



REVEALING THE TRUTH

The Devil's Deception of the Salafi-Deobandi Partnership

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1. Devils Deception of the Nawasib

1. "A comprehensive research in to the Nawasib (Wahabis/Deobandis) you can ever find anywhere."

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

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

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

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

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

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

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

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

I told him that the Shi'a I had spoken to denied this and countered me by presenting a tahreef tradition from Sahih al Bukhari - with Umar stating that a Surah on stoning is missing. The

brother was shocked and after about a minute's silence he said:

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

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

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

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

The 'expert' then countered this by asking:

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

I knew exactly what he was asking and said:

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

The expert patted me on the back and said:

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

The expert looked bemused, smiled and said:

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

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

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

That's why I had asked the brother who sacrificed so many hours of his time to guide me, to write a rebuttal of their lies and expose their actual aqeedah to the world. I hope that this book opens the minds of my fellow reverts who have been deceived by the Salafis. It is indeed sad that these same reverts who embraced Islam having researched the truth with an open mind and logical reasoning, abandon these same principles when being indoctrinated into the Salafi

movement, preferring to blindly follow every word of their Nasibi Shaykhs. I also hope that the book acts as a source of inspiration to my down-trodden Shi'a brothers and sisters who have to put up with the Salafi Nasibi propaganda onslaught on a daily basis.

Your brother in Islam,
Abdul Hakeem Oranu.

2. Introduction

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

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

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

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

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

2. Our methodology

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

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

We have throughout this article cited references from the texts of both groups. Before proceeding into the relevant chapters, we feel that it is important at this juncture that we highlight two common Salafi objections leveled against this article:

First Salafi objection

The citation of Deobandi texts in a book that is primarily against Salafis evidences the lack of knowledge amongst the AA Team with regards to which Sect they are attacking.

Reply

We would like to make it clear that when it comes to post modern anti Shia polemics the texts of both groups are virtually identical, indeed it seems that they copy and paste from one another. The similarities between both Sects is a modern day phenomenon, one only needs to gauge the texts of the founding fathers of the Deobandi movement to recognize that their beliefs were markedly different to today's Salafis and extremist Deobandis. Tragically the lure of Saudi / US petro dollars, fame and all the luxuries that come with it has been such that the testosterone fuelled Deobandis from Sipah-e-Sahaba have deemed it imperative to align their beliefs with those of their Saudi donors. The result of this merger has been the formulation of a shared set of beliefs that distinguish them from other Muslims and evidence their Nasibi status, since both groups:

- deem celebrating the birthday of the Prophet (s) and commemorating Moharram to be a Bidah that must be stopped
- oppose any Moharram gatherings, and deem it right to attack such mourning processions
- deem Yazeed to be innocent of Imam Husayn (as)'s murder
- advocate on behalf of Marwan, Mu'awiya and Yazeed and praise them
- play down the virtues of Imam Ali (as)
- deem the parents of Rasulullah (s) and Maula Ali (as) to be kaafirs (astaghfirullah)
- deem Rasulullah (s) to be fallible who could commit mistakes and sins
- deem it legitimate to shed the blood of Muslims that do not ascribe to their beliefs

The nexus between these Nawasib is such that we can see how the adherents of both Sects behave like inseparable Siamese Twins on Anti Shia Chat Forums, wherein they heap accolades on one another's efforts in attacking the Shia. If these two forces are prepared to unite in their assault on the Shia it is only fair that we group them together for this refutation.

Second Salafi Objection

Salafis deem Deobandis to be the adherents of a deviant Sect, so how can you group them under one category?

Reply

When it comes to Shia bashing all grudges that the two groups bear against one another are set aside, in favor of meeting the better goal of inciting hatred of the Shia. Such a merger is no different to the partnership forged between Amr bin Aas and Muawiyah. Other than both being conceived through a four way sex orgy there was little evidence that would indicate that both men would become such close sleeping partners in the future. If anything the greater probability was that both men would live a life of animosity towards one another, after all Amr bin Aas had played a major role in inciting people to kill the Caliph Uthman. This being the case, how did the same Amr bin Aas then join forces with Muawiyah and demand vengeance for the

very blood that he had shed? How did these two men enter into this unlikely alliance? Simple, they were motivated by their hatred of Ali ibn Abi Talib (as). Exactly the same principles apply when we observe the unlikely alliance between the Salafis and Neo Deobandis, who have merged to target their resources against the Shia of Ali (as).

We would equate both Sects with the example of two guard dogs. Both dogs might share the same DNA, eating and sleeping habits. Both might ferociously guard their Masters home. If the dogs were out running in the park and saw a cat, they would work together to chase it away. That would be as far as the alliance would go. If you was to alter the scenario, and placed both dogs in a room with no other external stimuli, they would automatically attack one another. The same is the case with the Salafi / Neo Deobandi alliance. Both Sects are working in unison to attack the Shia, if you were to however remove this agenda and leave both in the same room together, they would automatically adopt canine traits and set about attacking one another's beliefs.

If the Salafis are going to suggest that we have failed to corroborate this position then allow us to cite the example of the Ahlelbayt.com website. The author Ibn al Hashimi has openly declared the website to be Salafi. Despite this Ibn al Hashimi in his articles has sought reliance on the opinion of Gibril Hadad in his article '**the status of the twelve imams**' even though the Salafis deem both men to be deviant Sufis, as can be evidenced by the this Salafi Chat Site that has forums dedicated to attacking both men. The same approach was adopted by Salafi Bilal Philips whose translation of Afghanis '**Mirage in Iran**' that included a section wherein the author cited the opinion of scholars condemning the Shia, including Ibn Arabi. In his footnotes Philips wrote short biographies about each, without uttering even a word that would suggest he was a deviant. The innocent Salafi reader would assume that he was a man of authority and repute in Salafi eyes. Curiously the same Philips launches a scathing attack on the deviations of Ibn Arabi in his own books. Why are the opinion of deviant scholars valued by Ibn al Hashimi and Philips? Simple, because those opinions are vented against the Shia. This proves that Salafis are prepared to rely on the opinions of deviant Sects to aid the propagation of anti Shia hatred. The Salafi / Neo Deobandi alliance is what could best be described as a *marriage of convenience*, wherein both 'spouses' whilst hating one another have entered into this union to further their sectarian agenda. If these two Sects are prepared to share the same platform and present a united front against the Shia then we are entitled to refute them both members of this alliance in one book.

3. Defending our approach

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

We wish to make it clear from the onset that this is not a defensive work where we set our stall on the market explaining our beliefs to passers by. Whilst readers can navigate around other articles on this site to see such materials this book takes the method of attack.

3. Defining a Nasibi

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

1. Qamus, page 53, Chapter
2. Taj al Uroos, Volume 4 page 277
3. Lisan al Arab, page 762
4. Hadiya al Sahil ay adalta al Masail, page 96
5. Tadrib al-Rawi, Volume 1 page 328
6. Akrah al Muwarid, page 2
7. Siyar Alam al-Nubala, Volume 4 page 37
8. Al-Talimaat Al-Mukhtasar Ala Matan Al-Aqida al-Tahawiyah, vol 1 page 203

Ibn Manzur states in In Lisan al Arab:

وَالنَّوَاصِبُ قَوْمٌ يَتَدَبَّعُونَ بِيَغْضَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ

"Nawasib are those who embrace the hate of Ali [as] as part of their faith"

May Allah's curse be upon such people!

In Taj al Uroos, we read:

النَّوَاصِبُ وَالنَّاصِبِيَّةُ وَأَهْلُ النَّصَبِ : وَهُمْ الْمُتَدَبِّعُونَ بِيَغْضَةِ سَيِّدِنَا أَمِيرِ الْمُؤْمِنِينَ وَعَسُوبِ الْمُسْلِمِينَ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَكَرَمَ وَجْهَهُ

Nawasib: "Are those who hate the commander of believers and the leader of Muslims Abu al-Hassan Ali bin Abi Talib [ra]".

Imam Jalaluddin Suyuti states in Tadrib al-Rawi:

بالنصب وهو بغض علي رضي الله عنه وتقديم غيره

"Nasb is hating Ali [ra] preferring the others"

We read the following in the margin of Imam Dhahabi's famed book Siyar Alam al-Nubala by Shaykh Shu'aib al-Arnaout:

من الناصبية وهم المنافقون المتدينون ببغضة علي رضي الله عنه ، سموا بذلك لأنهم نصبوا له وعادوه

"From Nasibiyah, there comes Nasibi and they are hypocrites, they have made the hate of Ali as their religion. This name was given to them because they have made the hate of Ali as their aim of life (Nasbu) and had enmity for him"

One of the famous Wahabi scholars from Saudi Arabia namely Shaykh Saleh al-Fawzan stated in his book 'Al-Talimaat Al-Mukhtasar Ala Matan Al-Aqida al-Tahawiyah':

وأما النواصب: فيوالون الصحابة، ويبغضون بيت النبي عليه الصلاة والسلام، ولذلك سموا بالنواصب؛ لنصبتهم العداوة لأهل بيت النبي عليه الصلاة والسلام

"The Nawasib, befriend the Sahaba and hate the family of the prophet (pbuh), therefore they have been called Nawasib for hating Ahlulbayt of the prophet (pbuh)".

Hadiya al Sahil elaborates yet further:

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

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

To recognise the Nasibi let us investigate the matter further.

4. Pinpointing the Nasibi founding forefathers

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

Al Muhaddith Shah Abdul Aziz makes two interesting comments in his Hidayatul Majeediyah, page 813:

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

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

Haddeeya Mujedeeya by Al Muhaddith Shah Abdul Aziz Dehlavi page 813

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

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

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

- Opposed the khilafath of Imam Ali (as)
- Bore enmity to Imam Ali (as) by cursing him
- Fought him

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

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

5. Identifying and recognising Nasibi ideology

Several authoritative Sunni works are being relied on for this section. Al Muhaddith Shah Abdul Aziz stated in Tauhfah Ithna Ashari:

"Hadith narrated by Marwan can be found in al Bukhari, even though he was a

Nasibi, in fact he was leader of that wicked cult."



[Taufa Ithna Ashari \(Urdu\), page 97 Published in Karachi](#)

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

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

Isthakhlaf ai Yazid by Maulana Sayyid Lal Shah Bukhari page 216

In Al-Bidayah al-Nihayah, Volume 8 page 259 Ibn Kathir states:

ولما كان متوليا على المدينة لمعاوية كان يسب عليا كل جمعة على المنبر

"When Marwan was a governor of Mu'awiya in Madina, he used to curse Ali on each Friday from the pulpit" .

In Fatwa Azizi by Shah Abdul Aziz we read that::

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

Fatwa Azizi by al Muhaddith Shah Abdul Aziz Dehlavi, page 123

Hence Marwan and Mu'awiya were both Nasibis. They were enemies of Ali and embraced this as part of their faith. Their followers are also Nawasib. Their hatred takes numerous guises. In their lectures and writings their Nasibi thought becomes evident as does their hatred for the Shi'a of Ali. This party who pass fatwas of Kufr upon the Shi'a are in fact the spiritual descendants of Marwan and Mu'awiya and thus they adhere to an illegitimate belief formulated in the minds of the enemies of Ali (as).

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

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

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

al-Nasa'ih al-Kaafiyah page 67

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

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

In *Al-Bidayah al Nihayah*, Volume 7 page 341, Ibn Kathir records that Saad bin Abi Waqqas said to Mu'awiya:

'You brought me to your house and made me sit on your sofa and then you began to curse Ali?'

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

Allamah Ibn al-Emaad al-Hanbali (d. 1089 H) in his book *Shadharat al Dhahab*, Volume 1 page 69 quoted Imam Dhahabi:

وقال الذهبي فيه كان ناصبياً فظاً غليظاً يتناول المسكر ويفعل المنكر

"Al-Dhahabi said about him (Yazeed) that he was Nasibi, rude, harsh, used to drink alcohol and committed evil deeds."

Mu'awiya and Yazid were hence both Nasibi and were the worst enemies of Ali (as) and their adherents follow the same principle; carrying this banner of hypocrisy everywhere they go. The contemporary Nawasib love these characters and praise the Banu Ummayya rule. Relevant are the following words of Ibn Kathir who himself had Nasibi tendencies:

قلت: الناس في يزيد بن معاوية أقسام فمنهم من يحبه ويتولاه، وهم طائفة من أهل الشام، من النواصب

"I say: The people are divided into groups about Yazid bin Mu'awiyah, some of them love him and befriend him and they are the Nawasib from the people of Syria".

Al-Bidayah al Nihayah, Volume 6 page 256

The founding fathers of the Nasibi cult used to hate and curse Ahlulbayt [as] while the former passed on this evil concept to their adherents and thus we see that the later Nawasib began to oppose the followers of Ahlulbayt [as] as well. For example, Ibn Kathir records:

وقد عاكس الرافضة والشيعة يوم عاشوراء النواصب من أهل الشام، فكانوا إلى يوم عاشوراء يطبخون الحبوب ويغتسلون ويتطيبون ويلبسون أفرار ثيابهم ويتخذون ذلك اليوم عيداً

"The Nawasib of Syria used to contradict the Rafidha and Shia on the day of Ashura, they (Nawasib) used to bake, bath, use perfumes, wearing their best clothes and consider that day as feast".

Al-Bidayah al Nihayah, Volume 8 page 220

The modern day Nawasib may not like the name for themselves and may try their best to hide amongst the title of 'Ahle Sunnah wal Jamah' but their approach towards Ahlulbayt [as] and their [as] adherents sometimes serve as a sign to mark them as Nawasib. Ansar.org's Abu Sulaiman is the perfect example, who has written an entire article extolling the merits of Nasibi Mu'awiya and portraying Yazeed as a pious Muslim. We have refuted his defence in our article on Mu'awiya. This should not come as much of a surprise after all - this was an era when Imam Ali (as) was openly cursed on the Mosque pulpits - and yet you never hear self-declared defenders of the companions such as the Nasibi Bilal Philips ever mention this. Philips will write emphatically that the Shi'a do not respect the first three Khalifa's - and he seeks maximum publicity to exploit this in hope that people attack innocent Shi'as and call them kaffir. His hypocrisy is quite evident from the respect he gives to those who cursed Imam Ali (as). It was Mu'awiya that introduced the cursing of Imam Ali throughout his kingdom, a tradition that continued for 90 years of Banu Ummayya rule. Does Philips criticise / condemn / heap scorn on the perpetrator of such an action? Certainly not, how can a Nasibi criticise his father? Philips pen tactically gleams over this period he fails to pass any comment whatsoever - on the contrary Philips and his Nasibi contemporaries praise Mu'awiya calling him *radiallahu 'anhu*. This is clear evidence of his being a Nasibi disrespecting the three Khalifa's is an outrage and makes you a kaffir, cursing Imam Ali (as) is okay and whoever did it - Allah is pleased with him.

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

7. By extolling Mu'awiya the Nawasib have opposed Allah (swt) and his beloved Prophet (S)

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

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


Musnad Ahmad Ibn Hanbal, Volume 6 page 33

We also read the following words of Prophet [s]:


من سب علي فقد سبني

"Whoever abuses Ali, has abused me"

Al-Suyuti has declared it 'Sahih' in his Jami al-Saghir, page 529, No. 8736. Al-Munawi also declared it 'Sahih' in his Sharh Jami al-Saghir, Volume 2 page 817.

Nasibis know very well that their Imam Mu'awiya started the tradition of cursing Ali (we have highlighted this fact in our rebuttal of Ansar Nasibis' defence of  [Muawiyah bin Hind](#)). In doing so as the hadith testifies he was cursing Allah. And yet the Nasibis insist on the title Ameer Mu'awiya may Allah be pleased with him. Is Allah (swt) pleased with someone that curses him? - Astaghfirullah the Nasibis are opposing the words of the Prophet (s), and he who does so intentionally is a kaffir!

8. The position of the Imam of the Nawasib Ibn Tamiyah

In the same way an illegitimate child yearns for acceptance from the hostile world around it - and searches out for a father to adopt it - the early Nawasib who were rejected by the majority, walked the wilderness desirous of a father to codify their hypocrisy into aqeedah. The Devil provided for them, by introducing them to Ibn Tamiyah - and their central source of deviancy comes from him. Revered to the point of Sainthood by the Nawasib, it is interesting to note that his contemporaries didn't ascribe to the same view; on the contrary they vilified him. We have already written a complete article on  [Ibn Tamiyah](#) thus here we will cite a few of evidences of his being a Nasibi.

Imam Ibn Hajr al Asqalani in his biography of Ibn Tamiyah while listing the differing views amongst the Ahl'ul Sunnah scholars, recorded:

"Others considered him a hypocrite [Munafiq] because of what he said about Ali... that he had been forsaken (makhdhoolan) everywhere he went, had repeatedly tried to acquire the Khilafah and never attained it, fought out of lust for power rather than religion, and said that "he loved authority while Uthman loved money." He would say that Abu Bakr had declared Islam in his old age, fully aware of what he said, while Ali had declared Islam as a boy, and the boy's Islam is not considered

sound upon his mere word... In sum he said ugly things such as these, and it was said against him that he was a hypocrite, in view of the Prophet's (s) saying (to Ali): "Only a hypocrite would show you hatred".

al-durar al-Kamina, Volume 1 page 153

Deobandi scholar Shaykh Ahmed Raza Bijlawri in his book *Anwar al-Bari Sharah Sahih Bukhari*, Volume 6 pages 221-222, in which he collected the statements of his master Shaykh Imam Anwar Sah Kashmiri, gave a caption '**The authentication of Hadith Rad al-Shams by Imam Tahawi and its criticism by Hafiz Ibn Taimiyah**' under which Shaykh Bijlawri recorded:

"Ibn Taimiyah's point of view represents Khariji tendencies"

'Radd al Shams' is the tradition in which Imam Ali (as) returned the sunset via the pointing of his finger. Similarly Imam Muhammad Zahid al-Kawthari al-Hanafi (d. 1371 H) records in *al-Hawi fi Sirat al-Tahawi*, page 27:

فتراه يحكم عليه هذا الحكم القاسي لأنه صحح حديث رد الشمس لعلي كرم الله وجهه. فيكون الاعتراف بصحة هذا الحديث ينافي انحرافه عن علي رضي الله عنه. وتبدو على كلامه آثار بغضه لعلي عليه السلام في كل خطوة من خطوات تحدته

"You see him (Ibn Tamiyah) ruled on him (Tahawi) with this tough judgment simply because he (Tahawi) authenticated the tradition of returning the sun to Ali may Allah honor him. Therefore, affirming the authenticity of this tradition contradicted his (Ibn Tamiyah's) deviation from Ali may Allah be pleased with. The signs of hatred against Ali peace be upon him appears in his (Ibn Tamiyah's) words appear in every line of his statement".

Imam of Ahle Sunnah Shah Abdul Aziz Muhadith Dehalwi stated in *Fatawa Azizi*, Volume 2 page 79 (Published in Deoband):

"At times, the text of Ibn Tamiyah in books such as 'Minhaaj as Sunnah' and others has been too atrocious. It has been very belittling particularly against Ahlulbayt, he prohibits visiting the tomb of Rasulullah (s), rejects the Ghauth, Qutub and Abdaal and disparages the Sufies ... According to the views of Ahlul Sunnah, his text is cursed. Therefore Ahlul Sunnah can not be criticized on account of his writings".

