

IN DEFENCE OF THE SUNNI CREED AND MANHAJ

**THE AQIDAH
OF THE
DEOBANDI'S**

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE AQIDAH OF THE DEOBANDI'S

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INTRODUCTION

*Alhamdulillahilabi Rabbil A'lamin, Wasalatu Wasalam Ala Rasoolillahil Karim,
Wa, Ba'd*

All Praise is to Allaah, the Most High and Majestic, may there be abundant salutations upon the Messenger of Allah (ﷺ) and his family.

After translating the book *'The (Aqidah of the) Bareilwis and Deobandis Are The Same'* of Shaikh Talib ur Rehman, we thought it would be beneficial to publish it as two separate treatises, with the aim to highlight the beliefs of these two sects separately for the new reader who may want to know the basics of their beliefs.

This is an E-Book publication, it can downloaded in PDF format or alternatively read online.

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[1]

The Aqeedah of Wahdatul Wajood (ie Allaah is incarnate in everything) that Allaah Came To This Earth as Muhammad (ﷺ)

Deobandee Aqeedah

Zakariyyah (the famous author of Fadhail Amaal) said whilst - presenting the poetry of Qaasim Nanautwee, “Remained the veil of being a man on your grandeur, we do not know who is what in the part of the veil” (Tableegi Nisaab pg.810)

Zakariyyah writes about the very famous proponent of - wahdatul wajood, Mansoor Hallaaj, “And mansoor was hanged just on the basis of leaving etiquettes, his saying of annal-Haqq (I am the truth) was the Haqq (ie the truth) but one word too blasphemous.” (Walee Kaamil pg.279)

The close Soofee disciple of Zakariyyah, Soofee Iqbal writes “Love, the loved and the lover say it as one, and so the oneness was explained.” (Muhabbat pg.70)

[2]

The Attributes Of Allaah Are Exclusive For Him And Even Messenger of Allaah (ﷺ) Cannot Have Them.

Deobandee Aqeedah

Zakariyyah writes, “Allaah, the truth who is an encompassment of every grandeur and goodness then in reality there is none other than his grandeur.” (Tableegi Nisaab pg.300)

Maulana Rasheed Ahmad Gangohee said, “Sayyid Sahib had the

attributes of the almighty incarnated in him.” (Arwah ath-Thalatha pg.185)

Ashraf Alee Thanwee writes, *“The one who is complete has a position called Abul-Waqt and when he wishes to have Allaahs attributes to be incarnated in him he can do so. it is not strange that Shaah Sahib may have had attribute of al-Jabbar incarnated in him at that time and from his position of mazhariyyat he may have resolved it by this attention.” (Arwah ath-Thalatha pg.68)*

[3]

Mankind Can Only Claim to be the Worshipper of Allaah and Nothing Else As This Is Shirk.

Deobandee Aqeedah

Haajee Imdaadullah Muhaajar Makkee writes, *“As the Messenger of Allaah (ﷺ) is the truth you can call the worshipping slave of Allaah the worshipping slave of the Messenger.” (Shamaa’im Imdaadiyyah 2/71)*

Similarly Manzoor Numaanee said about Shah Abdur Rasool that he was from the well known Auliyaas of Muhammad Mian. (Monthly al-Furqaan Shaikh ul Hadeeth no pg.66)

[4]

Only Allaah Alone Can Help And No Prophet Or Holy Person Can Help.

