

Words of Wisdom

Qur'aan:

"The only saying of the Believers, when they are called to Allaah and His Messenger to judge between them is: We hear and we obey. They are the ones that are successful."

[Soorah an-Noor 24:51]

Sunnah:

The Messenger (salAllaahu 'alayhi wa sallam) said:
"Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind."

[Bukhaaree and Muslim]

Salaf:

al-Fudayl ibn 'Iyaad said:
"Do not trust the innovator concerning your religion, and do not seek his advice in your affairs, and do not sit with him since whoever sits with an innovator - Allah will cause him to become blind."

[Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah]

الحمد لله , والصلاة والسلام على رسول الله , و بعد :

Who are the 'Ulama according to 'Abdul-Hadi?

'Abdul-Hadi al-'Umaree, Khateeb and former Ameer of "Markazi Jamiat Ahl-e-Hadith UK", and self proclaimed scholar, was asked a question regarding scholars during an Urdu lecture delivered on a Radio Station in Birmingham, in the month of Ramadhan. An English transcript of his answer follows:

"...in the Urdu language the term *Mawlana* is given to a scholar of the religion, like the one who has sought and gathered knowledge and his knowledge is great. So such an individual is commonly known as *Mawlana* and in Arabic they may call him Shaykh and other than this...

...as for the term *Mawlana* then we find its usage in India and Pakistan or in the Urdu language in every school of thought for their great scholars, such as **Shabbir Ahmad Uthmani**, who was a great scholar of the religion from the Deobandi school of thought. He has written some small commentaries of the Qur'aan and other good works.

Also, **Ahmad Ridha Khan** from the Barelwi school of thought who was a great scholar of the religion and has written many books.

Likewise we have **Sayyid Abu A'laa Mawdudi**, who was a very great scholar of

the religion, rather he was the founder of *Jamaat-e-Islami*, and he has written a very good and detailed explanation of the Qur'aan known as *Tafheemul-Qur'an* and he has written many other books some of which have reached an international level and of them are those which are the final reference points for their particular topics, and still he was only referred to as *Mawlana*...

...so all of these **very, very great scholars**, then may Allaah be pleased with them all, and may Allaah fill their graves with noor (light)...!!!

[Recorded from a live broadcast from Radio Ramadhan - Recorded audio available upon request]

Reality of what 'Abdul-Hadi is calling to...

So from the above it is clear that this so-called "scholar" of **Markazi Jamiat Ahl-e-Hadeeth UK**, is calling the people to these deviated groups, by praising them, such as the Barelwiyyah, Deobandiyyah and other than them from the methodologies and groups that are manifest upon shirk and innovation.

This is in contradiction to the way of the *salaf* as al-Fudayl ibn 'Iyaad (d. 187H) said: "Whoever comes to a man asking for advice and he directs him to an innovator then he has acted deceitfully towards Islam".

[Sharh Usool I'tiqaad]

Regarding Ahmad Ridha Khan, then he called himself Abdul-Mustafaa (slave or servant of Mustafaa, i.e. Muhammad (salAllaahu 'alayhi wa sallam)) and he founded the Barelwis, who are an extreme Sufi sect from India.

From the beliefs of this sect is that the Messenger of Allaah (salAllaahu 'alayhi wa sallam) has the ability/power to control the creation and all that occurs. Also, that the "saints" have the ability to influence the creation and all that occurs, and for this reason they call upon them seeking aid from them.

[Refer to al-Barelwiyyah: 'Aqaaid wa Taareekh - Ihsaan Elahi Zaheer]

A question was put to Shaykh Muqbil (rahimahullah) regarding the Barelwiyyah which was as follows:

"Noble Shaykh, what is the ruling regarding Prayer behind the Barelwis? - Knowing that I am in Britain, and I have no other Mosque near to where I live in my city. So what should I do?"

From the reply of the Shaykh was: "Then the Prayer behind a Sufi grave-worshipper, is not correct. Why? Because he believes in Lordship for other than Allaah. And the grave-

“...Mockery of the Prophets is apostasy on its own...”

“...So he must mention the innovation that he fell into, clarify its falsity, proclaim his regret for falling into it, announce his abandonment of that action along with his firm intention to never return to it....”