Sunni scholar from Morocco Hafiz Ahmad bin Sidiq (d. 1354 H) while talking on Nawasib included Ibn Tamiyah among them. He records in '*Fath al-Malik al-Ali*' page 109:

"The extremist Nawasib such as Ibn Tamiyah and whoever is similar to him."

Allamah Hasan bin Ali al-Saqqaf (born in 1961) is a contemporary Sunni scholar of modern day, he is the chief of Imam Nawawi center in Jordan, he has been student of some esteemed Sunni scholars such as al-Azeemi (the margin writer of the book *Sahih Ibn Khuzaima*), Hafiz Ghemari and Sheikh Bouti. Allamah Saqqaf in the margin of the book '*Sahih Sharh Aqida Tahawya*' page 651 states:

"From those who followed the path of Bani Ummaya practiced Nasb against Ali, lady Fatima, Alulbayt and assaulting them is Ibn Tamiyah al-Harani and his Nasibi companions."

This is the position of the Imam of the Nasibi cult deemed a hypocrite by the Ahl'ul Sunnah scholars on account of his enmity towards Maula Ali bin Abi Talib (as) and yet revered by his Salafi/Wahabi adherents as 'Shaykh-ul-Islam'! They cling to his every word in the same way that a fly sticks to faeces. If their Imam was a hypocrite on account of his hatred of Ali (as), what should be the verdict of his beloved followers?

It is indeed unfortunate to see that common Sunni's are being taken in by Nasibi propaganda about Ibn Tamiyah with many feeling that he was a defender of the Sunnah. Had anyone actually looked deep into his writing it becomes quite evident that he was a Nasibi with a deep hatred of Ali bin Abi Talib (as), dedicating his life to playing down his virtues.

9. Ibn Tamiyah 's student Ibn Katheer was also a Nasibi

Another esteemed Imam of the Nawasib is Ibn Katheer Al-Damishqi and today's Salafi will only deem his version of history (as set out in his book *al Bidayah wa al Nihaya*) as 'the truth'.

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

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

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

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

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

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

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

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

Whilst Ibn Katheer's Nasibi thinking was cemented yet further under the guidance of his teacher Ibn Tamiyah, his glaring support for the Nasibi Banu Umayya regime is also established in his writings. In al Bidaya wa al Nihaya Volume 11 page 192, whilst attacking the renowned Maliki author of Iqd al Fareed Ibn Abd Rabbah, Ibn Katheer states:

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

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

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

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

10. The traits of a contemporary Nasibi

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

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

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

Consider this logic of the Nawasib:

- Cursing the Sahaba is kufr and hence makes you a kaffir, Mu'awiya cursed Imam Ali (as) and is a pious believer should be called radhinathallanho.
- Abu Sufyan who fought the Prophet (s) is a Momin; Abu Talib the Protector of the Prophet was a kaffir!
- Those who mourn for Imam Husayn (as) are kaffir, the killers of Imam Husayn (as) are Muslim!
- It is haraam to marry a Shi'a due to the fact they have beliefs that diametrically oppose Sunni Islam, but it is permissible to marry Christians and Jews (because they are Ahl'ul Kitab!).

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

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

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

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

Abi al-Zubair said: 'I asked Jabir: 'How was Ali's status amongst you?' He replied: 'He was amongst the best of mankind; we used to recognize the hypocrites through their hatred of him.'

Fadhail al-Sahaba, Volume 2, page 639 hadith number 1086

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

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

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

"The Prophet's grandson fell dead on the 10th of Muharram (October 10, 680 CE), and his head was severed and sent to Caliph Yazeed in Damascus. The Caliph deplored this horrible ending which he had neither desired nor ordered. His instructions had been to secure the person of al-Husayn, to prevent him from prolonging a dangerous agitation. He gave the head back to al-Husayn's sister, Fatimah and son, Alee, Zain al-'Aabideen, who buried it with body in Karbala. Yazeed treated the Alids who survived with honour, providing generously for their needs, and have then an escort back to Madinah".

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

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

11. A further distinguishing characteristic of a contemporary Nasibi

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

He writes:

"I say: The people are divided into groups about Yazid bin Mu'awiyah, some of them love him and befriend him and they are the Nawasib from the people of Syria".

Al-Bidayah al Nihayah, Volume 6 page 256

He further comments:

"The Nawasib of Syria used to contradict the Rafidha and Shia on the day of Ashura, they (Nawasib) used to bake, bath, use perfumes, wearing their best clothes and consider that day as feast".

Al-Bidayah al Nihayah, Volume 8 page 220

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

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

Narrated Anas bin Malik:

We were (in the funeral procession) of one of the daughters of the Prophet and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so the Prophet told him to get down in the grave. And so he got down in her grave.

Ahl'ul Sunnah believe that Rasulullah (s) had three daughters, two were allegedly married to Uthman. If Uthman had NOT had sex on the same night that his wife had died, then why he did

he not get down in the grave? Nawasib should take note of this tradition and take the example of Uthman, who rather than mourn a deceased wife preferred to spend the night having sex.

12. The striking similarity between Nasibi thought and Neo Darwinism

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

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

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

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

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

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

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

13. The development of the Nasibi school of thought

In the same way that the Ahl'ul Sunnah scholars record that four people claimed to be Mu'awiya's father when he was born, all four having slept with his prostitute mother, the Nasibis are also the sons of four fathers (we have discussed this in detail in our rebuttal of Ansar's defence of [link=<http://www.answering-ansar.org/answers/muawiya/en/index.php>]Mu'awiya[/inlk]).

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

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

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

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

The high-ranking Sunni scholar Shah Abdul Aziz Muhaddith Dehlavi writes in his famed anti-Shia book:

"The Ulema of Ahl'ul Sunnah regard the enemies of Ali, the Nawasib as the worst party, that recites the Shahada. We regard them as equivalent to dogs and pigs".

 [Taufha Ithna Ashari, page 6 \(Sohail Academy publishers\)](#)

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

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

Shah Abdul Aziz further writes:

"To suggest that there were no objections raised against Hadhrath Ali - by the Nasibis and Khawarij's is incorrect, because the Khawarij and Nasibi like their black cursed faces have likewise blacked many pages. To make references to their kufr here would be disrespectful; but we have no choice since to quote the kufr matter is not kufr..."

 [Taufha Ithna Ashari, page 227 \(Sohail Academy publishers\)](#)

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

16. According to Imam Naseemuddin Muhammad bin Merak al-Hanafi the curse of Allah, angels and of all human beings are on Nawasib

Imam of Ahle Sunnah Mulla Ali Qari in his book Jama al-Wasail Sharah al-Shumail, Volume 2 page 264 (Egypt) records the fatwa of Imam Naseemuddin Muhammad bin Merak Shah al-Hanafi (d. 935 H):

"An individual who has been declared a Nasibi carries no credibility and there is no

respect for him, in fact he is an accursed and a liar, may the curse of Allah, his angels and of all human beings be upon such a person"

5. The Nasibi doctrine of Tawheed

We shall seek to look at this topic in two parts, namely the Nasibi depiction of the:

- Physical attributes of Allah
- Characteristics of Allah (swt)

6. Part One - Nasibi Fatwas giving Allah (swt) a physical body

Not only do Nasabis have atrocious beliefs, casting aspersions upon the character of Allah (swt) they even seek to define him, by giving him physical characteristic. The Creator whose description is beyond our comprehension, is simplified to narrow minded Salafis, so much so that his characteristics are tantamount to those of humans. Here is just a sample of the beliefs of the self proclaimed upholders of Tauheed.

17. Salafi belief that Allah [swt] has hands, fingers and fingertips (God forbid)

We read in Sefat Allah by Alawi al-Saqaaf, page 246:

الْيَدَانِ صِفَةٌ ذَاتِيَّةٌ خَبَرِيَّةٌ لِلَّهِ عَزَّ وَجَلَّ ، نَثَبْتَهَا كَمَا نَثَبْتُ بَاقِيَ صِفَاتِهِ تَعَالَى

"Possession of two hands is a quality of Allah, we believe in it as we believe in other qualities"

On page 184, we read:

الْكَفُّ صِفَةٌ ذَاتِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْأَحَادِيثِ الصَّحِيحَةِ

"Palm of the hand is a quality of Allah almighty proven by Sahih Hadiths"

On page 32, we read:

الْأَصَابِعُ صِفَةٌ فَعْلِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالسُّنَنِ الصَّحِيحَةِ

"Fingers are Allah's quality proven by Sahih Sunnah"

On page 36, we read:

الْأَنَامِلُ صِفَةٌ ذَاتِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْحَدِيثِ الصَّحِيحِ

"The Fingertip is a quality of Allah almighty proven by Sahih Hadith"

On page 26, we read that Allah [swt] uses his hands to lift things:

الْأَخْذُ بِالْيَدِ صِفَةٌ فَعْلِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْكِتَابِ وَالسُّنَنِ

"Lifting by the hand is a quality of Allah proven by Quran and Sunnah."

Similarly Salafi scholar Hamad bin Nassir al-Mu'amar states in Al-Tauhfa al-Madania, page 129:

وَأَنَّ لَهُ يَدَيْنِ

"He (Allah) has two hands"

18. The strange Salafi claim that Allah [swt] has two right hands

We read in Al-Wajiz fi Aqidat Al-Salaf al-Saleh by Abdullah al-Athari, page 47:

وَأَنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ - عَلَيْهِ السَّلَامُ - يَمِينَهُ ، وَأَنَّ كِلْتَا يَدَيْهِ يَمِينِ

"Allah almighty created Adam (pbuh) with his own two hands both of which are right sided"

19. Salafi belief that Allah [swt] has legs, feet, a shin, hands, waist, hips and flanks

We read in Sefat Allah by Alawi al-Saqaaf, page 101:

الرَّجُلُ وَالْقَدَمَانِ صِفَةٌ ذاتِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِصَحِيحِ السَّنَةِ.

"The leg and feet qualities of Allah proven by the Sahih Sunnah"

On page 113, we read:

السَّاقُ صِفَةٌ مِنْ صِفَاتِ الذَّاتِ الْخَبَرِيَّةِ ، ثَابِتَةٌ لِلَّهِ تَعَالَى بِالْكِتَابِ وَصَرِيحِ السَّنَةِ الصَّحِيحَةِ.

"Shin is a quality of Allah, proven by the Quran and Sahih Sunnah"

On page 71, we read:

الْحُجْرَةُ وَالْحَقْوُ صِفَتَانِ ذَاتِيَّانِ خَبَرِيَّتَانِ ثَابِتَتَانِ بِالسَّنَةِ الصَّحِيحَةِ.

"Waist and hip are proven qualities by Sahih Sunnah"

About Allah [swt] possessing flank, Muhammad Sidiq Khan al-Qanooji records in Katf al-Thamar fi Bayan Aqidat Ahl al-Athar, page 76:

ومن صفاته سبحانه : اليد (1) ، واليمين (2) ، والكف (3) ، والإصبع (4) ، والشمال (5) ، والقدم (6) ، والرجل (7) ، والوجه (8) ، والنفس (9) ، والعين (10) ، والنزول (11) ، والإتيان (12) ، والمجيء (13) ، والكلام (14) ، والقول (15) ، والساق (16) ، والحقو (17) ، والجنب (18)

His almighty qualities are: hand, left hand, palm of the hand, finger, left hand, feet, leg, face, soul, eye, coming down, coming, arrival, talking, saying, shin, waist, flank...

20. Salafi belief that Allah (swt) sits on the throne in a cross legged position

We read in Tafsir al-Tabari:

Muhammad bin Qays narrated that A man came to Ka'b and asked him, 'O Ka'b, where is our Lord?' People rebuked him, saying: 'You dare ask such about Allah?' Ka'b answered, 'If you are learned, strive to learn more. And, if you are ignorant, seek knowledge. You asked about our Lord. He is above the great Throne, sitting, placing one of His legs over the other.

[!\[\]\(83bbbd261710c59db0214aa27b2edc0d_img.jpg\) Tafsir al-Tabari, volume 21 page 501 Surah 42 Verse 5](#)

We also read in Ebtal al-Tawilat, by Imam Abu Y'ala al-Fara, Volume 1 page 189:

Ubaid bin Hunayn said: 'I was sitting in the mosque when Qatadah ibn Nu'man arrived. Then, he sat and kept discussing with people. Then the people roused against him, then he said: 'Oh son of Hunayn let us move to Abu Saeed, I heard that he is ill'. Then two of us went together, until we came upon Abu Sa'eed. We met him sitting, placing his right leg over the left. We greeted him and sat. Then, Qatadah pinched Abu Saeed's leg. Abu Sa'eed said, 'Praise be to Allah! My brother you hurt me'. Qatadah answered: 'I made this on purpose, 'Messenger of Allah (swt) said,

'Verily when Allah concluded creating His creation, He sat, and then placed one of His legs over the other'. Then He said: 'It is wrong for anyone to sit like this'. Abu Sa'eed said: 'No offense. By Allah, I never did it again!'

Abu Yala said:

قال أبو محمد الخلال هذا إسناداه كلهم ثقة وهم مع ثقتهم شرط الصحيحين مسلم والبخاري

Abu Muhammad al-Khalal said: 'This chain is reliable, according to the standards of Sahih Muslim and Sahih Bukhari'.

This can also be read with different chains in:

1. *Mujam al-Kabir*, by Tabarani, v19, p13
2. *Al-Asma wa al-Sifat*, by Bayhaqi, hadith number 738
3. *Marifat al-Sahaba*, by Abu Naeem al-Asbahani, hadith number 5187 *Al-Asma wa al-Sifat*, by Bayhaqi, hadith number 738

Comment

So not only is Allah (swt) according to the Salafis sitting on a throne he is doing so in a cross legged manner! This type of depiction is reminiscent of the Hindi depictions of their Gods, wherein they are sitting in a cross legged position!

21. Salafi belief that Allah [swt] moves from one place to another

We read in Sefat Allah by Alawi al-Saqaaaf, page 18:

الإِثْنَانُ وَالْمَجِيءُ صَفَتَانِ فَعْلِيَّتَانِ خَبَرَتَانِ ثَابِتَتَانِ بِالْكِتَابِ وَالسُّنَّةِ

"Coming and arrival are two qualities which are proven by the Quran and traditions"

We read in Al-Wajiz fi Aqidat Al-Salaf al-Saleh, by Abdullah al-Athari, page 50:

وَيُؤْمِنُونَ بِأَنَّهُ تَعَالَى يَجِيءُ يَوْمَ الْمِيْعَادِ لِلْفَصْلِ بَيْنَ الْعِبَادِ ، مَجِيئًا حَقِيقِيًّا يَلِيْقُ بِجَلَالِهِ

"They (the Salaf) believed that He (swt) would physically appear on the Day of Judgment in order to judge the people"

On page 48, Athari records:

وَأَهْلُ السُّنَّةِ وَالْجَمَاعَةِ : يُؤْمِنُونَ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَ رَبَّهُمْ فِي الْآخِرَةِ أَبْصَارَهُمْ ، وَيَزُورُونَهُ ، وَيُكَلِّمُهُمْ وَيُكَلِّمُونَهُ

"The Ahlulsunnah wa al Jamah believe that the believers will see God with their eye sight in the hereafter and shall visit him, talk to him and he will talk to them"

22. Salafi belief that Allah [swt] can write (God forbid)

We read in Sefat Allah by Alawi al-Saqaaaf, page 181:

الْكِتَابَةُ وَالْخَطُّ صِفَتَانِ فَعْلِيَّتَانِ خَبَرَتَانِ ثَابِتَتَانِ لِلَّهِ عَزَّ وَجَلَّ بِالْكِتَابِ وَالسُّنَّةِ ، فَهُوَ سَبْحَانَهُ يَكْتُبُ مَا شَاءَ مَتَى شَاءَ

"Writing and drawing are qualities of Allah almighty proven by the Quran & traditions, he almighty writes what ever he wants whenever he wants"

Comment

At least we know that Allah (swt) is using his two right hands to good effect! Could Salafis tell us what he writes on? Does He (swt) have a pocket diary that he takes with him wherever He (swt) goes?

23. Nasibi belief that Allah [swt] created the angels from His arm and chest

We read in Al-Sunnah by Abdullah Ibn Ahmad ibn Hanbal, page 190:

عبدالله بن عمرو قال : خلقت الملائكة من نور الذراعين والصدر

Abdullah bin Amro said: 'The angels are created from the light of (Allah's) arm and chest'.

24. Nasibi belief that Allah [swt] is exactly same as human being with the exception of only two qualities

Abu bakr ibn al-Arabi records in his famed work Al-Qawasim min al-Awasim, page 209:

أبا يعلى محمد بن الحسين الفراء رئيس الحنابلة ببغداد كان يقول إذا ذكر الله تعالى وما ورد من هذه الطواهر في صفاته يقول : ألزمني ما شئتم فإنني ألزمته إلا اللحية والعورة.

Whenever Abu Y'ala Muhammad bin al-Hussain al-Fara, the chief of Hanbalis in Baghdad mentioned the qualities of Allah, he would say: 'Comply with me on whatever you wish, I comply with every thing except the beard and genitals.'

25. Salafi belief that Allah [swt] is holding the earth and heaven on his fingers

We read in Al-Tauhfa al-Madania by Hamad bin Nassir al-Mu'amar, page 131:

وندين أن الله تعالى مقلب القلوب وأن القلوب بين إصبعين من أصابعه وأنه يضع السموات على أصبع والأرضين على أصبع

"We believe that Allah almighty changes the hearts and the hearts are between two of his (Allah) fingers and he put the heavens on a finger and the earth on another finger"

26. Salafi belief that Allah [swt] could travel over a mosquito

Imam Darami records in his book Aqa'id al-Salaf, page 443:

وقد بلغنا أنهم -الملائكة- حين حملوا العرش وفوقه الجبار في عزته وبهائه ، ضعفوا عن حمله واستكانوا وحنوا على ركبهم حتى لقنوا (لا حول ولا قوة إلا بالله) فاستقلوا به بقدرة الله وإرادته ، ولولا ذلك ما استقل به العرش ، ولا الحملة ولا السماوات ولا الأرض ولا من فيهن . ولو قد شاء لاستقر على ظهر بعوضة فاستقلت به بقدرته ولطف ربوبيته ، فكيف على عرش عظيم أكبر من السماوات السبع ؟

"It has reached us that when the Angels lifted the throne while the almighty is on top of it in his might and glory, they were weak in lifting it, and they rested and bent onto their knees until they said (there is no might or power except with Allah) but they lifted it with His power and will, and if it wasn't for it (His power and will), it would not have been possible for the throne, or those that carry it or the skies or the earth or whoever is inside it. And if he so wished, he would have mounted on

the back of a mosquito and she would have carried Him by His Divine Grace, so how about a great throne that is larger than the seven skies?

Comment

Just look at the Salafi thinking. Allah (swt) is beyond the comprehension of man, and it should suffice for believers to accept his existence and think no more. For Salafis this is simply not possible. Rather than accept his omni present existence in the cosmos, they seem it there academic duty to start describing him with human qualities. After that, they next ponder the types of things that He (swt) could do, why? Don't we know that He (swt) can do anything? Why do we need to start contemplating His abilities to the point that His (swt) ability to travel on a Mosquito is also pondered over? What is the benefit from such an absurd belief?

