

WHO ARE  
KHAWARIJ  
AND WHERE  
IS NAJD?

**Aamir Ibrahim Al-Ash'ari**

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# The Reality of Kharj'ites and their modern counterparts.

## Introduction.

In the name of Allah, Most Gracious, Most Merciful.

Direct Salutations be upon Leader of Prophets, Sayyiduna wa  
Shafi'iana Muhammad (Peace and Blessings be upon him)

This following book shall be based on Qur'an, Sunnah, and verdicts of Islamic scholars in regards to the world's biggest strife and Fitnah which has struck Ummah i.e. Kharj'ite (Hururiyah) cult.

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1. Who are Khawarij and their modern counterparts? (Page 8-86)
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The table of contents are kept very simple and precise so that people reading this book in order to reach truth can read conveniently.

## So who are Khawarij and their modern counterparts?

**Answer:** The Great Islamic scholar, Ibn Hajar al-Asqalani (rah) gives a short but comprehensive definition of Khawarij which is to be memorized, and we will always know how to distinguish between genuine Ahlus Sunnah wa'l Jamm'ah and the extremist Khawarij (irrespective of times)

**الخوارج فهم جمع خارجة أي طائفة، وهم قوم مبتدعون سموا  
بذلك لخروجهم عن الدين وخروجهم على خيار المسلمين**

He said: The word "Al-Khawarij" is plural of "Kharija [one who went out]" and it means "A FACTION." They are a group of (blameworthy) innovators, and are called as such (i.e. rebels) because of their leaving the religion and rebelling "AGAINST THE BEST OF THE MUSLIMS" [Fath ul Bari, Sharh Sahih ul Bukhari, Volume # 12, Page # 283]

Although I shall cite more definitions in regards to this cult but this precise definition fits on Khawarij of all times. You will notice that Khawarij not only rebel against legitimate governments but also rebel against best of scholars and Muslims who differ with them. They believe Muslim governments and Muslims have become infidels and hence waging Jihad upon them is justified.



The Khawarij are destroying mosques of Ahlus Sunnah, have destroyed the shrine of Great Prophet Jonah (a.s) and Awliya al Ikraam (saints) by calling them idol houses (Naudhobillah) and thus creating anarchy on God's earth. They always do this activity acting as splinter groups without proper backing from even their own highly revered scholars (who carry same core beliefs but cannot speak for open violence due to pressure from Governments and genuine Sunni Muslims who refute them soundly).

They are so extreme that they even declare their own scholars like Aasim al Hakeem from Saudi Arabia (whom I personally consulted) as Munafiq just because he called the terrorist Wahabi group ISIS as a rebellious group which has nothing to do with Islam.

A confusion might arise in some minds that howcome people like Aasim al Hakeem and other Wahabi scholars be included in this cult when they have openly not supported the atrocities of Khawarij killing Muslims and creating anarchy? The answer to this is that we will look at similarities in beliefs of Kharj'ites and Wahabis to ascertain for sure that they are one and the same.

**Imam Ibn Nujaym al-Hanafi (Rahimahullah) describes Khawarij as:**

"Al-Khawarij" are the group who have "Strength and Zealotry" who revolt against the (Muslims/governments) due to (self styled) interpretation. They believe (Muslims/governments) are upon falsehood, disbelief, or disobedience and thus it is necessary to fight against them. **"THEY DECLARE LAWFUL THE BLOOD AND WEALTH OF MUSLIMS"** [Ibn Nujaym in his Bahr al Ra'iq, Volume # 2, Page # 234]

Again important points are to be noted that Khawarij will indeed accumulate Strength and Zealotry in order to revolt against Muslims and our governments. After doing so they will start killing Muslims and consider their wealth (and other sources prove that even women) to be legal upon themselves.

O Dear Muslims, before we go towards Qur'an and Sunnah in order to prove Islam to be a peaceful and caring religion, we need to be sure in our minds that there is "NO SUCH THING AS JIHAD UPON MUSLIMS" whether the Muslims are extremely sinful or corrupt. No group can wage Jihad on Muslim nations assuming itself to be on haqq (truth) or self assumed Caliphs upon earth. We know that Wahabis snatched control of Haramayn Shareefayn from Ottomon Sultanate through force and by killing Muslims in great numbers. We also know for sure that Saudi government is corrupt which is a legacy of tyrant Ibn Saud and fanatical religious ideology of Muhammad bin Abdul Wahab, but this does not give any party from the Ahlus Sunnah

wa'l Jamm'ah the right to make up a group of rebels to fight against them. They can be only fought if Muslims in majority all over the world agree along with constitutions and law that Jihad is to be waged on Saudi Arabia as the leaders have become disbelievers who stop Muslims from Hajj and performing prayers (which is not the case). Please note that peaceful protests without harming people or taking the corrupt leaders to court of law will not count as Khurooj (rebellion).

Due to this modest viewpoint of Ahlus Sunnah and we not declaring Jihad on Muslims, unfortunately we are sometimes a hidden voice in many parts of the world. Remember Wahabism with all its violence, open beheadings (whether of Muslims or non-Muslims under their fake Caliphates), mainstream media showing them often to defame Islam, mass circulation of Saudi funded literature and other such reasons have become too vocal and many times people in their ignorance assume them to be on truth.

Let us now come towards overwhelming proofs from Qur'an and Sunnah in regards to Khawarij.

### **Proof # 1 from Qur'an**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا  
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ  
أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۗ إِن كُنْتُمْ تَعْقِلُونَ -

Qur'an states: O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. "HATRED HAS ALREADY APPEARED FROM THEIR MOUTHS, AND WHAT THEIR BREASTS CONCEAL IS GREATER" We have certainly made clear to you the signs, if you will use reason. [3:118]

This glorious verse of Qur'an outlines how terrorists work against Muslim Ummah. They only want to corrupt us, they want our ruin, hatred comes from their mouths and their hearts conceal bigger evil. All of this fits on Khawarij and modern day terrorists of today. Time is now ripe and we should not be shy to call them with the exact name they are renowned in especially the Arab world i.e. Wahabiyoon/Salafiyoon.

Imam Jalal ud din Suyuti (rah) says in his Tafseer under this verse:

وأخرج ابن أبي حاتم والطبراني بسند جيد عن حميد بن مهران  
المالكي الخياط قال: سألت أبا غالب عن قوله { يا أيها الذين  
آمنوا لا تتخذوا بطانة من دونكم... } الآية قال " حدثني أبو  
أمامة عن رسول الله صلى الله عليه وسلم: أنه قال: هم  
الخوارج."

Translation: Ibn Abi Hatim and Imam at-Tabrani narrate "WITH STRONG CHAIN" from Hameed bin Mahran al-Maliki that he asked Abu Ghalib (RA) about (this verse), he said: Abu Umama (RA) narrated from Prophet (Peace be upon him) that he said: **They are "Khawarij"** [Tafseer Dur ul Munthoor under 3:118, also see Ibn Abi Hatim al Razi, Tafsir al Qur'an al Azeem (3/742)]

Note: This verse is also regarding the war mongering Pagans, Jews, and Christians who create strife in world and we know very well that in current situation that USA, Zionist Israel, and Pagan Hindu establishment in India are strongly funding the terrorists to destabilize Muslim countries. Pakistani Army and armies of Muslim

nations are fighting these Khawarij and they confirm that terrorists are provided with weapons and funding from USA, Israel, and India.

### Proof # 2 from Qur'an

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ  
وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ  
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ  
إِلَّا أُولُو الْأَلْبَابِ -

Translation: He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, **and others are allegorical; then as for those in whose hearts there is perversity** they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding. [Shakir: Surah Aali Imraan (3:7)]

We Ahlus Sunnah wa'l Jamm'ah have been refuting Wahabis since a long time from this glorious verse of Qur'an. The

Wahabis take literal meanings of Mutashabihaat and have very obnoxious beliefs in regards to Sifaat of Allah. We have talked in detail regarding Sifaat of Allah at a separate article which you can read here:

<http://www.aclus-sunna.com> [Article Istawa (Establissement) and Nazul (Descent)]

Over here our motive is to prove "People with disease in heart" to be Kharj'ite.

In explanation of this verse Ibn Kathir (rah) says:

قال: سمعت أبا أمامة يحدث عن النبي صلى الله عليه وسلم في قوله تعالى: {فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ} قال «هم الخوارج». وفي قوله تعالى: {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ} قال «هم الخوارج» وقد رواه ابن مردويه من غير وجه، عن أبي غالب. عن أبي أمامة مرفوعاً فذكره، وهذا الحديث أقل أقسامه أن يكون موقوفاً من كلام الصحابي، ومعناه صحيح، فإن أول بدعة وقعت في الإسلام فتنة الخوارج، وكان مبدؤهم بسبب الدنيا حين قسم النبي صلى الله عليه وسلم غنائم

**حنين، فكأنهم رأوا في عقولهم الفاسدة أنه لم يعدل في القسمة،  
ففاجئوه بهذه المقالة، فقال قائلهم وهو ذو الخويصرة بقر الله  
خاصرته : اعدل فإنك لم تعدل**

Translation: Abu Umama (RA) narrates hadith from Prophet (Peace be upon him) that the word of Allah {As for those in whose hearts there is perversity they follow the part of it which is allegorical} "THESE ARE THE KHAWARIJ" and Allah Ta'ala said: {On the Day [some] faces will turn white and [some] faces will turn black... (Qur'an 3:106)} "THESE ARE KHAWARIJ" ..Abu Umama narrated it in Marfu form, this hadith is in categories of Mawquf and is talk of Sahabi but the meaning is correct. "THE FIRST BIDAHA IN ISLAM WAS STRIFE OF KHAWARIJ" (Then Ibn Katheer mentions long hadith about Dhul-Khawsira at-Tameemi the first Kharj'ite and how he disrespected Prophet. We will mention that hadith in detail in hadith section) [Tafseer Ibn Katheer under Surah Aali Imraan Verse # 7]

Many other Mufasireen also applied this to Khawarij, See Ibn Abi Hatim ar-Razi in his Tafsir al Qur'an al Azeem (2/594). Imam al-Khazin in his Lubab al-Ta'wil (1/217).



There is also a long hadith which calls Khawarij as "DOGS OF HELL FIRE" which we shall mention in the Hadith section of this chapter.

### Proof # 3 from Qur'an

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ -

Qur'an states: Indeed, the penalty for those who wage war against Allah and His Messenger **"AND STRIVE UPON EARTH [TO CAUSE] CORRUPTION"** is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment [5:33]

In Tafsir of this verse Ibn Jarir at-Tabri (rah) narrates:

الآية قال ابن أبي طلحة عن ابن عباس في قوله: {إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ} من شهر السلاح في قبة الإسلام،

وأخاف السبيل ثم ظفر به وقدر عليه فإمام المسلمين فيه  
بالخيار إن شاء قتله وإن شاء صلبه، وإن شاء قطع يده ورجله

Ibn Abbas (RA) said: **Whosoever takes up arms against the Muslims** and spreads fear on the roads and is absiquently apprehended and caught, his fate is at the discretion of the Imam (ruler) of Muslims whether he decides to kill him or decides to "CRUCIFY HIM" or cut off his hands and feet from opposite sides. [Tafsir at-Tabri (6/214,) Ibn Katheer in his Tafsir (2/51)]

This is also mentioned by Sa'eed bin Musayb the leading Tabi'i, Mujahid, Ata, Hasan al Basri, and others, so it is a clear explanation of this verse that waging war upon Allah and Prophet is fulfilled even by waging war on Muslims and killing them due to false ideology or to establish self assumed Caliphate as Khawarij perceive.

Wahabis/Khawarij should fear such a severe punishment. If they do not fear Shariah on earth then Indeed Allah will give them far severe punishment in hell fire.

The important parts to note in this verse are:

a) Those who wage war against Allah

The ideology of modern day Khawarij/Wahabis is that Allah has "PLURAL SHINS/LEGS" and other body parts [See footnote in Muhsin Khan's translation of Noble Qur'an under 3:73 Published from Saudi Arabia], they forged Tafsir Ibn Kathir under 7:54 by saying we take apparent meaning of Istawa (establishment) of Allah, whereas Ibn Kathir is actually denying the apparent meaning in the passage. That Allah has a literal shadow (See Bin Baaz crusader's fatwa here: <http://www.binbaz.org.sa/mat/4234>), that Allah does literal Running/Jogging [See Ibn Uthaymeen al-Wahabi's Aqida section of his Fatawa (Pg. 112) and this is also mentioned in Lajna (3/196)] and such anthropomorphic beliefs. Some also believed that "Allah is capable of doing bad acts as that makes him superior to creation [See Ismail Dhelvi al-Wahabi in Yak Rozi, Page # 217, followed by sympathetic towards Wahabism Rasheed Ahmed Gangohi in Fatawa Rashidiyyah where he tried to assert that Allah can lie (1/19)]," this and similar beliefs by them is their declaration of war upon Allah.

b) War upon Prophet (Peace be upon him)

In this regard the modern day Khawarij (i.e. Wahabis) have highly disrespectful and obnoxious beliefs, such as the Prophet is intermingled with dust [Fabrication to a hadith done by Ismail Dhelvi in Taqwiyyatul Imaan. Page # 42] and has nothing

to do with us anymore as he is dead, whereas Ahlus Sunnah believes from Qur'an and Sunnah that Anbiya are alive "IN THEIR GRAVES" and "PRAYING." For proofs on Hayat of Anbiya see Qur'an 2:154, Qur'an 3:169, along with unadultrated Tafsir Ibn Kathir under 30:52, see Qur'an 45:21, see Sahih Muslim Hadith # 2375 about Musa alayh salam seen praying in his grave, see Musnad Abu Ya'la with Sahih Isnad, Volume No.6, Page No. 147, Hadith No. 3428 which proves Prophets are alive in their graves and praying. See Sahih Muslim Book 1, Hadith 319 (Kitaab ul Imaan) along with Sharh Sahih Muslim of an-Nawawi having the very first answer from Qadhi Iyaadh that Prophets still do Hajj. Plus many more proofs

They believe Prophet cannot hear us at all whether at his grave or from far whereas authentic hadiths prove he indeed does, see for example the "SAHIH" hadith which states: Narrated by Abu Hurayra (RA) that the Prophet (Peace be upon him) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting. [Sunnan Abu Dawud Hadith Book 10, Hadith 2036 with "Good" chain] and many more.

His intercession is either Shirk or Bidah, whereas authentic hadiths directly from Prophet and from Tawatur prove his intercession, hence the modern day Khawarij are directly accusing the Prophet of Shirk or Bidah without realizing. See

for example Qur'an 4:64 along with Imam an-Nawawi's Al-Majmu', Volume No. 8, Page No. 274 in regards to this verse, see Qur'an 5:35 along with explanation of Ibn Muflih al-Hanbli's al-Furu (2/159), Qur'an 2:248 along with Tafsir al-Jalalyn. Also see Sahih Muslim Hadith # 5149 (Online version), see Sunnan Ibn Majah, Hadith # 1385 in the book of "Establishing the Prayer and the Sunnah Regarding Them" Chapter of "SALAAT AL HAJAH" and many more verses and Sahih hadiths.

They believe he was like ordinary human beings, whereas Qur'an proves that he received revelation in the same verse (18:110) which Wahabis misuse, now it is refutation of those who say he is like us, if they persist then they should claim to be receiving revelation as well, plus the Prophet is Rehmat al lil Alameen (see Qur'an 21:107) which nobody else could be, he is called Khatam an Nabiyeen (see Qur'an 33:40) again something superior to even previous Prophets, he is both Nur and Bashr (see Qur'an 5:15, Qura'n 24:35 with Tafsir at Tabri which explains that parable of Allah's Nur is Nur of Prophet, Qur'an 33:46 and many more verses and hadiths). He went on miraculous Mi'raaj journey and saw Allah (see Qur'an 53:7-22 along with Tafsir of Ibn Jawzi called Za'd al Maseer where he proves from Sahih Bukhari and Muslim that Prophet saw Allah for sure) and many more noble attributes which distinguishes him from ordinary humans, plus in many Sahih hadiths of

Bukhari and Muslim the Prophet said: " Ayokum Misli" i.e. Who amongst you is like me? (See Sahih Bukhari: Vol. 9, Book 90, Hadith 348). Hadith also proves that his sweat had best fragrance (See Jami' at-Tirmidhi Book 27, Hadith 2147 with Sahih Chain) and he has many more attributes which prove that he is not like ordinary human beings.

The modern day Khawarij believe that he did not know of Unseen at all whereas Qur'an and Sunnah prove his immense knowledge of Unseen and future events, see for example Qur'an 81:24, Qur'an 3:179, Qur'an 72:26-27, Qur'an 4:113, Qur'an 6:75, Qur'an 16:89 and many more verses and Hadiths of Sahih Bukhari and Sahih Muslim, one reference of Bukhari is Volume 8, Book 77, Number 601, another reference is Volume 2, Book 23, Number 428, another is Sahih Bukhari Volume 5, Book 57, Number 24 and many more. We know Wahabis love to find faults in Prophet whereas we should always remember that genuine Ahlus Sunnah study Qur'an and Sunnah to uplift the status of Prophet while believing he is "ABD-ULLAH" whereas Wahabis always spend days and nights to somehow find his faults, decision is yours who is right? Also refer to Qadhi Iyaadh's Ash-Shifa where he made a whole chapter with title: Chapter regarding grant of Ghuyub (Unseen) to Prophet (Peace be upon him) and of things which have to happen in future (See Ash'Shifa Volume No.1, Page No. 206 where he narrated over 50 hadiths which prove Ilm ul Ghayb of Prophet)

Ibn Taymiyyah the guru of Salafis said Prophets can commit minor and major sins, whereas deep understanding of Qur'an and Sunnah prove that he along with all Prophets are Ma'soom i.e. infallible. See Qur'an 68:4, Qur'an 20:105, See Sahih Bukhari Volume 6, Book 60, Number 260 and many more proofs.

They believe it is haram to travel for visiting his grave with the intention to visit it (Ibn Taymiyyah al Mujasmi championed this belief and Wahabis till today follow it blindly), they say one should turn his back towards his grave (Modern day Khawarij standing at grave of Prophet even are strict to get this implemented).

They believe his grave should be flattened and shrine toppled (championed by leading Mufti from modern day Khawarij i.e. Nasir ud Dhalalah Albani) and not to forget that his grave is the biggest idol in this Ummah Naudhobillah, such disgusting beliefs of Khawarij is a testimony of their war upon the Messenger of Allah.

See our article in response to Salafis here: <http://www.ahlus-sunna.com> (Article: Analysis on visiting the Grave of Prophet)

c) This verse mentions the trait of fitnah creating disbelievers and also Khawarij as: (they) strive upon earth [to cause] corruption

Remember the word used in Arabic is “Fasaad” and every time Israel/America and their agents i.e. Wahabiyoons wage their Baatil Jihad on Muslim Ummah (with funding from Saudi Arabia) they always make Fasaad on earth by destroying mosques, shrines, heritage, burning Qur'an while bombing places, and etc...

d) They be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land.

I used to wonder in past why such a harsh punishment for such rebels? But now after seeing on Media the atrocities of Wahabis/Khawarij it is absolutely clear to me that these Barbarians deserve such a severe punishment. If Wahabis show that governments are oppressing them or killing them then be sure in your minds that Wahabis are proving themselves wrong by showing oppression upon themselves because Qur'an itself orders such a punishment on Khawarij.



Proof # 4 from Qur'an

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ  
بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ  
سُوءُ الدَّارِ

Qur'an states: And those who spread corruption on the earth,  
"FOR THEM IS THE CURSE" and worst abode. [13:25]

In Tafsir of this verse Imam al-Qurtubi (rah) said:

قال سعد بن أبي وقاص: والله الذي لا إله إلا هو إنهم  
الْحَرُورِيَّة

Sayyiduna Sa'd bin Abi Waqqas (RA) said: By the One besides  
whom there is no other god (worthy of worship), "THESE ARE  
THE HURURIYYAH [KHAWARIJ] [Tafseer al Qurtubi  
(9/314)]

Allama Abu Hafs al-Hanbli (rah) states: As for Allah's  
statement "And those who spread corruption on the earth" this  
is either by inviting to something other than God's religion or

"COMITTING OPRESSION, SUCH AS TAKING LIVES, DESTROYING WEALTH AND LAYING WASTE THE LAND"  
[Abu Hafs al Hanbli in al-Lubab fi 'ulum al Kitab (9/425)]

If we look at atrocities committed by Khawarij in the name of Islam or Jihaad we will find them doing exactly as mentioned in this verse and commentary of it. This verse is also a refutation of people like Yazeed bin Mu'awiya regarding whom Salafis are confused, many Salafis consider him their role model & Ameer-ul-Momineen, they even say Radhi Allah Anho with his name like Zakir Naik did and Kafayat Ullah Sanabli a Wahabi from India wrote a complete book in defence of Yazid, whereas very few like Zubayr Ali Zai and Umar Siddiq have refuted Yazeed.

Proof # 5 from Qur'an (Khawarij will assume to be on Haqq but  
Qur'an calls them wrong)

Qur'an states: Say: Shall we inform you of those who are the **"GREATEST LOSERS"** with respect to their deeds? It is those whose entire struggle is wasted in the life of this world, **"BUT THEY PRESUME THEY ARE DOING GOOD"**  
[18:103-104]

In Tafseer at-Tabri it is proven that these verses are in regards

to people of the Book. However he showed another great Tafseer with direct proof from Sayyiduna Ali (RA) as:

حدثنا محمد بن بشار، قال: ثنا يحيى، عن سفيان بن سلمة،  
عن سلمة بن كهيل، عن أبي الطفيل، قال: سأل عبد الله بن  
الكوّاء علياً عن قوله: **قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً** قال:  
**أنتم يا أهل حروراء.**

Translation: When Ibn al-Kawa asked Sayyiduna Ali (RA) about these losers, Sayyiduna Ali (RA) replied: It is you O people of Hurrura [See Tafseer at-Tabri (16/33-34)]

Another chain says:

حدثني يونس، قال: أخبرنا ابن وهب، قال: ثنا يحيى بن أيوب،  
عن أبي صخر، عن أبي معاوية البجلي، عن أبي الصهباء  
البكري، عن علي بن أبي طالب، أن ابن الكوّاء سأله، عن  
قول الله عزّ وجلّ: **هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً** فقال عليّ:  
**أنت وأصحابك.**

Translation: When Ibn al-Kawa (Kharj'ite) asked Sayyiduna Ali (RA) about Allah's saying "these are the losers" Sayyiduna Ali (RA) replied: You and your companions. [ibid]

Hence Khawarij and their ilk like Wahabis of today are all included. No matter how cleverly they claim to be following Qur'an and Sunnah but in reality Allah has proven them as Losers and delusional people who "ASSUME TO BE DOING GOOD"

Proof # 6 & 7 from Qur'an

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ  
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

Qur'an states: And when it is said to them, "DO NOT SPREAD CORRUPTION ON THE EARTH" they say "WE ARE ONLY REFORMERS" Beware it is they who truly spread corruption although they perceive it not [2:11-12]

This verse refers to violent non-Muslims such as Zionist Jews, you will notice Israel and Modern Media doing exactly as this verse tells about them. The Khawarij are also their agents.

Qur'an also states:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ  
عَلِيمٌ بِمَا يَصْنَعُونَ

Translation: **Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)?** Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do! [Pickthall translation: 35:8]

Abu Hafs al Hanbli said: Qatada said: Amongst them are the Kharji'ites who declare lawful the blood and wealth of Muslims [Abi Hafs al Hanbli in al Lubab fi ulum al-Kitab (13/175)]

We will always notice that Wahabis/Khawarij will say to people as if they are forbidding evil and ordering good but in reality they are the major fitnah creators on this earth. They

misinterpret Qur'an, they accuse Majority of Muslims to be Mushrikeen as Muhammad bin Abdul Wahab at-Tameemi al-Najdi al Kharji believed and since then Wahabis have been enforcing their Baatil ideology upon Muslims across the globe.

They are heavily funded by monarchs in Saudi Arabia and they are very vocal about their beliefs. Due to this many unaware women and children are mostly attracted to this sick ideology and they do not realize that it is far better to remain misguided in worldly matters rather than becoming a Wahabi and ruin their Akhiraah forever by disrespecting Allah and his Noble Apostle (Peace be upon him).

Now let us come towards overwhelming hadiths which are about Khawarij and their modern counterparts. After reading these hadiths you will see how Wahabis have exactly same concepts like that of Khawarij.

Hadith # 1 (Athar from Ibn Umar RA which is very important to understand)

باب قتل الخوارج والملحدین بعد إقامة الحجة عليهم  
وقول الله تعالى

وما كان الله ليضل قوما بعد إذ هداهم حتى يبين لهم ما  
يتقون

وكان ابن عمر يراهم شرار خلق الله وقال إنهم انطلقوا إلى  
آيات نزلت في الكفار فجعلوها على المؤمنين

**Translation:** Chapter about "KILLING THE KHAWARIJ AND HERETICS" after confirming proof upon them:

Imam Bukhari mentions verse of Qur'an: Allah T'ala said: And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)-for Allah hath knowledge of all things. (9:115)

Bukhari relates from 'Abdullah ibn 'Umar (ra) that he considered (the Khawarij) as the worst beings in creation, and he said: **They went toward verses which were revealed about the disbelievers and applied them to the Believers.** [Sahih Bukhari, Book of Apostates (88<sup>th</sup> Book in Muhsin Khan's translation), 6th Chapter of Killing al-Khawarij and Mulhidun, Before Hadith: Vol. 9, Book 84, Hadith 64. Please Note: Muhsin Khan has wrongly translated this report. You will not find the translation in online version, but it is there in hard copy version]

Please read the beautiful verse which Wahabis grossly contradict and oppose in order to declare majority of Muslims as Mushrikeen. Then read the Sahih Athar which proves that Wahabis use exactly the same approach of Khawarij i.e. they use verses revealed about disbelievers/Idols and apply them upon Muslims. The Wahabis are known to have even applied those verses on Sayyiduna Muhammad (Peace be upon him) in order to deny the Ahlus Sunnah legitimate concepts of Tawassul and Sama al-Mawta.

Many times Wahabis are so stubborn that they say that the above Athar is not present in Sahih Bukhari. They say this due to some English translations of Sahih Bukhari present online which does not include chapter titles. Some even call it weak when they are left with no escape route.

Hence it is important to quote the detailed commentary over this Athar from Fath ul Bari by Ibn Hajr al Asqalani (rah). He states:

وصله الطبري في مسند علي من تهذيب الآثار من طريق  
بكير بن عبد الله بن الأشج أنه سأل نافعاً كيف كان رأي ابن  
عمر في الحرورية؟ قال: كان يراهم شرار خلق الله،  
انطلقوا إلى آيات الكفار فجعلوها في المؤمنين. قلت: وسنده



صحيح , وقد ثبت في الحديث الصحيح المرفوع عند مسلم من حديث أبي ذر في وصف الخوارج " هم شرار الخلق والخليقة " وعند أحمد بسند جيد عن أنس مرفوعا مثله , وعند البزار من طريق الشعبي عن مسروق عن عائشة قالت " ذكر رسول الله صلى الله عليه وسلم الخوارج فقال : هم شرار أمتي يقتلهم خيار أمتي " وسنده حسن

**Translation:** Imam at-Tabri (rah) has mentioned it in Musnad of Ali with the chain of Bakeer bin Abdullah in Tahdhib al Athaar, He asked Nafi' that what was the opinion of Ibn Umar (ra) **regarding Haruriya (Khawarij), he replied that he (Ibn Umar) used to consider them worst creations of Allah because they applied verses revealed for disbelievers on believers.**

**(Imam Ibn Hajar al Asqalani) said: The sanad of this is "SAHIH"** It is also proven from the Sahih Marfu hadith of Imam Muslim which he narrated from Abu Dhar (ra) in characteristics of Khawarij, the hadith states: They are a creation of worst kind, and Imam Ahmed has also narrated a similar hadith from Anas bin Malik (ra) with a strong chain.

Imam al-Bazzar (rah) has narrated it from Aisha (ra) who narrates from Prophet (Peace be upon him) that he said: They will be the worst of my ummah and they will be killed by the best of my ummah, The chain of this is “good” [Fath ul Bari, Sharh Sahih ul Bukhari, Volume No. 14, Page No. 289, Published by Dar ul Fikr, Beirut, Lebanon]

We would like to mention few more proofs over here to make it absolutely clear that Wahabis with their false Takfir upon Muslims are proven as Mushrikeen themselves rather than the Muslims whom they accuse, because remember False Takfeer bounces back.

**Qur'an states: O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "You are none of a believer!...(4:94)**

This verse is very important to understand in order to refute the sick ideology of Wahabism. It has been noticed that Wahabi fanatics believe in declaring Muslims as polytheists who believe in Kalima of faith (as ISIS terrorist organisation does often and even kills Muslims).

On the other hand Islam is such a beautiful religion that even when we are on "LEGITIMATE" Jihaad we are taught in Qur'an

not to consider opponents as disbelievers straightaway if they offer us salutation.

In comparison to this the Wahabis/Khawarij consider even the Muslim scholars of high ranking as Mushrikeen. They consider even Muslim women of "MUSLIM COUNTRIES" as spoils of war, they have no justification whatsoever to commit obscene adultery with them so they turn towards pseudo scholars who have passed verdicts which allow a marriage called "Misyar" (In reality it is another name for temporary marriage where dowry is not to be given to women and they can be kept as prostitutes. Salafis have allowed this for their disgusting Shuyookh, rich people and Rebels who declare false Jihad on Ummah)

In relevance to this verse a Hadith in regards to Usama bin Zaid (RA) is a must read. That hadith also destroys the Baatil Tawheed of Wahabiyyah as they have made Tawheed very complicated by dividing it into 3 or 4 parts which is in contrast to Prophet (Peace be upon him) who had kept it very simple.

**Volume 5, Book 59, Number 568: (Sahih Bukhari)**

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، أَخْبَرَنَا  
أَبُو ظَبْيَانَ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا -

يَقُولُ بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُرَقَةِ،  
 فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ  
 رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ  
 الْأَنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ  
 يَا أُسَامَةَ أَقْتَلْتَهُ بَعْدَ مَا "النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ  
قُلْتُ كَانَ مُتَعَوِّذًا. فَمَا زَالَ يُكْرِرُهَا حَتَّى "قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسَلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

Narrated Usama bin Zaid: Allah's Apostle sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.

The Wahabis with their Baatil Tawhid say that saying Kalima is not enough and they claim to know the inner heart feelings of Muslims by calling them Mushrikeen in majority. However, O

Dear people always remember the fact that nobody could know the Tawhid better than Sayyiduna Muhammad the Rasool of Allah (Salallaho alaihi wasalam). We shall now show some more hadiths which will prove to the extent that Prophet had declared "THE ACCUSER OF SHIRK" to be Mushrik rather than the one accused.

This following beautiful hadith with "STRONG" chain of narration is worth mentioning here so that Muslims stand clear of all the false accusations which Wahabis make upon us.

أن حذيفة يعني ابن اليمان رضي الله عنه حدثه قال: قال رسول الله صلى الله عليه وسلم

«إن مما أتخوف عليكم رجل قرأ القرآن حتى إذا رؤيت بهجته عليه وكان رداؤه الإسلام

اعتراه إلى ما شاء الله انسلخ منه ونبذه وراء ظهره وسعى على جاره بالسيف ورماه

بالشرك» قال قلت يا نبي الله أيهما أولى بالشرك المرمي أو الرامي؟ قال «بل الرامي»

إسناد جيد

**Translation:** Hudhaifa i.e. Ibn al Yaman (ra) said that the Prophet (Peace be upon him) said: Verily, I fear about a man from you who will read the Qur'an so much that his face will become enlightened and he will come to personify Islam. This will continue until Allah desires. Then these things will be taken away from him when he will disregard them by putting them all **behind his back and will attack his neighbor**

**with the sword accusing him of Shirk.** The Prophet was asked - which of the two will be deserving of such an accusation? - **The attacker or the attacked? The Prophet replied - the attacker (the one accusing the other of Shirk)**

[References with Authentication on Hadith: It is Narrated by Ibn Hibban in his Sahih, Volume No. 1, Page No. 282, Bukhari in his Tarikh ul Kabir, Volume No. 4, Page No. 301, Haythami in Majma uz Zawaid, where he declared its chain to be “Good”, Imam Ibn Kathir declared the Chain as “Jayyid (strong)” in his Tafsir al Qur'an al Azim, Volume No. 2, Page No. 266]

What a beautiful hadith without doubt. Indeed the Wahabis who accuse majority of Muslims of Shirk then their Takfir bounces back at them according to Sayyiduna Muhammad (Salallaho alaihi wasalam). If Wahabis still persist in their Baatil taweel then here are other Hadiths which we Muslims should always keep handy to prove Wahabis as cheaters and Liars.

عن عبيد الله بن عمر عن نافع أن رجلا قال لابن عمر أن لي  
جارا يشهد علي بالشرك فقال قل لا إله إلا الله تكذبه

From Ubayd Ullah ibn Umar, from Nafi` : A man said to Ibn Umar: "I have a neighbor **who bears witness against me that I commit shirk.**" He replied: "Say: '**La Ilaha ill Allah,**' you will make him a liar." [Imam Ibn Asakir in Tabyin Kadhib al Muftari, Page No. 373]

عكرمة يعني ابن عمار قال ثنا سوار بن شبيب الأعرجي قال  
كنت قاعدا عند ابن عمر فجاء رجل فقال يا ابن عمر إن  
أقواما يشهدون علينا بالكفر والشرك فقال ويلك أفلا قلت لا  
إله إلا الله قال فقال أهل البيت لا إله إلا الله حتى ارتج البيت

**Translation:** Ikrama i.e. Ibn Ammar said that he heard Sawwar ibn Shabib al-A`raji say that he was sitting in Ibn Umar's house when a man came and said: "**O Ibn Umar! There are groups of people bearing witness against us and attributing to us Kufr and Shirk.**" Ibn Umar replied: "**Woe to you! Did you not proclaim: 'La Ilaha Ill Allah'?!**" Whereupon the entire household began to proclaim "**La Ilaha Ill Allah**" until the house was shaking. [Ibid]

So Muslims should instantly testify to Tawhid and Risalah to prove Wahabis as Liars no matter how fancy interpretations they give.

Let's look at another glaring and fabulous hadith:

عن أنس بن مالك قال  
قال رسول الله صلى الله عليه وسلم ثلاث من أصل الإيمان  
الكف عمن قال لا إله إلا الله ولا نكفره بذنوب ولا نخرجه من  
الإسلام بعمل والجهاد ماض منذ بعثني الله إلى أن يقاتل آخر  
أمي الدجال لا يبطله جور جائر ولا عدل عادل والإيمان  
بالأقدار

**Translation:** Anas bin Malik (ra) narrates from the Prophet (Peace be upon him) who said: Three things are the roots of faith **(1) To refrain from (killing) a person who says “La ILaha IL Allah” (2) Not to declare him unbeliever whatever sin he commits (3) and also not to declare him out of Islam due to any of his deed.** Jihad continues from the day I was sent as Prophet to the day that last member of my community fight with the Dajjal. The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it.



