

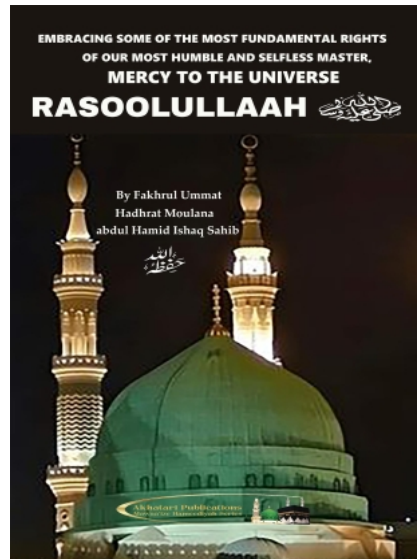
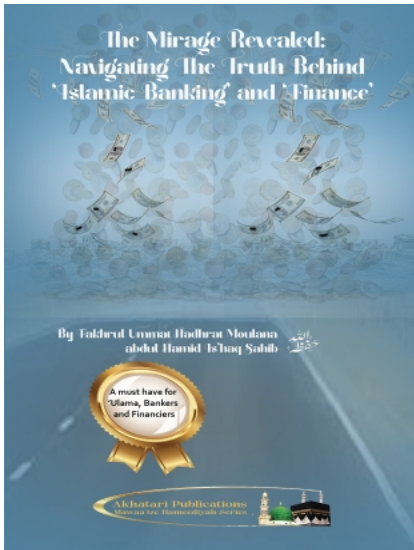
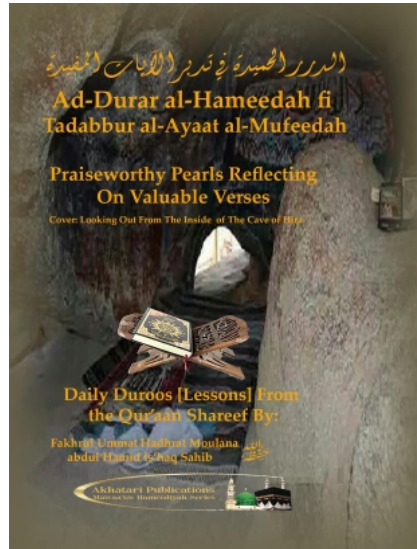
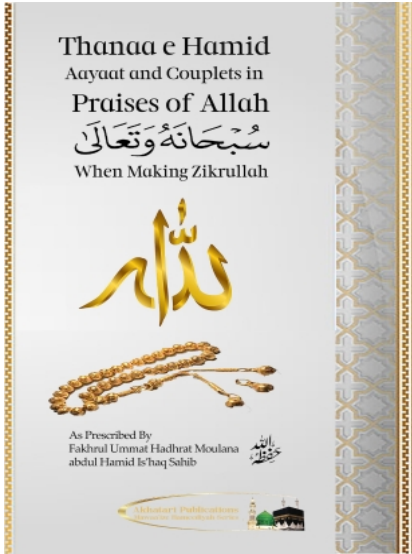
In Defence of Pristine Islam: Protecting The Ummah From Those Who Mislead

By Fakhru'l Ummat Hadhrat Moulana
abdul Hamid Is'haq Sahib حفظہ اللہ

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Our Publications



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Discourses by: abdul Hamid Is'haq Sahib Hafidhahullaah

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Preface

The Arabic term "Zallatul Aqdaam" means "to stumble and fall." Broadly, it describes a person who makes mistakes in their work, behavior, or position, leading to a fall in their reputation or guidance. When a well-known 'Aalim with many followers' experiences 'Zallatul Aqdaam,' it can misguide their followers and harm their Imaan. This often refers to respected 'Ulama who lose their way, showing that even the best among us can make mistakes.

Addressing this issue is difficult because it lies in Allah ﷻ's hands. Allah may restore these individuals to their previous status if He wills, or He may hold them accountable for their errors in the Hereafter.

Understanding the Qur'aan Shareef requires knowledge of classical Arabic, which is different from modern Arabic. Trying to explain it in contemporary languages can lead to misunderstandings. This is why even learned people can experience.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَا

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقِدَمِ

مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا

عَلَى بَشِيرٍ نَذِيرٍ مُحَمَّدًا

يَارَبِّ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا

عَلَى طَه سَيِّدِ الْمُرْسَلِينَ

يَارَبِّ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا

يَا حَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ

بَلَّغَ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ

رُوحِي الْفِدَا لِقَبْرِ أَنْتِ سَاكِنُهُ

فَطَابَ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ

وَفِيهِ الْجُودُ وَالْكَرَمُ

فِيهِ الْعَفْوَافُ

لِكُلِّ هَوًى مِنَ الْأَهْوَالِ مُفْتَحِمِ

هُوَ الْحَيْبُ الَّذِي تُرْجَى شَفَاعَتُهُ

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

يَارَبِّ بِالْمُصْطَفَى بَلَّغَ مَقَاصِدَنَا

أَمَّا بَعْدُ فَذَقْنَا لِقَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

فَبَيِّنْكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (١٣)

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنَا سَيِّدُنَا حَدِيقَةُ بْنُ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَالَّذِي

نَفْسِي بِيَدِهِ لَأُؤَمِّرَنَّ بِالْمَعْرُوفِ وَلَتُنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْهُ

ثُمَّ لَتَدْعُوهُ فَلَنْ يُسْتَجَابَ لَكُمْ

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ

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A Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful,

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,
And blessings on the Chosen One, as we ought.

O my Sustainer, send blessings forever and ever,
On Your Beloved, the best of all — our treasure.

O Sustainer, send blessings forever and always,
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,
On Taha, the Leader of Prophets' displays.

Convey my greetings to Rasoolullah ﷺ so dear,
In the garden where he ﷺ rests, may peace be near.

O best of those buried beneath the ground's sway,
Your presence brings joy to night and to day.

The earth is blessed by your noble remains,
The spirit of sacrifice in your domain.

In you is purity and in you is grace,
Generosity flows in your sacred space.

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He is the Beloved whose intercession we seek,
For every calamity that makes us weak.

O Sustainer, through the Chosen One ﷺ grant our
desires,
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,
In the Name of Allah, with Grace and Mercy complete.

As for what follows, Allah, Blessed and Exalted, has said,

*O you who believe, upon you is [responsibility for] yourselves. Those
who have gone astray will not harm you when you are guided. Your
return is to Allah, and He will inform you of what you used to do.*

[Surah Al-Maidah 5: Aayat: 105]

And Rasoolullah ﷺ said,

*Narrated by Sayyeduna Hudhaifa bin Yamaan رَضِيَ اللهُ عَنْهُ narrates,
Rasoolullaah ﷺ had said, "By the One in Whose Hand my soul
is, you must enjoin what is right and forbid what is wrong, or else
Allah will soon send upon you a punishment from Him. Then you will
call upon Him, but He will not respond to you."*

[Sunan al-Tirmidhi, Hadith 2169]

True is the Word of our Sustainer, so Sublime

Our Deen Is Under Attack – What Am I Doing?

We ask Allah ﷻ to grant us the wisdom to protect ourselves from the trials of materialism, which is a key aspect of the tribulation of Dajjal. A practical step is to recite Surah Kahf— at least its first ten verses every morning, its last ten verses every night, and the entire Surah on Fridays. If possible, recite the whole Surah daily for personal and family protection. The extent of Allah ﷻ's protection for our family mirrors how much we align our lives with His guidance. If we are negligent, it reflects in the challenges our children face. Outward displays of piety mean little if our hearts are not truly aligned with Allah ﷻ's commands. As the saying goes,

"الابن سرُّ ابيه"

"The son is the secret of his father."

This phrase implies that a son often reflects his father's qualities, character, or hidden traits. It emphasizes the deep connection and resemblance between a father and his son.

If we want our children to thrive in their faith, we must first nurture and live by the teachings of Islam ourselves.

Sadly, we live in a time when Islam is under attack from every direction. What is more alarming is that many Muslims who are aware of these challenges remain indifferent? Even those who understand the severity of the situation often do nothing about it, preoccupied with worldly pursuits—chasing wealth,

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perfecting their homes and possessions—while ignoring the suffering of the Muslim Ummah. While our brothers and sisters face oppression, torture, and death in places like Palestine and beyond, we remain silent, consumed by our material concerns. A Du'aa (prayer) costs us nothing, yet how many of us make Du'aa for the preservation of Islam or for the well-being of oppressed Muslims?

Rasoolullaah ﷺ likened the Ummah to a single body: if one-part hurts, the whole body feels it. However, today, we seem numb to the pain of our fellow Muslims. This raises the question: are we still part of the Ummah, or has our faith become so weak that we no longer feel its collective pain? Islam stands firm and unchanging, while Muslims are expected to sacrifice for its preservation—not the other way around. Tragically, some 'Ulama and leaders have compromised Islamic principles to align with political, social, or public pressures, prioritizing worldly convenience over eternal truth.

