

***SLANDERING THE
ULAMA OF DEOBAND***

**THE SLANDERS
OF A TRASH
SALAFI SHAYKH**

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INTRODUCTION

A diatribe consisting of pure trash by a trash so-called Shaykh Zubayr of Pakistan, captioned: *The Differing Principles of the Deobandis with the Ahlul Hadeeth / Salafees*, has been brought to our attention. Although the diatribe of the trash shaykh is overloaded with slandering trash against the Ulama of Deoband, and really does not befit an intelligent response, we deem it prudent to respond and to refute the trash which could be misleading for the ignorant and unwary.

This shaykh Zubayr is indeed a jaahil of the worst kind. His trash comments regarding the beliefs and practices of the Ulama of Deoband testify to his compound *jahaalat*. He is undoubtedly a disgusting moron masquerading as a sheikh. Slandering the Ulama of Deoband, this moron ‘shaykh’ avers:

“...the Deobandeers are a sect deeply engrossed in the heretical beliefs of Soofism and in showing blind partisanship to Imaam Abu Haneefah....”

Then he stupidly lists 14 issues on which the Ulama differ with the Ahl-e-Hadith sect. Insha-Allah, the trash shall be adequately debunked in this article. The trash shaykh has miserably failed to understand the beliefs and practices of the Ulama of Deoband. His slander is based on pure *jahaalat* aggravated by enmity

for the Muqallideen of Imaam Abu Hanifah (Rahmatullah alayh).

All the trash accusations and slanders of the trash moron shaykh are baseless, devoid of truth and Shar'i substance as shall be shown in these pages, Insha-Allah.

Declaring the Ulama and Auliya of Deoband to be *kaafir*, the Trash shaykh zubair who is an agent of Iblees said in his rubbish talk:

“We do not hold it permissible to pray Salaah behind their Imaams, nor will we ever give them a chance to come to our Masaajid and propagate their filthy beliefs...”

This is the trash opinion of the Trash jaahil shaykhus shaitaan.

THE AHL-E-HADITH/SALAFI SECT

Rasulullah (Sallallahu alayhi wasallam) said that his Ummah will be split into 73 sects. Of these 73 sects, only one will be on the Sunnah, The rest are doomed for Jahannam. The Ahl-e-Hadith/Salafi sect is one of these doomed deviate sects which have abandoned the Sunnah.

The disease of all these *baatil* sects is that while they proclaim themselves to be followers of the Sunnah, they submit the Qur'aan and Ahaadith to their whimsical fancies and personal interpretations. Thus, even a total jaahil laymen who lacks proper knowledge of even the method of *Istinja* deems himself capable of interpreting Hadith.

These deviant characters have absolutely no regard for the illustrious Aimmah-e-Mujtahideen of the Khairul Quroon era – the Aimmah who derive their authority from Rasulullah (Sallallahu alayhi wasallam). They will ridicule and reject the views and teachings of the Aimmah Mujtahideen to follow Ibn Taimiyyah who appeared on the Islamic scene almost six centuries after Rasulullah (Sallallahu alayhi wasallam).

While they denounce Taqleed of the Aimmah-e-Mujtahideen who were either the Students of the Sahaabah or the Students of the Taabieen Fuqaha, they

(the moron deviates of the Ahl-e-Hadith sect) expect Muslims to latch on to the taqleed of their Imaam Ibn Taimiyyah and the like. The convolution of their brains is indeed most lamentable.

The Sunnah is ensconced in the confines of the Four Math-habs – Hanafi, Maaliki, Shaafi’ and Hambali. During the initial stages of Islam, there were many other Math-habs of the Sunnah and Haqq. However, in the passage of time, all the other Math-habs faded into oblivion. Now only the Four very prominent Math-habs of the Sunnah remain.

Ibn Taimiyyah was a late-comer. He arrived on the Islamic stage very very late – six centuries after the inception of this Deen. It is sheer jahaalat and contumacy to substitute the intelligent Taqleed of the Math-habs of the illustrious Aimmah who flourished in close proximity to the era of Rasulullah (Sallallahu alayhi wasallam), for adopting the silly taqleed of someone who appeared many centuries after Rasulullah (Sallallahu alayhi wasallam).

The Ahl-e-Hadith deviates excel in this stupidity – the stupidity of abandoning the superior Taqleed of the Math-habs for the taqleed of Ibn Taimiyyah. The term Ahl-e-Hadith adopted by these deviates is a misnomer. They have drifted far from the Straight Path of the

Sunnah. They are better termed *Ahl-e-Hawa* (The People of Base Desire).

THE CONCEPT OF WAHDATUL WUJOOD

The first item on the trash shaykh's trash list of slanders is *Wahdatul Wujood*. On this issue, slandering the Ulama of Deoband, the trash, moron shaykh Zubayr alleges:

“So dear Muslim you have come to know that the Deobandees belief in the concept of Wahdatul Wujood necessitates Hulool, which is for Allah to dwell in all things and to be part of them, and this is a belief that has been innovated by them.

So we come to know from this statement that the concept propagated and defended is that Allaah is indwelling in everything that is existent and being.....And for Allaah to be in everything and everywhere, necessitates Hulool which is the prime essence of the concept of Wahdatul Wujood.”

Then compounding his *jahaalat* and slander with more stupidity, the trash shaykh says:

“After knowing this, let us refer to the lexicons to understand what Wahdatul Wujood means linguistically. The explanation that can be found regarding this is:

‘Whatever exists in the entire universe, it has no existence, and whatever exists then it is none other than Allaah.’

This means that everything that is visible to the naked eye is nothing but Allaah; there is no distinction between the creator and the creation.”

This rubbish theory of kufr and shirk is the fabrication of the satanically convoluted brains of the trash shaykh. He has disgorged what Iblees has urinated into his brains. The belief stated by the trash shaykh and which he slanderously attributes to the Akaabir Ulama of Deoband is shirk which expels such a satanic believer from the fold of Islam. Not a single Aalim of Deoband ever ascribed to the shirk contended by the moron.

This shirk is not the belief of the Ulama of Deoband. It is a monstrous shaitaani slander against our illustrious senior Ulama of Deoband who were the Standard Bearers of the Sunnah. They devoted their entire lives to combat Bid’ah and Shirk. Now comes this trash moron shaykh hurling such vile slander against them.

He cites statements taken out of their context from the writings of our Akaabir, and he compounds his intellectual villainy with ignorance. Without

understanding the meaning of the technical terminology of *Wahdatul Wujood* the moron searching in some lexicon finds a meaning which he slaps on to our Akaabir accusing them of believing in the shirk stated by some lexicon.

He has miserably failed to present the meaning of *Wahdatul Wujood* as understood and explained by the Akaabir of Deoband. Ignorant of the meaning of the Sufi technical term, the trash shaykh referred to some lexicon/dictionary for the meaning. Thus presenting the lexicon meaning, he says:

“After knowing this, let us refer to the lexicons to understand what Wahdatul Wujood means linguistically. The explanation that can be found regarding this is:

‘Whatever exists in the entire universe, it has no existence, and whatever exists then it is none other than Allaah.’

This means that everything that is visible to the naked eye is nothing but Allaah; there is no distinction between the creator and the creation.”

On the basis of a lexicon, the moron shaykh claims that the Akaabir of Deoband believe in the kufr/shirk of *hulool* (incarnation). If this agent of Iblees had any respect for the truth, and if his desire was to ascertain the beliefs of the Ulama of Deoband, he would have

resorted to the Ulama and question them regarding their beliefs on the issues which he is either in doubt of, or totally ignorant.

Ask any Aalim of Deoband for his belief in this regard. The invariable answer will be that the lexicon meaning of *Wahdatul Wujood* so stupidly and contumaciously proffered by the trash moron shaykh is kufr and shirk. He will not find a single Aalim of Deoband believing in the kufr/shirk concept presented by the jaahil shaykh.

With the lexicon meaning of the concept, he makes tafseer of some statements of the Akaabir Ulama – statements which he has miserably failed to understand. If the shirk ‘lexicon’ concept was the belief of the Ulama of Deoband, then all the products of Darul Uloom Deoband would have subscribed to it. But, the moron will not find a single Deobandi Aalim subscribing to the shirk with which he slanders our Akaabir Ulama and Auliya.

To gain an understanding of a concept, it is necessary to seek its meaning from its adherents, not to stupidly seek a ‘fatwa’ from a lexicon, then accuse others of ascribing to the lexicon meaning.

Wahdatul Wujood means absolutely nothing other than *Qurb-e-Ilaahi* of an extremely lofty level. It

means closeness and nothing more. The accusation of *hulool* (incarnation) is vile slander. It does not mean unity of existence – that all creation of Allah Ta’ala is abstract and have no reality. How could it ever be possible for the Akaabir Ulama to believe that Allah Ta’ala has not created real beings and entities when everything we see and touch is real. The Qur’aan states that Allah Ta’ala is the *Khaaliq* of all creation (*makhlooq*). Only an insane person will claim that he himself is an abstract idea in his abstract brains which have no real existence, and that he, himself has no real existence.

Did this moron shaykh Zubayr ever cross the path of a Deobandi Aalim who professed the belief of shirk with which he slanders our Akaabir Ulama and Auliya? If such a satanic belief of shirk was among the Aqaa-id of our Ulama, surely it would have surfaced in all Deobandi Madaaris and their products. But not a single Product of Ilm who emerged from any such Madaaris subscribes to the shirk excreted by this trash shaykh.

Some issues are metaphorically expressed. The Qur’aan Majeed itself employs allegory, metaphor and figuratives of speech to describe many issues which are not literally comprehensible to us. The Hand, Eye, etc. of Allah Azza Wa Jal are metaphoric expressions. But the Salafi anthropomorphists stupidly ascribe to

the kufr of bodily / physical limbs, etc. for Allah Azza Wa Jal – Nauthubillaah! They have cordoned off Allah Azza Wa Jal in a created space – created by Allah Azza Wa Jal.

While they are guilty of the kufr of anthropomorphism, they slander the Akaabir Ulama of Deoband with falsehood which their ignorance have constrained them to understand is the belief of the Ulama of Deoband. While the moron trash shaykh *correctly* attributes *Wahdatul Wujood* to the Ulama of Deoband, he searched for its meaning in a lexicon. It is like saying that Muslims believe in Salaat, but then he searches for the meaning of Salaat in a lexicon. Then he ascribes the literal meaning of *salaat* to Muslims while this meaning has no relationship with the Shar’i method of Salaat. In this regard he avers:

“After knowing this, let us refer to the lexicons to understand what Wahdatul Wujood means linguistically.”

From this ‘*linguistic*’ meaning, the moron concluded that the Ulama of Deoband subscribe to the shirk of *hulool*. He has miserably failed to provide evidence for his false accusation, namely, that the *Wahdatul Wujood* concept of the Ulama of Deoband implies *hulool*, and that entire creation is non-existent.

The term only means extreme nearness to Allah Ta'ala. In fact, this very concept of extreme nearness described as *Wahdatul Wujood* is based on the Hadith. Narrating a Hadith-e-Qudsi, Hadhrat Abu Hurairah (Radhiyallahu anhu) said:

“Rasulullah (Sallallahu alayhi wasallam) said that Allah Ta'ala said: ‘My servant continues gaining My Proximity by means of Nawaafil until I love him.

Then, when I love him I become his ears with which he hears; (and I become) his eyes with which he sees; (and I become) his hand with which he touches; (and I become) his feet with which he walks. If he asks Me (anything), I assuredly award it to him...”

Thus, this is the *Wahdatul Wujood* of the Ulama of Deoband, and nothing more. Every concept spun around this term by deviates is *baatil* and *mardood*. Now what does the moron say and how does he explain the concept of *Wahdatul Wujood* stated in this authentic Hadith narrated by Imaam Bukhaari (Rahmatullah alayh)?

Here the Hadith Qudsi informs us that Allah Ta'ala becomes the ears, eyes, hands and feet of his created servant. If any person propounds on the basis of this Hadith that Allah Ta'ala and his creation is one and the same entity and that there is no differentiation

between *Khaaliq* and *Makhlooq*, then the moron deviate can be justifiably branded a mushrik and charged with the belief of *hulool*.

Despite the literal sense of the Hadith implying *hulool*, its real meaning is never *hulool*. The moron shaykh has ascribed his own convoluted and corrupt meaning to the statements of the Ulama who had expressed Divine Proximity in terms similar to that mentioned in the Ahaadith.

Creation's existence being *nothing* only means that its existence is dependent on the Existence of Allah Azza Wa Jal, The One and Only Khaaliq. It never means that creation has no existence or it is a hallucination. In fact, even the reality of hallucination is reliant on a tangible, physical existing creation, namely the human being. Without this real created being, even a dream / hallucination cannot exist.

Thus, the existence of a dream is reliant on the existence of the person who dreams. In a similar way, man's existence and the existence of all creation are reliant on the Existence of Allah Ta'ala. This *reliance* does not merge the creation with the Creator into a single entity. It is only a convoluted brain that conjectures such rubbish shirk.

In another Hadith also narrated by Hadhrat Abu Hurairah (Radhiyallahu anhu), it is mentioned that on the Day of Qiyaamah, Allah Ta'ala will say to someone:

“O Son of Aadam! I was sick, but you did not visit Me.” The person will say: ‘O my Rabb! How could I visit You whilst you are Rabbul Aalameen?’ Allah Azza Wa Jal will say: ‘Did you not know that a certain servant of Mine was sick and you had not visited him? Did you not know that if you had visited him, you would have found Me by him?’

‘O Son of Aadam! I had asked you for food, but you did not feed Me.’ The person will say: ‘O my Rabb! How could I feed You whilst You are Rabbul Aalameen?’ Allah Azza Wa Jal will say: ‘Did you not know that if you had fed a certain servant of Mine, you would have found it by Me?’

‘O Son of Aadam! I had asked water from you to drink, but you did not give Me water.’ The person will say: ‘O my Rabb! How could I give you water to drink whilst You are Rabbul Aalameen?’ Allah Azza Wa Jal will say: ‘A certain servant of Mine had asked you for water, but you had not given him water. Did you not know that if you had given him water you would have found it by Me?’

(Muslim Shareef)

Now what does the moron trash shaykh understand from this Hadith and what *wahdatul wujood* concept will he attribute to Rasulullah (Sallallahu alayhi wasallam) for having mentioned these aspects of Divine Proximity in different narrations? In these Hadith narrations, Allah Ta'ala expresses His Unity with His created servants. Allah Azza Wa Jal explicitly emphasizes that He becomes the eyes, ears and limbs of His servant. Is this *hulool*? Yes, according to the satanically convoluted brains of the trash shaykh it is '*hulool*'.

While he is unable to directly slander Rasulullah (Sallallahu alayhi wasallam) with the satanic charge of hallucinated *hulool*, he has the satanic temerity of directing the slander at the Representatives of Rasulullah (Sallallahu alayhi wasallam), namely the Akaabir Ulama and Auliya of Deoband. He is like the Mushrikeen of Arabia who had slandered and reviled Rasulullah (Sallallahu alayhi wasallam) when in reality their vilification was meant for Allah Azza Wa Jal. Thus, the Qur'aan Majeed states:

“Verily We know that their statements grieve you. (In reality) they are not denying you, but the zaalimeen are denying the Aayaat of Allah.”

(Al-An'aam, Aayat 33)

Wahdatul Wujood according to the Ulama of Deoband means absolutely nothing other than an extremely lofty stage of Divine Proximity (*Qurb*). But the moron shaykh is too dense in his vermiculated brains to differentiate between *Qurb* and *hulool*.

The arguments the moron proffers for his *hulool* slander are exceedingly stupid and utterly baseless. He quotes from a book then subjects the quote to his stupidity to fabricate a hypothesis to suit his conjectured idea of *wahdatul wujood*. Citing from *Imdaadul Mushtaaq* of Haaji Imdaadullah (Rahmatullah alayh), the trash shaykh says:

“Some of the things that happen at the two holy mosques are wonderful and pleasing. The concept of Wahdatul Wujood is exceedingly commissioned amongst the people. When I visited Masjidul Qubaa at Madeenah I saw a man that was indulged in sweeping the floors. After I had finished visiting the mosque (leaving the mosque), and was intending to wear my shoes I heard him say, ‘Yaa Allaah. Yaa Mawjood’ and there was another person who was present outside the mosque and he was saying, ‘He (Allaah) is everywhere (and present in everything). After hearing him I perceived another transient inward state.’”

This episode is the moron’s ‘*daleel*’ for the *hulool* slander and for his corrupt idea of the meaning of

Wahdatul Wujood. Not a single word in the foregoing citation even remotely suggests what the moron shaykh has slandered.

Noteworthy is the comment: ‘*and present in everything*’. The Trash shaykh has enclosed this statement in brackets because it is NOT the comment of Hadhrat Haaji Imdaadullah (Rahmatullah alayh). It is the fabrication excreted by the Trash shaykh. Haaji Imdaadullah (Rahmatullah alayh) did not say that Allah Ta’ala ‘*is present in everything*’. The moron shaykh compounds his own slander with his own corrupt comments which he presents in a deceptive manner to create the understanding that the statement of shirk is actually the belief of our Akaabir Ulama when in reality it is the excretion of his convoluted brains.

Haaji Imdaadullah (Rahmatullah alayh) was only commenting on the vivid perception these people of Madinah had of the Presence of Allah Ta’ala – that Allah Ta’ala was ever present in their minds as He mentions in the Qur’aan:

“*He (Allah) is with you wherever you may be.*”
(*Al-Hadeed, Aayat 4*)

What is the *hulool* concept which such vivid perception of the Divine Presence conveys? The

hulool dimension added to this Perception of Allah's Presence is the satanic idea of the Trash shaykh.

According to the understanding of the deviate Salafis – an understanding which the moron shaykh repeats in his junk talk – the belief of Divine Omnipresence which is our belief, is shirk since it entails *hulool*. At the outset we state unequivocally that the Presence of Allah Azza Wa Jal *everywhere* is the belief of the Ahlus Sunnah Wal Jama'ah. We need not go beyond the Qur'aan Majeed for the proof to substantiate the belief of the Omnipresence of Allah Azza Wa Jal – that He is *everywhere*, NOT in *everything* as the moron Trash shaykh slanders.

Allah Ta'ala says in the Qur'aan Majeed:

“He is Allah in the heavens and in the earth.”
(Al-An'aam, Aayat 3)

“He Who is in the heaven is Allah and He is Allah in the earth.”
(Az-Zukhruf, Aayat 84)

“He (Allah) is with you wherever you may be.”
(Al-Hadeed, Aayat 4)

“When there is a secret gathering of three, He (Allah) is the Fourth (present at the meeting). When there are

five, then He is the Sixth. And when there are less or more, He is with them wherever they may be....”
(Al-Mujaadalah, Aayat 7)

How is Allah Azza Wa Jal *everywhere*? That is not our business nor our concern. The array of interpretations is of no concern and does not negate the Divine Omnipresence. It suffices to believe that Allah Azza Wa Jal is *everywhere* regardless of the chagrin of the anthropomorphist deviant juhala Salafis. Belief in Allah’s Omnipresence requires no explanation and no interpretation.

We only believe whatever Allah Ta’ala has proclaimed about Himself in the Qur’aan Majeed. He says that He is in the heavens, in the earth, on the Throne and present with us wherever we may be. It is contumacious and smacks of Imaani deficiency to enquire the nature and manner of the Omnipresence of Allah Azza Wa Jal.

Man’s mind is created, hence finite in its reach of comprehension. It is impossible for a created finite entity to encompass the eternal, unlimited and unrestricted Attributes of Allah Azza Wa Jal. Finitude is not predicated to Allah Azza Wa Jal. Thus, while it is imperative to believe in the Omnipresence of Allah Azza Wa Jal, it is forbidden to attempt probing it. The consequence of probing into this Divine Domain is

either anthropomorphism of the deviant, ignorant Salafis or renunciation of Imaan. The Ahlus Sunnah Wal Jama'ah ensconced in the Four Math-habs is the one and only safe ground for safeguarding Imaan.

The moron Salafis who disdain and deny interpretation are swift to resort to interpretation of these Aayaat in their futile attempt of scrounging for credibility for their anthropomorphic belief of Allah Ta'ala being seated on the Throne in a confined created space. But, they do not extend the same confounded anthropomorphic logic to these Verses which explicitly state the Presence of Allah Ta'ala *everywhere*. There is no need for us to interpret the manner of Divine Presence. We say that Allah Ta'ala is present *everywhere* because the Qur'aan Majeed confirms this.

If it is said that omnipresence creates the belief of *hulool*, we retort that shaitaan has made *hulool* into your brains. Your intellect is diffused with satanism, hence you seek to deny the Omnipresence of Allah Azza Wa Jal stated so explicitly in the Qur'aan Majeed. While the Salafi belief of anthropomorphism tolerates the presence of Allah Ta'ala in a confined space on the Throne, it cannot logically extend the same confounded logic for *Omnipresence*. It will not make any sense to any one, hence they are constrained to resort to interpretation regarding the Aayat

pertaining to Omnipresence, while they feel no such constraint regarding their anthropomorphic doctrine pertaining to the issue of *Istiwa'a alal Arsh*. Hence they feel confident in believing that Allah Ta'ala is a fixed Entity sitting on a created physical Throne (the Arsh).

The meaning of Wahdatul Wujood, described in different ways by the Sufiya, is correct. The problem is that the brains of these crass deviant materialists are incapable of understanding what the Sufis are saying. These Salafis are stupid and spiritually barren, hence they are incapable of transcending above their bestial nafs, leave alone transcending the spiritual realms leading to the extremely lofty stage of *Qurb-e-Ilaahi* mentioned in the foregoing Ahaadith.

In simple terms readily comprehended by every Muslim, Wahdatul Wujood only means an exceptional closeness with Allah Ta'ala to the degree that Allah Ta'ala Himself said that He becomes the eyes, ears, and limbs of his *Muqarrab* servant. The Ahaadith teach the lesson of *Wahdatul Wujood*, but the jaahil Trash shaykh is too dense in his brains to understand the simple meaning of *Wahdatul Wujood* stated by Rasulullah (Sallallahu alayhi wasallam). The very same meaning mentioned in the Ahaadith is the concept of the Ulama of Deoband. The only addition made is the name, Wahdatul Wujood. Nothing has

been added to the meaning of the concept stated by Allah Azza Wa Jal Himself in the Hadith.

The Rubbish shaykh inspired by Iblees has not presented a single statement of our Akaabir to substantiate his absolutely baseless claim of *hulool* and *ittihaad* (*unity of existence*). He mentions statements which only confirm that the Ulama of Deoband accept the validity of *Wahdatul Wujood*. But this is not proof for the charge that they believe in *hulool* and *ittihaad*. We too accept the validity of *Wahdatul Wujood*. But the *hulool* charge is a vile slander.

Now to understand what is meant by this concept, the doubters should ask us. But the moron Trash shaykh, finding no belief of *hulool* in any of the kutub of our Akaabir, looked into some lexicon for the meaning. Then he unjustly, stupidly and contumaciously charged that the Ulama of Deoband believe in the lexicon meaning. He is both a Jaahil and a Liar on the payroll of Iblees.

Searching in a lexicon for the meaning of a concept or a technical term used by Ulama and Auliya testifies to the jahaalat of the Trash shaykh.

Every charge which this Trash shaykh has levelled at the Ulama of Deoband is bereft of evidence. He has

miserably failed to present evidence for his LIES from the kutub of the Ulama of Deoband. He merely makes a slanderous claim without providing any proof whatsoever.

Furthermore, he is too stupid to understand the statements he read in the kutub of the Ulama. He extracts a statement and gives it his own fanciful interpretation. Then on the basis of his corrupt understanding and fallacious interpretation he hallucinates slanders against the Ulama of Deoband.

This moron Trash shaykh's brains are filled with shaitaaniyat, hence he portrayed shaitaani temerity in slandering even such great and illustrious Auliya as Hadhrat Mansur Bin Hallaaj (Rahmatullah alayh) and Ibn Arabi (Rahmatullah alayh). The vast majority of Ulama consisting of Fuqaha, Muhadditheen and Auliya uphold the Imaani and Roohaani integrity of these two noble Auliya whom this Ibleesi trash shaykh slanders. This miserable Trash shaykh comes fully within the purview of the Hadith-e-Qudsi:

“He who is the enemy of My Wali, verily I give him notice of war.”