

Deobandi beliefs

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DEOBANDI BELIEFS

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Sahih Iman is the key for Salvation on the Day of Judgment, therefore it is of primary concern for all Muslims throughout the world. The Muslim Ummah is divided into 73 major sects and innumerable sub groups in the world and the followers of all these groups say that they are on the right path and they are the Naji group. How it is possible? No one is willing to understand these facts and undertakes a soul search to see if what he believes is the correct faith. Remember, the punishment for rejection of faith and not trying to understand the facts is the same - the Hell Fire.

Allah (عَزَّ وَجَلَّ) has provided mind and heart to every human being and it is imperative that they use them properly, ponder over the facts of this Cosmos and walk on the right path.

(i) **It is in Quran** - كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ [So Allah places degradation on those who do not believe." (**Al-An'aam - 125**)

(ii) **It is in Quran** - وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ [And He places degradation on those (subjects them to torment) who have no understanding.] (**Yunus - 100**)

The above Quranic verses clarify that the punishment for rejection and punishment for 'not trying to understand', is the same.

We hope this book will be useful for Muslims to correct their faith and ensure salvation in Hereafter.

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HISTORY OF DEOBANDIS

The division of Ahle Sunnah in India started in early 1780s when Wahhabi sect (founded in Najd, Saudi Arabia by Mohammad Ibn Abdul Wahhab in early 1740s) infiltrated into the ranks of [Shah Waliullah's](#) successors.

When Wahhabism arrived in India, people were influenced by its teachings. Some converted fully into Wahhabism/Salafism and started calling themselves 'Ahl-e-Hadith'. Some formed a new Deobandi sect which is very close to Wahhabis/Salafis in their basic beliefs.



Shah Ismail Dehelwi (1779-1831), considered to be the first Indian Wahhabi scholar, was the son of Shah Abdulghani, the grandson of Shah Waliullah. Deobandis call him Shah Ismail Shaheed.

Ismail Dehelwi wrote a book titled Taqwiatul Iman that consists of Wahhabi beliefs as propagated by the Founder of Wahhabism/Salafism, Ibn Abd al-Wahhab Najdi. Taqwiatul Iman is a literal translation of the Arabic book 'Kitab at-Tawheed written by Ibn Abdul Wahhab.

The Birth of Deobandi Sect

We have provided e;pw a brief account of historical events that culminated in the birth of this Sect in India.

Deobandi sect is directly related with Shaikh Imdadullah Mohajir Makki, (1814-1896), who was an Indian Shaikh of Chishti Order. In 1857 during the first war of Indian independence, Muslims declared war against the British rulers in most parts of India. In Thana Bhawan (a district in Uttar Pradesh, India), their leader was Shaikh Imdadullah. The British overpowered the mutiny and started punishing the people who participated in this revolt. To avoid persecution by the British, Imdadullah immigrated to Makka al-Mukarrama. He died in Makka al-Mukarrama in 1896 and was buried in Jannatul Mualla.

After Shaikh Mohajir Makki immigrated to Makka al-Mukarrama, his Khulafa in India got divided into two groups. One group stayed with the Maslak of their Shaikh, ie., Ahle Sunnah Wal Jama'a. The other group deviated from Ahle Sunnah Maslak, and became founders of a new **Deobandi** sect in India. Their names are : **(i)** Qasim Nanotvi, **(ii)** Rasheed Ahmed Gangohi, **(iii)** Ashraf Ali Thanvi, **(iv)** Muhammed Abid Deobandi, **(v)** Mehmud-ul-Hasan Deobandi, **(vi)** Azizur Rahman Deobandi, **(vii)** Asghar Husain Deobandi, **(viii)** Muhammad Anwar Deobandi, **(ix)** Syed Husain Ahmed Madani, **(x)** Ahmed Hasan Amrohi, **(xi)** Khalil Ahmed Saharanpuri, etc.

The deviated group was very aggressive in their approach. Since they had revolted against Ahle Sunnah, they worked like missionaries to prove that what they portray was real Islam. For this purpose, they established their own madrasas and carried out a massive proselytizing campaign to bring innocent Muslims into their fold. They worked with cultist frenzy; changed Islamic literature, convinced people that Shaikh Mohajir Makki supported their deviated beliefs, re-wrote books of their Silsila, approached people personally by traveling on foot in 'Jama'ats' into the remote corners of the land to baptize people into their new sect. Their efforts had the blessings and patronage of British rulers, who saw it a golden opportunity to divide Muslims in India.

Shaikh Mohajir Makki was a composed and god-fearing person. He was stationed far away from the stage where this revolt drama was being enacted; therefore, was unable to gauge its intensity and foresee its farreaching devastating effects. Also, everyone knew that the deviated group had the backing of British rulers in India. **The Shaikh did not support their deviation from the right path of Islam but could not take a decisive action in disowning them publicly.** This kind of response from the Shaikh gave rise to a lot of confusion among Muslims. The Shaikh asked his faithful Khulafa in India (who stayed with his Ahle Sunnah maslak) to keep cool (for obvious reasons) and be content with writing some small booklets refuting the claims of the deviated group. This was the only choice in front of the Shaikh as the entire drama was enacted with the blessings of the British rulers. The reluctance and passive approach of the Shaikh created confusion even among his Ahle Sunnah Khulafa. In the absence of a strong refutation, the deviants thrived. Their growth continued unabated. The results are in front of us today.



On May 21, 1866, Qasim Nanotvi, Rasheed Ahmed Gangohi, Ashraf Ali Thanvi and others established the first Deobandi Seminary, Darul Uloom Deoband in Saharanpur District, India.

Ever since its inception, Darul Uloom Deoband has been instrumental in spreading Wahhabi beliefs in India and in removing the love of Prophet Mohammad (صلى الله عليه و آله وسلم) from the hearts of millions of Muslims.

In February 2014, Saudi Minister of Islamic (Wahhabi/Salafi) Affairs, Endowments, Call and Guidance, Sheikh Saleh bin Abdul-Aziz Al ash-Sheikh (direct descendant of Ibn Abdul Wahab) paid a visit to Darul Uloom Deoband.



