

# White and Black



By :

**DR. ALLAAMAH KAUKAB NOORANI OKARVI**

Published by  
**Ziyaa-ul-Qur'aan Publications**  
Lahore Pakistan

سفید و سیاہ

# WHITE AND BLACK

*A rejoinder to the series of booklets  
"Johannesburg to Bareilly"*

(Deobandism caught up in its own Web)

Written by

**Kaukab Noorani Okarvi**

Published by  
**Ziyaa-ul-Qur'aan Publications**  
Lahore-Pakistan

(All Rights are reserved in favour of the author Dr. Kaukab Noorani Okarvi. This book is registered under the copy right Act. Registration act#14870. Office of Copy Rights, Government of Pakistan)

**Name:** **White and Black**  
*(Safayd-o-Siyaah)*

**Author:** **Dr. Allaamah Kaukab Noorani Okarvi**  
*(May Allaah continue his grace)*

**Translator:** **S.Y.Z. Qaadiree**  
**Compiled by:** Maulana Okarvi Academy (Aalami)  
53- B, S.M.C.H.Society, Karachi - 74400  
Pakistan

**Edition:** April, 2021

**Print Order:**

**Code:**

**Price:**

**ISBN#. 978-969-591-033-7**

**Contact us at:**

**Ziyaa-ul-Qur'aan Publications**

Tel: 009242-37221953, Fax:009242-37238010

Daataa Darbaar Road, Lahore

Tel: 009242-37225085, 37247350

9-AI Kareem Market, Urdu Bazaar, Lahore.

Tel: 00921-32212011, 32630411, Fax:32210212,

**14, Anfaal Centre, Urdu Bazaar, Karachi**

Email: info@zia-ul-quran.com

Visit our website: www.zia-ul-quran.com

## Allaah's Command

*Bismil Laahir Rahmaanir Raheem*

Allaah, in whose name I begin, is the most  
Compassionate, the Most Merciful

You (O Beloved, *Sallal Laahu Alaiehi Wa Sallam*) shall not find people who believe in Allaah and the Last Day, loving those who act in opposition to Allaah and His Messenger. Even though they may be their fathers, or sons, or their brothers, or their kinsmen. These are they in whose hearts He has inscribed faith and whom He has strengthened with an inspiration from Him. And He will cause them to enter Paradise, beneath which rivers flow, to remain there for eternity. Allaah is well-pleased with them and they are well-pleased with Him. Those are of Allaah's party, undoubtedly, the party of Allaah is successful.

*(Holy Qur'aan, chapter: Al-Mujaadalah, part 28, verse 22)*

***Banda'e Parwur Digaaram Ummat-e-Ahmad  
Nabee***

*(Sallal Laahu Alaiehi Wa Sallam)*

The Bondsman of my Rabb, I am and from the Ummah of  
the Holy Prophet Muhammad

*(Sallal Laahu Alaiehi Wa Sallam)*

***Duost Daar-e-Chaar Yaarum Taab'e Aulaad-e-  
'Alee***

*(Radiyal Laahu Anhum)*

All four friends\* (of the Prophet) I hold dear and  
I am among the slaves of the progeny\*\*  
of Alee *(Radiyal Laahu Anhum)*

***Mazhab-e-Hanafiyyah Daaram Millat-e-Hazrat  
Khaleel***

*(Alaiehis Salaam)*

I am from the Hanifeeyah creed and I belong to  
the Nation of Hazrat Ibraaheem Khaleel-ul-Laah

*(Alaiehis Salaam)*

***Khaak Paa'e Ghaus-e-A'zam Zayr-e-Saayah Har  
Walee***

*(Radiyal Laahu Anhum)*

Dust from under the feet of Ghaus-e-A'zam\*\*\*

*(Radiyal Laahu Anhu)*

I am, under the protection [shade] of every  
Friend of Allaah *(Radiyal Laahu Anhum)*

