

Wahhabi¹/ Deobandi

Wahhabism is the conservative 18th century scholar attributed to Muhammad ibn Abd-al-Wahhab, an Islamic scholar from what is today known as Saudi Arabia, who became known for advocating a return to the practices of the first three generations of Islamic history.

The modern Saudi state is founded on the 18th-century alliance between the Wahhabi movement and the House of Saud.² Wahhabism is the dominant form found in Saudi Arabia and Qatar,³ and is also popular in Kuwait, Egypt U.A.E., Bahrain, Morocco, Algeria and Mauritania.

The primary doctrine of Wahhabism is Tawhid, or the uniqueness and unity of Allah (The Exalted).⁴ Ibn Abdul Wahhab was influenced by the writings of Ibn Taymiyya and questioned medieval interpretations of Islam, relying on Qur'aan and hadith.⁵ He preached against a "perceived moral decline and political weakness" in the Arabian peninsula and condemned idolatry, the popular cult of saints, and shrine and tomb visitation.⁶

The term "Wahhabi" (*Wahhābīya*) was first used by opponents of Ibn Abdul Wahhab and is considered derogatory and rarely used by the

1 Names of other offshoots with same/similar Beliefs but with different primary objectives: Salafi / Ahle Hadith / Ghair Muqalid / Hizb-ut-Tahrir / Khilafah / Al- Muhajiroon. They follow people like Ibn Taymiyya, Muhammad ibn Abdul Wahab Najdi, Ibn Qayyim etc.

2 The discovery of Persian Gulf oil fields, which after 1975 allowed Wahhabis to promote their interpretations of Islam using billions from oil export revenue. Encyclopedia of Islam and the Muslim World, Macmillan Reference USA, (2004), p.727

3 Glasse, Cyril, The New Encyclopedia of Islam, Rowan & Littlefield, (2001), pp.469-472

4 Esposito (2003), p.333.

5 ibid.

6 ibid

people it is used to describe, who prefer to be called "unitarians" (*Muwahiddun*).⁷

History

Muhammad ibn Abd-al-Wahhab

The founder of Wahhabism, Muhammad Ibn 'Abd al-Wahhab studied in Basra (in southern Iraq) and is reported to have developed his reformist ideas there.⁸ He is reported to have studied in Makkah and Madinah while there to perform Hajj⁹ before returning to his home town of Uyayna in 1740 C.E.

After his return to 'Uyayna, Ibn Abd al-Wahhab began to attract followers there, including the ruler of the town, Uthman ibn Mu'ammār. With Ibn Mu'ammār's support, Ibn 'Abd al-Wahhab began to implement some of his ideas such as leveling the grave of Zayd ibn al-Khattab, a companion of the Prophet (may Allah bless him and grant him peace), and ordering that an adulteress be stoned to death. These actions were disapproved of by Sulaiman ibn Muhammad ibn Ghurayr of the tribe of Bani Khalid, the chief of Al-Hasa and Qatif, who held substantial influence in Najd and Ibn 'Abd al-Wahhab was expelled from 'Uyayna.¹⁰

Ibn Abd al-Wahhab was invited to settle in neighboring Dir'iyya by its ruler Muhammad ibn Saud in 1740 (1157 AH), two of whose brothers had been students of Ibn Abd al-Wahhab. Upon arriving in Dir'iyya, a pact was made between Ibn Saud and Ibn Abd al-Wahhab,

7 Hardy, Roger. Analysis: Inside Wahhabi Islam. BBC News. Amad S (2007-04-01). The Wahhabi Myth: Debunking the Bogeyman. MuslimMatters.org. Archived from the original on 2007-05-27. Retrieved on 2008-05-09.

8 Tarikh Najd by 'Husain ibn Ghannam, Vol. 1, Pg. 76-77. 'Unwan al-Majd fi Tarikh Najd, by 'Uthman ibn Bishr an-Najdi, Vol. 1, Pg. 7-8

9 Shaikh Muhammad ibn 'Abd al-Wahhab, by Judge Ahmad ibn 'Hajar al-Butami, Pg. 17-19. Muhammad Ibn 'Abd al-Wahhab: His Da'wah and Life Story, by Shaikh ibn Baaz, Pg. 21

10 Shaikh Muhammad ibn 'Abd al-Wahhab, by Judge Ahmad ibn 'Hajar al-Butami, Pg. 28

by which Ibn Saud pledged to implement and enforce Ibn Abd al-Wahhab's teachings, while Ibn Saud and his family would remain the temporal *imams* ("leaders") of the movement.

Beginning in the last years of the 18th century Ibn Saud and his heirs would spend the next 140 years mounting various military campaigns to seize control of Arabia and its outlying regions, before being attacked and defeated by Ottoman forces.

