

Sahih Aqeedah (correct faith) is the key for our Salvation on the Day of Judgment, therefore it is of primary concern for all Muslims throughout the world.

Everyone says that he is on the right path, but we have to find out how truthful this claim is in the light of Quran and Ahadith.

Read the following beliefs written in the most authentic books of different Sects of Muslims. Decides yourself if these beliefs will help them in their salvation on the Day of Judgment.

In order to provide an unbiased account of these beliefs, we have provided explanations of Salafis, Deobandis, Tabhlighees and like minded scholars on their beliefs so that our readers can find out the factual position of these beliefs in the light of Quran and Ahadith.

We have also provided scan copies of the referred books and pages for ready reference of our readers. These books are taught to the followers of these sects all over the world. These books are available in the markets in many countries around the globe. Most of these books are also available on this page for free download by our readers.

(1) Rashid Ahmad Gangohi writes - Allah (SWT) can speak lies! (Astaghfiruallah)

Reference No. (1) (Rashid Ahmad Gangohi - Fatawa Rashidia, Rahimia Publishers, Delhi, (1363 H / 1944AD) Volume 1, Page 19). **Gangohi is the teacher of Mohammad Ilyas, the founder of Tablighi Jama'at.**

Reference No. (2) (Rashid Ahmad Gangohi - Ta'aleefat-e-Rashidia, Kitabul Aqa'ed, page 98, Idara-e-Islamiyat, Lahore Publications, Pakistan)

Reference No. (3) (Tazkiratul Khaleel, page 135, Maktaba-e-Qasimya, Siyalkot publication, written by Khaleel Ambehethvi, compiled by Ashiq Ali).

Reference No. (4) (Mahmoodul Hasan - Al-Jehdul Muqal, page 41, matkata Urdu Bazar, Lahore, 1409 H / 1989 AD).

(2) Ismail Dehlavi writes: "Allah can tell lies."

Reference - Yak Roza Farsi, page 17-18

(3) Khalil Ahmad Ambethvi Deobandi writes "Allah (SWT) can tell lies and that the question of lying (for Allah) has just not raised now but there has always been a debate on this issue by previous Ulema."

Reference - Baraheen-e-Qati'a, page - 6

(4) Mahmood Hasan Deobandi writes: "Allah has the power to do all bad things."

Reference - (Aljahdul Mikl, page - 41

(5) Sanaullah Amritsari has written: "Allah Ta'ala may tell a lie, to say so is an act of faith."

Reference - Akhbar-e-Ehl-e-Hadith Amritsari, page - 2

To associate even the possibility of bad deeds, that too a lie, with Allah (SWT) is Kufr. It is in Quran - Who is more truthful than Allah (SWT) in speech.'. This confirms the fact that even to think of the likelihood of Allah (SWT) telling lies, or associating the possibility of falsehood with Allah's omnipotence (Qurat) is blasphemy.

When anyone inquires from Deobandis about the above blasphemous beliefs, they provide the following clarifications. Look how their scholars are trying to manipulate such a vicious slander on Allah (SWT) by giving excuses.

Reference - Fatawa Rashidiyya page - 84 : 'From servant Rashid Ahmed Gangohi - after Salaam Masnoon - you have inquired concerning the Mas'ala (issue) '**Imkaane Kizb**'**Imkaane Kizb'** in the sense that Allah Ta'ala 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 Ahaadith bear testimony to this belief (possibility of falsehood). But **(This is a slander on Quran and Ahadith)** and this is the belief of all the Ulama of the Ummah too. **(This is slander on all Ulama-e-Islam from the time of Sahabah)**

(Now look at the twist in his explanation. He is trying to equate Allah's - SWT 'Rahmah' on servants with the possibility of a shortcoming in His attributes - sifaat)

For example, Firawn is promised to be thrown into Hell, but Allah Ta'ala 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 **(No, this is not the issue under discussion. He is trying to fool innocent people. The real issue is, he is claiming the possibility of a shortcoming in Allah's -SWT attributes which is blasphemy).** This is the belief of all my friends **(Yes, indeed, this is the blasphemous belief of**

his Deobandi friends and their like minded people). 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.

