

786/92

Allahu Akbar

Deoband

V/S

Deoband



Written by

Allama Hasan Ali Rizvi melsi

Translate by

Dr. Ammara Fayyaz

“Surely, as to those who are destined to infidelity, it is alike whether you warn them or warn them not, they will never believe.”

(Al-Qur’aan, Surah Baqarah, 2:6)

DEOBAND VS DEOBAND

Writer: Maulana Muhammad Hasan Ali Qadiri Rizawi, Melsi Multan

Translator: Dr. Ammara Fayyaz

Translator’s Note

ALLAH in the name of the Most Affectionate, the Merciful! Salutations be upon his preeminent creation, Intercessor of the sinners, Hadrat Muhammad (SalALLAHu alaihi wa’Alayhi wassalam). This is the English translation of “*Ulema-e-Deoband ka Takfeeri Afsana*” by Maulana Muhammad Hasan Ali Melsi Qadiri Rizwi (Madzillahu ‘Aali). I have entitled its English translation as “**Deoband Vs Deoband**”. Mostly we see books of Sunni scholars proving the beliefs and traditional acts of Muslims from authentic sources, but this book is special in this regard that it tells a neutral man about the in house fights of deviants, after seeing which any kid can also decide which sect, indeed path is the true one. Today, the people who falsely blame great Sunni scholars to be guilty of making invalid *Takfeer* (to declare somebody as infidel) of people all the time; they should now be ashamed by seeing this machine-gunning with the bullets of *Takfeer* by their own elders all over that they didn’t even leave their own cult in blindly bombarding with *Takfeer*.

I’m grateful to Brother Irfan Edhi of Madinatul Muawwarah who recognized the potential in me, when I myself was unaware of it and encouraged me to translate this splendid work. Of course hard work and beauty of work by Brother Mumtaz Hussain Akhtar ul Qadiri deserves a place here, who proofread this translation, adorned the font and presentation. May ALLAH shower His blessings on both of them and all the Muslims.

It’s obvious that while rendering a literature into another language its expression never remains the same exquisite and scenic, but I have tried hard to translate in same expression. Urdu writer has written in fantastic expression, if at any place any mistake is seen must be reported, it’s my fault in all cases. One more thing needs to be told that this translated English version would be in a pattern different from the original Urdu book and will present a comparison pattern.

Hope this book will prove of great for our English Muslim Brothers and sisters who just lag behind in learning due to the language difference. When read, it's a humble request to Recite Durood Shareef once and pray for each and every person who became the source of taking this book to you from the writer till the very last person uploading it here. I hope for this meek attempt to be accepted in ALLAH's court. Lastly, an infinite Praise and greeting for his finest creation.

Sag-e-Tayba

Dr. Ammara Fayyaz

Introduction

The fight of Takfeer by Deobandi scholars is irrefutable truth, which has been compiled from the books and pamphlets of scholars responsible for each and every branch i.e. Deobandi Wahabi, Moudoodi Wahabis, Ahraari Wahabi, Congressy Wahabi, Tableeghi Wahabi, Jam'iati Wahabi, Najdi Wahabi etc.

Emancipated Deobandis etc this *Takfeeri Afsana* has nothing to do with blames, jealousy, resentment and antagonism in reply to antagonism for sure.

All the statements, convictions and verdicts are copied from the books and pamphlets of all the prominent Deobandi Wahabi intellectuals. One proving these evidences wrong or revealing any error in them will be awarded **Rs. Ten Thousand** in cash. If unpaid, then it can be attained through court.

Answer Us:

If these evidences are false and pretentious, we demand a refuting answer from the following Deobandi intellectuals:

Moulvi Yousuf Rahmaani

Moulvi Fadl-ur-Rahmaan

Moulvi Arif Sumbhali (Nadvi)

Moulvi Zia-ul-Qasmi

Moulvi Fadl-ur-Rahmaan Mehmoodi

Moulvi Khaleel-ur-Rahmaan Badayooni

Moulvi Asad Madni (Deobandi)

Moulvi Anwar Ahmed Arshad

Moulvi Manzoor Sumbhali

Moulvi Ajmal

Moulvi Khalid Mehmood Manchestri

Moulvi Zia-ur-Rahmaan Farooqi

Moulvi Sami-ul-Haq

Moulvi Abdul Majeed Nadeem

Moulvi Abdul Sattar Taunsawi

Moulvi Sarfaz Ghagkri

Moulvi Ghulam Khan

Moulvi Shafi Deobnadi

Moulvi Shareef Kaashmiri

Moulvi Shamsul Haq

Moulvi Ubaidullah Anwar

Moulvi Qari Muhammad Tayyab

Moulvi Ghulam Ghouth Hazarwi

Moulvi Inayatullah

Moulvi Moudoodi

Moulvi Ehteshamul Haq



Waiting for the Answer!

Muhammad Hasan Ali Qadiri Rizawi Barelvi, Melsi Multan.

HAJI IMDADULLAH SAHIB VS ISMAIL DEHLVI

BELIEF OF HAJI IMDADULLAH SAHIB:

Haji Imdadullah Sahib is the spiritual guide of Deobandi scholars; he commemorates his spiritual guide Hazrat Khwaja Noor Muhammad (ALLAH's mercy be upon him) as:

تم ہو اے نور محمد خاص محبوب خدا
ہند میں ہو نائب حضرت محمد مصطفیٰ

تم مدد گار مدد، امداد کو پھر خوف کیا
عشق کی پر سن کے باتیں کانپتے ہیں دست و پا

اے شاہ نور محمد، وقت ہے امداد کا
آسرا دنیا میں ہے از بس تمہاری ذات کا

امداد المشتاق، صفحہ ۱۱۶ از مولوی اشرف علی تھانوی و مولوی مشتاق احمد
(دیوبندی، شائم امدایہ صفحہ ۸۴)

Translation:

“You are, O Noor Muhammad, the remarkably beloved of ALLAH; you are the deputy of Hazrat Muhammad Mustafa (SalALLAHu Alaihi Wasallam) in India.

You are the helper then what to worry for assistance; but hands and feet shiver when hear communications of love ('Ishq).

O master Noor Muhammad! This is the time for assistance; the only reliance in the world is your personality.”

(Imdad ul Mushtaq, page 116, by Ashraf Ali Thanvi and Mushtaq Ahmed Deobandi;
Shumaim-e-Imdadiya, page 84)

FATWA OF ISMAIL DEHLVI:

تجھ سوا مانگے جو غیروں سے مدد
فی الحقیقت ہے وہی مشرک اشد

دوسرا اس سا نہیں دنیا میں بد
ہے گلے میں اس کے حبل من مسد

سب سے اس پر لعنت و پھٹکار ہے
مردوں سے حاجتیں مانگنا اور ان کی منتیں مننا کفار کی راہ ہے

(تذکیرالاکھوان، ص ۳۴۳ و ص ۸۳، از مولوی اسماعیل دہلوی)

Translation:

“One who asks help from others; in reality he is extreme *Mushrik* (polytheist).

There is no other evil like him in the world; there is ‘a rope of palm fiber’ in its neck.

Curse and damnation be on him from all; to plead dead and beg for necessities is the way of pagans.”