One of their most famous and controversial attacks was of Karbala in 1217/1802. There, according to a Wahhabi chronicler `Uthman bin `Abdullah b. Bishr, Wahhabis "scaled the walls, entered the city ... and killed the majority of its people in the markets and in their homes." They "destroyed the dome placed over the grave of al-Husain" and took as booty "whatever they found inside the dome and its surroundings. the grille surrounding the tomb which was encrusted with emeralds, rubies, and other jewels. different types of property, weapons, clothing, carpets, gold, silver, precious copies of the Qur'aan."¹¹

In the early 20th Century, the Wahhabist-oriented Al-Saud dynasty conquered and unified the various provinces on the Arabian peninsula, founding the modern day Kingdom of Saudi Arabia in 1932. This provided the movement with a state. Vast wealth from oil discovered in the following decades, coupled with Saudi control of the holy cities of Makkah and Madinah, have since provided a base and funding for Salafi missionary activity.

11 Wahhabism - A Critical Essay: Chapter 2

Beliefs

Wahhabi theology treats the Qur'aan and Hadith as fundamental texts, interpreted upon the understanding of the first three generations of Islam and further explained by many various commentaries including that of Ibn-Abd-al-Wahhab. His book *Kitab al-Tawhid* ("Book of Monotheism"), and the works of Ibn Taymiyya are fundamental to Wahabism.

Like most scholars in Najd at the time, Ibn Abd-al-Wahhab was a follower of Ibn Hanbal's school of jurisprudence but "was opposed to any of the schools (Madh'hab) being taken as an absolute and unquestioned authority," and condemned taqlid.¹²

Wahhabism also denounces the practice of blind adherence to the interpretations of scholars and the blind acceptance of practices that were passed on within the family or tribe. Ibn Abd al-Wahhab believed in the responsibility of the individual Muslim to learn and obey the divine commands as they were revealed in the Qur'aan and the Sunnah.¹³

Criticism and controversy

Fiqh

Sunni Islam has four methodological schools of fiqh, or madhabs: Hanafi, Maliki, Shafi'i and Hanbali. Like other Sunni Muslims.

Although most so-called wahhabis are said to follow the Hanbali school of fiqh, Wahhabis are believed to follow no school of Fiqh, hence making them different and different to classical Islamic jurisprudence.

12 Mortimer, Edward, Faith and Power: The Politics of Islam, Vintage Books, 1982, p.61

13 Cleveland, William L. A History of the Modern Middle East. Third Edition. Boulder, Colorado: Westview Press, 2004. Page.123.

A Madh'hab is a source of ready answers and it is a methodological approach. These schools differ in the means (the methodology) through which they derive "the answer" to different questions within Islamic jurisprudence, and do not necessarily disagree on the end results. Sunni scholars do not blindly imitate, since as scholars, they have a purpose to inquire and research. A Madhab is only a source of ready answers if a person is not a scholar, then he can refer to an expert's/scholar's answer, or a madhab's answer if a consensus within exists.

The Wahhabis consider themselves to be 'non-imitators' or 'not attached to tradition' (*ghayr muqallidun*), and therefore answerable to no school of law at all, observing instead what they would call the practice of early Islam.¹⁴

Non-Muslims

It is reported that some Wahhabist books and pamphlets teach that Muslims should reject absolutely any non-Muslim ideas and practices, including political ones. A study by the NGO Freedom House claimed to find Wahhabi publications in a number of mosques in the United States preaching that Muslims should not only "always oppose" infidels "in every way," but "hate them for their religion ... for Allah's sake," that democracy "is responsible for all the horrible wars of the 20th century," and other non-Wahhabi Muslims were infidels.¹⁵

Muslims

Wahabis have been religiously criticized for labelling many major Muslim groups, such as Sufi Muslims, as apostates. They also take stances against the graves of saints, and the practice of Tawassul which consists of asking the saints for prayer on their behalf.

14 Glasse, Cyril, *The New Encyclopedia of Islam* Altamira, 2001, p.407

15 quotes from a study "based on a year-long study of over two hundred original documents, all disseminated, published or otherwise generated by the government of Saudi Arabia and collected from more than a dozen mosques in the United States." [1]

Wahabis have also committed controversial and violent actions against fellow Muslims. In 1801 and 1802, the Saudi Salafis under Abdul Aziz ibn Muhammad ibn Saud attacked and captured the holy Shi'a cities of Karbala and Najaf in Iraq, massacred parts of the Shi'a population and destroyed the tombs of Husain ibn Ali. In 1802 they occupied Taif where they also massacred the population. In 1803 and 1804 the Saudis captured Makkah and Madinah and destroyed historical monuments and various holy Muslim sites and shrines, such as the shrine built over the tomb of Fatima Zahra, the daughter of the Prophet (may Allah be pleased with her), and even intended to destroy the grave of the Prophet (may Allah bless him and grant him peace) himself.¹⁶

Wahhabism has been criticized by Sufi scholar Imam Ahmad Raza Khan for beliefs and practices which, violate the Qur'aan and Sunnah.