Now, look in another reference, how Rashid Ahmad Gangohi tried to fool people by making a difference between 'Allah (SWT) can speak lies' , and 'Allah (SWT) has spoken lies' .

Reference - Fataawa Rashidiyya pg. 90: 'That person who believes or utters with the tongue concerning Allah Taāla that "He spoke a lie", is positively a Kaafir, an accursed and opposed to the Qurān, Hadith and the unanimity of the Ummah. He is definitely not a Mu'min. **Taālallaahu ammaa yaqoolu dhaalimoona oluwwan kabeeraa.** (Allah is far above from what the transgressors are saying). 'The misrepresenter, besides being involved with misrepresentation, has earned the wrath of Allah. Let the Hadith of the Master of the Green Dome once again ring in his ears. 'A person does not target another with impiety or a person does not target another with Kufr, but it returns to the former if the latter is not guilty of it.' (Bukhari).

Look how Deobandis, Tabhliges and their like minded groups play by twisting their explanations. What they do is, when they are together, they say that Allah (SWT) can speak lies. But when they are objected upon by ahle Sunnah wal Jama'a on their blasphemous beliefs, they try to make a difference between 'Allah can speak lie' and 'Allah has spoken lies' and say that 'they also believe that Allah (SWT) has not spoken lies'. But they insist that Allah (SWT) can tell lies.

To claim that Allah (SWT) can speak lies is indeed a blasphemous belief.

It is in Quran - " Do not feign excuses, you have turned disbelievers after becoming Muslims" (at-Tauba - 66).

It is in Quran - "And when they meet with the believers, they say, 'We believe, and when they are alone with their devils (friends), they say, 'We are undoubtedly with you. We were just mocking" (Al-Baqara - 14).

(6) Allah (SWT) has two generous hands that are wide open. Allah (SWT) has two 'real' eyes, while Dajjal (Antichrist) has one eye. Allah has a face and 'hadd' (limitation). Allah (SWT) is not everywhere, every moment. He knows his creatures only by His knowledge. All His limbs, and His face are divine (not known to people). His face and limbs are not like His creatures.

[Click here for Reference No. \(1\)](#) [Click here for Reference No. \(2\)](#)

Any person with an average common sense will easily conclude that the above believes are clear cut idol/diety worship. For Salafis, God is a very 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.

Salafis claim that Allah is literally sitting above the throne (Arsh) without ever leaving it. They believe that Allah (SWT) is literally (physically) comes into the sky of the world towards dawn because the Earth is round. **They claim it is Kufr to say that Allah (SWT) is inside or mixed with His creation.** They believe that Allah (SWT) 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 (SWT), 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.

Salafis and the like minded groups have misunderstood Quranic verses that explain Allah's (SWT) 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 (SWT).

(7) Ibn Taymiyyah rejected Allah's (SWT) 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.

(8) Ismail Dehelwi has written - "To believe Allah (SWT) to be free from time, place, form and being is a composite innovation (Biddah).

Reference - Izaahul Haqq - Ismail Dehelwi.

Allah (SWT) is free from time, place, form and composition. He does not live in a place, have an eye or is made up of parts. Unfortunately, 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.

(9) Hussain Ali Deobandi has written "Allah (SWT) does not know in advance what human beings (His servants) will do. He comes to know about it when humans perform their actions. (La haula wala quwwata illah billah)

Reference - (Tafseer Balaghatul Hayyraan, pages 157-158, Himayat-e-Islam Press, Lahore, written by Hussain Ali Deobandi).

(10) The glory of Allah (SWT) is that whenever He wishes, He can know the Unseen (Ghaib). Allah (SWT) has not bestowed any Wali, Prophet, Jinn or Angel with this ability.

