Ahle hadees nazam

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12th ALL INDIA REFRESHER COURSE 5th -13th October, 2019 (Corresponding to 5th-13th Safar 1441 A.H. At. AHLE HADEETH COMPLEX, ABUL FAZAL ENCLAVE JAMIA NAGAR, OKHLA, NEW DELHI It is a happy news for Duat (Preachers), teachers and Imams that, like previous years, All India Refresher Course under the auspices of Markazi Iamiat Ahle Hadeeth Hind is being organished on October 5th to October 13th, 2019 at Ahle Hadeeth Complex, Okhla, New Delhi. The eminent scholars, preachers are expected to address the participants... 0 comments The 18th All India magnificent competition of Hifz, Tajweed and Tafseere Quran, organised by Markazi Jamiat Ahle Hadeeth Hind was held on 28th and 29th of July, 2018 (corresponding 15-16 Dhu-Qaada 1439 AH) at Ahle Hadeeth Complex, Okhla New Delhi. Almost 800 students of different maslaks from across the country participated in it and made their presence felt. Delivering his presidential address, Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadeeth Hind said: "Holy Quran is the greatest challenge of the present time is propagation of World Peace and safety of mankind. Deviation from social norms among new generation is common spreading haterade on the basis of regional lingual and religion are instigated in society. Inspite of All efforts sexual exploitation is not getting brake. Shameful acts have become excepted norms in society. As a result of which social integration and democratic values are getting shattered. Judicial orders and constitutional values are not being taken care of. Women exploitation in all sphere... 0 comments Delhi, 10th March 2018. Human life is an obligation of Allah, the Creater of Universe. Destroying it and committing suicide in the helpless situation is a great sin but bigger sin is that to eliminate others, one kills oneself. This was expressed by Maulana Asghar Ali Imam Mahadi Salafi, Ameer Markazi Jamiat Ahle Hadees Hind here at the Ram Leela Ground on the second day of the two day 34th All India Ahle Hadees Conference. He further deliberated that violence and exploitation of human rights is a crime but it... 0 comments Islamic religious movement in South Asia This article is about the modern South Asian movement. For the early Islamic movement and theological school, see Ahl al-Hadith. Part of a series on IslamSunni Islam Beliefs God Prophets and Messengers Holy books Succession to Muhammad Angels Judgement Day Predestination of Faith Prayer Charity Fasting Pilgrimage Rightly-Guided Caliphs Abu Bakr Umar ibn al-Khattab Uthman ibn Affan Ali ibn Abi Talib Sunni schools of law Hanafi Maliki Shafi'i Hanbali Others Zahiri Awza'i Thawri Laythi Jariri Sunni schools of divinity Traditionalist theology Ahl al-Kashf (Sufis) Contemporary movements al-Ahbash Ahl-i Hadith Barelvi Deobandi Islamic modernism Islamic neo-traditionalism Salafism and Wahhabism Holy sites Mecca Medina Quds Lists Literature Kutub al-Sittah History Persecution Islam portalyte Part of a series on Islam portalyte Part of a series on Islam Pilgrimage TextsFoundations Quran Sunnah (Hadith, Sirah) Tafsir (exegesis) Agidah (creed) Fiqh (jurisprudence) Sharia (law) History Timeline Muhammad Ahl al-Bayt Sahabah Rashidun Caliphate Imamate Medieval Islamic science Spread of Islam Succession to Muhammad Culture and society Academics Animals Art Calendar Children Circumcision Demographics Denominations Economics Education Spirit possession and exorcism Feminism Festivals Finance LGBT Madrasa Moral teachings Mosque Music Mysticism Philosophy Poetry Politics Proselytizing Science Slavery Social welfare Women Related topics Apostasy Criticism Muhammad Quran Hadith Other religions Islamism Violence terrorism war Islamophobia Jihad Jihadism Laws of war Glossary Islam portalvte Ahl-i Hadith or Ahl-e-Hadith (Bengali: []]], Hindi: []]], Persian: ا[] ل حديث, Urdu: اهل حديث, Urdu: اهل حديث, Urdu: الل حديث المال المال عديث), Persian: ا[] ل حديث المال المل حديث المال المل حديث المال المل عديث المال المال المل عديث المال المال المل عديث المال عديث المال المل عديث المال عديث المال المل عديث المل المل المل المل عديث المال المل عديث المال المل عديث المال المل عديث المل المل المل المل المل المل المل عديث المل عديث المل عديث المل المل عديث المل علي المل علي المل عديث المل علي المل عديث المل علي المل علي المل علي المل علي المل علي المل عديث ال [3][4] It is an offshoot of the 19th-century Indian Tarigah-i-Muhammadiya movement tied to the 18th-century traditions of Shah Waliullah Dehlawi and the wahhabis", the movement emerged as a distinct group around 1864, having claimed the appellation of "Ahl-i Hadith" to highlight its commitment to the body of hadith—statements attributed to Muhammad, validated through chains of transmission—and its political quietism.