Deobandee Aqeedah

Maulana Ahsan Gheelanee writes, “We do not deny or reject seeking help from the souls of the Auliyyaa, hence so if a believer - inflicted with troubles seeks help from good souls then what verse of the Quraan or Hadeeth refutes this.” (Haashiyah Suwaaneh Qaasimee 1/332)

The deobandee author Zalzalalah Dar Zalzalalah writes, “The scholars of Deoband never say that no one other than Allaah can have knowledge of the unseen and similarly they also do not believe and accept that a man during his life or even after his death has no power to help.” (Zalzalalah Dar Zalzalalah pg.101)

In another place he writes, “Every man whether in this world or in the state or barzakh needs the permission of Allaah and his spirituality. Up until there is permission some souls who are in the state of barzakh help the people, who are from this world and tell them some things.” (Zalzalalah Dar Zalzalalah pg.152)

the Deobandee author of Inkishaaf writes, “The friendship of Allah and the miracles of the Auliyyaa remain after their deaths with the permission of Allah and so with regards to this just understand that souls of the auliya can also come to this world with the permission of Allaah and can help the people with the command of Allaah.” (Inkishaaf pg.67).

[5]

Only Allaah Can Help With Calamities And He Alone Is The One Who Is Asked For Help.

The Deobandee Aqeedah

There is no reference to this quote so we have not translated it, but it is a poem of Imdaadullah Muhaajir Makkee and Qaasim Nanautwee full of shirk.

[6]

Only Allaah Alone can Remove Calamities

Deobandee Aqeedah

The Deobandee author of Inkishaaf writes whilst quoting a book on Soofee terminology, “It is these people who are the inheritors of the Prophets and they are the ones who remove the calamities of the creation.” (Inkishaaf pg.250)

[7]

Only Allaah Is the One Who We Plea To And He Is The Helper (ie Gauth)

Deobandee Aqeedah

Ashraf Alee Thanwee whilst talking about an incident says, “And so I remembered the happiness of the great helper ie (Gauth al-Azam) rahimahullah (here is talking about Shaikh Abdul Qadir Jeelaanee) (Arwah ath-Thalatha pg.123)

Imaadullaah Muhaajir Makkee writes, “The auliya are the pillars from the pillars of Allaah” (Shamaa’im Imdaadiyyah Part 2 pg.55)

[8]

Believing Other Than Allaah Have The Knowledge Of The Unseen

Deobandee Aqeedah

Read the following incidence of a shaman having knowledge of the unseen, Mr Zakariyyah (the author of Fadhail Amaal) said “Shaikh Abu Yazeed Qurtubee said, “I heard whoever recites the

kalimah 70,000 times will be saved from the fire of Hell.” Upon hearing this I recited the kalimah 70,000 times for my wife and also recited the kalimah for myself as a means of salvation. A young boy used to live with us and it was well known that he had the power of Kashf (ie he could see apparitions) of both Paradise and Hell but I had reservations about this. One day we were eating and all of a sudden he started to scream and began to breath erratically and said my mother is being burnt in the Hellfire, I can see her.” Qurtubee said I was seeing his anxiety and thought I should transfer a set of 70,000 kalimahs to his mother and at the same time see if he is telling the truth about having the ability to see apparitions. So I transferred the kalimah to his mother and I did this inherently in my heart so no one knew of this except Allaah. The boy said, “Oh uncle my mother ie being removed from the Hellfire.” So I benefitted from this incident in 2 ways, firstly the benefit of the recitation of the kalimah 70,000 times as I saw an incident myself first hand and secondly the truth about the boy having the ability to see apparitions” (Fadhail Tableegi Nisaab pg.576)

[9]

The People of This World Call Upon Those Who Are Dead, Who Do Not Have The Ability to Speak, Listen, Smell, Hold or To See in This World.

Deobandee Aqeedah

Zakariyyah Deobandee said, “An old man who was my fathers friend and also from his sincere servants had the ability to see apparitions and he had a status in seeing apparitions pertaining to the grave. On the second day after my fathers demise he visited his grave and my father said 3 things to him and there were many people who opposed my father. (1) he said say to moulwee Zakariyyah not to worry about them (ie the opposers) they will themselves bare the fruits of their harm, (2) my father had a lot of debt and there were

many people who would ask (for their money back) he said do not worry about it (ie it has been paid) (3) always fear the elderly people as their wrong is really right.” (Teen Majaalis pg.185)

