

*The Heretical and
Deviant Concepts
Of The
Bareilwi's & Soofee's.
And Their Likes.*

**Readings in Malfoozaat
Of Ahmad Radha Khaan Bareilwee Soofee**

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These readings were first published in 2004 and they have been reproduced with amendments.

Malfoozaat (writings) is a book of Ahmad Radha Khaan (d.1340/1921) who was the founder of the Indian subcontinent sect known as Bareilwi's. However this word has been misconstrued and translated as Ahlus-Sunnah Wal-Jamaah which is highly erroneous. The Bareilwee's however do not like to use this term rather they use terms, which are synonymous with soofee terminology. For example they will attribute themselves to one of the soofee tareeqah like, Qaadiree or Naqshbandee and so on. In essence they are bareilwees, which is best understood to be a subset of soofism and it is related to the more vast classification of soofism by the tareeqahs.

The western Soofee sympathisers and propagators in the west like Hishaam Kabbanee, Nuh Ha Meem Keller, Hamza Yusuf Hanson, Abdul-Hakim Muraad, Gibril Fouad Haddaad and others all promote and endorse Ahmad Radha Khaan and his works, they defend him, revere him and promote him in whatever form possible, sometimes directly and most directly when answering questions.

We will mention some statements from this book, which will highlight some defective and corrupt beliefs of the bareilwis. Some of these examples will clearly show some of the shirk of the bareilwis which propagate and secondly it will shed some light on the beliefs of bareilwi church father, Ahmad Radha khaan.

(1) Ahmad Radha Khaan was asked are their muslims amongst jinns and angels. He replied, "An angel became muslim and she would often come to visit me. One day she did not come so I questioned her, she replied, "One of my close friends died in Hindustaan (Hindh-Early day India) so I went there and on the way I saw Iblees praying the salah." (Malfoozaat (1/29).

(2) Someone asked Ahmad Radha Khaan concerning the drowning of Junaid Baghdaadee when he said 'Yaa Allaah' (Oh Allaah). Ahmad Radha Khaan replies, *"It was the river of Hadeeqah where Sayyidee Junaid Baghdadee was travelling and he started to walk on the water as he did on the land. Another man who was behind him who also needed to get across the river but there was no boat at the time. He saw Junaid walking across the water so he asked, "How may I cross" so Junaid said, "Say Yaa Junaid Yaa Junaid (Oh Junaid Oh Junaid). So the man did as he was told and he started to walk on the water as he did on land. When he reached*

the middle, The accursed Shaytaan put whisperings in his heart that Junaid is saying Yaa Allaah and he said to me to say Yaa Junaid. So I also started saying Yaa Allaah, and immediately he fell into the water??? he said, "Oh Junaid im going (to die)." So Junaid said, "Say Yaa Junaid Yaa Junaid." I started to say it again and eventually i crossed the river." when they were both across the man behind said to Junaid, "Why is it that when you say 'Yaa Allaah' you walk and do not drown and when I say 'Yaa Allaah' I drown." Junaid said, "Oh childish one, you have not even reached Junaid yet and you want to reach Allaah." (Malfoozaat (1/131).

This is the belief of the Bareilwi soofees that *The accursed Shaytaan put whisperings in his heart* to say Yaa Allaah and you have clearly read that the soofees call the people to their worship as did Junaid here. It was this very same Junaid who said

(3) Ahmad Radha Khaan writes, *"There were Two walee's and they lived either side of a wide river, one day one of them made rice pudding and told his servant to take it to his friend. The servant replied "Master, how can I, there is a river in the way, how will I get across, I have no sailing equipment" the man replied "go to the river and say to it "I have come from a man who has not slept with his wife". The servant was amazed as the walee had children nonetheless he thought it was important to follow what the walee had said. He did as he was instructed and immediately a path formed between the river, he walked across and gave it to the other walee who ate the rice pudding and said "Give my salaam to your Master" the servant replied "I can only do that when I get across the river" The walee replied say to the river "I have come from the one who has not eaten for 30 years" the servant was amazed as the walee (Supposed Pious man) had just eaten in front of him, he got to the river and did as he was told and another path was formed between the river gave him way and he walked across." (Malfoozaat (1/131-132).*