“...There are people who say that they have repented, then it becomes apparent from their actions and positions that they were not really truthful in that...”

The Next Issue:

“Scholars” of the Markazi Jamiat Ahl-e-Hadeeth UK continued...

Out on: 1st September 2006
(insha-Allaah)

Continued...

worshippers, it is well known about them that they invoke, and they call upon other than Allaah.”

[From a tape recorded Jumaada al-Ulaa 1422H, August 2001]

As for the Deobandi's then, from what they say about themselves, Abdur-Rahim Lajpuri quoted in his book of Fatawa, the words of Qaree Mohammed Tayyib (the rector of the Darul-Uloom, Deoband) as:

“Religiously, the Scholars of Deoband are Muslims... by Madhhab they are Hanafi, in conduct they are Sufis, scholastically they are Maaturidi and in Sulook they are Chisti [A Sufi order i.e. Tareeqah].”

[Quoted in Fatawa Rahimiyyah, (Eng. Trans.), vol.1, p.9-10 from Ulama-e-Deoband ka Maslak.]

This is aside from the fact that they are stringent blind followers of their madhab (hanafi) even if it directly opposes the Sunnah of the

Messenger (salAllaahu ‘alayhi wa sallam) and this has been mentioned by Shaykh Badee’ ud-Deen (rahimahullaah) in his book entitled *“The Necessity For the Imaam To Have Correct Aqidah”*.

So the reality of the Deobandiyyah and the Barelwiyyah, is that they are upon the way of the Sufis, from amongst the other innovations and aspects of shirk that they possess.

Finally, Abu A'laa Mawdudi, the founder of Jamaat al-Islaami, the one who influenced the writings of Sayyid Qutb, then he said:

“The example of Moosa (alaihiss-salaam) is like that of a hasty conqueror who, without stabilising his authority, surges ahead, while revolt spreads like fire behind in the conquered territories”.

[Tarjuman ul-Qur'an Vol 29. No 4. p.5]

Mawdudi has also spoken about Yunus (alaihiss-salaam) and Aadam (alaihiss-salaam) in other places with similar words of belittlement and presumption.

Regarding this speech, then we have already presented what Shaykh ibn Baz has said regarding the similar statements of Sayyid Qutb wherein the Shaykh (rahimahullaah) says: **“Mockery of the Prophets is apostasy on its own.”**

[1413H, 'Minhaajus-Sunnah tapes of ar-Riyaadh]

So it is plain to even the simple-minded that those who ‘Abdul-Hadi has mentioned are far from being “great Scholars of the Religion”, rather that they are from the figureheads of innovation and misguidance of our time.

This is one of many mistakes he has made in the fundamentals of the religion, that he is yet to repent from.

How to Repent from Hizbiyyah or Innovation

“He [the person who falls into such] admits to the deed(s) that he fell into, or the innovation(s) that he fell into. He must also clarify the falsity of his action, as Allaah, the Blessed and Exalted has said:

‘Except for those who repent, make amends, and clarify (their affair)’ [2:160]

So he must mention the innovation that he fell into, clarify its falsity, proclaim his regret for falling into it, **announce his abandonment of that action along with his firm intention to never return to it.**

These are the conditions of

(his) repentance: a true feeling of remorse, abandoning (the innovation), and a firm resolution to never return to his innovation.

And if he had harmed the people, may Allaah bless you, and his innovation had spread amongst them, then **he must openly clarify its falsity and spread the evidences that prove the futility of that thing.**

There are people who say that they have repented, then it becomes apparent from their actions and positions that they were not really truthful in that. There is no sign of remorse or

shame.

I have seen some people saying, “I have repented,” and then they continue on in the very thing that they claim to have repented from! This is like the case of the disbeliever who accepts Islaam, but then continues to wield his sword against the Muslims.” – Shaykh Rabee’ ibn Haadee Al-Madkhalee, a well-known scholar and retired professor from the Islaamic University of Al-Madeenah, KSA

[Taken from a cassette recording with the knowledge and permission of the Shaykh, translated exclusively for www.bakkah.net, file no. AARM010, dated 1423/9/3.]