27. Nasibi belief that Allah [swt] has suffers from weight gain (God forbid)

We read in Al-Sunnah by Abdullah Ibn Ahmad ibn Hanbal, page 161:

خالد بن معدان انه كان يقول أن الرحمن ليثقل على حملة العرش من أول النهار

Khalid bin Madaan said: 'Allah's weight becomes heavy on the throne in the beginning of the day'

Comment

We would invite the Salafis to clarify which diet plan Allah (swt) is on that enables Him to gain and lose weight so quickly? The next Salafi fatwa may well explain the reason for this amazing weight loss...

28. Salafi belief that Allah [swt] performs jogging

We read in Sefat Allah by Alawi al-Saqaaf, page 232:

الهِرُولَةُ صِفَةٌ فَعْلِيَّةٌ خَبَرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْحَدِيثِ الصَّحِيحِ.

"Jogging is a quality of Allah almighty proven by Sahih Hadith"

We read in Fatawa al-Aqida by ibn Uthaimin, page 112:

وأي مانع يمنع من أن نؤمن بأن الله تعالى يأتي هرولة

"What could forbid us from believing that Allah performs jogging?"

In Fatawa al-Lajnah al-Daema lalbuqhuth by Ahmad al-Duwaish, page 196, we read the following fatwa of late Salafi/Wahabi leader Ibn Baz:

س : هل لله صفة الهرولة ؟
ج : نعم

Question: Is jogging a quality of Allah?

Answer: Yes.

Comment

We tried to search into the Salafi literature in order to know whether He partakes in early morning jogging or an evening one but we couldn't find any precise stance on this. It is still good to know that He (swt) keep in shame. We would urge the Salafi and Deobandi Mullahs whose eating habits have given them a waist size the size of the equator, to likewise adhere to the example of Allah (swt) and take up jogging.

If the above Fatwas do not evidence the atrocious concept of anthromorphism that is no different to the depictions of Allah (swt) locate in Judaic-Christian texts allow us to conclude with one final Fatwa, that shall leave us with no doubt that the Nasibi concept of Tawheed is worse than that of the Christians and Jews...

29. The Nasibi Fatwa that Allah (swt) is in hell (God forbid)

We read in Sahih Bukhari that the Prophet (saws) said:

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

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

Comment

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

7. Part Two - The character assassination of Allah (swt) by Nawasib

Not only do Nasabis attribute human like physical characteristics to Allah (swt) they also seek to describe his character. Whilst we all know of the ninety nine names of Allah (swt) that in effect symbolize his excellent qualities / character, the Salafis have formulated their own list to help their adherents to see the other side of the Creator (swt). Let us see how they have described him in their texts.

30. The Salafi & Deobandi belief that Allah (swt) is the root source of acts of polytheism, fornication and homosexuality (God forbid)

In the recognized Ahl'ul Sunnah work Musnad Abu Hanifa, page 152 we read:

الإيمان بالله وملائكته وكتبه ورسله والقدر خيره وشره من الله

"Iman is to believe in Allah, His angels, His books, His messengers, qadr, the good and the evil is all from Allah"

 [Musnad Abu Hanifa, page 152](#)

Similarly Allamah Hibatullah Lalkai (d. 418 H) records:

Ibn Umar said: 'A man came to Abu Bakr and asked: 'Do you believe that adultery is from God?' He (Abu Bakr) replied: 'Yes'. He said: 'God will make me do it and then will punish me?' He (Abu Bakr) replied: 'Yes, Oh son of Khenah, by Allah if there was a man with me I would order him to smash your nose'.

 [Sharh Usool Etiqad Ahlulsunnah, Volume 3 page 246 Tradition 964](#)

Comment

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

31. Salafi belief that Allah [swt] wonders (God forbid)

We read in Sifat Allah by Alawi al-Saqaaf, page 58:

التَّعَجُّبُ صِفَةٌ فَعْلِيَّةٌ خَيْرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْكِتَابِ وَالسُّنَّةِ.

"Wondering is a quality of Allah proven by Quran and Sunnah"

Comment

The concept of wondering is associated with actions when one is unsure about a matter. States

such as confusion, indecision, worry lead to an individual wondering about how to resolve a matter. Man wonders as he lacks knowledge of the unseen, as such wonders about what options he can adopt to remedy a situation. Now we would like to ask these Salafis what would cause Allah (swt) to wonder about anything? Does He (swt) not have knowledge of the unseen? If He (swt) as is undoubtedly the case why does he need to think over a matter? Just look at the low positions these Nasabis give to the Creator, they equate him to the normal man, pondering over how to address a situation. What is he doing whilst is wondering? Is he scratching his head with his two right hands whilst sitting cross legged on His throne?

32. Salafi belief that Allah [swt] possesses shy qualities (God forbid)

We read in Sefat Allah by Alawi al-Saqaaf, page 86:

الْحَيَاءُ وَالْاِسْتِحْيَاءُ صِفَةٌ خَيْرِيَّةٌ ثَابِتَةٌ لِلَّهِ عَزَّ وَجَلَّ بِالْكِتَابِ وَالسُّنَّةِ

"Shyness is a quality of Allah proven by the Quran and Sunnah".

33. The Deobandi belief that Allah [swt] can tell a lie (God forbid)

Not only is Allah (swt) given physical attributes the Nawasib even give Allah (swt) human attributes. The Indian Imam of the Deobandies Shah Ismail Shaheed Dehalwi quotes someone saying:

"Impossibility is a defect, and a defect in Allah is impossible"

Then he replies:

"If 'impossible' is related to the abilities of Allah within His being, that this isn't within the fold of Allah's power. Then we do not accept it. The mentioned lie (about Allah) that can Allah make a false introduction about an event or a complete false event itself and then reveal it on angels or prophets, then this is possible, because then it would mean that the abilities of a man are more than that of Allah, because such a thing (telling a lie) is within the fold of the abilities of a human being."

 [Yak Rowza, page 217](#)

Trying to console an adherent inquiring about the blasphemous statement of their pioneer Deobandi Imam Imdadullah Mujahir Makki, Maulana Rasheed Ahmed Gangohi further confuses him by stating:

"A copy of the letter by Haji Imdadullah Sahib Muhajir Makki, in connection to the possibility of telling a lie by Allah Almighty, for clearing doubts of Maulvi Nazir Ahmed Sahib Rampuri.

Doubt: It is written in "Buraheen al-Qate'a" that Allah can tell a lie".

Then a few lines further in his attempts to clarify the doubts of the inquirer, Gangohi says:

"It is the belief of all Muslim researchers, the saints and scholars that telling a lie is within the jurisdiction of the abilities of Allah (swt), your doubts have been clarified, no one is of the belief of its occurrence. This is a complex issue and not something to be said in front of common masses."

 [Fatawa Rasheediyah' by Maulana Rasheed Ahmad Gangohi, page 237](#)

Comment

This is the belief of the Nawasib such as of Sipah e Sahaba (kr-hcy.com) who claim to be the

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

34. Salafi belief that Allah [swt] cheats and mocks (God forbid)

We read in Sefat Allah by Alawi al-Saqaaf, page 89:

الخداعُ صفةٌ من صفات الله عزَّ وجلَّ الفعليةُ الخبريةُ الثابتةُ بالكتاب والسنة

“Cheating is a quality of Allah proven by the Quran and Sunnah”

On page 116, we read:

السُّخْرِيَّةُ يَالْكَافِرِينَ مِنَ الصفات الفعليةُ الخبريةُ الثابتةُ لله عزَّ وجلَّ بالكتاب والسنة

“Mocking the disbelievers is a quality of Allah, proven by Quran and traditions”

Cheating involves acting dishonestly such as practice fraud. One that indulges in cheating is deemed as a person of bad character. Those convicted of cheating offences suffer long term consequences such as a bar on gaining certain types of employment or getting a good credit rating. Society looks down on cheats, the common man would steer away from any individual with a dishonest character, yet the Salafis want us to believe that this is a character of Allah (swt)! Should we aspire to be like Him (swt) and indulge in cheating for personal gain? If not, why not? After all if Allah (swt) possesses this quality, why shouldn't we?

35. Salafi belief that Allah [swt] is a ‘thing’ and a ‘person’ (God forbid)

We read in Sefat Allah by Alawi al-Saqaaf, page 125:

يجوز إطلاق لفظة (شخص) على الله عزَّ وجلَّ

“It is permissible to use the word (person) for Allah almighty”

On page 130, we read:

يصح إطلاق لفظة (شيء) على الله عزَّ وجلَّ

“It is permissible to use the word (a thing) to qualify Allah almighty.”

36. Salafi belief that Allah [swt] can be jealous (God forbid)

We read in Sefat Allah by Alawi al-Saqaaf, page 160:

يوصف الله عزَّ وجلَّ بالغيرة ، وهي صفة فعلية خبرية تليق بجلاله وعظمته

“Jealousy is a quality of Allah almighty and it's a suitable quality for him.”

Comment

The [Merriam-Webster Online Dictionary, 10th Edition](#) defines jealousy as **"a jealous disposition, attitude, or feeling,"** where the word jealous is defined as being

- intolerant of rivalry or unfaithfulness,
- disposed to suspect rivalry or unfaithfulness,
- hostile toward a rival or one believed to enjoy an advantage,
- vigilant in guarding a possession.

We would invite the Salafis to explain how they deem Allah (swt) to be of a jealous nature? Jealousy is a characteristic borne out of weak people with an inferiority complex. Those that have no control of the world around them, develop jealousy as they fear that their position is being threatened by another. Is He (swt) fearful of a rival so much so that he becomes jealous of Him (swt)? May Allah (sw) protect us from such atrocious beliefs! This is no difference to the jealous depiction of God that we find in the Bible wherein "jealousy" is always in the context of idol worship:

- "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, (*Exodus 20:5*)
- for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God-- (*Exodus 34:14*)
"For the LORD your God is a consuming fire, a jealous God. (*Deuteronomy 4:24*)
- 'You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me, (*Deuteronomy 5:9*)
- for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off, the face of the earth. (*Deuteronomy 6:15*)

37. Salafi belief that Allah [swt] sometimes feels bored (God forbid)

We read in Al-Fatawa wa al-Rasael by Muhammad bin Ibrahim, Volume 1 page 209:

فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا: من نصوص الصفات))

"((Allah doesn't feel bored till ye get bored)) this an evident of quality"

One of the revered Imams of Salafies namely Imam Ibn Uthaimin records in Fatawa al-Aqidah, volume 1 page 85:

سئل فضيلة الشيخ : هل نثبت صفة الملل لله عز وجل ؟
فأجاب بقوله : جاء في الحديث عن النبي عليه الصلاة والسلام قوله ((فإن الله لا يمل حتى تملوا)) فمن العلماء من قال إن هذا دليل على إثبات صفة الملل لله

The Sheikh was asked: 'Shall we believe that feeling bored is a quality of Allah?' He replied: 'It is narrated from the prophet (pbuh) that he said: '(Allah doesn't feel bored till ye get bored))' some scholars declared that this is a proof that feeling bored is a quality of Allah.'

Comment

Since boredom is a common trait of the post modern world, wherein people leave dull

monotonous lives, should we assume that Allah (swt) occupies much of the day in a state of boredom, sitting on his throne, cross legged, tapping his two right hands wondering what to do next? Perhaps that might explain why Salafis believe that Allah (swt) takes up jogging!

8. The Nasibis slander of the Quran

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

A reputed scholar from this camp [Allamah Hassan bin Mansoor Qadhi Khan](#) unashamedly writes that:

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

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

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

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

Curiously in the recognised Dur al-Mukhtar, Volume 6 page 702 their scholars proclaim:

تقبيل المصحف قيل بدعة

"It has been said that kissing the Quran is Bidah".

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

40. According to Deobandis Quranic verses can be attached with woman's womb

We read in a famed Deobandi work by Maulana Ashraf Ali Thanvi:

"If there is fear of abortion or a woman doesn't conceive then tie the above mentioned verses with the womb of woman. Inshallah the pregnancy will be safe and then she will conceive and will not miscarry. "

 [Amaal e Qurani, page 12 published by Muktaba Rehmania, Lahore](#)

41. According to Deobandis Holy Verses can be attached with a abdomen of pregnant woman

"This verse is to safeguard the pregnancy and for the protection of child from calamities and inflictions, blemishes and evil eye. Write these verses with rose-essence and saffron on skin of deer and tie it on the right abdomen of a pregnant woman. It should be tied up till the delivery. Inshallah, she will remain safe from all odds."

 [Amaal e Qurani, page 54 published by Muktaba Rehmania, Lahore](#)

42. Deobandi method for an easy delivery of child

"Write these verses and tie them with the right thigh of woman for easy delivery, Inshallah the delivery will become very easy but after delivery the locket should be opened and some hair of same woman should be burnt and the smoke should be passed from her private part"

 [Amaal e Qurani, pages 24-25 published by Muktaba Rehmania, Lahore](#)

43. Nasibi use of Holy Name for drawing sexual pleasure

"Keep reciting Al-Mughni during sex and woman will love you."

 [Amaal e Qurani, page 175 published by Muktaba Rehmania, Lahore](#)

44. Abdullah Ibn Umar's Fatwa that the Quran is incomplete

Hafiz Jalaluddin Suyuti records the following:

Ibn Umar who said: 'Verily among you people one would say that he has found the Quran whilst he is unaware of what the total quantity of the Quran was, because most of the Quran has been lost rather one should say that verily he has found the Quran that has appeared.'

Tafsir Duure Manthur, Volume 1 page 104

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

45. Maulana Anwar Shah's Fatwa that Tahreef has taken place in the Quran

Prominent Deobandi Imam Sheikh Muhammad Anwar Shah Kashmiri (d. 1352 H) in his esteemed book Faiz al Bari the commentary of Sahih Bukhari writes:

"The tahreef of meanings has not taken place in a lesser amount. In my eyes, this is proved by research that the tahreef of words has taken place in this Quran. This tahreef was done either intentionally or by mistake"

Faiz al Bari Shrah Sahih Bukhari, Volume 3 page 395, Kitab al Shahadaat (Khizrah Book Depo, Deoband. India)

46. Nasibi belief that Quran was revealed according to the opinions of Umar

We read in Tareekh Khulfa, page 110:

أخرج ابن مردويه عن مجاهد قال : كان عمر يرى الرأي فينزل به القرآن

Mujahid said: 'Umar used to hold a view and Quran would be revealed with (confirmation of) it'.

We also read:

أخرج عن ابن عمر مرفوعا : ما قال الناس في شيء و قال فيه عمر إلا جاء القرآن بنحو ما يقول عمر

Ibn 'Umar said: 'When people said one thing and Umar said another, the Quran would be revealed with the like of what Umar said'.

9. The Nasibi attack on the Prophet [saww]

47. Salafi belief that Prophet [r] remained an idol worshiper for 40 years (God forbid)

We read in Sahih al-Sirah al-Nabawyah by Dr. Muhammad Rezq al-Tarhuni, volume 2 page 41:

كان على أمر قومه أربعين عامًا

"For forty years, He was on the faith of his people".

Similarly we read:

"Some people believe that in the beginning he (the Prophet) was a Kaffir. Then Allah (swt) guided him and made him a Prophet. Qalbee says : This verse "And He found thee wandering" means that that he was kafir among misguided people. Then Allah (swt) guided him to the path of Tauheed. Al-Sudi states that he (the Prophet) followed the faith of his Kaffir people for forty years".

 [Tafsir al Kabir by Fakhruddin al Razi, Volume 8 page 424](#)

48. Nasibi belief that Holy Prophet [s] was unaware of the correct religion and guidance (God forbid)

We read in Aysar al-Tafasir by Abu Bakr al-Jazaeri, volume 5 page 2070:

ووجدك ضالا فهدى { : أي لا تعرف ديناً ولا هدى }

'{And He found thee wandering, and He gave thee guidance.}' means don't know any religion nor guidance.

49. Salafi belief that the Prophet would eat haram meat

If you observe Salafis of today you will see how they strictly observe products to ensure that there are no haraam products. They will even enter restaurants with a halal sign and still ask the owner if the meat is halal. These are all precautionary measures, since no Muslim wishes to eat meat that has been incorrectly slaughtered. It seems that Salafis are more conscious than the Prophet (s) since not only did he care about the type of meat he ate, since in their deviant world he (s) even ate meat prepared by Pagans! We read in Sahih Bukhari merits of the Ansar Volume 5, Book 58, Number 169:

Narrated 'Abdullah bin 'Umar:

The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

A slightly extended version can found in Sahih Bukhari the Book of hunting, slaughtering Volume 7, Book 67, Number 407:

Narrated 'Abdullah:

Allah's Apostle said that he met Zaid bin 'Amr Nufail at a place near Baldah and this had happened before Allah's Apostle received the Divine Inspiration. Allah's Apostle presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering."

Comment

We can see from this tradition that during the time of jahiliyya:

- Zaib b. Amr was stricter on adherence to Tauheed
- The Prophet (s) had no qualm with eating meat slaughtered in the names of Pagans whilst Zaid did

If these Nawasib suggest that there is no suggestion that the Prophet (s) ate pagan food allow us to present a tradition from Musnad ibn Hanbal on the authority of Nawafil bin Hisham bin Said bin Zaid:

"On one occasion the Prophet (s) was eating the type of meat with Abu Sufyan that hat been slaughtered in the name of idols, when Zaid was invited to partake in the meal he refused, the Prophet subsequently followed Zaid and stood up and from that point through to the declaration of Prophethood the Prophet never ate food slaughtered in the name of idols"

The excellence of Zaid bin Amr has been recorded in Sahih Bukhari, Volume 5, Book 58, Number 169 as follows:

Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "'I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

Comment

The Prophets were the best of creation and always lead pure lives, free from the sins around them. The pure lineage of Prophethood that was transferred through the loins of Abraham was a lineage that adhered to the faith of Ibrahim (as), wherein they were all believers in Tauheed. When they were all believers the suggestion that they would fill their stomachs with food slaughtered in the name of pagans is shameless, insults the lineage of Ibrahim (as) and is a serious assault on the excellent qualities of our Prophet (s). It is little wonder that Christian missionaries exploit such disgraceful references! Are we going to believe that the descendants of Abraham (as) from where the lineage of Prophets came turned their back on Tauheed and embraced pagan principles and even ate food slaughtered in the name of idols? Was the Prophet (s) not on the same conscious level as an ordinary man Zaid bin Amr who refused to eat such meat?

These references are just a natural progression for the shameless Salafis. Once they believe that the parents of the Prophet (s) were kaafirs it becomes perfectly logical for them to likewise believe that he adhered to the practices of jahiliyya, such as eating haram meat.

50. Salafi belief that the Prophet (s) entered the Mosque to lead Salat in an impure state

We read in Sahih Bukhari, Book of Ghushl Volume 1, Book 5, Number 274:

Narrated Abu Huraira:

Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Apostle came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him.

Comment

Look at how disrespectful these Salafis are. This narration of Abu Huraira is pure kufr, after all if the Prophet (s) can forget something as basic as Ghushl the accusation can be leveled that one that can forget something as basic is the complete Ghushl can likewise forget on matters pertaining to deen and akhlaq, and if he can forget on matters pertaining to Deen then every word and deed of the Prophets should be called into question!

51. Salafi belief that the Prophet (s) would forget Quranic verses

We read in Sahih al Bukhari, Chapter on virtues of the Quran Volume 6, Book 61, Number 558: Narrated Aisha:

Allah's Apostle heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."