(Tazkeerul Ikhwaan, page 343 and page 83, by Ismail Dehlvi)

QASIM NANOTAWI VS ISMAIL DEHLVI

BELIEF OF QASIM NANOTAWI, FOUNDER OF MADARASA-E-DEOBAND:

مدد کراے کرم احمدی کہ تیرے سوا
نہیں ہے قاسم بے کس کا کوئی حامی کار

مگر کرے روح القدس میری مددگاری
تو اس کی مدح میں کروں میں رقم اشعار

جو جبرئیل مدد پر ہو فکر کی میرے
تو آگے بڑھ کے کہوں کہ جہان کے سردار

(قصائد قاسمی، ص ۷ تا ۸)

Translation:

“Help me O blessings of Ahmed; that there is no supporter of powerless Qasim other than you.

But *Roohul Qudus* does for me the assistance; so in his praise I write couplets.

When Jibra’eel is for help on my dangers; so I, going further, say the lord of universe.”

(Qasaaid-e-Qasmi, page 7-8)

FATWA OF ISMAIL DEHLVI:

“When in trouble, often people supplicate to spiritual guides, Messengers, martyrs and fairies. They are indulged in *Shirk* (polytheism).”

(Taqwiyatul Imaan, page 5, by Moulvi Ismail Dehlvi)

ISMAIL DEHLVI VS KHALEEL AMBETHWI

BELIEF OF MOULVI ISMAIL DEHLVI:

“All the humans are brothers among each other, the one who is higher-ranking respect him as elder brother..... Prophets, saints, Imams, spiritual guides and all the creations of ALLAH are surely human and are incapable servants (*Bande ‘Aajiz*) and our brothers.”

(Taqwiyatul Imaan, page 28)

FATWA OF KHALEEL AMBETHWI:

“Even a person with feeble faith cannot verbalize such contemptuous thing from his tongue that the Holy Prophet (SalALLAHu alaihi wa’Alayhi wassalam) is as superior to us as an elder brother, if one does that; according to us he is way out from sphere of faith.”

(Almuhannad, page 28)

Note: This book has attestation of Mehmood ul Hasan Deobandi, Kifayat Ullah and Moulvi Ashraf Ali Thanvi.

ASHRAF ALI THANVI & HUSSAIN AHMED TANDVI CONGERESSY VS GHULAM KHAN

BELIEF OF ASHRAF ALI THANVI AND HUSSAIN AHMED CONGRESSY:

کھول دے دل میں در علم حقیقت میرے رب
ہدائی عالم علی مشکل کشا کے واسطے

تعلیم الدین، ص ۱۳۴ از اشرف علی تھانوی؛ سلاسل طیہ، ص ۱۲۲ از حسین
(احمد کانگریسی)

Translation:

“Open the door of knowledge of reality, O my LORD!

For the sake of the leader of the universe, Ali the solver of difficulty (*Mushkil Kusha*)”

(Ta’leemud Deen, page 134, by Ashraf Ali Thanvi; Salaasil-e-Taiyiba, page 22, by Hussain Ahmed Congressy)

FATWA OF MOULVI GHULAM KHAN:

“How can one be benevolent, *Mushkil-Kusha* (solver of difficulty) and openhanded for someone? People having such beliefs are purely faithless. They have no (legal) nuptial. The one who does not believe them (possessors of such beliefs) to be disbeliever or polytheist is himself unfaithful as such.”

(*Jawaahirul Qur’aan*, page 147, by Moulvi Ghulam Khan)

ASHRAF ALI THANVI VS KHALEEL AMBETHWI

BELIEF OF ASHRAF ALI THANVI:

“What is the specialty of the Prophet (SalALLAHu alaihi walayhi wassalam) in certain aspects of knowledge of unseen? Even Zaid, Umar (every Tom, Dick and Harry), rather every insane and children, also all animals and wild creatures are having such knowledge of unseen.”

(*Hifz-ul-Imaan*, page 18, by Ashraf Ali Thanvi)

FATWA OF KHALEEL AMBETHVI:

“The person who equalizes Prophet’s knowledge to Zaid o Bakr, insane, children or animals is purely an infidel.”

(*Almuhannad*, page 36, by Khaleel Ambethvi)

QASIM NANOTAWI VS KHALEEL AMBETHWI

BELIEF OF QASIM NANOTAWI:

“If Prophets are distinguished from their followers then such distinction is confined only with regard to knowledge. But so far as deeds are concerned, most often their followers are equal to them, and some times even excel them”

(*Tahzeerun Naas*, page 5, by Founder of Madarasa Deoband Qasim Nanotawi)

FATWA OF KHALEEL AMBETHWI:

“It is our belief that the person who believes some man to be superior to the Prophet (SalALLAHu alaihi walayhi wassalam) is absolute infidel. Our scholars have given verdict of infidelity on him.”

(*Almuhannad*, page 31)

RASHEED GANGOHI VS ASHRAF ALI THANVI

RASHEED GANGOHI:

His paternal lineage:

“Rashid Ahmed Gangohi s/o Maulana Hidayat Ahmed s/o Qazi Pir-Bakhsh s/o Qazi Ghulam Hasan s/o Qazi Ghulam Ali”

His maternal Lineage:

“Rasheed Ahmed s/o Kareem un Nisa d/o Fareed-Bakhsh s/o Ghulam Qadir s/o Muhammad Saalih s/o Ghulam Muhammad”

(Tazkiratur Rasheed, part 1, page 13)

Note: This contains *Fareed-Bakhsh* (bestowing of Fareed) and *Pir-Bakhsh* (bestowing of the spiritual guide) names.

FATWA OF ASHRAF ALI THANVI:

In his self forged **Bahishti Zewar (page 45, vol 1)** while talking about infidelity and polytheism, says:

“Adopting names such as *Abdun Nabi*, *Ali-Baksh*, *Hussain-Bakhsh* (which also includes *Pir-Bakhsh* and *Fareed-Bakhsh*), and saying ‘if ALLAH and Prophet wills this will be done’ are all examples of polytheism.”

As according to Thanvi paternal and maternal grand fathers of Rasheed Gangohi were polytheists.

AHMED ALI LAHORI & ATAULLAH BUKHARI VS GHULAM KHAN

BELIEF OF AHMED ALI & AYATULLAH:

“Condition of Shah Jee (Ayatullah Bukhari) was this that he used to make Hazrat (Ahmed Ali Lahori) laugh and soothed him with different things for hours. Often he used to kiss his hands as great respect and used to kiss his beard.”

(Khuddaam-e-Deen, page 18, September 1962)

FATWA OF GHULAM KHAN:

“If one kisses hands of his spiritual guide and sits on knees in front of him...then these acts will be the acts of worship and will be causal of ALLAH’s curse!”

(Jawaahirul Qur’aan, page 61)

“And one who doesn't say them infidel is himself an infidel.”

(Jawaahirul Qur'aan, page 77)

FOUNDER OF MADARSA DEOBAND VS DEOBANDI MUFTI

BELIEF OF FOUNDER OF MADARSA DEOBAND QASIM NANOTAWI:

“Scam is of different types and all types are not the same. It's not necessary for the Prophet to be guiltless in all the cases. Predominantly to think fib against the dignity of Prophets with this meaning that it is disobedience and to think the Prophets are guiltless of sins is untrue.”