[10]

The Coming and Goings of Souls Is A Mere Fallacy of These Mullahs And A Means of Filling Their Hell Bent Stomachs In Which The Deobandee are Similar to the Bareilwees

Deobandee Aqeedah

The Deobandee author of Teen Majaalis writes, “Always do good deeds and transfer them to the elders as by doing this their souls are attentive and due to this we seek blessings” (Teen Majaalis pg.211)

[11]

The Elder Holy Saints Control this World

Deobandee Aqeedah

Mr Zakariyyah mentions an incident he had heard from his father, “When the Jamna river is at its shores peak crossing it becomes impossible. There was a man from Panee Pat who was accused of killing someone and he wanted to flee across the river. So he would ask the boat people to take him accross but they would decline and would say we will drown in the river. So the poor worried man just kept on crying. A man who saw the bad state he was in said to him, “I’ll tell you a solution if you don’t mention my name. A holy shaman/nympholept lives over there in that small hut, so go to him and do whatever he says and be of service to him not leaving anything out. He may swear to you and even hit you but whatever he does do not hit him back. So this poor worried man went to this

shaman and did as he was told and as he was told the shaman was rude and obtrusive and said, “Im not no god what can I do?” So the man continued to cry profusely (and crying is something important, may Allaah grant me blessing for me to cry[Zakariyyahs words]) so the shaman said to him, “Go to the river Jamna and say to it, “I have been sent by the man who has never eaten anything in his whole life nor slept with his wife so give me way.” So when this was said, the river gave way.” (Fadhail Sadaqaat pg.528)

[12]

Other Than Allaah Have The Knowledge of The Unseen

Deobandee Aqeedah

The deobandee author of Zalzalah Dar Zalzalah, Najm ud deen writes, “The Scholars of Deoband do not say this at all that other than Allaah cannot have knowledge of the unseen.” (Zalzalah Dar Zalzalah pg.101)

In one place Najm ud deen writes, “The scholars of deoband also believe that some of the knowledge of the unseen can also be acquired by some of the normal people in addition to the Prophets, Auliya and purified ones.” (Zalzalah Dar Zalzalah pg.98)

In another place he writes, “People are born in every era who Allaah has gifted and granted things to and has informed them of many hidden and concealed things.” (Zalzalah Dar Zalzalah pg.114)

[13]

The Scholars Know the Time of Death of The People And Knowledge of This Earth.

Deobandee Aqeedah

The author of Arwah ath-Thalatha writes, “Maulana Muzaffar Hussain travelled to the house of Allaah on the 23 of Jumadee ath-Thaaneer in the year 1282H and on his journey just before he reached Makkah, he fell ill due to diarrhoea. So one day he said to Haajee Imdaadullah, “I wish that I die in Madeenah but as the time of my death is approaching would you kindly perform spiritual communion (ie with Allaah) and find out for me. When Haajee Imdaadullah had completed his spiritual communion he said to Muzaffar Hussain, “No don’t worry you will get to Madeenah.” After a few days Muzaffar Hussain became better and hence travelled to Madeenah. Whilst on his journey, when he was short distance away from Madeenah he became ill again and died on the 10th of Muharram 1283H. He was buried near the grave of Uthmaan (ﷺ).” (Arwah ath-Thalatha pg.222)

[14]

The Scholars Of The Bareilwees and Deobandees Know What Is In The Wombs

Deobandee Aqeedah

The author of Arwah ath-Thalatha writes, “Shah Abdur Raheem Walaytee had a trusted soofee disciple whose name was Abdullaah Khan and was of the Rajpoot caste. His ability was such that if a woman was pregnant in a household and they had come to get a ta’weez from him he would tell them if they were going to have a boy or a girl. So whatever he would say is what would happen.” (Arwah ath-Thalatha pg.185)

[15]

Do You Really Get Blessings From Dead People And Those In The Graves.

