



## The Necessity For the Imaam To Have Correct Aqidah

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Shah ar-Raashidee [as-Sindee]

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## Introduction

Praise be to Allaah, Lord of the worlds, and the final outcome is for the pious. May the peace and blessings be upon the most noble of Prophets and Messengers, upon his family and all those who follow him up until the Last Day.

The subject matter of this treatise is that the prayer behind the follower of the Hanafi madhab should be abandoned due to the abundant mistakes in their aqeedah. It is clear that the correctness of the aqeedah is the greatest obligation and the most important aspect of the Deen of Islaam. It is due to the correct aqeedah that the perfection and acceptance of the actions is based upon and restricted to. The place of aqeedah is in the heart of the individual, while actions are related to the rest of the bodily limbs and the relationship between the heart and the limbs is clarified in the following hadeeth: “ *Verily there is in the body a piece of flesh which if it is correct then the whole body is correct and if it is corrupt then the whole body is corrupt, verily it is the heart.*”

This hadeeth clearly shows that the well being of the heart i.e. correct aqeedah, is related to the whole body, meaning that the acceptance of actions is restricted and limited [to correctness of aqeedah, and not absolute], just as the corruption of the heart i.e. the corruption of the aqeedah, necessitates corruption of the rest of the body and actions of the limbs. Because of this the rejection of righteous actions of the hypocrites in the Qur’aan was stated to be due to the corruption of the heart which is the corruption of their aqeedah.

“In their hearts is a disease” [al-Baqarah (2):10]

The correct aqeedah means that all the rights and regulations are in accordance with the correct Sharee’ah, upon the understanding of the Qur’aan and Sunnah as intended by Allaah and His Messenger, without any scope for deviation.

After this brief introduction it should be clear that many beliefs of the Hanafi’s are in opposition to the Qur’aan and Sunnah and the understanding of the Salaf. Hence the book presents many of the beliefs based upon the evidences in the light of their (the Hanafi’s) own books and it has been clarified that all those beliefs are in opposition to the Qur’aan and Sunnah.

Following is a summary of the beliefs, which have been explained in the treatise:

1. The Hanafi’s consider it correct to perform ta’weel of the attributes of Allaah. Therefore it has been reported in their books that they regard the istiwa’ upon the Throne to mean victory and conquering. And they perform ta’weel of the Hands of Allaah to mean His Power and the ‘uluw of Allaah is interpreted as greatness.

However all the Quraanic verses regarding the Attributes of Allaah are categorized under the mutashabihat (unclear verses)<sup>1</sup>, upon which it is obligatory to have Imaan without

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<sup>1</sup> From the point of view of the knowledge of the true nature of the Attributes, since that does not come in the texts of the Book and the Sunnah, and nor is it known. As for the meaning of the Attributes, then they are

asking how. This Imaan must be completely pure and free from every type of ta'weel, tashbeeh, [takyeef, ta'teel] etc. And Allaah has described this to be a sign of the people of Imaan and only those individuals who carry this belief were named as those who are firmly rooted in knowledge. However, those who perform ta'weel of the Names and Attributes of Allaah have been included amongst the people of deviation, whose hearts are confused, deviated and untrustworthy.

Within the same discussion it has been clearly demonstrated that the major Hanafi's hold the belief of *wahdatul wajood*. And the extent to which Allaah is insulted due to this belief is perhaps not found in any other (deviated) belief, Exalted is Allaah above that falsehood, with a great and lofty exaltation.

2. The Hanafi's do not believe the Qur'aan to be the Speech of Allaah, rather they believe it to be only an indication of His Speech. Such that in connection with this issue various statements have been presented from the book *Sharh Aqaaid Nasfiyyah*. The basis for this corrupt belief is the foundation for another corrupt belief, that is, since this Qur'aan is only the understanding of the real Qur'aan, then it's understanding in any other language is also the Qur'aan. Hence they deem it permissible to pray in languages other than Arabic.
3. The Hanafi's say that it is permissible to perform tawassul by means of personalities. With regard to this issue the treatise includes some of the poems which were mentioned by the major Hanafi's such as Allaamah Ashraf Ali Thaanavi and Haji Amdaadullaah, Muhajir Makki, which contain clear and manifest shirk.
4. The Hanafi's describe the Messenger of Allaah with eternal life. Such that they regard him to be alive in his blessed grave and not in the life of barzakh. However eternal life is only an attribute of Allaah and He has no partners in this attribute.
5. With regards to issues of Imaan, the belief of the Hanafi's is in clear contradiction to the book of Allaah and the Sunnah, due to the fact that they do not believe in the increasing and decreasing of the Imaan. However in many places in the Qur'aan, actions have been linked with the increase of the Imaan. Similarly, they do not accept actions to be a part of Imaan, rather according to the Hanafi's Imaan is only affirmation upon the tongue and belief in the heart.

So consider the point, that when actions are not considered to be part of Imaan then prayer, which is also an action, is not regarded as part of Imaan, then on this basis how can there be prayer behind them?

However, Allaah, The Most High has specifically named prayer as Imaan. In the hadeeth, the abandonment of the prayer is regarded as kufr. So which issue is it that prevents prayer from being part of Imaan? So when their foundation in the issue of prayer is wrong, then what is the point of performing prayer behind them?

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known, affirmed and passed on, without ta'weel and the likes. And the guiding principle in this affair is what has been reported from Imaam Maalik and his statement concerning Istiwaa. [Ed.]

Honourable readers, based on the above mentioned points it is established that many beliefs found with the Hanafis suffer from extreme deviation and confusion. Therefore, how can the following of an imaam with deviated beliefs be correct?

