

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Allah *azza wajaal*, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah *azza wajaal*, Countless Peace and Blessings be upon
His Beloved Messenger *Sallal Laahu 'Alayhi Wasallam*

Who is a Sunni?

About participating in lessons being held by Tableeghis and sitting in their company

What do the learned 'Ulama have to say about the Tableeghi Jamaat and about their beliefs? Can we join them in their day-to-day so called religious activities?

Answer:

The Tableeghi Jamaat is actually an off-shoot of the Deobandi/Wahabi sect. Its founder and patron was an individual from Thana Bavan called Molwi Ilyas Kandhelwi. Their purpose is actually to hide their true identity behind the propagation of Salaah, fasting etc. while all the time propagating their nefarious beliefs. Their beliefs are certainly corrupt and have nothing whatsoever to do with the pristine teachings of Islam. If one wishes to be enlightened about their true beliefs, one may refer to such books as *Tableeghi Jamaat* written by the great scholar Allamah Arshadul Qadri *Alaihir Rahmah*. It is vitally important for Sunnis to refrain from the company of such misled people.

The Hadith Shareef clearly informs us that this religion is a trust or an Amaanah and we should be very careful of where we receive this trust from.

What is the definition of a Sunni?

What do the learned ‘Ulama have to say about the following issues: What is meant by “Sunni” in the present age? What is the true definition of “Sunni”? We also see that there are different groups in the present age who go around claiming that they are Sunni also. Therefore, it is becoming difficult on the common man to differentiate between a true Sunni and a fake Sunni. We would appreciate an answer in this regard.

Answer:

The word "Sunni" is the shortened word for Ahle Sunnah wa Jamaah. When this word “Sunni” is used, it implies those who follow the Ahle Sunnah wa Jamaah.

We all know that initially, the word “Ahle Sunnah wa Jamaah” was used to imply "those who are with me, (the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam*) and those who are with the Ashaab” or those “in which I am and my Ashaab.”

However, as time passed, this definition began to change. When the Shia sect came into existence, it was now no longer sufficient to only say that the Ahle Sunnah wa Jamaah were only those who are in the group in which is found the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* and his Ashaab. This new corrupt group started to claim that Hadrat Sayyiduna Ali *Radi Allahu ‘Anhu* was far superior in status than the first two rightly-guided leaders of Islam. As a matter of fact, this new sect even began to insult these two leaders of Islam and made false accusations against them.

Now it came to a point in which the first definition of a “Sunni” was not enough. Hence the learned ‘Ulama of that period then added another segment to this definition which was, “besides being in that group in which is found the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* and the blessed Ashaab” it was also necessary for the Sunni to believe that the first two leaders of Islam (Hadrat Sayyiduna Abu Bakr and Hadrat Sayyiduna ‘Umar *Radi Allahu ‘Anhum*) were superior to the second two. This therefore became the added definition to a proper Sunni.

Later on, other corrupt sects began to appear such as the Raafidi, the Naasibi, the Khaariji, the Zaidi, the Mu'tazali, etc. As these corrupt sects appeared, it became even more important in the face of these peoples corrupt and Kufr beliefs to change the definition of who are the real Sunnis as time went on. As for the Mu'tazali, they refuted every belief and standpoint of the belief system as explained by Imam Maturudi and Imam Ash'ari *Radi Allahu 'Anhu*. However, the eminent Sunni 'Ulama of that period taught them such a lesson, that in the present time, it is very difficult to find someone who will clearly tell you that he is a Mu'tazali. However, there are presently still certain corrupt groups who have adopted a few of their corrupt beliefs and continue to propagate this in their own system of beliefs.

One of the beliefs of these early Mu'tazali was that "no Thawaab or Du'a of the living can reach a person who is dead or there can be no advantage to a dead person if someone living makes Du'a for him or gives charity on his behalf." When this appeared on the horizon, the renowned 'Ulama of the period informed everyone that to be a Sunni in the present climate does not only mean, "That in which I am in or my Ashaab or those who believe that the first two leaders of Islam are superior to the next two." It also meant that to be considered a true Sunni one had to also believe in the concept of Esaale Thawaab.