(Tasfiyat ul 'Aqaaid, page 25, 28, by Moulvi Qasim Nanotawi)

FATWA OF DEOBANDI MUFTI:

“Prophets are free from guiltiness; if someone considers them guilt is not the belief of Ahle Sunnat. To read his statement is precarious. Common Muslims are not allowed to read that stuff. Verily ALLAH Almighty knows the best. Ahmed Saeed, Naaib Mufti, Dar ul Uloom Deoband.

Correct Answer; one having such belief is infidel, shouldn't talk to him until he reverts to faith and refreshes his Nikah (nuptial). (Masood Ahmed, stamp of Dar ul Ifta Deoband Al-Hind)”

(Ishtihar Muhammad Esa Naqshbandi, Manager Maktaba Jamat-e-Islami Lodharan district Multan, Monthly Tajalli-e-Deoband, April 1956)

QASIM NANOTAWI VS SHAFI DEOBANDI

BELIEF OF QASIM NANOTAWI:

“In opinion of ordinary people, they understand that the era of Prophethood of RasoolULLAH (salALLAHu alaihi walayhi wassalam) was after all previous Prophets and he is the last Prophet. But it would be apparent to those who understand that preceding to or coming after someone has nothing to do with dignity as per personality and then at level of praise how come 'yes He is the Messenger of ALLAH and the last one among all the prophets (Qur'aan)' be true in this case?”

(Tahzeerun Naas, page 3)

“Even if a Prophet were to be born after the holy Prophet (Sallal Laahu AlaihiWasallam), the finality of the holy Prophet (salALLAHu alaihi walayhi wassalam) will not be affected in any way”.

(Tahzeerun Naas, page 32)

FATWA OF MUFTI SHAFI DEOBANDI:

“Arabic dictionary is comprehensive over the fact that “*Khaataman Nabiyeen*” in verse of Qur’aan only means “The Last Prophet”, nothing else! Ummah have agreed on meaning of “Khaatim” to be “Last”, one asserting against it is infidel and if he emphasizes; should be killed.”

(Hidayat ul Mahdeen, page 21, 35)

KHALEEL AMBETHWI VS KHALEEL AMBETHWI

BELIEF OF KHALEEL AMBETHWI AND RASHEED GANGOHI:

“Vast Knowledge for Angel of death and Satan is assured with *Nass*, but where it is inevitably proved from *Nass* (Qur’aan and Sunnah) for the pride of worlds (the Holy Prophet, salALLAHu alaihi walayhi wassalam) through which all *Nusoos* are rejected and only polytheism is proven.”

(Baraheen-e-Qaati’ah, page 51)

FATWA AGAINST HIS OWN BELIEF:

“Knowledge of the Holy Prophet (salALLAHu alaihi walayhi wassalam) regarding verdict and secrecy is greater than knowledge of all the creations for sure. And it’s our belief that if one says ‘someone is greater than prophet’ he is infidel, and our scholars have declared him to be infidel who says ‘Devil’s knowledge is more than Prophet (Peace and blessings of ALLAH be upon him)’. Then how could this hitch be present in our writings?”

(Almuhannad, page 31, by Moulvi Khaleel Ambethvi)

HAJI IMDADULLAH SAHIB VS RASHEED GANGOHI

BELIEF OF HAJI IMDADULLAH SAHIB:

اے رسول کبریا فریاد ہے
یا محمد مصطفیٰ فریاد ہے

سخت مشکل میں پھنسا ہوں آجکل
اے میرے مشکل کشا فریاد ہے

قید غم سے اب چھڑا دیجے مجھے

یا شدہ ہر دوسرا فریاد ہے

(نالہ امداد غریب مناجات، ص ۱۸، از حاجی امداد اللہ صاحب)

Translation:

“O the Grandeur Messenger! This is appeal; O Muhammad Mustafa (salALLAHu alaihi walayhi wassalam)! This is appeal.

I’m stuck in severe hardship nowadays; O my solver of difficulty (*Mushkil-Kusha*)! This is appeal.

Free me from the caption of grief; O great king! This is appeal.”

(Nala-e-Imdad Ghareeb Munaajaat, page 18, by Haji Imdadullah Sahib)

FATWA OF RASHEED GANGOHI:

“When Prophets don’t have knowledge of unseen then saying ‘O Prophet (Ya Rasool ALLAH)’ would be invalid too. If one says while keeping this faith that he listens from far away via knowledge of unseen then this (belief) itself is infidelity.”

(Fatawa-e-Rasheediya, part 3, page 90, by Rasheed Gangohi)

HAJI IMDADULLAH SAHIB VS ASHRAF ALI THANVI

BELIEF OF HAJI IMDADULLAH SAHIB:

“‘IbaadiLLAH’ (slaves of ALLAH) can be called ‘Ibaadir Rasool’ (slaves of the Messenger).”

(Shumaim-e-Imdadiyah, page 135)

FATWA OF ASHRAF ALI THANVI:

“To adopt names like *Ali-Bakhsh*, *Hussain-Bakhsh*, *Abdun Nabi* is included in the list of polytheism.”

(Bahishti Zewar, vol 1, page 45)

QASIM NANOTAWI VS GHULAM KHAN:

BELIEF OF QASIM NANOTAWI:

“The Messenger of ALLAH (salALLAHu Alaihi Wasallam) has such proximity with his followers which they (followers) don’t have with their own lives.”

(Tahzeerun Naas, page 12)

FATWA OF GHULAM KHAN:

“One perceiving Prophet to be present and witnessing is infidel without any doubt.”

(Jawaahirul Qur’aan, page 6)

“One not calling him infidel is himself an infidel.”

(Jawaahirul Qur’aan, page 77)

MR. MOUDOUDI VS ATTAULLAH & AHMED ALI LAHORI

BELIEFS OF MR. MOUDOUDI (FOUNDER OF JAMAT-E-ISLAMI):

“Hazrat Uthman, who was encumbered with the credence of this virtue, was not skilled with those specialties which were bestowed to those preceding him, and thus illiteracy got the way to enter in Islamic communal system.”

(Tajdeed-o-Ahyaa-e-Deen, page 33)

“It is so fragile that once such a pious, desireless and sanctimonious human like Hazrat Abu Bakar failed to accomplish it.”

(Tarjumaan ul Qur’aan, page 57)

“The reason for overwhelming success of Prophet (Peace and blessings of ALLAH be upon him) in Arab was that he got the best human foundation. If he would have got junk of fragile, unreliable and undetermined people with weak strength of mind, could such results be achieved even then?”

(Tehreek-e-Islami ki Akhlaaqi Bunyadain, page 17)

“Qur’aan Kareem is not for the salvation, but it’s for the guidance.”

(Tafheemaat, vol 1, page 312)

“Being a Messenger, Hazrat Muhammad (salALLAHu alaihi walayhi wassalam) was not set free to act as per his own desires and wishes, in fulfilling the obligations laid and the responsibilities given to him.”

(Tarjumaan ul Qur’aan, Masnsab-e-Risalat number, Page 310)

“Imam Mahdi will be the leader of most modern style.”

(Tajdeed-o-Ahyaa-e-Deen, page 55)

“Imam Ghazali (RahmatULLAH alaih) was weak in knowledge of *Hadith*. His brain was taken over by his wits and was engrossed in mystical world more than he needed to.”