Sheikh Saleh described Darul Uloom Deoband as Citadel (stronghold) of Wahhabi/Salafi Islam. [Read more.](#)

Sheikh Saleh said it is the policy of Saudi Government to make visits to those Seminaries that have been engaged in imparting Islamic (Salafi/Wahhabi) teachings. The Minister said, Darul Uloom Deoband is one of the most important and biggest (Salafi) Islamic Institution in Asia.

Welcoming the Saudi delegation, Darul Uloom Deoband Chief Mufti Abul Qasim Nomani sang the praises of the then Saudi King Abdullah for his 'contribution' to the propagation of (Salafi) Islam. He also praised Maulana Arshad Madni who heads one of the factions of the Jamiat-e-Ulama Hind, a subgroup of Deobandis in India. [Read more.](#)



The picture shows a Newspaper clip dated February 26, 2009 reporting that in a Hindu Conference, Arshad Madani, President of Jamiatul Ulema-e-Hind has declared that 'Hindus are not unbelievers'. In the same Conference he declared that Ahle Sunnah are Mushrikeen.

In July 2013, a large delegation of Darul Uloom Deoband headed by Mufti Abul Qasim Nomani paid an official visit to Saudi Arabia on the invitation of Royal Saudi Family. During the meeting with the Darul Uloom delegation, **Sheikh Saleh bin Abdul-Aziz Al ash-Sheikh** said that Darul Uloom Deoband is one of the important and the biggest Islamic (Wahhabi) Institute of Asia, which is rendering its services to (Wahhabi) Islam. **Sheikh Saleh bin Abdul-Aziz Al ash-Sheikh** praised Deobandi Ulema and its founders and lauded their services in keeping the teachings of (Wahhabi) Islam alive in the world for the past 150 years. [Read more.](#)

Deobandi scholars play camouflage/hypocrisy with innocent Muslims, saying that they believe in what these Muslims believe and then gradually convert them into Deobandis.

The glaring example of this hypocrisy is **Tariq Jameel**, the famous Deobandi scholar from Pakistan who has confessed in a telephonic talk that he does this hypocrisy to hunt gullible Muslims. He claimed that he has converted this way hundreds of thousands of Muslims into Deobandism all over the world.

The name of the person in front of whom Tariq Jameel confessed this hypocrisy was Bilal, a Pakistani national. Bilal was murdered soon after this phone call. No one knows who murdered him. Watch this [video clip](#) available on Internet/you tube.

DEOBANDI GROUPS

Deobandis are divided into many subgroups, Prominent among them are as follows.

- (1) Tablighee Jamaat
- (2) Jamaat e Islami
- (3) Nadwatul Ulema
- (4) Jamiat e Ulema e Islam
- (5) Tanzeem e Islami
- (6) Ansar us Sunnah
- (7) Tehreek e Taliban
- (8) Jamat ud Dawa
- (9) Lashkar e Taiba
- (10) Tameer e Millat
- (11) Hussamis
- (12) Jamaat ul Muslimeen
- (13) Sipah e Sahabah
- (14) Lashkar e Jhangvi
- (15) Harkat e Inqilab
- (16) Jaish al Islam
- (17) Jaish ul Ummah
- (18) Student Islamic Movement of India (SIMI)
- (19) Jamiat ul Hikma
- (20) Harkat ul Mijahideen
- (21) Jamiat ul Ulema e Hind, etc.

DEOBANDI BELIEFS

(1) Deobandis and likeminded groups believe that God can commit sinful acts. They believe that Allah can lie, and to lie is within His powers. They argue that when people can lie and it is in their power to lie, then to deny this power for Allah is apostasy. They claim that there is a difference between saying - 'Allah lies' or Allah can lie - and they believe that Allah can lie. This Deobandi belief is available in the following books.

(i) **Rashid Ahmed Gangohi** is the one of the founders of Deobandism. He is a pioneering Imam of Deobandis. He is the teacher of Mohammad Ilyas, the founder of Tabhlighee Jama'at, a subgroup of Deobandis. He wrote - 'Allah can speak lies'. This statement is available in his following books.

(a) Rashid Ahmad Gangohi - Fatawa Rashidia, Rahimia Publishers, Delhi, (1363 H / 1944 AD) Volume 1, Page 19. (b) Rashid Ahmad Gangohi - Ta'aleefat-e-Rashidia, Kitabul Aqa'ed, page 98, Idara-e-Islamiyaat, Lahore Publications, Pakistan. (c) Tazkiratul Khaleel, page 135, Maktaba-e-Qasimya, Siyalkot publication, written by Khaleel Ambehetvi, compiled by Ashiq Ali. (d) Mahmoodul Hasan - Al-Jehdul Muqal, page 41, matkata Urdu Bazar, Lahore, 1409 H / 1989 AD).

(ii) **Ismail Dehlavi Deobandi** wrote : "Allah can tell lies. (Yak Roza Farsi, page 17-18)

(iii) **Khalil Ahmad Ambethvi Deobandi** wrote - 'Allah can tell lies and that the question of lying (for Allah) has just not been raised now but there has always been a debate on this issue by previous Ulema.' (Baraheen-e-Qatia, page 6)

(iv) **Mahmood Hasan Deobandi** wrote : "Allah has the power to do all bad things. (Aljahdul Mikl, page - 41)

(v) **Sanaullah Amritsari** wrote : Allah may tell a lie, to say so is an act of faith. (Akhbar-e-Ehl-e-Hadith Amritsari, page - 2)

The above belief is Kufr because it sows the seed of suspicion about Allah's (عَزَّ وَجَلَّ) perfection. Allah's (عَزَّ وَجَلَّ) omnipotence (قدرتِ الہی) is relevant to His knowledge. Allah's (عَزَّ وَجَلَّ) 'will' is the result of His wisdom, which in turn is dependent upon His knowledge. A thing which is contrary to his 'Wisdom' will not appear. To believe Allah (عَزَّ وَجَلَّ) can perform unwise deeds is equal to not believing Him Wise. Astaghfirullah.

The omnipotence (قَدْرَت) of insane and mad is not subordinated to knowledge and wisdom. The omnipotence of sensible, intelligent and wise is subordinated to 'knowledge and wisdom'.