[7] The movement was noteworthy for its robust opposition to practices associated with the veneration of saints, which they regarded as a breach of the doctrine of Tawhid (Islamic monotheism).[8] Its adherents profess to hold the same views as those of the early Ahl al-Hadith school.[9] They reject taglid (following legal precedent) and favour ijtihad (independent legal reasoning) based on the scriptures.[3] Today, the terms "Salafi" and "Ahl-i Hadith" are often used interchangeably, the movement shares doctrinal tendencies with the Hanbali school prevalent in the Arabian Peninsula, and many of its members have identified themselves with the Zahiri school of thought.[10] Some believe it possesses some notable distinctions from the mainly Arab Salafis.[11][12][13] The Ahl-i Hadith consolidated themselves into the All India Ahl-i-Hadith Conference in 1906[14] and, in Pakistan, formed a political wing in the Jamiat Ahle Hadith in 1986.[15] The movement has drawn support and funding from Saudi Arabia. [16] History Followers of the Ahl-i Hadith regard the South Asian Islamic reformer Shah Waliullah Dehlawi (1703-1762 C.E/ 1114-1176 A.H) as their spiritual predecessor[17][18][19] Origins See also: Ibn Taymiyyah, Shah Waliullah Dehlawi, Shah Abdul Aziz Dehlavi, Mughal Empire, British Conquest of Delhi (1803), and Sayyid Ahmad Shahid Imam Shah Waliullah Dehlawi, (1703 - 1762 C.E) is considered as the intellectual fore-forefather of the Ahl-i-Hadith. After his Pilgrimage to Mecca, Shah Waliullah Dehlawi spent 14 months in Medina, studying Qur'an, Hadith and works of the classical Hanbali theologian Ibn Taymiyya (d. 728 A.H/ 1328 C.E) under the hadith scholar Muhammad Tahir al-Kurani, the son of Ibrahim al-Kurani and claimed Ijtihad just like Ibn Taymiyya.[20] Shah maintained that Ijtihad is essential for Muslim scholars for all ages since cognizance of Divine injunctions related to the novel issues of each era is obligatory. He also opposed various rituals of saint veneration and customs at saint's tombs which he held to be idolatrous.[21] Shah's campaigns against bid'ah (religious innovations), emphasis on Ijtihad as well as his political activities were immensely influenced by Ibn Taymiyya. His precepts for reviving an Islamic Caliphate modelled on the Khulafa al-Rashidun as elucidated in his treatises like Izalat al-Khifa, Qurrat al-'Aynayn, etc. echoed the doctrines propounded by Ibn Taymiyya during the 14th/7th century.[22] After the death of his father, Shah 'Abd al-Aziz continued the works of Shah Waliullah. He was a Muhaddith who emphasized the importance of Hadith with students all across the subcontinent. As a teacher, preacher and social religious-reformer, Shah 'Abd al-Aziz was closely monitoring the socio-political developments in the subcontinent. British were gaining ascendancy in India by capturing power in Bengal, Bihar and Orissa. In 1799, British defeated the Kingdom of Mysore War. When the British armies entered Delhi in 1803, the Mughal empire was turned into a protectorate of British East India Company, thus gaining political supremacy in the subcontinent. Upon this, Shah 'Abd al-Aziz declared a decisive fatwa declaring India to be Dar-al Harb (abode of war). This was the first significant fatwa against colonial occupation and liberate the country.[23] This decisive fatwa by Shah Waliullah's eldest son and successor, Shah 'Abd al Azeez, calling upon Muslims to strive to restore India back to Islamic rule, would greatly inspire his student Sayyid Ahmed Shahid and motivate him to plan for future Jihad. After a brief period as a mercenary, Sayyid Ahmed Shahid and motivate him to plan for future Jihad. visionary leader, gaining many disciples. He came to be widely identified as the inheritor of Shah Waliullah's mantle and numerous Sunni Muslims volunteered to join his cause. [24] Indian Jihad Movement A Portrait of the death of Mujahidin leader Sayyid Ahmad Shahid by the hands of Sikh Khalsa Army at the Battle of Balakot (1831) See also: Shah Ismail Dehlvi, Wahhabi Movement, Company rule in India, Sikh Empire, Raja Ranjit Singh, and Battle of Balakot Under these circumstances the call to Jihad against British rule began becoming popular amongst the Muslim masses. Shah Ismail