(Tajdeed-o-Ahyaa-e-Deen, page 78)

“Till now no absolute *Mujaddid* (revivalist) has born.”

(Tajdeed-o-Ahyaa-e-Deen page 51)

“Prophet was agitated that maybe *Dajjaal* (Anti-Christ) will appear in his era or the era near to his after him. But now after almost thirteen hundred years have passed, isn't it proved that the fear was invalid.”

(Tarjumaanul Qur'aan, Feburary 1946)

FATWA OF AHMED ALI LAHORI & ATAULLAH BUKHARI:

“According to my perception Mr. Moudoodi is one of those 30 *Dajjaals*.”

(Pamphlet: Haq-Parast Ulema Ki Moudoodiat Se Narazgi Kay Asbaab, page 97)

“Including such person (Moudoodi) in the list of Muslims is insult to Islam.”

(Haq-Parast Ulema kay Modoodiat se Narazgi kay Asbaab, page 115)

“Moudoodi is the initiator, heretic and fraud.”

(Haq-Parast Ulema kay Modoodiat se Narazgi kay Asbaab, page 113)

Note: This pamphlet has attestation of over 40 Deobandi scholars.

HAJI IMDADULLAH SAHIB VS KHALEEL AMBETHWI & RASHEED GANGOHI

BELIEF HAJI IMDADULLAH:

“Our scholars contradict on Mawlood Sharif; however Intellectuals have also gone towards its approval. When the condition of its approval is present, even then they show such extremism that only the obedience of *Haramain* is for them..... It would not cause harm if it is assumed the presence (of the Prophet, Peace and blessings of ALLAH be upon him) among us.”

(Imdad ul Mushtaq, page 55, compiled by Ashraf Ali Thanvi and Mushtaq Ahmed Deobandi)

FATWA OF RASHEED GANGOHI AND KHALEEL AMBETHWI:

“Every day this commemoration of birth (of Prophet) is similar to Hindus who celebrate birth of Saang Kanhaiya each year.” (Baraheen-e-Qaati'ah, Page 148) “Instead, people (celebrating Mawlood) are worse than that (pagan) nation.”

(Baraheen-e-Qaati'ah, page 149)

SHABEER AHMED USMANI VS ATAULLAH BUKHARI

CONDITION OF MOULVI SHABEER AHMED USMANI:

His fault was that he joined 'Muslim League' and voted for the foundation of Pakistan in last stages.

FATWA OF ATAULLAH BUKHARI:

"People who vote 'Muslim League' for Pakistan are pigs and pig-eaters!"

(Chamanistan, page 165, compiled by Moulvi Zafar Ali)

SHABEER USMANI SAYS:

"Students of Dar ul Uloom Deoband have sworn us badly, set different shameless cartoons and posters about us, and even we were called "Abu Jahal" (father of illiterates)."

(Mukaalimatus Sidreen, page 33)

SHABEER USMANI VS HUSSAIN AHMED TANDVI OF CONGRESS

QUAID-E-A'ZAM FOUNDER OF PAKISTAN MUHAMMAD ALI JINNAH:

His fault was that he worked hard for achievement of a magnificent Islamic country for the innocent people of Indo-Pak! This struggle made 'Shaykh ul Islam' of Congress Hussain Ahmed Tandvi Annoyed.

Hussain Ahmed Tandvi labeled joining 'Muslim League' as forbidden, and gave "Quaid-e-A'zam" the title of "Kaafir-e-A'zam" (the greatest infidel).

(Majmoo'a-e-Khutba, page 48)

When Moulvi Shabeer Usmani Deobandi said it is the reckless disgrace and foolishness to call "Quaid-e-A'zam" as "Kaafir-e-A'zam".

(Majmoo'a-e-Khutba, page 32)

Then he (Hussain Ahmed) suddenly demolished the label of 'Shaykh ul Islam' of the helpless Shabeer Usmani and granted him the splendid label of "Abu Jahal" (father of illiterate).

(Mukaalimatus Sidreen, page 33)

FORMER PRESIDENT OF PAKISTAN AYUB KHAN VS ISMAIL DEHLVI

BELIEF OF AYUB KHAN:

“11th September 1960 is the death anniversary of Quaid-e-A’zam Muhammad Ali Jinnah. And President of Pakistan (Ayub Khan) is offering *Fatiha* on the shrine of Founder of Pakistan and putting cover/mantle on his shrine.”

(Photo on Newspaper Anjaam, 13 Sept 1960, page 1)

FATWA OF ISMAIL DEHLVI:

“People covering the graves with cloth/mantle (and putting flowers), writing dates and making mausoleum (tomb) on them are not Muslims.”

(Tazkeerul Ikhwaan, page 86)

QASIM NANOTAWI VS ASHRAF ALI THANVI

FATWA QASIM NANOTAWI:

مدد کراے کرم احمدی کہ تیرے سوا
نہیں ہے قاسم بے کس کا کوئی حامی کار

فلک پہ عیسٰی و ادریس ہیں تو خیر سہی
زمین پہ جلوہ نما ہیں احمد مختار

(قصائد قاسمی، ص ۷)

Translation:

“Help me O blessings of Ahmed; that there is no supporter of the powerless Qasim other than you.

It is okay that Jesus and Idrees are on the heaven! On the earth is present Ahmed the authoritative (*Ahmed e Mukhtaar*).”

(Qasaaid-e-Qasmi, page 7)

FATWA OF ASHRAF ALI THANVI:

“Calling someone from far away, thinking him to be proficient of listening, thinking someone to be authoritative over any profit or loss (*Nafa' Nuqsan ka Mukhtar*), fulfilling one's own wishes from someone, and also saying 'if ALLAH and Messenger wills'; so all these are polytheism.”

(Bahishti Zewar, page 35)

HAJI IMDADULLAH SAHIB VS ISMAIL DEHLVI

BELIF OF HAJI IMDADULLAH SAHIB:

جہاز امت کا حق نہ کر دیا ہے آپ کے ہاتھوں
تم اب چامو ڈباؤ یا تراؤ یا رسول اللہ
پھنسا ہے بے طرح گرد اب غم میں ناخدا ہو کر
میری کشتی کنارے پر لاگاؤ یا رسول اللہ

(نالہ امداد غریب مناجات، صفحہ ۱۷)

Translation:

“ALLAH has given the yacht of *Ummah* into your hands; now either sink it or land it if you wish, O Messenger of ALLAH!

Now I've stuck around grief badly as a captain of boat; land my boat O Messenger of ALLAH!”

(Nalaa-e-Imdad Ghareeb Munaajaat, page 17)

FATWA OF ISMAIL DEHLVI:

“Even disbelievers never considered their idols more than ALLAH. They too considered them to be creation of ALLAH. But the same was their infidelity and polytheism i.e. begging them for needs, gathering of *Nazr-o-Nias*, calling upon them, considering them their advocates and intercessors. So if one does the same, even if considers them the creation of LORD, still him and Abu Jahal are equal in polytheism.”

(Taqwiyatul Imaan, page 8)

ATAULLAH BUKHARI VS AHMED ALI LAHORI

BELIEF OF ATAULLAH BUKHARI:

In Monthly Tajalli-e-Deoband April 1957, 'Aamir Usmani Deobandi writes: one person copied a couplet of Ataulah Bukhari and asked Ahmed Ali Lahori (without mentioned the originator's name) how this couplet is and what about its writer?