Imam A'zam *Radi Allahu 'Anhu* in the *Fiqh Akbar* has stated that:

"The Du'a of the living and charity and alms given to those have passed away certainly reaches (the deceased) and is beneficial to them. In this issue, the Mu'tazila are against this. As for the Ahle Sunnah wa Jamaah, (we believe) that the good deeds of people such as Salaah, fasting, Hajj, charity, etc. the Thawaab of this does indeed reach the people of true faith (or Ahle Imaan) and this is certainly acceptable."

Hence, Imam A'zam *Radi Allahu 'Anhu* and his eminent companions were people who believed in the idea of Esaale-e-Thawaab.

In like manner, in the latter part of the 13th Century A.H. and the beginning of the 14th Century, new beliefs began to appear and new sects began to raise their ugly heads.

However, the eminent ‘Ulama of Asia and the Arab region made sure that they cut off the head of this ugly beast.

Now the true definition of a “Sunni” besides believing in what we have already mentioned, it was also to believe that those people who uttered or committed such Kufr were Kaafirs, and those who still consider such people to be Muslims, they are also Kaafirs. This has now become a necessary belief of someone who claims to be a Sunni. This is explained in *Husaamul Haramain*, page 42:

“Ghulam Ahmed Qadiani, Rashid Ahmed (Ghanghi) and whoever has followed them such as Khalil Ahmed Ambetwi, Ashraf Ali Thanwi, etc. there is no doubt in the Kufr of these people and no possibility of doubt. As a matter of fact those who have become aware of their state and still doubts the KUFR (of these people), or hesitates in (considering these people) as Kaafirs, there is no doubt in the Kufr of this person (as well).”

In the present time, we see that there are certain people who are trying to spread their corrupt beliefs in the name of “spreading Islam” or “upholding the dignity of Islam.” In the name of “Muslim unity” they are also inviting leaders from these corrupt groups to meetings and are even publicly saying that they will not label each other with Kufr Fatawa. They are even performing Salaah behind one another and committing other types of Fasaad behaviour.

Please bear in mind that this is the new Fitnah of the age which is called “Sulla Kulliyat”. This is certainly a very dangerous type of behaviour and Fasaad which has reared its ugly head in our time. The Qur’an clearly tells us: “and whoso of you makes them his friends, then he is one of them.” Even though this verse indicates to those who are Christians and Jews, the same law would apply to any enemy of Allah *azza wajal* and His beloved Prophet *Sallal Laahu ‘Alayhi Wasallam*.

In brief, a Sunni Muslim is that person who is found in the Millat in which is found the beloved Prophet *Sallal Laahu ‘Alayhi Wasallam* and his blessed companions, he believes in the proper sequence of the Khulafah as is known to everyone, he does not insult the Ashaab, he is a follower of one of the four rightly-guided Imams, he does not have any religious connection with those who have corrupt beliefs, he believes that the leaders of

certain corrupt groups whose Kufr has been established are certainly Kaafirs and those who still consider these people to be their leaders are also Kaafirs. We ask you, which Tableeghi considers Ganghi, Khalil Ahmed or Ashraf Ali Thanwi as Kaafirs? You will be able to answer this question yourself. At the same time, the Tableeghi Jamaat is not something new in South Africa.

Hence everyone is aware of the Kufr of their leaders. As a matter of fact, when a person joins this movement, the reason that he finds himself facing the enmity of another is because of something which he is fully aware of but chooses to ignore. Religion is based on responsibility. We cannot carry on making excuses for someone living in a bush that he is unaware of the differences between the vast majority of Sunnis and a small minority of Tableeghis. This issue has become internationally known.

