

NA'AM AS-SHAHOOD
A'LA TAHREEF
AL-GHAALAIN
FEE
SUNAN ABEE DAWOOD

*Yes, We Do Have Witnesses Regarding the
False Distortion of the Extremist's In Sunan
Abee Dawood.*

Shaikh ul-Hadeeth, al-Muhaddith
Sultaan Mahmood Jalaalpooree

A Pitiful Treachery of the Muqallideen

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Introduction

Allaah the Most High said,

O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?" (Aali Imran 3:71)

And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allaah's Messenger and his qualities are written in your Scriptures, the Tauraat (Torah) and the Injeel (Gospel)] while you know (the truth). (Al-Baqarah 2:42)

Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allaah [the Tauraat (Torah)], then they used to change it knowingly after they understood it? (Al-Baqarah 2:75)

Then woe to those who write the Book with their own hands and then say, "This is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. (Al-Baqarah 2:79)

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allaah's Obedience. (Al-Baqarah 2:58-59)"

Said, al-Imaam Alee bin Ahmad bin Sa'eed ibn Hazm al-Andaloosee (d.456H), "Fabrication of hadeeth will continue up until Iblees and his followers inhabit the earth."¹

Imaam Ahlus-Sunnah, Wakee bin al-Jarrah said, "The people of knowledge take everything which is for them and against them except Ahlul-Bida'h (the people of Innovation) who only take that which suits them."²

Imaam Shaikh ul-Islaam Ibn Taymiyyah said, "I did not encounter any innovator except that he tried to hide or conceal the evidences contradicting what he held and

¹ al-Muhalla (9/13) Issue no.1514).

² Sunan ad-Daarqutnee (1/26)

he will dislike this (or these specific texts) and that they be narrated and he will also dislike the people who narrate them. Just as some of the predecessors said, 'When an individual starts an innovation the sweetness of Eemaan in his heart is taken away from him.'³

Alhamdulillah this is the second and final treatise in the series which exposes one of the shameful distortions of the hanafee deobandee's which they did in Sunan Abee Dawood, we seek refuge in Allaah from such distortions and false explanations. Some very brief footnotes have been added and at the same time kept brief due to the lack of time. We make du'a to Allaah Subhaan Wat-Ta'ala that he makes us amongst those who follow and accept the Qur'aan and Sunnah upon the understanding of the Salafus-Saaleh and that he saves us from blind following and distorting the texts of Islaam. Ameen.

Shaikh ul-Hadeeth Sultaan Mahmood Jalaalpooree

He was Shaikh ul-Hadeeth Sultaan Mahmood in Daar ul-Hadeeth Muhammadiyyah, Jalaalpoor in the city of Multaan of Paakistaan.

Born in 1323H / (1903/1905ce), the Shaikh received his primary education from his school and moved onto Daar al-Uloom an-Nooriyyah Arabiyyah in Ghamaanee where he studied various sciences under Habeebullaah Ghamaanee.

After graduating from this institute he enrolled in Madrassah Daar ul-Hadeeth Ahmadpoor Sharkiyyah where he studied under the Shaikh Abdul-Haqq Haashimee al-Makkee (the teacher of Daar ul-Hadeeth Khairiyyah where the Shaikh continued to teach till he died), later from which he graduated with chains of hadeeth. After this he received ijazah to narrate ahadeeth from the student of Shaikh al-Kul-fil-Kul Mian Sayyid Nazeer Hussain Dhelawee, Allaamah Abdul-Tawaab Multaanee. He also studied under Shaikh Allaamah Abdul-Haqq Multaanee,

After having sought knowledge he achieved the position of Shaikh ul-Hadeeth in Daar ul-Hadeeth Muhammadiyyah Jalaalpoor Peerwala in 1351H when he was just 28 years old and he held this position till the day he died, he also decided to run the affair of the institute, which he fulfilled excellently.

He also taught in the Masjid al-Haram Makkah for approximately 3 years. He was very much engaged in teaching and cultivating the youth upon the Book and the Sunnah.