The couplet was:

ز کاف کعبه تا کاف کراچی
سراسر کفر و کفر دون کفر

Translation:

“From the ‘K’ of Ka’ba to the ‘K’ of Karachi; everything is rejection, rejection or less rejection!”

(Khutbaat Ahraar Sawaata’l Ilhaam)

AHMED ALI LAHORI THEN REPLIED:

“This couplet is too much shoddy and condemned. The writer is deficient of understanding, is brother of Moudoodi the blind and defected, ill-fortuned, truly hypocrite, pulls out the things (wrongly) like Mirza Ghulam Ahmed Qadiyani did. Rebuffs the granted, (thus) is an untrue Muslim!”

(Monthly Tajalli-e-Deoband April 1957, page 30; and other newspapers)

BELIEFS OF SIR SYED AHMED KHAN

BY ASHRAF ALI THANVI:

“This all appalling outcome is due to the English teachings and preaching of his ominous faith of ‘Nature’ that has changed people’s beliefs, looks, deeds and completely destroyed the faith; the colour of his ‘Natural’ faith and liberated ideology and heresy buff on style of living, sitting, standing, eating, drinking, in fact every activity (of people).”

(Al-Ifaadaatul Youmia, vol 6, page 98, discourse 132, by Moulvi Ashraf Ali Thanvi)

FATWA OF ASHRAF ALI THANVI:

In a discussion, said that several heresies have been spread by Sir Syed in Indo-Pak. This “Natural” is the ladder and the root of stupidity and losing the way of religion. The next branches have originated from it; this Mirza Ghulam Ahmed Qadiyani was the first who was ambushed in this ‘Natural’ who left behind his teacher Sir Syed and went so ahead that became claimant of prophethood.

(Al-Ifaadaatul Youmia, vol 5, page 106, discourse 181)

BY MR. HAALI PANIPATI:

- 1 - Consensus of *Ummah* is not valid verification for *Shari’ah*.
- 2 - *Qiyas* (comparison) by Imams (Jurists) is not the verification of *Shari’ah*.

3 - To follow (*Taqleed*) Imams (Great Jurists) is not essential.

4 - The word “Iblees” and “Shaytan” used in Qur’aan doesn’t mean any individual. It only refers inner self of man that does not let him do any good deed, or “Iblees” is the name of power of doing wrong (not reality, just imagination).

5 - It’s allowed to eat the sparrows that have been throttled by Christians.

6 - Whether *Mi’raaj* (the Elevation) occurred from Makkah to Aqsa Masjid or from Aqsa Masjid to the heavens; it has nothing to do with insomnia (in reality). All that happened in the dream, and similarly *Shaq-e-Sadr* (dissection of chest) also turned out in dream.

7 - Angels are not a separate existence, instead the power of current to attract or repel, strength of mountains, flow of water, growth of trees such powers are labeled as ‘angels’.

8 - The incident of Adam (the Man), Angels and Iblees which is told in Qur’aan, no such incident actually occurred but that is only a (fictional) example.

9 - Resurrection after death, consequence and judgment, the measurement, the Paradise and the Hell; all are dependent on mind’s eye (imaginary) and not the realism.

10 - It is impossible to see the LORD whether via original eyes or mind’s eyes, then what to say about seeing the LORD in life or hereafter!

11 - Qur’aan Kareem doesn’t tell about any miracle happened by Hazrat Muhammad (SalALLAHu alaihi waAlihi wassalam).

12 - The verdict in Qur’aan Kareem about cutting the hands of thief, it’s not essential to be followed... etc, etc.

(*Hayaat-e-Javed*, by Mr. Haali Panipati, part 2, page 256-263)

In *Hayaat-e-Javed*, page 184, Mr. Haali has quoted Sir Syed as follows:

“Wahabi is the person who worships ALLAH and is faithful..... The (British) Government has not taken Wahabis as ‘Mu’tamid Alaih’ (trustworthy to them) without judgment, instead their loyalty was judged in Ghard war of 1857 when the fire of disputes was on its peak everywhere (against British) and that these (Wahabis) remained firm in loyalty to (British) Government.”

BY ANWAR KAASHMIRI SHAYK UL HADEES OF DEOBAND:

“Sir Syed is faithless, heretic, ignorant and misguided.”

(*Taimiyatul Bayanatul Mushkilaatul Qur’aan*, page 320 by Moulvi Anwar Kaashmiri)

**SHIBLI NOUMANI VS ANWAR KAASHMIRI, ASHRAF ALI THANVI & KIFAYATULLAH
DEHLVI:**

BELIEF OF SHIBLI NOUMANI:

“Actual religion of “ARSTU” is that the universe is *Qadeem* (Old and self-created, not created by ALLAH).

(*Kitaabul Kalaam*, page 3)

“We do not deny that the parts of the universe are made by someone with special powers. But we admit the universe is *Qadeem* (Old and self-created) as it is opinion of one contradictory sect of Muslims i.e. *Mu'tazili* and is opinion of some leaders of Islam i.e. Faaraabi, Ibn e Sina, Ibn e Rushd etc.”

(*Kitaabul Kalaam*, page 54, by Moulvi Shibli Noumani A'zam-Garhhi, who is also the author of 'Seerat e Nabawi')

ASHRAF ALI THANVI SAYS:

“This Noumani (Shibli of A'zam-Garhh) is also on the footsteps of Sir Syed Ahmed Khan, he has written “Seerat-e-Nabawi” to which ‘Naturies (followers of Sir Syed)’ respect deeply.”

(*Al-Ifaadaatul Youmia*, vol 5, page 152, under discourse 255, by Ashraf Ali Thanvi)

“And everybody knows what happened to this (Nadviyat of Nadvi Deobandis e.g. Sulaiman Nadvi and current Abul Hasan Nadvi). It was same, having same thoughts, same passions, and same pace as that of ‘Natural’ (of Sir Syed), there was no difference.”

(*Al-Ifaadaatul Youmia*, vol 5, page 110, under discourse 118, by Ashraf Ali Thanvi)

“Upshot of the Nadvi religion is that one who recites *Kalimah* (declaration) is a Muslim no matter if he calls ALLAH as a liar, or says Qur'aan is imperfect, whether considers Hazrat Muhammad (salALLAHu alaihi wa'Alayhi wassalam) as Last Prophet from ALLAH or not, believes on day of resurrection or not, believes in Heaven or Hell or not. Reciting *Kalimah* is enough for him; then he is the member of Nadva.”

FATWA OF KIFAYATULLAH:

In 1332 Hijri, Deobandi scholar Moulvi Kifayatullah wrote a pamphlet “**Tohfa Hindiyah**” in refutation of Shibli Noumani and published it from the Dehli Press. He says in that:

“Allama Shibli is expelled out of Ahlesunnah Wa Jamaa'at, he is collaborator of *Mu'tazili* sect and faithless people of past, instead he is their representative in 14th century.”

(With reference to: *Tawareekh-e-Mujaddid-e-Hizb-e-Wahabia*, page 23)

FATWA OF ANWAR KAASHMIRI:

“I demonstrate this faithlessness and insolence of Shibli Noumani to people because in Islam it is not allowed to hide infidel's infidelity.”

