Silencing the Fraud in the Dīn of Ibn Nūr al-Shantī the Miskīn
Whilst Muḥammad Yasīr, the Teen is Nowhere to be Seen

Compiled, Translated and Annotated
Abū Ḥibbān & Abū Khuzaimah Anṣārī
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Alhamdullilahi Rabbil A’lamîn, Waṣalatu Wasalam Ala Rasûlillahil Karîm, Wa, Ba’d

Last Month, a good Salafî brother, Abû Hâshim asked brother Zulfiqâr Ibrâhîm Memoni al-Athari to respond to some false and absurd allegations of Muḥammad Yâsir al-Ḥanafî. These allegations were nothing but profanities, wishful thinking and an awful attempt to confuse the people with regards to the pristine and overwhelming history of the Salafîs and the Ahlul Ḥadîth.

Zulfiqâr, being extremely busy as he is with his classes, research, Dawah videos and his advanced studies, asked brother Abû Hashîm to refer the matter to Abû Ḥibbân and Abû Khuzaimah Anṣârî which led to the 2 part answer on the website.

Low and behold, another new and totally unknown Ḥanafî apologist going by the alias Ibn Nûr al-Shante, desperately scampered in the defence of Muḥammad Yâsir al-Ḥanafî who was no where to be found except that he may have flapped it.
What follows is a brief and quick response to the vivid imagination, deficient knowledge, distortions and total ignorance of the understanding of the scholars of their own madhab, of none other than the miskīn Ibn Nūr al-Shantī and the one who was nowhere to seen, Muḥammad Yāsir al-Ḥanafī by the brothers, Abū Ḥibbān and Abū Khuzaimah Ansārī.

Salafī Research Institute
3rd Muharram 1437H / Friday 16th October 2015ce
Birmingham, England.
In the name of Allah The Most Beneficent and The Most Merciful. Praise and salutations be upon His final messenger, his noble companions and his pure family.

**RED** = Ibn Nūr al-Shanti’s words  
**BLACK** = Our response

A dear friend, Shaykh Mohammad Yasir al-Hanafi recently shared a few of his many thoughts regarding the Salafi sect of the modern era on social media. In this post, he commented upon the false claims of this sect and demonstrated that although they attach themselves to the noble salaf in name, they are in no real terms attached to them. Rather, we say as we have been saying for some time now, that they should rightly be named pseudo-salafis. Within his post Shaykh Mohammad Yasir al-Hanafi made a point that the so called salafis of this age, who claim to be the saved sect known as Ahl al-Sunnah Wa’l Jama’ah, are in actual fact a modern reformist movement which cannot trace its origins beyond a hundred years. It was upon this point that two crass, insults to Islamic scholarship by the names, Abu Hibban and Abu Khuzaimah whose real names are Kamran Malik and Imran Masoom, began spewing putrid lies and confusions in reply to my noble friend. These two dimwits are well known to us, one having been convicted of mortgage fraud1 and who is yet still given authority to write on deeni matters by his stooges. A simple internet search shows that they have already been the sorry victims of a Shaykh known as Dr. Abul Hasan Hussain Ahmed (hafizahullah) numerous times.2 In an attempt to defend their sect, they twisted and misrepresented many statements of the scholars of the past as well as presenting red-herrings to prove that their ilk existed at least more than

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1. [Link to the conviction of one of the authors](https://example.com)
2. [Link to the previous instances of the authors](https://example.com)
a hundred years ago. They took the statements of the Imams regarding the pious salaf and those who adhered to their methodology, only to distort them to further their claims. Although they are not worthy of being responded to, for the sake of saving the general masses from the confusions they have presented, below I have clarified some issues and demonstrated; their lack of intellectual capacity, their misrepresentations, contradictions and even an example of them tampering with the words of the scholars of the past!

Well well well, it first must be said it seems like Muḥammad Yāṣir al-Ḥanafi has flapped his wings all the way back to deoband and sent another new unknown “intellectually” capable representative and “noble friend” who is another new kid on the block, Ibn Nūr al-Shantī who is not only new but also has very friendly personality. We will look at his demonstrations and his intellectual capacity. Furthermore, using derogatory language will not really change the course of the discussion or the true reality, historical facts and digressive tactics. So this type of speech is nothing but a clear example of their desperation.

The response is so poor which again is not surprising as the reader can gauge from the amateur title and this alone essentially seals the credibility this poor and desperate attempt to conjure up an answer, weak and feeble as it is. As such we have devised an equal and appropriate title in order for him to have a reality check.

Ibn Nūr al-Shantī being another one of the numerous deceptive alias they use and the people know all the previous alias they have been using, whereas we have always responded in the same way for years,
constantly changing their names and alias which is yet another prime example and elucidation of their weakness and their inability to stand their ground, utterly shameful and embarrassing to say the least.

Also a big JazākAllāh Khair for the first time admitting their association with the deobandi scholars and their abhorrent ‘Aqidah, more on this to follow.

Just a brief recap with added benefit about whether the Ahlul Ḥadith/Salafis are no more than a 100 years old.

Firstly, there is no basis amongst the scholars past and present to say that the Ahlul Ḥadith or Salafis are new movement which cannot be traced more than a hundred years back. Over a thousand years back Ahmad Ibn Ḥanbal has said “According to us the people of ḥadith are those who act upon ḥadith” [Khatib, al-Jām’e]. (do you want to even give you references for these well known quotes)

Over 700 years back Imam Ibn Taymiyyah has further expanded on this saying “Ahlul Ḥadith are not merely those who narrated, recorded and reported ḥadith but also those who learnt, understood and acted upon ḥadith” [al-Majmū’]. In later times, Imam Suyūṭī acknowledged that “There is no greater status for the Ahlul Ḥadith seeing that they have no other Imam save Muḥammad(ﷺ)” [ar-Radd A’la Min Akhlad].

In fact, a revered Imam of the deobandīs Idrīs Khandhelwī said “All the Ṣahāba were Ahlul Ḥadith” [Ijtihād wat Taqlīd]. So was he mistaken when he wrote this? Why did he not say they were all deobandī or
Ḥanafī? Were the Ṣahāba or the Tabi’īn Ḥanafī and if not what were they in ‘Aqīdah and furu’?

In light of the above the Ahlul Ḥadîth have been around for over 100 years.

Secondly, the pillars of the dîn are built upon ikhlâs. Indeed no action is accepted without sincerity as is evidenced by all the past and present books of the muhaddithîn. bearing this in mind, we advise our brothers to stop hurling insults and abuse as if they are truly seeking the truth their abuse and sinning will act as a barrier.

Thirdly, As for calling us dimwits etc then we can call you far worse but this would not benefit anyone, especially those who are following your attempted response to us and our response thereafter.

It is surprising how mortgage fraud appears in so called scholarly research on the topic. By Allâh! fraud in the dîn, twisting and innovating in the affairs of the dîn is far worse than any alleged mortgage fraud.

So we advise you Oh young ones not to commit fraud in the dîn of Allah. As for the mantra of 'fraud' being mentioned then please inform us what the Ḥanafî ulama, specifically deobandî ulama say about accepting a jury style verdict [especially where innocence is continuing to be maintained] in a land of kufr over and above the Sharia’h law?

Will you condemn a person who has been convicted by the non islamic system and on what Shari’ basis do you do so? Therefore, such
ridiculous talk is nothing more than mud slinging which takes the discussion no further.

Furthermore, if you would like to hear from us the 'fraud' the ḥanafī and Deobandī scholars have committed in the dīn and it's texts then please let us know we will write a short treatise on it especially for Oh young brothers??

You apply mention the refutation of the “Shaikh,” seriously is there any shame left brothers, just because the “Shaikh” does not post under this pseudonym there is no denial these same individuals go around posting under all sorts of names and and now aptly praise each other, very shameful.

Oh by the way are you referring to this “shaikh,” the self styled shaikh and his brothers go around posting under pseudonyms and praise him!!!! What class and men.

https://almuftari.wordpress.com

https://ijazahfraud.wordpress.com

https://abulhasanmuftari.wordpress.com

If you so called “shaikh” had any decent knowledge he would have by now refuted, www.asharis.com and www.maturidis.com, is it the case that his “shaikh” becomes “shakiness”. A lack thereof clearly demonstrates his true reality and depth of knowledge.
Part One

[Their feeble “refutation” was posted as two parts on their website]

They began by making a personal, uncouth remark regarding us, saying:

“The perpetrator of these remarks were carried out by neonate, new kids on the block with new found levels of testosterone, namely Mohammad Yasir Al Hanafi”

Strange it is that men in their late thirties should feel threatened by youngsters, even more so that they worry their own diminishing testosterone levels are struggling to keep up. Perhaps by the end of this rebuttal they will be booking in for hormone replacement therapy in order to conjure a reply to us. By virtue of such an introduction one can already assert that their “refutation” will not carry much substance.

They then advise the brethren of their ilk not to engage with us as they also fear their incompetence in keeping up with us, a compliment we will accept graciously:

Alhamdullilāh, since you have accepted you are 'youngsters' then know your position and manzilah in the circles of ilm. The reality is that you are youngsters in more ways than one not least that your manzilah in ilm is extremely weak and your statements very generalised, loose and weak.
Everyone knows what new kid on the block refers too and it has nothing to do with age, if we must mention it for clarification, mundane as it seems – it refers to new people on the scene which also fits Ibn Nūr al-Shanṭī. Also we will see how you apply your own words oh young one, “Perhaps by the end of this rebuttal they will be booking in for hormone replacement therapy in order to conjure a reply to us.” Or did you mean Muḥammad Yāsir al-Ḥanafī has already gone and undergoing his treatment!!! In Deoband!!! Tut tut dreadful, anyhow was he incapable of responding? This feeble response is a testimony of his lack of knowledge and the need for you to run to his aid.