Comment

Just look at this Salafi belief! Is it acceptable that the divine verse that Allah (swt) revealed on the chest of the Prophet (s) were forgotten, so much so that a fallible Sahaba's recitation reignited his memory? If we accept this Salafi belief then all teachings of the Prophet can be

called into question. A Sahaba could do any action he wishes on the premises that the Prophet (s) had forgotten it! It in effect casts doubt on the Quran, with people asking whether such and such a verse was revealed in the complete manner we find it in the Quran. It is mere slander to accept the Salafi assertion that the Prophet (s) could forget divine verses, particularly when Allah (swt) says:

By degrees shall We teach thee to declare (the Message), so thou shalt not forget, (Surah Ala verse 6)

We also read in Sahih Muslim, the Book of Prayers Book 004, Number 1724:

'Abdullah reported Allah's Messenger (may peace be upon him) as saying: What a wretched person is he amongst them who says: I have forgotten such and such a verse...'

Look at this the Salafi claim that the Prophet (s) was deeming wretched those that forget verse of the Quran and did such things himself!

52. Salafi belief that the Prophet (s) would urinate standing up

We read in Sahih Muslim, Book of purification Book 002, Number 0523:

Abu Wa'il reported: Abu Musa inflicted extreme rigour upon himself in the matter of urination and urinated in a bottle and said: When the skin of anyone amongst the people of Israel was besmeared with urine, he cut that portion with a cutter. Hudhaifa said: I wish that your friend should not inflict such an extreme rigour. I and the Messenger of Allah (may peace be upon him) were going together till we reached the dumping ground of filth behind an enclosure. He stood up as one among you would stand up. and he urinated, I tried to turn away from him, but he beckoned to me, so I went to him and I stood behind him, till he had relieved himself.

In the same chapter of Sahih Muslim Book 002, Number 0522:

Hudhaifa reported: I was with the Apostle of Allah (may peace be upon him) when he came to the dumping ground of filth belonging to a particular tribe. He urinated while standing, and I went aside. He (the Holy Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks.

Comment

This Salafi belief depicts the Prophet of being completely ignorant of basically Islamic teachings! Just like ordinary people he would stand up and urinate. Filth such as urine and faeces that type that even animals don't want on them are we going to believe that the Prophet (s) would urinate standing up and hence defile his clothes in the process? Was the Prophet (s) less careful of getting his clothes dirty than the Israelites and Abu Musa Ashari? The Israelites were so careful of cleanliness they would cut any cloth area smeared in urine but the Prophet (s) according to the Salafis would stand urinating and risk getting his clothes dirty in the process.

Curiously the above cited tradition contradicts this one from Ayesha

Whoever told you that the Prophet (Sallallaahu alayhi wasallam) urinated standing, do not believe him. He did not urinated except sitting.'

Tirmidhi Hadith no.12 and Nasai Hadith no. 29) at-Tirmidhi said: **'This is the best and most correct saying in this matter – also because it is better to guard and protect him from being splashed with his own urine.'**

53. Salafi belief that the house of the Prophet (s) was a house of singing

We read in Sahih Bukhari Merits of the Helpers in Madinah (Ansaar) Volume 5, Book 58, Number 268:

Narrated Aisha:

That once Abu Bakr came to her on the day of 'Id-ul-Fitr or 'Id ul Adha while the Prophet was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet said, "Leave them Abu Bakr, for every nation has an 'Id (i.e. festival) and this day is our 'Id."

A similar narration in Sahih Bukhari, Volume 2, Book 15, Number 70 reads as follows:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Comment

Look how shameless these Nasabis are. We would urge these shameless creatures to invite Salafi girls into their bedrooms on the day of Eid so that they can sign before them! Disturbingly these filthy people attribute this rubbish to the Prophet knowing that there are explicit narrations that stipulate that music in one's home acts as a barrier to Allah (swt)'s mercy, as can be evidenced this Hadith:

Narrated Abu Malik Al-Ashari:

"The Messenger (pbuh) of Allah (SWT) said, "Some people of my Ummah will drink wine, calling it by other than its real name, merriment will be made for them through the playing of musical instruments and the singing of lady singers. Allah will cleave the earth under them and turn others into monkeys and swines.

Ibn Ma'jah, Volume 5 Hadith No.4020

We read in Sahih Bukhari, Book of Drinks Volume 7, Book 69, Number 494v:

"Narrated Abu 'Amir or Abu Malik Al-Ash'ari:

that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be

some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

54. Salafi belief that the house of the Prophet (s) was devoid of Allah (swt)'s mercy

We read in Sahih Bukhari Volume 4, Book 54, Number 539:

Narrated Abu Talha:

The Prophet said, "Angels do not enter a house which has either a dog or a picture in it."

Sahih Bukhari Book of Dress Volume 7, Book 72, Number 844:

Narrated 'Aisha:

I bought a cushion having pictures on it. When Allah's Apostle saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Apostle! I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, 'I bought it for you to sit on and recline on.' Allah's Apostle said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures."

Comment

If a house containing pictures will curtail the Angels of Mercy from entering, with the painter in the deepest Hell, how is it plausible to believe that the Prophet (s) would allow his wife and friends to play with dolls in that same house. Is that not the same as seeking to capture imagery? Is it plausible that his home would become a doll playing session wherein girls would gather and play until Aisha's fun was satiated? Are Nawasib prepared to accept that Aisha would indulge in activities that were prohibited by the Shariah?

55. Salafi belief that the Prophet (s) used to sit in female gatherings

We read in Sahih Bukhari the Book of Nikah Volume 7, Book 62, Number 77:

Narrated Ar-Rabi':

(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

Comment

This is indeed a shameless belief of the Salafis. Is it believable that the Prophet (s) would enter a female gathering and then proceeded to sit on the same bed as the bride to listen to girls

signing? No normal Muslim would behave this and these Salafis believe that this was the conduct of the Prophet (s).

56. Salafi belief that the Prophet (s) enjoyed wedding parties and singers

We read in Sahih Bukhari Volume 7, Book 62, Number 109:

Narrated Anas bin Malik:

Once the Prophet saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me."

We read in Sahih Bukhari Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left.

We read in Sahih Bukhari Volume 7, Book 62, Number 92p:

Narrated 'Aisha:

that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

57. Salafi belief that the Prophet (s) prioritized searching for a necklace over Salat

We read in Sahih Bukhari, Book of Tayamum Volume 1, Book 7, Number 330:

Narrated 'Aisha:

(the wife of the Prophet) We set out with Allah's Apostle on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Apostle stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what 'Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Apostle and the people where there is no water and they have no water with them.

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Apostle on my thigh. Allah's Apostle got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

Comment

No decent person could believe that the Prophet (s) would treat Salat so lightly! Is it believe that the Prophet (s) would stop the Sahaba at such an obscure place, with no water, and then order the Sahaba to locate the necklace of his wife! Whilst a search goes on he in the absence of water, Fajr time commences and Rasulullah (s) is fast asleep on Ayesha's lap. The ordinary believer knows how important it is to read Salat on time, yet the Seal of all Prophets (s) who stressed this importance, happily sleeps through the dawn prayer time, using his wife's lap as a cushion, whilst his followers rather than [ray are scurrying around in the desert looking for missing jewellery!

58. Wahabi belief that their stick is better than Holy Prophet [s]

A Sunni scholar Allamah Zayni Dahlan who was the the imam of the shrine of Makka, was born 26 years after the death of the leader of Wahabi cult namely Muhammad bin Abdulwahab. While referring to the famed Wahabi belief, Allamah Zayni records in his book Al-Durar al-Sunnia, page 42:

حتى أن بعض أتباعه كان يقول عصاي هذه خير من محمد

"Even some of his followers used to say my stick is better than Muhammad"

59. The noxious with of Salafies to bulldoze the shrine of Holy Prophet [s]

We read in Tuhfat al-Mujib by Muqbel al-Wadei, page 406:

نحن نقول وتلكم قبة الهادي بجوارنا نتمنى نتمنى أن قد رأينا المساحي على ظهرها إلى أن تصل إلى الأرض ، لكن نرى أن ليس لدينا قدرة ، فنحن إن شاء الله نؤجل هذا لغد

'We say that the shrine of the guide (prophet) which is next to us, we wish to see the tractors over it levelling it to the earth but we see that we are not able to do it, therefore we delay it to tomorrow.'

60. Nasibi belief that Holy Prophet [s] contemplated adultery (May Allah keep us safe from such filthy beliefs)

Imam of Ahle Sunnah Ibn Habban has recorded a tradition in his book of Sahih traditions i.e. Sahih Ibn Habban, Volume 14 page 169 but let us cite the same tradition recorded by a Salafi scholar Dr. Muhammad Rezaq al-Tarhuni in his book Sahih al-Sirah al-Nabawiyah, volume 1, page 162 in an elaborated manner:

قال : سمعت رسول الله صلى الله عليه وسلم يقول : ما هممت بقبیح مما كان t عن علي بن أبي طالب أهل الجاهلة يهتمون به (من النساء) إلا مرتين في الدهر ، كلتاهما يعصمني الله منها

Ali bin Abi Talib may Allah be pleased with said: 'I heard Allah's messenger (pbuh) saying: 'I never desired to perform the evil deeds which the people of Jahilyah used to perform (women) except twice during the life and both the times Allah forbid me from it.'

The author added the word women between two brackets as a commentary which means the Prophet (s) contemplated adultery whilst the tradition recorded by Ibn Habban doesn't contain the word.

61. Nasibi belief that Prophet [s] was busy in intercourse even in the moments preceding his death (naudobillah)

We read in Sahih Bukhari, Volume 7, Book 62, Number 144:

Narrated 'Aisha:

that during his fatal ailment, Allah's Apostle, used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at 'Aisha's house till he died there. 'Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

Comment

We appeal to justice, does one engage in passionate kissing when one is on his death bed? Clearly this reference should provide some form of directions for Salafi women with dying husbands, namely if they are dying in slow agony they should immediately engage with their spouses with a bout of passionate French kissing, and death will come in a less painful manner. If a dying Salafi man has two wives then it is essential that they take turns engaging his with passionate kissing, that way his death will be less painful and the Sunnah of the Prophet (s) will be implemented in the process.

62. Nasibi belief that Holy Prophet [s] tried to make romance with his wife in front of strangers (Naudobillah)

Imam Ibn Athir records in Usud al-Ghaba, Volume 1 page 56:

عن أسيد بن أبي أسيد أن رسول الله صلى الله عليه وسلم تزوج امرأة من بلجون فبعثني فجئتها فأزلفتها بالشعب في أجم ثم أتيت رسول الله صلى الله عليه وسلم فقلت : يا رسول الله جئت بك بأهلك قال : فأتاها فأهوى إليها ليقبلها فقالت : أعود بالله منك

Usaid bin Abi Usaid said: 'Allah's messenger got married to a woman from Bani Joun (tribe), hence he sent me to bring her to him, then I arrived with her to Shu'ab in Ajum, then I went to Allah's messenger (pbuh) and said to him: ' Oh Allah's messenger, I have brought your wife for you'. Then he (prophet) went to her and bowed to kiss her but she said: 'I seek refuge in the Lord of you'

63. Nasibi belief that Holy Prophet consumed alcohol (Naudobillah)

Imam Tabarani records the following episode:

Abdullah bin Busr said: 'Once Allah's messenger came to us riding on a mule, then Allah's messenger and his companions entered on us, hence my mother stood up and put a cloak on the mat for Allah's messenger, she put it specially for him, when Allah's messenger sat on it, my father Busr provided him dates to eat, then he ordered my mother to cook Jashish for them'. Abdullah said: 'I was serving between my mother and father, my father was serving Allah's messenger and his companions. When my mother cooked the Jashish, I brought it to them and put it front of them and they ate it. Then he provided them Fadikh and Allah's messenger drank it and provide it to those who where sitting on his right side till the cup get empty, then I purred the cup again and brought it to Allah's messenger...'

 [Al-Muajam al-Kabir, Volume 2 page 14 Tradition 1177](#)

Comment

If there is any ambiguity on the meaning of Fadikh then allow us to present the following tradition from Sahih Bukhari, Volume 6, Book 60, Number 141 which will clear all the doubts pertaining to the meaning of Fadikh:

Narrated Anas bin Malik:

We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

64. Nasibi belief that Prophetic Hadith should be rubbed with pig's tale (naudobillah)

Let us cite the golden statement of Imam of Deobandies Abu Hanifa from Tarikh Baghdad, Volume 13 page 401:

حدثني أبو إسحاق الفزاري قال كنت أتى أبا حنيفة أسأله عن الشيء من أمر الغزو فسألته عن مسألة فأجاب فيها فقلت له إنه يروي فيها عن النبي صلى الله عليه وسلم كذا وكذا قال دعنا من هذا قال وسألته يوما آخر عن مسألة قال فأجاب فيها قال فقلت له إن هذا يروي عن النبي صلى الله عليه وسلم فيه كذا وكذا فقال حك هذا بذهب خنزير

Abu Ishaq al-Farazi said: I used to ask Abu Hanifa about battles issues, I asked him some thing and he answered it, then I said to him: 'But such and such thing has been narrated from the prophet (pbuh)'. He replied: 'Leave it'. Another day I asked about other issue and he answered it. Then I said to him: 'But such and such thing has been narrated from the prophet (pbuh)'. He replied: 'Rub it with pig's tail'.

65. Nasibi belief that their Imam's edicts were better than Prophet's knowledge

Let us again cite the proud statement of Imam of Deobandies Abu Hanifa from Tarikh Baghdad, Volume 13 page 401:

أخبرنا بن رزق أخبرنا أحمد بن جعفر بن سلم حدثنا أحمد بن علي الأبار حدثنا إبراهيم بن سعيد حدثنا محبوب بن موسى قال سمعت يوسف بن أسباط يقول قال أبو حنيفة لو أدركني رسول الله صلى الله عليه وسلم وأدركته لأخذ بكثير من قولي

Yusuf bin Asbat said: 'I heard Abu Hanifa saying: 'If Allah's messenger fetched my era he would adopt many of my opinions.'"

66. Nasibi belief that the Holy Prophet [s] had his eye on someone else's wife

Imam Shawkani records in Tafsir Fatah al-Qadir, Volume 4 page 404:

قال القرطبي : وقد اختلف في تأويل هذه الآية فذهب قتادة وابن زيد وجماعة من المفسرين منهم ابن جرير الطبري وغيره إلى أن النبي صلى الله عليه وسلم وقع منه استحسان لزینب بنت جحش وهي في عصمة زيد وكان حريصا على أن يطلقها زيد فيتزوجها هو ثم إن زيدا لما أخبره بأنه يريد فراقها ويشكو منها غلظة قول وعصيان أمر وأذى باللسان وتعظما بالشرف قال له : اتق الله فيما تقول عنها وأمسك عليك زوجك وهو يخفي الحرص على طلاق زيد إياها

Al-Qurtubi said: 'There is disagreement about the interpretation of this verse, Qutada, ibn Zaid and a group of scholars such as Ibn Jarir al-Tabari and others believed that the prophet (s) liked Zaynab bint Jahash while she was wife of Zaid and He (s) was wishful that Zaid divorce her and then He (s) gets married to her.' And when Zaid made a complain of her to Him (s) and told Him (s) that he wanted to divorce her, He (s) said to him: 'Keep thy wife to thyself, and fear Allah' while He (s) was hiding His desire that she gets divorced by Zaid.

67. The Nasibi's defamation of the Holy Prophet (s)

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

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

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

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

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

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

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

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

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


Sahih al Muslim page 360, Volume 1 Kitab "Janaiz"
Sunan Ibn Majah, Bab Majah fi ziyarata kubul mushrikeen
Sunan Nasai, page 9 Chapter 4 "Ziyarathul Kaboor"
Sunan Abu Daud, Volume 3 page 218 "Kitab al Janaiz"
Sunan al Kubra, page 76 Bab "Ziyarthul Kaboor"
Mishkat Sharif Volume 1, page 139 Bab "Ziyarathul Kaboor"
Musnad Abi Awana Volume 1 page 99
Musnad Abi Hanifa page 105
Musnad Imam Ahmad and Abdullah bin Masud, page 297 Volume 5
Sharra Fiqa Akbar by Mullah Ali Qari page 128
Kitab Fatawi, Maulana Abdul Hai page 84
Kitab Tafsir ibn Kathir page 394, commentary on the verse Tauba Chapter 6
Tafsir Khazain page 129 verse Tauba verse 115
Tafsir Kabir by Fakhradin Radhi page 315 Chapter 6 Surah "Shaurah"
Tafsir Rul al Maani page 11 Surah Tauba verse 115
Tafsir Ghraib ul Qur'an page 30 Chapter 5 Ayat 115
Tafsir Mazzari page 306 Chapter 4
Tafsir Durre Manthur page 184 Chapter 3 verse Tauba
Nawawi Sharah Muslim, page 214, Chapter 1
Kitab Murqat Sharra Mishkat, page 113 Chapter 4 "al Kaboor"
Tafsir Fattah al Qadeer page 392, Chapter 3 Surah Tauba verse 151
Tarikh Khamees page 230 Chapter 1 Dhikr Aaya al Buya
Muradhij ul Nubuwwa Section 3 Chapter 4, Part 21 page 179
Sirat ul Halabiyya, page 82 Chapter 1 "Wafat walida a Nabi"
Siratun Nabawiyya page 239, Chapter 1 "Lum yuziu Islam abwiyya"
Al Bidayah wa al Nihaya page 281, Volume 4 "Raza al Nabi"
 [Sharah Al Fiqah'al Akbar, page 130](#)

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

According the Nawasib, if someone disrespects the Prophet's Sahaba he's a kaffir, what fatwa should we pass on those that have issued takfir against the parents of Rasulullah?

Imam Ibn Tamiyah writes the following from his cursed hands:

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

 [Ikhtaza us Sirat ul Mustaqim by Ibn Tamiyah, page 401 \(Arabic\)](#)
Ikhtaza us Siratul Mustaqim, by Ibn Tamiyah, Urdu translation by M. Hamid Fakeeh page 401

Imam Fakhruddin Razi records in his Tafseer:

وأعلم أن الرافضة ذهبوا إلى أن آباء النبي صلى الله عليه وسلم كانوا مؤمنين وتمسكوا في ذلك بهذه الآية وبالخبر

'You have to know that the Rafidha (Shias) believe that the forefathers of the prophet (pbuh) were believers and they have used this verse and tradition to prove the same'

He also records:

وأما أصحابنا فقد زعموا أن والد رسول الله كان كافراً

"Our scholars claim that the father of Allah's messenger was disbeliever"

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

69. Nasibis attack on the Prophets lineage

The Sunni scholar Imam Ibn Qutaybah in Al-Maarif on page 20 writes:

وأما كنانة فهو كنانة بن خزيمة وكان خلف على امرأة أبيه بعده وهي بره بنت مر أخت تميم بن مر فولدت لكنانة النصر بن كنانة

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

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

70. Shi'a belief about the Prophet (s)'s parents

The Shia book Usool al-Kafi records the following:

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

Usool al Kafi, Volume 2 page 336 Tradition 21

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

71. Nasibi attack on Rasulallah (s)'s knowledge

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

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

Hifzul Iman, by Maulana Ashraf Ali Thavi page 8

With comments such as these one wonders why the Muslims were so outraged by the

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

72. The Nasibi fatwa that Shaytan can take the form of the Prophet (s)

This is the filth written by Ibn Tamiyah:

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

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

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

73. The Nasibi notion that Shaytan fears Umar and not the Holy Prophet (s)

In Sahih Tirmidhi, Volume 3 page 206 Hadith 2913 we find the following episode:

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

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

74. Nasibi alleged Dreams - prove their disrespect of Rasulullah

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

A Deobandi Maulana saved Rasulullah (s) from falling in to Hell

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

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

al Balagha Ahraan, by Maulana Hussain Ali Bujruwee, page 8

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

Rasulullah (s) was taught Urdu by the Deobandies

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

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

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

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

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

75. The Nasibi substitution of the Kalima with the name of one of their Ulema

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

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

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

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

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

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

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

10. Nasibi disrespect of Ahlulbayt [as]

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

76. Dream One: Sayyida Fatima (as) embraces a Nasibi Scholar (naudobillah)

Allamah Ashraf Ali Thanvi claims to have been inspired by the dream we read in a famed Deobandi work namely *Al-Ifaazaatul Yaumiyah* also known as *Malfuzaat Hakim al-Ummat*:

"I dreamt that I saw Fatima (ra) taking me to her bosom, thereafter I became good"
Al-Ifaazaatul Yaumiyah, Volume 6 page 37

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

77. Dream Two: Sayyida Fatima (as) dressed a Nasibi mullah (naudobillah)

Let us now cite a blasphemous incident recorded by a scholar equally loved by Salafies and Deobandies namely [Shah Ismaeel Shaheed Dehalwi](#) in his famed work *Siraat e Mustaqeem*, page 315:

"One of my elders saw in a dream the great saint, Hazrat Ali, and the leader of all women, Hazrat Fatimah (RA). Thus, Hazrat Ali gave a bath to my elder with his own blessed hands and cleansed the body of my elder like a father cleanses the body of his son, and Hazrat Fatimah Zahra dressed him in fine clothes with her blessed hands".