Therefore, our urgent request to the 'Ulama is that if they wish to redefine the proper meaning of the Ahle Sunnah wa Jamaah in the present time, they will have to practise on the method which has been defined by our pure great Sunni predecessors. They will have to take into consideration the present set of corrupt beliefs which certain groups possess and make it clear to the innocent Sunni masses that these beliefs and the people who possess such beliefs do not fit into the definition of a Sunni Muslim in the present era. If the 'Ulama do not do this, then they would be failing on a very important duty.

What do the learned 'Ulama have to say about the following: Is it Sunnah or Bid'ah to continue to shave the head?

Answer: The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* never shaved his head completely except in the performance of Hajj and Umrah. There is no proof that the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* continued to shave his head his entire life. Therefore, those who say that it is Sunnah to shave the head are certainly incorrect. Yes, Hadrat Sayyiduna Ali *Radi Allahu 'Anhu* has been recorded to shave his head but that was for a specific reason. He used to complain that his hair was very thick and curly and hence, he had doubt that during bathing, the water would reach all parts of the hair. Therefore, we cannot even say that this was the Sunnah of Hadrat Ali *Radi Allahu 'Anhu*. We should therefore never continue to shave our heads. It must also be remembered that in the Hadith Shareef, continuously shaving the head has been described as the habit of a certain specific corrupt group. (Abu Daud Shareef, Vol. 2)

We all know that this has always been the habit of the Wahabi/Tableeghi Jamaat and the Hadith Shareef clearly tells us, “He who impersonates a nation is from that nation.” (Abu Daud Shareef, Vol. 2) Therefore, one needs to stop impersonating this habit or else, it would create doubt in the minds of the simple Sunnis.

As for the issue of someone saying that Sunnis should not bother about these Tableeghis because Sunnis do not read Salaah themselves. This is nothing but the thoughts of a true Jaahil. Some even have the audacity to say that Sunnis do not even know how many Imams there are in Aqeedah, therefore why should they worry about Aqeedah. Again this is ignorance.

Our answer to them is simple. How many Sunnis know how many Surahs are there in the Qur'an? Some people do not even know which the longest Surah in the Qur'an is. Does this mean therefore that Sunnis should not bother about the Qur'an? Therefore, this so-called logic which they use is in itself illogical.

Another question we ask these people is: When a person dies, can you please show us that within the three questions asked by the Angels, which question pertains to Salaah? Yes, Sunnis are not doubting the Fard of Salaah. Every Sunni Muslim knows that it is Fard to perform the five daily Salaah. But you cannot use this argument and say that we should first worry about our Salaah. You must have read Surah Baqarah and noticed that there are only about 4 or 5 verses at the beginning which deals with Muslims. Another few which deals with the Kaafirs, but many verses after that deals with the hypocrites, in other words, the hidden Kaafir. Yet, these are the people that used to read Salaah, used to keep fast, used to perform the Hajj, etc. What separated them from the true Muslim? It was Aqeedah. It was not Salaah which you emphasize all the time. As a matter of fact, there is a Hadith Shareef in which the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* has stated that there will be a time when people will read Salah with such outer sincerity that you will think nothing of your own Salaah. They will perform such sincere Ibadah outwardly that you will think nothing of your own Ibadah. So where is your logic of Salaah, Salaah, Salaah. We have clearly proven that these issues are not the determining factors of success in both the worlds. If Ibadah or Salaah was the pre-condition for entering Jannah, Satan would have been the first to enter!

As for the three questions you are asked in the grave:

The first is, “Who is Your Lord.” The Muslim would say “Allahu Rabbi” (Allah *azza wajaal* is my Lord.) You would think that perhaps the Muslim would now be spared any more stress. But no. The Angels are indicating to us that many arrive here saying their Lord is Allah *azza wajaal*. Even the Christians and Jews used to claim that they believe in One God. Even the Hindus in their ignorant set of beliefs actually believe in One God and claim that all these idols are actually daughters or sons of god. Therefore, this statement that “Allah *azza wajaal* is my Lord” is not sufficient.