The irrelevance of 'omnipotence' of Allah (عَزَّ وَجَلَّ) ' to baseless things (مُسْتَحِيلَات) and forbidden things (مُمْتَنَعَات) does not indicate Allah's (عَزَّ وَجَلَّ) powerlessness. The powerlessness is indicated when the thing was possible in the first place.

Can Allah create a 'resemble alike'? This question is meaningless as a look-alike God is impossible and has no relevance to omnipotence. Can Allah commit suicide the way a human beings do? This question is also meaningless. Divine non-existence is impossible. Can Allah (عَزَّ وَجَلَّ) create deficiency in Himself? No, never. Can Allah (عَزَّ وَجَلَّ) lie? No. Never.

The creatures are subordinated to His omnipotence. Allah's unity (ذَاتِ الْهَيْ), is not subjected to His omnipotence. His being is so essential and so exalted that He is beyond His own omnipotence.

To associate even the possibility of bad deeds, that too a lie, with Allah (عَزَّ وَجَلَّ) is Kufr.

It is in Quran - وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا [Who is more truthful than Allah (عَزَّ وَجَلَّ) in speech.] **(An-Nisa - 87)**

This confirms the fact that even to think of the likelihood of Allah (عَزَّ وَجَلَّ) telling lies, or associating the possibility of falsehood with Allah's omnipotence (Qurat) is blasphemy.

When anyone enquires from Deobandis about the above blasphemous beliefs, they try to fool innocent Muslims by twisting facts. When Rashid Ahmed Gangohi was asked about it by one of his followers, he replied as follows.

Reference - Fatawa Rashidiyya page - 84 : 'From servant Rashid Ahmed Gangohi - after Salaam Masnoon - you have inquired concerning the Mas'ala (issue) '**Imkaan-e-Kizb**' in the sense that Allah Taāla has the power to act contrary to what He has ordered, but will not to do with His Free Will, is the belief of this servant (Rashid Ahmad Gangohi). The Qurān Shareef and the Sahih Ahadith bear testimony to this belief (possibility of falsehood) and this is the belief of all the Ulama of the Ummah too.

For example, Firāwn is promised to be thrown into Hell, but Allah Taāla has the power to enter him into Paradise, although He will never give him paradise. And this is the Mas'ala under discussion at the moment. This is

the belief of all my friends . The enemies must have related it differently. Referring to this Power and the non-occurrence of it is termed 'Imkaane Zaati' and 'Mumtana bi Ghayr' - Was salaam - Rashid Ahmad Gangohi.'

Look, how is he misleading people with mixing issues. The real issue is, he is claiming the possibility of a shortcoming in Allah's (عَزَّ وَجَلَّ) attributes which is blasphemy. And he claims that all his friends believe in it. To claim that Allah (عَزَّ وَجَلَّ) can speak lies is indeed a blasphemous belief.

It is in Quran - لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ [Make no excuse; you have done Kufir after your Iman.] (At-Tauba - 66).

(2) Salafis and Deobandis believe that Allah has two generous hands that are wide open. Allah has two 'real' eyes, while Dajjal (Antichrist) has one eye. Allah has a face and 'hadd' (limitation). Allah is not everywhere, every moment. He knows his creatures **only** by His knowledge. Allah Has limbs, and His face is divine (not known to people). He has physical face and limbs, but they are not like his creatures.

Any person with an average common sense will easily conclude that the above believes are clear cut idol worship. For Salafis/Deobandis, God is a very big body with two real eyes, two big hands and face, literally sitting above the skies, his face is towards the Arsh. They seem to worship that body 5 times a day. We fail to understand what is the difference between them and Idol worshippers?

They claim that Allah is physically sitting above the throne (Arsh) without ever leaving it. They believe that Allah is literally (physically) comes into the sky of the world towards dawn because the Earth is round. **They claim it is Kufir to say that Allah is close to His creation.** They believe that Allah is encompassing the world from a surface outside the borders of His creation. But in the same breath they say that He comes down to the first sky everyday towards dawn. Meaning, He is mixing up with His creation every night because the first sky is deep below other 6 skies and Arsh.

When someone tries to explain their misconceptions about Allah (عَزَّ وَجَلَّ), they create a hue and cry and say this is 'Kalam' (use of mind / philosophy / Biddah). They behave exactly like Christians who believe in Trinity. When someone questions Christians how it is possible that there are three distinct Gods, the Father God, the Son of God and the Holy Ghost; and then all the three are one? They shout back and ask the person not to mix reasoning in religious beliefs.

They have misunderstood Quranic verses that explain Allah's (عَزَّ وَجَلَّ) attributes. In their attempt to take textual meanings of these verses, they have committed Shirk by conceding 'hands, eyes, face, direction, limitations, dwelling, etc., for Allah (عَزَّ وَجَلَّ).

(3) Ismail Dehelwi wrote : "To believe Allah (عَزَّ وَجَلَّ) to be free from time, place, form and being is a composite innovation. **(Izaahul Haqq - Ismail Dehelwi)**

Allah (عَزَّ وَجَلَّ) is free from time, place, form and composition. He does not live in a place, have an eye or is made up of parts. Salafis, Deobandis, Ahle Hadith and like minded groups believe in this Kufr. They quote certain metaphorical Quranic verses (Ayaat-e-Mutashabihaat) to prove their wrong beliefs.

(4) Ibn Taymiyyah, the most revered scholar of Salafis and Deobandis rejected Allah's (عَزَّ وَجَلَّ) eternal existence.

This issue is one of the ugliest issues in belief by which Ibn Taymiyah dissented from the explicit tradition and Ijma' of the Muslims. He mentioned this belief in five of his books: **(i)** "Minhaj-us-Sunnat-in-Nabawiyyah", **(ii)** "Muwafaqatu Sarih-il-Maqul li Sahih-il-Manqul", **(iii)** "Sharh Hadith-in-Nuzul", **(iv)** "Sharh Hadith Imran Ibn Husayn", and **(v)** "Naqdu Maratib-il-Ijma".

Ibn Taymiyah's statement in "Minhaj-us-Sunnat-in-Nabawiyyah", Volume I, page 24 is :
If you say to us: You said of the occurrence of the hawadith in Allah, we say to you :
Yes, and this saying of ours is what the Shar and mind showed.