This is the very sect that will emerge in the future in different names and famous disguises. Now, in this last period of time the very same cult emerged as "Reformers of Deen" and called themselves Wahhabis. All the signs about this group that were foretold in the Sahih Ahadith Shareef are found exactly in the present Wahhabi followers. A few prophecies were mentioned here.

- If you compare your Salaah with their Salaah you will regard yours as insignificant and insufficient.
- Likewise, your fasting in comparison to theirs (Wahabis) and your good deeds to that of theirs.
- They will recite the Qur'aan but it will not go below their throats.
- Their words and speech will be very sweet and appealing and they will quote in every step.

¹⁶ The Destruction of Holy Sites in Mecca and Medina. Saudi Arabia - THE SAUD FAMILY AND WAHHABI ISLAM. Nibras Kazimi, A Paladin Gears Up for War, The New York Sun, November 1, 2007. John R Bradley, Saudi's Shi'ites walk tightrope, Asia Times, March 17, 2005. Amir Taheri, Death is big business in Najaf, but Iraq's future depends on who controls it, The Times, August 28, 2004.

- Their condition will be such that they will leave the (boundaries of) Deen as an arrow leaves the bow for its target.
- One of their signs is that most of them will shave the hair of their heads.
- Their pants will be raised high above the ankles.¹⁷

International influence

According to Western observers like Gilles Kepel, Wahhabism gained considerable influence in the Muslim world following a tripling in the price of oil in the mid-1970s. Having the world's largest reserves of oil but a relatively small population, Saudi Arabia was in a position to spend tens of billions of dollars throughout the Muslim world promoting Islam, and in particular Wahhabism, which was sometimes referred to as "petro-Islam".¹⁸

Its largess funded an estimated "90% of the expenses of the entire faith," throughout the Muslim world, according to journalist Dawood al-Shirian.¹⁹ It extended to young and old, from children's maddrassas to high level scholarship.²⁰ "Books, scholarships, fellowships, mosques" (for example, "more than 1500 mosques were built from Saudi public funds over the last 50 years") were paid for.²¹ It rewarded journalists and academics who followed it; built satellite campuses around Egypt for Al Azhar, the oldest and very influential Islamic university.²²

The financial power of Wahhabist advocates, according to observers like Dawood al-Shirian and Lee Kuan Yew, has done much to

17 Selections from "Al-Malfoozaat" shareef of A'la Hazrat

18 Kepel, p.69-75

19 Dawood al-Shirian, 'What Is Saudi Arabia Going to Do?' Al-Hayat, May 19, 2003

20 Abou al Fadl, Khaled, The Great Theft: Wrestling Islam from the Extremists, HarperSanFrancisco, 2005, p.48-

21 Kepel, p. 72

22 (Murphy, Caryle, Passion for Islam : Shaping the Modern Middle East: the Egyptian Experience, Simon and Schuster, 2002 p.32

overwhelm less strict local interpretations of Islam²³ and has caused the Saudi interpretation to be perceived as the "gold standard" of religion in many Muslims' minds.

Explanation for influence

Khaled Abou El Fadl has attributed the appeal of Wahhabism to Muslims as stemming from

- Arab nationalism, which was attracted by the Wahhabi attack on the Ottoman Empire;
- Reformism, which was attracted to a return to al-salaf al-salih;
- Wahhabi control of the two holy cities of Makkah and Madinah, which gave Wahhabis great influence on Muslim culture and thinking;

Source of Wahabism

The source of Wahabism is Ibn Taymiyya, his full name is Taqi ud Din Ahmad bin ‘Abdul-Halim. He was born in Harran on 22nd January, 1263 A.D. (10th Rabi-ul-Awwal, 661 A.H.) died 728 A.H. His beliefs and ideologies was later expounded upon by Muhammad ibn Abdul-Wahhab. Wahhabis throughout the world consider ibn Taymiyya an authority in religious matters, considering him a great reformer of his time. For this reason ibn Taymiyya is assigned the title “Shaykh al-Islam” i.e. learned scholars of Islam by Wahabi scholars. However, some of the great scholars of Ahle Sunnah have declared that ibn Taymiyya and his devoted student ibn Al-Qayyim (d. 751 A.H.) were innovators. Ibn Taymiyya was imprisoned for his corrupt beliefs, where he eventually died.

