

DEO BANDIS

Qasim Nanotvi (1832-1887) is an important scholar of Wahhabi sub groups in Indian Sub Continent. He established Darul Uloom Deoband, in Utter Pradesh, India in 1867.

He was a close associate of Rashid Ahmad Gangohi, the teacher of Mohammad Ilyas, the founder of Tableeghi Jama'at. Thousands of young Muslims are taught Wahhabi beliefs at this School which is considered to be the biggest of its kind in Indian Sub Continent. Prominent names who studied at this school and contributed to these new sects in India include, Mahmoodul Hasan, Ashraf Ali Thanvi, Hussain Ahmad Madani, Shabbir Ahmad Osmani, Hakeem Ajmal Khan, Ubaidullah Sindhi, Sanaullah Amnrohi, Ihtishamul Haq, Abdul Razzaq Afghani, etc.

All the Deobandi prominent scholars (Akabir) like Rashid Gangohi, Qasim Nanotwi, Ya'qub Nanotwi, Ashraf 'Ali Thanvi, Mahmood al-Hasan, Husayn Ahmad Tandvee made Bayyah (allegiance) to **Imdadullah Muhajir Makki**.

Imdadullah Muhajir Makki, the super grand shaikh of deobandis writes in his book "Haft Masla" as follows:

(Quote) 'Calling Upon Someone (dead) other than Allah' Therefore, calling someone (who is dead) from a distance, either for remembrance, desirous of union or anxiety of separation, just like a lover calls his beloved, to give consolation to his heart, is not a sin. The other sort of calling is where the caller wishes that the called one actually hears the call. In this case, if the caller, through the cleanliness of his heart is seeing, the person called, **spiritually**, such a call is permitted. If however, the caller does not see the called one but believes that the called one will receive his message through some means supported by evidence, even then the call is permitted.... From this we get the permission of the Wazifa : " Ya Sheikh Sayed Abdul Qadir Sheun Lillah". If anyone considers that the Shaikh can help with the power he possesses of his own, it will be tending towards Shirk. But if the Sheikh is considered as "Wasila" (means) or these words are uttered with an empty mind considering them to carry "Barakats" (blessings), then there is nothing wrong with them. **(Unquote)**

According to Deobandis, their faith consist of five main principles; **(i)**Tawhid: Abrahamic Monotheism (of God); no one shares His attributes,**(ii)** Sunna: Following the methodology of Prophet Mohammad (SAWS),**(iii)** □ubbus-Sahaba: Following the methodology of companions

of Muhammad, **(iv)** Taqlid wal-Ittibā: Giving preference to the jurisprudence of one of the earliest jurists of Islam over that of later jurists, **(v)** Jihād fī Sabīlil-Lāh: Doing Jihād (Striving for the good, in the name of God).

It looks the above principles are only to lure innocent people to their fold. Their actual beliefs can be known from the most authentic books that are taught to their followers.

Once I discussed with a Deo Bandi as to what they mean by Abrahamic Monotheism, instead of the Monotheism taught to us by Prophet Mohammad (SAWS). I was shocked to hear his arguments. He told me that Islam was brought to us by Prophet Abraham (AS) and not by Prophet Mohammad (SAWS). He started giving me references from Quran and Ahadith which clearly showed all the attempts on their part is to reduce the respect of Prophet Mohammad (SAWS). Look at the following Qurani verses and Ahadith which show the importance of Prophet Mohammad (SAWS).

- **It is in Quran** - “From Allah (SWT) has come to you a Light and a Book manifest.” **(5:15)**
- **It is in Quran** - ‘And look, He is Who have created you (and all the creations) from single soul (*Nafsiun Wahida*)’. **(Al-Ana’am - 98)**.
- **It is in Hadith** - Narrated by Abu Hurayrah (RU). When Allah's (SWT) Messenger was asked since how long he is the Prophet of Allah (SWT), he replied, ‘When Adam (AS) had not yet had his spirit joined to his body. **(Tirmidhi)**.
- **It is in Quran** - ‘Behold! Allah (SWT) took the covenant (promise) of (all) the prophets, saying: "I give you a Book and Wisdom; then comes to you an Apostle (Mohammad – SAWS), confirming what is with you; do you believe in him and render him help." Allah (SWT) said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses.’ **(Aal-e-Imran - 81)**.

When was the covenant (promise) taken from all prophets? When souls of all Prophets were created, and before them, the supreme soul of Prophet Mohammad (SAWS), the root of all creations was also created. Allah (SWT) gathered all souls of Prophets and took the covenant from them that they will believe in Prophet Mohammad’s (SAWS) superiority as Abdullah in the cosmos. When they agreed, Allah (SWT) says, He is also a witness of that gathering and covenant along with all the Prophets. This is known as ‘timeless antiquity’.