Dehlvi, the nephew of Shah 'Abd al-Aziz and grandson of Shah Waliullah, would lead a religious revivalist movement. In addition to being an excellent orator, he was also a soldier and military commander. Shah Muhammad Ishaq, the grandson of Shah 'Abd al-Aziz would continue his religious reform after Abdul Aziz's death in 1823. Maulana Abdul Haie, son-in-law of Shah 'Abd al-Aziz was also a reputed scholar. These three theologians prepared the spadework of Tariqah-i-Muhammadiyya, the reform movement that would be known as the Indian "Wahhabi movement". During his last years, Shah 'Abd al-Aziz would give his cloak to Syed Ahmed Bareilly appointing him as his successor. Sayyid Ahmed would campaign against the corruption of various Sufi orders, and initiate his disciples into Tariqah i-Muhammadiya ("the Muhammadiyya Order"). The disciples in this order were required to make a vow that they will strictly abide by Sharia and would not follow anything not proven by Qur'an and Hadith.[25] One of the prominent disciples of Sayyid Ahmed was Wilayat Ali Khan, a student of Hajji Abdul Haq of Benares; popularly known as the "Nejdi Sheikh". Abdul Hag was an Islamic scholar who spent years studying in the remote Central Arabian Province of Nejd, the seat of the Wahhabi doctrines in South Asia before Sayyid Ahmad's pilgrimage in 1821.[26] 'Abd al-Hagg would later become a member of Tariqah-i Muhammadiya and join Sayyid Ahmad's Hajj to Hejaz in 1821 along with his disciple Wilayat Ali. Unlike other members of the group, 'Abd al-Haqq travelled to Yemen to study under the theologian Muhammad b. 'Alī al-Shawkānī (d. 1834) and would become greatly influential in shaping the teachings of Ahl-i Hadith.[27] Meanwhile Wilayat Ali Khan, being a disciple of both Sayyid Ahmad and the Najdi Sheikh, emerged as an important leader of Indian "Wahhabi" movement and its military campaigns of Jihad. [28] In 1821, Syed Ahmad embarked on a journey for Hajj in Hejaz accompanied by Shah Ismail Dehlvi and Maulana Abdul Haie with 400 disciples. They performed Hajj in 1823 (1237 A.H) and stayed in Hejaz for 8 months. Shah Ismail and Abdul Haie authored the Arabic book "Sirat e Mustagim" to call Arabs to their reformative movement. They returned home in 1824. The three scholars then charted a strategic plan to wage Jihad against the colonial occupation across India. Many parts of the subcontinent became recruitment centres for the Mujahideen. When his Pathan disciples offered him territory, Syed Ahmed set-up the North West Frontier Province as the operations headquarters for the future "Wahhabite" Jihad in 1826 to re-take the subcontinent from the British. However this put the Mujahideen into conflict with the Sikh empire. In January 1827, Syed Ahmed was elected as Imam and Amir-ul-Mu'mineen (commander of faithful) by religious scholars and tribal chiefs. Soon war broke out between Sikhs and "Wahhabi" Mujahideen.[29][30][31][32] On 24 February 1828, one of the three leaders of Jihad, Maulvi Abdul Haei, the chief advisor to Syed Ahmed died as an old and ailing person. In his letters to Sikh ruler Ranjit Singh, Syed Ahmed clarified that he didn't seek a confrontation with Sikhs, but only their help in defeating the British. Ranjit Singh, for his part, respected Syed Ahmed as a "courageous, bold and determined person". By 1830, many Pathan tribal chiefs rose against the Wahhabi emigrants. Disillusioned by this, Syed Ahmed lost interest in the movement and made plans to migrate to Arabia. However, senior advisors such as Shah Ismail opposed the idea and sought to complete the objectives of the movement, despite the setbacks.[33][34] On 17 April 1831, Syed Ahmed set out on his last journey for Balakot with the aim to capture Kashmir, accompanied by Shah Ismail. A Pashtun chieftain named Zabardast Khan who made a secret deal with the Sikh commander Sher Singh. On that day Syed Ahmed, Shah Ismail and prominent leaders of the Wahhabi movement fell fighting in the battlefield. Out of the 1000 Mujahideen, 300 died and Sikh casualties were 700 deaths. Sikh victory at Balakot made a devastating blow to the Wahhabi movement.[35] After the death and defeats of both Sayyid Ahmed Shahid and Shah Ismail Dehlwi; many of his followers continued the Jihad movement across South Asia. Others became the followers of Shah Muhammad Ishaq (1778-1846 C.E), the grandson of Shah Muhammad Isha disciples of Shah Muhammad Ishaq would formally establish the Ahl-i Hadith movement.