Inshallāh we will show this further on. So Oh young ones!! know your station and security will be for you if you remain silent for 'the one who remains silent has indeed reached salvation'.

Thumma Alhamdullilah we have never feared in keeping up with you and anyone who seeks with justice shall see that we have refuted and responded to your elders for around 20 years and have had very little by way of worthy response, if at all and that which has been authored by your “shaikh” and Amīr is disgraceful and a travesty on the sacred sciences as you shall come to know inshaAllāh. Once again please speak to your elders before you open the hornets nest with us as your elders know us well by what we have written in the past, wa lillah hil hamd.

“The brothers should understand that attempting a refutation against the aforementioned individuals, the Deobandis and Hanafis will result in a subsequent response from them which may be difficult for those brothers to rebut and thereby causing embarrassment on behalf of Ahlus
Sunnah Wal Jama’ah. It is indeed easy quoting what Ashraf Ali Thanvi said etc but when accusations are levied against us these brothers are nowhere to be seen.”

Besides portraying the ahnaf as villains and falsely proclaiming to be adherents of Ahl al-Sunnah Wa’l Jama’ah, they admit that their clan members are good for nothing other than hurling taunts and misquoting the noble elders of Deoband when they themselves live in glasshouses. What a shame it is that they did not take their own advice, a lesson they are about to learn.

OUTRIGHT LIE! we have never admitted that "clan members are good for nothing other than hurling taunts and misquoting the noble elders of Deoband". please show us where you have taken this as our quote from us? If you cannot show us this you have either lied upon us, misquoted us or at the least are not capable of writing anything worthy of note from the bāb of ‘ilm, let alone to refute us.

we wait for your repentance for this lie.

A quote is then given of a Sheikh Muhammad Fakhir attempting to refute Ash’ari’s. This quote is then fallaciously utilised in order to support the claim that the salafi sect was around two-hundred and seventy-two years ago. There is no mention of salafi in the quote, not even as a word never mind in reference to an entire sect of people. Abu Hibban and Abu Khuzaimah simply claim that this man was a “bona fide salafi” and by that expect a person to believe that the salafi sect is over 100 years old. They then link a bogus document compiled by them claiming that the
founding ulama of Deoband were supporters of the East India Company. This document is not worth the pixels it is presented upon, simply by the fact that the struggles of the ulama of Deoband, for the liberation of India against the British are well known. Perhaps they should address why the founding father of the pseudo-salafi movement in the Indian Subcontinent, Nawab Siddiq Hassan Khan of Bohpal was under employment by the British.3

Indeed, this is dodging the main points and glossing over a pivotal point, Ibn Nūr al-Shantī statement is riddled with oceans of confusion when he attempts to say the quote is fallacious, not only did he fail to understand the point but goes on another wild goose chase and making some horrific claims.

Firstly, he should have bothered to check the biography of Shaikh Muḥammad Fākhir (1164H) and he would have learnt that he was a bona fide Salafī and now we have to show these young scholars and Ḥanafi apologists the basic of the basics just because they are so intellectually capable.

That’s some homework for you and let us see your actual levels of scholarship that you so desperately wanted to demonstrate but yet failed miserably.
نزهرة المنخوطي و بهجة المسامع والنوازح
الجزء السادس

تضمن ترجم علماء الهند وأعيانها في القرن الثاني عشر

للعلامة الشيخ عبد الحليم فخر الدين الحسني
مدير مدرسة العلماء بالمكنا سابقاً

(الelufof سنة 1423 - 2020هـ)

طبع

емыхية وزارة اللغة والأفلات لتحرير الإرتباط الإقليم (الغوطة)

باشر

WWW.SALAFIRI.COM
last time we checked, Mawlāna Abdul Haŷ al-Ḥasanī was a Ḥanafi and he very clearly said that Shaikh Muḥammad Fākhir was a SALAFĪ, ok one more time, just in case you missed it.
What is even more astonishing and another outstanding example of Ibn Nūr al-Shantī’s scholarship is that, the author of Nuzhatul Khawāṭir, Mawlāna Abdul Haŷ al-Hasanī died in 1341H / 1923ce which is just under 100 years and thus he must have authored Nuzhatul Khawāṭir prior to that.

This leads to the point that let alone the Salafīs and Ahlul Hadīth being 100 hundred years old, an author who died almost a hundred years old mentions an Imām of the Salafīs, namely Shaikh Muḥammad Fākhir who was born in 1120H and died in 1164H.

So we ask the young new kid on the block, Ibn Nūr al-Shantī, when are you going to join your comrade, Muḥammad Yasīr al-Ḥanāfī for hormone replacement therapy, surely you remember what you said, “Perhaps by the end of this rebuttal they will be booking in for hormone replacement therapy in order to conjure a reply to us.” Let us know we will pay for the therapy!!!
This said, the statement of this great Salafī Imām in his book on ‘Aqidah is a refutation of the Ashā’irah and at the same instance shows the existence of the Salafis and Ahlul Ḥadīth two hundred and seventy-two (272) years ago, which again proves our initial point. We pray this is has quenched your search for ilm Mr. Ibn Nūr al-Shantī.

Two quotes are given of Allamah Sam’ani and Allamah Ibn al-Athir stating that people held the titles of salafi by way of attributing themselves to the salaf. This still does not prove the claim that this sect as a collective movement and the things that they teach is more than a hundred years old.

They then say;

“Rather Allamah Safarini has explained that the later scholars who adopted the way of the companions, Tabieen and Taba Tabieen are known as the Salaf (Lawameh al-Anwar (1120).”

First of all, it seems Abu Hibban and his chum have no idea how to reference; either that or they took the above quote from a secondary source because it is so poorly cited.

Nonetheless, the quote was located and we found that this is a complete distortion of what Allamah Safarini said! What he actually said was;

“What is intended by the term “madhab of the salaf” is what the noble sahabah (may Allah be pleased with them) were upon, as well as the tabi’een, those who followed them and the Imams of the deen who
witnessed them and recognised their greatness and virtue in the religion and from whom people took speech before them [those who came after the Imams] from.” Scan below

Further on they say;

“Imam Ibn Taimiyyah (728H) and Hafidh ibn Rajab (795H) have included Imam Ahmad bin Hanbal (241H), Imam Shafi’ee (204H), Ishaq Ibn Rahawaihah (221H) and Imam Abu Ubaid (224H) to be from amongst the Salaf.”

Here they very clearly acknowledged that the first 3 generations of people were referred to as the salaf and then further on they gave references to Lawam’i of Allamah Saffarini! If Allamah Saffarini was stating here that those from the first 3 generations were regarded as the salaf then what of their claim earlier that Allamah Saffarini said that those who follow the 3 generations are the salaf? Correct your alteration of Allamah Saffarini’s text and you’ll correct your contradiction. Bear in mind that earlier they used somebody refuting the Ash’aris as evidence for the age of this Salafi sect, further on we’ll demonstrate what Imam Saffarini said regarding the Ash’aris.

A list of books is then given in which Abu Hibban and his stooge Abu Khuzaimah claim that they and their co-cultists have taken their religion from. Aside from being a mortgage fraudster he is also a fraudster in claiming to be an adherent of the way of Imam Ahmad Ibn Hanbal (rahimahullah), this can be enumerated in many directions and insha’Allah will be done so by many more writers soon. Simply claiming
to adhere to a set of books from the salaf does not then prove that his sect originated from that time, this is a red-herring that the swindler has put forward.

An attack is then placed upon Shaykh Mohammad Yasir al-Hanafi on why he, as well as the elders of Deoband, adhered to the methodology of Imam Abu Hanifah in fiqh yet follow Imam Abul Hasan al-Ashari (rahimahullah) and Imam Abu Mansur al-Maturidi (rahimahullah) in aqidah. He questions;

“...we ask you, what is wrong with the Aqidah of Imam Abu Hanifah?”

May Allah help these poor men; they don’t even have that much understanding. Luckily for them Shaykh Mohammad Yasir al-Hanafi has already clarified this long before we were aware of this feeble attempt at a refutation:

“Most of you will probably have heard the pseudo-salafis saying to you: "Akhī! Why don't you follow Imām Abu Hanīfah (rahimahullah) in Aqīdah? You only follow him in Fiqh. In Aqīdah you are Ashā'irah."

This sort of rhetoric, I've heard several times and to be honest, it's getting rather boring.

In my series, "Is Allāh above the Throne?", I've proven that Asha'irah/Māturidiyyah were the people who protected the Aqīdah of the Ahl Al-Sunnah, including the Creed of Imām Abu Hanifah, Imām Abu Yusuf and Imām Muhammad (rahimahumallah)
There was a typo in the reference it should have been (1/20), exactly the same way your disastrous spelling of Salafī Research Institute (see later), neither is there any distortion yet since you have nothing academic to say but to refer to typo errors, which shows your actual level of scholarly research and your apology skills, just a joke to be quite frank but what can one expect from such “scholars.” Furthermore, explain to us from where are you obtaining the creed of Abū Ḥanīfah and which books? This is so that we can respond to you fully when you question whether Allah is above the Throne or not?

Just like Allāh had taken the work of the Qurrā in Qira‘āt, e.g. Imām 'Asim Al-kūfī etc, and we attribute ourselves to them in Qira‘āt, in hadith Allāh has taken the work of the Muhaddithūn. Similarly in creed, Allāh has used these noble people to protect the aqidah of Ahl al-Sunnah.

Please evidence with asanīd your claim by establishing that the Ash‘arī creed and interpretation of it was exactly like Abū Ḥanīfahs? We await your scholarly research on this Oh young One.