The number of his students, who he taught in Daar al-Hadeeth were many. From them 167 students received the permission to narrate ahadeeth from him. From some of his well known students are, Shaikh Muhammad Rafeeq Atharee, the

³ Majmoo'a al-Fataawa (20/161).

Shaikh ul-Hadeeth at Daar ul-Hadeeth after the Shaikh himself, Haafidh Ataaullaah, (UAE), Shaikh Umar Farooq as-Sa'eedee, teacher in Jamia Salafia Faislabaad and the two who are well known are the Shaikh's the Allaamah's Azeez Zubaidee and Faidh ur-Rahmaan ath-Thawree.

The Shaikh wrote many small books most in the field and science of hadeeth as this was his area of specialization and the names of his books alone are sufficient to show his knowledge in Hadeeth, from them, which are well known and have an esteemed station amongst the people of knowledge are,

Sharh Saheeh al-Bukhaari, Sharh Musnad Imaam Ahmad, Fehrist Musnad Imaam Ahmad, Kashf al-Qinaa'a, Istalaahaat al-Muhadditheen, al-Muwaazinah Bayna Musnadee al-Imaam Ahmad Wal-Imaam al-Baihaqee, Taraajim Rijaal al-Musnad, Taraajim Rijaal as-Saheehain Fil-Muwatta, Tafseer al-Qur'aan Bil-Qaur'aan Was-Sunnah and this treatise which you are to read, Inshallaah, Na'am ash-Shahood A'la Tahreef al-Ghaalain Fee Sunan Abee Dawood.

The Shaikh died in 1995 / 1416H when he about 90 years old, leaving behind a legacy of teaching hadeeth lasting almost 60 years.

Introduction

When man begins to weigh and judge the Prophet (Sallallahu Alayhee Was-Sallam) according to his sectarian madhab then the truth and the haqq does not become manifest to him and if it does, then he does not have the capability in accepting and adopting it. The necklace of Taqleed ush-Shaksee (Taqleed of a specific individual) is such an execution that it executes and strangles the neck of the Book and Sunnah. It is these people who twist and manipulate the verses of the Qur'aan in order to achieve what they have to and similarly they open the doors of ta'weel⁴, figuratively explaining the ahadeeth and hence the doors to distorting the ahadeeth, from which they do not refrain. One such conspiracy they did was in regards to a hadeeth in Sunan Abee Dawood, which our Shaikh ul-Hadeeth Muhaddith Sultaan Mahmood Jalaalpooree exposed. So we wish the readers to also read as to what they did and maybe you can understand he mentality of these people and what they are upon.

Azeez Zubaidee.

⁴ (Trans note) al-Imaam Shaikh ul-Islaam Ibn Taymiyyah said, "From the worst and most false ta'weel's is that of the people of distortion and innovation (Ahlut-Tahreef Wal-Bid'ah), who perform ta'weel according to their whims and desires and distort the meaning of a word from its true meaning without any evidence." (Majmoo'a al-Fataawa (3/67). Imam Ibn Qayyim also mentions the abhorrent consequences of ta'weel in his monumental book, A'laam al-Muqawwi'een An Rabbil-A'alameen (4/250)

Alhamdulillah Wahduhu Was-Salaatu A'la Man Laa Nabee Ba'da

To Proceed:

The Issue

A five page pamphlet was authored which was titled "The reality of the lies of the Ghair Muqallideen"⁵. The summary of the pamphlets was that Taraaweeh is 20 raka'hs and not 8 raka'hs in which the author wrote many irresponsible things, which do not need to be answered. This issue has been discussed for centuries amongst the scholars and so much has been written by the people of the truth that there is no need to write anymore as it is just furthering the discussion.

On the other hand one point has come to my attention from this pamphlet, which is new, it could be dangerous and a new fitnah may arise from it, so I think it is necessary to bring it to the attention of the people so that in the future these impure and unholy distortions⁶ are stopped from entering the Deen.