One must have faith in Divine Decree. [Sunnan Abu Dawud, Volume No. 2, Hadith # 2170]

Although this hadith contains a Mujhool narrator “Yazid bin Abi Nashbah” but still the meaning of this hadith is correct due to many Shawahid (witnesses). Now no excuse is left for extremists and there is no need to write long commentary over this and similar hadiths because they are explicit and clear. We go with the Prophet (Peace be upon him) not the Baatil ta’weel of extremists.

Hadith # 2 (A long hadith but a Must read to understand the ideology of Khawarij)

*Book 005, Number 2319: (Sahih Muslim) – Mutafaq Alaih (In Bukhari see: Vol. 5, Book 59, Hadith 638)*

قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ  
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبَةٍ فِي أَدِيمِ  
مَقْرُوظٍ لَمْ تَحْصَلْ مِنْ ثُرَابِهَا - قَالَ - فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ  
بَيْنَ عُبَيْنَةَ بْنِ حِصْنٍ وَالْأَقْرَعِ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعِ  
إِمَّا عَلْقَمَةَ بْنَ عَلَاتَةَ وَإِمَّا عَامِرُ بْنَ الطُّفَيْلِ فَقَالَ رَجُلٌ مِنْ  
أَصْحَابِهِ كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ - قَالَ - فَبَلَغَ ذَلِكَ النَّبِيَّ

صلى الله عليه وسلم . فَقَالَ " أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي  
 السَّمَاءِ يَأْتِينِي خَبْرُ السَّمَاءِ صَبَاحًا وَمَسَاءً " . قَالَ فَقَامَ رَجُلٌ  
غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاشِزُ الْجَبْهَةِ كَثُّ اللَّحْيَةِ  
مَحْلُوقُ الرَّأْسِ مُشَمَّرُ الْإِزَارِ فَقَالَ يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ . فَقَالَ  
 " وَيَلَيْكَ أَوْلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ " . قَالَ ثُمَّ وَلَّى  
 الرَّجُلُ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ أَلَا أَضْرِبُ عُنُقَهُ فَقَالَ  
 " لَا لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي " . قَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ  
 بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 " إِنِّي لَمْ أُؤْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ وَلَا أَشُقَّ بُطُونَهُمْ " .  
 قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفِّ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ ضَنْضِي  
 هَذَا قَوْمٌ يَتَلَوْنَ كِتَابَ اللَّهِ رَطْبًا لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْ  
 قَالِ أَظْنُهُ قَالَ - لَيْنٌ - الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ  
 أَدْرَكْتُهُمْ لِأَقْتُلَنَّهُمْ قَتَلَ ثَمُودَ

Abu Said al-Khudri reported: ...There stood up a person with deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loin cloth (الإزار ممشمر), and he said: Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee, do I not deserve most to fear Allah amongst the people

of the earth? That man then returned. Khalid b. Walid then said: Messenger of Allah, should I not strike his neck? Upon this he (the Holy Prophet) said: Perhaps he may be observing the prayer. Khalid said: How many observers of prayer are there who profess with their tongue what is not in their heart? Upon this the Messenger of Allah (may peace be upon him) said: I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides). He again looked at him and he was going back. **Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud.**

- End of Hadith

We would mention the exact location from where that person (i.e. Dhul Khawsira) came from in next hadith. This hadith outlines major traits of Khawarij and there is glaring similarity between them and their modern counterparts i.e. Wahabis. Before we show those clear similarities, we want to clarify that keeping long beard is part of Sunnah and even people from

Ahlu Sunnah can have prominent cheekbones, elevated foreheads etc... However, the point to understand is that the complete hadith itself along with other hadiths when combined together only point towards the Wahabiyyoon and their extremist ideology which is not shared by Ahlu Sunnah as we are people of modesty and truthful teachings.

a) The Khawarij were the first people of innovation from within Muslims who disrespected Prophet Muhammad (Peace be upon him) as we can clearly understand from this hadith. Remember Wahabis also follow similar approach on Prophet as we established under Proof # 3 from Qur'an, which you can see above.

b) Thick Beards (Wahabis are known to be extremely strict on beard issue and their beards go wild although according to Shariah and many hadiths It is proven part of Sunnah to keep the beard groomed & well kept)

c) Tucked upon loincloth. You will find Wahabis lifting their trousers or dresses very high from their ankles, **we agree that the Masnoon way is to keep ankles uncovered**, but Wahabis will be most extreme in this regard and sometimes they even punish people who have their trousers below the ankles. This extremism of Wahabis is wrong as it is proven from many hadiths that actual reasoning behind lifting our clothes

above ankles is "NOT TO RESEMBLE THE KINGS OF PAST CENTURIES WHO USED TO DRAG THEIR CLOTHES IN PRIDE AND ARROGANCE," this is proven from Sahih Bukhari where Prophet Peace be upon him allowed Sayyiduna Abu Bakr to drag his cloth as Prophet said "YOU DO NOT DO IT IN PRIDE" [See: Sahih Bukhari: Vol. 5, Book 57, Hadith 17]. Remember Wahabis never understand the essence and spirit of Islam, they are just barbarians who follow the literal meanings of Qur'an and Sunnah without realizing that many times literal meanings are not to be taken.

c) Deep sunken eyes, prominent cheek bones, and elevated foreheads. To understand this let us see some pictures of Wahabi leading authorities.

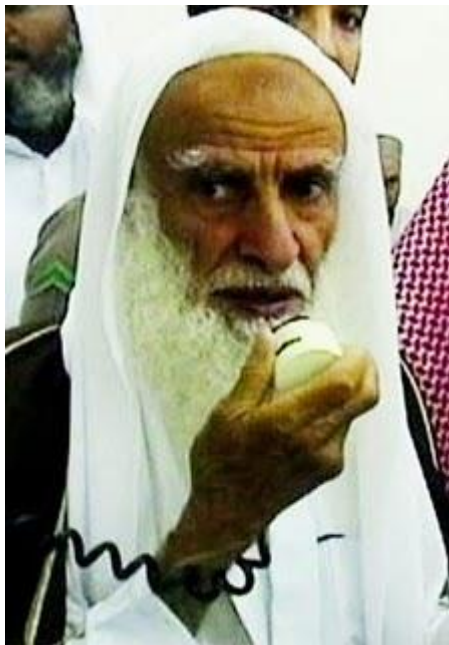
Bin Baaz is considered the top-notch authority in Wahabis. Let's look at his picture and see resemblance to depiction of Dajjal let alone Khawarij.



Here is picture of the Grand Shaykh of Saudi Arabia called "AAL ASH SHAYKH" i.e. descendent of Kharj'ite Muhammad bin Abdul Wahab.



Here is picture of yet another leading Wahabi authority called Ibn Uthaymeen



d) Many other hadiths in Bukhari and Muslim prove that "We will find our prayers inferior to them" ..You will notice Wahabis claiming to know all about prayer and the prayer of other Muslims to be Baatil or void. They especially hate Hanafi school of thought that does Tark of Raful Yaddain, do not tie hands on the Chest, and do not recite al-Fatiha behind the Imam. Wahabis will be noticed tying hands very close to neck upon chest (which is actually a Bidah according to all 4 schools, even in Shafi school the hands are to be tied below the Chest but above navel), they will spread legs wide and claim to be imitating Sunnah, they will say prayer of woman is exactly same like that of men and they will be very strict to impliment their own procedure of prayer upon others.

Hence ignorant and unaware Muslims getting misguided towards Wahabism by considering their prayer superior to themselves is a big testimony to Prophetic knowledge who had already told us about such people.

Hadith # 3 (Hadith about Dhul Khuwaisira at-Tameemi)

*Volume 4, Book 56, Number 807: (Sahih Bukhari) - Mutafaq Alayh*

أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْسِمُ قَسْمًا أَتَاهُ ذُو

الْخُوَيْصِرَةَ - وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ - فَقَالَ يَا رَسُولَ اللَّهِ اْعْدِلْ.  
 فَقَالَ " وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ اْعْدِلْ قَدْ خَبِتَ وَخَسِرْتَ إِنْ لَمْ  
 اَكُنْ اْعْدِلُ ". فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ، فَاَضْرِبْ  
 عُنُقَهُ. فَقَالَ " دَعَهُ فَإِنَّ لَهُ اَصْحَابًا، يَحْقِرُ اَحَدَكُمْ صَلَاتَهُ مَعَ  
صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَفْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ  
تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ  
إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا يُوجَدُ  
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيهِ - وَهُوَ قَدْحُهُ - فَلَا يُوجَدُ فِيهِ  
شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُدْزِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْثُ  
وَالدَّمُ، آيَتُهُمْ رَجُلٌ اَسْوَدُ اِحْدَى عَضْدِيهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، اَوْ مِثْلُ  
الْبَضْعَةِ تَدْرَدُرُ وَيَخْرُجُونَ عَلٰى حِينِ فُرْقَةٍ مِنَ النَّاسِ ". قَالَ اَبُو  
سَعِيدٍ فَاَشْهَدُ اَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ، وَاشْهَدُ اَنَّ عَلِيَّ بْنَ اَبِي طَالِبٍ قَاتَلَهُمْ وَاَنَا مَعَهُ،  
فَاَمَرَ بِذَلِكَ الرَّجُلِ، فَالْتَمَسَ فَاْتِي بِهِ حَتَّى نَظَرْتُ اِلَيْهِ عَلٰى نَعْتِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعْتَهُ.

Narrated Abu Said Al-Khudri: While we were with Allah's  
 Apostle who was distributing (i.e. some property), there **came**  
**Dhu-l-Khuwaisira, a man from the tribe of Bani**



**Tamim and said, "O Allah's Apostle! Do Justice." The Prophet said, "Woe to you!** Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allah's Apostle! Allow me to chop his head off." **The Prophet said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrow goes through a victim's body...The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely.**

**Those people will appear when there will be differences amongst the people."** I testify that I heard this narration from Allah's Apostle and I testify that 'Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man (described by the Prophet ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet had described him

**Please Note:** We shall cite more hadiths which prove that these Khawarij will keep on emerging and shall try to destroy Muslim Ummah from within, they will emerge even with Dajjal.

Also note that Dhul Khawaisra **at-Tameemi** was the first insulter of Prophet (Peace be upon him) after having accepted Islam, and people like Muhammad bin Abdul Wahab **at-Tameemi al-Najdi al-Khariji** revived this heresy in Ummah again. Muhammad bin Abdul Wahab was also from same Najd area from tribe of Bani Tameem from where Dhul Khuwaisira emerged and regarding "HIS FRIENDS AND ILK" Prophet had said: For he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey

We know that Wahabis try to praise the Bani Tameem tribe and quote a hadith from Abu Hurraira (RA) that Bani Tameemis would be most stern against Dajjal and so on. This is trick of Wahabis because this merit will be evident **when Dajjal** comes and Imam Mahdi will be with Sufi Abdaal having genuine Muslim army, hence even Bani Tameemites would become proper Muslims **at that time**. This does not mean by any chance that Fitnah and worst cults cannot emerge from Bani Tameem before it. In addition, rulers of Qatar are

descendants of Bani Tamim whereas Saudi Arabia is against Qatar in present times.

We know for sure from many hadiths that Musaylma Kadhaab was from Najd which is within Saudi Arabia and he declared to be a Prophet. We also know that many other misguided people including those who planned to martyr Sayyidina Umar (RA), who attacked Imam Hussain (RA) and many others were from Bani Tameem and Najd within present day Saudi Arabia. Therefore, there is no unrestricted praise on Bani Tameem rather it is a predominately cursed clan due to majority of Fitnahs always emerging from it.

We will further expose the Wahabi trickery in regards to Bani Tameem in the section "The misconception that Najd is Iraq and by no means areas in Saudi Arabia (such as Riyaadh, Uyayna, Mudar, Rabi'a, tribes of Bani Tamim, Banu Hanifa, and such) be included. "

Hadith # 4 (Hadith about young foolish people)

*Volume 4, Book 56, Number 808: (Sahih Bukhari)*

قَالَ عَلِيُّ - رَضِيَ اللَّهُ عَنْهُ - إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَأْخِرَنَّ مِنْ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ،

وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ  
يَأْتِي فِي آخِرِ الزَّمَانِ "رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
قَوْمٌ حُدَثَاءُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ  
الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا  
يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقَيْتُمُوهُمْ فَأَقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ  
"أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ".

Narrated 'Ali: I relate the traditions of Allah's Apostle to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. **I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."**

Note: They will appear in "THE LAST DAYS OF THE WORLD" and also shall be "YOUNG FOOLISH PEOPLE"

The brackets (i.e. the Qur'an) in front of statement "**who will use (in their claim) the best speech of all people** " are added by Wahabi Muhsin khan, whereas the best speech is not only Qur'an but also hadith. We know Wahabis often misguide people that they only follow Qur'an and hadith. Also see that Prophet (Peace be upon him) foretold by saying: "IN THE LAST DAYS OF THIS WORLD THERE WILL APPEAR YOUNG FOOLISH PEOPLE" this is mostly true about Wahabis who incite youngsters to go berserk upon other Muslims, young Wahabis are spread on internet like offspring of snakes and they try to misguide many people.

Hadith # 5 (Khawarij being Arabs)

Book 020, Number 4553: (Sahih Muslim)

سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانَ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ " نَعَمْ " فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ " نَعَمْ وَفِيهِ دَخْنٌ " . قُلْتُ وَمَا دَخْنُهُ قَالَ " قَوْمٌ يَسْتَنْتُونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي

تَعْرِفُ مِنْهُمْ وَتُنْكِرُ " . فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرِّ قَالَ " نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا " .  
فَقُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا . قَالَ " نَعَمْ قَوْمٌ مِنْ جُلْدَتِنَا  
وَيَتَكَلَّمُونَ بِالسُّنَنِاتِ " . قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَرَى إِنْ أَدْرَكَنِي  
ذَلِكَ قَالَ " تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ " . فَقُلْتُ فَإِنْ لَمْ  
تَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ " فَاَعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا وَلَوْ  
أَنْ تَعْصَى عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ  
"

It has been narrated on the authority of Hudhaifa b. al-Yaman who said: People used to ask the Messenger of Allah (may peace be upon him) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: **Yes. (A time will come) when there will be people**

**standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.**

- End of Hadith.

This is a beautiful hadith and foretells the extremely bad situation of Muslims today. The Wahabis are standing at the gates of hell and inviting people to it (hell) and some people are responding to their call without realizing that they would be thrown in hell.

The next important point to note is when Prophet (Peace be upon him) said: There will be a people having same complexion as ours (i.e. they will be Arabs) and speaking our language (i.e. Arabic). You will notice that Wahabism is spread in Saudi

Arabia like wild fire, many times people get impressed by their recitation of Qur'an in prolific Arabic.

The next important point is about sticking to Jamm'ah which is understood from other hadiths that it refers to Ahlus Sunnah wa'l Jamm'ah which is Sawad ul Adham (highest ranking scholars and their majority fellowship who hold onto 4 schools of jurisprudence, are Ash'ari/Maturidi and also followers of Tassawuf)

The next important point is that even if we do not find genuine Sunni scholars and leader of Muslim Ummah, then Prophet did not ask us to wage Baatil Jihad on Muslim nations like Wahabis perceive, rather he told us to isolate ourselves even if we have to eat the roots of trees until death comes up upon us.

Hadith # 6 (This hadith also destroys the Baatil Jihad of Khawarij completely)

Book 020, Number 4555: (Sahih Muslim)

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا جَرِيرٌ، - يَعْنِي ابْنَ حَازِمٍ -  
حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، جَرِيرٌ عَنْ أَبِي قَيْسِ بْنِ رِيَّاحٍ، عَنْ أَبِي  
مَنْ خَرَجَ "هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ



مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنْ قَاتَلَ  
تَحْتَ رَايَةٍ عُمِّيَّةٍ يَغْضِبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ  
عَصْبَةً فَقُتِلَ فَقِتْلَةٌ جَاهِلِيَّةٌ وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا  
وَفَاجِرَهَا وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ  
"فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ"

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: **One who defected from obedience (to the Amir) and separated from the main body of the Muslims, if he died in that state-would die the death of one belonging to the days of Jahiliyya (i. e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their. family honour, and supports his kith and kin (i. e. fights not for the cause of Allah but for the sake of this family or tribe) -if he is killed (in this fight), he dies as one belonging to the days of Jhiliyya. Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with**

those who have been given a pledge of security-he has nothing to do with me and I have nothing to do with him.

Note: I have read this hadith many times in my life and By God this refutes the extremist Wahabis word by word. Especially the last passage starting from: "**Whoso attacks my Umma (indiscriminately) killing the righteous and the wicked of them...**" is very revealing.

Hadith # 7

Book 020, Number 4565: (Sahih Muslim)

سَمِعْتُ عَرْفَجَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أُمَّرَ " : ، يَقُولُ  
" هَذِهِ الْأُمَّةُ وَهِيَ جَمِيعٌ ، فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ

It has been narrated on the authority of 'Arfaja who said: I have heard the Messenger of Allah (may peace be upon him) say: Different evils will make their appearance in the near future. **Anyone who tries to disrupt the affairs of this Umma while they are united you should strike him with the sword whoever he be.** (If remonstrance does not prevail

with him and he does not desist from his disruptive activities, he is to be killed.)

Hadith # 8 (It is forbidden to kill anyone innocent)

Volume 9, Book 83, Number 2: (Sahih Bukhari)

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ  
الْعَاصِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ  
لَنْ يَزَالَ الْمُؤْمِنُ فِي "رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصَبْ دَمًا حَرَامًا

Narrated Ibn 'Umar: Allah's Apostle said, "A faithful believer remains at liberty regarding his religion unless he **kills somebody unlawfully.**"

Note: The Prophet (Peace be upon him) made a beautiful point and he mentions "Killing **SOMEBODY** unlawfully" rather than only saying "Killing **MUSLIM** unlawfully"

This includes all kinds of people whether Sunni, Shia, Christians and even polytheists. Islam teaches proper guidelines not indiscriminate killing of even animals let alone polytheists. Hence how could Wahabis with their so called

Jihaad against Ahlus Sunnah or Shias and their mass murdering be justified? This Baatil ideology of Wahabis is exposed like a bright sun even by this short hadith.

### Hadith # 9

Volume 9, Book 83, Number 7: (Sahih Bukhari)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، قَالَ وَاقِدُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ قَالَ

Narrated 'Abdullah bin 'Umar: The Prophet said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another.

Note: This hadith does not apply on Sahaba but Khawarij who always incited Sahaba and Ahlul Bayt to fight with one another. The Wahabis are following the legacy of Khawarij too and inciting Muslims to fight with one another rather than we putting full concentration to make high standard weaponry to confront Zionists.

This hadith also proves that striking heads of other Muslims

(i.e. Killing them) makes one a disbeliever.

Hadith # 10 (Hadith about worst rulers)

Book 20, Number 4573: (Sahih Muslim)

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ،  
حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ بْنِ  
حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرِظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ  
صلى الله عليه وسلم قال " خَيْرُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ  
وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أُمَّتِكُمُ الَّذِينَ  
تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ " . قِيلَ يَا رَسُولَ  
اللَّهِ أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ فَقَالَ " لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ وَإِذَا  
رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ فَاكْرَهُوا عَمَلَهُ وَلَا تَنْزِعُوا يَدًا  
مِنْ طَاعَةٍ " .

It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah (may peace be upon him) said: The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. **And the worst of your rulers are those whom you hate and who hate you and whom you curse**

**and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.**

Even though description of worst rulers apply on Wahabi Saudi Kingdom today but still the Prophet (Peace be upon him) forbade us to use sword against tyrant rulers. On the other hand Wahabism was founded on brutality when they attacked the last Muslim Ottomon Sultanate and they spilled the blood of thousands of Muslims even those who were worshipping in Haramayn. Wahabis even today do this and declare Ahlus Sunnah as disbelievers and thus Jihad upon us and governments is necessary (Naudhobillah).

Hadith # 11 (Hadith about sticking to Ahlus Sunnah wa'l Jamm'ah and not rebelling against even worst leaders)

Sahih Muslim Chapter title:

باب الأَمْرِ بِالنُّزُومِ الْجَمَاعَةِ عِنْدَ ظُهُورِ الْفِتَنِ وَتَحْذِيرِ الدُّعَاةِ إِلَى الْكُفْرِ

The obligation of staying with the Jama'ah (main body) of the Muslims when Fitan (tribulations) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah

**Book 20, Hadith 4554: (Sahih Muslim)**

قَالَ حُدَيْفَةُ بْنُ الْيَمَانِ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا بِشَرِّ فَجَاءَ اللَّهُ  
بِخَيْرٍ فَنَحْنُ فِيهِ فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ قَالَ نَعَمْ . قُلْتُ  
هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ قَالَ " نَعَمْ " . قُلْتُ فَهَلْ وَرَاءَ ذَلِكَ  
الْخَيْرِ شَرٌّ قَالَ " نَعَمْ " . قُلْتُ كَيْفَ قَالَ " يَكُونُ بَعْدِي أُمَّةٌ لَا  
يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتَتُونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رَجَالٌ قُلُوبُهُمْ  
قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ " . قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا  
رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ " تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ وَإِنْ  
"ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ"

It has been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said: Messenger of Allah, no doubt, we had an evil time (i. e. the days of Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I

said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? **Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings (رَجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ)**. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: **You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.**

- End of Hadith

Again this refutes the Wahabi ideology completely, please note at the Hadith as it says to the extent that: "THEY WILL HAVE HEARTS OF DEVILS IN BODIES OF HUMAN BEINGS"

Now no matter the ruler is Shia or even Kafir as long as the rulers do not stop the Muslims from establishing prayers in mosques and performing other pillars of Islam they cannot be fought against. This has marvelous wisdom because once you start the fight in Muslim countries then only the Yuhud, Nassara, and polytheists benefit from it. I have personally heard Christians and Americans laughing over the Muslim



countries and mocking at Islam that look they are killing themselves. The Zionists only want to eliminate Muslims and they do not care whether we are Sunni, Shia, or belong to any sect.

Wahabis are thus biggest allies of Zionists, their leaders who incite young Wahabis for Baatil Jihad are many times taking funding from Zionists but the ordinary Wahabis in lower hierarchical chain assume as if they are fighting against Yuhud and Nassara (but they do not realize that they in reality are fighting "FOR" them)

Hadith # 12 (Ummah will never indulge into shirk in Majority)

Volume 2, Book 23, Number 428: (Sahih Bukhari)

أن النبي صلى الله عليه وسلم خرج يوماً فصلى على أهل  
أحد صلاته على الميت ثم انصرف إلى المنبر فقال إني فرط  
لكم وأنا شهيد عليكم وإني والله لأنظر إلى حوضي الآن وإني  
أعطيت مفاتيح خزائن الأرض أو مفاتيح الأرض وإني والله  
ما أخاف عليكم أن تشركوا بعدي ولكن أخاف عليكم أن تنافسوا

Narrated 'Uqba bin 'Amir: One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. **By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth) By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things**

This hadith destroys Wahabism from variety of angles.

a) It proves immense knowledge of unseen being given to Prophet (Peace be upon him) to the extent that he saw fount Kawther right from earth and being granted keys to all treasures on earth. This proves he can see from near and far. Many hadiths above also prove that Prophet (Peace be upon him) knew of future events. The Wahabis deny Ilm ul Ghayb of Prophet in "Mutlaqqan (total)" terms when they are with their own Shayateen (I have experienced this myself) but when they are refuted they hypocritically say "Ahh he had some" so in a nutshell Wahabis are confused about Nubuwah and are insulters of Prophet.

b) The Prophet (Peace and Blessings be upon him) took an oath that we will not worship other than Allah after him. Whereas Wahabis say majority of Muslims are Mushrikeen, the Wahabis say exactly opposite to Prophetic understanding of Tawhid (as proven from many hadiths as shown before and shall be shown again in this book)

c) Prophet (Peace be upon him) was afraid that we will fight with one another "FOR WORLDLY THINGS." This again destroys Wahabi ideology because when Wahabis declare Muslims as Mushrikeen then fighting is bound to happen as Muslims consider Ilzaam of Shirk to be far worst than cussing at our parents. Please remember that Wahabis misquote Fath ul Bari cleverly by not stressing on the point that Ibn Hajr himself said that "**SOME WILL FALL IN SHIRK**" which by itself proves Wahabi ideology to be wrong.

They often reject sayings of same Imam Ibn Hajr al Asqalani (rah) in a very insulting manner to the extent of saying that Imam Ibn Hajr al Asqalani (rah) was "CONFUSED IN REGARDS TO SIFAAT OF ALLAH" and he gave "ASH'ARI" like interpretations, but when it comes to justifying their own viewpoints they rely on Qawl of same scholar that too by misinterpreting it.

Here is what Ibn Hajar (rah) said according to famous islamqa Wahabi website: Al-Haafiz Ibn Hajar al-‘Asqallaani (may Allah have mercy on him) said: The words “I do not fear that you will associate others with Allah” mean: **(I do not fear that you will do that) en masse, because that happened with some of them** – may Allah protect us. This hadeeth is one of the miracles of the Prophet (blessings and peace of Allah be upon him), hence the author narrated it under the heading of the signs of Prophethood.

End quote from *Fath al-Baari*, 3/211

Please note at bold highlighted part which destroys Wahabi ideology itself. The Islamqa website uses the word “en masse” which could be a difficult word to understand for people who do not know English well. They should have kept that word simple and easy to understand just like they kept the remaining passage simple.

En masse = All together.

Then it says "BECAUSE THAT HAPPENED WITH **SOME OF THEM"**

Hence majority of Muslims i.e. Ahlus Sunnah wa'l Jamm'ah (those who do Taqleed, those who are Ash'ari/Maturidi, those

who follow Tassawuf) are not indulged in shirk by any means. It is just false understanding of Tawhid and Shirk by Wahabis which forces them to hurl Baatil fatwas upon us and I take an oath that their Baatil takfir bounces back on their own minority barbaric sect as it was proven above through many hadiths , one of which proves from Prophet (Peace be upon him) that "ONE WHO ACCUSES IS MORE DESERVING TO BE MUSHRIK THAN THE ONE ACCUSED"

Hence this hadith has to be taken in general. If we start believing that it only applies to Sahaba as Wahabis misquote scholars then Naudhobillah it has to be accepted that "SAHABA FOUGHT OVER WORLDLY THINGS WITH ONE ANOTHER"

Plus to make it specific one has to cite a categorical Nass from Prophet (Peace be upon him) in regards to "SAME ABOVE HADITH" where he clarified that "HE ONLY TALKED ABOUT SAHABA TENURE," not even explanation of Ibn Hajr can work according to Usool ul Hadith (Wahabis are ignorant of Usool ul Hadith as they are just fake Ahlul Hadith)

To expand a little more we would like to show some more hadiths which establish that Shirk al-Akbar will not enter this Ummah "IN MAJORITY," the wahabis accuse the majority of Muslims being indulged in Shirk al-Akbar so none of their interpretation or counter refutation is to be given any weight.

First Hadith in explanation of this is found under chapter title of Sahi Muslim which states:

بَابُ تَحْرِيشِ الشَّيْطَانِ وَبَعْثِهِ سَرَايَاهُ لِفِتْنَةِ النَّاسِ وَأَنَّ مَعَ كُلِّ  
إِنْسَانٍ قَرِينًا

**Chapter:** The Mischief Of The Shaitan And How He Sends His Troops To Tempt People, And With Every Person There Is A Qarin (Companion From Among The Jinn)

**Book 39, Hadith 6752: (Sahh Muslim)**

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ  
أَخْبَرَنَا وَقَالَ، عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي  
سُفْيَانَ، عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ "  
وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ.

Jabir reported: I heard Allah's Apostle (ﷺ) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia,

but he (is hopeful) that he would sow the seed of dissension amongst them.

Satan had sown exactly that into Muhammad bin Abdul Wahab who contrary to this hadith believed that Arabian peninsula was engulfed in Shirk al Akbar (Naudhobillah) and thus he started dissension among Muslims (i.e. Arabs first and then this fitnah spread everywhere through Saudi funding)

Allah's Merciful Prophet is saying that Satan has lost all hopes that Arabs will worship him (i.e. commit shirk) but Wahabis say: Wait a minute let us become helpers of Satan to make Muslims fight by calling them Mushrikeen.

We Ahlus Sunnah slap Satan Khabeeth by exposing him and his ilk (Wahabiyoos)

Let us look at another Sareeh hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ، حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ، عَنْ  
عَامِرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْبٍ،  
عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْإِشْرَاكُ بِاللَّهِ أَمَا إِنِّي -  
لَسْتُ أَقُولُ يَعْْبُدُونَ شَمْسًا وَلَا قَمَرًا وَلَا وَثَنًا وَلَكِنْ أَعْمَالًا لِغَيْرِ

## اللَّهِ وَشَهْوَةً خَفِيَّةً

Prophet (Peace be upon him) has informed us: ***“The thing that I fear most for my Ummah is associating others with Allah. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allah, and hidden desires.”*** [Ref: Ibn Majah, Vol.1, B37, H4205]

Note: This hadith and the next hadith which I will show from Mustadrak al-Hakim are both weak in "SPECIFIC CHAINS" however they become authentic due to many Shawahid and hadiths from Bukhari, Muslim, and others which were shown above.

Let us look at yet another hadith (not quoting scholars yet)  
It is recorded in **Al Mustadrak Ala Sahihayn (4/366)**

حَدَّثَنَا أَبُو أَحْمَدَ بَكْرُ بْنُ مُحَمَّدِ بْنِ حَمْدَانَ ، ثنا عَبْدُ الصَّمَدِ بْنِ الْفَضْلِ ، ثنا مَكِيُّ بْنُ إِبْرَاهِيمَ ، ثنا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ ، عَنْ عِبَادَةَ بْنِ نَسِيٍّ قَالَ : دَخَلْتُ عَلَى شَدَادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ فِي مَصَلَاهُ وَهُوَ يَبْكِي ، فَقُلْتُ : يَا أَبَا عَبْدِ الرَّحْمَنِ مَا الَّذِي أَبْكَاكَ ؟ قَالَ : حَدِيثٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ، فَقُلْتُ : وَمَا هُوَ ؟



قال: بينما أنا عند رسول الله إذ رأيت بوجهه أمر أساءني  
فقلت: بأبي وأمي يا رسول الله ما الذي أرى بوجهك؟ قال:  
«أَمْرٌ أَتَخَوَّفُهُ عَلَى أُمَّتِي مِنْ بَعْدِي». قلت: وما هو؟ قال:  
«الشِّرْكَ وَشَهْوَةٌ خَفِيَّةٌ»، قال: قلت: يا رسول الله أتشرك أمتك  
من بعدك؟ قال: «يا شَدَّادَ أَمَا إِنَّهُمْ لَا يَعْبُدُونَ شَمْساً وَلَا قَمَراً  
وَلَا وَثَنًا وَلَا حَجَراً وَلَكِنْ يُرَاوُونَ النَّاسَ بِأَعْمَالِهِمْ»، قلت: يا  
رسول الله الرياء شرك هو، قال: «نَعَمْ»، قلت: فما الشهوة  
الخفية؟ قال: «يُصْبِحُ أَحَدُكُمْ صَائِماً فَتَعْرِضُ لَهُ شَهْوَةٌ مِنْ  
شَهَوَاتِ الدُّنْيَا فَيُفْطِرُ». هذا حديث صحيح الإسناد ولم  
يخرجاه

Shadad bin Aws (RA) narrates that he was crying one day. Thereupon, someone asked him why he was crying? He replied: It is because of something I heard the Prophet (Peace and Blessings be upon him) saying; it's memory is making me cry. He says that he heard the Prophet (Peace be upon him) saying: **“I fear upon my ummah the "SMALLER" from of Shirk (polytheism) and desire. Shaddad (RA) asked the Prophet (Peace be upon him): Would your Ummah associate partners with Allah after you? The Prophet (Peace be upon him) said: Yes, (but) "THEY WILL**

**NOT WORSHIP THE SUN OR THE MOON OR STONES OR IDOLS, BUT THEY WILL DO ACTIONS TO PLEASE OTHERS"** [al-Hakim in Mustadrak ala Sahihayn, Volume # 4, Page # 366]

Imam al-Hakim (rah) said after this hadith:

هذا حديث صحيح الإسناد ولم يخرجاه

Translation: This hadith has "SAHIH CHAIN" but is not narrated (by Bukhari and Muslim) [ibid]

Wahabis in opposition to such ahadith, say that Prophet Muhammad (Peace be upon him)'s tomb is the biggest idol (Naudhobillah). Actually these Wahabis have claimed their own new Nubuwah where they claim to know more than Prophet (Peace be upon him). This is not to be taken lightly because such opposition to Prophetic teachings can only be done by people who claim their intellect to be superior to that of Prophet (Peace be upon him).

This hadith from Mustadrak could be called weak or even rejected due to presence of "Abdul Wahid bin Zaid" in chain. The point arises why Imam al-Hakim (rah) called it Sahih? Although Imam al-Hakim (rah) is considered soft in

authenticating hadiths but this judgement against him is not true in Mutlaqan terms. Imam al-Hakim (rah) was amongst the top notch Muhaditheen, rather he was amongst those great scholars who compiled the Usool of Hadith initially for Ummah which benefit us till today.

The reason why Imam al-Hakim (rah) authenticated the chain is because Muhaditheen do not perceive matters like Wahabis do i.e. If you stumble upon one weak chain then you start calling the "MATN" of hadith as weak. This is never a proper way to judge "MATN" of any hadith. It is a fact that many times Muhaditheen were keeping in mind different turaq (chains) and Shawahid present on same hadith in their minds and thus declared it Sahih or Hasan. Even aqwaal of some Muhaditheen on some narrators will not work because when the "MATN" is proven authentic then hadith becomes authentic. This is why Ahlus Sunnah prove the Matn of hadith which states: "Sahaba are like Stars" to be authentic although none of its chains are authentic (Rawafidh also reject that hadith by saying look none of the chains are authentic)

I would like to quote Ibn Taymiyyah the so called Shaykh ul Islam over here:

فلا يجوز أن يدعى انحصار حديث رسول الله صلى الله عليه وسلم في دواوين معينة، ثم لو فرض انحصار حديث رسول الله صلى الله عليه وسلم: فليس كل ما في الكتب يعلمه العالم، ولا يكاد ذلك يحصل لأحد. بل قد يكون عند الرجل الدواوين الكثيرة وهو لا يحيط فيما فيها، بل الذين كانوا قبل جمع هذه الدواوين أعلم بالسنة من المتأخرين بكثير؛ لأن كثيراً مما بلغهم وصح عندهم قد لا يبلغنا إلا عن مجهول؛ أو بإسناد منقطع؛ أو لا يبلغنا بالكلية، فكانت دواوينهم صدورهم التي تحوي أضعاف ما في الدواوين، وهذا أمر لا يشك فيه من علم القضية.

