

Q:Imaan-27 : What do the Ulema of Deen and the guides of this great Shari'ah say about those who regard the following Ulema listed below as (Allah forbid!) Wahaabi's and Kuffaar? Can such a person himself be called kaafir and is it correct to perform salaah behind him?  
Muhammad Noorul Haqq Abbaasi Amrohawi

Hazaari District

6 May 1917

1. Hadhrat Mujaddid Alf Thaani RAH.
2. Janaab Moulana Sayyid Ahmad Shaheed RAH.
3. Janaab Moulana Amaanatullaah Ghaazipuri RAH.
4. Janaab Moulana Abdul Hayy Lakhnow RAH.
5. Janaab Moulana Ahmad Ali Muhaddith Shaaranpuri RAH.
6. Janaab Moulana Muhammad Ali Tongri RAH.
7. Janaab Moulana Muhammad Is'haaq Dehlawi Muhaajir Madani RAH.
8. janaab Moulana Lutfullaah Aligari RAH., Mufti of the Hyderabad High Court

9. Janaab Moulana Muhammad Ismaa' eel Shaheed RAH.

10. Janaab Moulana Muhammad Qaasim Naanotwi RAH.

11. Janaab Moulana Rasheed Ahmad Muhaddith Gangohi. RAH.

12. Janaab Moulana Khaleel Ahmad Ambetwi RAH.

13. Shamsul Ulema Moulana Abdul Haqq Haqqaani RAH. former Head of Madrassah Aaliya Calcutta

14. Shamsul Ulema Moulana Abdul Wahhaab Bihaari RAH. former professor of Madrassah Aaliya Calcutta

15. Janaab Moulana Ashraf Ali Thanwi RAH.

16. Janaab Moulana Shah Sulaymaan Pulwaari RAH.

17. Janaab Moulana Zaheer Ahsan Muhaddifh RAH.

18. Janaab Moulana Sayyid Muhammad Murtadha Hasan Chaandpuri RAH. of Bijnor

REPLY:

A Hadith states that Allaah says, "I declare war against any person who has enmity for any friend of Mine." This means that such a person will be up against Allaah Himself and any person who fights Allaah and Rasulullaah (SAW.) can have no end except Jahannam.

Rasulullaah (SAW.) said, "Verbally abusing a Muslim is a sin and fighting with him is an act of Kufr." It will therefore not be proper to perform salaah behind a person who reviles those Ulema who are attached to Allaah and calls them Kuffaar. And Allaah knows best what is most correct.

Azeezur Rahmaan

Mufti Daarul Uloom Deoband

5 Ramadhaan 1335 A.H.

What other Ulema have to say about the question above:

1. Allaama Muhammad Anwar Shah Kashmeeri RAH. The reply given (by Mufti Azeezur Rahmaan RAH.) is correct. The person mentioned the question is himself in danger of being a Kaafir and will. Inshaa Allaah leave this world without Imaan."
2. Hadhrat Moulana Sayyid Ghulaam Muhiyyud Deen Peshaarwari RAH. "The allegation of Kufr levelled against such people will rebound on to the speaker himself. He must make Taubah, without which performing salaah behind him will not be permissible because even the Ulema of the Haramain have attested to the virtue of these Ulema and have declared that they are not Kuffaar, not people of Bid'ah and people who do follow a Madh'hab."
3. Haaji Abdullaah Jahalmi RAH. "Whoever calls these saints Kuffaar or thinks ill of them is himself not a Muslim but a Kaafir, a Murtad and an irreligious person."

4. Hadhrat Meer Abdullaah Badshah Khuraasaani RAH. A person is himself a Kaafir and Murtad for reviling such Ulema of Deen.?

5. Janaab Moulana Muhammad Badrud Deen Pulwaarwi RAH. regard to the people whose names have been listed, I wish to say that know none of them to be Kuffaar, especially not Sheikh Ahmad Sirhindi Kabuli Mujaddid Alf Thaani RAH. Whether it be across the length of the Indian subcontinent up to Arabia or from Egypt, Shaam and Europe, he is regarded as a saint by millions of people. All these men were saints, well-learned in the knowledge of Deen and people who propagated the Sunnah practices of Rasulullaah (SAW.) and repelled Bid'ah practices. Even the saints of other orders acknowledged them as saints. Therefore, if the person who calls them Kuffaar does not repent before he dies, it is feared that he will have a terrible death.

