

Asslamu Allaikum All,

First and foremost I am neither a Maulana nor a knowledgeable person in Islamic Shariah but the talk last night at Masjid Abu-Bak'r Walsall (22nd of July 2008) by Hazrat Maulana Saeed Ahmed Makki (DB) and the disrespect and arrogance shown towards Hazrat Maulana Abdul-Awwal Saheb (DB) really got me thinking & I have no choice but to comment on a few errors which were propagated in the speech.

Both of the afore-mentioned Ulama are older, vastly more knowledgeable, experienced and men who are upon the Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam) and it pains me to even utter something in this regards but unfortunately I am left with no choice; as certain blatant errors need to be pointed out (with the greatest respect).

Despite my best attempts at brevity, this message could not be condensed so it is rather long but I do hope that all concerned will read it with due diligence and with an open heart and fair mind. That's all I ask for!

May Allah (SWT) protect me from saying anything which is disrespectful to either one in the slightest (Ameen).

1) Mannerism of Maulana Saeed Ahmed Makki (DB)'s talk:

The talk was delivered in a very emotive manner and lacked factual content and it hinged on the following premise:

- a) Our Akabir were right and we have neither the capacity nor we should go against them in anyway.

Reply: Our Akabir never followed Saudi Arabia (in India/Pakistan) and as Hazrat Maulana Saeed Ahmed Makki (DB) himself admitted, "When people ask as to why India/Pakistan don't follow Saudi Arabia, I can't answer that question and you have to ask them & their Hukumat (Government)." In other words Hazrat Maulana Saeed Ahmed Makki (DB) is admitting that our Akabir don't and never have followed Saudi moon sighting; nothing more needs to be said about the subject of following the Akabir.

The opinions of our Akabir have already been exhaustively collected and documented in Urdu by Hazrat Maulana Iqbal Rangooni Saheb (DB) in Urdu and translated in English as "The Issue of Moonsighting in Britain". The English book is available as a PDF free of charge and I request even the most uninterested to at least click on the link below and look at the "Table of Contents".

http://www.wifaqululama.co.uk/moonsighting/other/moonSighting_maulana_iqbal.pdf

2) Issue of Shak (doubt) & thinly disguised attack on Mufti Saeed Ahmed Palanpuri (DB)

Hazrat Maulana Saeed Ahmed Makki (DB) asked the audience:

- a) "If you have Shak (doubt) about your Wudhu then is your Wudhu intact or broken" and everybody in the Audience replied "Still intact"
- b) Then he asked "If someone gives a Bayan about your Wudhu being broken and creates Shak (doubt) then is your Wudhu intact or broken" and everybody in the Audience replied "Still intact"

Hazrat Maulana Saeed Ahmed Makki (DB) tried to engage the audience in an emotive manner rather than discussing the matter factually, the case about Wudhu is a very particular one with evidence from the Hadeeth telling us to ignore doubt; however as a general rule Muslims are told to avoid Shak (doubt) as clearly evident in the following Hadeeth of Saheeh Bukhari:

حدثنا أبو عبيد حدثنا شمس بن عيسى قال سئل عن رجل أتته تشيس يقول
سئل عن رجل قال لله صهي الله عهني س هي يقول انحلال تي انحساو تي تبي أ يشث آخ لا يعه آ كئيس ي ان أض ف انقى ان شث آخ اسرثسا ندي
عسض ي قع في انشث آخ كساع يسعي ح ل انج ي ي ش ك أي إقع ألا إنكم يهك ح ي ألا إ ح ي الله في أرض يحازي ألا في انجسد
يضفح إذا صهد صهد انجسد كه إذا فسرخ فسد انجسد كه ألا ي انقهة

Narrated An-Nu'man bin Bashir (RA):

I heard Allah's Apostle (Sallaho Alaihe Wassallam) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. **So whoever saves himself from these suspicious things saves his religion and his honor.** And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Bukhari)

To show the emotive nature of this Wudhu argument in turn I ask Hazrat Maulana Saeed Ahmed Makki (DB), "If someone presented you with food and reasonable doubt was created about it being Halal, would you eat it?" Hazrat Mufti Saeed Ahmed Paulupuri (DB) is one of the biggest Muhadith (Scholar of Hadeeth) of our times and he has clearly told us to avoid doubtful matters as per the Sunnah and this is for sure also the way of our Akabirs (see point 1).

