

Deoband to Bareilly

(The Truth)



By :

Allamah Kaukab Noorani Okarvi

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Minaz-zulumaati Ilan-noor
(From darkness into light) (Al-Qur'aan)

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By:
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Translated by:
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DEDICATION:

To every true lover of the Mercy unto
the Worlds, The Light Personified,
The Elevated Intercessor Saiyyidina
Muhammad Mustafa *(Sallal Laahu
'Alaiehi Wa Sallam)*

Kaukab
(Ghufira Lahu)

***Banda-e-Parwurdigaaram Ummat-e-Ahmad Nabee
Duost Daar-e-Chaar Yaaram Taab'e Aulaad-e- 'Alee
Mazhab-e-Hanfiyah Daaram Millat-e-Hazrat Khaleel
Khaak Paa 'e Ghaus-e-A 'zam Zer-e-Saayah Har Walee***

Of the Bondsman of my *Rabb* I am and of the *ummat* of Prophet Ahmad
(*Sallal Laahu 'Alaiehi Wa Sallam*).

All four friends★ (of the Prophet) I hold dear and I am of the slaves
to the progeny of 'Alee★★
(*Radiyal Laahu 'Anhum*).

Of the *Hanfiyyah* creed I am and belong to the *millat* of
Hazrat Khaleel ul Laah Ibraaheem, (*Alaiehis-Salaam*).

Dust from under the feet of Ghaus-e-A'zam★★★
(*Radiyal Laahu 'Anhu*) I am, and under the protection of every
Friend of Allaah (*Radiyal Laahu 'Anhum*).

★Hazrat Abu Bakr, Hazrat 'Umar, Hazrat 'Usmaan, Hazrat 'Alee (*Radiyal Laahu 'Anhum*).

★★ Hazrat Imaam Hasan, Hazrat Imaam Husaien (*Radiyal Laahu 'Anhum*).

★★★ Hazrat Shaiekh Saiyyid 'Abdul Qaadir Jeelaanee (*Radiyal Laahu 'Anhu*)

INTRODUCTION

It was a blessed and beautiful moment when the great preacher of Islaam, the incomparable orator of the world of Islaam and the embodiment of love for the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Maulana Muhammad Shafee Okarvi (*'Alaiehir-Rahmatu War-Ridwaan*) had set foot on the soil of South Africa in 1976. The environs of the entire region were filled with the remembrance of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by his inspiring magical tone of voice. Never, before him or after him, had our eyes seen such a splendid personality nor had heard such a spell bounding speaker. It was like what the poet has said,

“His name is on everybody’s lips and everybody is madly in love with him”.

Hazrat Maulana Okarvi (*'Alaiehi Rahmatul Baari*) visited South Africa for the second time in 1979-80, and the welcome given to him here was spectacle. He was invited to far-flung areas of the country. Several meetings were held everyday and people would scome in them in vast numbers. Wherever he lived, whichever place he went to, his personality was indelibly imprinted on every heart.

The special traits, which the Bountiful Creator had endowed him, are not given to everyone. During the course of 40 years of striving after truth he made more than 18000 inspiring speeches, a world record so far. His memory is unforgettable. Our benefactor and spiritual guide, Maulana Okarvi, left this mortal world for his heavenly abode on the morning of the April 24, 1984, while engaged in sending *Durood* and *Salaam* to his beloved Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

In-naa Lil-Laahi Wa In-naa Ilaiehi Raaji'oon
(To Allaah we belong and to Him we return).

The news of his sudden departure brought tears to the eyes of an unaccountably number of people and especially the Sunnee Muslims of

South Africa were stunned. The passing away of this commander of the caravan of the Ahle Sunnat was not an ordinary tragedy. He was the greatest asset of the Ahle Sunnat Wa Jamaa'at, he was an honor to the world of Ahle Sunnat.

Even his opponents were forced to accept his greatness and his steadfastness. His name used to send tremors through the chambers of falsehood. Ghulaam Khan, a Wahaabi scholar of Rawalpindi (Pakistan) openly admitted, "Had a great personality like Maulana Okarvi been present in the fold of Deoband all Pakistanis would have embraced the creed." The saying of Hazrat Saiyyid Ahmad Sa'eed Kaazimi, an *Imaam* of the Ahle Sunnat was that, "Because of his special traits, Maulana Okarvi was envied by the whole world." This is a true testimony to his greatness.

After him, other '*Ulama* from Pakistan and India began to come to South Africa but none of them was able to leave the imprint of their footsteps like he had done. The magic of his attractive style, the bewitching voice, the mode of address went straight to the hearts. The sweetness of tone, the awesome of personality, his simplicity and softness, the vastness of knowledge and the depth of his speech, all were exclusive to Maulana Okarvi. Was there ever a problem that he could not unravel or was there ever an aspect which went unexplained by him? He was, undoubtedly, a model to be followed.

Eyes were searching for someone to reopen the chapter left unfinished by him. Ears were thirsty to hear somebody with his traits, with a glimpse of him. Nobody can be a replacement of somebody else, and Maulana Okarvi was undoubtedly an incomparable saint.

Haaji Yoosuf Husain Mansoor, a resident of Piet Retief, a South African city, was very close to him and he was a great admirer of my revered Hazrat Maulana Okarvi. His son, Haashim Yoosuf Mansoor, was madly in love with him. He had heard Hazrat Maulana Okarvi repeating this sentence, "You have seen me. You should see and hear Kaukab."

Everybody knew that Kaukab was the eldest son of Hazrat Maulana Muhammad Shafee Okarvi ('*Alaiehir-Rahmatu war-Ridwaan*'), but nobody had

as yet seen him and everybody wanted to invite him to South Africa. Who knew that he would come here when our revered Hazrat will not be in this world? Finally, Haashim Mansoor somehow succeeded in making him come to South Africa and we, then, had an opportunity to see Hazrat Allamah Muhammad Kaukab Noorani Okarvi and felt satisfied that the revered Maulana Okarvi had left us a true and worthy successor. Hazrat Maulana Okarvi must have prayed for him to prove worthy of his name.

Hakeem Miyaan Nawaab Deen Sharqपुरi of Raiwind, who died this year at the age of over 100 years, a disciple of Shayr-e-Rabbaani Hazrat Miyaan Shayr Muhammad Sharqपुरi (*Rahmatul Laahi 'Alaiehi*), has said, "When Allamah Kaukab Noorani was born, Hazrat Maulana Okarvi had informed him that "Light had come into his house". Hazrat Shayr-e-Rabbaani Miyaan Shayr Muhammad Sharqपुरi (*Rahmatul Laahi 'Alaiehi*) is the person who had one year before the birth of Hazrat Maulana Okarvi given this glad tidings to Maulana Okarvi's father also, Haaji Karam Ilaahi Saahib, "Karam Ilaahi! More streams of light will flow. Streams of Allaah's grace will flow."

The world has already witnessed this phenomenon that Hazrat Maulana Okarvi, who was born due to the glad tidings of a perfect saint all his life, spread light in all directions and dispelled darkness all around. Allamah Kaukab Noorani Okarvi is the second manifestation of Hazrat Shayr-e-Rabbaani's glad tidings.

The silence, which had been prevailing since the passing away of Hazrat Maulana Okarvi finally, yielded to the pleasing and magical voice of Allamah Kaukab Okarvi.

Allamah Kaukab started a new era in South Africa, within a few days he revived his great father's mission here. He worked tirelessly and followed the traditions of his revered father of rendered revolutionary services to the cause of Islaam and to uphold the truth of the Ahle Sunnat creed. He remained in the midst of people and books, addressing several gatherings daily and engaging with the same devotion and contemplation, but with a freshness of its own.

In five years, from 1987 to 1991, Allamah Okarvi was invited here

six times. During this period, he visited Swaziland, Botswana, Mozambique, Mauritius, Re-union, Lesotho and Zimbabwe etc. He authored eight books, which were also translated into English. The series of remembrance-gatherings spread, the *Sunnat* (the tradition) of reciting Durood Shareef in *masaajid* before and after *Azaan* was revived, the practice of holding Eid-e-Meelaad-un-Nabee (*Sallal Laahu 'Alaiehi Wa Sallam*) in many parts of these countries was inaugurated for the first time. Branches of Maulana Okarvi Academy (Al-A'lami) were established, *madaaris* (religious schools) were set up. Thousands of workers were trained to serve the creed of the Ahle Sunnat, many people embraced Islaam and for the first time ever, the holding of ten-day *Muharram* commemorative meetings came into vogue in South Africa's province.

Allamah Okarvi has to his credit another important and memorable achievement in South Africa. On Friday, the 16th December, 1988, he personally went to Mia's Farm, and delivered to the leaders of the Deobandi-Wahaabi-Tableeghi group an invitation to a *Munaazirah* (debate) and *Mubaahilah* (a meeting of contending persons or parties invoking curses of Allaah on those who deny the truth). On the recognized principle of establishing the truth and exposing the falsehood he wanted an atmosphere of peace and amity to prevail amongst the Muslim minority population of South Africa. He had brought with him a whole chest of old and new books of the 'Ulama of Deoband. So that the beliefs and the acts, for which the leaders of the Wahaabi-Tableeghi group had spread the epidemic of calling us infidels and innovative, could be proved right according to the Qur'aan and the Sunnat through books written by the 'Ulama of Deoband themselves. And thus the Muslims in this country could get rid of these controversies and all may live in peace and harmony.

For three years continuously this invitation of Allamah Okarvi was repeatedly published in the newspaper "Sunday Times Extra." Allamah Okarvi had set only four topics for debate, which were also conveyed to the scholars of the Deobandi-Wahaabi-Tableeghi school of thought, with communication besides being published in newspapers. But the self-proclaimed "right-guided" 'Ulama of the Deobandi-Wahaabi-Tableeghi school did not have the guts to face Allamah Okarvi and so failed to prove that they were right as they had been claiming.

In August, 1991, after exhausting all arguments with them, Allamah Okarvi published in the same newspaper his last notice and made it clear that now people of the Deobandi-Wahaabi-Tableeghi school were confirmed hypocrites and without any foundation.

The Muslims of South Africa will forever remember the favors done to them by Allamah Okarvi. By exposing the true facts about these self-proclaimed righteous people and by exposing them he saved many simple Muslim from going astray.

Allaah be praised! The name of Allamah Kaukab Noorani Okarvi has become a symbol of truth and a naked sword for every falsehood throughout South Africa. May the Almighty Allaah preserve the determination and the steadfastness of this true lover of His beloved Prophet (*Sallal Laahu 'Alaeihi Wa Sallam*), and may He make him a great benefiting asset for the Islaamic *Millat*! *Aameen*.

For teaching Allamah Okarvi has given facts so that people would know as to where and why *Sunnees* differ with Deobandi-Wahaabi-ism, what are its causes and what is the solution to it? The book before me, "Deoband to Bareilly, (the Truth)," will give you details about all this. In fact, it may be called a revolutionary abook. Through this, you will also come to know the people who are redeemed.

This book "Deoband to Bareilly, (the Truth)" by Allamah Okarvi was first published in South Africa in 1988. Since then, its three more editions have been published and distributed. It has been translated into five important languages.

In the meantime, Allamah Okarvi's book called "White and Black" has also been published, which gives all the details and makes it clear to everyone the reality of Deobandi-Wahaabi-ism. "White and Black" carries along considerable explanation of the points raised in the book "Deoband to Bareilly." Excerpts from books written by the 'Ulama of Deoband giving glimpses of their blasphemous writings are also included in it.

Before the publication of the 4th edition of "Deoband to Bareilly," Allamah Okarvi had made some additions and corrections in it in order

to make it still more valuable. The late Janaab Sagheer Mallal first translated it into English. A young poet and writer of Karachi, after corrections and additions to it, it has been translated afresh by respected Saiyyid Ghulaam Khawajah, a progeny of Mahboob-e-Subhaani Hazrat Saiyyidina Ghaus-e-A'zam (*Radiyal Laahu 'Anhu*). And a distinguished English scholar and journalist of Pakistan, who has already translated five books of Allamah Kaukab Noorani Okarvi.

I am confident that after going through it readers will realise that this writing must reach the hands of every Muslim in order to enable him to reform his beliefs and ideologies and not to be a victim to any deviation. Despite limited resources, Maulana Okarvi Academy (Al A'lami), South Africa, is busy in serving Islaam and the Islaamic *Millat*, and it requests you to cooperate with it and pray for it. May Allaah grant us the ability to be steadfast on truth!