**Translation:** It is not allowed for the claimant to confine to (all) hadiths of Prophet (Peace be upon him) which are in "CERTAIN COLLECTIONS" If we should believe that all Ahadith from the Prophet were confined (to certain books only) then no scholar has knowledge of all that is in books nor is it possible for anyone to know (them all). Rather at times a person may have many books with himself but he does not know everything which they contain. Instead those who came before the compilation of Books were much more knowledgeable than those who came later, this is because "MANY HADITHS WERE AUTHENTIC IN THEIR RESPECTIVE TIMES BUT THEY REACHED US THROUGH

**AN UNKNOWN NARRATOR OR A DISCONTINUED CHAIN, OR IT DID NOT REACH US AT ALL."** Their books were (preserved) in their hearts which contained more than what we have with us now (i.e. present books). "THIS IS SOMETHING ON WHICH THERE IS NO DOUBT AND (ANYONE) HAVING SOME KNOWLEDGE UNDERSTANDS IT" [Majmua al Fatawa (20/239)]

Although Ahlus Sunnah strongly refutes Ibn Taymiyyah but here he has talked like a Sufi. The people of Tassawuf strongly believe that knowledge does come from "heart to heart" and this is indeed the traditional and appropriate way taught by Prophet (Peace be upon him).

The Wahabis even after seeing beautiful explanation of Ibn Taymiyyah might assume that I do not have "AUTHENTIC" Shawahid from "present day books of hadith" and thus Ummah will indeed get into Shirk al Akbar (in majority i.e.) Naudhobillah.

To their surprise, here is witness # 1

The previous hadith in Ibn Majah states:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَنَحْنُ نَتَذَاكُرُ الْمَسِيحَ الدَّجَالَ فَقَالَ " أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ " . قَالَ قُلْنَا بَلَى . فَقَالَ " الشِّرْكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ " .

It was narrated that Abu Sa'eed said: "The Messenger of Allah (ﷺ) came out to us when we were discussing Dajjal (False Christ) and said: 'Shall I not tell you of that which I fear more for you than Dajjal?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.'" [Ref: *Ibn Majah, Vol.1 B37, H4204*]

*This hadith is declared "HASAN (GOOD)" by so called leading Muhadith of Wahabis Zubayr Ali Zai [Darussalam English Version of Ibn Majah, Hadith # 4204]*

The Prophet (Peace be upon him) feared "SHIRK AL-KHAFI (HIDDEN/MINOR SHIRK)" more than he feared Dajjal and this is a proof that Prophet (Peace be upon him) did not fear of

Shirk al-Jalli (Shirk al Akbar) to become prevalent in Majority of Ummah.

Hence we agree that Ummah even in majority can get indulged in "Riya (showing off) which is minor shirk" but cannot indulge in Shirk al Akbar (Major shirk) "IN MAJORITY" no matter what fancy interpretations Wahabis give.

Note: Yes "SOME" people will get into Shirk al Akbar too like for example believing in a sky god with "LEGS/SHINS", god who has a shadow, god who sits on the throne and sound of quaking is heard, god who has a "HADD (LIMIT)" which he himself knows, god who can be pointed with a direction, this world being beginningless and always existed (like Ibn Taymiyyah believed contrary to belief that only Allah exists from Azl), god who laughs literally, god who runs/jogs, god who is capable of doing wrong deeds (These beliefs are upheld highly by Wahabi leading authorities)

Also the apostates like Nusayriyah (who are not part of Muslims) and some Indian actors who are Muslims just by name, they do strange things on hindu temples due to pressure from hindus. These people were never Muslims at first place, the actor Shahrukh married a hindu woman and his house contains hindu idols along with Qur'an (Naudhobillah). Also we Ahlus Sunnah are honest people and we are against some

wrong acts taking place on some graves of Awliya, however even if some Muslim is seen prostrating towards a grave then according to Shariah the fatwa of Shirk/Kufr cannot be passed instantly rather there are strict pre-requisites to be followed because Sajdah is of two types i.e.Sajdah of reverence and Sajdah of worship. No Muslim can even imagine of making Sajdah of worship to anyone other than Allah.

Also those who indulge in black magic and do not repent from it, they turn apostates.

Please read this important article called "Qur'an and Sunnah on prostration controversy" at our website here:

<http://www.ahlus-sunna.com/>

The solution is simple: Go in line with teachings of Nabi (Peace be upon him) not Wahabi.

More hadiths could be shown but due to brevity issue these should suffice to suffocate even an extremist Kharj'ite Wahabi.

Hadith # 13 (The Khawarij ideology may attract even good people towards them but Beware!)

عَنْ سَعِيدِ بْنِ جُهْمَانَ قَالَ : كَانَتْ الْخَوَارِجُ قَدْ تَدْعُونِي حَتَّى كِدْتُ أَنْ



أَدْخَلَ فِيهِمْ، فَرَأَتْ أُخْتُ أَبِي بِلَالٍ فِي النَّوْمِ أَنَّ أَبَا بِلَالٍ كَلْبٌ أَهْلَبُ أَسْوَدُ

عَيْنَاهُ تَذْرِفَانِ. فَقَالَتْ : يَا أَبَا بِلَالٍ مَا شَأْنُكَ أَرَاكَ هَكَذَا؟ وَ

كَانَ أَبُو بِلَالٍ مِنْ رُؤُوسِ الْخَوَارِجِ .

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عَاصِمٍ وَاللَّفْظُ لَهُ إِسْنَادُهُ صَحِيحٌ

أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ فِي الْمَصْنُوفِ، 7 / 555، الرَّقْمُ : 37895

Translation: Sa'eed bin Juhman (rah) narrates: The Khawarij used to invite me (towards their ideology) and It was close that I had joined them (by getting influenced) but Abu Bilaal's sister saw a dream that Abu Bilaal is **"IN A FORM OF BLACK DOG WITH LONG HAIR"** and his eyes were overflowing. She said: O Abu Bilaal may my father be sacrificed on you, what is the reason that I saw you like this? Abu Bilaal replied: We people after you have been turned into **"DOGS OF HELL FIRE"** and this Abu Bilaal was one of the leaders in Khawarij [Musannaf Ibn Abi Shaybah (7/555), Hadith # 37895 with Sahih chain]

Hadith # 14 (Bani Tameemi saying "Hukm is of Allah")

Note: Khawarij used same approach like Wahabis that only Allah is al-Hakim, please note there are categorical verses in Qur'an that indeed "THERE IS NO HUKM EXCEPT OF ALLAH (SEE: 6:57 & 12:40)" but this does not mean that great Prophets and others cannot be Hukaam (see Qur'an 4:65 and 4:35 as examples). Similarly, Wahabis say only Allah is the one whose Tawassul and Istighatha is to be taken although Ahlus Sunnah believes that Anbiya and Awliya could be called for intercession and it is proven too from Qur'an and Sunnah.

ذَكَرَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ : خَرَجَ الْأَشْعَثُ بِالْكِتَابِ يَقْرُوهُ عَلَيِ  
النَّاسِ حَتَّى مَرَّ عَلَيِ طَائِفَةٍ مِنْ بَنِي تَمِيمٍ فِيهِمْ عُرْوَةُ بْنُ أُدِيَةَ  
أَخُو أَبِي بِلَالٍ فَقَرَأَ عَلَيْهِمْ، فَقَالَ عُرْوَةُ : تَحْكُمُونَ فِي أَمْرِ اللَّهِ  
الرِّجَالُ؟ لَا حُكْمَ إِلَّا لِلَّهِ.

أَخْرَجَهُ ابْنُ الْأَثِيرِ فِي الْكَامِلِ، 3 / 196، وَاِبْنُ الْجَوْزِيِّ فِي  
الْمُنْتَظَمِ فِي تَارِيخِ الْمُلُوكِ وَالْأُمَمِ، 5 / 123.

Translation: Imam Ibn Atheer (rah) narrates in his "Al-Kaamil": Ash'at bin Qays started to read the (treaty between Sayyiduna Ali and Ameer Muawiya) to people in every tribe. **"WHEN HE REACHED THE TRIBE BANI TAMEEM"** and he read it to Urwa bin Adiya (A Kharj'ite) who was brother of Abu Bilaal, he (the Kharj'ite) started exclaiming: You make

human beings as Judges between us in Amr of Allah? **There is no Hukm except of Allah!** [Narrated by Ibn Atheer in al-Kaamil (3/196) and Ibn Jawzi in *المنتظم في تاريخ الملوك والأمم* (5/123)]

This proves that even the Khawarij who fought with Sayyiduna Ali (RA) had their roots laid in NAJD Bani Tameem. Moving to Iraq and fighting Sayyiduna Ali (RA) does not mean Khawarij had their roots from Iraq.

Hadith # 15 (The Khawarij will kill Muslims and leave the idolaters)

Vol. 9, Book 93, Hadith 527: (Sahih Bukhari)

- عَنْ أَبِي سَعِيدٍ، قَالَ بُعِثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ. وَحَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ بَعَثَ عَلِيٌّ وَهُوَ بِالْيَمَنِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذُهَيْبَةٍ فِي تَرْبَتِهَا، فَقَسَمَهَا بَيْنَ الْأَقْرَعِ بْنِ حَابِسٍ

الْحَنْظَلِيُّ ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ، وَبَيْنَ عُوَيْنَةَ بْنِ بَدْرِ الْفَزَارِيِّ،  
 وَبَيْنَ عَلْقَمَةَ بْنِ عَلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلَابٍ، وَبَيْنَ زَيْدِ  
 الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ، فَتَغَضَّبَتْ قُرَيْشٌ وَالْأَنْصَارُ  
 فَقَالُوا يُعْطِيهِ صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدْعُنَا قَالَ " إِنَّمَا أَتَأَلَّفُهُمْ ".  
 فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، نَاتِيُ الْجَبِينِ، كَثُّ اللَّحْيَةِ، مُشْرِفُ  
 الْوَجْنَتَيْنِ، مَحْلُوقُ الرَّأْسِ فَقَالَ يَا مُحَمَّدُ اتَّقِ اللَّهَ. فَقَالَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتَهُ فَيَأْمَنِي عَلَى  
 أَهْلِ الْأَرْضِ، وَلَا تَأْمَنُونِي ". فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ - قَتَلَهُ أَرَاهُ  
 خَالِدَ بْنَ الْوَلِيدِ - فَمَنَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا وَلَّى  
 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ ضِئْضِئِ هَذَا قَوْمًا  
 يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ  
 مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ  
الْأَوْثَانِ، لَنْ أَدْرِكْتُهُمْ لِأَقْتُلَنَّهُمْ قَتْلَ عَادٍ ".

Narrated Abu Sa`id Al-Khudri: When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (ﷺ) distributed it among Al-Aqra' bin H`Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-`Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became

angry and said, "**He gives to the chiefs of Najd** and leaves us!" The Prophet (ﷺ) said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet (ﷺ) said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al- Walid, asked for permission to kill him, but the Prophet (ﷺ) prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, **and they will kill the Muslims and leave the idolators.** Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."

**Now see Volume 6, Book 60, Number 368 :(Sahih Bukhari) with proof from hadith itself that Bani Mujashi was from Najd within the present Saudi Arabia.**

With all the fake Jihad hurled at Muslim countries, the Wahabis get refuted due to above hadith of Khawarij killing Muslims but sparing the Idolaters. When Wahabis are shown this hadith they give lame excuse that Muslims are the idolaters

(Naudhobillah). There are videos of ISIS (terrorist group in Iraq) sparing an Indian Nurse out of so called Mercy. The Wahabis were seen shouting, look how merciful and generous these people are but soon the Ahlus Sunnah used this above hadith and the Wahabis were dumbstruck. The same point is tied around their necks as necklace of thorns.

2. The misconception that Najd is Iraq and by no means areas in Saudi Arabia (such as Riyaadh, Uyayna, tribes like, Mudar, Rabi'a, Bani Tamim, Banu Hanifa and such) be included.

I have only used a single hadith which mentions the word "NAJD" yet for a very specific reason i.e. Wahabi ideology is proven to be Kharj'ite from overwhelming other texts of Qur'an and Hadith and they have no excuse whatsoever to defend their vulgar ideology which is exactly like that of Khawarij.

Wahabis have always been shouting that Iraq is Najd not areas inside Saudi Arabia, they deny presence of Cursed Najd to be inside Saudi Arabia in "MUTLAQQAN TERMS" which is a blunt lie without any shadow of doubt.

Still this wrong viewpoint is tied around Wahabi necks today due to terrorist organization called ISIS/DA'EESH which is spreading violence "EVEN IN IRAQ" and killing Sunnis who differ with their Baatil Khilafah. The leader of that cult is Abu Bakr al-Baghdadi who was released by USA to spread violence in Iraq. ISIS has same beliefs like that of Khawarij and it cannot be said they are Sufis or Ahlus Sunnah. **It is not a surprise that all terrorist groups like ISIS/AL-SHIBAAB/AL-**

QA'EEDA/BOKO-HARAM/AL-NUSRA/JANDULLAH belong to Wahabi ideology.

Here is proof from pictures that root cause of even Fitnah in Iraq were always Khawarij and people with beliefs like that of Wahabis today.

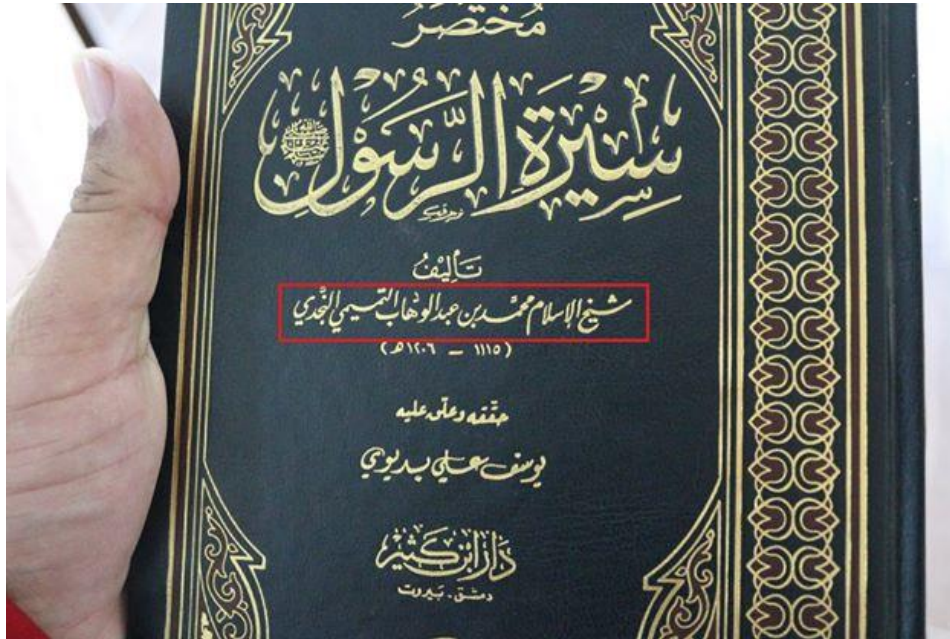
Picture # 1 (Proof that ISIS/Daesh follow same ideology of Muhammad ibn Abdul Wahab)



Look ISIS spreads this pathetic book of Muhammad bin Abdul Wahab in Iraq to deceive people. This proves that no matter where these Khawarij come from the root cause is always pseudo scholars like Muhammad bin Abdul Wahab and his Wahabite movement



Picture # 2 (Proof that Muhammad bin Abdul Wahab was "NAJDI" right from their own Wahabi publishers)



Look clearly they themselves write the name of their pseudo reviver as " Shaykh ul Islam Muhammad bin Abdul Wahab **at-Tameemi al-Najdi**"

We will refute this Kharj'ite Muhammad bin Abdul Wahab al Najdi at-Tameemi directly from his own brother Shaykh Suliman bin Abdul Wahab (Rahimahullah). Remember we accept that not everyone who comes from Najd Saudi Arabia is a lunatic and misguided let alone Iraq. However people like Muhammad bin Abdul Wahab were indeed

lunatics who created biggest havoc in Muslim Ummah on basis of "FALSE UNDERSTANDING OF TAWHID"

Shaykh Suliman bin Abdul Wahab the very brother of Muhammad bin Abdul Wahab wrote a whole book against him with the name: "As-sawa'iq al-ilahiyya fi'r-raddi'ala 'i-Wahahabiya " meaning: The Divine Thunderbolts in refutation of the Wahhabiyah"

Imam Abu Zuhra (Rahimahullah) whom the Arab world recognized to be Master scholar as he wrote a magnificent book on all 4 schools of Jurisprudence with the name of "Tarikh al Madhahib al Islamiyyah" he refuted Muhammad bin Abdul Wahab and Wahabi movement emphatically in the book [Reference: Imam Abu Zuhra al Misri. Tarikh al-Madhahib al-Islamiyya Page # 235-238]

Now you should read the remaining proofs with clarity in your minds that

a) Wahabis are Khawarij no matter where they emerge from and the root cause of evil remains "THEIR IDEOLOGY NOT JUST MERE PLACES"

b) The Wahabis have themselves accepted Muhammad bin Abdul Wahab to be a Najdi from Bani Tameem.

Let us now see hadiths in regards to the generally cursed area called "NAJD WHICH PROPHET (PEACE BE UPON HIM) POINTED OUT BY SAYING EAST OR FROM WHERE THE SUN RISES"

We know very well that Wahabis try to divert the attention of people towards Iraq by misusing "VERY FEW AHAAD" hadiths which say that "POINTING TOWARDS EAST REFERS TO IRAQ NOT RIYAADH, UYAYNA, RABI'A, MUDAR, TRIBES LIKE BANI TAMEEM, BANU HANIFA OR AREAS IN SAUDI ARABIA"

Let us first see most authentic hadiths in regards to Najd which is "EAST OF MADINA"

### Hadith # 1 (Hadith of Najd)

Vol. 9, Book 88, Hadith 214: Sahih Bukhari [Arabic word having Najd is highlighted, followed by translation]

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، عَنِ ابْنِ عَوْنٍ،  
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
" اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ". قَالُوا  
وَفِي نَجْدِنَا. قَالَ " اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي

**يَمِنَا " . قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا فَأَظْنُهُ قَالَ فِي الثَّلَاثَةِ " هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ " .**

Narrated Ibn 'Umar: The Prophet said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow your blessings on our Yemen." **The People said, "And also on our Najd."** He said, "O Allah! Bestow your blessings on our Sham (north)! O Allah! Bestow your blessings on our Yemen." **The people said, "O Allah's Apostle! And also on our Najd."** I think the third time the Prophet said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

Also See

Volume 2, Book 17, Hadith # 147 - Sahih Bukhari

Narrated Ibn 'Umar: (The Prophet) said, "O Allah! Bless our Sham and our Yemen." **People said, "Our Najd as well."** The Prophet again said, "O Allah! Bless our Sham and Yemen." **They said again, "Our Najd as well."** On that the Prophet said, "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

Hadith # 2 (Hadith with variation of wording and deserves separate reference)

Book 4, Volume 56, Hadith 714: Sahih Bukhari

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ -  
أَلَّا إِنَّ "رَضِيَ اللَّهُ عَنْهَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ  
". الْفِتْنَةُ هَا هُنَا - يُشِيرُ إِلَى الْمَشْرِقِ - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

Narrated 'Abdullah bin 'Umar: I heard Allah's Apostle on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

Note at the mention of Prophet (Peace be upon him) being on "PULPIT" and pointing towards east.

Just keep on reading and at the end there will be no doubt left in your mind that Prophet while standing on his pulpit and pointing towards east can only refers to "NAJD INSIDE SAUDI ARABIA" and by no means towards Iraq.

Hadith # 3 (Hadith with variation of wording and deserves separate reference)

Vol. 4, Book 53, Hadith 336 – Sahih Bukhari

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فَأَشَارَ نَحْوَ مَسْكِنِ عَائِشَةَ فَقَالَ " هُنَا الْفِتْنَةُ - ثَلَاثًا - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " .

Narrated `Abdullah: The Prophet (ﷺ) stood up and delivered a sermon, and pointing to `Aisha's house (i.e. eastwards), he said thrice, "Affliction (will appear from) here," and, "from where the side of the Satan's head comes out (i.e. from the East).

This hadith is very important to understand the knowledge of Prophet (Peace be upon him) in regards to cardinal points (i.e. East, West, North, South). The Wahabis with their utter propaganda say that Prophet (Peace be upon him) meant North-East of cardinal points which is why he considered Iraq to be east although on map it is towards Northern side. They also misuse a verse of Qur'an which mentions Allah to be Lord of "2 EASTS AND 2 WESTS"

This is a disrespect of Islam and its Prophet, I will cite decisive proofs that Prophet meant exactly the east and not North-East.

Also it is to be told that the Prophet (Peace be upon him) did indeed know of Cardinal points called "NORTH AND SOUTH" as we know today.

Proof that Prophet (Peace be upon him) knew of north.

Book 040, Number 6792: (Sahih Muslim)

حَدَّثَنَا أَبُو عُمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَائِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلُّ "صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جُمُعَةٍ فَتَهْبُ رِيحُ الشَّمَالِ فَتَحْتُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ ازْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُوهُمْ وَاللَّهِ لَقَدْ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا . "فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا .

...Allah's Messenger (may peace be upon him) said: In Paradise there is a street to which they would come every Friday. *The NORTH wind* will blow and would scatter fragrance on their faces...

Here is another on South!

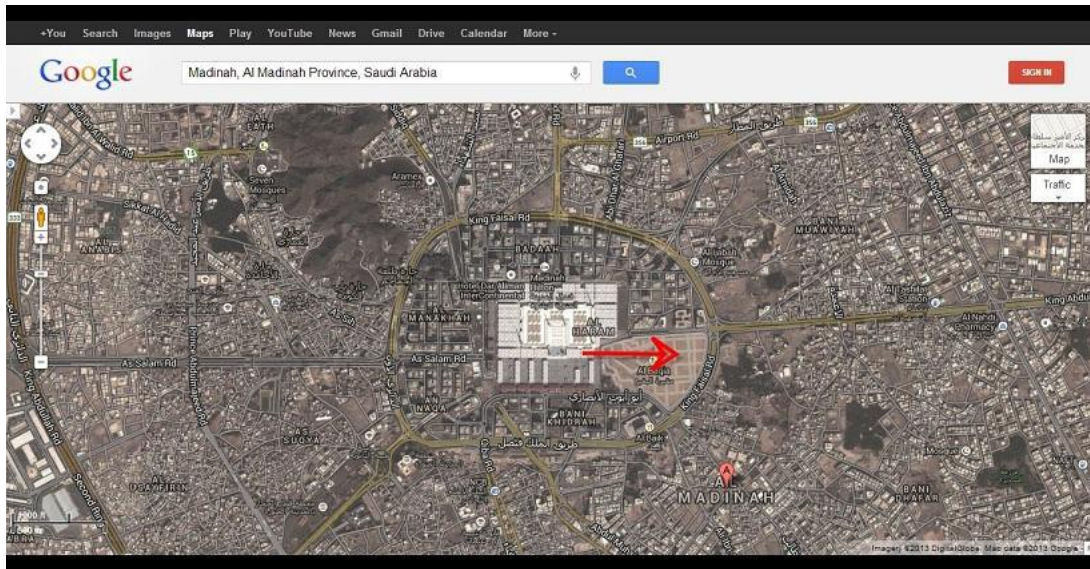
**Bukhari: Volume 1, Book 4, Number 167: (Sahih Bukhari)**

...'Abdullah bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these (two) **facing "SOUTH" (Yemen)** and I saw you wearing shoes made of tanned leather and dyeing your hair...

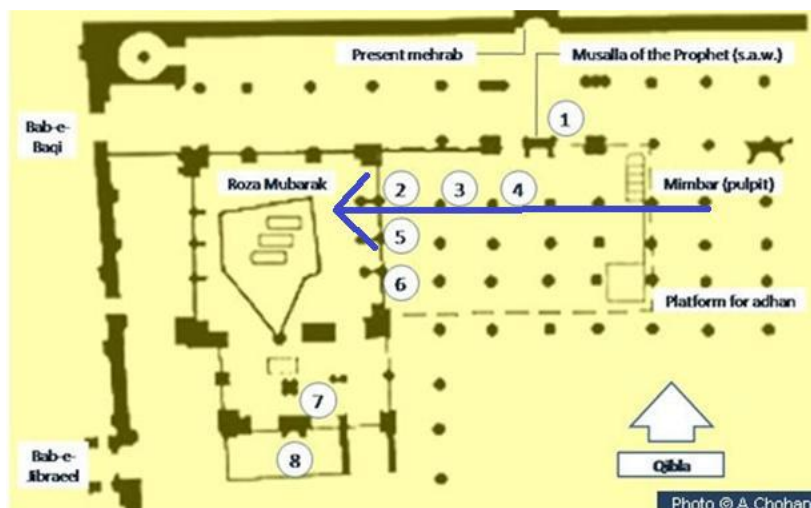
As this part is clear let us come back to Hadith # 4 mentioned above. Unfortunately this hadith is misused by Rawafidh who literally point towards Sayyidah Aisha (RA)'s house and claim: Look the Prophet called it house of Fitnah (Naudhobillah), on the other hand Wahabis hide this hadith and never show it when they are grabbed in regards to location of Najd.

Let's prove this from sophisticated google earth maps (The white pure mosque in the middle is Masjid an Nabwi and red arrow is pointing towards East from Pulpit of Prophet which can never lead to Iraq).





Also see this Map of Masjid an Nabwi (I have practically confirmed that Hujra of Sayyidah Aisha (RA) is towards east of Pulpit. Also Bab al-Baqi and Bab Jibreel are towards eastern side of Masjid. I have had the privilege of entering through Bab e Jibreel Alhamdulillah although it remains mostly closed).



Alhamdulillah I have performed Hajj and I answered a Wahabi about whereabouts of Najd from this hadith. Now if you point towards

Sayyidah Aisha (RA)'s house and we know Prophet (Peace be upon him) pointed towards east, "THERE IS NO WAY IRAQ COULD BE NAJD" rather only areas towards Riyaadh, Uyayna, tribes like Bani Tameem, Banu Hanifa, are towards that direction.

Also see hadith in Sahih Muslim

**Book 41, Hadith 6941: (Sahih Muslim)**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ  
عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِ عَائِشَةَ فَقَالَ " رَأْسُ الْكُفْرِ مِنْ هَا هُنَا مِنْ  
حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " . يَعْنِي الْمَشْرِقَ .

Ibn Umar reported that Allah's Messenger (ﷺ) came out from the house of 'Aisha and said: It would be from this side that there would appear the height of unbelief, viz. where appear the horns of Satan, i.e. the east.

This hadith has clarification "I.E. EAST" and by no means it refers to literal house of Ayesha (RA) unlike what Rawafidh try to assert. These hadiths combined together refer to "NAJD, EAST , FROM WHERE SUN RISES" and that is only and only Najd within Saudi Arabia.

## Hadith # 4 & 5 (Horns of Satan will emerge from tribes of Saudi Arabia i.e. Rabi'a and Mudar)

Sahih al-Bukhari Hadith: 5.672

Narrated Abu Huraira: The Prophet said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear

Also see Sahih Muslim: Book 1, Hadith 87

Note: Keep these hadiths in mind because in reference to Belief being Yemenite, Prophet (Peace be upon him) mentioned the tribes of "SAUDI ARABIA" i.e. Rabi'a and Mudar. Wahabis always hide this hadith and only show this abridged version by linking it to Iraq. Abdullah Wahabi whose article I will refute has done this Dajl too.

Here let's see the longer hadith from Sahih Muslim and Bukhari once and for all:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح وَحَدَّثَنَا ابْنُ  
نُمَيْرٍ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ،  
كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ  
الْحَارِثِيُّ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ، قَالَ  
سَمِعْتُ قَيْسًا، يَرْوِي عَنْ أَبِي مَسْعُودٍ، قَالَ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ " أَلَا إِنَّ الْإِيمَانَ هَا هُنَا وَإِنَّ  
الْقَسْوَةَ وَغِلْظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أذْنَابِ الْإِبِلِ  
." حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ " .

It is narrated on the authority of Abu Mas'ud that the Messenger of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.

Also see: Volume 4, Book 54, Number 521: (Sahih Bukhari)

This hadith is a Wahabi backbone breaker in many ways.

a) It is Sharah of hadith from hadith and first hadith proves that after mentioning Belief to be Yemini the Prophet (Peace be upon him) talks about east from where horns of Satan would appear.

b) In the second hadith shown above the Prophet (Peace be upon him) outlines the barbaric nature of such Camel herding Bedouins of "RABI'A AND MUDAR" **The Wahabis are challenged to prove these tribes are from Iraq and not Saudi Arabia. As I know they cannot confront us real Ahlus Sunnah and always fail to answer our challenges, hence I will present undeianble proofs for convienience of our readers. It comes from Wahabi's own highly revered Shaykh ul Islam called Ibn Taymiyyah. Yes I say again Ibn Taymiyyah, yes you read it right "IBN TAYMIYYAH" whom they follow madly.**

Ibn Taymiyyite sword on necks of Wahabiyoon in regards to Najd!

Ibn Taymiyya cites the report of Ibn 'Abbas as:

**كما قال ابن عباس: أول جمعة جمعت في الإسلام بعد جمعة المدينة جمعة بجواثى - قرية من قرى البحرين - وقالوا: يا رسول الله! إن بيننا وبينك هذا الحي من كفار مضر، وإنما لا نصل إليك إلا في شهر حرام، فمرنا بأمر فصل نعمل به وندعو إليه من وراءنا، وأرادوا بذلك «أهل نجد» من تميم وأسد وغطفان وغيرهم**

Translation: Ibn Abbas (RA) said: "The first Jumu'a that gathered in Islam after the Jumu'a of Madina was that of Jawathi, one of the towns of al-Bahrayn. They said: 'O Messenger of Allah! Between us and you are those regions of the disbelievers of Mudar, and [we] cannot come to you except in a sacred month. Therefore give us a decisive order which we might put into practice and by which we shall call those who are behind us.' Meaning: the people of Najd from them [tribes of] Tamim, Asad, Ghatafan, and others. ( «أهل نجد» من تميم ) [Ibn Taymiyya, Majmu'a al-Fatawa (7/552)]  
And again Ibn Taymiyyah establishes:

**ووفد عبد القيس من خيار الوفد الذين وفدوا على النبي صلى الله عليه وسلم، وقدمهم على النبي صلى الله عليه وسلم كان قبل فرض الحج، وقد قيل قدموا سنة الوفود: سنة تسع، والصواب أنهم قدموا**

**قبل ذلك، فإنهم قالوا إن بيننا وبينك هذا الحي من  
كفار مضر - يعنون أهل نجد - وإنا لا نصل إليك إلا في  
شهر حرام،**

Translation: "The delegation of 'Abd al-Qays was one of the best delegations ever to come to the Prophet - Allah bless and greet him - ... and they said: 'Between us and you there are those regions of the disbelievers of Mudar - and they meant Najd - and we cannot reach you except during a sacred month.'" [Ibn Taymiyya, Majmu'a al-Fatawa (7/598)]

And again:

**وقد قدم على النبي صلى الله عليه وسلم وفد عبد  
القيس، وكان قدومهم قبل فتح مكة على الصحيح  
كما قد بيناه، وقالوا: يا رسول الله! إن بيننا وبينك  
هذا الحي من كفار مضر يعنون بذلك أهل نجد: من  
تميم وأسد وغطفان لأنهم بين البحرين وبين  
المدينة، وعبد القيس هم من ربيعة ليسوا من مضر**

Translation: "The delegation of 'Abd al-Qays came to the Prophet - Allah bless and greet him - ... and said: 'O Messenger of Allah!

Between us and you there are those regions of the disbelievers of Mudar' meaning by that, the people of Najd such as Tamim, Asad, and Ghatafan, because those were between al-Bahrayn and al-Madina, while 'Abd al-Qays are from Rabi'a and not from Mudar. [Ibn Taymiyya, Majmu'a al-Fatawa (7/607)]

This is an atom bomb thrown on Wahabiyoons, but hold onto your eyeballs there are more proofs too.

### Hadith # 6 (Prophet sent horsemen to Najd inside Saudi Arabia)

Volume 1, Book 8, Number 451 : (Sahih Bukhari)

سَمِعَ أَبَا هُرَيْرَةَ، قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَطْلِقُوا ثُمَامَةَ ". فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

Narrated by Abu Huraira: The Prophet sent some horsemen to "NAJD" and they brought a man called Thumama bin Uthal "FROM BANI



**HANIFA"** They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release him. He went to a (garden of) date-palms near the mosque, took a bath and entered the mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle (i.e. he embraced Islam)."

This is clear proof from Prophet (Peace be upon him) that Najd is inside Saudi Arabia and Bani Hanifa is Najdi tribe within Saudi not in Iraq.

**Hadith # 7 (Prophet took part in Ghazwa inside Saudi Arabia Najd)**

Volume 2, Book 14, Number 64 : (Sahih Bukhari)

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْنِي صَلَاةَ الْخَوْفِ قَالَ أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ تُصَلِّي، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ وَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْ مَعَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا

مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاءُوا، فَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمْ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

Narrated by Shu'aib I asked Az-Zuhri, "Did the Prophet ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that 'Abdullah bin Umar had said, 'I took part in a holy battle with Allah's Apostle "IN NAJD." We faced the enemy and arranged ourselves in rows. Then Allah's Apostle (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Apostle prayed one Raka (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.'

I challenge Wahabis to prove that Prophet (Peace be upon him) ever went to battle in Iraq, this is an open challenge. Hence It is directly proven from Hadith with Marfu Hukm that Najd is inside Saudi Arabia.

## Hadith # 8

Volume 2, Book 16, Number 116 : (Sahih Bukhari – Muhsin Khan Wahabi translation)

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا عَاصِمٌ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ، فَقَالَ قَدْ كَانَ الْقُنُوتُ. قُلْتُ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ قَبْلَهُ. قَالَ فَإِنَّ فُلَانًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ. فَقَالَ كَذَبٌ، إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الرُّكُوعِ شَهْرًا - أَرَاهُ - كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَاءُ زُهَاءَ سَبْعِينَ رَجُلًا إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أَوْلَائِكَ، وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَقَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا يَدْعُو عَلَيْهِمْ.

Narrated by 'Abdullah I asked Anas bin Malik about the Qunut. Anas replied, "Definitely it was (recited)". I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i.e. "was mistaken," according to the Hijazi dialect). Allah's Apostle recited Qunut after bowing for a period of

one month." Anas added, "The Prophet sent about seventy men (who knew the Quran by heart) **TOWARDS THE PAGANS (OF NAJD)** who were less than they in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunut for a period of one month asking Allah to punish them."

The Najdis as again mentioned in this hadith were within present day Saudi Arabia. Wahabis would be utter liars if they say that 70 Hufaadh of Qur'an were killed in Iraq. This also proves that Najdis were people who broke treaties with Prophet (Peace be upon him) and caused him pain.

Next hadith will prove that Najdi Bani Tameem tribe "EVEN CHANGED THE COLOUR OF PROPHET'S FACE" i.e. they were disrespectful to Prophet just like Muhammad bin Abdul Wahab.