(Muqaddima Muskilaatul Qur'aan, page 32, by Moulvi Anwar Kaashmiri Deobandi)

HUSSAIN AHMED CONGRESSY VS KHALEEL AMBETHWI

BELIEF OF HUSSAIN AHMED CONGRESSY:

“Possession over a special knowledge is not given to the Holy Prophet (Peace and blessings of ALLAH be upon him), but is given to Iblees (Satan the rejected one, curse of ALLAH be upon him).”

(Shahaab-e-Thaaqib, page 113)

FATWA OF KHALEEL AMBETHWI:

“The person who equalizes Prophet’s knowledge to Zaid o Bakr, insanes, children or animals is purely an infidel.”

(Almuhannad, page 36)

MR. ABUL KALAAM AAZAAD CONGRESSY VS ISMAIL DEHLVI

BELIEF OF ABDUL KALAAM AAZAAD:

“I myself was not only a blind conformist (blind *Muqallid*) of Sir Syed, but I used to worship him with the label of conformation (*Taqleed*).”

(Azaad ki Kahani, page 384)

FATWA OF ISMAIL DEHLVI:

“Muslim should not follow or make conformation (*Taqleed*) of any jurist until issue is clear from Qur'aan and *Sunnah*. Must keep starving and investigating.”

(Tazkeerul Ikhwan Baqiya Taqwiyatul Imaan, page 212)

“To think *Taqleed* is enough for *Muqallid* (conformist) and not to consider self-investigation to be necessary, this belief is counted among infidelities.”

(Tazkeerul Ikhwan, page 88)

MEHMOOD UL HASAN DEOBANDI VS ISMAIL DEHLVI

BELIEF OF MEHMOOD UL HASAN DEOBANDI:

Mehmood ul Hasan considered it necessary to have a teacher for understanding Qur'aan and Hadith, so while praising Qasim Nanotawi and Rasheed Gangohi he writes:

پر نہ ہوں سائق و قائد جو رشید و قاسم
ہم کو کیوں کر ملیں یہ نعمت یزداں دونوں
کون سمجھائے ہمیں مطلب اللہ و رسول
کون سکھائے ہمیں سنت و قرآن دونوں

(قصیدہ محمود الحسن، صفحہ اول)

Translation:

“Why have we got both the gifts of ALLAH i.e. Rasheed and Qasim when there isn't Saaq and Quaid?

Who will teach us the meaning ALLAH and the Messenger, who will teach us both the Qur'aan and *Sunnah*?”

(Qaseedah Mehmood ul Hasan, page 1)

FATWA OF ISMAIL DEHLVI:

“One, after listening to the Qur'aanic verse “And undoubtedly, We sent down towards you manifest Signs; and none would be denying them but the disobedient”, says that nobody can understand the Prophet's saying and nobody can act upon them except pious people and saints is denying this verse (which is infidelity).”

(Taqwiyatul Imaan, page 3)

ASHRAF ALI THANVI VS RAHSEED GANGOHI & ISMAIL DEHLVI

BELIEF OF ASHRAF ALI THANVI:

“What is the specialty of the Prophet (salALLAHu alaihi walayhi wassalam) in certain aspects of knowledge of unseen? Even Zaid, Umar (every Tom, Dick and Harry), rather every insane and children, also all animals and wild creatures are having such knowledge of unseen.”

(Hifzul Imaan, page 8, by Ahsraf Ali Thanvi)

FATWA OF RASHEED GANGOHI:

“This belief that the Prophet had knowledge of unseen is obvious Polytheism (*Shirk*).”

(Fatawa-e-Rasheediya, part 2, page 10)

“Knowledge of unseen is special to ALLAH only; applying this word with any interpretation to someone is not free from polytheism.”

(Fatawa-e-Rasheediya, part 3, page 37)

FATWA OF ISMAIL DEHLVI:

“Whether he considers this knowledge to be known by Prophet on his own or by the grace of ALLAH; yet by all means polytheism is proved in this belief.”

(Taqwiyatul Imaan, page 10)

KHALEEL AMBETHWI VS RASHEED GANGOHI

BELIEF OF KHALEEL AMBETHWI:

“Conclusively, we must ponder over that after seeing the status of knowledge of Iblees (Satan) and Malakul Mout (Angel of death), proving knowledge of unseen for the pride of universe (Prophet, Peace and blessings of ALLAH be upon him) without any authentic evidence (*Nass*), is against obvious *Nass* (evidently authentic sources in Islam); if this is not polytheism then what part of the faith is it? (Meaning, it is absolute polytheism). Vast Knowledge for Seraph of death and Satan is assured with *Nass*, but where it is inevitably proved from *Nass* (Qur’aan and *Sunnah*) for the pride of worlds (Hazrat Muhammad, salALLAHu alaihi walayhi wassalam), through which all *Nusoos* are rejected and only polytheism is proven.”

(Baraheen-e-Qaati’ah, page 51)

FATWA OF RASHEED GANGOHI:

“Molana Rasheed Gangohi, in various judicial decrees, has declared him to be infidel who says Iblees’ knowledge is more than Prophet’s (Peace and blessings of ALLAH be upon him).”

(With reference to: *Shahaab-e-Thaaqib*, page 109 by Hussain Ahmed Congressy)

HUSSAIN AHMED CONGRESSY VS RASHEED GANGOHI

BELIEF OF PRESIDENT OF DEOBAND HUSSAIN AHMED CONGRESSY:

“Possession over a special knowledge is not given to the Holy Prophet (Peace and blessings of ALLAH be upon him), but is given to Iblees (Satan the rejected one, curse of ALLAH be upon him).”

(*Shahaab-e-Thaaqib*, page 113)

FATWA OF RASHEED AHMED:

“Molana Rasheed Gangohi, in various judicial decrees, has declared him to be infidel who says Iblees’ knowledge is more than Prophet’s (Peace and blessings of ALLAH be upon him).”

(With refrence to: [Shahaab-e-Thaaqib, page 109](#))

ISMAIL DEHLVI VS ISMAIL DEHLVI

BELIEF OF ISMAIL DEHLVI:

“Don’t think such thing that assisting the dead by reciting *Fatiha* and feeding is a bad thing. Instead it’s preferred and much appreciated.”

([Siraat-e-Mustaqeem, page 73](#))

“In traditional acts like to recite *Fatiha*, to celebrate *Urs* (anniversary of a late saint), to do *Nazr-Niaz* (gathering for *Esal-e-Thawab*) for dead people; there is no doubt in greatness of these traditions.”

([Siraat-e-Mustaqeem, page 63](#))

WAY OF FATIHA IN CHISHTIA SILSILA:

“First the devotee should do ablution, and sit on knees as in Prayer. And then pray to ALLAH by reciting *Fatiha* in name of great nobles of the Chishti Series i.e Khwaja Moeen-ud-Deen Sanjari and Hazrat Qutb-ud-Deen Bakhtiyar Kaki; and being too much meek and submissive, pray to ALLAH with their *Waseelah* (medium) for solution of difficulty. Then start doing ‘*dou zarbi zikr*’.”

([Siraat-e-Mustaqeem, page 122](#))

FATWA OF ISMAIL DEHLVI AGAINST HIS OWN BELIEF:

“The same was their infidelity and polytheism i.e. begging them for needs, gathering of *Nazr-o-Nias*, calling upon them, considering them their advocates and intercessors. So if one does the same, even if considers them the creation of LORD, still him and Abu Jahal are equal in polytheism.”