Under the present topic, another issue can be discussed and that is taqleed (blind following) of a person in a form that has generally afflicted every person in our country, except those whom Allaah wills.

Rigid taqleed is a great deviation of the aqeedah and it enters the bounds of shirk, such that the statements of the Imaan are given precedence over and above clear and manifest rules and regulations in the Qur'aan and hadeeth. A glimpse of which becomes manifest with the following example: Along with the *Jaami of Tirmidhi* a commentary is also presented named "Taqreer of Tirmidhi" which is written by Mahmood Al Hassan Deobandi. While discussing an issue of fiqh on "Khiyaar ul Majlis"<sup>2</sup> a difference of opinion with the Shafee's has been presented in this book. Then the ahadeeth used as proof by the Shafi'ees have also been presented. After this the author states his opinion, as follows: **"As a matter of fact and justice in this issue Imaan Shafi'ee's opinion attains greater weight, but since we are blind followers, it is obligatory upon us to make taqleed of Imaam Abu Hanifah."** (*Taqreer ut-Tirmidhi* pg. 39-40)

Honourable readers, consider the rigid taqleed above, in which the truth is determined by pure taqleed and by it the truth is opposed and falsehood is given preference. This is extremely amazing rigidity because the truth was recognised first and its recognition (according to them) means '..that the sharia'h and rule of Allaah and His Messenger is something which opposes the ruling of Imaan Abu Hanifah, and we will not agree with Allaah and His Messenger rather only with the saying of our Imaam.'

Further, with the above example he is also trying to prove that in case of such a dispute, taqleed of the Imaam is necessary and that there is no need to act in accordance with the truth i.e. the saying of Allaah and His Messenger. Verily to Allaah we belong and unto Him is the return.

So with justice please state, isn't this kind of mentality interference in the sharia'h of Allaah and isn't it synonymous with Shirk in the ruling of Allaah?

This is obviously 'Shirk in Ruling' and Allaah the Most High stated:

**"And he makes none to share in His Decision and His Rule."  
[al-Kahf (18):26]**

**"(And) if you differ in anything amongst yourselves, refer to Allaah and His Messenger  
(may the peace and blessings of Allaah be upon him)"  
[an-Nisaa (4):59]**

**"To each among you, We have prescribed a law and a clear way"**

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<sup>2</sup> If the parties to a business transaction have not parted from each other, though they may have left the place of agreement, one of them has the option to cancel the sale. This is called Khiyaarul Majlis. [Translator's note]

**[al-Maaidah (5):48]**

Honourable readers! Just as Allaah is truly the only deity worthy of worship and worship of others besides Him is shirk, likewise He is alone without partners in His legislation and rule and obeying others beside Him is also shirk. The difference is that the former is shirk in worship while the later is shirk in obedience. Moreover, the obedience of the Messenger is obligatory because obeying him (may the peace and blessings of Allaah be upon him) and obeying Allaah the Most High, are not two different aspects rather, they are the same thing, Allaah says:

**“He who obeys the Messenger, has indeed obeyed Allaah.”**

**[an-Nisaa (4): 80]**

The wording of a hadeeth in Saheeh Bukhaari is “Whoever obeys Muhammad has obeyed Allaah and whoever disobeys Muhammad has disobeyed Allaah”.

Honourable readers! The following verse in the noble Qur’aan regarding taqleed of an individual being regarded as Shirk, deserves extreme thought, Allaah the Most High says:

**“They took their rabbis and their monks to be their lords besides Allaah”**

**[at-Tawbah 13]**

The verse shows that the People of the Book had made their scholars and rabbis, lords besides Allaah, even though Allaah had commanded them to worship Him alone. But making their scholars lords did not mean that they worshipped them or sacrificed for them or prostrated to them. Rather, it meant that they obeyed their scholars in every single matter. In the Sunan of Tirmidhi the hadeeth of the Messenger (may the peace and blessings of Allaah be upon him) regarding the above matter is as follows: *“They did not worship them rather, when the scholars would make something permissible, they would consider it permissible and if they made something impermissible, they would consider it to be impermissible.”*

Therefore obeying the scholars in every matter and accepting that which they made permissible and impermissible was considered making them into lords, and obviously this is shirk. Someone asked Hudhaifah (may Allaah be Pleased with him): *“Did the People of the Book worship their scholars and rabbi’s?”* He said, *“No, rather they accepted that which they made permissible and impermissible. And this is what Allaah regarded as worship and due to this despicable action, He stated that they have taken their scholars as their lords.”*

Under the same verse, Imaam Qurtubi states: “They made their scholars and rabbi’s their lords because they obeyed them in everything.” (Tafseer Qurtubi volume 8 page 120)

Unfortunately, the same rigid taqleed exists even in our time, where the whole deen has been built upon one Imaam, and his fataawa and sayings are accepted for every single ruling.

This rigidity is a major deviation in aqeedah, while all the noble scholars are free from this. Therefore if this is the mentality of those Hanafi imaams, then how can following them be correct?

May Allaah grant us the ability to correct our beliefs and bless us with the true love for the Book and the Sunnah.

May the peace and blessings be upon our Prophet Muhammad, upon his family and all those who follow him till the last day.

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## The Text

### In the Name of Allaah the Most Beneficent the Most Merciful

*We Praise Allaah and we send Salutations upon the Noble Messenger*

#### **Question: Is it correct to pray behind the followers of the Hanafi madhab?**

**Answer:** All success is from Allaah. The following errors found in the basic beliefs of the Hanafi's make it forbidden to follow them in prayer.