(4) Ahmad Radha Khaan writes, *"Our peer (holy men) can be present in every place in 10,000 places in 10,000 cities at one time" and he gives an example, "it was possible for Sayyidee Fathe Muhammad Quddus to be present in 10 different gatherings at once." Then Ahmad Radha gives an evidence for this which was, "Look at Krishan Kehnayyah, he was a disbeliever and he would also be present in a number of places at once." (Malfoozaat (1/141-142).*

Ao'odhoobillah, look at this in order to substantiate his aqeedah of shirk he gives the example of the hindu mushrik kaafir god. Furthermore we thought the soofees bareilwis held the beliefs that Allaah was incarnate (hulool) and present everywhere (Wahdatul-Wajood-Unity of existence) we did not know they held the same corruptive and false belief for their holy men.

(5) Ahmad Radha Khaan says, *"The earth and heavens cannot remain in existence if it were not for the presence of a Gauth."* (Malfoozaat (1/142).

A gauth is a person who (according to the soofee bareilwis) has been given special rights and authority by Allaah to look after the affairs of the creation. This is clear Shirk in the Lordship of Allaah by the Soofee Bareilwis as even the Mushrikeen of Makkah did not hold this belief.

Furthermore we ask the bareilwis soofees a question, that if this is the case then we would like to know the name of the gauth of this time and the names of the previous ones who kept the earth in existence.

(6) Ahmad Radha Khaan writes, *"The hanafee madhab will be more beloved and liked by Allaah and his Messenger."* (Malfoozaat (2/220).

This clearly shows that the three remaining madhabs are false as they will not be liked by Allaah and his Messenger, rather upon misguidance. So then why are we told to follow any madhab as long as we follow one rather than following the Book and the Sunnah. This statement of Ahmad Radha also nullifies the concept of the muqallideen blind followers that all four madhabs are upon the haq so which whichever one you follow you will be saved. Furthermore, how will Allaah and his Messenger love the hanafee madhab when a great majority of the issues in it clearly oppose the Qur'aan and Sunnah. Rather the most loved people will be Ahlul-Hadeeth as Imaam Shaafi'ee said, *"When I see a person of Ahlul-Hadeeth then it is as if I see the Messenger of Allaah."* (Sharf Ashaabul-Hadeeth (p.94) of Imaam Khateeb Baghdaadee)

(7) Ahmad Radha Khaan writes, "And Sayyidee Abdul-Wahhaab Sha'araanee was from the major Auliyyaa, on the grave of Sayyidee Ahmad Badawee Kabeer there would be annual festivities and gatherings. Abdul Wahhaab went and he noticed a slave girl of a businessman. He looked away as the first look was by shaytaan. But he liked the girl. so Abdul Wahhaab carried and to the grave of Sayyidee Ahmad Badawee Kabeer and a voice was heard "Abdul Wahhaab do you like the slave girl." he replied "Yes." I should not conceal anything from the Shaikh. So a voice was heard again, "Okay i have given you the girl as a gift." Now Abdul Wahhaab is silent and he is thinking that the girl belongs to the businessman and Hazoor is giving me her as a gift??? Suddenly the businessman appeared and sacrificed the girl for the person (Sayyidee Ahmad Badawee Kabeer) in the grave. Then all of a sudden another voice

was heard and it was said, "Abdul Wahhaab what are you waiting for, take her into the room and fulfil your desires." (Malfoozaat (3/309-310).

(8) Ahmad Radha Khaan was asked, "Is it permissible to Say Allaah Saahib?" he replied, "Yes, it is permissible." (Malfoozaat (3/281-282).

The word Saahib in the language denotes a body, therefore the usage of this word with Allaah is likening Allaah to a body or human form known as tajseem or the Mujassimah deviated sect who held the same belief. Firstly this terminology has never been used by anyone from Ahlus-Sunnah Wal-Jama'ah, nor the Salaf or the later people. It is an innovation in the terminology of Islaam, which is severely rejected. Another example is the usage of the word Mian like eg Mian Nazeer. Ahmad Radha Khaan also used this word for Allaah and said "Allaah Mian." These ideas clearly stem from the Jahmee and Asha'aree schools of thought, which is in itself provocable.