There is NO CONTRADICTION between the creed of Imām Abu Hanifah (rahimahullah) and the Ashā‘irah.

Sorry but that is just a blatant lie. According to Mawlāna Anwar Shāh Kashmirī Deobandī this is certainly not the case, see below.

If Ash‘arī 'interpreted' the creed then how can you be certain there is 'no contradiction' as we assume you did not have an 'interpretation'
from Imām Abū Ḥanīfah himself in the first place? Or Did Imām Abū Ḥanīfah have his own interpretation in which case what was the need for Ashʿarīs interpretation?

The reason we attribute ourselves to Ashā'irah is because, compared to the deviated sects that occurred in the time of Imām Abu'l Hasan Al-Ash'arī (who came AFTER Imām Abu Hanifah), we take his interpretations, which is the interpretation of Ahl Al-Sunnah. It doesn't mean our creed is now contrary to Imām Abu Hanifah's! It is merely because Imām Al-Ash'arī did that work which was needed at his time, just as Imām Abu Hanifah compiled Fiqh, which was the need in his time.

Hence, in creed ALL FOUR schools are the same, they are all Ahl al-Sunnah, whether they are Ashā'irah, Maturidiyyah or true Athariyya.”

You are hiding behind the generality of the term of Ahlus Sunnah and in actuality have no substance to your claim. Please be specific. Maybe you are ignorant of the differences in creed between these three sects?

We mentioned earlier that we would show what Imam Saffarini’s views were upon the Ash’ari and Maturidi schools. Let us present to you exactly what he said from the very book, Lawami al-Anwar, that the two amateurs quoted (or misquoted) above. One may then wonder whether they’ve actually even read this book:

“Ahl al-Sunnah Wa'l Jama’ah are three groups: The Athariyya (textualists) and their Imam is Ahmad bin Hanbal (may Allah be pleased
with him), the Ash’aris and their Imam is Abul Hasan al-Ash’ari (Allah have mercy upon him), the Maturidis and their Imam is Abu Mansur al-Maturidi.”

Please tell us who are the Athariyyah that Saffarini is mentioning? Your own quote shows that the Salafi/Athari/Ahlul Ḥadīth were all around well over a years ago? Or do you now dispute with that which you have quoted?

The true reality has been shown, that Abu Hibban and his cronies are frauds in dunya and deen!

The swindler then makes an attack on the ulama of Deoband and their affiliations to the Sufi tariqahs, he says;

“My also can you explain which book of the Salaf or their teaching did the Deobandi’s acquire the Sufi tariqah, Chistiyyah or the Naqshbandiyyah from?”

This is not a matter that needs to be proven from the salaf,

Yes, it does. Is it not part of the Sharia’h and are the turuq not seen as part of the deen? why is it that your elders from deoband have claimed that the turuqs can be traced back to the 4 rightly guided Khulāfa yet you claim they need not proving from the Salaf?

the turuq are methodologies of tasawwuf which were developed later and used as a means to the science of tasawwuf, the both of them should
read volumes 10-11 of Ibn Taymiyyah’s Majmu al-Fatawa where he has discussed this issue and others like it.

You are misleading in your quote. Does Imām Ibn Taymiyyah say that the turuq are based on Sunnah? Or has he in fact not authored works against the Şūfiyyah and their turuq let alone being from one himself as you allege?

This issue will be discussed in detail in Shaykh Mohammad Yasir’s series on tasawwuf which is due to be released on the Hanafi Fiqh Channel. Nonetheless, since you’ve asked where the ulama of Deoband took these tariqahs from, please ask the following Imams also:

• Imam al-Muwaffaq Ibn Qudamah – a follower of the Qadiri Tariqah

• Imam Abd’al Ghani al-Maqdisi – a follower of the Qadiri Tariqah

• Imam Ibn Taymiyyah – a follower of the Qadiri Tariqah and others

• Imam al-Dhahabi – a follower of the Suhrawardi Tariqah

• Imam al-Shawkani – a follower of the Naqshbandi Tariqah

Once again you have done a very good cut and paste job and this is not part of scholarly research. You have mentioned these scholars and have not quoted any chain or transmission report to show the basis of
the claim. As an example, it is very widely known that Imam Ibn Taymiyyah explained the Ṣūfī being the Ṣiddiq one who strived to excel in Zuhd and worship as discussed in his Majmū’ al-Fatāwa wherein he discussed the Ahlus Ṣuffa.

Unfortunately, new wannabe scholars on the block like yourself misused used his words and have attempted to attach him to a Ṣūfī Tarīqah. You can refer to his numerous Fatāwa and Rasā’il about tasawwuf, Ṣūfism and his Kalām on the likes of Mansūr al-Halāj to see where he placed Ṣūfism that was around in his era.

You have failed to mention evidence of what you rely on to say he was a Qadrī but the likes of yourself usually rely on the points that have been made by the likes of George Makdisi as recorded in the American Journal Of Arabic Studies [for some reason you did not reference this properly, why?] that,

Imām Ibn Taymīyyahs teachers are traced back to Mūwafaq ud-Dīn Ibn al-Qūdāmah who was a student of Abdul Qādir Jilānī and that Imām Ibn Taymīyyah praised Abdul Qādir Jilānī and benefitted from his works. Surely even you can agree that this does not of itself make Imām Ibn Taymīyyah a follower of the Qādri Tarīqah? Please provide direct evidence with sanad to show that Imām Ibn Taymīyyah said that he was a Qādri and then we can investigate this issue further. This example just shows the level of your scholarly research.
Imām Ibn Taymiyyah was very clear on the Ṣūfīs and George Makdisi himself writes about him quoting from Imām Ibn Taymiyyah's al-Fatāwa, Kitab ʿIlm al-Sulūk, that he said:

“That corruption in beliefs and actions that befell these people (the Sufis) necessitated that many groups totally rejected the original path of the Sufis until those who erred were of two types: one type that affirms its being right and also wrong and another type that negates its being right and wrong, positions on which there are the people of theology and fiqh. The only correct position is affirming that which is, in this matter and others, in agreement with the Book and the Sunnah, and rejecting that which is, in this matter and others, contrary to the Book and the Sunnah.” [translation taken from deobandī website]

Therefore, it is abundantly clear for Imām Ibn Taymiyyah's benchmark was that which was in agreement with the book and Sunnah and he criticised the later Ṣūfīs and their innovations.

•  Nawab Siddiq Hasan Khan al-Qinnawji (Bhopali) [founder of the ahle-hadith/salafi sect of the Indian Subcontinent] – a follower of the Naqshbandi Tariqah. He himself states that he and his forefathers were all Naqshbandi sufis as well as having authorisations in other tariqahs also. In the same passage, he too attests to the fact that Imam al-Shawkani was a Naqshbandi sufi (he had great admiration for him).10

Scan below:

Many more examples can be given but for the sake of brevity we end it here. Please give us your verdicts on these a’immah for following the sufi tariqahs, especially the founder of your sect.
Then in response to Shaykh Mohammad Yasir al-Hanafi stating that the salafiyya do not have any proper madaris in the UK except for a few crash courses, he says:

“The Salafis and Ahlul Hadith have been teaching in their respective madrassahs for years well before Bury and Dewsbury appeared on the scene. Madrassah’s were and are well established throughout the United Kingdom with names like Madrassah Salafiyyah. We would surely know as we studied in them in the early 80’s and the teaching was regular and consistent from the mid 70’s...The level and methods of teaching were evident and widespread where students would deliver lectures and sermons as training in the annual conferences.”

We found no official records of any established madrasah by the name “Madrassah Salafiyyah” and what classes they have been running since the 70’s. We looked for your “YouTube videos” that you spoke of and found nothing except Green Lane Masjids usual suspects. Where can we find the evidences that these are official and regular lessons? Even more so where is the proof that these classes have been running since the 70’s? Send us a nice prospectus if you get the chance. These lectures and sermons you speak of seem to be very much the “crash course halaqas” that Shaykh Mohammad Yasir mentioned. Your Friday khutba’s and evening maktab classes don’t count as official madaris on par with the various Darul Ulooms up and down the country. You claim there are well established Salafi madrassahs throughout the UK yet you only named one which is not even on record. The Darul Ulooms up and down the UK teach their students the sahih sitta with the chains of narration all the
way back to the Imams. What is the proof that this Madrassah Salafiyya taught the sahih sitta. We challenge you to come forward and provide your chains just as Shaykh Mohammad Yasir and his fellow Deobandi graduates have.

And where were you hoping to find these 'official records'? Are you sure you did not pop down to your local council house and check instead the register of births and marriages? This of course would not surprise us at the least seeing the level of your scholarly research.

We Alhamdullilāh can collect lists of names and witnesses of people who attended Madrasah Salafiyyah since the 70's but simply do not have the 'spare time' like you to waste on trying to establish this point for you. It's not a matter from the pillars of the din or fiqh so you can carry on 'researching ' it and then produce your findings which we can then look at.

Furthermore, since when has this even been an issue, but when nothing ilmi is found an ignorant point such as this is presented. How will you having more madāris make any difference. Little do you remember or realize even if such as the case as you argue then how come a very small few number of us that have no ilm according to you, that you have yet to answer us till this day and our dawah is getting stronger.

A vast number of Deobandīs are becoming Salafīs everyday and you know it when the reverse is far and few, if that!!!! So we wonder what affect your madāris are having
Part 2

The two salafi stooges, Abu Hibban and Abu Khuzaimah begin their nonsensical tirade with the following words:

“In response to our dedication and efforts the hanafis deobandis of Bury and Dewsbury decided to setup Tablighi organisations against the Salafi Dawah.”