### **Hadith # 9 (Bani Tameem changed colour of Prophet's face)**

*Volume 4, Book 54, Number 413: (Sahih Bukhari)*

**حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مَحْرَزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُمَا -**

قَالَ جَاءَ نَفْرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ  
" يَا بَنِي تَمِيمٍ، أَبَشِّرُوا ". قَالُوا بَشِّرْتَنَا فَأَعْطِنَا. فَتَغَيَّرَ وَجْهُهُ،  
فَجَاءَهُ أَهْلُ الْيَمَنِ، فَقَالَ " يَا أَهْلَ الْيَمَنِ، اقْبَلُوا الْبُشْرَى إِذْ لَمْ  
يَقْبَلُهَا بَنُو تَمِيمٍ ". قَالُوا قَبِلْنَا. فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُحَدِّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ يَا عِمْرَانُ،  
رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقُمْ.

Narrated 'Imran bin Husain: Some people of Bani Tamim came to the Prophet and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen ! Accept the good tidings, as Bani Tamim has refused them." The Yemenites said, "We accept them. Then the Prophet started taking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O 'Imran! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Apostle had said).

-End of Hadith

This proves that Najdis of Bani Tameem were so disrespectful of Prophet (Peace be upon him) that they asked for money and wealth rather than glad tidings of Prophet (Peace be upon him). This hadith is also Sharh of Hadith of Najd which says "O Allah Bless Yemen" It was actually Bani Tameemi Najdis who were void of blessing from Prophet (Peace be upon him)

We will come towards singular "HADITH OF ABU HURRAIRA" in regards praise of Bani Tameem and answer it from "OVERWHELMING OTHERS WHICH INSULT BANI TAMEEM" and we will also clarify that "ONLY" the rebellious sects emerging from Bani Tameem Najd are refuted by Prophet but not every person. Both the father of Muhammad bin Abdul Wahab and his brother Shaykh Suliman bin Abdul Wahab (Rahimahullah) were great people who refuted Muhammad bin Abdul Wahab (Lanat Ullah)

### **Hadith # 10 (Ghazwa inside Najd of Saudi Arabia)**

Narrated by Ibn 'Umar **I took part in a Ghazwa towards "NAJD"** along with Allah's Apostle and we clashed with the enemy, and we lined up for them. [Volume 5, Book 59, Number 455 : Sahih Bukhari]

Again It is my open challenge to Wahabis to prove that Prophet (Peace be upon him) had ever gone to Iraq for Ghazwa.

Hadith # 11 (Musaylma Kadhab was from Najd inside Saudi Arabia)

Volume 9, Book 87, Number 158 : (Sahih Bukhari)

فَقَالَ ابْنُ عَبَّاسٍ ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
" بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ،  
فَفُطِعْتُهُمَا وَكَرِهْتُهُمَا، فَأَذِنَ لِي، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلَتْهُمَا  
كَذَّابَيْنِ يَخْرُجَانِ ". فَقَالَ عُبَيْدُ اللَّهِ أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ  
فَيْرُوزٌ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةٌ.

Narrated by 'Abdullah bin 'Abbas: Allah's Apostle said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." 'Ubaidullah said, "One of them was Al-'Ansi who was killed by Fairuz at Yemen and the other was Musailama (at najd).

Again It is a challenge to all Wahabis to prove that Musaylma Kadhaab was from Iraq. It is a universal fact proven from many Athaar and

history that Musaylma Kadhaab who claimed to be Prophet was from Bani Hanifa Najd which is in current Saudi Arabia.

Hadith # 12 (Clear proof from Prophet refuting Bani Tameem Najd tribe)

Volume 4, Book 56, Number 719 : (Sahih Bukhari)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، قَالَ سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ، قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ - وَأَحْسِبُهُ وَجْهَيْنَةَ ابْنُ أَبِي يَعْقُوبَ شَكَّ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ - وَأَحْسِبُهُ - وَجْهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا " . قَالَ نَعَمْ. قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُمْ لَخَيْرٌ مِنْهُمْ

Narrated Abu Bakra: Al-Aqra' bin Habis said to the Prophet (ﷺ) "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra'



added. 'And Juhaina.')

The Prophet (ﷺ) said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?"

Somebody said, "They were unsuccessful and losers!"

The Prophet said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter).

Muhsin Khan Wahabi has mistranslated this hadith. Actually it was Prophet (Peace be upon him) himself who called Bani Tameem as unsuccessful and losers!

This hadith has come from many different companions and is important to understand as I shall show a Sahih hadith where Prophet (Peace be upon him) was very strict to prove Bani Tameem Najdiyyah as utter losers. As I said before the hadith about praise of Bani Tameem shall be tackled too.

Hence Bani Tameem is amongst unsuccessful and loser tribes as proven from Marfu hadiths.

### Hadith # 13 (Khawarij will emerge from Ummah not just Najd)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ،  
عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ

اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ بَعْدِي مِنْ أُمَّتِي - أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي - قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لَا يَعُودُونَ فِيهِ هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ " .  
 قَالَ عَبْدُ اللَّهِ بْنُ الصَّامِتِ فَذَكَرْتُ ذَلِكَ لِرَافِعِ بْنِ عَمْرٍو أَخِي الْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ فَقَالَ وَأَنَا أَيْضًا قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - .

It was narrated that Abu Dharr said: "The Messenger of Allah said: 'There will be people among my Ummah (nation) after me who will recite the Qur'an, but it will not go any deeper than their throats. They will pass through Islam like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.' " 'Abdullah bin Samit said: "I mentioned to Rafi' bin 'Amr, the brother of Hakam bin 'Amr Ghifari and he said: 'I also heard that from the Messenger of Allah.' (Sahih) [Sunnan Ibn Majah, Hadith # 170]

Please note at the word "UMMAH" being used by Prophet (Peace be upon him) in this hadith. Wahabis often misuse word Iraq but there are many hadiths which even mention word Ummah so what about such hadiths?

It stands proven from above hadith that Kharji'ite Ideology is refuted by Prophet (Peace be upon him) no matter where it emerges from.

Hence it is clear that root cause of evil will remain Najd (i.e. tribes and mostly areas within Saudi Arabia like Bani Tameem, Banu Hanifa, Rabi'a, Mudar, Riyaadh, Uyayna and others) as established from many Marfu and Mawquf hadiths which have been mentioned respectively.

I want to clarify yet again: It does not mean they would only emerge from there, this ideology will emerge from different places, even the Khawarij from Iraq in today's time are far worst than Khawarij from Saudi Arabia, the simple way to find out whether they are Khawarij or not is by knowing whether they consider Muhammad bin Abdul Wahab an upright man. Regarding Ibn Abdul Wahab there is no doubt he was "QARN (HORN) OF SHAYTAN"

#### Hadith # 14 (Khawarij are dogs of hell fire)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ، عَنِ  
الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ - " الْخَوَارِجُ كِلَابُ النَّارِ " .

It was narrated that Ibn Abu Awfa said: "The Messenger of Allah (PBUH) said: 'The *Khawarij* are the dogs of Hell.'"

[Sunnan Ibn Majah, Hadith # 173 – Grade: Sahih]

Wahabis are challenged to prove that Prophet (Peace be upon him) was refering to Iraq in this hadith. The Khawarij have an ideology irrespective of places, hence they are all cursed. Their modern counterparts are Wahabis and from Nass of Hadith it stands proven that they are indeed dogs of hell fire as they follow the same ideology.

Hadith # 15 (Hadith with important last clarification)

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، حَدَّثَنَا  
الأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ - قَالَ " يَنْشَأُ نَشْءٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ  
تَرَاقِيهِمْ كَلِّمَا خَرَجَ قَرْنٌ قُطِعَ " . قَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُولَ  
اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " كَلِّمَا خَرَجَ قَرْنٌ قُطِعَ " .  
أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً " حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَالُ "

It was narrated from Ibn 'Umar that the Messenger of Allah (Peace be upon him) said: "There will emerge people who will recite the Qur'an but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn

'Umar said: "I heard the Messenger of Allah (PBUH) say: 'Whenever a group of them appears, they should be killed' - (he said it) more than twenty times - 'until *Dajjal* emerges among them.'" [Sunnan Ibn Majah, Hadith # 174. Grade: Good]

This hadith is a great proof that Khawarij will keep on emerging. I have confronted many Wahabis who are so stubborn and they say that "NO NO, SAYYIDUNA ALI HAD FOUGHT THEM AND THAT WAS END OF THEM." Such logic from Wahabis itself proves that they are baffled on this issue and they know themselves that hadiths about Khawarij do apply upon them.

#### Hadith # 16

حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي  
غَالِبٍ، عَنْ أَبِي أَمَامَةَ، يَقُولُ شَرُّ قَتْلَى قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ  
وَحَيْرِ قَتْلَى مَنْ قَتَلُوا كِلَابَ أَهْلِ النَّارِ قَدْ كَانَ هَؤُلَاءِ مُسْلِمِينَ  
فَصَارُوا كُفَّارًا . قُلْتُ يَا أَبَا أَمَامَةَ هَذَا شَيْءٌ تَقُولُهُ قَالَ بَلْ  
سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - .

Abu Ghalib narrated that Abu Umamah said: "(The *Khawarij*) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (*Khawarij*) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umamah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allah (PBUH)." [Sunnan Ibn Majah, Hadith # 176. Grade: Good]

This hadith is Wahabi backbone breaker through many angles.

a) Khawarij are worst of people being killed, whereas those who are martyred by them are the best of those who are killed. So God Bless Muslim armies and all Muslim governments who are fighting against Wahabis.

b) Khawarij / Wahabis are dogs of Hell fire. No Doubt in that.

c) They were Muslims before but became disbelievers (Remember Hadrat Abu Ummama proves this as Marfu hadith). This refers to all people like Musaylma Kadhaab, Muhammad bin Abdul Wahab from within Saudi Arabia who turned apostates due to their Kufriya beliefs and also by waging Jihaad on Muslims.

Hadith # 17 & 18 (Different Miqat for Najd and Iraq. They cannot be same places)

The Prophet [Peace and Blessings be upon him] had proven "NAJD" and "IRAQ" to be separate places.

Book 007, Number 2666: (Sahih Muslim)

**وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَ عَبْدِ بْنِ حُمَيْدٍ . كِلَاهُمَا  
عَنْ مُحَمَّدِ بْنِ بَكْرِ . قَالَ عَبْدٌ : أَخْبَرَنَا مُحَمَّدٌ أَخْبَرَنَا ابْنُ  
جُرَيْجٍ . أَخْبَرَنِي أَبُو الزَّيْبَرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُمَا يُسْأَلُ عَنِ الْمَهَلِ؟ فَقَالَ: سَمِعْتُ  
أَحْسَبَهُ رَفَعَ إِلَى النَّبِيِّ فَقَالَ «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ  
ذِي الْحُلَيْفَةِ. وَالطَّرِيقُ الْآخِرُ الْجَحْفَةُ. وَمُهَلُّ أَهْلِ  
الْعِرَاقِ مِنْ ذَاتِ عَرَقٍ. وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ.  
«وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمَلَمٍ».**

Abu Zubair heard Jabir b. 'Abdullah (Allah be pleased with them) as saying as he was asked about (the place for entering upon the) state of Ihram: I heard (and I think he carried it directly to the Apostle of Allah) him saying: For the people of Medina Dhu'l-Hulaifa is the place

for entering upon the state of Ihram, and for (the people coming through the other way, i. e. Syria) it is Juhfa; for the people of Iraq it is Dhat al-'Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam.

This is a Marfu hadith which proves beyond doubt that Najd and Iraq cannot be same places. If Wahabis have problems in believing the Sahabi Jabir bin Abdullah (RA) then here is another hadith.

Sunnan an-Nasaa'i, Hadith # 2657:

Chapter 22- The *Miqat* of The People Of Al-Iraq

أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارِ الْمُوصِلِيِّ، قَالَ حَدَّثَنَا أَبُو هَاشِمٍ، مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْمُعَاوِيَّ، عَنْ أَفْلَحِ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ، قَالَتْ وَقَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ وَلِأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ وَلِأَهْلِ نَجْدٍ قَرْنًا وَلِأَهْلِ الْيَمَنِ يَلْمَمَ .

It was narrated that 'Aishah said: “The Messenger of Allah (PBUH) designated Dhul-Hulaifah as the *Miqat* for the people of Al-Madinah, Al-Juhfah for the people of Ash-Sham and Egypt, Dhat 'Irq for the



people of Al-Iraq, Qarn for the people of Najd and Yalamlam for the people of Yemen.”

Now it is established from multiple hadiths narrated from different Sahaba that Najd and Iraq cannot be same places as different Mawaqeat were set for them. Before I shed more light on this, I would like to expose a recent pseudo Muhaddith called Zubayr Ali Zai over here. Many people outside Pakistan do not know how much deception this person had spread (he has died due to paralysis). Zubayr Zai al-Bakistani al-Mubtadi has done Takhreej of many books published by Dar ul Harb (cannot call it Salam as they have done immense forgeries to Islamic literature and I shall write a complete article on this too In shaa'Allah).

There is a hadith in Ibn Majah which I have seen some Wahabis misusing against brother Andrew Sanders (convert Sunni brother who is now named as Muhammad Abd ur Rasheed) who had defeated Wahabis in a debate over this issue but Wahabis cleverly cut pasted extracts of his debate on multaqqa forum from where I along with many genuine Ahlus Sunnah have been banned after I talked to Ayman bin Khalid who is one of their admins. I have chat logs saved with me where Ayman accepted Sufis to be on Haqq, Tawassul being a correct viewpoint in Ahlus Sunnah, Taqleed to be fine, Ash'aris/Maturidis to be from Ahlus Sunnah, and tark of Raful

Yaddain in prayer being a valid jurisprudential opinion based on Sahih hadiths etc...).

Hadith is as follows (with chain and Matn):

**حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ . حَدَّثَنَا وَكَيْعٌ . حَدَّثَنَا إِبْرَاهِيمُ  
بْنُ زَيْدٍ عَنْ أَبِي الزَّبَيْرِ ، عَنْ جَابِرٍ ، قَالَ: خَطَبَنَا  
رَسُولُ اللَّهِ فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي  
الْحُلَيْفَةِ. وَمُهَلُّ أَهْلِ الشَّامِ مِنَ الْجُحْفَةِ. وَمُهَلُّ أَهْلِ  
الْيَمَنِ مِنْ يَلَمْلَمَ. وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ. وَمُهَلُّ  
أَهْلِ الْمَشْرِقِ مِنْ ذَاتِ عِرْقٍ ثُمَّ أَقْبَلَ بِوَجْهِهِ لِلْأَفْقِ،  
ثُمَّ قَالَ: «اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ»**

Translation (Salafi): It was narrated that Jabir said: “The Messenger of Allah (ﷺ) addressed us and said: ‘The **Talbiyah** of the people of Al-Madinah begins at Dhul-Hulaifah. The Talbiyah of the people of Sham begins at Juhfah. The Talbiyah of the people of Yemen begins at Yalamlam. The Talbiyah of the people of Najd begins at Qarn. The Talbiyah of the people of the east begins at Dhat ‘Irq.’ Then he turned to face the (eastern) horizon and said: ‘O Allah, make their hearts

**steadfast.**" [Wrongly declared as Sahih in Sunnan Ibn Majah (English) Vol. 4, Page #133, Hadith # 2915, Dar us Salam Publishers (Riyadh Najd) Saudi Arabia]

In Takhreej they cleverly said:

My Translation: **[Authentic] And declared Da'eef by al-Busayri (rah) due to Ibrahim bin Yazid al-Khozi'i H: 1521. However witness of this is present** from Ibn Jurayj from Abi al-Zubayr which is with (in) **Muslim , Al-Hajj, The Mawaqeeet of Hajj, H: 183 and others. (As to what) it says in end: "O ALLAH ACCEPT" the witnesses of it are in Tirmidhi H: 3934, and Ahmed: 3/342 and others [ibid]**

**Salafi comments:** Nowadays, Dhul-Hulaifah is known as Bi'r ' Ali, Juhfah is known as Rabigh, Yalamlam as Sa'idiyah. Qarnul-Manazil is called Sail, while the current name for Dhat 'Irq is Zuraibah. The Prophet (ﷺ), made supplication for the Islam of the inhabitants of Iraq as he warned about disturbance of this area.

In the Online version they have cleverly given strange English reference so that people have difficulty to trace this hadith. Online the reference is this: Vol. 1, Book 25, Hadith 2915 [See here: <http://sunnah.com/urn/1330280>]

There are at least 6 deceptions/frauds done by Zubayr Ali Zai and his bandwagon from Dar ul Harb.

1) This Hadith of Ibn Majah is "MAWDHO" which they hypocritically called Sahih due to strange occurrence of Dhat 'Irq being referred to as miqat for people of east. Look how Wahabis rely on Weak and fabricated hadiths just to prove their point.

2) They cleverly quoted Imam al-Busayri (rah) partially although he proved emphatic Jarh on Ibrahim bin Yazid.

3) They mixed this strange rather fabricated hadith with that of Authentic hadiths in Muslim, Tirmidhi, Ahmed, and others which do not mention Dhat 'Irq to be Miqaat for people from east, rather it is Miqaat for people from Iraq (very technical point because Iraq is not in East of even Makkah let alone Madina. Plus Miqaat of Najd is a separate Miqat called Qarn and Miqat for Iraq is a separate Miqat called Dhat 'Irq)

4) They hypocritically called the hadiths in Muslim, Tirmidhi, Ahmed to be "VALID" Shawahid over it.

5) They gave a pathetic comment in English too and tried to deceive as if Prophet (Peace be upon him) only tentively prayed for Iraq whereas in reality it is area of disturbance.

6) The praying of Prophet (Peace be upon him) is proven in regards to Iraq, Yemen, Syria, Makkah and Madina alltogether, so the Wahabis tried to decieve that Prophet's prayer was just tentative whereas Iraq is area of disturbance. If that is the case then Syria and Yemen are to be called as such as well. Remember we agree that all areas on earth could be areas of disturbance (even Makkah was attacked by Juhayman al Otaibi al-Wahabi and Ameer ul momineen of Wahabis i.e. Yazeed made Madina Munawwara Mubah for 3 days to commit heneios crimes therein) but this does not mean those areas are not blessed in general (it would not apply on Bani Tameem and Najd though as those areas are cursed in general and only few selected good people came from there)

All these 6 are clear cut frauds of Wahabiyoon, but I would like to expose especially Zubayr Zai al-Mubtadi as he is considered a champion scholar by Wahabiyoon of sub continent.

This hadith containts Ibrahim bin Yazeed who is "MATROOK" "DA'EEF" "MUNKAR UL HADITH" and not to forget Imam Bukhari (rah)

himself used wording "Sakatu Anahu" upon him which proves him to be a worst kind of narrator.

Jarh on Ibrahim bin Yazeed from Tahdheeb ut Tahdheeb of Hafidh Ibn Hajr al-Asqalani (rah):

قال أحمد : متروك الحديث  
. وقال ابن معين : ليس بثقة، وليس بشيء  
. وقال أبو زرعة، وأبو حاتم : منكر الحديث، ضعيف الحديث  
. وقال البخاري : سكتوا عنه  
. قال الدولابي : يعني تركوه  
. وقال النسائي : متروك الحديث

Translation: Imam Ahmed said: "MATROOK AL HADITH"

and Ibn Ma'een said: "He is **not** Thiqa" and "HE IS NOTHING"

and Abu Zura' and Abu Hatim said: "MUNKAR UL HADITH", "DA'EEF IN HADITH"

and Imam Bukhari said: **"SAKATU ANAHU"** (I remain silent on him, note: this is extreme Jarh by Imam Bukhari)

and Imam al-Dawlabi'i said: It means **"Rejected"**

and Imam an-Nasai'i said: **"MATROOK AL HADITH"**

[Detailed extract from Tahdheeb ut Tahdheeb (1/116), Published by Dar ul Ma'rifah, Beirut, Lebanon]

Imam Ibn Hajr al-Asqalani (rah) in at-Taqreeb said regarding him:

**إبراهيم بن يزيد الخُوزي - بضم المعجمة وبالزاي - أبو  
إسماعيل المكي ، مولى بني أمية، متروك الحديث،**

Translation: Ibrahim bin Yazeed al-Khozi'i... Abu Isma'il al-Makki "THE FREED SLAVE OF BANI UMMAIYA" he is **"MATROOK IN HADITH"** [Taqreeb ut Tahdhib, Narrator # 306, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Imam al-Bukhari (rah) said **سكتوا عنه** for him in 2 of his books

a) Du'afa as-Sagheer (1/18)

b) Tareekh ul Kabeer (1/336)

Now this narrator is a total "GONER" and it stands proven that Zubayr Ali Zai along with bandwagon of Wahabiyoon were utter cheaters and liars while doing Takhreej of our precious hadith books. Zubayr Ali Zai was a Jaahil who did not know Ilm ur Rijaal properly and died after confusing his blind followers on the issue of Tadlees (I will write elsewhere about the Dajl of Zubayr Ali zai in regards to issue of Tadlees)

Plus nowhere in Muslim, Tirmidhi, and Authentic hadiths of Ahmed is it found from same Sahabi Hadrat Jaabir (ra) that Dhat 'irq is Miqaat for people from east.

Remember going by Airplane people from east can pass through Dht 'Irq i.e. if aviation industry changes the route (currently all wear Ihram from Yalamlam or before that due to prevelant air route), however this does not mean it is actual Miqaat for people from East. If the airplane goes to Makkah from Pakistan in straight trajectery then Miqaat would be Qarn al Manazil (remember this is just for clarification although there is no Airport in Makkah)

Let me bring some science over here because some people while traveling from Airplane might read my article too.



If an Airplane coming from USA or UK for instance changes direction towards Iraq and from there comes to Makkah then first Miqaat would be Dhat 'Irq not Qarn and this proves that Iraq is not in east (Remember there is no Airpot in Makkah but I am proving the point of cardinals over here, so if people for instance come via Car or on foot then Dhat 'Irq would be Miqaat for Iraqis and by no means Qarn which is for Najd)

On the other hand people coming from Riyadh Najd and such Najdi tribes within Saudi Arabia in east then their Miqat would be "QARN" and not Dhat 'Irq (whether traveling from Airplane, car or on foot).

Hence by this it is also proven that Iraq is not in East which is why it's Miqat was set seperate from cardinal eastern Miqat called "QARN"

- End of discussion on "fabricated hadith" from Ibn Majah.

Now remember the "MARFU" hadiths on Miqaat for Najd and Iraq to be seperate is established from same Hadrat Jaabir (RA) and also Sayyidah Aisha (RA). Hence there remains no doubt that Prophet (Peace be upon him) himself "DISTINGUISHED BETWEEN NAJD AND IRAQ TO BE SEPERATE PLACES"

There is no way Najd and Iraq could be same places as Prophet (Peace be upon him) had set different Miqaat for both places. Anyone who has done Hajj or knows how Hajj is done would call Wahabis to be totally bonkers for assuming that Najd and Iraq are one and the same places. Now remember not even judgement of some Sahabi is going to work because the Hadiths which mention Iraq instead of Najd are all "ODD" and this can happen due to memory of narrators (in spite of being Thiqa).

### Hadith # 19 (Miqat for Najd and Iraq being at different places)

Volume 2, Book 26, Number 606: (Sahih Bukhari)

حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمَّا فَتِحَ هَذَانِ الْمِصْرَانِ أَتَوْا عُمَرَ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّ لِأَهْلِ نَجْدٍ قَرْنًا، وَهُوَ جَوْرٌ عَنْ طَرِيقَتِنَا، وَإِنَّا إِنِ ارْدْنَا قَرْنًا شَقَّ عَلَيْنَا. قَالَ فَانظُرُوا حَدُّوَهَا مِنْ طَرِيقِكُمْ. فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ.

Narrated Ibn Umar: When these two towns (Basra and Kufa) were captured, the people went to 'Umar and said, "O the Chief of the

faithful believers! **The Prophet fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it.**" He said, "Take as your Miqat a place situated **opposite to Qarn** on your usual way. **So, he fixed Dhatu-Irq (as their Miqat).**"

First of all this hadith practically proves that Iraq and Najd cannot be same places. Look what people of Basra and Kufa (i.e. Iraqis) said: O the Chief of the faithful believers! **The Prophet fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it**

This proves that Najd is towards east of Madina and thus beyond the way of Iraqis whereas Ihraam would become necessary upon Iraqis while traveling towards Makkah even before reaching Najd's Qarn.

Secondly, Wahabis can misuse the part that Sayyiduna Umar (RA) was the one who set new Miqaat for Iraqis. This also refutes Wahabis but they do not realize, because he had set a different directional Miqaat for Iraqis than Qarn and by no means Prophet (Peace be upon him) could have set Qarn (such a distant Miqaat) for Iraqis, which is simply illogical to believe.

Plus Miqaat for Iraq was already set by Prophet (Peace be upon him) and this hadith could be explained in this fashion: Just like temporary

marriage was forbidden by Prophet (Peace be upon him) himself but there is a hadith in Sahih Muslim which is misused by Shi'ites and it does show as if it was Umar (RA) who forbade it (Wahabis have also imitated Shi'ites by innovating a marriage called Misyar).

Also 3 divorces in time of Prophet (Peace be upon him) were considered as 3 but still a hadith in Muslim tends to prove as if Umar (RA) started this practice. I have written elsewhere on issue of divorce and refuted Wahabism (who differ with all 4 schools on the issue of divorce and have shattered Muslim unity even on this point).

**Picture # 1 (Wahabis accept that Prophet Peace be upon him prayed for Iraq)**

www.systemoflife.com/articles/refutation/2000034-najd-in-the-eyed-of-classical-scholars?hitcount=0#axzz37SURjbxn

9. **Conclusion:** Finally, we conclude that Najd means part of Iraq. Anyway it does not mean at all that this place is disparaged totally and that those who live there are disparaged. But whoever lives there should be patient during hardships and keep himself away from afflictions. No doubt, such persons will be considered amongst the best people of this Ummah. There are numerous eminent scholars of Qur'an, Hadith, Fiqh and other fields of Shariah who belong to that place thanks to Allah. Allah knows best. [Islamweb]

Note: Prophet peace be upon him also prayed for Iraq by facing it

حدثنا إسحاق بن خالويه الواسطي حدثنا علي بن بحر بن بري حدثنا هشام بن يوسف الصنعائي أخبرنا معمر حدثنا ثابت البناني وسليمان التيمي عن أنس بن مالك أن النبي صلى الله عليه وسلم نظر قبل العراق والشام واليمن فقال اللهم أقبل بقلوبهم على طاعتك وحظ من وراءهم لم يروه عن التيمي إلا معمر ولا عنه إلا هشام بن يوسف القاضي نقره به عنه علي بن بحر

Narrated Anas bin Malik

Prophet (peace be upon him) saw towards "IRAQ" "Shaam" and "Yemen" and said (supplicated): " O Allah, accept their hearts for your obedience and place firmly your mercy around them [AI Mu'jam al Sagheer: Volume #01, Hadees # 273]

In Musnad Ahmad it states

عن جابر، قال: سمعتُ رسولَ اللهَ يُؤمُّ، ونظَرَ إلى الشَّامِ، فقال: " اللَّهُمَّ أقبِلْ بقلوبِهِمْ "، ونظَرَ إلى العِراقِ، فقال نَحْوَ ذَلِكَ، ونظَرَ فَبَيْنَ كُلِّ أَقْبَى فَعَمَلٌ ذَلِكَ، وَقَالَ: " اللَّهُمَّ ارزُقْنَا مِن مَمْرَاتِ الأَرْضِ، وَبَارِكْ لَنَا فِي مَمْنَانِ وَمَصَابِغَا "

Narrated by Jabir that He heard Prophet peace be upon him one day, He saw towards alShaam and said "O Allah ,accept their hearts for your obedience" He saw towards Iraq and said same and he saw towards all the ways and did same and said "O Allah grant us the fruits of the earth and bestow your blessings in مَمْنَانِ وَمَصَابِغَا "

Another hadith states

ibn Umar narrated that the Messenger of Allaah(sallallaahu alayhiwa salliam) prayed Fajr and then faced the people and said, "O Allaah bestow your blessings on our Madeenah, O Allaah bestow your blessings in our Shaam and our Yemen." A person said, "And Iraq O Messenger of Allah?" He said, "from there arises Earth Quakes, trials and tribulations would come the Horn of Satan. [AI-Mu'jam Awasaat Tibraani, Hadith-4230]

**Comment:** There is no contradiction in these ahadith because in one narration Prophet peace be upon him is informing us that the fitna is in Iraq but in another narration He peace be upon him is praying for them in fact he prayed by facing all the ways including Iraq and Saudi Najd.

11. **Related links:**

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&id=3576>

<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&id=83462>

Aljaldi

◀ Previous Article Inshallah.Tahir ul Qadri followed Mansur al-Hallaaj in making a false dream

The Wahabi Abdullah gave his personal Taweel after seeing that indeed Prophet (Peace be upon him) prayed for Iraq, then he turned towards a "SHAADH" hadith of Tabraani (which is not in Sihah Sitta and this hadith was not taken by Imam Bukhari nor Imam Muslim, neither any other of 6 compilers). I will prove it Shaadh from many Sahaba and it will be confirmed that only "NAJD, EAST & FROM

WHERE SUN RISES" are actual words used by Prophet (Peace be upon him) whereas the word of Iraq is an error (Shaadh)

Here is Hadith on praise of Iraq:

**حدثنا إسحاق بن خالويه الواسطي حدثنا علي بن  
بحر بن بري حدثنا هشام بن يوسف الصنعاني  
أخبرنا معمر حدثنا ثابت البناني وسليمان التيمي  
عن أنس بن مالك أن النبي صلى الله عليه و سلم  
نظر قبل العراق والشام واليمن فقال اللهم أقبل  
بقلوبهم على طاعتك وخط من وراءهم لم يروه عن  
التيمي الا معمر ولا عنه إلا هشام بن يوسف  
القاضي تفرد به عنه علي بن بحر  
[ المعجم الصغير - الطبراني ]**

Narrated Anas bin Malik (RA): The Prophet (Peace and Blessings be upon him) "LOOKED TOWARDS IRAQ", Syria and Yemen and made the **dua**: O Allah accept their hearts on your obedience and "PLACE FIRMLY YOUR MERCY AROUND THEM" [Al Mu'jam as-Sagheer , Hadith # 273]

Imam al-Haythami (rah) said after this hadith:

## رواه الطبراني في الصغير والأوسط ورجاله رجال الصحيح غير علي بن بحر بن بري وهو ثقة

Translation: At-Tabrani narrated it in his As-Sagheer and Al-Awsat.  
"THE MEN OF OF THIS ARE MEN OF SAHIH" except Ali bin Bahr bin  
Bariy "WHO IS THIQA" [Majma uz Zawaid (10/57)]

This Hadith is also proven from another Sahabi Zayd bin Thabit (RA)  
with a different chain of narrators, hence the Hadith becomes  
"GHAYR WAHID (MULTIPLY NARRATED)"

Now this proves beyond doubt that Prophet (Peace be upon him)  
kept Iraq along with Yemen and Syria and prayed for them, hence the  
hadith about Najd only mentions word Najd/East and cannot refer to  
Iraq.

Asim Muftadi the author of article that "Najd in eyes of classical  
scholars" tried to deceive bigtime after he showed the above "SAHIH"  
hadith from Mu'jam as-Sagheer. Look how Allah made me grab him  
as he shows a "DA'EEF" hadith to say as if Prophet (Peace be upon  
him) turned "TOWARDS ALL SIDES AND BLESSED ALL PLACES"

Here is screen shot of Wahabi's blunder

**9. Conclusion:** Finally, we conclude that Najd means part of Iraq. Anyway it does not mean at all that this place is disparaged totally and that those who live there are dispraised. But whoever lives there should be patient during hardships and keep himself away from afflictions. No doubt, such persons will be considered amongst the best people of this Ummah. There are numerous eminent scholars of Qur'an, Hadith, Fiqh and other fields of Shariah who belong to that place thanks to Allah. Allah knows best. [Islamweb]

Note: Prophet peace be upon him also prayed for Iraq by facing it

حدثنا إسحاق بن خالويه الواسطي حدثنا علي بن بحر بن بري حدثنا هشام بن يوسف الصنعاني أخبرنا معمر حدثنا ثابت البناني وسليمان التيمي عن أنس بن مالك أن النبي صلى الله عليه وسلم نظر قبل العراق والشام واليمن فقال اللهم أقبل بقلوبهم على طاعتك وحط من وراءهم لم يروه عن التيمي إلا معمر ولا عنه إلا هشام بن يوسف القاضي تفرد به عنه علي بن بحر

Narrated Anas bin Malik:

Prophet(peace be upon him) saw towards "IRAQ" "Shaam" and "Yemen" and said (supplicated) : " O Allah ,accept their hearts for your obedience and place firmly your mercy around them "[AI Mu'jam al Sagheer: Volume #01, Hadees # 273]

In Musnad Ahmad it states

عَنْ جَابِرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَنَظَرَ إِلَى الشَّامِ، فَقَالَ: " اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ "، وَنَظَرَ إِلَى الْعِرَاقِ، فَقَالَ نَحْوَ ذَلِكَ، وَنَظَرَ قِبَلَ كُلِّ أَقْفٍ فَفَعَلَ ذَلِكَ، وَقَالَ: " اللَّهُمَّ ارزُقْنَا مِنْ ثَمَرَاتِ الْأَرْضِ، وَبَارِكْ لَنَا فِي مَدَنَّا وَصَاعِنَا "

Narrated by Jabir that He heard Prophet peace be upon him one day, He saw towards alShaam and said "O Allah ,accept their hearts for your obedience" He saw towards Iraq and said same and he saw towards all the ways and did same and said "O Allah grant us the fruits of the earth and bestow your blessings in مَدَنَّا وَصَاعِنَا "

Another hadith states

Ibn Umar narrated that the Messenger of Allaah(sallallaahu alayhiwa sallam) prayed Fajr and then faced the people and said, "O Allaah bestow your blessings on our Madeenah, O Allaah bestow your blessings in our measuring, O Allaah bestow your blessings in our Shaam and our Yemen." A person said, "And Iraq O Messenger of Allah?" He said, "from there arises Earth Quakes, trials and tribulations would come the Horn of Satan." [AI-Mujjam Awasaat Tibraani, Hadith-4230]

**Comment:** There is no contradiction in these ahadith because in one narration Prophet peace be upon him is informing us that the fitna is in Iraq but in another narration He peace be upon him is praying for them in fact he prayed by facing all the ways including Iraq and Saudi Najd.

Weak Hadith

Look how cleverly he shows weak hadith by "HIDING THE COMPLETE CHAIN IN ARABIC AND ONLY SHOWING IT FROM JABIR (RA)" What a clever trick indeed.

He also did not give exact reference from Musnad Ahmed (another deceptive technique of Wahabis is caught). They assume as if we Sunnis would not be able to trace it.

Plus in comment below he tried to praise "SAUDI NAJD" look at his comment he himself accepts "SAUDI NAJD" ... ALLAH HU AKBAR!!!



Now here is proper reference of it along with "CLASSIFICATION" of the hadith.