Muhammad ‘Abdul Wahhab (d. 1206 A. H.) founded the Wahhabi sect in the second quarter of the 18th century, 12th century A.H. he was born in 1703 (1115 A. H.) in Uyaynah, a small village in the Najd province of the present day Saudi Arabia. He was driven out of his homeland due to his corrupt beliefs. He was eventually forced to move

23 Dawood al-Shirian, 'What Is Saudi Arabia Going to Do?' Al-Hayat, May 19, 2003

to Dariyya, the capital of Muhammad ibn Sa'ud's principality Najd province of present day Saudi Arabia. Muhammad Ibn Sa'ud saw in ibn 'Abdul Wahhab an opportunity to expand his little kingdom through warfare since religiously he could not justify waging war against the Sunni Ottoman Turkish rulers, and the Muslims population of what is present day Saudi Arabia. Ibn 'Abdul Wahhab provided the religious authority for declaring war against the Muslims. He ruled that any Muslim who rejected his doctrines was guilty of Kufr (disbelief) and thus the killing and taking of his property was lawful. Based on this ruling, ibn Sa'ud waged war against Muslims of Saudi Arabia, spreading the Wahhabi doctrine throughout the lands he conquered. Later, ibn 'Abdul Wahhab incorporated his corrupt beliefs in a book entitled "Kitab at-Tawheed" (The Book of Monotheism).

Outwardly the Wahhabis associate themselves to the Hanbalite Law they do not, however, hold fast to it. They are in fact 'Ghayr Muaqlids' that is they do not follow any one of the four recognised schools of Shari'ah law.

Source of Deobandis

In the 19th Century (13th Century A. H.) the Wahhabis sect gained foothold in the Indian subcontinent, though Ismael Dehlwi (d. 1246 A.H.) he translated “Kita but-Tawheed” into Urdu and called in “Taqwiyatul Imaan” (The strengthening of the faith)²⁴. With the help of the British government, Qasim Nanotvi (d. 1297 A.H) founded a university at Deoband, a town in the Saharanpur district of India. Together with Rashid Ahmad Gangohi (d. 1323 A.H), Qasim Nanotvi’s fellow student and Wahhabi convert, he taught and spread Ismael Dehlwi’s doctrine and teachings to the students at his university at Deoband. Deoband thus became the centre for the spread of the Wahhabi Movement in the Indian subcontinent. Because of their link to the university at Deoband, Wahhabis whose origins are from the Indian subcontinent are commonly known as ‘Deobandis’. The Deobandi doctrine was later progressed by Ashraf ‘Ali Thanvi (d. 1362 A.H.)

In the Indian subcontinent, the Hanafi School of Shari’ah law was and still is, predominant. However, in the following Ibn Abdul Wahhab’s footsteps, Ismael Dehlwi broke ranks with the Hanafi School to follow his own corrupt faith. This gave rise to an offshoot of Deobandis Wahhabi Sect known as “Ahle Hadith” (i.e. people of the Hadith).

In the 20th Century CE (14th Century A.H) Abu ‘Ala Maudoodi founded another offshoot of Ismael Dehlawi’s Wahhabism, called “Jamma’t Islami” (the Islamic group). Ismael Dehlawi is thus recognised as the father of Wahhabism in the Indian Subcontinent.

24 Shaykh, Fad.I al-Rasul al-Badaywani (1213-1289) in his al-Mu.taqad al-Muntaqad (1270) calls .the chief Najdi. (kabir al-najdiyya) of India and .their patron. (mawlahum). Al-Badaywani is among the earliest Indian Ulama to refute Isma.il.s books that form the basis of Wahhabism in that country such as Taqwiyat al-Iman (1240), Idah al-H. aqq, al-S. irat al-Mustaqim, etc.

The truth is now realised that the Wahabi Movement in India was bred and nursed by the British. Documentary proof of this evidence is given by Maulana Shabbir Ahmad Usmani in the book “Mukalamatus-Sadarain” in which he has revealed how the “Tableeghi Jamaat” was launched with the financial help of the British. Also a book by Humpries called “Confessions of a British Spy” (available on the net), on how ibn ‘Abdul Wahhab was influenced by the British. Even to this day in India the poor people are approached by the Tableeghi Jamaat and bribe them by offering them 6 months of food and bills etc. for 4 months in Jamaat, hence the needy person who is uneducated falls in this trap and takes up the offer returning with corrupt beliefs. Many workers of the Tableeghi Jamaat are sincere, but their sincerity is misguided and the true beliefs hijacked.

Compared to the other sects, the Wahabi sect is a new sect (the modern day Wahabis) which came into existence in 1209 Hijri. The founder of this sect was Muhammad bin ‘Abdul Wahab from Najd. He had unleashed a reign of terror and corruption in Arabia. His main attacks were in Makkah and Madinah. He killed numerous Ulama and razed many Mazaars (graves) of the companions (may Allah be pleased with them all), Imams, Scholars and martyrs to the ground. (Allah forbid) He referred to the blessed grave of the Messenger of Allah (may Allah bless him and grant him peace) as ‘Sanamul Akbar’ in other words ‘The biggest Idol.’ He caused much tyranny and corruption just as it was mentioned in the Hadith, that the Messenger of Allah (may Allah bless him and grant him peace) mentioned that fitna will spread from Najd (today known as Riyad).