 [Siraat e Mustaqeem, page 315](#)

78. According to Nawasib Imam Hussain [as] was justly killed by their Imam Yazeed [la]

Abu Bakr Muhammad bin Abdullah ibn al-Arabi al-Maliki (d. 543 H) was one of the famed Sunni scholars. Imam Jalaluddin Suyuti records about him in *Al-Jame al-Saghir*, Volume 1 page 365:

فقد ألف كتابا في شأن مولانا الحسين رضي الله عنه وكرم وجهه وأخرى شأنه زعم فيه أن يزيد قتله بحق بسيف جده نعوذ بالله من الخذلان

"He wrote a book about Hussain (may Allah be pleased with and disgrace his opponents), he claimed that Yazeed killed him justly by the sword of his grandfather. We seek refuge in the Lord of the forsake".

79. Nasibi belief that Imam Hussain [as] made a useless 'rebellion'

Imam of Nawasib Ibn Tamiyah satated in his book Minhaj al-Sunnah, Volume 4 page 316:

ولم يكن في الخروج لا مصلحة دين ولا مصلحة دنيا

"There wasn't any benefit either for religion or for life in his (Hussain's) rebellion".

The Najis Nasibi author goes on to say:

وكان في خروجه وقتله من الفساد ما لم يكن حصل لو قعد في بلده فإن ما قصده من تحصيل الخير ودفع الشر لم يحصل منه شيء بل زاد الشر بخروجه

"His (Hussain) rebellion and murder caused a mischief, it would not have happened had he stayed at home, what he (Hussain) sought to achieve of the good and vanish of the evil he couldn't achieve it, nay the evil became more by his rebellion".

80. Nasibi belief that Imam Hussain [as] made a 'mistake' by doing a 'rebellion'

We read in Muhadrat fi Tarikh al-Umam al-Islamiya, Volumne 2 page 129 by Shaykh Muhammad Khudri Beik (d. 1377 H):

الحسين أخطأ خطأ عظيماً في خروجه هذا

"Hussain made a big mistake by his rebellion".

81. Accoring to Nawasib, Imam Hassan [as] loved to do marriages and give divorces

We read in Syar alam al-Nubala by Dahabi, Volume 3 page 253:

وكان منكحاً، مطلاقاً، تزوج نحواً من سبعين امرأة

"He (Hassan) was exaggerator in marriage and divorce, he got married to seventy women."

11.The Nasibi attack on the wives of the Prophet [s]

82.Nasibi attack on Ayesha's dignity

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

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

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

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

Sahih Muslim, Book 003, Number 0626

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

1. As the query was with regards to Ghushl after intercourse, could the two men not have obtained the information from one of the male companions?
2. As the matter was linked to Sexual intercourse both men must have been married - so why couldn't they send their respective wives to ask this most delicate question?
3. Why would A'isha find it necessary to 'take a bath' to demonstrate the point could she not have simply relayed actions verbally with her clothes on?
4. If there was a net between them that presumable acted as purdah does this not defeat the object of A'isha removing her clothes and demonstrating how Ghushl is performed?
5. The net clearly was NOT very thick, since they were able to observe that A'isha had placed her hair over her head - they could even SEE her ears through it.
6. Is such a hadith not an insult on the dignity of Hadhrath A'isha?

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

83.Ayesha was not sure if Holy Prophet [s] would tell truth

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

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

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

84. Ayesha and Hafsa tried to create rift between Prophet [s] and his wife Asma by attributing a lie to Prophet [s]

We read in Tabaqat Ibn Saad:

Hamza bin Abi Usaid narrated from his father that he said: 'Allah's messenger got married to Asma bin al-Numan al-Jaunia. He sent me to bring her to him, then Hafsa said to Ayesha or Ayesha said to Hafsa: 'You color her hair while I will comb her hair'. Then they both did that, then one of them said to her (Asma): 'The prophet (pbuh) likes a woman to say to him: 'I seek refuge in the Lord of you'. When she entered on the prophet and he (prophet) closed the door and advanced his hand to her, she said: 'I seek refuge in the Lord of you.'

 [Tabaqat Ibn Saad, Volume 8 page 145](#)

85. Ayesha tried to incite Prophet's wife Malika against Him [s]

We read in Tabaqat Ibn Saad:

Abu Masher said: 'The prophet (pbuh) got married to Malika bint Kaab, she was very beautiful, thus Ayesha went to her and said: 'Are you not ashamed of getting married to the killer of your father?'

 [Tabaqat Ibn Saad, Volume 8 page 148](#)

86. Ayesha and Hafsa tried to create rift between Prophet [s] and his wife Zainab by attributing a lie to Him [s]

We read in Sahih Bukhari Volume 6, Book 60, Number 434:

"Narrated 'Aisha: Allah's Apostle used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it".

12.The Nasibi assault on the Sahaba

As a part their propaganda campaign, the Nawasib make every effort to stress to their adherents and naïve Muslims that the Shia disrespect the companions of the Holy Prophet [s]. In this chapter, we will reveal the colorful narrations about the Sahaba from the pens of the Sunni works. We shall seek to split this into four parts that shall highlight the:

- Kufr, hypocrisy and transgressions of the Sahaba
- Shameless conduct of the Sahaba
- Alcoholism amongst the Sahaba
- Sex, sexuality and the Sahaba

87. Part One – The kufr, hypocrisy and transgressions of the Sahaba

Nawasib are fond of painting a milk and honey approach of the Sahaba, wherein the Sahaba having benefited from the company of the Muhammad, were guaranteed Paradise and became beacons of guidance for us all to adhere to. The company of the Prophet (s) had such an influence on them that all the nasty traits that they once possessed in Jahilyyya evaporated. Once they entered the fold of Islam they protected themselves from wrong doing and were so successful that all are just, truthful and paradise bound. The references that we shall cite hereunder challenges this absurd notion.

88. First example - The Salafi belief that some of the Sahabah were adulterers and drunkards

Let us present the Salafi belief regarding the Sahaba from the pen of a revered Salafi Imam Imam Ibn Uthamin. In his book 'Sharh al-Aqyda al-Tahawyya' under the chapter '**The stance of Ahlul Sunnah wal Jama'ah in relation to the Sahabah**' stated:

ولا شك أنه حصل من بعضهم سرقة وشرب خمر وقذف وزني بإحصان وزني بغير إحصان، لكن كل هذه الأشياء تكون مغمورة في جنب فضائل القوم ومحاسنهم، وبعضها أقيم فيه الحدود، فيكون كفارة

"There is no doubting that some of them stole, drank alcohol, launched a charge against chaste women, performed adultery whilst being married and performed adultery whilst being single, but all these are forgivable on account of their virtues and good deeds, and some of them were punished so as to purify them."

 <http://www.al-eman.com/Islamlib/viewchp.asp?BID=335&CID=21#s1>

Comment

It is really strange to see that on the one hand the Salafies believe that the Sahaba performed all of the above cited evil deeds but then seek solace by suggesting that the punishments some of them received coupled with good deeds will render their sins forgivable, in other words 'the slate will be wiped clean'!

89. Second example – The Salafi belief that some of the Sahaba were Kaafirs

Imam of Wahabi cult Muhammad bin AbdulWahab records in Risala Kashf al-Shubahat, page 33:

الله كفرهم بكلمة مع كونهم في زمن رسول الله - صلى الله عليه وسلم - ويجاهدون معه ويصلون ويذكرون . ويجنون ويوحدون .

"Allah declared that they were Kafir though they were living with Allah's messenger (pbuh) and they were performing jihad with him, prayed, paid alms, fasted, performed pilgrimage, and ascribed to oneness"

90. Third example - Nasibi Hadith works on the kufr of the Sahaba

We read the following traditions in Sahih Bukhari:

Narrated 'Abdullah:

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

Sahih Bukhari, Volume 8 Hadith 578

Narrated Anas:

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

Sahih Bukhari, Volume 8 Hadith 584 (also Sahih Muslim, part 15, pp 53-54)

Narrated Abu Hazim from Sahl bin Sa'd:

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

Sahih Bukhari, Volume 8 Hadith 585

Narrated Abu Huraira:

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

Sahih Bukhari, Volume 8 Hadith 587

Comment

Faced with such explicit traditions the Nawasib often try to re-define Sahaba here, namely that the words don't refer to the Sahaba per se but in fact refer to the Ummah as a whole throughout history (i.e. that the vast bulk of the Ummah will be in the fire). To counter this we suggest Nawasib check the Arabic it says the words "Sahaba". We are yet to find any Arabic dictionary that states the word Sahaba has the connotation of 'Ummah'.

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

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

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

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

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

91. Fourth example - The Prophet [s] cited the existence of twelve hypocrites in the shape of the Sahaba

We read in Sahih Muslim, Book 038, Number 6688:

Qais reported: I said to 'Ammar: What is your opinion about that which you have done in case (of your siding with Hadrat 'Ali)? Is it your personal opinion or something you got from Allah's Messenger (may peace be upon him)? 'Ammar said: We have got nothing from Allah's Messenger (may peace be upon him) which people at large did not get, but Hudhaifa told me that Allah's Apostle (may peace be upon him) had especially told him amongst his Companions, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu'ba said about them.

Comment

Nawasib vigorously argue that there is a distinction between a Sahabi and a Munafiq. They insist that Sahaba are believers and Munafiqeen are not, that is the end of the matter. We suggest that they mull over the testimony of Ammar (ra) who said: **'Allah's Apostle (may**

peace be upon him) had especially told him amongst his Companions, that there would be twelve hypocrites’. As we can see hypocrites were placed within the same category as the Sahaba. This reference proves that not all those that sat in the midst of the Prophet (s) were true believers. They may all have been Sahaba due to their sitting in the company of the Prophet, but this included believers and hypocrites, twelve of whom the Prophet (s) made a special reference to. When the Prophet (s) refers to hypocrites as Companions what is the legal basis upon which these Nawasib assert that all the Sahaba were believers and should be afforded respect?

92. Fourth example - The Salafi belief inferring that the majority of the Sahaba and Tabayeen were hypocrites and Kafirs

All Muslims are aware of the prophetic traditions according to which one that hates or fights Ali bin Abi Talib [as] is hypocrite and Kaafir. Keeping this in mind let us present the testimony of the Imam of the Salafies Ibn Tamiyah that in effect places the majority of the Sahaba and Tabayeen (who they describe as the 'Salaf Saliheen') were hypocrites and infidels. Ibn Tamiyah wrote:

و لم يكن كذلك علي فان كثيرا من الصحابة و التابعين كانوا يبغضونه و يسبونونه و يقاتلونه

"Verily plenty of Sahaba and Tabayeen used to hate, abuse and fight against Ali."

 [Minhaj al Sunnah, Volume 7, page 137-138](#)

Comment

When the Prophet stated that a sign of hypocrisy was hatred of Imam Ali (as), why do Nawasib refuse to deem those that hated Ali (as) to be Munafiqs? If many Sahaba hated Imam Ali (as) why don't the Ahle Sunnah disassociate themselves from these deviant individuals? On the one hand the Salafis insist on being described as Ahle Sunnah, and on the other hand they are prepared to ignore the Fatwa of the Prophet (s) against those that hate Ali (as). Rather than hate those that hate Ali (as), you will see Nawasib bring such people close to their hearts, hatred of Ali (as) is not frowned upon, on the contrary there status as Sahabi exempts them from the words of Muhammad (s), such men should not be cursed they should be praised and given the epithet (ra).

93. Fifth example – The Sunni belief that some of the Sahabah went astray and became Fasiq

Imam Saaduddin Taftazni records in In Sharh al Maqasid, Volume 2 page 306 Allamah:

The battles (between the Sahaba) as its recorded in history books & narrated by reliable narrators serve as proof that some companions left the right path and became Zaalim and Fasiq because they became affected by jealousy, hatred, stubbornness, a desire for power and indulgence because the companions were not infallible , nor was every individual that saw Rasulullah (s), good".

 [Sharh al-Maqasid Volume 2 page 306](#)

94. Sixth example - Nasibi belief that some of the Sahaba issued takfeer against one another

Imam Dhahabi stated in his book Marifat al-Ruwah, page 4:

فبعض الصحابة كفر بعضهم البعض

"Some of the Sahaba issued Takfeer against one another"

95. Part Two – The shameless conduct of the Sahaba

Nawasib always insist that the Sahaba were the Godfathers of decency and good character, which is why Allah (swt) had blessed them all with Paradise. What they don't tell their blind followers is the fact that there are ample references in the books of their Salaf that evidence that they were not of the esteemed level that these Mullahs suggest. Below, are a small sample of examples for the Nawasib to mull over.

96. First example - The Sahaba alleged that the Holy Prophet [s] was a thief (God forbid)

Since the participants of the battle of Badar i.e. Sahaba are extolled excessively by the Salafies let us read the following episode regarding these individuals:

عن ابن عباس قال : نزلت هذه الآية وما كان لنبي أن يغفل في قطيفة حمراء افتقدت يوم بدر فقال بعض الناس : لعل رسول الله صلى الله عليه وسلم أخذها فأنزله الله وما لنبي أن يغفل

Ibn Abbas said: this verse '{It is not for any prophet to embezzle}' was revealed when a red cloak was lost on the day of the Badar battle, therefore some people said: 'Perhaps Allah's messenger (s) stole it, Allah hence revealed '{It is not for any prophet to embezzle}'.

Al-Dur al-Manthur, Volume 2 page 361

Comment

Since Nasibi insist that all the Sahaba are just and truthful are they prepared to include those that deemed the Prophet (s) to be a thief? If they disagree with them on this matter, why are they turning their back on a key component Sunni aqeedah?

97. Second example - Nasibi belief that the Sahaba Uns bin Malik would intrude on the private life of the Prophet (s) and would then disclose his findings to the public

We read the following hadith in Sahih Bukhari Volume 1, Book 5, Number 268:

Narrated Qatada: Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Bukhari placed this narration within the Book of bathing, the chapter **"Having Sexual Intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so)"**

Comment

Notice how this filthy narration is not a Hadith of the Prophet (s), rather it is a narration from the renowned Sahabi Anas bin Malik, who had acquired knowledge at a level that enabled him to know of the intimate details concerning the private life of the Prophet (s) performed behind closed doors. He managed to know that he (s) entered the residence of each wife, slept with her and then at the end of this marathon session concluded the event off with one Ghusl. The question we would like to ask these Nasibi is this:

When the Prophet (s) never narrated this sexual fete, how did Anas bin Malik come to know such sordid detail?

Clearly, it could have only been known if he had physically observed the on goings inside the Prophets residence, what we would in this day and age describe as a peeping tom. We would urge the Salafis and Deobandis to follow the example of Anas bin Malik and try and get a window view of all that happens in their Mullahs bedrooms overnight overnight. Thereafter they should grade thr sexual performance they observed and cascade this information back to the brothers on the ground.

98. Third example - Nasibi belief that the Sahaba utilized the Mosque to enable female voyeurism

Imam of the Salafies Nasiruddin Albaani records in Silsilah Sahihah, Volume 5 page 608:

كانت امرأة تصلي خلف النبي صلى الله عليه وسلم (حسناً من) أجمل الناس فكان ناس يصلون في [آخر صفوف الرجال فينظرون إليها فكان أحدهم ينظر إليها من تحت إبطه (إذا ركع) وكان أحدهم يتقدم إلى الصف الأول حتى لا يراها فأُنزل الله عز وجل هذه الآية : { ولقد علمنا المستقدمين منكم ولقد علمنا المستأخرين } .

A woman used to pray behind the Prophet (s) and she was very beautiful, therefore the people would pray in the last line so that they could observe her whilst they bowed, one of them then went to the first line so that they were unable to see her, hence Allah revealed 'To Us are known those of you who hasten forward, and those who lag behind.'

Comment

Just look at this example of the Sahaba! This is no different to the perverted glare of drooling men on trains and buses that tactically peep above their newspapers to catch a glance of any attractive women within touching distance. While this type of voyeurism is disgraceful conduct, it is all the more obscene when it occurs inside a Mosque. One would assume that a woman in such a holy precinct would be protected from the glare of men, and would expect men to have a sense of decorum in such a building – there are after all boundaries wherein all should know how to and how not to behave. Even the most characterless Muslim would seek to curtail his conduct in a place of worship, after all there are limits! Clearly this was not the case for the Sahaba, whose perverted minds were such that they couldn't even control their evil glares during Salat. Salat should be that deeply personal act wherein the believer seeks a spiritual connection with his Creator (swt) and is totally focused on worship, but not for the Sahaba. Rather than use the blessings afforded from Salat behind the Prophet (s) as an opportunity to

attain the pleasure of Allah (swt) they used it as an opportunity to observe a beautiful woman in the prayer congregation. They even used actions such bowing, as a means to take a closer inspection of such 'eye candy'! No decent man would behave in such a manner but as we can see here, those that the Nawasib extol as models of best conduct indulged in such forms of perversion. Naturally their spiritual successors do likewise. If you ever attend University Islamic Societies run by Salafis, you will notice how they are in effect dating clubs, wherein Salafi 'brothers' utilize mixed sexed study circles to take a good long look at the 'sisters' in attendance. We would urge the pious Salafi sisters not to feel embarrassed by such perverted glares, feel at ease with the knowledge that these brothers are merely adhering to the Sunnah of the Sahaba.

99. Fourth example - Salafi belief that the Sahaba abandoned the Prophet during his sermon so as to attend a caravan

We read in Sahih Muslim Book 004, Number 1877:

Jabir b. Abdullah reported that the Apostle (may peace be upon him) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed." And when they see merchandise or sport. they break away to it and leave thee standing."