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14731 - حدثنا عبد الله حدثني أبي ثنا حسن ثنا بن لهيعة ثنا أبو الزبير  
عن جابر قال سمعت رسول الله صلى الله عليه و سلم يوماً ونظر إلى الشام  
فقال اللهم أقبل بقلوبهم ونظر إلى العراق فقال نحو ذلك ونظر قبل كل أفق  
ففعل ذلك وقال اللهم ارزقنا من ثمرات الأرض وبارك لنا في مدنا وصاعنا

صحيح لغيره

Translation: Narrated by Jabir that He heard Prophet peace be upon him one day, He saw towards al Shaam and said "O Allah ,accept their hearts for your obedience" He saw towards Iraq and said same **and he saw towards all the ways and did same** and said "O Allah grant us the fruits of the earth and bestow your blessings in **" مُدِّنَا وَصَاعِنَا "**

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Shaykh Shu'yab al-Arna'oot said: It is Sahih "OTHER THAN ITSELF (I.E. FROM OTHER HADITHS)" [Musnad Ahmed bin Hanbal (3/342), Hadith # 14731]

Let us first address Shaykh Shu'ayb al Arna'oot who is a scholar who

blasted fake Muhadith Nasir ud Albani when he saw Albani calling Imam Abu Hanifa (rah) and his students as weak. Shaykh Shu'ayb literally blasted Albani into pieces.

Some people might get wrong impression that " صحيح لغيره " said by Shaykh Shu'ayb could mean that there is some other sahih chain of this same hadith. The answer is "NO", the authentic chain is of the hadith from Anas bin Malik (RA) which I showed above and it does not mention the wording that Prophet looked towards all ways (this is illogical to believe too). This specific Sanad and other Asaneed from Hadrat Jabir (RA) are all weak.

Now let's see Dajl of Asim Wahabi why he had cleverly hidden the complete chain. The chain of this hadith is as following:

حدثنا عبد الله حدثني أبي ثنا حسن ثنا بن لهيعة ثنا أبو الزبير  
عن جابر قال سمعت رسول الله صلى الله عليه و سلم

Note at the highlighted narrators i.e.

1. Ibn Lahiyah

## 2. Abu al-Zubayr

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Regarding Ibn Lahiyah Muhaditheen said (Jarh on first narrator is taken from islamweb Wahabi website):

Imam al-Bayhaqi (rah) said:

لا يحتج به، وقال مرة: أجمع أصحاب الحديث على تضعيفه

Translation: He is not used as deriving proof, at another time he said: The masters of hadith are unanimous over his weakness.

Imam an-Nasai said:

ضعيف، ليس بثقة

Translation: He is weak and not strong.

Imam Daraqutni (rah) said:

قال: يضعف حديثه، ومرة: لا يحتج بحديثه، ومرة: ليس بالقوي

Translation: His hadiths have weakness, and he once he said: Proof is not derived from his hadiths, and at another time he said: He is not strong.

Yahya bin Ma'een said of him:

قال: ضعيف الحديث، لا يحتج بحديثه، ومرة: في حديثه كله ليس بشيء، ليس حديثه بذلك القوي، ومرة: ضعيف في حديثه كله لا في بعضه

Translation: He is weak in hadith, proof is not derived from his hadiths, and once he said: All his hadiths are Nothing! His hadiths are not strong, and at another time he said: He is weak in all hadiths not just some.

2nd Narrator Abu al-Zubayr has narrated this hadith with "AN" and this is called Tadlees. To the surprise of Salafis this Abi al-Zubayr is in 3rd category of Mudaliseen (i.e. Confirmed cheater)

Many Muhaditheen also called him "WEAK" but let's see in what category of Mudaliseen has Ibn Hajr (rah) mentioned him.

Under 3rd Category of Mudaliseen i.e.

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## المرتبة الثالثة

Ibn Hajr (rah) says:

**[ 101 ] محمد بن مسلم بن تدرس المكي أبو الزبير من  
التابعين مشهور بالتدليس ووهم الحاكم في كتاب علوم الحديث فقال  
في سنده وفيه رجال غير معروفين بالتدليس وقد وصغه النسائي  
وغيره بالتدليس**

Translation: Muhammad bin Muslim bin Tadras al-Makki Abu al-Zubayr who was amongst successors (but) "FAMOUS IN DOING TADLEES" ...[Tabaqat al Mudaliseen, Narrator # 101 under 3rd Category]

Wahabis have severe problem with Mudalis narrators and they even do not accept great Muhaditheen and Awliya like Sufyan ath-Thawri (rah) although Sufyan ath-Thawri (rah) was not a cheater by any means, just because Imam Bukhari (rah) mentioned that "HE DID LITTLE TADLEES" the wahabis go berserk and reject him completely whenever he narrates with "AN" even if he is narrating from "THIQA" narrators.

Although this is also Dajl of Wahabis especially against Sufyan ath-

Thawri (rah), the dead Zubayr Zai has misguided many of his blind followers in regards to Tadlees issue, however in this case Wahabis can have no excuse because this narrator is present in 3rd "REJECTED" category of Mudaliseen and not in the first 2 categories (Mudaliseen of first two categories are accepted).

This hadith is also narrated in Adab ul Mufrad, but that chain has even more problems due to presence of Ismail bin Abi Aws an extremely weak narrator and again Abi al-Zubayr is narrating with "AN"

The Wahabi authors of systemoflie website are proven as a total Juhala and liars. I am 100% sure that they did this act to fool their blind followers who are ignorant just like them.

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It stands proven that Prophet (Peace be upon him) never considered Iraq to be Najd or East or Place from where sun rises but rather blessed it as proven from Sahih hadith of Anas bin Malik (RA) as shown above.

Also look that Asim was stumbling already by trying to defend "SAUDI NAJD" he knew that Najd cursed by Prophet is the Saudi Najd, hence he misused this hadith to say as if all places are blessed.

Here is another proof that Wahabi Abdullah gets caught from his own proof which he showed against Iraq from Imam Ibn Abdul Barr (rah)

[www.systemoflife.com/articles/refutation/364-reply-to-najd-hadith#axzz37SURJbxx](http://www.systemoflife.com/articles/refutation/364-reply-to-najd-hadith#axzz37SURJbxx)

Hadith-25  
 Sahih Bukhari Book 58 : Volume 5 : Hadith 202  
 حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْحَاقَ، عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍوَ بْنَ لَقَيْبٍ، فِي مَسْجِدِ الْكُوفَةِ يَقُولُ وَأَنَّ لِقَاءَ رَأْسِي وَإِنَّ عَمْرٍوَ لَمُرْتَفِي عَلَى الْإِسْلَامِ قَوْلُ مَنْ يُسَلِّمُ عَمْرٍوَ، وَلَوْ أَنَّ أَحَدًا إِذْ لَمْ يَلِدْ صَنَعَهُمْ بِعَمْرٍوَ لَكَانَ مَحْقُوقًا أَنْ يَرْتَدَّ.  
 Narrated Qais: I heard Saïd bin Zaid bin -Amr bin Nufayr saying in the mosque of Al-Kufa, "By Allah, I have seen myself tied and forced by Umar to leave Islam before Umar himself embraced Islam. And if the mountain of Uhud could move from its place for the evil which you people have done to 'Uthman, then it would have the right to move from its place."

**Imam Ibn Abdul Bar (368h-463h) said:**

إشارة رسول الله صلى الله عليه وسلم ، والله أعلم ، إلى ناحية المشرق بالفتنة ، لأن الفتنة الكبرى التي كانت مفتاح لفساد ذات البين هي قتل عثمان بن عفان رضي الله عنه ، وهي كانت سبب وقوعه الجمل ، وحروب صفين كانت في ناحية المشرق ، ثم ظهور الخوارج في أرض نجد والعراق وما وراءها  
 Allah knows best that the reason behind pointing of Prophet peace be upon him towards east regarding fitna is that the biggest fitna which was the key of troubles was the martyrdom of uthman bin affan radiAllahuho, and that was the reason behind the war of Jamal and Siffeen, these troubles started from the east. Then Kharjities emerged from the land of najd,Iraq and it's regions.(AlStadhiKaar 8/519)

Quran mentions Evil of Bani Israel and Some times their Virtue but we cannot say every Children of Israel was a Sinner in the Same way we have wrecked Banu Tamim as well as Pious Banu Tamim.

Hadith-26  
 Sahih Bukhari Volume 3 : Book 45 : Hadith 719; Sahih Muslim Book 31 : Hadith 6133  
 حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُعَاوِيَةَ، عَنْ الْحَارِثِ، عَنْ أَبِي رَزِينَةَ، قَالَ قَالَ أَبُو هُرَيْرَةَ يَا أُمَّ الْإِسْلَامِ لَقِيَ نَعِيمٌ مِنْ ثَلَاثِ سَمْعَاتٍ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " هَلُمُّوا أُمَّتِي عَلَى النَّجْدِ " فَإِنْ وَجَدْتُمْ صَنَدَاتِهِمْ فَقَالِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذِهِ صَنَدَاتُ قَوْمِي " . قَالَ وَكَانَتْ نِسْبَةُ مَنْبُوهُ مِنْهُ عَائِشَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَخْتَابِيَا قَبِيْلًا مِنْ ذِكِّ إِسْحَاقَ " .  
 Narrated by Abu Huraira: I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them, I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are them Sadaqat (i.e. charitable gifts) of our folk." "Aisha had a slave-girl from that tribe, and the Prophet said to 'Aisha,"Manumit her as she is a descendant of Ishmael (the Prophet)."

**Ibn Hajr al-Asqalaanee said, "This hadeeth also contains a clear mention of the excellence and superiority of Bani Tamim "** (Fatha alLhari 5/217)

He quoted:

Imam Ibn Abdul Bar (368h-463h) said:

إشارة رسول الله صلى الله عليه وسلم ، والله أعلم ، إلى ناحية المشرق بالفتنة ، لأن الفتنة الكبرى التي كانت مفتاح

فساد ذات البين هي قتل عثمان بن عفان رضي الله عنه ، وهي  
كانت سبب وقعة الجمل ، وحروب صفين كانت في ناحية  
المشرق ، ثم ظهور الخوارج في أرض نجد والعراق وما  
وراءها

Allah knows best that the reason behind pointing of Prophet peace be upon him towards east regarding fitna is that the biggest fitna which was the key of troubles was the martyrdom of uthman bin affan radhiAllahanho, and that was the reason behind the war of Jamal and Siffeen, these troubles started from the east. Then Kharjities emerged from the land of najd,Iraq and it's regions.[AllStadhkaar 8/519]

First of all he has cleverly not translated small word "WA" present between Najd and Iraq, plus this complete quote itself destroys Wahabism.

Let me tell in simple words.

a) Imam Ibn Abdul Barr (rah) first accepts that he does not know the reason why Prophet pointed towards east. Howcome Wahabis found it out when the Scholar himself accepts he does not know?



b) The Key and fundamental fitnah of Khawarij started with martyrdom of Sayyidina Uthman bin Affan (RA).

Answer: First of all root cause of Fitnah started from Dhul Khuwaisira at-Tameemi "AND HIS COMPANIONS" as proven from Marfu hadiths of Sahih Bukhari and Muslim, hence qawl of scholars will not be accepted unless they mention the root cause, secondly Sayyidina Abu Bakr (ra) fought against Musaylma Kadhab from Najd way before martyrdom of Sayyidina Uthman (ra). Thirdly, Sayyidina Umar (RA) was martyred before Sayyidina Uthman (RA) too and it is proven that Bani Tameemis were involved in martyrdom of Sayyidina Umar (RA). You will read in due course that Bani Tameemis were involved in martyrdom of Imam Hussain (RA) and also Sayyid wa Mawla Ali (Karam Allahu Wajahu).

Fourthly, the Wahabis are challenged that Sayyidina Uthman was martyred in Iraq by Iraqis? The Challenge is to present the names of people who entered Uthman (RA)'s house and finally martyred him, name them O Wahabis with authentic chains!!

It was Khawarij from "EGYPT NOT IRAQ" who were main culprits and hence the root cause of Fitnah remains "KHARJ'ITE IDEOLOGY" which had spread due to people like Dhul Khuwaisira from Bani Tameem. Plus history books even mention name of Ibn Abu Bakr (RA) in bad

light in this regard (Ibn Katheer Rahimahullah has filled pages on this issue and has gone towards accepting that Ibn Abu Bakr did grasp the beard of Sayyidina Uthman in arrogance, however when Sayyidina Uthman admonished him he turned away)

However, Ahlus Sunnah strongly disagree with all these reports due to presence of narrator "SAYF BIN UMAR **AT-TAMEEMI** who tried to put Ibn Abu Bakr (RA) in bad light and by trying to prove as if he killed Uthman (RA) directly (Naudhobillah). It is due to people like him that Abu'l Ala Mawdudi who had Wahabi aqaid has blackened history and confused people in regards to Sayyidina Uthman (RA) by writing a pathetic book called "Khilafat-o-Mulookiyat"... Remember O Muslims the real culprits were always Khawarij who were so vicious that they even made Sahaba to fight one another (Yes Ahlus Sunnah accepts that Sayyidina Ali RA was on Haqq in Jamal and Sifeen)

Note on Sayf bin Umar **at-Tameemi**: It is important to mention about this person Sayf bin Umar regarding whom Ibn Hajr al-Asqalani (Rahimahullah) said in at-Taqreeb:

**ضعيف الحديث عمدة في التاريخ**

*He was "Weak in Hadith, but "SUPPORTED" in History [Taqrīb ut Tahdhib, Narrator # 2724]*

So what to do now? The Ahlus Sunnah with their emphatic and genuine research (unlike Wahabis who do picking and choosing) have come to conclusion that History has to be checked according to Usool of history itself. Sayf the Tameemi fraud will be rejected when he bashes Sahaba or if his historical reports go against other authentic historical reports, but he could be accepted in history on general historical reports which do not sideline with either Khawarij or Rawafidh.

c) The Khawarij fought against Sayyiduna Ali (RA) in Jamal and Sifeen too. Many Bani Ummayad were present as well so putting blame solely on Iraqis is Wahabi blunder, the Bani Tameemi Khawarij and beduins from Najd which is in Saudi Arabia today were involved in Jamal and Sifeen.

In Battle of Siffen amongst the first to create Fitnah was also " **Abu Bilal Mirdas, a member of the tribe of Bani Tamim (you will understand this from an Athar shown in our article under Hadith # 14 in the first section)**

Imam Abd al-Qahir al-Baghdadi gives an account of Dhu'l-Khuwaysira's later Kharijite activism.

حرقوص بن زهير الى على وقال يا بن ابي طالب والله لا نريد بقتالك إلا  
وجه الله والدار الآخرة وقال له على بل مثلكم كما قال الله عز وجل {هل  
ننبئكم بالأخسرين أعمالا الذين ضل سعيهم في الحياة الدنيا وهم يحسبون  
أنهم يحسنون صنعا}

Translation: Harqoos bin Zuhayr (That is original name of Dhul Khuwisira) came to Imam Ali (Karam Allahu Wajahu) and said: O Ibn Abi Talib! By Allah we do not want to kill you except "FOR THE SAKE OF ALLAH AND TO ATTAIN THE HOUSE OF AKHIRAH (I.E. JANNAH)" to which Imam Ali replied: 'No but rather you are like those regarding whom Allah says, " Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."' [Surah al-Kahf (18), Verses: 103-104].' [Imam Abdul Qahir al-Baghdadi, al-Farq bayn al-Firaaq Page # 80, also see the note to p.76 for the full identification of Dhu'l-Khuwaysira]

Clarification on who was Harqoos bin Zuhayr from Umdat ul Qari of Imam Badr ud-din Ayni (rah):

ذو الخويرة القائل، فقال: يا رسول الله إعدل، يقال هو:  
حرقوص بن زهير رأس الخوارج

Translation: Dhul Khuwaisira the one who said: O Messenger of Allah do justice. He is "HARQOOS BIN ZUHAYR" the leader of Khawarij [Umdat ul Qari, Sharh Sahih ul Bukhari (15/62)]

Imam al-Zarqani (rah) also clarified this in his Sharh of Muwata Imam Malik by saying:

ذو الخويرة التميمي، والتميمي هو حرقوص بن زهير الذي  
صار بعد ذلك من رؤوس  
الخوارج

Translation: Dhul Khuwaisira **at-Tameemi** and he is Harqoos bin Zuhayr. After him came leaders (heads) of Khawarij. [Sharh al Zarqani ala Muwata Imam Malik (1/130)]

As Imam Abd al-Qahir also gives his account of the early Kharijite rebellions, replete with appalling massacres of innocent Muslim civilians, he makes it clear that the leaders of each of the significant Kharijite movements hailed from Najd.

For instance, the Azariqa, one of the most vicious and widespread Khariji movements, were led by Nafi' ibn al-Azraq, who was from the Central Arabian tribe of Banu Hanifa (Abd al-Qahir, 82).

As the Imam records, 'Nafi and his followers considered the territory of those who opposed them to be Dar al-Kufr, in which one could slaughter their women and children. [. . .] They used to say: "Our opponents are mushriks, and hence we are not obliged to return anything we hold in trust to them.'" (Abd al-Qahir, 84.)

After his death in battle, 'the Azariqa pledged their allegiance to Ubaydallah ibn Ma'mun **al-Tamimi**. Al-Muhallab then fought them at Ahwaz, where Ubaidallah ibn Ma'mun himself died, along with his brother Uthman ibn Ma'mun and three hundred of the most fanatical of the Azariqa. The remainder retreated to Aydaj, where they pledged their allegiance to Qatari ibn al-Fuja'a, whom they called Amir al-Mu'minin.' (Abd al-Qahir, 85-6.) **The commentator to Abd al-Qahir's text reminds us that Ibn Fuja'a was also of Tamim (p.86).**

Now it stands proven that Fitnah creators even in battle against Ali (ra) were "BANI TAMEEMI" including Dhul Khuwaisira being present along with others like Abu Bilal Mirdas and company.

Even the person who agreed to martyr Sayyidina Umar bin Khattab (ra) **was Amr ibn Bakr al-Tamimi** [Ibn Jawzi in Talbees Iblees, Page No. 91]

It is important to write something about Ibn Jawzi (rah) over here as the same book Talbees Iblees is misused grossly by Wahabis to defame Sufis. We know Wahabis make 180 degree turns and go off tangents when they see names like Ibn Jawzi (rah) in our articles/books. Ibn Jawzi (rah) was a scholar who went through phases in his life, he was initially against Sufis and used to be very strict in hadith classification and had even declared many Sahih Hadiths to be forged. However it is a historical fact that Ibn Jawzi (rah) repented when he was grabbed by many Ahlus Sunnah after he had said wrong words to Ghawth al Azam Shaykh Abdul Qadir Jilani (Rahimahullah).

The same Ibn Jawzi has destroyed the Mujasmi aqaid of Wahabism forever as he wrote a wonderful book called "Daf' Shubah al Tashbih bi akaf al Tanzih" in which he rejects literal interpretation emphatically and even takes many Hanabila to account let alone fully blown Mujasima. Same Ibn Jawzi (rah) wrote Sifat as-Safwa where he praised Sufis and turns back from his false opinion against Sufi Imam wal Muhadith Hafidh Abu Nu'aym Isfihani (rah). Same Ibn Jawzi (rah) wrote the magnificent book called Al-Wafa which destroys whole

Wahabism and it's ilk right in the first chapter of it (let alone others like whole chapter with title: Istisqa through the grave of Prophet Peace be upon him)

**Wahabis only mention Ibn Muljam whereas there was also a Kharj'ite woman Qutam bint 'Alqama, a member of the Tamimite tribe** who was behind planning of martyring Sayyunda Ali (RA) too. She was wife of Ibn Muljam who had married him on the condition that he would give her dowry by martyring Sayyidina Ali (RA). Hence Even the fitnah creating Khawarij during and after Jamal/Sifeen were Khawarij from Bani Tameem or you can say Najd within Saudi Arabia in general.

Plus after defeat of Khawarij at the hands of Sayyudina Ali (RA), these following three Khawairj made plans to kill 3 top leaders of Muslim Ummah

a) Ibn Muljam was to kill Ali. (He was successful as his Bani Tameemi wife convinced him, may Allah's curse be upon them)

b) Al-hujjaj at-Tamimi was to kill [Muawiya](#) (Ameer Muawiya was only injured)

c) And Amr ibn Bakr at-Tamimi was to kill ['Amr ibn al-'Aas](#). (He martyred some other Muslim leading the prayer by mistake)



This is most important part, Imam Ibn Abdul Barr differentiates between Najd and Iraq himself by saying:

**ثم ظهور الخوارج في أرض نجد والعراق وما وراءها**

Translation: The Khawarij emerged from "NAJD" and (و) Iraq and those regions.

Look at clever deception of Abdullah or his guru whom he is blindly following, he did not translate the important small letter "و" just to put dust in eyes of people. This proves that Najd is separate and Iraq is separate. Yes the Khawarij did "REVOLT" in Iraq too but the root cause of Fitnah remains territory within present day Saudi Arabia.

www.systemoflife.com/articles/refutation/364-reply-to-najd-hadith#axzz37SURJbxn

Hadith-16  
 Sahih Bukhari Volume 9, Book 93, Number 651:  
 حَدَّثَنَا أَبُو الشَّعْمَانَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، سَمِعْتُ مُحَمَّدَ بْنَ سَبْرِينَ، يُحَدِّثُ عَنْ مَعْنَدِ بْنِ سَبْرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ وَيَقْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَافِقَهُمْ، يَمْرُقُونَ مِنَ النَّاسِ كَمَا يَمْرُقُ السَّمُّ مِنَ الرَّيْحَةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَخُودَ السَّمُّهُ إِلَى فَوْقِهِ " . قَالَ " مَا سَمِعْتُهُمْ قَالُوا " سَمِعْتُهُمْ الشُّخْلِيُّ " . أَوْ قَالَ " الشَّيْبِيُّ " .  
 Narrated Abu Sa'ïd Al-Khudri: The Prophet said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards). (Fateh Al-Bari, Page 322, Vol. 17th)

Hadith-17  
 Marfu Hadith (Saying of Prophet peace be upon him)Thawban (May Allah be pleased with him) narrated, "The Prophet(Sal Allah hu alayha wasallam) said:  
 ( يَكْتَلِبُ عِنْدَ كَنْزِكُمْ ثَلَاثَةَ كَلِمَةٍ . ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُم . ثُمَّ نَطَّلِعُ الرَّاياتِ السُّودِ مِنْ قِبَلِ الْمَشْرِقِ . فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يَقْتُلْهُ قَوْمٌ )  
 ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ . فَقَالَ فَإِذَا رَأَيْتُمُوهُ فَيَابِعُوهُ وَلَوْ حَبِوَا عَلَى النَّجْحِ . فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ  
 "Three men will be killed at the place where your treasure is. Each of them will be the son of a Khalifah, and none of them will get hold of the treasure. Then black banners will come out of the east. If you see him, go and give him your allegiance, even if you have to crawl over ice, because he is the Khalifah of Allah, the Mahdi."  
 [Ibn Majah Hadith:-4084]

Source: <http://hadith.al-islam.com/Page.aspx?pageid=192&TOCID=1534&BookID=35&PID=7508>

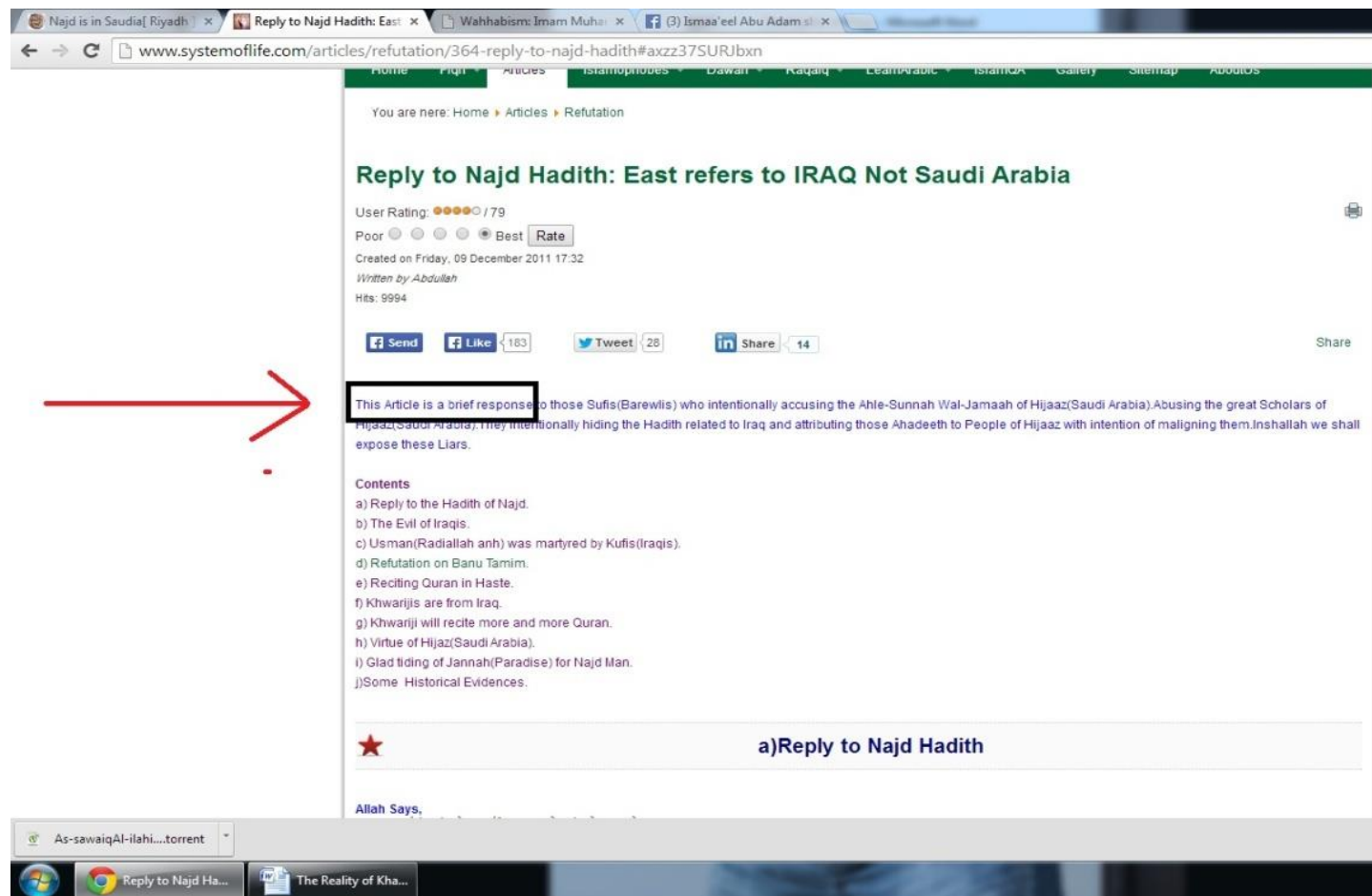
Hadith-18  
 Moquf Rout (saying of Companion)Thawban said:  
 " إِذَا رَأَيْتُمُ الرَّاياتِ السُّودِ خَرَجْتَ مِنْ قِبَلِ خُرَّاسَانَ فَاتَّوَّعْتُهَا وَلَوْ حَبِوَا ، فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمَهْدِيِّ  
 If you see the black flags coming from Khurasan then go there even if you have to crawl because there is the Khalifah of Allah, the Mahdi." [Mustadrak al Hakim hadeeth no: 8578, Behaql in Dalail an-Nabuwwah 6/516].

Note:- Source: [http://www.islamweb.net/newlibrary/display\\_book.php?flag=1&bk\\_no=74&ID=8409](http://www.islamweb.net/newlibrary/display_book.php?flag=1&bk_no=74&ID=8409)

Authentications:  
 a) Imam al-Bazzar said after narrating. وإسناده إسناده صحيح. Chain is authentic.  
 b) Imam Hakim said after narrating: هذا حديث صحيح على شرط الشيخين. This hadeeth is authentic on the criteria of Shaykhayn (Bukhari and Muslim)(end quote)  
 c) Ibn Katheer said: وهذا إسناده قوي صحيح. This chain is powerful authentic

Here Mr Abdullah accepts that East when mentioned by Prophet (Peace be upon him) in reference to "KHURASAN" can never refer to Iraq. Abdullah himself knows for sure that East referring to Khurasaan is towards Afghanistan and Pakistan and not Iraq. Afghanistan and Pakistan are towards East of Madina not North. Abdullah is just doing Dajl and cut/copy/pasting wildly just to fool people.

Here is another Lie of Abdullah right in the first sentence of his pseudo article.



It was not a brief article Mr Kharji. Plus Abdullah has done deception in numbering of hadiths, he has repeated same hadiths over and over again and claimed to have quoted 43 hadiths (Naudhobillah). Here are hadiths which he showed to somehow claim that Najd is Iraq.

**First hadith** he showed is from Sahabi Ibn Umar (RA) [Note I will prove from Ibn Umar RA himself that actual wording used was Najd whereas word Iraq is "Shadh"]

**Second hadith** again from same Ibn Umar (RA) and most of the references which Abdullah gave "ARE WEAK CHAINS" as I will prove. He tried to spread deceit by showing off as if there are too many refernces although most of them are weak.

**Third Hadith** from son of Ibn Umar i.e. Salim bin Abdullah bin Umar who was a Tabi'i [Wahabis misinterpret this hadith rather it goes against them and they do not realize]

**Fourth Hadith** again from Ibn Umar (RA) [Ibn Umar RA himself refutes the Wahabi interpretation in this hadith]

**Fifth Hadith** again from Ibn Umar (RA) [Again Ibn Umar RA himself refutes the Wahabi interpretation in this hadith]

**Sixth Hadith** is from Sahl bin Hunaif (RA) [Abdullah has repeated this hadith many times under different hadith numbering i.e. done Dajl. He has cunningly not shown same hadiths from Sahih Muslim in order

to put dust in eyes of people. I will tell you why he has hidden the Hadiths from Sahih Muslim]

**Seventh hadith** has no mention of Najd and is an irrelevant hadith, it was trick of Abdullah to show it "PARTIALLY TOO" The Dajjal coming from east is proven from some "SAHIH" hadiths that he will come from Khurasaan whereas generally it is not exactly known from where he will emerge [I shall show them later, first let's expose this cunning cheater Abdullah]

**Eight hadith** says: He (Dajjal) would appear on the way between Syria and Iraq.[End Quote]. This does not put Iraq in bad light. If Iraq is put in bad light due to this then Naudhobillah Syria is too.

**Ninth hadith** again from Ibn Umar (RA) [No mention of Iraq]

**Tenth hadith** again from Ibn Umar (RA) [Again no mention of Iraq]

**Eleventh hadith** again from Ibn Umar (RA) [Yet again no mention of Iraq]

**Twelfth hadith** is from Abu S'aeed al Khudri (RA) but is not mentioning Najd as Iraq rather refuting Khawarij i.e. Wahabis in general. (Wahabi

Abdullah just showed irrelevant hadith without realizing they are going against him)

**Thirteenth hadith** also from Abu Sa'eed al Khudri (RA) and not mentioning Najd to be Iraq at all.

**Fourteenth hadith** again same as above and irrelevant.

**Fifteenth hadith** again repetition of hadith from Sahl bin Hunaif (RA) from Bukhari only but not from Sahih Muslim, this is Dajl of Abdullah to give it a separate numbering.

**Sixteenth hadith** again from Abu Sa'eed al Khudri (RA) and no mention of Najd being Iraq.

**Seventeenth hadith** is about Black flags from Khurasaan and Abdullah gets caught yet again because it is not referring to Iraq but "EAST OF MADINA COULD BE KHURASAAN FROM WHERE DAJJAL WILL APPEAR" but not Iraq.

**Eighteenth hadith** again about Khurasaan, so Abdullah Wahabi had no clue what he was copy pasting.

**Nineteenth hadith** Abdullah cleverly hid the chains from Hiliya as all 3 chains are weak, plus again it is from Ibn Umar (RA) with "SHAADH" wording of Iraq [100% hadiths in Bukhari and Muslim mentioning same wording uses word Najd or East but not Iraq]

**Twentieth hadith** Abdullah cleverly quoted this time without any reference because he knew this hadith is "WEAK". Do not worry we Ahlus Sunnah know hadiths very well and we will provide accurate reference along with "WEAK CHAIN". Plus It is again from Ibn Umar (RA).

**Twenty-first hadith** is quoted partially by Wahabi Abdullah as: **And he (the 'Iraqi) has told a lie in this matter.**(Reference:-Sahih Muslim Book 7, Number 2850) which only refutes "ONE PERSON FROM IRAQ" and by no means prove that Najd is Iraq.

What on earth does this prove? There were many people who lied from different areas of world. Even some people from Madina were Munafiqeen who disguised themselves while living with Prophet (Peace be upon him), so would you start bashing Madina?

**Twenty-second hadith** is about sorcery being in Iraq, no mention of Iraq being Najd. The Wahabi is doing Baatil Qiyaas and Taweel just to prove Iraq as Najd. [Actually this reminds us of Babylonian magic

which was started by Jews and became prevalent in Babylon, it does not bash Iraq as a whole]

**Twenty-third hadith** is a long hadith about Sahabi Sa'd (rah) having dispute with certain people of Kufa. By no means it proves that Najd is Iraq. Many times Sahaba had disputes even within themselves inside Makkah and Madina, so would Wahabis start using those hadiths to satisfy their Zionist masters in Israel and USA WHO ARE AGAINST IRAQ AND ARE SPREADING TERRORISM IN IRAQ ITSELF THROUGH ISIS WHICH IS WAHABI ORGANISATION?

**Twenty-fourth hadith** from Abu Hurraira (RA) has no mention of Najd being Iraq.

**Twenty fifth hadith** also has no proof of Najd being Iraq and Wahabi Abdullah is just going bonkers by quoting irrelevant hadiths.

**Twenty-sixth hadith** is about Tribe of Bani Tameem which Abu Hurraira (RA) praised after hearing from Prophet, again no proof of Najd being Iraq [I have already shed some light in regards to Bani Tameem above but I will explain this specific hadith in more detail to expose Wahabism completely. We Sunnis agree that people like Sulayman bin Abdul Wahab Rahimahullah who refuted Muhammad



bin Abdul Wahab came from Bani Tameem too, but the point is Khawarij movements coming from Bani Tameem which are refuted]

**Twenty-seventh hadith** is again from same Abu Hurraira (RA) and same as what I said above applies.

**Twenty-Eighth hadith** is again same hadith asserting same point.

**Twenty-Ninth hadith** proves about Sahabi practicing Sawm al Wisaal (i.e. uninterrupted fasting), this has no link to Najd being Iraq. Rather such hadiths prove that "PROPHET IS NOT AN ORDINARY PERSON LIKE US CONTRARY TO WAHABI BELIEF" Wahabis call Prophet as a man like us but in other same hadiths Prophet (Peace be upon him) said in a challenging term: WHO AMONGST YOU IS LIKE ME !! This hadith destroys Wahabi vulgar belief of comparing Prophet to ordinary human beings.

**Thirtieth hadith** is about how many days should one complete the Qur'an. Wahabi is cleverly using this hadith in regards to "SOME" Muslims who recite Qur'an quickly and in fast tone. Ahlus Sunnah has given verdict that Qur'an should be recited slowly so that people can understand, this hadith has nothing to do with Najd being Iraq.