No tablighi organisation was set up solely as a response to the salafi dawah. The efforts of tabligh have been present in the UK as early as the 70’s and that is documented unlike their earlier claim!11

They then make a very strange claim without any evidence, they say:

“It is a historical fact that the people of truth are always less in number”

What you say is a very strange claim is actually very well documented, Are there not a vast number ḥadīth in the ṣiḥā and other than them which talk of the 73 sects and one being the saved one? Are there not many āyahs which state that the majority do not remember, understand and believe? Were the companions not a minority in nearly all their struggles including the battle of Badr? In reality it is you who has decided to be blinded and take our words out of context.

In fact, Abdullāh Ibn Mas’ūd (may Allaah be pleased with him) said to ‘Amr ibn Maymūn:
“The Jamā’h is that which is in accordance with the truth, even if you are on your own.” [Narrated by Ibn ‘Asākir 2/322/13, Sharḥ Usūl al-‘Eitiqād Ahlus Sunnah of Imām al-Lālikā’ī no:160]

By quoting the above we do not mean that the masses are innovators or upon kufr. Rather what is intended is that those upon the truth in any given time are always attached to the book, Sunnah and Salaf of the ummah, regardless of there number. Then this is what Imām Ibn Taymiyyah was referring to in the quote you have given of him below.

This is another fallacious claim that the pseudo-salafis like to present in order to justify and explain away to their followers as to why they are always few in number in every place. They make this claim that the people of truth are few just to satisfy themselves. However there are various ahadith to prove that the people of truth, the victorious group are always in the majority. Let the pseudo-salafis of this age ponder over the following statement of their hallmark of haq, Ibn Taymiyyah:

“The saved-sect is described as being Ahl al-Sunnah Wa’l Jama’ah. They are the overwhelming multitude and the great majority (al-jumhur al-akbar wa’l sawad al-a’zam). The remaining sects are followers of aberrant opinions, schism, innovations and [deviant] desires. None even comes near to the number of the saved sect, let alone its calibre. Rather, each such sect is extremely small (bal qad takunu’l firqatu minha fi ghayati’l-qillah)” [Majmu al-Fatawa, 3/345-346]

If by your quote you mean that Imām Ibn Taymiyyah is saying, for example, that out of a hundred men from various sects of Islām one
claims that Allah is above the throne and 99 claim he somewhere other then that and by default the 99 are the Sawād al-A'zam [the great majority and saved sect] then this is misguided and a lie upon Imām ibn Taymiyyah.

Please refer to numerous writings of Imām Ibn Taymīyyah not least including his Iqtiṣaḍ, al-Qā’idatul Jalīlah and that which has been mentioned in his Faṭāwa. What Imām Ibn Taymīyyah is clearly NOT DOING, but which you are trying to establish through him is that the vast majority of the UMMAH regardless of creed and belief are the saved sect or Ahlus Sunnah Wal jamā’ah.

Scans below:

Furthering on with their nonsense, they say:

“In light of this one may ponder how the Salafi Dawah is gaining strength if they lack the Madaris as Mr Yasir claims. A further point to note is to ponder how is it that Hanafis are embracing the Salafi Dawah and not the reverse?”

The salafi dawah is gaining strength due to the lies and propaganda that you spread! Distorting issues and presenting them to the lay people to beguile them and capture them into your web of lies. You dupe them by asking questions such as “Are you Muhammadi or Hanafi?” and their likes. Many pseudo-salafis are now returning back to the traditional methods of Islam after the nakedness of the lies the pseudo-salafis tell has been exposed, the inconsistencies in their methodologies and the
twisted beliefs that they hold. In fact, it must be the authors in question to whom this is in reply to who are shivering in their “cotton khuffs” at the major turnaround that is taking place.

They then pick up on Shaykh Mohammad Yasir’s comment that they have no link to the salaf. This is brushed aside by them claiming that this has already been dealt with. In reality they have not addressed what Shaykh Mohammad Yasir said and resort to their usual use of red herrings to escape. Shaykh Mohammad Yasir was indicating towards their lack of asaneed back to the salaf. How can one claim to be upon the methodology of the salaf yet not have any physical connection to them? What is the guarantee that what these pseudo-salafis claim to be upon, has been conveyed to them authentically? Simply claiming to adhere to a set of books does not ensure that they are understood correctly and it certainly does not ensure any real connection to the authors, a very devious way of avoiding a very strong challenge.

Once again you have misunderstood what was being said and are so blinkered in your own madhab that you have forgotten your own principals. You talk of 'lack of asanīd' so we ask that the bulk of your so called fatāwa in your fiqh books ascribed to Imām Abū Ḥanīfah do you have an isnād for them? The answer is no, so you have fallen on your own sword. As for our methodology having no isnād back to the salaf then you have just made this assertion and not provided evidence for this baseless claim. Please provide evidence.

A claim is then made;
“Meanwhile we the Salafis can bring forward our proofs which emphasises that our Manhaj and Aqidah has not been diluted but rather it is a mirror reflection of the Companions, Tabieens and Taba-Tabieens.”

We’ll take you up on that and we question you, why out of all of the issues that we have put forth in our videos starting from the “True Creed of The Salaf” series where it has been shown that Ibn Taymiyyah held anthropomorphic beliefs such as saying Allah is seated upon His Throne,

Do you mean the oft quoted report from Taqī al-Ḥiesnī from Alī Ḥasan .......? If so even you will know that this is a major fabrication on Imām Ibn Taymiyyah. Clarify your allegation against Imām Ibn Taymiyyah so we can respond accordingly. Scholarly research and writing should not be done in such haste as you have done throughout without any referencing.

In fact, Imām Ibn Taymiyyah in discussing the saying of Imām Mujāhid about the sitting on the Throne states:
داء تعارض العقاقير للنفاذ
لابن سيسيمة
أبا المباشين سفيان النجاشي بن أحمد بن عبد الحكيم
تحقيق
الدكتور محمد رشاد سالم
طبع على نفقة
خادم الحرمين الشريفين الملك فهد بن عبد العزيز
وفقه الله
الطبعة الثانية
بمناسبة افتتاح المدينة الجامعية
الجزء الخامس
1411 هـ - 1991 م
أشرفت على طباعته ونشره إدارة الثقافة والنشر بالجامعة
WWW.SALAFIRI.COM
هذا مع أن عامة ما فيه من تأويل الأحاديث الصحيحة هي تأويلات المرسي وأمثاله من الجماعة. وقد يكون الحديث مناً ص 98 كحديث رواية رضي الله في أحسن صورة، فيجعلهونه بقولة، ويجعلونه ليلة المغاجر، ثم يتابعونه (1).

وقد صف القاضي أبوبكر كتابه في «إبطال التأويل» ردًا لكتاب ابن فرخة، وهو وإن كان أشد الأحاديث التي ذكرها وذكر من رواه، ففبها (3) عدد أحاديث موضوعة كحدث الروية عياناً ليلة المغاجر ووجهه. وفيما أشباه عن بعض السلف رواه بعض الناس مرفوعة، كحديث تعود الرسول صلى الله عليه وسلم على العرش، رواه بعض الناس من طريق كثير مرفوعة، وهي كلها موضوعة، وإنما الثابت أنه عن مجاهد وغيره من السلف، وكان السلف والأنامه برونه ولا ينكرون، ويتكلمون به القبول.

(1) ذكر ابن الجوزى في كتابه «الموضوعات» ص 115/1. هذا الحديث الموضوع: قال رسول الله صلى الله عليه وسلم: لما أمسى إلى السماه رأيت ربي عز وجل يبين وبه حجاب بارز أرايت كل شيء منغصاً رأيت ثأجاً حمداً من لولاء، وذكر السيوطي في الآخرين الصنعة 13/14. وذكر السيوطي في كتابه 28/1-31 عدد أحاديث عن رؤية الله في صورة شاب أولا (28/1-29) عن أن الطفل مرفوع: رأيت ربي في الليل في أحسن صورة ثابت موفرة رجله في صدره له سماه، من ذهب، على وجهه فشل من ذهب، روى ابن الجوزى هذا الحديث في كتابه 176-176 ورواه الشوكانى في الفوائد المجموع، ص 277. ذاك الأحاديث التي رواه السيوطي عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: رأيت ربي في صورة ثابت موفرة، وقله (19/3) عن عائشة قالت: رأى النبي صلى الله عليه وسلم ربي على صورة شاب جاميس على كرسي رجله في خضره بحذاء من طيور الفداء في مشرفة. ورواه (31/3) عن ابن عباس أن محمد رأى ربي في صورة شاب أحمد. ورواه (31/3) عن الأفعى قطير من الحديث: فيها يدرون على أئمة الناس من الحديث، ص 79 (ط). ص 137. يذكره الموضوعات للغزى، ص 14، موضوعات على القرآن، ص 44، تنزية الشريعة 110/1. (2) هـ: فه.
“Like the Ḥadith which mentions the Messenger (sallallaahu ‘alayhi wa sallam) sitting upon the Throne. This has been narrated and ascribed to the Prophet by some people with many different chains of narration however they are all fabricated. This has only been authentically relayed from Mujāhid and others from the scholars of the past.” [Daru at-Ta’āruḍi al-‘Aql Wan-Naql [5/237] of Imām Ibn Taymiyyah, 2nd Edition, checking Dr, Muḥammad Rashād Sālim, 1991ce / 1411H, Jām’e al-Imām Muḥammad Ibn Sa’ūd, Riyādh, KSA]

Imām Ibn Taymiyyah continues,
وقد يقال: إن مثل هذا لا يقال إلا توبقًا، لكن لا بد من الفرق بين ما ثبت من ألفاظ الرسول، وما ثبت من كلام غيره، سواء كان من المقبول أو المردود.

