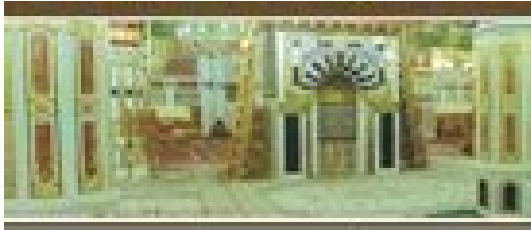


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12th ALL INDIA REFRESHER COURSE 5th -13th October, 2019 (Corresponding to 5th-13th Safar 1441 A.H. At AHLE HADEETH COMPLEX, ABUL FAZAL ENCLAVE JAMIA NAGAR, OKHLA, NEW DELHI It is a happy news for Duat (Preachers), teachers and Imams that, like previous years, All India Refresher Course under the auspices of Markazi Jamiat Ahle Hadeeth Hind is being organised on October 5th to October 13th, 2019 at Ahle Hadeeth Complex, Okhla, New Delhi. The eminent scholars, preachers, knowledgeable Ulama, experts of law, media and researchers are expected to address the participants. . 0 comments The 18th All India magnificent competition of Hiz, Tajweed and Tafseer 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 gift of God and His last eternal message to humanity.... 0 comments Delhi: 9 March 2018 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 hatred on the basis of regional lingual and religion are instigated in society. In spite 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 Creator 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 Sahaba Five Pillars Declaration 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-Hadith Ahl al-Kalam Ash'ari Maturidi In terms of Ihsan Ahl al-Wajdan wa al-Kashf (Sufis) Contemporary movements al-Ahbash Ahl-i Hadith Bareilvi Deobandi Islamic modernism Islamic neo-traditionalism Salafism and Wahhabism Holy sites Mecca Medina Quds Lists Literature Kutub al-Sittah History Persecution Islam portalve Part of a series onIslam Beliefs Oneness of God Prophets Revealed Books Angels Day of Resurrection Predestination Practices Profession of Faith Prayer Almsgiving Fasting Pilgrimage TextsFoundations Quran Sunnah (Hadith, Sirah) Tafsir (exegesis) Aqidah (creed) (jurisprudence) Sharia (law) History 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 portalve Ahl-i Hadith or Ahl-e-Hadith (Bengali: আহলে হাদীত, Hindi: आहल हदीथ, Persian: اهل حدیث, Urdu: اہل حدیث, people of hadith) is a Salafi reform movement that emerged in North India in the mid-nineteenth century from the teachings of Sayyid Ahmad Shahid, Syed Nazeer Husain and Nawab Siddiq Hasan Khan.[1 [3][4] It is an offshoot of the 19th-century Indian Tariqah-i-Muhammadiyah movement tied to the 18th-century traditions of Shah Waliullah Dehlawi and the Wahhabi movement.[5] The adherents of the movement described themselves variously as "Muhahideen" and as "Ahl e-Hadith".[6] Initially coterminous with the so-called (Indian) "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 taqlid (following legal precedent) and favour ijthad (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 Dehlawi, Mughal Empire, British Conquest of Delhi (1803), and Sayyid Ahmad 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. Upon return to India, he preached Tawhid and a return to the Sunnah, and claimed ijthad just like Ibn Taymiyya.[20] Shah maintained that ijthad 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 ijthad 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, Qurra' 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 Muahidist 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 in the Fourth Anglo-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-ul-Harb (abode of war). This was the first significant fatwa against colonial rule in the subcontinent that gave an indirect call to South Asian Muslims to fight 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 Ahmad Shahid and motivate him to plan for future Jihad. After a brief period as a mercenary, Sayyid Ahmad would further pursue his religious studies and re-appeared as an eminent religious scholar and a 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 Dehvi, 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 Dehvi, 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-Muhammadiyah, 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-Muhammadiyah ("the Muhammadiyya Order"). The disciples in this order were required to make a vow that they would 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 Haq was an Islamic scholar who spent years studying in the remote Central Arabian Province of Nejd, the seat of the Wahhabi movement. Upon his return, he preached many of its militant ideals and had already established Wahhabi doctrines in South Asia before Sayyid Ahmad's pilgrimage in 1821.[26] 'Abd al-Haq would later become a member of Tariqah-i-Muhammadiyah and join Sayyid Ahmad's Hajj to Hejaz in 1821 along with his disciple Wilayat Ali. Unlike other members of the group, 'Abd al-Haq travelled to Yemen to study under the theologian Muhammad b. 'Ali al-Shawkani (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 Dehvi 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 Mustaqim" 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 Haie, 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 Mujahideen and committed massacres 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 withheld promised reinforcements. On 6 May 1831, an ill-equipped army of 1,000 Mujahideen faced a 12,000 strong force of Sikh gunmen (Banduqchis) led by 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 arose jubilation in Lahore. The British government also congratulated Ranjith Singh in his victory. The defeat at Balakot made a devastating blow to the Wahhabi movement.[35] After the death and defeats of both Sayyid Ahmed Shahid and Shah Ismail Dehvi; 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 'Abd al-Azeez and head of the Madrasa Rahimiyya in Delhi. Some of the disciples of Shah Muhammad Ishaq would formally establish the Ahl-i Hadith movement.[36] Establishment of Ahl-i Hadith Nawab Siddiq Hasan Khan (1832-1890), one of the founders 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-Muhammadiyah 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 Syed Nazir Hussain (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 eradicated what they perceived as bid'ah (innovations), shirk (polytheism), heresies and superstitions.[39] Siddiq Hasan's father Sayyid Awlad Hasan was a strong 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-Haq Benarasi who had returned from Yemen and became the first scholar to teach the doctrines of Yemeni theologian Al-Shawkani in South Asia. Benarasi was Khan's Hadith master in Delhi; teaching him doctrines such as rejection of shirk, bid'ah, Taqlid, etc. and became influential 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 Nasir al-Hazimi, 'Abd al-Qayyum Dughanawi and the Bhopali scholar Husayn b. Muhsin al-Yamani.[42] Syed Nazeer Husain from Delhi and Siddiq Hasan Khan of Bhopal drew

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