

IN DEFENCE OF THE SUNNI CREED AND MANHAJ

The Aqidah Of The Bareilwis & Deobandis

By

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THE AQIDAH OF THE BAREILWI'S & DEOBANDIS

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PUBLISHERS FOREWORD

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

This is the second treatise of Shaikh Taalib ur Rehman which Maktabah Ashaabul Hadeeth have translated. This book gives an insight into the real creed and beliefs of the destructive deobandee sect and their fellow madhabees, the bareilwees. The deceptive deobandeers hide behind a cloak of innocence when in reality they also hold the same ill-beliefs as the bareilwees.

If a deobandee or bareilwee says something, which generally conforms to the Quraan and Hadeeth, it does not make their core beliefs and doctrines conform to the Aqeedah of Ahlus Sunnah wal-Jama'ah and neither does it make them innocent of the beliefs contained in their books. That is unless and until they warn against these anti islamic beliefs

The likes of GF Haddad, Yaqoobe, Riyadh ul-Haq, Zaheer Mahmood, Asraar the Soofee Bareilwee Rasheed, Abul Hasan Hussain Ahmed, Tahir ul-Qadiree, Hisham Kabbani, Nuh Haa Meem Keller, Hamza Yusuf, Zaid Shaakir (not forgetting the South African academies) and all of the adherents of the Soofee ideology are the proponets of such beliefs, if not openly then certainly secretly.

Using polemics and rethoric is something the people of innovation and misguidance use often and it is no childs play to them.

If these individuals or other than them, from the people we meet on a daily basis say, “*Well these beliefs are clear shirk and Kufr and we have no association with them, rather we believe in tawheed.*” Then we advise them to warn from these clear statements of shirk and misguidance and warn against the people who uttered these statements. Warning against Shirk and calling to Tawheed is the duty of every Muslim.

Many innocent Muslims who call themselves bareilwees and deobandees, or sympathise with such ideologies are in essence totally unaware of the real beliefs of the founders of these 2 sub continent sects.

This book serves to highlight the beliefs of both sects and hence show to the reader that things are really not that black and white as these 2 sects have been claiming. Shaikh Taalib ur Rehmaan (Hafidahullaah) has brought statements from both sects of a corrupt belief side by side, showing the manifest similarities between these 2 sects.

In his last conversation with the brothers just before Ramadhaan 1432H, Shaikh Taalib ur Rehmaan strongly advised them to print the book knowing they had translated the book 10 years peviously with his full support and encouragment. The Shaikh also encouraged them to translate other beneficial works and praised them for their extended efforts against the people of innovation and misguidance.

Lastly we hope this publication serves to aid the people in understanding the correct and clear meaning of Islaam, believing in the Oneness of Allaah and purifying themselves from Shirk and Kufr. Furthermore believing in Muhammad (ﷺ) as the final Messenger and following him in every way and abandoning abhorrent taqleed. Ameen

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

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AUTHORS INTRODUCTION

After writing *al-Deobandiyyah* I thought it would be beneficial to summarise it, making it easily readable for the average person. I also wanted to further mention some of the beliefs of the Deobandees that I was not able to mention in *al-Deobandiyyah*. This is the reason that led to me write the book, 'Aqaa'id Ulama Deoband.'

However after writing '*Aqaa'id Ulama Deoband*' I thought why not compare the beliefs of the scholars of Deoband with the scholars of Bareilee. So the reader does not have any difficulty in understanding, that the very reason verdicts of shirk and kufr are uttered at the bareilwees for adopting such beliefs, are infact also the beliefs of the scholars of Deoband.

In other words it is totally unfair and synonymously unjust in saying one sect is mushrik (associating deities in the worship of Allaah) whilst the other is muwahhid (believes in the Oneness of Allaah) when both sects uphold the same beliefs and doctrines.

Therefore in this book I have only mentioned the beliefs of both sects which are the same. Infact at certain times even the wording and incidences are similar.

So if on the basis of these beliefs it is impemissible to pray behind the bareilwees and incorrect to maintain family ties, then what kind of justice is it to pray behind the deobandees and maintain family ties with them? Please think before you do certain actions as they can take you towards the Hellfire instead of Paradise.