ولهذا وغيرة تكلم رزق الله التيمى (1) وغيره من أصحاب أحمد في تصنيف القاضى أن يعلم هذا الكتاب بكلام غليظ، وشغف عليه أعداؤه (2) بأنه هو من برى، كما ذكر هو ذلك في آخر الكتاب.

وأما نقله عنه أبو بكر بن العري في "العواصم" كذب عليه من كلامه لم يذكره أبو بكر، وهو من الكذب عليه (3)، مع أن هؤلاء وإن كانوا نقلوا عنه ما هو كذب عليه، ففي كلامه ما هو مردوخ نقلًا وتبجيلاً، وفي كلامه من التنافض من جنس ما يوجد في كلام الأشعرى، والقاضى أبي بكر الباقلاني، وأبي العلاء، وأبي البكر، وأمثالهم من يوافق النفاة على نفهم، ويشارك أهل الإباحة على وجه يقول الجمهور: إنه جمع بين التقيضين.

وقال إن أبا جعفر السهانى (4) شيخ أبي الوليد البايجي قاضي

(1) أبو محمد رزق الله بن عبد الوهاب بن عبد العزيز بن الحارث بن أحمد التيمى، المولى سنة 448 ، أشهر التيميين من أصحاب أحمد. انظر ترجمته في طبقات الحنبلاة 2/451 - 455 وذيل سنة 77/77 - 78 من التمثيل لابن الجزري 88 - 90.

(2) أعداء، والتصويب من (5).

(3) يقول أبو بكر بن العري في كتابه "العواصم" 2/327: "أو أخبروني من أهل بيتي من شيختي أن أبا يعلى محمد بن الحسن الورد، رئيس الحنبلاة ببغداد، كان يقول، إذا ذكر الله تعالى وما ورد من هذه الظواهر في صفقان، يقول: أثر مستأثراً، فإذا ذكر الله تعالى النحلة والحرى، وأثر مستأثراً.

(4) أبو جعفر محمد بن أحمد بن محمد السهانى، المولى سنة 444، سبقت ترجمته، ج1، ص 271.
“It is incumbent to differentiate between what has authentically been reported from the words of the Prophet (sallallaahu ‘alayhi wa sallam) and what has been authentically relayed from other than him…” [Daru at-Ta’āruḍi al-‘Aql Wan-Naql [5/238]

Then what is stated above is what Imām Ibn Taymiyyah believed. As for the sitting then Imām Ibn Taymiyyah and the creed of the Salaf is clear that we take Allāhs attributes and actions without making any similarity or explaining its kayfiyyah. So why are you assuming sitting here is like the sitting of creation? In actual fact it is you who has the anthropomorphistic mentality and not Imām Ibn Taymiyyah.

that Allah moves etc, the taymiyyun (which the pseudo-salafis of today are) claiming that Allah’s attributes are to be taken literally;

The Ḥanafī scholar Shaikh Mullā Alī Qārī clearly says the one who denies the Iṣtiwa of Allāh Haqiqat is a Mu’ṭail ie a Jahmi one who denies the Șifāt of Allāh and then goes on to mention this is in full agreement and conforms exactly to what Imām Abū Ḥanīfah said (see scan below)

شرح مسكة المصنح
للعلامة الشيخ علي بن سلطان محمد الفار قاري المتوفى سنة 1301ه

الموافق للإثبات محمد عبد الرؤف الطيب النجدي الفرغلي سنة 348ه

ehicle

الشيخ جمال عيسى كاظم

تنويه:

رضينا منها المكافحة في أمثال الطرق، ورغبنا أنسجها منه تراث الشام.

لم يهمه الشام الذين

مريت خلق الصدى الاله..

التحدي والتنقل، الأطماع، النار، الطبيعة، المفكك، الأزمان..

مصرف

هيئة 업

دار الكتب العلمية

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فإن كان نحبًا حسب محمد فيشينهد الشقلاواني ناصبي
وعنده الله عن الثالث حيث يقول:
فإن كان تجسيماً تبوات صفاته
فإنني بحمد الله ربي مجمل
فلينشهده الشقلاواني ناصبي
ورضي الله عن شيخنا أبي عبد الله بن يمية حيث يقول:
3241 (838) عن أبي موسى الأشعري، قال: أهل الذلوب والحريز للإيالة من أمتي، وحمى على ذكراه.

ما نصه أن حفظه حرمة نصوص الأسماء والصفات بإجراء أخبارها على ظاهرها، وهو اعتقاد مفهومه المن}:{lard إلى إنهما الحائط بل عامة الأمام كما قال مالك (رحمه الله) وقد مثل عن قوله تعالى: {الرحمن على الوعش استوى} (طه 5). فامرأة مالك رآسة حتى علا الرحمان ثم قال: الاستواء عقول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، فرق بين المعنى المعقول من هذه اللغة وبين كيف الذي لا يعلقه البشر، وهذا الجواب من مالك (رحمه الله) شاف عام في جميع مسائل الصفات من السمع والبصر، والمعلم والباحة، والقدرة والإرادة، والنفس والغضب، والرحم والضحك، فمعانيها كلها معروبة، وأما كيفها فلا يعقول إذ تعلق الكيف نوع العلم بكيفية ذلك ونهاها. فإذا كان ذلك غير معقول فكيف فكر لهم كففة الصفات، وحجة النافع لم لا يعقل، وذكرت غير تعليق، ومن غير تكليف ولا تعميل، بل بثه له الأسماء والصفات، وباقي معابدة الخلق، فتكون إثباتات بشرية عن الشبيبة، ونتيجة منزه عن التخطيط، فمن نفي حقيلة الاستواء فهو معقول، ومما شبهه باستواء المخلوقات على المخلوق فهو مشه، ومن نا: هو استواء ليس كماله شيء فهو مرود من الحسن، وكنية ماه، وأظهر أن مستند الوالد هو من الفقه وجمال القراء، قد تلقى العلم من السلف وجمع الخلف، كان العلم الشهيد وال 있게 الطيغ لا يوجه عليه ولا توجه إليه، فإن كلامه بعينه مثاب عن ناحية الإمام الأعظم، والمجاهد الأقدم في هذه الأقل ما نفسه تعالى يد ووجه نصبه، فما د澈ه الله في القرآن من دخال الوجه والنفس فهو لصفاته بلا كيف، ولا يقال: إن هذه نعته أو نعمة لأن فيه إطالة الصفة فهو قول أهل القدر والاعتزاز، ولكن يهد صفته بلا كيف، وصفه ووصفه صفات من صفاته بلا كيف. واحتي على اعتقاد التحمس، فالمتعلم الذي ذكره في الحديث الكريم له وجه وجه ظاهر وتوجه لأهل التبتية بهم ساء إلى النبي رضي الله عنها، بل قال الله تعالى، بالاجتهاد من كمال تعليقه، وأيام العامل بأخذ أئتي، وأيام الجهد الذين راضوا بحسن تعليقه، حتى شهدوا ملامي الظاهر والباقيء، وتخلصوا عن ملامي الظاهر والباقيء، رضي الله عنهم، وأيام النذل، وأيام أهل الطريق، وأيام مبتهج، وحشر في زمنهم.

2442 (واعن أبي موسى الأشعري) رضي الله تعالى عنه أن النبي قال: (هлу) بسغة المضي أي أتى (اللهب والحريز للإيالة) بكرم الحسن، (من أمتي وحمر) أي ما ذكر أو كل منهما (على ذكراه) أي ذكر أمتي والذكر بعمومه يشمل الصبيان أيضاً، لكنهم حيث لم الحديث 168/168 الحديث رقم 168 الحديث رقم 4341: أخرجه الترمذي في السنن، وأحمد في السنن 5148.
Mawlāna Anwar Shāh Kashmīrī also states very clearly in his explanation of Tirmidhī that they are to be taken on their apparent meaning and that it is Haqīqī, see his explanation under the ḥadīth of Nuzūl in Tirmidhī. He states, see the scan of the pages
العرف الشذي

ترجمة سيدان الترمذي

على يد المحرص الكبير سعيد

مع م............... من مكتب الترمذي

الحسين خرير

الفئة الأولى

الجبلة المول

مرجع: لندن
قال أبو عيسى: حدث عائشة حديث حسن صحيح غريب من هذا الرجل.

444 - وسُفِياءُ التَّوْرِيُّ، عن الأَعْمَشٍ نَحْرَهُ هذا، حَدَّثَهُ نَحْرَهُهُ بِنَّ عَيْلَانَ.

حَدَّثَهُ بْنُ عَيْلَانَ بِنَّ آمِدَ، عَنْ سُفِيَاءِ، عَنْ الأَعْمَشٍ.

قال أبو عيسى: وأُرِضاً ما رَوَى عَنْ النِّيَبِيِّ صلَّي الله عليه وسلم في صلاة الليل ثلاث عشرة ركعة، مع الرُّوتِ.

وأُلْقِيَ ما وُصّفَ مِنْ صلاته بالليل تُنْعِمَ ركعات.

378 - تَابِعُ بَابٌ: إذا نَامَ عَنْ صلاته بالليل صلى بالنُّهَرٍ

445 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ قَاتِلَة، عَنْ زَرَةَ بْنَ أَوْفِيَ، عَنْ سُعْدِ بْنِ هَمَشَام، عَنْ عَائِشَةَ قَاتِلَةَ: كَانَ النِّيَبِيِّ صلَّي الله عليه وسلم إذا لم يِّلْيَعَ مِنْ اللَّيْلِ مَنْعُهُ مِنْ ذَلِكَ النُّوْمَ أَوْ غَلِيْظَتِهُ عَيْثُ عَيْثُ.