6. The Ulema of Islaam always make an effort to correctly answer queries related to the Deen. At the same time, they may also err because they are subject to human nature. The men listed may have also erred in the replies they gave to certain queries because they were not Ma'soom given the special protection the Ambiyaa (alayhissalaam) were given). I shall however never exclude them from the group of people with Imaan merely on account of these errors. I shall also never regard them as Kuffaar and will never have enmity for them because of it. I shall rather make du'aa for them . "O our Rabb! Forgive us and our brothers who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

7. Moulana Muhammad Ismaa'eel RAH. of Calcutta: " If the person regards these Ulema as Kuffaar without any alternative interpretation, he is himself a Kaafir and any person who does not regard him as a Kaafir or who doubts this is also a Kaafir."

(The above has been adapted from Ghalabatul Haqq, as quoted in Rizaa Khaani Madh'hab Pgs 219-223)

Another Fatwa from Hadhrat Moulana Mufti Azeedur Rahmaan Uthmaani RAH. the Mufti of Daarul Uloom Deoband which was also endorsed by Ulema will now be quoted. This fatwa was also published as a Separate booklet entitled "Al Khatam alaa Lisaanil Khasam". We shall quote selectively and briefly here. Whoever wishes to know the details may refer to said

booklet.

What do the Ulema of Deoband have to say about Hadhrat Moulana Naanotwi RAH. and Hadhrat Moulana Rasheed Ahmad Gangohi RAH. with regard to the following:

1. Molvi Ahmad Riza Khan states that in his book Tahdheerun Naas, Hadhrat Moulana Qasim Naanotwi RAH. refutes the fact that Rasulullaah (saw.) was the final Nabi in time.
2. Khan Sahib also alleges that according to Hadhrat Moulana Rasheed Ahmad Gangohi RAH. Allaah does speak lies and that (Allaah forbid a person will not be a Kaafir or a sinner for saying that Allaah lies and that He can be guilty of this fault.
3. Against Hadhrat Moulana Khaleel Ahmad Sahaaranpuri Muhaajir Madani RAH. he levels the accusation that he stated in his book Baraaheene Qaati'ah that (Allaah forbid!) Shaytaan's knowledge is more than Rasulullaah (SAW.)
4. Against Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi.RAH. the allegation is made that he wrote the following in his book Hifzul Imaan: "The knowledge of the unseen that Rasulullaah (SAW.) has is just as much as any child, madman or any animal has." (Allaah forbid!)

He has written all of this in his book Husaamul Haramain and thereby had the Ulema of the Haramain declare that the Ulema of Deoband are Kuffaar We wish to enquire the following:

5. Did the scholars in question directly or indirectly make the alleged statements?

If they did not, then what are your beliefs with regard to these statements?

What is the condition of a person who makes such statements in your opinion and in the opinion of your teachers?

6. Khan Sahib alleges that the stated beliefs are directly stated in the passages. If they are not directly stated, can they at all be implied?

7. If these statements of Kufr are not even implied, have they been either directly or indirectly stated in any other books?

After proving a detailed reply to all of the above, Hadhrat Mufti Azeezur Rahmaan RAH. summarised them all in the numerical order given in the question. We shall suffice only with this summary.

"After the explanation given, there is really no need to elaborate further. However, in the interests of clarity and because of the demands of honesty and truth, we shall add something in numerical order.

1. Tahdheerun Naas does not refute the fact that Rasulullaah (SAW.) was the final Nabi in time. In fact, Hadhrat Moulana has proven this very belief Tahdheerun Naas as well as in other books. He has also stated that the person who refutes this is certainly a Kaafir.

2. No fatwa of Hadhrat Moulana Gangohi RAH. states that Allaah actually speaks lies or that He will. In fact, he has clearly stated that anyone holding this belief is certainly a Kaafir. It is impossible that Allah will ever speak a lie.

3. Hadhrat Moulana Khaleel Ahmad (RHA.) has never stated that Iblees has more knowledge than Rasulullaah (SAW.) He does not hold this belief and regards such a belief as wrong and one of Kufr.

4. In none of his works has Moulana Ashraf Ali RAH. stated the belief of Kufr that Rasulullaah

(SAW.) knowledge of the unseen is as much as that of any madman or animal even. Writing to the Ulema of the Haramain about such fallacies and then seeking a Fatwa from them is an act of sheerslander.

5. These eminent scholars have neither stated these beliefs directly nor have they implied them in any way. In the opinion of our elders, whoever holds such beliefs is misguided,

6. The passages that the reviver of Bid'ah has concocted and stated that they directly express these beliefs can never be proven to express them until the Day of Qiyaamah. This is, of course, when the observer is someone with fairness and understanding.

(If one requires to know the details of the meanings of the passages in question, he should refer to Sahaabul Midraar fi Towdeehi Aqwaalir Rijal and Tow deehul Bayaan fi Hifzil Imaan)

7. The semblance of the passages of Kufr that have been explained are neither found in the books in question nor in any other works of the scholars in question. The semblance of them is not stated explicitly, indirectly or by implication. I cannot speak for the unknowing Berelwi followers but Khan Sahib knows well that there is no substantiation for the slander he has hurled and his efforts will Inshaa Allaah be fruitless in this world and a source of loss in the Aakhirah. May Allaah save us and all Muslims from this.

In a nutshell, we thank Allaah that our seniors and us are innocent of the accusations made ...  
Azeezur Rahmaan

Mufti Daarul Uloom Deoband

Endorsements by other Ulema concerning the question above:

Seikhul Hind Hadhrat Moulana Mahmoodul Hasan RAH. (First Lecturer of Daarul Uloom Deoband): "The question deals with four men about whose knowledge, beliefs, statements and

lives I am perfectly aware. I have personally heard plenty of the statements that these scholars have made and seen first-hand what they do. I am therefore convinced that the allegations made against them are baseless, and let alone the one making the allegations, I fear that even those who believe him may suffer a terrible death. May Allaah save us and all Muslims from this.

People of Imaan and fairness will not have a shadow of doubt about the fact that all these scholars are men of truth and that they all have deep knowledge of and also practice the Sunnah of Rasulullaah (SAW.) Those who are with them may observe them and others may study their works and everyone doing so will have any doubts dispelled. I therefore endorse every word contained in the Fatwa."

Hadhrat Moulana Muhammad Ahmad RAH. (rector of Daarul Uloom Deoband): I make Allaah witness to fact that the beliefs stated in the Fatwa are those of all our seniors and juniors, of my respected father Moulana Haaj Haafidh Muhammad Qasim Naanotwi (RAH.) our teacher and mentor Hadhrat Moulana Rasheed Ahmad Sahib Gangohi RAH. and all the teachers, supervisors and board members of the Higher Madrasah Deoband. May Allaah guide the antagonists who have slandered us without reason. The true explanations of the passages of Tahdheerun Naas, Baraaheene Qaati'ah and Hifzul Imaan have been explained in the books Sahaabul Midraar fi Towdeehi Aqwaalir Rijool and Towdeehul Bayaan fi Hifzil Imaan.

Muhammad Mas'ood Ahmad, son of Hadhrat Moulana Rasheed Ahmad Sahib Gangohi RAH. "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Habeebur Rahmaan Uthmaani RAH. :Allaah suffices as Witness to the fact that we are neither non-followers of the Madhahib, nor Wahaabi's, nor those who denounce the honour of saints, nor those who say that (Allaah forbid!) Allaah can lie, nor those who equate the status of other creation with that of Rasulullaah (SAW.) In fact, together with claiming that Rasulullaah (SAW.) is the final Nabi in time, we also attest that he was the ultimate in human perfection. The people of Islaam can rest assured that all the supervisors and teachers of the higher Madrasah of Deoband are Hanafis both in principles and in practice. For the true explanations of the dishonest way in which Khan Berelwi has misinterpreted certain passages, refer to Sahaabul Midraar and Towdeehul Bayaan. After studying these books, it is anticipated that every seeker of the truth will be consoled, Only Allaah guides to the truth.

Hadhrat Moulana Murtadha Hasan Chaahdpuri RAH. : ?I have studied all the allegation made by Khan Berelwi and have found them to be merely whimsical. This has been made apparent by the relevant passages from Tahdheerun Naas and Munaazara'e Ajeebah. In fact, I shall quote a passage from Hadhrat Moulana Naanotwi RAH.'s book entitled Qibla Numa that clearly proves the fact that Rasulullaah (RAH.) was the final Nabi. This was probably Hadhrat Moulana's last



book, which he wrote in 1295 A.H.

In short, the people of Islaam can rest assured that the allegations that Khan Sahib and his followers have made against the senior Ulema of Deoband are baseless and futile. The Ulema of Deoband are staunch Hanafis and not only do they acknowledge and revere saints and Auliya, but by the grace of Allah they are themselves such Auliya?

Sheikhul Islaam Grand Mufti of Pakistan Hadhrat Moulana Shabeer Ahmad Uthmaani RAH. "By the grace of Allaah, I have studied the works of the scholars in question and have made a great effort to understand them well. I have also closely studied the objections raised against them. I can therefore state that I am infinitely grateful to Allaah to find them completely innocent of the blasphemy they have been accused of. The more I heard their adversaries engage in nit-picking, so much more did My trust in these seniors of mine grow.

