it will be said: "O Muhammad, raise your head and speak, for you will be heard; ask, for you will be granted your request; intercede, for your intercession will be accepted." I will say: "O Lord, my Community! My Community!" And then it will be said: "Go and take out of the Fire all those who have in their hearts the smallest iota of faith." I will go and do so....





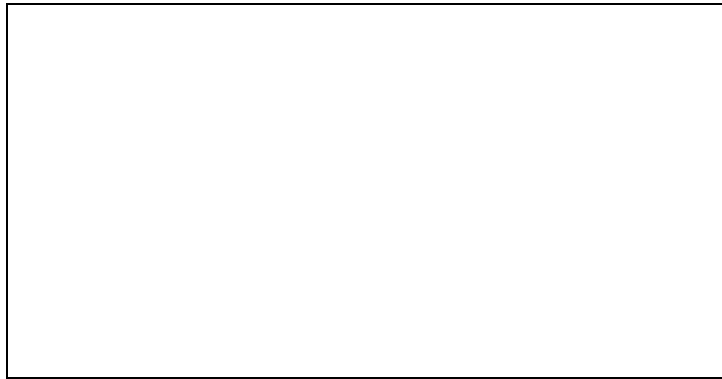


Note well that this fundamental and authentic hadith begins with the people's search for intermediaries with Allah among the Prophets, and

each Prophet advises them to seek another Prophet as intermediary until our Prophet says (upon him blessings and peace and upon all Prophets): "I WILL DO IT" -- does this not consist in Islamic belief, O "Salafis"?

Indeed the "Salafi" belief is the opposite of the above. Thus we see in a recent "Salafi" publication entitled *al-Wala' wa al-bara'* the frivolous statement that among the "ten actions that negate Islam" is "relying on an intermediary between oneself and Allah when seeking intercession"!¹⁶ The absurdity of this statement is glaring, since the meaning of "intercessor" is "intermediary." How can one at the same time seek an intermediary and refrain from relying on him? This would not be the act of a believer but of a duplicitous person. Besides language and logic it is clear in the hadith of the Great Intercession in Bukhari and Muslim that **the people will seek to rely upon intercessors among all the Prophets until they come to the Seal of Prophets, seeking to rely upon him for intercession, and he confirms that he is able to fulfill their request.** This is one of the matters in which the Prophet gloried in the hadith narrated from Jabir by Bukhari and Muslim: "I have been granted five things which no Prophet before me was given..." (and the fifth is:) "I was given *shafa`a* (intercession/mediation with Allah)."

¹⁶Muhammad Saeed al-Qahtani, *al-Wala' wa al-bara'* according to the *Aqeedah of the Salaf* (London: al-Firdous Ltd., 1993) p. 99.



What then is the import of reducing the Prophet's mediation to an "action that negates Islam" other than to reduce the status of the Prophet himself and cancel out his intercession? This is the natural, impious conclusion of "Salafi" philosophy, as expressed by their spokesman Muhammad `Uthaymin, who wrote the following in his commentary on Ibn Taymiyya entitled *Sharh al-`aqida al-wasitiyya*:

We believe that all messengers are created human beings who have none of the divine qualities of Allah.

Muhammad Uthaymin, *Sharh al-wasitiyya*

Compare, dear reader, this manner of speech with the words used by the scholars of *Ahl al-Sunna* on the same subject, and know with firm knowledge that such a demeaning reference to Prophets encapsulates the way in which Wahhabi and "Salafi" propagandists **deny the Prophet his due**, blessings and peace be upon him, which is sufficient in itself to convict them of extreme deviation from the beliefs of *Ahl al-Sunna* or worse. All Muslims East and West, in Europe, America, Africa, Southeast Asia and the Subcontinent should be clear that the "Salafi" Movement is the way of disgrace, error, and heresy, and our refuge is in Allah.

The sound position and the appropriate language on the topic are found in al-Qadi `Iyad's *al-Shifa'* in the section entitled: "On Allah honoring the Prophet with some of His own Beautiful Names and describing him with some of His own sublime qualities" where `Iyad says:

Know that Allah has bestowed a mark of honor on many of the Prophets by investing them with some of His names: for example He calls Ishaq and Isma`il "knowing" (*`alim*) and "forbearing" (*halim*), Ibrahim "forbearing" (*halim*), Nuh "thankful" (*shakur*), Musa "noble" (*karim*) and "strong" (*qawi*), Yusuf "a knowing guardian" (*hafiz*, *`alim*), Ayyub "patient" (*sabur*), `Isa and Yahya "devoted" (*barr*), and Isma`il "truthful to the promise" (*sadiq al-wa`d*)... **Yet He has preferred our Prophet**

Muhammad, may Allah bless him and grant him peace, since **He has adorned him with a wealth of His names** in His Mighty Book and on the tongue of His Prophets. We have gathered them together after reflecting on the subject and putting our memory to work since we were unable to locate anyone who had compiled more than two names nor anyone who had dealt with it to any great extent before. **We have recorded some of these names... There about thirty of them** [He then proceeds to list and explain them. They are: Ahmad, *al-Ra'uf*, *al-Rahim*, *al-Haqq*, *al-Nur*, *al-Shahid*, *al-Karim*, *al-`Azim*, *al-Jabbar*, *al-Khabir*, *al-Fattah*, *al-Shakur*, *al-`Alim*, *al-`Allam*, *al-Awwal*, *al-Akhir*, *al-Qawi*, *al-Sadiq*, *al-Wali*, *al-Mawla*, *`Afw*, *al-Hadi*, *al-Mu'min*, *al-Quddus/Muqaddas*, *al-`Aziz*, *al-Bashir*, *al-Nadhir*, *Ta Ha*, *Ya Seen*.]

Are not the above light-filled lines by Qadi `Iyad a far cry from blurting out "We believe that all messengers are created human beings who have none of the divine qualities of Allah"?

It is noteworthy that utter respect and veneration of the Prophet are among the foremost branches of belief (*iman*) spoken of by the Prophet in the famous hadith: "Belief is seventy and some branches..." This is shown by *al-hafiz* Imam Bayhaqi's treatment of this aspect of belief in Chapter 15 of his *Shu`ab al-iman* (2:200 #1528) entitled:

The Fifteenth Branch of Faith, Namely A Chapter On Rendering Honor To The Prophet, Declaring His High Rank, And Revering Him (*al-khamis `ashar min shu`ab al-iman wa huwa babun fi ta`zim al-nabi sallallahu `alayhi wa sallama wa ijlalihi wa tawqirih*).

Allah said in the Holy Qur'an:

Is it a matter of wonderment to men that We have sent Our revelation to a man from among themselves? that he should warn mankind and give the glad tidings to the Believers that they have with their Lord a truthful foothold/forerunner. But the unbelievers say: This is an evident sorcerer. (10:2)

The following are some of the commentaries on the expression "a truthful foothold/forerunner" (*qadama sidqin*):

"A truthful foothold/forerunner": Bukhari in his *Sahih* [book of *Tafsir* for Surat Yunus, ch. 1], Tabari in *Jami` al-bayan*, Qurtubi in *al-Jami` li al-ahkam*, Ibn `Uyayna in his *Tafsir*, Ibn Kathir in his *Tafsir*, Suyuti in *al-Durr al-manthur* and *al-Riyad al-aniqa*, Abu al-Fadl al-Maydani in *Majma` al-amthal*, Abu al-Shaykh (this is `Abd Allah ibn Muhammad al-Asbahani), Ibn Mardawayh in his *Tafsir*, Ibn Abi Hatim in his *Tafsir*, and others said,

on the authority of the Companions: `Ali ibn Abi Talib and Abu Sa`id al-Khudri, and the Tabi`in: al-Hasan, Qatada, Mujahid, Zayd ibn Aslam, Bakkar ibn Malik, and Muqatil: "It is Muhammad, blessings and peace upon him."

