

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

The Sunni Way

Your last statement gives the impression that the 'Ulama of the Ahle Sunnah wa Jamaah consider it a means of great joy to condemn someone as a Kaafir. This is not the case. What has been the responsibility of the 'Ulama of the Ahle Sunnah wa Jamaah from the beginning is to guide people towards the right path or the path of Siraatal Mustaqeem. Do you think that the Sunni 'Ulama get a special gold certificate if through their statements or words, someone goes into the Fire of Hell?

No, the effort of the Ahle Sunnah wa Jamaah has always being to save someone from the Fire of Hell. Perhaps today while you are in the world, the importance of this statement may not dawn on you, but very soon when the true reality of the Day of Judgement appears, only then will people understand the importance of listening to the 'Ulama of the Ahle Sunnah wa Jamaah.

Another important bit of advice is that the pen is like the tongue and when it writes something, it is a means of Amaanah or trust. In your first statement you say that you believe in Allah but do not use the words which symbolises respect. Hence in future, we would urge you to use the appropriate words of respect after saying or writing the Divine Name of the Allah Almighty such as azza wa jall or jalla jalaal lahu etc.

You claim that you have love for Allah Almighty and His beloved Prophet - *may Allah's peace and blessings be upon him* - but yet, you do not display this love in your actions. In the Hadith Shareef, the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that this Ummah would be divided into 73 groups, but you say, "no, I believe in the Holy Prophet - *may Allah's peace and blessings be upon him* - but I do not believe in his words!"

The 'Ulama have clearly explained this Hadith Shareef and discussed every aspect of it, but, sadly, again, "you believe in the Holy Prophet - *may Allah's peace and blessings be upon him* - but think nothing of his advice?" However, a few lines later, you again claim that "I believe in the Hadith Shareef?" Are you therefore saying that there are certain Hadith Shareef you accept (because it suits you) and certain which you do not accept (because it does not suit you)? There is a famous incident that when the Jews insulted the smell of sweat coming from an animal which belonged to the Holy Prophet - *may Allah's peace and blessings be upon him*, the blessed companions refused to talk further until these people did not apologize.

Remember, they did not insult the Holy Prophet - *may Allah's peace and blessings be upon him* - himself personally, they merely insulted the animal! But sadly, if there were some modern "Muslims" present, they would have tried to classify them into two different aspects. They would have said, "no, let it be, it's only an animal, after all, they have not insulted the Holy Prophet - *may Allah's peace and blessings be upon him*." But no, these were Sahaabi and not the Wahaabi. Their Imaan demanded that everything connected with the Holy Prophet - *may Allah's peace and blessings be upon him* - should be something that demanded respect and reverence.

In like manner, let us look at you. If you are walking down the road and you found a piece of gold the first thing you would do is not place it in your pocket, the first thing you would do is to first see "whether anyone was looking at you." And when you were

sure that no one was looking, only then would you place it in your pocket. As you walked home, would you not enter your yard “just like that.” No, you would first make sure that no one was following you. In the same manner, if you walked into your house, you would not walk in just like that, again you would take precaution. The best part is that when you finally enter your house, you would place this piece of gold in such a secure part of the house that not even your wife would be aware of where this has been kept.

This is the precaution that you would take for a mere piece of gold or a mere piece of item which belongs to the world. What was the main and key factors for this type of behaviour? The main factor was that you wanted to make sure that firstly, you were safe, and most importantly, the place where you had kept this piece of gold, that place was also safe!

Now, we ask you this question; is this the amount of precaution you take with your Imaan and Aqeedah which is the most valuable asset you have? Or do you treat it even less valuable than a piece of gold? Do you take this Imaan and just place it anywhere without care? Do you take this Salaah, which is the highest form of Ibadah for a Muslim and just place it anywhere and behind anyone? If this is the case, if you lose this Imaan and Aqeedah, there is no one to be blamed but you.

You say that if there is a talk in a Tableeghi place, you would sit and listen.

The Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “(Refrain from the company) of those who are misguided as they are misguided and they will misguide you” and you say, “no, I will not be misguided” even if I sit in their company and listen to their words”. But you still insist that “I believe in the Holy Prophet - *may Allah's peace and blessings be upon him*?” At the same time, you also still insist that I “stand up and read salaami!” You have completely ignored the advice of the Holy Prophet - *may Allah's peace and blessings be upon him* -, and yet you insist that “I believe in him and I recite the salaami for him.” Why would the Sunni ‘Ulama condemn you when you are condemning yourself?

You say that you are not a “Sunni” according to “their practices.” If would be important to understand what is meant by this statement of yours. What practises are you speaking

about? It is a general statement and is not something which a decision can be placed on. Hence, we would appreciate a clear description of what practises of the Sunnis you do not believe in. Based on that, we can give a clear decision.

You say that, “I firmly believe that Allah will accept my efforts.” In other words, you “firmly” believe in spite of the fact that you completely ignore the advice of his beloved Prophet - *may Allah’s peace and blessings be upon him* - about sitting with those who are misguided. Perhaps this is one of the reasons that the Holy Prophet - *may Allah’s peace and blessings be upon him* - has stated that, “The acquiring of knowledge is Fard upon every Muslim male and female.” Eminent ‘Ulama and leaders of Islam have over the ages explained the true path of the Ahle Sunnah wa Jamaah or the Sunni beliefs, and sadly, you are still confused about this until the present day when so much has already been explained.

Really, is there any need for the Sunni ‘Ulama to condemn anyone when people are making a great and ardent effort to condemn themselves! Again, please bear in mind that the “true gold certificate” would be given to someone through whose effort someone enters Jannah. This is the mission of the Ahle Sunnah wa Jamaah. Hence, when the ‘Ulama have issued statements against misguided and Ghumrah groups over the ages, it was not done with the purpose of merely condemning people for the sake of condemning people, it was done with the purpose of making the innocent aware so that more and more enter Jannah after heeding this advice.

This had always been the purpose of the Ahle Sunnah wa Jamaah based on the Hadith Shareef of the Holy Prophet - *may Allah’s peace and blessings be upon him* - wherein words of a similar message was declared, “You are falling into the Fire of Hell and I am stretching out my hand to save you from this.” Please do not be misled by people who cover their deceit under the veil of “Salaah”. After all, if you wish to poison someone, you give him a sweet. Always bear this in mind. The Shia misled people in the veil of “love for Ali.” Where has it led them? This “love” of theirs was “so intense” that finally, they started to insult Allah Almighty, the Holy Prophet - *may Allah’s peace and blessings be upon him* - and the Ashaab.

If you had taken the time to study history, you would come to understand and realise that the Wahabi/Deobandi/Tableeghi “thing” is something which is a recent

phenomena. How it started, what was the background of these movements is something that you would have to study. After all, if you are the head of your family, you are the one who would be held accountable if those under you became misled.

You say that only Allah Almighty knows your intention. Let us remind you that intention in Islamic law is based on something which is apparent. For example, can you perform Salaah in a temple and say that your intention was “pure” because you had the true intent to perform Salaah? Can you perform Salaah without Wudu and say that your intention to rush into Salaah was based on your “pure” intention to perform Salaah? All of these Salaah would be thrown back into your face. The reason is that you did not fulfil an important duty of first analysing how and where you should perform Salaah. In like manner, if the person behind whom you are standing does not possess the same belief and Aqeedah as you, then no matter how many Salaah you perform behind this person, no amount of “good intention” on your behalf would save you. Why? Because you did not fulfil the first rule of Salaah which was to choose in which place and behind whom you read your Salaah!

In like manner, the ‘Ulama of the Ahle Sunnah wa Jamaah have condemned the Deobandi/Tableeghi sect because some of them have said that these words of Kufr uttered by their leaders were not intentional. In other words, they insulted Allah Almighty and His beloved Prophet - *may Allah’s peace and blessings be upon him* - and then came up with the excuse that they did not mean to insult them or that their words had no intent to insult. In other words, if someone says to you that you are an illegitimate child and when you question him, he says that yes, he did say these words but did not have the intention to insult you. Would you accept this excuse of his?

May Allah Almighty protect the Imaan of the Ahle Sunnah wa Jamaah through the Wasila (something which the Tableeghi refutes) of the Holy Prophet - *may Allah’s peace and blessings be upon him*. Ameen.