The sacrifices of Rasoolullaah ﷺ and his companions remind us of the true meaning of devotion. For instance, when Sayyidah Fatima رضي الله عنها brought a single piece of bread to her father after three days of hunger, Rasoolullaah ﷺ revealed he had gone five days without food. Yet, he split the bread with her, embodying a mission of saving people from the hunger of Hellfire.

Similarly, when stoned and insulted in Ta'if, he, ﷺ prayed for the guidance of its people rather than seeking revenge, hoping that their descendants would embrace Islam—

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and indeed, from them emerged the hero Muhammad bin Qasim رَحْمَةُ اللَّهِ عَلَيْهِ، who brought Islam to the Indian subcontinent.

Despite such sacrifices, many Muslims today are far from the simple, devout lives of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Instead, we imitate the lifestyles of disbelievers—lavish homes, modern gadgets, and pride in possessions—while neglecting our faith. Even the so-called “pious” among us often prioritize materialism over simplicity and mock the Sunnah.

Our youth are increasingly drawn to immoral lifestyles, indulging in drugs, tattoos, and other vices, while Namaaz (prayer) and ‘Ibaadat (worship) hold no value to them. This decline reflects our collective negligence as parents and leaders. Islam is under attack not just by external enemies but also by the whispers of Shaitaan and the corruption of our own desires. Shaitaan, our sworn enemy, vowed to mislead humanity from all directions, and today, many of us willingly follow his path, neglecting Allah سُُبْحَانَهُ وَتَعَالَى's guidance.

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned that while he strives to pull us away from the fire, many of us resist and plunge toward it. Historically, Muslims recognized external enemies like the Crusaders and united against them. However today, we face a more subtle and dangerous threat: the erosion of our faith from within and our apathy toward its preservation.

May Allah سُبْحَانَهُ وَتَعَالَى awaken our hearts, strengthen our Imaan (faith), and guide us back to the path of righteousness, enabling us to fulfill our duty to protect Islam and the Muslim Ummah. Ameen.

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How many wars and events took place over Baitul Muqaddas? Eventually, the enemies realized that Muslims had become too strong, with Allah's help on their side. They could not defeat or penetrate the Muslim defences. So, they turned to a new strategy—what we now call Orientalism. Orientalists were individuals who studied Islam and authored books about it.

These books, often spanning five hundred–six hundred pages, mostly praised Islam and its teachings. Readers would think these writers were fair and unbiased. However, they always slipped in a single poisonous sentence. For instance, they would write extensively about the virtues of a great Sahabi like Sayyeduna Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ and his contributions to Islam. Cunningly, in one line, they would falsely claim he fabricated Hadeeth. Such statements would sow doubt among readers, undermining the trust in the Hadeeth he narrated.

When these tactics failed to weaken the Muslim community, they used another approach: turning Muslim youth against the 'Ulama (scholars) and the Ummah.

For example, in Turkey, they encouraged the "Young Turks," who opposed the Khilafat-e-Uthmani. This group sought "modern Islam," rejecting traditional Islamic values. A similar pattern emerged worldwide.

In South Africa, organizations like the Muslim Youth Movement (MYM) opposed Islamic scholars and the mainstream Ummah.

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Even when this failed, their efforts did not stop. A striking example involves an 'Aalim from the UK traveling to Bosnia for social work. During his flight, he conversed with a Jewish rabbi who confidently claimed,

"We know your religion better than you do."

Sadly, this was not an empty boast. Many non-Muslims study Islam, not to embrace or respect it, but to find ways to weaken it. They view Islam through an enemy's lens, focusing on what they perceive as flaws while ignoring its beauty—like a pig seeking dirt in a lush garden, overlooking its flowers.

The rabbi admitted their ultimate realization,

"Allah's help is not with us. It is also not fully with Muslims, as many are half-Muslims—they practice some parts of Islam and neglect others."

He highlighted that while some pray five times and appear outwardly Islamic, they fail in business ethics, social conduct, or character.

A heart-warming story illustrates what true Islam looks like. A ticket conductor in India helped a Hindu family board a train during an emergency. He ensured they were seated, carried their luggage, and issued their tickets. When offered a bribe, he refused, saying,

"We Muslims don't sell our deeds for worldly gain."

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His kindness left the family so impressed that the head of the household, a politician, declared:

"Muslims were the worst people. However, today, you changed my heart completely."

Another example involved a Muslim taxi driver in Mumbai who returned a bag left behind by a Hindu passenger, containing cash and critical documents. When the grateful passenger offered him a reward, the driver refused, saying,

"My duty is for Allah's reward, not worldly compensation."

This simple act of honesty and Da'wah deeply moved the family.

Unfortunately, while such examples show the beauty of Islam, many modern Muslims fall short. Worse, some so-called 'Ulama are now tools for Islam's enemies. They undermine Islam from within. Today, issues like the plight of Palestinians, Uyghur Muslims, Rohingya refugees, and others are neglected. Even in supposed Islamic strongholds like Turkey, refugees face immense suffering.

Meanwhile, influential figures like Moulana Tariq Jameel, who once gave inspiring lectures, now spread confusion. Agents have infiltrated even revered institutions like Darul Uloom Deoband. Locally and globally, misguided individuals encourage Muslims to adopt ideas and systems from non-believers, leading the Ummah astray. We have to be constantly on guard and inform other people too, and people on the local

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scene also how many of our 'Ulama in South Africa, saying we must follow the concept, the Kuffar.

It is crucial to remain vigilant, informed, and firm on true Islamic teachings, resisting these attempts to weaken our Deen.

Should There Be Silence in the Face of Wayward Ulama? What is the Ruling?

It is crucial to explain these points clearly and accurately so that the Ummah understands them without any confusion. Dedication to presenting this matter carefully and leaving no room for misunderstanding on this subject is of essence, especially considering the status quo of the Ummah currently. Deciding whether to stay silent or speak up is a complex issue that requires thoughtful consideration. It is important to understand the reasons behind both choices and to know when, why, and how each is appropriate.

Discussions about silence often overlook this complexity, focusing solely on either the duty to speak against injustice or the benefits of avoiding conflict by remaining silent. Balancing these perspectives is difficult, but understanding the details is essential.

Consider a Hadeeth narrated by Sayyeduna Qays ibn Abi Hazm رضي الله عنه, in which he recounts a reminder from Sayyeduna Abu Bakr رضي الله عنه about the correct application of Qur'aanic verses. People often quote this verse without considering the full context.

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يَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

O you who believe, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you are guided. Your return is to Allah, and He will inform you of what you used to do.

[Surah Al-Maidah 5: Aayat: 105]

Sayyeduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ stressed that the verse is often misunderstood. He warned that if people see evil and do nothing, they risk collective punishment. Misinterpreting Qur'aanic verses can distort their meaning, especially if not understood in the light of Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's teachings.

He illustrated this with a statement from Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

حَدَّثَنَا سَيِّدُنَا حُدَيْفَةُ بْنُ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِنْهُ ثُمَّ لَتَدْعُوهُ فَلَئِنْ يُسْتَجَابَ لَكُمْ.

Sayyeduna Hudhaifa bin Yamaan رَضِيَ اللَّهُ عَنْهُ narrates, Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said, "By the One in Whose Hand my soul is, you must enjoin what is right and forbid what is wrong, or else Allah will soon send upon you a punishment from Him. Then you will call upon Him, but He will not respond to you."

[Sunan al-Tirmidhi, Hadith 2169]

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This highlights the need to balance personal responsibility with acting together against wrongdoing.

Our discussion aims to resolve the seeming conflict between Qur'aanic verses and Hadeeth on silence and action. The Qur'aan encourages those who guide others but does not allow ignoring evil. Rasoolullah ﷺ illustrated this balance with a story:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا فَيَحَاوِلُ فِيهَا فَيَحَاوِلُ أَنْ يَنْزِعَهُنَّ فَيَعْلِبُنَّهُ وَيَقْعُونَ فِي النَّارِ. أَنَا أَخِيذُ بِحُجْرَتِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَقْلُونَ مِنِّي يَدِي".

It is narrated by Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ, Rasoolullaah ﷺ said, "My example and your example is like that of a man who kindled a fire, and the grasshoppers and moths started falling into it. He tried to push them away, but they overcame him and plunged headlong into it. I am grasping you by your waists to keep you away from the fire, but you are slipping from my hands."

[Sahih al-Bukhari: 6483]

This Hadeeth uses a metaphor to show Rasoolullah ﷺ's caring efforts to guide people away from harmful paths, much like someone trying to keep insects from flying into a fire. Yet, some people still resist and head toward spiritual danger. This reflects Rasoolullah ﷺ's commitment to protecting the Ummah, even as some unknowingly or recklessly move toward harm.