(Reference - Taqwiyatul-Imaan by Ismail Dehlwi) (Taqwiyatul Imaan is a literal translation of Arabic book 'Kitab At-Tawheed' written by Ibn Abdul Wahhab Najdi.)

Allah (SWT) has the Knowledgeable of the Unseen (*Aalimul-Ghaib*). His knowledge is His attribute (quality) and is Sure

(Waajib). Saying, "Whenever He wishes, He can know" means that if Allah (SWT) doesn't wish, He remains ignorant. This kind of belief is infidelity (kufr). The attributes of Allah (SWT) are not choices for Him, but are sure for Him.

It is in Quran - 'He (Allah -SWT) has knowledgeable of the Unseen. Does not show the unseen but to His revered Apostle (SAWS). (Ash-Shuara - 7).

(11) On page 8 of Taweeyatul iman, Ismail Dehlwi says that even the idol worshippers in the time of the Prophet *Salla Allahu 'alayhi wa Sallam* did not equal their idols to Allah Azawajul. What they really did is call out to the idols in their times of need and they used to make offerings to them expecting to attain some favour. He then says that it is for this reason that anyone who considers any servant of Allah Azawajul as an intercessor or a mediator between Allah Azawajul and the servants is equal in shirk to abu jahl.

The above statement not only condemns the intercession of the Prophet *Salla Allahu 'alayhi wa Sallam*, but it also condemns all the companions *Radi Allahu anhum*, the great Imams *Rahmatullahi 'alayh*, the Awliya Allah *Rahmatullahi 'alayh* and all the Muslims as mushriks like abu jahl.

In the same book he says that if one is asked about how many stars etc there are in the sky then one should not say Allah Azawajul and his Rasool *Salla Allahu 'alayhi wa Sallam* know, because only Allah Azawajul has the knowledge of the unseen and not the Prophet .

The above statement condemns all Sahaba (*Radi Allahu anhum*) because there are thousands of Ahadith in which Prophet Mohammad (SAWS) asked Sahaba questions about so many things related to knowledge of Unseen and they replied "Allah and His Apostle knows about it" Ismail Dehlwi is saying that all Sahaba were wrong in saying so. This is Kufr.

On page 22 of taqweeyatul iman, Ismail Dehlwi says that anyone whose name is Muhmmmed 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 so many things, then how come Prophet Mohammad (SAWS) does not have it?

(Reference - Taqwiyatul-Imaan by Ismail Dehlwi)

(12) To accept Khaatimun Nabiyeen (the last and final Prophet) to mean that Mohammad Rasulullah (SAWS) is the final messenger 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 Rasulullah (SAWS), still there will be no difference in him being the final Prophet.

(Reference - Tahzeerun Naas, Pg. 18 and 34 by Qaasim Nanautwi, Nanotvi is the founder of Darul Uloom Deoband which was established in 1867. This Institution is the largest school in Sub continent India where 100% of the scholars of these sects have been trained. In addition, they train thousands of Da'awa teachers every year in this institution to spread their misleading beliefs.

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

(13) Khalil Ahmad Ambethawi says: "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 Muhammad Rasulullah (Sallallahu Alaihi wasallam) 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?"(Astaghfirullah)

Reference - (Khaleel Ambehavi - Braaheen-e-Qate'a, page 51, Kutub Khana Raheemiya, Saharanpur, 1365 H / 1944 AD).

(14) Ashraf Ali Thanawi says: "If knowledge of the Unseen refers to partial knowledge, then what speciality is there in Nabi (Sallallahu Alaihi Wasallam). Such knowledge is possessed by Zayd and Amr (meaning any Tom, Dick and Harry), every child, insane people and all types of animals."The type of knowledge of Unseen given by Allah

(SWT) to Prophet Mohammad (SAWS) is also given to animals, lunatic humans and kids. (Astaghfirullah)

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

Reference - In another publication of Hifzul Imaan printed in Mazahirul Uloom, this statement is on page 6.

