

## The Naqshabandi Tariqah Unveiled

Verily all Praise is for Allaah, we praise Him, seek His aid and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and the evil of our actions. Whomsoever Allah guides then there is none who can misguide him, and whomsoever Allaah misguides then there is none who can guide him. I bear witness that none has the right to be worshipped except Allaah alone, having no partners and I bear witness that Muhammad ﷺ is His slave and Messenger. May the peace and blessings of Allaah be on the final Prophet Muhammad ﷺ, his family, his companions and all those who follow in their footsteps until the last day. To proceed:

This little booklet is a modest attempt to analyse and expose the teachings and practices of the Tariqat ul Naqshbandi in the light of the Glorious Qur'aan and Sunnah, and is done purely in fulfilling our obligation to enjoin the right and forbid the evil. Over the years many deviant movements have arisen in the Muslim world bent on corrupting the teachings of Islaam and thereby mislead the Muslims. One of the most dangerous of the contemporary movements is the group known as the Naqshbandi Tariqat.

Like most deviant groups, they claim that the Muslim masses are ignorant and are therefore in need of a Sheikh (leader) who is supposed to possess the secret knowledge of the unseen. They also claim that all religious texts have an obvious outer meaning known to the masses and a hidden meaning known only to the Sheikh, and that the masses are unable to contact Allaah on their own and hence are in need of an intermediary (Sheikh) who will get them close to Allaah if given unquestionable and unconditional obedience.

The greatest danger of this group lies in the fact that they, while wearing the cloak of Islaam, are striving to destroy it from within, in a vain attempt to extinguish the light of Islaam and divert the Muslims from the reality of the religion.

Realizing the grave threat posed by this group, we have undertaken the task of exposing the falsity of this group, seeking only the pleasure of Allaah (SWT), we hope that the absurdities, fallacies, and the extremely deviant nature of this group would be clearly exposed to those trapped in its clutches and as a timely warning to those contemplating to join them.

The simple method we have adopted in exposing the group's deviant beliefs is to quote what Allaah (SWT) says in the Qur'aan and what His truthful Messenger Muhammad ﷺ has said in the authentic Ahadith, and then to quote the group's beliefs or position vis-a-vis the same issue, taken from their own publications printed by 'Arafat Publishing House', and where necessary commented upon.

In all firmness to this group we have given the names of the books, along with the page number from where we have taken these quotes. Reference to the Qur'aanic Aayaat and authentic Ahadith too have been provided.

Due to lack of space we are compelled to deal with only some of the serious issues of the group's beliefs and teachings which are directly in conflict with the pure Islaamic teachings as revealed in the Glorious Qur'aan and authentic Sunnah.

This booklet is by no means a complete exposition of the entirety of this group's deviant beliefs and teachings and all Qur'aanic Aayaat quoted are only translations of the meanings of the Qur'aan.

We pray this little booklet serves to remove the confusion and ignorance that the people are suffering from regarding this important issue and that it will save all those sincere seekers of truth from falling in to Shirk.

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## 1. THE ISLAAMIC BELIEF: Allaah is the Only Truth

Allaah (SWT) says in the Qur'aan -

"That is because Allaah - He is the Truth and it is He who gives life to dead." (Qur'aan, Chapter 22, Verse 6)

## THE NAQSHBANDI BELIEF: Aba Yazid al-Bistami is the Truth

On page 15 of the book '[The Naqshbandi Way](#)' it reads -

"Whoever recites this Ayah even a single time will attain a high rank and a great position, ... he will get what the Prophets and saints could not get, and will arrive at the stage of Aba Yazid al-Bistami, the Imam of the order who said: "I am the Truth (al-Haqq)."

The above statement 'I am the Truth' - is a clear example of Shirk (association) in the aspect of the Names and Attributes of Allaah, since Al-Haqq in the definite form, is one of Allaah's unique attributes and is not shared by any created being or thing unless preceded by the prefix `Abd meaning "Slave of" or "Servant of". (In fact the Mystic al-Hallaaj was publicly executed as an apostate for daring to openly claim divinity in his infamous pronouncement "Anal-Haqq"- I am the Truth.)