3) The issues of one witness being sufficient in the Hanafi Madhab for the moon of Ramadhan:

Hazrat Maulana Saeed Ahmed Makki (DB) clearly said in his talk that the testimony of one person is sufficient for the moon of Ramadhan and he quoted this to be the position of the Hanafi Madhab.

With the greatest humility & respect, this is plain wrong!

It says in the Fatawa Hindiyya, Book of fasting:

إِنْ كَانَ بِالسَّمَاءِ **عَلَةً** فَشَهَادَةُ الْوَاحِدِ عَلَى هِلَالِ رَمَضَانَ

If in the sky there is Ila (excuse i.e. clouds, low visibility etc.) then the testimony of one person regarding the moon of Ramadhan is sufficient.

Perhaps Hazrat Maulana Saeed Ahmed Makki (DB) has overlooked the word "Ila" in the books of Hanafi Fiqh.

Furthermore note that the skies in Saudi Arabia are mostly clear hence there is no Ila.

I am ignoring the rest of the text from Fatawa Hindiyya as it is not pertinent to the point, but all are requested to read the full text here:

<http://feqh.al-islam.com/Display.asp?Mode=0&MaksamID=117&DocID=73&ParagraphID=2170&Diacratic=0>

Now let's turn to Quduri which is the standard text of Hanafi Madhab and it says about the moon for Ramadhan:

وإذا كان في السماء علة قبل الإمام شهادة الواحد العدل في روية الهلال رجلاً كان أو امرأة ، حراً كان أو عبداً
فان لم يكن في السماء علة لم تقبل الشهادة حتى يراه جمع كثير يقع العلم بخبرهم

557) If in the sky there is Ila (excuse i.e. clouds, low visibility etc.) then the Imam will accept the testimony of one "Just" person with regards to the sighting of the crescent be that person be a man or a woman, free or captive (slave).

558) If in the sky there is no Ila (excuse i.e. clouds, low visibility etc.) then the testimony will not be accepted unless a large Jamaat (group) sees it (crescent) and the news (of sighting) reaches credibility.

Since Hazrat Maulana Saeed Ahmed Makki (DB) stressed has quoted an incorrect position, I would humbly request Hazrat (DB) to read and quote the statements from Quduri & Fatawa Hindiyya in FULL from a manuscript of his choice in public.

4) The issues of two witnesses being sufficient in the Hanafi Madhab for the moon of Shawwaal:

Hazrat Maulana Saeed Ahmed Makki (DB) clearly said in his talk that the testimony of two persons is sufficient for the

moon of Shawwal and he quoted this to be the position of the Hanafi Madhab.

With the greatest humility & respect, this is plain wrong!

It says in the Fatawa Hindiyya about the moon of Shawwal, Book of fasting:

وَأِنْ كَانَ بِالسَّمَاءِ عِلَّةٌ لَا تُقْبَلُ إِلَّا شَهَادَةُ رَجُلَيْنِ أَوْ رَجُلٍ وَامْرَأَتَيْنِ وَيُسْتَرْطُ فِيهِ الْحَرَبِيُّ

If in the sky there is Ila (excuse i.e. clouds, low visibility etc.) then the testimony will not be accepted except of two men or one man and two women...

Perhaps Hazrat Maulana Saeed Ahmed Makki (DB) has again overlooked the word "Ila" in the books of Hanafi Fiqh.

Furthermore note that the skies in Saudi Arabia are mostly clear hence there is no Ila.

I am ignoring the rest of the text from Fatawa Hindiyya as it is not pertinent to the point, but all are requested to read the full text here:

<http://feqh.al-islam.com/Display.asp?Mode=0&MaksamID=117&DocID=73&ParagraphID=2173&Diacratic=0>

Now let's turn to Quduri which is the standard text of Hanafi Madhab and it says about the moon for Shawwal:

وَأَذَا كَانَتْ بِالسَّمَاءِ عِلَّةٌ لَمْ يَقْبَلِ الْإِمَامُ فِي هَلَالِ الْفِطْرِ إِلَّا شَهَادَةَ رَجُلَيْنِ أَوْ رَجُلٍ وَامْرَأَتَيْنِ
وَإِنْ لَمْ تَكُنْ بِالسَّمَاءِ عِلَّةٌ لَمْ يَقْبَلِ الْأَشْهَادَةَ جَمَاعَةً يَفْعُ الْعِلْمُ بِخَبْرِهِمْ

593) If in the sky there is Ila (excuse i.e. clouds, low visibility etc.) then the Imam will not accept the testimony except of two men or one man and two women

594) If in the sky there is no Ila (excuse i.e. clouds, low visibility etc.) then the testimony will not be accepted unless a large by a Jamaat (group) and the news (of sighting) reaches credibility.