The point was that on page 5 of the aforementioned pamphlet a hadeeth from Abu Hurairah has been mentioned with the following wording,

From al-Hasan from Umar bin al-Khattaab, that he gathered the people to stand behind Ubayy ibn Ka'ab and he would lead the people in 20 raka'hs" (Abu Dawood)⁷

⁵ (Trans note) Shaikh Ashraf Alee Thanawee said, "And it is YAQEENEE (Certain/conclusive) that Imaam A'dham Abu Haneefah was a **GHAIR MUQALLD.**" (Majaalis Hakeem al-Ummat (pg.345) compiled by Muftee Muhammad Shafee Deobandee the father of Taaqee Uthmaanee Hanafee Deobandee.)

⁶ (Trans note) al-Imaam Shaikh ul-Islam explained distortion and figurative explaining (ta'weel) to be similar. So he said, "These ta'weels mostly and in general, are from the branches of the ta'weels of the Qaramatah and the Baatiniyyah and these ta'weels are in essence from distortions. This is the ta'weel which the Scholars of the Salaf are agreed upon being blameworthy..." (Majmoo'a al-Fataawa (4/69).

The Shaikh the Usoolee, Imaam ash-Shaatibee explains this type of distortion and says, "The evidence is normally for one thing and it is distorted and placed for another issue whilst introducing confusion that both issues are the same, this is the most inconspicuous form of distortion, and we seek refuge in Allaah." (al-Ei'tisaam (1/249)

⁷ (Trans note) Shaikh Zubair Alee Zaa'ee said, "This is (ie such a narration being in Abu Dawood) is a pure lie. The edition of Sunan Abu Dawood which I have does not have this narration in it at all and the narration which is mentioned in it (ie Sunan Abu Dawood) (2/136) is, "That prayed for 20 NIGHTS."

This is the text mentioned by the author of the pamphlet. The word رَكْمَةٌ (raka'h) in this Hadeeth are wrong, the correct wording is لَيْلَةٌ (Laylah) the correct wording of the Hadeeth in Abu Dawood are

“From al-Hasan (Basree) from Umar ibn Khattaab who gathered the people to follow Ubayy ibn Ka'ab in the Prayer, and he Ubayy would lead them for 20 nights and he did not start the Qunoot except when half (of the month ie 15 days) had elapsed. Then when the last Ashara (last to days) would remain he started to pray in his house and so the people began to say Ubayy has left us.”⁸

These are the true words of the hadeeth, which mentions 20 nights and not 20 raka'hs and it is apparent by bringing the word raka'h instead of laylah it to make this an evidence for 20 raka'hs (of taraaweeh), this is a shameful and disgraceful distortion in an important religious book.

The question that may arise is that if in other manuscripts and copies the word raka'h is present instead of laylah, then how can one call it a distortion, then the answer is as follows. The reality of the copies, which mention the word raka'h will

Imaam Baihaqee has mentioned his very same hadeeth from Abu Dawood and it contains the words 20 NIGHTS. (Sunan al-Kubraa (2/498). Similarly Mishkaat al-Masaabeeh and Tuhfatul-Ashraaf and others also mention this hadeeth of Abu Dawood with the words 20 NIGHTS.

Imaam Zailaa'ee Hanafee also mentioned this hadeeth from Abu Dawood with the words 20 NIGHTS in Nasb ur-Raayah (2/126). There are many other supports and witnesses for this but these should be sufficient for the people who are just and may the curse of Allaah be upon the liars.” End of his words. (Ta'daad Raka'h Qiyaam ar-Ramadhaan (pg.27).

⁸ (Trans note) Imaam al-Muhaddith Muhammad Naasir ud deen al-Albaanee said this hadeeth is weak. (See his Da'eef Sunan Abee Dawood (no.1429 pg.110), Kitaab as-Salaah, Baab al-Qunoot Fil-Witr.), Refer to the Imams checking of Mishkaat al-Masaabeeh also, wherein he also says there is a disconnection in the chain. (Mishkaat al-Masaabeeh (1/404) with the checking of Imaam al-Albaanee.