\* Saiyyidinaa Abu Bakr, Saiyyidinaa Umar, Saiyyidinaa Usmaan,  
Saiyyidinaa Alee *(Radiyal Laahu 'Anhum)*

\*\* Saiyyidinaa Imaam Hasan, Saiyyidinaa Imaam Husaien  
*(Radiyal Laahu 'Anhuma)*

\*\*\* Saiyyidinaa Shaiekh Saiyyid Abdul Qaadir Jeelaanee  
*(Radiyal Laahu 'Anhu)*

# Quotes

***Ilmay Keh Rah Bahaq Nanumaayad Jihaalatast***

Knowledge that does not lead to the straight path  
is mere ignorance

**Shaiekh Sa'dee**

*(Allaah have mercy on him)*



***Adab Peraayah-'e-Naadaan-o-Daanaast  
Khush Aan Ko Az Adab Khud Ra Beyaarast***

Observing proper etiquette extends on all  
the ignorant's as well as the learned's  
But truly blessed are those who are saturated  
with a sense of proper etiquettes

***Nadaaram Aan Muslim Zaadah Ra Doust  
Keh Dar Daanish Fuzood-o-Az Adab Kaast***

I do not keep those born to Muslim parents my friends  
Who are adequate in intellect but are careless  
in observing proper etiquettes

**Allaamah Iqbaal**

*(Allaah have mercy on him)*

# DEDICATION

in the name

of

*Mahboob-e-Subhaani* [The Beloved of Allaah]

*Ghaus-e-Samadaani* [The Divine Redresser]

*Shahbaaz-e-Laa Makaani* [The Royal Soarer reaching the  
Beyonds]

*Qutb-e-Rabbaani* [The Divine Pivot]

**Hazrat Abu Muhammad**

**Muhiyy-ud-Deen Shaiekh Saiyyid Abdul Qadir Hasani**

**Husaieni Jeelaani**

**Saiyyidinaa Ghaus-e-A'zam**

*(Radiyal Laahu Anhu Wa Ardaahu Annaa)*

*Ae Khudaa Taufeeq-e-leemaani Budeh*

*Jaan-o-Dil Raa Buud Irfaani Budeh*

*leen Ghulaam-e-Qaadiree Raa Az Karam*

*Daaman-e-Mahboob-e-Subhaani Budeh*

O Allaah, grant me the Divine guidance

Grant my heart and soul the knowledge that  
comes from Faith

Grant from Your graciousness to this

Qaadiree slave

To remain an adherent under the protection of

*Mahboob-e-Subhaani*

**Kaukab**

*Ghufira Lahu*



## Translator's Note

*Allaahu Rabbu Muhammadin Sallaa Alaiehi Wa Sallamaa  
Nahnu Ibaadu Muhammadin Sallaa Alaiehi Wa Sallamaa*

With the Grace of Almighty Allaah and the blessing of my Beloved Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) this English translation of the master work of the respected Hazrat Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*), "*Safayd o Siyaah*" is presented to the readers.

This classic book of our Honourable Hazrat Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*) was written in 1988. In English it is translated as, "White and Black," since in it, you can differentiate the misunderstanding and misconcepts very clearly. He has very genuinely and authentically explained and highlighted what is right and what is wrong regarding the misconceptions about the beliefs.

Why do people speak lies in the name of religion? Before placing unfounded allegation on others? Why they first do not see their ownselfes? And the special thing is, he has proven everything from the book of those who oppose the believes of Sunni Barelvi's. I would certainly recommend every person to read this book. So, that the realities are uncovered and our misunderstanding are cleared.

This great efforts and hard work of the renowned honourable Spiritual guide and the profound Leader of Ahle Sunnat, should be highly commended. He has given a guide line, for our generations to come, how to be aware of those who hide their real identities and oppose our believes. To not to be misled by those who distort and misrepresent our believes. Since it is very easy to fall into a pit of wrong believes therefore; at this time and age when the electronic media has made it very easy for everyone to access information. This mind opening book is really very beneficial for those who are not aware of the facts.