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Sayyeduna Abu Bakr رَضِيَ اللهُ عَنْهُ's message is clear: staying silent in the face of injustice is unacceptable. Misinterpreting Qur'aanic guidance can lead to inaction. We must apply Qur'aanic teachings correctly to find the right balance between speaking up and staying silent.

How can Allah سُبْحَانَهُ وَتَعَالَى honour a community that fails to protect its vulnerable? Sayyidah Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا reported that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

"لَا إِلَهَ إِلَّا اللَّهُ وَإِلَى اللَّهِ عِوَابُ كُلِّ شَيْءٍ قَدِ أَقْبَلَ! الْيَوْمَ فُتِحَ خَنْدَقٌ مِثْلُ هَذَا فِي سُورِ يَأْجُوجَ وَمَأْجُوجَ". قالت: "أَنْهَلِكُ وَفِينَا الصُّلِحُونَ" قال: "نَعَمْ إِذَا كَثُرَ الْخَبْثُ".

"There is no deity worthy of worship other than Allah, woe to the Arabs from an evil that has approached! Today, a breach has opened up in the barricade of Ya'jooj and Ma'jooj of this size." She asked, "Will we perish while we still have righteous people among us?" He replied, "Yes, if wickedness prevails."

[Sahih al-Bukhari, Hadeeth 7059]

When sin spreads, even the presence of righteous people does not prevent suffering. If society allows evil to thrive, everyone suffers. For instance, Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef,

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٦٦﴾

"...We destroyed them for their sins and drowned Pharaoh's people. And all [of them] were wrongdoers."

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[Surah Al-Anfal: 8: Aayat: 54]

This principle, discussed by early 'Ulama, teaches that when sin becomes public and accepted, it brings harm to society.

'Umar ibn Abdul 'Aziz رَضِيَ اللهُ عَنْهُ taught that if all people privately committed sins, they would not be collectively punished. However, if sins are public, society may become deserving of Allah's punishment.

This is an important principle of Islamic jurisprudence: understanding when silence is acceptable and when it is forbidden. If three specific conditions are met, remaining silent becomes impermissible.

The Reason Why Silence is Haraam

When a person is absolutely certain that something is wrong or harmful, they feel a duty to try to correct it. However, if they do not fully understand the situation or lack all the facts, they should be cautious about getting involved. Staying silent can be sinful (haraam) if someone knows for sure that something is wrong, but this does not apply when there are uncertainties or if the issue is unclear.

Sometimes, Muslims get overly enthusiastic about issues where 'Ulama (scholars) have different opinions. They may harshly criticize others for things that some 'Ulama consider acceptable.

As a result, they focus more on these "grey areas" than on clear wrongdoings and sins. For instance, someone may strongly

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oppose what they see as Bid'ah (religious innovation) but overlook serious wrongs like dishonesty, cheating, racism, or mistreating family members.

In Nahi 'anil Munkar (correcting a wrong), one must first be sure that it is indeed wrong. Silence can be sinful if it is clear that wrongdoing has occurred, but if it is based on rumours, unreliable information, or hearsay, remaining silent may not be sinful. One should only speak out if their words are likely to reduce or eliminate the wrong, and this must be done sincerely for Allah's sake, even if it takes courage. Sometimes, staying silent for Allah's sake also requires courage, especially if people may misunderstand or criticize.

True 'Ulama (scholars) have a duty to avoid aligning themselves with oppressive rulers, as this can give religious support to unjust actions. Imam Ghazali warned that it is a serious sin for 'Ulama to associate with oppressors without challenging their actions. When scholars support rulers who justify injustice, they misuse their religious influence, creating harmful propaganda.

Throughout Islamic history, some rulers and 'Ulama drifted from the truth, often driven by desire for power, wealth, or favours, forgetting that Allah is the Ultimate Judge. Imam Ahmed ibn Hanbal رَحِمَهُ اللهُ, for example, was pressured to accept that the Qur'aan was a creation rather than the word of Allah. Although others advised him to agree for his safety, he refused, knowing that it would corrupt the Deen.

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Similarly, Sayyeduna Ammar ibn Yasir رَضِيَ اللهُ عَنْهُ was forced under torture to speak against Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reassured him that words spoken under such pressure did not harm his faith.

For Imam al-Harawi رَضِيَ اللهُ عَنْهُ¹, staying silent about oppressors was not an option, even when he faced the threat of execution multiple times.

Sa'eed ibn Jubair رَضِيَ اللهُ عَنْهُ², a courageous scholar, stood firm against the tyrant Hajjaj ibn Yusuf, who eventually killed him for his resistance. Sa'eed رَضِيَ اللهُ عَنْهُ's bravery haunted Hajjaj even after his death, as he suffered from visions of Sa'eed and admitted, "Sa'eed has killed me."

Today, 'Ulama-e-Haq are questioned by the Ummah on whether to speak up or stay silent. Some ordinary Muslims advise them not to speak on such issues.

If 'Ulama do nothing, they allow the wayward 'Ulama to continue. Silence in the face of sin enables wrongdoing.

¹ Imam al-Harawi, also known as Abu Ismail Abdullah ibn Muhammad al-Ansari al-Harawi, was a prominent Islamic scholar and theologian born in Herat, Afghanistan, in the year 396 AH.

² Sa'eed ibn Jubair رَضِيَ اللهُ عَنْهُ was a revered Islamic scholar and jurist from the Tabi'in, the generation of Muslims who followed the companions of the Prophet Muhammad (peace be upon him).

The Hadeeth Related to Not Sitting at a Table Where Alcohol is Served

The Hadeeth about not sitting at a table where alcohol is served is an important teaching that goes beyond just avoiding alcohol; it speaks to staying away from sinful environments and situations. The Hadeeth says,

عَنْ سَيِّدِنَا جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ يُنْتَهَكُ فِيهَا الْخَمْرُ".

Sayyeduna Jabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever believes in Allah and the Last Day should not sit at a table where alcohol is being served."

[Sunan Abu Dawood, Book 20: Drinks (Kitab Al-Ashribah)]

This Hadeeth reminds Muslims to avoid settings that normalize sinful behavior, like drinking alcohol. It is a clear warning to keep away from environments that could make sin seem acceptable.

Explanation and Contexts

Distance from Sin

This Hadeeth shows that Islam encourages Muslims to stay away from places where sins, especially drinking, are common. The presence of alcohol can harm both one's body and spirit.

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A Serious Command

The phrase, “Whoever believes in Allah and the Last Day,” highlights that this command is a serious one, reminding Muslims that sitting in such places might make them seem comfortable with the sin.

The Table as a Metaphor

Here, “table” represents any gathering where alcohol is present. It does not have to be a literal table—it is any place where a Muslim might be exposed to sinful behavior.

Avoiding Complicity

‘Ulama use this Hadeeth to advise that Muslims should neither support nor appear to support sinful acts. It is better to avoid being influenced by or seeming to endorse such acts.

A Reminder Set by This Hadeeth

This Hadeeth serves as a reminder to Muslims to be cautious of where they spend their time. Even if they are not drinking themselves, being around people who do is against Islamic teachings because it could make sin seem more normal.

When Silence is Appropriate

Sometimes, Islam advises that silence can be right or even necessary. At times, staying silent could actually harm one’s faith or make things worse.

An example from the Hadeeth of Sayyeduna Abu Sa’id al-Khudri رَضِيَ اللهُ عَنْهُ says,

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عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ كَفَرٌ بِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ".

Abu Sa'id al-Khudri رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sees something wrong should change it with his hand; if he cannot, then with his words; if he still cannot, then with his heart — and that is the weakest faith."

[Sahih Muslim, Book 1: Faith (Kitab Al-Iman)]

When Silence Becomes Obligatory

There are times when speaking out could make a situation worse. Imam Ahmad رَضِيَ اللَّهُ عَنْهُ, a famous Islamic scholar, suffered much for standing against wrongdoing, yet he continued because he had the people's support. In contrast, Sayyeduna Husain رَضِيَ اللَّهُ عَنْهُ faced a difficult decision in his time and chose to stand against tyranny despite the dangers. Each situation is different, and Muslims are advised to act wisely and to avoid situations where speaking out could backfire.

In summary, silence becomes necessary when it could make things worse. At such times, Muslims are encouraged to remove themselves from harmful situations or people if they cannot change them.

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**Keeping Silent Can Empower
the Wrongdoer - True Incidents**

The power of silence and speech can deeply influence people, communities, and even entire nations. Looking back at historical events, such as the 1996 crisis within Jamiatul 'Ulama Transvaal, we can see how the quiet inaction or "diplomatic silence" of senior 'Ulama—who were known for their knowledge and experience—led to lasting consequences.

The effects of this silence are clear in hindsight, seen in weakened religious institutions, misguided interfaith projects, questionable halaal authorities, and excessive glamour and glitz, with alcohol served, mixing of genders, photography, and more at Islamic radio station award events. This includes the slippery slide the destructive interfaith affiliations like the Abrahamic Accord, the closure of Masaajid during pandemics, allowing women to speak from the front of the Masjid addressing mixed gender gatherings in Masaajid and the endless lies of certain 'Ulama.