Qurtubi said: "It is Muhammad *sallallahu `alayhi wa sallam*, for he is an intercessor whom the people obey and who precedes them, just as he said: I will be your scout at the Pond (*ana faratukum `ala al-hawd*). And he was asked about its meaning and said: **It is my intercession, for you to use me as a means to your Lord** (*hiya shafa`ati tawassaluna bi ila rabbikum*)." Ibn Kathir mentioned the latter meaning in his *Tafsir* (2:406, 4:183) as well as al-Razi the renewer of the Sixth Islamic Century in his *Tafsir* (8:242).

al-Hakim al-Tirmidhi (d. 320) said: "Allah gave him precedence (*qaddamahu*) with the Praiseworthy Station (*al-maqam al-mahmud*)." Qurtubi mentioned it.

Suyuti said: "Ibn Jarir al-Tabari and Abu al-Shaykh narrated that al-Hasan said: It is Muhammad blessings and peace upon him, who is an intercessor for them on the Day of Rising; and Ibn Mardawayh narrated from `Ali ibn Abi Talib through al-Harith and from Abu Sa`id al-Khudri through `Atiyya: It is Muhammad blessings and peace upon him, he is an

intercessor in truth on their behalf on the Day of Rising."

11.

THEY DENY THE REALITY OF INTERCESSORS ON THE DAY OF JUDGMENT

The denial of the reality of intercessors on the Day of Judgment is a grave heretical belief of the "Salafis" closely linked to the previous question, which is their denial of the status of Prophets as intermediaries between Allah and creation. The former is a natural conclusion of the latter, for it is easy to deny the intercession of everybody else after one denies that of Prophets, and we seek refuge in Allah from misguidance.

They adduced as their evidence against intercessors on the Day of Judgment the following narration, in their words:

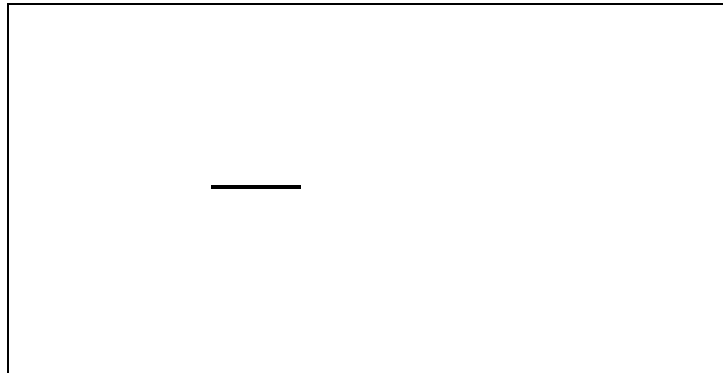
"There is none of you but his Lord will certainly talk with him without any spokesman between him and his Lord." (Sunan Ibn Maajah)

Answer:

As we said before, the method of "Salafis" is based on cutting the truth out of its context and altering it. They do this with Qur'an and hadith, so it is no wonder they also do it with the words of ordinary people! First of all, **the hadith in**

Arabic did not state spokesman but translator (*turjuman*); second, the hadith is narrated by Bukhari and Muslim who should be cited rather than Ibn Majah; third, its complete form both in Bukhari (book of *Zakat*) and Muslim **and in Ibn Majah** reads as follows, as narrated from the Prophet by Hatim ibn `Adi:

"There is none of you but his Lord will certainly talk with him on the Day of Resurrection without any translator between him and his Lord. He will search and not find anything ahead of him, then he will see the Fire in front of him. Therefore, whoever among you is able, let him protect himself from the Fire, even with half a date."





The meaning of the hadith is NOT that there will not be one or more intercessors between human beings and Allah on the Day of Judgment. If anyone claims this, the hadith itself refutes him, since *tarjuman* means *al-mu`abbir`an lughatin bi lugha* or "One who expresses one language with another language" as stated by Ibn Hajar in *Fath al-Bari* (1989 ed. 1:46). That is: interpreter or translator, not intercessor! Another, more important reason is that intercession on the Day of Judgment is a fundamental tenet of belief and is established without the shadow of a doubt. O "Salafis"! **Have you not heard that the Prophet intercedes for his Community on the Day of Judgment? Do you claim that you have no need for his intercession?**

Rather, the meaning of the hadith is -- among others -- that the Believers shall see Allah face to face and be able to hear His speech directly, and that one should **send ahead sadaqa and good deeds that will speak for him in Allah's presence**, as opposed to the fate of the disbelievers, concerning whom Allah said:

This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to

what they used to earn. And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen ? And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.(36:65-67)

And it is elucidated by `Adi ibn Hatim's other narration in Bukhari whereby the Prophet said:

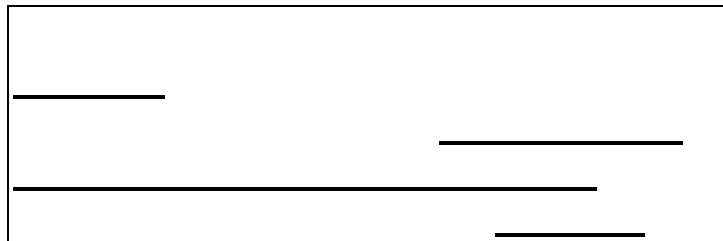
.... Each one of you will stand in front of Allah and **there will be neither a curtain nor an interpreter between him and Allah**, and Allah will ask him: "Did I not bestow wealth on you?" He will reply in the affirmative. Allah will further ask: "Did I not send a Messenger to you?" And again he will reply in the affirmative Then he will look to his right and he will see nothing but Hell-fire, and he will look to his left and he will see nothing but Hell-fire. Therefore, let each of you save himself from the Fire even by giving half a date-fruit (in charity). And if you do not find half a date-fruit, then let it be a good pleasant word (to your brethren).¹⁷

¹⁷English Volume 2, Book 24, Number 494.



It is established that among the Believers of the Prophet's Community a great many will enter Paradise without reckoning whatsoever, and the first one of them will not enter Paradise except holding the next one with his hand, and so forth until the last one, so that they will all enter at the same time. Sahl ibn Sa`d related it from the Prophet, as narrated by Bukhari in his *Sahih*:

The Prophet said: "Seventy thousand or seven hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding fast to each other, and the first of them shall not enter until the last of them enter, and their faces will have a glitter like that of the moon at night when it is full."¹⁸



The fact that the above takes place without reckoning is established by the following hadith from Ibn `Abbas in the same book of Bukhari:

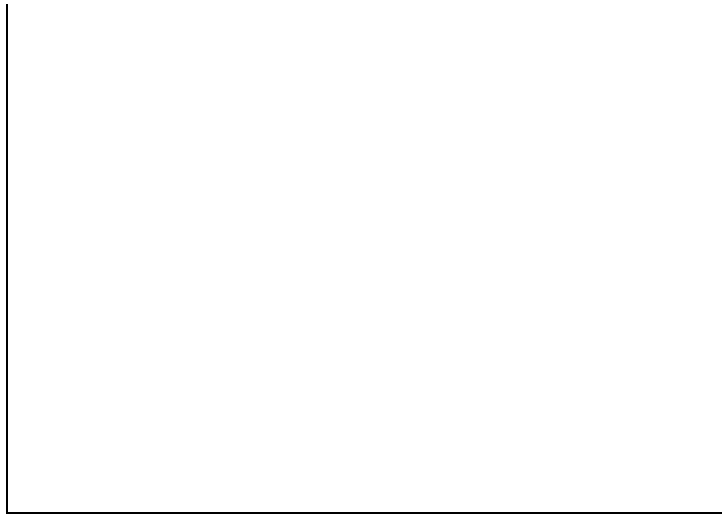
The Prophet said: The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and

¹⁸English Volume 8, Book 76, Number 560.

another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel: "Are these people my followers?" He said: "No, but look towards the horizon." I looked and saw a very large multitude of people. Gabriel said: "Those are your followers, and there are seventy thousand of them in front of them who will neither have any reckoning of their accounts nor will receive any punishment." I asked: "Why?" He said: "They used not to treat themselves with cauterization nor amulets, nor to see auguries and omens in birds, and they relied solely upon their Lord." On hearing this, `Ukkasha ibn Mihsan stood up (*qama ilayhi*) and said to the Prophet: "Invoke Allah to make me one of them." The Prophet said: "O Allah, make him one of them." Then another man stood up (*qama ilayhi*) and said to the Prophet: "Invoke Allah to make me one of them." The Prophet said: `Ukkasha has preceded you with this request."¹⁹



¹⁹English Volume 8, Book 76, Number 549. (This translation contains grave errors and we caution the reader against it.)