I realise that I am standing between Allamah Okarvi and you, but it is my hope that despite my intrusion your eagerness to go through this book may have only increased, not diminished.

1992

Muhammad Bana
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This book has been re-edited by S.Y Qaadiree to make it easier to understand for the readers. It is a request to all the readers that if they find any mistake in the translation then please do not hesitate to inform us, we will be thankful to you.

Feb 2009

Allaahu Rabbu Muhammadin Sallaa 'Alaiehi Wa Sallamaa
(Allaah Subhaanahu is the Creator and Nourisher of
Saiyyidina Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*),
and sends peace and salutations to him).

PRELUDE

To tell you the truth, I am a mere seeker of knowledge in the fields of religion, spirituality, and scholastic matters. This little bit recognition of letters and words and the skills of experimenting with them that have come to me, it is mostly because of my environment which was due to my kind parents, paternal grandfather, maternal grandmother, teachers and holy people. These revered and respected personalities have guided my learning at every stage of my life.

Since my childhood, I have been in one way or other involved with book and pen, *Madrissah* and *Maktab* (school), religious and spiritual discussion and observation. I have already lived three decades of my life. I am aware that I have yet to cross deep oceans and the boat of life is very inconsistent and unreliable. Anyhow, I have a belief and hope that somehow with my own desire, longing and pleasure and some with the kindness and grace of my elders and the prayers of my friends as the provisions of this journey I will, '*In shaa Allaah*, be crowned with success.

Even earlier, I was greatly distressed by this thought but lately it increased even more when I visited the African countries. I witnessed this strange phenomenon among the adherents of Islaam living in my own homeland and also far away from the homeland that they are after their own collars. Why point accusing fingers at others? Even the so-called wayfarers of the road to Madinah, the preachers are changing the truth and truthfulness, and the standard-bearers of peace and security (self-proclaimed) are with their tongues, pens and deeds, disgracing their own *Millat* and group, their own *Masjid* and pulpit.

My heart bleeds when I speak of the tragedy of wasting our energies in mutual rows and mutual tussles. What a pity that controversies and

differences centers round our own center and axis! The Islaamic faith cannot be understood without the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), yet we are differing in interoperating, describing and explaining the details of the greatness and the glorification of the personality of the holy Prophet himself (*Sallal Laahu 'Alaiehi Wa Sallam*).

It is my *Ieemaan* (faith) that my Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is like a mirror. He is a mercy to the worlds, a light personified and a great intercessor (*Sallal Laahu 'Alaiehi Wa Sallam*). He gave humanity to men who used to be worse than beasts and with the excellence of his great character he changed hatred into love. The teachings and training of this holy and noble Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) raised those who use to walk in the deserts behind the cattle to be the leaders of coming generations. The fact is I have not found a believer in any other faith or religion all around the world saying so many contradictory and demeaning things about the founder of their faith, which may be categorized as disrespectful, insolence and foulmouthed-ness. Perhaps, people of any other *Millat* (nation) will not tolerate such an attitude which we ungrateful have tolerated for our perfect guide and greatest benefactor (*Sallal Laahu 'Alaiehi Wa Sallam*).

It is most incomprehensible why do they make the butt of their criticism and belittling the blessed personality and the attributes of their Prophet, who is also the Seal of the Prophethood, if they are so firm in their thoughts and beliefs and do not like the most greatest Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) of the Real Creator Allaah Subhaanahu and they don't like his miracles and attributes, and don't like to honor and respect him then why do they insist on being called the followers and believers of such a Prophet?

For having faith in the Prophet of Allaah Subhaanahu and in following his sayings and character we are not bound by own self-made rules, principles and ways but we have to follow the Qur'aan and the Sunnat. Our relationship with the Prophet is not like that of a philosopher, thinker, teacher, or as a ruler and the subdued, king and public, conqueror and the conquered or as a master and his slave (under duress). But it is as between a guide and a wayfarer, as a Prophet and his follower and above all, this relation is like a beloved and a lover. Only intense love is the basis of our relationship with the holy Prophet (*Sallal Laahu 'Alaiehi*

Wa Sallam). He is our master, and our slavery has not been bought or purchased but it is a voluntary one. This relationship is that of intense love, in this manner he is also our conqueror, our ruler, our king and our greatest teacher. A *Mu'min's Ieemaan* teaches him the lesson of love and respect, and when it is a question of love it is insolence even to look (badly) towards the beloved what to speak of pointing a finger at him. Gentleman, it is a matter of total obedience and humility. Friend, the station of him, who is not only our beloved but is also the beloved of Allaah Subhaanahu Himself, is something very special. How excellent, indeed, is that station!

*“Ishq se Ho Jaa’e Mumkin Hai Wagarnah ‘Aql se
Keya Muqaam-e-Mustafa Hai Faislah Dushwaar Hai.”*

(It is possible to do so through only love, otherwise with intellect it is difficult to determine the station of Beloved *Mustafaa* (*Sallal Laahu ‘Alaiehi Wa Sallam*)).

People say, “Let them say whatever they want to say, let them utter whatever nonsense they may wish to utter. But you should remain silent, and only talk of unity. Whatever is happening let it be as it is. Man has set foot on the moon and these *Maulvees* are still quarreling over the sighting of the moon.” People say, “Talk of modernity, make *Deen* (religion) a bit modern. Introduce new tunes and change old ways and modes. This is the age of speed and travelling at speed. Why you are still sitting with old problems, old controversies.....”

The time has of course changed a lot but not to the extent that the man has become independent of one another and the fire of honor, defense of honor and self respect in him have also extinguished. This ever-growing addition of new and still newer things, these constructions of cities with high-rise buildings, the superiority of machine and technology, and its grandeur are all indeed very amazing. Man has really deviated and strayed even more. His eyes are dazzled by the splendour of new lights. But has he also changed within himself? Has he started walking on his head?

Listening to the fulminations and intrigues of the *Mullaas* against our beloved Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) the word honor seems

to have lost all its meaning. If such statements were made about their ancestors, family traditions, customs or practices of these people they will surely be inclined to pick a fight. If someone's loved one is humiliated by someone else he would not go to a *Muftee* (an expounder of Muslim law) to obtain a *fatwa* (religious verdict) nor would he go to a *Qaazi* (judge) to inquire about the law in this regard. Instead he will pick up a dagger himself and give no chance to that insolent, foul-mouthed person.

This is the case with relatives found on the basis of common relationship of blood and social lives. But it is an altogether different matter when it concerns the Prophet, and that, too, the Prophet of the Prophets (*Sallal Laahu 'Alaiehi Wa Sallam*). The relationship between a Prophet and his follower is altogether different from any worldly relationship. The matter concerns the heart, not the mind. This is a relationship of spirit, spirituality, truth, security and love. How can a devoted follower of the Prophet remain silent over insolent utterances against his most beloved? This is the greatest torment. For a long time this has been the way of the ungrateful and lately it has become even more severe.

This is not a case of opposition for the sake of opposition. To be different is something else, but to be against is something altogether different. The immature intellect of these wretched and abusive people is the basis of all these accusation and differences. What are the limits of human intellect? How well the poet of the East, late Allamah Muhammad Iqbal, has said it,

*"Guzar Jaa 'Aql Se Aagay ke yeh Noor
Chiraagh-e-Raah Hai Manzil Naheen Hai"*

(Pass over intellect because this light only illuminates the path it is not the destination).

With the passage of time, human intellect has attained to great heights. Because of its marvels, man is, today flying in the skies like birds. Man has gifted himself with wings. He has, in a manner of speaking, created men of iron (robots) who work with greater trails, labour, interest and enthusiasm. Now, his voice has attained such volume that a man speaking at the North Pole can be heard at the South Pole.....

Man's most wondrous achievement is the shrinking of distances. Man has shortened the world, from east to west and north to south. He does breakfast in the east and take his midday meal in the west. But even today, with all this power and sway how helpless and powerless he is, how limited, and insignificant? He has wiped out epidemics from the face of the earth, but is still powerless over death. He has subdued the nature but is still unable to control the disturbances of storms, typhoons and volcanoes. Man's intellect has not yet been able to solve this problem, why is the thumb print of one man different from the thumbprint of another man's? This is only a small matter. This universe itself is the most wondrous thing. This earth and skies, this moon and stars, this ocean and rivers, these planets, this mystery of morning and evening, this changing of seasons, this rainbow, this milky way of colors, this flood of colors and light. What are they, why are they, and for whom are they made?

Life and death and this system of the universe are beyond man's intellectual grasp. Almighty Allaah has, of course endowed man with intellect but not to an unlimited or uncountable extent. Those who have crossed their limits they keep getting more entangled. The eyes can see only as much as it is in its control. The mind can think only as much as it can bear beyond that the veins would burst.

Intellect is not the destination. Had it been so then after passing of thousands of generation the man would have reached some destination. Intellect can only be the way it can never be the destination. As the poet has said,

*"Shaayed 'Usay 'Ishq Bhee Na Samjhe
Jis Karb Mayn 'Aql Mubtilaa Hai"*

(Perhaps even love cannot understand the anguish which intellect undergoes.)

Intellect must undergo anguish, for intellect is worthless. It begins to pant after unrevealing the seventh door (stages). Love is a destination by itself. Love is the excellence of man and this universe is like a mirage in front of a lover. The lover is a universe within himself. Love is the reality it is the destination and the elixir of life and eternity. Intellect is

the beginning, love is the ultimate. Intellect is a bay horse, love is quality. Intellect is an attribute of man, love is the culminating point, Intellect is doubt, love is certainty. Therefore, intellect is sometime denial sometimes affirmation, love is affirmation through and through. Intellect is a dream, love is its interpretation. If Intellect is a mirage then love is the reality, (Intellect does not mean insolence, slander, accusation or abuse). Ask Hazrat Baayazeed Bistaami (*May Allaah have mercy on him*) about the status of love. It is said that, "His soul kept flying in the world of souls for 70 thousand years and it kept saying this only that the limits of the grandeur of the holy Prophet Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*) cannot be known."

We the lovers recognize and acknowledge the Master of the holy city of Madinah not through intellect but with love. Faith is love. Accusations and differences are the products of intellect. Love does not behave like this. Love is total obedience and agreement. Love does not think, it sees. It only witnesses the glory and the beauty of the beloved. It hears the command and bows its head. It is fascinated by every act of the beloved. It is a part of its beloved's existence, its shadow and its reflection.....

The last Master sent to this earth by Almighty Allaah is our Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He is the Prophet of men, angels, *jinns*, *houries* and *ghilmaan*. He is the Prophet of mountains and of dales, of flowers and of leaves, of trees and of stones, of particles and of drops, of water and of earth. The True Creator Himself sends *Durood* and *Salaam* (salutation) on him, swears by his locks and his face, and calls obedience to him as obedience to Himself and allegiance to him as allegiance to Himself. Calls his hand as His own hand and following him as His happiness, gives the good news of Paradise to his slaves and warns those who deny him with the tortures of Hell.

Deoband to Bareilly is the narrative of the journey from darkness to light of the imperfect intellect to the true love. This real essence of faith, the love of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the distinctive feature of the *Bareilvis*. They say,

*"Mayn tuo Maalik Hee Kahoon Ga Keh Ho Maalik Ke Habeeb
Ya'nee Mahboob-o-Muhibb Mayn Naheen Meraa Teraa"*

(I will keep on calling you master, for you are the beloved of the Master. Between the beloved and the lover there is no question of his and mine).

On the other hand, the feature of Deobandi is unrestrained intellect. They say, "The sort or the amount of knowledge of the unseen which the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) has the animals also have like this." (*May Allaah protect us*)

Those who are concerned with only intellect these comparisons and competitions are for them. An invitation of love is the message of this dust from under the feet of the progeny of the Prophet. How can equality between the Prophet and his followers be accepted when the standards set by the intellect itself does not tolerate equality between an Ignorant and a knowledgeable. The followers are human and the Prophet is also a human but this Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is such a human who is incomparable and uncomparable. He is unique and outstanding from all others. Nobody is equal to him, nor is anyone equal in his status. The Creator Himself says about my Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), "He does not even move his lips with his own desire, his lips move only when a revelation (*Wah'y*) from Me descends upon him." The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with his own truthful tongue himself says, "I am not like you (*Lustu Mislukum*)."