This is intended to give the reader a broader perspective on matters and demonstrate the dissimilarity between the various schools of thought.

A great care and efforts has been undertaken in the editing and scrutiny of this meticulous task. But still, I apologize for any mistake that has been made in the translation.

Definitely, the graciousness and kindness of the respected Hazrat Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*) was always our guiding light. May Almighty Allaah give him the best rewards and blessings for this great endeavour. May this book be beneficial for generations to come! *Aameen*

Surely, I would certainly extend my gratitude to S.G Khawajah who did the first translation of this book. Now it has been revised and redone. This great work would have not been completed without the help of an expert team of Maulana Okarvi Academy, (*Al-Aalami*), which includes transcribers, compilers, proofreaders and editors.

Note: The Urdu Edition of this book, "*Safayd-o-Siyaah*" is also available online. For viewing more books of the respected Hazrat Dr. Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*) visit his website: [www.kaukabnooraniokarvi.com](http://www.kaukabnooraniokarvi.com)

Immense Salaam to my Most Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

**With extreme humility**  
**S. Y. Z Qaadiree**

1st Edition, January, 1991  
2nd Edition, April 27, 2016  
3rd Edition, June 12, 2020

# Table of Contents

## Title

1. Allaah's Command	3
2. Dedication	6
3. Translator's Note	7
4. Table of Contents	10
5. Introduction	15
6. Prologue	18
7. How will the disputes between the Sunni and Deobandi end?	33
8. Lies of the author of Johannesburg to Bareilly	34
9. Who are "Wahhaabi"?	35
10. Beliefs of the Wahhaabi Najdi	38
11. More evidence of proving Deobandi's as Wahhaabi	41
12. The association of the Tableeghi Jamaa'at with the Najdis	42
13. The difference in talk and actions of the Deobandi	45
14. Two examples of the dishonesty and unfaithfulness of the author of "Johannesburg to Bareilly"	48
15. Piles of Accusations	50
16. Gangohi's verdict that a person who calls a Companion an infidel will remain a Sunni	55
17. The evil of society and the responsibilities of the Scholars	56
18. It is important to guard against the people with wrong beliefs	60
19. The statements of the scholars of Deoband and the verdicts of the scholars of Deoband on those statements	65
20. Whom do the scholars call infidels?	125
21. The meaning of <i>Taaweel</i>	127
22. The insulting of Prophets is <i>kufir</i> [infidelity]	128

23. The punishment of the insolent of the Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> )	130
24. The scholars of Deoband have called the scholars of their own creed as infidels	131
25. On which things are true Muslims called polytheists?	132
26. To call infidels and to make infidels	133
27. The views of the scholars of Deoband about A'laa Hazrat	134
28. Some details of the knowledges of A'laa Hazrat	138
29. Unrealistic objection on " <i>Hadaayiq-e-Bakhshish</i> " part 3	138
30. A mean objection on " <i>Meelaad Shareef</i> "	143
31. Allegation of polytheism on the actions of Sunni Muslims	145
32. The beliefs of the Ahle Sunnat about " <i>Tauheed</i> "	147
33. The <i>Shar'ee</i> meaning of polytheism	148
34. To consider the tasarrufaat [power to sway] of Allaah's Auliyyaa ( <i>Allaah is well-pleased with them</i> ) as polytheism is wrong.	151
35. The <i>Tasarrufaat</i> [powers of sway] after decease	152
36. Benefit is gained by the people from the graves	153
37. Is respect and honour polytheism or important?	155
38. Worshipping the graves or respect?	156
39. Kissing the graves	157
40. The respect of the sacred relics	159
41. There are graves in the inner side of the <i>Ka'bah</i>	160
42. The Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> ) did not fear polytheism from his <i>Ummah</i> [followers]	163
43. The meaning of " <i>Bid'at</i> " and its explanation	163
45. Ahaadees about <i>Bid'at</i>	
46. Ahaadees about to be in religion or to be for the Religion	169
47. Tableeghi Jamaa'at is not a movement of Salaah	173
49. Wrong objection on the will of A'laa Hazrat	176
50. Drinking the water in which Thanvi's feet are washed is salvation	178