Imaam Shams ul-Haqq A'adheemabaadee mentions, “It is mentioned in Mirqaat, Mundhree said, al-Haan (ie Basree) was born in 21H and Umar died in 23 or 24H. End.” Zailaa'ee said, “The chain is disconnected because Hasan did not encounter Umar and Nawawee declared it to be weak in al-Khulaasah.” (A'un al-Ma'bood (4/216).

Muhaddith Ahmad Hasan after mentioning this hadeeth in his book 'at-Tanqeeh' mentions Imaam Nawawee said this narration was weak in Khulaasah and that Hasan did not meet Umar ibn al-Khattaab. (Tanqeeh ur-Ruwaah (1/239).

be discussed a little later, but first, let's look at those proofs and witnesses that prove a distortion occurred and there are many affairs to this.

The First Testification

Up until 1318H all the manuscripts of Abu Dawood that had been printed in India all of them contained the word *laylah* and there was no sign or indication of any copy or manuscript that mentioned the word *raka'h*. Similarly and likewise all the prints of Sunan Abee Dawood which have been printed outside of India wherever it may have been printed from all mention the word *laylah* and there is no indication of the word *raka'h*, except these 2 or 3 editions which the deobandees have printed in India and we will discuss them a little later.

The Second Testification

From the predecessors and Scholars who have mentioned or transmitted this hadeeth from Sunan Abee Dawood, all of them have mentioned the word *laylah* and none of them mentioned with clear specificity or even slightly indicated the word *raka'h*.

The author of *Mishkaat al-Masaabeeh*⁹ in the Chapter *al-Qunoot*, Part Three, in the first hadeeth mentions,

“From al-Hasan (Basree) from Umar ibn Khattaab who gathered the people to follow Ubayy ibn Ka'ab in the Prayer, and he Ubayy would lead them for 20 nights and he did not start the Qunoot except when half (of the month ie 15 days) had elapsed. Then when the last Ashara (last 10 days) would remain he started to pray in his house and so the people began to say Ubayy has left us.” Transmitted by Abu Dawood.” (End of the words of the author of *Mishkaat*) (note the attribution of this hadeeth mentioning *laylah* to Abu Dawood, the same hadeeth in question.)¹⁰

Similarly this is what the author of *Nasb ur-Raayah*, Imaam Zaila'ee Hanafee has mentioned, “The Shaafi'ee's have specified Qunoot to the end of Ramadhaan after half of Ramadhaan elapses and they do so from two ahadeeth. The first is that

⁹ (Trans note) Imaam al-Allaamah Abil-Wazeer Ahmad Hasan al-Muhaddith Dhelawee (d.1338H) in his monumental book on the narrator in *Mishkaat al-Masaabeeh* also mentioned the words 20 nights and not 20 *raka'hs* (see his *Tanqeeh ur-Ruwaah Fee Takhreej Ahadeeth Mishkaat* (1/239).

¹⁰ (Trans note) Refer to *Mishkaat al-Masaabeeh* (1/404 no.1293). Imaam al-Haafidh Ibn Hajr also transmitted this very same hadeeth in *Hidaayat-ur-Ruwaah Ilaa Takhreej Ahadeeth Mishkaat Wal-Masaabeeh* (2/65 no.1243) with the Takhreej of Imaam al-Albaanee. The footnotes mention, “With a weak chain due to al-Hasan narrating from Umar bin al-Khattaab...and this is disconnected.”

which is transmitted by Abu Dawood from al-Hasan who said Umar bin al-Khattaab gathered the people to pray behind Ubayy bin Ka'ab for 20 nights..."¹¹

Imaam Mundhiree

It is mentioned in Imaam Mundhiree's summarized version of Sunan Abee Dawood, "From al-Hasan and he is al-Basree that Umar bin al-Khattaab gathered the people to pray behind Ubayy ibn Ka'ab for 20 nights."¹²

It should be known that "Mukhtasar Sunan Abee Dawood" is Imaam Mundhiree's book. In which the Imaam has summarized "Sunan Abee Dawood" ie he has mentioned the texts of the hadeeth'

From the books of these three Scholars and from the relevant statements it becomes clear that in reality the word in the hadeeth is laylah and none of them or anyone other than them has indicated the word raka'h anywhere. Many quotes references of this type can be given but we rest with these to keep this summarized.