446 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ بْنِ حَكِيمَ قَالَ: كَانَ بَيْنَ بْنِي نَافِعٍ بَيْنِيَّهَا الْبَيْحَةُ، فَكَانَ يُؤْمَرُ بِالْبَيْحَةِ، فَقَدْ رَأَى بَيْحَةُ نَافِعٍ عِنْدَ النِّيَبِيِّ صلَّي الله عليه وسلم.

447 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ سَعِيدٍ عَلَيْهِ الْرَّحْمَةُ، عَنْ حَتَّى نَمَأَ، عَنْ سُفِيَاءِ، عَنْ الْمُهَابِيِّ.

448 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ سُفِيَاءِ، عَنْ الْمُهَابِيِّ.

449 - يَا بُلُوغُ الْعُظُمَةِ، يَا بُلُوغُ الْعُظُمَةِ.

379 - بَابٌ: مَا جَاءَ فِي نَزُولِ الْرِّبْ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الْمَجِيِّلَةِ

450 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ سَعِيدٍ عَلَيْهِ الْرَّحْمَةُ، عَنْ سَعِيدٍ عَلَيْهِ الْرَّحْمَةُ.

فْوَهٌ: (صَدِيِّ مِنْ النُّهَرِ ثَلَاثًا عَشْرَ رَكَعَةٍ) تَمَكَّنَ الْعَدُوُّ بِهِ بِهَا عَلَى وَاحِدَةٍ رَكَعَةِ الْوَتَرِ فَإِنَّ عُجْلَةَ عَلَى عِلْمِهِ، فَكَانَ أَنْ صَلَّى عَلَى الْمُهَابِيِّ عَلَى عِلْمِهِ، فَكَانَ أَنْ صَلَّى عَلَى الْمُهَابِيِّ عَلَى عِلْمِهِ.

67 - بَابٌ: مَا جَاءَ فِي نَزُولِ الْرِّبِّ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الْمَجِيِّلَةِ

451 - حَكِيْتُهَا فَتْنَيْتُهَا، حَكِيْتُهَا بْنُ عَيْلَانَ، عَنْ سَعِيدٍ عَلَيْهِ الْرَّحْمَةُ، عَنْ سَعِيدٍ عَلَيْهِ الْرَّحْمَةُ.
1- كتاب الصلاة

الاعتقاد إجمالاً كما في الفقه الأكبر إذ لا يعلم أحد فصول المسألة، فقيل: أمنت بالله وآمنت بهذا كما هو السردون عند الله تعالى، والفقه الأكبر من تنصيف أبي مطيع البلخي الحكم بن عبد الله تلميذ أبي حنيفة، وهو منكشف فيه وعنيدي أنه صدوق، وفي الميزان: كان ابن المبارك بعدهم ويوفر (ف

(origin): أن في علم الغيب مقامين: أحدهما: مقام الملائكة، والثاني: مقام ذكر المسألة، وأما في مقام المسألة فتكون القبون والشروط مذكورة، وأما في مقام الملائكة فلا فإنه مقام المبالغة وليس

(knife)، فلا تغزل، فلا تقل صاحب القصيدة البردة:

فإن من عودة الدنيا وضعتها ومن علمك علم النور والحق

فإن مقام الملائكة والمناظر، والحاصل أبي لا أذكى بها لا أذكى من الكلام.

وأعلم أن الغلاة ينصون منفونات الله تعالى، وأما قولهم: إن صفات البشري عين ذات فيغالطن

به الناس ويبلغهم أن صفات الله زائدة على الذات فإنهم لا يقولون إلا قصة العلم للباري وينكون

سائر الصفات، وعلم الله تعالى حلولي عند أرسلو والناري وابن سينا كما هو ميروف في

توصيفهم، وغلب عليه الناس فلا يكون إلا زائدة على الذات، وأما الوجود فهو غزير عنهم

ومتحد به كما قال الأشعرى بأنهم يتحدثون في الحقائق، ثم الإتحاد على أنواع: الإتحاد في المفهوم

وهو أضيق، والإتحاد في الحقائق وهو أعرض من الأول، ثم الإتحاد في الموجود وهو أعرض من الثاني

كما قال ابن سيما: إن الحيوان والانطاق متحتاني في الموجود ومختلفان في الحقائق، وينكر الفلاسفة

الملاحظة الإداية له تعالى والقدرة فإنه يقولون: إن البشري فعل بالإجحذاب والعين، وله كله مزدهم

أن الحوادث بالكلة الأخبرة، والصحوة أنها بغير بحث، وله: إنه فعل بالاختيار وخلاء، ويكاف

القدرة للبديري كفر صريح جلي بجميع الأديان السماوية، وأنا الكمال والبصر والسمع لتعالى

فمختلف بين أهل الفيلة كيف يرجى نقول من الملاحظة؟ فلم يبق إلا العلم وهو أيضاً حصولي هذا ما

نفع لي من مذهب الملاحظة.

ف(ن) قال سلامة السومي النائوري: إن التزاح بين الصوفية القائلين بعينة الصفات للذات،

والملكلين القائلين بغير الصفات للذات، أو أنظري وأخذ واحد منهما بمريحة وسكت عن

المراجعات، فإن مصنع كل معرفة ذات وإن انتشروا رؤوسهم ليسEnjoy ذات ولا غيرها،

فإن ضوء الفهم في قرصها وإنها في ذات وإذا وقع على الأرض فغير ذات أول: قد صرح العارف

الناجح بتعليم العرفانين في الصوفية كما قال أنت القول على أن الله تعالى كمالاً ومثال

أبدة.

ف(ن) تحرير الشيخ ابن الهيثم أن أفعال البشري معللة بالحكم، وأجمع عليه المحدثون

والفقهاء، ولا يلزم منه الاستكمال بالغير كما زعم الفلاسفة الملاحظة، فإن الصفات فروع كمال الذات

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ولبسط بلاحظة من الخارج مثل ضياء الشمس ذكره في بحث الأمم، وفي تحويره: أن المlea العامة مقيدة على المعول تقدرًا زمنيًا لا أن الزمان قد يكون قليلاً في يومهم عنهم، وهو مختار ابن تيمية حين قال: لا يتصور عدم تقدم الفاعل على فعل، وهو مختار المكلفين والسبكي في جمع الجواب.

وأما أن المشابهات مثل الطريق لله للسماء الدنيا، والركن على الطريق، فإن السلف فيها الإيمان على ظاهر ما ورد فيهما على ظاهره بلا تأويل وتكييف، ويفضي أمر الكيفية إلى الله تعالى، وأما ما نسب إلى بعض السلف مثل ابن عباس أنه يعلم معايير المفاهيم القرآنية على تدريس صحة بيان محاكاة، ويرجحه من جامع الفصولين وهو من مباني النهي عن الترجمة اللغوية أيضاً للمشابهات، لكن فرحي يحكم أن النهي عنه تفسيرها لا ترجيها تحت الأفكار من الحقائق، واليد، والوجه وغيرهما، وأما مذهب المكلفين فهو التأويل في المشابهات موفقاً للشرع، وقال المتكلمون: إن مذهب السلف التأويلي وهو أسلم، ومذهبنا أي المتكلمين التأويل بالعقل فواقشع الشرع وهو أحكم، ومعنا أن أصل مذهب أهل السنة التأويل، فما التأويل عند السلف والمقابلة مع الغير من مخالفي أهل السنة، والمتكلمون فإنما ا tamañoوا إلى التأويلات عند المناظرة مع مخالفي الإسلام، فما قال بعض الناس من الألفاظ إلى حقهم في رؤونها، وأما مذهب المبتعدون في المشابهات فتأويلات المخالفة للشريعة الغرار الموفقة لمقولة التنازلة عياناً بالله، ومذهب المشهيرة أن الله جسم كالأجسام، ومذهب آخر لا يؤمن، وأما تأويل السلف فيحلل المعنيين:

أحدهما: تأويل الأمر إلى الله وعدم الإكثار على من تأول كيف ما تأول بسبب إقرارهم بعدم العلم.

ثانيهما: تأويل التفصيل والتكييف إلى الله تعالى والإكثار على من تأول برائة وعقله ومراعتهم هو الحال الثاني لا الأول، وأما المتألون من أهل الحق فثلاث فرق: تأول أرباب اللغة بالاستعارة أو التشبّه، وتأول الصوفية مثل في نزول الله بالتجلي وهو ظهور الشيء في المرتبة الثانية، وتأول المتكلمون بالله ملكنا على الله الخليفة والملك، وعامة الله الحال في المسألة، والمكلمون مسللون إلى أبي الحسن الشافعي وتتابع الشافعي والممالكية والطائفة الثانية الماردينية: ممن مسلمون إلى أبي منصور الماردي وتابعه الأخلاف، وأبو الحسن أبو منصور معاصر وأبو منصور أصغر سنًا، وأما الحانين فلا ينسون إلى الماردي والأشعري.