When it is said in Qur'aan, O Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) say it, "In appearance I am in human shape like you." If this symbolic expression means equal only as a human then the Prophethood should also be denied because all the qualities, excellences, distinctions and honor needed for Divine revelations is not the quality of every human. Similarly, many intellectual assessments can be done. The truth of this Qur'aanic passage is this (after seeing and hearing prophets' excellences and qualities) like the Christians, we would not consider the prophet as Allaah (God), prophet only appeared in the form of man.

I want to question these people with intellect and senses if they insist on equality with the Prophet then they should show in themselves at least one glimpse of the human traits of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In my faith it is considered insolence and infidelity to claim equality with the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or to call the Prophet a mere human. The Holy Qur'aan itself tells us, it is the way

of infidels to call the Prophet a man like ourselves. There is no such command in the Qur'aan and the Hadees that the people of faith should call the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) a man like themselves instead it is very clearly said in the Qur'aan that we should never address the Prophet the same way as we address one another.

I feel somewhat relieved of a heavy burden of debt, which I had been carrying for a long time. But I still have to do even more in this connection, as I don't know how many aspects have been left out. Take it as the first installment. *In Shaa Allaah*, if life continues I will do the rest next time.

I have tried to answer the claimants of intellect and wisdom in their own language, the language of arguments and proofs, logic and reasoning. The answer to all questions for me is only one and that is **love**.

'Aql qurbaan kun ba peshe Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam).

“(Discard intellect in your approach to Mustafaa) (*Sallal Laahu 'Alaiehi Wa Sallam*).”

But this is a matter of love and those who can see only what is obvious they cannot understand this.

The doors of this *faqeer* (servant) are open for all those who after reading this booklet find something, which needs to be explained. Reference of every book and testimony for every reference has been given. These books are generally available. It is not the way of a *Mu'min* to slander or falsely accuse someone. We all have to go to the *meezaan* (scales) one day. If you keep this in mind then all your judgements will be on the basis of equity and justice. Otherwise how far away are the stages of grave.....?

Kaukab-e-Noorani Ra Ahmad Shafee
(May Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) Be the intercessor
on behalf of Kaukab Noorani)

Okarvi
(Ghufira Lahu)

Allaahu Rab-bu Muhammadin Sallaa 'Alaiehi Wa Sallamaa

(Allaah Subhaanahu is the Nourisher of (Saiyyidina)

Muhammad (Sallal Laahu 'Alaiehi Wa Sallam)

(And) sends peace and blessings upon him.)

It is the blessed saying of the *Rahmat-e-'Aalam* (mercy to the worlds), the *Noor-e-Mujas-sam* (the light personified), *Shafee-e-Muazzam* (the great intercessor), the divine Prophet (Sallal Laahu 'Alaiehi Wa Sallam), "Any one who has recited *Kalimah Taiy-yibah*, *Laa Ilaaha Il-lal Laahu Muhammadur Rasoolul Laah* (Sallal Laahu 'Alaiehi Wa Sallam), he has entered the Paradise." This saying is absolutely true because it is stated by the tongue of holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) which interprets only the truth.

Any notion of doubt cannot even be done on this tongue. This is the same tongue, which has given mankind the recognition of Almighty Allaah the True Worthy of Worship. This holy saying is a common command. If any person who recites this *Kalimah Taiy-yibah* he is bound to the religion of Islaam. It is mandatory on this person to have total belief on this *Kalimah* and to obey it in every way. If anyone denies even one of the absolute point of *Deen* (religion) from among the essentials of the *Deen* (religion) after reciting the *Kalimah* then due to distinguish command this person will be excluded from this common command because to be a *Mu'mins* it is necessary to fully and completely believe in all the essentials of the Faith and to deny even one of the essential points it is *Kufr* (it is enough for infidelity).

Similar to the people of Qadiani-Mirza'ee-Ahmadi Lahori who denied only the finality of Prophethood and they were excluded from the *Ieemaan* (Faith). Obviously, it is a fundamental article of faith to believe in the finality of holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and the *Ieemaan* is actually the name of believing in the essential and correct articles of faith. Even while reciting *Kalimah Taiy-yibah*, and saying *Salaat* (prayer) and keeping *Saum* (fast) everyone cannot claim to be honest in being a man of faith. When the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) departed from this world, some of the tribes refused to pay only *Zakaat* (alms). Although they were not the deniers of *Namaaz* or

Saum yet the Caliph of the holy Prophet, Hazrat Saiyyidina Abu Bakr Siddeeq (*Radiyal Laahu 'Anhu*) waged a holy war against them in the way of Allaah, *Jihaad Fi Sabeel lil Laah*. In the terminology of the Revealed Law if a person after accepting Islaam denies the essentials and absolutes of the Islaamic articles and does not repent from them then he is called an apostate and his punishment is death. This is the principle and he who defies this law is called a traitor and a rebel, and in every law of the world the punishment of a traitor is death.

These days, many people have become self-appointed monopolists of faith and Islaam even when their '*Aqaaid* (articles of faith) are not correct at all. Although in the Holy Qur'aan they have read very well that the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had called out the names of many people who had recited the *Kalimah* and also offered their *Namaaz*, and ordered them to be expelled from his *masjid* (mosque). The Qur'aan and Ahaadees have called such people hypocrites (*Munaafiq*). Almighty Allaah has specifically said about them,

*"Wa Minan-Naasi Maien-Yaqoolu Aaman-naa Bil Laahi Wa Bil
Yaumil Aakhiri Wa Maa Hum Bi Mu'mineen."
(Suurah Baqarah, Aayat 8)*

(Those people who say that we believe in the Almighty Allaah and the Doomsday they are not at all *Mu'mins*).

And He has also explained why this is so, "*Fee Quloobihim Maradun*" ("There is a disease in their hearts.")

This referred disease is surely not palpitation or a wrong condition of the heartbeat. The disease is their real ideology, which is belief, it was not right. According to Allaah's verdict they are not *Mu'min* (believers) even though they have recited the *Kalimah* and offer *Namaaz*.

When we say the disease is in their hearts we means that like *Iemaan* resides in ones heart similiary the infidelity of infedils and hypocrisy of the hypocrites is also printed in the heart. This explains that belief is the name of a firm believe embedded in our hearts and Allaah's *Aayaat* (Verses) clearly indicates that those whose beliefs are not correct no matter how regular and firm they might be in saying their *Namaaz* and keeping the *Saum* they can never be *Mu'min*.

At this stage literate men and women specially the youths get very frustrated as there are many factions amongst the Muslims and each faction tries to prove itself to be right on the basis of the Qur'aan and the Sunnat and calls their opponents to be wrong. The '*Ulama* (scholars) of each faction read the Qur'aan and Ahaadees they are committed to *Namaaz* and *Rozah* (fasting) and have kept beards and seem to be very knowledgeable in giving brazing arguments in favor of their own standpoint. We the listeners and the readers whom should we consider right and whom to be wrong. Therefore, as a result of this confusion, they have stopped listening to *Maulvees* and going to the *masaajid*.

With the fear of Allaah honestly let me reply to this there is no doubt that you are very disturbed at the contradictory statements of the general *Maulvees*. Generally people are not fully aware of the religious knowledge so they cannot recognize the truth and the false, the right and the wrong and they are not aware of the real facts so they get very frustrated. In this situation the people are wrong because along with the worldly knowledge they don't acquire religious knowledge and learn the truth with attention and interest. And those who call themselves *Maulvees* they don't tell the real truth to people and don't fulfill their religious responsibilities and obligations completely with honesty and truthfulness. They have perhaps forgotten that one day all of us have to depart from this mortal world and go into the dark and dreary graves. And on the Day of Judgment we have to give account of our beliefs and acts before Almighty Allaah. Perhaps they have also forgotten that it is easy to deceive people by presenting wrong as right, but it is impossible to present wrong as right in front of Almighty Allaah. These people should remember that they will be more accountable than others and will be more liable to go to Hell and suffer Divine torment for teaching wrong beliefs and acts.

They should not forget that the rule is the people showing the way to righteousness will receive rewards equivalent to the combined rewards of those engaged in that righteousness. The same way those who teach wrong things and give wrong training they will get the combined torments and sins of all those people who are following them and doing those wrong acts. Any person who stands in awe of Allaah all the time and remembers his death he saves himself from every sin and evil. Also if unknowingly or due to some other reason he makes a mistake then he

should repent immediately. A person who is not scared of Almighty Allaah is dreadful. No doubt only he is wise, who is attached to the fear of Allaah.

Dear readers, the Divine Command given in the Qur'aan is that the Holy Book is guidance for only those who are afraid of Allaah Ta'aalaa and are not disobedient. Such people are called pious (*Muttaqee*). It is said in the Qur'aan, "*Yudil-lu Bihi Kaseeran-Wa Yahdee Bihi Kaseera.*" (Many people will be led astray by the *Qur'aan* and many people will receive guidance from it).

In this command, those who become strayed are mentioned first. This proves that every one who recites the Qur'aan is not the guided one. This does not at all mean that the Qur'aan leads people astray instead this only means that such people do not understand the words and meanings of the Qur'aan in its original connotation. On the basis of their defective knowledge and by giving importance to their personal opinion they change the meaning of the Qur'aan and so pave the way to their own ruination and destruction.

Consequently, in the *Fazaa'il-i-Qur'aan* section of the *Tableeghi Nisaab* (re-named *Fazaa'il-i-A'maal*) compiled by Shaiekh Muhammad Zakariya Saahib the following blessed Hadeeth mentioned in *Saheeh Muslim Shareef*. He writes, "The following saying of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) narrated by Hazrat 'Umar, 'Almighty Allaah raises many people in ranks because of this Book, i.e. the Holy Qur'aan, and it also demeans and debases many people." Muhammad Zakariya Saahib further writes, "It is also proved by these *Aayaat* of the Qur'aan Shareef. At one place, "*Yudil-lu Bihi Kaseeran-Wa Yahdee Bihi Kaseeran,*" Almighty Allaah gives guidance to many people and leads many people astray due to it. In another place it says, '*Wanu naz-zilu Minal Qur'aani Maa Huwa Shifaa'un-Wa Rahmatul Lil Mu'mineena Walaa Yazeeduz-Zaalimeena Il-laa Khasaaraa.*' And We have sent the Qur'aan as a cure and a mercy to those who believe and as a Book which increases the harm and the hurt of the transgressors.

"According to a saying of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), 'many among the *Qaaris* (those reciting the Holy Qur'aan) of this *Um-mat* will be hypocrites.' In *Ihya* (book), some divine holy teacher

have quoted, “The Angels pray for mercy for the person who begins to recite a chapter (*Soorah*) of the Holy Qur’aan till he finishes it, and for other person they curse him as he begins to recite a chapter from the beginning till the end.

“Some ‘*Ulama* have said, “A man recites (the Qur’aan) and curses himself and he is not even aware of it.” One repeatedly reads in the Qur’aan, *Alaa La’natul Laahi ‘Alaz-Zaalimeen*’ (Beware that the curse of Allaah is upon transgressors) and because of being a transgressor himself he enters in this threat. The same way he reads, ‘*La’natul Laahi ‘Alal Kaazibeen*’ (Curse of Allaah be upon liars), and being a liar himself becomes entitled to it.” (*Fazaa’il-i-Qur’aan*, pg 13).

Going through the above writing, you must have yourselves realized that the Qur’aan is not a cure and a mercy for everybody. In fact, it is such that it increases the hurt and the torment of many people. These kind of people do not mend themselves after repeatedly reading, the Qur’aan, they themselves become responsible for the cause of increase in their hurt and torment because of doing mischief upon mischief and on remaining steadfast on their mischief’s. If a person is a liar and it is clearly mentioned in the Qur’aan that the liars are cursed and that too by Allaah Ta’aalaa.

If such a person does not truly repent and prays to Allaah for forgiveness for being a liar after reading the Qur’aan and does not rectify his fault, he is giving the evidence about himself of being a cursed person in view of the Qur’aan itself. In this manner his reading the Qur’aan is not benefiting him. Tell me, is he being benefited by reading the Qur’aan or earning loss? Your reply will be that he is doing damage to himself. The only way he will be able to derive benefit in this condition is he gets rid of all his wrong ways and shortcomings and mends himself. Similarly, the Qur’aan mentions about the curse of Allaah on the transgressors. If a transgressor does not truly repent for being a transgressor he is also truly confirming he is a cursed person by reading the Qur’aan and is increasing his loss.