It is further established that the Prophet will be present as an intercessor with Allah's permission for a great many more, specifically "waves upon waves of people," as in the hadith of the Great Intercession already mentioned.

We also see that the Prophet explicitly stated that he would literally **ARGUE** and **PLEAD** in the manner of a lawyer on behalf of his Community. Sa`id ibn al-Musayyib relates: When the death of Abu Talib approached, Allah's Apostle came to him and said:

"Say: *la ilaha illallah*, a word with which I will be able to defend you / argue for you / witness on your behalf (*uhajja laka*) in Allah's presence."

It is narrated through several chains by Bukhari in his *Sahih* from Sa`id ibn al-Musayyib's father, and also by Muslim in his *Sahih* with the wording: "to witness for you."



Even the "Salafis" have precluded themselves from arguing with the meaning of the above hadith, as they have mentioned it in the introduction to their rendering of the Holy Qur'an (Khan-Hilali translation). We would therefore like to ask those of them that attacked the Naqshbandis for their belief in the reality of intercessors on the Day of Judgment : **Do you still deny that the Prophet asked his uncle Abu Talib to say the *shahada* so that he would argue before Allah on his behalf? And is that not enough proof for you that there is such a thing as intercession for the**

Believers and permission from Allah for someone to defend their interests in the Divine court?

Allah also said:

On the Day We shall call together all human beings with their respective Imams (17:71)

which Ibn `Abbas said, according to al-Nasafi in his *Tafsir*, meant: they will be raised with their leader in their time, whether in good or in evil. So those who follow leaders of innovation and misguidance will be raised behind them at that time, while those who followed and obeyed the keepers of the Sunna and the callers to good will be raised behind them. This is why the Prophet emphasized that *bay`a* (fealty or pledge) is an obligation upon each person, and he said, as related by Bukhari in his *Sahih* (penultimate chapter of the Book of Prophets):

... There will be no Prophet after me but there will be successors, and many of them. They said: What is your order for us? He said: Stand by your pledge to the first one, and then to the first one (who succeeds him; and so forth). Give them their rights, for verily, Allah will be asking them about their custodianship.

However, we see that those who betrayed their pledge to the Successors of the Prophet in our time are the Wahhabis -- the forerunners of present-day "Salafis" -- who

were declared *bughat* or rebels by the consensus of the scholars, as stated by Imam Ibn `Abidin in his commentary entitled *Radd al-muhtar `ala al-durr al-mukhtar* (3:309), in the chapter entitled *Bab al-Bughat* (Chapter on Rebels):

The name of *Khawarij* is applied to those who part ways with Muslims and declare them disbelievers, as took place in our time with the followers of Ibn `Abd al-Wahhab who came out of Najd (in the Eastern Arabian peninsula) and attacked the Two Noble Sanctuaries (Mecca and Madina). They (Wahhabis) claimed to follow the Hanbali school, but their belief was such that, in their view, they alone are Muslims and everyone else is a *mushrik* (polytheist). Under this guise, they said that killing Ahl al-Sunna and their scholars was permissible, until Allah the Exalted destroyed them in the year 1233 (1818 CE) at the hands of the Muslim army.

More proofs will be adduced for the above in the next section. Every Muslim should memorize such proofs in order to protect himself from those who propagate deviations and misguidance in the *Umma*, and our reliance is on Allah.

12.

THEY DENY THAT INTERCESSION MAY SAVE ONE FROM THE FIRE BY ALLAH'S PERMISSION

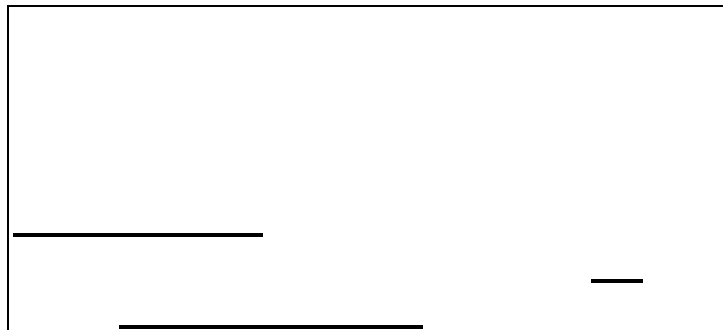
The "Salafis" deny absolutely that Allah gives permission to human beings to take out fellow human beings from the Fire. They camouflage their deviated belief by quoting the hadith of the Prophet from Abu Hurayra:

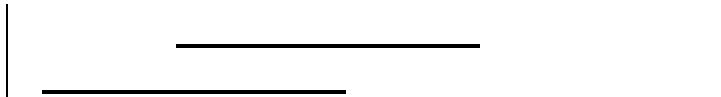
"O People of Quraysh, secure deliverance from Allaah (by doing good deeds). I cannot help you at all against Allaah. O sons of Abdul-Muttalib, I cannot help you at all against Allaah; O (my uncle) Abbas ibn Abdul-Muttalib, O (my aunt) Safeeyah, I cannot help you at all against Allaah; O Faatimah, daughter of Muhammad, ask me whatever you like, but I have nothing which can help you against Allaah." (Saheeh Muslim, Vol 1, Hadith #402, English Translation)

However, they have failed as usual to understand the actual meaning of this hadith **although it is explicit enough in their own text!** nor have they placed this hadith in the context of what is firmly established and obligatory to believe in Islam. The meaning of the hadith is that the Prophet was ordered by Allah to declare that he cannot help anyone, even his own relatives both near and far, **AGAINST ALLAH** or **APART FROM HIM**, that is, if

they die in unbelief. The reason for this is that there is no intercession for the unbelievers. The correct translation of the hadith of Muslim is:

When the verse: "And warn thy nearest kindred" (26:214) was revealed, the Prophet said: "O assembly of the Quraysh! Ransom your souls from Allah, for I can avail you nothing without Allah! O sons of `Abd al-Muttalib, I can avail you nothing without Allah! O `Abbas son of `Abd al-Muttalib, I can avail you nothing without Allah! O Safiyya aunt of Allah's Messenger, I can avail you nothing without Allah! O Fatima, daughter of Allah's Messenger, ask me what you will, but I can avail you nothing without Allah!"





Furthermore, as we have already said, there is intercession for the believers, and one of the fundamentals of belief in Islam is to know that Allah will allow intercession with Him to take place on the Day of Judgment, and he will give permission for certain elect people to go and take out from the Fire whomever they choose.

It may be that such benefit will be denied to those who deny its existence! As for us, we believe in it, according to the religion of Islam and the doctrine of Ahl al-Sunna, and we have our proofs against those who open the doors of heresy and deviation, and we seek refuge in Allah from those who call Muslims to misguidance.

Following are three authentic proofs for the tenet that intercession saves one from the Fire by Allah's permission:

- The hadith of the Great Intercession narrated by Bukhari, already cited above, whereby the Prophet four times is told: "Go and take out from the Fire whoever has a modicum of faith..." or "whoever said *shahada*."

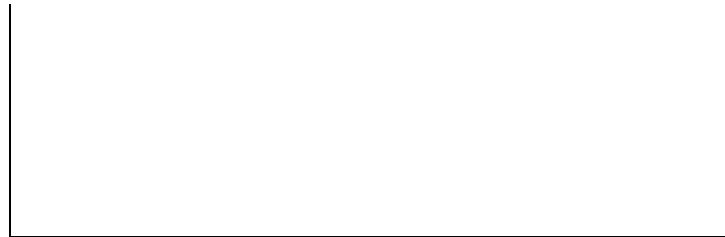
- The hadith, narrated by Bukhari, of the Prophet's promise of intercession for his uncle Abu Talib if only he declares the *shahada*. This has also already been cited.