The Messenger of Allah (may Allah bless him and grant him peace) said that the group of Shaytaan will emerge from Najd. Twelve hundred years after this saying of the Messenger of Allah (may Allah bless him and grant him peace) this group emerged in Najd. Allama Shaami (may Allah be pleased with him) referred to this group as the ‘Khaarijis’

Wahabi Beliefs

On page 45 of Taqweeyatul Imaan, he quotes the Hadith about how a sweet breeze will blow close to the day of judgement causing all the Muslims to pass away. After quoting this, he says, ‘This saying of the Messenger of Allah (may Allah (The Exalted) bless him and grant him peace) came true and this wind has already blown.’ In other words he believes that there are no Muslims now left on earth. So ignorant is he, that he has also included himself and his followers in this, meaning that according to him, he too is an unbeliever. These Wahabis are bent on insulting Almighty Allah and his Messenger (may Allah bless him and grant him peace). A few of their corrupt beliefs are being quoted so that my fellow Muslim brothers and sisters will become aware of their false beliefs and be protected from their web of deceit and not be deceived by their attire and huge turbans.

1. It is on pages 35 and 36 of Izaahul Haq ‘It is an evil innovation to say that Allah (The Exalted) is free from time, space and place, or having faith in the reality of seeing him directly. One who holds such a belief is a sinner and an innovator.’ The author of this book says that to believe that Allah (The Exalted) is free from place, time or space is wrong and we the Ahle Sunnah believe that Allah (The Exalted) is free from time, place or space. In this statement, the author has labelled all the Ahle Sunnah and its leaders as Bidatis (innovators) and sinners. It is in Durr Mukhtar and Fatawa Alamgiri, that any person who proves a place for Allah (The Exalted) is a Kaafir. In Aqidah at-tahawiah by Imam Abu Ja’far at-Tahawi, point No: 38. “He is beyond limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.”

2. The Hadith on page 60 of Taqweeyatul Imaan quotes a Hadith and translates it in the following words, ‘Think, whether you will prostrate to my grave when you pass by it.’

After this, he puts a note and then says, that the Messenger of Allah (may Allah bless him and grant him peace) said (which is not a true narration), ‘One day I too will die and be mixed with the sand’

(how can one hold such a corrupt belief) when the Messenger of Allah (may Allah bless him and grant him peace) himself says, ‘Allah (The Exalted) has made it forbidden upon the earth, that it may consume the bodies of the Prophets.’ (Mishkat) (The Prophets of Allah are alive and they are given sustenance).

3. It is as follows on page 19 of Taqweeyatul Imaan: ‘Since Almighty Allah (The Exalted) alone is our creator, we should only ask him for help in all our work. Just as a man after becoming a servant of a King only turns to him and not to another King. What then has to be said about any chamaar (low cast - cobbler).’

(Here, he is referring to asking help from Allah (The Exalted). We the Ahle Sunnah ask help from the Messenger of Allah (may Allah bless him and grant him peace), so he used the example of low cast to the Prophet (may Allah bless him and grant him peace). Can any person who claims to be a Muslim use such a derogatory term towards the Messenger of Allah (may Allah bless him and grant him peace)?

4. It is on page 95 of Siraat-e-Mustaqeem as follows: ‘Some types of darkness are deeper than others’ (in other words some sinful actions are worse than others). He then says, It is better to think of sexual intercourse with your wife than thinking of adultery. In the same way, it is better to engross yourself in the thought of your ox or donkey, rather than thinking of your Peer/Shaykh (Murshid) or any other pious person, even though it maybe the Messenger of Allah (may Allah bless him and grant him peace).

Dear Brothers/Sisters! Any person with even the slightest Imaan in their heart will be able to see the blasphemy in this statement. This is the belief of the leader of the Wahabis.

5. It is on page 10 of Taqweeyatul Imaan that, ‘To increase or decrease one’s sustenance, to allow one to be in good health, or bad health, to give one respect, to fulfil ones desires, to get rid of evils and calamities and to remove one from hardships is only under the authority of Allah (The Exalted). Anyone who calls to anyone other than Allah (The Exalted) in time of need is a polytheist, whether he feels he who he is

calling to have the ability to assist him by himself or through the Will of Allah (The Exalted). It is shirk either way.’

Almighty Allah (The Exalted) says in the Qur’aan, ‘Almighty Allah (The Exalted) and His Messenger have enriched them through their Grace.’ Here, the Qur’aan is announcing that the Messenger of Allah (may Allah bless him and grant him peace) has caused people to be enriched with wealth and the author of the corrupt book says that one who believes such things is a Mushrik. According to him, the Qur’aan is propagating Shirk. The Qur’aan announces, ‘*O ‘Esa! You cure the blind and leper through my command.*’ In another verse Almighty Allah (The Exalted) says referring to Nabi ‘Esa (upon whom be peace), ‘*I cure the blind and the leper and I bring the dead back to life through the command of Allah (The Exalted).*’ This is the injunction of the Qur’aan and yet the Wahabis say that none other can give good health (with or without the command of Allah (The Exalted)). The Wahabis must now say how is it so that Almighty Allah (The Exalted) has blessed Nabi ‘Esa (upon whom be peace) with this ability? If still they insist on this being shirk, then I do not know their definition of Islam.