**Keeping Silent Can Empower the Wrongdoer -
Another Possible Incident**

There are times when staying silent is necessary, but this silence should not enable wrongdoing. Each situation requires careful thought about potential outcomes and one's ability to bring positive change. The goal should be to uphold truth and justice while minimizing harm, fulfilling one's moral and religious duties as best as possible.

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In some cases, silence is the wisest approach, such as when speaking out would create more conflict or harm. For instance, in gatherings where backbiting occurs, speaking up might lead to ridicule or worsen the situation, so sometimes, quiet restraint is the best course.

When one finds oneself in a gathering where people are gossiping or speaking poorly about others, and the person leading the conversation is respected by the group, it can be difficult to speak up. Sometimes, even if this person's authority is exaggerated, they seem beyond question. If one tries to object, they might ignore or even mock one.

In these situations, correcting them could cause more harm than good. Speaking out might be risky, especially if it leads to more backbiting or casts you in a negative light. This is where the idea of Khalwah— withdrawing— becomes relevant. When might it be wiser to simply leave?

There is a famous Hadeeth in which Rasoolullah ﷺ said that during times of severe trial, a Muslim's best choice might be to live in the mountains with a few sheep, away from the Fitnah (trials) that could harm one's Imaan. This Hadeeth advises complete withdrawal for the sake of protecting one's faith. Rasoolullah ﷺ suggested that in extreme times, distancing oneself and one's family may be the safest way to preserve one's religious integrity.

However, using this Hadeeth as an excuse to avoid facing every tricky situation would be wrong. The Sahaabah (Companions) of Rasoolullah ﷺ faced major trials but did not simply

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avoid them. This Hadeeth refers to a time when one cannot safely oppose oppression or even practice faith openly. That is not our reality today, so retreating is not the answer. We are meant to remain part of society and work toward change.

In fact, another Hadeeth from Rasoolullah ﷺ states,

عَنْ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ".

Sayyeduna Abdullah ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The believer who mixes with people and bears their harm is better than the believer who doesn't mix with them and avoids their harm."

[Sunan Ibn Majah (Hadith 4032)]

This Hadeeth highlights the virtue of patience and perseverance when interacting with others. It is easy to avoid the tests of anger, speech, or fairness if you live alone, but true growth comes when you develop these virtues among others.

So, how do you manage these situations? If you are in a gathering where wrongdoing takes place, and you lack the authority to stop it, do not stay silent as though you approve. Instead, if possible, leave the gathering. Silence can imply agreement, so distance yourself if you cannot speak up.

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And what if it is a family member? This can be difficult—nobody wants to scold their grandparents or cut ties with parents. But there are ways to gently steer conversations away from gossip or backbiting. If someone in your family starts to gossip, change the topic to something neutral, like the weather or their interests. You have done your part by disliking the sin in your heart and gently redirecting the conversation.

Remember, remaining silent in the face of wrong can amount to passive support. If silence is your only option, then choosing to withdraw is better.

When family members engage in behavior that goes against Islamic teachings, confronting them harshly is not always wise or respectful. Yet, Allah ﷻ commands us to uphold His teachings over all else, and while we owe respect and support to our elders, in religious matters, our loyalty is solely to Allah ﷻ and His Messenger ﷺ.

So, should we remain silent in the face of deviant 'Ulama? No. We are called to stand for truth, even if it means disagreeing with those who hold positions of respect.

The Concept of Khalwah

The term Khalwah in Arabic means "removal" or "displacement." Its meaning varies depending on context.

In the sense we are discussing here, Khalwah refers to a time when the Ummah faces serious moral or ethical decline, slipping away from righteousness, integrity, or responsibility.

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In such a situation, a sincere Muslim may choose to remove himself from the community, or even the broader Ummah, as a form of “isolation” or “seclusion.” In an Islamic sense, Khalwah often means withdrawing from society to reflect spiritually, as seen in abstinent practices or times of intense devotion to Allah.

The following is the Hadeeth on Khalwah,

عَنْ سَيِّدِنَا أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَتَقْرُبَنَّ أَيَّامٌ يَكُونُ خَيْرٌ مَالِ الْمُسْلِمِ الشَّاةُ يَأْخُذُهَا الشَّاةُ يَأْخُذُهَا إِلَى أَعْلَى الْجِبَالِ وَمَوَاقِعِ الْمَطْرِ يَفِرُّ الْمَطْرُ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ".

It is narrated by Sayyeduna Abu Sa'id al-Khudri رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The time is near when the best wealth of a Muslim will be sheep, which he will take to the tops of mountains and places where rain falls, fleeing with his religion from tribulations [fitan]."

[Sunan Ibn Majah, Hadith 4036]

Meaning and Context

Seclusion for Protection of Ones Imaan

In this Hadeeth Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicates that a time will come when widespread corruption, trials, and tribulations [fitan] will make it difficult for a Muslim to protect their faith while remaining in society. During such times, the best course of action for a person would be to ‘seclude themselves’ [Khalwah] in order to safeguard their religion.

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Khalwah as a Last Resort

Khalwah (seclusion) is not encouraged in Islam, as Muslims are typically urged to remain involved with the community to promote good and prevent evil. However, when society becomes so corrupt that participating in it endangers one's faith or morality, 'withdrawal' can become necessary.

Purpose of Seclusion

The objective of seclusion, as described in the Hadeeth is not isolation for personal comfort but a way to escape the negative influences and tribulations that could lead one away from the path of Allah. It is a means of self-preservation in times of extreme social and moral decline.

Historical and Spiritual Relevance

Throughout Islamic history, some 'Ulama and devout individuals have practiced Khalwah during times of great social upheaval, focusing on worship and reflection. However, this was done in a balanced way, never abandoning responsibilities towards one's family or those in genuine need.

Should Scholars Be Publicly Named for Deviations?

Muslims often ask if wayward 'Ulama should be officially named. Allah ﷻ Himself condemned individuals in the Qur'aan, as with Abu Lahab,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾

May the hands of Abu Lahab be ruined.

[Surah: Lahab: 111: Aayat: 1]

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Similarly, when an 'Aalim or a group of 'Ulama stray from the Shariah or Sunnah, exposing them can help prevent others from being misled. This practice has a solid foundation in Islamic tradition, as it ensures that the truth is not hidden, and the community is not led astray. While people may quickly expose threats to their wealth, they often hesitate when it comes to protecting their faith. True tolerance should not allow people to be misled about their beliefs.

The Difference Between Pointing Out Disbelief and Takfir

The difference between pointing out disbelief and Takfir (declaring someone a disbeliever) lies in the intention. Informing someone of their deviation can encourage them to reflect and correct their actions without immediately labelling them as a disbeliever.

The Importance of Precedence

In religious and legal matters, following past rulings ensures consistency with established principles. Islamic rulings often rely on decisions made by respected 'Ulama of the past, maintaining continuity with tradition. This reliance on precedent helps provide a foundation for addressing contemporary issues.

عَنْ سَيِّدِنَا عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنِّي أَخَافُ عَلَى أُمَّتِي مِنْ قَوَادِمِ مُضِلِّينَ".

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Sayyeduna Abdullah ibn Mas'ood رَضِيَ اللهُ عَنْهُ reported that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I fear for my nation from misleading leaders."

[Sahih Muslim]

Cases of Wayward Scholars and How They Were Exposed

The Maududi Case

Scholars like Moulana Ashraf Ali Thanwi رَضِيَ اللهُ عَنْهُ and many other 'Ulama openly criticized Maududi for introducing interpretations that were seen as innovations not rooted in traditional Islamic teachings.

The Engineer Muhammad Ali Mirza's Case

Mirza, a Pakistani engineer who turned into a religious figure, has made claims that contradict established Islamic teachings. His rise from an engineer to a self-proclaimed scholar without formal Islamic education has been concerning 'Ulama.

The Javed Ghamidi Case

Ghamidi is denounced by many 'Ulama of straying from established Islamic principles. His views, like denying the death penalty for apostasy and endorsing music, are seen as incompatible with traditional teachings. His book "Meezan" includes ideas that contradict the consensus of Islamic scholarship. Ghamidi's approach is criticized for mixing irreligious perspectives with innovation, selectively abandoning core aspects of Islam to appeal to modern preferences.

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Moulana Tariq Jameel

Many respected 'Ulama have questioned whether it is safe for everyday Muslims to listen to the speeches of Moulana Tariq Jameel. Some of these 'Ulama have raised specific concerns about his credibility. For example:

Al Kalimatul Haadi

In September 2010, Mufti Muhammad 'Eesa Khan published an Urdu book titled,

'The Guiding Word Toward the Straight Path, In Reply to the One Who Merged the Truth with Many Fabrications.'