[36] Establishment of Ahl-i Hadith movement was influenced by Yemeni scholar Al-Shawkani See also: Sayyid Siddiq Hasan Khan, Sayyid Nazeer Hussain Dehlawi, Muhammad Hussain Batalvi, and British Raj In the mid-nineteenth century, an Islamic religious reform movement was started in Northern India that continued the Tariqah-i-Muhammadiyya movement. It rejected everything introduced into Islam after Qur'an, Sunnah, Hadith and the early eras.[37][38] This was led by Nawab Siddiq Hasan Khan of Bhopal (1832-1890) whose father became a Sunni convert under the influence of Shah 'Abd al-Aziz (1746-1824) and Sved Nazir Husain (1805-1902) who was a student of Muhaddith Shah Muhammad Ishaq (1782-1846), the grandson of Shah 'Abd al-Aziz and his Khalifa (successor). With the aim of restoring Islamic unity and strengthening Muslim faith, they called for a return to original sources of religion, "Qur'an and Hadith" and eradicate what they perceived as bid'ah (innovations), shirk (polytheism), heresies and supporter of Sayyid Ahmad Shahid and had accompanied him to Afghanistan in Khyber Pakhtunkhwa to participate in his famous Jihad movement.[40] Another major source of influence on Khan was the "Najdi Sheikh" 'Abd al-Haqq Benarasi who had returned from Yemen and became the first scholar to teach the doctrines such as rejection of shirk, bid'ah, Taqlid, etc. and became influentual in laying the doctrinal foundations of the later Ahl-i Hadith.[41] Khan also had studied under the tutelage of other notable students of Shawkani such as Nāsir al-Hāzimī, 'Abd al-Qayyūm Budhānawī and the Bhopali scholar Husayn b. Muhsin al-Yamanī.[42] Syed Nazeer Husain from Delhi and Siddig Hasan Khan of Bhopal drew

primarily on the work of hadith scholars from Yemen in the early years of the movement, reintroducing the field into the Indian subcontinent. Their strong emphasis on education and book publishing has often attracted members of the social elite both in South Asia and overseas.[43] Alongside the Yemeni reformers, the teachings of Shāh Muhammad Ismā'īl Dehlvi (1779-1832 C.E) also became highly important in Ahl-i Hadith circles. Shah Muhammad's ground-breaking theological works like Taqwiyat al-īmān (Strengthening of the Faith), al-Ṣirāṭ al-Mustaqīm (The Straight Path), Yak Rūzī (One Dayer), etc. elucidated the core doctrines of the Ahl-i Hadith movement. All these works called upon the believers to uphold the principle of Tawhid (montheism), and condemned various practices associated with saint-venerations, visitations to tombs, Sufi rituals, etc. as shirk (polytheism).[44] Following the teachings of Shah Ismail, Ahl-i Hadith also rejected Taglid to works of classical Sunni Figh (jurisprudence) and believed in direct understanding of Qur'an and Hadith. Due to their connections with Shah Ismail and Sayyid Ahmad's Jihad movement, Ahl-i Hadith religious reformers as well as their sympathies for Jihad made them the primary target more than any other reform movement. For the British imperial statesmen, their endeavours were part of a wider "Wahhabi" conspiracy. Apart from the British, many Hanafite scholars also were critical of Sayyid Ahmad and his followers.[45] Throughout the 19th century, Ahl-i Hadith scholars were persecuted under various pretexts during the "Wahhabi trails" (of 1850s-1870s) Eventually the leaders of the movement sought pragmatic accommodation with the British Raj in order to stop the repression campaign against Wahhabis. Upon the petition of Ahl-i-Hadith scholar Muhammad Hussain Batalvi to the British Indian Administration, the government of India issued a notification in 1886, stopping the use of the term "Wahhabi" in official correspondence. In a victory to reform movement, the government conceded to referring the community as "Ahl-i Hadith".[46] University of Paris political scientist Antoine Sfeir has referred to the movement as having an elitist character which perhaps contributes to their status as a minority in South Asia.