



The creed of Deobandi elders

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This book shows the creed of the Deobandi elders: Hajji Imdadullah Al-Makki to whom many major Deobandi scholars have given oath of allegiance, Qasim An-Nanowti founder of Dar ul 'Ulum Deoband, Rasheed Ahmad Al-Gangohi called Imam Rabbani, the Hakeem of the Deobandi community Ashraf Ali Thanvi and others.

The creed of Wahdat ul Wujud (unity of existence).....3

Thanvi's defence of Al-Hallaj.....	4
Zuhur is the creed of the Christians.....	4
Who does Zina and who makes it happen?	5
The creation being the manifestation of Allah's names and attributes.....	6
Halwa (sweet) and Ghaleez (dirt) is the same thing.....	7
The cognizant sees the sun and the moon and says: "This is my Lord".....	7
Calling unto Allah saying: "Ya Mawjood".....	8
Awliyah have attributes of Allah.....	9
Allah's Zuhur in Musa (aley salam).....	9
Al-Jilani in the state of divinity.....	10
The religious laws are removed when the slave reaches state of certitude.....	10
Story of Allah speaking in Farsi.....	11
A Wali called Abul Waqt can make Allah appear in him and cure people.....	12
Story of Abu Yazid Al-Bastami saying: "Glory to me".....	12
Zuhur of Allah in camels and beautiful boys.....	13
Appearance of Allah's pure essence in Sayid Sahib.....	14

The belief that Awliyah rule this world.....15

The Awtad protect the earth from earthquakes and nuisances.....	15
Different kinds of Qutb.....	15
The Gawth A'zam Al-Jilani can save a ship from drowning by Sufi meditation.....	15
The Ghawth A'zam Al-Jilani appoints new Abdal.....	16
The Qutb At-Takween and his role in the creation.....	16
The Awliya are the pillars of the world.....	17
360 Awliya in Makkah.....	17
Majzub Awliya deciding to keep British rule in India.....	17
Majzub Awliya can side with the Kufar against the Muslims.....	19
Seeing Al-Khidr in the British army.....	20
Sahib Khidmat in Dehli.....	20
Naked saint giving wives, jobs.....	22

Raising Sufi leaders and their elders to the level of Prophets

Al-Ghazali being with the Prophets on the night of Mi'raj.....	24
Tilawat of "Al-Mathnawi".....	24

Imdadullah having Ulum ul Anbiyah.....	25
Qasim Nanotwi feeling same heaviness in his heart as Wahi.....	25
Guidance based upon Gangohi's imitation.....	26
Gangohi not doing anything without asking the Prophet (saw) then in state of Ihsan..	26
Only the truth comes from Gangohi's tongue.....	27
Gangohi knowing with certainty of someone's death.....	27
Qalam of Gangohi on the Arsh.....	28
Gangohi's sayings according to Taqdeer.....	28
Al-Jilani telling to do Bay'ah to Gangohi.....	29

Belief in Nur Muhammadi (Prophetic light).....30

The creation being created through Nur Muhammadi.....	30
This Nur Muhammadi was in Abdul Muttalib and Abdullah.....	30
Essence of the Prophet (saw) being the intermediary of Faydh for the universe.....	31
New invented meaning of Khatm Nubuwwat.....	32
Prophet 'Isa (aley Salam) being the son of Shabih Surah Muhammadi.....	33
Sufi having a Musawwi or 'Isawwi Nisbat.....	34
Even Jibril cannot stand Haqiqah Muhammadiyah.....	35
Abe Hayat (the water of life).....	36

Help from the dead and graves.....37

Imdadullah Al-Makki invoking the Prophet (saw).....	37
Imdadullah Al-Makki invoking his Peer Nur Muhammad.....	37
Qasim Nanotwi invoking the Prophet (saw).....	37
Seeking benefit from the graves.....	38
Kashf Qubur, Anbiyah, Arwah and Malaikah.....	38
Qasim Nanotwi coming back after death.....	39
Help from the dead.....	39
Cure from the sand of Ya'qub Nanotwi's grave.....	40

Different Khurafat harming the Islamic creed.....41

Qasim Nanotwi can transport people to the 'Arsh.....	41
Qasim Nanotwi can show the Prophet (saw) to the people.....	41
The Prophet (saw) coming to Deoband.....	42
It is possible to see Allah in this world.....	42
Gangohi's student seeing souls of saints and Prophets.....	43
Seeing the Prophet's face.....	43
Thanvi and Nabbahani.....	43
A Peer tells his Murid to leave the prayer of 'Isha to see Allah.....	44
Calling the people 'Abd ('Ibad) of the Prophet (saw).....	44

Deobandi and black magic.....46

Thanvi and magic to separate between two persons.....	46
Invocation to control the Humans and Jinns and possess the kingdom of Sulayman.....	46
Invocation to the men of the invisible (Rijal ul Ghayb).....	47
Writing Al-Fatihah in disorder.....	47
Circles and crosses with strange words.....	48
Formula to kill someone.....	48
Invocation to have the attributes of Allah.....	48

The creed of Wahdat ul Wujud (unity of existence)

Hajji Imdadullah Al-Makki writes in his Risalah “Zia ul Qulub” p 35-36, published under the book “Kulyat Imdadiyah” by Darul Isha’at:

“Note: Baqa Billah means returning to the beginning state, meaning that in the beginning state, the beginner looks at the manifestations (Mazahir), and this is a place of great mistake, and after being alone and (seeing) the disappearance of distinctions (Fana of Ta’yunat), he returns to the distinctions. At this time first he looks at the absolute essence (Zat Mutlaq), then he looks at the distinctions of manifestations (Ta’yunat Mazahir), even if according to distinction both level are the same, but if the difference is apparent then the ‘Arif (cognizant) in every condition and at anytime considers (makes Tasawur) of Allah’s existence and nothing prevents him from looking at Allah...and seeing (Him) in other things, **BECAUSE THE ‘ARIF (cognizant) HAS REACHED THE REALITY OF HUMAN AND THAT IS ULUHIYAT (divinity)**...and he knows the creation to be nonexistent and God as the absolute existence (Majwud Mutlaq), and by Allah’s knowledge, he considers himself (tasawur) conditioned absolutely (Mutlaq Qayd) and because of being conditioned (Quyud), **HE THINKS HE IS A SLAVE AND STANDS UP SAYING LA ILAHA ILA ALLAH.**

At this level being God’s Khalifah, he calls people to Him, **AND IN ZAHIR (externally) HE IS A SLAVE AND IN BATIN (internally) HE BECOMES GOD** and this is the level of Barzakh Al-Barazikh...reaching this level the ‘Arif (cognizant) has control over the universe, and “**He has submitted for you what is in heaven and what is in earth**” appears for him, and he gets Ikhtyar (choice/decision) and whatever Tajalli (appearance) of God he desires, he gets it, and he can manifest them because **HE IS QUALIFIED WITH THE ATTRIBUTES OF GOD, AND HE IS DECORATED WITH GOD’S QUALITIES...**” End of Imdadullah’s words, We seek Allah’s refuge from such a creed.

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This creed is detailed in the book “Imdad ul Mushtaq” that contains sayings of Imdadullah Al-Makki with notes of Ashraf Ali Thanvi.

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P 64, in story n° 74, Imdadullah said:

“The Zahir (apparent, external state) of human is Abd (state of slave) and **his Batin (interior state, reality) is Haqq (Allah)**”

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On page 45 we are told in story n° 15 that there are three levels of La Ilaha Ila Allah according to the state of people,

- 1) There is no Ma’bud (worshiped) except Allah
- 2) There is no Matlub (sought) except Allah,
- 3) There is no Mawjud (existence) except Allah, and this is the highest level.**

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While none of Salaf explained the meaning of La Ilaha Ila Allah as there is no existence except Allah, rather this is the Tawhid of the people of Wahdat ul Wujud. For the Ahlus Sunnah, La Ilaha Ila Allah means none has the right to be worshiped except Allah and there is no divinity in truth except Allah.

[Thanvi's defence of Al-Hallaj](#)

The "Malfuzat" of Ashraf Ali Thanvi" have been published by "Idarah Talifat Ashrafiyah" of Multan in ten volumes, and this book is also called "Al-Ifadat Al-Yawmiyah"

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In the first volume of his "Malfuzat", saying n° 379, Thanvi defends Al-Hallaj saying Al-Hallaj when saying he is Allah did not leave his state of being a slave, and he was asked that if he is Allah then why does he pray? And Al-Hallaj answered: **"MY ZAHIR (exterior and apparent state) PERFORMS SAJDAH (prostration) TO MY BATIN (interior state, hidden reality). AND THIS IS A DEEP SECRET."**

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So one can see this is exactly the creed of Christians when asked if 'Isa (aley salam) is Allah, then why does he perform Sajdah to Allah, and they will answer that one of his forms does Sajdah to his reality, and the trinity is a mystery one should not try to understand but just believe in it, it is a deep secret.

And Thanvi by quoting this tried to defend Al-Hallaj, while it is showing Al-Hallaj was a pure apostate and Thanvi shares same belief, than in the Batin, the human is Allah.

[Zuhur is the creed of the Christians](#)

In the first volume of his "Malfuzat", Ashraf Ali Thanvi explains us what the creed of Zuhur is.

In Malfuzat 286, Thanvi is being asked about the difference between Hulul (descending and entering) and Zuhur (manifestation) and he explained it by giving two examples:

- 1) The image of a person in the mirror is his Zuhur and not Hulul.
- 2) The shadow of a person is his Zuhur and not Hulul

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So he told that his creed is not of Hulul, meaning the person does not physically enter his image in the mirror, nor his shadow, yet what he described as the correct creed is an heresy, because the image in the mirror and shadow only do what the person does. If the person does Zina, his shadow and image in the mirror will show this...And this example shows that the creation is like the image in the mirror of Allah, it is not a real existence and essence, only an image resulting from light's reflection, and the only essence is Allah, whatever the creation does is only the reflection and manifestation of Allah's names and attributes, so for these people the creation is like an hallucination and an imagination or a mirage. Also the image in the mirror of a person is not different from him, rather a representation of how he is.

Moreover, the creed of Zuhur is exactly the creed of some Christians, Rahmatullah Al-Hindi in his "Izhar ul Haqq" refuting the Christians quoted words from 'Allamah Al-Maqrizi explaining how different Christians sects explained the trinity.

Al-Maqrizi said that that some Christians said that the relation Father-Son in the trinity is like the **Zuhur (manifestation) of the form of the man in the mirror.**

See extracts of Izhar ul Haqq in Arabic

الباب الرابع في إبطال التثليث وهو مشتمل على مقدمة وثلاثة فصول.

مقدمة

(الأمر الحادي عشر) قال العلامة المقريري في كتابه المسمى بالخطط في بيان الفرق المسيحية التي كانت في عصره: "النصارى فرق كثيرة الملكانية والنسطورية واليعقوبية والبوذعانية والمرقولية وهم الرهاويون الذين كانوا بنواحي حران وغير هؤلاء" ثم قال "والملكانية واليعقوبية والنسطورية كلهم متفقون على أن معبودهم ثلاثة أقانيم، وهذه الأقانيم الثلاثة هي واحد وهو جوهر قديم ومعناه أب وابن وروح القدس إله واحد" ثم قال "قالوا الابن اتحد بإنسان مخلوق فصار هو وما اتحد به مسيحاً واحداً، وإن المسيح هو إله العباد وربهم، ثم اختلفوا في صفة الاتحاد فرغم بعضهم أنه وقع بين جوهر لاهوتي وجوهر ناسوتي اتحاد، ولم يخرج الاتحاد كل واحد منهما عن جوهريته وعنصره، وإن المسيح إله معبود وإنه ابن مريم الذي حملته وولده، وإنه قتل وصلب، وزعم قوم أن المسيح بعد الاتحاد جوهران أحدهما لاهوتي والآخر ناسوتي، وأن القتل والصلب وقعا من جهة ناسوته لا من جهة لاهوته، وأن مريم حملت بالمسيح وولده من جهة ناسوته، وهذا قول النسطورية، ثم يقولون إن المسيح بكماله إله معبود وإنه ابن الله تعالى الله عن قولهم، وزعم قوم أن الاتحاد وقع بين جوهرين لاهوتي وناسوتي فالجوهر اللاهوتي بسيط غير منقسم ولا متجزئ، وزعم قوم أن الاتحاد على جهة حلول الابن في الجسد ومخالطته إياه، ومنهم من زعم أن الاتحاد على جهة الظهور كظهور كتابة الخاتم والنقش، إذا وقع على طين أو شمع **وكظهور صورة الإنسان في المرآة** إلى غير ذلك من الاختلاف الذي لا يوجد مثله في غيرهم، والملكانية تنسب إلى ملك الروم وهم يقولون إن الله اسم لثلاثة معان فهو واحد ثلاثة وثلاثة واحد، واليعقوبية يقولون إنه واحد قديم، وإنه كان لا جسم ولا إنسان ثم تجسم وتأنس، والمرقولية قالوا الله واحد علمه غيره قديم معه والمسيح ابنه على جهة الرحمة، كما يقال إبراهيم خليل الله انتهى كلامه بلفظه، فظهر لك أن آراءهم في بيان علامة الاتحاد بين أقنوم الابن وجسم المسيح كانت مختلفة في غاية الاختلاف، ولذا ترى البراهين الموردة في الكتب القديمة الإسلامية مختلفة، ولا نزاع لنا في هذه العقيدة مع المرقولية إلا باعتبار إطلاق اللفظ الموهوم، وفرقة البروتستنت لما رأوا أن بيان علاقة الاتحاد لا يخلو عن الفساد البين تركوا آراء الأسلاف، وعجزوا أنفسهم واختاروا السكوت عن بيانها وعن بيان العلاقة بين الأقانيم الثلاثة.

Who does Zina and who makes it happen?

Ashraf Ali Thanvi quoted above that the creed of Zuhur is like the image of a person in the mirror, but in this creed, the image is not the real actor, it is just showing the action of the person, and only the person acts. So if someone does Zina, his image on the picture will show zina, and none will say that the image did zina, but the man whose image is shown, and the example below is a perfect illustration of this creed.

The book "Tazkirat ur Rasheed" is written by Ashiq Ilahi Mirathi.

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In it, vol 2 p 246 we have the saying of Gangohi about Dhamin Ali Shah Jalalabadi: **"He was drowned into Tawhid"**

Then Gangohi mentioned a story of some prostitutes who were Murid of Dhamin Ali Shah, and they would come to visit him, except one as she was too shy because of her actions, and this man drowned into Tawhid called her, and when she came, he asked her why she would not come to visit him, and she replied that she was too shy and the Sufi drowned said:

"Why are you shy? Who is the doer (of Zina) and the one who makes it happen, it is only Him"

And the prostitute went away in a state of shock saying that this man does not even deserve to be urinated upon, and the Sufi Shaykh became shy.

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One can wonder why such heretics are called people drowned into Tawhid?

Why are their insults and revilements of Allah copied in books, and these books are sold under the name of Islam?