The 360-page book discusses Moulana Tariq Jameel's speeches, highlighting errors and offering refutations. After completing it, Mufti 'Eesa presented the book to other senior 'Ulama in Pakistan, many of whom endorsed it. Notable supporters included:

1. Moulana Muhammad Sarfaraz Safdar – An expert on deviant sects who described Jameel as "an agent of the deviant sects.
2. Moulana Fadhl Muhammad Yusufzai – A Hadeeth teacher who agreed that some of Jameel's statements needed correction.
3. Moulana Husain Shah – Upon reviewing Moulana Tariq Jameel's partial retraction, Moulana Husain Shah

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expressed doubts, suggesting Moulana Tariq Jameel had not fully accepted his mistakes.

4. Additional 'Ulama who endorsed the critique include prominent figures from various institutions across Pakistan, such as Professor Ghulaam Rasool Adeem, Mufti Abdul Waahid, and Qaari Fath Muhammad.

Several teachers and 'Ulama from Jamiah Ashrafiyyah in Lahore even called Moulana Tariq Jameel to discuss his statements. Although he admitted his errors verbally, he later refused to sign a written retraction, which raised doubts about the sincerity of his retraction.

In 2008, Moulana Tariq Jameel released a statement dismissing criticisms as “grave false accusations,” which further fuelled the debate. Mufti Muhammad 'Eesa Khan Sahib later gave Moulana Tariq Jameel opportunities to clarify or retract these statements, but Moulana Tariq Jameel either ignored these efforts or attributed misunderstandings to how he expressed himself rather than to the beliefs he holds.

Concerns Over Confusing Statements

Mufti 'Eesa Sahib eventually felt compelled to publish a refutation, stating that Moulana Tariq Jameel's speeches contain troubling statements that could confuse ordinary Muslims about core Islamic beliefs.

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Additional 'Ulama, including Mufti Manzoor Mengel, voiced concerns, with Mufti Manzoor Mengel pointing out that some of Moulana Tariq Jameel's narratives were more aligned with non-Islamic sources than with traditional Islamic teachings.

Mufti Manzoor Mengel stated that the 'Ulama of Saudi Arabia have issued an edict of Kufr (disbelief) regarding Moulana Tariq Jameel's explanation of an incident regarding Sayyeduna Yusuf عَلَيْهِ السَّلَامُ while he, himself stopped short of announcing Takfir regarding Moulana Tariq Jameel, he announced that Moulana Tariq Jameel would still remain a crown on his head provided he makes Istighfar (repents) regarding his statements and seeks forgiveness from Sayyeduna Yusuf عَلَيْهِ السَّلَامُ and Allah سُبْحَانَهُ وَتَعَالَى. Mufti Manzoor Mengel further describes Moulana Tariq Jameel's narration of the same explanation as, "Not found in any Muslim reference literature, not even in the main content, but in the footnotes, of a certain Jewish script."

These matters are of such vital importance that 'Ulama-e-Haq are still outraged regarding its seriousness. Mufti Zar Wali Khan رَحِمَهُ اللهُ corroborated Mufti Manzoor's utterances and said that Mufti Manzoor should have added more to his criticisms.

Just as many an 'Aalim has a following, Moulana Tariq Jameel has a substantial following worldwide, and the kind of discourses he renders will definitely lead his followers astray regarding their Aqaa'id (beliefs) which will decide for them the wrath of Allah, and an eternity of doom in the Aakhirat (Hereafter).

Moulana Tariq Jameel - The South African Angle

Moulana Tariq Jameel's involvement in the marriage seminar organized by Jamiatul 'Ulama South Africa (JUSA), among a multitude of other facets and distortions in their implementation of actions that go beyond the boundaries of Shariah by JUSA itself, its affiliated sister organizations, and its subsidiary bodies have become a topic of community discussion, controversy, and criticisms.

The seminar, hosted by JUSA, aimed to address marital life from an Islamic perspective, with Moulana Tariq Jameel invited as a key speaker. JUSA's decision to invite him reflects their approach to addressing contemporary challenges in the Muslim community. However, while they recognized concerns raised by senior 'Ulama—the 'Ulama-e-Haq—they failed to address these concerns effectively. This highlights an ongoing discussion particularly when it comes to distinguishing between Haq (truth) and Baatil (falsehood).

The controversy surrounding Moulana Tariq Jameel comes from differing views on his interpretations of Islamic teachings. The 'Ulama-e-Haq have expressed concerns about some of his statements, believing they deviate from authentic Islamic practices. This has sparked debates over his teachings and the potential impact on his followers.

Key Points of Contention

Interpretation of Teachings

1. The 'Ulama-e-Haq have raised concerns about how Moulana Tariq Jameel presents certain Islamic concepts, arguing that his interpretations would confuse ordinary Muslims and lead them astray
2. Moulana Tariq Jameel has also faced criticism from all 'Ulama of the Ahle Sunnah wa Jamaa'ah worldwide, particularly over his approach to inter-sect dialogue and his statements about other Islamic sects, especially Shiaism. This criticism reflects broader concerns about maintaining purity in the core beliefs and practices derived from the Qur'aan and Hadeeth in his teachings.
3. A group of 27 senior South African 'Aalims expressed their opposition to Moulana Tariq Jameel's participation in the marriage seminar through a written statement. This statement included the following:
 4. The 'Ulama expressed disappointment with the marriage conference held on 27 Shawwal 1438 (July 22, 2017).
 5. They declared that the conference "flagrantly violated and mocked the Shariah."
 6. They called on other scholars to avoid attending such events in the future.
 7. They emphasized that attending such programs would not make the impermissible permissible.
 9. Multiple 'Ulama supported the statement.

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Although the statement did not explicitly name Moulana Tariq Jameel, it clearly showed their disapproval of his participation in the event.

Other Reasons for Disapproval

Misleading Teachings

Moulana Tariq Jameel is reproached for promoting views that may mislead the Ummah. The 'Ulama-e-Haq are concerned that his lectures could inadvertently support Shia beliefs, which deviate from Sunni belief. His engagement with Shia audiences could dilute fundamental Islamic teachings.

Praise for Controversial Figures

Moulana Tariq Jameel has been criticized for expressing admiration for figures like Abul A'la Maududi, whose teachings contradict traditional Islamic principles. Appraisers argue that praising such figures could confuse Muslims about the legitimacy of their ideologies.

Shia Relations

The 'Ulama-e-Haq are alarmed by Moulana Jameel's approach to inter-sect dialogue, which is with the Shia which downplay or overlook religious differences. There is concern that Moulana Tariq Jameel's methods of outreach could create misconceptions about the incompatibility of different Islamic sects, as well as the Kuffaar Shia. Some worry that his followers might view Shiaism as less problematic due to his conciliatory tone, undermining efforts to maintain Sunni doctrinal integrity.

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Association with Controversial Platforms

Moulana Tariq Jameel has participated in events and platforms associated with Radio Islam, which some critics refer to as "Radio Shaitaan." They argue that these associations compromise his credibility and raise questions about the messages he endorses.

Spreading of Fitnah (Discord)

Some 'Ulama believe Moulana Tariq Jameel is causing Fitnah (discord) through his lectures, suggesting his approach may divide Muslims rather than unite them. This has led to calls for caution among his followers.

'Ulama from Madrasah Arabia Islamia (Azaadville Daarul Uloom) attempted to engage Moulana Tariq Jameel to clarify his statements, but he did not sufficiently address their concerns.

Since Moulana Tariq Jameel is reproached for promoting views that may mislead the Ummah, the 'Ulama-e-Haq are concerned that his lectures could inadvertently support Shia beliefs, which deviate from Sunni belief. His to engagement with Shia audiences could dilute fundamental Islamic teachings.

The question may occur to the reader as to . . .

Are the Shia Muslim?

The following has been extracted by a book written by the Muḥaddith of Deoband, Moulana Ḥabibur Raḥman Azmi رَحْمَةُ اللهِ عَلَيْهِ (d. 2021)'s three volumed 'Maqaalaat-e-Ḥabeeb,' and translated to English by Mufti Abdullah Moola Sahib Hafidhahullah. The

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book is extensive, but for the sake of brevity a truly short and convincing extract scripted under this heading.

A common question asked by many people today is, are Shias Muslim? People ask because they are unaware of Shiism due to the fact that the majority of core Shia books are written in the Farsi, i.e., Persian, and Arabic languages, hence not everyone can access their content.

Many Muslims are influenced by the fact that Shias offer Namaaz, pay Zakaat, send Durood upon Rasoolullah ﷺ and his family, among various other acts of Islam. But have we ever pondered that actions are of no avail when beliefs are incorrect?

As Muslims, we believe that no matter how sinful a Muslim may be, he will enter Jannah (paradise) sooner, or later after paying the price for his sins. And, if Allah wishes He may forgive his sins, so long as his 'Aqeedah (beliefs) are correct and intact.