He replied to Ibn Hazm for reporting the Ijma that Allah existed eternally and nothing existed with Him, and that the disagreeer with this is a kafir. - After these words, Ibn Taymiyah said : What is stranger than that is his (Ibn Hazm's) reporting the Ijma upon the kufr of whoever contended with the belief that Allah existed eternally by Himself and nothing existed with Him.

(5) Hussain Ali Deobandi wrote - Allah does not know in advance what human beings (His servants) will do. He comes to know about it when humans perform their actions. (Tafseer Balaghatul Hayyraan, pages 157-158, Himayat-e-Islam Press, Lahore, written by Hussain Ali Deobandi)

(6) The glory of Allah (عَزَّ وَجَلَّ) is that whenever He wishes, He can know the Unseen (Ghaib). Allah (عَزَّ وَجَلَّ) has not bestowed any Wali, Prophet, Jinn or Angel with this ability. (Taqwiyatul-Iman by Ismail Dehlwi).

Taqwiyatul Iman is a literal translation of Arabic book 'Kitab at-Tawheed written by Ibn Abdul Wahhab.

Allah (عَزَّ وَجَلَّ) has the Knowledge of the Unseen (Aalimul-Ghaib). His knowledge is His attribute (quality) and is Sure (Wajib). Saying, "Whenever He wishes, He can know, means that if Allah (عَزَّ وَجَلَّ) doesn't wish, He remains ignorant. This kind of belief is infidelity (kufr). The attributes of Allah (عَزَّ وَجَلَّ) are not choices for Him, but are sure for Him.

It is in Quran - وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ السَّمَاءِ إِلَّا فِي كِتَابٍ مُبِينٍ [With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read.) (Al-An'aam - 59).

(7) **Ismail Dehlwi** wrote that even the idol worshipers in the time of the Prophet (صلى الله عليه و آله وسلم) did not equal their idols to Allah. What they really did was to call out to the idols in their times of need and they used to make offerings to them expecting to attain some favor. He then says that it is for this reason that anyone who considers any servant of Allah, like Prophets, Sahabah, Awliya Allah, as an intercessor or a mediator between Allah and the servants is equal in shirk of Abu Jahl. (**Taqweeyatul Iman, p. 8**)

Ismail Dehelvi is equating the prophets, Sahabah and Awliya with the idols worshiped by Makkan Pagans. He not only condemns the intercession of the Prophet Mohammad (صلى الله عليه و آله وسلم), but also brands everyone, all the companions, the great Imams, Awliya Allah and all the Muslims as Mushrikeen like Abu Jahl.

On page 22 of taqweeyatul iman, Ismail Dehlwi says that anyone who's name is Mohmmmed or Ali has no power or right over anything.

By saying the above, Ismail Dehlwi is denying hundreds of Quranic verses and Ahadith. Even a normal human being has a right and power to do many things, then how come Prophet Mohammad (صلى الله عليه و آله وسلم) does not have it?

(8) **Qasim Nanautwi** is the founder of Darul Uloom Deoband which was established in 1866. This Institution is the largest Deobandi school in Indian Sub Continent. Most of the Deoband scholars are trained by this Institution and its affiliated schools all over the

world. They train thousands of missionary Dawa teachers every year to spread Salafism/Deobandism in the world. **Qasim Nanautwi wrote as follows:**

"To accept Khaatimun Nabiyeen (the last and final Prophet) to mean that Mohammad (صلى الله عليه و آله وسلم) is the final Apostle and Prophet is wrong. Rather it means that he is the original and permanent Prophet and all others are temporary. Thus, if another Prophet appears after the Apostle (صلى الله عليه و آله وسلم), still there will be no difference in him being the final Prophet." (**Tahzeerun Naas, Pg. 18 and 34 by Qaasim Nanautwi**)

"Khaatimun-Nabiyeen" means that Prophet (صلى الله عليه و آله وسلم) is the Final Apostle. It is impossible for a person to become a Prophet either during the time of Prophet Mohammad (صلى الله عليه و آله وسلم) or after it. This is the meaning upon which the entire Muslim Ummah has agreed upon and is also the meaning explained in the Quran and various Ahadith. Those who reject this, are Apostates (Murtadeen) (out of Islam). (Qadiyanis, Deobandis, Tablighi Jama'at and the like minded groups).

(9) Khalil Ahmad Ambethawi wrote : "After looking at the condition of Satan and the Angel of Death, it can be gained that they possess a great depth of knowledge and this has been proven from the Qur'an and Ahadith. To prove such knowledge for Prophet Muhammad (صلى الله عليه و آله وسلم) without proof from the Qur'an and Ahadith, but from common sense, is a false thought. If, to do so is not a Shirk, then in which category of faith does it fall?" (**Braaheen-e-Qate'a, page 51, Kutub Khana Raheemiya, Saharanpur, 1365 H / 1944 AD**).

(10) Ashraf Ali Thanwi is one of the founders of Deobandism. He is described as Hakim ul Ummah by these groups. He was the teacher of Mohammad Ilyas, the founder of Tabhlighee Jamaat (a subgroup of Deobandis). He wrote as follows :

"If knowledge of the Unseen refers to partial knowledge, then what specialty is there in Nabi (صلى الله عليه و آله وسلم). Such knowledge is possessed by Zayd and Amr (Tom, Dick and Harry), every child, insane people and all types of animals. The type of knowledge of Unseen given by Allah to Prophet Mohammad (صلى الله عليه و آله وسلم) is also given to animals, lunatic humans and kids.

Reference - Ashraf Ali Thanvi - Hifzul Iman, Page 7, published by Shaikh Jan Mohammad Publication, Allah Baksh, Uloom-e-Mashriqiya, Kashmir

Bazar, Lahore, Pakistan. In another publication of Hifzul Iman printed in Mazahirul Uloom, this statement is on page 6.

These deviant sects are indeed the enemies of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and all dignitaries of Islam. There cannot be a different opinion in it.

(11) Rasheed Ahmad Gangohi wrote : "The word 'Rahmatul-lil-Aalameen' is not a specialty of the Apostle (صلى الله عليه و آله وسلم). But other Prophets, great Ulema and saints are also the cause of mercy unto the worlds, even though Apostle (صلى الله عليه و آله وسلم) is the highest of them all. Therefore, to use this word Rahmatul lil Aalameen for others is permissible and is not exclusive attribute of the Apostle (صلى الله عليه و آله وسلم). (Fatawa Rasheediya, page 12, Volume 2, 1352 H, Raheemiya Kutub Khana, Sunehri Masjid, Delhi, Publication.)