([Taqwiyatul Imaan, page 8](#))

AYUB KHAN & EHTISHAMUL HAQ THANVI VS ISMAIL DEHLVI

BELIEF OF FORMER PRESIDENT AYUB KHAN & EHTISHAMUL HAQ DEOBANDI:

“Today’s evening in Karachi 31st July, President of Nation Muhammad Ayub Khan laid the foundation stone of Quaid-e-A’zam’s mausoleum. Moulvi Ehtishamul Haq Thanvi, while addressing, paid tribute to President Ayub, and expressed gratitude to him for taking personal interest in building mausoleum of Quaid-e-A’zam. He said ‘laying down foundation stone for Quaid’s tomb by President Ayub, an old desire of Pakistani people will be fulfilled’. He (Ehtishamul Haq Thanvi) said ‘although Quaid is dead but will remain alive on basis of his thoughts and fundamental ideologies’.

(Daily Kohistan, Lahore 1st August 1960)

FATWA OF ISMAIL DEHLVI:

“People covering the graves with cloth (and putting flowers), writing dates and making mausoleum on them are not Muslims. Making tomb/mausoleum on grave is forbidden whosoever’s grave is it.”

(Taqwiyatul Imaan ma’a Tazkeerul Ikhwaan, page 84)

ASHRAF ALI THANVI & ABDUL MAJEED ASHRAFI VS ISMAIL DEHLVI

BELIEF OF ASHRAF ALI THANVI & ABDUL MAJEED ASHRAFI:

دستگیری کیجئے میرے نبی
کشمکش میں ہوں تم ہی میرے ولی

جز تمہارے ہے کہاں میری پناہ
فوج کلفت مجھ پہ آ غالب ہوئی

ابن عبداللہ زمانہ ہے خلاف
اے میرے مولا خبر لیجئے میری

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(نشرالطیب، از اشرف علی تھانوی)

Translation:

“Do assistance, my Prophet; only you are my friend that I’m indecisive.

Where is my shelter except for yours; the army of grief has invaded me.

O my master Ibn Abdullah! The era is against me, have my acquaintance.”

(Nashrut Teeb, by Ashraf Ali Thanvi)

FATWA OF ISMAIL DEHAVLI:

“Whoever proves Tasarruf (possession) of any creation in the universe and thinks him to be advocate for him then polytheism is applied to him even if he doesn’t consider him to be equal to ALLAH.”

(Taqwiyatul Imaan, page 32, by Moulvi Ismail Dehlvi)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

“Listen! I use to say if you name yourself as Maadhu Singh, Ganga Raam; offer five times prayer, give annual charity thoroughly, perform pilgrimage if it is obligated on you, fast thirty days of Ramadan, then I give the judicial decree (Fatwa) that he is an absolutely true Muslim.”

(Khuddaam-ud-Deen, Lahore, Shaykhut Tafseer Number)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

“If one names himself as Abdullah Jaan, Muhammad Deen, ALLAH Rakha, and Muhammad Jaan, but does not offer any prayer, does not fast in Ramadan, never performs pilgrimage even if obligatory, never gives annual charity then I give this judicial decree (Fatwa) that he is absolutely true infidel.”

(Khuddaam-ud-Deen, 22nd February 1963, page 42)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

“O Lahories! I tell you that Muslims of Lahore are the one praising evil ladies (*Kanjari-Nawaz*). Now, do only Sikhs go in Heera Mandi? Or someone else goes? All the Muslims go there!”

(Khuddaam-e-Deen, Lahore, 22nd February 1963)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

“I say that Lahore is city of faithless people. Most of them are shameless, worshippers of evil ladies and perform prostitution.”

(Khuddaam-e-Deen, Lahore, February 1963)

MRS. MOUDOUDI VS MR. MOUDOUDI:

MRS. MOUDOODI IN GATHERING OF MEELAD:

“A few days ago, there was a gathering of Meelad held under the supervision of Mrs. Dr. Abbas Ali in Ladies Club Model Town. Besides reciting Durood Shareef and commemorating the Prophet (Peace and blessings of ALLAH be upon him), Mrs. Moudoodi made a consistent speech regarding the ladies how they should make their lives according to Islam.”

(Daily Mashriq, 26/11/65)

FATWA OF MR. MOUDOODI ON MEELAD:

“This celebration which is associated to Prophet (Peace and blessings of ALLAH be upon him) is actually not an Islamic celebration. It has no validation in Islam. *Sahabah* (May ALLAH be pleased with them all) too never celebrated this day. Alas! This day has been made as Diwali and Sehra.”

(Weekly Qandeel, Lahore, 3rd July 1966)

AHMED ALI LAHORI VS AHMED ALI LAHORI

BELIEF OF AHMED ALI LAHORI:

“He (Ahmed Ali Lahori) used to forgive everyone but never forgave polytheist and the one spreading innovation.”

(Khuddaam-ud-Deen, Lahore, March 1963, page 13)

FATWA OF AHMED ALI AGAINST HIS OWN SELF:

“Once on the invitation of Maulana Dawood Ghaznavi (Ghair Muqallid Wahabi) there was a meeting at his Madarasa Sheesh Mahal. Hazrat (Ahmed Ali) was already seated. Mr. Moudoodi and Maulana Abul Hasanaat (Barelvi) came afterwards. Hazrat (Ahmed Ali) stood up for every one of them and embraced them.

(Khuddaam-ud-Deen, 8 March 1963, page 12)

ISMAIL DEHLVI & RASHEED GANGOHI VS OTHER DEOBANDI ELDERS

BELIEF OF ISMAIL DEHLVI:

“We don't say it's impossible for ALLAH to tell Lie.”

(Yakrozi, page 145)

“If ALLAH could not tell lie then it would definitely be concluded that man has more power than ALLAH.”

(Yakrozi, page 145)

BELIEF OF RASHEED GANGOHI:

“Maulana Gangohi, merely following Maulana Shaheed (Ismail Dehlvi), agreed on the matter of possibility of Lie. This quote of him is sheer blame and pretentious assertion. Maulana Gangohi has followed the great late nobles.”

(Shahaab-e-Thaaqib page 102)

FATWA OF DEOBANDI INTELLECTUALS:

“It is said that near both (Dehlvi and Gangohi), ALLAH can be Liar or Truthless and it is possible that there is lie in the Book of ALLAH (ALLAH forbid!); but this is false and mere fib and our nobles (scholars) never accepted such belief.... Instead, consider and declare such person infidel and Zoroastrian.”

(Shahaab-e-Thaaqib, page 105)

FIRDOUS QUSOORI VS KHALEEL AMBETHWI

BELIEF OF FIRDOUS QUSOORI:

“Commemoration of blessed birth of RasoolULLAH (Peace and blessings of ALLAH be upon him), rather commemoration of blessed dust of his shoes is significantly desirable act.”

(Chiraagh-e-Sunnat, page 127)

FATWA OF KHALEEL AMBETHWI:

“Every day this commemoration of birth (of Prophet) is similar to Hindus who celebrate birth of Saang Kanhaiya each year.”