Who are the Best People?

If you ask the Jews who the best of people after Sayyeduna Moosa عليه السلام are, they will choose the companions of Sayyeduna Moosa عليه السلام. If you ask the Christians who the best people after Sayyeduna 'Eesa عليه السلام are, they will choose the disciples of Sayyeduna 'Eesa عليه السلام. If you ask the Muslims who the best people after Sayyeduna Muḥammad ﷺ are, they will say that they are the Companions of Sayyeduna Muḥammad ﷺ. If one asks the Shias who the worst people of all time are, they will say the Companions of Sayyeduna Muḥammad ﷺ.

Why have the Shia been declared non-Believers?

Shias have been declared non-believers for many reasons. Three primary reasons are:

Imaamah

Shias believe in a concocted belief known as Imaamah. According to them, Imaamah is a fundamental part of religion. The well-known Shia scholar, 'Allamah Muḥammad Riḍa al-Muzaffar writes: "We (Shias) believe that Imaamah is a foundation from the foundations of religion, and that Imaan (faith) cannot be achieved without believing in it."

1. Shias believe that Allah **سُبْحَانَهُ وَتَعَالَى** has appointed 12 Imaams who are:
 - Born infallible.
 - Divinely appointed by Allah
 - Knowers of the unseen
 - Knowers of whatever occurred in the past and whatever is still to occur in the future, and nothing is concealed from them. They believe that the Imaams possess all the knowledge granted to angels and Messengers.

Shias believe that the repentance of Sayyeduna Aadam **عَلَيْهِ السَّلَامُ** was accepted through the medium of the 12 Imaams.

2. Khomeini writes:

"Of the fundamentals of our religion, is the belief that our Imaams have a praised status which cannot be reached by any lofty angel or Messenger."

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3. Another Shia narration states:

"There is a spirit greater than Jibra'eel and Mika'eel with the 12 Imaams which inspires them. This spirit does not come to any Messenger besides Sayyeduna Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

A fourth of the very many reasons is given by Moulana Yusuf Ludhiyanwi رَحْمَةُ اللهِ عَلَيْهِ wrote:

“Ponder for a moment! On one side, between Sayyeduna ‘Eesa عَلَيْهِ السَّلَام and Sayyeduna Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ there is a gap of approximately six centuries in which there was no spiritual guide sent by Allah. On the other hand, according to the Shias, as soon as Sayyeduna Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, Allah created an Imaam who has the authority to legislate and cancel out previous rulings as he wishes. Not one, but twelve Imaams of this nature. When two and a half centuries passed then this chain (of Imaams) suddenly stopped. The twelfth Imaam was made to disappear from the age of two.

Can a person who has faith and belief in Nubuwwah, and according to that faith, believes that Islamic laws and rulings are to stay and shine until the last day, cope with this doctrine of Imaamah for a single moment? Most certainly not! This doctrine of Imaamah is a conspiracy against the eternity and finality of Islam. This is the very reason that right from the very first day, till Mirza Ghulam Ahmad Qadiyani, whosoever claimed Nubuwwah borrowed their views from this doctrine of Imaamah.

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This doctrine in itself is incorrect. For this reason, the Shias could not hold up the weight of this belief for too much of a time, so, instead, they cut the chain at the twelfth Imaam and claimed he exists in a cave called surra man ra'a. From the time he vanished till today, eleven and a half centuries have passed but no one is aware of this Imaam's traces or his state."

The punishment of the Qabr is true for all Kuffaar. Are there any categories for them? No, there is no category. This is extreme; this is death. All of them are disbelievers. Whether they are extreme or disbelievers.

There is no Hadeeth, or a saying from an 'Aalim, or Sheikh that states that the disbelievers will receive a little shade under Allah سُبْحَانَهُ وَتَعَالَى's Arsh on the Day of Judgment. Death is not a joke; it is serious.

When we call them disbelievers, we must pay attention to who we call. Are all Qadianis extremists? No, they are all disbelievers. When a Daarul Uloom holds a gathering, why not invite a Qadiani speaker? Can it be suggested that the Qadiani is an exceptional Qari and all he has to do is recite the Qiraat, he will only read the Qur'aan Shareef; there is nothing controversial in reciting the Qur'aan Shareef. In this way, nobody will say anything controversial if he reads the Qur'aan. This could be done without any issues. If he reads a Hadeeth, he should also do so without any issues as long as we accept him as a Qadiani. He would not be afforded to express any of his beliefs. He would be invited under the condition that he will only recite the Qur'aan.

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Would this be allowed? Can it be ever allowed? Can he be invited? Of course, never.

Our disagreement with all the other sects that call themselves 'Muslim,' is not based on Irtidaad (apostasy which is defined as the abandonment of Islam by a Muslim in thought, word, or deed. This includes converting to another religion, blasphemy, or any action that implies unbelief), or extremism; our disagreement with the Qadianis, Shias and the like is based on belief and disbelief. If someone is a disbeliever, will you still perform Namaaz behind him? You will not.

New and strange statements are being made by 'Ulama, and we are trying to understand what we are saying. A new discussion has started among us. Moulana Tariq Jameel propagates,

"Allah's Paradise is vast; you should not enter it alone—let others enter too!" (In reference to the Shia).

To talk about such a vast Paradise,

"Inna Lillah wa Inna Ilayhi Raji'oon" (Indeed, we belong to Allah and indeed to Him we return)!

Moulana continues telling his audience,

"Keep your heart large and let others enter too."

However, when these disbelievers will arrive for their water from the Pond of Kawthar, as the Hadeeth states,

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عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَقُولُ اللَّهُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ".

It is narrated by Sayyeduna Abu Huraira رَضِيَ اللَّهُ عَنْهُ: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Allah will say: 'Indeed, you do not know what they innovated after you.'"

[Sahih Bukhari]

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will then tell the Malaa'ika,

"Suhkan! Suhkan!"

This can be translated as "let them be" or "leave them alone," often used to indicate a dismissal of those who are insincere or hypocritical.

Will these Shia supporting 'Ulama say to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

"O Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, keep your heart open! You have such great status. Let the disbelievers come too."

Moulana Saad Kandhelvi

The disagreement between Moulana Saad Kandhelvi, and Darul Uloom Deoband, a well-known Islamic institute, revolves around significant differences in leadership and interpretation of Islamic teachings, causing a split within the Tableegh Jamaat. Here is a simplified breakdown of the conflict:

Background of the Conflict

Leadership Disputes

The conflict started due to differences in Moulana Saad's leadership style and his interpretations of Islamic teachings. Some scholars within the Deoband tradition found his views controversial, leading to a split within the Tableegh Jamaat. One group supports Moulana Saad, while another backs Moulana Mohammad Zuhairul Hasan. This disagreement has created tension at the Nizamuddin Markaz in Delhi, the global headquarters of the Tableegh Jamaat.

Claims of Deviance

In December 2016, Darul Uloom Deoband issued a Fatwa against Moulana Saad, accusing him of disrespecting scholars and introducing unacceptable interpretations of the Qur'aan and Hadeeth. The Fatwa warned that his views deviated from mainstream Islamic thought and were not in line with the majority of scholars.

Contentious Statements

Some of Moulana Saad's public comments were considered controversial, particularly those seen as disrespectful to dependable 'Ulama. His preference for certain Hadeeth collections over others during campaign work was also criticized.

Key Events

Fatwa Issuance

The Fatwa from Darul Uloom Deoband was the result of growing concerns about Moulana Saad's leadership and teachings. 'Ulama had made multiple complaints about his public discourses, which prompted the Fatwa.

Attempts at Mediation

Darul Uloom Deoband made efforts to mediate between the two factions within the Tableegh Jamaat, but these efforts failed. The institute was concerned that students could get caught up in the conflict between the two groups.

Rujoo (Retraction) Attempts

Moulana Saad attempted to retract some of his controversial statements under pressure from Deoband scholars. However, his retraction was seen as insufficient since he continued making divisive remarks afterward.

Ongoing Division

The conflict between Moulana Saad Kandhelvi and Darul Uloom Deoband highlights deeper ideological differences within the Tableegh Jamaat regarding leadership, the interpretation of Islamic texts, and respect for traditional scholarship. This ongoing division presents challenges to the Tableegh Jamaat's unity and its efforts to reach Muslims worldwide.

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Why?

These are 'Ulama, they studied at great Daarul Uloom, why would they leave the straight and narrow path and opt to go 'off the beaten track?'

Sometimes, as explained in the Introduction above, it is some sort of a mistake that become mistakes when an 'Aalim experiences 'Zallatul Aqdaam,' which refers to 'Ulama who lose their way, showing that even the best among us can make mistakes. This can cause misguidance for their followers and harm their Imaan too.

Also, as explained above, sadly, we live in a time when Islam is under attack from every direction. What is more alarming is that many Muslims who are aware of these challenges remain indifferent?

