

Who are the Deobandis

The Deobandi School was founded in 1868 by Moulana Qasim Nanotwi. Jamaat Tableegh is the Deobandis' da'wah organ. Important personalities amongst the Deobandis include:

1. Moulana Qasim Nanotwi (d. 1879): Founder of Darul-Uloom Deoband, he gave bay'ah to Imdadullah Muhajir Makki. Allegedly came back from the dead to resolve a dispute between two Deobandi Shaikhs! (Arwah Ath-Thalathah" story no.247, by Ameer Shah Khan, with notes of Ashraf Ali Thanvi)
2. Imdadullah Muhajir Makki (d. 1899). **As the spiritual guide of Moulana Ashraf Ali Thanvi, Moulana Qasim Nanotwi and Moulana Rasheed Ahmad Gangohi, he is highly revered by the Deobandis.**
3. Ashraf Ali Thanvi (d. 1943): He was the author of many books including, "Bahishti Zewar". He believes that the highest form of tawheed is to say "nothing exists except Allah" (Shamaaim-e-Imdadiyah, page 42)
4. Rasheed Ahmad Gangohi (d. 1908): Claims that the Prophet (s) learnt Urdu from Deoband! (Baraheen al-Qatiya, p.30).
5. Muhammad Ilyas al-Kaandahlawee (d. 1944): The founder and first Amir of the Jamaat Tableegh.
6. Zakariya al-Kaandahlawee (d. 1982): Son in law of Muhammad Ilyas and the author of Faadil-e-Amaal.

Current Deobandis include Ebrahim Desai, Yusuf Motala (rector of Daar al-Uloom Bury), Riyadh ul-Haq, Ahmad Ali, Zahir Mahmood and his as-suffa institute, and the Ummah Welfare Trust charity.

The Aqeedah of Seeking Help from Other than Allah

Imdadullah Muhajir Makki, known as *Murshid al-Arab Wal-Ajam* by the Deobandis said, "Yaa Muhammad we plea to you, Oh beloved of Allah we plea to you, I am in extreme difficulty nowadays, Oh my remover of difficulties I am pleading to you." (Munaajibaat Naala'e Imadaad Ghareeb pg.32) He also said, "I certainly gained benefit from the graves of my Shaikhs just as I did in their lifetime." (Shamaa'im Imdaadiyyah)

These two statements of Imdadullah Makki show how he asked the Messenger of Allah (sallallahu alayhee wasallam) for help and to remove his difficulties and how he held it was permissible to go to the graves of his teachers and benefit from them. Maulana Ashraf Alee Thanwee also said, "It is possible for someone to receive help when one says, "Yaa Abdul Qaadir give us something for the sake of Allah." [Fataawa Imdaadiyyah (4/94)]

This belief of the Deobandis contradicts their book of fiqh, al-Hidaayah. It states, "It is not permissible to say in one's supplication, I ask you for the sake and intercession of so and so, or your Prophets and Messengers, because the creation does not have such rights upon the Creator." [Al-Hidaayah (4/475)]

The Aqeedah of Wahdatul Wajood

This belief entails that there is only one existence and that is Allah's existence. Allah is in everything that exists eg in trees, stones, animals and humans. There are varying understandings of this belief but the most common understanding is that the creation is a physical manifestation of Allah. This belief is very similar to the Hindi concept of Moksha. Following in the footsteps of their elder, Hajji Imdaadullaah Muhaajir Makkee, the deobandis have propagated this false belief throughout their various madrassahs and Dar al-Ulooms.

Hajji Imdadullaah Muhajir Makki who authored a book called Wahdatul-Wujood states: "The issue of Wahdatul-Wujood is the truth and correct, and there is no doubt or uncertainty in this issue" [Shamaa'im Imdaadiyyah pg 32]. He explains the heretical concept of Wahdatul-Wujood by saying, "For example let us assume Allah is a seed and the creation is a tree, and the tree with all the branches, leaves, fruits and

flowers concealed within it. Now when the seed manifests its (baatin) inner-self, (i.e. seed vanished) and whoever looks only sees the tree and the seed is nowhere to be seen" [Shamaa'im Imdaadiyyah pg.38]

He also said, "The individual who deeply mediated in Wahdatul-Wujood was Shaykh Moiuddeen Ibn Arabee." [Shamaa'im Imdaadiyyah,p.32] Ibn Arabee believed that the disbelievers were in fact followers of the truth, since worship of the creation is the same as the worship of the creator. He said "The slave is the Lord and the Lord is the slave. I wish I knew which was the one required to carry out the correct duties" (Fatoohaatul- Makkiyah). The Deobandi scholar Mufti Abdur Rahman Lajpuri referred to Ibn Arabee as "*the great Shaykh Muhiyyud-Din Ibn Arabee*" (Fatawa Rahimmiyyah, vol 1, p24, English translation).