## 2. THE ISLAAMIC BELIEF: None shares with the command of Allaah

Allaah (SWT) says in the Qur'aan -

"Verily, His (Allaah's) command, when He intends a thing, is only that he says to it, "Be! And it is!" - (Chapter 36, Verse 82); and in another place in the Qur'aan, Allaah says =

"They have no protector other than Him (Allaah); nor does He share His command with any person whatsoever." - (18:26)

## THE NAQSHBANDI BELIEF: Sheikh shares with the command of Allaah

On page 33 of the book '[Mercy Oceans - Part 1](#)', it reads "The Power of the wali is such that he only needs to say Kun (be) and that will be."

The above is another example of Shirk (association) in the aspect of the Lordship of Allaah, since the Islaamic principle of the Lordship of Allaah states that no created being can share in God's attributes and infinite qualities, and any attempt to give the Divine attributes to creation is referred to as Shirk (association), the antithesis of Tawheed (singling out Allaah alone for worship).

### 3. THE ISLAMIC BELIEF: None could attain the Rank of the Prophets or their Companions

The Prophet Muhammad ﷺ has said in a well known Hadith that,

"The best of people are those living in my generation, and then those who will follow them, and then those who will follow the latter..."

(Saheeh Bukhaaree, Vol 5, Hadith #3, Arabic-English Trans.)

**THE NAQSHBANDI BELIEF:** Certain people could attain a Rank higher than the Prophets and their Companions.

On page 1 of the book '[The Naqshbandi Way](#)' it reads,

"Our master the Sheikh says that a person who manages to act on these principles in our times will achieve what earlier generations did not achieve ... he who attains an exalted stage and a great rank, such a rank which the Prophets themselves and the companions were unable to attain."

On page 4 of the book 'the Naqshbandi Way' it reads,

"Especially those who hold to the Prophet's Sunnah, will attain special stations that weren't opened to earlier people - not even to the Prophet's companions.'

The deviant claim of attaining the rank which the Prophets could not is a major deception of the Naqshbandiya as any Muslim with even the basic knowledge of Islaam will confirm. As regards the companions (May Allaah be pleased with them all), the Prophet ﷺ in a hadith narrated by Anas bin Maalik (Radhiallaahu Anhu) said -

"After me, you will see others given preference to you, so be patient till you meet me."

(Saheeh Bukhaaree, Vol 5., Hadith #137, Arabic-English Trans.)

He ﷺ also said in reference to his Companions (May Allaah be pleased with them all),

"For by Him in Whose hand is my soul, if you were to spend the like of Uhud or of the mountains in gold, you would not reach their actions." (Saheeh Bukhaaree)

#### 4. THE ISLAMIC BELIEF: Allaah is above the heavens

Allaah (SWT) says in the Qur'aan -

"Do you feel secure, that He (Allaah), who is above the heavens, will not cause the earth to sink with you." (Qur'aan, Chapter 67, Verse 16).

And in a long Hadith found in Saheeh Muslim, it is narrated that the companion Mu`awiyah ibn al-Hakam, (Radhiallaahu Anhu) slapped his servant girl who used to tend his sheep, and as a result when to the Prophet (sallallaahu `alaihi wa sallam) and asked what should be done as an atonement for having slapped her. The Prophet ﷺ replied, "Bring her to me" so Mu`awiyah brought her to the Prophet ﷺ. The Prophet ﷺ then asked her, "Where is Allaah?" and she replied "Above the Sky" then the Prophet (ﷺ) asked her, "Who am I?" and she replied, "You are Allaah's Messenger", so the Prophet ﷺ said, "Free her, for verily she is a true believer." (Saheeh Muslim, Vol 1, Hadith #1094, English Translation)

#### THE NAQSHBANDI BELIEF: Allaah is Everywhere

On page 13 of the book [Haqiqat ul Haqqani](#) it reads,

"Allaah Almighty is everywhere but specially in the Baitullaah as He has Himself called it the house of Allaah. For it to be called the house of the Lord, the Lord of the house must be in it."

The concept of Allaah being everywhere is not Islaamic as the above Qur'aanic Aayah and the authentic hadith confirm. Indeed if Allaah was everywhere then there would be no need for the Prophet (sallallaahu `alaihi wa sallam) to go up through the seven skies on the night of Mi`raaj to meet Allaah - he would have been in the direct presence of Allaah in his very own house.

#### 5. THE ISLAMIC BELIEF: None has the knowledge of the Last Day except Allaah

Allaah (SWT) says in the Qur'aan,

"Verily the knowledge of the Hour is with Allaah (alone)." (31:34)

And according to the well known Hadith, where Angel Jibreel ( `alaihi salaam) came in the guise of man, we quote the part of the Hadith that is relevant to our matter, after asking about Islaam, Imaan and Ihsaan, Angel Jibreel ( `alaihi salaam) asks Prophet Muhammad ﷺ "then tell me about the hour (meaning the last day)", the Prophet Muhammad (sallallaahu `alaihi wa sallam) replied, "The one questioned about it knows no better than the questioner."