Comment

Look at the priorities of the Sahaba! What on earth could be better than listening to a blessed sermon of the Prophet (s)? One would assume that anyone that benefited from hearing a Jumah sermon in the company of the Prophet (s) would seek to listen intently to every word that he (s) had to say. No one fail to avail such an opportunity, no one that is except the Sahaba. It is clear from this example that the Sahaba preferred activities to listening to the Friday sermon of the Prophet (s). Is it not shameful that of the scores of Sahaba that would have no doubt have been present for the sermon only twelve remained? The importance of Friday prayers that the Salafis of stress today, was clearly not shared by those that they venerate, their minds were focused more on satiating their stomachs rather than spiritual enlightenment as can be evidenced from Sahih Bukhari Volume 3, Book 39, Number 539:

Narrated Sahl bin Sad:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer).

The day of Jumah was undoubtedly a blessed day, particularly for the Sahaba who could pray Salat behind Rasulullah (s), yet rather than recollect this fact we learn that the Sahaba's happiness was linked to a glorious dish that would be served on Jumah. When the Sahaba were unable of understanding the significance of praying behind the Prophet (s) on Jumah, why would they care about the sermon of the Prophet that formed part of the Jumah prayers?

These Nasibi accuse the Shia of blasphemy when we suggest that the vast bulk of the Sahaba abandoned the Prophet (s) during the battles of Uhud and Hunain. Why is that unacceptable

when we look at this example? If the Sahaba were prepared to abandon the Prophet in times of peace, preferring to watch a traveling Syrian market, what would be the likelihood of the Sahaba remaining with the Prophet (s) on a hostile battlefield when arrows from the enemy were raining down in the direction of the Prophet (s)?

100.Fifth example - Deobandi belief that Abu Bakar and Iblis were equal in faith

We read in Tarikh Baghdad, Volume 13 page: 376

سمعت أبا حنيفة يقول أيمان أبي بكر الصديق وإيمان إبليس واحد

"Imam Abu Hanifa said that Abu Bakr al-Sidiq and Iblis were equal in Iman".

Comment

Had a Shia ever said this, the Nawasib belonging to Sipah-i-Sahaba would have demanded that he be killed, his house be burnt down, and his female relatives be sold into slavery. Why don't they offer any comment about this Fatwa of their Imam? Is it not amazing that these Nawasib that deem and that respect for all the Sahaba be deemed a pillar of faith, take their Fiqh from an Imam that compared Iblis to Abu Bakar? Are these not blasphemous words? If you was to accuse any Sipah-e-Sahaba's Mullah of having a faith like Iblis, he would get irate, yet this was the stance that their founding Imam who placed Abu Bakar's Iman to that of Iblis? If the Iman of a man that the Ahle Sunnah deem to be the most superior Sahaba was on par with the accursed Iblis, how should we describe the Iman of all the other Sahaba?

101.Sixth example - The Nasabi belief that Abu Bakar, Umar and Uthman tried to assassinate the Prophet [s] during the expedition of Tabuk

We shall narrate this incident by relying on two traditions, one that reports the incident without naming the culprits the other highlights their names. Imam Abi Bakar al-Haythami:

Narrated by Abi Attufail:

"When the prophet set out to go to the battle of Tabuk, he stopped at Uqbah and then commanded his caller to call that no one should take the path leading to Uqbah since the Prophet was traveling in that path and then whilst the Prophet had Ammar bin Yasir pulling his camel from the front and Hudhaifah pushing from the back, a group having their faces covered came on a caravan and attacked the Holy Prophet, Ammar then came and attacked the masked men, the Holy Prophet then said to Hudhaifah: 'Quickly pull forward, pull forward' then the Prophet came off the camel and asked Ammar whether he had identified those people, Ammar said: 'No, they were masked'. The prophet [s] asked: 'Do you know what they wanted?' Ammar said: 'Allah and his messenger know better'. The Prophet [s] said: 'They wanted to throw the Prophet off from the Uqbah'.

After that when Ammar had a dispute with one of them (people who tried to kill the prophet), Ammar said to him: 'I swear to you by Allah, how many people of the Uqbah tried to attack the Prophet?' The man said: 'We think they were about fourteen'. Ammar said: 'And if you were amongst them it would be fifteen'. Ammar bore testimony that there were twelve parties belonging to Allah and his messenger who are ready to fight in this world and on the day when the witnesses will be resurrected.

Narrated by Al-Tabarani and the transmitters of the chains are all Thiqa.

 [Majma al Zawa'id, Volume 1 page 132 Tradition 425](#)

Now Imam Ibn Hazm records in Al-Muhala, Volume 11 page 224:

وأما حديث حذيفة فساقط , لأنه من طريق الوليد بن جميع - وهو هالك - ولا نراه يعلم من وضع الحديث فإنه قد روى أخبارا فيها أن أبا بكر , وعمر , وعثمان , وطلحة , وسعد بن أبي وقاص - رضي الله عنهم - أرادوا قتل النبي صلى الله عليه وآله وسلم وإلقاءه من العقبة في تبوك - وهذا هو الكذب الموضوع

Hudayfa's hadith is false, because it is narrated through Waleed bin Jamee – he is unreliable – it seems he doesn't know who fabricated the hadith, he narrated some traditions that Abu Bakr, Umar, Uthman, Talha, and Saad bin Abi Waqas may Allah be pleased with them all, wanted to kill the prophet (pbuh) and throw him from Uqba (mountain) in Tabuk, surely that is a fabricated lie.

Ibn Hazm's Sunnism forced him to deem the tradition a fabrication by casting doubts on the authenticity of a narrator Waleed bin Jamee. This was a feeble and unnecessary attempt on his part because the reliability of Waleed has been recorded by several esteemed Imams of Ahle sunnah that excelled in the science of Hadith. For example, Imam Ibn Hajar Asqalani declared him '**Seduq**' (Tabqrib al-Tahdib, p651 Biograpghy 7432) while Imam Dhahabi said: '**Authenticated**' (al-Kashif, v2 p352), Imam Yahyah bin Mo'in and Imam Ejli both declared him '**Thiqah**' whilst Imam Ahmed bin Hanbal and Abu Zar'a both stated: '**There is nothing bad about him**' (Mizan al-Itidal, v4 p337), Imam Ibn Saad declared him 'Thiqah' (Tahdib al-Tahdib, v11, p139) whilst Imam Abi Dawood stated: '**There is nothing bad about him**' (Tahdib al-Kamal, v3 p8). It should also be known that Imam Muslim narrated from him in his book of '**Sahih**' Hadiths whilst the beloved Imam of the Salafies Albaani declared the hadiths narrated by Waleed bin Jamee to be '**Hasan**' (Sahih Sunnan Abu Dawood, v1 p117, v1 p118 & v2 p575). This makes the excuse of Ibn Hazm to be completely redundant.

Comment

Look at how shameless these Nawasib are. Shias are kaafirs because they speak ill of the Sahaba, whilst those Sahaba that tried to assassinate the Prophet are Ameerul Mumineen, Khalifatul Muslimeen (ra)!

102. Seventh example – The Salafi belief that the Sahabi Mughira opened the door of bribery in Islam

Let us first highlight how bribery is frowned upon in Islam. We read in Muajam al-Saghir by Tabarani, Volume 1 page 28:

Allah's messenger (s) said: 'The one who pays bribes and the one who receives bribes is in hell.'

Similarly we read in Sahih Ibn Habban, Volume 11 page 467:

The Prophet (s) said: 'Allah curses the one who pays bribe and the one who receives the bribe'

Now we read that according to Salafies, the first individual that opened the door of bribery in Islam was none other than a Sahabi namely Mughira bin Shuba that hence makes him a party under these two edicts. We read in Tarikh Dimashq, Volume 60 pafe 40:

Al-Mughira bin Shu'aba said: 'I am the first one who gave a bribe in Islam'

Similarly, we read in Usud al-Ghaba, Volume 4 page 407:

وأول من رشى في الاسلام

"The first one who gave a bribe in Islam"

Likewise we read in Al-Isaba, Volume 6 page 157:

قال المغيرة: أنا أول من رشا في الإسلام

Al-Mughira said: 'I am the first one who gave a bribe in Islam'

103.Eighth example - The Sahabi Ammar bin Yasir [ra] called Uthman Nathal

In Tabaqat al-Kubra, Volume 3 page 260 we read that a famed Sahabi Ammar bin Yasir [ra] abused the third caliph of Ahle Sunnah in the following manner:

في مسجد قباء إذ هو يقول ألا إن نعثلا هذا لعثمان فألتفت فلو أجد عليه أعوانا لوطنته حتى أقتله

In Qiba mosque he (Ammar) said: 'Nathal is Uthman, if I knew who would support me, I would have trampled him to death'

We also read:

عن أبي غادية قال سمعت عمار بن ياسر يقع في عثمان يشتمه بالمدينة قال فتوعدته بالقتل

Abu al-Ghadya said: 'I heard Ammar bin Yasir abusing Uthman in Madina, I therefore threatened to kill him'.

104.Ninth example Abu Hurairah was a corrupt governor that lived off Haram earnings

We read the following episode:

Umar calculated the wealth of Abu Hurairah and said to him: 'When I had appointed you Governor of Bahrain, at that time you didn't even possess a shoe and now I have come to know that you have bought horses for 1600 Dinars'. Abu Hurairah replied: 'My horses started to breed and I receive gifts'. Umar said: 'I have calculated your wealth and all this is extra, therefore return it' Abu Hurairah said: 'This is not your money'. Umar said: 'By Allah I am entitled to strike your back'. Umar then approached him and proceeded to him with his stick until he started to bleed. Abu Hurairah requested that he be pardoned but Umar said: 'It would only be possible if you had earned money by Halal means'

 [Al-Iqd al-Farid, Volume 1 page 13](#)

Comment

We would urge the extremist Deobandis and Salafis to take a good long look at this reference. These Nawasib take every opportunity to highlight the fact that the Shia criticize Abu Huraira and deem him a dishonest man. We all now how important ones character should be when it comes to hadeeth narrating. A person of bad character will naturally be deemed an untrustworthy person. If one looks at this narration, we can see that Abu Huraira abused his

public office, and used it to increase his personal wealth. This abuse of office was so serious that Umar responded by subjecting him to a severe beating, for living off haraam earnings. If a Shia were to suggest this he would be deemed a liar and all manner of the takfeer would be issued against him, but here we have the testimony of your second Khalifa who deemed the transgression of Abu Hurraira so severe that he took it upon himself to beat him until he bled! What opinion should Nawasib now hold of Abu Hurraira in light of this narration? Can a man that abuses his public office and lives of Haraam earnings be deemed a man of good conduct, trustworthy enough to narrate Prophetic traditions? In this day and age we see how men in power abuse their public office and become millionaires in the process. Such people are rightly vilified for their conduct, for they have in effect committed theft against the people that they have been appointed to serve. Such individuals rightly lose their respect amongst the people and are never trusted again. This is the normal human reaction against a corrupt man, so why should a man severely punished for abusing his position and making money through illegal earnings be deemed an individual trustworthy enough to narrate Prophetic traditions?

105.Tenth example - The Salafi belief that the Sahabi Abu Talha would eat ice whilst fasting

Imam of Salafies namely Nasiruddin Albaani records:

مطرنا برداً ، وأبوطلحة صائم ، فجعل يأكل منه ، قيل له : أتناكل وأنت صائم ؟! فقال إنما هذا بركة (((
(وسنده صحيح على شرط الشيخين ، وصححه ابن حزم في الإحكام (83/6)

((once the sky was raining ice while Abu Talha was fasting, then he started to eat the ice. Some one asked him: 'Are you eating while you are fasting?!' He replied: 'It is blessing'))).

The chain is Sahih according to the conditions of two Sheikhs and ibn Hazam authenticated it in al-Ahkam.

Comment

Since all the Sahaba are stars of guidance for Salafis and Deobandis, we would urge them to run outside on mass if it hailstones or snow falls during Ramadan. They should raise their heads towards the skies and run around with their mouths wide open trying to catch as much ice as they can. Those with long beards will be more fortunate since a great deal of ice will land on their hairy faces, they should then eat this 'blessing' quickly, whilst ensuring that they don't accidentally swallow any beard hair, since to do so would nullify their fast. Salafis that experience such conditions during Ramadan are extremely fortunate; they can swallow hailstones and snow whilst maintaining their fast, and can thank their esteemed Sahabi Abu Talha for endorsing the right.

106.Eleventh example - The Jihad performed by Sahabi Zaid bin Arqam was nullified on account of his sin

Imam Ibn Hazm records Al-Muhala:

The wife of Abi Isehaq said: 'I and Zaid bin Arqam's slave girl went to Ayesha, the slave girl said: 'I sold a slave boy belonging to Zaid bin Arqam for 800 Dirham on credit to Atta and I then bought him back again for 600 Dirham'. Ayesha said: 'Inform Zaid that he has nullified his Jihad performed along with Allah's messenger,

until he repents”.

 [Al-Muhala, Volume 7 page 459 Problem 1558](#)

107. Twelfth example – The Sahabi Ubada bin al-Saamit used to attribute lies to the Holy Prophet [s]

Imam Ibn abi Sheybah records:

Abi al-Ash'ath said: 'Once we were in a battle and Muawiyah was our leader, thus we obtained Gold and Silver, then Muawiyah ordered a man to sell it to the people, hence the people got attracted to it. Ubada bin al-Samit then forbade them from doing that, so they returned to it, the man then complained to Muawiyah at which Mu'awiyah said: 'Why is there a man attributing fabricated Hadith to Allah's messenger?' Ubada replied: 'By Allah we will keep narrating hadith of Allah's messenger even if Muawiyah dislikes it.'

 [Musnaf Ibn Abi Sheybah, Volume 5 page 297 Tradition 363 \(2\)](#)

108. Thirteenth example - Umar and Ibn Umar would busy themselves with killing lice whilst praying

We read in Kanzl al-Umal, Volume 8 page 216:

عن عبد الرحمن بن الاسود قال : كان عمر بن الخطاب يقتل القملة في الصلاة حتى يظهر دمها على يده

'Abdulrahman bin al-Aswad narrated: Umar bin al-Khatib used to kill lice during prayers until the blood got on to his hand'

Imam Ghazzali records in his authority work Ehya uloom al-Deen, Volume 1 page 188:

وابن عمر كان يقتل القملة في الصلاة حتى يظهر الدم على يده

'Ibn Umar used to kill lice during prayer until the blood get on his hand'

109. Part Three – Alcoholism amongst the Sahaba

110. First example - Umar consumed alcohol

Imam Shahabuddin Ahmad al-Abshahei (d. 850 H) records in his famed work Al-Mustatraf, Volume 2 page 499:

Allah had revealed three verses prohibiting alcohol, the first verse was His saying '*{They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men}*' then among the Muslims there were some who kept drinking and who abandoned it until a man drank and during prayers he mixed up, then Allah revealed '*{O ye who believe! Draw not near unto prayer when ye are drunken till ye know that which ye utter}*' then amongst the Muslims there was one who kept drinking and who abandoned it until Umar [ra] drank it, then he held a skull of camel and was hit by the head of Abdulrahman bin Auf, then he (Umar) sat and mourned the dead of the Badr battle.

111. Second example - The Sahabi Qudama bin Madhou'n consumed alcohol

Qudama bin Madhou'n was one of the companions of Holy Prophet [s] and his biography can be read in Usud al-Ghaba, Volume 1 page 980 and Al-Isaba, Volume 5 page 432. Abu Naeem al-Asbahani in Tathbit al-Imama wa Tartib al-Khelafa, page 127 and Imam Muhammad bin Yahya bin Abi Bakar (674-741 H) in al-Tamheed wa'l Bayan fi Maqtal al Shaheed Uthman, page 186 records:

ولى عمر بن الخطاب قدامة بن مظعون على البحرين فشرب الخمر متأولاً فأمر عمر رضي الله عنه بحده

Umar bin al-Khatib (may Allah be pleased with) appointed Qudama bin Madhou'n as a governor on Bahrain, then he drank alcohol while he was interoperating, hence Umar flogged him.

112. Third example -The Sahabi Zarar bin al-Azwar consumed alcohol

Whilst recording details of Zarar bin al-Azwar, Imam Ibn Athir recorded in Usdul Ghaba:

'It has been said that he was with Abi Jandal and his companions when they drank alcohol in Shaam. Abu Ubayda hence questioned them and they said: 'Allah said: '{Will you then desist?}'' . Abu Ubayda then wrote a message to Umar informing him about them. When Umar replied he said: "question them, if they claim that it is lawful then kill them but if they claim it is unlawful have them flogged. He (Abu Ubayda) questioned them and they answered that it was unlawful, he then flogged them.'

 [Usudul Ghaba, Volume 1 page 531](#)

113. Fourth example - The Sahabi Samra bin Jandab used to sell alcohol and Umar cursed him for that

As everybody knows, Samra bin Jandab was one of those Sahaba possessed a grudge against Ali bin Abi Talib [as]. Imam Ahmed narrates the following about him:

Ibn Abbas said: 'Once Umar was informed that Samra sold alcohol. Umar said: "May Allah curse Samra! Allah's messenger said: 'May Allah curse the Jews for Allah had forbidden them to eat the fat of animals but they melted it and sold it."

 [Musnad Ahmed bin Hanbal, Volume 1 page 25 Tradition 170](#)

The favorite scholar of the Nawasib namely Shaykh Shu'aib al-Arnaout in his margin of the book Musnad Ahmed bin Hanbal stated the following about this particular tradition:

'The chain is Sahih according to the conditions of the two Sheikhs'

Here we deem it an opportunity to shed some light on the dishonesty committed by Imam Bukhari whose Sahih is deemed by the Ahle Sunnah to be the most authentic book after Quran. Bukhari recorded this very tradition from his master Humaidi but being a staunch biased Sahaba worshipper, he deleted the name of Samra and hence we can read this tradition in Sahih Bukhari in this manner:

Narrated al-Humaidi from Sufyan from Amro bin Dinar from Tawoos from Ibn 'Abbas:

Once 'Umar was informed that a certain man sold alcohol. 'Umar said, "May Allah curse him! Doesn't he know that Allah's Apostle said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it." Sahih Bukhari , Volume 3, Book 34, Number 426

When we read this tradition from the original source from where Imam Bukhari had taken it i.e. from Musnad al-Humaidi, we find the name of Sahabi Samra is cited:

حدثنا سفيان حدثنا عمرو بن دينار قال: أخبرني طاووس سمع ابن عباس يقول: بلغ عمر بن الخطاب أن سمرة باع خمرًا ، فقال : قاتل الله سمرة ، ألم يعلم أن رسول الله صلى الله عليه وسلم قال: لعن الله اليهود حرمت عليهم الشحوم فجملوهما فباعوها

Narrated Sufyan from Amro bin Dinar from Tawoos from Ibn Abbas who said:

Once 'Umar was informed that Samra sold alcohol. 'Umar said, "May Allah curse Samra! Doesn't he know that Allah's messenger said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it."

 [Musnad al-Humaidi, Volume 1 page 17 Tradition 15](#)

This is just one example of many acts of Tahreef by Imam Bukhari!