وأما أن لفظ الأشاعرة بطلق على جميع من الأشعريين والماردينين، وأما الأشعريين فقالوا: إن الله تعالى صفات ذاتية أزلية ثابتة، وهذه سبعة: العلم، والسمع، والبصر، والقدرة، والإدراك، والكلام، والحياة، ومنصات فعالية وهذه حواس ومخلوقات له تعالى وليس بعقدة بالباري، وأما الماردينية فقالوا: إن الصفات ذاتية نسب وقيدية، وأما الصفات الفعلية فلهذا أيضًا، وهي التي تكون صفات الله تعالى مع أشياءه، ولم أجدهي هذا التعرف في كتب الكلام، نعم يوجد في كتاب الإيمان في الدر المختار، ومثال الصفات الفعلية فهناك الإمامة والإجابة والإيضاح والوعظ وغيرها.
وأدخل المتريدي جميع الأنواع تحت جنس واحد وسموها بالتكويين والبخاري أيضاً قائل بالتكوين، والتكوير صفة ثابتة له تعالى وعالج الأشعار في الصنات القديمة: إن الع апреля حوادث وتال الطحاري: إن الله خلق قبل أن يخلق، ورازق قبل أن يرزق وألوف من جانب المتريدي: إن شيئاً آخر من ما يتعلق بالبخاري يسمى بالفعل، وهذه النسبة منها وهو مثل النزل إلى سما الدنبا وغيرهم من الجوهرات التي تكون متعلقة بالباري، ولا يكون له نوع في الباري عندياً، وهذه الأعمال حوادث ورقو

المتريدي: إنه ليست بقائمة بالباري بل من مخلوقات، وأما شرع الحافظ ابن تيمية في الصنات الحوادث أنها قائمة بالباري وحوادث وغير مخلوق، ويدير أنه يوافق السلف الصالحين، يقول: إن الله تعالى يقوم به الحوادث بختياره ولكنه ليس ما لا يخلو من الحوادث بل قد يكون متصفاً بالحوادث وقد لا يكون متصفاً بها، وقال: إن الحادث والمخلوق عوماً وخصوصاً فإن الصنات الحادثة وسائر أشياء العالم حوادث، والصنات ليست بمخلوقة بخلاف سائر أشياء العالم الممكنة، وأما الحوادث فقولون بأن الباري عز اسمه ليس بمحل للحوادث وقولون لا أفلاع الحادث والمخلوق، وأقول: إن اللغة تساعد الحافظ ابن تيمية فإنه إذا كان زيد قائماً بقول: إن الحادث المكمل بزيد، وإن زيداً منصف بالقيام، ولا يقول: إن خلق القيام فلكنما لما كان هو موصوف بالرجال فلا بد من قيام الزوال، وكون الباري يعمر متصفاً بالزوال لا خالقاً، فلبيع ما قال ابن تيمية الفارخاني: بأن الله متصفاً بالصنات حادة، إلا أن الشارعين تأولوا في كلامه وما نرى عن أبي حنيفة وأبي يوسف.

ووحده بن حسن بن صعيد فيه في كتاب الأسماء والمسميات، حيث قالوا: من قال: إن القرآن مخلوق، كافر أي من قال: بأن القرآن ليس صفة الباري وأنه يعمل وإنما عن ذات الباري، وليس بالشاذة. وإن القرآن قد لقي أي الكلام الإخباري أنهم قائلون بعذوبة الكلام الإخباري لا يخلقوه، وصف ابن تيمية في كون الباري يقوم به الأعمال الإخبارية لمجداً كاملاً ولد ما عودة على رغبة أهل من قال بأن:

أبا حنيفة جمعي عليه بعده، فإن أبا حنيفة قال: إنما السلف الصالحين، فحالا أن نزل الباري إلى سما الذي نزل عليه قبلاً وفصول فصيلة، ثم يرتفع إلى الإطار عزه، وهو مذهب الأئمة الأربعة والسلف الصالحين كما نقله الحافظ في كتاب الباري عنه، وذهب الأشاعرة المتكلمين إلى ما ذهبوه، ثم نقول: إن قول الأشعرية بأن الصنات الحداثة، لا دليل لهم على ذلك، فبما ليس بدالة وأن قول الباري ورب من غيرهم أيضاً أثبت بإحرازه ولا تقولون بهديدها ثم المشروط بين المتكلمين أن الإرادة مثلاً قدية وتعلقات بالتعلقات الحادة حوادث وحال الحداق منهم: إن الإرادة متلاو على القديم، والتصنيف حادث كما قال الدوائي في رسالة إثبات الواجب.

ويعلم أن العلم يتعلق بالمعلومات بدون واسطة الصور، وأنكر الفناء الملاعبة.

(1) هكذا في الأصل، والصواب: (المقدمة)
“in summary, the essence [of the matter] is that the descent (nuzūl) of the Creator to the lowest heaven is a true and real nuzūl (haqīqah), that is to be carried upon its dhāhir (apparentness), and [the knowledge of] its tafsīl and tākyīf is to be relegated to the Creator, lofty be His manifest evidence, and this is the madhab of the four Imāms and the Righteous Salaf as has been quoted by al-Ḥāfidh [Ibn Ḥajr] in Fath al-Bārī.” [al-‘Urf ash-Shadhī Sharḥ Sunan at-Tirmidhī [1/414-417] of Mawlāna Anwar Shāh Kashmīrī, Edn. 1st, 1425H / 2004H, verification Shaikh Maḥmūd Shākir, Dār ʿIḥyā at-Turāth al-Arābī, Beirūt, Lebanon]

Will you now say Mawlāna Anwar Shāh Kashmīrī was an anthropomorphic and that he is like the "the taymiyyun (which the pseudo-salafis of today are) claiming that Allah’s attributes are to be taken literally, that allah moves etc"; He also says the nuzūl is Haqīqī totally contrary to what these new kids are claiming. One advice would be to at least get your positions in order or is it a case that your totally confused as per usual and misleading and beguiling the general Ḥanafī brethren!!!

Please respond to this point.

He also critiques the ASH’ARĪ creed in relation to Ṣifāt and announces that ibn Taymiyyah was upon the correct way. What will you respond to him?

As a side point, note well, Ibn Nūr al-Shanti’s “shaikh” Abul Ḥasan ʿUṣṣain Aḥmed’s paternal grandfathers brother, Shaikh Assadar Alī
[d.2005ce] who he learnt from and gained an ijāzah from, took ijāzah and fawā’id from Mawlāna Anwār Shāh Kashmīrī. Thus Abū Ḥasan Ḥūsain Ahmed has a strong connection with Mawlāna Anwar Shāh Kashmīrī yet here find things quite the opposite. Ibn Nūr al-Shantī hope you noted that well!!!

These people are filled with so much hatred and animosity for the Salafis and Ahlul Ḥadīth that they can not even add the name Muḥammad to Shaikh al-Albānī’s name and they always do this deliberately and they do not even have the common decency to add the word Shaikh to his name. The readers will note, disrespecting and using derogatory terms are the norm for these people and Alhamduillāh we will always refer to their grandfather as Shaikh Assadar Alī and May Allāh have mercy upon him, Amīn.

regarding which 50 quotes from the salaf and khalaf were given to prove the contrary, all the way down to a “scholar” of the ahle-hadith sect by the name of Inayatullah al-Athari claiming that Isa (alayhisalaam) was born with a father (nauzubillah)!12 Also their chief scholar, Nawab Siddiq Hasan Khan praising Ibn Arabi and quoting him saying that Rasulullah (sallallahu alayhi wa sallam) hugged Ibn Hazm and became united into one entity with him, then later claiming that this is nothing strange!13 Or how about him innovating a type of salah known as “salah kun faya kun”?14 Bear in mind that he has claimed in his introduction that all the practices in his book are proven from the Qur’ān and sunnah, please do defend your Imam and show us how this is so. There is much for you to answer, let us concede for arguments sake that the salafi sect
is older than 100 years, why pick on this minute issue and not address the more pressing issues which we have already challenged you upon?

What an ignorant statement, this has been addressed by the publishers in the introduction and thus the reason for the response. We do not need to answer anything of yours because it well known on the internet world that you people are arch liars and you demonstrate this yourselves but constantly changing your pseudonyms and to this today you are not men enough to write anything thing with your kunyahs attributed to your real name, this is the men that you are.

All of your stuff has been answered in the aforementioned websites Asharis.com and Maturidis.com, we wait for your answer to them or even better let see if you run to your “shaikh’ who has till day not answered the most vehement refutation on the 2 sects mentioned above. In fact we know that he will never have the guts to answer anything fro the 2 websites above as he is scared.

We the Salafis have no madāris and we have not been taught but at the same time you can not answer or detailed arguments to you, this is very shameful.

Would you like us to mention the hundreds of statements of the deobandī ḥanafi scholars and their abhorrent ‘Aqidah filled with shirk and kufr for example,

Mawlāna Ḥasan Ghilānī writes, “We do not deny or reject seeking help from the souls of the Auliyā, hence so if a believer inflicted with troubles seeks
help from good souls then what verse of the Qurān or Hadīth refutes this.”  
(Hāshīyah Suwāneh Qāsimī 1/332)

and Mawlāna Gangohī said, "With regards to Sayyid Sahib, Allāh was incarnate in him (i.e. he was in annihilation with Allāh)!!.!" (Arwah at-Thalātha (pg.185) and Sayyīd Sāhib is non other than the infamous Shaikh Imdādullāh Muhājir Makkī

and the statement a student of Mawlāna Rashīd Aḥmad Gangohī said, "I saw in a dream the Messenger of Allāh (Sallalahu Alayhe Wasallam) took me to the bridge of Ṣirāt and I saw the Messenger of Allāh (Sallalahu Alayhe Wasallam) was falling over the bridge so I saved him." (Balāgahtul Khairan pg.15) of Mawlāna Ḥussain Alī of Bicharan from the district of Mianwali, Punjab Pākistān)

And here is more just in case you have time on our hands which we think you do because your vivid imagination and wishful thinking, read the following,  

And how about the following, what your deobandi scholar Mawlāna Muḥammad Amīn Safdar Okārwi said, the Qaḍī’s that were violent against Imām Aḥmad ie ordered his lashes were Mu’tazilī in ‘Aqīdah and Ḥanafī in furu. See scan
So what are you on about, you have Mu'tazili’s in your chains who were mulḥids and heretics infact Kāfirs!!! You are definitely going to need 2 doses of hormone replacement therapy now!!!