The Qur’aan is not hurting him but the Qur’aan is clearly saying that the transgressor is cursed by Allaah Ta’aalaa and this is said by way of a warning so that a transgressor may save himself from Allaah’s curse.

If the transgressor does not mend himself even after this then he surely deserves Allaah's wrath.

Just reflect why the Divine Aayat says that the Qur'aan increases the hurt of the transgressor (*zaalim*) and Allaah's curse is on the transgressors! This is because the infidels do not read the Qur'aan and only those who claim to have Faith reads the Qur'aan. It is proved that many of those who call themselves Muslims are indeed transgressors and Allaah's curse is on transgressors.

Dear readers, what is transgression (*Zulm*)? What is called transgression? What is the identification of transgression? "*Wad'ush-Shaie'i Fee Ghaieri Mahal-lihi*," putting a thing at a wrong place. In simple words say it like this if theft is committed by "A" and the punishment is given to "B." Blaming someone else for someone else's work. Calling right as wrong and wrong as right. Changing Allaah's words and commands at one's own desires changing its meanings by adding or subtracting. To apply an *Aayat* on somebody else instead of him, for whom it is intended and describe it for someone else, this is transgression and a person doing so is a transgressor.

There is a blessed Hadees written in Bukhaari Shareef Saiyyidina Abdul-Laah (*Radiyal Laahu 'Anhu*), son of Hazrat Saiyyidina 'Umar Faarooq (*Radiyal Laahu 'Anhu*) says, "The worst among the creations of Allaah are those who apply on Muslims *Aayaat* descending about the infidels and the apostates." (*Bukhaari, Pg1024, Vol-2*)

This was the practice of the *Khawaarij* (separatist from Islaam) and the hypocrites during the days of the Companions of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Today this is also the practice of hundreds of the so called *Mullaas*. They apply *Aayaat* descended for the idols and the apostates to the Prophets, the friends of Allaah, and the faithful. Listeners and readers do not know the occasion when and for whom an *Aayat* was descended? They hear such *Aayaat* from those calling themselves *Maulvees* and are misled because of their own ignorance. They should be really pitied who call themselves *Maulvees* and consider themselves authorities on religion but by fabricating the correct knowledge they commit such serious mistakes and mislead the people. Hazrat 'Abdul-Laah Ibne Umar (*Radiyal Laahu 'Anhu*) has counted such people

amongst the *Khawaarij*. According to him, these are the worst of the creations among the people who indulge in such acts and follow the *Khawaarij* (heretic).

I appeal to those youths of the Muslim *Um-mah* who are distancing themselves from spirituality and the spirit of Islaam because of the nonsensical utterances by these *Mullaas*. Allaah Ta'aalaa has blessed you with robust commonsense you should think and reflect yourselves.

Perhaps, you are under the impression that the whole controversy is about the division of loaves and fishes. This is absolutely wrong. This rule should be kept in view that a thing is known by its opposite *Tu'raful Ashyaa'u Bi Azdaadiha*. Night tells us about the day, foul smell tells about the reality of fragrance, and the Deen-selling *Mullaas* make us aware of the presence of '*Ulamaa-i-Haq* (right-guided scholars). Can you consider the truth and the false alike? Not at all, so you should understand that this is the real controversy.

You surely want to know what the truth is and what is false? Who is right and who is wrong? Who are the right-guided '*Ulama* and which are the false group? In all honesty, with fear of Allaah and full responsibility, this servant of *Deen* and *mil-lat* submits before you the following. Please pay attention.

Ameer-ul-Mu'mineen Saiyyidina 'Umar Faarooq (*Radiyal Laahu 'Anhu*) has said, "The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has informed us about the beginning of the creation to the entering into Paradise by the people of Paradise and the entering into Hell by the people of Hell." (*Bukhaari Shareef pg 453, vol-1*). This blessed *Hadees* tells us that the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) no doubt had with the grace of Allaah Ta'aalaa knowledge of all things from the beginning to the end. Therefore, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "My *Um-mat* will be divided into 73 factions, one of this will go to Heaven and 72 will go to Hell." The Companions of the Prophet (*Ridwaanul Laahi Ta'aalaa 'Alaiehim Ajma'een*) said, O Prophet of Allaah! (*Sallal Laahu 'Alaiehi Wa Sallam*) which one will be that salvated group? The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "It would be the *Naajiyah* group, which would follow my way and the way of my companions." (*Tirmizee, Abu Daawood, Ibne Maaajah*).

It is also mentioned in Ibne Maajah, one of the six famous authentic books of Ahaadees that Hazrat Anas bin Maalik (*Radiyal Laahu 'Anhu*) related that he heard the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) say, "My *Um-mat* would never unite on a deviation, when you see differences (in the *Um-mat*), you obligatory hold fast to the largest group." (The group of magnificence)

These *Ahaadees* makes it clear to us that one of the groups into which *Um-mat-e-Muhammadi* (*'Alaa Saahibhas-Salaatu Was-Salaam*) would be divided it would be the largest group and we have been ordered to totally hold fast to this group, only that is the group which will be going to Heaven and beside this all the rest will be worthy of going to Hell. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has done us a great favors, by informing us also about the signs of this salvated group (*Naajiyah*). Otherwise every group would be claiming itself to be the *Naajiyah* group. It is clear that *Naajiyah* group is not a separate sect and in no way holding on to their beliefs, actions and preaching or promoting them can be considered as indulging in factionalism.

Readers may, perhaps, say that despite this clear saying of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) every group calls itself *Naajiyah*. In reply, let me say that no claimant can be truthful about his claim unless he produces valid arguments in support to his claim and unless he proves the truth of his claim through the Qur'aan and the Sunnat. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has clarified that the *Naajiyah* group would be the largest and (the noblest group) and has urged us to associate with it and has also told us about its signs, it would be following his way and the way of his companions (*Radiyal Laahu Ta'aalaa 'Anhum*).

On the basis of these sayings of the holy Prophet (*'Alaa Saahibahas-Salaatu Was-Salaam*), the *Naajiyah* group is titled as 'Ahle Sunnat Wa Jamaa'at', or in one word, "*Sun-nee*" (meaning this is the group whose beliefs and acts are according to the ways of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and of his companions (*Radiyal Laahu 'Anhum*). After having been introduced to the *Naajiyah* group, get some of the doubts removed from your minds. The questions which may arise in someone's mind is that (1) The *Hadees* tells us that there would be 73 factions whereas at present there seem to be much more factions in the *Um-mat*,

(2) Many among the existing factions claim to be the Ahle Sunnat even though the "*Ahle Sunnat*" will only be one group, (3) The *Hadees* mentions "when you see differences in the Um-mat," by differences which differences does it mean? Because every group has come into existence due to some differences and there are differences present in every faction.

Now, the answers to this questions is that basically, there are only 73 factions in the *Um-mat*, 72 of them Hell-bound, and only one Paradise bound. Every faction in the Hell-bound faction as well as in the Paradise-bound group is called by a different name and thus people get the impression that the total number is much more. This can be easily understood by this that a tree has one root but has many branches and many other small branches sprouts from the large branches, yet the large number of branches do not necessarily mean that there are many roots also. Understand also like this there are many families within one tribe and every family has many individuals. Like these roots of 72 irreligious and strayed factions grow many small and big branches and the 72 hell-bound tribes produce many families and thousands of individuals from those families, then this would not mean that the roots and the tribes are also vast in numbers like the branches and the individuals.

By the 72 Hell-bound factions it is meant those factions whose foundations contain irreligiousness, apostasy, infidelity and impiety. It is also known to all that the branches exist because of the roots, and life is due to the root meaning that no branch can exist after being cut off from its root. The 72 roots which are rotten themselves they cannot produce good branches and all the factions and groups that are the branches of these rotten roots, whatever maybe their quantity their original will still be the same 72.

You should now try to understand the state of affairs with the *Naajiyah* group. Placed into its root is the spirit of Islaam, faith, guidance and mercy, and so all the branches sprouting from this one good root have the same effect as the root itself. Let me explain it further. All four of the creeds (*mazaahib*) of Sharee'at (*Hanafee*, *Shaafi'ee*, *Maalikee* and *Hanmbalee*) and their further branches *Ash'aree*, *Maatureedee* and similarly the four orders of *Tareeqat* (spiritual orders of Islaam) *Naqshbandee*, *Qaadiree*, *Chishtee* and *Suharawardee* and their further

branches, *Saabiree*, *Nizaamee*, *Ashrafee*, *Shaaazlee*, *Rifaa'ee*, *Mujad-didee* etc. All of these belong to the "Ahle Sunnat," *Naajiyah* group. All of these have only one root and one foundation and there is no fundamental difference among them regarding infidelity and *Iemaan*.

This characteristic is only exclusive to Ahle Sunnat Wa Jamaa'at that all the branches have excellent harmony in their beliefs and views. And their deeds and beliefs are proved in succession. Those factions asserting themselves as Ahle Sunnat, if they consider their claim correct and true then they should clearly prove within themselves the same beliefs and doing of the Ahle Sunnat Wa Jamaa'at otherwise their claim will be false. To be Ahle Sunnat and to be called Ahle Sunnat are two separate things. Calling oneself as Ahle Sunnat by a group or a faction of people is not an enough evidence of its being Ahle Sunnat. Remember that there is no group other than the true Ahle Sunnat Wa Jamaa'at which can completely prove its truthfulness through the Qur'aan and the Sunnat and prove their beliefs and acts exactly in accordance with the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his companions (*Radiyal Laahu 'Anhum*).

Even after the lapse of 1400 years, continuance of beliefs and acts of the Ahle Sunnat Wa Jamaa'at in complete accordance with the Qur'aan and the Sunnat is proved, while all other factions are newly created and all their beliefs, ideology, acts and conditions are not derived from the Qur'aan and the Sunnat. These factions have contributed to their own deviation and ruination by distorting the real meaning of the Qur'aan and the Sunnat.

It is not these people's share to have guidance and mercy, their share is to earn loss in this world and in the Hereafter. The largest group of the Ahle-Sunnat (*Naajiyah* group) have been given the good news and surety of mercy, blessing, support and victory on them of Allaah on account of their being slaves and true followers to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his companions (*Radiyal Laahu 'Anhum*) in this world and hereafter. It is these who have been guided in the right path, and it is incumbent upon us to remain wholly associated with them.

The "difference" mentioned in the blessed *Hadees* does not at all mean a superficial difference but is the one which is based on principle.

Before explaining the “difference” which is mentioned in *Hadees Shareef* it is best to know that there are two types of differences. (1) (*Usoolee*) based on principles, and (2) (*Furoo'ee*) based on non-essentials.

Shar'ee commands and orders have been laid down for both of them. Those *Usoolee* or *Furoo'ee* difference in which there is clear difference of *kuf*r (infidelity) and *leemaan* (faith), and guidance and deviation makes a person liable to go to Hell.

It should also be noted that there are two kinds of people in the *Um-mat* of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), i.e. (1) (*Um-mat-e-Ijaabat*), the *Um-mat* of acceptance and (2) (*Um-mat-e-Da'wat*), the *Um-mat* of invitation.

The *Um-mat-e-Ijaabat* (acceptance) is that which comprises of true followers who are firm on their beliefs. All those deviated and false groups who apparently seem to be pretender of *leemaan* and *Islaam* come in the category of the *Um-mat-e-Da'wat* (invitation). All those infedil and false groups who apparently seem to be claimers of *leemaan* and *Islaam*, some of these sects have not been declared absolute *kuf-faar* (infidels), since although their beliefs and ideologies are different no clear distinction of *kuf*r (infidelity) and *leemaan* (faith) is found in them. But it is settled that in ideologies and beliefs of any of those have a clear distinction of *kuf*r and *leemaan* then they would be counted among the factions of the Hell. The Deobandi-Wahaabi-Tableeghi faction, among the new emerging groups of the *Um-mat* are those who not only wish to be called “Ahle Sunnat” (*Sun-nee*) but are also engaged in getting all the other factions beside themselves declared as apostate, innovative and false.