Thanvi is described by these groups as Hakim-ul-Ummah. He is the teacher of Mohammad Ilyas, founder of Tablighi Jama'at.

(15) Rasheed Ahmad Gangohi says: "The word 'Rahmatul-lil-Aalameen' is not a speciality of Rasool (Sallalloho Alaihi Wasallam). But other Prophets, saints and great Ulema are also the cause of mercy unto the worlds, even though Rasool (Sallalloho Alaihi wasallam) is the highest of them all. Therefore, to use this word (Rahmatul lil Aalameen) on others, is also permissible." and is not exclusive attribute of Rasool (Sallalloho Alaihi Wasallam). (Astaghfirullah)

Reference - Rasheed Ahmad Gangohi, Book - 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 (SAWS) by Allah (SWT). It is in Quran "**Wama arsalnaka illa ramtul lil aalameen**". Therefore, this title is exclusive with Prophet Mohammad (SAWS). As far as others are concerned, they may become a cause of mercy 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 (SWT) on Prophet Mohammad (SAWS). Prophet Mohammad (SAWS) is **Rahmatul lil aalameen**, meaning he is mercy on all worlds in this cosmos (which are uncountable), and not just the planet earth.

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

(16) If Allah (SWT) wishes billions of people will be born equal to Prophet Mohammad (SAWS). (Astaghfirullah)

Reference - Ismail Dahalwi, Book Taqwiatul Iman, page 16 & 30, Faize Aam, Sadar Bazar Delhi Publication.

'Taqwiatul Iman' is mostly the translation of book 'Kitab At-Tauheed', written by Ibn Abdul Wahhab, the founder of Wahhabis. Therefore, Taqwiatul Iman beliefs are mostly identical of Wahhabi beliefs.

As we have described above, there is sickness in the hearts of Deobandis, Tabhlighees and like minded groups. They always try to reduce the respect and greatness of Prophet Mohammad (SAWS) by comparing him with other human beings.

(17) Nabi (Prophet) or Rasul (Messenger of Allah - SWT) or useless, worthless. (Astaghfirullah)

Reference - Ismail Dahalwi, Book Taqwiatul Iman, page 29, Faiz Aam, Sadar Bazar Delhi Publication.

Using common words to address Prophet Mohammad (SAWS) is Haraam in Islam. The above belief is sheer disrespect, insulting and infidelity (Kufr).

(18) Ismail Dehlavi has written: "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."

Reference - Taqviyat-ul-Imaan, page. 13

(19) Ismail Dehlavi further writes: "Despite of 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."

Reference - Taqviyat-ul-Imaan, page 14.

(20) Ismail Dehlavi further writes " 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."

Reference - Taqviyat-ul-Imaan, page 14

(21) " Once Maulvi Ilyas said that the exegeses (Tafseer) of the verse of Quran "*Kuntum Khair Ummatin Ukhrijat linnasi ta'amuruna bil ma'arofi wa tanhauna anil munkar*" (Aale Imran 104) was disclosed to him in dream, saying that "You have come to your people like a Prophet". (La haula wala quwwata Illah Billah).

Reference - Mohammad Ilyas, founder, Tablighi Jam'at - book Malfoozat-e-Ilyas.

(22) " 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) ".

Reference - Mohammad Ilyas, book 'Deeni Da'wa' - page 234.

(23) It is 'Satisfactory 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.

Reference - Ashraf Ali Thanvi, Risaala Al-Imdad, page 34-35, 1136 H (month of Safar), Imdad Al-Mutabe, Thana Bhawan Publication.

Look, this guy is claiming himself to be a prophet ???? Deobandis/Tabhlighees and like minded groups have a "Silsila-e-Ashrafiya" associated with this man. He is one among of the main scholars of these sects. All these sects regard him as Hakim-ul-Ummah and say 'Rahimahumullah' with his name !!!

(Lahaula Wala Quwwata Illah Billah). We pray, Allah (SWT) save Muslims from the fitnah of these sects).