Since Hazrat Maulana Saeed Ahmed Makki (DB) stressed has quoted an incorrect position, I would humbly request Hazrat (DB) to read and quote the statements from Quduri & Fatawa Hindiyya in FULL from a manuscript of his choice in public.

5) The issues of one moonsighting sufficient for the whole world and forcing Saudi moon sighting on everyone:

Hazrat Maulana Saeed Ahmed Makki (DB) not only said that one moon sighting is sufficient for the whole world but also, "If I was the Sardar (Ruler) in India/Pakistan, I will force them to follow global moon sighting (i.e. Saudi sighting)"

This is a very strange statement for many reasons:

a) We find the action of the Sahaba (RA) in the Saheeh Muslim:

حدثنا يحيى بن يحيى قال سمعت أبا عبد الله قال قال رسول الله صلى الله عليه وسلم إذا رأيتموها فقد رأيتموها
كسبية أو انقضمت ذنابها تعثر إنى يعاى ح تانشاو قال فقديد انشاو فقصيد حاجر أ أسرم عهى
زيضا أ تانشاو فسأيد ان ل آل نيهج انج عح ثى قديد ان دى ح فى أفس انش س فسأن ي عئد الله ت عئاض رضي الله ع آ ثى ذكس ان ل آل فقال
برى زأبرى ان ل آل فقهد زأى أ نيهج انج عح فقال أ د زأبر فقهد عى زأ ان أض صأى ا ص أو يعاى ح فقال نك أ زأى أ نيهج انسئد فلا صال ص و
حرى ك م ثلاثى أ سآ فقهد أ لا ذكر فى تسويح يعاى ح ص ياي فقال
لا كرا أيس أ زس ل الله صهى الله عهى س هى
ش ك يحيى بن يحيى فى كرفى أ ذكر فى

Sahīh Muslim Book 6/Chapter 5: THERE IS A SIGHTING OF THE MOON FOR EVERY TOWN THE SIGHTING AT ONE TOWN CANNOT BE HELD VALID FOR THE OTHER TOWN SITUATED AT A CONSIDERABLE DISTANCE FROM IT

Kurayb (RA) narrates that Umm al-Fadl (RA) sent him to Mu'āwiyah (RA) in Sham for something. Kurayb (RA) says, "I went to Sham and finished the job. I was in Sham when the month of Ramadān began and we saw the moon the night of Friday. When I reached Madinah at the end of the blessed month, Ibn 'Abbas (RA) asked me about Sham. (After answering him) He then asked me when we saw the moon. I said, 'We saw the moon the night of Jumu'ah.' He asked, 'Did you see it as well?' I said, 'Yes, I saw it too and many others saw it and we all kept fasting and so did Mu'āwiyah (that is according to that moonsighting).' Ibn 'Abbas (RA) said, 'But we saw the moon on Saturday night, therefore, we will keep fasting for thirty days according to that unless we sight the moon on the 29th.' I asked, 'You don't think the moonsighting of Mu'āwiyah (RA) and his fasting is enough for you?' Ibn 'Abbas (RA) replied, 'No, this is how the Blessed Prophet (Sallaho Alaihe Wassallam) taught us.'"

(Muslim H.1819, Tirmidī H.629, Nasa'i H.2084, Abū-Dāwūd H.1985, Musnad Ahmad H.2653 Dar-qutni H.2234)

- b) Our Akabir have NEVER followed Saudi moon sighting for India/Pakistan (see point 1)
- c) Saudi Ulama themselves believe that people should follow their own local sighting as evident in the following Fatwa by Shaykh Bin-Baaz (RA) (also see next point):

<http://www.islam-ga.com/en/ref/106487/moon>

Q) What should I do if the moon is sighted in some Muslim countries but the country where I am working completes the month of Sha'baan and Ramadaan as thirty days? What is the cause of the people's differences in Ramadaan?.