Introduction

The Third Testification

Imaam Baihaqee has transmitted this very same hadeeth from Abu Dawood itself with a Musnad chain in his book "Sunan al-Kubraa" which is worded, "From Abu Alee ar-Rauzbaaree from Abu Bakr bin Daasah from Abu Dawood from Shu'jah bin Mukhlad from Hushaim from Yoonus bin Ubaid from al-Hasan from Umar ibn Khattaab who gathered the people to follow Ubayy ibn Ka'ab in the Prayer, and he Ubayy would lead them for 20 nights and he did not start the Qunoot except when half (of the month ie 15 days) had elapsed. Then when the last Ashara (last 10 days) would remain he started to pray in his house and so the people began to say Ubayy has left us."¹³

The Fourth Testification

The wording "...**And when the last Ashara (last 10 days) would remain...**", this sentence is obviously connected to the previous sentence which mentions, "...**and he Ubayy would lead them for 20 nights ...**" and the this last part of the hadeeth can only make sense when the previous part of the Hadeeth is talking about the number of nights (laylah) and not raka'hs. If it was raka'h the hadeeth would not make sense.

¹¹ Nasb ur-Raayah (2/126).

¹² Mukhtasar Sunan Abee Dawood (2/125).

¹³ Sunan al-Kubraa (2/498).

The Fifth Testification

When Maulana Khaleel Ahmad Sahaaranpooree Hanafee wrote the Sharh (Explanation) of the hadeeth of Abu Dawood in his well-known book 'Bazal Majhood Fee Hal Abee Dawood' he mentioned the word laylah and he based his explanation on this word, this is the text,

"Ubayy would lead them in prayer for 20 nights and he would make them read Qunoot when half remained, it is apparent that **"When half remained"** is meant referring to the Middle Ashara (10 days). It would appear they would not read Qunoot in the first 10 nights and would read it in the second lot of 10 days, as for the last 10 days they would refrain from coming to the Mosque and would be separate from the people and remain at home. When this Ashara would come, he would not come to the Mosque and pray at home then later on the people would say "Ubayy has left us."

From this quote it is clear that the Maulana takes the meaning of the hadeeth differently from the other scholars, he takes the meaning of "Half Remained" of the 20 nights as the middle Ashara, whereas the other scholars in particular the Shaafi'ee's take the meaning as the last half (Second half of Ramadhaan). The Maulana's meaning can only be correct when the wording is laylah, if the wording is raka'h then "Half remaining" would mean the last 10 raka'h's not the middle 10 days, and the Maulana gave this explanation and elaborated on it because according to the Shaafi'ees the Qunoot of the Witr is particular and specific for the second half of Ramadhaan and they use this hadeeth as an evidence. So according to this elaboration this hadeeth cannot be an evidence for them. So whatever the point, the Maulana used the word laylah instead of raka'h.

Then this point is also worth pondering over that the manuscripts which the students of Imaam Abu Dawood copied from him are many and the one that are well known and famous from amongst them are, Abu Alee Luiluwee's manuscript which has been printed in our country (ie in India and Paakistaan), and that of Ibn Daasah and Ibn al-Araabee's, May Allaah have mercy upon them.

There are differences between these manuscripts sometimes there are differences in the words and sometimes there are differences in the addition and omission of words. These differences between the manuscripts have been mentioned by the explainers of these books, especially Khaleel Ahmad. An example of this is the hadeeth from Alee concerning placing the hands below the navel, he has mentioned it from the manuscript of Ibn al-Araabee. (Refer to his Bazal Majhood, he says "Shawkaanee said this hadeeth has been transmitted in other manuscripts of Abu Dawood, like the manuscript of Ibn al-Araabee..."¹⁴

¹⁴ Bazal Majhood (2/23).