**Firstly:** To continuously perform ta'weel of the attributes of Allaah and to consider it correct.

The book of Allaamah Khaleel Ahmad Sahaaranpuree "*Al-Mahnad 'ala al-Mufnad*" is a collection of the beliefs of the Deobandi scholars and contains affirmations of their famous and major scholars, such as Allaamah Mahmood Al Hasan Shaikh ul-Hind, Allaamah Amir Hasan Amruhi, Allaamah Ashraf Ali Thaanavi, Allaamah Kifaayatullaah and others. This book contains the following on page 10: "*And the suitable ta'weel of the verses has been performed by our imaams based on the correct language and the religion, so that those with less understanding may comprehend them, for example Istawaa which implies victory and Hand which implies power.*"

So this is correct according to them, however these types of ta'weel are against the aqeedah of the Salaf us Saaliheen rather against the numerous rulings of the Qur'aan and Hadeeth. Hafidh Abu Baker al-Isma'eeli states: "*Know, may Allaah have mercy upon you, the madhab of Ahl ul hadeeth (i.e. Ahl us Sunnah wal Jamaah) is:*

*Affirmation of Allaah, His Angles, His Books, His Messengers. To accept that which is stated in the Book of Allaah or authentically reported from the Messenger of Allaah (may the peace and blessings of Allaah be upon him), there can be no comparison made with it. They believe that Allaah the Most High is called upon by His Beautiful Names and He is described by His Attributes, those which He described Himself with and which His Prophet (may the peace and blessings of Allaah be upon him) described Him with. He created Adam (alaihissalaam) with His Hands and both His Hands are outstretched. To have belief in this without asking how they are. And He made Istawaa upon His Throne, without asking how, for he affirmed that He made Istawaa but He did not mention how His Istiwaa was.*"

The like of this is mentioned in al-Hafidh adh-Dhahabi's book *Al-Uluw lil Alee-il-Ghaffaar* on page 145 (Printed in India).

It is established that this ta'weel of the Hanafi's is in opposition to the consensus of the Salaf who unanimously believed that Allaah is above His Throne.

Imaam Al-Baihaqi reports from Imaam Al-Awzaa'ee in his book *Al Asmaa was Sifaat* on page 391 (Printed in India): "*We and the many Tabi'een say: Verily Allaah the Glorious, has mentioned*

that He is above His throne and we believe in what is proved by the Sunnah regarding His Attributes, the Mighty, the Most High.”

Al Hafidh Abu ‘Abdullah ibn Battah said in the book in *al-Ibaanah*: “The Muslims from the Companions and the Tabi’een have consensus upon the fact that Allaah is above His Throne, above the heavens, separate from the creation”.

Similarly the imaams of the Deen Abu Ismaa’eel Ansaari, Abdur Rahman bin Haatim, Abu Nasr As-Sajzee, Abul Hasan al-Asharee, Abu Umar at-Talamankee, Abu Naeem Asfahaani and Abu Bakr Ismaa’eel as-Saaboonnee report a consensus of the Salaf as occurs, in *Al-Uluww* of adh-Dhahabi.

In Imaam Haakim’s *Marifatul Uloom ul Hadeeth* on page 84 it is reported from Imaam Ibn Khuzaimah, that he said: “Whoever does not accept that Allaah is upon His Throne and that He has made *istiwa* above the heavens, then he is a disbeliever in his Lord. He should be ordered to repent. So if he repents then that is better for him, otherwise his neck should be struck off and thrown on a rubbish heap. So that the Muslims and the community are not harmed by the foul stench of his body. And his wealth is rejected, it is not inherited by any of the Muslims, since a Muslim cannot inherit from a kaafir, as was mentioned by the Prophet (may the peace and blessings of Allaah be upon him).”

For further detail, refer to our book *Tawheed Khaalis*.

On the other hand we have the reputed tafseer of the Hanafi ulemaa written by Allaamah Abul-Barakaat an-Nasfi, who is considered to be a *mujtahid* in his madhab, as occurs in the book *At-Ta’leeqaat as-Suneeyah alal Fawaaid al-Baheeyah* of Allaamah Abdul Hai Lucknowi on page 101.

He describes in every place in his tafseer *Madarik ut-Tanzeel wa Haqaiq ut-Ta’weel*, the meaning of *istiwa* to be *istailaa* (He conquered). In one place he writes: “The verse ‘Then He made *istiwa*’ means *istailaa* (He conquered) the Throne. He connected conquering to the Arsh, since He the Supreme, the Most High, conquered all the creation because the Arsh is the most superior and the highest of the creation. The interpretation of the Arsh to mean a throne and *istiwa* to mean settled upon, as the *mushbihah* say, is falsehood. Because He the Most High, existed before the Arsh and place (above the Arsh), and He is now as He was before, since change is an attribute of the creation. (*Madarik ut-Tanzeel* volume 2, page 56)

Mullah ‘Ali Qaaree writes in *Sharh Fiqh ul-Akbar* on page 115: “With regard to the Highness of Allaah above His creation, it can be derived from the like of His saying, **‘And He is Irresistible (Supreme), over His slaves.’ [al-An’aam (6):18]** So, as is affirmed with Ahl us Sunnah wal Jamaah, the highness is that of authority and status, not the highness of place, this fact is accepted by all the other Islamic sects such as the Mu’tazilah, the Khawaarij and rest of the people of the innovation, except for a group from the Mujassimah and the ignorant from the Hanaabilah, those who attribute a direction for Allaah. Far removed is Allaah from this, the High, the Great. And the explainer<sup>3</sup> did something strange, since regarding His, the Most High’s saying, **‘And the trustworthy Ruh descended with it upon your heart’ [ash-Shu’araa (26):193]** he said, “it contains an

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<sup>3</sup> The explainer that Mulla ‘Ali Qaree is refuting here is not mentioned. [Translator’s note]

affirmation of the attribute of highness” and his confusion is not hidden since although descending and sending down are indicative of a high place the meaning of nuzool (descending) here is coming down from the direction of the sky. There is no dispute about the fact that the Speech of Allaah is at a higher level than the heart of the Noble Prophet (may the peace and blessings of Allaah be upon him), but this does not necessitate that the Owner of the Dominion (i.e. Allaah) is at a high place.