SECTS MAY FACE HELL FIRE

(24) The distinctive feature of Prophet Mohammad (SAWS) is the same as that of Dajjal (Anti Christ). (Astaghfirullah)

Reference - Qasim Nanotvi, Aab-e-Hayat, page 169, 1936 AD (1355 H) publication, Kutub Khana Khadeemi, Delhi.

To compare any quality of the Noble Messenger (SAWS) to disgraceful things or say that it is equal to such things is an explicit blasphemy and infidelity (kufr).

(25) It is permissible to call a Prophet (as) 'Satan' (Taghoot). (Astaghfirullah)

Reference - Hussain Ali Deobandi, Book 'Tafseer Balagatul Hairaan, page 43, Himayat Islam Press, Lahore Publication.

(26) The status of a Prophet in his Ummah (nation) is equal to the status of a Landlord in a village. (Astaghfirullah)

Reference - Ismail Dahlwi, Book 'Taqviatul Iman, page 61, Faize Aam, Sadar Bazar, Delhi Publication.

(27) Qasim Nanotvi says: "Prophets are superior to their followers only in knowledge, but in good deeds, followers sometimes seem equal and occasionally even become superior to them." (Astaghfirullah)

Reference - Qasim Nanotvi, Book 'Tahzeerannas, page 5, published in Maktaba Fayz Nazd Jami Masjid, Deoband and also published from Kutub Khana Qasimi, Deoband publication.

The above believe is worse than Qadianis who believe that any one from Umma of a Prophet can reach to the status of a Prophet. (Astaghfirullah).

(28) A Deobandi Scholar saved Prophet Mohammad (SAWS) from falling on ' Pulsiraat' (the bridge beneath which the Hell is located). (Astaghfirullah)

Reference - Hussain Ali Deobandi, Book - Balagatul Hairaan, Page 8, Himayat Islam Press, Lahore Publication.

(29) Obey Allah (SWT) and do not obey anyone else.

Reference - Ismail Dahlwi, Taqviatual Imaan, page 14, Faize Aam Sandar Bazar Delhi Publication.

(30) It is Haraam to read or recite Durood-e-Taj. This Durood is disliked. (Astaghfirullah)

Reference - Mohd Zakariya Kandehelvi, Faza'el Amaal, p;age 52 and 73, Chapter Fazaa'ele Durood, Maktaba Aarifeen, Karachi Publication.

(31) To call Awliya Allah as Servants of Allah is also Shirk.

Reference - Ismail Dahalwi, Taqviatul Iman, page 7, Faize Aam, Sadar Bazar, Delhi publication.

(32) Ismail Dehlavi writes: "This should be believed that each creation whether large or small, in front of Allah's dignity is disgraced worse than a cobbler."

Reference - Taqviatul Imaan - page - 18

(33) Ismail Dehlavi writes: "Prophets, Awliya, Imams, spiritual leaders, martyrs meaning every one of Allah's close servants are all human beings and humble servants, and all creations are brothers, but these have been given greatness and so are our elder brothers."

Reference - Taqviatul Imaan - page - 44

(34) Ismail Dehlavi has reported the Holy Prophet (SAWS) to have said: "One day I will die and my body will turn into soil (ashes)."

Reference - Taqviatul Imaan - Page - 45

(35) Khalil Ahmad Ambethvi writes: "One righteous person meets the Holy Prophet in his dream. He notes 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 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."

Reference - Baraheen-e-Qati'a

(36) Ibn-e-Taymiyya writes: "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."

Reference - Kitabul Wasilah, page - 41

How come Ibn Taymiyyah denies the following so many Sahih Ahadith?

(i) It is in Bukhari, volume 9, book 87 (Interpretation of Dreams) # 122, It is narrated by Abu Huraira (RU) that I heard the Prophet saying, "whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape. (Meaning - Satan cannot take the shape of Prophet Mohammad - SAWS or say that 'I am Prophet Mohammad - SAWS).