Rather this is the Tawhid of the people of Wahdat ul Wujud, and they hide their creed under the name of madness, so people do not kill them like they killed Al-Hallaj. And this is the consequence of saying that the creation is the image in the mirror of Allah. And if a man does Zina, then none will say that his image in the mirror committed Zina, rather the doer of Zina is the man.

The creation being the manifestation of Allah's names and attributes

In "Imdad ul Mushtaq" p 95 story n° 180, we have the justification of Wahdat ul Wujud by the Quran.

Hajji Imdadullah writes: "There is a **hidden secret** in the verse **"Allah, there is no Ilah except Him (for Wahdatul Wujudi it means there is no existence except Him), He has beautiful names"** in the first one by negating others, he established Wahdat ul Wujud, and He then informed that whatever is (or exists) other than Me are My names and attributes, meaning whatever is known to be other than the essence are the manifestations (Mazahir) of (His) attributes."

Ashraf Ali Thanvi wrote in notes: "Meaning when by **"Allah, there is no Ilah except Him"** other than Him is being negated, then the questions comes: what is the creation? **"He has beautiful names"** is the answer that whatever attributes He possesses, the creation is their Mazahir, they are not existent by themselves"

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And this is exactly the creed of the Christians who say that 'Isa (aley salam) is the manifestation of Allah's attribute of speech and the Holy Spirit is the manifestation of Allah's attribute of Life, while Wahdatul Wujudi say all the creation is the manifestation of Allah's attributes. So Christians say that Allah, 'Isa and the Holy Spirit are the same as the attributes are not different from the described one, so here we have the same philosophy, and they all took this from Greek philosophy.

Also one can note that Imdadullah Al-Makki talked about a hidden secret, while the creed of Islam does not contain any hidden secret, only Sufiyah claim there are hidden secrets about the reality of this existence.

[Halwa \(sweat\) and Ghaleez \(dirt\) is the same thing](#)

P 106, n° 224, there is the story which shows that their belief in Wahdatul Wujud is real and not metaphorical, and Imdadullah says:

“Some people asked a Muwahhid (name given by Sufiyah to believers in Wahdatul Wujud) that if Halwa (sweats) and Ghaleez (dirt) are one thing, then eat them both, and he (the Muwahhid) in the form of a pig ate the dirt and then in the form of human ate the Halwa...”

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So this shows that for them Wahdatul Wujud is real, else they would not need this explanation, the Muwahhid would have replied: Of course, Halwa and dirt are not the same, when we say about unity of existence, it is metaphorical, but no, the Muwahhid transformed himself into a pig and ate this Ghaleez and then taking his human form ate the Halwa.

So this shows that these people do Taqiyah (lie to hide their creed fearing to be killed if they say it) when they try sometimes to say it is a metaphorical speech, and Imdadullah Makki in his Risalah “Bayan Wahdatul Wujud” written in Farsi and published within “Kulyat Imdadiyah” clearly said:

“He who openly reveals the secrets of Rububiyah (Lordship of Allah) becomes a disbeliever”

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So for these people, Wahdatul Wujud is a hidden secret, and they can only give examples to explain it to laymen, and revealing it clearly is disbelief. These secrets should only be told to their close students they think to be ready to accept such falsehood when they have suppressed their intelligence and are totally gone mad.

[The cognizant sees the sun and the moon and says: “This is my Lord”](#)

P 64 in story n° 75, the creed of Wahdatul Wujud is clearly affirmed, Imdadullah said:

“The 'Arif (cognizant) first sees the Zahir (the manifested one) then its Mazahir (manifestations), and this is why he says first: “This is my lord” and then he says “I do not like those that set”

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The Zahir (manifested one) is Allah for these Sufis, as they believe Allah manifests in human, and the Mazahir are the creation, objects in which Allah performs Zuhur. So according to this explanation, the Prophet Ibrahim (aley Salam) seeing the sun and the moon first saw the Zahir, Allah manifested in these objects and he said: **“This is my lord”** and then he saw the objects in which Zuhur is done, meaning the sun and the moon and said: **“I do not like those that set”**

P 79 in story n°128, Imdadullah Al-Makki further explains this:

“The ‘Arif (cognizant) first sees the Zahir (the Manifested one) then the Mazahir (manifestations), this is why Hazrat Ibrahim (aley salam) said after seeing the sun and the moon: “This is my lord”, whatever things I see are the Mazahir (manifestations) of His attributes...”

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While the scholars of Tafsir differed about this verse, some said that Ibrahim (aley Salam) said this before revelation, and other said he said this on purpose to show that the worship of the sun and the moon is wrong as they disappear.

But none of them said that Ibrahim was right to say this, seeing the sun and the moon and to say: **“This is my lord”**, and none considered this saying as that of an Arif (cognizant), so this is Wahdatul Wujud, they turn Iman into Kufr and Kufr into Iman, as ibn ‘Arabi who praised Pharaoh and the calf worshipers and the idols worshipers of the people of Nuh (aley salam).

For these people, seeing the sun and moon and saying **“This is my lord”** is right and correct, rather the sayings of cognizant people. La Hawla wala Quwwata ila Billahi

Calling unto Allah saying: “Ya Mawjood”

P98-99, the story n°191 is also clear about the creed of Wahdatul Wujud, Imdadullah Makki said that Wahdatul Wujud was spread in the Haram, once in Madinah, he went to visit Quba and saw a man busy on some matters in the mosque, when Imdadullah went out of the mosque and searched for his shoes, he heard this man saying: **“Ya Allah Ya Mawjood” (O Allah O the present, the existent)**

Another person outside the mosque said: **“Rather in every Mawjood” (present in every existence)**

And Imdadullah went in a Sufi state of ecstasy hearing this, and he saw some kids playing and one of the boy said: **“O Allah there is nothing other than you”**

And Imdadullah said: **“Why do you do Zabh (slaughter) of me?”**

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This means that these words made Imdadullah to enter in a Sufi state of ecstasy, and he was feeling like being slaughtered.

And this religion has nothing to do with the religion of the Sahabah, where did they use to say: Ya Mawjud, Majwud in everything...?

This is the religion of ibn ‘Arabi, the one who defended the idols and calf worshipers, saying they did not worship but Allah...

And Allah has given many of His names and attributes in the Quran and the Sunnah, by which we can invoke Him, but He never used the term “Majwud”, so these people call unto Allah with fabricated names for which Allah did not sent any permission.

Awliyah have attributes of Allah

In P 98, story n°190, Imdadullah Al-Makki said:

“Allah has hidden his Awliya, and there is a Maslahah (benefit) in this and it is that if despite their appearance, people oppose them, they will be blamed and punished, **BECAUSE THEY (AWLIYA) POSSESS THE ATTRIBUTES OF ALLAH**, so opposing them means opposing Haqq (Allah)...”

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While for the Ahlus Sunnah the Awliya can commit mistakes and they are not infallible, so opposing them is not always opposing Allah. The Sahabah were the greatest of Awliya, yet they differed in issues and opposes to each other based on Ijtihad, and some were right having double reward, and other wrong having single reward. Yet saying the Awliya of Allah possess attributes of Allah is pure disbelief.

P 69 in story n° 92, Imdadullah writes:

“Sufiyah have appointed Azkar so that the person leaves his attributes of human and gets the attributes of Allah, so one should try to do this”

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Allah’s Zuhur in Musa (aley salam)

It has preceded that for Imdadullah Al-Makki, all the creation is the manifestation of Allah’s names and attributes. For the people of Wahdt ul Wujud, everything is in reality Allah, yet Allah does Zuhur (appears) in some Prophets and Awliya specifically and in this state of Zuhur, Prophets and Awliya are in the state of divinity.

In “Imdad ul Mushtaq” p 76 story n° 113, Imdadullah Al-Makki said:

“The voice at Tur: **“I am your Lord, take off your shoes”** came from Hazrat Musa’s Batin (interior, reality) and it is present in every human being”

Ashraf Ali Thanvi explained: “Batin does not mean stomach, **but a hidden reality whose manifestation (Mazhar) is Musa (aley salam), and Batin is the title given according to the state before Zuhur (manifestation) and Zahir is the title according to the state after Zuhur (manifestation)”**

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So for these people, every human is in Batin Allah, and Allah does Zuhur in them, and they can hear Allah’s voice from their interior.

As for Musa hearing the voice of Allah from his Batin, then which of the Salaf said such nonsense?

[Al-Jilani in the state of divinity](#)

P 45 in story n° 14, we have story of Abdul Qadir Al-Jilani being in the state of Uluhiyat (divinity), and Thanvi did not comment on it, showing his approval:

“Once a day, two people were arguing. One was saying that Hazrat Shaykh Mueen ud deen Chisti is superior to Hazrat Ghawth e A'zam (meaning the greatest way of assistance, name given by Sufi to Abdul Qadir Al-Jilani) (Qudisa Siruhu) and the other was giving superiority to Hazrat Ghawth Pak. I said we should not say about saints that one is superior to the other, even though Allah says **"We preferred some (Prophets) to others"** (2:253) which shows that in fact there is a difference of level, but since we do not possess profound eyes it is not appropriate for us to dare to do such a thing basing ourselves on mere opinions. However if a person due to his love thinks that my spiritual guide is superior to all his contemporaries in the world, then there is no problem in this, since it is obvious that a person loves his father more than his father's brother and a person is excused in this regard. The Qadiri (from Tariqah of Jilani) presented the proof of Jilani's superiority that when Hazrat Ghawth Pak said "My foot is upon the necks of all the Awlia of Allah", then in response to that Chishti said "... upon my eyes ...". I said this can be the proof of Hazrat Chishti's superiority over Hazrat Ghawth, not vice-versa, since **Hazrat Ghawth was at that time in the state of Uluhiyah (divinity)** i.e. 'Uruj (Highness), **whereas Hazrat Chisti at that time was in the state of 'Ubudiyyah** (state of slave) i.e. Nuzul (lowness). And it is established that Nuzul is superior that 'Uruj.”

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So for Imdadullah Al-Makki the slave can be in the state of divinity which is his reality, and sometimes in the state of 'Ubudiyyah. He further described this state as being a state in which the religious laws are removed (Saqit) from the slave.

[The religious laws are removed when the slave reaches state of certitude](#)

P 50 in story 37, Imdadullah writes:

“About the verse **"Worship your Lord until certitude comes to you"** the scholars of Zahir (following apparent meaning) interpret the certitude as death, but the Sufiyah have three levels of certitude, Ilm ul Yaqin, Ayn ul Yaqin, and the greatest of all: Haqq ul Yaqin, and this is the level in which the person reaches the state of "dying before death" and the person does not stay in himself, and after reaching this state, **the religious obligations (Takalif Shar'iyah) are removed (Saqit)**, and this verse also includes this level, but this state only remains for some time, and those who are complete do not even abandon worship in this state, because worship is humility and loved by the loved one (God)”

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Same on p 55, story n° 48, he further describes the state of Haqq ul Yaqin “as when the iron becomes very red in the fire and in this state he says: **"I am the fire"**”

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Thanvi tried to explain why the religious obligations are removed in such states, saying that these people have lost their intelligence, but if these people are in such states of madness, why are these states called knowledge of certitude? Rather such states of madness should be blamed, but these Sufis call this state as the greatest level of certitude, while insane people cannot be Awliya. But in Sufism insane people are praised and from greatest Awliya of Allah, they have great powers and reach level of certitude. Inna Lillahi wa Inna ilahi Raji'un.

This is from their Taqiyah to hide their heresies under the name of insane people, to justify that Shrai'ah does no more apply on them, so people of Zahir do not blame them.

[Story of Allah speaking in Farsi](#)

The book "Arwah Thalathah" is written by Ameer Shah Khan, with notes of Ashraf Ali Thanvi

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In this book, we have in p 184 story n°212 Muhammad Ya'qub Nanotwi told a story of Khawajah Ahmad Jam, who is told to be Mustjab Ad-Du'a (meaning his invocations are answered), and a woman came to cure his blind child, and here is the narration:

"She said: "Touch him with your hands and cure his hands"

And the state of 'Abdiyat (being a slave, Shan Abdiyat) was preponderant (Ghalib) on him (Khawajah), this is why he said with humility: "I am not capable of doing this."

The woman repeated this request, and Khawajah replied similarly, and three or four times she repeated her plea and he gave the same answer, and seeing that she was not accepting this, he stood up and turned away saying: "This is the work of 'Isa (Aley Salam), he was curing blinds and people having leper and I am not capable of doing this"

He walked a while then the Ilham came: "Who are you and who is Isa and who is Musa? Turn back and put your hand on him, neither you can cure nor Isa, Mami Kunaym (words of Farsi meaning: I am doing)"

And Khawajah turned back, repeating "Mami Kunaym" (I am doing) and he put his hand on the child's face and the eyes of the child cured.

After telling this story, Maulana (Ya'qub Nanotwi) said that stupid people think that Khawajah himself was saying: "Mami Kunaym" while it was not his saying, rather it was the saying of Haqq (Ta'ala), and when someone hears a beautiful poem, then he repeats it upon his tongue and he finds pleasure in it, in the same way Khawajah was getting pleasure from this Ilham in which Allah said "Mami Kunaym", he was repeating it many times."

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Now there are many mistakes of creed in this creed:

First, it is said that first when Khawajah refused, he was in the state of Abdiyat, so it means that a Sufi is sometimes in state of Abdiyat (being a slave) and refuses to do things, and in other states like Al-Jilani, the Sufi is in state of Uluhiyat (divinity). One can also understand from this that when he put his hand on the children, Khawajah was no more in state of 'Abdiyat, as he is told to be at time of refusal in state of Abdiyat.

Secondly, in Ilham the Wali receives a sign from Allah to do things or not, but he does not hear the voice of Allah, as this is specific to Wahy for Prophets, and Ilham is Zanni (doubtful), it can be wrong and can be from the devil or from the man's imagination. Yet to consider an Ilham as the words of Allah is putting Sufi's Ilham to the same level of Wahy, and yet according to this story, Khawajah heard Allah's words in Farsi and repeated them.

Or it is another Sufi Taqiyah, and according to these people, Allah did Zuhur in Khawajah, and Khawajah was then in state of Uluhiyah when he cured the blind?

Why is it told that he was first in state of 'Abdiyat?

The next story tells a similar story of curing, and in it, it is told that Allah did Zuhur in the Wali and cured the sick through it.

[A Wali called Abul Waqt can make Allah appear in him and cure people](#)

In p 54-55, story n°41, there is the story of a person who was possessed by a Jinn at the time of Shah 'Abdul 'Aziz, and people brought it to Shah 'Abdul 'Aziz, Shah Ghulam 'Ali and other people, and they tried different cures but they could not cure him, and at that time, Shah 'Abdul Qadir was not present in Delhi, and when he came back to Delhi, the possessed was brought to him and he got cured from the Jinn on the same day.

And when Shah 'Abdul 'Aziz heard this, he asked Shah Abdul Qadir what method he used to cure this man, and Shah 'Abdul Qadir replied that he had only read the Fatihah to cure the man, and Shah 'Abdul 'Aziz further requested with what manner he recited it, and Shah Abdul Qadir said he did not recite with any specific manner, **but he recited it in the state of " Ya Jabbar"** (Ya Jabbar ki Shan mein)

And Ameer Khan said he did not understand the saying of reading Fatihah in the state of Ya Jabbar.