(9) Ahmad Radha Khaan the one who dishonoured and disrespected the Messenger of Allaah (Sallallahu Alayhee Wasalam) by saying, "The wives of the prophet are presented to him (In His grave) and he indulges in nightly acts with them." (Malfoozaat (3/310).

If statements like these are not promoting the false shee'ah religion then I do not know which statements are. The Shee'ah must be having a field day at such statements, as their door for cursing and hurling abuse to the companions is being opened from the inside by the bareilwis and soofees. There is so much in common between these two misguided sects that it deserves a whole chapter, which will be made available very soon, inshallaah. Furthermore Ahmad Radha Khaan uses descriptive words regarding the mother of the believers Ai'shah Siddeeqa (Radhiallaahu Anhu) that that we feel much distress in mentioning it. Such statements volunteer strict censure of the individuals who uttered them and reprimanding the people who promote these individuals.

If statements of this nature were not enough, the church father of Wahdatul-Wajood, Ibn Arabee said, "The pleasure a male experiences during a sexual relation with his wife, is exactly the same and synonymous with when the soul of a person achieves communion or annihilates with Allaah." A'oodhobillah, we seek the refuge in Allaah of such thoughts, similitude's and Kufir thoughts. This is just one example of the consequences of the innovative beliefs such as Wahdatul-Wajood and Soofism and there are many more.

(10) The bareilwi religion allows the permissibility of performing Tawaaf of graves. (Malfoozaat (3/329).

Tawaaf is a form of worship and it is particular and specific to Allaah only , if it is directed to anything other than Allaah then this is the worship of the object to which the worship is directed and this is clear and manifest Shirk.

(11) It is permissible to say "Yaa Gauth." (Malfoozaat (3/343).

The word 'Yaa' when applied to individuals who have passed away and is most often used to call upon them. But when it is used with people who are alive and capable of hearing your calling then, is no problem. However when this is attached to names like Muhammad like Yaa Muhammad, or Yaa Alee or Yaa Gauth then it necessitates calling upon them, which is clear Shirk. The bareilwis argue and say how about when you say Yaa Zaid and so and so. We say that Zaid is capable of hearing your call and secondly you are likely to ask him to do something which Allaah has enabled him to do. For example is someone is ill from the bareilwi's they normally utter, "Yaa Muhammad or Yaa Gauth cure or help us." On the other hand they will not ask their little son aged about 6 to administer a 400mg intravenous life depending injection, most likely they will ask a Doctor to perform such an action as he is capable of performing it and has the relevant expertise. Likewise we do not ask human entities to help us with things which only Allaah can. If one does ask then this is shirk.

(12) Ahmad Radha Khaan explains the characteristics of a holy person who has abstained from the world and has reached a higher level of meditation.

"There is a man, Sayyidee Moosaa Subaag (Note he was a Male) Rehmatullah alayhi and he was from the well known mediators and he has a tomb in Ahmadabaad. I had the pleasure of seeing him. He used to present himself as a female. One time a seizure (A Soofee Seizure-this is when they are suppose to have achieved union with Allaah with thieir souls and their bodies become uncontrollable, and in some cases they expel whistish fluidy foam from their mouths a bit like the whirling dervishes) came upon him so the elder soofees and the king approached him to supplicate for them?????? He kept on denying them and would say "Am I capable of supplicating." eventually when the pleas became to much to bear, he picked up a stone and took it towards the bangles on his other arm and looked at the sky and said,

"Send the Mian (Ie send the husband- this is referring to Main being Allaah, astagfirullaah) or take your bride." (Malfoozaat (2/240).

This deviancy and the corruptive, destructive and false ideas of soofism are clear in this statement. Then just to affirm these types of concepts do exist, another incident is mentioned which will make the reader more clear of the deviancy of the soofees and their likes of the bareilwis and deobandeess.