(Saheeh Muslim, vol 1, Hadith #4, English Translation)

**THE NAQSHBANDI BELIEF:** Sheikh has the knowledge of the Last Day.

In the beginning of page 19 of the book 'Mercy Oceans - part one', it reads -

"These signs have been given us indication that the Last Day is coming is nearly exactly now ...we shall witness that great event within two years."

The above book (Mercy Oceans) was published in 1987 and it I almost nine years since its publication, but the last day is still not witnessed. How could it be when indeed Allaah has clearly stated in the Qur'aan,

"Say None in the heavens and the earth knows the unseen except Allaah." (Qur'aan, Chapter 27, Verse 65)

**6. THE ISLAMIC BELIEF:** Believers and disbelievers are not equal.

Allaah (SWT) says in the Qur'aan - the likeness of the two parties (disbelievers and believers) is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?" (Qur'aan, Chapter 11, Verse 24)

**THE NAQSHBANDI BELIEF:** Believers and disbelievers are equal

On page 12 of the book 'the Naqshbandi Way', it reads ,

"Allaah does not distinguish between the non-believer and the faasiq (wrong doer) or between a believer and a Muslim. In fact they are all equal to him."

Furthermore, on page 16 of the same book it reads, "Allaah does not distinguish between a kaafir or a hypocrite or between a saint and a Prophet."

**7. THE ISLAMIC BELIEF:** No intermediary between Allaah and Man

Allaah (SWT) says in the Qur'aan,

"And when My servants ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them in knowledge), I respond to the invocations of the supplicant when he calls on Me." (Qur'aan, Chapter 2, Verse 186)

**THE NAQSHBANDI BELIEF:** Sheikh is intermediary between Allaah and Man

On page 23 of the book [Haqiqat ul Haqqani](#) it reads,

"If there wasn't Mowlana Sheikh Nazim between us and Seyyidina Mahdi (Alai), or between us and the Holy Prophet Muhammad (Sal), or between us and Allaah

Almighty, no one would be able to reach to Divine knowledge... this is because Mowlana Sheikh Nazim is the intermediary between us and these stations."

[It should be known that the practice and belief of having an intermediary between man and God is a pagan practice, borrowed directly from other religions like Christianity which believes the Pastor or the church priest to be an intermeidary between man and God and hence confession of one's sins is done to them and not directly to God.

**8. THE ISLAMIC BELIEF:** No spokesman between Allaah and Man on the Day of Judgment.

Adi bin Hatim (radhiallaahu `anhu) reported that the Messenger ﷺ said,

"There is none of you but his Lord will certainly talk to with him without any Spokesman between him and his Lord."

(Sunan Ibn Maajah, Vol 1, Hadith #185, English Translation)

**THE NAQSHBANDI BELIEF:** Sheikh will be a spokesman between Man and Allaah on the Day of Judgment

On page 11 of the book Haqiqat ul Haqqani it reads,

"When a person takes Bayyat from Mowlana, Mowlana will be with that person. Even until he reaches in front of Allaah Almighty will Mowlana be with him, when Allaah Almighty questions this person Mowlana shall answer all questions instead of him."

**9. THE ISLAMIC BELIEF:** (For anything to happen) it is only what Allaah wills

Once a companion of the Prophet (sallallaahu `alaihi wa sallam) concluded his statement to the Prophet ﷺ with the phrase "It is what Allaah wills and you will." The Prophet (sallallaahu `alaihi wa sallam) immediately corrected him saying - 'Are you making me an equal with Allaah? Say it is what Allaah alone wills.' (Collected by Ahmad - Arabic)

**THE NAQSHBANDI BELIEF:** It is what Allaah and the saint wills.

On page 23 of the book "[Outhub us Sailan](#)" which is written by the local head of the group, it reads

"One morning in the newspapers, I read that the wakf board had taken over the Dewatagaha Mosque seeking the chief trustee at the time, chairman of the welfare

committee and chief trustee, M.I.M. Shaukat came to my place a couple of days later to find out what he could do in that matter as chief trustee, I told him that if it was the will of Allaah and the saint, well nothing could be done on his part."