- The hadith of Anas ibn Malik in Tirmidhi with a good chain, and he said it is *hasan gharib*:

Anas asked the Prophet to intercede for him and he replied: "I will do it (ana fa`il)." Anas asked: "O Messenger of Allah, where should I look for you on the Day of Resurrection?" The Prophet said: "First look for me at the Bridge." He said: "What if I don't find you at the Bridge?" The Prophet said: "Look for me at the Balance." He said: "What if I don't find you at the Balance?" The Prophet said: "Then look for me at the Pond, for I will not be absent from these three places."

Narrated by Tirmidhi with a sound chain in his *Sunan (hasan gharib)* and Ahmad in his *Musnad*. al-Mundhiri cites it in *al-Tarhib* (4:425) and al-Zabidi in the *Ithaf* (10:495).



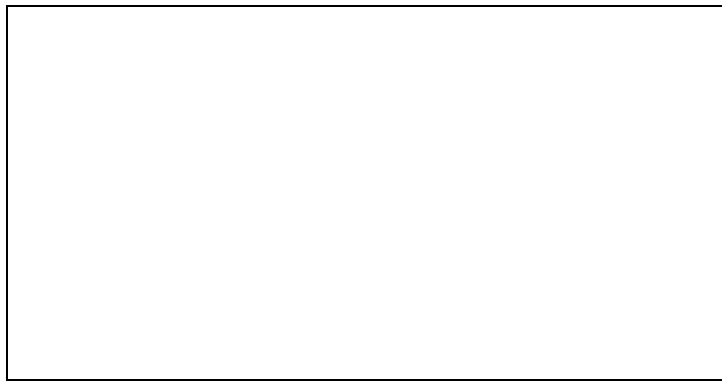


- The hadith from Jabir narrated by Muslim and Ahmad, and the latter also narrates it from Abu Hurayra, whereby the Prophet said:

"My similitude with you is that of a man who built a fire into which grasshoppers and moths began to fall, while the man is trying to prevent them. Similarly, I am holding you by your waist-knots away from the Fire, but you break free from my hand."

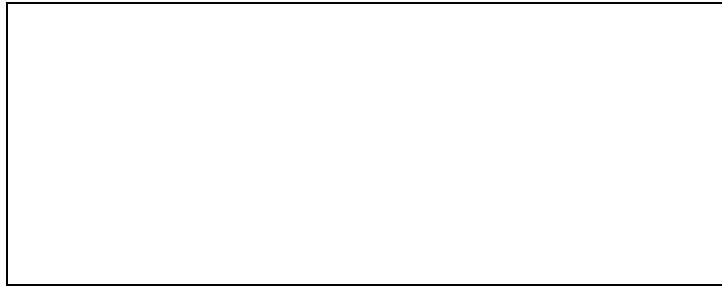


- The hadith of Abu al-Jad`a who narrated that the Prophet said: "More men will enter Paradise through the intercession of one man than there are people in the tribe of Banu Tamim." They asked him: "Other than you?" He said: "Other than me," and it was said Uways al-Qarani was meant. Tirmidhi (*hasan sahih gharib*), Ibn Majah, Ahmad through three chains, and al-Hakim (*sahih*).

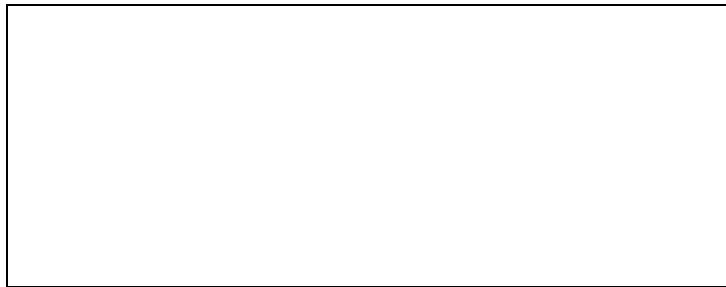


- The hadith narrated from Abu Umama by Ahmad through three good chains whereby the Prophet said:

Verily, there will enter Paradise through the intercession of a single man who is not a Prophet, as many people as there are in the two locations of the tribes of Rabi`a and Mudar -- or in one of them (the narrator is uncertain).



- The hadith of Abu Sa`id al-Khudri and Anas who respectively narrated that the Prophet said: "One will be told: Stand, O So-and-so, and make intercession, and he will stand and make intercession for his tribe and his family and for one man or two men or more according to his works." Tirmidhi (*hasan*), Ahmad through two chains, and al-Bazzar in his *Musnad*.



13.

THEY BELIEVE NO KNOWLEDGE IS HIDDEN FROM THEM IN ALL OF ISLAM

This is another one of the fundamental "Salafi" tenets of misguidance, by which they believe that there is no knowledge in all Islam except it is readily attainable by them, although the Imams of the Sunna have said that he who claims to have knowledge, he is a *jahil* and ignoramus. Yet the "Salafis" say in their pernicious booklet against the Naqshbandis:

The Islaamic Belief [is]: No hidden knowledge in Islaam, everything is given in the Qur'aan and Sunnah.... The Naqshabandi Belief [is]: Sheikh has hidden knowledge.

You will also often find the "Salafis" quoting Allah's verse: **Today I have completed your Religion for you** (5:3) as a false proof against the status of *`ulama* and *shaykhs* of guidance in Islam.

Answer:

The delusion that "no Islamic knowledge is hidden from me if only I decide to find it in the books," is the Westernized

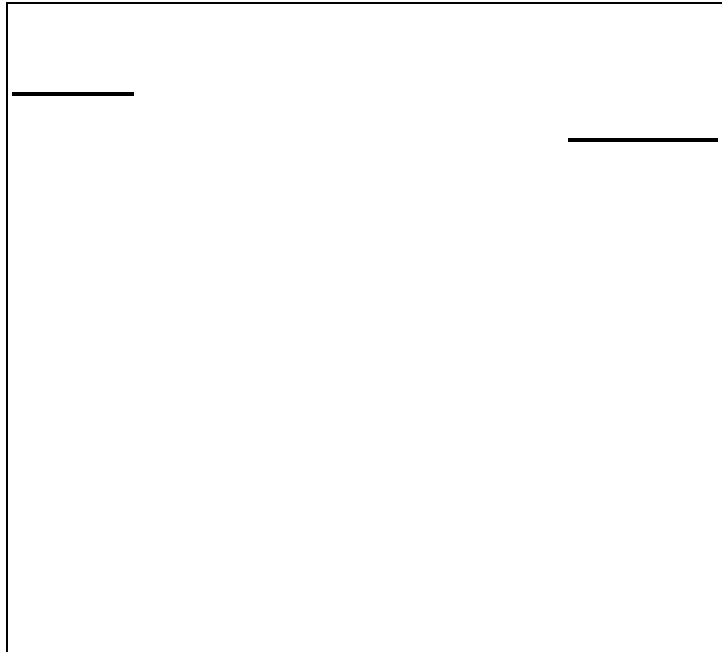
belief of the "Salafis" who rebel against the idea of having an Imam of *fiqh* or *tasawwuf* and whose idea of the Qur'an and the Sunna is that they are found directly in books.

However, *Ahl al-Sunna's* definition of the Qur'an is "Allah's speech preserved in the breasts of the people, recited with the tongue, and written in the *masahif*" as stated by Imam Tahawi in his *`Aqida*, and before him by Imam Abu Hanifa in *al-Fiqh al-akbar*. The Qur'an was never revealed, nor transmitted, except to the heart of the Prophet and from him to the hearts of the Companions. Therefore it is taken and understood NOT from the books -- as is taught by Jewish and Christian professors in non-Muslim academies -- but from Allah's *awliya'*, the scholars of knowledge who are the full beneficiaries of the Prophet, as the Prophet stated:

"The scholars of knowledge are the inheritors of Prophets."