Another reason is that governments adopt a course of action of 'Ulama because they know very well that if they give any directive to the Muslim community, the Muslim community will not easily accept and may entirely reject their proposals, especially regarding matters which will affect their Deen. Their strategy is to then enlist 'Ulama who will advise or instruct the people on behalf of the government. Such 'Ulama are themselves convinced that the state's undertakings and ventures are to make Deen easy for the Muslims.

Also there has always been an anti-Muslim agenda plotted by the enemies of Islam. They adopt means to secretly access our phones and monitor every part of our lives. They carefully

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watch our messages, conversations, and interactions with others. Through this intrusive spying, they look for weaknesses in scholars, such as desires for wealth, fame, or struggles in personal relationships. Once they find these vulnerabilities, they take advantage of them by using others—often Muslims—to approach the scholars and manipulate them under the guise of seeking help. Sometimes, unfortunately ‘Ulama are bought off by governments and the anti-Muslim agenda forces. A new Fitnah (trial) has rooted itself among very many ‘Ulama, and that is the Fitnah of earning big money by becoming YouTube and television ‘evangelists.’ The money they earn from these platforms are mind boggling.

Islamicizing Televangelism

In another article passed forward by Mufti Abdullah Moolla Sahib, titled, ‘What is Televangelism?’ The following was extracted.

Televangelism is when religious leaders preach on TV, trying to convert people to Christianity and ask for donations for their religious causes.

Islam's Teachings

Muslims believe that the teachings of Rasoolullah ﷺ are true, and these teachings are becoming clearer as we approach the end of times. Islam teaches strict Tawheed (monotheism), the finality of Messengership, and belief in the Aakhirah. There is no room in Islam for mixing beliefs like monotheism with polytheism. Rasoolullah ﷺ also warned that Muslims

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would eventually follow the same mistakes as previous nations, and this should be avoided.

Televangelism in Christianity

Televangelism started with Protestant Christianity. Protestants broke away from Catholicism, seeking freedom from the control of the Church. They used TV to spread their religious message.

The Modern 'Ulama and some modern Muslim leaders are using televangelism in a comparable way, but with an "Islamic" twist. Like Protestant leaders, they are challenging traditional Islamic teachings. However, in Islam, the ultimate authority lies with the Qur'aan and the teachings of Rasoolullah ﷺ, not with any human being, even if they are religious scholars.

Christian Zionism and Muslim Zionism

Christian Zionism began in the 16th and 17th centuries when Protestants started to support the Jewish cause. This was a substantial change from their previous hostility toward Jews. The article suggests that some Muslims today are being influenced to support Zionism, especially through interfaith efforts and the Baha'i religion, which promotes religious unity.

Muslim Televangelism and Zionism

The article claims that some Muslim televangelists are unknowingly supporting Zionism. Like their Christian counterparts, these televangelists focus on flashy TV programs and big donations, while watering down the true message of Islam. The article argues that these televangelists are helping to promote the Zionist cause, intentionally or unintentionally.

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From Mega Churches to Mega Masaajid, Christian televangelists often run huge churches, asking for millions in donations. The article compares this to "mega Masaajid" led by Muslim televangelists, who misuse their popularity to spread ideas that go against traditional Islam. They promote practices that are forbidden in Islam, such as mixing with non-Muslims and indulging in sinful behavior, all while making a lot of money from their followers.

Conclusion

The article ends with a warning to Muslims about modern televangelists who misrepresent Islam. These leaders are seen as betraying the true teachings of Islam by promoting ideas that go against the Qur'aan and Hadeeth. The message is clear: Muslims must be careful and stick to the true teachings of Islam, avoiding the harmful influence of these modern trends.

What Do YouTube and Televangelist Ulama Earn?

A few decades ago, 'Ulama lived simple, humble lives focused solely on their religious duties. But today, many of them seem to lead luxurious lifestyles, which raises questions. How can a Mufti who once couldn't afford a motorcycle now drive expensive cars? How can an Imaam of a small Masjid now own properties in Europe, the UK, and Canada?

Take Maulana Tariq Jameel, for example. He is a well-known Islamic figure, ranked among the top 500 influential personalities in the Muslim world. His primary income now comes from his YouTube channel, which he started in 2017.

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With over eight million subscribers and 700 million views, his monthly earnings from YouTube are estimated to be between one to one and a half million rupees. Additionally, he has a clothing brand and owns luxurious properties and cars. He has even received awards for his religious services, becoming an international celebrity.

Next, there's Mufti Tariq Masood. He has two YouTube channels with millions of subscribers. His monthly income from these platforms is estimated to be around twenty to twenty-five lakh rupees (R 200 000.00 to R 250 000.00 Rupees). He is Hafidhahullaah Hafidhahullaah He also owns an expensive car worth 1.5 crore (million) rupees.

Dr. Tahir-ul-Qadri's story is another example. Starting in the 1980s, his religious movement, Minhaj-ul-Qur'an, grew rapidly, and so did his wealth. His assets now include numerous properties in expensive cities like London, Toronto, and Paris. He even owns a two-billion-rupee property in London and uses luxury vehicles, including bulletproof Land Cruisers. Recently, Pakistan's tax authorities raised questions about his finances, with reports suggesting suspicious money trails.

Another instance, Engineer Muhammad Ali, a 'self-taught' 'Islamic scholar,' has his own YouTube channel having 2.8 million subscribers and generating 1.5 to 2 million rupees monthly. He doesn't claim to be part of any particular religious group and focuses solely on preaching the Qur'aan and Sunnah despite not being an 'Aalim and not knowing basic sarf and nahw.

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The contrast between these figures—those who use money to spread religion and those who profit from it—shows different attitudes. Some justify their earnings, claiming they use the funds for charitable purposes, like supporting madrasahs. However, using platforms like YouTube, which may be seen as haraam (forbidden), raises questions about the legitimacy of their earnings and the impact on their teachings. Photography and videos are haraam, and sponsoring madrasahs with money earned from YouTube viewership is equivalent to winning a lottery and donating the money in part or in full to a Madrassah. Where will the barakaat and anwaraat of Imaan and Tawheed be derived from such funding?

In the end, it's important to reflect on how we support these figures, as our actions might show where we stand on these issues.

Emphasis on Protecting the Deen

Under normal circumstances, to go into this type of details is not warranted, but we are living in times that we have never experienced before, and they are extremely trying times. The 'Ulama-e-Haq stress their duty to protect Islam by openly identifying teachings that could mislead Muslims. Following the example of past 'Ulama, they urge Muslims to uphold the truth and safeguard the authenticity of Islamic teachings, avoiding ideologies that could weaken their Imaan.

The 'Ulama-e-Haq are not on a path of causing disunity in the Ummah, in fact the contrary is true. Also, there can never be unity in Deen when clear lines of Haq and Baatil are drawn. To give an example a clear case is put forth regarding Mujaddid

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Alfi Thaani (the reformer of the first century of Islam), Sheikh Ahmed Sirhindi رَحْمَةُ اللَّهِ عَلَيْهِ.

**A Test Case for All Muslims - The Narrative of Sheikh
Ahmad Sirhindi and Deen-e-Ilaahi**

This section addresses important questions about confusion, doubt, and calls for unity in the Ummah. These points can help you reflect and find clarity whenever the whispers of Shaitaan create such confusion or division. At the end of this section, you will find a series of questions that you can use to guide yourself in seeking the right path and leadership.

History shows that the true scholars of Islam ('Ulama-e-Haq) have always been committed to protecting the pure teachings of Islam. They have played a crucial role in upholding the truth during challenging times.

One such example is Jalaal-ud-Deen Muhammad Akbar, the third Mughal Emperor (1556–1605), who worked to strengthen and expand the Mughal Empire. Akbar is known for his efforts to promote 'religious tolerance,' including the creation of Deen-e-Ilahi, a new religion that combined elements of different faiths to unite his diverse empire.

However, this innovation faced strong opposition from true Islamic scholars like Sheikh Ahmed Sirhindi رَحْمَةُ اللَّهِ عَلَيْهِ, a renowned scholar and Sufi. Sheikh Ahmed Sirhindi رَحْمَةُ اللَّهِ عَلَيْهِ opposed Deen-e-Ilahi, arguing that it violated the fundamental principles of Islam. He fearlessly challenged Akbar and those scholars who

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supported his reforms, defending traditional Islamic beliefs. Recognized as the Mujaddid (reformer) of the first century of Islam, Sheikh Ahmed Sirhindi earned the title 'Mujaddid Alfi Thaani' for his efforts to revive Islamic teachings during the second millennium of the Islamic calendar. His unwavering stance highlighted the importance of preserving orthodox Islam.

This historical background raises key questions.