Shaikh Abu Usaamah Sayyid Taalib ur Rehmaan

[1]

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

Bareilwee Aqeedah

Ahmad Raza Khan wrote, “*lift the veils and show us your might, as the Noor of Allaah is veiled*” (Hadaaiq Bakhshish 1/80)

Muhammad Yaar Gharhee wrote, “*The one who used blow the flute all the time and say I am the slave, will come out on Gods throne and say ana inallaah (for I am Allaah)* (Deewaan Muhammadi pg.149)

Khawaja Ghulaam Fareed wrote, “*Ahmad (a name of the Messenger of Allaah) (ﷺ) to Ahad (ie the one Allaah) there is no difference as there is no attribute of oneness.*” (Kaafee no.99 pg.90)

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.**

The Bareilwee Aqeedah

Ahmad Raza Khan writes, “The enlightened one and the leader of the Helpers (ie Abdul Qadir Jeelaanee) is the complete inheritor, representative and a reflection of the essence of the Messenger of Allaah (ﷺ) in terms of all of his attributes, his grandeur, his might and his virtues, in the same manner Allaah is with all of his attributes and might that he reflected himself in Muhammad (ﷺ)” (Fatwaa Ifreeqiyyah pg.101)

The 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.

Bareilwee Aqeedah

Ahmad Raza Khan named himself as Abdul Mustafa (ie the worshipping slave of the Messenger Of Allaah (ﷺ) (Man Huwa Ahmad Raza pg.16 of Shujaat Qadiree)

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.

Bareilwee Aqeedah

Ahmad Raza Khan writes, “Seeking help and assistance from the prophets, Auliyaas and righteous scholars is permissible even after their deaths as the Auliyaas even after their deaths, have power and rights to help in this world.” (Risaalah Hayaatal-Mawaat of Ahmad Raza Khan, from Fataawa Ridhwiyyah 4/300)

Another Bareilwee scholar said, “The power and rights to help of

the Auliyyaa increase after their deaths” (Fataawa Naeemiyyah pg.249)

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.

Bareilwee Aqeedah

Ayoob Ridhwi writes about Ahmad Raza Khan,
*“The remover of the problems of the creation Ahmad Raza,
 He is my helper of calamities Ahmad Raza
 Who gives to me and who gave what
 Whatever was given you gave Ahmad Raza
 in both abodes it is your protection
 Yes help us leader Ahmad Raza
 When there is the longing on the day of reckoning
 Hide us in your protection Ahmad Raza
 When the tongues dry out from thirst
 Gives us water from the pool of al-Kauthar Ahmad Raza
 Help us in the grave, when we are called and on hashr
 Be the one who removes my calamities Ahmad Raza
 you are the Giver and I am the asker of you
 I am yours and you are mine Ahmad Raza
 (Noor Muhammad A’zmaa pg.47-48)*

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

Bareilwee Aqeedah

Ahmad Raza Khan writes, *“There are certain people of Allaah whom he has singled out for the removal of calamities and the people whilst being worried and fearful go to them for help for the removal of their calamities.”* (al-Aman Wal Ula pg.29)

Ahmad Raza Khan further writes, *“And the respected (Messenger of Allaah ﷺ) is there for help at difficult times and he is the one who gives the best help so call upon him humbily and he is the one to seek*

refuge in from every evil.” (al-Aman Wal Ula pg.10)

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)

Bareilwee Aqeedah

Deedar Alee Bareilwee writes, *“There is a Gauth (helper) in every era and without him the Heavens and Earths cannot exist”* (Rasool al-Kalaam pg.129)

In one place Ahmad Raza Khan writes, *“Because the Auliya are so wide spread, the system of the world is intact.”* (al-Aman Wal Ula pg.34)

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

Bareilweee Aqeedah

Ahmad Raza Khan writes, “Once Shaikh Muhiy ud deen Ibn A’rabee went to an invitation and he saw a young boy who was eating and all of a sudden he starting crying and when he was asked why he was crying he said, “My mother has been ordained to go to Hell and the Angels are taking her right now.” Shaikh Muhiy ud deen had already recited the kalimah 70,000 times and so he transferred the reward of the deed to the boys mother. All of a sudden the boy started laughing so Shaikh Muhiy ud deen asked him why he was laughing and he replied, “I saw the Angels taking my mother to Paradise.” (Malfoozaat Ahmad Raza Khan pg.82, see also Hakayaat Ridhwiyyah pg.48)

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.