114.Fifth example - Umar deemed the Sahabi Ruwaished al-Thaqafi a Fasiq for selling alcohol

One can read the biography of this Sahabi in al-Isaba, Volume 2 page 500. The Imam of the Salafies Nasiruddin Albaani recorded this in Tahdir al-Sajid, page 57:

وقد حرق عمر بن الخطاب قرية بكاملها يباع فيها الخمر ، وحرق حانوت رويشد الثقفي وسماه فويسقا

"Umar bin al-Khatib burnt an entire village because it would trade in alcohol. He burnt the bar of Ruwaished al-Thaqafi and deemed him a Fasiq"

115.Sixth example - According to Salafies Anas bin Malik used to consume alcohol and wore a ring depicting a fox

Aslam bin Sahl al-Wasti records (d. 292 H) in Tarikh Wast, page 64:

حدثنا أسلم قال ثنا محمد بن عبد الملك قال ثنا سعد بن شعبة ابن الحجاج قال حدثني أبي قال : رأيت أنس بن مالك يشرب الطلاء على النصف

Shu'aba bin al-Hajaj said: 'I saw Anas bin Malik drinking alcohol.'

According to Imam Ibn Saad, famed Sahabi Anas bin Malik was fond of keeping pictures of a wolf or fox:

وكان في خاتم أنس ذئب أو ثعلب

"The ring of Anas contained the picture of a wolf or fox"

Tabaqat Ibn Saad, Volume 7 page 18

116.Part Four – Sex, Sexuality and the Sahaba

117. First example - Salafi belief that the Sahaba used to masturbate

While talking about masturbation, Imam of Salafies Ibn al-Qayim records in Bada'i al-Fuwa'id, Volume 4 page 129:

وروى أن الصحابة كانوا يفعلونه في غزواتهم وأسفارهم

"It is narrated that the companions used to do it during the battles and travels"

The amusing thing is Imam of the Deobandi Mufti Desai issued a Fatwa that masturbation is Haraam, and sought to evidence this through reliance on various high ranking Sunni opinions. This leaves the Deobandies in a quandary. What will happen to their union with Salafis? They are desperate to stand shoulder to shoulder with them, demanding that reverence for the Sahaba be maintained at all costs, but how do they reconcile this with the Fatwa of Mufti Desai? They have two choices:

Option One: They disown Mufti Desai and deem him a Kaafir for issuing a fatwa that in effect deems the masturbating Sahaba to be men that indulged in a Haraam act?

Option Two: They deem the masturbating Sahaba to be gross sinners that violated the laws of Allah (swt)

Comment

The Nawasib need to decide how they wish to proceed on this. Are they prepared to urinate on the Fatwas passed by their blaspheming Imam? Or will they uphold his opinion, and distance themselves from these tight fisted Sahaba that will seriously damage the Sahaba platform that they share with the Salafis?

118. Second example - Muawiyah tolerated a person praising his mother's genitalia

Sheikh Muhammad bin Qasim bin Yaqub (d. 940 H) records in his book Rawudh al-Akhbar al-Muntakhab min Rabee al-Abrar, pages 220-221:

"Muawiyah [ra] was famous for his cool temperament and no one could make him angry. Thus, one person claimed that he would make him angry. He went to him (Muawiyah) and said: 'I would like to ask you to marry your mother to me because she had a large sweet tasting vagina.' Muawiyah replied, 'That is why my father loved her'. Muawiyah then ordered his treasurer to give him 1000 coins so that he might buy a slave girl for himself".



[Rawudh al-Akhbar al-Muntakhab min Rabee al-Abrar, pages 220-221](#)

Comment

No legitimate son would tolerate any man talking about his honorable mother in this manner. Since Muawiyah was the illegitimate son of a shameless prostitute, the fifth khalifa of Ahle Sunnah must have assumed that the individual was a client taking from experience. Rather than face further humiliation, he felt it better to pay him and get him out of his sight!

119.Third example - Umar bin Khattab performed intercourse with a slave girl during her menses

One of the esteemed books of the Salafi & Deobandi cults namely Sunan Behaqqi, Volume 1 page 316 contains the following episode about their beloved Sahabi:

بهذا الإسناد عن عمر بن الخطاب رضي الله عنه أنه كانت له امرأة تكره الرجال فكان كلما أرادها اعتلت له بالحیضة فظن أنها كاذبة فأتاها فوجدها صادقة فأتى النبي صلى الله عليه و سلم فأمره أن يتصدق بخمسي دينار

Umar bin al-Khatab may Allah be pleased with had a slave girl who used to hate men. Whenever Umar wanted to have sexual intercourse with her, she apologized by advancing an excuse that she was having a period, hence Umar thought that she was telling lie, then (when he had sexual intercourse with her) he found that she was telling the truth. He then he went to the prophet (pbuh) and He [s] ordered him to pay fifty dinars as charity.

Comment

Just observe the total disregard Umar had for this poor woman. Rasulullah (s) had stressed that men should always indulge in foreplay with their women before they proceed to sexual intercourse. Had Umar done this he would have automatically realized that the poor woman was telling the truth. He clearly did not do that, which entitles us to infer that he in effect jumped onto the poor woman and proceeded to penetrate her when she rejected his advances. He would have only realized that she was telling the truth when he entered inside her! Is this the way that women should be treated? How did the poor woman feel? Already unwell on account of her menstrual state, she was accused of lying about her condition and was then forced to have sex against her will! Is this not shameless conduct?

120.Fourth example – The Sahabi Umar married a woman against her will and then raped her

We read in Tabaqat Ibn Saad, Volume 6 page 195:

We have been told by Afan Ibn Muslim - Hama'd Ibn Salamah - Ali Ibn Zayd that Attika Bintu Zayd was married to Abdullah Ibn Abu Bakr, he died, but prior to his death he told her never to marry after him. She hence sat and did not marry afterwards; men asked for her hand and she refused. Umar spoke to her Guardian: 'Mention me to her' - so he (her Guardian) did and she refused Umar. Umar said: 'Marry her to me' -and so he did; then Umar came to her and restrained her physically until he subdued her, he then slept with her. When he released, he said: 'Uff Uff Uff'.

 [Tabaqat Ibn Saad, Volume 8 page 265](#)

Afan bin Muslim: Ibn Hajar said: '*Thiqah*' (Taqrib al-Tahdib, v1 p679), Imam Al-Ejli said: '*Thiqah*' (Tahdib al-Kamal, v20 p164), Imam Ibn Saad said: '*Thiqah*' (Tahdib al-Tahdib, v7 p234), Ibn Qane said: '*Thiqah*' (Tahdib al-Tahdib, v7 p234). **Hamaad bin Salamah:** Ibn Hajar said: '*Thiqah*' (Taqrib al-Tahdib, v1 p238), Al-Ejli said: '*Thiqah*' (Tahdib al-Tahdib, v3 p14), Al-Saji said: '*Thiqah*' (Tahdib al-Tahdib, v3 p14), Yahya bin Moin said: '*Thiqah*' (Tahdib al-Kamal, v7 p262). **Ali bin Zayd:** Ibn Hajar said: '*Seduq*' (Fatah al-Bari, v11 p82). Al-Ejli said: '*Nothing bad about him*' (Tahdib al-Kamal, v20 p438), Al-Saji said: '*Truthful*' (Tahdib al-Tahdib, v7 p324), Yaqoob bin Shayba said: '*Thiqah*' (Tahdib al-Kamal, v20 p438).

Comment


Our crucial observation of this tragic episode is as follows:

(1)- Atika did not want to marry Umar and she rejected his offer. Despite this rejection he still approached her Guardian who gave his blessing to the union. In Islam, a legitimate marriage has to be validated by a woman's consent to marry the Groom, its absence in this case hence renders the marriage void. Why was Umar proceeding with a marriage that he knew the girl had not consented to? Atika went further than not giving her consent, she had made her intentions clear to Umar that she did not want to marry him! Umar's ignoring the intention of the girls and getting the consent of her Guardian to marry proves the total disregard he had for women and the Sunnah of the Prophet (s).

(2)- On their wedding night, Umar approached her, struggled with her until he defeated her against her will, which is a disturbing move for one that Salafis deem the just / fair Commander of the Faithful. The struggle of 'Aatika proves that she did not want Umar as her husband, otherwise, if she did Umar wouldn't have to struggle with her, so as to consummate the marriage.

This is a shocking example of how a woman's opinion bore no value in the eyes of Khalifa Umar. He set out with the desire to destroy her desire not to marry, and sought to do this through any means necessary, even if that involved marrying her without her consent and then raping her. Atika's desire not to remarry following the death of her first husband can be further proven after a eulogy she recited after his death, making her intention not to marry quite explicit. This intention was so well known, that news of her remarriage surprised Imam Ali (as) who felt that something untoward had occurred. We read:

Then Umar married her in year 12, hence he made a banquet and invite a group, Ali bin Abi Talib was among them. He (Ali) said: 'Oh commander of believers, let me talk to Atika'. He (Umar) replied: 'Go ahead'. He (Ali) stood next to the door and said: 'Oh you the enemy of your own self, what happened to your statement: 'I would not let my eyes forget the sadness for you, and would let my skin dusty'. Then she started to weep, hence Umar said: 'Oh Aba al-Hassan, what is the reason to say such thing, all the women do this (marriage)'. He (Ali) said: 'Allah almighty said: 'O you who believe! why do you say that which you do not do?' It is most hateful to Allah that you should say that which you do not do.'

 [Udsul Ghaba, Volume 1 page 1381 Biography of Atika bint Zaid](#)

 [Istiab, Volume 2 page 107 Biography of Atika bint Zaid](#)

publicly humiliate the poor woman in this way? It was clear that there was more to it. Imam Ali (as) was suspicious as to why she had remarried and quizzed her to ascertain the true facts, namely that she was the victim of a forced marriage. The suspicion of Imam Ali (as) was about to be confirmed as true, as can be evidenced from the fact that Atika then broke down in tears. Umar was by now fully aware that the poor woman had not given her consent and that he had raped her, which is why he quickly interjected stating that marriage is a norm for all women. This response essentially cut the conversation dead before Atika was able to open her mouth. Umar's hasty intervention is clear proof of him seeking to hide something from Ali (as). If there was nothing to hide, why didn't he allow his new bride to respond to the question?

Nasibis always try to convince their Western readers that in Islam, marriage is based around the doctrine of consent. This might indeed be the case but your esteemed Sahaba certainly did not see things that way. Umar's misogynist attitude can be evidenced by the fact that he had asked for the hand of a woman that clearly did not want to marry him. Her reaction on the wedding night was such that any decent man would have sought to rectify the situation by either:

- terminating the wedding, which would have been simple after all Umar had introduced the doctrine of issuing three talaq recitals in one sitting

or:

- leaving Aatika in peace. It is not uncommon for women to be apprehensive on their wedding night. Umar could have left the matter and then revisited the physical relationship when love developed between the couple.

Umar chose not to pursue either option, and in fact despite her opposition overpowered Atika and raped her. Is this how women are treated in the Salafi madhab? Is it right to deem a rapist with clear misogynistic attitude towards women to be a just / fair Islamic hero? Why should the Nasaibi object if we wish to distance ourselves from such an individual? It is all too common to read of tragic stories of fathers marrying their daughters without their consent, and these poor girls being raped by their husbands. Muslim communities residing in the West are increasingly being asked to understand the root causes of this problem so it can be addressed.

Unfortunately this problem will remain as long as these communities continue to seek spiritual guidance from Khalifa Umar who partook in a forced marriage and raped his 'bride'. If Salafis and Deobandis partake in forced marriage, one needs to understand that they are merely implementing the Sunnah of the Sahaba. Since all the Sahaba are deemed (by them) to be just and truthful, the forced marriage and marital rape undertaken by Umar should likewise be praise as a just trustworthy action.

- Terminating the wedding, which would have been simple after all Umar had introduced the doctrine of issuing three talaq recitals in one sitting

Or:

- Leaving Aatika in peace. It is not uncommon for women to be apprehensive on their wedding night. Umar could have left the matter and then revisited the physical relationship when love developed between the couple.

Umar chose not to pursue either option, and in fact despite her opposition overpowered and raped her. Is this how women are treated in the Salafi madhab? Is it right to deem a rapist with clear misogynistic attitude towards women to be a just / fair Islamic hero? Why should the Nasibi object if we wish to distance ourselves from such an individual?

121.Fifth example - The Sahabi Khawat bin Jubair Ansari raped a girl

Khawat bin Jubair Ansari was one of the companions of Holy Prophet [s] (Taqrīb al-Tahdīb, page 196 Biography 1759) and Sunni scholar Shaykh Salah-uddin Khalil bin Aybak al-Safadi (d. 764 H) records the following account in his famed work Al-Wafei bil Wafyat, Volume 13 page 266:

فكانت امرأة من تيم الله، حضرت سوق عكاظ ومعهما نحياء سمن، فاستخلى بها خوات هذا ليبتاعهما منها، ففتح أحدهما وذاقه ودفعه إليها، فأخذته بإحدى يديها، ثم فتح الآخر وذاقه ودفعه إليها، فأمسكته بيدها الأخرى. ثم غشيها وهي لا تقدر على الدفع عن نفسها لحفظها فم النحيين وشحها على السمن. فلما فرغ، قام عنها فقالت: لا هناك

There was a woman that came to the Ukaz market holding a tin of ghee, then Khawat started talking to her so as to buy (the ghee) from her. He opened the first tin to taste it and then he gave it to her, she held it in one hand. He then opened the second tin in order to taste it and then gave it to her, she held it in the other hand. He then raped her and she wasn't able to push him away because she didn't want to lose the ghee. When he finished, she said to him: 'I hope you didn't enjoy it'.

Comment

Just look at the disgraceful conduct of this Sahabi. You often read such tragic stories in the newspapers, wherein a poor woman is duped and then raped. Here we see the rapist is a Sahabi, and Nawasib would demand that we speak of him with respect.

122.Sixth example – The Sahabi Umro bin Hamza performed Zina

Ibn Atheer records about him:

'He attended Hudaybia along with Allah's messenger (pbuh), then he went to Madina and after that he asked Prophet [s]'s permission to go back to his homeland hence He [s] granted him the permission, then he went back, while he was on his way in an area called S'awa, he saw a beautiful Arabian slave girl, then Satan whispered him till he had sexual intercourse with her.'

 [Usud al-Ghaba, Volume 1 page 846](#)

123.Seventh example - According to Nawasib, a Sahabi namely Heet was homosexual

We read the following 'appraisal' of a Sahabi in two esteemed books of Ahle Sunnah:

هيت المخنث

"Heet the homosexual"

1. *Usud al-Ghaba, Volume 1 page 1319*
2. *Al-Isaba, Volume 6 page 563*

Comment

Salafis and Neo Deobandis demand that respect should be afforded to all the Sahaba, since Allah (swt) is pleased with all of them. We congratulate them for affording respect to Sayyidina Heet (ra).

124.Eighth example – The Sahabi Hakam bin al-Aas was homosexual

Hakam bin al-Aas, the notorious uncle of Uthman has been included as a Sahaba by Imam Ibn Hajar Asqalani (Al-Isaba, Volume 2 page 104) and Imam Dhahabi (Syar alam alnubala, volume 2 page 107). Let us read the following characteristics of this beloved relative of Uthman recorded by Allamah Damiri in his famed work Hayat al-Haywan, Volume 2 page 247:

قال ابن ظفر. وكان الحكم بن أبي العاص يرمى بالداء العضال وكذلك أبو جهل.

Ibn al-Zafar said: 'al-Hakam bin Abi al-Aas was homosexual and so was Abu Jahl'

13.Nawasib extolling their scholars whilst disgracing Prophets [as]

125.Prophet Musa & Isa [as] were unseceful because they didn't have qualities of Imam Abu Hanifa

We read in Deobandi/Hanafi's authentic work Dur al-Mukhtar, Volume 1 page 57:

أنه قال (لو كان في أمة موسى وعيسى مثل أبي حنيفة لما تهودوا ولما تنصروا).

Prophet said: 'Had the nations of Musa and Isa possessed a scholar like that of Imam Abu Hanifa, they would have not remained Jews and Christians'

Comment

What we know is that Allah (swt) always ensured that Guides were sent to nations thus ensuring that there would be no excuse of no guidance being sent to them on the Day of Judgment. The nations of Musa (as) were not just left without guidance following the deaths of Musa (as) and Isa (as). Both great Prophets were succeeded by worthy guides whether they were executors or actual Prophets, successors followed these Prophets to ensure that the teachings of those Prophets continued to be cascaded. Now consider this arrogant shameless comments from Dur al-Mukhtar that in effect suggest that whilst previous executors were not able to prevent past nations from deviating, despite their purity of the characters and tongues, it would have been Abu Hanifa whose presence would have convinced these people not to become deviants. This reference is clearly presenting the capabilities of Abu Hanifa in terms of speech, debating skills to be greater than that of past Prophets (God forbid).

126.Abu Hanifa is superior to all prophets including Prophet Muhammad [s]

We read the following alleged statement of Holy Prophet [s] regarding Imam Abu Hanifa:

وعنه عليه الصلاة والسلام إن سائر الانبياء يفتخرون بي، وأنا أفتخر بأبي حنيفة

The Prophet said: 'All of the prophets feel proud of me while I feel proud of Abi Hainfa'

al-Dur al-Mukhtar, Volume 1 page 56

127.Salafi belief that Prophet Ibrahim [as] lied three times

We read in Sahih Bukhari, Volume 4, Book 55, Number 577:

Narrated Abu Huraira:

Allah's Apostle said, "Abraham did not tell a lie except on three occasions."

We also read in Sahih Bukhari Volume 4 Number 581:

Narrated Abu Huraira: One day some meat was given to the Prophet and he said, "On the Day of Resurrection Allah will gather all the first and the last (people) in one plain, and the voice of the announcer will reach all of them, and one will be able

to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allah's Prophet and His Khalil on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Moses.'"

Comment

To suggest that Prophet Ibrahim (as) is a liar goes against all modes of logic and breaches the doctrine related to the perfection of the Prophet. Our assertion is that these words were said as a mechanism to counter the false beliefs of the idol worshippers, by challenging their thought processes. By citing examples of whether the stars, sun rising were his Lord he was seeking to get his nations to think about how they could deem their man made deities to be God.

Even if we for arguments sake accept that these were lies, why would that preclude him from the right of intercession, when he said all the above under duress and made these comments in order to protect his faith?

128. Prophet Sulayman had sex with ninety nine women in one night

We read in Sahih Bukhari Volume 4, Book 52, Number 74, Book of Jihad this atrocious tradition:

Narrated Abu Huraira:

Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Comment

It does not matter how virile a man is the ability to penetrate 99 women in the course of one evening is beyond the realms of possibility. Whilst we do not doubt that Prophets were bestowed with miracles, such blessings were provided at a time of need, we see no grounds to believe that Allah (swt) would have bestowed a Viagra like miracle to enhance Prophet Sulayman's sex drive.

Sulayman was on the station par excellence, he was a Prophet whom Allah (swt) had blessed with immense knowledge, power and worldly kingdom. Allah (swt) mentions how he thanked Allah (swt) for the blessings that had been showered on him. How can one contemplate that he would fail to say inshallah before carrying out an activity? If one has ever had the misfortune to come in to contact with Salafis one will note how the recital of the word 'inshallah' is like second nature for them, their conversation are littered with sentences beginning or ending with inshallah. This is the common behavior of Salafis, how can we be expected to believe that a Chosen Servant of Allah (swt) would fail to say the word inshallah? This is utterly ridiculous!

129. Nasibi belief that Prophet Musa (as) was unjust towards the Angel of Death

We read in Sahih Muslim Chapter 39: Pertaining To The Merits Of Moses (Peace Be Upon Him) Book 030, Number 5851:

Abu Huraira reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: You sent me to a servant. who did not want to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah to bring him close to the sacred land. Thereupon Allah's Messenger (may peace be upon him) said: If I were there, I would have shown you his grave beside the road at the red mound.