It is narrated from Abu al-Darda by Tirmidhi, Abu Dawud, Ibn Majah, Ahmad (5:196), Ibn Hibban in his *Sahih*, Bayhaqi in the *Shu`ab al-iman*, Darimi in the *Muqaddima* of his *Sunan*, and Bukhari in the Book of Knowledge in his *Sahih* in *mu`allaq* form (i.e. without chain), in the heading of the chapter entitled: **Knowledge must precede talk and action.** al-Raghib al-Asfahani (d. 425) said in his dictionary *Mufradat alfaz al-qur'an* under the entry *w-r-th*: "Suyuti said: Shaykh Muhyiddin al-Nawawi was asked about it and he said it was weak (*da`if*) -- that is: in its chain

-- even if it is true (*sahih*) -- that is: in its meaning. al-Mizzi said: This hadith has been narrated through chains which attain the rank of *hasan*. It is as al-Mizzi said, and I have seen fifty chains for it, which I collected in a monograph. Here end Suyuti's words."



The above is the reason why this inheritance of knowledge is distributed unequally among the people, so that it must be painstakingly gathered, verified, studied, and preserved from mouth to mouth and heart to heart with Allah's guarantee. Hence Allah said:

Above every person of knowledge there is one endowed with greater knowledge. (12:76)

If the "Salafis" believe in the above verse, then each and every one of them, young or old, educated or self-taught, is forced to admit that above him stands someone endowed with greater knowledge: **therefore there is always hidden knowledge in relation to those endowed with less knowledge.** If they but believe, then they must submit to the rule spelled out for the rebellious by Shaykh `Abd al-Qadir al-Jilani in his *Ghunya li talibi tariq al-Haqq* (p. 840):

Let it be fully realized that Allah Almighty has made it the customary practice that there be on the earth the *shaykh* and the *murid*, the companion and the one whose company is kept, the follower and the one who is followed. This has held since the time of Adam and will hold until the rising of the Hour.

This is because knowledge is not given to everyone but it the province of the elect *`ulama*, such as the great Imams and scholars of *fiqh*, *hadith*, and *tasawwuf* and those who transmit the knowledge of Qur'an and Sunna

from them. The hadith and the *ayat* quoted above indicate that Allah endows such scholars of knowledge with a power of guidance which He does not give to everyone. That is why their intelligence is sharper than that of others, their inspiration (*ilham*) is more reliable, and their vision (*firasa*) truer.

Imam Malik commented on Allah's verse: **He brings wisdom to whomever He will** (2:269) by saying:

Indeed, it comes firmly to my heart (*innahu layaqa`u fi qalbi*) that "wisdom" means intelligence (*fiqh*) of Allah's Religion, and a matter which Allah causes to enter into the hearts out of His mercy and grace.²⁰

The saint or scholar in Islam never brings a new Revelation, but his task is to distribute to the people the blessings of the Prophet in the form of his teachings and goodness, as in the following example, also from Imam Malik:

Abu Mus`ab said: I went in to see Malik ibn Anas. He said to me: "Look under my place of prayer or

²⁰ Suyuti, *al-Riyad al-aniqa* p. 144-145. Note, dear reader, that if a Muslim dared say the above words of Imam Malik which we have highlighted in bold letters, he might well find himself condemned by the "Salafis" as a *mushrik*, *kafir*, and person of *bid`a* in Islam, although it is a common expression among the scholars!

prayer-mat and see what is there." I looked and I found a certain writing. He said: "Read it." It contained the account of a dream which one of his brothers had seen and which concerned him. Malik said: "I saw the Prophet in my sleep. He was in his mosque and the people were gathered around him, and he said: **I have hidden for you under my pulpit (*minbar*) something good -- or: knowledge -- and I have ordered Malik to distribute it to the people.**" Then Malik wept, so I got up and left him.

Ibn al-Jawzi relates it in the chapter entitled "Layer 6 of the People of Madina" of his book *Sifat al-safwa*.

All the above applies even more to the Sunna, which will continue to remain a closed book to the "Salafis" until they recognize the primacy of understanding the meanings over their superficial regurgitation of the words. For it is those who do not follow a *madhhab* who are the most likely to reject the authentic *Sunna* of the Prophet, misunderstand it, and misrepresent it as we see the "Salafis" do time and again. Dr. Ta Ha Jabir al-'Alwani stated in his book *The Ethics of Disagreement in Islam* (p. 119):

The master perpetrators of disagreement in our own times do not have a single plausible basis for justifying their differences. They are not *mujtahidun* or persons capable of independent reasoning or analytical thought. They are, rather,

unthinking followers (*muqallidun*) of those among them who raise their voices to proclaim that they are not in fact 'followers' nor do they believe in the 'duty to follow.' They claim that they derive their rulings and opinions directly from the Qur'an and the *Sunnah* of the Prophet, peace be upon him. In reality, they cling to some books of hadith and follow in the footsteps of their authors in all matters pertaining to the authenticity of a hadith and the trustworthiness and reliability of its narrators.... On the basis of studying a single book on this vast subject, a person cannot justifiably elevate himself to the position of a *mujtahid*.

It is such pseudo-scholars, and all those who hop, skip, and jump with them over the *fiqh* of the Schools to interpret the hadith according to their whims, who expose themselves to destruction. Allah has misguided such people by the consensus of the experts of *fiqh* and hadith among the Imams of the *Salaf*. Following is evidence to this effect from Ibn Abi Zayd al-Qayrawani's *Kitab al-jami` fi al-sunan*:

Ibn `Uyayna said: "Hadith is liable to misguide all except the jurists" (*al-hadithu mudillatun illa li al-fuqaha'*).

Ibn Wahb said: "Every memorizer of hadith that does not have an Imam in *fiqh* is misguided (*dall*),

and if Allah had not rescued us with Malik and al-Layth (ibn Sa`d), we would have been misguided."²¹

`Ali al-Qari said in his book *Mu`taqad Abi Hanifa al-Imam fi abaway al-rasul `alayhi al-salat wa al-salam* (p. 42):

The early scholars said: The hadith scholar without knowledge of *fiqh* is like a seller of drugs who is no physician: he has them but he does not know what to do with them; and the *fiqh* scholar without knowledge of hadith is like a physician without drugs: he knows what constitutes a remedy, but he does not dispose of it.

al-Sakhawi in his biography of Ibn Hajar entitled *al-Jawahir wa al-durar* relates similar views:

al-Fariqi said: "One who knows chains of hadith but not the legal rulings derived from them cannot be counted among the scholars of the Law." His student Ibn Abi `Asrun (d. 585) also followed this view in his book *al-Intisar....*

al-Dhahabi said: Pursuing the study of hadith is other than the hadith itself.

²¹Ibn Abi Zayd, *al-Jami` fi al-sunan* (1982 ed.) p. 118-119.

Abu Shama related:... al-A`mash (the great *Tabi`i* d. 148) said: "The hadith that jurists circulate among themselves is better than that which hadith narrators circulate among themselves." Someone criticized Imam Ahmad ibn Hanbal, may Allah have mercy upon him, for attending the circle of Imam Shafi`i and leaving the circle of Sufyan ibn `Uyayna. Ahmad told him: "Keep quiet. If you miss a hadith with a shorter chain you can find it with a longer chain and it will not harm you. But if you do not have the reasoning of this man (al-Shafi`i) I am afraid you will not be able to find it."²²

The "Salafis" are particularly averse to the fact that Allah continues to send inspiration and guidance upon the people in the person of the scholars of knowledge, even after the time of the Prophet. They react by saying: "How can a *shaykh* tell me something which I don't know already when Allah said: **Today I have completed your Religion for you** (5:3)?" Our reply to them is what Imam Suyuti replied to those who like to probe into the meanings of the *mutashabihat* of Qur'an: "**You do not even know how the bread that you eat proceeds in your body, or how you are able to pass water, and yet you want to talk of Allah's *istiwa*?!"**²³ And we repeat to them the warning of

²²Sakhawi, *al-Jawahir wa al-durar fi tarjamat shaykh al-islam Ibn Hajar*, ed. Hamid Abd al-Majid and Taha al-Zayni (Cairo: wizarat al-awqaf, 1986) p. 20-23.

²³Suyuti, *al-Hawi li al-fatawi* (Dar al-kitab al-`arabi) 2:454.

the scholars, that if you want to be self-taught, or acquire Western-style doctorates (rather than traditional *ijazas* and *isnads*) so that you then write books on the Fundamentals of Islam, you will in fact be like the chicken who calls himself an eagle, except that it cannot fly.

14.