Bareilwee Aqeedah

Ahmad Raza Khaan writes, “Once hadhrat Sayyidee Ismaa’eel Hadhramee walked through a graveyard and Imaam Muhib ud deen Tabaree was with him. Hadhrat Sayyidee Ismaa’eel said, “Do you believe you can speak to the dead.” He replied, “yes” (Malfoozaat pgs.200-201 of Ahmad Raza, Hakayaat Ridhwiyyah pgs.57-58)

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

Bareilwee Aqeedah

According to the Bareilwees the souls of the believers return to their houses on Thursday's and whilst remaining near the doors call in a sorrowful voice, *"Oh my household , oh my children, oh my close ones, have mercy upon us with sadaqah. Hence the soul of the deceased comes to the house on Friday night and sees whether sadaqah has been given on their behalf or not."* (Risaalah Ityaan al-Arwah in Majmoo'a Rasaa'il 2/69)

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

Bareilwee Aqeedah

A Bareilwee scholar writes, *"2 auliya used to live on opposite sides of a river. One day one of them made rice pudding and told his servant to give it to his friend, the servant said "There is a river in the way, how will I get across as I don't have a boat?" The auliya replied, "Go to the river and say, "I have been sent on the order of the one who has never slept with his wife." The servant was shocked and thought how is that possible, as the auliya had children. None the less I went,*

as fulfilling the order was necessary. So I said to the river what I was told to say and all of a sudden the river gave me way.” When he reached the other side he gave the rice pudding to the auliya, who ate it and said, “Convey my greetings to your master.” So the servant said, “i’ll only be able to do that once I get across the river.” The auliya replied, “Go and say to the river, “I have been sent on the order by him who has never eaten in 30 years.” The servant was extremely shocked as the auliya had just eaten in front of him. Yet again with regards to respecting him he remained quiet and ventured to the river said what he was told and the river once again gave him way.” (Hakayaat Ridhwiyyah pg.53)

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

Bareilwee Aqeedah

Ahmad Raza writes, *“The Messenger of Allaah (ﷺ) had knowledge of the 5 keys but he was ordered to conceal this from the people.”* (Khaalis Ei’tiqaad pg.56)

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.

Bareilwee Aqeedah

Ahmad Raza Khan writes, *“One day Shaikh Makaarim said, “In the near future 3 people will come here and they will die. He said such*

and such will die like this and such and such will die like this. After a short while the 3 individuals came and as it happened they died in the same manner that was foretold.” (ad-Daulatul-Makiyyah pg.164)

Deobandee Aqeedah

The author of Arwah ath-Thalatha writes, “Maulana Muzaffar Hussain travelled to the house of Allaah on the 23 of Jumadee ath-Thaane 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 (رضي الله عنه).” (Arwah ath-Thalatha pg.222)

[14]

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

Bareilwee Aqeedah

Ahmad Raza Khaan writes, “We have seen groups of people who have found out how we will die. They have also managed to find out what is in a pregnant mothers womb, whether it is a girl or a boy. So now tell us, have we not found out the meaning of this verse or is there still some ambiguity.” (Khaalis Ei’tiqaad pg.53, al-Kalimatul-A’liyah pg.35 of Muradabadee)

Another Bareilwee scholar writes, “I have heard from some auliya they can inform people of what is in the wombs whether it is a boy or

a girl. I have seen with my own eyes that whatever they predicted, is what happened.” (Kalimatul-A’liyah pg.94-95)

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.