The second question is “What is your religion?” You would think that a person saying Islam is my Deen would be sufficient. But no. This is not sufficient. The Angels are indicating that many people come here claiming to be Muslims. The Khaariji, the Shia, the Mu'tazali, the Tableeghis, the Wahabis, all of them come here claiming to be Muslims. This answer of one saying that “I am a Muslim” is not sufficient.

There is one more question to be asked, which is as they say in Urdu, would differentiate milk from water.

The third question is “What did you say about this man.” Besides a Sunni, all of them will say the following:

1. I believed he was not the Final Prophet.
2. I believed he could not see what is behind the wall.
3. I believed that he was not Haazir and Naazir.
4. I believed that thinking of him in Salaah was worse than thinking of adultery.
5. I believed that celebrating his birth was similar to a Hindu festival.
6. I believed that the rightful leader was Hadrat Ali and no one else. I believed that the actual Qur'an was misplaced.
7. I believed that his knowledge was less than Satan and the Angel of Death.
8. I believed that he died and became mere sand and dust.

A Sunni on the other hand would say:

1. I believed that he *Sallal Laahu 'Alayhi Wasallam* is the greatest of creation.
2. I believed that he *Sallal Laahu 'Alayhi Wasallam* is more dear and beloved to me than all of creation.

3. I believed that celebrating his birth was genuinely showing gratitude to Allah *azza wajal* for sending him *Sallal Laahu 'Alayhi Wasallam* as a mercy to all of the universe.
4. I believed that all the Divine Mercy of Allah *azza wajal* comes through him *Sallal Laahu 'Alayhi Wasallam*.
5. I believed that he *Sallal Laahu 'Alayhi Wasallam* will intercede for me.
6. I believed that he *Sallal Laahu 'Alayhi Wasallam* personally listens to my Durood and Salaam.

We wonder what the reaction of these Angels would be when they hear these beliefs. We leave it to the reader to ponder about it. Yes, you would be questioned about the Salaah you missed, but that would only be on the Day of Judgement. That is another Day which comes with different questions. If you have not passed the first exam in the grave, then only Allah *azza wajal* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam* know where you are going to! Imaan and Aqeedah is the foremost in determining a true believer from someone who is not. Look at Surah Baqarah and ponder on it.

In verse 3, the Qur'an declares:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“Who believe without seeing, and establish prayer and spend in Our path, out of Our provided subsistence.”

How much further can the rightly guided Sunni 'Ulama explain about the importance of Aqeedah. This verse clearly tells us that the true Muslim is that person who firstly believes, and only then does he perform or establish prayer. But the modern day sceptic, as he has confused everything else, confuses the sequence of a clear Qur'anic verse as well. He says, “Salaah, Salaah, Salaah and then Aqeedah,” while the Qur'an says, “Aqeedah, Aqeedah, Aqeedah and then Salaah.”

Brothers, listen to the Qur'an and the Ahadith. Do not listen to people who do not know the right path to Jannah. Allah *azza wajal* tells us in the Qur'an to join those who are truthful. This means He is already showing us the proper navigational method,

which is, if you wish to walk on the path of truth and the path which leads you to Jannah, then join the Prophets, the Awliya, and the rightly-guided 'Ulama of the Ahle Sunnah wa Jamaah. If you do this, then automatically you will walk on the path towards Jannah. Remember that it is the ardent wish of Satan that you join him in Hell. Therefore, safeguard your Imaan. Satan is the one who lost it when he disrespected Nabi Adam *'Alayhis Salaam* in spite of the many thousands of Salaah he performed! Our eminent leader, Sayyidi Ala Hadrat, Imam Ahmed Raza *Radi Allahu 'Anhu* in every moment of his life highlighted this fact and the importance of Aqeedah. It is therefore no wonder that those who are not proper Sunnis always tend to attack him and find fault with him. However, Sayyidi Ala Hadrat will always be respected by a true Sunni while those who condemn him will continue to condemn him while they join their gurus in Hell.