THEY QUOTE QUR'AN AGAINST HADITH

One of the tenets of "Salafi" philosophy is their disbelief in the hadiths of the Prophet which contradict their opinion. Thus they deny the reality of the *abdal*, Allah's great saints to whom He granted a rank of blessing and favor in creation through which all of creation benefits. They even adduce verses of Qur'an to justify their blind and irrational rejection of them. We find the following in the "Salafi" book of misguidance:

The Islaamic Belief [is]: Allaah is in charge of creation [because] Allaah (Subhaanahuwata`ala) says "And Allaah is a Wakil (Guardian) over all things" (11:12) [and] "He (Allaah) arranges (every) affair from the heavens to the earth" (Qur'aan, Chapter 32, Verse 4) [But] The Naqshbandi Belief [is]: Shaykh is in charge of creation.

Answer:

It is part of the belief of Muslims that the *abdal* or Substitute-saints exist -- so called because, as the Prophet said (see below), "None of them dies except Allah substitutes another in his place" -- and that they are among

the religious leaders of the Community concerning whom there is no doubt among Muslims. No less than Ibn Taymiyya writes at the end of his *`Aqida wasitiyya*:

The true adherents of Islam in its pristine purity are *Ahl al-Sunna wa al-Jama`a*. In their ranks the truthful saints (*siddiqin*), the martyrs, and the righteous are to be found. Among them are the great men of guidance and illumination, of recorded integrity and celebrated virtue. The Substitutes (*abdal*) and the Imams of religion are to be found among them and the Muslims are in full accord concerning their guidance. These are the Victorious Group about whom the Prophet said: "A group within my Community manifestly continues to be in the truth. Neither those who oppose them nor those who abandon them can do them harm, from now on until the Day of Resurrection."²⁴

The Prophet emphasized in many authentic narrations the benefits brought to all creation through the intercession of Allah's saints and their standing with Him. Suyuti in his *fatwa* on the *abdal* in his *Hawi li al-fatawi* provided many examples of this type of universal intercession from which we quote the following:

1. Imam Ahmad ibn Hanbal narrates in his *Musnad* (1:112):

²⁴Ibn Taymiyya, *`Aqida wasitiyya* (Salafiyya edition) p. 36.

... The people of Syria were mentioned in front of `Ali ibn Abi Talib while he was in Iraq, and they said: "Curse them, O Commander of the Believers." He replied: "No, I heard the Messenger of Allah say: **The Substitutes (*al-abdal*) are in Syria and they are forty men, every time one of them dies, Allah substitutes another in his place. By means of them Allah brings down the rain, gives (Muslims) victory over their enemies, and averts punishment from the people of Syria.**" al-Haythami said: "The men in its chains are all those of the *sahih* except for Sharih ibn `Ubayd, and he is trustworthy (*thiqa*)." Sakhawi mentions this narration in his *Maqasid* (p. 33 #8) and says the same. However, he is of the opinion that it is more likely a saying of `Ali himself.



It is noteworthy that despite its chain to the Prophet, which is sound without contest, Ibn Taymiyya in his book *al-Furqan bayna awliya' al-Rahman wa awliya' al-shaytan* nevertheless rejects the authenticity of the hadith on the grounds that the group of `Ali in Iraq was better than the group of Mu`awiya in Syria -- may Allah be pleased with both of them -- so he does not understand why the *Abdal* should be found among the latter! The truth is that the identification of the *Abdal* with Syria does not preclude the above, nor is it limited to the time of the Companions, as established by the statements of Qatada (see below, #3), Wahb ibn Munabbih (#6), Shafi`i, Bukhari, Nawawi (#7), and others. In fact, the Prophet mentioned (#5) that they would be found in Syria right up to the time of the Mahdi.

2. al-Hakim narrated the following which he graded sound (*sahih*), and al-Dhahabi confirmed him:

`Ali said: "Do not curse the people of Syria, for among them are the Substitutes (*al-abdal*), but curse their injustice."

The above is a narration of `Ali not attributed to the Prophet. Note, however, that any religious knowledge unattainable through *ijtihad* and authentically conveyed from one of the Companions is considered a hadith by the experts of that science.

3. Tabarani said in his *Mu`jam al-awsat*:

Anas said that the Prophet said: "The earth will never lack forty men similar to the Friend of the Merciful [Prophet Ibrahim], and through them people receive rain and are given help. None of them dies except Allah substitutes another in his place." Qatada said: "We do not doubt that al-Hasan [al-Basri] is one of them."

Ibn Hibban narrates it in *al-Tarikh* through Abu Hurayra as: "The earth will never lack forty men similar to Ibrahim the Friend of the Merciful, and through whom you are helped, receive your sustenance, and receive rain."

4. Imam Ahmad also narrated in the *Musnad* (5:322) through `Abd al-Wahhab ibn `Ata':

The Prophet said: "The Substitutes in this Community are thirty like Ibrahim the Friend of the Merciful. Every time one of them dies, Allah substitutes another one in his place." Ahmad said: "Other than this is also narrated from `Abd al-Wahhab, but it is denounced (*munkar*)."



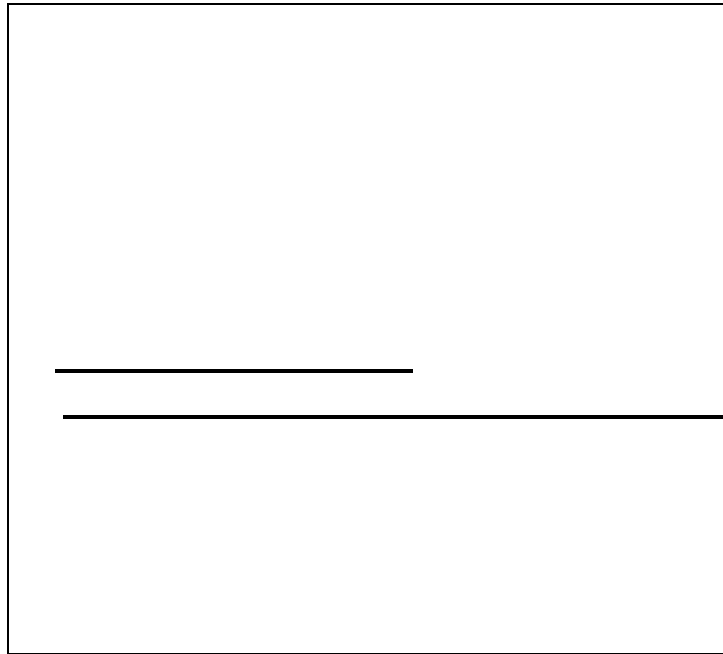


Hakim Tirmidhi cites it in *Nawadir al-usul* and Ahmad's student al-Khallal in his *Karamat al-awliya'*. Haythami said its men are those of the *sahih* except `Abd al-Wahid who was declared trustworthy by al-`Ijli and Abu Zar`a (as well as Yahya ibn Ma`in). He is one of the narrators of Imam Muslim and also Tirmidhi.

5. Abu Dawud through three different good chains the "Book of the Mahdi" in his *Sunan* (English #4273), Imam Ahmad in his *Musnad* (6:316), Ibn Abi Shayba in his *Musannaf*, Abu Ya`la, al-Hakim, and Bayhaqi narrated:

Umm Salama the wife of the Prophet related that the Prophet said: "Disagreement will occur at the death of a Caliph and a man of the people of Madina will come forth flying to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the *Maqam*. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and

Madina, and when the people see that, the
Substitutes (*abdal*) of Syria and the best people
(*`asaba*) of Iraq will come to him and swear
allegiance to him between the *rukn* and the
maqam..."



6. Imam Ahmad cited in *Kitab al-zuhd*, also Ibn Abi al-Dunya, Abu Nu`aym, Bayhaqi, and Ibn `Asakir narrated from Julays:

Wahb ibn Munabbih said: I saw the Prophet in my sleep, so I said: "Ya Rasulallah, where are the Substitutes (*budala'*) of your Community?" So he gestured with his hand towards Syria. I said: "Ya Rasulallah, aren't there any in Iraq?" He said: "Yes, Muhammad ibn Wasi`, Hassan ibn Abi Sinan, and Malik ibn Dinar, who walks among the people similarly to Abu Dharr in his time."