Our dispute with this Deobandi-Wahaabi-Tableeghi faction is not merely superficial and a matter of willing or not willing but it is based on principles and basic things. You surely would like to know what are the causes of these differences. So just read on, and by making Almighty Allaah and His beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as witness, say it with justice and equity can you accept these things? Can people having such beliefs be Muslims or Ahle Sunnat?

Beliefs of the Deobandi-Wahaabi-Tableeghi group,★

1. Allaah Ta'aalaa can tell lie. (*Fataawa Rasheediyah*, vol. 1, pg 19)
2. Allaah Ta'aalaa does not know beforehand what His creations would do. Allaah comes to know of their doings only after they have done something. (*Tafseer Bulghatul Haieraan*, pg 157 and 158)
3. Knowledge of *Shaitaan* (Satan) and the Angel of death is more than the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Baraaheen-e-Qaati'ah*, pg 51)
4. The Prophet of Allaah has no knowledge of his end and of the things even behind a wall. (*Baraaheen-e-Qaati'ah*, pg 51)
5. The amount of knowledge and the kind of knowledge of the unseen which is given by Almighty Allaah to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) such knowledge has also been given to animals, lunatics and children. (*Hifzul Iemaan*, pg 7)
6. Even the thought of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) occurring during *Namaaz* is much worse than to be immersed in the thought of an ox or a donkey. (*Siraat-e-Mustaqeem*, pg 86) (But the thought of Thanvi Saahib or any other Deobandi *Mullaas* during *Namaaz* is justified).
7. The word *Rahmatul Lil 'Aalameen* is not an exclusive attribute of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Beside holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) other saintly people can also be called *Rahmatul Lil 'Aalameen*. (*Fataawa Rasheediyah* vol. 2, pg 12)
8. To the common people, the expression "*Khaatim-un-Nabiy-yeen*" means the "Last Prophet." To the knowledgeable people this meaning is not correct..... Even if a Prophet was born after the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it would still have no effect on the concept of the finality of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Tahzeerun-Naas*, pg 3 and 25)
9. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) learnt the Urdu

language with the connection of 'Ulama of Deoband. (*Baraaheen-e-Qaati'ah*, pg 26)

10. The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) should only be respected as an elder brother. (*Taqwiyatul leemaan*, pg 58). (But to pay exaggerated and undue respects to the 'Ulama of Deoband is justified.)
11. If Allaah so wills He would create millions upon million like Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Taqwiyatul leemaan*, pg 16). (But it is not possible to find peers of the 'Ulama of Deoband.)
12. After his death, the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has mingled with dust. (*Taqwiyatul leemaan*, pg 59). (But the power of the 'Ulama of Deoband to benefit people ever after their death continues.)
13. All Prophets and Messengers are worthless. (*Taqwiyatul leemaan*, pg 29)
14. It is not necessary for a Prophet to be free and innocent from every lie. (*Tasfiyatul 'Aqaa'id*, pg 25) (Nothing but truth comes out of the mouths of the 'Ulama of Deoband.)
15. Praise the Prophet only as a human being also do reduction even in this. (*Taqwiyatul leemaan*, pg 35). (But the 'Ulama of Deobandi-Wahaabi faction should be praised as much as possible.)
16. The bigger meaning the Prophets, and the smaller meaning all the rest of the creations, are without knowledge and ignorant. (*Taqwiyatul leemaan*, pg 3)
17. The big creations, meaning the Prophets, and the small creations, meaning all other creations, are, in front of the Grandeur of Allaah, more disgraced than a cobbler. (*Taqwiyatul leemaan*, pg 14)
18. It is permitted to call a Prophet *Taaghoot* (Satan). (*Tafseer Bulghatul Haieraan*, pg 43). (But it is *kufr* (infidelity) to belittle the 'Ulama of Deoband.)

19. A Prophet holds the same status amongst his *um-mat* (followers) as is held by a *chaudhary* (headman) or a landlord in a village. (*Taqwiyatul Ieemaan*, pg 61). (But the Deobandi *Mul-laa*, Rasheed Ahmad Gangohi, is the '*Mutaa'ul Kul*' or the overall sovereign.)
20. Whosoever named as Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) or 'Alee (*Radi Allaahu Ta'aalaa Anhu*) they have no authority over anything. A Prophet or a friend of Allaah can do nothing. (*Taqwiyatul Ieemaan*, pg 41) (But the Deobandi-Wahaabi 'Ulama hold sway over the entire world.)
21. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has lost his wits. (*Taqwiyatul Ieemaan*, pg 55)
22. A follower apparently does excel the Prophet in deeds. (*Tahzeer un-Naas*, pg 5)
23. A Deobandi *Mul-laa* saved the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from falling off *Pulsiraat* (the bridge over which the righteous will pass into Paradise). (*Bulghatul Haieraan*, pg 8)
24. It is satisfying to say *Laa'llaaha il-lal Laahu Ashraf 'Alee Rasool-ul-Laah* and *Allaahum-ma Salli 'Ala Saiy-yidina Wa Nabiyy-yina Ashraf 'Alee* and there is no harm in saying so. (*Risaalah Al Imaad*, pg 35) for the month of Safar 1336 A.H, and proceedings of a *Munaazirah* (religious debate in Gaya) *Al Furqaan*, vol 3, pg 58)
25. Celebrating *Meelaad-un-Nabee*, (*Sallal Laahu 'Alaiehi Wa Sallam*) (birthday of the Prophet) is like the Hindus celebrate the birthday of their *Kanaihya*. (*Fataawa Meelaad Shareef*, pg 8 and *Baraaheen-e-Qaati'ah*, pg 148). (But it is correct in Islaam to celebrate the days of the Deobandi-Wahaabi 'Ulama and their *Daarul Uloom*.)
26. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the *Daj-jaal* both are originally blessed with life. The traits which characterize the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are also shared by the *Daj-jaal*. (*Aabe Hayaat*, pg 169)
27. Nothing can happen with the wish of the holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Hayaat*, pg 169) (But much can happen at the wishes of the Wahaabi-Deobandi 'Ulama.)

28. Believe in Allaah alone, and do not believe in anyone except Him. (*Taqwiyatul Ieemaan*, pg 14)
29. Before Allaah, all Prophets and all friends of Allaah are insignificant specks of dust. (*Taqwiyatul Ieemaan*, pg 54)
30. It is right to call the Prophet as your brother. (*Baraaheen-e-Qaati'ah*, pg 3). (Believing so, this is not against the Qur'aan).
31. Any Muslim who regards the Prophet or the friends of Allaah to be Allaah's creations and bondsmen and yet makes them his advocates and intercessors, calls on them for help, and gives nazar and niyaaz (giving food for forwarding rewards) equals Abu Jahl in apostasy. (*Taqwiyatul Ieemaan* pg 7 and 27)
32. Durood Taaj is disfavored and reciting it is not permitted. (Fazaa'il-i-Durood Shareef, pg 73 and Tazkiratur Rasheed vol. 2, pg 117). (But to compose and recite elegies (*marsiyyah*) on the 'Ulama of Deoband crediting them with much more excellences than those described in the Durood Taaj for the Messenger of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) is quite right.)
33. A saintly person of the Deobandi faction (*Saiyyid Ahmad of Raee Bareilly*) had been given a bath by Hazrat 'Alee (*Radiyal Laahu 'Anhu*) and Hazrat Faatimah (*Radiyal Laahu 'Anha*) had put on clothes on his (*naked*) body. (*Siraat-i-Mustaqeem*, Persian pg 164, Urdu pg 280).
34. *Meelaad Shareef*, *Mi'raaj Shareef*, *Giyaarhveen Shareef*, '*Urs Shareef*, *Khatm Shareef*, *Soyem*, *Chehlum*, *Faatihah Khawani*, and *leesaal-e-Sawaab*, are all unlawful and bad innovations and the ways of the infidels and Hindus. (*Fataawa Ashrafiyah*, vol 2, Page 58, *Fataawa Rasheediya*, vol 2, pages 144 and 150, and vol 3, pg 93 and 94).

(It should be noted that the Deobandi-Wahaabi-Tableeghi people who declare that celebrating *Meelaad* (birth) of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as a wrong, unlawful and forbidden act of apostasy, must be questioned how is it permissible and right to celebrate the foundation-day of the Daarul '*Uloom*, Deoband, and

to call upon an apostate women to inaugurate it, to celebrate the days and the death anniversaries of their *Mullaas* and their *Muftees*, to appoint the time, the date and the place of such gatherings, to hold political and non-political demonstrations, to establish institutions in the name of non-Allaah, to ask for financial and other kinds of help for the propagation of non-Allaah how can this be correct and prohibited?)

35. To eat a well known indigenous crow is a rewarding act. (*Fataawa Rasheediya*, Vol 2, pg, 130). (But the eating of halwah (a sweet dish) distributed on the occasion of *Shab-e-Bara'at* is forbidden).
36. To call upon the friends of Allaah even though regarding them as His creations is infidelity. (*Taqwiyatul Iemaan*, 7). (But it is not forbidden if the 'Ulama of Deoband themselves invoke them).
37. To supplicate after funeral prayers is not permitted. (*Fatwa* of Mufti Jameel Ahmad Thanvi, *Jaami'ah Ashrafiyah, Lahore*). (But it is not forbidden if the 'Ulama of Deoband themselves supplicate).
38. It is permitted to take *parshaad* (the remnants of food presented to an idol) on the occasion of the Hindu festivals of *Holi* and *Deewali*. (*Fataawa Rasheediya*, vol 2, pg 130). (But to take food distributed on the occasion of *Faatihah* and *Niyaaz* is prohibited.)
39. There is no harm in eating food, if clean, prepared at the houses of cobblers and sweepers. (*Fataawa Rasheediya*, Vol 2, pg130). (But clean and lawful permitted food distributed on the occasion of *niyaaz* of *Giyaarhveen Shareef* is altogether prohibited.)
40. Drinking water from the *sabeel* (kiosk) set up by Hindus (*apostates*) out of the money earned through interest is permitted. (*Fataawa Rasheediya*, Vol 3, pg 113 and 114). (But drinking clean water from the *sabeel* set up during the month of Muharram for the *leesaal-e-Sawaab* of Saiyyidina Imaam Husaien (*Radiyal Laahu 'Anhu*) with money provided by the lawful earnings of Muslims is prohibited.) ★ (*Ma'aazal Laah summa Ma'aazal Laah*)

★ The details of the exact text of these forty statements of these Deobandi, Wahaabis 'Ulama and their own fataawas on them see my book, "White and Black." Kaukab

Books by these Deobandi-Wahaabi-Tableeghi 'Ulama are filled with many such ranting and faith-destroying utterances. This servant of the Ahle Sunnat seeks forgiveness and pardon of Allaah Subhaanahu, because my (*Ieemaan*) faith feels is shaken to even copy such utterances even though my sole purpose in doing so is that the readers would come to know the basis of our differences with the Deobandi-Wahaabi-Tableeghi people.

Believe me, these are such things that on hearing or reading them a Muslim overcomes by shiver, and his faith testifies that they can be uttered only by someone who is an enemy of the Prophet and is faithless. I pray to Almighty Allaah that He may, for the sake of His beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), extend His special protection to us against every insolence and disrespect of those who make such statements or believe in them, and also those who regard the writers of such writings to be true Muslims, and let our end be firm on the true Faith. (*Aameen*)

Dear readers, do you believe in such writings? Do you keep such beliefs? Are you prepared to believe in such things? You might be wondering who can say such things, who can write this? Your will say that those who calls themselves *Mu'min* and Muslim can never say such things. But the irony is that such things have not been said by the ignorant and illiterate but those who call themselves the most learned of the times *Mutaa'ul-Kul* (Obeyed by All), *Mujad-did-i-Mil-lat*, (Revivalist of the Nation) and *Hakeem-ul-um-mat* (Wiseman of 'um-mat) have written such things in their books. Such things have been written by people who not only call themselves Muslims but consider themselves authorities on Islaam.

When the '*Ulamaa-i-Haq* explained to them that such things are wrong and they should repent for writing them. Even after explaining thousands of times, the reply of the writers of such writings was simply this that what they have written is correct. It was said to them that you don't tolerate wrong comparison for yourselves or your parents and for the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) there is a command of upmost respect from Allaah Subhaanahu.