51. Guidance and salvation is based on following Gangohi	178
52. One more dishonesty on the legacies of A'laa Hazrat	180
53. Thanvi Saahib would sell the gifts of the people	183
54. "Without sweetmeat, <i>Du'aa</i> does not stick"	184
55. The end of some insolent Deobandi Wahhaabi scholars	185
56. Illiterate objection on the quatrain in the grandeur of Ghaus Paak ( <i>Allaah is well-pleased with him</i> )	188
57. A'laa Hazrat's <i>fatwaa</i> [verdict] about belief of <i>Khatm-e-Nubuwwat</i> [ The Finality of the Prophet-hood]	190
58. Different verdicts of the scholars of Deoband about <i>Khatm-e-Nubuwwat</i> [ The Finality of the Prophet-hood]	193
59. The meaning of <i>Khaatamun Nabiyyeen</i> [The Last Prophet]	197
60. The <i>nikaah</i> of Mirzaa Qaadiyaani was performed by Wahhaabi Mullaas	199
61. The belief of Deobandi Mullaas on the revelation of Mirzaa Qaadiyaani	199
62. The Deobandi Mullaas agree on changing the words of the <i>Qur'aan</i>	201
63. The similar statements of the Qaadiyaani and Deobandis	202
64. The call of 'Yaa Shaiekh Abdul Qadir Shai'an Lil Laah'	204
65. One more unjustified objection/allegation on A'laa Hazrat ( <i>Allaah have mercy on him</i> )	207
66. Scholars of Deoband leading the prayers of the Prophets	210
67. Answer to a objection on the question and answer in the grave	216
68. Filthy text of the book of Ismaa'eel Dehlvi " <i>Siratul Mustaqeem</i> "	218
69. It is allowed to think of Thanvi Saahib in <i>Salaah</i>	221
70. Wrong translation of the Qur'aanic verse	222

71. Deobandi Mullaa should also be called <i>Rahmatul-lil- 'Aalameen</i>	223
72. The pornographic, dirty and insolent statements of the scholars of Deoband	227
73. Strange fragrance in the feces of the grandmother of Muhammad Ilyaaas	227
74. Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> ) was called the Cook of the scholars of Deoband	228
75. Nanotvi and Gangohi as husband and wife between one another	228
76. "Raam and Kanahiyaa were good people"	229
77. "Guru Naanak was a Muslim"	229
78. " <i>Madrassah</i> Deoband belongs to Allaah"	229
79. "The Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> ) came to see the accounts of Madarssah-e-Deoband"	229
80. "Deoband is the Makkah of India"	230
81. The biography of Gangohi is the biography of the Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> )	231
82. " <i>Ahle Suffah</i> " of Gangohi	231
83. The guide of the prostitutes and ' <i>Tauheed</i> '	231
84. "How does the private part of a woman looks like?"	232
85. The Companions of the Prophet were on the way of Gangohi"	232
86. "The scholars of Deoband were not humans but they were angels"	233
87. Scholar of Deoband made to break the fast	233
88. "Husaien Ahmad Madani was god metaphorically"	234
89. To use the same words the Holy Prophet ( <i>Sallal Laahu 'Alaiehi Wa Sallam</i> ) used for himself	236
90. Calling Haaji Imdaad-ul-Laah " <i>Rahmatul-lil- 'Aalameen</i> "	237