Deobandee Aqeedah

Khaleel Ahmad Saharanpooree wrote, “It is therefore very correct to seek blessings from the spirituality of the scholars and receiving inner blessings from their chests and graves.” (al-Muhannad A’la Mufannad pg.48)

Muftee Azeezur Rehmaan wrote, “Even to this day fountains of blessings are flowing from their tombs.” In another place he writes, “And his tomb and shrine, even now is a place of central benefit and blessings.” (Walee Kaamil pg.54, pg.94)

[16]

The Prophet (ﷺ) Lived a Worldly Life In His Grave

Deobandee Aqeedah

Mazhar Hussain Deobandee wrote, “The Prophets feel their own living themselves in their own graves.” (al-Muhannad A’lal-Mufannad pg.148)

Ashraf Alee Thanwee wrote, “The following actions are established from the Prophet (ﷺ) in the state of Barzakh. Looking and being made aware of the actions of the ummah, praying and eating according to the state he is in.” (Nashr ut-Tayyib pg.142)

Anwar Shah Kaashmiri Deobandee wrote, “Many actions are established from the Messenger of Allaah (ﷺ) from his grave. For

example, the Adhaan, the iqaamah and reciting the Quraan.” (Faidh al-Baaree 1/183)

Mr Zakariyyah writes, “Alee (ؓ) said after the preparation of the funeral I moved forward and said, “Oh Messenger of Allaah (ﷺ) Abu Bakr (ؓ) seeks permission to be buried here. So I saw the hatchway open and a voice said, “Send the friend to his friend.” (Fadhail Sadaqaat pg.950)

[17]

There is no Harm in Reciting a Different Kalimah to our Kalimah, Laa Ilaaha Illaahu Muhammadur Rasoolullah.

Deobandee Aqeedah

A disciple of Ashraf Alee Thanwee wrote, “In a dream I was reciting the kalimah Laa Ilaaha Illaahu Muhammadur Rasoolullah but I say Ashraf Alee instead of Muhammad all the time. My heart said I am making a mistake whilst reciting the kalimah and I should recite it correctly. With this intention I recited the kalimah again thinking that I am reciting it correctly but uncontrollably I say Ashraf Alee instead of Muhammadur Rasoolullaah. Whereas I know this is not correct but uncontrollably the words were being uttered. When this happened for a few times I saw the Shaikh in front of me and the usual people that were with him. During this time whilst I was standing I began to tremble and my body began to move as if I was in a fit. I fell down and screamed loudly, I felt powerless. At this instance I woke up but I was still very weak. Even after I woke up I was still thinking of the Shaikh (ie Ashraf Alee) and when I remembered my mistake regarding the kalimah I intended to remove this thought so that I don’t make such a mistake again. So I sat up and turned and lay on my other side and began to send salutations upon the Prophet but still I kept on saying, Allaahuma Sallee Ala Sayyidana Wa Nabiyyina

Maulana Ashraf Alee, whereas now I was awake and was not dreaming and yet again it was uncontrollable and as if I was forced and had no control over my tongue. Similar thoughts remained in my mind the same day. The next day my body kept on moving uncontrollably as if I was in a fit and I cried a lot. Even now there are many reasons why I love the Shaikh so much, how can I mention everything.” (Risaalah al-Imdaad pg.35)

So Ashraf Alee Thanwee instead of saying to his disciple to remove this thought from his mind and repent to Allaah he gives the following encouraging answer, “Answer: This incident contain reassurance that the one who you refer to is by Allaah a follower of the Sunnah” (24th Shawwaal 1335H, Risaalah al-Imdaad pg.35)

[18]