6. On page 11 of *Taqweeyatul Imaan*, a Hadith of the Messenger of Allah (may Allah bless him and grant him peace) is quoted wherein it is said, ‘Respect this jungle for it is in the (sacred Haram) and do not hunt any animals therein and do not fell the trees in its boundary for it is a place sacred for worshipping Allah (The Exalted).’ After quoting this narration, he says, ‘To show respect to the jungles around the houses of Prophets or ghosts is shirk, even though one thinks that he is worthy of respect or to think that Allah (The Exalted) will be pleased with you respecting them is also shirk. There are numerous Hadith which prove the Messenger of Allah (may Allah bless him and grant him peace) as saying, “*Ibraheem made Makkah the Haram and I have made Madinah a Haram, therefore do not cut down the Acacia trees in its surrounding and do not hunt the wild animals in its surrounding.*”

Dear Muslim Brothers! Can you see how this mischievous author has distorted the facts? He has levelled such a terrible accusation against the Messenger of Allah (may Allah bless him and grant him peace).

7. On page 8 of *Taqweeyatul Imaan*, its author says that even the idol worshippers in the time of the Messenger of Allah (may Allah bless him and grant him peace) did not equal their idols to Allah (The Exalted). What they really did was that they called out to them 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 (The Exalted) as an intercessor or a mediator between Allah (The Exalted) and the servants is equal in shirk to Abu Jahl.

This, statement, not only condemns the intercession of the Messenger of Allah (may Allah bless him and grant him peace), but it also condemns all the companions (may Allah be pleased with them all), the Great Imams, the Awliyah Allah and all the Muslims as Mushriks like Abu Jahl. (Allah Forbid).

8. 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 that Allah (The Exalted) and His Messenger (may Allah bless him and grant him peace) know, because only Allah (The Exalted) has the knowledge of the unseen and not the Messenger of Allah (may Allah bless him and grant him peace).

9. It is on page 9 of *Taqweeyatul Imaan*, he says that Almighty Allah (The Exalted) has not given anyone on earth the power to ordain anything.

Here the author is saying that the Messenger of Allah (may Allah bless him and grant him peace) has no power that has been awarded to them. This clearly refutes the miracles of the Prophets and the Karaamats of the Awliyah Allah (The Exalted). Almighty Allah (The Exalted) says, 'By the Angels who plan the activities.' Is the

author not openly refuting the above mentioned verse of the Qur'aan and the power that has been awarded to the Prophets and Saints?

10. On page 22 of Taqweeyatul Imaan, it is said that anyone who's Name is Muhammad or 'Ali has no power and right over anything. This is very astonishing, because the Wahabis too have a right over their belongings and yet they say that Muhammad (may Allah bless him and grant him peace) who is the closest to Allah (The Exalted) has no power and right over anything.

11. One of their beliefs is that Almighty Allah (The Exalted) has the ability to lie (Allah forbid). One of their leaders has given a decree that if anyone says that Waqu-e-Kizb means pardon for all those who referred to Allah (The Exalted) as a liar. This is such a blasphemous decree. He says that even though someone calls Allah (The Exalted) a liar, they should be pardoned and still regarded as Muslims.

12. It is on page 2 of Tahzeerun Naas, that it is the opinion of the ordinary people that the Messenger of Allah (may Allah bless him and grant him peace) is Khaatimun Nabiyeen, because he is the final messenger in the lengthy chain of Prophets. The Well informed (knowledgeable) people definitely know that being Khaatimun Nabiyeen has no untouchable seal to it. It only shows the end of an era. It does not in any way show or determines a special level of excellence or elevation. How then can the verse 'He is the Prophet and the Last one of all the Messengers' be in proper context in this discussion on the issue of praise? The author here has tried to prove that Khatimun Nabiyeen only means the end of an era. He says that it has no significance with the pious people, as they know that it is not a unique station. The author here has attempted to refute the words of the Messenger of Allah (may Allah bless him and grant him peace) who himself has explained it to mean final Messenger, which is a unique attribute which has been blessed to him by Almighty Allah (The Exalted). This is evident in various Ahadith.