91. To call Thanvi, a greatest blessing”	238
92. The conditions of Thanvi and following the <i>Sunnah</i>	239
93. Thanvi urinated on the head of his brother	239
94. Thanvi placed a puppy in food	239
95. Thanvi went to see Nau chandi [dance of women]	239
96. Dirty example of honesty and intelligence	240
97. “The state of the belief of common people is like the special organ [stallion/jack penis] of the donkey”	241
98. Thanvi insulted Hazrat ‘Aaishah Siddeeqah ( <i>Allaah is well-pleased with her</i> )	241
99. The desire to be Thanvi’s wife	241
100. The use of the poetic verse of Hazrat Makhdoom Saiyyid Ashraf Jahaangir for Thanvi	242
101. “The abode of Thanvi is Paradise”	243
102. Calling the water used for <i>Istinjaa</i> as “ <i>Aab-e-Zam Zam</i> ”	243
103. To read <i>Salaah</i> without ablution and to drink wine is allowed	244
104. “Pleasure is in the discharge of man”	245
105. Dirty example to explain realities and divinities	245
106. Pornographic example for explaining action	245
107. A dirty example of Haafiz jee and the Houries	247
108. He is a pimp, O, a pimp” (Bhafwaa)	248
109. “Begum Thanvi is the daughter-in-law of the Prophet”	249
110. For completion of a undisputed matter	256
111. Bibliography	258

## INTRODUCTION

*Al hamdu lil Laah*, the Maulana Okarvi Academy (*Al-Aalami*) of South Africa is indeed privileged, to present the Muslims of South Africa, a most significant work ever to be available in this country. This book is intended to open the eyes, ears and minds of all our Muslim brothers and sisters. Specially those, whom Allaah Ta'aalaa has bestowed a sense of justice, open-mindedness and the ability to distinguish between the truth from the false.

I do not intend to dwell into a deep and lengthy introduction regarding the subject matter you are about to encounter within the covers of this book. Though I will try to very briefly give a condense and comprehensive background to the readers about the events which lead to the publication of this blockbuster work by our Academy. For the protection and preservation of the faith of the Muslims from the worst enemies of Islaam.

It may be recalled few years ago a group of the ignorant and misguided *Mullaas* stationed at Lenasia in Transvaal. By concealing their identities under a fancy but fabricated organization called "The Council for the Propagation of the *Sunnah* of Islaam," published a weakish little booklet in three parts. Under the meaningless and ridiculous title of "From Johannesburg to Bareilly." For the explicit purpose of undermining the Faith of the Muslims and for assassinating the character of the renowned Scholars and the Saints of Islaam. Which the world has produced in the last two hundred [200] years. The target of their vile abuse and perpetual attack was directed at none other than the world acclaimed scholar and Leader of the majority of the Muslims. The internationally acknowledged Reviver [*Mujaddid*] of Islaam A'laa Hazrat Maulana Imaam Ahmad Razaa/Khan (*Allaah have mercy on him*) of Bareilly Shareef, India. These booklets written by the ever mischievous Deobandi Wahhaabi, *Mullaas* of South Africa are so full of lies, fabrications, misconceptions and distortions that they must have surely made their non-believing leaders (*Murtadd*) turn and twist in their own graves. The style, language and the tone

of their writings clearly shows that the above mentioned booklets are the work of the unashamed ignorants and the half-baked [immature] *Mullaa's* with twisted, perverted and distorted minds. Those are found in abundance within the Deobandi Wahhaabis hierarchy in South Africa.

The allegations and the attacks against Islaam and the religiously sacred beliefs and practices of the Ahle Sunnat Wa Jamaa'at creed, contained in those booklets are so wildly ridiculous and unimaginably outrageous. That some Scholars of the Ahle Sunnat even refused to respond to all the loads of unconfirmed rubbish that was poured out from the insane minds and the disease infested hearts of the Deobandi Wahhaabi *Mullaas* of South Africa.

But, *Al hamdu lil Laah*, the Maulana Okarvi Academy (*Aalami*) of South Africa could not take this dishonesty and lying. Moreover, it refused to allow those satanic booklets to go unchallenged. The fear was that the innocent Muslims with weak faith and innocent minds could be influenced by the "Satanic Verses" of the Rushdie's of Deoband. Besides our silence could be misconstrued as our inability to respond and contest to the Deobandi Wahhaabi filth and vermin that was spewed from their fat bellies. Therefore; the Academy solicited the aid of its founder and patron, the respected Dr. Hazrat Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*). The famous Pakistani research scholar and the son of the equally famous personality the honourable Hazrat *Khateeb-e-A'zam*, the *Mujaddid* (Reviver) of the *Maslak* [Path] of Ahle Sunnat Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*). The distinguished Allaamah Okarvi was handed three parts of those satanic booklets written by the Deo-inspired (devil-inspired) *Mullaa's* of Deoband for his glance and response.

*Al hamdu lil Laah*, through the initiative of our Academy, the readers are presented with this work of great research value, scholarly discourse and of immense academic interest. This reply to the booklets "From Johannesburg to Bareilly" is so brutally jaw-

breaking and overwhelmingly devastating that it must have surely cause a major tremor in the Deobandi Wahhaabi camp. The respected Hazrat Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*), who also holds a Doctorate in Literature. As a specialist surgeon, has used his pen like a scalpel to conduct the perfect postmortem on a “Decomposed Deobandi corpse.” He has ripped open with great surgical skills the evil conspiracies, the shameless hypocrisy, the false allegations, lies, distortions and the misrepresentation of the facts perpetrated in their satanic booklets. By these beggars of the Jewish petro-dollars and the boot licker’s of the corrupt Wahhaabi regime of Najd.

This refutation entitled “White and Black”, (Deobandi-ism caught in it’s own trap) will turn the readers “pale and red.” Pale with shock and red with anger. The Urdu version of this book has taken Pakistan by storm. The publisher was compelled to go for a second printing. We urge every Muslim in South Africa to try to obtain a copy of this most valuable book and read it with objectivity and impartiality. Then judge for themselves it’s truths or lies. The brilliant author, who holds five theological degrees (*Asnaad*), three from Pakistan and two from the Arab world. Who is also a qualified journalist and a research scholar of repute. He has comprehensively written in detail, every single allegation that was against the great *Imaam* and the Reviver [*Mujaddid*] of Islaam of the *Sawaad-e-A’zam*, i.e. The Greatest majority of Muslims of the world.

May Allaah *Jalla Shaanuhu*, with His infinite mercy shower His choicest blessings upon the author of this great work and prolong his life. So, that his knowledge and guidance could be of prolonged service to all the Muslims of the world. Moreover; his pen would wield like a sword to destroy evil [*baatil*] where ever it raises its head. *Aameen Summa Aameen*.

**Muhammad Baanaa Shafi’ee Qaadiree**  
(Durban, South Africa)

## Prologue

This auspiciousness is even greater for me than the sovereignty of the seven worlds that I have been chosen to defend the honour of the Prophet-hood ('*Alaa Saahibahas-Salaatu Was-Salaam*). I think this is only a matter of choice, that the Originator of the Bounties has chosen me to praise the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). This is such an honour for which, however elated one might feel, that feeling will still be inadequate. Praising the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Command of my Merciful Rabb who is Worthy of obedience.

The sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) prays for his praiser Hazrat Hassaan (*Allaah is well-pleased with him*) like this, اللهم ايدہ بروح القدس, “*Allaahumma Aiey Yidhu Bi Roohil Qudus*” (O Allaah, help him with the Holy Spirit) (*Muslim Shareef #2485*). And countless evidences of Jibra'eel the Trustworthy (*Salutations on him*) affirms that he was even created for the respect of the Prophet-hood. Even today, that *Rooh Qudus* [the Holy spirit] of Hazrat Jibra'eel (*Salutations on him*) helps the defenders of the honour of the Prophet-hood (*Sallal Laahu 'Alaiehi Wa Sallam*). We have been told that the pleasure of Allaah Almighty is gained by doing good deeds and the angels guard that person who is engaged in “good” deeds.

This humble person is [physically] on earth and *Al hamdu lil Laah*, [Allaah be praised] am on the heavens in regards to my beliefs. Therefore; I have the same belief as all the *Noori* [The Luminant One's] and *Qudsee* [Holy beings]. Someone should ask those whose life is, only remembering the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and praising the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), they receive, what tranquility of heart and pleasure of mind. Their belief is, that this *Ishq* [adoration] will become the mediation of their salvation. Only this one sincerity will be their recommendation in the court of the Almighty Allaah. I, the dust from beneath the feet of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) progeny also has only

one desire. That every moment of my life is spent in remembering the *Madani Taajdaar* [The King of Madinah], *Aaqaa-e-Naamdaar* [The True Blessed Master] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And I would be given any corner in the superior Paradise beside his slaves and I do not desire for any worldly things.

Almighty Allaah Himself says, “وَرَفَعْنَا لَكَ ذِكْرَكَ” “*Wa Rafa'naa Laka Zikrak*” [And We have exalted high for you your remembrance] (*Holy Qur'aan, chapter 94, verse 4*). The Creator of the Universe has Himself elevated the remembrance of His Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*). What ability do we possess to describe the beauty of this Beloved of the Creator. Besides what possible associations can our efforts and research have with the enhancement of the greatness of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? How can we the worthless do an increase in his integrity and splendour? This is not possible by the powers of us, the dwellers of the world. This describing is an attribute in the skies of the dignified trustworthy Jibra'eel. It is the Way of the One Who has no partner (*Wahdahu Laa Shareek*), the Creator of the earth and the heavens, Almighty Allaah. Only this is enough for us slaves that we are the pronouncers of the name of this Holy Master (*Sallal Laahu 'Alaiehi Wa Sallam*). And to say anything in his praise is only possible with the ability of our powers, given by the Graciousness of Allaah Almighty. And this *Faqeer* only says this much, that whatever ability we have received and whatever potential that has been bestowed. Why should we not dedicate it in the name of our Shelter, the Place of our refuge, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Why should we not devote all these nights and days in his remembrance, his narrations, and his commemorations? I, a person with little knowledge should be told that, is there a bigger *wazeefah* [daily practice] or better rules of etiquettes of life than this? Also Roomi, Jaami, Sa'dee and Raazi should be asked, why they spent all their lives in finding the choicest words for the praise of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They kept working hard day and night in the selection of words and styles. So, they could find one such word or manner which would be accepted in His (*Sallal Laahu 'Alaiehi Wa Sallam*) court. Whoever remembers the Holy Prophet (*Sallal Laahu*

'*Alaiehi Wa Sallam*), he has an attachment with these unique, outstanding scholars and the reciters of his praise. He is also attached with the Merciful Rabb as His book is entirely in praise of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). It is due to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and it is only completed with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Qur'aan is *Kalaam* [The Divines words] of Almighty Allaah and the Words of *Haqq* [The Truth] of the Last Prophet of the World (*Sallal Laahu 'Alaiehi Wa Sallam*). It is my belief, if our "Muhammad" the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not exist, then there would be no Qur'aan and nothing else would have existed.