As for his saying “and the statements of Salaf regarding the affirmation of the attribute of Highness for Allaah, the Most High, are many” after that he mentioned some verses and ahadeeth proving the attribute of ‘Fawqiyah’ and the description ‘uluw’ which is uncontested but must be subjected to ta’weel, such that it does not mean the highness of place, rather, the highness of authority and status.”

The like of this is mentioned in Ibn Ghamaam’s book *Masaa’irah ma’ Sharh Masaamriah* on pages 30 to 34.

From the book *Malfudhaat maarooif bi-shamaaim Amdadeeyah* by the pir and guide of the present day Hanafi’s, Haji Amdaadullaah Sahib some example are presented: On page 38 it says: “The slave was himself a hidden god before his existence and God was an apparent slave.”

As a proof, he states that Allaah, the Most High, has said (in what is a fabricated hadeeth): “I was a hidden treasure...” and he goes on to say “Before his apparent existence the slave himself was a hidden god. Now the slave is the apparent God.”

On page 59 regarding the saying (in the Qur’aan): “**Verily, I am your Lord so remove your shoes**” [Ta-Ha (20):12], he says: “This is the voice which came forward at Tur and was the voice from within Musaa (may Peace be upon him), which is present in every person.”

On page 71 it says: “Since the Prophet (may the peace and blessings of Allaah be upon him) is coupled with the Truth (Allaah) the ‘slave of Allaah’ can be called the ‘slave of the Messenger’. This is because Allaah the Most High says: “**Say: O My slaves who have transgressed against themselves! Do not despair the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.**” [az-Zumar (39):53] and the original speaker is the Prophet (may the peace and blessings of Allaah be upon him).

Maulana Ashraf Ali Thaanavi Sahib says that the link (connection) is the Prophet (may the peace and blessings of Allaah be upon him)<sup>4</sup> and regarding the part of the verse: “**do not despair from the mercy of Allaah,**” he says: “If Allaah the Most High, was the one saying it then it would be ‘from My Mercy’, so that the connection would be to ‘My slaves’.

On page 70 it says: “A woman is an outward manifestation of a man, and man is an outward manifestation of truth. A woman is a mirror of Allaah, the Most High, and divine beauty is apparent in her.”

Consider this well! On page 100 it says: “I say that my slave girl reports from a woman saint that once her nephew had come for Hajj and the ship was destroyed. In a distressed state he dreamt that the

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<sup>4</sup> Meaning that the wording of the verse indicates that the Prophet (sallallahu alaihi wasallam) is the one who is saying “O my slaves”, and not Allaah. Hence, it is correct to name a person with Abd ur-Rasool (Slave of the Messenger) and the likes. [Ed.]

ship had been rescued by Haji Sahib and Hafidh Jeo Sahib who had lifted it on their shoulders. In the morning it became known that the ship had safely reached the shore after a journey of two days. He said, "I did not know that the doer of action was actually Allaah, the Generous. How surprising if it's true. He makes difficulties easy Himself in the form of others and the name is attributed to you and me."

Haji Amdaadullaah writes on page 22 in the book *Diyaa ul Quloob*: "His existence is manifest in every place and He is the beginning and the end. Say it and imagine that there is no one except him and become absorbed in this concept."

After a few lines he writes: "There are many other observations for example **"Wherever you turn you will find Face of the Allaah" [al-Baqarah (2):115]** and **"And Allaah is ever watchful over you" [an-Nisaa (4):1]** and **"And He encompasses everything" [ash-Shura (42):54]** and **"And in yourselves do you not see." [adh-Dhaariyaat (51):21]**

**Secondly:** The Hanafi's do not consider the Qur'aan from cover to cover to be the Speech of Allaah. The famous book of Hanafi's 'Sharh aqaaid un-Nasfiyyah', which is taught in the schools, should be looked into between pages 41 and 44.

Some of the quotations are presented below:

*"We do not say that the words and alphabets of the Qur'aan are of a previous existence. And we are not convinced that it is new. Rather, the meaning of the Qur'aan is ancient, which is with the essence of Allaah. Allaah speaks with this established arrangement which indicates its ancient (pre-existent) meaning. It is this arrangement which Allaah causes the people to hear. It is this arrangement which is memorized and its inscriptions and shapes are written in place of the letters which indicate its meaning. So the meaning of His saying: **"So that he may hear the Word of Allaah" [at-Tawbah (9):6]** means until they hear the words which indicate the speech of Allaah. Just as it is said 'I have heard the knowledge of so and so'. Thus Musaa (may Peace be upon him) heard a voice which indicated Allaah the Most High. However since it was not through the medium of a book or an angel, he was particularized with the name 'AlKaleem'. It is a matter of fact that the speech of Allaah the Most High is a term shared between the ancient AlKalaam an Nafsee (meaning being related to Him, being an attribute of Him, the Most High) and between the spoken, the new the one written from the chapters and verses (meaning that it is the creation of Allaah and not from the writings of the created)."<sup>5</sup>*

This aqeedah is also complete contradiction to the Salaf of the ummah.