**10. THE ISLAMIC BELIEF:** Allaah is in charge of creation.

Allaah (SWT) says in the Qur'aan -

"And Allaah is a Wakil (Guardian) over all things." (Qur'aan, Chapter 11, Verse 12)

And in another place, Allaah (subhaanahu wa ta`aalaa) says,

"He (Allaah) arranges (every) affair from the heavens to the earth." (Qur'aan, Chapter 32, Verse 3)

**THE NAQSHBANDI BELIEF:** Sheikh is in charge of creation

On page 15 of the book '[Haqiqat ul Haqqani](#)' it reads,

"Every thing that you know of is under the spiritual control of the Sultan al Awliya, he is the one who is in charge of all mankind in this universe, he is also in charge of all the world of Jinns and Angels."

Again the above belief is one of Shirk (association) in the aspect of the Lordship of Allaah, as has been explained before.

**11. THE ISLAMIC BELIEF:** None can change a bad situation except Allaah

Allaah (SWT) says in the Qur'aan,

"And if Allaah touches you with harm, none can remove it but He..." (Qur'aan, Chapter 6, verse 17)

**THE NAQSHBANDI BELIEF:** Sheikh can change a bad situation.

On page 26 of the book '[Haqiqat ul Haqqani](#)' in the 2<sup>nd</sup> paragraph it reads,

"If a bad situation is to come to a mureed of his, Sheikh has the power to change it."

**12. THE ISLAMIC BELIEF:** None can make anyone enter paradise or save from hell, except Allaah.

The Prophet Muhammad ﷺ said in an authentic Hadith -

"O People of Quraysh, secure deliverance from Allaah (by doing good deeds). I cannot help you at all against Allaah. O sons of Abdul-Muttalib, I cannot help you at all against Allaah; O (my uncle) Abbas ibn Abdul-Muttalib, O (my aunt) Safeeyah, I cannot help you at all against Allaah; O Faatimah, daughter of Muhammad, ask me whatever you like, but I have nothing which can help you against Allaah."

(Saheeh Muslim, Vol 1, Hadith #402, English Translation)

**THE NAQSHBANDI BELIEF:** Sheikh can make one enter paradise and save one from hell.

On page 30 of the book *Haqiqat ul Haqqani*, in the 3<sup>rd</sup> paragraph, it reads -

"Sheikh will not allow any of his mureeds to enter hell, ... Sheikh Nazim will make all the followers to enter into this paradise."

**13. THE ISLAMIC BELIEF:** The Angel of death will take the soul of the dying.

Allaah (SWT) says in the Qur'aan,

"Say the Angel of death, who is set over you, will take your souls, then you shall be brought to your Lord." (Qur'aan, 32:11)

**THE NAQSHBANDI BELIEF:** Sheikh will take the soul of the dying

On page 35 of the book '*Haqiqat ul Haqqani*' under the heading 'No questioning in the grave', it reads -

"As for anyone who is related to Mowlana Sheikh Nazim as a mureed, the Angel of Death Israel (Alai) will have nothing to do with him, the soul of this mureed at the time of his death will be taken by Mowlana Sheikh Nazim, he shall look at the mureed and immediately the soul of that mureed will leave his body. There is nothing for either the Angel of death or for the Angels of the grave to do with the mureeds of Sheikh Nazim."

**14. THE ISLAMIC BELIEF:** No hidden knowledge in Islaam, everything is given in the Qur'aan and Sunnah.

The Prophet Muhammad ﷺ said in an authentic hadith -

"I have not left anything which Allaah ordered you with, except that I have ordered you with it, nor anything that Allaah forbade you, except that I forbade you from it." (Saheeh, al-Baihaqee 7:76, Arabic)

**THE NAQSHBANDI BELIEF:** Sheikh has hidden knowledge.

In spite of the above clear hadith, the deviant Naqshbandi claim that there is 'secret knowledge' with the Sheikh, for example on page 60-61 of the book '[Haqiqat ul Haqqani](#)' in the 3<sup>rd</sup> paragraph it reads -

"Vast amounts of hidden knowledge have been communicated to his mureeds by Mowlana Sheikh Nazim in this manner. Questions by these mureeds regarding day to day life, or questions relating to religion ... and also many other subjects have been answered by Mowlana Sheikh Nazim. When this type of communication has been granted to a mureed, he no longer needs to resort to books to further his knowledge."