7. Nawawi in *Bustan al-`arifin* (1985 ed. p. 31) mentions that the hadith master Hammad ibn Salama ibn Dinar (d. 167) was considered to be one of the *abdal*. Sakhawi in his notice on the narrations of the *abdal* already referred to said:

What makes this hadith stronger and indicates its currency among the Imams is the statement of our Imam, al-Shafi`i, concerning a certain man: "We considered him one of the *abdal*," and Bukhari's statement concerning another: "They did not doubt that he was one of the *abdal*," and other than these two among the highly meticulous scholars, hadith masters, and imams [such as Qatada and Wahb, see above] also used this description for other people, stating that they were of the *abdal*.

It is extremely telling that in their derogatory references to the *abdal*, the "Salafis" never mention the above strong reports and evidence from the scholars, but only mention the weakest reports they can find, ignoring what is established as authentic (such as #1, 2, 4, 5, and 7 above) because it does not fit their opinion. They seem to think that their Imam, Ibn Taymiyya, erred in his assertion, in his fundamental *`Aqida wasitiyya*, that "The Substitutes (*abdal*) and the Imams of religion are to be found among them [the true adherents of Islam in its pristine purity], and the Muslims are in full accord concerning their guidance"! Truly, success is from Allah alone.

The hadiths of the *Abdal* of Syria is confirmed by the very high status of Syria in the hadiths of the Prophet's *Isra'* and *Mi`raj*. The Prophet called Syria the purest of Allah's lands, the place where Religion, belief and safety are found in the time of dissension, and the home of the saints for whose sake Allah sends sustenance to the people and victory to Muslims over their enemies:

8. Ibn `Asakir in *Tahdhib tarikh Dimashq al-kabir* relates from Ibn Mas`ud that the Prophet compared the world to a little rain water on a mountain plateau of which the *safw* had already been drunk and from which only the *kadar* or dregs remained. al-Huwjiri and al-Qushayri mention it in their chapters on *tasawwuf*, respectively in *Kashf al-mahjub* and *al-Risala al-qushayriyya*. Ibn al-Athir defines *safw* and *safwa* in his dictionary *al-Nihaya* as "the best of any matter, its quintessence, and purest part." The quintessence

spoken of by the Prophet is Syria, because he called Syria "the quintessence of Allah's lands" (*safwat Allah min biladih*). Tabarani related it from `Irbad ibn Sariya and Haythami authenticated the chain of transmission in his book *Majma` al-zawa'id*, chapter entitled *Bab fada'il al-sham*.

9. Abu al-Darda' narrated that the Prophet said:

As I was sleeping I saw the Column of the Book being carried away from under my head. I feared lest it would be taken away, so I followed it with my eyes and saw that it was being planted in Syria. Verily, belief in the time of dissensions will be in Syria.

Haythami said that Ahmad narrated it with a chain whose narrators are all the men of the *sahih* -- sound narrations -- and that al-Bazzar narrated it with a chain whose narrators are the men of sound hadith except for Muhammad ibn `Amir al-Antaki, and he is *thiqa* -- trustworthy.

In the version Tabarani narrated from Ibn `Amr in *al-Mu`jam al kabir* and *al-Mu`jam al-awsat* the Prophet repeats three times: "When the dissensions take place, belief will be in Syria." One manuscript bears: "Safety will be in Syria." al-Haythami said the men in its chain are those of sound hadith except for Ibn Lahi`a, and he is fair (*hasan*).

10. al-Tabarani relates from `Abd Allah ibn Hawala that the Prophet said:

I saw on the night that I was enraptured a white column resembling a pearl, which the angels were carrying. I said to them: What are you carrying? They replied: The Column of the Book. We have been ordered to place it in Syria. Later, in my sleep, I saw that the Column of the Book was snatched away from under my headrest (*wisadati*). I began to fear lest Allah the Almighty had abandoned the people of the earth. My eyes followed where it went. It was a brilliant light in front of me. Then I saw it was placed in Syria." `Abd Allah ibn Hawala said: "O Messenger of Allah, choose for me (where I should go)." The Prophet said: *alayka bi al-sham* -- "You must go to Syria.

al-hafiz al-Haythami said in *Majma` al-zawa'id*: "The narrators in its chain of transmission are all those of sound hadith, except Salih ibn Rustum, and he is *thiqa* -- trustworthy."

CONCLUSION

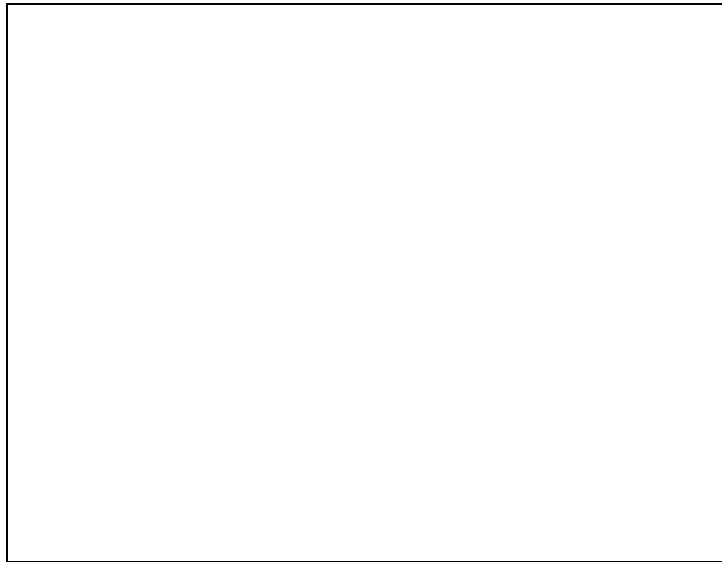
WARN YOUR BRETHREN OF THE "SALAFI" SECT

From the preceding presentation of the "Salafi" movement's deviant beliefs, *insha Allah* there should not remain even the slightest inkling of a doubt in the mind of the sincere reader about that movement's deviant nature and falsehood. It is only the ignorant, grossly biased, and dishonest sympathizers of the group that will maintain the view that the group's teachings and beliefs are in accordance with the Qur'an and Sunna, since it has been clearly and decisively proven to be just the exact opposite.

In the foregoing work, the reader will have noticed that everything of the pure Islamic Belief mentioned has been contradicted, altered, and otherwise manipulated by that sect. In fact, the Prophet has warned us about the appearance of such deviant groups when he said in an authentic narration reported by Imam Ahmad in his *Musnad* from Mu`awiya and cited by Ibn Kathir in his *Tafsir* (for 3:104-109):

Verily, the People of the Two Books (Jews and Christians) split their Religion (*deen*) into seventy-two separate religions (*milla*), and verily this Community will split into seventy three religions -- that is: vain desires (*ahwa'*) -- all of them bound for the Fire except one, and that is the Congregation

(al-jama`a). Verily, there shall arise in my Community a kind of people of whom those vain desires shall take complete possession just as rabies takes possession of its host: not one artery nor sinew of his remains except rabies penetrates it. By Allah! O Assembly of the Arabs! I tell you truly that if you do not establish what your Prophet brought, I swear that there are people other than you that are more fit to establish it.



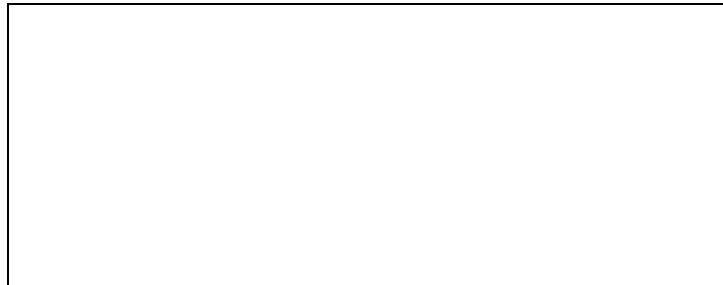
Let there be no doubt that each of these groups claims for itself that it is the Saved Group, and that it is correct, and that it alone follows the Prophet. Accordingly, "Salafi" sectarians print deviant and fanciful literature in the guise of teaching pure Islam. The Prophet predicted this when he said: **"One of the signs of the change of the Religion is the affectation of eloquence by the rabble."**²⁵ Allah has permitted them a certain time to wreak havoc on the *Umma*, and that time is coming to an end *insha Allah*.