Abu Bakr al-Mahlaal said that Harb al Karmaani informed us that Ishaq bin Rahwayyah narrated from Sufyan from 'Amr bin Deenar who said: *"I have met people for seventy years, from the Companions of the Messenger and other than them. They all used to say, "Allaah is the Creator and everything other than Him is created, except the Qur'aan, for verily it is the speech of Allaah. It came from Him and to Him it shall return."* (Kitaab ul-'Uluww of Ad-Dhahabee, page 130)

And due to this the Hanafi imams consider it correct to pray in a language other than Arabic and that it is sufficient to read a translation of the Qur'aan instead of the actual words, since according to them the Speech of Allaah is only in the Lawh al-Mahfoodh and that which is read in the mihraab or pulpits, between the two covers and that which is memorised is only an understanding of the actual Qur'aan. The famous teaching book of the Hanafi's *Hidaayah* says in the chapter on the description of the prayer:

According to Imaam Abu Hanifah, His, the Most High's saying: **"And verily it is in the previous scriptures"** [ash-Shu'ara (26):196] means that the Speech of Allaah in these scriptures is not in this language (i.e. Arabic). So therefore it is permissible, due to a weakness, to read the Qur'aan in other than the Arabic language except when it opposes the Sunnah and it is permissible in any language except in Persian, and it is correct, as we have clarified. And the meaning does not change in different languages. And the difference of opinion is only in the different recitations and there is no difference of opinion that reading the Qur'aan in different languages is correct and sound.

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<sup>5</sup> Meaning the Qur'an as it is with us, letter for letter, word for word, that is the recited, memorised Qur'aan that is with us, is not the actual Speech of Allaah but only an approximation of the meaning that exists with the Self of Allaah.

And in the book *Kifaayah Sharh ul Hidayah ala Haamish Fath ul Qadeer* in volume 1 on page 200 it says: *“The Quraan’s description as being in the previous scriptures does not mean that it was in them with its arrangement, so it became assigned in these scriptures with its meaning. It became established in Persian through means of translation comprising its meaning and thus recitation in Persian became permissible.”*

However it is this Qur’aan which was called the Speech of Allaah in the Qur’aan and ahadeeth and this is what is established from the consensus of the Salaf us-Saaliheen.

**Thirdly:** The Hanafi's acknowledge tawassul and actually the mushrikeen had the same belief. Allaamah Khaleel Ahmad Sahaaranpuree writes in the above mentioned book on page 7, "We and our scholars believe that the tawassul of the prophets, awliyaa, martyrs and the truthful is permissible while making supplication during their lifetime or after their death, one should clearly state: O Allaah through the means of so and so respected individual I seek the acceptance of my supplication and the granting of my wish."

Thereafter he writes, "Our great guide of the Arabs and non-Arabs Hadhrat Haji Amdaadullaah Sahib, Muhaajir Makki, Sheikh ul Mashaaiikh Qutb ul Aalam Maulana Rasheed Ahmed Sahib, Muhadith Gangoohee and Hakeem ul-Ummah Hadhrat Maulana Shah Muhammad Ashraf Thaanavi Sahib have presented the writings of their predecessors which show that they had indulged in and were established upon seeking tawassul."

Allaamah Thaanavi's writings *Qurbaat ind Allaah* and *Manaajaat Maqbool* are a testimony that according to him supplicating to Allaah through tawassul of the awliyaa is permissible and established. Below is some poetry from *Manaajaat Maqbool*:

*By your Honour and Might  
For the sake of Your Prophet and his family  
For the sake of your Prophet O God  
Whose name is Muhammad Mustafaa (the chosen one)  
For the sake of Hadhrat Musaa O Generous One  
Who is your prophet and your Kaleem*

And the very same Haji Amdaadullaah, who was named the guide of the Arabs and non-Arabs writes in his *Shamaaim Amdaadiyah* on page 84 some poems in which he addresses his guide Shah Noor Muhammad as follows:

*Today there is only the support of your essence in this world  
Nothing is requested from others besides you  
Rather the day comes about when Allaah destines  
Holding your bosom I would say  
O Shah Noor Muhammad it is time for help.*

This kind of belief is clearly shirk, and refuge is sought with Allaah.

**Fourthly:** In accordance with the Quraanic belief, ever-lasting life is an attribute of Allaah alone:

**“Allaah, none has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists.”**  
**[al-Baqarah (2):255]**

**“He is the Ever Living, none has the right to be worshipped but He, so invoke Him making your worship pure fro Him Alone. All the praises and thanks be to Allaah, the Lord of the Worlds”**  
**[al-Mu'min (40): 65]**

And He has no partner in this attribute whatsoever.