**15. THE ISLAMIC BELIEF:** When Allaah loves a person...

The Messenger of Allaah (sallallaahu `alaihi wa sallam) said as narrated by Abu Huraira (radhiallaahu `anhu) that,

"...Allaah said...the most beloved things with which my slave comes nearer to Me, is with what I have enjoined upon him, and my slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips..."

(Saheeh Bukhaaree, Vol 8, Hadith 509, Arabic - English Trans)

[The above hadith should not be misinterpreted by the reader. What it simply means is as has been explained by the Scholars of Hadith is that, when Allaah becomes his sense of hearing means the servant will only hear Halaal speech and will keep away from hearing forbidden speech. And regarding sight, then it means he will only see that which is permissible to see and keep away from seeing that which is Haraam and in the case of the hands then it means he will only touch and use his hands in that which is Halaal and will refrain from touching and doing Haraam with it.]

**THE NAQSHBANDI BELIEF:** Directly contradicts the above hadith.

On page 62 of the book '[Haqiqat ul Haqqani](#)' in the last paragraph it reads,

"Certain of the mureeds of Mowlana Sheikh Nazim experience that Mowlana appears within them, when this happens, they are no longer conscious of themselves as themselves, they lose their identity and are conscious of themselves as their Sheikh. They see through Mowlana's eyes when they look, they hear through Mowlana's ears when they hear, and they speak Mowlana's words when they speak.."

**16. THE NAQSHBANDI BELIEF:** Sheikh can be in any place at the same time.

On page 33 of the book 'Haqiqat ul Haqqani' it reads,

"Mowlana Sheikh Nazim can also be present in his shape and body in several places at the same time."

Also on page 65 of the same book it reads in the 2<sup>nd</sup> paragraph,

"Sometimes, mureeds have been transported to other countries and places. For example, they may be transported in a moment to London...some are known to have visited Mecca, Medina, London and Baghdad in moments by the power and the grace of Sheikh Nazim."

#### **THE ISLAMIC POSITION on the above Naqshbandi position**

In a Hadith, the Prophet Muhammad (sallallaahu `alaihi wa sallam) said,

"There are three types of Jinn, one type flies through the air..." (Transmitted by al-Haakim, Tabaraani and al-Baihaqi, Arabic)

And Allaah says in the Qur'aan,

"And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief." (Qur'aan, 72:6)

#### **17. THE NAQSHBANDI BELIEF: Sheikh has two faces.**

On page 21 of the book 'Haqiqat ul Haqqani' in the first paragraph describing Sheikh Nazim, it reads -

"He (Sheikh) now has a face towards the creatures and a face towards Allaah Almighty, therefore he is with Allaah Almighty all the time!"

#### **THE ISLAMIC POSITION on the above Naqshbandi belief**

The Prophet Muhammad ﷺ rightly said, as reported by the companion Abu Huraira (radhiallaahu `anhu) who said that Allaah's Messenger ﷺ said,

"The worst amongst the people is the double faced one."

(Saheeh Muslim, vol 4, Hadith #6300 - English Translation)

Also, the companion Ammaar (radhiallaahu `anhu) reported the Prophet ﷺ as saying,

"He who is two faced in this world, will have two tongues of fire on the day of resurrection."

(Sunan Abu Dawud, Vol 3, Hadith #4855 - English Translation)

From the preceding, concise presentation of the Naqshbandi group's deviant beliefs, in shaa' Allaah, there should not remain even the slightest inkling of a doubt in the mind of the sincere reader about the group's deviant nature and falsehood. It is only the ignorant, grossly biased and dishonest sympathizers of the group who will still maintain the view that the group's teachings and beliefs are in accordance with the Qur'aan and Sunnah, since it has been clearly and decisively proven to be just the exact opposite.

In the foregoing article, the reader would have noticed that every thing of the pure Islamic Belief mentioned has been contradicted by this deviant group. In fact the Prophet Muhammad ﷺ had warned us about the appearance of such deviant groups, when he said in an authentic narration reported by Abu Amir al-Hawdani (radhiallaahu `anhu),

"Indeed those who were before you, from the people of the book (Jews and Christians) split into seventy sects, and this religion will split into seventy three; seventy two will go in to the hell fire, and one of them will go to paradise, and it is the Jamaa`ah." (Abu Dawud, vol 3, Hadith #4580, English Translation)