- Was Sheikh Ahmed Sirhindi رَحْمَةُ اللهِ عَلَيْهِ on the side of truth (Haq) or falsehood (Baatil)?
- Did he cause disunity in the Ummah?
- How firmly did he stand against falsehood?
- Who caused these religious conflicts?
- Which scholars truly followed the truth—the supporters of Akbar or Sheikh Ahmed Sirhindi رَحْمَةُ اللهِ عَلَيْهِ?
- Which scholars supported falsehood—the followers of Akbar or Sheikh Ahmed Sirhindi رَحْمَةُ اللهِ عَلَيْهِ?
- Should scholars of falsehood ('Ulama-e-Baatil) be identified and avoided to ensure success in the Hereafter?
- Did Sheikh Ahmed Sirhindi رَحْمَةُ اللهِ عَلَيْهِ meet the expectations set by Allah سُبْحَانَهُ وَتَعَالَى, Rasoolullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Qur'aan, Hadeeth, Shari'ah, and Qiyaas?
- Did his actions contribute to disunity in the Ummah?

These questions encourage us to reflect deeply on Sheikh Ahmed Sirhindi رَحْمَةُ اللهِ عَلَيْهِ's legacy and his unwavering defence of pure Islamic beliefs amidst the challenges of Akbar's religious and political innovations.

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Now consider these same questions for today's context:

- Are today's true scholars ('Ulama-e-Haq) aligned with truth (Haq) or falsehood (Baatil)?
- Are they causing disunity in the Ummah or enlightening the right path for the Ummat to take exposing the darkness of the wrong path?
- To what extent do they stand against falsehood?
- Who are the causes of today's religious conflicts? The 'Ulama-e-Haq who have a duty to guide the Ummat and show them the true and pure straight path identifying right from wrong, or the 'Ulama who have taken a stance to deviate from true Deen and introduce forbidden traits and enter into cathedrals, churches, chapels, synagogues, and the like?
- Which scholars are truly aligned with the truth—those 'Ulama who participate in interfaith events, attend churches and synagogues, align themselves with Zionists, or support agreements like the Abrahamic Accord despite the Qur'aan's warning against befriending Jews and Christians, or those who strictly adhere to Allah's commands?
- Should Ulama-e-Baatil (scholars who are rooted in falsehood) be identified and warned against to guide the Ummah towards a successful Hereafter?
- Are today's true scholars fulfilling their responsibilities as prescribed by Allah ﷻ, Rasoolullaah ﷺ, the Qur'aan, Hadeeth, Shari'ah, and Qiyaas?
- Are today's 'Ulama of truth causing disunity in the Ummah?

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These questions challenge us to examine the role and actions of contemporary scholars and their alignment with the principles of Islam.

A Call to the Ummah: Choose Your Leaders Wisely

This situation calls on Muslims to reflect on their Deen, choose their sources of guidance carefully, and stay vigilant about teachings that align with authentic Islamic principles.

Muslims must wake up and recognize the serious danger posed by certain 'Ulama who lead them away from the true path of Islam. It is crucial to follow only those 'Ulama who uphold pure and pristine teachings, grounded in the Qur'aan and Sunnah.

The consequences of blindly following misguided 'Ulama can be dire, leading to an eternal doom in the Akhirah. We cannot afford to be misled by those who twist the teachings of Islam for their own agendas. Instead, we must seek out knowledgeable and trustworthy scholars who promote authentic Islamic principles. The future of our Deen and the well-being of our Ummah depend on our ability to recognize truth from falsehood.

Let us commit to following only those who guide us toward righteousness and protect us from the pitfalls of ignorance and deviation.

Concluding Advice

Enemies of Islam know that Muslims follow the 'Ulama (their religious scholars), so they influence chosen 'Ulama whom they know are weak links to pristine Islam to spread false ideas that are suited to their plans. The Ummah needs to know who their leaders are and what their Aqaa'id (beliefs) are, as their Imaan is at stake. Contrary to these 'Ulama are 'ulama who are dedicated to protecting the true teachings of Islam and are obliged to challenge them.

As explained in the Hadeeth, when we forget about Allah **سُبْحَانَهُ وَتَعَالَى** and become careless, Shaitaan takes the chance to fill our hearts with his evil whispers.

Our Imaan is the essence of our existence and who we are. As the Hadeeth teaches, it is the key to entering Jannah (Paradise). Losing it, may Allah **سُبْحَانَهُ وَتَعَالَى** protect us, would lead to Jahannam (Hellfire). That is why we must always stay alert and protect our Deen from the many subtle ways Shaitaan tries to weaken it through Islam's enemies. If 'Ulama are susceptible and fall for the traps set for them, then the ordinary Mu'min, is much more open to be influenced – if not by the enemies of Islam, then by the very 'Ulama they follow who are influenced by our enemies.

Organizations like JUSA, UUCSA, MJC, and their ilk are also bedfellows of the Shia. Just as bad, if not worse, is their affiliation to the haraam interfaith affiliations.

In Defence of Pristine Islam: Protecting The Ummah From Those Who Mislead

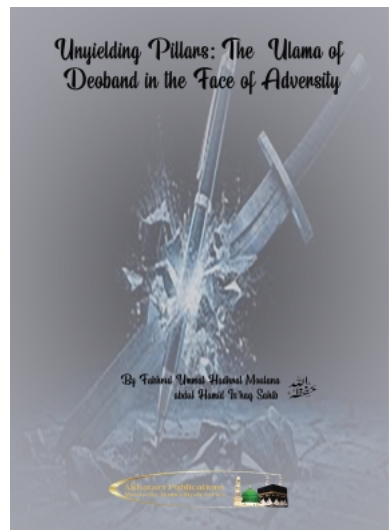
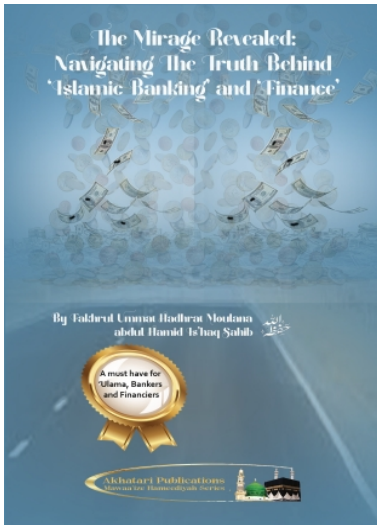
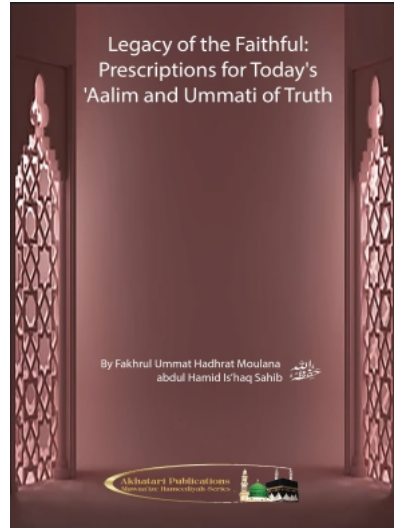
Our Deen, our Imaan is being hijacked by our own 'Ulama who have gone wayward, and they are not alone in trying to destroy our Aqaa'id (beliefs) and steal our Imaan leaving us to a doomed eternal Aakhirah.

To re-iterate, a practical step is to recite Surah Kahf—at least recite the first ten verses every morning, and the last ten verses every night, and the entire Surah on Fridays. If possible, recite the whole Surah daily for personal and family protection.

May Allah **سُبْحَانَهُ وَتَعَالَى** protect us all and grant us the Taufeeq and Hidaayat to follow that which is Haq (the truth) so that we have a successful Aakhirat.

Aameen.

Our Publications



In Defence of Pristine Islam: Protecting The Ummah From Those Who Mislead

Our Deen, our Imaan is being hijacked by our own 'Ulama who have gone wayward, and they are not alone in trying to destroy our Aqaa'id (beliefs) and steal our Imaan leaving us to a doomed eternal Aakhirah.

Enemies of Islam know that Muslims follow 'Ulama (their religious scholars), so they influence chosen 'Ulama whom they know are weak links to pristine Islam to spread false ideas that are suited to their plans. This is happening in South Africa to a great extent as well. The Ummah need to know who their leaders are and what their Aqaa'id (belief) is, as their Imaan is at stake. Some of these 'Ulama support these misguided beliefs, others— dedicated to protecting the true teachings of Islam—feel obligated to challenge them. This leads to disagreements and debates, causing confusion among ordinary Muslims, which works to the advantage of Islam's enemies.

Our Imaan is the essence of who we are. As the Hadeeth teaches, it is the key to entering Jannah (Paradise). Losing it, may Allah Subhaanahu wa Ta'aala protect us, would lead to Jahannam (Hellfire). That is why we must always stay alert and protect our Deen from the many subtle ways Shaitaan tries to weaken it through Islam's enemies.

If 'Ulama are susceptible and fall for the traps set for them, then the ordinary Mu'min is much more open to be influenced – if not by the enemies of Islam, then by the very 'Ulama they follow who was influenced by our enemies.