The way of Truth is the Way of the People of the Prophet's *Sunna* and of the Congregation (*Ahl al-Sunna wa al-Jama`a*). It is not the way of "Salafis," or "Talafis," or any other of the ways that have mushroomed in our time. It is a single way and it is the one which leads to salvation. Any other way is one of the ways of misguidance which lead to destruction. This was clearly explained by the Prophet in another hadith narrated by Ahmad with a good chain from `Abd Allah ibn Mas`ud:

Allah's Messenger drew a line with his hand and said, "This is the straight path of Allah." He then drew lines to its right and to its left and said: "These are the other paths, which represent misguidance, and at the head of each path sits a devil inviting people to it." He then recited: "And verily, this is My

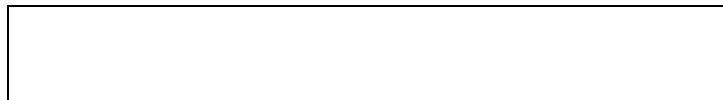
²⁵See above, p. 63.

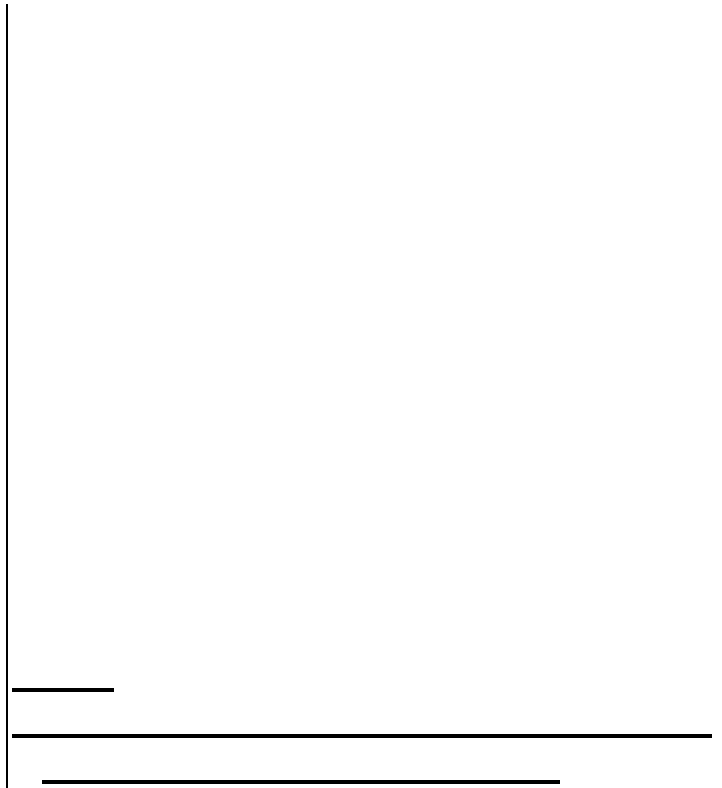
straight path, so follow it, and follow not other paths, for they will separate you away from His path." (6:153).



The path is to stick to the Book of Allah and to the Sunna of His Prophet, as shown in the following hadith. The Prophet said:

I have left you with two matters, and as long as you hold to them, you will never go astray: the Book of Allah and my Sunna." (Narrated by Malik in his *Muwatta'*, hadith *munqati`* missing the Tabi`i link)





So the criterion to judge the claim of any group or individual who claims to be on the path of the *Salaf*, is to

see whether their beliefs and teachings are in accordance to the Qur'an and Sunna.

The deceptive external claim of the "Salafi" sectarians that they love the pious Salaf and follow their ways should not be a means of confusion to anybody. The proof and reality of their deviant nature is given openly in their deeds for all to see. A case in point is the slanderous, mendacious booklet which is the reason for the present rebuttal. The Arabs have a famous saying: *ahl al-jahl a`da'un li ahl al-`ilm* -- "The people of ignorance are the enemies of the people of knowledge." This is exactly what that group has shown to the world in declaring its enmity to the people of *tasawwuf*, who are the foremost of the people of knowledge of Allah and love in Allah. In so doing the "Salafis" have declared loud and clear that their aim is to destroy Islam from within, while wearing the cloak of Islam.

A serious effort should be made to enlighten those of the movement's followers that may be genuinely seeking the light of pure Islam, but as a result of the movement's brainwashing have fallen into its clutches.

Whatever has been said in the present book is not to be taken lightly, since this is a matter that could take a person completely out of the fold of Islam and into disbelief. This is not the mere opinion of laymen but the verdict of the *`ulama* of Islam, who have pronounced that anyone holding such deviant beliefs as anthropomorphism, disparagement of the Prophet, disbelief in the *awliya'*, rejection of the

principles of the Law, the heinous practice of declaring Muslims *kafir*, and yet persisting in such beliefs even after the evidence has been clearly shown to them: such a person has fallen outside the fold of Islam. It should be kept in mind that the above statements are being made for the purpose of conveying knowledge only and not to make a declaration of *kufr* (disbelief) of any people.

It is compulsory on the scholars to make an effort to inform the public through all means available about the "Salafi" movement's deviant nature. Articles should be written and distributed to expose the sect and their agenda of *takfir* and disinformation. Many Muslims have passively sat by for a long time, believing that the movement would soon fizzle out and disappear into the abyss of its own ignorance. Instead, its cancerous growth has continued unabated and unchecked. As for those who, in spite of what they have read, continue to have misgivings about exposing the group due to their desire to maintain an image of unity with respect to Islam, let them reflect on the following report:

When some people mentioned to Imam Ahmad ibn Hanbal that they felt uneasy about criticizing people who had deviated in their beliefs, he replied: "If I were to remain silent, how then would the masses know truth from falsehood?"²⁶

²⁶Reported by Ibn Taymiyya in *Majmu`a al-rasa'il wa al-masa'il* (4:10).

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

With this we end this all-too-brief book. If, after having read it, you believe it is your duty and responsibility to Allah to warn your brothers and sisters, then do so and do not be a silent spectator: spread the truth to the best of your ability. Perhaps you may save a soul or two from the deviant clutches of the sect.

We ask Allah to give all of us the success to recognize the truth, to understand it, to implement it and to call to it.

Blessings and peace on the Prophet,
his Family, and his Companions
*Wa al-hamdu lillahi
rabb al-`alamin*

Al-Sayyid al-Shaykh **MUHAMMAD HISHAM KABBANI** comes from a well-respected Lebanese family of Muslim scholars, jurists, muftis, and teachers, whose prominence in the Middle East goes back to the early centuries of Islam. Shaykh Hisham is vice-chairman of Al-Sunna Foundation of America (ASFA) and presently the most famous Muslim *da`i* and scholar in the Americas. He has lectured in the Middle East, Far East, Africa, and Europe on Islam in the modern world, Islamic education, and spirituality. He came to America eight years ago on the orders of his shaykh, **Mawlana Muhammad Nazim Adil al-Haqqani**, mufti of Cyprus and world head of the Naqshbandi Tariqa, with the directive to spread Islam among non-Muslims. He has since helped establish more than thirty mosques and Islamic centers and has conveyed the Message of Islam to countless people, by Allah's grace. He authored several books on Islam and Sufism, and frequently lectures at centers of religious learning and universities. His most recent work are a three-volume, 1,500-page refutation of "Salafi" dogmas, entitled *Islamic Beliefs and Doctrine According to Ahl al-Sunna: A Repudiation of "Salafi" Innovations*, as well as its summarized version entitled *al-Radd al-qati` `ala al-salafi al-da'i`* (The Decisive Answer to the Lost "Salafi"). The present work is a response to the growing campaign of "Salafi" disinformation on *tasawwuf*. It is hoped the reader will find in these works an effective antidote against the diseases of alteration, modernization, and anti-spirituality that are presently poisoning the core and kernel of our *Deen*.