[47] Folk Islam and Sufism, commonly popular with the poor and working class in the region, are anathema to Ahl-i Hadith beliefs and practices. This attitude toward Sufism has brought the movement into conflict with the rival Barelvi movement even more so than the Barelvi movement even movement in Srinagar. Followers of the Hanafi school of law, forming the majority of Muslims in Jammu and Kashmir, socially boycotted and physically attacked Ahl-i Hadith followers, eventually declaring such followers to be active in the political realm of Pakistan, with Ehsan Elahi Zaheer leading the movement into a full foray in the 1970s, eventually gaining the movements, the Ahl-i Hadith now also administer schools [47] Following other South Asian Islamic movements, the Ahl-i Hadith now also administer schools and mosques in the English-speaking world. In the modern era, the movement draws both inspiration and financial support from Saudi Arabia,[16] now being favoured over the rival Deobandi movementSab'u Masajid, Saudi Arabia Theology and Influences Ahl al-Hadith Ahmad ibn Hazm Ibn Taymiyyah Ibn Qayyim al-Jawziyya Ibn Kathir Al-Dhahabi Ibn Abd al-Hadi Ibn Muflih Muhammad Hayaat Al-Sindhi Ibn 'Abd al-Wahhab Shah Waliullah Dehlawi Al-Shawkani Founders and key figures Syed Nazeer Husain Siddiq Hasan Khan Jamal al-Din Qasimi Sayyid Muhammad Rashid Ridha Abd ar-Rahman Al Mu'allami Muhammad Bahjat al Baytar Muhammad Al-Amin al Shangeeti Muhammad ibn Ibrahim Al ash-Sheikh Abd al-Aziz ibn Baz Ibn al Uthaymeen Nasiruddin Albani Badi' ud-Din Shah al-Rashidi al-Sindhi Zubair Ali Zai Ameenullah Peshawari Muhammad Ibn Salih al-Munajjid 'Abd al Aziz al-Ťarifi Muhammad Musa Al-Sharif List of Salafi scholars Notable universities Umm al-Qura University Islamic University of Madinah Related ideologies Ahl-i Hadith movement Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International propagation by country/region Hazimism Associated organizations Al-Nour Party Authenticity Party People Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International propagation by country/region Hazimism Associated organizations Al-Nour Party Authenticity Party People Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Propagation by country/region Hazimism Associated organizations Al-Nour Party Authenticity Party People Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Madkhalism Qutbism Sahwa movement Salafi jihadism Wahhabism International Pople Party Takfir wal-Higra Islamic fundamentalism Madkhalism Qutbism Sahwa movement Salafi jihadism Madkhalism Qutbism Sahwa movement Salafi jihadism Madkhalism Qutbism Sahwa movement portal Islam portalvte See also: Salafism, Tawhid, Ijtihad, Taqlid, and Madhab Its adherents oppose taqlid. They reject being bound by the four Imams. Hence they are known as ghair muqallidin (non-conformists). They repudiate the traditions of the schools of jurisprudence and consider it permissible to seek guidance directly from Qur'an and authentic hadith. This set them in opposition to the Sufi sects of the Hanafi school of thought due to jurisprudential differences.[51][9][52] Ahl-i-Hadith movement continues the reform tradition of Shah Waliullah Dehlawi (1703-1762) whom the adherents regard as its first modern member. They also draw upon the teachings of his son Shah 'Abd al-Aziz Muhaddith Dehlavi, his follower Syed Ahmed Barelvi, and the Yemenite Qadi Muhammad ibn Ali Al-Shawkani (whom they regard as Shaykh al-Islam[53]). Siddig Hasan Khan's father studied under Shah Abd al-Aziz and Syed Nazir Husain was a student of the Muhaddith Shah Muhammad Ishaq, a grandson of Shah Waliullah Dehlawi.[39] Due to their reliance on the Qur'an and Hadith only and their rejection of Qiyas (analogical reasoning) in Islamic law, the modern-day Ahl-i Hadith are often compared to the older Zahirite school of Fiqh (Islamic law), [54][55] with which the Ahl-i Hadith consciously identify themselves.[13] Shah Ismail Dehlvi's book "Tagwiatul Eiman" is viewed as the manifesto of the Ahl-i-Hadith movement. In it he emphasised on the pristine monotheism of Islam and condemned what he viewed as heretic un-Islamic customs that violated Tawhid. Such customs included celebration of death anniversary of Awliyaa (saints), asking their mercy or invoking Allah's blessing through them. [56][57] Ahl-i Hadith condemned practices such as visiting the Prophet's grave and various customs related to saint veneration fervently, in a tone which rivaled in intensity to that of the Arabian Muwahhidun movement. [58] While their educational programs tend to include a diverse array of Muslim academic texts, few adherents of the movement ascribe themselves to one school of Muslim jurisprudence, placing a greater emphasis on personal responsibility to derive judgments and ritual practice.[43] While the movement's figureheads have ascribed to the Zahirite legal school, with a great number of them preferring the works of Yemeni scholar Shawkani, the generality of the movement is described as respecting all Sunni schools of Islamic law while preferring to take directly from the Qur'an, prophetic tradition and 'Ijma (consensus) of the early generations of Muslims.