In order to make them understand this example was given to them. Suppose you are standing somewhere and your father comes from one

side. Some of your acquaintances say that your mother's husband has come or he has come who cohabits with your mother. So will you like it? Even though the man who is saying this is saying right. Because your father is surely the husband of your mother and his second statement is also correct, but to say in this way it is inappropriate, unreligious and filled with insult. If he had said that your dear father, your respectful father had come than no doubt these words would have been a cause of delight.

What possible likeness can a particle of dust have with the holy heaven! Where are we and where is the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) of Allaah Subhaanahu! Suppose even if you do not have the firm believe and utmost love for the Prophet of Allaah, the beloved Prophet, the Prophet of Prophets (*Sallal Laahu 'Alaiehi Wa Sallam*), even then you should not use such similes and words, which are in anyway inappropriate. Because the status the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) among the creations of Allaah is described in the holy Qur'aan as being more brighter than the sun.

In the arrangement of the Qur'aan, where the words, *Yaa Aiey-Yuhal Lazeena Aamanoo* (o you who believe), first occur, the first command which is given to men of Faith is this they should show utmost respect to the My Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) even while addressing him, and must not call him (*Laa Taqooloo raa'inaa*) make concessions to us, but say to him (*Wa Qoolun zurnaa*) please have kind glance on us. (*Suurah-e-Baqarah, Aayat 104*). (Please have kind eyes upon us.)

Allaah did not even like a word to be used for his blessed Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which could be, only with a slight change in sound, mistaken to mean something different. This word was, therefore, declared disrespectful and insolent, and its use was prohibited. So, those clearly wrong words which are obviously improper in any way how their use could be appropriate for the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)! The respect of whose court the True Creator Himself teaches, for him these words of yours are most disgraceful. Apart from infidel expressions wherever you have used similes you have also used them improperly. This clearly shows that you have no respect in your hearts and sight for the blessed beloved of Allaah Ta'aalaa (*Sallal Laahu 'Alaiehi*

Wa Sallam). You don't have any love and connection with him, although you are fully aware of the obvious truth that respect and love for this beloved of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), is the only real *Ieemaan* and the soul of the Faith (*Ieemaan*), and without this love and respect following the Prophet is absolutely non profitable, and so for sayings this you are also becoming the denials of *Deen* and are collecting eternal damnation for yourself.

Dear readers, you might think that these people might have accepted this advise and may have adopted the truth but, sadly, these so called '*Ulama* of Deoband not only repeatedly insisted on declaring their infidel and blasphemic writings as correct but also started giving reasoning's to prove these infedil and blasphemic writing as correct. Even though every intelligent man knows that "*Uzr-e-gunaah bad tar az gunaah*," (Justifying a mistake is worse than committing a mistake) meaning to justify a mistake as right is like committing a mistake over a mistake. To consider a mistake to be virtuous and good and to prove it to be goodness and virtuous is a sin of the highest extends, and to call infidelity (*kufr*) as faith (*Ieemaan*) is not the work of a *Mu'min*.

Readers would also surely like to know who are these people, who have written and said such blasphemic writings? You have already seen the name of the book and the page number with each writing. See below, along with the titles of the books read the names of their authors also. The books from which all these writings are copied their names and their authors names are given below,

Books	Authors
Hifzal Ieemaan	Ashraf Ali Saahib Thanvi
Fataawa Rasheediyah	Rasheed Ahmad Saahib Ghangohi
Aab-e-Hayaat	Muhammad Qasim Saahib Nanontvi
Tahzeer-un-Naas	Muhammad Qasim Saahib Nanontvi
Baraaheen-e-Qaati'ah	Khaleel Ahmad Saahib Ambethvi
Taqwiyatul Ieemaan	Shah Ismaiel Saahib Dehlvi Phulti Balakoti
Siraat-e-Mustaqeem	Shah Ismaiel Saahib Dehlvi Phulti Balakoti
Tafseer Bulghatul Haieraan	Husaien Ali of Waan Bhachraan
Tasfi yatul 'Aqaa'id	Muhammad Qasim Saahib Nanontvi
Risaalah Al Imdaad	Ashraf Ali Saahib Thanvi

You might say that these writings had been quoted out of context without the statements before and after them, the intention of the writers must be something else, such great scholars can not write such things, and cannot say such things.

Dear readers, every man of faith, man of knowledge and wisdom knows this much very well that there is no one more excellent than the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) among all the creations of Allaah Subhaanahu. Not even one negative, vulgar, improper or bad comparison can be appropriate in any case for him. If a paragraph or several pages are written for the explanation of one wrong or bad word than it is better not to even use this blasphemous word?

It is confirmed that by the explanation and summary of an abusive word or etc that "abusive word" will not become a "supplication" or "blessed writing" instead an abuse will remain an abuse. Wherever wrong and improper words have been used (in these books) or disgraceful and negative comparison is made they would still remain wrong and improper in both the conditions with or without the sentence before or after them. This self evident fact needs no justification. Books are available in the market, you can see yourselves. Without the before and after sentence the meaning of these words and its meaning will become clear to you. See an explanation.

Ashraf Alee Saahib Thanvi writes, "If attributing knowledge of the unseen (*ghaib*) to his (*Sallal Laahu 'Alaiehi Wa Sallam*) blessed personality may be right according to A, and then the question is whether the unseen means (knowledge) of all unseen or some unseen. If knowledge of some of the unseen is meant, then what is the element of exclusiveness in this for the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), such knowledge of the unseen is not only given to A or B (but) it is given to every child and madman even to all animals and beasts." (*Hifzul Iemaan*, pg 7, Printed by Shaiekh Jaan Muhammad 'Allaah Bakhsh, Taajiraan-e-Kutub Uloom-e-Mashriqi, Kashmiri Bazaar, Lahore. June 1934)

Will you accept such writing for Thanvi Saahib or for your father, the country's President, your teacher, or any respectable person? Just reflect.

If, according to someone, this order of knowledge is attributed to the personality of Thanvi Saahib, then the question which needs to be asked is, if such knowledge means some knowledge or all knowledge? If some knowledge is meant here then what is the exclusiveness of only Thanvi Saahib in this, such knowledge is acquired by every Tom, Dick and Harry, even by every child and madman and by all animals, donkeys and elephants etc also.

Tell me, in saying this will there be any disrespect to the grandeur of Thanvi Saahib? Your reply will say, certainly it will be. It is amazing that the similes and improper words which are improper for Thanvi Saahib or for your any respected person are consider blasphemy and disrespectful, why are those not considered blasphemy or disrespectful to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? And it is confirmed that insolence and disrespect in the grandeur of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is without any doubt, infidelity (*kuf*r).

Reader, you might say these 'ulama had not intended to be insolent; these writings had some other meanings. Every word has more than one meaning. For sometime just apply this concession to yourself and then reply. If someone calls you "*Waladul Haraam*" will you get flabbergasted by it, you will get red with anger. And then that person says, you did not understand "*haraam*" also means respect. Will you accept such concession for yourself? My meaning was you are a respected, honorable son and my intention was not of abusing. Say it will you accept this concession for yourself?

If you cannot accept this explanation for yourself, then how do you accept such explanation for the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Remember! For disrespect or insolence having intention or not having intention has no value. ★

These writings of the Deobandi-Wahaabi-Tableeghi 'Ulama and their remaining steadfast on them is the only basis of our differences.

The faith of even the most ignorant of the ignorant but a true Muslims cannot even bear to hear such things how can it be possible

★ For details see my book "White and Black

that a Muslim would believe or accept it. You will also surely say that the speaker or writer of such things and the believer or the acceptor of them cannot definitely be worthy of being called a Muslim.

It is an intellectual fact that in a competition with an unknowledgeable person the crime committed by a knowledgeable person is more severely accountable. Because the talk and action of an unknowledgeable person is due to his ignorance, while a knowledgeable person commits a crime knowingly, deliberately. Due to this his punishment is also greater. The blasphemous, infidel and improper writings you have already seen they have been written and said by those people who call themselves profound 'Ulama and establish their following as mandatory, and their followers don't accept any scholar to be more profound than them.

These "Ulama" were told during their lifetime and they have also been written that (the entire record is preserved) their writings are wrong and infidel, repent from them. But they all declared the things written by them are correct and they stood steadfast on their writings.

Consequently, the rightly-guided 'Ulama of the Ahle Sunnat Wa Jamaa'at, not only in the subcontinent but also in Makkah, Madinah and the 'Arab countries after exhausting all dialogue with them gave the verdict of infidelity against all those 'Ulama who had written such things and those who refused to repent from them. (For details, see *Fataawa Hussaamul Haramaiien*.) After this verdict of infidelity given against them was published, the 'Ulama and their fellows who had indulged in such writings themselves said that if those who had given this verdict against us had not done so than on the basis of our writings they would have become infidels themselves. ★

But they did not repent over their writings. The reason for this is that they had done so on the suggestion of the non-Muslims enemies

★ See what Ashraf Alee Thanvi said about giving the verdict of infidelity on somebody's infidelity by the scholars. He says, "People say that *Maulvees* make Muslims infidels. O cruels! What is the fault of the *Maulvees*, when you yourselves become infidels, now if any *Maulvee* on (yours) such filthy saying calls you an infidel then what is the fault of this poor *Maulvee*?.....*Maulvees* don't make anyone infidel. People become infidels by themselves, the *Maulvees* do place (the verdict on them of being an infidel who does infidelity).....If someone becomes an infidel then they put the order on them that you have become an infidel, repent to Allaah, and renew your faith and your marriage.....It is acquired that they (*Maulvees*) do not make anybody an infidel but tell them you are being an infidel." (*Khuibaat-e-Hakeemul Um-mat*, pg 40, parts "Mahaasin-e-Islam.") Mufti Muhammad Shafee has also quoted this statement in his book "Kufr-o-Ieemaan". (For more details on this topic see in my book "White and Black")

after receiving their cooperation and assistance. How could they annoy their (non-Muslim) masters? They did not realise that they were earning eternal damnation for themselves by displeasing Almighty Allaah and His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and were leaving behind them chaos and confusion in the *Um-mat*.

After those who had written these blasphemous things left this world, their successors were asked to either burn or drown into sea the books in which such blasphemous things are written. But their successors also closed the door of repentance on themselves and remained adamant on this stubbornness and are still firm. Now they even say that these writings are not at all wrong. So, according to the basic principle laid down in the Qur'aan and the Sunnat, the rightly-guided '*Ulama* gave this verdict that the endorsement and support of infidelity is infidelity, (*Ar-raza Bil kufri kufrun*). "Endorsement of infidelity is also infidelity."

Some people say that, 'reward for how many units (*rak'aat*) of *Namaaz* will be given to us by calling, the writers and believers of such wrong and infidel writings as infidels? Why should we condemn the dead? And what do we know those dead may have repented? In reply, it should be pointed out that making distinction between infidelity and Islaam is among the necessities of *Deen*. You may not call an infidel an infidel all your life but when his infidelity is visible, then it is necessary to call him and accept him as an infidel on the basis of his infidelity. And this is a principle that not to accept infidelity as infidelity is involving oneself in infidelity. ★

As for the question why should we condemn them now when they are dead, the reply to this is, Abu Lahab, an uncle to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), indulged in insolence and also Waleed Bin Mugheerah and others insolents they all will be cursed till the Doomsday because those who are disrespectful to the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) they will not be praised and lauded but they will only be condemned. And regarding the plea that they might have repented let me say this. First of all, only that person can think of repenting who acknowledges these writings to be blasphemy. When the Deobandi-Wahaabi-Tableeghi '*Ulama* do not acknowledge their writings as infidelity and are able to twist clear words from their obvious meaning then what kind of repenting is this for them?

★ Make it clear when verdicts on these infidel statements of the Deobandi '*ulama* were taken without exposing the name of the writers from any Deobandi, Wahaabi '*Aalim* (scholar) they all declared these statements to be infidelity and the writers and believers to be all infidels.