The title of 'Rahmatul lil Aalameen' has been given to Prophet Mohammad (صلى الله عليه و آله وسلم) by Allah (عَزَّ وَجَلَّ).

It is in Quran - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [(O' Prophet ﷺ) 'We have not sent you except for the Mercy upon all worlds (in the cosmos).] (Al-Anbiya - 107).

Thus, this title is exclusive with Prophet Mohammad (صلى الله عليه و آله وسلم). As far as others are concerned, they may become a cause of mercy as a sadaqa of Rasulullah (صلى الله عليه و آله وسلم) to a group of people or a region of people (like previous prophets came for their respective nations), but they cannot be entitled to the title that has been awarded by Allah (عَزَّ وَجَلَّ) on Prophet Mohammad (صلى الله عليه و آله وسلم). Prophet Mohammad (صلى الله عليه و آله وسلم) is **Rahmatul lil aalameen**, meaning he is mercy on all worlds in this cosmos (which are uncountable).

There is sickness in the hearts of Salafs, Deobandis, Tabhlighees and like minded groups. They always try to reduce the respect and greatness of Prophet Mohammad (صلى الله عليه و آله وسلم) by comparing him with other human beings.

(12) Ismail Dehlawi wrote - If Allah wishes billions of people will be born equal to Prophet Mohammad (صلى الله عليه و آله وسلم). (Taqwiatul Iman, page 16 & 30, Faize Aam, Sadar Bazar Delhi Publication.)

Taqwiatul Iman is literal translation of the book 'Kitaab at-Tawheed' written by Ibn Abdul Wahhab. Therefore, Deobandis believes are identical with the beliefs of Salafis and Wahhabis.

(13) Nabi (Prophet) or Rasool (Apostle) or useless, worthless. (Taqviatul Iman, page 29, Faiz Aam, Sadar Bazar Delhi Publication.)

(14) Ismail Dehlavi wrote : "The prophets and Awliya have authority (in the worldly affairs) with the blessings (and permission) of Allah – and they are our intercessors and pleaders in the Court of Allah – all such (beliefs) are Shirk and absolute nonsense." **(Taqviyat-ul-Imaan, page. 13)**

(15) Ismail Dehlavi further wrote: 'Despite considering them (the prophets and Awliya) as the servants of Allah, whoever believes the prophets and Awliya as his / her helper and intercessor becomes like Abu Jahl in the matters of Shirk.' **(Taqviyat-ul-Imaan, page 14.)**

The scholars of deviant sects had gone astray. See how they are spreading lies among people.

It is in Quran - **إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ** **رَاكِعُونَ** (Your guardian (or solver of grievances) can be Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer) **(Al-Maida - 55).**

(16) Ismail Dehlavi also wrote : Prophets and Satan are equal in knowing the Unseen: and about this subject (of Unseen) there is no difference between the Prophets and Awliya, Jinn, Shaitaan, ghosts and fairies. **(Taqviyatul Iman pagae 14)**

(17) Mohammad Ilyas is the founder of Tabhlighee Jamaat. It is written in his book Malfoozat-e-Ilyas as follows:

"Once Maulvi Ilyas said that the exegeses (Tafseer) of the verse of Quran - كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ [You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.] (Aal-e-Imrah - 110) was disclosed to him in dream, saying that **"You have come to your people like a Prophet"**.

(18) Mohammad Ilyas wrote : "No one understood my aim. People think that this Tableeghi Jama'at is a movement for 'namaz' (Salah). I swear that this is not the movement for 'Namaz' (Salah). I want to create a new nation (Ummah)". **(Deeni Dawa, Page 234, written by Mohammad Ilyas)**

(19) Ashraf Ali Thanvi is reported to have told his follower as follows:

'It is ok and consoling' to say ' La Ilaha Illallah - Ashraf Ali Rasulullah' and 'Allahumma Salle Ala Sayyedina Wa Nabi'eena Ashraf Ali', and there is nothing wrong in saying this.' (Ashraf Ali Thanvi, Risaala Al-Imdad, page 34-35, 1136 H (month of Safar), Imdad Al-Mutabe, Thana Bhawan Publication.)

(20) Qasim Nanotvi wrote - The distinctive feature of Prophet Mohammad (صلى الله عليه و آله وسلم) is the same as that of Dajjal (Anti Christ). (Qasim Nanotvi, Aab-e-Hayat, page 169, 1936 AD (1355 H) publication, Kutub Khana Khadeemi, Delhi.)

(21) Hussain Ali Deobandi wrote - It is permissible to call a Prophet (as) 'Satan' (Taghoot). (Hussain Ali Deobandi, Book 'Tafseer Balagatul Hairaan, page 43, Himayat Islam Press, Lahore Publication.)

(22) Ismail Dehelwi wrote - The status of a Prophet in his Ummah (nation) is equal to the status of a Landlord in a village. **(Taqviatul Iman, page 61)**

(23) Qasim Nanotvi wrote - "Prophets are superior to their followers only in knowledge, but in good deeds, followers sometimes seem equal and occasionally even

become superior to them." (Qasim Nanotvi, Book 'Tahzeerannas, page 5, published in Maktaba Fayz Nazd Jami Masjid, Deoband and also published from Kutub Khana Qasimi, Deoband publication.)

(24) Hussain Ali Deobandi wrote - A Deobandi Scholar saved Prophet Mohammad (صلى الله عليه و آله وسلم) from falling on ' Pulsiraat' (the bridge beneath which the Hell is located). (Hussain Ali Deobandi, Book - Balagatul Hairaan, Page 8, Himayat Islam Press, Lahore Publication.)

(25) Ismail Dahlwi wrote - Obey Allah and do not obey anyone else. (**Taqviatul Imaan**)

(26) Mohammad Zakariya Kandehevi wrote - It is Haraam to read or recite Durood-e-Taj. This Durood is disliked. (Mohd Zakariya Kandehevi, Faza'el Amaal, p;age 52 and 73, Chapter Fazaa'ele Durood, Maktaba Aarifeen, Karachi Publication.)