**Thirty-first hadith** again has same issue and nothing to do with Iraq being Najd.

**Thirty-second hadith** again on same issue (Wahabi Abdullah had just gone bonkers)

**Thirty-third hadith** is again about "In how many days Qur'an should be completed" nothing to do with Iraq being Najd.

**Thirty-fourth hadith** again same (HUH)

**Thirty-fifth hadith** is about a person not bowing or prostrating properly. Again nothing to do with issue at hand.

**Thirty-sixth hadith** is again repetition of hadith from Sahl bin Hunaif (RA). Now three times this cheater Abdullah repeated the same hadith under separate numbering and that too without showing the hadiths from Sahih Muslim. (clear cheating)

**Thirty-seventh hadith** mentions: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital...

So it has nothing to do with Iraq but is talking about Khawarij coming from "UMMAH" in general so would Wahabis call whole Ummah as cursed (Naudhobillah).

**Thirty-eight hadith** is yet again repetition of hadith from Sahl bin Hunaif (RA), fourth time Wahabi Abdullah did Dajl to mention it under separate numbering and that too without showing the hadiths from Sahih Muslim (Absolute cheating)

**Thirty-ninth hadith** again from Ibn Umar (RA) which Wahabi Abdullah had repeated many times as shown above. It itself refutes Wahabis and does not mention Najd to be Iraq.

**Fourtieth hadith** is about Khawarij i.e. Wahabis and nowhere it mentions Iraq.

**Forty-first hadith** is partial hadith and again nowhere mentions Iraq.

Wahabi Abdullah jumped with joy by hypocritically saying: SubhanAllah even the above Hadith proves that Saudi Arabia is not referred as "East" but it's a blessed Land i.e "Hijaz"

This ignorant does not even know the fact that blessed lands in Hijaz are Makkah and Madina whereas the adjacent areas could be called

Najd within Saudi Arabia. Above all Abdullah quoted a Mukhtasar hadith cleverly whereas the actual and complete hadith proves Najd to be inside Saudi Arabia.

See this hadith and Wahabism gets busted!!

*Volume 4, Book 54, Number 521: (Sahih Bukhari)*

Narrated 'Uqba bin 'Umar and Abu Mas'ud:

Allah's Apostle pointed with his hand towards Yemen and said, "**True Belief is Yemenite yonder** (i.e. the Yemenite, had True Belief and embraced Islam readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabi'a and Mudar."

**Forty-second hadith** mentions man from Najd not Iraq and this man was from within present day Saudi Arabia.

**Forty-third hadith** is again about a man from Najd and the last wording of Prophet (Peace be upon him) states: **The Messenger of Allah, may Allah bless him and grant him peace, said, 'That man will be successful, if he is telling the truth.'**

So is Najd proven to be blessed land in Mutlaqqan terms? The answer is No!

He did not show more than 43 repeated hadiths which are from Same Sahabi Ibn Umar (ra) and also repeated hadiths from Sahl bin Hunaif. Now this is the state of their so called champion author and he has been totally proven as a liar and cheat.

He actually showed only 3 Marfu hadiths to claim that Najd is Iraq (and all three of them have "SHAADH" word of Iraq, 2 are from Ibn Umar RA and 1 is from Sahl bin Hunaif RA. This will be proven like bright sun once you have completely read this article In shaa'Allah)

We shall start from the hadith of Sahl bin Hunaif (RA) which Wahabis misuse and in deceit they never quote Sahih Muslim.

Sahih Bukhari Volume 9 : Book 84 : Hadith 68 :

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ،  
حَدَّثَنَا يُسَيْرُ بْنُ عَمْرٍو، قَالَ قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ هَلْ سَمِعْتَ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْخَوَارِجِ شَيْئًا قَالَ سَمِعْتُهُ  
يَقُولُ - وَأَهْوَى بِيَدِهِ قِبَلَ الْعِرَاقِ " يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَأُونَ

الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ  
مِنَ الرَّمِيَّةِ " .

Narrated by Yusair bin 'Amr: I asked Sahl bin Hunaif, "Did you hear the Prophet saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e, Iraq) some people who will recite the Quran but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body.' "

This is the biggest proof which Wahabis can misuse but bad luck for them as true Sunnis know Bukhari and Muslim better than Wahabi imaginations.

Imam Ibn Hajr al Asqalani (rah) said under this hadith

قوله: (سمعتَه يقول وأهوى بيده قبل العراق) أي من جهته،  
وفي رواية علي بن مسهر عن الشيباني عند مسلم «نحو  
«المشرق».

Translation: The saying of Sahl bin Hunaif (RA) that I heard him saying while pointing his hand towards Iraq. (Ibn Hajr explains): This means

towards that direction (however) "IN THE NARRATION OF ALI BIN MUSHIR FROM ASH-SHAYBANI" which is in Muslim (it says) "TOWARDS EAST" [Fath ul Bari, Sharh Sahih ul Bukhari, under Hadith from Sahl bin Hunaif]

This proves that even the same narrator "ASH-SHAYBANI" as in this hadith narrated the word "EAST" instead of Iraq.

Let's see hadith from Sahih Muslim

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ، عَمْرِو قَالَ سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْخَوَارِجَ فَقَالَ سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ " قَوْمٌ يَقْرَأُونَ الْقُرْآنَ بِالسِّنْتِهِمْ لَا يَعْدُو تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

Translation: Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif: Did you hear the Messenger of Allah (ﷺ) making a mention of the Khwarij? He said: I heard him say and he pointed with his hand towards the east that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones.

They would pass clean through their religion just as the arrow passes through the prey. [Sahih Muslim, Hadith # 2336]

Note: Ash-Shaybani has narrated this hadith from only 1 narrator in Bukhari (i.e. Abdul Wahid) but from 2 other narrators in Sahih Muslim

1. Ali bin Mushir (In Sahih Muslim)
2. Abdul Wahid. (Both in Sahih Bukhari and Sahih Muslim but with different wordings)
3. Al-Awwam bin Haoshab (In Sahih Muslim)

The hadith from Ali bin Mushir mentions "EAST" whereas the hadith from Abdul Wahid mentions "IRAQ" . The point arises which one to take? The answer is: The hadith which corresponds to 100% other Marfu Hadiths in Sahih Bukhari and Muslim which only mention Najd or East shall be taken. The word "IRAQ" is Shadh.

Even the chain with Abdul Wahid in Sahih Muslim says a different wording:



وَحَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ،  
بِهَذَا الْإِسْنَادِ وَقَالَ يَخْرُجُ مِنْهُ أَقْوَامٌ .

Translation: This hadith had been transmitted by Sulaiman Shaibani with the same chain of narrators (and the words are), "There would arise out of (this group) many groups" [Sahih Muslim Hadith # 2337]

Things do not just stop here, there is also another hadith with different chain saying:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاسْحَاقُ، جَمِيعًا عَنْ يَزِيدَ، - قَالَ  
أَبُو بَكْرٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، - عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، حَدَّثَنَا  
أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ أُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ  
حُنَيْفٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَتِيهِ قَوْمٌ قَبْلَ  
الْمَشْرِقِ مُحَلَّقَةٌ رُءُوسُهُمْ "

Translation: Sahl b. Hunaif reported Allah's Apostle (ﷺ) as saying: There would arise from the east a people with shaven heads. [Sahih Muslim Hadith # 2337]

Now it stands proven from yet another Mutabiyaat from Ash-Shaybani from Al-Awaam bin Haoshab (rah) that word used was "MASHRIQ (EAST)" not Iraq.

Hence without a shadow of doubt the word "IRAQ" in hadith of Bukhari is a "SHADH" word. Wahabis are toally ignorant in Hadith sciences and Ilm ur Rijaal and I know they might jump off their seats that howcome a "WORD" in Bukhari be "SHADH". Remember had every word of Bukhari been accurate then it would have been like Qur'an (Naudhobillah) but Ulama accept the fact that "Shadh (odd words) can occur even in Bukhari. I take an oath that Wahabis themselves consider many hadiths in Bukhari itself to be "SHADH" and all people who know Ilm ur Rijaal and science of Jarh wa't Ta'deel know for sure that "SHADH" word (s) could be present even in Bukhari.

Note: Having a single Shadh word in hadith does not effect the chain. However the word itself does effect the Matn and the Matn has to be understood from overwhelming others hadiths "NARRATED WITH DIFFERENT ROUTES"

It is indeed us genuine Ahlus Sunnah wal Jamm'ah (followers of four schools of jurisprudence, Ash'ari/Maturidi, followers of Tassawuf) who uphold Bukhari and Muslim strongly and Wahabis have nothing

to do with these two noble sources. All they have is misquotation and cheating.

The hadith in Bukhari also goes against Wahabis because it proves that Prophet (Peace be upon him) was referring to "KHAWARIJ IN GENERAL" and we have already explained through many hadiths that root cause of Khawarij Fitnah was Bani Tameemi Dhul Khawsira and "REGARDING HIS COMPANIONS" did Prophet (Peace be upon him) say that they will recite Qur'an but it will not go beyond their throats.

So the root cause remains Area "WITHIN SAUDI ARABIA WITHOUT DOUBT" as proven from many Marfu hadiths narrated with "DIFFERENT TURAQ"

Now no matter where these Khawarij move or emerge from the same Najdi Fitnah will be referred to. Even Iraqi born Khawarij will be called followers of "Najdi fitnah" as they have same ideology. Similarly the Bani Tameemis in predominantly Bani Ummayd Army of Yazeed are to be blamed even if Imam Hussain (RA) was martyred in Iraq Karbala.

Time to come towards the "SINGULAR" hadith of Ibn Umar (RA) which mentions that Ibn Umar (RA) saw the Prophet (Peace be upon him) pointing towards Iraq. It is essential to prove from same Ibn Umar (RA) that he himself mentioned that Prophet (Peace be upon him)

pointed towards "EAST OR WHERE SUN RISES" not Iraq (hence word Iraq which contradicts 100% hadiths of Bukhari and Muslim in same exact wording of hadith will be null and void)

Note: I am talking about the hadith in Hiliya tul Awliya of Sufi Abu N'uaym Isfihani (rah) [Hadith #2 & 19 in Wahabi reference], Mu'jam al Awsat (hadith # 20 in Wahabi reference) and hadith of Musnad Ahmed (Hadith # 1 in Wahabi reference)

The hadiths in Hiliya and Mu'jam al-Awsat are Weak and I will prove this comprehensively. But let's concentrate on hadith from Musnad Ahmed which has seemingly authentic chain. The hadith of Musnad Ahmed comes via route of "Hanzalah (حَنْظَلَةُ)" Here I will mention list of all narrators who narrate the word Iraq from Salim bin Abdullah (RA) or Nafi (rah) and then from Ibn Umar (RA) with seemingly authentic chains.

**1.** Hanzalah (But even this hadith in Musnad Ahmed has Idhtirab because Ibn Numayr narrates directly from Hanzalah in Musnad Ahmad whereas in Sahih Muslim there Ibn Numayr narrates this hadith from Ishaq Ibn Sulayman first and then Hanzalah. Plus the authentic hadith in Sahih Muslim does not contain the word "IRAQ" Therefore Hadith of Musnad Ahmad becomes shadh as more Awthaq narrators do not narrate word of Iraq]

2. Ziyad bin Bayan (Thiqa but criticized narrator, plus chains leading unto him are very long so shorter chains in Bukhari and Muslim will be more authentic. Bukhari and Muslim are “AWTHAQ” than Tabrani and others therefore hadiths in Tabrani with word Iraq become Shadh)

3. Tawba al-Anbari (Thiqa but criticized narrator, plus chains leading unto him are very long so shorter chains in Bukhari and Muslim will be more authentic. This also becomes Shadh as mentioned above)

4. Abdullah bin Awn in Tabrani's al-Kabeer (but Matn has Idhtirab due to "Al-Hasan bin Ali bin al-Mamari as same narrator elsewhere narrates the word "NAJD" therefore the wording Iraq becomes "ODD" from him. Also hadith in Musnad Bazzar having 2 problematic narrators i.e. Abdur Rahman bin At'a who has severe Jarh upon him and also Bashr bin Adam who has Jarh upon him too, plus from Ibn Awn word Najd is conclusively proven from Bukhari hence no need to turn towards low ranking hadith books like Mu'jam al Kabeer of Tabrani or Musnad al-Bazzar. Hadith by Tarsosi has Yazeed bin Sinaan who is weak, Hadith in Hiliya has Hasan bin Raf'i al-Ramli who is Mujhool, and also Tawba an-Anbari who is Thiqa with slight criticism. The other chain in Hiliya has Abdullah bin Jami al Halwani who is Mujhool and also contains Tawba)

Only one narrator i.e. Hanzalah is confirmed to have narrated with rigorously authentic chain but remaining chains are too long and have problems which make the hadiths not capable of being on criteria of Kutab-e-Sitta let alone Bukhari and Muslim.

Now let us see those narrators who narrate the wordings "a) Najd or b) East or c) From where Sun Rises" all these decisively prove that Najd cannot be Iraq because Najd linguistically means highland whereas Iraq is Lowland than Saudi Najd, plus East is towards Riyaadh, Uyayna, tribes like Rabi'a, Mudar, Bani Tameem, and such tribes whereas Iraq is towards Northern side. Finally Sun never rises from the side of Iraq in Madina.

1. Abdullah bin Awn (at least twice in Sahih Bukhari, hence low ranking books like Tarikh Ibn Asakir, Tarikh Damishq, Mu'jam of at-Tabrani, Kanz ul Umaal and others do not stand a chance)

2. Akrama bin Ammar (In Sahih Muslim)

3. Juwayria (In Sahih Bukhari)

4. Abdullah bin Dinar (In Sahih Bukhari and shortest chain is present in Muwatta Imam Malik. Remember according to Usool ul Hadith the shorter the chain the more accurate hadith will be. Due to short chain

in Muwatta Imam Malik no doubt is now left that Iraq word was not used)

5. al-Zuhri (In Sahih Bukhari)

6. Imam al-Layth (In Sahih Bukhari)

7. Ubayd Ullah bin Umar (In Sahih Muslim)

8. Ibn Awf (Authentic chain in Fadhail as-Sahaba of Imam Ahmed)

9. Aqba bin Abi Sahba (In Musnad Ahmed)

10. Abdur Rahman bin Ata (In Musnad Ahmed, weak narrator but authentic Mutabiyat is present)

11. Bashr bin Harb (In Musnad Ahmed)

12. From another Sahabi Abu Masu'd al-Ansari (RA) [Now more than 1 Sahaba narrate with authentic chains]

13. Yahya bin Sa'eed [Al-Awsat with wording مطلع الشمس i.e. from Where Sun rises)

14. Musa bin Uqba [Musnad Bazzar 5522]

More hadiths which prove Najd to be inside Saudi Arabia including hadiths mentioning Bani Tameem, Rab'ia and Mudar, different Miqaat for Iraq and Najd and Prophet (Peace be upon him) never going to Iraq for Ghazwa but went to Najd inside Saudi Arabia indeed.

15. Sayyidina Abu Sa'eed al Khudri (In Sahih Bukhari and others)

16. Sayyidina Ali bin Abi Talib (In Sahih Bukhari and others)

17. Sayyidina Ibn Abbas (In Sahih Bukhari and others)

18. Sayyidina Uqba bin Aamir (In Sahih Bukhari and others)

19. Sayyidina Abu Mas'ud (In Sahih Bukhari and others, Note this is different hadith to the one having wording of Blessing upon Yemen, Sham, Makkah and Madina but Najd being devoid)

20. Sayyidina Anas bin Malik (In Sahih Bukhari and others)

21. Sayyidina Imran bin Hussain (In Sahih Bukhari and others)

22. Sayyidina Abu Bakra (In Sahih Bukhari and others)



23. Sayyidina Abu Dhar (In Sunnan Ibn Majah and others)
24. Sayyidina Abu Umama (In Ibn Majah and others)
25. Sayyidina Jabir bin Abdullah (In Sahih Bukhari and others)
26. Sayyidah Aisha (In Sunnan Nasai'i with authentic chain)
27. Sayyidina Sahl bin Hunaif (In Sahih Muslim and others)
28. Hudhaifa bin al Yaman (In Sahih Bukhari and others)
29. Abu Hurraira (In Sahih Bukhari and others)
30. Sa'eed bin Juhman (In Musannaf Ibn Abi Shaybah with authentic chain)
31. Ash'aat bin Qays (By Ibn Atheer)
32. Ans bin Sireen (In Mu'jam al-Awsat at-Tabrani) and others!

The hadiths with Wahabi reference of #19 and #20 are decevingly quoted by Abdullah like this:

Hadith-19

The hadeeth of ibn Umar Reported by Abu Nu'aym in al-Hilya (6/133)

"O Allaah bestow your blessings on our Madeenah, and bestow your blessings on our Mecca, and bestow your blessings on our Shaam, and bestow your blessings on our Yemen, and bestow your blessings in our measuring (fee saa'inaa wa muddinaa)." **A person said, " O Messenger of Allaah and in our Iraaq" and so he turned away from him and said, "there will occur earthquakes, trials and tribulations and there will appear the horn of Satan."**

(Shu'ayb al-Arna'ut declares it's isnaad to be saheeh as in his footnotes to 'Sharh as-Sunnah' (14/206-207 fn. 2) and he too endorses the words of al-Khattaabee quoted above.

&

## Hadith-20

The hadeeth of ibn Umar reported in at-Tabaraanee in 'al-Awsat'that the Messenger of Allaah, sallallaahu alayhiwa sallam prayed Fajr and then faced the people and said, "O Allaah bestow your blessings on our Madeenah, O Allaah bestow your blessings in our measuring, O Allaah bestow your blessings in our Shaam and our Yemen." A person said, "And Iraq O Messenger of Allah?" He said, "from there arises the horn of Satan and the trials and tribulations would come like mounting waves."

We wonder why he did not show Arabic this time? I will tell you why.

The Arabic of hadith from Hiliya states (Look at red highlighted narrator):

**حدثنا عبد الله ابن محمد بن جعفر، حدثنا عبد الله ابن جامع  
الحلواني، حدثنا عباس بن الوليد بن مزيد، حدثنا أبي، حدثنا  
ابن شوذب، حدثني عبد الله ابن القاسم، ومطر، وكثير أبو  
سهل، عن توبة، عن سالم، عن أبيه، أن النبي صلى الله عليه  
وسلم قال: اللهم بارك لنا في مدينتنا، وبارك لنا في مكتنا،  
وبارك لنا في شامنا وبارك لنا في يمننا، وبارك لنا في صاعنا**

ومدنا . فقال رجل: يا رسول الله وفي عراقنا، فأعرض عنه،  
فقال: فيها الزلازل والفتن وبها يطلع قرن الشيطان

Due to two narrators this hadith is weak.

1) Abdullah bin Jami'i al-Halwani - He is Mujhool (unknown) narrator.

2) Tawba bin Kisaan (who is thiqa but also considered weak according to some Muhaditheen)

Wahabis are asked to show "TA'DEEL" of Abdullah bin Jami'i al-Halwani from classical scholars.

Regarding Tawba who is Thiqa but some Muhaditheen said:

وقال أبو حاتم وغير واحد: ثقة. وروى عن ابن معين. قال:  
يضعف.

Translation: Imam Abu Hatim said more than once: He is Thiqa. It is narrated from Ibn Ma'een that he said: "HE HAS WEAKNESS" [al-Dhahabi in Meezan ul A'itidal (2/80)]

Ibn Hajar says:

## ثقة أخطأ الأزدي إذ ضعفه

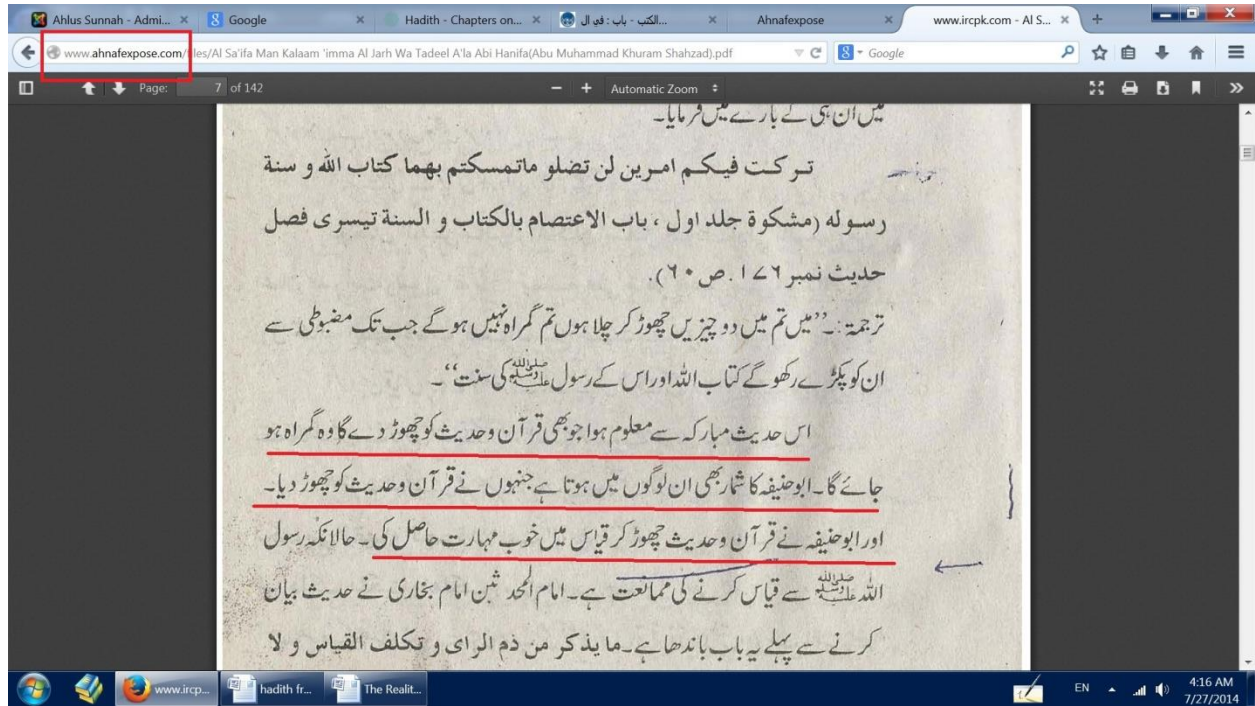
Translation: He is Thiqa and Al-Azdi made mistake to mention him in "DU'AFU" [at-Taqreeb, Narrator # 908]

Imam al-Azdi actually called him "MUNKAR UL HADITH"

Now coming towards Hadith in at-Tabrani al-Awsat. Let's first see the scan link which Abdullah gave and it has link of worst Kafir website called "ahnafexpose" which calls Imam Abu Hanifa as Kafir (Naudhobillah)



I will prove this hadith weak shortly but let's see a screenshot of a book which ahnafexpose website has uploaded.



Translation for English readers: From this blessed hadith it is known that whosoever leaves Qur'an and Hadith "BECOMES MISGUIDED". Abu Hanifa is considered to be "AMONG THESE PEOPLE TOO" who left Qur'an and Hadith. Abu Hanifa gained high expertise in Qiyas by leaving Qur'an and Hadith [ahnafexpose website]

Now in this same pathetic book on Page # 19 they say "MUJIYYAH AND JAHMIYYAH ARE KAFIR" and then they literally try to call Abu Hanifa (rah) as both Murji and Jahimi (Naudhobillah).

AstaghfirUllah. This Wahabi Abdullah is following Kafir Takfirists who follow false and inauthentic statements cooked up to defame Imam Abu Hanifa (Rahimahullah), Wallahi he is following kufaar of ahnafexpose website who keep disgusting pathetic aqaid in regards to Imam wal Muhadith wal A'rif bil Qur'an al-Nauman bin Thabit (Rahimahullah). Another author of systemoflie website, Mr. Asim has written a whole article on defence of Imam Abu Hanifa and proven him "THIQA" in hadith but at the same time this website takes proof from such extremist Kafir Takfeerists. This proves that Ghaali Salafis, Tawhidi, Jamaat al Muslimeen, and rather all Wahabis are same in roots. The cults like Munkarieen of Hadith, Parvaize are outcome of Wahabism.

Coming to the scan which these Juhala uploaded from Mu'jam Ibn al Muqri and also Mu'jam al-Awsat of at-Tabrani. The first one has these two following narrators as you can see in their scan.

٦٩ - حدثنا محمد بن علي بن الحسن بن علي بن حرب قاضي طبرية - بطبرية - حدثنا سليمان بن عمر بن خالد الأقطع حدثنا إسماعيل بن إبراهيم - هو ابن عليه - حدثنا زياد بن بيان حدثنا سالم، عن عبد الله بن عمر قال: صلى رسول الله ﷺ صلاة الفجر، ثم انفلت، فأقبل على القوم، فقال: «اللهم بارك لنا في مدينتنا، وبارك لنا في مدنا، وصاعتنا، اللهم بارك لنا في حرمتنا، اللهم بارك لنا في شامنا، ويمنتنا»، فقال رجل: والعراق يا رسول الله، قال: ثم عاد فقال مثل ذلك، فقال الرجل: والعراق يا رسول الله، قال: فسكت، ثم قال: «اللهم بارك لنا في مدينتنا، وبارك لنا في مدنا، وصاعتنا، اللهم بارك لنا في حرمتنا، وبارك لنا في شامنا، ويمنتنا» فقال الرجل: والعراق يا رسول الله قال: «ثم يطلع قرن الشيطان، وتهيج القطن».

٧٠ - حدثنا محمد، حدثنا عتبة بن مكرم، حدثنا عبد الرحمن بن مهدي قال: سمعت مالك بن أنس يقول: التباش يقطع.

٧١ - حدثنا محمد بن عبد الله بن عبد السلام مكحول البيروتي ببغداد، حدثنا عبد الله بن هاني، حدثنا ضمرة بن ربيعة، عن مسرة بن معبد، عن نافع، عن ابن عمر قال: قال النبي ﷺ: «ما اجتمع ثلاثة في بدو، ولا حضر تقام فيهم الصلاة، إلا استحوذ عليهم الشيطان».

٧٢ - حدثنا مكحول، حدثنا الحسن بن عبد الله الصوري، حدثنا محمد بن قدامة، حدثنا جرير، عن مغيرة قال: إذا تكلم اللسان بما لا يعنيه قال القفا: وأحرماه.

٧٣ - حدثنا أبو صالح محمد بن عبد الله بن رستم بن سنان الفارسي المعلم ببعلبك، حدثنا محمد بن إبراهيم بن كثير الصوري، حدثنا خالد بن عبد الرحمن، حدثنا جسر بن فرقد، عن الحسن، عن أبي هريرة عن النبي ﷺ قال: «من قرأ يس في ليلة التماس وجه الله (عز وجل) غفر له».

٧٤ - حدثنا أبو سعيد محمد بن أحمد بن عبيد بن فياض الزاهد الدمشقي - بدمشق - حدثنا عبد الرحمن بن إبراهيم - دحيم - حدثنا شعيب بن إسحاق عن

٦٩ - حسن: أخرجه ابن عساكر في «تاريخ دمشق» (١/١٣٢)، من طريق ابن المقرئ به. وسنده حسن، فيه: زياد بن بيان، حسن الحديث.

٧١ - حسن: أخرجه ابن عساكر في «تاريخه» (٢٤/٤٠٥)، من طريق ابن المقرئ به. وسنده حسن. مسرة حسن الحديث.

٧٣ - ضعيف: أخرجه الدارمي (٣٤٢٠)، والطيالسي (٢٤٦٧)، وغيرها. وسنده ضعيف، الحسن مدلس ولم يسمع من أبي هريرة على ما وضحتاه في تحقيقنا لكتاب «مسند الطيالسي» والحمد لله وحده.

٧٤ - صحيح: أخرجه بخوه مسلم (١٢٩٤)، وأحمد (١/٣٢٠).

[www.ahnafexpose.com](http://www.ahnafexpose.com)

Look at narrator:

1. Ziyad bin Biyan

Whereas al-Awsat has these 2 problematic narrators.



1. Ali Bin Sa'eed

2. Ziyad bin Biyan.

Regarding Ziyad bin Biyan present in Mu'jam al Muqri and Mu'jam al-Awsat.

Imam al-Dhahabi said of him:

**زياد بن بيان لم يصح حديثه . وقال البخاري : في إسناده  
حديثه نظر**

Translation: Ziyad bin Biyan "HIS HADITHS ARE NOT SAHIH" and Imam al-Bukhari said: In chains of his hadith there is "NAZAR (SHADEED JARH OF IMAM BUKHARI)" [Meezan ul A'itidal (3/126)]

Imam al-Uqayli mentioned him in his Du'afa [2/76]

Ibn Adi also mentioned him in his Du'afa [4/144]

Regarding Ali bin Sa'eed bin Basheer Muhaditheen said:

Imam at-Daraqutni said: "HE IS NOT APPROVED" in anything in which he is alone.

Imam Ibn Yunus said: He had fahm and memory. He died in 299 AH. Ibn Yunus said: "THERE IS KALAAM OVER HIM" I say: In regards to what he "INSERTED FROM THE ACTIONS OF SULTAN"

Imam al-Daraqutni was asked regarding him and he said: "HIS HADITHS ARE NOT APPROVED" [Lisaan ul Meezan (4/265-266)]

Ibn Adi mentioned him in his "Du'afa" [Al-Kamil fi al-Du'afa (1/238)]

Now remember he inserted Amaal of leaders which proves that he was on payroll false leaders. Such scholars have always been thrashed in history as they were on payroll of governments and inserted things which government asked them to. This actually takes them to the level of "LIARS" hence wording Iraq must have come due to pressure from Sultan.

Now let's turn towards hadith from Musnad Ahmed. It states:

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا حَنْظَلَةُ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،  
عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
يُشِيرُ بِيَدِهِ يَوْمَ الْعِرَاقِ: " هَا، إِنَّ الْفِتْنَةَ هَاهُنَا، هَا، إِنَّ الْفِتْنَةَ  
" هَاهُنَا، - ثَلَاثَ مَرَّاتٍ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

[Musnad Ahmed (10/391)]

The wording of Iraq in this hadith is "IRREGULAR" which is to be rejected because the wording in Sahih Muslim has to be taken from Hanzalah (rah). Ishaq Ibn Suliman is more Awthaq.

It states in Sahih Muslim:

بَابُ الْفِتْنَةِ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

Chapter: Tribulation From The East, From Where The Horns Of The Shaitan Appear

- وَحَدَّثَنَا ابْنُ نُمَيْرٍ . حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ سُلَيْمَانَ . أَخْبَرَنَا  
حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ ، يَقُولُ:  
سَمِعْتُ رَسُولَ اللَّهِ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ : « هَا إِنَّ

الْفِتْنَةُ هَهُنَا. هَا إِنَّ الْفِتْنَةَ هَهُنَا» ثَلَاثًا «حَيْثُ يَطَّلِعُ قَرْنَا  
الشَّيْطَانَ».

Translation: Ibn Numayr narrates from Ishaq i.e. Ibn Suliman "WHO NARRATES FROM HANZALAH" who said that he heard Salim saying that Ibn Umar reported:

I heard Allah's Messenger (ﷺ) as saying "WHILE POINTING HIS HANDS TOWARDS THE EAST" The turmoil would appear from this side; verily, the turmoil would appear from this side (he repeated it thrice) where appear the horns of Satan. [Sahih Muslim Online Hadith # 6942]

Now I will narrate 10 Hadiths including many from Ibn Umar (RA) that too with different routes. None of them contains the word "IRAQ" This is perfect example of hadith in lower ranking books to be "IRREGULAR" as compared to the ones present in Sihah Sitta (including Bukhari/Muslim) and also many others.

The hadiths are being presented in Arabic along with respective chains.

Hadith # 1 from Imam al-Layth the great predecessor (Also note the chapter title of Sahih Muslim)

## كتاب الفتن وأشراط الساعة باب الْفِتْنَةِ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ

Translation: The Book of Tribulations and Portents of the Last Hour.  
Chapter: Tribulation From The East, From Where The Horns Of The  
Shaitan Appear

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ،  
أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ " أَلَا إِنَّ  
الْفِتْنَةَ هَا هُنَا أَلَا إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ  
الشَّيْطَانِ

[With wording that Prophet Peace be upon him "TURNED ( مُسْتَقْبِلُ )"  
towards East which proves beyond doubt that it was cardinal east.  
Sahih Muslim, Hadith # 6938, Online Version]

Hadith # 2 Uqba bin Amr i.e. Abu Mas'ud. This hadith proves directly  
from Prophet (Peace be upon him) that Najd is in (present day) Saudi  
Arabia.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ،  
 عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ، قَالَ أَشَارَ رَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ " الْإِيمَانُ يَمَانٍ هَا هُنَا،  
 أَلَا إِنَّ الْقَسْوَةَ وَغِلْظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أَدْنَابِ  
 الْإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ

[Hadith with clear proof that Najd refers to tribes like Rabi'a and Mudar ( قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَ مُضَرَ ). Proven from different Sahabi than Ibn Umar now i.e. Uqba bin 'Amr (not 'Umar as Muhsin Khan Wahabi said in ignorance as well). See: Sahih Bukhari: Vol. 4, Book 54, Hadith 521]

Hadith # 3 from Juwayria in Sahih Bukhari

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ  
 اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ فَقَالَ " هُنَا الْفِتْنَةُ - ثَلَاثًا -  
 مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ "

[Hadith with wording that Prophet stood up, delivering the Khutba, pointed towards the house of Aisha (RA) ( قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ) ( خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ ) This is directly towards east from pulpit hence Najd cannot be Iraq. See: Sahih Bukhari: Vol. 4, Book 53, Hadith 336]

Hadith # 4 from Abdullah bin Dinar with shortest Authentic chain of Muwatta Imam Malik

حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ إِلَى الْمَشْرِقِ وَيَقُولُ " هَا إِنَّ الْفِتْنَةَ هَا هُنَا إِنَّ الْفِتْنَةَ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ

[Shortest Chain of Muwatta from Abdullah bin Dinar who narrates from Abdullah bin Umar (RA), hence there remains no doubt that actual word was East which cannot be Iraq. Reference: Muwatta Imam Malik: Book 54, Hadith 1794]

Hadith # 5 with chain of al-Zuhri in Sahih Bukhari

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ " أَلَا إِنَّ الْفِتْنَةَ هَا هُنَا - يُشِيرُ إِلَى الْمَشْرِقِ - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " .

[Great chain of al-Zuhri from Salim bin Abdullah in Sahih Bukhari: Vol. 4, Book 56, Hadith 714]

Hadith # 6 from Akrama bin Amaar in Sahih Muslim

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِ عَائِشَةَ فَقَالَ " رَأْسُ الْكُفْرِ مِنْ هَا هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ " . يَعْنِي الْمَشْرِقَ .