[The term Jamaa`ah was explained by the companion `Abdullaah ibn Mas`ood (radhiallaahu `anhu) as meaning that which agrees with the truth. He said in his famous statement, "The jamaa`ah is that which agrees with the truth, even if it is a single person." (Reported by ibn Asaakir in Tareekh Dimashq - Arabic)]

Then there is no doubt that each of these groups claims for itself that it is the saved group, and that it is correct and that it alone follows the Messenger ﷺ, but the way of truth is a single way and it is the one which leads to salvation, and any other way is one of the ways of misguidance which leads to destruction as has been clearly explained by the Prophet ﷺ in another hadith, reported by the companion `Abdullaah ibn Mas`ood (radhiallaahu `anhu), who said,

"Allaah's Messenger (sallallaahu `alaihi wa sallam) drew a line with his hand and said, "This is the straight path of Allaah." He then drew lines to its right and to its left and said, "These are the other paths, which represent misguidance and that at the head of each path sat a devil inviting people to it (path)." He then recited, "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path." (Reported by Ahmad, an-Nasaa'ee and ad-Daarimee and collected in Miskhaat ul-Masaabih, Vol 1, Hadith #166, Arabic-English Translation)

So the path is to stick to the Book of Allaah and to the Sunnah of His Messenger ﷺ, as occurs in the following hadith. The Prophet ﷺ said,

"I have left you with two things, as long as you hold to them, you will never go astray, they are the Book of Allaah and My Sunnah." (Collected by Imaam Maalik, rahimahullaah, in his Muwatta, the Book of Decree. Hadith #3, Page 434, English Translation)

So the criterion to judge the claim of any group or individual who claims to be on the right path, is to see how close its beliefs and teachings are in accordance to the

### Qur'aan and Sunnah.

The external deceptive claim of the Naqshbandi group, under the guise of Islaam should not be a means of confusion to anybody, as to the reality of its deviant nature. History is a witness to the well-known slogan, "If you cannot beat them, then join them" - this is exactly what the group is doing. Its aim is to destroy Islaam from within, wearing the cloak of Islaam.

A serious effort should be made to enlighten those of the group's followers who may be genuinely seeking the light of pure Islaam, but as a result of the group's brainwashing have fallen into its clutches.

Whatever has been said in this booklet is not to be taken lightly, since this is a matter that could take a person completely outside of the fold of Islaam into Kufr (disbelief). This is not mere opinion of laymen but the verdict of the Ulamaa' of Islaam, who have pronounced anyone holding such weird beliefs, which contradict the very fundamentals of Islaamic belief, and continue to persist in such beliefs even after the evidence has been clearly shown to them, risks falling outside of the fold of Islaam. It should be kept in mind that the above statements are being made for conveying knowledge only and not to make declaration of Kufr (disbelief) of any people.

It is compulsory on the `Ulamaa' to make an effort to inform the public through all means available about the group's deviant nature. Articles exposing the group should be written and distributed. Many Muslims have passively sat by for a long time, believing that the group would soon fizzle out and disappear. Instead, its cancerous growth has continued unabated and unchecked. As for those who in spite of what they have read, continue to have misgivings about exposing the group due to their desire to maintain an image of unity with respect to Islaam, then let them reflect on the following incident, "When some people mentioned to Imaam Ahmad ibn Hanbal (rahimahullaah) that they felt uneasy about criticizing people (who had deviated in their beliefs), he replied - "If I were to remain silent, how then would the masses know truth from falsehood?" (Reported by Imaam Ibn Taymeeyah in Majmoo`ah ar-Rasaa'il wa al-Masaa'il, vol 4, Page 10, Arabic). According to the unanimous agreement of Muslim scholars, those who introduce deviant writings and religious rites, contrary to the Qur'aan and Sunnah have to be exposed and the Muslim nation warned against them. In fact, when Imaam Ahmad ibn Hanbal (rahimahullaah) was asked if one who fasted, prayed and secluded himself in the Masjid was dearer to him than one who spoke out against people involved in deviations, he replied, when one fasts, prays and secludes oneself, he does so for himself alone; but if he speaks out against deviations, he does so for Muslims in general, which is more noble.

With this we end this article. After having read this article, if you believe it is your duty and responsibility to Allaah, to warn your brothers and sisters, then please do not be a silent spectator, spread the truth to the best of your ability. Perhaps you may save a soul or two from the deviant clutches of the group.

Finally, we ask Allaah to give all of us the towfeeq to recognize the truth, to understand it, to implement it and to call to it.