(27) Ismail Dehlwi wrote - To call Awliya Allah as Servants of Allah is also Shirk. (Ismail Dahalwi, Taqviatul Iman, page 7, Faize Aam, Sadar Bazar, Delhi publication.)

(28) Khalil Ahmad Ambethvi wrote: "A Deobandi met the Holy Prophet (صلى الله عليه و آله وسلم) in his dream. He noted that the Prophet is talking in Urdu language. So he asked him, 'How did you learn this language while you are an Arab?' The Holy Prophet (صلى الله عليه و آله وسلم) replied : 'Since I have been involved with Madarsa Darul Uloom Deoband, I have learnt this language.' Subhanallah, this clearly indicates the integrity of this Darul Uloom." (**Baraheen-e-Qati'a**)

(29) Ibn-e-Taymiyya wrote : "Angels don't help anybody in Shirk, not in life or in death, nor do they like to do so. However, Satan sometimes does help and comes in the form of a human being and makes himself visible to them so that they see him with their eyes and sometimes Satan says to them, "I am Abraham, I am Jesus, I am Muhammad, I am Khizr, I am Abu Bakr, I am Umar, Usman, Ali or such and such Sheikh etc." (**Kitabul Wasilah, page - 41**)

It is strange how these deviant scholars misguide people.

(i) It is in Bukhari, volume 9, book 87 # 122, It is narrated by Abu Huraira (رضي الله تعالى عنه) that I heard the Prophet (صلى الله عليه و آله وسلم) saying, "whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape.

(ii) It is in Sahih Muslim, vol. 4, Abu Huraira (رضي الله تعالى عنه) narrates : The Prophet (صلى الله عليه و آله وسلم) said: "Whoever has seen me in a dream, has in fact seen me, for Satan does not appear in my form".

(iii) It is in Bukhari, volume 9, book 87 # 123, It is narrated by narrated Anas (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

(iv) It is in Bukhari, volume 9, book 87 # 124, It is narrated by Abu Qatada (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

(v) It is in Bukhari, volume 9, book 87 # 125, It is narrated by Abu Qatada (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, "Whoever sees me (in a dream) then he indeed has seen the truth ."

(vi) It is in Bukhari, volume 9, book 87 # 126, It is narrated by Abu Sa'id Al-Khudri (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, "Whoever sees me then he indeed has seen the truth, as Satan cannot appear in my shape."

(vii) It is in Bukhari, Volume 1, Book 3, Number 110: Narrated Abu Huraira : Also at Volume 8, Book 73, Number 217 - Narrated Abu Huraira (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya (Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."

(30) Ismail Dehlavi wrote : In Salah the thought of the intercourse with your wife or evil temptation of adultery is better than to think about a Shaikh or a pious person or Prophet (صلى الله عليه و آله وسلم). It is much worse than thinking of your own donkey or oxen.'

Reference No. (1), Ismail Dahlawi, Book Sirat-e-Mustaqeem, (persian language) page 86, Delhi 1308 H publication.

Reference No. (2) Ismail Dahelwi, Book Sirat-e-Mustaqeem, (Urdu language) page 150, November 1956 publication, Lahore.

It is in Hadith - Anas bin Malik (رضى الله تعالى عنه) narrated that while Abu Bakr (رضى الله تعالى عنه) was leading the people in the morning prayer on a Monday, the Prophet (صلى الله عليه و آله وسلم) came towards them suddenly having lifted the curtain of Ummul Momineen Aisha's (صلى الله عليه و آله وسلم) house, and looked at them as they were standing in rows and smiled. Abu Bakr (رضى الله تعالى عنه) tried to come back thinking that Allah's Apostle (صلى الله عليه و آله وسلم) wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet (صلى الله عليه و آله وسلم) died on that very day (a few hours later). **(Bukhari, Book 21, Hadith # 9)**

(31) Ismail Ghaznawi Deobandi wrote : "Whoever says Ya Rasoolallah or Ya Ali or Ya Ibn Abbas or Ya Abdul Qadir Jilani or some other wali's name or cries for their mercy and by this call they want their help and attention which is not in anyone's power except Allah, for example to heal a sick person, to win over an enemy or stay away from bad times etc. So in these situations to ask for anyone's help except from Allah is Shirk and whoever does this is a Mushrik. This is Shirk-e-Akbar and they have reached that degree. It does not matter if their belief is that it is through Allah or in fact really Allah that is helping them and this is just a way of getting to Allah, in other words all this is Shirk and to kill such a person is allowed and to rob their possessions is also allowed."

Reference - Tohfa-e-Wahhabiyyah, originally written by Suleman bin Sehman Najdi, Salafi, and translated in Urdu by Ismail Ghaznawi, page - 59)

(i) It is in Hadith - A blind man came to the Prophet (صلى الله عليه و آله وسلم) and said: "Invoke Allah (عَزَّ وَجَلَّ) for me that he help me." He replied: "If you wish I will delay this, and it would be better for you, and if you wish I will invoke Allah (عَزَّ وَجَلَّ) the Exalted (for you)." He said: "Then invoke him." The Prophet (صلى الله عليه و آله وسلم) said to him : *idhhab fa tawadda'*,

wa salli rak`atayn thumma qul-- "Go and make an ablution, pray two rak`at, then say: "O Allah (عَزَّ وَجَلَّ), I am asking you (*as'aluka*) and turning to you (*atawajjahu ilayka*) with your Prophet Muhammad (صلى الله عليه و آله (صلى الله عليه و آله وسلم)), the Prophet (صلى الله عليه و آله وسلم) of mercy; O Muhammad (صلى الله عليه و آله وسلم) (*ya Muhammad*), I am turning with you to my Lord regarding my present need / I am asking my Lord with your intercession concerning the return of my sight (*inni atawajjahu bika ila rabbi fi hajati hadhih -- another version has: inni astashfi`u bika `ala rabbi fi raddi basari*) so that He will fulfill my need; O Allah (عَزَّ وَجَلَّ) allow him to intercede (with you) for me (*allahumma shaffi`hu fiyya*)."