According to the Hanafi madhhab the Prophet (may the peace and blessings of Allaah be upon him) possesses the life of this dunyaa even in the grave and Allaamah Hasan Sharbanlaali Muraaqi al-Falah Ali Noor writes in *al-Eedah* (with Tahtaawi's footnotes) on page 447: *“And from that which is established with the ulemaa is the fact that the Prophet is alive and being provided with sustenance. He (may the peace and blessings of Allaah be upon him) benefits from all the different types of pleasures and types of worship, except that he is concealed from the vision of those who are deficient of noble rank.”*

And in Aqaaid Deoband on page 7 it states: *“According to us and our scholars, the Prophet (may the peace and blessings of Allaah be upon him) is alive in his blessed grave and living the life of the dunyaa. Elaborate and particular for the Prophet (may the peace and blessings of Allaah be upon him) and martyrs, this is not a life of barzakh which is the case for all the other Muslims rather all mankind.”*

This belief is clearly against the Noble Qur'aan. Allaah, the Most High, says:

**“Verily you, (O Muhammad) will die and they too will die”**  
**[az-Zumar (39):30]**

Further Allaamah Qaasim Naanuti has written a brief book called *Aabi Hayaat* regarding the issue of the Prophet (may the peace and blessings of Allaah be upon him) being alive. On page 2 he clearly states that the Prophet (may the peace and blessings of Allaah be upon him) is still alive in his grave and like a reclusive hermit who is in seclusion.

**Fifthly:** The aqeedah of the Salaf us Saaliheen Ahl us Sunnah wal Jamaah is that Imaan is speech and action, it increases and decreases as stated in *Fath ul Baari* (pages 47-52 volume 1).

And Muhammad bin Nasr al-Maroozee reported in the book *Ta'dheem Qadr us Salaah* from a group of the imaams that this was their aqeedah. And that which is reported from the Salaf clearly by Abdur Razaq in his *Mussanaf* from Sufyaan ath-Thawree, Maalik ibn Anas, Awzaa'ee, ibn Juraij, Ma'mar and others who were famous fuqahaa of their time. Similarly Abul Qaasim al-Lalaka'ee in *Kitaab us Sunnah* reported from Shafi'ee, Ahmad ibn Hanbal, Ishaq ibn Rahwayyah, Abu Ubaid and others from the imaams and he reported with a sound chain from al-Bukhaari that he said "I met more than 1000 people from the ulemaa in different places and I did not find any of them differing on the point that Imaan is speech and action, it increase and decreases." Ibn Abi Haatim and Al Lalaka'ee have related the like of this with chains from numerous companions and tabieen and all those who refer to their consensus. Fudayl ibn Iyaad and Wak'ee have reported the same meaning of Imaan from Ahl us Sunnah wal Jamaah.

Furthermore numerous Quraanic verses prove the same point:

**“And when His verse are recited to them they increase their Imaan”**

**[al-Anfaal (8):2]**

**“And the believers may increase in Imaan”**

**[al-Muddathir (74):31]**

And apart from these there are other verses as well and many ahadeeth reported about the same topic.

Imaan Bukhaari has specifically collected various chapters and interpretations under this title, in his Saheeh in the Book of Imaan, from which the path of the Salaf becomes evidently clear. Similarly the books, both entitled *Kitaab ul Imaan*, of Imaam Ibn Abi Shaibah and Imaam Abu Ubaid al-Qaasim bin Salaam should be consulted.

Furthermore, Imaam ibn Khuzaimah says on page 9 of *Kitaab ut Tawheed*, "And verily I met people from the ulemaa and the fuqahaa in Iraq and the other nations, so I asked them about Imaan. They all said Imaan is speech and action and intention, it increases and decreases."

However the belief of the Hanafi ulemaa is contrary to this. They declare that Imaan comprises of two things: Affirmation of the tongue and confirmation of the heart. They do not regard actions to be part of Imaan. In Imaam Tahawi's *Kitaab ul Aqeedah* on page 17 he says, "Imaam is affirmation of the tongue and confirmation of the heart."

And Allaamah Abul Muntahi al-Mughnisaani al-Hanafi says in *Sharh al Fiqh al Akbar* on page 31, "Verily the righteous actions are not part of Imaan because action increase and decrease "

And in *Sharh Aqaaid Nasfiyyah* on page 88 the author says, "So there are two points here. The first is that actions are not included in Imaan due to what has preceded that the reality of Imaan is

affirmation. Because the Book and Sunnah report the connection of actions to Imaan, such as the saying of the Most High, "Verily those who believe and do righteous deeds." Such that there is disassociation between the two parts of the connection. Secondly that the reality of Imaan does not increase nor decrease due to what has preceded that it is confirmation of the heart which reaches the extent of certainty and compliance, and this is not perceived to increase or decrease such that whoever attains true confirmation then whether he is obedient or commits sins his confirmation remains in its original form and does not change." (Summarised and the like of this is found in most of their books)

On the basis of this, according to them, prayer is not considered as Imaan although the Book and Sunnah regard it as such.

And in Saheeh Bukhaari in the Chapter of Imaan, the chapter regarding prayer is from Imaan. And the saying of the Most High: "**And Allaah would never make your Imaan to be lost**" [al-Baqarah (2):143] i.e. your prayers directed towards Jerusalem. In Fath-ul-Bari, volume 1 page 33 the reports for this tafseer are mentioned from which the author derived the title of the chapter. Then at-Tayaalasee and an-Nasaei have reported by way of Shareek and others, from Abu Ishaq who reported from al-Baraa' regarding the mentioned hadeeth that Allaah revealed "**And Allaah would never make your Imaan to be lost**" meaning your prayer towards Masjid ul-Aqsa.

And this why the testimony of Muhammad bin al-Hasan ash-Shaybaani, the student of the pillar of the Hanafi madhab, Abu Hanifah, was not accepted in the Islamic courts.