Take a look now at this interesting trap that they threw themselves into. In a desperate attempt to attack the ulama of Deoband via our adherence
to the Hanafi fiqh, they attack an individual who is found in certain chains of transmitting legal rulings, they say:

"Only one needs to read the books of rijal and history to understand the Salaf within the deobandis and hanafis. For instance we can study the example of Abu Mute’a al-Balkhi and his beliefs (Refer to Lisan ul-Mizan Vol. 2, Mizan ul-E’tidaal Vol. 1 and Kitab al-Kunna Vol. 2 of ad-Daulabi).

"Yes Abu Mutee al-Balkhi is a questionable individual but the dim-witted salafis fail to realise that this individual is present in the chain of a narration they like to utilise to further their twisted aqidah; the alleged statement of Imam Abu Hanifah in which he apparently subscribes to the view that Allah is literally above His Throne! They use this in their lessons and attacks on those who do not hold the same twisted beliefs that they do and they print this on their propaganda leaflets. Shaykh Mohammad Yasir al-Hanafi has already clarified this issue and demonstrated that the self-taught muhaddith Nasir al-Din al-Albani, among his many contradictions, has classified Abu Mutee al-Balkhi weak in one place when it suited him but then has authenticated him in another place when it suited him!15 Point fingers at the ahnaf for utilising his narrations in fiqh but can you explain why you accept him in aqidah? We look forward to your answer.

We do not accept Balkhī as a narrator but the fact remains that you are trying your utmost to run away from him and his quote in relation to Abū Ḥanīfah making hukm of kufr on the one who does not say Allah is above the Throne. It is amazing that you have abandoned not only Balkhī but also Fiqh al-Akbar which until recently was hailed as one of Abū Ḥanīfahs ‘Aqidah works and you can refer to your “shaikhs” work.
You have even opposed your own major scholars of ḥadīth. Please explain why your Mawlāna Anwar Shāh Kashmirī states in his explanation of Tirmidhī that the ‘Aqīdah of is found in Fiqh al-Akbar and that Abū Muṭʿi al-Balkhī according to him is truthful. SubhanAllāh it is thus established that Mawlāna Anwar Shāh Kashmirī held this saying of Allāh being above his Throne. We disagree with some of the language and the usage of his terminology in his explanation of this ḥadīth but this quote is sufficient to break your back and abandon your founding fathers inshaAllāh.

What is so baffling that Ibn Nūr al-Shanṭī from his scholarship and research has great difficulty in understanding basic points, is not Abū Muṭʿi al-Balkhī trustworthy and truthful according to you, if not then please mention your clear position on him and no vague terms like questionable. Secondly he was cited as an evidence against you and lastly as mentioned above Abū Muṭʿi al-Balkhī was declared truthful according to your Ḥanafī Mawlāna Anwar Shāh Kashmīrī.

There is more, the Imām of the Ḥanafīs in ‘Aqīdah, Abū Mansūr al-Māṭurīdī clearly says that Fiqh al-Akbar is authentically attributed to Imām Abū Ḥanīfah which subsequently contains the famous statement, whoever says I do not if Allāh is above the Heavens or on the Earth he is a Kāfir. Thus, this is authentically established from Imām Abū Ḥanīfah as per the Imām of ‘Aqīdah of the Ḥanafīs, Abū Mansūr al-Māṭurīdī. See scan below.
This is indeed a sufficient reason for these new kids on the block to know their manzilah and it also abrogates everything this young one because it seems he has no idea what he is talking about. Now the onus lies with you, make your bayan on this issue.
من شرح الله صدوره للإسلام فهو على نور من ربه
كتاب شرح الفقه الأكبر
المتن المنسوب
إلى الإمام الأعظم أبي حنيفة العيان بن ثابت الكوفي المتوفى سنة
خمسين ومائة وشرح الإمام المتكلمين وحيح عقائد المسلمين علم
الهدي رئيس أهل السنة أبي منصور محمد بن محمد بن محمود
الحنفي الماتريدي السمرقندي صاحب التصانيف الجليلة
المتوفى سنة اثنتين أو ثلاث وتلثمرين وثلاثمائة
تفقه على أبي بكر أحمد الجزجازي عن أبي سليمان
الجزجازي عن محمد رحمه الله
جمع فيه بين الكلام والشريعة وأتقن
المسائل وأوضحها غاية الإيضاح
تغمد الله بالرحمة والرضوان
قال أبو حنيفة رضي الله عنه: الحمد لله أولاً و آخرًا و ظاهراً و باطناً
توحيداً و تجرداً و عقيدة و حقيقة و شريعة، و الحمد لله مستحق الحمد قبل عباده، و صلى الله على سيدنا محمد و آله.

أما بعد، قال أبو منصور الماتريدي رحمه الله: قد سألتموني أكركم الله
بالقوى أن أشرح لكم الفقه الأكبر الذي ينسب إلى أبي حنيفة رضي الله عنه
بأساسين صحيحة، فأجيبت إلى ملتمسكم بعون الله و حسن توفيقك إنه هو المعين
المفرد. قال أبو حنيفة رضي الله عنه: لا تكفر أحداً أبداً ولا تني
أحداً من الإيمان. قال الفقهاء، الله: هذه مسألة خلاف فيها.
قالت المواتي: إذا ارتكب الإنسان كبيرة من الكبائر فإنه يكفر
ك كائنة عليه الأعوان، قال المتهمة: لا بضعة الأعوان فلن يكفر

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Dear readers, this constant foul mouthed language and calling us dimwits etcetra will not change the facts and reality but if it makes the young ones feel more mature, masculine and macho then all we can say is to join your comrade for hormone replacement therapy, we are sure he must be feeling lonely and tired after flapping his wings all the way back to deoband.

Not only can we respond appropriately but we know how to deal with the likes of these unknown new kids on the block, Ibn Ṣūr al-Shantī, who besides being totally unknown has nothing to show his worth and if
he wants to know ours then let him ask his “shaikh” about his discussions with us spanning years back.

We have inshaAllāh responded to the points without digressing however at times even the ignorant ones warrant some sort of response and stern words.

After much further specious statements with no validity or reality, they come onto a closing remark that I would like to pick up on;

“This is the very deoband which was established in a Hindu city where their respective goddess would be worshipped and venerated. It is also the very deoband which was formed through the donations of Hindus and the British East India Company.”

If Deoband is to be criticised due to it formerly being a Hindu city where idol worship took place, shouldn’t Makkah al-Mukarramah also be criticised by them since no less than 360 idols were worshipped there during the days of ignorance? No evidence is provided to prove that Deoband was a Hindu city but even if it was, it is a matter of pride that our forefathers were capable of taking it from a Hindu city of idol worship into a bastion and fortress of Islamic practice and teaching. I sense some strong scents of jealousy from the envious ones that I write in response to. As for the claim that Deoband was funded by Hindus and the East India Company, once again no evidence is provided yet there is evidence which I have provided above that their sect was indeed funded by the very East India Company that they speak of.
No point refuting your scholarly research and qiyās above. Is this the same Deoband where it is claimed the Prophet regularly visits? Let us know if you would like the evidence for this statement?

Also what an ignorant point which shows that when you have anger and animosity you forget the basics. If you remember the basics of Islām you will remember that Ādam Alayhis Salām built the house of Allāh first and then subsequent Prophets, when there was no idol worship which is a stark contrast to deoband and furthermore, there are still hindus living in Deoband so what bastion and fortress!!!! How ignorant are you oh young one?

You are probably so engrossed in your misguidance that the very same article your scathingly referenced as not worth the pixels, then if you had bothered to read that you would have found evidence. As for the state of Bhopal the real historians with an open and insightful mind would know the real state of affairs. For example let us give you one example and that is the referring and reporting of the Wahābi activities of Nawāb Ṣiddīq Hasan Khān to the British government, which is well documented, even in English.

Now, if you are ignorant and your scholarly research is extremely deficient and poor then it is better for you to retire before you get ahead of yourself because nothing comes to mind except sheer shoddiness. If you are ignorant then do not speak and if this is your best research, the deobandī ḥanafīs need to refute you for tainting them with your hilarious, hysterical and comical research.
First tell us if you are ignorant of the facts and realities and that you do not know what you are talking about, once you have admitted this we shall be more than happy to provide you with ample proofs. As it stands we will not be wasting our time with the basics of the basics.

A closing advice to Abu Hibban and his stooge Abu Khuzaimah before they tuck their tails between their legs and run all the way back to their cells; spend more time researching and providing evidences for your baseless claims rather than exhausting the only 3 brain cells that you have between the two of you in order to mould your childish wisecracks. You call yourselves “Salafi Research Intitute”, thank you for demonstrating the true extent of the “research” that you can do, we found it very amusing. We may be the “new kids on the block” but for a pair of men in their late thirties, you certainly sound like a pair of delinquent teens.

The reality is you have lied and twisted throughout your scholarly research and should refrain from doing so. We are being very amicable in our approach to you as we have hope that you will turn to the truth and leave the path you are upon of falsehood and innovation. Should we be harsh and tough in our response and just overwhelm you with evidences then we fear this will go above your head and not benefit you in the slightest. Hence, we have kept our response very short and simple.

At least spell Research and Institute correctly and remember when you were attempting to refute us that we did not how to reference, we bet you feel real clever now right?
We ask Allah to guide us and keep us upon the creed of the salaf. Amīn.

The lowliest slave of The Most Merciful [Who rose over his Throne Haqiqatan]

Ibn Nur al-Shanti al-Hanafi

By the two weak slaves of of Allah, The Mighty and Majestic

Abū Ḥibbān and Abū Khuzaimah Anṣārī
2nd Muharram 1437H.
Thursday 15th October 2015ce
Birmingham
England