A) Praise be to Allaah.

You have to stay with the people of your country. When they fast, then fast with them, and when they break the fast then break the fast with them, because the Prophet (peace and blessings of Allaah be upon him) said: "The fast is the day when you fast, and the breaking of the fast (al-iftaar) is the day when you break the fast, and the sacrifice (al-adha) is the day when you offer the sacrifice." And because dissent is evil. So you have to be with the people of your country. So when the Muslims in your country break the fast, then break the fast with them, and when they fast then fast with them.

As for the cause of differences, the reason is that some people see the new moon and some do not see it, then those who have seen the new moon may be trusted by others who follow their sighting, or they may not be trusted, and hence differences arise. One country may sight it and rule accordingly, and fast and break the fast on that basis, whereas another country may not be convinced of this sighting and may not trust the other country, for many reasons, political and otherwise.

What the Muslims must do is fast all together when they see the new moon, and break the fast when they see it, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): "When you see the new moon then fast, and when you see the new moon then break the fast, and if it is too cloudy then complete the number of days as thirty." If they are all certain of the validity of the moon sighting, and that it is real and proven, then they must fast and break the fast accordingly, but if the people differ and do not trust one another, then you have to fast with the Muslims in your country, and break the fast with them, in accordance with the words of the Prophet (peace and blessings of Allaah be upon him): "The fast is the day when you fast, and the breaking of the fast (al-iftaar) is the day when you break the fast, and the sacrifice (aladha) is the day when you offer the sacrifice." It was proven from Ibn 'Abbaas (may Allaah be pleased with him) that when Kurayb told him that the people of Syria had started fasting on a Friday, Ibn 'Abbaas said: We saw it on Saturday, and we will carry on fasting until we see the new moon or we complete thirty days. He did not follow the sighting of the people of Syria because Syria is far away from Madeenah and there may be a difference in moonsighting between the two. He (may Allaah be pleased with him) thought that this was a matter that was subject to ijtihaad. You have a good example to follow in Ibn 'Abbaas and the scholars who followed him and said that you should fast with the people of your country and break the fast with them. And Allaah is the Source of strength. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz (may Allaah have mercy on him).

Source: Majmoo' Fataawa wa Maqaalaat Mutanwwi'ah (15/100-102).

I am sure that Hazrat Maulana Saeed Ahmed Makki (DB) has access to Majmoo Al-Fatawa and can locate the original Arabic version. Shayk Salih Al-Uthaymeen (RA) also gave a similar Fatwa. Since Hazrat Maulana Saeed Ahmed Makki (DB) specifically mentioned Shaykh Bin-Baaz (RA) in his talk, I have specifically quoted him in this regards.

So this strange statement goes against the ruling of Saudi and Indian/Pakistan Ulama and requires no further discussion.

6) People stipulating differences of horizons are creating Fitnah

Continuing from the previous point, Hazrat Maulana Saeed Ahmed Makki (DB) stated that those who talk of having multiple Horizons are creating a Fitnah in the Ummah.

In simple terms Hazrat Maulana Saeed Ahmed Makki (DB) is saying that the whole world is considered as "One Horizon" and moon sighting of one place MUST BE ACCEPTED by the whole world and those who says that the moon can be sighted at different locations at different times (i.e. horizons are different) are creating Fitnah.

Since Hazrat Maulana Saeed Ahmed Makki (DB) stated that Qadhees (Islamic Judges) are in charge of moon sighting, I would like to quote the Qadhi of Saudi Arabia Shaykh Uthaymeen (RA) in his Fatwa about the sighting the moon after an eclipse.

Shaykh (RA) says,

<http://www.jas.org.jo/hilaal/>

... الهلال تختلف مطالعه بين ارض و اخرى فى رمضان و غيره والحكم واحد فى الجميع . . .

...For Hilaal the Matale (sighting) are different from one place to other – for Ramadaan as well as other months. The same rule for Hilaal applies for all the months...

After reading the clear statement I leave the "Accusations of creating Fitnah" it to the readers and Hazrat Maulana Saeed Ahmed Makki (DB).