It is reported by Ibn Adiy who reported from Ishaq bin Rahwayyah that he said he heard Yahya bin Adam say: "Shareek did not allow the Murjiah to give testimony, Muhammad bin al-Hasan gave testimony in front of him and he rejected his testimony. So he was asked about it and he said: 'I do not allow it (i.e. the giving of testimony) for the one who says that the prayer is not from Imaan'." (Lisaan ul-Meezaan, volume 5, page 121-122)

Imaam Abdullaah bin Ahmad bin Hanbal mentioned in his book *Kitaab us Sunnah* on page 83 that: Yaqoob bin Ibraaheem ad-Dawraquee narrated to me, Abdur-Rahmaan bin Mahdi narrated to us saying: "It has reached me that Shu'bah said to Shareek: "How is it that you do not permit the testimony of the Murjiah?" He said: "How can I permit the testimony of a people who claim that the prayer is not a part of Imaan"

In the same way another student of Abu Hanifah, Qaadi Abu Yusuf came across the same incident. Imaam Muhammad bin Khalaf al-Wak'ee mentions in the book *Akhbaar-ul-Qadaah* in volume 3 on page 261: Ja'far bin Muhammad narrated: I heard Ishaq bin Rahwayyah say: I heard Yahya bin Adam say: "Shareek rejected the testimony of Abu Yusuf. So it was said to him, "Have you rejected his testimony?" He said, "Should I not reject his testimony while he says that prayer is not from Imaan?"

Imaam Hafidh Abu Sa'ad Al-Ajalee mentions in *Tareekh wa Marifatuth Thiqaat* on page 481 in the chapter 'Al-Kufeen': Hammad bin Abi Hanifah came to Shareek and said to him: "Is prayer from Imaan?" He said: "We have not come here for this discussion" So Shareek said to him, "However we will begin with this", so he said, "Yes, it is from Imaan", so Shareek said: "Now testify!"

So based upon this belief they (the Hanafi's) do not regard abandoning prayer as kufr, which is in opposition to the aqeedah of the Salaf us Saaliheen, the Companions and the tabieen.

Imaam Tirmidhi reported from Abdullah bin Shafeeq, who said, *"The companion of the Messenger of Allaah did not regard abandonment of any of the actions as kufr except the prayer"*. (As also occurs in al-Mishkaat page 59)

Imaam Ibn Hazam says that: *"it is narrated from Umar, Abdur Rahmaan bin Awf, Muaadh ibn Jabal and Abu Hurairah that whoever deliberately leaves an obligatory prayer such that its allotted time passes by then he is a kaafir and apostate. In this issue they were not opposed by anyone."* as has been reported in *Targheeb wat Tarheeb* of al-Mundhari in volume 1 on page 373.

And Hafidh Abdul Haq as-Shabeelee says in *Kitaab usSalaah*, *"All the companions (may Allaah be pleased with them) and those who followed them held the opinion that leaving the prayer intentionally, such that its time passes by, is kufr. Amongst them, Umar ibn al-Khattaab, Muaadh ibn Jabal Abdullaah ibn Masood, Abdullaah ibn Abbaas, Jaabir, Abu Dardaa and similarly this is reported from Ali ibn Abi Taalib (may Allaah honour him). And from those other them- Ahmed ibn Hanbal, Ishaq ibn Rahwayyah Abdullaah ibn al-Mubaarak, Ibraaheem an-Nakha'ee, al-Hakam bin Otaibah, Ayyub as-Sakhtiyaanee, Abu Bakr ibn Abi Shaibah, Abu Khaithamah Zaheer bin Harb."*

The like of this is reported by Ibn ul Qayyim in *Kitaab us Salaah* on page 41, and then on page 53 he says:

*"Chapter: Mentioning the statements of the Ulemaa from the Tabi'een and those after them regarding the kufr of the one who abandons the prayer and the consensus which is reported regarding this issue.*

And Muhammad bin Nasr said: Muhammad bin Yahya reported to us that Abul Nu'maan reported to us that Hamaad bin Zaid reported to us from Ayyub who said: *"The abandonment of the prayer is kufr, there is no difference of opinion in that."*

And it is reported from Muhammad that Abdullaah ibn Mubaarak who said, *"Whoever intentionally, without an excuse, delays a prayer beyond its allotted time then he has committed kufr."*

And Ali bin al-Husain ash-Shaqeeq said, "I heard Abdullaah bin al-Mubaarak say, *"Whoever says that I am not praying the obligatory prayers today then he is more of a disbeliever than a donkey."*

Yahyaa bin Maeen said, *"It was said to Abdullaah bin al-Mubaarak that there are a people who say that whoever does not fast and pray after he has accepted it, then he is a believer who has completed Imaan. So Abdullaah said, "We do not say what they say! Whoever leaves the prayer intentionally without an excuse, beyond its allotted time, is a kaafir."*

And Ibn Abi Shaibah said, *"The Prophet (may the peace and blessings of Allaah be upon him) said: 'Whoever abandons the prayer has committed kufr.' So it is said to him, 'Return from kufr', so if he does it then fine, but if not then he is given a respite for three days after which he is killed."*

And Ahmad bin Yasaar said, “I heard Sadqah bin alFadl say when he was asked about the one who abandons the prayer, ‘A kaafir’, so the questioner asked him, ‘Should his wife be divorced from him?’ Sadqah replied, ‘Where is kufr compared to divorce? If a man committed kufr shouldn’t his wife be divorced from him?’

Muhammad bin Nasr said, “I heard Ishaq say, ‘It has been authentically reported from the Prophet (may the peace and blessings of Allaah be upon him) that the one who abandons the prayer is a kaafir.’