So the Maulana in this instance mentions another hadeeth from another manuscript and also explains it and presents this as another evidence for placing the hands below the navel. So now if there were any difference in the hadeeth of Ubayy amongst the manuscripts and also if there was any basis for the word raka'h, then the Maulana for the sake of increasing an argument for (his madhab) would have mentioned this. Rather what he does is that he quotes the narrations from Nimawee's book 'Aathaar as-Sunan' to prove 20 raka'h taraaweeh, which the Scholars of Hadeeth have answered many times. So he did not point to this narration in any way.

In conclusion we say from the previous witnesses and testification's it becomes clear the correct words in the hadeeth are 20 nights and not 20 raka'hs, hence this is a distortion.

When Did This Distortion Occur? Who Did It? and Why Did they Do it?¹⁵

We have clarified previously that all the manuscripts of Abu Dawood printed in India up until 1318H all had the words 20 nights in the hadeeth and there is no sign of any differences. However when Maulana Mahmood al-Hasan Deobandee Hanafee) printed Abu Dawood with his notes, the publishers themselves or with the advice of someone, inserted the letter Noon (as an indication) in the text of the hadeeth just above the word 'Nights' and then in the footnotes the letter Noon was inscribed to denote a difference in the manuscripts and that the difference was 'Raka'h'

Later when Sunan Abu Dawood was printed with the notes of Maulana Fahar al-Hasan's (Deobandee Hanafee), the word 'Raka'h' was written in the text of the hadeeth and the letter Noon was inscribed above the word 'Raka'h'. Then in the footnotes the "Nights (Laylah) was written to denotes the letter noon meant there was a difference in the manuscripts. So everything was alternated and the intent was portray the understanding that there was a difference in the manuscripts.

Likewise at the same time Bazal Majhood was printed with Sunan Abee Dawood and in the text of the hadeeth the word Laylah (Night) was mentioned and a sign of the letter noon was inscribed above the word Laylah and in the footnotes the word Raka'h was mentioned. With the word raka'h in the footnotes the following was mentioned, "This is how it is in the manuscript of Shaikh Muhammad Ishaq."

¹⁵ (Trans note). Imaam al-Allaamah ash-Shaikh Abee Tayyib Muhammad Shams ul-Haqq A'adheemabaadee (d.1329H) printed his explanation of Sunan Abee Dawood, titled A'un al-Ma'bood Sharh Sunan Abee Dawood and his version of Abu Dawood also mentions "20 nights" and not "20 raka'hs" and he also does not mention any differences between the manuscripts. (See his A'un al-Ma'bood (4/215-216 no.1426)

So this was all done without the explanation or clarification in mentioning who this was mentioned from, who saw the manuscript (with this word) and where it was now. Note also this statement **“This is how it is in the manuscript of Shaikh Muhammad Ishaq.”** Was not in the explanation of Maulana Khaleel Ahmad of Abu Dawood, rather it was in the text of Sunan Abee Dawood. So this quote on the basis of being mentioned from someone unknown is not reliable or trustworthy. Now it is apparent that it was meant from this little conspiring investigation that the impression is given that in some manuscripts of Sunan Abee Dawood the words 20 raka'h are mentioned so that this hadeeth may be presented in evidence for 20 raka'hs. However due to the presence of other witnesses if this little conspiracy is not considered to be tadlees and deception, then what should it be called or referred to.

If someone with little understanding tries to raise the doubt that “Can it be or is it possible that these Major Scholars printed their books of explanation of the ahadeeth and their notes with such distortions which were committed by them and their students, who were also major scholars in their own right's, would have remained silent upon seeing this.” How is this possible?

Then they should know there is no benefit in the debate of possibility and impossible. As there have been many bigger incidences in this world, which have existed to this day and we have nothing but rectification by the tongue.¹⁶ Who does

¹⁶ (Trans note). See hadeeth no.4479 of Saheeh al-Bukhaari in the explanation of verse 58 of Soorah al-Baqarah as to how the jews also used to distort the words of Allaah.