(Baraheen-e-Qaati'ah, page 148)

AHMED ALI LAHORI VS ISMAIL DEHLVI

CLAIM OF KNOWLEDGE OF UNSEEN (GHAIB) AND KASHF BY AHMED ALI:

“I’m deeply convinced by the greatness and high calibre of the saints, influenced by the piety and spirituality of those saints more than the so called *Pirs* and *Pirzadas* of today. Sitting with the saints, with grace of ALLAH, I have got that much power that I can see as to what’s happening with dead person in grave.”

(Khuddaam-ud-Deen, Feburary 22nd, 1963)

“Listen! Be conscious! ALLAH has blessed me with the internal eyes. I know the youngsters who used to swear the scholars obedient to English Government and died; their (youngsters’) graves have become pit of Hell. If you don’t believe then come on, sit with me! I have learnt this art in over forty years, I will teach you in four years.”

(Khuddaam-ud-Deen, February 22nd 1963, page 41)

Marvel: “Once Ahmed Ali was going to Dood-Chak, an old and simple mausoleum came in the way. When his cart stepped ahead, he said ‘Moulvi Basheer Ahmed! This grave is completely empty’..... I enquired from my dear Pir brother Moulvi Abdul Haq as to whose grave was that in that particular circle. He said ‘there was a faithless, drunk, intoxicated and addicted person in the nearby village that died in a Chak of district Lailpoor and was also buried therein, but his followers decided to make a fake grave of their master over here so that they could arrange a yearly death carnival of him’.”

(Khuddaam-ud-Deen, February 22nd 1963, page 35)

“When Moulvi (Shamsul Haq Afghani) asked Moulvi Ahmed Ali Lahori that if he had visited the shrine of Maulana Ismail Shaheed (Dehlvi) and Hazrat Syed Sahib, resident of Bareilly, in Balakot. He said ‘Yes! Maulana Abdul Hannan of Rawalpindi took me’. Moulvi (Shamsul Haq) Afghani asked ‘Sir! What is the reason that Syed Ahmed’s, who is leader and guide, grave seems lower to the grave of Ismail Shaheed (Dehlvi). He replied ‘Yes! The story is this that I (Lahori) asked the dweller of grave, he said he is not Syed Ahmed Shaheed but his name is Syed Ahmed, he was not the guide of Maulana Shaheed (Ismail Dehlvi), while being near to him people started thinking me as Syed Ahmed Shaheed’.”

(Khuddaam-ud-Deen, Lahore, Shaykut Tafseer number, page 44)

FATWA OF ISMAIL DEHLAVI:

“Whatever ALLAH will do with His creation, whether in grave or in hereafter, it is only known to Him. Nobody else knows its reality, neither Prophet nor saint, (creation) neither (knows) his own situation nor of someone else.”

(Taqwiyatul Imaan, page 27)

“Polytheism desecrates all the devotions and the ones claiming for *Kashf* (spiritualism) are victim of it.”

AHMED ALI LAHORI VS AHMED ALI LAHORI

SAYING OF AHMED ALI LAHORI:

“I don’t say badly to anyone. Those people who label the ones who do not believe on *Khatam Shareef* and *Giyarwi Shareef* (gathering of *Esal-e-Thawab* especially on 11th of Islamic month) as Wahabis, I want their welfare too.”

(Khuddaam-ud-Deen Feburary 22nd 1963, page 41)

ACTION OF AHMED ALI LAHORI:

“I am a definite Hanafi. In Lahore, many rituals have been invented. Prostrating to graves, *Qawali* are found everywhere [*]. When I oppose these people, then they call me Wahabi. Devil is very treacherous and cursed; he has made faithless as faithful and faithful one as the faithless!”

(Khuddaam-ud-Deen, Lahore, Feburary 22nd, 1963)

[*] A’la Hazrat Imam Ahmed Raza Khan Fadil-e-Barelvi has strictly prohibited from prostration of graves and *Qawali* in *Zubdatul Zakiah* and *Ahkam-e-Shari’at* and *Masaail-e-Samaa’* as such till date no Wahabi has said so.

“I advise you that after my death do not get indulged in innovating and grave-worshipping Pir and do not get misguided.”

(Khuddaam-ud-Deen, Lahore, 22nd Feburary 1963)

AHMED ALI LAHORI VS DEOBANDI MAGAZINE:

AHMED ALI CLAIMS:

“I’m a definite Hanafi.”

(Khuddaam-ud-Deen, Lahore, Shaykut Tafseer number, page 41)

THE SAME DEOBANDI MAGAZINE DEGRADES IMAM-E-A’ZAM ABU HANIFAH:

It has clear antagonism for Imam Abu Hanifah:

“I have never found a high ranked scholar and *Muhadith* from Syria till India equal to status of him (Anwar Kaashmiri)..... If I swear that this (Anwar Kaashmiri) is the scholar higher in rank than Imam-e-A’zam Abu Hanifah then I will not be a liar in my claim.”

(Khuddaam-ud-Deen, Lahore, 18th December 1964)

SAUDI KING SHAH FAISAL VS GHULAM KHAN & ISMAIL DEHLVI

BELIEF OF SHAH FAISAL:

“22 April Lahore (chief reporter): Shah Faisal of Saudi Arabia, while addressing at dinner from Anjuman-e-Himayat-e-Islam, advised the workers to keep holding fast the rope of ALLAH, and let there be no lethargy in their good deeds. ALLAH and His Messenger (SalALLAHu Alahihi wasallam) are watching your deeds.”

(Daily Nawa-e-Waqt, 1st Muharamul Haraam 1386 Hijri)

FATWA OF GHULAM KHAN:

“One perceiving Prophet to be present and witnessing is infidel without any doubt.”

(Jawaahirul Qur’aan, page 6)

“One not calling him infidel and polytheist is himself an infidel as such.”

(Jawaahirul Qur’aan, page 77)

FATWA OF ISMAIL DEHLVI:

“Whether he considers the power of these acts (for the Prophets and saints) to be granted from ALLAH or by their own, is polytheism by all ways.”

(Taqwiyatul Imaan, page 10)

‘AAMIR USMANI VS KHALEEL AMBETHWI:

BELIEF OF ‘AAMIR USMANI EDITOR OF TAJALLI-E-DEOBAND:

“It’s my thorough and definite opinion that the Muslim indulging in an open sin is far better than that Muslim who participates in innovations like “*Eid Meelad-un-Nabi*” (commemoration of birth of Holy Prophet) with having respect for it. Look! Cinema is an open sin, millions of Muslims attend it, but to people in circles of pioussness this thought has not been developed to close the eyes to good deeds. But this commemoration and other innovations has got the place of blessing near numerous scholars and nobles. This is known as “*Tahreef fid-Deen*” (fabrication in the religion). This is such way of sin that has no hope for return.”

(Almuneer, Lailpoor, 2nd Jamaad-ul-Awwal 1383 Hijri)

FATWA OF KHALEEL AMBETHVI:

“We and our elder scholars consider it an infidelity to insult the blessed shoes of the Prophet (Peace and blessings of ALLAH be upon him), and also use of the words which offend his blessed birth.”

(Almuhannad ‘Alal Mufannad, page 46)

IN’AAM KAREEM VS GHULAM KHAN

IN’AAM KAREEM, NEPHEW OF MEHMOOD UL HASAN DEOBANDI, SAYS:

