

Them & Us

How could Ahle Hadith and Ahlus Sunnah wal Jamaat be the same

Taken from a PDF, page 22 The Gift to The Ahlul Hadith

Many times you hear the phrase "Theres is no difference in between the two"

Please note: As time goes by, the theory of evolution comes into place with these people, therefore some of the differences are no longer present.

1. The ahlus Sunnah follow an Imam;
Whilst the Ahle Hadith considers following an Imam to be shirk.
2. The Ahlus Sunnah considers three talaq to be three;
Whilst the Ghair muqallid, customary Ahle Hadith considers three talaq to be one only, like the Shia.
3. The Ahlus Sunnah honor the saints;
Whilst the ghair muqallid scholars look for useless faults in the saints.
4. The Ahlus Sunnah consider the Sahaba (R.A) to be a yardstick for the truth;
Whilst the Ghair muqallid do not consider the Sahaba (R.A) to be a yardstick for the truth.
5. The Ahlus Sunnah consider even the action of a Sahabi T to be Sunnat;
Whilst the ghair muqallid call the first azaan of Jumuah to be an Uthmaani innovation.
6. The Ahlus Sunnah lift their hands after salah and supplicate;
Whilst the Ahle Hadith do not supplicate and refer to supplication as an innovation.
7. The ahlus Sunnah accept fiqh;
Whilst the Ghair muqallid reject fiqh.
8. The ahlus Sunnah are of the opinion that there is punishment and reward in the grave;

Whilst the present day ghair muqallid do not hold this opinion.

9. The Ahlus Sunnah are of the opinion that Nabi (S.A.W) is alive in his grave;
Whilst the Ghair muqallid do not hold this opinion.

10. The Ahlus Sunnah do not accept less than twenty rakats taraaweeh;
Whilst the Ghair muqallid say it is eight rakats.

11. The Ahlus Sunnah say it is an act of reward to visit the mausoleum of Nabi(S.A.W);
Whilst the Ghair muqallid Ahle Hadith says it is haraam.

12. The Ahlus Sunnah say that Nabi (S.A.W) is able to hear the salutations
being sent to him by those alongside his grave;
Whilst the Ghair muqallid rejects this.

13. The Ahlus Sunnah consider the slaughtering of buffalo to be permissible;
Whilst the Ghair muqallid considers it haraam.

14. The Ahlus Sunnah say the slaughtering of horse is haraam;
Whilst the Ghair muqallid says it is halaal.

15. The Ahlus Sunnah say it is not permissible to look into the Quraan while in
salah;
Whilst the Ghair muqallid says it okay to do so.

16. The Ahlus Sunnah say that a woman in the state of janaabt (impurity) may
not
recite the Quraan;
Whilst the Ghair muqallid says she may recite the Quraan.

17. The Ahlus Sunnah say that a woman becomes haraam on her husband if
he
engages in any illicit relationship with his mother in law;
Whilst the Ghair muqallid says she does not become haraam. (Nauzlul
Abraar)

18. The Ahlus sunnah say the mausoleum of Nabi (S.A.W) is sanctified place;
Whilst the Ghair muqallid says it is an innovation and should be broken down.
(Urful Jaadi)

19. The Ahlus Sunnah perform the janaazah salah silently;
Whilst the Ghair muqallid perform it in a raised voice.

20. The Ahlus Sunnah say that a person who joins the Imam in the position of ruku
has made the rakat;
Whilst the Ghair muqallid says he has missed it. (Toudeehul Kalaam)

21. The Ahlus Sunnah leave the hands to the side (of the body) in qauma;
Whilst the Ghair muqallid Ahle Hadith of Sindh tie it.

22. The Ahlus Sunnah do not practice on the abrogated Ahaadith;
Whilst the Ghair muqallid consider practicing on it a great form of jihad.

23. The Ahlus Sunnah do not perform any nafal after the Maghrib azaan;
Whilst the Ghair muqallid who normally is an enemy of nawaafil will make sure he performs nafal at this time.

24. The Ahlus Sunnah stands in salah expressing humility;
Whilst the Ghair muqallid stands haughtily.

25. The Ahlus Sunnah say there are a few differences in the performance of salah of a woman and a man;
Whilst the Ghair muqallid says there is no difference.

26. The Ahlus Sunnah say an immature (one who has not reached the age of puberty) may not be appointed as Imam;
Whilst the Ghair muqallid says he may be appointed as Imam.

27. According to the Ahlus Sunnah surah Faatiha is part of the Quraan;
Whilst the Ghair muqallid say it is not included in the Quraan.

28. According to the Ahlus Sunnah Tahajjud and Taraaweeh are two separate salahs;
Whilst according to the Ghair muqallid they are both one salah.

29. According to the Ahlus Sunnah witr is of three rakats;
Whilst according to the Ghair muqallid it is of one rakat only.

There are many more rulings wherein there are quite a bit of differences between the Ahlus Sunnah and Ghair muqallid. How could the Ahlus Sunnah

and Ahle Hadith be one and the same thing? When Hadith and Sunnat cannot be one as it has been previously indicated towards or explicitly proven, how then could Ahle Sunnat and Ahle Hadith be one?

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