"He (The same man Sayyidee Moosaa Suhaag, the bride) was on his way to the friday prayer (dressed as a woman) and on the way he sees the judge of the city so he decides to dress as a male and he takes off his haraam female dress, bangles and jewellery. He went to the mosque and after hearing the sermon, and when the jamaah was about to pray , the Imaam just said, "Allaahu Akbar" for the commencement of the prayer, and suddenly Sayyidee Moosaa Suhaag's situation changed and he said, *"Allaahu Akbar My husband in everliving who will not die and these people are widowing me. He just said this when immediately the red dress returned on him and the same bangles."* (Malfoozaat (2/240).

The husband of this male crossdresser as he claimed was Allaah, Astagfirullah, Naoodhoobillah, La'natullaahi Alal Kaafireen. One seriously asks himself what level of deviancy will these people reach before the people start realising their deviancy

The bareilwi's understanding of tawheed is very defective and corrupt at its root because they affirm the attributes of Allaah for the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) to the extent that they even mention the possibility of Muhammad (Sallallahu Alayhee Was-Sallam) being an entity for worship.

The Bareilwi's Want to Worship The Messenger of Allaah

(13) Ahmad Radha Khaan bareilwi said, "If granting Uloohiyyah was possible and within power (of me) then I would have granted Uloohiyyah to him (to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam))" (Malfoozaat (2/49)

(14) Ahmad Raza Khaan Bareilwi was asked, "What shall we recite to remove whisperings (of Shaytaan)." He replied (recite), "I believe in Allaah and his Messenger, who is the first and the Last, the manifest and hidden and he has knowledge of all things." (Malfoozaat (1/102).

This is a clear shirk in the worship, names and attributes of Allaah as the attributes of the first and the last, the manifest and the hidden are specific to Allaah only and directing them to other than Allaah even if to the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) is clear and manifest shirk.

The Belief of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) having Knowledge of the Unseen

(15) Ahmad Radha Khaan said, "So he (Sallallahu Alayhee Was-Sallam) is encompassed all the uloom (knowledges), from the beginning to the end and his knowledge is not restricted to a specific limit and anything beyond bounds is non-existent for him and no one from this world knows this. Apart from the uloom of man, all the knowledges of the world, the knowledge of the preserved tablet and the pen are a drop from an ocean of the knowledge (possessed) by the Prophet (Sallallahu Alayhee Was-Sallam)." (Malfoozaat (4/36).

The bareilwi soofee people normally say in defence of this belief that the knowledge of the unseen we establish for the Prophets and especially for Muhammad (Sallallahu Alayhee Was-Sallam) is the one that is granted to him by Allaah and we do not mean knowledge of the unseen he came to know of his own accord or that which he acquired.

We say if you mean his knowledge is according to the first ie granted knowledge then this is granted from Allaah and this is no longer the unseen as it is revelation. Even the student and Khaleeph of Ahmad Radha Khaan bareilwi, Muftee Ahmad Yaar Khaan Na'eemee Gujraatee has accepted this and he said, "The knowledge that is granted cannot be called the unseen, as unseen is only that which is with oneself." (Jaa ul-Haq (p.97)

We say the belief held by the bareilwi's is that the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) came to know of the unseen or he had knowledge of the unseen of his own accord, then this is shirk in the attributes of Allaah as only he is the knower of the unseen.

So now we will present a statement of Ahmad Radha Khaan to elucidate that whenever the bareilwi's use the word knowledge of the unseen then they refer to the knowledge of the unseen the Messenger of Allaah acquired himself, he said,

(16) "When we talk of knowledge especially for the one who knows the unseen then it refers to and means knowledge acquired by oneself. This has been explained by Meer Sayyid Shareef in his footnotes to Kishaaf." (Malfoozaat (3/34).

Alee ibn Muhammad, Abul Barakaat an-Nisfee Hanafee and Baidaawee and others said, in explanation of a verse in Soorah Hood, "And only Allaah knows the unseen of the heavens and the earth and this is specific for him only and nothing of the heavens and the earth is hidden from him." (Haazin (3/212), Madaarik at-Tanzeel (2/161), as-Siraaj al-Muneer (2/85), Jaami al-Bayaan (1/187) and Tafseer al-Baidaawee (1/239)

The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) said, "Oh Allaah You are the one who knows and we do not know and you are the knower of the unseen." (Saheeh al-Bukhaari (2/944) Mishkaat al-Masabeeh (1/116)

Imaam Shaafi'ee said, "Without doubt Allaah has kept knowledge of the unseen particular and specific for himself only." (Kitaab al-Umm (2/202)

And the likes of this was also mentioned by Mulla Alee Qaaree hanafee and Taftazaanee in Sharh Aqaa'id and Sharh Fiqh ul-Akbar.