It is interesting to note that just as allegations have been made against these eminent scholars, so too have envious people attributed false beliefs to people like the great Sheikh Muhiyyud Deen Ibnul Arabi RAH. Imaam Abdul Wahhaab Sha'raani RAH. and many others. These details of this can be found in books like Kitaabul Yawaaqeet wal Jawaahir and others. We thank Allaah that they have not been affected by these attacks, just as our seniors have not been."

Hadhrat Moulana Ghulaam Rasool RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Gul Muhammad Khan RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our respected Seniors."

Hadhrat Moulana Muhammad Hasan RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs."

Hadhrat Moulana Asghar Husayn Hasani RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our revered Seniors."

Hadhrat Moulana Muhammad I'zaaz Ali RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Ali Azhar Kaan RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of all our seniors and is the truth."

Hadhrat Moulana Hasan RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors and is truth.?"

Hadhrat Moulana Ahmad Ameen RAH. (lecturer at Daarul Uloom Deoband): "These are precisely the beliefs of our seniors and is the path. "

Hadhrat Moulana Rasheed Ahmad RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Anwar Shah Kashmeeri RAH. "These are our beliefs and the beliefs of our seniors and it is these beliefs the people of the truth subscribe to."

Hadhrat Moulana Muhammad Yaaseen RAH. (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Manzoor Ahmad RAH. (lecturer at Daarul Uloom Deoband): "These are indeed the beliefs of our seniors."

Hadhrat Moulana Haadi Hasan RAH. (spokesman for Daarul Uloom Deoband): "These are the beliefs of our seniors."

Hadhrat Moulana Muhammad Ibraaheem Balyawi RAH. (lecturer at Daarul Uloom Deoband):  
"Without doubt, these are our beliefs the beliefs of our seniors."

Hadhrat Moulana Ataa Muhammad Wilaayati RAH. (lecturer at Daarul Uloom Dcoband): "These are certainly the beliefs of our seniors.?"

Hadhrat Moulana Muhammad Abdul Waheed RAH. (lecturer of Tajweed at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Shafee RAH. (lecturer of Tajweed at Daarul uloom Deoband):  
"These are our beliefs and the of our seniors."

I (Sayyid Hasan Chaandpuri lecturer at Daarul Uloom Deoband testify that these are certainly our beliefs and the beliefs of our seniors. (Al Khatam alaa Lisaanil Khasam)

We shall now present yet another verdict. The famous Islaamic state Bhopal has established its own Daarul Iftaa, courts and board of Ulema. Riza Khan group from Rangoon send them a query with regard to the Ulema of Deoband. The Daarul Iftaa replied with a seventeen page report which explains the contested passages from a neutral standpoint. The report concludes with the following verdict: "These Ulema are completely innocent of the allegations brought against them in the query. They cannot therefore be abelled as Kuffaar at all."

The entire Fatwa is worth reading but cannot be quoted here because of its length. We will however quote some of the introductory words. This Fatwa was endorsed by the board of Ulema and the principle figures of their courts. Apart from this, the signatures of approximately 589 Ulema also appear in Approval. The Fatwa together with all the signatures has been published on the 23rd of Shawwaal 1352 A.H. under the title "Faysala'e Khusumaat az Mahkama'e Daarul Qudaat". The introductory words are:

Here follows the replies to your queries. As you have asked, I have closely studied the books mentioned in your query. However, I have not seen any where in them the subject matter that some fanatics have alleged are there it is wrong and baseless to attribute such false beliefs to

the authors of Taqwiyyatul Imaan, Tahdheerun Naas, Baraaheene Qaati'ah, Fataawaa Rasheediyyah and Hifzul Imaan They cannot be called Kuffaar because they are innocent of the allegations made against them.

With a view to mislead the public, text from their books were juggled about, words were added and omitted and then strung together to make it appear as if these scholars actually hold these beliefs of kufr. This cannot be when these scholars have stated that any person holding such beliefs is clearly a Kaafir.

I will shortly quote the same authors stating their refutation of such beliefs that have been attributed to them only because of enmity..."

The Fatwa then ends with the verdict that states: "These Ulema are completely innocent of the allegations brought against them in the query. They cannot therefore be labelled as Kuffaar at all."

Sayyid Azeez Ahmad

lecturer of Jaami'ah Ahmadiyyah Arabiyyah

Bhopal.

(Faysala' e Khusumaat az Mahkama' e D aarul Qudaat P gs.4,24)

Fataw Rahimiyyah Vol.1

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