13. One of the habits of the Wahabis is to try and nullify everything that has to do with the beloved servants of Allah (The Exalted). They are always looking for faults to try and defame the pious servants of Allah (The Exalted). They even refute the knowledge of the unseen which has been bestowed upon the Messenger of Allah (may Allah bless him and grant him peace). It is on page 51 of Barahin-e-Qaatiya that the Prophet does not even have knowledge of that which is behind a wall. The author quotes this and then falsely attributes this statement to Shaykh ‘Abdul Haq Muhadith Dehlwi (may Allah have mercy upon him). He further mentions that the vast knowledge of Shaytaan and the Angel of death are evident from the Qur’aan and there is no such source that authenticates the vastness of the knowledge of the Messenger of Allah (may Allah bless him and grant him peace). He thus claims that to accept such knowledge for the Messenger of Allah (may Allah bless him and grant him peace) without evidence is shirk. The author of this book is prepared to give preference to the knowledge of Shaytaan over the knowledge of the Messenger of Allah (may Allah bless him and grant him peace). The above mentioned beliefs should serve as evidence for the truthful Muslims, who will be able to see for themselves the corruptness of these Wahabis. No Muslim in his right frame of mind can call these people Muslims. There is no doubt in them being unbelievers.

14. In another book, Hifzul Imaan, the author Ashraf ‘Ali Thanwi says on page seven, that if knowledge of the unseen which is possessed by the Messenger of Allah (may Allah bless him and grant him peace) is partial, then there is no uniqueness in this, since all insane people, little children and animals possess such knowledge. Dear Brothers, Think for a moment about what he has said. He has no conscious and does not feel any remorse in equating the knowledge of the Messenger of Allah (may Allah bless him and grant him peace) to that of children, insane people and animals. Can any Muslim still have doubt in the author of Hifzul Imaan and his followers being disbelievers?

15. Another practice of the Wahabis is to shun the practices of the Muslims by labelling these practices as shirk, whereas they have been

permitted by Almighty Allah (The Exalted) and His Messenger (may Allah bless him and grant him peace). They label Milad, Standing for Salaam, Esaal-e-Sawaab, visiting the graves of the Awliyah and the blessed grave of the Messenger of Allah (may Allah bless him and grant him peace), making Fatiha and forty days etc. as shirk. It is in the book Barahin-e-Qaatia that the repeated hosting of the Milad of the Messenger of Allah (may Allah bless him and grant him peace) is like the Hindus who repeatedly host the prayer of 'Kanhaya' (a Hindu God) and like the Shias who repeatedly observe the day of martyrdom at Karbala. (These Wahabis have labelled Muslims to be worse than Hindus and Shias.)

Beloved Muslim Brothers/Sisters! That which has been mentioned above is only a few of the heretic beliefs of the Wahabis/Deobandis. There are various other corrupt and blasphemous beliefs of the Wahabis/Deobandis which show their hatred for the Messenger of Allah (may Allah bless him and grant him peace) in many of their other books.

Read well and recognise the insults on Almighty Allah (The Exalted) and His beloved Prophet (may Allah bless him and grant him peace) at the hands of these Satanic Scholars! And judge for yourself the misdeeds of these misguided scholars.

1. Allah can tell a lie. ²⁵
2. Allah does not know beforehand what His creation would do. Allah comes to know of their doings only after they have done something. ²⁶

25 Fataawa Rasheediyah, Vol. 1, page 19

26 Tafseer Bulghatul Hairaan, page 157/158

3. Shaytaan and the Angel of death are more knowledgeable than the Holy Prophet Muhammad (may Allah bless him and grant him peace).
27

4. The Prophet Muhammad (may Allah bless him and grant him peace) was not aware of his ultimate fate and of things beyond a wall.
28

5. The kind of knowledge and the amount of knowledge of the Unseen given by Allah to the Prophet Muhammad (may Allah bless him and grant him peace) has also been given to animals, lunatics and children.
29

6. Even the thought of the Prophet (may Allah bless him and grant him peace) occurring during *Salaah* is much worse than to be immersed in the thought of an ox or a donkey.³⁰

7. The title "*Rahmatul Lil 'Aalameen*" (Mercy to all the Worlds) is not an exclusive attribute of the Prophet Muhammad (may Allah bless him and grant him peace). Other saintly persons also can be called "*Rahmatul Lil 'Aalameen*".³¹

8. The Prophet Muhammad (may Allah bless him and grant him peace) learnt the *Urdu* language from the *Ulama of Deoband*.³²

9. If Allah so wills He can create millions of the likes of Muhammad (may Allah bless him and grant him peace).³³

27 Baraaheen-e-Qaati'ah, page 51/52

28 Baraaheen-e-Qaati'ah, page 51

29 Hifzul Imaan, page 7

30 Siraat-e-Mustaqem, page 86

31 Fataawa Rasheediyah, Vol 2, page 12

32 Baraaheen-e-Qaati'ah, page 26

33 Taqwiyatul Imaan, page 16

10. After his death, the Prophet Muhammad (may Allah bless him and grant him peace) has mixed with dust.³⁴

11. The birth of a person of the stature of Prophet Muhammad (may Allah bless him and grant him peace) is a distinct possibility.³⁵