Ashraf Ali Thanvi explained this saying in notes saying: **"Complete people possess a level called Abul Waqt, whenever they want a Tajjali (appearance of Allah) they make it appear on them, this is how I heard my spiritual guide (Murshid). And it would not be surprising that at this time Shah Sahib made appear on him the Tajalli of Jabbar (Allah), and through his Mazhariyat (manifestation) he removed this (Jinn) by Tawajjuh (paying attention towards the matter)."**

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So one can see that Ameer Khan, author of "Arwah Thalathah" did not understand what reading Fatihah in the state of Ya Jabbar meant, and Thanvi explained this that Shah Abdul Qadir made a manifestation of Allah to appear upon him, and through this manifestation, he expelled the Jinn.

And one can ponder over the words, **"State** of Ya Jabbar", and in previous story, Khawajah Sahib was in "the **state** of Abdiyat" then said words Mami Kunaym (meaning I do it, I cure the blind). So they always mention these Sufi states, and when reaching this state in which Allah does Zuhur, they have attributes of Allah and can cure people.

And one can see that the stories of Sufiyah contain some secret meanings that not everybody can understand and it is a secretive religion, and also none of the Salaf spoke about the status of Abul Waqt and other nonsense.

[Story of Abu Yazid Al-Bastami saying: "Glory to me"](#)

In his volume four of his "Malfuzat", in saying n°42, Thanvi said:

"Hazrat Ba Yazid Bastami's story is present in the fourth part of the "Mathnawi" and he would say **"Glory to me, how my status is elevated"** and once the Murid said: "What are you saying?" and he said: "If I say it again, stab me with knives" and the Murid were not like nowadays' Murid, they took their knives and got ready, and when being overpowered by the

state (Ghalbah Hal), these words came out, as soon as they came out, from the four corners, his Murid started to stab him, but the consequence was that he had no injury, and all of his Murid were injured by their knives. **And Maulana told the secret of it, and it is that we know from this that he was not saying this...**"

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So according to these people, Abu Yazid Al-Bastami was not saying these words, and they were coming from him in these Sufi states, so it means Allah was saying them on his tongue when he was in the state of Uluhiyah. And again the religion of Sufiyah is full of secrets.

[Zuhur of Allah in camels and beautiful boys](#)

P 190 and after in "Arwah Thalathah" we have the story of Hakim Abdus Salam's father. He said about his father:

"Although he was a Naqshabandi Mujaddidi and learning from Shah 'Abdul 'Aziz Sahib and Shah Ghulam Ali Sahib, Chistiyat was preponderant in my father, though he did not learn from any Chisti, and because of this he was in such a state, that when he heard that in such a place there is a beautiful thing, he would travel to see it. One he learnt that there was in Jepur a beautiful picture, so he went to Jepur to see it although the travel was very long, specially in their time. Likewise, he was informed that there was a beautiful she camel in a place far away from Lukhnaw, and hearing this he started his trip, and he saw the she camel when coming there, he put his hand on her neck and kissed her forehead and said: **"Where did He perform Zuhur (meaning where did Allah appear)!!!"**

This was his state. Now listen to this, in the side of Lukhnaw there was a scholar living, and he was 'Ashiq on a boy (Sufi love) and he was teaching him with love. When my father heard the story of his beauty, he went to see it according to his habit." End of Hakim Shaib's words.

And the end of this story is shocking, Hakim Sahib's father moved his hand to shake the hand of this 'Ashiq teacher, then suddenly the boy appeared **and his father was drowned in looking at this boy**, and he wanted to shake hands with the teacher but could not. And the teacher saw that the boy came out and he understood that Hakim Sahib's father was from his kind of people.

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Although Amir Shah Khan quoted this story without any problem, Ali Ashraf Thanvi felt it was difficult and wrote in notes that this saying of Zuhur in camels is only for Maghlab people, meaning insane, then he said Hakim Sahib did not have sexual desire as he also traveled to see a camel as well...

Now if this man is Maghlab and insane, why is his story told in books of "Hikayat ul-Awliyah"?

Would Allah make his friend people who kiss camel and find pleasure in watching beautiful boys?

If these people are crazy, why are their dirty stories told?

Why do they say: "where did He perform Zuhur!" if he is insane? Rather this Sufi gave the reason of his kissing camel, and it was the creed of Zuhur...

These people are not Maghlab, rather they are on their creed of Zuhur that Allah manifests more in women, beautiful children, beautiful animals...and Thanvi tried to hide it under name of madness.

[Appearance of Allah's pure essence in Sayid Sahib.](#)

In story n° 438, p 147-148 of "Arwah Thalathah" we have:

"Maulana Gangohi mentioned this narration as such: Once 'Abdullah Khan told Shah Abdur Raheem that he has done Tawajjuh (paid attention to) his Nisbat and that of Sayid Sahib and there was light and luminescence in it and In Sayid Sahib's Nisbat, there was darkness, and after telling this, Maulana Gangohi said: brother we do not know anything about this, but when this story was mentioned to Hajji Sahib (Imdadullah Al-Makki), then Hajji Sahib said: **"There was Tajalli of Zat Baht (appearance of pure essence of Allah) and there is only darkness in Tajalli of Zat Baht"**

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The belief that Awliyah rule this world

It has preceded that for Imdadullah Al-Makki the Awliya have the attributes of Allah, this is why Allah hides them, as opposition to them will bring punishment.

The Awtad protect the earth from earthquakes and nuisances.

P 98 story n°189 of "Imdad ul Mushtaq" Imdadulla Al-Makki mentioned different kinds of Awliya:

"Awtad whose singular is Watad...because through **there is protection from earthquakes and nuisances (Afat)**, this is why they are called Awtad. There are 7 Abdal and they are appointed in different regions, and whenever one dies another one is being appointed, this is why they are called Abdal..."

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Different kinds of Qutb

In his first volume of "Malfuzat" of Thanvi, there is in story n° 269 the explanation of different kinds of Qutb:

"The Qutb of Takween (creation) must know his being a Qutb, and this is not necessary for the Qutb of Irshad, and the Abdal are also related to the matters of creation (Takwiniyat). It is not necessary that there are many Qutb of Irshad, and Qutb of Takween must be many, but the Qutb of Aqtab is one in the world, and his name is Ghawth, and the people of Kashf recognize him..."

About this matter, at the time of Tahreek Khilafat, close to my Khanqah ...in front of my home, there was always one Majzub living there, I thought maybe they were appointed from Allah to protect me, and these kinds of Majzub are always changed, like the government workers appointed by the rulers."

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It has preceded that Thanvi called Abdul Qadir Al-Jilani as Ghawth Al-A'zam, and Ghawth is the highest level of Awliya according to the Sufis, and we will see next what kinds of actions the Ghawth does and what the Qutb of Takween do in the world.

The Gawth A'zam Al-Jilani can save a ship from drowning by Sufi meditation

P 46, in story n°18, Imdadullah writes:

"One day, Hazrat Ghawth Al-A'zam was sitting with seven Awliya, he saw with his profound eyes that there was a ship that was closed to be drowned, and with courage and **Tawajjuh Batini (he paid some kind of Sufi attention), he saved it from drowning.**"

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One should remember that the Prophet Yunus' ship was drowning, and this is why they dropped him in the see, and he remained in the stomach of the fish many days, yet he could not save the ship from drowning. He could not do any Sufi Tawajjuh. So in fact, these people are putting Awliya above Prophets, Allah ul Musta'an.

[The Ghawth A'zam Al-Jilani appoints new Abdal](#)

In the third volume of his “Malfuzat” saying n° 41, Ashraf Ali Thanvi

“One of the Murid of Hazrat Ghawth A'zam narrated a story, and it was a very amazing story, probably I have read it in a book of Shaykh Abdul Haqq Muhadith Ad-Dehlawi. Once Hazrat Ghawth A'zam woke up according to his habit for the prayer of Tahajjud, and he went in the desert towards his Khanqah (Sufi place of worship), and his khadim also went with him, and in a little time they came into a town, and the Murid was with him, and they entered a house in which there was a group gathered, and after seeing him (Al-Jilani), they stood...and there was the voice of a ill person and after a few time, we could not hear this voice, and it was like some water was being prepared for Ghusl...and four persons brought a Janazah and there was an old man with them, and they put it in front of Hazrat (Al-Jilani), and he prayed the funeral prayer, and after it, people around him took the body, and Hazrat (Al-Jilani) took back his seat as before with his group, and after a little time, a Christian appeared, and Hazrat took the cross from his neck, broke it and made him recite the testimony of faith, and he told to the group: he is the one. Then he went back to his place, prayed Tahajjud, and in the morning the Murid asked Hazrat (Al-Jilani) about the event of the night.

He said:” **This place was the town of Mosul, and the group was that of the Abdal, and the ill person was among them, and they informed me with in a Batini way that he was close to his death and to appoint someone instead of him. This is why I went there, and when he died, I asked Allah (Ta'ala) about who to appoint in his place, and He said that there is Christian in Rum busy in a church in cross worship, he should be appointed in replacement of him. I asked how to make him present, and he appeared by Kharq Al-'Adat, and after being made Muslim, he had the honour of having level of Abdal...**”

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What nonsense!!! How can a Christian be made Muslim without the Christian deciding so, and without any good actions he reaches the highest levels among Awliya, while the friends of Allah are those who get close to him with Nawafil after doing the obligatory worship?

And how can Al-Jilani talk to Allah and receive such orders, does he receive Wahi from Allah?

The religion of Tasawwuf completely destroys the intelligence of people, and they accept whatever nonsense they find in their books. This kinds of things never happened for Prophets and Sahabah, they never appointed Abdals to rule the world, so it would mean Al-Jilani is superior to them. La Hawla wala Quwatta ila Bilah.

[The Qutb At-Takween and his role in the creation](#)

In story n°347 of “Arwah Thalathah” it is told:

“Khan Sahib said: at the time of the Jalsah of the Queen's Tajposhi, Molvi Muhammad Ya'qub Sahib was in Delhi and in the majority of his time, he was remaining hidden. I asked him why he remained hidden in most of times, he replied: **“I have received the order that in whatever place of Delhi you will put your feet, We will make this place inhabited, this is why I walk in the town and its suburbs so that empty places become inhabited.”**”

Ashraf Ali Thanvi wrote in notes: "his saying **"I have received the order"** is the status of the **Aqtab of Takween (creation)**. Some complete people having the status of Qutb of Irshad have also been given status of Qutb of Takween"

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[The Awliya are the pillars of the world](#)

P 68 in story n°90 of "Imdad ul Mushtaq", Imdadullah Al-Makki said:

"There is no place on earth that is free from Awliya...in the Haram of Makkah Mukarramah, 360 Awliya are present in the prayer, and when there would be no more Awliyah, then resurrection will happen, **the Awliya are the pillars of the world.**"

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Ashraf Ali Thanvi tried to justify this saying that resurrection will not happen as long as there would be Awliya by saying that resurrection will happen when no more believer will exist. But this is not the reason given by Imdadullah Al-Makki, he said: "The Awliya are the pillars of the world" and Thanvi remained silent of this saying, as he could not justify it by the Shari'ah. Yet, Imdadullah clearly said that Awliya are the pillars of this world, meaning without them, the world cannot stand, this is why he said: "There is no place on earth that is free from Awliya", meaning the world cannot stand without these people.

[360 Awliya in Makkah](#)

P127, story n° 300, Imdadullah Al-Makki said:

"Once I had a difficulty and could not solve it, I stood up in the Hateem and said: "You 360 more or less Awliya that live here, cannot you solve the problem of a Ghareeb, so of which illness are you a cure?" After saying this, I started a Nafilah prayer, and as soon as I started the prayer, a black man came close to me and he also started the prayer next to me, and by his arrival, my difficulty was removed, and when I completed the prayer, he was already gone."

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Now this story tells us that when someone has a difficulty in a matter, he cannot understand a topic, then a Wali can by praying next to him solve his difficulty.

[Majzub Awliya deciding to keep British rule in India](#)

Asraf Ali Thanvi wrote in his first volume of his "Malfuzat", p 94 saying n°106:

The wisdom of conferring the matters of Takween (creation) to the Majzub people:

Answering to the question of some people of knowledge, he said: the wisdom of making matters of Takween by Majzub people is that they do not possess intelligence, this is why they are not Mukallaf of Tashri (meaning the Shari'ah is not binding on them), and some of their works of contribution do not come under the Shar', **like for example if there is a battle between Muslims and disbelievers, and the victory of Muslims is a Tashri'i purpose, and sometimes happening like this is against a Maslahat (benefit) and wisdom, this is why these matters are conferred to this group, because they are not related to this.** How can a Salik (normal Sufi) do such a thing and how could it be permissible for him?

About this issue, my view before was that Majzub people do not perform Ijtihad, rather they follow a clear order, and this was also my view about angels, they only follow orders, but because of the Hadith "Jibril (aley salam) putting some mud in Pharaoh's mouth fearing that the mercy (of Allah) would reach him" and also the Hadith: "The killer who repented from his sin, the angels of mercy and punishment differed over him" **my view changed that angels do perform Ijtihad, and likewise Majzub people, and my view was strengthened by the story of Ishraqi Sahib (who was a Majzub at the time of Hazrat) that Majzub people differed whether to keep the British empire (in India) or to change it.**" End of Thanvi's words

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So according to Ahsraf Ali Thanvi, these Majzub people who do not possess intelligence are given by Allah Takweeni powers, and they decide whether to keep British as rulers in India or not. Allah UI-Musta'an

Some of Allah's Prophets were killed by the Jews and others, the Prophet (saw) lost the battle of Uhud, had his uncle martyred and yet they did not decide these matters of Takween, who should win and who should lose. So it means that for these Sufis, these Majzubs have been conferred powers that no Prophets had, and they are superior to Prophets. Likewise Sahabah were martyred and they could not decide who should win or lose battles.

And how can people having no intelligence become Awliya in first place, as their worship is void. What a mockery of the religion of Islam!!!

To illustrate this there is a story in "Arwah Thalathah" n°347:

"Hakim Abdus Salam Mulihabadi ibn Janab Mufti Husayn Ahmad Sahib (Mufti Sahib was in Hadith a student of Hazrat Shah 'Abdul 'Aziz Sahib and was among his best students, and also benefited from Shah Ghulam 'Ali Sahib) was talking to Hajji Muhammad 'Abid Sahib, and he was saying:

"One of my friend from Lukhnaw, who was half Majzub emigrated towards Makkah Mu'azzamah, and when I had the opportunity to go there, at the time of going back, he was insisting that I should stay there and not go back because there is going to be a revolution in India, and that would be more dangerous than last time. Hearing this, Janab Molvi Muhammad Ya'qub moved behind and looked at him and said: **"Who is he? And what is his relation with India? Is India ours or his? Nothing will happen there."**..."

Ahsraf Ali Thanvi said commenting the words "Who is he?": **"This is the branch of this status of being a Qutb"**

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So Muhammad Ya'qub Nanotwi is among Majzub people and they decide whether there will be a revolution against the British rule or not, this is why he said that India was his, meaning he had authority over India, and that is why he denied any revolution coming here.

[Majzub Awliya can side with the Kufar against the Muslims](#)

In Malfuzat n°241 p 209, Ashraf Ali Thanvi explains the difference between a Majzub and an insane:

“One Molvi said that nowadays it is difficult to make the difference between a Majzub and Majnun (insane person). He said: this is totally true, some people are Majzub and others are Majnun, and people of Idrak can distinguish them.

This reminds me of a story that we heard from our elders that Hazrat Maulana Muhammad Ya'qub, may Allah have mercy on him, was the leader of the group of Majzub in Deoband, and this is strengthened by an incident, that one Wilayati Majzub came to Deoband and stayed in the mosque of Chathah, but before staying here he asked the permission of Hazrat Maulana (Ya'qub).

Then he said that we when we were students of knowledge, we were requesting these Majzub to invoke against some disbelievers, but they would not answer but say: “May Allah make it better”, and they would turn away.

Then we learnt from our elders that they are on the side of some disbelievers, and on this siding with them, they said: **Majzub people are like angels, they also take care of disbelievers**, and about this matter, they said that they have no understanding of this world, but they do not need this understanding, but another understanding, and they have this one...the conclusion is that that this group does not possess intelligence, but their senses are correct like for instance horses have no intelligence but have senses, or the example of children before adolescence, they have no intelligence but senses, so having senses is not denying someone being a Majzub, nor the obligation of prayer and others is based on this sense, intelligence (only) is the condition.

Thus the Majnun and the Majzub likewise because of not having intelligence, are not bound (Mukallaf) to the Ahkam of Shar', and making a distinction between these two groups is difficult....

A Molvi Sahib requested: Hazrat what is the reality, how can someone become a Majzub? He replied: **The reality is that something strong gets on them, which deprives them of their intelligence, and this is all the benediction of Mujahadah (Sufi meditation and Zikr)...and these are the Majzub that are given responsibility of matters of Takween...**

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So for these people losing intelligence is the benediction (Barkat) of Mujahadah, and these people are given Takweeni powers...So for these people worship can cause someone to lose his intelligence and become like an insane, and then they can be honoured by Allah to be conferred matters of Takween, and Allah loves these people having no sense.

How can someone whose brains works properly think that people lacking intelligence can rule and decide matters of the creation? Rather these people are under the influence of the opium of this wrong Tasawwuf.

What a mockery of the religion of Islam!!!

This is how the Shaytan tricks human beings in believing in such nonsense, and destroys their intelligence.

None of the Sahabah or scholars of the Salaf spoke about these Majzub, their fighting with the Kufar and their being conferred the matters of Takween, while they were the most knowledgeable of all people.

These Sufis have indeed invented a religion for which they have no authority from Allah, no verse of the Quran, no Hadith.

[Seeing Al-Khidr in the British army](#)

Ahsan Guilani is the author of "Sawanih Qasimi", a biography of Qasim Nanotwi.

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He wrote in notes p 103:

"The Faqeer (meaning himself) has heard on various occasions that amongst those who were fighting against the British, there was also Hazrat Maulana Shah Fadl ur Rehman Ganj Muradabadi (rah). Suddenly one day it was seen that the Maulana himself was running away and was saying the name of some Chaudhry who used to be an officer of the rebel army (to the British) and was repeating: **"What is the benefit in fighting? I am seeing Khidr in the ranks of the British."**

After mentioning another story in which Khidr was in the British army, Ahsan Guillani said: "As for he being Khidr himself, what does it mean? **This is a Mithali Shaki (a form) of the help of Haqq (Allah) which becomes apparent under this name"**

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So for them Allah helped the British with the form of Khidr.

And Allah is far away from their lies, glory to Him, He is pure from they attribute to Him.

Allah hates disbelievers, how can he help them by sending Khidr to be in their ranks?

Shaykh ul Islam Ibn Taymiyah clearly said in his "Furqan" that disbelievers and sinners have no Karamat, rather there Kharq ul 'Adat are done by Jinns who misguide them saying they are Khidr.

[Sahib Khidmat in Dehli](#)

In volume 7 of Thanvi's "Malfuzat" in saying n°34, there is a long story entitled: "The examples of the saints Sahib Khidmat"

"The Sahib Khidmat are saints related to the matters of Takween and they are hiding and their status is like Khidr (aley salam). This is why it is difficult to find them, they remain hidden like the people of CID (spies), and this is why it is not worth to look after them. Because in matters of Takween they are under orders and compelled, pleasing them will not bring any benefit neither making them unpleased, whatever they do is according to orders. At the time of Shah 'Abdul 'Aziz (rah), someone complained to Hazrat Shah Sahib: "Hazrat, nowadays in Delhi the administrators are very lazy, there is darkness in every work", he replied: "Mian Sahib, **nowadays the Sahib Khidmat that are here are very lazy**"...he requested: which Sahib is it?" he answered: "towards this direction, it is a seller of melons"

and he asked whether he could go and see him, and he was answered he could go. So this man went to him, gave him the prescribed Salam, and said he needs some melons. And he said: you can take some, but first check their taste, taste them. And he cut pieces all the melons in the packet, and at the end he said they are not good, he does not want them, and he (the seller) said: as you desire. And he went back to Hazrat Shah Sahib and told him the complete story. He said: **“Look, they are like this, it is their effect on Zahiri Ahkam”**

Approximately one month later, the business increased in Delhi, people started to be active and enthusiastic, and this person went back to see Hazrat Shah Sahib (Rah) and said: “The business increased, people are very dynamic” and he replied: **“The Sahib Khidmat must be dynamic and active like this”**” End of quote.

Then to summarize the rest of the story, Shah ‘Abdul ‘Aziz told him that this man was selling water in the Bazar of Fathpur, and as before, the man went to see him, and a saw that someone asked this Sahib Khidmat for a cup of water and gave him the money, and after drinking the man asked if he could get another cup, and the seller asked him if he had the money, and he said no, so he asked him why he was asking him more water without money, and he said: **“Did you think I am like the seller of melons?”** And he went back to Shah ‘Abdul ‘Aziz and told him the story.

Then there is another story in which Shah ‘Abdul ‘Aziz told a Sahib Khidmat to be a military man.

Then there is the third story: “In Kanpur and its suburbs, the people who were praying became so many, that there was no more place, **and then it was known that the Qutb who was there, he was someone praying, and it was such a matter that even the one who never prayed in his life started to pray. Shaykh Akbar said that in every city there is a Qutb, and in most cases he is Majzub, and the matters of Takween in most cases are put in their hands, but it can also be a Salik (normal Sufi)”**

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So for these Sufis, the increase and decrease in business, the activity, enthusiasm, dynamism of people is linked to the behaviour of the Sahib Khidmat of the city. If he is lazy, the business will become slow, and if he is active, then he will have effect on the business.

Also if the Qutb prays, then people will pray, what a total nonsense. The Prophet (saw) could not guide his uncle Abu Talib, neither could Nuh (aley salam) guide his son, neither Ibrahim (aley salam) his father, neither Lut could guide his wife. But these Qutb just by praying can make the whole city praying.

This kind of Sufism is a dangerous drug, and opium that destroys any kind of intelligence in the human being, and make him accept any fairy tale, whether it opposes the Quran and Sunnah.

Naked saint giving wives, jobs...

In "Arwah Ath-Thalathah" p 350 and after, story n° 341, we have the story of a naked Majzub called Bher Shah.

"Khan sahib said that in the state of Rampur at the time of Nawab Yusuf Khan Sahib, in the "Roshan Bagh" there was a Majzub, and two guards were at his service him from Nawab Sahib, his name was Bher Shah, this Majzub was completely naked, but he was not Majzub in his sayings, and when he was speaking, his rule was that whoever came to him was doing a request, and his rule was that if someone gave one grenade, one guava, one Rupi or one Pesa (cent), he would refuse and say: no bring me two. My uncle used to go to his service, and he would take me with him. My uncle possessed a house at Shah Abad's door, and close to it, there was a Molvi who had a very good creed and was a pious person, his name was Molvi Isma'il Sahib and he had a brother whose name was Hafiz Ishaq, and I has read some books from Hafiz Ishaq Sahib, but I do not remember its name. Yet through him we had relations with Molvi Isma'il. Once Molvi Isma'il told my uncle after the death of Bher Shah, his story (with Bher Shah):

"I would not visit Majzub people, but contrary to my habit, I would go to the service of Bher Shah. And his habit was to make a request to whoever would visit him, but contrary to his habit, he would not make any request to me. Once I asked him: "Huzur (eminence), you are making requests to everybody, but you are not making any request to me, are you displeased with me?" He replied: "No, rather I am more pleased with you than anyone else", then he asked: "Why do you then not make any request to me?" and he answered: "**All the people coming to us come for some purposes, some come for a wife, some for a lover, some for a job, some for another purpose, while you do not come for any purpose, but only for God**, this is why I do not desire to request you anything"

He asked: "Whenever you make requests, you do not take a single thing but two, what is the secret behind it?"

And he recited: "**We have created you by couple**" and another similar verse, and said: "When Allah made everything in couple, we also make couples"

And he (Molvi Isma'il) said he desired to make a request, and he said: "Right, bring me a Chicken-rice" End of the quote

At the end Bher Shah gave Molvi Isma'il a guava and told him to eat it, and the rest of the story goes on as:

"When I took it, it was very hot, so I put it in a piece of cloth, and brought it at home, and I was then in a strange dilemma, sometimes I was thinking about eating it, and sometimes I was thinking that if I ate it, I would go insane like him (Bher Shah)...I remained in this state of incertitude for a long time, whether I should eat it or not. Finally I hanged it, but still this matter was disturbing me, and when I went to go to sleep this disturbance did not stop. I was thinking about eating it and stood up and took the piece of cloth, then changed my mind and put it back. When I did this many times, my wife said: "What is the matter with you tonight, neither you sleep, nor you let the other sleep, what is in this piece of cloth, you stand to take it and then you put it back?" I managed to find an excuse to my wife, but the matter still disturbed me until the morning and I could not sleep the whole night.

In the morning, my friend Chanda Mian came to visit me. He was a very pious man doing a lot of Zikr, and I mentioned him the guava and my state all night, and he said: "Why do you hesitate, eat it, but check if it is still hot or it became cold, and if it is still hot, then it still will have its effect." I brought the guava from my home and it was still hot, but not as much as

before, and Chanda Mian said: "let me have a look", **and I gave it to him and he ate a piece of it, and just after eating, he took of his clothes and went off naked.**

When I saw this state of Chanda Mian, I went to see Bher Shah, and told him the story of the guava and said: Hazrat give me something that would not change my state. And he said he could not do so.

After telling this story, Khan Sahib said that he saw Chanda Mian, he was a Pathan and was very fortunate, his father and brothers had high positions jobs in the state, and he would sit on a throne, there was a place of prayer in this throne, and he would sometimes do Zikr and sometimes pray, and sometimes just sit like this, and when he would pray, he would not take care of time and numbers of Rak'ah, whenever he wanted to pray he started the prayer, until when he wanted to complete it. I have heard that he was also beating people, and his state was such that when he was seeing someone, he would smile and hide his face" End of the story

And Ashraf Ali Thanvi agreed on this story saying Majzub have no intelligence but have sense like animals

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So one can see many points

- 1) These Deobandis believe that Allah can have a friend that is NAKED and INSANE
- 2) This naked and Insane man has influence and people come to him for their needs, to get married or for a Job, while no Prophets possessed the treasures of Allah, some of them were in sadness over their child being lost, or they remained ill many years or in jail, some were even killed.

3) For these people, one can find Allah close to naked and Majzub people.

4) Molvi Isma'il was not insane, why is it allowed for him to meet naked, to speak with them?

Is it allowed for Malovi Ismai'il that is told in the story to have a good creed, to visit someone naked? Shariah laws are removed from the insane, but not for people visiting him...

5) Chanda Mian just by eating a Guava became Majzub, took his cloth off, and had same powers as Bher Shah, as his father and brothers had very good jobs.

So for these people, the Majzub can also make other people going Majzub, and make them having such powers.

What a mockery of the pure religion of Islam!!! What is greater in danger to the religion of Islam than these stories and these books? It is better for someone to be a sinner than to have such a heretic creed.

Raising Sufi leaders and their elders to the level of Prophets

Al-Ghazali being with the Prophets on the night of Mi'raj

In "Imdad ul Mushta" p 95-96, story n° 181, it is written:

"It is told that **on the night of Mi'raj**, when Aan Hazrat (saw) met Hazrat Musa, Hazrat Musa (aley salam) asked: "How can your saying: "**The scholars of my community are like the Prophets of Bani Israil**" be true?" **Hazrat Hujjat ul Islam Imam Al-Ghazali appeared** and he said Salam with the addition of "wa Barakatuhu wa Maghfiratu" and others. Hazrat Musa (aley salam) asked: "Why do you use such long words in front of elders?" and Imam Al-Ghazali replied: "Allah only asked you: "**What is this in your right hand O Musa?**" and you gave such a long answer: "**This is my stick, I lean on it, I conduct my beasts with it and it is also for other purposes.**" Aan Hazrat (saw) said: "**Be polite O Ghazali**"

Ashraf Ali Thanvi wrote in notes: "This must be the Kashf of a saint, and this Mi'raj in which this dialogue occurred appeared to him through Kashf, (this Mi'raj) in which the souls gathered and it is not the Mi'raj of the Prophet (saw) with his body..."

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Thanvi tried to deny that it was the Mi'raj that happened in Makkah in which the Prophet (saw) was elevated with his body, rather he said that it is another Mi'raj in which souls of the Prophet (saw), of Musa (aley salam) and Al-Ghazali gathered. And this is contrary to the text of this story as it is told in the beginning of this story: "**on the night of Mi'raj**" and if it was another Mi'raj, then the author of the story would have told it, rather he also said "**when Aan Hazrat (saw) met Hazrat Musa**" and this Mi'raj is famous.

How can Al-Ghazali be on the same level of Prophets? This seems to be the explanation of the fabricated Hadith "The scholars of my community are like the Prophets of Bani Israil" as Al-Ghazali appeared after this question, so this appearance seems to be an answer to prophet Musa's question.

And these Sufis want to spread such fabricated Ahadith among people, so their followers respect them like Prophets.

Tilawat of "Al-Mathnawi"

In "Arwah Thalathah" story n° 174, it is written

"When it was the time of teaching "Al-Mathnawi", Hazrat Hajji Sahib would say: "Brothers, **let's do Tilawat of "Al-Mathnawi"**"

Then the author quoted a poem in Farsi telling that "Al-Mathnawi" is the Quran in Farsi and the explanation is given in "Arwah Thalathah" as such:

"This has been explained that almost all of his topics are that of the noble Quran, but Hazrat gave a surprising explanation of it: "Brother, the Quran means the speech of Allah, and the speech of Allah sometimes comes by Wahy (revelation) and sometimes by Ilham, so the meaning deduced is that "**Al-Mathnawi**" is the speech of Allah, it is an Ilhami book." (This is why Hazrat would use the word "Tilawat")

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So one can see that these Sufis put their books to the level of the noble Quran and Wahy and consider it as the speech of Allah. A lot of Sufis liked Ibn 'Arabi, At-Tijani, Abdul Ghani An-Nablusi claimed their books or Wird came from the Prophet (saw) or Allah.

Secondly, Ilham is Zanni (uncertain), none can say that the things he feels in his heart definitively come from Allah, as this is only for Wahy, so how can someone say for sure that a whole book comes from Allah and there is no mistake in it? And saying all his book comes from Allah is raising Jalal ud Din Ar-Rumi to the level of Prophets.

The Sahabah erred in issues of Fiqh and differed in political issues, none of them said that all of what he is doing or saying is an Ilham from Allah. 'Umar, may Allah be pleased with him, was a "Muhadath", meaning he had Ilham in many occasions, yet he erred in some issues like the truce of Al-Hudaybiyah and the tribes who refused to give Zakah.

Thirdly, Rumi is a misguided Sufi, he wrote poems of heresy, Wahdatul Wujud and Wahdatul Adyan (unity of religions). So taking his misguided words as the words of Allah through Ilham shows these Deobandis follow heretics and consider their misguidance as the speech of Allah.

[Imdadullah having Ulum ul Anbiyah](#)

In the "Malfuzat" of Thanvi, in Volume 4 p 319, it is written about Imdadullah Al-Makki:

"You will find in you the knowledge of the Prophets (Ulum ul Anbiyah), may peace be upon them, without any book, helper or teacher"

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[Qasim Nanotwi feeling same heaviness in his heart as Wahi](#)

Ahsan Guilani wrote in "Sawanih Qasimi" p 258-259:

"Maulana (Qasim Nanotwi) started to cry, then said in despair: "How to tell about my feeling?" When I start doing Tasbeeh, I face a difficulty, so much so that I feel as if some stones weighing a hundred tons have been put on my chest, my heart and tongue feel tied."...

Then Ahsan Guilani mentioned that Ashraf Ali Thanvi hearing this said: "Congratulations".

Then he mentioned Imdadullah's comment on this:

"Imdadullah Al-Makki said: "Maulana had a specific relation with Haqq's name 'Aleem, and these are the specific effects of this relation, and that is what he is experimenting and witnessing.

Then to prove his claim, Hazrat Haji Sahib reminded the manner of how the Wahi was descending on Surur Kainat (the Prophet (saw)) and it was said about it that he was feeling abnormal weight upon him, and when he was sitting on a camel, the camel would sit (except Qaswa who was his specific she camel)...

So considering the strength and difficulty the Prophet (saw) was feeling at the time of Wahy, Shaykh 'Arif thought that it was the strength of a relation of knowledge, and as Hakeem ul Hummah quoted that at this time Hajji (Imdadullah) Sahib gave a speech to Maulana Qasim:

"This was an emanation/reflection (Faydhan) of Prophethood on your heart. And this is the weight that the Prophet (saw) would feel when receiving Wahi"

The explanation (of these words) that he gave on the authority of Haji Sahib was:

“Allah will take from you (meaning Maulana Muhammad Qasim) such a service that is taken from the Prophets, go and serve this deen, leave to much attention to Zikr.”

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Guidance based upon Gangohi's imitation

In volume 2, p 17 of “Tazkirat ur Rasheed”, it is told that Rasheed Ahmad Gangohi said:

"Listen, the truth is only what comes out of from the tongue of Rasheed Ahmad. I swear I am nothing but in these times guidance (Hidayah) and success (Najat) are based upon my imitation (Ittiba')"

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For the Muslims, guidance is based on following the Prophet (saw), Imam Malik clearly said that everyone can be right or err except the person in this grave, pointing at the grave of the Prophet (saw), but these people have their own ways of guidance.

Gangohi not doing anything without asking the Prophet (saw) then in state of Ihsan

In story n° 307 of “Arwah Thalathah”, it is written:

“Once Hazrat Maulana (rah) was very enthusiastic and there was a discussion on the topic of Tasawwur e Shaykh (imagining the face of his Shaykh always when doing Zikr and others) and he asked: “Shall I mention it?” and they said yes, and he said again: “Shall I mention it?” and they said yes, and he said again: “Shall I mention it?” and they said yes. Then he said: **“For three complete years, the face of Hazrat Imdad was remaining in my heart, and I did not do anything without asking him.”** Then he became enthusiastic again and said: “Shall I mention it?” and they said: yes surely mention it...: **“For 12 years Hazrat (the Prophet (saw)) remained in my heart and I did not do anything without asking him.”** And after saying this he became more enthusiastic and said: “Shall I mention it?” and they said yes, but he remained silent, and people insisted and he said: “leave it” and tomorrow they insisted again and he said: “Brother, **I remained then in the state of Ihsan**”.

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Ashraf Ali Thanvi explained why Gangohi did not explain the state of Ihsan, saying that maybe laymen could not understand it, **and maybe Gangohi had some Tajalli Rabbani (appearance of Allah) and there would be Ilmi difficulties in explaining this, like secrets of Sufis in which people of Zahir (following apparent meanings) have difficulties.**

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So for these people, Gangohi had such a relation with the Prophet (saw) for 12 years, then a relation with Allah, and he did not do anything without asking the Prophet (saw) for 12 years,

while the Salaf differed in many issues of Fiqh, even in political decisions, until some of the Sahabah even fought between each other based on Ijtihad.

And one can understand from the state of Ihsan that whatever Gangohi was doing next was after asking Allah, meaning these people are infallible. And why are these matters difficult, while the religion of Islam is clear, its night like its day?

[Only the truth comes from Gangohi's tongue](#)

In the next story of "Arwah Thalathah" story n° 308, there is a further explanation of this state of Ihsan:

"Hazrat Maulana (Gangohi) told Molvi Muhammad Yahya Kandhalvi to look at a topic in "Shami" (the Hanafi book "Rad ul Muhtar" of Ibn 'Abidin Ash-Shami) and Molvi Sahib said that this topic is not in "Shami", and he said: "How is it possible? Bring me "Shami"" And "Shami" was brought to him, and this time, he (Gangohi) was blind, and he took two third of Shami on the right side and one third remained on the left, and he opened the book in this manner and said: "Look at the left side at the bottom" and this topic was present there, and everybody was surprised. Hazrat said: **"Haqq (Ta'ala) promised me that He would not let (any) error to come from my tongue."**

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While the Deobandi agree that Prophets can make errors in judgments and Ijtihad without Wahi, like in the matter of the palm trees of Madinah, and like about the prisoners of Badr, the story of the honey and others.

Thanvi clearly seeing a problem there tried to say in notes that this does not include matters of Ijtihad, and Gangohi did not say it did not include matters of Ijtihad, rather he said this for all errors, but yet the scholars say the Prophet (saw) can forget like he (saw) forgot how many Rak'ah he prayed on some rare occasions. So it would mean the Prophets can forget, but Gangohi cannot forget whether a topic is in a book or not.

[Gangohi knowing with certainty of someone's death](#)

In "Tazkirat ur Rasheed" volume 2 p 208-209, Ashia Ilahi Lirathi wrote:

"In the days in which Nawab Mahmud 'Ali Khan Sahib (Marhum), governor of Chatari, who had very good relation with Hazrat (Rasheed Ahmad Gangohi) because of sincerity and good intention, became very ill and fell unconscious, and everybody had few hope for his life, at this time, some people were sent from Chatari to Gangoh only to request Hazrat (Rahseed Ahmad Gangohi) to invoke in favour of Nawab Sahib. So they came and mentioned to Hazrat the condition of Nawab Sahib, and requested him to invoke. He (Gangohi) asked the people present there: "Invoke for your brother" and because Hazrat did not promise he would invoke himself, they became worried and requested: "Hazrat, can you invoke?" and then he (Gangohi) said: **"The matter has been decreed, there are only few days left of his life"**

After this saying of Hazrat, there was no place for any request and everybody lost hope for Nawab Sahib's life. Yet someone requested: "Hazrat, invoke that Nawab Sahib regains conscience, so whatever he needs to say about matters of Wasiyah and governance, then he can say it and people can hear it" And he (Gangohi) said: **"Right, there is no problem in this"** and after this he invoked and said insha Allah he will regain conscience. And this is what happened, Nawab Sahib regained conscience suddenly in such a manner, that the news of his good health reached far, and nobody thought what was to happen, his health went down...and he left this world for the other world, Inna lillahi wa Inna Ilayhi Raji'un"

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And Ahlus Sunnah believe that the Ilham is Zanni (uncertain), a Wali can see in a dream matters or he can feel things in his heart, but this is not certain knowledge and the man can err in his thought, only Wahy to Prophets is certain knowledge. And Awliya do not receive Wahi, so they cannot know for sure when the death of someone is decreed, and here Gangohi tells us that the death of this Nawab has been decreed. But these Sufis raise their leaders to the Prophet's level.

The second matter is how can Gangohi know if there is a problem in invoking for him or not to regain conscience? Does he also decide whether someone should regain conscience or not? A Wali only invokes and Allah can accept or refuse his invocation, like Allah refused the invocation of the Prophet (saw) about his community killing each other. But in no way can a Wali decide what invocation is right and what is wrong, as he does not know hidden matters.

[Qalam of Gangohi on the Arsh](#)

In "Tazkirat ur Rasheed" volume 2 p 322, it is written:

"At the time when his opponents (that of Gangohi) were making a lot of noise and propagating the Fatwa of Takfir (against Gangohi) because of the topic of Imkan e Kazib (the possibility for Allah to lie), in the sitting of Say Tawakkul Shah Anbalwi, a Molvi mentioned that Imam Rabbani (Gangohi) (Quddisa Siruhu) believed in the possibility for Allah to lie. Hearing this Say Tawakkul Shah lowered his neck and did a Muraqabah (Sufi meditation) for a little while, then he raised his head and said these words in his Punjabi language: **"O people what are you saying? I am seeing the Qalam (pen) of Maulana Rasheed Ahmad Sahib writing on the 'Arsh"**

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So if Gangohi's pen is writing on the Throne of Allah, it means that they believe he is infallible, and cannot make any error even in Ijtihad.

[Gangohi's sayings according to Taqdeer](#)

In "Tazkirat ur Rasheed" volume 2 p 219, it is written about a student of Imdadullah Al-Makki:

"Who was a student of 'Ala Hazrat Hajji Sahib, and through him he had relations with Hazrat Imam Rabbani Sahib (Ganhohi), rather a profound belief in him, he said: **"My belief is that that whatever saying comes from Maulana (Gangohi)'s tongue is according to the Taqdeer of Allah"**

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And it is well known that people like 'Umar ibn ul Khattab that have been told to be Muhadath by the Prophet (saw), meaning they receive Ilham of Allah in many matters, yet these great Sahabi can make mistakes of Ijtihad like about the truce of Hudaybiyah and when Abu Bakr decided to fight people who refused to give Zakat.

And Deobandi also agree that the Prophets can make mistakes in Ijtihad.

[Al-Jilani telling to do Bay'ah to Gangohi](#)

In "Tazkirat ur Rasheed" volume 2 p 312, Ashiq Ilahi Mirathi wrote:

"At the time of being student of Hafiz Muhammad Salih Sahib (Dama Majduhu), a lot of people would put in his ears the qualities and virtues of Maulana (Gangohi) (Quddisa Siruhu), but he was not influenced and said that unless the peer of all peers (Al-Jilani) comes in his dream and tells him himself to whom he should give pledge of allegiance, he would not give pledge of allegiance to anyone. And after some little time, he was still sticking to his position, and finally one night, he had to honour to see (in a dream) Hazrat peer of all peers (Al-Jilani) (Quddisa Siruhu) and Hazrat Shaykh (Al-Jilani) said: **"In this time, Haqq (Ta'ala) has given to Maulana Rasheed Ahmad Gangohi such a knowledge that whenever someone comes to him and says: "Salam Aleykum", he knows the intention of this person, and the Zikr and activities that are suitable for him (meaning for this person), he prescribes it."**

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Now the Prophet (saw) did not know the state of all hypocrites and Deobandi also agree that in the disputes between people, the Prophet (saw) hearing the proofs of people can err in giving his judgment. So Prophets do not know the intentions of the people, except if Allah informs them through Wahi, but this matter is affirmed for Gangohi. What is it except putting Rasheed Ahmad Gangohi above Prophets? Allah ul Musata'an.

Belief in Nur Muhammadi (Prophetic light)

The Sufis have a specific belief in Nur Muhammadi, they also call Haqiqah Muhammadiyah or Ruh Muhammadi, and they usually separate between the body of the Prophet (saw) and the light of the Prophet (saw), while the Brawli do not separate and say the Prophet (saw) is present everywhere as the universe works through the Faydh (emanation) of his Nur or Ruh.

The creation being created through Nur Muhammadi

In his book "An-Nashr At-Tayib" p 7 Ashraf Ali Thanvi quoted the fabricated Hadith attributed to 'AbdurRazaq about Nur Muhammadi:

"First narration: 'AbdurRazaq mentioned with his Sanad from Hazrat Jabir ibn 'Abdillah Al-Ansari, that he said: I asked: may my father and mother be sacrificed instead of you, inform me of what Allah created before all things. He said: O Jabir, Allah (Ta'ala) before anything created the Nur of your Prophet from His Nur, (its does not mean that the light of Allah was the substance of the Prophetic light, but from its light's Faydh (emanation/reflection))

Then this light wandered wherever the Qudrah Ilahiyah desired to, and at this time, there was no Lawh, no Qalam, no hell, no paradise, no angels, no heaven, no earth, no sun, no moon, no Jinn, no human, and then when Allah desired to create the creation, then He divided this Nur into four pieces, and from one he created the Qalam (pen), from another the Lawh, from a third part the 'Arsh (throne of Allah)...and it is a long Hadith.

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Not only this Hadith is fabricated, despite the new forgery of Bralwiyah helped with the misguided Al-Humayri and Sa'id Mamduh, and this help is like fabricating, but it also opposes the Quran and authentic narrations saying Allah created first the Qalam. Only the words of this Hadith with their poor Arabic style show that it is a fabricated narration, and even Sufis like Ahmad ibn Siddiq Al-Ghumari or Abu Ghuddah Al-Kawthari rejected such a Hadith.

And these people do not take their creed from authentic Khabar Ahad, but here it is right to take from fabricated Khabar Ahad.

None of the Salaf ever mentioned this Batini creed, that is also agreed by the Shi'ah as one can find close narrations in Shi'a book "Usul Al-Kafi".

This Nur Muhammadi was in Abdul Muttalib and Abdullah

Then Ashraf Ali Thanvi mentioned p 17-18 other narrations about Nur Muhammadi:

"Hafiz Abu Sa'id An-Nisapori narrated from Abu Bakr ibn Abi Maryam, he narrated from Sa'id ibn 'Amr Al-Ansari and he narrated from his father and he mentioned from Ka'b Al-Ahbar that when the Nur of the Messenger of Allah (saw) was transferred into Abdul Muttalib and he became adolescent, one night he slept in the Hateem and when he woke up he found "Surmah" (Kohol) in his eyes and oil on his hair, and he was wearing a beautiful cloth. And he became very amazed and did not know who did so. His parents took his hand and brought him to a fortuneteller of Quraysh and told him the whole story. He told: you should know that the Lord of the heavens has decided that this man should get married. So he married first Qaylah and after her death Fatimah, and she became pregnant with 'Abdullah, his noble father. And there would be perfume of Musk in the body of 'Abdul Muttalib and the Nur of the Messenger of Allah (saw) was shinning in his forehead. And when Quraysh faced drought,

they used to take the hand of Abdul Muttalib and go to the mount of Shabir, and through him they would seek closeness (to Allah) and would ask for rain, and Allah with the benediction of Nur Muhammadi would send mercy, this is narrated so in "Al-Mawahib.

The second narration is narrated by Abu Nu'aym, Al-Kharaiti and ibn 'Asakir from the way of 'Ata from ibn 'Abbas, that when 'Abdul Muttalib took his son 'Abdullah for marriage, they walked in from of a fortuneteller woman, who became Jewish and was reading the Old Books, she was called Fatimah Al-Khath'amiyah, and she saw the light of Prophethood in the face of 'Abdullah, and she called 'Abdullah but he refused (to go to her), this is narrated so in "Al-Mawahib".

Third narration: when the king Abrahah came to destroy the Ka'bah with his army of elephants, 'Abdul Muttalib with some of his friends went on the mount Shabir. At this time, the pure Nur shined in the forehead of 'Abdul Muttalib so much that its radiations reflected on the Ka'bah. 'Abdul Muttalib seeing this said to Quraysh to go back, this light shining in this way from my forehead is a proof that we will be superior to them.

Abdul Muttalib's camels were captured by the army of Abrahah, and he went to meet Abrahah to obtain the release of his camels, and seeing him, he gave him a lot of honour because of the greatness of the noble Nur that was shining from his face, and he stood from his throne and made him sit next to him, because of Nur Mubarak, the kings were impressed and honouring him. This is narrated so in the books of "Tarikh" of Maulana 'Inayat Ahmad.

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So these people believe that this prophetic light can go in polytheists and give them benediction. And the Shi'ah say this light went in his progeny, in Hasan and Husayn then in the other Imams. This is the Batini creed of the Sufis and Shi'ah. La Hawla wala Quwatta ila Billah.

[Essence of the Prophet \(saw\) being the intermediary of Faydh for the universe](#)

Husayn Ahmad Al-Madni in his "Shihab ut Thaqib" clearly explained the Deobandi's view on Nur Muhammadi.

First he criticized the Wahabiyah (meaning followers of Shaykh Muhammad ibn Abdil Wahhab) for only believing in benefits of the Prophet's essence during his life and that their is no benefit from his essence after his death, and Wahabiyah even say that after his death, the stick is more beneficial than the Prophet's essence, as it can remove the dog and the Prophet's essence cannot.

And this is true that the Ahlus Sunnah do not believe in the Prophet's essence helping in anyway after his death, in his life time, Allah performed miracles on his hand, his invocations for the believers were answered in most cases, and there was Barakkah in his hair and other, but after his death, the Sahabah who had some parts of hair or other could still benefit it, else there is only benefit in following the Prophet (saw).

Then Husayn Ahmad Madni described the Deobandi's elders creed:

"Compare contrary to this the sayings of our Hazrat elders, they believe the essence of Huzur (saw) par Nur, is since always and forever the intermediary for the Fuyudhat (emanation) of Allah and the way of mercy not ending.

Their belief is that from eternity to nowadays, every mercy that occurred in the world and that is to occur, whether it is a benefit of existence or of other sort, **then in all of them his pure essence played a role as the sun's light came to the moon and from the moon to thousands of humans. The matter is that Haqiqah Muhammadiyah, may Allah send Salah, Salam and Tahiyah on his author, is the intermediary of all perfections of the universe**, and this is the meaning of (the Ahadith) "if it was not you, I would have not created the universe" and "The first thing I created his your Nur" and "I was a Prophet while Prophets..." and others and all the universe is associated to this benefit...

Moreover there is such a particular relation between his pure essence and the souls of the believers that he is the spiritual father of all the believers, and this is general for all the believers since beginning until end...end of Husayn Ahmad Madni's words

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[New invented meaning of Khatm Nubuwwat](#)

Qari Muhammad Tayib, director of Dar Ulum Deoband in his book "Aftab Nubawwat" p 79 and after explains what "Khatm e Nubuwwat" means for the Deobandi:

"Like the sun's greatest specific status and highest particularity is not only that it is very luminous and other stars do not have such a luminosity, but it is the finality of all luminosity and it provides luminosity to other, and in this way they have luminosity...meaning that the sun's excellence is not only because of its light or being more luminous than other stars, but it is being the origin of their light, and all of them are dependent of the sun for their lights, and the sun is not dependent of anyone for its light, he has his own light while the other stars do not have their own lights but their light is taken from the sun. The specialist of astronomy and philosophers say that except the sun, the stars' quality is that their surface is clean and pure so to accept the light, and they are not luminous by themselves. So in reality the sun is luminous, and through its Faydh (emanation) and coming under its effect, they also become luminous, even if in size some are bigger to the sun, as it is the claim of many recent scientists that many stars are quite bigger to the sun in size. But in luminosity, none is greater to the sun and none has its own luminosity, but they have taken it from the sun, so the sun is for the stars their Murabbi (the one rearing, bringing up, feeding, nourishing) and Masdar Faydh (source of emanation), so what we deduce is not that the sun is only very luminous, but it is the origin of light.

It would not be unintelligible that think that all the light returns to the sun, the light of the stars comes to them when they are in front of him, whether they are above it of lower to it, whether they are greater in size or smaller, and it returns to it.

And this is the status of the description of Khatam, this attribute comes from it and returns to it. He is the Fatih (meaning first) and the Khatam, the first one (having this attribute) and the last one. This is why we will not say that the sun is only luminous, rather it is Nur Bakshi (meaning it provides light)...we will not only say it is possessor of light but Khatam ul Anwar, as the light of all stars come from it, and in this movement of light, it goes back to it. So being Khatam ul Anwar will be the most distinguished of its qualities, and this can properly describe its particularity, and not being luminous, because this is common for all stars, and they have this in different degrees. So being more luminous than other stars will not be the highest of qualities, and this difference in luminosity exists in other stars, some are more luminous to others, so the real particularity is being Nur Bakshi and being the origin of the light of all stars.

In the same way, the status of the sun of Prophethood (the noble Messenger of Allah (saw)) is not only being a Prophet, this quality is common among all Prophets, and it is not also being higher, more elevated or superior to these stars of guidance (the Prophets, peace be upon them) in their excellent qualities, and this difference of level is present in Prophets, (Allah said:) **“These Prophets, We favoured some over others”**

So his real particular quality is that in matters of prophetic light, he is the Murabbi of all Prophets, and the Masdar of Faydh (centre of emanation) for them, and the origin of their excellent lights. This is why he is a Prophet in real, and the other Prophets (peace be upon them) are not (Prophets) in real but became Prophets from his Faydh (emanation). These pious predecessors (Prophets)'s excellent qualities and reality is that they possess pure substance (to receive) and they are ready internally among natural qualities, so when the luminous face of the sun of prophethood came in front of their pure hearts and their apparent souls, they accepted all of his emanations, became luminous and started to show light to others. So he is the Murabbi for all the Hazrat Prophets and the origin of their light, this is why he is not only the Prophet of the community but the Prophet of all Prophets, as it is affirmed in a narration. So as he is the Prophet of the community, he is their Murabbi, likewise as he is the Prophets of all Prophets, he is their Murabbi.

And whether in size and body shape some of the stars of guidance are greater or smaller to the sun, there is no difference in being the general Murabbi. And in the beginning of humanity, the size and shape of people before, including the noble Prophets, were certainly greater, they were longer and larger. Adam, peace be upon him was sixty of his arm size long and seven of his arm size large. And this was the same for Nuh (aley salam), Hazrat Hud, Salih (peace be upon them)...so as specialist of astronomy say that many stars are greater in size than the sun, yet they depend on it for their Faydh Nur (emanation of light), in the same way many Prophets are greater in size than the Prophet (saw) and also in some specific matters, **but they cannot in prophetic light be sufficient from Huzur** (the Prophet (saw)) neither can they be greater to the Prophet (saw). And when it is like this, then the status of Huzur is not only being a Prophet, **but also Nubuwwat Bakhshi (meaning he provides Prophethood), every person who is ready for Prophethood and comes in front of him will become a Prophet.** In the same manner, the light of Prophethood started from him and will return to him, and this is the description of Khatam...”

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Prophet ‘Isa (aley Salam) being the son of Shabih Surah Muhammadi

Qari Muhammad Tayib explained in his “Aftab Nubuwwat” that the Prophet ‘Isa (aley salam) is Subh Sadiq, and then explains its relation with the light of the Prophet (saw), he wrote p 45:

“Hazrat Masih Sadiq was also an effect (Jalak) of Nur Muhammadi, and a lot of his excellent qualities are similar to him...”

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He after mentioning many similar qualities, he further wrote:

“Secondly also in the aspects of creation, there is similarity in their form, which opens the door to these resembling characteristics that we have mentioned, **because he is the son of Shabih Muhammadi (form resembling Muhammad (saw))**. It is clearly written in the Quran that Jibril (aley salam) came under a perfect form and with words of the Quran: **“a man in all respects”** and he blew the spirit in the womb of the pure Maryam, by which she became pregnant. At this time, Jibrail was in the form of Muhammad (saw)) (according to some narrations mentioned in “Ruh Al-Ma’ani”) and every form is the consequence of its reality, this is why the form of Muhammad was resulting from the category of the excellence of Muhammad, even if at this time it (form) was on Jibril and so in this form, he took a category of Haqiqat Muhammadi and blew it in the womb of the pure Maryam and it resulted in the presence of the Messiah in the womb of Maryam. **So this means that the Haqiqat (reality) of the Messiah (aley salam) is included through Shabih Muhammadi in the category of Haqiqat Muhammadi.**

This is why the Messiah (aley salam) gathered from the same category of excellent qualities, virtues and states that were in the excellent qualities of Muhammad, and this is why his noble characteristics resembled the noble characteristics of Muhammad (saw), which lead to apparent similarities and resemblance, and some of these have been quoted before, and because of these similarities and resemblance, he gave in the beginning the good news of the sun of Prophethood (meaning Muhammad (saw)), so in other words, he became the Subh Sadiq of the sun, and the luminosity of Subh Sadiq is exactly the luminosity of the sun, which appears a little time before the rise (of the sun)...and it gives the news of the rise, so the Subh Sadiq is the son of the sun, and its presence is due to the sun even if it appears before it, and this is possible in a spiritual manner, while in physical paternity the son appears after the father, but in spiritual matters there is no relation of before or after. Indeed all the Prophets benefited from the Faydh of Khatam ul Anbiya, so they are like his spiritual descendants, even if the descendants appear before and he appears after them, but it does not change anything to them being descendants.

So the Messiah is among Huzur’s spiritual progeny the closest and the most resembling of his progeny, who to give the good news of his father appeared before him. **And his existence is the fruit of Huzur’s existence....anyway when the Messiah (aley salam) in his beginning and end had effects of the traces of the sun of Prophethood, and he was in form and sirah the closest and most resembling, so in fact Nur Masihi was Nur Muhammadi...**”

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Sufi having a Musawwi or 'Isawwi Nisbat

In his “Malfuzat” volume 1 p 288-289, saying n° 388, Ashraf Ali Thanvi said:

“A Molvi sahib said: Hazrat, in Arabs there are people who are Rifa’i and eat snakes, and he said: yes, these people link themselves to Sayid Ahmad Kabir Ar-Rifa’i (rah) and they are misguided like Madari people, and these people also link themselves to Hazrat Shah Badi’udin Madar, he was a great saint, Madar is a title like Qutb, Ghawth and others. Hazrat Shah Badi’udin Shami came to India, **and there used to be veil on his face, and the reason was that if someone saw his face, he would lose his eyesight, and it is famous that he had a Musawwi Tajjali (appearance)**, but I have only heard this and I have not read this in any book, Allah knows best.

I heard from a saint about Hazrat Shaykh Najm ud Din Kubra that his Nisbat was also Musawwi but he was not aware of his Nisbat. One of his Murid was going to visit another saint and he (Najm ud Din) said to send the Salam to this Hazrat, and he (other saint) said in answer (to the Murid): send Salam to your Jewish Peer. The Murid became very upset as his Peer Sahib gave him respect, sent his Salam, and he mentioned him in such a bad manner. When he went back to his Peer, he asked him whether he had send him the Salam, and he replied that he had send it, then he asked what if he had obtain any answer, and he said that the words are to heavy to be repeated, and he requested him to tell what he said, and he told: he said: "send the Salam to your Jewish Peer"

Hearing this, Shaykh Najm ud Din Kubra had Wajd (Sufi ecstasy) and he said: Al-Hamdulillah, I came to know my Nisbat that it is Musawwi.

Hazrat Wala said that nobody should object to anyone's Nisbat, because sometimes people having such Nisbat say words that give the doubt that they are Jews, **like La ilaha ila Allah Musa Kalimu Allah, and in reality this is a Ta'beer (explanation) of the meaning of Muhammad Rasulu Allah, because these Nisbat, Isawwi', Musawwi and others are all the Nisbat of Huzur (Muhammad (saw)), Huzur gathers them all, Huzur has the shan (status) Musawwi and the shan (status) 'Isawwi, so all of these titles are his in ruling (hukman), meaning Musa Kalimu Allah is also his title, 'Isa Ruhu Allah is also his title, Ibrahim Khalilu Allah is also his title. So whoever is Muhammadi and says Musa Kalimu Allah, then he mentions him according to this particular shan (status) and all shan are his shan's manifestations and branches, like the number 100 then 98 is also its Juzz (part), 97 is also its Juzz, and until the end, are all his parts."**

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Even Jibril cannot stand Haqiqah Muhammadiyah

In "Arwah Thalathah" story n° 157, it is written:

"The Hadith "cover me" was mentioned to Hazrat Hajji sahib (rah) when the Prophet (saw) Jibril (aley salam) for the first time, and he became worried and went back home saying: "cover me, cover me", and he was asked if the Prophet (saw) was afraid of Jibril. He replied: no, rather Hazrat (saw) could not bear his reality that appeared to him after seeing Jibril. This is the rule: saying with people other than his specie makes the reality veiled, and it appears after seeing someone of the same specie, like the famous story that someone reared a baby lion with sheeps, and the baby lion remaining with sheeps did not know his reality, he was like sheeps, and one day, while drinking water, he saw his face and he saw the picture of courage, and when he saw the sheeps, he understood that he is not a sheep...

Similar to this story of the lion and beautiful person, he remained with the ignorant people of Makkah and he did not know his reality, and when he saw Jibril (aley salam) who was of the same specie in this meaning, his education was also with the attribute of knowledge, this is why he was in the mission of transmitting wahi, and Prophets education is also with this attribute of knowledge, and he saw his reality in his face, and this was such a great status that he could not stand it and became worried saying "cover me, cover me".

Thanvi said in notes: "It is an explanation based on Zauq (sufi taste) and as it does not oppose any text, one cannot reject it." And after trying to justify that this explanation does not oppose many authentic narrations, Thanvi wrote: "Maulana (Rumi) at the end of the fourth section of Mathnawi gave another explanation: he accepted that the Prophet (saw) was affected by Jibril **but the affected one was the body of Muhammad and not Haqiqah Muhammadiyah, because it has such a status that even Jibril cannot stand it."**

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This story shows the normal belief of the Sufi that Nur Muhammadi or Haqiqah Muhammadiyah is something else than the body of the Prophet (saw), yet Bralwi did not separated between the two and said the Prophet (saw) is present everywhere. As for the explanation of Imdadullah Al-Makki, it clearly opposes the clear Ahadith and no scholars said such a thing, that the Prophet (saw) saw his Haqiqah and could not stand it.

[Abe Hayat \(the water of life\)](#)

Qasim Nanotwi wrote a book called "Abe Hayat" which means the water of life. He explained in this book that the Prophet (saw) is alive in his grave in the same way as before his death, that is why his heirs did not inherit while no Imams of the Hanafis said such a thing before.

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In this book, he also said:

"The attribute of Prophethood also falls into this division: it is sometimes Zati (by essence) and sometimes 'Aradhi (happening by accidents and events), **so the Prophethood of Janab Risalat Ma Ab (the Prophet (saw)) is Zati, and except him, the Prophethood of all other Prophets (may peace be upon them) is 'Aradhi.**"

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Nanotwi also wrote:

"For the Muhaqqiq people, **the Messenger of Allah (saw) is the intermediary of all Fuyudh (emanations) and the intermediary in 'Urudh of the universe.** And his having the place of Wasilah is also an indication towards this according to the reason, and the indication is enough for the people of intelligence. And here we also understand that it would not be a surprise if the Hadith: "If it were not you, I would not have created..." was authentic as its meaning is authentic."

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Qasim Nanotwi further explained that in Surah Maidah when Allah said "**Today I have completed your religion, and completed My favour upon you...**" then although the speech is general, but what is intended by completion of favours is Zat Muhammadi (essence of the Prophet (saw)) because in Surah Fath, Allah said : "**Verily, We have given victory to you, so that Allah forgives your previous and futur sins, and to complete His favours upon you**". And Nanotwi also called Ruh Muhammadi as the Murabbi of the universe.

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Help from the dead and graves

Imdadullah Al-Makki invoking the Prophet (saw)

In his Risalah "Nala Imdad Ghayb" published under "Kulliyat Imdadiyah" p 90-91, Imdadullah Al-Makki invoked the Prophet (saw) calling him "Mushkil Kusha" meaning remover of difficulties, and below are some lines of this poem:

"O Rasool Kibriya there is a request
O Muhammad Mustafa there is a request

...

**I am stuck in great difficulties nowadays
O my Mushkil Kusha, there is a request**

...

O nur Khuda (light of God) there is request to you

...

Deliver me from the prison of my sorrow"

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Imdadullah Al-Makki invoking his Peer Nur Muhammad

P 121-122 of "Imdad ul Mushtaq" there is a poem of Imdadullah Al-Makki and some of its line are quoted below:

"You, Nur Muhammad is a special beloved of Allah
In India you are the Naib of Hazrat Muhammad Mustafa
You are the helper helping Imdad, then what fear

...

O Shay Nur Muhammad it is the time for help

...

**I do not turn to other than you
Rather on the day of resurrection when Allah will be the judge
I will hold your cloth on the neck and say
O Shay Nur Muhammad, it is the time for help"**

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Qasim Nanowti invoking the Prophet (saw)

Husayn Ahmad Al-Madni wrote in his book "Shihab Ath-Thaqib"

"The Wahabis consider detestable and disliked to send a lot of Salah and Salam and Durood on the best of the creation (aley salam) and reading "Dalail Al-Khayrat" and "Qasidah Al-Burdah" and "Qasidah Hamziyah" and others, and they say that some verse of "Al-Burdah" lead to shirk like the verse:

**"Most generous of mankind, I have no one to take refuge in
Except you at occurrence of widespread calamity"**

While our noble elders in religion were giving the Sanad of “Dalail Al-Khayrat “ and others to their linked people, and they were prescribing to read a lot of Durood and Salam ... as well as reading “Dalail Al-Khayrat“ and others, to thousands of people Maulana Gangohi and Maulana Nanotwi were giving Ijazah,... And Maulana Nanotwi himself would read similar verses:

**“Help me Karam Ahmadi, there is no except you
Any Hami Kar for this distressed Qasim,**

...

Who will be the reliever of distress (Gham khar) for us except you ?”

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[Seeking benefit from the graves](#)

Khalil Ahmad Sahranpuri wrote in his “Muhannad ‘alal Mufannad” p 36:

“As for seeking benefits from the spirituality of the Mashaykh (Sufi leaders) and seeking Batini Fuyudh (emanations) from their chests and graves, then it is correct according to the way famous of its people and specialists, not like this is propagated among laymen”

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And this book has been signed by the leading Deobandis scholars like Rasheed Ahmad Gangohi, Ashraf Ali Thanvi, Mahmud ul Hasan Deobandi and many others.

[Kashf Qubur, Anbiyah, Arwah and Malaikah](#)

In his Risalah “Zia ul Qulub” published within “Kulliyat Imdadiyah”, Imdadullah explained how to do Kashf (spiritual contact) with graves, Prophets and angels.

For Kashf Qubur, Imdadullah tells two formulas:

“First he should say 21 times Ya Rabb, then he should repeat Ya Ruh (soul) looking first at the sky, then Ya Ruh on the grave, then Ya Ruh in his heart. Insha Allah awake or in the state of dream, he will know the state of the dead.

Second way: First he should sit next to the grave and recite Al-Fatihah, then he should repeat “Li Ya Noor” looking at the sky, “Li Ya Noor” in his heart, and “an Halihi” next to the grave. And he should concentrate on the heart.”

Then Imdadullah explained the way to enter in contact with the Prophet (saw):

“He should imagine the Mithali form of the Prophet (saw), and recite Durud Sharif (send Salah and Salam on the Prophet (saw)), and recite one thousand time “Ya Ahmad” towards the right side, “Ya Muhammad” towards the left side, “Ya Rasulallah”, **insha Allah awake or in the state of dream he will have the visit (of the Prophet (saw))”**

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Imdadullah Al-Makki explained also how to Kashf with souls and angels”

“The Salik (Sufi) should repeat one thousand time “Subuh” towards the right side, “Quddus” towards the left side, and “Rabb ul Malaikah” looking at the sky and “Wa Ruh” in his heart, and he should concentrate on the desired, **then whichever soul he desires to meet, then he will meet it awake or in a state of dream**, and if he repeats this two thousands time, then his aim will be reached quickly.”

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[Qasim Nanotwi coming back after death](#)

In “Arwah Ath-Thalathah” story n°247 it is written that a dispute occurred between Molvi Ahmad Hasan Sahib Amrohi and Molvi Fakhir ul Hasan Sahib Ganghohi, and Mahmud ul Hasan Deobandi took one side and entered the dispute, and this matter remained for a long time, so:

“One morning after the prayer of Fajr, Maulana Rafi’ ud Din Sahib (rah) called Maulana Mahmud ul Hasan Sahib in his room (which is in Dar ul ‘Ulum Deoband) and Maulana came...the weather was very cold. Maulana Rafi’ud Din said: first look at my condition, and Maulana looked at his condition and he was wet (because of sweating), he said: **The fact is that Maulana Nanotwi (rah) came with his physical body (Jasad ‘Unsuri)** which made me sweating this much...and he said to tell Mahmud ul Hasan not to enter this dispute, so I called you only to tell you this. Maulana Mahmud ul Hasan said: Hazrat, I make Tawbah at your hand and after this I will not talk about this issue.”

Ashraf Ali Thanvi wrote in notes: “There can be two possibilities: **one that it was a Mithali body which was resembling the physical (‘Unsuri) body, and the second possibility is that the soul did Tasarruf (some Sufi control) and prepared a physical (‘Unsuri) body.**”

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And disputes occurred between the Sahabah and the Prophet (saw) never come. And none of the Salaf quoted dead coming back to help them in issues, did any of the Tabi’i saw a Sahabi?

The Mithali body is the body that the soul takes, like Prophets came with their Mithali bodies at the night of Miraj, and only the Prophet (saw) and Isa (Aley Salam) came with their physical bodies. So the Mithali body is not the physical body

[Help from the dead](#)

In “Sawanih Qasimi” Volume 1 p 332, Ahsan Guilan wrote in notes:

“The truth is that about the topic of taking help from the souls of dead people, the view of the scholars of Deoband is the same as that of Ahlus Sunnah wal Jama’ah, as Haqq (Ta’ala) through spiritual entities like the Angels helps his servants as clearly told in the Quran, and in authentic Ahadith in the story of Mi’raj, the Messenger of Allah (saw) received help from Musa (aley salam) to make the prayers reduced, and he met other Prophets and received good news, **so if a believer in difficulty takes the help of the work of Qudrah from such pure souls, then it does not oppose any verse of the Quran or Hadith**, and the truth is that usually the help that the human receive is from Haqq (Ta’ala)’s creation, like light comes from the sun, the milk comes from the cow, so can we deny these matters?...The way of polytheists people is that instead of worshiping the real force who makes this happen, they start to worship the intermediaries, for example to get light they worship the sun...We have

received the order whether profit or loss come through intermediaries or directly, we consider this from Him, who is the creator of this profit or loss in these intermediaries. To obtain milk we do not worship the cow, but we worship the one who created the milk in its flesh.

So we do not deny taking help from the souls of saints, but we consider polytheism to worship the Athar of these saints of their graves to obtain this help. This is the principal difference between the Muwahhid and the Mushrik”

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What Guilani said is totally wrong, as Allah made the cow an intermediary to obtain milk and the sun an intermediary to give light, but He did not make souls of dead people for the purpose of helping the creation. As for the Angels, then it is a wrong Qias as they are different creatures, and for the story of Musa (aley salam), then this happened in the Mi'raj, and Musa (aley salam) did not come back on earth to help people.

[Cure from the sand of Ya'qub Nanotwi's grave](#)

In “Arwah Thalathah” story n° 366, it is written:

“Molvi Mu'een ud Deen Sahib was the eldest son of Hazrat Maulana Muahmmad Ya'qub Sahib and he mentioned a Karamat of Hazrat Maulana (after he passed away): he said that once in Nanotah the fever of Jarah spread a lot, **and whoever would take the sand at the grave of Maulana and attach it, would get better**, and they would take so much sand that whenever we will put some, it would be finish almost at that time.

I had put some (sand) many times, and once I went on the grave of Maulana Sahib and said: (this son was very bright) “This Karamat happened for you, but for us it is a problem, remember that now if anybody take some, we would not put any sand, and you will remain like this, people will walk with their shoes on you like this”

And after this day, it (sand) did not bring any good (to the health) and people stopped taking it.”

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None ever found cure in the graves of the Sahabah and Tabi'is, none of the Salaf ever quoted such things on graves, rather the Prophet (saw) forbade taking graves as place of 'Idd, when one comes time after time and gather.

Different Khurafat harming the Islamic creed

Qasim Nanotwi can transport people to the 'Arsh

In "Arwah Thalathah" story n° 251, it is written:

"Maulana Mansur Ali Khan Sahib (marhum) Murabadi was a student of Hazrat Nanotwi...he told his own story: I had 'Ishq (passionate love) for a boy, and his love had such an effect on me that I was thinking about him day and night, and my state was such that I was disturbed in all my works. Hazrat came to know this with his Firasat and Subhanallah, this is education and taking care of someone, he increased friendship with me without any difficulty in such a way that we were talking like two friends, until he himself made a glimpse to this love (for the boy), he asked: Brother, does he (the boy) come to you or not? I was in a state of shame and he said: brother, this state comes to human, why do you want to hide it? So in this why he talked to me and made me admit this love, and did not manifest any anger or dissatisfaction..."

One day, I had enough and started to think in my heart that this had made me worthless of any work, what to do? Where to go? ... Finally I went to see Hazrat and said in a polite way: Hazrat help me, I have enough of this, I am powerless, make du'a for me that I should forget this boy, and he said smiling: Molvi Sahib, are you are tired, is your enthusiasm finished? I said: Hazrat, I became worthless of any work and I cannot stand it anymore. Invoke for me please by Allah. He said: right come after the prayer of Maghrib.

I came after the prayer of Maghrib in the mosque of Chathah, and when Hazrat had completed the prayer of Awabeen, he called me: Molvi Sahib. I said: I am present, he replied: come here. And I sat there. He said: give me your hand, and I gave my hand, he put it in his right hand and pressed it...**By Allah, I was seeing with my eyes that I was under the throne and in the four directions light had encompassed me, I was present in the Darbar of Allah**...and when he ceased to press on my hand, this state finished, and he said: you can go, so I stood and left. One or two days later, Hazrat asked me: Molvi Sahib, how are you? I said: What about love for this boy, I do not even think about him. He said: Thank Allah for this."

Ashraf Ali Thanvi commented the words "I was seeing with my eyes that I was under the throne": **"This was an effect of Tasarruf (Sufi control)** that was similar to the effect mentioned on Sahih Muslim..."

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So it means for these Sufis, Nanotwi can bring anyone up to the throne of Allah, and he through that he can cure people from satanic whispers.

Qasim Nanotwi can show the Prophet (saw) to the people

In "Arwah Thalathah" story n° 267, it is written:

"Diwan Muhammad Yaseen Sahib Deobandi said that Hazrat Nanowti went in Qadhipur in the ten first days of Muharram, and the Rawafids had invited Hazrat to their Majlis. Hazrat accepted this on the condition that after the people have given their speeches, he would also say something, and they disagreed with this. And after some religious talk, all these Rawafid

said: if you show us the Prophet (saw) in a state of being awake, and Huzur (saw) tells with his tongue that what you are saying is right, then we will enter Ahlus Sunnah Wal Jama'ah. He replied: **if you are committed to this, then I am ready to show you the Prophet (saw) in a state of being awake**, but the Rawafid flew away."

Ashraf Ali Thanvi wrote in note: "**Either he had the power to do this Tasarruf (control)** or he relied on "If he takes an oath upon Allah, Allah will make him free from it (oath)"

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So Thanvi believes that such Tasarruf are possible, Qasim Nanotwi can show the Prophet (saw) to anyone, like he can take anyone on the throne of Allah. Allah ul Musta'an. None of the Salaf ever did this or made such a claim.

[The Prophet \(saw\) coming to Deoband](#)

In "Arwah Thalathah" story n° 440, it is written:

"Diwan Muhammad Yaseen (Marhum) who was a Khadim (servant) of Hazrat Nanotwi (rah) was famous for his aloud Zikr, and it was not possible that someone heard his Zikr and did not cry. He was doing Zikr with a very painful voice and was crying a lot...he said himself that once he was sitting under the northern dome of the mosque of Chathah and was busy in aloud Zikr, when Hazrat Nanotwi (rah) also sat outside the mosque in the northern side and started a Muraqabah (Sufi meditation) and his Tawajjuh (attention) was towards my heart. At this moment, I entered in a state and I saw while doing Zikr that a throne is descending from the sky, and Janab the Messenger of Allah (saw) is sitting on it, with the four caliphs also present in the four corners. And they left the throne and come in the mosque and they were very close to me, and Aan Hazrat (saw) asked one of the four caliphs: "Brother, call Maulana Muhammad Qasim" so he left and came with Maulana. Aan Hazrat (saw) said: "Maulana, give the Hisab (accounts, results) of the Madrasah" and he said: it is present, and he started the tell the Hisab, and he gave all the details of the Hisab. Hazrat (saw) became extremely happy and he said: "Right Maulana, now give me the permission to leave." Hazrat said: As you wish...then the throne raised in the sky until it disappeared."