[Sareeh description by Prophet when he came out of Sayyidah Aisha's house and then pointed towards it i.e. east: Sahih Muslim: Book 41, Hadith 6941]

Hadith # 7 from Ubayd Ullah in Musnad Ahmed with Authentic chain



حدثنا عبد الله حدثني أبي ثنا يحيى عن عبيد الله أخبرني نافع  
عن ابن عمر عن النبي صلى الله عليه و سلم أنه كان قائماً  
عند باب عائشة فأشار بيده نحو المشرق فقال الفتنة ههنا  
حيث يطلع قرن الشيطان

[Again about Sayyidah Aisha's house but with different Rawi i.e. Ubayd Ullah. Reference: Musnad Ahmed, (2/18) Hadith # 4679. It is Sahih on the criteria of Bukhari and Muslim]

Hadith # 8 from Uqba bin Abi Sahba in Musnad Ahmed with Authentic chain

حدثنا عبد الله ثنا أبي ثنا أبو سعيد مولى بنى هاشم ثنا عقبة  
بن أبي الصهباء ثنا سالم عن عبد الله بن عمر قال صلى  
رسول الله صلى الله عليه و سلم الفجر ثم سلم فاستقبل مطلع  
الشمس فقال ألا ان الفتنة ههنا ألا ان الفتنة ههنا حيث يطلع  
قرن الشيطان

[Hadith mentioning "FROM WHERE SUN RISES" which proves beyond doubt yet again that Sun does not rise from the side of Iraq hence Najd is in Saudi Arabia. Reference: Musnad Ahmed, (2/72, Hadith # 5410). The chain is "STRONG" as said by Shu'ayb Arn'aoot]

See these following pictures of Sun rising in Madina Shareef. It is towards East not towards Iraq.





Hadith # 9 From Ibn Awn whom Wahabis quote from low ranking books. This following hadith is however from Bukhari

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ، قَالَ  
حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اللَّهُمَّ بَارِكْ لَنَا  
فِي شَامِنَا وَفِي يَمِينِنَا. قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ اللَّهُمَّ بَارِكْ  
لَنَا فِي شَامِنَا وَفِي يَمِينِنَا. قَالَ قَالُوا وَفِي نَجْدِنَا قَالَ قَالَ هُنَاكَ  
الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ

[Hadith from Ibn Awn from Bukhari. Note Ibn Awn has narrated twice in Bukhari on same topic and has nowhere mentioned Iraq. This proves beyond doubt that books like Tabrani, Hiliya and others will

not be considered in presense of Sahihayn. Reference: Sahih Bukhari Vol. 2, Book 17, Hadith 147]

Hadith # 10 From another Sahabi Anas bin Malik in regards to Najd being "RABI'A AND MUDAR INSIDE SAUDI ARABIA"

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ نَجْدَةَ الْحَوْطِيِّ ، ثَنَا عَلِيُّ بْنُ عَيَّاشِ الْحِمَاصِيِّ ، ثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : " الإيمانُ يمانُ هَكَذَا إلى لَحْمٍ وَجُدَامٍ ، وَالْجَفَاءُ فِي هَذَيْنِ الْحَيَيْنِ مِنْ رَبِيعَةَ وَمُضَرَ

[Authentic chain from Anas bin Malik, hence from three Sahaba now it stands established that Prophet (Peace be upon him) praised Yemen but cursed Najd inside Saudi Arabia i.e. Rabi'a and Mudar: see Musnad al-Shamiyeen of at-Tabrani (1/297), Hadith # 520]

I can show many more hadiths but due to brevity issue these should suffice. Hence Sahihayn plus Muwatta of Imam Malik plus Sahih chains in other books prove beyond doubt that NAJD CANNOT BE IRAQ but is rather inside Saudi Arabia and the area is of tribes like

"RABI'A AND MUDAR" Remember Muhammad bin Abdul Wahab was from Bani Tamim which is sub tribe of Mudar.

Hence it stands proven from same Ibn Umar (RA) from both Saalim (rah) and Nafi (rah) that actual area asked about was "NAJD" and by no means Iraq.

It has to be believed that Prophet (Peace be upon him) was asked with specific wording whether Najd, east, from where sun rises, or Iraq. There cannot be possibility that in same incident the same people asked about Najd (East and from where Sun rises also mean the same) as proven from most authentic hadiths whereas "SHADH" wording mentions "IRAQ" (none of these are present in Sahihayn and Sihah Sitta via the route of Ibn Umar RA).

100% of the hadiths in Bukhari, Muslim, Sihah Sitta (with above wording) do not mention "IRAQ" at all. Hence the word "IRAQ" is a Shaadh word which is rejected.

Important clarification: All the hadiths which mention Iraq only come via the route of Ibn Umar (RA) thus they become "AHAAD" narrations. Whereas the hadiths which mention Najd, East, Rising of Sun, hadiths regarding Rabi'a and Mudar, regarding Dhul Khawsira, hadiths regarding Jihad in Najd inside present day Saudi Arabia, hadiths which

"PRAISE IRAQ", hadiths which mention different Miqaat for Najd and Iraq, they come from many Sahaba like Sayyiduna Ali (RA), Abu Sa'eed al Khudri (RA), Abi Umama (RA), Ibn Umar (RA), Sahl bin Hunaif (RA), Abu Hurraira (RA), Sayyidah Aisha (RA), Anas Bin Malik (RA) and others. They all combined together reach the stage of "MUTAWATTIR" and denying the meaning of Mutawatir hadith is equivilent to denying Qur'anic verse, hence there remains no doubt that Najd is inside present day Saudi Arabia whereas Iraq is towards Northern side and is also praised.

Now let us come towards the other hadith from Hadrat Salim (rah) which wahabis misuse.

The hadith states:

Sahih Muslim Book 041, Hadith Number 6943.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى،  
وَأَحْمَدُ بْنُ عُمَرَ الْوَكَيْعِيُّ،-وَاللَّفْظُ لِابْنِ أَبَانَ - قَالُوا حَدَّثَنَا ابْنُ  
فُضَيْلٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، بْنِ عُمَرَ يَقُولُ يَا  
أَهْلَ الْعِرَاقِ مَا أَسْأَلُكُمْ عَنِ الصَّغِيرَةِ وَأَرْكَبُكُمْ لِلْكَبِيرَةِ سَمِعْتُ  
أَبِي عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وسلم يقول " إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَا هُنَا وَأَوْمًا بِيَدِهِ نَحْوُ  
الْمَشْرِقِ " مِنْ حَيْثُ يَطَّلِعُ قَرْنَا الشَّيْطَانَ " . وَأَنْتُمْ يَضْرِبُ  
بَعْضُكُمْ رِقَابَ بَعْضٍ وَإِنَّمَا قَتَلَ مُوسَى الَّذِي قَتَلَ مِنْ آلِ فِرْعَوْنَ  
خَطَأً فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ قَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ عَنْ  
سَالِمٍ لَمْ يَقُلْ سَمِعْتُ

Ibn Fudail reported on the authority of his father that he heard Salim b. 'Abdullah b. 'Umar as saying: O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father 'Abdullah b. 'Umar, narrating that he heard Allah's Messenger (may peace be upon him) as saying while pointing his hand towards the east: Verily, the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another.

This hadith is very important to understand because Wahabis can say that they have found different hadith from Ibn Umar (RA) which proves that Najd is Iraq.

**Answer # 1:** This hadith mentions that Prophet (Peace be upon him) pointed his hand towards "EAST" and that is the "MARFU" part of hadith from Ibn Umar (RA) and it does not mention Iraq. Remember

Saalim bin Abdullah was a Tab'i who adds another hadith to refute Iraqis and that is interpretation of Saalim (RA) not even wording of Ibn Umar (RA) let alone the Prophet (Peace be upon him).

Look closely it states: **I heard from my father 'Abdullah b. 'Umar, narrating that he heard Allah's Messenger (may peace be upon him) as saying while pointing his hand towards the east...[till the end of hadith]**

This mentions East, so from Prophetic Hukm Iraq is saved. Secondly, this is called "IDRAAJ" in hadith and by no means this hadith is linked to what Ibn Umar (RA) actually said himself in relevance to Iraqis.

**Note:** This is a technical point which might go over the heads of Wahabis as they are ill in hadith sciences. I want to give one example in regards to Idraaj over here and it has to be understood properly otherwise we would not understand even Sahih Bukhari and Sahih Muslim properly (We Sunnis believe in studying Bukhari Shareef under qualified scholars who love the Prophet not Juhala and haters of Prophet like Zubayr Zai who Alhamdulillah is dead now, nor do we prescribe to read pathetic books of people like Albani who was nothing but a self proclaimed Muhadith and had accumulated loose knowledge by studying from here to there in Dhahriyyah Library of Damascus)



Here is first of all a hadith from Sahih Bukhari:

Volume 7, Book 64, Number 268: (Sahih Bukhari)

Narrated Abu Huraira: "The Prophet said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.'" A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Apostle ?" He said, "No, it is from my own self."

Wahabis are ignorant in hadith just like Shi'ites. The Shi'ites jump off their seats after seeing this hadith and they say: Look Look Abu Huraira (RA) himself accepted that he was a liar (Naudhobillah), first he says that "PROPHET SAID THIS HADITH" but in the end when many people hold him accountable he says: "No It is from my own self"

Now an ordinary mind who does not know science of hadith well could be easily baffled and confused. This is why we Ahlus Sunnah say that Khawarij-Wahabis and Rawafidh-Shi'ites have similar approach against Islam. Only the middle path of Ahlus Sunnah wal Jamm'ah i.e. followers of Tassawuf are on Haqq whereas both extremes (Khawarij-Wahabis & Rawafidh-Shi'ites) are a disgrace for Muslims and have

caused many non-Muslim people to hate Islam (Naudhobillah). Due to both these sects majority of people are actually distracted from peaceful teachings of Islam.

The hadith is perfect example of "IDRAAJ" and Abu Hurraira (RA) is actually saved when he clarifies "NO IT IS FROM MY OWN SELF" Had he said that It is saying of Prophet then indeed he could have been accused, or even if he had remained silent still his Idraaj would have been considered false upon inspection. Shi'ites do not realize that actually they are defending Abu Hurraira (RA) and proving him truthful by using this hadith. Similarly Wahabis do not realize that they are proving Najd to be inside Saudi Arabia by misusing hadith from Sahih Muslim which has Idraaj of Saalim bin Abdullah (RA) In the hadith from Abu Hurraira (RA) the wording of Prophet (Peace be upon him) is this:

'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents"

Whereas the next wording i.e.

" A wife says, 'You should either provide me with food or divorce me.'  
A slave says, 'Give me food and enjoy my service.'" A son says, "Give  
me food; to whom do you leave me?"

is wording of Abu Hurraira (RA). Regarding this "WORDING ONLY" he  
says "No, it is from my own self "

An ordinary person reading Sahih Bukhari directly (as Wahabis always  
shout to read on your own) can get misguided from not just this  
hadith but many others. Albani Muftadi was of the view that many  
Muslims do not even understand the very first hadith of Bukhari  
[silsilat ul-hudaa wa noor, 340/8 & nudhum al-faraaid, 21] then how  
can we expect ignorant Wahabis to understand deep and  
complicated hadiths? (Provided they come to us genuine Ahlus  
Sunnah).

Wahabis are more misguided than Rawafidh because their ideology  
is far more "un-principled and illogical" than the latter. They only  
outwardly boast to be following "Qur'an and Sunnah" although they  
have nothing to do with the essence of these 2 noble sources. I have  
never heard Wahabis quoting the fundamental hadith from Sahih  
Muslim which talks about following "Qur'an and Ahlul Bayt" . O  
People of Sunnah have you ever wondered why? The reason why  
they hide that hadith from general masses and do not mention it

frequently in lectures is to keep us Sunnis away from love of Ahlul Bayt. Wahabis wrongly perceive that love of Ahlul Bayt is some sort of Shi'ite domain. Write it down O Muslims love of Ahlul Bayt is "FARDH" upon Sunnis and no Sunni is Sunni till he distinguishes the haters of Ahlul Bayt like Yazeed from the lovers of Ahlul Bayt like Imam an-Nasai'i (rah).

Coming back to the hadith of Ibn Umar (RA), kindly look at the highlighted part. Now that is a totally separate Marfu hadith without mention of Iraq at all, plus It is the refutation given by Salim bin Abdullah (RA) not Ibn Umar (RA) himself. This will be absolutely clear to you from next hadith which we shall show.

**Answer # 2:** Linking Iraq to the cursed area was "INTERPRETATION" of Tabi'i Saalim (rah), whom we utterly respect but this does not mean we start believing like Rawafidh that people other than Prophets are infallible. When a matter is proven directly from Prophet (Peace be upon him) then we will follow the Marfu hadiths not wordings of latter people no matter who they were. It is a fundamental principle that Prophetic wording can be made "AAM (GENERAL)" or "KHAAS (SPECIFIC)" by Allah or Prophet himself, nobody else even the Sahaba have the authority to do so, if some Sahabi did so anywhere then we will turn back to Marfu hadiths not qawl/interpretation of Sahabi.

The Wahabis themselves use (rather misuse) this usool whenever they have to pick and choose things in their own favour (For example on the issue of divorce and Tarawih they even consider Sayyidina Umar bin Khattab to be mistaken, although both issues are actually proven from Marfu hadiths)

The important point is that another hadith from same Ibn Umar (RA) uses different wording against Iraqis, rather he just praises Hasnayn Kareemayn (Ridhwan Allaho Ajmain) instead and does not insert the hadith about Fitnah from east at all. Here is the hadith used by Wahabis themselves (But they have no clue that actually it is refuting wahabism itself)

Narrated Ibn Abi Na'm:I was present when a man asked Ibn `Umar about the blood of mosquitoes. **Ibn `Umar said, "From where are you?" The man replied. "From Iraq."** Ibn `Umar said, "Look at that! he is asking me about the blood of Mosquitoes while they (the Iraqis ) have killed the (grand) son of the Prophet (Peace be upon him) . **I have heard the Prophet (Peace be upon him) saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world."** [Reference: Sahih Bukhari(English): Vol. 8, Book 73, Hadith 23)]

The important point is that another hadith from same Ibn Umar (RA) uses different wording against Iraqis, rather he just praises Hasnayn

Kareemayn (Ridhwan Allaho Ajmain) instead and does not insert the hadith as Saalim bin Abdullah (RA) did.

Another hadith from Ibn Umar (RA)

Narrated Ibn Abi Nu'm: A person asked `Abdullah bin `Umar whether a Muslim could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allah's Messenger (Peace be upon him) . The Prophet(Peace be upon him) said, They (i.e. Hasan and Husain) are my two sweet basils in this world."

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، سَمِعْتُ ابْنَ أَبِي نُعْمٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، وَسَأَلَهُ، عَنِ الْمُحْرِمِ، قَالَ شُعْبَةُ أَحْسِبُهُ يَقْتُلُ الذُّبَابَ فَقَالَ أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا " .

► Reference : Sahih Bukhari (English): Vol. 5, Book 57, Hadith 96; :

► Reference: Al-Adab Al-Mufrad 85; In-book reference :Book 5, Hadith 2

Taken from same Wahabi website Hadith # 5.

Look clearly the marfu hadith Ibn Umar (RA) showed in actual was different than Hadith of Najd. It has no mention of Iraq being the place of Qarn ash-Shaytan (Horn of Satan).

What about hadiths from Abu Hurraira (RA) in praise of Bani Tameem tribe?

Answer:

- a) First of all Wahabis do accept that Bani Tameem is from Mudar (The cursed area of Najd as proven from Sahih Bukhari above) so they try their their level best to somehow prove merit of Bani Tameem.
- b) The Hadith if looked deeply does not prove "SPECIAL MERIT OF BANI TAMEEM TRIBE" Let us look at hadith with a magnifying glass of spirituality and wisdom.

The Wahabi Abdullah got baffled and compared Bani Tameem to Yuhudi Bani Israel by saying:

Quran mentions Evil of Bani Israel and Some times their Virtue but we cannot say every Children of Israel was a Sinner in the Same way we have wrecked Banu Tamim as well as Pious Banu Tamim.

Here is screen shot:



He calls Bani Tamim as "WRECKED BANU TAMIM" and accepts our stance that Fitnah indeed emerged from Banu Tameem. We also agree that pious people like Shabeeb bin Sa'eed at-Tameemi (rah) the "THIQA" narrator of hadith which is proof of Tawassul , Sulayman bin Abdul Wahab (rah) the brother of Kharj'ite Muhammad bin Abdul Wahab who refuted the latter, and many Sufis also came from same tribe. However the Sufis did not do Qitaal of Muslims by falsely calling majority of Muslims as Mushrikeen and Wajib ul Qatl, nor did they wage Jihaad on Haramayn Shareefayn. Hence the Fitnah creators like Muhammad bin Abdul Wahab, Dhul Khawasira's ilk and such Bani Tameemis are the ones who are to be refuted.

The Hadith in praise of Bani Tameem states:



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ،  
عَنْ أَبِي زُرْعَةَ، قَالَ قَالَ أَبُو هُرَيْرَةَ لَا أزالُ أَحِبُّ بَنِي تَمِيمٍ مِنْ  
ثَلَاثٍ سَمِعْتُهُنَّ مِنْ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " هُمْ أَشَدُّ أُمَّتِي عَلَى  
الدَّجَالِ " . قَالَ وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ " هَذِهِ صَدَقَاتُ قَوْمِنَا " . قَالَ وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ  
عَائِشَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَعْتِقِيهَا فَإِنَّهَا  
مِنْ وَلَدِ إِسْمَاعِيلَ " .

Narrated by Abu Huraira: I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are them Sadaqat (i.e. charitable gifts) of our folk." 'Aisha had a slave-girl from that tribe, and the Prophet said to 'Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet)."

We sacrifice our parents on Sayyiduna Muhammad (Peace be upon him) not that we call his own parents to be disbelievers like Wahabis believe (again by misusing hadiths). We accept this hadith but even this hadith refutes Wahabism in an emphatic manner.

a) Bani Tameem "WILL BE" stern against Dajjal "WHEN HE COMES" but before that this tribe has caused havoc. In current times administration of Qatar is Banu Tameemi whereas Saudi Arabia is against it and falsely calls it terrorist. We also love the Wahabis who abandon their cult and turn towards Ahlus Sunnah wal Jamm'ah. I was myself a Wahabi in early parts of my research but I left the barbaric cult for good Alhamdulillah. A great Bani Tameemi i.e. Sulayman bin Abdul Wahab (rah) was stern against horn of Shaytan i.e. Muhammad bin Abdul Wahab as has been proven before.

b) Those in Bani Tameem giving Sadaqat and Prophet accepted them, the Prophet (Peace be upon him) was generous with all kinds of people, even those who used to insult him.

But with Capital B this glad tiding to Bani Tameemis was short lived as proven from this hadith:

Wahabis hide the following hadith cunningly:

*Volume 4, Book 54, Number 413: (Sahih Bukhari)*

Narrated 'Imran bin Husain: Some people of Bani Tamim came to the Prophet and he said (to them), "O Bani Tamim! rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the color of his face changed then the people of Yemen came to him and he said, "O people of Yemen **! Accept the good tidings, as Bani Tamim has refused them.**" The Yemenites said, "We accept them. Then the Prophet started talking about the beginning of creation and about Allah's Throne. In the mean time a man came saying, "O 'Imran! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allah's Apostle had said).

c) Bani Tameem being descendants of Isma'eel (alayh salam) is no special quality. Many Arabs are descendants of Ism'aael (alayh salam). It was generosity of Prophet (Peace be upon him) that he freed slaves. He even freed the Mushrikeen of Makkah after battle many times and we know that Arab Mushrikeen are also descendants of Ism'aael (alayh salam).

Hence Wahabis are left with no excuses whatsoever.

Over here I would like to add a marvelous hadith from Musnad Ahmed which has come with Sahih Chain. That hadith will absolutely clarify that Prophet (Peace be upon him) categorically called person who praised Najd as "LIAR" and he included Najd Bani Tameem tribe to be amongst losers. Here is the hadith:

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا صَفْوَانُ بْنُ  
عَمْرٍو حَدَّثَنِي شَرِيحُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدِ الْأَزْدِيِّ  
عَنْ عَمْرِو بْنِ عَبْسَةَ السَّلْمِيِّ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَعْزُضُ يَوْمًا خَيْلًا وَعِنْدَهُ عَيْنَةُ بْنُ حِصْنِ بْنِ بَدْرِ  
الْفَزَارِيِّ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَفْرَسُ  
بِالْخَيْلِ مِنْكَ، فَقَالَ عَيْنَةُ: وَأَنَا أَفْرَسُ بِالرِّجَالِ مِنْكَ، فَقَالَ لَهُ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَكَيْفَ ذَاكَ؟ قَالَ: خَيْرُ الرِّجَالِ  
رِجَالٌ يَحْمِلُونَ سَيُوفَهُمْ عَلَى عَوَاتِقِهِمْ جَاعِلِينَ رِمَاحَهُمْ عَلَى  
مَنَاسِجِ خَيْوَلِهِمْ لِابْسُو الْبُرُودِ مِنْ أَهْلِ نَجْدٍ، فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَبْتَ، بَلْ خَيْرُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ،  
وَالْإِيمَانُ يَمَانٌ، إِلَى لَحْمٍ وَجَذَامٍ وَعَامِلَةٌ وَمَأْكُولٌ حَمِيرٌ خَيْرٌ مِنْ  
أَكْلِهَا، وَحَضْرَمُوتٌ خَيْرٌ مِنْ بَنِي الْحَارِثِ، وَقَبِيلَةُ خَيْرٌ مِنْ  
قَبِيلَةٍ وَقَبِيلَةُ شَرٌّ مِنْ قَبِيلَةٍ، وَاللَّهُ مَا أَبَالِي أَنْ يَهْلِكَ الْحَارِثَانِ

كلاهما لعن الله الملوك الأربعة جمداء ومخوساء ومشرخاء  
وابضعة وأختهم العمردة، ثم قال: أمرني ربي عزَّ وجلَّ أن  
ألعن قريشاً مرتين فلعنتهم وأمرني أن أصلي عليهم فصليت  
عليهم مرتين، ثم قال: عصية عصت الله ورسوله غير قيس  
وجعدة وعصية ثم قال: لأسلم وغفار ومزينة: وأخلاقهم من  
جهينة خير من بني أسد وتميم وغطفان وهوازن عند الله عزَّ  
وجلَّ يوم القيامة، ثم قال: شر قبيلتين في العرب نجران وبنو  
«تغلب، وأكثر القبائل في الجنة مذحج ومأكول».

Translation (Long hadith but translation of important part is this):

Amr ibn Absa (RA) said: Allah's Messenger (Peace be upon him) was one day reviewing the horses, in the company of Uyayna ibn Hisn ibn Badr al-Fazari. [. . .] Uyayna remarked: "The best of men are those who bear their swords on their shoulders, and carry their lances in the woven stocks of their horses, wearing cloaks, and are the people of the Najd." But Allah's Messenger (Peace be upon him) replied: "You lie! Rather, the best of men are the men of the Yemen. Faith is a Yemeni, the Yemen of [the tribes of] Lakhm and Judham and Amila. [. . .]

Hadramawt is better than the tribe of Harith; one tribe is better than another; another is worse [. . .] My Lord commanded me to curse Quraysh, and I cursed them, but he then commanded me to bless them twice, and I did so [. . .] Aslam and Ghifar, and their associates of Juhaina, are better than Asad and Tamim and Ghatafan and Hawazin, in the sight of Allah on the Day of Rising. [. . .] The most numerous tribe in the Garden shall be [the Yemeni tribes of] Madhhij and Ma'kul.' (Ahmad ibn Hanbal and al-Tabarani, by sound narrators. Cited in Ali ibn Abu Bakr al-Haythami, Majma al-zawa'id wa manba' al-fawa'id [Cairo, 1352], 10.43).

Four important points are proven from this hadith like bright sun.

- a) A person tried to praise Najdi tribes by saying they carry swords (i.e. claim to be Mujahideen) and also mentioned other traits.
- b) The Prophet of Mercy (Peace be upon him) got angry and said : "YOU LIE" .. Now remember our parents be sacrificed on Prophet, why did he get so angry although the traits which that person mentioned were good traits and can even denote strong resolve for doing Jihad? The answer is given in hadith itself.

- c) The Prophet was ordered by Allah to curse Quraysh but then Allah told him to bless them twice (this includes Makkah, Madina and all Qurayshi people who are upright)
- d) However The Prophet made it "KHAAS" and whatever he made Khaas cannot ever be overruled, the Prophet said: **Aslam and Ghifar, and their associates of Juhaina, are better than Asad and Tamim and Ghatafan and Hawazin, in the sight of Allah on the Day of Rising (end quote).** Now remember the Prophet said "IN THE SIGHT OF ALLAH ON THE DAY OF RISING" which proves beyond doubt that Tamim is not praised in Mutlaqan terms as Wahabis derive wrongly from Hadith of Abu Hurraira (RA).
- e) This completes hadith in regards Faith being Yeminite and arrogance being in tribes of Rabi'a and Mudar (which are in Saudi Arabi. Bani Tamim is sub tribe of Mudar)

If still Salafis/Wahabis are not satisfied then here is Divine sword on the necks of Wahabiyyah. Yes Divine sword upon their necks from Qur'an.

**إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون**

Qur'an states: Verily! Those who call you from behind the dwellings, most of them have no sense.[49:4]

The Tafser of this verse is clear as follows:

وأخرج ابن إسحق وابن مردويه عن ابن عباس رضي الله عنهما قال: قدم وفد بني تميم وهم سبعون رجلا أو ثمانون رجلا منهم الزبيرقان بن بدر وعطارد بن معبد وقيس بن عاصم وقيس بن الحارث وعمرو بن أهتم المدينة على رسول الله صلى الله عليه وسلم، فانطلق معهم عيينة بن حصن بن بدر الفزاري وكان يكون في كل سدة حتى أتوا منزل رسول الله صلى الله عليه وسلم فنادوه من وراء الحجرات بصوت جاف: يا محمد أخرج إلينا يا محمد أخرج إلينا يا محمد أخرج إلينا، فخرج إليهم رسول الله صلى الله عليه وسلم، فقالوا: يا محمد إن مدحنا زين وإن شتمنا شين، نحن أكرم العرب، فقال رسول الله صلى الله عليه وسلم: كذبتم بل مدحة الله الزين وشتمة الشين وأكرم منكم يوسف بن يعقوب بن إسحق بن إبراهيم فقالوا: إنا أتيناك لنفاخرك، فذكره بطوله وقال في آخره: فقام التميميون، فقالوا: والله إن هذا الرجل لمصنوع له، لقد قام خطيبه فكان أخطب من خطيبنا، وقال شاعره فكان



أشعر من شاعرنا قال: ففيهم أنزل الله {إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ  
وَرَاءِ الْحُجُرَاتِ} من بني تميم {أَكْثَرُهُمْ لَا يَعْقِلُونَ} قال: هذا  
كان في القراءة الأولى

Translation: Imam Ibn Ishaq and Imam Ibn Mardawy (rah) narrate from Ibn Abbas (RA) that once a deligation from Bani Tamim comprising of 70 or 80 personnel came to Prophet (Peace be upon him) in Madina. It included Zabarqan bin Badr, Attarad bin Muaeed, Qays bin Abdullah, Qais bin Harith and Amr bin Ahtam. With them Uyayna bin Hasan bin BadrFazari also started walking. This deligation travlled through every valley until they reached the Prophet (Peace be upon him)'s chamber (Hujra) and they started to call out the Prophet in "RUDE WAY" from outside the chambers : O Muhammad come out to us, O Muhammad come out to us, O Muhammad come out to us (Naudhobillah). When the Prophet (Peace be upon him) came to them, they said in arrogance: Whosoever we praise then it is Zeenah for him and whosoever we ridicule then it becomes his defect and "WE ARE SUPERIOR MOST AMONGST ALL ARAB"

The Prophet (Peace be upon him) replied: YOU HAVE LIED because it is Allah's praise which is Zeenah and to accuse Allah is reason for one being degraded. Yusuf bin Ya'qub bin Ishaq bin Ibrahim is deserving to be more superior than you. We have come to you so that we can

discuss with you, this kept on happening till a long time and in the end the Tameemi'ites rose up and said: By Allah for this man (everything) is created. One of his lecturers is more superior in (knowledge) than ours and his poet was more skilful in the art than ours. The narrator says: **This wording of verse {Verily! Those who call you from behind the dwellings}\_was revealed tregarding Bani Tamim and regarding {Most of them have no sense.} he said this was in first Qiraat [Tafsir Dur ul Munthoor under 49:4]**

There are many more hadiths and Athaar in this regard and I consider it important to mention one more which proves why Prophet (Peace be upon him) spared Bani Tameem otherwise he would have prayed for their total destruction. It states:

Imam Ibn Mandah (rah) and Ibn Mardawy (rah) narrate from route of Ya'la bin Ashdaq (rah) from Sa'd bin Abdullah (RA) that Prophet (Peace be upon him) was asked regarding { Verily! Those who call you from behind the dwellings, most of them have no sense } and he said: **These were the "ILL MANNERED AND STUBBORN" people from Bani Tameem. If these people were not more strong and strict in order to Kill one eyed Dajjal (as compared to others) "THEN I WOULD HAVE PRAYED TO ALLAH THAT HE SHOULD DESTROY THEM"** [Tafseer Dur ul Munthoor under 49:4]

This proves that only 1 merit of Bani Tameem was considered by Prophet (Peace be upon him). But remember this will happen when Dajjal comes not that cults could not emerge from Bani Tameem before that .

Imam at-Tabri (rah) narrates:

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى  
وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء جميعاً، عن  
ابن أبي نجيح، عن مجاهد، قوله: { إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ  
وَرَاءِ الْحُجُرَاتِ } : أعراب بني تميم

Translation: Imam Mujahid (rah) says regarding Allah's wording { Verily! Those who call you from behind the dwellings } is regarding Bedouins from Bani Tameem. [Tafseer at-Tabri under 49:4]

This is authentic Tafseer of the verse. If Wahabis say that some Tafaseer mention one person calling out and it does not refer to "BEDOUINS" of Banu Tameem then that Tafseer will not be considered authentic because the wording of verse 49:4 is in "PLURALITY" i.e. Verse starts with { إِنَّ الَّذِينَ يُنَادُونَكَ } i.e. Verily! Those who call, and in the end it says { أَكْثَرَهُمْ لَا يَعْقِلُونَ } i.e. "MOST OF THEM

**HAVE NO SENSE"** .. hence this cannot apply to one person according to verse of Qur'an itself.

Now Wahabis are left with no excuses whatsoever and such racism is found in Wahabi arrogant people till today and I have experienced this myself when I was on Hajj, the Saudi religious police were experienced to think highly of Muhammad bin Abdul Wahab and considered him most wise person to the extent that he magically got to know Shariah better than scholarship of mainstream Ahlus Sunnah (like Shaykh al Alawi al Maliki al Makki whom they called bad names).

### **Hadith # 21 (Fitnahs emerging from Bani Tamim)**

Imran ibn Husayn (R.A) reported that the Prophet (PBUH) died while he detested three tribes: **Thaqif, Banu Hanifah** and Banu Umayyah.  
[Sunnan Tirmidhi, Hadith # 3969]

This proves that Prophet (Peace be upon him) detested Najdi tribes called Thaqif (from where Marwan bin al Hakkam came and he was equally responsible for martyrdom of Sayyiduna Uthman and then creating fitnah in Madina), Najdi tribe Banu Hanifa from where Musaylma Kadhaab came and hence Prophet (Peace be upon him) whenever pointing towards fitnah of Najd referred to such people and self proclaimed champions of deen (Musaylma claimed to be

Prophet, whereas the Kharj'ite Ibn Abdul Wahab claimed to be reviver who was a fanatic Takfiri)

Also look closely that the Prophet (Peace be upon him) went angry with Banu Ummayah and hence Saalim bin Abdullah (rah) judging Iraqis in general to be culprits for martyrdom of Imam Hussain (RA) was his personal opinion whereas from Marfu hadiths the blame lies upon Banu Ummayah i.e. people like Yazeed bin Mu'awiya. Wahabis always shout Iraq Iraq but hide the atrocities of their Ameer ul momineen Yazeed (Lanat Ullah alayh). The blame of Imam Hussain (RA)'s martyrdom lies firmly on the "TYRANT AND BARBARIC LEADERS LIKE YAZEED, SHIMR, IBN ZIYAAD AND MANY BANI TAMEEMI COMPANIONS OF THEM WHO WERE FIGHTING AGAINST IMAM HUSSAIN (RA)"

I would like to share an extract from Ibn Kathir (rah)'s al-Bidayah wan Nihayah over here in regards to brutality from a man from "BANI TAMEEM"

It states: Zuhayr (ra) along with companions of Imam Hussain (RA) attacked on Shimr and killed one of his close companions, however when one of Imam Hussain (RA)'s companion got martyred there seemed to be a big space between them, but when one of Shimr's companion died, his army seemed even bigger. At that time Dhuhr's

time arrived, Imam Hussain (RA) asked to stop everything so that they can pray, one of the Yazidis said Your order will not be accepted, at this Habib bin Mazhar (ra) said: May you perish, Aaal of Muhammad (salallaho alaihi wasalam)'s order is to be accepted not yours, and Habib fought severly till he killed the same person.

Then a person from Bani Tamim attacked Habib (ra) and struck him with a spear which made him fall, when he tried to rise Ibn Nubayr struck him with his sword and finally the Bani Tamimi separated his head from the body (Inna Lillahi wa Inna Ilaihi Rajiun), When Habib's son saw his fathers head he started to cry and said give me my fathers head so that I can bury it. The historians say that the kid stayed alive till he grew old and waited to see the murderer of his father (i.e. the cursed Bani Tamimi) until one day he found him doing Qalula and he killed him.

When Imam Hussain (RA) found out about martyrdom of Habib (ra), this made Imam Hussain (ra) weak and he said: I have lost myself, Hurr said By Allah I shall not let you die until I am killed, Today I will come in front of them and fight them severly and inflict pain upon them.

[Taken from detailed extracts from Imam Ibn Kathir (Rahimuhullah)'s famous Al Bidayah Wal Nihayah - Volume 8 Pages 195-250 Urdu Version]

Now look at role of a person from tribe of Bani Tameem even in martyrdom of Imam Hussain (RA).

Ibn Katheer (rah) narrates: Imam Hussain (RA) attacked them one by one and nobody had the courage to attack you in groups, Imam Hussain (RA) started to kill many enemies, until he stood alone for sometime in which they could have easily killed you, Shimr (LA) shouted WHAT IS STOPPING YOU FROM KILLING HIM? Hearing this Zara bin Sharik At-Tamimi (LA) went towards you and struck your shoulders, then Sinan bin Anas bin Umro Naji (Lanat Ullah) attacked you with his spear and finally brought you down from your horse and separated your head from the body [Al Bidayah wan Nihayan, ibid]

O Wahabis, this proves that persons from Banu Tamim were even involved in martyrdom of Imam al-Hussain (RA) and his companions like Habib bin Mazhar (rah)

But hold onto your eyeballs people from Banu Tameem were even behind martyrdom of Sayyidina Umar (RA) and also waging War on Sayyiduna Ali (RA), hence they were Khawarij with ideology and that is primary proof of us Sunnis against Wahabis of today, no matter what area these barbarians come from.

Now let us come towards the other hadiths which Wahabis misuse.