Bareilwee Aqeedah

A Bareilwee scholar by the name of Uthmaan writes, “*You can receive blessings by visiting graves and you can also receive help from pious dead people.*” (Kashf Fuyoodh)

He writes further in another place, “*By visiting graves the intent is to receive blessings from the people who are in the graves.*” (Kashf Fuyoodh pg.43)

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 Rehman 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

Bareilwee Aqeedah

Ahmad Raza Khan wrote, “The living of the Prophets (in their graves) is real, sensuous and like a worldly living.” (Malfoozaat 3/276)

Ahmad Raza Khan wrote, “The Prophets, eat, drink and pray in their graves.” (Malfoozaat 3/276)

A Bareilwee scholar, Deedar Alee wrote. “For 3 consecutive days the Adhaan for the 5 prayers could be heard from the Prophets (ﷺ) grave.” (Hidaayatut-Tareeq Fee Bayaan ut-Tahqeeq pg.86)

The author of Hayaat un-Nabee wrote, “When the Funeral of Abu Bakr (رضي الله عنه) was placed near the grave of the Prophet (ﷺ) a sound was heard, “Bring or enter the friend to his friend.” (Hayaat un-Nabee pg.125)

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 iqamah and reciting the Quraan.” (Faidh al-Baaree 1/183)

Mr Zakariyyah writes, “Alee (رضي الله عنه) said after the preparation of the funeral I moved forward and said, “Oh Messenger of Allaah (ﷺ) Abu Bakr (رضي الله عنه) 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.

Bareilwee Aqeedah

Shaah Gul Hasan Qaadiree writes, “One day Ghauth Alee Shaah Qalandar Qaadiree said, “Two people came to Abu Bakr Shiblee wanting to give him the pledge of allegiance.¹ So he said to one of them “say, Laa ilaaha Illaahu Shiblee Rasoolullaah. The man replied, “(La Hawla Wa Laa Quawata Illaah Billaah, (There is no power or strength except with Allaah). So Shiblee said the same back. The man asked, “Why did you say La Hawla Wa Laa Quawata Illaah Billaah.” Shiblee asked you tell me first why did you say La Hawla Wa Laa Quawata Illaah Billaah. The man said because I came to give my

¹ [TN] This Pledge of Allegiance is the pledge a new soofee mureed ie disciple gives to a soofee teacher thereby submitting his will to the teacher. The soofee teacher also commonly known as a Peer, guides and tells the soofee mureed what to do from every aspect of his life from the extent of what to wear, marriage, relations with his wife and so on.

pledge of allegiance to someone who is negligent of the Sharee'ah. Shiblee replied well I said it because I revealed my secret to an ignorant person like you." The second man was told to recite Laa ilaaha Illalaahu Shiblee Rasoolullaah he replied I thought you were something else ie good and pious but your even worse and attacking the prophecy. Shiblee laughed and replied, "I was trying to educate you as everyone's understanding and morale is different whereas in reality my point is the same as yours so in your heart there was rejection and it never entered your heart and in my heart the morale was even more higher. Shiblee did not mean what was apparent. The point was that the person who educates and guides others then for the student he is the Messenger and the one who fulfils the work of prophecy ordained by Allaah." (Tadhkirrah Ghauthiyyah pg.323, Printed by Fareed Book Stall Lahore.)

The author of Tadhkirrah Ghauthiyyah writes, "Muhkam ud deen was a complete worshipper and so once we went to his house and he had very good manners. So we asked his name and he replied Allaah. We said, Subhanallah we have been looking for you in the heavens when in reality you are here. He then asked us our name but we replied, "How can you be Allaah when you don't even know our names?" He paused for a minute and pondered and then said, "You are Gauth Alee and your father is Ahmad Hasan and your grandfather is Zahoor al-Hasan. Then we said to him now we know you are Allaah. Then a man came to give him his pledge of allegiance and he was told to say Laa Ilaaha Illalaahu Muhkam ud deen Rasoolullaah. We then said to him "You must stop and just be Allaah as you cannot pull off being the one from Madeenah and many people before you claimed to be Gods (ie Allaah) like fir'aun, namrood, shadaad and others." Khawaja Ghulaam Fareed said, "Once a man came to Khawaja Muhiy ud deen Chistee and said to him, "I want to be your disciple, he replied say, "Laa Ilaaha Illalaahu Chistee Rasoolullaah..." (Tadhkirrah Ghauthiyyah pg.110 Fawaa'id Fareediyyah pg.83, printed by Maktabah Ma'een al-Adaab from Dhera Ghazee Khaan)