(ii) It is in Sahih Muslim, vol. 4, page - 1225, Hadith No. 5635, - Abu Huraira (RA) narrates: The Prophet (SAWS) 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 (Interpretation of Dreams) # 123, It is narrated bynarrated Anas (RU) that the Prophet (SAWS) 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 (Interpretation of Dreams) # 124, It is narrated bynarrated Abu Qatada (RU) that the Prophet (SAWS) 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 (Interpretation of Dreams) # 125, It is narrated bynarrated Abu Qatada that the Prophet (SAWS) said, "Whoever sees me (in a dream) then he indeed has seen the truth ."

(vi) It is in Bukhari, volume 9, book 87 (Interpretation of Dreams) # 126, It is narrated bynarrated Abu Sa'id Al-Khudri (RU) that the Prophet (SAWS) said, "Who ever 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(RU) that the Prophet said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abu-l 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."

(37) Ismail Dehlavi writes: In Salah the thought of the intercourse with your wife or evil temptation of adultery is better and to think about a Shaikh or a pious person even thinking about the Holy Prophet (SAWS) 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.

(38) Ismail Ghaznawi writes: "Whoever says Ya Rasoolallah or Ya Ali or Ya Ibne 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 (to

associate with Allah) 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 and translated in Urdu by Ismail Ghaznawi, page - 59)

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 (SAWS) in my sleep, so I said: "**Ya Rasulallah (SAWS)**, where are the Substitutes (*abdaal*) of your Community?" So he gestured with his hand towards Syria. I said: "**Ya Rasulallah (SAWS)**, 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 Hadith confirms the following two things.

(i) Calling Prophet Mohammad (SAWS) as '**Ya Rasulallah (SAWS)**' 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 (SAWS).

(ii) Calling Prophet (SAWS) as '**Ya Rasulallah, Ya Habeeballah, Ya Mohammad, Ya Habeebana, Ya Mustafa (SAWS)**' (after his death) is also confirmed by **Tirmizi, Nasa'i, Ibn Huzeema, Hakim and Baihaqi.**

The following supplication (Dua) is mentioned in the books of all these Hadith scholars. The Dua also confirms that we must supplicate (make Dua) by taking the Waseelah of Prophet Mohammad (SAWS). As a matter of fact our Dua will not be accepted by Allah (SWT) if we do not send Durood on Prophet Mohammad (SAWS) before and after the Dua and seek Allah's favor by the mediation (Waseelah) of Prophet Mohammad (SAWS).

Allahumma inni as'aluka wa atwajjahu elaika bi habeebikal Mustafa indaka ya habeebana ya mohammadi inna natawassalu bika ila rabbika fashfa'a lanaa indal maulal a'zeemi ya ni'amar rasoolut tahiru. Allahumma shaffi'ahu feena bijaahihi indaka".

(Meaning - O'Allah (SWT) I implore, I beg to you with the mediation (waseelah) of your revered beloved (Prophet -SAWS) who is chosen by you. O' Beloved of the Al-mighty, O' Mohammad (SAWS) we implore to Allah (SWT) with your mediation (Waseelah). Kindly mediate (shafa'a) for us with the Exalted Almighty Allah. O' Sacred Apostle (SAWS), O' Allah (SWT), kindly accept the intercession (Shafa'a) of our Prophet (SAWS) for us in view of the "**honor and grace (bi jaahihi indaka)**" he has with you.

(39) Deobandi scholar Husain Ahmad Madani writes about the Wahabis and their beliefs and stating how he opposes these beliefs. He states that the Wahabis have written: "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 at least we can get rid of dogs with it, we can't even do that with the Holy Prophet."

Reference - Ash-Shahabus Saaqib, page - 47

(41) Deobandi scholar Nawab Siddique Hasan Bhopali writes: "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 grave or of any other person".

Reference - Urf al Jadi Farsi version, page - 60

FATWA-E-KUFR ON THESE ULEMA

Who are these Deobandi / Wahhabi / Salafi and like minded groups ?