Ashraf Ali Thanvi wrote: "**This was a kind of Kashf and it was possible that the Tawajjuh (attention) of Maulana played a role in it, which is a kind of Tasarruf (Sufi control)...**"

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[It is possible to see Allah in this world](#)

In "Imdad ul Mushtaq" p 53 story n° 45, it is written:

"Maulana Ashraf Ali Sahib was asked whether it is possible to see Haqq (Ta'ala) in this world or not, and he answered: **it is possible**, the meaning of the verse "**The eyes cannot grasp Him, and He can grasp the eyes**" is that it is not possible to see Haqq (Ta'ala) with Zahiri Basarat (apparent vision), **and when the Batini Baseerat (inner vision) is reached by someone, then it becomes superior to the Zahiri Basarat. So in fact, the 'Arif (cognizant) sees in reality with Baseerat**, and if he thinks he is seeing with his eyes, then it is his mistake...Then Maulana was asked why Hazrat Musa was told: "**You will not be able to see Me**", the answer was: there is in it negation of Hazrat Musa's vision, and this is correct that the 'Arif (cognizant) does not see with his eyes... and also there is in it a negation of the essence's vision, and the state of Fana of the servant is obligatory upon him and when there is Fana, how can the vision happen?

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[Gangohi's student seeing souls of saints and Prophets](#)

“A person gave oath of allegiance (Bay'ah) to him (Gangohi) by letter and he started to perform Zikr based on written teachings, **and after few days, he went in such a state that he met the pure souls of wandering Awliya, and a little time after he met many noble souls of Prophets (may peace be upon them) and he was feeling that from head to toes, in every vein and every hair he had contact with pure souls, he was in a state of unconsciousness and intoxication, in which hidden matters became unveiled and he obtained the honour to attend the sitting of Surur 'Alim (the Prophet (saw))...**”

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Of course, none of the Salaf claimed to meet such souls, but with these Sufi practices, these people seem to lose their mind, and the devils make them imagine every kind of things.

[Seeing the Prophet's face](#)

In this Malfuzat v 2 p 139 saying n°170, Ashraf Ali Thanvi said:

“There have been in this community some people of Allah who were constantly seeing Huzur (saw). Suyuti (rah) by hearing a Hadith would say whether it is a Hadith or it is not a Hadith, and when he was asked how, he replied that when he hears a Hadith he looks at the luminous face of Huzur (saw) and if he sees happiness on it, he knows this is a Hadith, and if he sees unhappiness, he knows it is not a Hadith.”

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Now the Sahabah differed on many issues of Fiqh like the case of inheritance of grand father with brothers, and some also differed on political issue until Mua'awiyah and Ali fought on Ijtihad, but none of them saw the face of the Prophet (saw) even once happy or unhappy.

While here some Sufis are told to always see the face of the Prophet (saw), and generally Sufi justify this by their power of imagination, but in fact these are satanic illusions and nothing else.

Rasheed Ahmad Gangohi also claimed that he did not do anything for 12 years before asking the Prophet (saw) and he explained this as Tasawwur Shaykh.

[Thanvi and Nabbahani](#)

Ahsraf Ali Thanvi summarized the book "Jami Karamat Awliya" of the misguided Shazili Sufi Yusuf An-Nabbahani, while this book contains stories of Sufi teachers transforming their penis into whips and beat their students who refuse to obey their orders, other stories of Majzub saints doing Zina with donkeys, naked saints and other disgusting and shameful matters. And he took many of these stories from “Tabaqat As-Sufiyah” of Sha'rani.

But for Ashraf Ali Thanvi such people are good Sufis and their works deserve to be translated, yet Thanvi did a summary of it, and he explained the reason **that some topics were difficult to be understood by laymen**, and some stories have already been translated in other books of An-Nabbahani, **and some stories give doubt of being against the Sunnah.**

And the religion of Islam is not difficult to be understood by laymen. Rather Thanvi wanted to hide these dirty stories.

Shaykh Shukri Alusi Al-Hanafi, great son of Mahmud Alusi, wrote "Ghayatul Amani" to refute An-Nabbahani and called him misguided, yet for Thanvi these people are reliable Sufi despite these shameful stories....

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[A Peer tells his Murid to leave the prayer of 'Isha to see Allah](#)

In "Imdad ul Mushtaq" p 87, story n° 156, it is written:

"Maulana Ashraf Ali Sahib told a story: Hazrat Farid ud Din 'Attar wrote that one Murid complained to his guide (Murshid) that he could not see Haqq (Ta'ala), and he (the guide) said not to read the prayer of 'Isha now, and his purpose will be attained. He was surprised and leaving the prayer of 'Isha was too difficult for him so he only left the Sunnah prayers, and he saw (in dream) Hazrat Risalat (the Prophet (saw)) who said to him: "What did you do? You left my Sunnah"

In the morning, he (the Murid) mentioned this to his Murshid, and he replied: "**Had you left the prayer of 'Isha, you would have seen Allah**"

He said: sinning makes one far away and detested (by Allah) and not close (to Him) but as this man was making efforts to get close (to Him) and was beloved (by Allah) and leaving the prayer would have reduced his level, so Allah would not have desired this, and He would have appeared to warn him from this, and thus his purpose would have been reached."

It is written in notes: "In fact, cognizant people know such secrets, and blind people should not leave the Shari'ah. The Peer knew the level of the Murid and that his prayer would have been on time, so in fact he did not consider leaving the prayer as permissible"

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May Allah protect us from such a falsehood! Whatever the reason might be, none can prescribe to his student to sin, one cannot say to his student to do Zina or drink wine, even if he knows his student would not do it. And what guaranty is there that Allah would warn this man, maybe Allah will punish him for his sin. The Prophet (saw) warned against leaving the prayer and even told it to be Kufr, and these Sufis tell to leave it once to see Allah. La Hawla wala Quwatta ila Billah.

[Calling the people 'Abd \('Ibad\) of the Prophet \(saw\)](#)

In "Imdad ul Mushtaq" p 97, story n° 186, it is written:

"Because Aan Hazrat (saw) is the link (Wasil) to Haqq (Allah), then we can say "Ibad ur Rasul" to "ibadu Allah", as Allah (Ta'ala) said: "**Say: O My slaves ('Ibadi) that have committed wrong on their souls**" then the article ("My") is for Aan Hazrat (saw), Maulana Ashraf Ali said that the signs are also towards this meaning because He said after: "**Do not**

despair of Allah's Mercy" and if it was His words, then He would have said: "My mercy" so to be in accordance with **"My slaves"**

It is written in notes: "**This is found in the sayings of Sufis leaders, and this is in the level of reality (Haqiqah)...and this can only be understood by cognizant people**, and according to the apparent meaning (Zahir), then as 'Abd comes in the meaning of 'Abid (worshiper) then it is avoided by precaution, though it is possible to explain this as 'Abd in the meaning of slave, but it is obligatory to protect laymen from ambiguity."

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Deobandi and black magic

As other Sufis, many Deobandis are also involved in magic, and this shows that many of the Sufis so-called Tasarrufat (controls) and Karamat are in fact the works of Jinns and they use magic and Jinns to fool people and make them think they have Karamat from Allah and many of their ignorant followers are deceived by this.

Thanvi and magic to separate between two persons

Ashraf Ali Thanvi wrote a book called "A'mal e Qurani", a book of invocations, Ta'wizat (Tamaim) and 'Amaliyat (Sufi formulas).

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In this book, p 21, Thanvi told how to use some magic to separate between two persons:

"(Allah said:) **We have put hatred and animosity between them until the day of resurrection**"

If you desire to separate and put hatred between two persons, write this verse on a Bhuj stone, then write (the picture):

And below the picture write the sentence: may the separation occur between Fulan (so and so) and Fulan. Write the names of the two persons instead of Fulan, make a Ta'wiz (Tameemah) of it **and bury it between two old graves**, but don't do it for people not deserving this, as it will be a sin."

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One can clearly see that the picture Ashraf Ali Thanvi told to write contains the words "Sihir" meaning magic, and learning magic is Kufr. The heart of the Muslim cries and gets a shock to see that such a Kufr is propagated under the name of Islam and Quran.

And in this book, Ashraf Ali Thanvi gave other Ta'wizat to cure from some disease or to have a boy and these Ta'wizat contain numbers and unknown words, and this is also clear magic.

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Invocation to control the Humans and Jinns and possess the kingdom of Sulayman

The Deobandi book called "Jawahir Khamsah" is about Du'a, Ta'wizat and 'Amaliyat. The author is Muhammad Ghawth Gulyari, and it has been translated from Persian by Mirza Muhammad Beg An-Naqshabani and it is published by famous Deobandi publisher of Karachi "Dar ul Isha'at", and it is also published by another Deobandi publisher of Lahore "Maktabah Rehmaniyah". At the end of this book, the Risalah "Futuh ul Ghayb" has been added.

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In this book, the author teaches an invocation to possess the kingdom of Sulayman, control humans and Jinns:

"Name 33 for greatness and control of humans and Jinns: "Ya Quddus Tahir min kuli Su fala Shayun Yu'azuhu min jami' khalqih" (O Quddus, pure from all evils, none can be protected in

His whole creation). This composed name's particularity is that whoever for Zahiri and Batini (apparent and interior) greatness, reads it ten thousands time fir forty days, will be cut from what is other than Allah, **and all the creation including humans and Jinns will be under his control and obedience...and he will become the inheritor of the kingdom of Sulayman (aley salam)**”...

Also to possess the kingdom of Sulayman: whoever read this name for five years ... (in a specific manner), he will have improvement in all of his works **and the kingdom of Sulayman (aley salam) will come in his hands, and he will possess the control of the earth and the skies, and all the creation of the great and small universe will be under his control, and the whole universe will be enlightened by his benediction...even if he gives order, then the sun will appear in the night and disappear in the day**”

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One can wonder is such things are possible then why did the Sahabah fought their enemies and some became martyrs? This kind of Tasawwud totally destroys the intelligence of its author, and they are totally lost in this world of hallucination and madness and accept any kind of fairy tale and nonsense. Allah created humans on pure Fitrah, but this wrong Sufism corrupted his Fitrah and made him accept such falsehood.

Invocation to the men of the invisible (Rijal ul Ghayb)

In the same book “Jawahir Khamsah” p 310 there is an invocation:

“Peace be upon you O men of the invisible (Rijal ul Ghayb) and noble souls, help us with your special help and look at us with your special looking, O Ruqaba, O Nuqaba, O Nujaba, O Bukhaba, O Abdal, O Awtad, O Aqtab, O Qutb al Aqtab help me in this matter...”

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About the invocation called “Du'a Sayfi”, the author showed that it is finished with a table of numbers, and he does not know reality of it. So these people are writing numbers not knowing what they mean, they found this from Sufis.

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He also gave a circle of the men of invisible (Rijal ul Ghayb) which is at the end of this invocation:

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And it has preceded that these people believe that these Awliya, Abdal and Qutb rule the world.

Writing Al-Fatihah in disorder

This book “Jawahir Khamsah” also tells to write Surah Al-Fatihah in disorder to cure from some diseases. And it is well known that this is pure magic and clear Kufr pleasing Jinns, as Shaykh ul Islam Ibn Taymiyah explained in his book “Furqan bayna Awliya Rahman wa Awliya Shaytan”.

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[Circles and crosses with strange words](#)

This book also contains some pictures of crosses made with letters.

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301670470.jpg>

And there are strange circles with words like: Haqiqat Ism A'zam, Haqiqat Muhammad Haqiqi, 'Alim Wahdat, 'Alim Sifat, Arwah Maqam Haqiqat, Maqam Arwah.

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301669224.jpg>

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301669219.jpg>

There is also a circle containing 19 circles containing words such as: Soul (Ruh), secret (Sir), reason ('Aql), imagination (Khyal), the heart (Qalb) and others.

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301669221.jpg>

And these terms are the Batini and Zahiri sense known to the Greek philosophers and used by Ibn Sina and then Sufis like Al-Ghazali and others.

[Formula to kill someone](#)

In "Futuh Ghayb" of Mirza Beg Naqshabandi published at the end of "Jawahir Khamsah" there is a formula telling us how to kill someone deserving death, not an innocent:

"Amal (Sufi formula) number ten: killing an enemy whose killing is permissible by the religious law. One should take and put a tree of Sanubar in an empty house, and he should write on it all the Great Names (of Allah) and if there is a group, then 48 times and if there are three then 27 times, and should do Dam (Ruqiyah) with the Great Names (of Allah) on the tree...and he should have no cloth on the head, and he should take a stick and imagine his enemy then beat the Sanubar and say: **"I have killed Fulan (so and so) with the domination of Allah (Jalla Jalaluhu)"**. He should do such three or seven days."

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301671402.jpg>

One can wonder if such things were correct why the Sahabah and Salaf fought and got martyred. But this kind of Sufism is an opium which totally destroys the reason of the person who enters it. This person might be attracted by the stories softening the heart, but then he is brain washed and accepts magic and all these fairy tales containing abominable Kufr and Shirk.

[Invocation to have the attributes of Allah](#)

In the same "Futuh Ghayb", there is an invocation for the purpose of possessing the attributes of Allah:

"If someone wants to enter the state of Fana fi Allah and Baqa bi Allah, **and wants to possess the attributes of Jamal and Jalal of Haqq (Allah), and great subsistence and honour...and Ilm Ladduni (Sufi secret knowledge) and Kashf (unveiling) of hidden lights**, then he should first fulfill the conditions of this name...then he should do Ghusl in one of the beginning day of the month, sing one or two songs for the soul of the leader of Prophets (saw) and read hundred times Darood Sharif, then he should start reciting this name 2695 times in the day and night for forty days..."

<http://pic60.picturetrail.com/VOL1773/9677484/17902368/301671400.jpg>

This was just a glimpse of the Deobandis Elder's creed from book I purchased in Pakistan, else there are many other sayings, but I have contended myself in this Risalah to quotes whose scan I can show.

And these books are sold nowadays in 2008, these are not old books and Deobandi stopped propagating them, so warning against the propagation of Kufr and Shirk under the name of Islam is the priority of the Ahlus Sunnah wal Jam'ah.

'Amir Uthmani and Mahir Qadri, both Deobandi scholars seeing such things in these books clearly rejected them, yet they are very few among Deobandi who openly said such matters and dare to condemn the wrong Tasawwuf of their elders or called to stop propagating it.

May Allah protect us from such Kufr and Shirk.

May Allah send Salah and Salam on the Prophet (saw), his household, companions and those who follow them.

Compiled by Ali Hassan Khan