Deobandee Aqeedah

A disciple of Ashraf Alee Thanwee wrote, “In a dream I was reciting the kalimah *Laa Ilaaha Illalaha 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

Bareilwee Aqeedah

Ahmad Raza Khan mentions a self formulated narration, “The Messenger of Allaah (ﷺ) said to Jaabir (رضي الله عنه), Without doubt and with certainty Allaah created the noor of your Prophet from his own noor before he created any of the creation. Then that noor remained in oblivion and at that time, the Lauh (the tablet) the Pen, Paradise, Hell, Angels, the Heavens, the Earth, the Sun, the Moon, the Jinn and mankind were not created. When Allaah wished to create the creation he divided that noor into 4 parts. He created the Pen with the first, the Lauh with the second, the Arsh with the third and divided the 4th part into further 4 parts.” (Risaalah Salah as-Safaa pg.23)

A bareilwee scholar Ahmad Yaar wrote, “The Messenger (ﷺ) was created from the Noor of Allaah and all of the creation was created with the Messengers Noor.” (Muwaa’iz Na’aemiyyah pg.14)

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)

Bareilwee Aqeedah

Ahmad Raza Khan wrote, “Headache and fever are those gifted illnesses that the Prophets used to suffer with. (he further goes onto say) Alhamdulillah I also suffer from regular headaches.” (Malfoozaat 1/64)

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.” (Suwaaneh Qaasimee 1/258)

[20]

Who is Infallible

Bareilwee Aqeedah

Abdul Hakeem Qaadiree writes, “A’la hazrats (ie Ahmad Raza Khan) pen and tongue were preserved from mistakes and although scholars sometimes do make some mistake however A’la hazrat did not even make a mistake of a single dot.” (Yaad A’la Hazrat of Abdul Hakeem Ashraf Qadiree pg.32, ‘Rememberance Of A’la Haazrat’ (ie Ahmad Raza Khan))

Another bareilwee boldly said in Anwaar Raza, “Allaah had

purified (ie Ahmad Razas) his pen and tongue from any mistakes.”
(Anwaar Raza pg.271)

The author further said, “Ahmad Raza was pure from mistakes from his childhood and following the straight path was instilled into him.” (Anwaar Raza pg.223)

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

Bareilwee Aqeedah

A follower of Ahmad Raza Khan attributed prophethood to him in the following way, “A’la Hazrat (ie Ahmad Raza) was Allaah’s evidence and proof on this earth.” (Anwaar Raza pg.33)

Deobandee Aqeedah

Zakariyyah said that Ilyas 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?

Bareilwee Aqeedah

Bastawee writes, “After the death of Ahmad Raza an Arab man came and said, “On the 25th of Safar in the year 1340H my destiny changed and I saw the Messenger of Allaah (ﷺ) in a dream. The Messenger of Allaah (ﷺ) has come and his companions are also waiting with him but there is a silence in the gathering and from the indicators I find out that they are waiting for someone. So I said to the Prophet (ﷺ), “May my father and mother be sacrificed for you, who are you waiting for? He (the Prophet (ﷺ)) replied, “Ahmad Raza.” I asked, “Who is Ahmad Raza.” The Prophet (ﷺ) replied, “A resident of bareilee in India.” After my dream I longed to meet Ahmad Raza so I went to India, Bareilee and found that Ahmad Raza was dead. It was the very same day of the 25th when I travelled and it was also the day of his death.” (Bastawee pg.121, Fataawa Ridhwiyyah vol 2 Muqaddimah pg.13)

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 embarrassed because the prophet is waiting for me with his companions." (Maulana Ilyas and his Religious Dawah pg.48)

[23]

Who Disrespects The Companions?

Bareilwee Aqeedah

The one who disrespected the companions by saying the following about Ahmad Raza Khaan, "*Seeing A'la hazrat decreased my yearning to see the companions.*" (Wasayaa Shareef pg.24)

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')