This question was raised by the Ulama of Masjid-e-Nabawi, headed by Mufti Sheikh Umar bin Hamadan Al Maharassee, who gave Fatwa of Kufr on Deobandi / Wahabi / Tabligh Jammaat leaders and founders nearly 100 years ago for insulting the Prophet (SAWS). This Fatwa was issued after years of study of Wahabi / Deobandi books and clarification sought from the writers of these books which were never received nor did they repent for their opinions.

Majority of Muslims are not aware of many contradictions within the Wahabi/ Deobandi Aqeeda. They do not know that the leaders of these sects have Fatwa of Kufr given on them. Most people know about Ghulam Ahmed Qadiani, but they do not know that the Fatwa issued in 1320 A.H. (1900 A.D.) by 33 prominent Ulama of Makkah and Medina 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* :

They deny the finality of prophethood;

They insult the Holy Prophet;

They believe that God can tell a lie.

Hence it is written about them: "He who doubts that they are *kafirs*, is himself a *kafir*."

(Hisam al-Haramain, pp. 100 and 113)

(42) Ilyas Khandalvi, states in his own book, "Deeni Dawat", that whilst 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 (SAWS) 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 (radi Allahu anhu)."

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

(46) Wahabi and Deobandi Maulvi, Nazeer Hussain Delvi writes: "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 (SAWS)

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

There was a carnal desire in the act of Hadrat Dawud (peace be upon him) and he misused his authority. It was an act which did not suit any acquiescent person in the government.

Hadrat Nuh (peace be upon him) was overcome by his human deficiency and he became prey to the emotions of ignorance.

The statement of Hadrat Yusuf (peace be upon him), '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 (peace be upon him) achieved was very much similar to the position Mussolini held. Hadrat Yunus (peace be upon him) was negligent in the duty of Prophethood. Presumably he left his place before time after losing his patience.

The example of Musa (peace be upon him) 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 Maududi is abusing them in harshest terms.

(48) Look at What Maududi writes about Prophet Mohammad (SAWS).

Allah Most High ordered the Prophet (SAWS) in Surat al-Nasr to seek forgiveness from his Lord for what he committed during the

accomplishment of his duties (ie. as Prophet) such as shortcomings and defects.

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

Everything that was narrated in the [*mutawatir*] hadiths of the Prophet (saws) in connection with the Anti-Christ - all of it - was mere opinion and conjecture on his part (saws) 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 Ibnal-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 writes on (p. 57)

The Messenger of Allah (saws) 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 (saws) believed was untrue.

Look, what he is saying. Prophet Mohammad (SAWS) (nauzubillahi has shortcomings and defects and what Prophet Mohammad (SAWS) said was untrue. This way he is denying the entire Quran and Ahadith literature. Quran says, Prophet Mohammad (SAWS) does not say anything from his self, whatever he says is the Wahi from Allah (SWT). Let Allah's (SWT) curse be upon Maududi and all others who have such beliefs about Prophet Mohammad (SAWS).

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

Ibn Taymiyah confirmed attributing the hadd to Allah (SWT) 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) (Astaghfirullah).

(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 (SWT) descent shows the belief of Ibn Taymiyyah that Allah (SWT) (nauzubillahi) has a divine body. If he did not believe in a body form for Allah (SWT) he would not have acted that way, rather would have said 'Allah (SWT) knows it best how He descends to the first sky'.

Read the above beliefs carefully, you will easily understand that Salafis and their like minded groups have made an Idol of Allah (SWT) 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.

It is in Quran - "They surely are not believers in (Allah (SWT) who say 'Allah (SWT) is the third of the three (God the Father, God the son and God the Holy Ghost' (Al-Maa'idah - 73).

In the same way, those who allege hands, eyes, body and hadd (limitations) for Allah (SWT) will also be treated as Non-believers.

(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 (SWT) 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 (SWT) in his mind. These belief about Allah (SWT) of the followers of Salafi and other Groups is similar to Hindus and other idol worshipers.