7) Those who say that if you follow Saudi moon sighting then you must also follows Saudi Salah times are creating Fitnah

Hazrat Maulana Saeed Ahmed Makki (DB) stated in the beginning that those who say that if you follow Saudi Moon sighting then you must also follow Saudi Salah times are mocking and creating a Fitnah.

I would like to quote the answer of a Saudi Scholar Shaykh Adil Salahi with regards to moon sighting published in the Saudi Newspaper "Arab News"

<http://www.arabnews.com/?page=5§ion=0&article=86399&d=11&m=9&y=2006>

Q. Some people in my home country do not begin the Ramadan fast according to their country; they follow Saudi Arabia. They do the same with the Eid and mark it on the same day as in Saudi Arabia, while people at home may be still fasting. Please comment.

A.S. Al-Jaidy

A. These people are well meaning. They think that Islam is practiced in its best form in Saudi Arabia and they want to follow it. But their practice is wrong because it does not have a solid basis. **If we were to extend their practice to its logical conclusion, we should offer prayers according to the timings in Saudi Arabia, rather than our own timings.** Thus, we should import Saudi calendars and follow the timings indicated in them. Similarly, we should fast the same number of hours as fasting is indicated in Saudi Arabia. This is easy nowadays, because of satellite television. We can always watch the time in Saudi Arabia and follow it. Needless to say, no one will agree to this although some logical argument could be presented in its support, such as the unity of all Muslims.

Yet the practice of all Muslims is that each locality has its own timings. The difference in prayer time between Jeddah and Dammam, at the two coasts of Saudi Arabia is around an hour. No one suggests that it should not be observed. In fact if it is not observed, we run the risk of having our prayers rendered invalid.

The difference in starting Ramadan has always been known, and the Prophet's (peace be upon him) companions accepted it. Abdullah ibn Abbas asked someone who had traveled from Damascus to Madinah about the day they started Ramadan.

When he was informed of the day, he mentioned that the people of Madinah sighted the moon on a different day. People asked him whether he would defer to the sighting in Damascus since it was the capital city of the Muslim state at the time, but he said: "Each have their own sighting." This is a clear answer to those people by one for whom the Prophet prayed to be a scholar. Needless to say, he was a scholar of high distinction.

After reading the clear statement I leave the "Accusations of creating Fitnah" it to the readers and Hazrat Maulana Saeed Ahmed Makki (DB).

8) Repeated Statements about Hazrat Mufti Rasheed Ahmed Ludhyanwi (RA) and his acceptance of Saudi moon sighting

Throughout the talk Hazrat Maulana Saeed Ahmed Makki (DB) repeatedly asked the Audience to confirm the status of Hazrat Rasheed Ahmed Ludhyanwi (RA) and then quoted his "Supposed Acceptance" of Saudi moon sighting, incidentally this was one of the few occasions where Hazrat (DB) mentioned the reference (Ahsanul-Fatwa-Volume4/Page 400).

Unfortunately there are several facts with the aforementioned Fatwa which were not mentioned to the Audience:

- a) The title of the Fatwa is "سعودیہ میں رویت کا اعلان پاکستان کیلئے حجت نہیں" translated into English as "The announcement of moon sighting in Saudi is not enforceable in Pakistan". The title itself is sufficient to rebut a few of Hazrat Maulana Saeed Ahmed Makki (DB)'s assertions in his talk namely:
 - a. Hazrat Rasheed Ahmed Ludhyanwi (RA) didn't agree with the Saudi system of sighting
 - b. Hazrat Rasheed Ahmed Ludhyanwi (RA) didn't agree with the concept of Saudi sighting being applicable to Pakistan let alone UK!

- b) In the Fatwa the second line of the Fatwa clearly states:

...ثانیاً حکومت سعودیہ میں رویتِ ہلال کا فیصلہ مسلکِ حنفیہ کے خلاف ہونے کے علاوہ ہدایت کے بھی خلاف ہوتا ہے۔۔۔

...Secondly, the decisions of moon sighting by Saudi government are not only against the Hanafi Maslak but also against logic...

- c) Then Hazrat Rasheed Ahmed Ludhyanwi (RA) writes for a "page and a half" to show the discrepancies of Saudi moon sighting!