Following the creed of his spiritual mentor Ibn Arabee, Hajji Imdaadullaah said "The body is the slave (worshipper) and the inner self (baatin) is God." [Shamaa'im Imdaadiyyah pg 38] and: "We find from this subject that differentiating between the created and the Creator is shirk" [Shamaa'im Imdaadiyyah (pg 34)]

Also from his sayings are, "Man before his physical apparent existence was himself in essence inwardly God and now (after being created as a man) man is an apparent manifestation of god" (Shamaa'im Imdaadiyyah pg.38) Here Imdadullah Muhajir Makki is saying that man is in reality a manifestation of Allah in human form which is the belief of wahdatul wajood.

In a letter to Imdadullah Muhajir Makki, his student Rasheed Ahmed Gangohi writes: "In reality I am nothing. It is only your shadow – only Your existence. What am I ? I am nothing. Only He is. You and me are Shirk upon shirk"(Irshaadul- Mulook (English translation page 11).

Hajji Imdadullah Al-Makki also writes "At this level being God's Khalifah, he calls people to Him, **and in zahir (externally) he is a slave and in batin (internally) he becomes god** and this is the level of barzakh al-barazikh...reaching this level the 'arif has control over the universe, and ... and whatever appearance of god he desires, he gets it, and he can manifest them **because he is qualified with the attributes of god, and he is decorated with god's qualities...**" (Risalah "Zia ul Qulub" p 35-36).

Yet we find many ordinary Deobandis unaware of this kufr. This is because, according to their scholars, this "hidden knowledge" should remain a secret. Hence Imdadullah Makki clearly states: "He who openly reveals the secrets of Rububiyah (Lordship) becomes a disbeliever" (Risalah "Bayan Wahdatul Wujud").

Knowledge of the unseen

Allah alone is the Knower of the Unseen as He, the Most High has said "**And with Him are the keys of the unseen, none knows them but He**" [Soorah al-An'am, Aayah 59].

Zakariyah Kandalvi writes: "Sh. Abu Yazeed Qurtubi said that, "I had heard that whoever recites La ilaha illalla 70,000 times he will be freed from the hellfire. Having heard this I completed one "nasab" (meaning 70,000 times La ilaha illalla) for myself and also finished many other "nasabs" as stock for the hereafter. Near to us there used to live a young man about whom it was famous that he is from the people of *Kashf* and also the matters of Hellfire and Paradise are revealed to him. One time he happened to eat with us when he uttered a scream and began to breath heavily and said that his mother is burning in hell. (Kandalvi writes): Qurtubi said that as I was watching his bewilderment a thought came to my mind that I should transfer one of my nasab (70,000 times La ilaha illallah) to his mother so that it will also confirm the honesty of the young man. So I transferred my one nasab to his mother. Nobody knew that I had recited this nasab or transferred it to his mother but Alla. The young man said, "Uncle, my mother has been relieved from the fires of hell." (Kandalvi continues): Qurtubi says that from this incident I benefitted twice. One was the baraka of the 70,000 times recitation and the other was the honesty of the young man." (Kandalvi says): This is just one incident. Nobody knows how many other such incidents are found among the men of this ummah". (Fadha'il Dhikr, Fadha'il 'A'maal, Vol I page 50/84)

Kashf is the Soofee belief that one can see or know the unseen in a state of wakefulness. So in this story, knowledge of the conditions of Paradise and Hell Fire and future events are claimed for a man of Kashf. Not even the Messenger of Allah (salallahu alaihi wa sallam) knew the unseen, unless Allah revealed it to him.

Kandalvi also writes: "Hadhrat Abu Sa'eed Khazaz said, "I once visited the Masjid al-Haram and saw a Fakir. He had two old and tattered pieces of cloth on his body and was begging the people. I thought in my heart that such are the ones who become a burden on the people. He looked at me and recited the ayat "Know that Allah knows what is in your hearts so beware" Abu Sa'eed then said that I repented upon the evil thought that had arisen in my heart. The fakir then called out to me and recited "He is the one who accepts the repentance of His slaves and forgives all sins" (Fadha'il Hajj, page 241).

This fabricated story in Fadha'il Hajj states that this Pir knows all the thoughts that arise in a person's heart, in other words, he has knowledge of the unseen. However, Allah's Messenger (sallallahu alaihi wa-sallam) said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, **whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake**, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)"
(Bukhari, vol 3, 638).