We shall seek to set out our objections as follows:

1. How can one accept that an Ulil Uzm Prophet (s) deemed the voice of Allah behaved in such an arrogant manner? What wrong did the Angel of Death commit that merited him being subjected to such an unprovoked assault? Was Musa (as) like those that are unable to do anything, but take great joy out of bullying the local wimp?
2. If Musa (as) did indeed blind the Angel of Death would Divine Justice not require that he (as) was punished for this transgression? Rather than be brought to task for his action, we see that Allah (swt) rewarded him with an extended lease of life! Subhanallah the Angel of Death is blinded through a motiveless attack, and his assailant is rewarded! Should one presume that had Musa (as) subjected him a few more slaps, causing complete blindness Allah (swt) would have granted him eternal life?
3. How can this be conduct becoming of Prophet Musa (as) whom the Quran introduces as follows:

And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant: 033.007 .

Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet. And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). 019.051-52.

O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight. 033.069

Is such violent conduct part of a Prophets job description? Allah (swt) sends an Angel to a Prophet, and grievous bodily harm is committed against him. We know how despots like Pharaoh, Nimrod and Abu Jahil would detest the fact that Angel would come to Prophets, issuing then with divine instructions, should we place Musa (as) in the same category as them, after all the reaction of Pharaoh to divine instructions from Angels was no different to the volatile assault Musa meted out on the Angel of Death. We are sure that if Pharaoh had the opportunity he would have likewise sought to attack the Angel in the same ferocious manner.

4. Why did Imam Muslim insert this tradition in the chapter 'pertaining to the merits of Moses (peace be upon him)' – what excellence can we gauge from this tradition? Should Musa (as)'s vicious assault of an Angel sent to implement Gods will be deemed an excellence?

130.Nasibi belief that Prophet Musa (as) bathed naked in the presence of his people

We read in Sahih Bukhari Chapter 39: Pertaining to the merits Of Moses (Peace Be Upon Him) Number 5849:

Hammam b. Munabbih reported that Abu Huraira reported many ahadith from Allah's Messenger (may peace be upon him) and one, of them speaks that Allah's Messenger (may peace be upon him) is reported to have said: Banu Isra'il used to take bath (together) naked and thus saw private parts of one another, but Moses (peace be upon him) used to take bath alone (in privacy), and they said: By Allah, nothing prevents Moses to take bath along with us; but scrotal hernia. One day when he (Moses) was taking bath (alone) he placed his clothes upon a stone, but the stone began to move along with his clothes. Moses raced after it saying: My garment, stone; until (some of the people) of Banu Isra'il looked at the private parts of Moses, and they said: By Allah, there is no trouble with Moses. The stone stopped after he (Moses) had been seen. He took hold of his garments and struck the stone. Abu Huraira said: I swear by Allah that there were six or seven scars on the stone because of the striking of stone by Moses (peace be upon him).

We would like to ask the Nasibis some specific questions with regards to this tradition:

1. Is it believable that a Prophet deemed kalimullah would publicly streak in a naked stance, so that all could observe his genitals? Is it public decency to believe that he was running around, naked shouting a stone and then beating it?
2. If we accept that the stone came to life and proceeded to flee, was this capability not an order of Allah (swt)? When it was an order of Allah (swt) what was the sense behind Prophet Musa (as) getting so irate? What were the long term consequences of this ferocious beating? We know the power of Musa (as), one slap caused the Angel of Death to be blinded, armed with a shoe one can only imagine how severely traumatized the stone must have been.
3. If the stone had fled what compelled Musa (as) to chase it in a nude state? Does logic or Sharia deem it acceptable for Musa to run about in a naked state, and expose his genitals for his tribesman to see? Could he not have just hidden himself behind a bush and asked his people to get his clothes for him?
4. If the Nawasib suggest that this is a miracle and was done to counter the allegation that he suffered from a scrotal hernia, would Allah (swt) really seek to quash these rumours by having his blessed Prophet publicly humiliated in such a manner? What would have been the problem even if he had such a defect? Was Prophet Suhayb not blind? Did Prophets not die through diseases? Were their people ignorant of their conditions? Musa (as) was not suffering from any defect, the majority of the people would not have known or cared either way, wouldn't it have been better for Allah (swt) to simply bring these doubters before Musa (as), rather than Musa (as) exposing his genitals to all those bathing at the time?

131.Salafi belief that a Prophet of Allah [swt] burned down an entire village of ants after being bitten by one

We read in Sahih Bukhari, Book 026, Number 5567:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: An ant had bitten a Prophet (one amongst the earlier Prophets) and he ordered that the colony of the ants should be burnt. And Allah revealed to him: "Because of an ant's bite you have burnt a community from amongst the communities which sing My glory."

We all know that Allah [swt] is full of mercy and He has been sending prophets and messengers who were true representatives of Allah [swt]'s mercy and kindness, those who suffered all sorts of physical and mental torture from the infidels but they still showed them the right path. But this tradition of Sahih Bukhari depicts the prophets of Allah [swt] to possess the top rank in cruelty and brutality that a prophet was unable to bear a bite of an ant and in retaliation he not only punished that particular ant but burned its entire colony! He wiped out an entire colony to avenge an ant bite!

132. According to Salafies Prophet Musa [as] lied about his fatigue during a journey

We read in Sahih Bukhari Volume 1, Book 3, Number 124:

Narrated Ubai bin Ka'b:

The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Nuin and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told.

14. Nawasib proudly portray their caliphs and scholars to be homosexual and child molesters

We all know how much young Nawasib such as those of Sipah-e-Sahaba (kr-hcy.com) love to visit their Mullahs in their Madrassas at all hours of the day and night. After reading the citations below, the prudent and decent Muslims will come to know the reason that Mullah and student are so attracted to one other. Imam Bayhaqi in his prominent work Shu'ab al-Eman, Volume 4 page 359 recorded the orthodox mentality of the Nasibi clergy in respect of young boys from the testimony of none other than one of the beloved pioneer Sunni scholars Imam Suyfian Thawri:

أخبرنا أبو عبد الله الحافظ حدثني محمد بن أحمد الذهلي حدثني محمد بن موسى قال : سمعت محمد بن حاتم بن نعيم بمكة يقول سمعت حيان يقول سمعت عبد الله بن المبارك : دخل سفیان الثوري الحمام فدخل عليه غلام صبيح فقال : أخرجوه فإنني أرى مع كل امرأة شيطانا و مع كل غلام بضعة عشر شيطانا

Abdullah ibn al-Mubarak said: 'Once Sufyan Thawri entered a bath room and then a handsome boy came in. Sufyan called out: 'Please take him away from here, for if there is one Satan present with a woman, there are more than ten Satans present with a beautiful boy.'

 [Shu'ab al-Eman, Volume 4 page 359 Tradition 5404](#)

Imam Ibn al-Jauzi has likewise recorded the submission of Imam Thawri:

يروى عن سفیان الثوري أنه قال مع الجارية شيطان ومع الغلام شيطانان فخشيت على نفسي من شيطانيه

It is narrated that Sufyan Thawri said: 'With every woman there is a Satan, whilst with every boy there are two Satans, I was hence fearful of his two Satans'

 [Talbis Iblis, page 338](#)

Let us also read the following interesting episode:

عن أبي بكر المرزوي قال جاء حسن البزاز إلى أحمد بن حنبل ومعه غلام حسن الوجه فتحدث معه فلما أراد أن ينصرف قال له أبو عبد الله يا أبا علي لا تمش مع هذا الغلام في طريق فقال له إنه ابن أختي قال وإن كان لا يهلك الناس فيك

Abu Bakr al-Maroozi narrated that Hassan al-Baza came to visit Ahmad ibn Hanbal and with him was a beautiful boy. He talked to him and when he wanted to leave, Abu Abdillah (Imam Ahmad) said: 'Oh Abu Ali, don't walk with this boy on the street. He replied: 'He is my sister's son'. He (Imam Ahmad) said: 'Even so, otherwise the people will have suspicious thoughts about you.'

 [Talbis Iblis, page 337](#)

133. According to Nawasib, Imam Abdullah bin Mubarak (d. 181 H) was homosexual

The personality of Abdullah ibn Mubakar is well known amongst the Ahle Sunnah. He was a famed student of Imam Abu Hanifa. Imam Dhahabi stated about him: **'Imam, Sheikh ul Islam, the scholar of his time, the leader of the pious of his time'** (Siar alam alnubala, v8 p378). Ismail bin Ayash said: **'There is no one on the earth better than ibn al-Mubarak and every good quality Allah has created, He placed in Abdullah ibn al-Mubarak'** (Siar alam alnubala, v8 p384). Now, let us read about one such 'good quality' possessed by imam Ibn Mubakar as recorded by Allamah Raghib Asfahani in his famed work Al-Muhadarat al-Udaba, Volume 1 page 199:

لما استولي الناصر على طبرستان فوض إلى عبد الله بن المبارك القضاء، وكان يرمي بالابنة، فقال: يا أمير المؤمنين أنا أحتاج إلى رجال أجناد يعينونني! فقال: قد بلغني ذلك.

"When al-Nasir ruled Tabaristan, he appointed Abdullah bin Mubarak as a Judge, who was addicted to the anus (was homosexual) he (Ibn al-Mubarak) asked: 'Oh commander of the believers, I need some tough men who can help me'. He (al-Nasir) said: 'I was aware of your need before this'.

134. According to the Nawasib their Qadhi Yahya bin Aktham (d. 242 H) was a homosexual

Before we unveil the character of this person, let us introduce this person from the words of Imam Dhahabi cited him as **'the supreme judge, the jurist, the scholar'** (Siar alam alnubala, v12 p5) and also stated: **'He was among the mujtahid Imams'** (Siar alam alnubala, v12, p6).

Allamah Raghib Asfahani records in his famed work Al-Muhadarat al-Udaba, Volume 3 page 351:

دخل يحيى بن أكتم على المأمون فرأى عنده غلاماً صبيح الوجه فقال له المأمون: استنطقه وامتنحه فقال له القاضي: ما الخبر؟ فقال له: الخبر خبران خبر في الأرض أنك لوطي، وخبر في السماء أنك مأبون، فقال له المأمون: وأيهما أصح؟ فقال: خبر السماء فخل يحيى وانقطع.

"Once Yahya bin Aktham went to Mamun and saw a cute boy sitting next to him, Mamun asked: 'Talk to him and examine him.' Then the Qadhi asked: 'What's the news?' The boy replied: 'On earth it is known that you are a homosexual whereas in the skies it is known that you have an addiction to the anus'. The Qadhi asked: 'Which news is correct?' The boy replied: 'The news in the skies can never be wrong' Yahya then felt shy and remained silent.

In Siar alam alnubala, Volume 12 page 10, we read the following about this esteemed Sunni Imam:

وكان عبثه بالمرد أيام الشببة

"He used to mess with cute boys when he was young"

We read the following poem by Ahmad bin Abi Naeem which he wrote for Yahyah bin Aktham in Tarikh Baghdad, Volume 14 page 196:

حاکمنا یرتشی وقاضینا ... یلوط والراس شر ما راس ... لا احسب الجور ینقضی وعلى ... الأمة وال من ال عباس

**"Our Governor takes bribe,
Our Judge is homosexual
And as long as the Abbasides rule
I have no confidence that tyranny will subside"**

135. Imam of the Deobandies Maulana Qasim Nanatovi loved to undress children

Maulana Ashraf Ali Thanvi known in the Deobandi world as 'The Physician of the Muslims' [Hakim al-ummat] and 'Reformer of the Nation' [Mujaddid al-Millat] narrates the following 'decent' habit of his master Maulana Muhammad Qasim Nanotavi:

"Maulana (Muhammad Qasim Nanotavi) used to laugh and speak with the children and he used to make fun with Jalaluddin Sahibzada Maulana Muhammad Yaqub [rh] who was a child at that time and he used to sometimes putt off his (child's) cap and take off his Izar (waist-sheet cover)."

 [Hikayat e Awliyah, page 191 \(published in Karachi\)](#)

As Thanvi failed to record what Maulana Nanotavi performed 'next' we shall likewise refrain from adopting conjecture! What is relevant is this example demonstrates that nudity (even child nudity) is perfectly acceptable for Deobandis. Deobandis should not feel disillusioned if they ever see their local Madrassas full of Mullahs surrounded by naked boys, if anything this demonstrates how at ease the Deobandi clergy are with child nudity.

136.The Nasibi Caliph Yazeed was a homosexual

Regarding the sixth caliph of Nawasib, Imam Dhahabi records the following words from the sermon of Abdul Malik bin Marwan the seventh caliphs of Nawasib in 'Tareekh Islam' Volume 1 page 634:

ولست بالخليفة المستضعف - يعني عثمان - ولا الخليفة المدهن - يعني معاوية - ولا الخليفة المأبون - يعني يزيد

"I am not weak like Uthman and I am not cunning like Mu'awiya and I am not a homosexual like Yazeed"

137.The Nasibi Caliph Waleed was a homosexual

Imam Dahabi records about him in Tarikh al-Islam, Volume 8 page 294:

ولم يصح عن الوليد كفر ولا زندقة نعم اشتهر بالخمر والتلوط

'It is not true that al-Waleed was Kafir or Zindeeq, yes he was known as drunkard and homosexual'

15. Nasibi belief to abandon actual Islamic practices in opposition to the Shias

The Islamic identity is linked to adherence to specific practices that can be evidenced from the Quran and Sunnah. If we are for example asked why conduct ourselves in a particular manner we can cite the fact that this has been laid out for us from the Quran and Sunnah. In this day and age there exists no one more vociferous in their assistance that we adhere to the Quran and Sunnah than the Salafis. Pages of their articles are dedicated to attacking ignorant Muslims for adhering to UnIslamic practices with a call to go back to the way of the Quran and Sunnah to attain salvation. So extreme is their thinking they even deem remembering occasions such as the birthday of the Prophet (s), his Miraj, death and the martyrdom of Imam Hussain (as) as acts that are innovations and cannot be accommodated into the Deen, since they have no evidence from the Quran and Sunnah. The outside observer could easily be impressed by how pious these long bearded men in kaftans are! It would appeal to him, after all what is wrong in what they are saying; they are after all only insisting we adhere to the principles imposed on us by the Shariah. What these shameless Salafis fail to tell their adherents is that the scholars they admire have provided specific exemption clauses to adherence to the Quran and Sunnah, authorizing its abandonment and adoption of an alternative practice, when the aim is not to be associated with a Sunnah practiced by the Shia!

Ibn Taimiyah stated in Minhaj al-Sunnah, Volume 4 page 76:

ومن هنا ذهب من ذهب من الفقهاء إلى ترك بعض المستحبات إذا صارت شعارا لهم

“Therefore some scholars abandoned the Mustahab if it becomes a mark for them (Rafidha)”

We read in Minhaj al-Sunnah, Volume 4 page 69:

وقال مصنف الهداية من الحنفية إن المشروع التختم في اليمين ولكن لما اتخذته الرافضة جعلنا التختم في اليسار وأمثال ذلك كثير

“The Hanafi scholar the author of al-Hidaya (book) states that the wearing ring in the right hand is the legal action but since the Rafidha do so, therefore we changed to wear ring in the left hand and many other things like this”

We read in Minhaj al-Sunnah, Volume 4 page 68:

ذكر الغزالي والماوردي وهما إمامان للشافعية أن تسطيح القبور هو المشروع لكن لما جعلته الرافضة شعارا لهم عدلنا عنه إلى التسنيم

Al-Ghazali and al-Mawerdi who are Shaffiyye scholars said: ‘Flatting the graves is the legal but as long it become a mark of the Rafidha, we therefore switched to hunching’

Comment

One would assume that the Salafis of all people would deem it essential that every aspect of their lives was in conformity with the Quran and Sunnah. Is it not curious that they can alter this stance when they fear being associated with adhering to a Sunnah practiced by the Shia. Notice there is nothing in the texts cited above that suggests that the Shia have introduced new practices. The texts acknowledgement the legitimacy of these acts, but then the scholars insist they not be adhered to, through fear of being associated with the Shia! Subhanallah, the Sunnah can be abandoned according to Salafis if it is practiced by the Shia! Let us not forget the favorite tradition and commentary that the Salafis throw at all other ‘deviants’

The Prophet (s) said "..so he follows my Sunnah has been guided, and he who follows the innovations has been destroyed." (Ahmad)

Also:

"Whosoever introduces into this religion of ours that which is not part of it then it must be rejected." (Ahmad)

Ibn Rajab said in his Jaami al-Ulum (1/120):

"And in this Hadith is a clear evidence that every action which is not legislated in the Shari'ah must be rejected."

If every action that is not associated with the Sunnah is to be rejected, why have your Ulema ruled on the permissibility to willingly adhere to a practice not legislated by the Shar'iah. This proves that Nawasib hatred of the Shia is such that they are even prepared that they prefer adhering to Bidah and misguidance to the Sunnah, if that Sunnah is practiced by the Shia. We congratulate the Nawasib for adhering to such a devious ideology!

16.The Nasibis belief in Iman

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

We read in Tarikh Baghdad, Volume 13 page 378:

حدثنا وكيع قال اجتمع سفيان الثوري وشريك والحسن بن صالح وابن أبي ليلى فبعثوا إلى أبي حنيفة قال فأتاهم فقالوا له ما تقول في رجل قتل أباه ونكح أمه وشرب الخمر في رأس أبيه فقال مؤمن

Wakee narrated that Sufyan al-Thawri, Shurayk, al-Hassan bin Saleh, Ibn Abi Layla gathered and invited Abu Hanfia. When Abu Hanifa arrived, they asked: 'What is your opinion about a man who killed his father, had sexual intercourse with his mother and drank alcohol in his father's skull?' He replied: 'He is Momin'.

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

139.Another Nasibi example of one being 'Momin'

We read in Tarikh Baghdad, Volume 13 page 372:

أخبرنا علي بن محمد بن عبد الله المعدل أخبرنا محمد بن عمرو بن البخترى الرزاز حدثنا حنبل بن إسحاق حدثنا الحميدي حدثنا حمزة بن الحارث بن عمير عن أبيه قال سمعت رجلاً يسأل أبا حنيفة في المسجد الحرام عن رجل قال أشهد أن الكعبة حق ولكن لا أدري هي هذه التي بمكة أم لا فقال مؤمن حقاً وسأله عن رجل قال أشهد أن محمد بن عبد الله نبي ولكن لا أدري هو الذي قبره بالمدينة أم لا فقال مؤمن حقاً

Al-Harith bin Umair said: 'I heard a man asking Abu Hanifa in the mosque about a man saying: 'I testify that Kaaba is true, but I don't know if it is the one which situated in Makka'. He (Abu Hanifa) replied: 'He is a true believer [Momin Haqqa]'. Then he asked him about a man saying: 'I testify that Muhammad bin Abdullah is a prophet but I don't know if he is the one whose grave is in Madina'. He (Abu Hanifa) replied: 'He is a true believer [Momin Haqqa]'.

140.Nasibi belief that Muslims can worship a show

We read in Tarikh Baghdad, Volume 15 page 509:

حدثنا يحيى بن حمزة وسعيد يسمع ، أن أبا حنيفة قال : لو أن رجلاً عبد هذه النعل يتقرب بها إلى الله ، لم أر بذلك بأساً

Yahya bin Saeed said: 'Abu Hanifa said that if anyone worships this shoe in order to get close to Allah (swt), it is not a sin'.

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