Imaam Ibn Qayyim said whilst collating the distortions of the jews and the jahmiyyah that it was said to the jews to say Hittatun and they considered this to be idle talk and therefore said Hanttatun (ie wheat). Similarly when the verse, **“Ar-Rahmaan Alal Arsh-Istiwaah.” (The most merciful ascended above the Throne.)** Was presented to the Jahmiyyah, they increased the letter 'Laam' (ie to change Istiwaah to Istawla (conquered)). So the jews increased a 'Noon' and the Jahmiyyah increased a 'Laam'...' (Qaseedah an-Nooniyyah (2/62)).

Similarly Imaam Ibn Abil-Izz mentions the incident when a mu'tazilee wanted to change the word of the Qur'aan to show Moosaa (Alayhis-Salaam) spoke to Allaah and not vice versa. So he changed the verse of the Qur'aan from **“...Wa Kallamallaah U Moosaa Takleemaa...” “...and to Mûsa (Moses) Allâh spoke directly. (An-Nisa 4:164) to Wa Kallamallaah A Moosaa Takleemaa** So Abu Amr bin E'laa said, “Lets accept that this verse is recited in the way that you wish, but what will you do with the saying of Allaah, “And when Moosaa (Moses) came at the time and place appointed by Us, and his Lord spoke to him...” (al-A'raaf 7:143), so the mu'tazilee became distraught and was not able to answer.” (Sharh Aqeedah Tahaawiyah (pg.182))

not know Maulana Mahmood al-Hasan and who does not know his book called '**Aydah al-Adillah**', which the Maulana wrote in response to an Ahlul-Hadeeth Scholar, who used the following verse of the Qur'aan in refutation of Taqleed,

"...if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination."¹⁷

So the Maulana (Mahmood al-Hasan) answered this from his understanding and in answer mentioned a verse of the Qur'aan, which he used as evidence or proof for doing taqleed, yet this verse does not exist in the Qur'aan at all.

Hence he writes, "...This is why Allaah said, **"If you differ in anything then refer to Allaah, his messenger 'AND THOSE IN AUTHORITY' (ie Oulil-Amr)."** And it is apparent the words Oulil-Amr in this verse refer and intend someone other than the Prophets. So look it is clearly apparent from this verse all the Prophets and Oulil-Amr (those in authority) are obliged to be obeyed and followed. So you managed to see the verse, **"refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. (An-Nisa 4:59)** yet you do not know the same Qur'aan this verse is in, the same Qur'aan contains the above additional portion of the same verse I mentioned. There is amazement as to why, as a habit, you consider both verses to be contradictory and issue verdicts of one being abrogated and the other the abrogating."¹⁸

Please pay attention to the underlined text and read it again as to how the Maulana is presenting another verse to the verse presented by the Ahlul-Hadeeth scholar **"...if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination."** He presents the verse **"If you differ in anything then refer to Allaah, his messenger 'AND THOSE IN AUTHORITY'** (the words in capitals are the additions to this verse) whilst showing sarcasm to the Ahlul-Hadeeth scholar he says, "You saw that verse yet you did not see this verse."

So now the question arises when the Maulana introduces the second verse what Juz of the Qur'aan is this verse in? This book (ie Aydah Adillah) was printed with the Maulana's name on the front of it and it was printed during his lifetime and his

¹⁷ Soorah an-Nisaa (4:59)

¹⁸ Aydah al-Adillah (pg.97).

students who were major Scholars also saw it¹⁹, did any of them not have the capability of revising or correcting it? So if something impossible such as this point can occur then any errors by anyone else cannot be understood to be impossible and no error such as this can be given precedence over anything except that which is from Allaah and his Messenger.