12. All Prophets and Messengers are worthless.³⁶

13. It is not necessary for a Prophet to be free from and innocent of every lie.³⁷

14. A Prophet should be praised only as a human being and even less.³⁸

15. The bigger one's, that is Prophets, and the lesser one's, that is all other creations, all are without knowledge and are ignorant.³⁹

16. The big creations, that is the Prophets, and the lesser creation, that is all other creations, are, in the sight of Allah, lowlier than even a cobbler.⁴⁰

17. It is permitted to call a Prophet as a *Taaghoot* (Satan).⁴¹

18. The Prophet Muhammad (may Allah bless him and grant him peace) had lost his wits.⁴²

34 Taqwiyatul Imaan, page 59

35 Yak Roza, page 151

36 Taqwiyatul Imaan, page 29

37 Tasfiyatul 'Aqaa'id, page 25

38 Taqwiyatul Imaan, page 35

39 Taqwiyatul Imaan, page 3

40 Taqwiyatul Imaan, page 14

41 Tafseer Bulghatul Hairaan, page 43

42 Taqwiyatul Imaan, page 55

19. A *Deobandi Mullah* saved the Prophet Muhammad (may Allah bless him and grant him peace) from falling off *Pulsiraat* (Bridge over Hell).⁴³

20. There is no harm in saying “*Laa'llaaha il-lal Laahu Ashraf Ali Rasoolul Laah*” and “*Allahumma Salli Ala Saiyidina wa Nabiyyina Ashraf Ali*”.⁴⁴

21. Celebrating *Milad-un-Nabi* is like the Hindus celebrating the birthday of their god *Krishna*.⁴⁵

22. The Prophet Muhammad (may Allah bless him and grant him peace) and Dajjal both are blessed with life. The traits which characterise the Prophet Muhammad (may Allah bless him and grant him peace) are shared by Dajjal also.⁴⁶

23. It is right to call the Prophet Muhammad (may Allah bless him and grant him peace) as your brother.⁴⁷

24. Miracles performed by wizards can be more excellent than those of Prophets.⁴⁸

These insults and derogatory statements against Almighty Allah (The Exalted) and His beloved Messenger (may Allah bless him and grant him peace) are by no means exhaustive, but they are enough to make a sincere Muslim's blood boil with anger!

43 Bulghatul Hairaan, page 8

44 Risaalah Al Imdaad, page 35, month of Safar 1366AH

45 Fatawa Meelaad Shareef, page 8; and Baraaheen-e-Qaati'ah, page 148

46 Aabe Hayaat, page 169

47 Baraaheen-e-Qaati'ah, page 3

48 Fatawa Rasheediyah, Vol. 2, page 35

Books and authors who have insulted the Prophet (may Allah bless him and grant him peace)

The following are the books and authors who have insulted the Prophet Muhammad (may Allah bless him and grant him peace) time and time again.

1. *Taqwiyatul Imaan* by Isma'iel Dehlvi
2. *Aabe Hayaat* by Muhammed Qassim Nanontvi
3. *Tahzeer un Naas* by Muhammed Qassim Nanontvi
4. *Tasfiyatul 'Aqaa'id* by Muhammed Qassim Nanontvi
5. *Fataawa Rasheediyah* by Rasheed Ahmad Gangohi
6. *Tazkiratur Rasheed* by Rasheed Ahmad Gangohi
7. *Baraaheen-e-Qaati'ah* by Khaleel Ahmed Ambethvi
8. *Hifzul Imaan* by Ashraf Ali Thanvi
9. *Risaalah Al Imdaad* by Ashraf Ali Thanvi
10. *Tafseer Bulghatul Hairaan* by Husain Ali Wan Bhachrani

(Note: All the references in this article are to the *Urdu* editions of the above books).

For those *Muslims* unfamiliar with these names, let us point out that they are the principal founders of the *Wahhabi fitna* in the Indian Sub-Continent, more familiarly known as *Deobandis*. These very *Deobandis* are also the supporters of the misguided *Tablighi Jamaat*, which parades itself as the guardian of *Islam*.

The word 'Deoband' has two syllables 'Deo' and 'band'. In Urdu 'Deo' means 'Shaytaan' and 'band' means 'a place of imprisonment.' 'Deoband', therefore means 'a place where Shaytaan is imprisoned'.

Due to the nature of the beliefs of their beliefs mentioned above, according to the unanimous consensus of the scholars they are out of the folds of Islam. May Allah (The Exalted) protect us from their mischief, Aameen!

Those who are true Muslims can never doubt that they are Kaafirs once they are aware of all the above mentioned beliefs (of this corrupt and evil sect). The Ruling of the Shariah on these corrupt and mislead sects is:

***“MAN SHAK’KA FI KUFRIHI WA ADHAABIHI FA QAD
KAFARA”***

*“HE WHO DOUBTS THERE KUFR AND THEIR PUNISHMENT IS
ALSO A KAAFIR (LIKE THEM).”*

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