Similarly it has been the opinion of the people of knowledge from the time of the Prophet (may the peace and blessings of Allaah be upon him) up to this day of ours, that the person who leaves the prayer intentionally without an excuse, beyond its allotted time, is a kaafir. (End of Ibn ul Qayyim’s quote)

From these examples it is as clear as the daylight sun that the Companions, the great tabieen and the scholars of the hadeeth (may Allaah have Mercy upon them) agreed that the abandonment of the prayer was kufr. For further detail refer to *Kitaab ush-Sharee’ah* of Imaam al-Ajuree and *Kitaab usSunnah* of Abdullaah bin Ahmad bin Hanbal and *Kitaab us-Sunnah* of Lalakaa’ee etc.

**In opposition to this Hanafi’s do not regard the prayer as Imaan and do not even regard it as a part of Imaan. So in light of this how can** prayer behind them be correct? Further when they do not regard the prayer as Imaan then what they are reading is unknown. And based on this belief the Hanafi’s are included in the murjiah sect. Shaikh Abdul Qaadir Jelaani in *Chunyaa tut-Talibeen*, and the great Hanafi scholar Allaamah Abdul Hayy al-Lucknowi in *Kitaab Rafa’at-Takmeel* have accepted this fact.

Furthermore, Imaam Abu Dawood as-Sijistaanee said in the book *Masaail ul-Imaam Ahmad bin Hanbal* on page 43, “I said to Ahmed, “Should I pray behind the Murjiah? He said, “If he is a caller to it then do not pray behind him.”

Furthermore, regarding this issue *Kitaab usSunnah* of Abdullaah bin Ahmed ibn Hanbal and *Taareekh ul-Kabeer* of Imaam al-Bukhaari and *Masaail ul-Imaam Muhammad bin Uthmaan Abi Shaibah* should be consulted.

This belief and those mentioned above make it impermissible to follow the Hanafi’s in prayer. Those who regard praying behind them to be correct have two well-known proofs for their position.

They present the following narration: “Pray behind every righteous and sinful person.” However this narration is not authentic and not at all established.

The narration has been reported by Abu Dawood and ad-Darqutnee and the wording is his. It has also been reported by al-Baihaqi from the hadeeth of Makhool, from Abu Hurairah, with the addition “...and make Jihaad with every righteous and sinful (maam)”, however it is munqati’.

It has another chain with Ibn Hibbaan in *ad-Du'afaa* from the hadeeth of Abdullaah bin Muhammad bin Yahyaa bin Urwaa, from Hishaam, from Abu Saaleh, however Abdullaah is *matrook* (abandoned).

Ad-Darqutnee reported it from the hadeeth of Al-Haarith from Alee and from the hadeeth of Alqamah and Al Aswad, from Abdullaah, and also from the hadeeth of Makhool from Waathilah and from the hadeeth of Abu Dardaa, from chains which are all very weak.

Al Aqeelee said, “*This text does not have any established chain.*” And Baihaqi has ahadeeth regarding this issue which are all very weak.

The most authentic hadeeth on this issue is that of Makhool from Abu Hurairah (despite it being *mursal*) and Abu Ahmad al-Haakim said that this hadeeth is *munkar*.

And the same has been stated in *At-Takhless al-Khabeer* of Ibn Hajar on page 125 in volume 1, which is published in Egypt and Pakistan.

And similarly Imaam Abu Dawood declared it weak based on the fact that it is *munqati*. Similarly it occurs in *Nasb ur-Rayaah* of Az-Zaila’ee al-Hanafi in volume 2 on page 27.

And Imaam Abdul Adheem al-Mundhari writes about this narration in *Mukhtasir Sunan Abee Dawood* when he says on page 38: “*Makhool did not hear from Abu Hurairah.*”

And the like of this is mentioned by:

Imaam Shawkaani in *Nayl al Awtaar* in volume 3 on page 174,

Allaamah Adheem al-Aabaadi in *Awn ul-Maabood Sharh Sunan Abi Dawood* in volume 2 on page 325,

Allaamah Suyooti in *Jaami us-Sagheer* in volume 2 on page 37,

Allaamah Manaadi in *Faid ul-Qadeer Sharh Jaami us-Sagheer* in volume 3 on page 260,

Allaamah Ameer Yamaani in *Subul us-Salaam* in volume 2 on page 29.

And other ulemaa have declared this narration weak in their books. So since this narration is not authentic then using it as a proof is not correct.

Secondly the issue here is not of righteousness or sinfulness, rather it is a discussion of *aqeedah*. Hence this narration, even if considered to be authentic, falls outside the sphere of this discussion.

The second proof is from Bukhaari in *Kitaab us Salaah*, the chapter on the clarification of the *imaamah* (leadership of the prayer) of the one who has been declared an innovator, that when Ameer ul-Mumineen Uthmaan (may Allaah be Pleased with him) was besieged in his house he was asked about the rebels who had captured the mosque and were leading the congregation, and whether they should be followed in prayer or not. He replied, “*The prayer is the best of the deeds of the people, so if people do good then do good with them and if the people do evil then avoid their evil.*”

However using this narration as a proof is also not correct, since at that time there was no Hanafi and nor were the above mentioned corrupted beliefs existent, and it has been established that these beliefs are in opposition to the beliefs of the Salaf. In brief, those who claim the correctness and permissibility (of prayer behind the Hanafi's) do not have any reasonable or acceptable proofs and it has been established that the beliefs of the Hanafi's are in opposition to Ahl us-Sunnah and the Salaf us Saaliheen. Therefore praying behind a person who holds such beliefs cannot be considered correct.

This is what we hold and Allah is the One who guides to the Truth.

*End of the Treatise*