[43] While the movement has been compared to Salafist movement in Arab nations and been branded as Wahhabist by the opposing Barelwi movement, [47] the Ahl-i Hadith remain similar to yet distinct from Salafists. [59] According to Islamic scholar Muhammad Asadullah Al-Ghalib, the aim and objective of the Ahl-i Hadith movement is: "To earn the satisfaction of Allah by preaching and establishing unmixed Tawheed and by following properly the Kitab and Sunnah in all spheres of life. The social and political aim of Ahle hadeeth movement is to make all out reforms of the society through the reforms of the society the society through the Ideologies Islamism Qutbism Salafi movement International propagation by country/region Shia Islamic state Islamic monarchy Islamic republic Islamic monarchy Islamic terrorism Jihadism Pan-Islamism Political Islam aspects Post-Islamism Sharia Shura Two-nation theory Ummah Influences Anti-communism Anti-imperialism Anti-imperialism Anti-imperialism Anti-Influences Anti-communism Islamic Golden Age Islamic Golden Age Islamic revival Movement Wahhabism International propagation by country/region Political Hizb ut-Tahrir Iranian Revolution Jamaat-e-Islami Millî Görüş Muslim Brotherhood Tehreek-e-Labbaik Pakistan List of Islamic political parties Militant Islamism based in MENA region South Asia Southeast Asia Sub-Saharan Africa Key texts The Caliphate or the Grand Imamate (Rashīd Rīdha 1922) Reconstruction of Religious Thought in Islam (Iqbal 1930s) Principles of State and Government (Asad 1961) Ma'alim fi al-Tariq ("Milestones") (Qutb 1965) Islamic Government: Government: Government: Government: Government: Government: Government (Asad 1961) Ma'alim fi al-Tariq ("Milestones") (Qutb 1965) Islamic Government: Government Thani Hibatullah Akhundzada Zia-ul-Haq Key ideologues Muhammad Abduh Jamāl al-Dīn al-Afghānī Qazi Hussain Ahmad Muhammad Iqbal Ali Khamenei Ruhollah Khomeini Necip Fazıl Kısakürek Abul A'la Maududi Abul Hasan Nadwi Taqi al-Din al-Nabhani Yusuf al-Qaradawi Sayyid Qutb Tariq Ramadan Ata Abu Rashta Rashid Rida Navvab Safavi Ali Shariati Haji Sha Foda Abdelwahab Meddeb Maryam Namazie Maajid Nawaaz Olivier Roy Bassam Tibi Related topics Islam and other religions Islam portal Ventures and beliefs. The men tend to have a particular style of untrimmed beard often considered a visual indicator. In regard to ritual acts of 'Ibadah (Islamic acts of worship), the movement's practices are noticeably different from the Hanafi madh'hab (legal school) which predominates in South Asia; the men hold their hands above the navel when lined up for congregational prayer, raise them to the level of their heads before bowing, and say "Ameen" out loud after the prayer leader.[43] Ahl-i Hadith call for a revival of "the original simplicity and purity to faith and practices." They are also opposed to foreign customs and beliefs that crept into Muslim societies as well as foreign philosophical thoughts and Sufi mystical concepts such as Ma'rifat.[61] The movement also distinguished itself from the Wahhabi movement, which followed the Hanbali legal school.[62] According to Professor Abdul Ali, former chairman and Director of the Department of Islamic Studies, Aligarh Muslim University:[63][64]"The Ahl-i- Hadith movement was inspired by the school of thought of Shah Wali Allah of Delhi, who in the eighteenth century, imparted renewed emphasis on the study of Hadith, and raised his voice against the principle of taqlid in legal matters by justifying the principle of ijtihad, which gave Hadith the right of primacy over the rulings of the juristic schools. This particular trend in Shah Wali Allah's thought became the started in India in the nineteenth century was quite different from that of Wahhabism, because it drew its inspiration not from Muhammad bin 'Abd al-Wahhab of Najd but from his Indian contemporary Shah Waliullah of Delhi. At the same time... both these movements with Other Reform Movements With Wahhabi Movement Further information: Relations with the Wahhabi movement With Salafiyya Movement Further information: Salafiyya Movement, Muhammād Rāshīd Rīdà, and Evolution of Salafiyya Movement The early Salafiyya Movement Further information: Salafiyya Movement The early Salafiyya Hadith scholar Siddiq Hassan Khan and praised him as a religious reformer. Influenced by Ahl-i-Hadith, Salafi scholars like Sayyid Rashid Ridá (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab or pre-madhab approach to Fiqh (Jurisprudence). 