A Great Sign of the Truth of the Prophetic Hadeeth

A horrific deception like this most naturally and most certainly causes the heart of a believer to shiver and the specialty which was given to the Ummah of Muhammad (Sallallahu Alayhee Was-Sallam) are to remain protected from religious distortions and changes. Some people are still adamant on changing this specialty. A Muslim with honour is obviously angered by this and if something like this did not happen, then a defect remains in the truthfulness of an amazing Prophecy.

As reported by Abu Sa'eed al-Khudree (Radhiallaahu Anhu) who said Muhammad (Sallallahu Alayhee Was-Sallam) said, "You people will follow the nations before you, hand span by hand span and if they were to enter a lizards hole you would also follow them. The companions said "Oh Messenger of Allaah do you mean the jews and Christians" so he said " If not them, then who else."²⁰

Similarly Abu Hurairah (Radhiallaahu Anhu) has also reported this from the Messenger of Allaah²¹. Similarly Abu Waaqid al-Laithee has also mentioned this from the Messenger of Allaah.²²

This has also been mentioned by Abdullaah ibn Amr (Radhiallaahu Anhu) from the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) with the addition, "Even If one of them was to openly wed his mother, then people from my Ummah would also do the same."²³

It becomes clear from the statements of the companions that all the diseases possessed by the Jews and Christians will also be found in some accursed people in

¹⁹ (Trans note). From his students were Maulana ash-Shaikh Anwar Shaah Kashmiri Hanafee Deobandee. Look how he fulfilled his duty, he went onto say, "According to me (ie I hold and believe) not only are there distortions in the meanings of the Qur'aan but also in its wording." (Faidh al-Baaree (3/395), so what hope can there be in his students when they had even surpassed their teachers in this field of distorting the Qur'aan.

²⁰ Bukhaari, Muslim.

²¹ See Sunan ibn Maajah, Chapter Ifтираaq al-Ummam.

²² See Jaam'e at-Tirmidhee, Chapter at-Tarkabun Sunan Min Kaanaa Qabliqum

²³ Mustadrak al-Haakim (1/129).

the Ummah of Muhammad because the innovation (Bid'ah) of Distorting of the Books of the religion was present in the jews and christians. Now if, from the claimants of Islaam no one was to do the same (ie distort) then one of the signs of the truthfulness of Muhammad would not have occurred. On researching such tactics the Eemaan of a believer definitely increases (upon knowing to be contrary to the way of distortion) and unknowingly from his mouth the words are uttered,

“True are Allaah and his Messenger, the truthful and those who heard ahadeeth from him from the majority, from amongst the companions, successors and the Imaams and Scholars of Hadeeth, May Allaah be pleased with all of them.”

The People Responsible For The Preservation Of The Deen

An appeal to the People of Knowledge

It is a humble plea and request to all the Scholars and publishers to put an end to these types of tactics, with a collective effort. It is also an appeal to all the Muslims in power to use their authority and influence to preserve the Books of the religion (Deen) from these distortions.

When this event occurred in the book, some Scholars spoke against it but due to the ruling British government no action was taken. Now due to the grace of Allaah the power is in the hands of the Muslims if in this situation we cannot prevent these distortions then we will be answerable to Allaah. We, whilst carrying out this obligation may be granted the benefits, which Allaah revealed upon the Ummah of Muhammad which the Scholars acquired from Muhammad (Sallallahu Alayhee Was-Sallam) the hadeeth from Baihaqee Kitaab al-Mudkhal, The Messenger of Allaah said,

“There will be people in every generation who will uphold this knowledge and who will remove the distortion of the ones who exaggerate in the religion, and the false allegations of the liars and the false interpretation of the ignorant people.”

We supplicate to Allaah that he enables us to fulfill our duties. May salutations be on Chief of Mankind and upon all those who follow him.

The Obligation of Ahul-Hadeeth

The knowledge of hadeeth is inheritance of the people of Hadeeth therefore we should also have this feeling to administrate the printing of the books of hadeeth so this blessed inheritance remains preserved and protected. (Haafidh Abdul-Qaadir Raupooree (Rahimahullah)