The belief of the Omnipresence of The Messenger of Allaah (Sallaallahu Alayhee Was-Sallam)

(17) Ahmad Radha Khaan established the attribute of omnipresence for the Messenger of Allaah (Sallallahu Alayhee Was-Sallam), he said, "Omnipresence is a specific attribute of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and he is present everywhere and no one is associated with him in this attribute." (Malfoozaat 1/80).

One should bear in mind here that the major hanafee scholar have declared the individual a disbeliever who believes the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) is omnipresent and ever watchful. See the article, 'the decision of the hanafee fuqaha on the issue of Haazir Naazir.'

Ahmad Raza Khaan and a Glimpse of His Shee'ism

(18) Ahmad Radha Khaan said, "The the status of Gauthiyyat was granted to Maula Alee (Ra) and the two Imaams became his ministers, and then from Imaam Hussain (Radhiallaahu Anhu) to Imaam Hasan al-Askaree consecutively they became gauth's." (Malfoozaat (1/121).

as mentioned before a gauth is soofee terminology refers to a holy saint to whom Allaah has given some of his attributes and powers so that he can help in the administration of the world in co-equality with Allaah.

(19) Ahmad Radha Khaan said about the Mother of the Believers, Ai'shah Siddeequa (Radhiallaahu Anha), "The words Ai'sha said concerning the grandeur, then if someone else was to say this, his neck would have been struck off." (Malfoozaat (3/87).

Here Ahmad Radha Khaan is saying the words of Ai'shah warrant execution and only because she was the wife of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) she was spared. Then all of this is a culmination of disease's of the shee'ites.

Ahmad Radha Khaan makes his shee'ism absolutely manifest and clear when he declared a companion of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) to be a disbeliever. the incident is,

(20) Ahmad Radha Khaan said, "And Abdur Rahmaan Qaaree was a disbeliever. He with his companions came upon the camels of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) and killed the people who were stealing the camels and took them himself. He was not a Qaree as in reciter but he was from the tribe of Bane Qaarah." (Malfoozaat (2/146).

Ahmad Radha Khaan Bareilwi claims Abdur Rahmaan Qaaree died upon disbelief and Abu Qataadah killed him, hence he writes,

(21) "This Lion of Muhammad (ie Abu Qataadah) killed the shaytaan swine (pig) (Abdur Rahmaan Qaaree (Radhiallaahu Anhu) (Malfoozaat (2/146).

Whereas Haafidh Allaamah Ibn Hajr said he was a companion of the Messenger of Allaah, ie a Muslim who dies upon he belief of Islaam. He said, "Abdur Rahmaan al-Qaaree, who was born in the tribe of Qaarah bin Raish and it is said about him that he was a companion." (Tahdheeb ut-Tahdheeb (6/223)

Waaqidee was unsure if he was a companion or not. Haafidh Ibn Hajr said, "We find various statements concerning him from Waaqidee, he sometimes says he is a companions and sometimes he is a successor."

(Taqreeb ut-Tahdheeb (p.315) See also Taareekh al-Kabeer (volume 5) of Imaam Bukhaari and al-Jarh wat-Ta'deel.

Seeking Help From Other Allaah is CLEAR Shirk and Ahmad Radha Khaan was Upon This.

(22) Ahmad Raza Khaan al-Bareilwi said, "Whenever I have sought help then I have always said, "Yaa Gauth (Oh gauth)" Once I intended to seek help from another saint but his name could not come upon my tongue, but only Yaa Gauth would come out." (Malfoozaat (4/83).

We seek Refuge in Allaah from the teaching of this man and his followers aswell as the sects, groups and individuals upon this way, AllaahHumma Ameen