'Abd al-Baqi al-Afghani (d. 1354 A.H/ 1935 C.E) would call for a non-madhab approach to Fiqh (Jurisprudence). 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Syrian Islamic scholar Muhammad Nasir al-Din al-Albani too would be highly influenced by Ahl-i-Hadith, a common interest in opposing various Sufi practices, denounce Taqlid (blind following), reviving correct theology and Hadith sciences.[66][67] Organizations Leading proponents of the movement joined forces against the opposition they faced from established ulama (religious scholars) and in 1906 formed the All India Ahl-i-Hadis Conference.[68] The Jamiat Ahl-e-Hadees was represented in the All India Azad Muslim Conference, which opposed the partition of India.[69] One member organization of the All India Ahl-i-Hadis Conference is the Anjuman-i-Hadith, formed by students of Sayyid Miyan Nadhir Husain and divided into Bengal and Assam wings. After the 1947 separation of India and Pakistan, the Pakistani Ahle-Hadith center was based in and around Karachi.[70] In 1930 Ahl-i Hadith was founded as a small political party in India.[47] In Pakistan, the movement formed a political party, Jamiat Ahle Hadith, which unlike similar Islamic groups opposed government involvement in affairs of dollars in 1987. The Ahl-i Hadith opposes Shi'i doctrines.[37] Funding Millions of dollars in Saudi funding has also been given into Indian and Pakistani Ahle Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith, an Ahl-i Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas, militant organizations and educational institutions.[51] Demographics Jamia Masjid Ahl-e-Hadith modrassas The group itself claims 22 millions followers in India and 10 millions in Pakistan[72] as well 25 millions in Bangladesh with strongholds in 40 districts of the country [73] In the United Kingdom, the Ahl-i Hadith movement maintains 42 centers and boasts a membership which was estimated at 5,000 during the 1990s and 9,000 during the 2000s [74] Although the movement has been present in the UK since the 1960s, it has not been the subject of extensive academic research and sources on the movement are extremely limited and rare.[74] Relationship with other Muslim sects Subcontinent The relations of Ahl-i Hadith with other Islamic sects and movements in the subcontinent is complex. The Ahl-i Hadith is opposed to practices associated with Sufi Awliyaa (saints) and god-men. In Pakistan, although majority of Salafis shun violence, some Ahl-i Hadith militant organizations advocate militant actions. The Ahl-i Hadith militant actions. The Ahl-i Hadith militant organizations advocate militant actions. The Ahl-i Hadith militant actions. The Ahl-i Hadith militant actions. The Ahl-i Hadith militant actions advocate militant actions. The Ahl-i Hadith militant as well as Barelvis, Shias and Ahmadis. Another organisation, Tehreek e-Mujahideen (an armed Wing of Markazi Jamiat Ahle Hadith ), has targeted Indian security forces in the contested state of Kashmir. During the Afghan Jihad of 1980s, the Pakistani state encouraged madrassas to fight the Soviet forces, militarizing many organizations including Salafi/Ahle Hadith groups. In sharp contrast, Indian Salafists have been regarded as being "peaceful" and "non-violent." The Indian Ahle Hadith movement has largely remained apolitical, focusing primarily on religious issues and also encourage participation in the democratic process.[51] While the organization Lashkar-e-Taiba has recruited followers of the Ahl-i Hadith movement in the past, the organization's views on jihad alienate the mainstream adherents of the Ahl-i Hadith movement.[75] Lashkar e-Taiba is also accused by the Indian government for conducting various attacks on Indian soil including the 2008 Mumbai attacks that killed more than 160 people.[76] Afghanistan When the Deobandi Taliban first came to power in Afghanistan in the 1990s, they had suppressed Salafist trends. However, after the post-9/11 US Invasion of Afghanistan, Taliban was forced to ally with Salafists. Many Salafist footsoldiers and Ahl-i Hadith organisations joined the Taliban insurgency (2001-2021) under the Afghan Taliban's command.[77] After Taliban victory in the War in Afghanistan and Restoration of the Islamic Emirate, hundreds of Ahl-i Hadith ulema would gather to announce their Bay'ah (pledge of allegiance) to the Islamic Emirate of Afghanistan. Number of Ahl-i Hadith ulema would gather to announce their backing of the Taliban and officially declare their support to the Taliban crackdown on IS-K.