The above Hadith is related by **Ahmad** (4:138 #17246-17247), **Tirmidhi** (hasan sahih -- Da`awat Ch. 119), **Ibn Majah** (Book of Iqamat al-salat wa al-sunnat, Ch. on Salat al-hajat #1385), **Nasa'i** (Amal al-yawm wa al-laylat p. 417-418 #658-660), **al-Hakim** (1:313, 1:526), **Tabarani** in al-Kabir, and authenticated as sound (sahih) by nearly fifteen others including **Ibn Hajar**, **Dhahabi**, **Shawkani**, and **Ibn Taymiyya**.

(ii) It is in Hadith - Imam Ahmad mentioned this Hadith in *Kitab al-zuhd*, also **Ibn Abi al-Dunya**, **Abu Nu'aym**, **Bayhaqi**, and **Ibn 'Asakir** narrated it - Wahb ibn Munabbih said: I saw the Prophet (صلى الله عليه و آله (صلى الله عليه و آله وسلم)) in my sleep, so I said: "Ya Rasulallah (صلى الله عليه و آله وسلم), where are the Substitutes (*abdaal*) of your Community?" So he gestured with his hand towards Syria. I said: "Ya Rasulallah (صلى الله عليه و آله وسلم), aren't there any in Iraq?" He said: "Yes, Muhammad ibn Wasi`, Hassan ibn Abi Sinan, and Malik ibn Dinar, who walk among the people similarly to Abu Dharr in his time."

The above Ahadith confirm that **(i) Calling Prophet Mohammad (صلى الله عليه و آله وسلم) as 'Ya Rasulallah (صلى الله عليه و آله وسلم)'** is a must. It is important because the great Imams of Fiqh and Ahadith (**Imam Ahmad**, **Ibn Abi al-Dunya**, **Abu Nu'aym**, **Bayhaqi**, **Ibn Asakir**, etc.) have mentioned this in their books and all their books were written after the death of Prophet Mohammad (صلى الله عليه و آله وسلم). **(ii) Calling Prophet (صلى الله عليه و آله وسلم) as 'Ya Rasulallah, Ya Habeeballah, Ya Mohammad, Ya Habeebana, Ya Mustafa (صلى الله عليه و آله وسلم)'** (after his death) is also confirmed by **Tirmizi**, **Nasa'i**, **Ibn Huzeema**, **Hakim** and **Baihaqi**.

(39) **Deobandi scholar Husain Ahmad Madani** writes about the Wahabis and their beliefs saying "Wahabis classify a pilgrimage to Madina Munawarah with the intention to visit the Holy Prophet's sacred shrine as an adultery."

Reference - Ash-Shahabus Saaqib, page - 46

(40) **Deobandi scholar Husain Ahmad Madani** has reported that the Saudi Wahabis have written : "A stick in our hands is more profitable to us than the Holy Prophet (صلى الله عليه و آله وسلم) at least we can get rid of dogs with it, we can't even do that with the Holy Prophet (صلى الله عليه و آله وسلم)."

Reference - Ash-Shahabus Saaqib, page - 47

(41) **Deobandi scholar Nawab Siddique Hasan Bhopali** wrote : "Whatever that has been made in the form of a grave and which is of course against Shariat is forbidden and to demolish them down to earth's level is Wajib for all Muslims without any concession, whether it is a Prophet's (صلى الله عليه و آله وسلم) grave or of any other person".

Reference - Urf al Jadi Farsi version, page - 60

(42) **Ilyas Khandalvi**, states in his own book, "Deeni Dawat", that while speaking to his friend, Maulvi Zahirul Hussien (M.A. Aligarh) he stated: "Zahirul Hassan ! We need to form a new sect."

Reference - Deeni Dawat, page - 205

Look, the founder of the Deobandi / Wahabi / Tablighi leader himself admits to forming a new Sect openly in his book.

(43) **Mohammad Ilyas**, the founder of Tabhligee Jama'at stated: "Hazrat Maulana Ashraf Ali Thanvi has done a great job. I am pleased that the religious teachings are his and the method for the tabligh is mine, whereby the teachings of Ashraf Ali will spread far and wide."

Reference - Malfuzaat Mohammad Ilyas, pg - 57

(44) **Ashraf Ali Thanvi** wrote about Prophet Mohammad (صلى الله عليه و آله وسلم) as "Worthless little than nothing".

Reference - Ashrafus Sawaneh - Page 42.

(45) **Ashraf Ali Thanvi wrote** ' : "I keep on stating that in these times any person who does a good deed, gets the reward of 50 Abu Bakr Siddiqs (رضى الله تعالى عنه)."

Reference - Ashrafus-Sawaneh, Part 2, page. 99

(46) **Wahabi and Deobandi Maulvi, Nazeer Hussain Delvi wrote:** "There is no proof for recitation (wazifa) of the whole Kalima, 'La Ilaha Illallaaho Muhammadur Rasoolallah,' for Wazifa purposes, there is proof for just 'La Ilaha Illallah'."

Reference - Fatwa Naziriah, page - 449

Look at his grudge and enmity with Prophet Mohammad (صلى الله عليه و آله وسلم)

(47) **Abu'l Ala Maududi (1903-1979)** was probably the most well known leader of Deobandis of his time. He founded a political party known as Jama'at al-Islami in 1941. Look at what he said about the Well known prophets

(i) There was a carnal desire in the act of Dawood (عليه السلام) and he misused his authority. It was an act which did not suit any acquiescent person in the Government.

(ii) Nooh (عليه السلام) was overcome by his human deficiency and he became prey to the emotions of ignorance.

(iii) The statement of Yusuf (عليه السلام), 'Appoint me as a treasurer of the land' according to him was not merely a request for the post of treasury, as some people presume, but it was a demand for dictatorship. As a result of this, the position which Yusuf (عليه السلام) achieved was very much similar to the position Mussolini held.

(iv) Yunus (عليه السلام) was negligent in the duty of Prophethood. As he left his place before time after losing his patience.

(iv) The example of Musa (عليه السلام) is that of a hasty conqueror who continues marching without reinforcing his authority. Behind him in the captured land a revolt spreads like fire in a jungle.

Can anyone dare to talk about the great prophets in this manner? The entire Ahadith books and Quran is full of their praise. But Moududi is abusing them in harshest terms.

