

## **Wahaabi differences within!**

Many of the senior Ahle Hadith ulama of the past had major differences. You may contemplate them.

1. Shokaani Sahib and Nawaab Siddeeq Hasan Khan Sahib, who were both Ghair

muqallids, say that Jumuah salah without the khutba is valid. (Roudathun nadiyyah) Waheeduz Zamaan Sahib says that it will not be valid. (Hadiyyatul Mahdi)

2. Waheeduz Zamaan says that one has to read Ta'awwuz in every rakat. (Ibid)

Nawaab Sahib says it is masnoon at the beginning of the salah only. (Roudathun nadiyyah)

3. Nawaab Sahib says the tasbihaat in ruku and sajdah are Sunnat. Waheeduz Zamaan says it is waajib.

4. Nawaab Sahib says that it is permissible to write qibla or k'abaa (as an indicator

towards the direction of the qibla). (Alazaabul muheen)

Molwi Abdul Jaleel Sahib says its haraam.

5. Molwi Thanaa-ullah says that those who visit the graveyard are accursed.

Molwi Sharaf says that women may also visit the graveyard. (Fataawa Thanaaiyah

pg.315,316)

6. The first azaan of Jumuah is an innovation (according to some)

(According to others) it is Sunnat. (Thanaayah vol.1 pg.235 & vol.2 pg.179)

7. Molwi Thanaa-ullah says it is correct to make masah over socks.

SharfudDeen Sahib says it is incorrect to do so. (Thanaayah vol.1 pg.441)

8. The arches built in masaajid are in imitation of the Jews and the Christians.

(Thanaayah vol.1 pg. 476)

Jonaaghri says writes that it is permissible (to build these arches). (Ibid)

9. To read salah bareheaded is permissible. (Thanaaiyah pg.523)

To read salah bareheaded is a manner imitating the Christians and hypocrites.

(Fataawa Ulama-e-Ahle Hadith vol.4 pg.391)

10. The semen is pure. (Ibid)

Semen is not pure. (Ibid vol.1 pg.42)

Think carefully before you follow the Wahabi. All these names of scholars that are have been mentioned are names of Ahle Hadith and Ghair muqallid, they

all claimed to have knowledge of the Ahaadith and took from the same source, yet we find serious differences of opinion amongst them. They differed in as far as pure and impure was concerned, as far as permissible and impermissible was concerned, at the end, why was this?

All these differences mentioned are just an example for you, otherwise if one had to tell you all the rulings wherein they differed, you would get tired just reading, and if one has to collect all these rulings and put them together, it would make up a voluminous book.

[http://www.muftisays.com/blog/abu+mohammed/477\\_27-10-2010/wahaabi-differences-within%21.html](http://www.muftisays.com/blog/abu+mohammed/477_27-10-2010/wahaabi-differences-within%21.html)