[78] Prominent Ahl-i Hadith figures Scholastic Syed Nazeer Husain Batalvi Sana'ullah Amritsari Shams-ul-Haq Azimabadi Muhammad Asadullah Al-Ghalib Zubair Ali Zai Abdullah el Baqui Muhammad Ishaq Madni Political/militant Ehsan Elahi Zaheer Sajid Mir Hafiz Saeed Abdul Rehman Makki Jamil al-Rahman See also Outline of Islam Index of Islam Index of Islam. References ^ Daniel W. Brown, Rethinking Tradition in Modern Islamic Thought: Vol. 5 of Cambridge Middle East Studies, pg. 27. Cambridge: Cambridge University Press, 1996. ISBN 9780521653947 "In India rejection of taqlid and preoccupation with hadith became focused in a single reformist sect, the Ahl-i-Hadith, which drew directly on the tradition of Shâh Wali Allāh and al-Shawkänī. Almost all of the group's early and influential representatives had direct connections with the line of Shāh Walī Allāh and especially with the Indian mujāhidin movement, led by Sayyid Ahmad Barēlvī, which carried to an extreme the purificationist tendencies within Shāh Walī Allāh's school." ^ M. Naeem Qureshi, Pan-Islam in British Indian Politics, pg. 458. Leiden: Brill Publishers, 1999. ISBN 9004113711 ^ a b John L. Esposito, ed. (2014). "Ahl-i Hadith". The Oxford Dictionary of Islam. Oxford: Oxford University Press. doi:10.1093/acref/9780195125580.001.0001. ISBN 9780195125580. ^ Meijer, Roel (2014). "Salafism In Pakistan: The Ahl-e Hadith Movement". Global Salafism: Islam's New Religious Movement. New York: Oxford University Press. p. 127. ISBN 978-0-19-933343-1. The Jama'at Ahl-e Hadith, an elitist politico religious movement aimed at islah (reform), has its origins in the early 1870s. Like other Sunni reform movements, it claims to continue the tradition of Shah Waliullah Dehlavi (1703-1762) whom it regards as the first modern Ahl-e Hadith member and draws on ideas of Syed Ahmed Barelvi (Ahmed Shaheed) (1786-1831), follower of Shah Abdul Aziz (1746-1824), the son of Shah Waliullah, and the Yemenite qadi Mohammad ibn Ali al Shawkani (1775-1839). ^ L. Esposito, John (2003). The Oxford Dictionary of Islam. New York, New Yor 4. ^ Afzal Upal, M. Cusack, Muhammad, Carole (2021). Handbook of Islamic Sects and Movements. Koninklijke Brill NV, Leiden, The Verlands: Brill. p. 639. ISBN 978-90-04-42525-5. "They called themselves variously as Muwahideen (that is, the Followers of the Prophet's Words, the term preferred by.. Syed Nazir Hussain). ^ Dietrich Reetz (2006). 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This was no more than a gesture, but it set a goal that his student Syed Ahmad did not forget. ^ Oleson, Asta (1995). "8: The Development of the Islamic Movement from the 1960s". Islam and Politics In Afghanistan. 2 Park Square, Milton Park, Abington, Oxon, OXI4 4RN: Routledge. pp. 237, 249. ISBN 0-7007-0299-7. { {cite book} }: CS1 maint: location (link) ^ Ahmad Nizami, Khaliq. "The Impact of Ibn Taymiyya on South Asia". Journal of Islamic Studies. Oxford University Press. 1: 136-137 - via JSTOR. ^ Nagvi, A.Q. (2001). The Salafis (History of the Ahle Hadees Movement in India). F-50/B, Muradi Road, Batla House, Jamia Nagar, New Delhi-110025: Al-Kitab International. pp. 90-97.{{cite book}: CS1 maint: location (link) ^ Allen, Charles (2005). "The Hidden Roots of Wahhabism in British India". World Policy Journal. 22 (2): 88-89. doi:10.1215/07402775-2005-3001. JSTOR 40209967 - via JSTOR. 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Sayyid Ahmad's jihad produced suspicion and hostility among European statesmen who believed that hostile anti-colonial sentiments motivated this "Wahhabi" conspiracy. The Hanafi 'ulama accused Sayyid Ahmad, Shah Ismail, and their supporters of misleading common people into making financial contributions in their support. { {cite book} }: CS1 maint: location (link) ^ Naqvi, A.Q. (2001). The Salafis (History of the Ahle Hadees Movement in India). F-50/B, Muradi Road, Batla House, Jamia Nagar, New Delhi-110025: Al-Kitab International. pp. 165-183. {{cite book}}: CS1 maint: location (link) ^ a b c d Olivier Roy; Antoine Sfeir, eds. (26 September 2007). The Columbia World Dictionary of Islamism. ISBN 9780231146401. Retrieved 24 September 2012. ^ a b Arthur F Buehler, Sufi Heirs of the Prophet: the Indian Nagshbandiyya and the Rise of the Mediating Sufi Shaykh, pg. 179. Part of the Studies in Comparative Religion series. Columbia: University of South Carolina Press, 1998. 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