(48) Look at What Maududi writes about Prophet Mohammad (صلى الله عليه و آله وسلم).

Allah Most High ordered the Prophet (صلى الله عليه و آله وسلم) in Surat al-Nasr to seek forgiveness from his Lord for what he committed during the accomplishment of his duties (as Prophet) such as short comings and defects. (Astaghfirullahal Azeem)

In his Rasa'il Masa'il (p. 55) he wrote:

Everything that was narrated in the (mutawatir) hadiths of the Prophet (صلى الله عليه و آله وسلم) in connection with the Anti-Christ - all of it - was mere opinion and conjecture on his part (صلى الله عليه و آله وسلم) and he was undecided concerning it. One time he thought he would come out from Khurasan, another time from Asbahan, another time from between Sham and Iraq, and yet another time he thought that the Anti-Christ was Ibn al-Sayyad in Madina. And one time he said something which was narrated from him by that Palestinian Christian Monk, Tamim al-Dari.

In the same book he wrote on (p. 57)

The Apostle of Allah (صلى الله عليه و آله وسلم) thought that the Dajjal would come out in his time or very near it and yet 1350 long years have passed and the Dajjal did not come out. So it is established that what he (صلى الله عليه و آله وسلم) believed was untrue.

Look, what he is saying. Prophet Mohammad (صلى الله عليه و آله وسلم) (nauzubillahi) has shortcomings and defects and what Prophet Mohammad (صلى الله عليه و آله وسلم) said was untrue. This way he is denying the entire Quran and Ahadith literature. Quran says, Prophet Mohammad (صلى الله عليه و آله وسلم) does not say anything from his self, whatever he says is the revelation from Allah. Let Allah's curse be upon Maududi and all Deobandi Ulema who have such derogatory beliefs about Prophet Mohammad (صلى الله عليه و آله وسلم).

(49) Ibn Taymiyyah claimed that Allah has limitations (Hadd).

Ibn Taymiyah confirmed attributing the hadd to Allah in his book "*al-Muwafaqah*", Volume 2, page 33.

He said: The Muslims and non-Muslims agreed that Allah is in the sky and they limited Him to this.

To emphasize the above, on page 29, he said: He (Allah) does not have a hadd we know, but He has a hadd that He knows.

What kind of a belief is this? He is claiming that both Muslims and non-Muslims agreed and have consensus that Allah has a hadd (limitations).

(50) In "al-Muwafaqah", page 29, Ibn Taymiyah said: "Allah, ta'ala, has a hadd no one but He knows it. His place also has a hadd, which is on His Arsh above His skies. These are two limits for Allah".

In the twenty-fifth volume of "*al-Kawakib-ud-Darariyy*", which is in the Library of az-Zahiriyyah in Damascus, Ibn Taymiyah said:

(QUOTE) If Allah willed he would sit on a mosquito, which would carry Him by His power; how about on a large Arsh! **(UNQUOTE)**

(51) Ibn Batutah, who visited Damascus, while Ibn Taymiyyah was in jail, testified in his book that "he witnessed Ibn Taymiyyah on the pulpit saying, 'every night Allah descends to the lower heaven (first sky) like my descent', and he descended one step down the pulpit".

The above action and physical display of Allah's (عَزَّ وَجَلَّ) descent shows the belief of Ibn Taymiyyah that Allah (عَزَّ وَجَلَّ) has a body.

Read the above beliefs carefully, you will easily understand that Salafis, Deobandis and their like minded groups have made an Idol of Allah (عَزَّ وَجَلَّ) in their minds, but they do not want to say it openly and prefer to confuse people with their strange interpretations and logic. Their God has hands, eyes, face and various limitations. What kind of a Tawheed is this?

Their logic is similar to Christian logic who believe in Trinity, (The Father God, the son of God and the Holy Ghost God) but claim that they believe in one God.

(52) Ibn Baṭūṭah, the famous historian who met Ibn Taymiyyah has written in his memoirs - **“There was something wrong with his (Ibn Taymiyyah's) mind.”**

Indeed, it is more than a fair assessment of Ibn Taymiyyah by a celebrated Historian.

(53) Ibn Taymiyyah says (i) Allah needs, (ii) He is divisible into quantities and areas, (iii) settles in a place, (iv) has six limits, (v) has a size, and (vi) He has to continue creating things (though He can choose what to create - but not whether to create or not).

The above faith is nothing but idol worship. Ibn Taymiyyah seems to have a large body of Allah in his mind. These belief about Allah of the followers of Salafi and other Groups is similar to Hindus and other idol worshipers.

(54) Ibn Abdul Wahhab claimed that visiting Madina Al-Munawwara to recite Durood and Salam on Prophet Mohammad (صلى الله عليه و آله وسلم) is Shirk.

Ibn 'Abdul-Wahhab took Quranic verses revealed for the mushrikeen of Makka and applied them to Muslim Ulema, Awliya Allah, Sufi Shaikhs and others and said "Those who perform tawassul are similar to those Mushrikeen who claimed they did not worship the idols except to achieve a higher status from Allah." He said: "The Mushrikeen did not believe that idols create anything; they believed Allah is the Creator."

He branded all Muslim Ulema / Awliya and Shaikhs of 1000 years before him as Mushrikeen by misinterpreting Quranic verses.

Question were raised by Ahle Sunnah Ulema about Deobandi beliefs. In early nineteenth century, thirty three (33) Ulema of Makka and Madina headed by Mufti Shaikh Umar bin Hamadan al-Maharasee, studied their beliefs gave Fatwa-e-Kufr on them, by naming the individual leaders of Wahhabi/Deobandi sects including Ashraf Ali Thanvi, Khalil Ahmed Ambetwi, Rashid Ahmed Gangohi Qassim Nanotvi, etc. This *fatwa* bears the signatures and seals of *Ulama* of Makka and Madina, and other *Muftis* and Islamic judges. Three reasons have been given for calling them *kafir* : (a) they deny the finality of prophethood; (b) they insult the Holy Prophet; and (c) they believe that God can tell a lie. The Ulema also wrote, "He who doubts that they are *kafirs*, is himself a *kafir*." (**Hisam al-Haramain, pp. 100 and 113**)