Even beside this I say if any followers of these ‘Ulama of Deoband know that their leaders had repented for these blasphemic and wrong writings then their this repentance should be published and made famous and all the followers should announce not to accept and not to believe in these blasphemic writings and accept these writings to be wrong and blasphemy then all the controversies would resolve itself.★★

Some people said the rest of the writings of these ‘who had written such things are correct then it is not right to pronounce them infidels on the basis of only some things or just one thing. See its answer by Ashraf Ali Thanvi Saahib himself, he says, “If someone has even one thing of *Kufr* (infidelity) than unanimously he is considered a *Kaafir* (infidel).” (*Afazaata-e-Yaumiya* Vol-7 pg 334).

Beside this, these people are asked to see that *Shaitaan* (Azaazeel) the accursed, according to one tradition, had worshipped Almighty Allaah for six hundred thousand years and according to another, for three million years and prostrated before Allaah Ta’aalaa on every single spot of the earth, he is reputed to be the teacher of the angels in reference to his knowledge, and in reference to believe is a pure *Muwah-hid* (a firm believer in the unity of Allaah). He had made only one sin. He did not prostrate before Hazrat Aadam (*‘Alaiehis-Salaam*) and gave the reason that he is a man made of clay (earthly human). Therefore, He (*Shaitaan*) became a rejecter of the greatness of Prophethood. The prostration, which Almighty Allaah had commanded to be made to Hazrat Aadam (*‘Alaiehis-Salaam*), was a prostration meant for showing respect, and *Shaitaan* refused to accept the greatness of Prophethood. So Almighty Allaah, did not consider his worshipping, learning and believe on the Oneness of Allaah, and did not care for it instead just for one mistake of disrespect and insolence forever this rejecter of the respect of Prophet hood was outclassed and discarded. Now till the Doomsday their will only be curse on him.

★★An organization in Lahore called Majilis Siyaanatul Muslimeen in breach of trust all of a sudden adopted this tactics that they started changing these blasphemic writings of ‘Ulamah of Deoband on their own. The clear meaning of this is that near the Deobandi, Wahaabi ‘Ulamah associated with this organization the old, original writings are definitely blasphemy, otherwise why would they need to change them? If the present Deobandi, Wahaabi, ‘Ulama consider the writings of their elders to be wrong or objectionable then why don’t they admit this in clear terms? Is knowingly hiding infidelity of others is not indulging oneself in infidelity? The present Deobandi-Wahaabi ‘Ulama should see the statements of their own Shaiekh Muhammad Zakariya Kandhalvi. He says, “How is it permitted to effect any change in a book written by written by someone else?” (On problems regarding the book on *Fazaa’il* and answers to them. pg 53.)

I have already said that for being a *Mu'min* it is necessary to believe in all the essentials of *Deen*, but for becoming an infidel it is enough to deny only one of the essentials of *Deen*. Just consider this! when millions of years of *Namaaz* and worshipping and all his learning and believe in the unity of Allaah could not save *Shaitaan*, the accursed, from being condemned and cursed, then how can several years' of *Namaaz*, learning and believe in the unity of Allaah save these Deobandi Wahaabi 'Ulama? The *Shaitaan* had shown disrespect to a Prophet and yet these Deobandi, Wahaabi 'Ulama have said such filthy utterances against the Chief of the Prophets (*Sallal Laahu 'Alaiehi Wa Sallam*) which anyone would even hate to utter for their own elders. In such a situation, can anyone doubt that Almighty Allaah's wrath will surely encompass these 'Ulama of Deoband and those who believe in such accursed writings? Acknowledge this well that redemption depends upon the correctness of beliefs, not on acts or knowledge. Therefore, see testimony on this in the writings of Ashraf 'Alee Thanvi Saahib.

The *fatwa* (verdict) of Thanvi Saahib on the author of the famous book "*Seeratun-Nabee*," Janaab Shiblee Nu'maani, and another 'aalim of Deoband, Janaab Hameedud-deen Faraahi, who has been quoted by an 'aalim of Deoband, Janaab 'Abdul Maajid Daryabadi, on 457 of his book *Hakeemul Um-mat*. (Printed Ashraf Press, Lahore, 1967)

He writes, "Maulana Thanvi's *fatwa* has been published and Maulana Shiblee Nu'maani and Maulana Hameedud-deen Faraahi are infidels, and since the *madrisah* (religious school) carries on the mission of both of them, *Madrisat Ul-Islaah* is a school of infidelity and evilness, as well as this that even the 'Ulama participating in the meetings of this *madrisah* become atheistic and irreligious." ★

After reading this *fatwa*, Janaab Abdul Maajid Daryabadi wrote a detailed letter to Thanvi Saahib in which he pleaded for Shiblee Nu'maani and Hameedud-deen Faraahi, saying that both of them not only say their *Namaaz* regularly but also used to say *Tahajjud* (late night *Namaaz*) and

★ The 'ulama of Deoband should read this *fatwa* of their own Thanvi Saahib with open eyes and tell is it not injustice to call 'A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (*may Allaah have mercy on him*) as *Mukaf-firul Muslimeen* (one who declares Muslim to be infidels) because he has issued the *fatwa* of infidelity against the blasphemic writings of some 'ulama of Deoband after exhausting all arguments with them in every manners? The fact is that to call true Muslims as polytheists, innovators and infidels etc is not ours but it is the habit, business and practices of the Deobandi, Wahaabi 'Ulama.

were very pious and learned men. To this, Thanvi Saahib had replied, "All these are acts and conditions, and beliefs are something different from them. Correct beliefs can be combined with evil deeds and conditions and wrong beliefs can be combined with correct conditions and deeds (In a person)." (*Hakeemul Um-mat*, pg 476).

At another place, the same Thanvi Saahib writes, "If an irreligious person also talks about religion, such talk will still be laced with darkness and his writings will also have some kind of darkness wrapped on it..... Therefore should avoid the company of men who are irreligious and also do not ever read books written by them, because reading books has the same effect as keeping the company of their authors. The reading of books written by an irreligious person has the same effect as keeping his company." (*Kamaalaat-i-Ashrafiyah*, pg 68) Printed by Maktabah Thanvi, Karachi.

Now, just see, what status this Thanvi Saahib holds in the eyes of the Tableeghi Jamaa'at. The founder of the Tableeghi Jamaa'at, Muhammad Ilyas Saahib says, "Hazrat Maulana Thanvi Saahib has accomplished a great work. My heartiest wish is only this that the teachings would be his and the manner of preaching them would be mine and this way his teachings will become common." (*Malfoozaat*, Pg 57).

The founder of the Tableeghi Jamaa'at himself has revealed that the purpose of its foundation and of its preaching (*Tableegh*) is only to popularize Thanvi Saahib's teachings. It is apparent from this that Ashraf 'Alee Saahib is the basis of the ideology of the Tableeghi Jamaa'at. The same Thanvi Saahib says that, "acts and conditions" are different things, and "beliefs" are quite distinct from them. And this explanation is also given in his writings if someone has wrong beliefs then it is not necessary that his acts and conditions are also wrong. Meaning that a person who is irreligious or has wrong beliefs he can also be *namaazi* (regular in reading prayers) and a person who does not pray can have right beliefs.

He has cleared this that a man's faith is not only dependent on reciting the *Kalimah* and saying *Namaaz* but in truth, it is dependent on keeping correct beliefs. Being regular in *Namaaz* and fasting has no

importance and value if one's beliefs are not correct. He has, also, anyone who has wrong beliefs he is without a religion, his writings and his speeches lead to deviations, and if he talks about religion that too, will not be free from deviations.

So he advised people to avoid the company of such peoples, and also avoid reading their writings or else you, too, would be led astray. He has also written that even a religious school set up by people with wrong beliefs is not a school of *Iemaan* and reformation but a school of infidelity and evil, and those who associate themselves with this school or participate in its congregation would also become atheists and irreligious.

Just reflect. Thanvi Saahib had labeled famous 'Ulama of his own faction as *kaafir* because of their wrong beliefs. He did not give any importance to the *Namaaz* said by them, or to their learning or to their services, and called their religious school the school of infidelity, and declared keeping their company and reading their books as atheism and irreligiousness.

If in fact Thanvi Saahib is the only real ideological base of the Tableeghi Jamaa'at, then, according to Thanvi Saahib himself, someone who has wrong beliefs, his *Namaaz* will not benefit him. And Thanvi Saahib says that keeping the company of such people, walking and sitting with them, reading their books is atheistic and irreligiousness. The 'Ulama of Deoband themselves have said it clearly about the beliefs of the mentors of the Tableeghi Jamaa'at that they are ignorant and their beliefs are not correct. So it is proved by the ideological base of Tableeghi Jamaa'at Thanvi Saahib and the leading scholars of Tableeghi Jamaa'at that keeping the company of Tableeghi Jamaa'at, walking and sitting with them, reading their books is atheistic irreligiousness, waywardness.

Dear readers, when we say the same thing in front of them we are considered culprits, although they should, condemn their own elders, whom they call their own foundation because they are the only ones who have declared them to be wrong and have exposed their reality.

★ readers must be aware that they have read before about the beliefs and writings of Khaleel Ahmad Ambethvi's pg no 30 in the same book.

A Deobandi 'Aalim Abdul Raheem Shah (who has been working for a long time with (the author of Baraaheen-e-Qaati'ah,) Khaleel Ahmad Ambethvi's ★ *Khaleefah* (Caliph) and the founder of Tableeghi Jamaa'at Muhammad Ilyas Saahib and his son Muhammad Yoosuf, he is also their special person), says,

Such people want to attempt the work which belongs to the scholars who are not only unacquainted with *Deen* (religion) but are also demeaning in the entire society because of their meanness, ignorance and bad deeds. Consider this when a crow will become the head of a nation, he will show them only ways which would lead to their destruction." (*Usool Da'wat-Tableegh*, pg 4)

He further says, "I (Abdur Raheem Shah) say by swearing on Allaah that I am making this analysis of the Jamaa'at (Tableeghi) reluctantly with a heavy heart and with the realization that doing so is one of the essentials of *Deen* (religion) and a religiously important responsibility. Because when immature leaders begin to give public addresses which they have not been allowed to do by the *Sharee'at* (Islamic Rule) and they go beyond the limits about the excellence of their work and openly diminish the other departments of *Deen* (religion) despite being reminded again and again about their responsibilities and have till now not stopped themselves or did not desist, in such a situation it is a matter of responsibility that their reality should be told whether anyone accepts it or not." (*Usool-e-Da 'wat-o-Tableegh*, pg 52).

The reputed Deobandi-Wahaabi debater, Manzoor Ahmad Nu'maani Saahib, criticizing the Tableeghi Jamaa'at of his own faith says, "This wrong is generally committed when such people are made to address common public meetings who are not fit to do so, instead they are not even aware of this job, and don't remain within the boundaries of their knowledge while addressing. The fact is that this wrong occurs very frequently and this matter is undoubtedly of great concern to the responsible men of this work." (*Tazkiratul-Zafar*, pg 244) (*Printed by Matboo'aat-e-'Ilmi, Kamaaliyah, Faisalabad 1977*)

Janaab Abul Hasan 'Alee Nadvi says, "One dissatisfaction of the Maulana (Ashraf 'Alee Thanvi) was how these people (those belonging to the Tableeghi Jamaa'at) will be able to fulfill the responsibilities of *tableegh* (preaching) without acquiring knowledge? But when Maulana

Zafar Ahmad Saahib (Thanvi's sister's son) told the Maulana (Thanvi) that the preachers (of the Tableeghi Jamaa'at) do not touch or talk about anything else except which they had been ordered, then the Maulana (Thanvi) felt more satisfied." (*Deenee Da'wat*, pg 126) (*Printed by Idaarah Ishaah'at-e- Deeniyat, New Dehli*).

After quoting the above incident, 'Abdush-Shakoor Saahib Tirmizee, the biographer of Janaab Zafar Ahmad Thanvi Usmani, in his book (*Tazkirat-ul-Zafar*), says, "When this Jamaa'at (*Tableeghi*) and its preachers begin to talk about things other than the basics of preaching (*Tableegh*) for which they had been ordered then the very basis on which Hazrat Thanvi is satisfied by the Tableeghi Jamaa'at and the people of Tableeghi Jamaa'at that base falls to the ground. As it is noticed nowadays that the ordinary, strolling (*Tableeghi*) preaching groups have abandoned this principle and preachers with little knowledge talk about unrelated matters and reel out tales and fables, and often go beyond the limits of their knowledge.' (*Tazkirat-ul-Zafar*, pg 242).