The Prophet Was Created From Noor

Deobandee Aqeedah

Ashraf Alee Thanwee brings the following narration of Jaabir (رضي الله عنه) concerning the creation of the Messenger of Allaah (ﷺ), “Oh Jaabir before Allaah created anything he created your Prophets Noor from his own Noor and not in terms of meaning but his essence itself. He created him with the blessings of his Noor and then that Divine Noor roamed wherever Allaah wished. At that time there was no Lauh, Pen, Paradise, Hell, Angels, Heaven, Earth, Sun, Moon, Jinn nor mankind. Then when Allaah wished to create his creation and he divided that noor into 4 parts. With one part he created the Pen, the Lauh with the second part, the Throne with the third part. This hadeeth therefore proves the Noor of Muhammad (ﷺ) was the first thing that was created. Similarly Alee (رضي الله عنه) narrates the Prophet said, “14,000 years before the creation I (the Messenger of Allaah) was a noor with Allaah.” (Nashr at-Tayyib pg.5-6)

[19]

Shirk in the Characteristics Of the Prophet (ﷺ)

Deobandee Aqeedah

When Qaasim Nanautwee complained to Haajee Imdaadullah that whenever he intends to use rosary beads a trouble befalls him in that when he moves them they feel like very heavy stones and his tongue and heart constrict and feel heavy. To this Haajee Imdaadullah answered and said, *“This is the blessings of prophecy on your heart and this heavy constricting feeling you feel is when something is being revealed. Allaah wants from you the dawah efforts which the Prophets did for him.”* (Suwaanah Qaasimee 1/258)

[20]

Who is Infallible

Deobandee Aqeedah

Soofee Iqbaal writes, *“Whatever comes in his heart (ie Zakariyyahs) inshallaah comes from from Allaah, hence have patience.”* (Hadhrat Shaikh Kaa Ittibaa Sunnat aur Ishk-e-Rasool pg.111 ‘The Respected Shaikhs Following Of The Sunnah and Loving the Messenger’)

Aashiq Ilaahee Meerthy writes, *“I have heard him say many a time upon his blessed tongue, “Listen the truth is that which is uttered from Rasheed Ahmad (Gangohees) tongue and I swear I am nothing but in this day and age guidance and salvation is lies in following me.”* (Tadhkiratur Rasheed 2/17)

[21]

Is The Word Of Someone Other Than The Prophets Evidence

Deobandee Aqeedah

Zakariyyah said that Ilyaas said to me, *“Thanwees sayings are evidences and proofs for you and me.”* (Mahboob al-A’arifeen pg.30)

In one place Mr Zakariyyah answers a question posed by a person by saying, *“You wrote the evidence should only be from the Quraan, Hadeeth or fiqh, as the statements of scholars will not be accepted. I say concerning this, an Allaamah like yourself has the right not to take the statements of the scholars but for someone like me with little knowledge all the statements of the people of the truth and those who are trustworthy are evidence.”* (The Problems with the Books of Fadhail and their Answers pg.128)

[22]

Who Is The One Who is Really Disrespectful (Gustaakh) To The Prophet

Deobandee Aqeedah

Zakariyyah said, *“I saw my dads sister when she was nearing death she shouted and said, “Hurry and make me sit up and the Prophet (ﷺ) is coming, then her soul left her. When my paternal grandfather Maulana Ismaa’eel died there was a crowd for 3 and a half miles from Nizaam ud Deen to Delhi. A man who had the ability to see apparitions saw that Maulana Ismaa’eel said, “Bury me quickly as I am very embarassed because the prophet is waiting for me with his companions.”* (Maulana Ilyaas and his Religious Dawah pg.48)

[23]

Who Disrespects The Companions

Deobandee Aqeedah

Munshee Muhammad Eesaa mentions the statement of Mr Thanwee concerning Mr Zakariyyah and his group, “(then Mr Thanwee) addressed the gathering and said, *“If anyone wants to see how the prophets companions were, then look at these people.”* (Tablighi Tahreek Kee Ibtidaa Aur Iske Bunyaadee Usool pg.51 *‘The Beginning Of the Tableeghi Movement & Its Fundamental Principles’*)