So what did Hazrat Maulana Saeed Ahmed Makki (DB) quote in the bayan?

Hazrat quoted the following two lines from the fatwa:

... مگر حکومتِ سعودیہ میں بھر کیف رمضان کیلئے خبر واحد اور شوال و زی الحجہ کیلئے شہادۃ العدلیٰ پر فیصلہ کر دیا جاتا ہے۔۔۔

... Nevertheless the Saudi government decides for Ramadhan on the testimony of one person and for Shawaal (& Dhil-Hijjah) on the testimony of two people...

And no doubt Hazrat Rasheed Ahmed Ludhyanwi (RA) says in the last line that this sighting is acceptable to people of Saudia.

Hazrat Maulana Saeed Ahmed Makki (DB) has chosen to ignore:

- d) The title of the Fatwa
- e) The text of the Full Fatwa
- f) The conclusion of the Fatwa in general and its applicability to the people outside of Saudia

All I can do is respectfully ask Hazrat Maulana Saeed Ahmed Makki (DB) to read the Fatwa in PUBLIC in FULL!

9) Why didn't Hazrat Shaykh Maulana Zakariyya ever object to Saudi sighting?

Hazrat Maulana Saeed Ahmed Makki (DB) repeatedly insisted that our Akabir particularly Hazrat Shaykh (RA) never objected to Saudi sighting in their entire lives!

I would like to point Hazrat (DB)'s attention to the newspaper cutting on the front page of Wifaqul Ulama in which the incident of Maulana Yusuf Binori (RA) & Hazrat Shaykh (RA) objecting and bewilderment is clearly mentioned.

10) Discussions should be limited to Ulama:

Hazrat Maulana Saeed Ahmed Makki (DB) and others not only ignored the comments of Hazrat Maulana Abdul-Awwal Saheb (DB) [Imam Masjid Farooq, Walsall] but also stopped him from speaking and also stated that discussions of this nature should be restricted to Ulama.

Furthermore I have also heard that Hazrat Maulana Saeed Ahmed Makki (DB) stated elsewhere in UK that "You should refer this matter to Mufti Taqi Usmani (DB)"

In that case I humbly and requestfully ask:

- a) Why was a talk on the subject given in front of common people?
- b) Why was the floor opened for common people to ask questions? And if so then why were the questions of Hazrat Maulana Abdul-Awwal Saheb (DB) not answered?

11) Practise & Fatwa of our Akabir (Past & Contemporary):

Hazrat Maulana Abdul-Awwal Saheb (DB) repeatedly raised the questions of:

- a) Why our Akabir didn't follow Saudi moon sighting?
- b) The unanimous Fatawa for Muslims in UK from our Akabir and renowned Darul-ulooms (Deoband etc.) from India/Pakistan not to follow Saudi moon sighting.

Both (and similar) questions were simply ignored!

The opinions of our Akabir have already been exhaustively collected and documented in Urdu by Hazrat Maulana Iqbal Rangooni Saheb (DB) in Urdu and translated in English as "The Issue of Moonsighting in Britain". The English book is available as a PDF free of charge and I request even the most uninterested to at least click on the link below and look at the "Table of Contents".

http://www.wifaqululama.co.uk/moonsighting/other/moonSighting_maulana_iqbal.pdf

12) Humiliation & Disrespect of a Maulana Abdul-Awwal Saheb (DB):

Everyone witnessed as to how Hazrat Maulana Abdul-Awwal Saheb (DB) was treated when he tried to ask questions and I leave the matter to Allah (SWT) as both the ones disrespecting and one being humiliated are older, more knowledgeable and honourable to me (personally) but I would like to ask as to what sort of an example is being set for us (laymen) to follow? Is that how Ulama should be treated?

Hazrat Maulana Abdul-Awwal Saheb (DB) is the Imam at Masjid Farooq and many of us have prayed behind him for years and he is the Ustaad of many Ulama & Huffaz in UK, is that the way our Ulama & Imams should be treated? What sort of an example is being shown to us?

May Allah (SWT) save us from disrespecting anyone and give us the ability to discuss the matter in a factual manner. I also agree that the matter should be referred to Ulama and the Ulama have unanimously spoken, all we have to do is follow them.

In need of your duas.

Abu Salih Muadh Khan

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