Janaab Zafar Ahmad Usmani himself says, "In short, the present method of public preaching (by Tableeghi Jamaa'at) absolutely fails in creating excellence in religious knowledge and in providing expertise for working in different departments of *Deen*." (*Tazkirat-ul-Zafar*, pg 252).

He further says, "Preaching by the deficient is not at all reliable."
(*Tazkirat-ul-Zafar*, pg 253).

Special attention should be paid to the following sentence,

On page 241 of this book, Janaab 'Abdush-Shakoor Tirmizee says, "Hazrat Maulana (Zafar) never thought of joining Tableeghi Jamaa'at or working only in conjunction with it to be sufficient for bringing about reforms."

Dear readers, in the above quoted writings an insider makes it clear that the people of the Tableeghi Jamaa'at have exceeded the limits and like frogs during the monsoon, each one of them croaks and begin to preach without acquiring knowledge. The preachers of the Tableeghi Jamaa'at are imperfect preachers, their preaching is not reliable. By

joining the Tableeghi Jamaa'at and by working in the preaching work of the Tableeghi Jamaa'at no reforms can be made. When they themselves cannot improve then how can others be reformed. Deobandi, Wahaabi 'Ulama are themselves not satisfied with the Tableeghi Jamaa'at of their own faith and with its work.

Everyone knows well that books on medicines are available in the market. If someone wants to open a clinic after reading some of them, he will be prescribing such tablets that the disease will die and the patients will also die. Because only by reading books on medicine on his own nobody he cannot become a physician or a surgeon unless he acquires knowledge and training in a medical college under the guidance of expert teachers. Every owner of a drug store knows which tablet is prescribed for pain or fever, but he cannot tell why there is pain or fever? This cannot even be told correctly by the owner of the shop of medicine until you don't consult a physician (doctor). There is a famous saying, "One should only do a job which is his exclusive domain and if someone else is undertaken then all his efforts will end in frustration."

Almighty Allaah did not only descend the Book but has also sent the Prophet because the Prophet teaches the Book and the Wisdom and then the Book is understood. Therefore, Abdur-Raheem Shah Saahib says, "Considering that nobody can become even a compounder without first acquiring a certificate for doing that job but the people (belong to Tableeghi Jamaa'at have considered *Deen* to be so easy that whoever wishing to do so can stand up and make a speech or a sermon. No certificate is required. This occasion is well suited on such occasion, "A quack medicine-man is a danger to life and a quack *Mul-laa* is a danger to *Ieemaan* (faith)." (*Usool-e-Da'wat-o-Tableegh*, pg 54).

Dear readers, these people are told when they will step out of their homes for the sake of preaching they will earn great rewards, but such people do not understand that like the passengers are in danger of losing their lives if a person who doesn't know how to drive is made to sit in the driver's seat similarly people are in danger of losing their faith (*Ieemaan*) if an ignorant person is assigned for the task of preaching.

The Holy Prophet(*Sallal Laahu 'Alaiehi Wa Sallam*) who, with Allaah's favour, had the knowledge of the unseen, had already said, "When

learned will dissipates and *Ilm* (knowledge) will be lifted, people will hold the ignorant ones and ask for guidance for the problems and those ignorant ones will give wrong answers without knowledge, its result will be that they themselves will be misguided and will also mislead others as well.” (*Bukhaari and Muslim*).

The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has also said, “The day you find unsuited people made in charge of the job of (religion) *Deen* you should await Doomsday.” Meaning that those ignorant people will say such things by which people will be devastated and ruined. The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also declared it to be one of the signs of the Doomsday. You can see, the people of the Tableeghi Jamaa'at, although apparently they talk about the *Kalimah* and being regular in saying *Namaaz* but are far away from the reality and knowledge of the *Deen* (religion) and mislead themselves and also destroy others.

Abdur-Raheem Shah writes, “The damage of a person who does not say *Namaaz* is confined to only himself and the harm of the other one is contagious, its damages the whole generation.” (*Usool-e-Da'wat-o-Tableegh*, pg 54).

This means that a person who does not say *Namaaz* harms himself only and the person who says *Namaaz* but preaches wrong beliefs destroys a whole generation. The loss caused by such a person does not remain confined only to him self but, like an epidemic, envelops even others as well.

Another teacher at Madrisah Deoband, writing about the proposal “To adopt Muhammad Ilyas's technique for preaching among the general public,” says, ‘to the extend, I have acquired the knowledge of their way of preaching I am not satisfied with this technique of preaching.’ (*Tanmbeehaat*, pg 12).

About the Tableeghi Jamaa'at's book “*Fazaa'il-e-Tableegh*” and about declaring “the movement of Tableeghi Jamaa'at as proof of the virtues of preaching,” “Abdur-Raheem Shah writes, “It is a strange contradiction that somewhere it has been declared as Prophetic tradition (Sunnat) and somewhere Maulana Muhammad Ilyas is declared as its founder and promoter.” (*Usool-e-Da'wat-o-Tableegh*, pg 150).

See it further. Ihteshaamul Hasan Kandhalvi Saahib, brother-in-law of Muhammad Ilyas and his special assistant and associate from childhood till old age, writes in the concluding part of his book, "*Zindagee Kee Siraate Mustaqeem*" (the straight path of life) printed under the heading "An essential warning." Read this with some attention, he writes, "The present preaching done in Nizamuddin (a locality of Delhi) is, in my knowledge and understanding, not in consonance with the Qur'aan and the Hadees nor with the true creed of Hazrat Mujad-did Alfe Saani and Hazrat Shah Waleey-yul Laah Muhad-dis Dehlvi and the rightly guided scholars."

"The first responsibility of the '*Ulama* participating in this preaching is to bring it in line with the Qur'aan and the Hadees and also with the creed of the past *Imaams* and the right-guided '*Ulama*. It is beyond my intellect and understanding the work (Tableegh, preaching) done during the life-time of Hazrat Maulana Ilyas, with utmost adherence to principles had the status of a good innovation (*Bid'at-e-Hasanah*), can now, after the addition of serious irregularities in principles, be still declared as the most important thing in the world.....Now after the inclusion of these disapproved things it cannot even be called a *Bidat-e-Husnah* (good invention). My purpose is only to acquit myself of my responsibility."

In reply to this, Deobandi 'Aalim Mahmood Hasan Gangohi, writes to Ihtishaamul Hasan Kandhalvi, "So far I had been understanding that you had stopped residing in Nizamuddin and have taken up permanent residence in Kandhala because of bad health and were unable to participate in the preaching work. But this pamphlet (writing about the essential warning) made it clear that the reason for your non-participation is that in your eyes this preaching (Tableegh) is not a work of faith, but a work which causes deviation to the faith." (*Chashma-e-Aaftaab*, pg 7)

The compiler of the book "*Chashma-e-Aaftaab*,' Janaab Qamaruddeen Muzaahiri, writes in his preface, "Maulana Ihteshaamul Hasan Kandhalvi is one of the founders of this movement. Only recently, after strongly criticizing the Tableeghi Jamaa'at, has declared it as an organization which invites people towards deviation."(*Chashma-e-Aaftaab*, pg 3).

Also, see this sentence of the letter by Sheikh Muhammad Zakariya Saahib on pg 11 of this book. He writes, "Certainly, I have also been hearing this that Thanvi Saahib's.....some successors and the elite do not like this (the Tableeghi Jamaa'at)."

'Abdur-Raheem Shah writes, "To consider non tradition (bid'at) as a tradition (sunnat) etc is a deficiency of belief. I have failed to understand just for the correction of some deeds to overlook the deficiency in beliefs to what extent it's correct from the point of view of *Shari'at*? Right beliefs are the cause of salvation, deeds are not the cause of salvation." (*Usool-e-Da'wat-o-Tableegh*, pg 64).

Dear readers, you have just seen the reality of the Tableeghi Jamaa'at in the writings of their leading Deobandi, Wahaabi, and Tableeghi 'Ulama. So, after this I don't need to give any more fatwa or make any comment on them. Providence has itself declared them to be wrong through their own pens. Now the Deobandi, Wahaabi-Tableeghi people themselves have to decide. If they say they are right then all their elders are proved to be wrong, and if they declare their elders to be right then they themselves are proved to be wrong, and those who are reading these writings or hearing them will come to the conclusion by these writing that all of these big or small, they are all wrong.

We, the Ahle Sunnat Wa Jamaa'at (*Sun-nee*), whom these Deobandi-Wahaabi-Tableeghi etc also call "*Barelvi*," are bad in their eyes because we show them the mirror of their own writings and when we ask them to tell us," which of these two voices is yours?" But instead of replying to us they begin to use foul language. They have nothing else to do but to declare us true Muslims as infidels and innovators.

But look at the miracle of Providence that the things for which they call us infidels and innovators they also do the same things. Meaning

★ May be people think that this Tableeghi Jamaa'at of Deobandi-Wahaabi had came into existence for instructions, correction and to lay stress that *Namaaz* and *Rozah* should be kept. In connection to this the readers have already seen in this book the statement of the founder of Tableeghi Jamaa'at Muhammad Ilyas Saahib that he wants to spread the knowledge of Ashraf Alee Saahib Thanvi in his own way meaning convert people to Deobandism. Readers attentively see one more statement of Muhammad Ilyas Saahib's made in booklet "*Da'wat*" and Janaab Abdul Hasan 'Alee Nadvi in his book "*Deeni Da'wat* pg 234." He says, "Once he (Ilyas Saahib told one of his relations, Janaab Zaheer-ul-Hasan (M.A. Alig), that Zaheer-ul-Hasan nobody understands my real motive. People think that this movement

Continue

those things which they consider unlawful and prohibited they do those themselves and like this become guilty on two counts, firstly, the guilt of calling a permitted thing as prohibited and secondly, of doing the same thing after declaring it to be unlawful. If this is not the wrath of Allaah for them in this world only then what is it?

A concern which may linger in the minds of the readers it should be dispelled. You might be thinking these people roam around from street to street, city to city, calling people to fully adhere to *Namaaz* and *Rozah* (fasting), ★ and urging them to recite the *Kalimah* correctly, how can it be right to call them incorrect? ★★

Let me say their reply you have already read in reference to Thanvi Saahib's writing which declared that if a person holding wrong beliefs talk of *Deen* that talk will also not be free from deviations. Although, Thanvi Saahib's reply is sufficiently clear. Yet let's state it in even a simpler language.

Someone, seemingly very punctual in offering *Namaaz* (prayers) and *Rozah* (fasting) and appears to be, by his face a pious man, invites you to a feast. And prepare in the feast *halwah* (sweetmeat) of *sooji* having the following ingredients, 40 grams of pure *sooji* (finely grained flour) cooked in 25 grams of pure *ghee* (butter oil), 30 grams of sugar and 4 grams of the marrows of almonds and pistachios laced in silver foil. And only one gram of a deadly poisonous substance is dissolved

Continued from the last page

★ (Tableeghi Jamaa'at) is a movement of *Salaat* (Namaaz). I (Muhammad Ilyas) say on oath that this is not at all a movement of *Salaat*. One day he regretfully told Miyaan Zaheer-ul-Hasan! Have to awaken a new nation. Readers would have surely known it by now, that in words of Muhammad Ilyas Saahib the founder of the Tableeghi Jamaa'at, the aim of Tableeghi Jamaa'at is not at all what the strolling people of Tableeghi Jamaa'at are doing. They keep roaming and instead of teaching the *Namaaz* etc which is their outwardly smokescreen their real mission is to create a new nation separate from Muslims. For which Muhammad Ilyas Saahib had to say with great regrets that nobody understand his motives he wants to create a new nation. He has declared it on oath that the Tableeghi Jamaa'at is not a movement of *Salaat*, therefore, those considering Tableeghi Jamaa'at a Movement of *Salaat* or is calling it they are liars. If they call themselves honest than their own Muhammad Ilyas Saahib becomes a liar.

★★ Janaab Murtaza Hasan Darbhanga says, "Who claim of Islaam and *Ieemaan* with put efforts in preaching with vast struggle and along with it also abuse the Prophets (*Alaiehim-us-Salaam*) and denies the essentials of religion, he would absolutely and surely be an infidel and an apostate near all Muslims. (*Ashad-dul 'Azaab* Pg-5) Meaning the correct preaching of such a person will also not give any benefit to this person, until he corrects his own beliefs and actions.