### Hadith # 22 (Dajjal will rise from East i.e. Khurasan)

(Sunnan Tirmidhi: 2244) Abu Bakr (R.A) reported that Allah's Messenger (Peace be upon him) said, **"The dajjal will emerge from a land of the east called Khurasan.** There will be people with him, their faces flat like shields".

Imam at-Tirmidhi (rah) said: Other ahadith in this chapter are narrated by Abu Hurayrah (R.A) and Sayyidah Ayshah (R.A).

Now scroll up and see how I refuted Abdullah on his Seventeenth (17th) and Eighteenth (18th) hadiths which he hypocritically showed. Although they prove East (in this case Khurasaan) to be a great place

Abdullah blindly quoted this hadith:

Moquf Rout (saying of Companion) Thawban said:

**إذا رأيتم الرايات السود خرجت من قبل خراسان فأتوها ولو  
حبوا ، فإن فيها خليفة الله المهدي**



If you see the black flags coming from Khurasan then go there even if you have to crawl because there is the Khalifah of Allah, the Mahdi." [Mustadrak al Hakim hadeeth no: 8578, Behaqi in Dalail an-Nabuwwah 6/516].

and then Abdullah said blindly: It is crystal clear from above Ahadith that "East" refers to "IRAQ". If still Barelwi disagree 'East as Iraq', then they must go to Saudi Arabia (Hijaz) to Give Bayat to Imam Mehdi in Saudi Arabia not in Khurasan

The whole hadith is refuting Abdullah and he is not realizing (and It is also proven to be Marfu).

- a) Black flags from "Khurasaan" will be of Muslim great Army from Khurasaan (not black flags of ISIS in Iraq, ISIS is a Wahabi organisation too which follows ideology of Muhammad bin Abdul Wahab, hence root cause remains Najd within Saudi Arabia)
- b) It is proven from these reports that "WITH THEM IS KHALIFAH OF ALLAH THE MAHDI" .. ALLAH HU AKBAR!! The wahabis quoted his own death as mentioned in this hadith. The east in this case is Khurasaan not Iraq and Imam Mahdi will be with these great people. Abdullah maybe your blind following of

Wahabi scholars has misled you and you just read hadiths apparently without contemplating over them.

- c) One should laugh at brackets put by Abdullah i.e. "HIJAZ" in front of whole Dajjalic Mulookiyyah called Saudi Arabia. This ignorant does not even know that Hijaz will refer to Makkah, Madina and blessed areas and we know many hadiths where Prophet (Peace be upon him) blessed many areas but singled out Najd and cursed it.

Plus Abdullah showed partial part of 7th hadith in his deceptive article as:

فَقَالَ النَّاسُ نَعَمْ " فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي .  
كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ إِلَّا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ  
بَحْرِ الْيَمَنِ لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ  
مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ " . وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ . قَالَتْ  
فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he As In the east, he is in the east, he is in the east, and he pointed with his hand towards the east. |

(Fatima bint Qais) said: I preserved It In my mind (this narration from Allah's Messenger (may peace be upon him).(Sahih Muslim Book 41, Hadith 7028)

Reply: First of all this is a very long hadith which ABDULLAH SHOWED PARTIALLY because this hadith proves that a Sahabi "EVEN MET DAJJAL" after visiting an Island in unknown place. This hadith is used as proof that Dajjal is alive eversince and we Ahlus Sunnah use this hadith as proof on Hayaat of Khidr (alayh salam) which Wahabis deny. We have many hadiths even from Bukhari and elsewhere which prove that Khidr (alayh salam) is alive and he meets people too, however this goes against Baatil tawheed of Wahabis who believe that Prophets and Awliya from past centuries cannot meet people now. We reply to Wahabis that when Dajjal can be alive since a long time and also meet people then how can you in your right minds consider Khidr (alayh salam) and Awliya to be lesser than even Dajjal (Naudhobillah)?

Although we do consider brevity important but we would show this long hadith for the benifit of the public and we will highlight important parts which refute Wahabism along.

**Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak b. Qais and she was the first**

**amongst the emigrant women:** Narrate to me a hadith which you had heard directly from Allah's Messenger (ﷺ) and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger (ﷺ). When I became a widow, 'Abd al-Rahman b. Auf, one amongst the group of the Companions of Allah's Messenger (ﷺ), sent me the proposal of marriage. Allah's Messenger (ﷺ) also sent me such a message for his freed slave Usama b. Zaid. And it had been conveyed to me that Allah's Messenger (ﷺ) had said (about Usama): He who loves me should also love Usama. When Allah's Messenger (ﷺ) talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Ansar. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin 'Abdullah b. 'Amr b. Umm Maktum and he is a person of the Bani Fihri branch of the Quraish, and he belonged to that tribe (to which

Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger (ﷺ) and I was in the row of the women which was near the row of men. When Allah's Messenger (ﷺ) had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we

came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al-Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the

inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. **I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land,** and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger (ﷺ) striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. **Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and**

**he pointed with his hand towards the east.** I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger (ﷺ)).

- End of Hadith

This hadith proves wonderful incidents and Mukashafaat of Sahaba (Wahabis hate Mukashafaat of even Prophet let alone Sahaba). Now after having read the complete hadith, look at stupid comment of Abdullah. He said: Just take a glance at World Map, Saudi Arabia comes no where between Syria and Iraq and now read the below Hadith.

First of all Abdullah understood nothing properly from the above hadith and only quoted parial part of it, but even that partial part is going against him. Secondly, these hadiths do not prove that Dajjal "WILL BE FROM IRAQ" hence Abdullah's trickery falls back on his face.

Thirdly: Abdullah accepts that things should be known by looking at maps as he categorically said above. Mr Abdullah now pick up Map and tell us whether Iraq is towards "EAST" of Madina or towards "NORTH" Plus even picking up map proves that Dajjal will come from Khurasaan which is "EAST OF MADINA" hence your point is totally refuted.



Let's look closely at the last part of above long hadith, first Prophet (Peace be upon him) says:

**Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea)**

But then Prophet (Peace be upon him) totally rejects that by saying:

**Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east.**

Now the Wahabis due to pea-sized brains do not understand ultimate wisdom of Prophet (Peace be upon him)

- a) Dajjal travels fast and lives somewhere hidden in ocean (There are many interpretations but it cannot be ascertained where exactly he is right now)
  
- b) The Prophet (Peace be upon him) confirmed by saying it "THREE TIMES" that "NAY, ON THE CONTRARY HE IS IN THE EAST, HE IS IN THE EAST, HE IS IN THE EAST" This proves that he is not in Iraq but shall emerge from Khurasaan as I showed clear cut hadith above (But still there are many interpretations from scholars and it is a complicated matter, one thing is

confirmed he will not emerge from Iraq as Abdullah indirectly tried to say)

Dajjal could be in Syrian or Yemini seas but this does not mean he will come out from that area Remember there are hadiths which prove technology which shall be used by Dajjal like for example in one hadith the ride of Dajjal (Anti-Christ) is mentioned by Prophet as: He will be riding a **white donkey made of iron; the width between its ears (wings) will be 40 cubits (60 feet)**. [Musnad Ahmed (3/368), Hadith # 15341]...This clearly proves it to be some sort of an Aircraft but mentioned in metaphors.

These hadiths are of no benefit to Wahabi ideology. Also remember that Prophet (Peace be upon him) mentioned "QARN ASH-SHAYTAN" emerging from Najd Saudi Arabia. We all know that Shaytan (or you can say Dajjal over here) does not have only "1 HORN" it has 2 horns. Hence one horn is indeed Muhammad bin Abdul Wahab al-Najdi at-Tameemi and the other horn will emerge with Dajjal and both these ideologies will kiss eachother. We all know by looking at atrocities by Wahabis and violence they spread that they are "PAVING THE WAY FOR THEIR MASTER DAJJAL WITHOUT A DOUBT"

Wahabi then misused another hadith which states:

إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثٌ يَمِينًا وَعَاثٌ شِمَالًا يَا  
عِبَادَ اللَّهِ فَانْتَبُتُوا

He(Dajjal) would appear on the way between Syria and Iraq and would spread mischief right and left. (Sahih Muslim Book 41, Number 7015;Jami` at-TirmidhiEnglish reference : Vol. 4, Book 7, Hadith 2240;Tirmidhi Arabic reference : Book 29, Hadith 2406)

Yes we can see ISIS Wahabi organisation doing it so this hadith is tied around necks of Wahabis themselves. Secondly this Wahabi has no clue what he is madly quoting. Maybe he has not read many hadiths about Dajjal (in fear that Wahabis have close resemblance) but there are some hadiths which prove that Dajjal will also roam in areas closer to Madina.

Here is the hadith:

Narrated by Anas bin Malik (ra) The Prophet (pbuh) said: "**Ad-Dajjal will come and encamp at a place close to Madinah** and then Madinah will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him." (Sahih Al-Bukhari, 9.239)

Saudi Kingdom has barred non-Muslims from entering Madina then howcome "EVERY KAFIR AND HYPOCRITE" will run towards Dajjal? The answer is that puppets of Saudi Zionist Mulookiyyah and Wahabis shall be Munafiqeen who will run towards Dajjal whereas the great Sufi Army of Imam Mahdi (alayh salam) will come and fight Dajjal Army.

Another hadith states:

#### **Book 41, Hadith 7032: (Sahih Muslim)**

Anas b. Malik reported that Allah's Messenger (ﷺ) said: **There will be no land which would not be covered by the Dajjal but Mecca and Medina,** and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. **Then he (the Dajjal) would appear in a barren place adjacent to Medina** and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

This proves that Najd within Saudi Arabia shall come under territory of Dajjal, also remember that Riyaadh is made capital of this Baatil Mulookiyah by Wahabis. Why Wahabis made Riyadh a capital and not Makkah or Madina? Allah made them commit this blunder because we all know that Saud dynasty (which was established with help of

Muhammad bin Abdul Wahab and Ibn Saud) is tout of Israel/USA/UK. Hence these areas will be included in territory of Dajjal. Abdullah in his ignorance tried to defend Najd the Qarn ash-Shaytan as we know Wahabis defend Dajjal's territory fanatically.

### **Book 41, Hadith 7040 (Sahih Muslim)**

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of tribe Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, **the general turmoil (leading to large-scale massacre) and death of masses and individuals.**

It is Wahabis paving the way for Dajjal by committing large massacre even of Muslims. Remember ISIS is in Iraq and is a Wahabi organisation. This destroys all pseudo interpretations of Wahabism even if they refer Najd to be Iraq because ISIS is following same sick ideology of Muhammad bin Abdul Wahab al Kharji'i.

Or does Abdullah believe that ISIS is Barelvi Sufi organisation as he calls Sufis as Khawarij??

### **Hadith # 23**

**Sunnan Ibn Majah Hadith # 4127.** It was narrated from Khabbab, concerning the Verse: "And turn not away those who invoke their Lord, morning and afternoon..." up to His Saying: ". .. and thus become of the unjust."<sup>1</sup> He said: "Aqra' bin Habis At-Tamimi and 'Uyainah bin Hisn Al-Fazari came and found the Messenger of Allah (PBUH) with Suhaib, Bilal, 'Ammar and Khabbab, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet (PBUH) they looked down on them." They took him aside and said: 'We want you to sit with us alone, so that the 'Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.' He said: 'Yes.' They said: 'Write a document for us (binding you to that).' So he called for a piece of paper and he called 'Ali to write, and we were sitting in a comer. Then Jibra'il, (A.S.), came down and said: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."<sup>2</sup> Then he mentioned Aqra' bin Habis and Uyaynah bin Hisn, then he said: "Thus We have tried some of them with others, that they might say: 'Is it these (poor believers) whom

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<sup>1</sup> *Al-an'am* 6:52.

<sup>2</sup> *Al-an'am* 6:52.

Allah has favored from amongst us?' Does not Allah know best those who are grateful."<sup>3</sup> Then he said: "When those who believe in Our *Ayat* come to you, say: *Salamun 'Alaykum* (peace be on you); your Lord has written (prescribed) mercy for Himself".<sup>4</sup> He said: "Then we got so close to him that our knees were touching his, and the Messenger of Allah (PBUH) was sitting with us. When he wanted to get up, he stood up and left us. Then Allah revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook *them*," - and do not sit with the nobles "desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance," meaning 'Uyainah and Aqra' "and who follows his own lusts, and whose affair (deeds) has been lost"<sup>5</sup> **He said: 'May they be doomed.' He said: 'May 'Uyaynah and Aqra' be doomed.'** **Then he made the parable for them of two men and the parable of this world.** Khabbab said: "We used to sit with the Prophet (PBUH) and if the time came for him to leave, we would get up and leave him, then he would leave."

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<sup>3</sup> *Al-An'am* 6:53.

<sup>4</sup> *Al-An'am* 6:54.

There are many more proofs which could be shown. I would like to conclude with an important short discussion on Usool.

The Wahabis want the world to believe that "IRAQ" is the cursed land regarding which Prophet (Peace be upon him) "COMPLETELY REJECTED TO PRAY" although we have proven above and Abdullah also accepted that Prophet did indeed pray for Iraq, therefore the hadiths cannot contradict themselves.

Having said that, the point I want to make is that if we believe that Iraq is the cursed area then roughly over 60% of hadiths including that of Sahih Bukhari, Sahih Muslim will have to be rejected. Majority of the chains are from Kufi, Basri or Iraqi narrators in general. IF we believe Iraq to be absolutely cursed then whole hadith science is at stakes.

The hadith rejectors would easily say that look Iraq is cursed by Prophet and "KUFA WAS HEADQUARTER OF KNOWLEDGE" thus hadiths are cooked up by cursed people (Naudhobillah).

Logically speaking few good people coming from Bani Tameem and they being present as narrators of hadith does not save the area from being cursed, however majority coming from Iraq and the area being cursed does indeed effect the hadith science. Because then we have



to follow the rule of thumb that no matter how many Muhaditheen praised Iraqis the Prophet had cursed the area so Prophetic wording will supercede and we should not take knowledge from Iraqis at all (Naudhobillah).

The greatest scholar i.e. Imam al Adham Abu Hanifa (al-Dhahabi and many more call him Imam al-Adham) came from Kufa Iraq. Sufyan ath-Thawri (rah) the prolific Muhadith was born in Kufa Iraq, Hasan Basri (rah) the top most righteous Muhadith was born in Madina but origin is from Iraq. Ibrahim al Nakh'ai (rah) was from Kufa Iraq, Alqama bin Qais (rah) was from Kufa Iraq, Imam al-Aswad (rah) again from Kufa Iraq and many many more.

The very first hadith of Sahih Bukhari which states: "Actions are judged by intentions..." has come via route of Sufyan bin Uyaynah(rah) who was yet again from Kufa, Iraq and we can go on and on!

I have intentionally not used Maps yet, because Wahabis due to their ignorance believe that Prophet (Peace be upon him) did not know about exact cardinal points (Naudhobillah) and they also say that East refers to northern side (illogical and absurd of them)

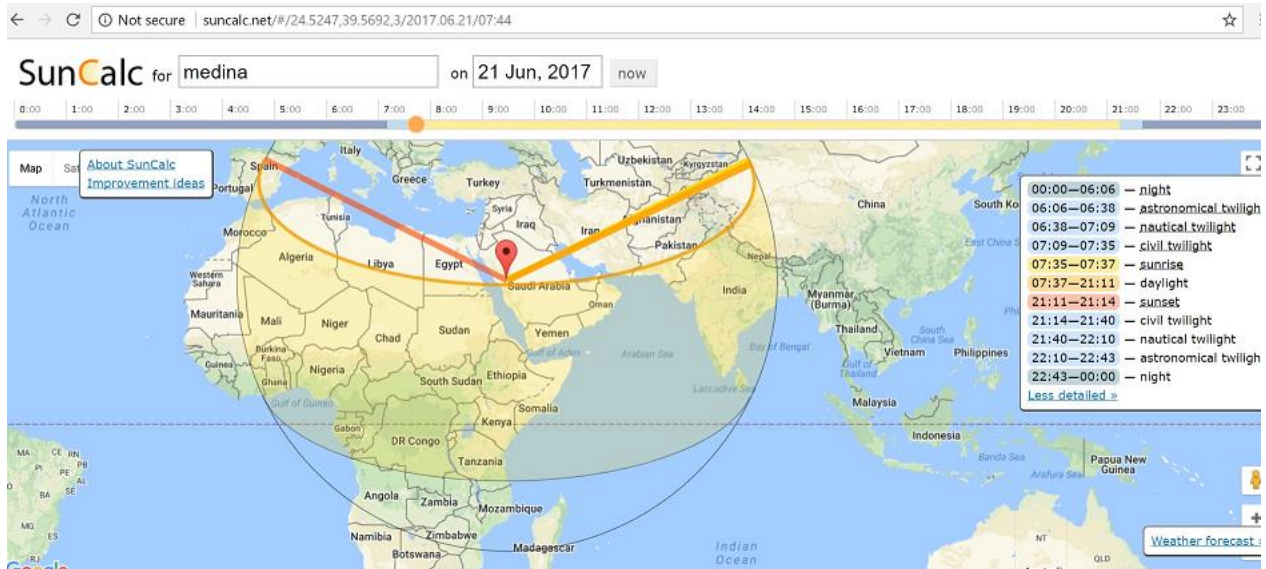
But now after overwehlmimg proofs from Qur'an and Sunnah we can see maps too and prove Wahabism as a joke that too a corny one.

Map # 1 (Saudi Najd is towards east or from where Sun rises, whereas Iraq is towards Northern side of Madina)



Also remember that Iraq is mostly a plateau whereas Najd within Saudi Arabia is "RAISED LAND" and the word Najd by definition means a raised land.

Map # 2 (Sun never rises in Madina from the side of Iraq, so indeed the Prophet Peace be upon him never pointed towards Iraq)



I want people to observe the above photo closely. It is a map that shows you a graph of where the sun rises over Madina and where the sun sets. We can clearly see that the sun does not rise from the direction of 'Iraq even when it goes towards North East the most in month of June. So 'Iraq cannot be al-Mashriq, and Najd is not 'Iraq. [Courtesy brother Andrew Sanders]

I have now concluded the 2nd point from table of contents. I ask all Ahlus Sunnah and honest people to make dua for me with the

intercession of Sayyidina Muhammad (Peace be upon him) because indeed with the intercession of Sayyidina Muhammad (Peace be upon him) I say with certinity that Wahabism has been totally refuted.

### 3. The verdict of Islamic scholars whether Khawarij are disbelievers or not?

I would like to show 6 verdicts due to brevity issue, although there are many.

Verdict # 1 (Fits perfectly on Wahabiyoon who have claimed false caliphate many times before and currently doing it too)

عن ابن عساکر قال وهب بن منبه أني قد أدركت صدر الإسلام فوالله ما كانت للخوارج جماعة قط إلا فرقها الله على شر حالاتهم وما أظهر أحد منهم رأيه قط إلا ضرب الله عنقه وما اجتمعت الأمة على رجل قط من الخوارج ولو أمكن الله الخوارج من رأيهم لفسدت الأرض وقطعت السبل وقطع الحج من بيت الله الحرام وإذا لعاد أمر الإسلام جاهلية حتى يعود الناس يستغيثون برعوس الجبال كما كانوا في الجاهلية وإذا لقام أكثر من عشرة أو عشرين رجلا ليس منهم رجل إلا وهو يدعو إلى نفسه بالخلافة ومع كل رجل منهم أكثر من عشرة آلاف يقاتل بعضهم بعضا ويشهد بعضهم على بعض بالكفر

حتى يصبح الرجل المؤمن خائفا على نفسه ودينه ودمه وأهله  
وماله لا يدري أين يسلك أو مع من يكون  
تاريخ دمشق لابن عساكر حرف الواو ذكر من اسمه 69290  
وهب

Translation: Ibn Asakir reported: Wahb ibn Munabbih (rah) said, “I knew the early period of Islam. By Allah, the Kharijites never had a group except that Allah caused it to split due to their evil condition. Never did one of them proclaim his opinion except that Allah caused his neck to be struck. Never did the Muslim nation unite upon a man from the Kharijites. If Allah had allowed the opinion of the Kharijites to take root, the earth would have been corrupted, the roadways would have been cut off, the Hajj pilgrimage to the sacred house of Allah would have been cut off, and the affair of Islam would have returned to ignorance until the people would seek refuge in the mountains as they had done in the time of ignorance. If there were to arise among them ten or twenty men, there would not be a man among them except that he would claim the Caliphate for himself. With each man among them would be ten thousand others, all of them fighting each other and charging each other with unbelief until even the believer would fear for himself, his religion, his life, his

family, his wealth, and he would not know where to travel or with whom he should be.”

Source: Ta’reekh Dimshaq 69290

This is an amazing verdict by Wahb bin Munabih (RA). Look at his amazing foresight.

## **Verdict # 2**

Imam an-Nawawi (rah) who is called an Ash'ari by Salafi defeated scholar Dimishhqiyyah when was refuted by Shaykh Asrar Rashid of Uk.

Imam an-Nawawi (rah) states:

The Prophet (Peace be upon him)'s statement: Kill them when you meet them (i.e. Khawarij), for the one who kills them will be rewarded. (Imam Nawawi says): This is an explicit declaration of the obligation to fight the Kharj'ites and rebels "AND THIS IS A CONSENSUS AMONG SCHOLARS"

Qadhi [Ibn Arabi] said: The scholars have unanimously agreed that when the Kharji'ites and their ilk from the people of blameworthy



innovation and rebellion revolt against the view of the "COMMUNITY (JAMA'AH)", split the unity [of Muslims] and take up arms against us, then it is obligatory to fight them after exhorting them and warning them.

Now this applies so long as their innovation does not "ENTAIL DISBELIEF" If their innovations is one that makes them disbelievers, then the rules that pertain to apostates are applied to them. As for the rebels who do not disbelieve, they may inherit and others may inherit from them, although during times of fighting their blood is lawful, as is their wealth that is destroyed during the fighting [Sharh Sahih Muslim (7/169-170)]

### **Verdict # 3**

Ibn Hajr al Asqalani (rah) states:

A large body of scholars have said that "KHARJI'ITES ARE TO BE CHARGED WITH DISBELIEF, SUCH AS AL-BUKHARI" who compared them to apostates and heretics, and only singled out individuals [among them] who were subject to faulty interpretations, mentioning them in a separate chapter: On the one who refrains from fighting the Kharj'ites for the sake of drawing hearts near and so people will not flee [Fath ul Bari Sharh Sahih ul Bukhari (12/313)]

Note: In the chapter mentioned by Ibn Hajar is the hadith from Sahl bin Hunayf (RA) which we have dealt with in detail above. Hence Imam Bukhari was himself of the opinion "TO CHARGE KHARJ'ITES WITH KUFR" and the chapter which is quoted was only to clarify on "CERTAIN INDIVIDUALS"

The end result is that both opinions are strong

a) Khawarij are apostates

b) They are extreme innovaters who are to be fought against but Takfir is to be withheld generally (but not if their disbelief is blunt and open like we see many times in Wahabis of today)

#### **Verdict # 4**

Imam Ahmed as-Sawi (Rahimuhullah) in his magnificent commentary over Tafsir al Jalalyn by Imam Jalal ud din Suyuti (rah) explains this verse : *Truly, the Devil is an enemy to you, so take him as an enemy: he only calls his party to become of the inhabitants of the blaze*" (Qur'an 35:6) as:

الكتاب تأويل يحرفون الذين الخوارج في نزلت الآية هذه وقيل  
هو كما وأموالهم المسلمين دماء بذلك ويستحلون والسنة  
لهم يقال الحجاز بأرض فرقة وهم نظائرهم، في الآن مشاهد  
الكاذبون، هم انهم ألا شيء على أنهم يحسبون الوهابية  
الشيطان حزب أولئك الله ذكر فأنساهم الشيطان عليهم استحوذ  
يقطع أن الكريم الله نسال الخاسرون، هم الشيطان حزب إن ألا  
دايرهم

Translation: It is said this verse was revealed about the Kharijites [foretelling their appearance], who altered the interpretation of the Qur'an and Sunnah, on the strength of which they declared it lawful to kill and take the property of Muslims—as may now be seen in their modern counterparts; namely, a sect in the Hijaz called "Wahabiya, (الوهابية لهم يقال الحجاز بأرض فرقة)" who "*think they are on something, truly they are the liars (Kadhibeen). Satan has gained mastery over them and made them forget Allah's remembrance. Those are Satan's party, truly Satan's party, they are the losers*" (Qur'an 58:18–19). We ask Allah Most Generous to extirpate them completely (*Hashiya al-Sawi 'ala al-Jalalayn*, 3.255).

## Verdict # 5

Allama Ibn Abideen ash-Shami (Rahimuhullah) said:

علمت وسلم عليه الله صلى نبينا أصحاب ويكفرون : قوله

خرجوا لمن بيان هو بل ، الخوارج مسمى في شرط غير هذا أن  
فيهم فيكفي وإلا ، عنه تعالى الله رضي علي سيدنا علي  
أتباع في زماننا في وقع كما ، عليه خرجوا من كفر اعتقادهم  
وكانوا الحرمين على وتغلبوا نجد من خرجوا الذين الوهاب عبد  
المسلمون هم أنهم اعتقدوا لكنهم ، الحنابلة مذهب ينتحلون  
أهل قتل بذلك واستباحوا ، مشركون اعتقادهم خالف من وأن  
وخراب شوكتهم تعالى الله كسر حتى علمائهم وقتل السنة  
ومائتين وثلاثين ثلاث عام المسلمين عساكر بهم وظفر بلادهم  
وألف

(البغاة كتاب (4/ 262) المختار الدر على المختار رد)

**Translation:** (Ibn 'Abidin said): His words *and who consider the Companions of our Prophet (Allah bless him and give him peace) to be disbelievers* are not a condition for someone to be a Kharijite, but rather are a mere clarification of what those who revolted against 'Ali (Allah Most High be well pleased with him) in fact did. Otherwise, it is enough to be **convinced of the unbelief** of those they fight against, **as happened in our own times with the followers of [Muhammad ibn] 'Abd al-Wahhab, who came out of the Najd** in revolt, and took over the sanctuaries of Mecca and Medina. They followed the Hanbali madhhab, but believed that *they* were the Muslims, and that those who believed differently than they did were polytheists (mushrikin). On this basis, they held it lawful to kill Sunni Muslims (Ahl al-Sunna) and their religious scholars, until Allah Most High dispelled their forces, and the armies of the Muslims attacked their strongholds and subdued them in 1233 A.H. [Ibn Abideen – Rahimuhullah in Radd ul Muhtar ala Dur al Mukhtar, Volume No.4, Page No. 262]

The great Hanafi scholar Ibn Abideen ash-Shami (Rahimahullah) not only destroyed Wahabism in above verdict but also proved that it emerged from "NAJD WITHIN SAUDI ARABIA"

**Verdict # 6**

It is also important to know reality of Muhammad bin Abdul Wahab from a great Hanbali scholar and historian, this scholar was also from Najd. He wrote biography of his father Abdul Wahab who was a Sunni scholar but in that biography he refuted his son Muhammad bin Abdul Wahab in emphatic terms.

Excerpted from: 'Al-Suhub al-Wabila 'ala Dara'ih al-Hanabila' [Torrential Rain-clouds over The Graves of the Hanbalis], page 275, published by the 'Imam Ahmad Bookshop'. This book was published originally by the Wahhabis in Arabic.

There is a chapter in it about Shaykh 'Abdul Wahhab and his son Muhammad ibn 'Abdul Wahhab. The Wahhabis did not realize that the text was critical of Muhammad ibn 'Abdul Wahhab and have subsequently altered it

in a more recent edition.

قال الشيخُ محمد بن عبد الله بن حُميد النَّجدي الحنبلي \_ صحيفة 275:

415- عبد الوهاب بن سليمان بن علي بن مُشَرَّف بوزن محمد التميمي  
النجدي.

قرأ في الفقه على أبيه صاحب المَنَسَك المشهور وعلى غيره وحصل وكتب  
على بعض المسائل الفقهية كتاباً حسنةً تُوفِّي سنة 1153 هـ، وهو والدُ  
محمد صاحب الدعوة التي انتشر شررها في الآفاق لكن بينهما تباين مع أنَّ  
محمدًا لم يتظاهر بالدعوة إلا بعد موت والده، وأخبرني بعض من لقيته عن  
بعض أهل العلم عن من عاصر الشيخ عبد الوهاب هذا أنه كان غضباناً  
على ولده محمد لكونه لم يرض أن يشتغل بالفقه كآسلافه وأهل جهته  
ويتفرس فيه أن يحدث منه أمرٌ، فكان يقول للناس يا ما ترون من محمد من  
الشر، فقدّر الله أن صار ما صار، وكذلك ابنه سليمان أخو الشيخ محمد  
كان منافياً له في دعوته وردّ عليه ردّاً جيداً بالآيات والآثار لكون المردود  
عليه لا يقبلُ سواهما ولا يلتفتُ إلى كلام عالمٍ مُتقدماً أو مُتأخراً كائناً من

كَانَ غَيْرَ الشَّيْخِ تَقِي الدِّينِ ابْنِ تَيْمِيَّةٍ وَتَلْمِيذِهِ ابْنِ الْقَيْمِ فَإِنَّهُ يَرَى كَلَامَهُمَا  
نَصّاً لَا يَقْبَلُ التَّأْوِيلَ وَيَصُولُ بِهِ عَلَى النَّاسِ وَإِنْ كَانَ كَلَامَهُمَا عَلَى غَيْرِ مَا  
يَفْهَمُ. وَسَمِيَ الشَّيْخُ سُلَيْمَانَ رَدَّهُ عَلَى أَخِيهِ "فَصَلِّ الْخُطَابَ فِي الرَّدِّ عَلَى  
مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ" وَسَلَّمَهُ اللَّهُ مِنْ شَرِّهِ وَمَكْرِهِ، مَعَ تِلْكَ الصَّوْلَةِ الْهَائِلَةِ  
الَّتِي أَرَعَبَتِ الْأَبَاعِدَ فَإِنَّهُ كَانَ إِذَا بَايَنَهُ أَحَدًا وَرَدَّ عَلَيْهِ وَلَمْ يَقْدِرْ عَلَى قَتْلِهِ  
مُجَاهِرَةً يُرْسَلُ إِلَيْهِ مَنْ يَغْتَالُهُ فِي فِرَاشِهِ أَوْ فِي السُّوقِ لَيْلاً لِقَوْلِهِ بِتَكْفِيرٍ مِنْ  
خَالَفَهُ وَاسْتَحْلَالَهُ قَتْلَهُ. وَقِيلَ أَنَّ مَجْنُونًا كَانَ فِي بَلَدَةٍ وَمِنْ عَادَتِهِ أَنْ يَضْرِبَ  
مَنْ وَاجَهَهُ وَلَوْ بِالسَّلَاحِ فَأَمَرَ مُحَمَّدٌ أَنْ يُعْطَى سَيْفًا وَيَدْخُلَ عَلَى أَخِيهِ  
الشَّيْخِ سُلَيْمَانَ وَهُوَ فِي الْمَسْجِدِ وَحْدَهُ، فَأَدْخَلَ عَلَيْهِ فَلَمَّا رَأَى الشَّيْخَ  
سُلَيْمَانَ خَافَ مِنْهُ فَرَمَى الْمَجْنُونَ السَّيْفَ مِنْ يَدِهِ وَصَارَ يَقُولُ: "يَا سُلَيْمَانَ  
لَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ"، وَيُكْرِرُهَا مَرَارًا، وَلَا شَكَّ أَنَّ هَذِهِ مِنَ الْكِرَامَاتِ.

Translation: (415) ' Abdul Wahhab Ibn Sulayman Ibn 'Ali Ibn Musharraf  
al-Tamimi al-Najdi:



He studied fiqh with his father, the author of the famous book al-Mansak, and he also studied with others. He gained religious knowledge, and also taught it. He wrote an Explanation of some religious issues and it was recognized as being well-written. He died in the year 1153 A.H.

He is the father of Muhammad (ibn ‘Abdul Wahhab), **who was founder of the mission whose evil has spread across the horizon.** However, there is an enormous difference between father and son. Indeed Muhammad (ibn‘Abdul Wahhab) did not reveal his mission until after the death of his father.

Some of the people whom I met have related from some of the people of knowledge narrations from the contemporaries of Shaykh ‘Abdul Wahhab **that describe his anger with his son Muhammad (Ibn Abdul Wahab).** This is because he had not agreed to study the Religious knowledge of his ancestors and the people of his area. His father had a presentiment that something would happen because of him, and so he frequently said to the people, “How much evil you are going to see from Muhammad (Ibn Abdul Wahab).”

Subsequently, what Allah destined to happen came to pass. **Similarly, his son Sulayman, the brother of Muhammad (ibn ‘Abdul Wahhab),**

was also opposed to his mission. He refuted him emphatically with verses of the Holy Qur'an and Ahadith, since the refuted one (Muhammad ibn'Abdul Wahhab) would not accept other than these two sources. Nor would he consider the sayings of earlier or later scholars, whoever they may be, other than Ibn Taymiyya and his student Ibn al-Qayyim (al-Jawziyya). This is because Muhammad Ibn 'Abdul Wahhab considered their sayings to be explicit verses which do not accept interpretation and he used them in debate with the people, despite the fact that the sayings of these two figures contradicted what he understood.

—

Shaykh Sulayman named his refutation against his brother 'al-Khitab fil Radd 'ala Muhammad ibn 'Abdul Wahhab' (The Empathic Speech on the Refutation of Muhammad ibn'Abdul Wahhab) However, Allah protected Sulayman from the evil And deception of his brother, whose great influence spread threat far and wide. This is because if one contradicted and refuted him, and he was unable to kill him openly, he would send someone to assassinate him in their bed or in the market-place at night Since he judged whoever contradicted him to be a blasphemer and legalized their killing.

It has been said that an insane person lived in the town and among his habits was to Strike whoever he came across, even with a weapon. Muhammad gave an order that This insane man was to be given a

sword and admitted to the mosque where his Brother Shaykh Sulayman sat alone. When Shaykh Sulayman saw him, he was afraid. The insane man threw the sword from his hand and said,“O Sulayman, do not be afraid; you are of those who are saved ”He repeated this many times and this is without doubt among the karamat **[Al-Suhub al-Wabila ‘ala Dara’ih al-Hanabila, page 275]**

May Allah fill the grave of Muhammad bin Abdullah bin Humaid al-Najdi (rah) with Noor as he wrote the above wonderful biography.

#### **4. Terrorism taking place in our times is orchestrated by same Khawarij and their modern counterparts.**

It goes without saying (i.e. it is clear like bright sun) that only Wahabi and Wahabi influenced people are involved in terrorism throughout the world.

The biggest testimony of this comes from pseudo Wahabis spread like snakes who ask Muslims to "WAGE JIHAD EVEN ON MUSLIM COUNTRIES LIKE IRAQ"

The ISIS terrorist organisation funded by Zionists and USA is also a Wahabi organisation. Look at the pathetic videos spread by ISIS themselves.

My article is concluded with the grant of Allah and intercession of Sayyidina Muhammad ur Rasool Allah (Salallahu alaihi wasalam).

I say as the Sahaba used to say: Allah and his Apostle (Peace and Blessings be upon him) Know the best.