Besides always remembering the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), I (this speck of dust) has also reserved one more duty for himself. That is, beating the heads of these scandal-mongers, those who commit the acts of crookedness and wickedness while addressing my Holy Master (*Sallal Laahu 'Alaiehi Wa Sallam*). I have one tongue and one pen, and within the power and the position that has been given to me, I promise to myself and to everyone who has association with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). That *In Shaa Allaah* [If Allaah Will's] till my last breath I will keep on fighting bravely against all these abusive tongues. Who make unacceptable and unforgivable mistakes in mentioning the grandeur and dignity of this Most elevated Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Anyone who has any doubt in the greatness and piousness of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*); there is surely some defect in his sensibilities and perception. The one who tries to find fault in the magnificence and the honouring of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he is devoid of the gem of humanity. He has not even acknowledged my Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The irony is, those who call themselves the supporters and the followers of Islaam, somewhat even they, carve abuse for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Their ways and methods are similar to those of Satan. It was only Satan, who for the first time denied the status and greatness of Prophet-hood. All of these *Namrood*

[Nimrod], *Fir'aun* [Pharaoh], Abu Jahl and Waleed bin Mugheerah are also the faces of Satan.

The Holy Qur'aan is by itself a witness, that to raise criticism against the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the way of the infidels and the idolaters. To describe the piety, holiness, truthfulness and the greatness of the Prophet-hood is the *Sunnah* of Almighty Allaah. And it is the command of the Laws of Qur'aan and the *Sunnah* that concessions due to certain reasons can be made in obligations [*Faraa'iz*]. If it is not possible to perform *Salaah* [*Namaaz*] while standing up, then it can be performed while sitting down or even with gestures. But there is no concession in the chapter of the respected honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). It is explained in the Holy Qur'aan, Almighty Allaah says to His gracious Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*), "Even if in view of your kind and dignified nature, your merciful qualities you will request Me to forgive your insolent I will never forgive this disrespectful." The sin of disrespecting the Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) is absolutely unforgivable. What illicit talks have these disrespectful not uttered for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

*Ma'aazal Laah Summa Ma'aazal Laah* [Almighty Allaah may protect us, and may again protect us]. They have established the knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to be less than the knowledge of Satan the accursed. They have compared the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) knowledge of the Unseen with the animals and the demented. Who are these people, they recite the *Kalimah* of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Yet, they have doubts in the excellence of the Prophet-hood and in the beauty of the truthfulness of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? What should we say about the others [non-believers]? They are not even the proclaimers of *Kalimah*, but those who are sitting and decorating the pulpit and the arch of Islaam. Also; mentioning the *Deen-e-Muhammadi* [The religion of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] has become their daily livelihood. They should do some consideration, that till how far their talk is reaching, and is it

entering the boundaries of insolence. Where is the station of respect, and till where are you allowed? These claimers of the truth are even shaking the foundations. They are even willing to cut that branch on which they are nesting.

These people say very heart tormenting and heart breaking things. They do not realize that if three words are said about any top leaders of their faction then what will be their condition; they will lose their senses? They do not care that what happens to the hearts of the slaves of Allaah's Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) (*Roohee Fidaahu*) [our soul is sacrificed on him] when Allaah's Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) is being criticized and dishonoured.... This is entirely a matter of love and devotion. It is an issue of *Isqah* [adoration]. Just try to mention the faults of the beloved in front of his lover; he will smash the snout of this foul-mouthed person.... These disrespectful say, "The Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) was a human like us." The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is surely a Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). I, this servant challenges that, just show one *Ghaus-e-A'zam* (*Allaah is well-pleased with him*) like my *Shaah-e-Jeelaan* amongst your faction of the so-called group of *Mashaa'ikh* (their elders). They say, "The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) committed the same kinds of mistakes which are committed by the ordinary people. And they say, "What does the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) know?" Moreover; these people say about Allaah Almighty, "Allaah is not aware of all the Unseen at all the times. Whenever He needs to inquire the knowledge about any Unseen, He finds out..... Allaah can speak lies and He has stated lies." These (self-acclaimed) men of understanding and perception do such high raising absurdities and destructions.....

Our belief is, any ordinary man cannot be a Prophet. Whoever is given the Prophet-hood he does not remain an ordinary person. He becomes a "Prophet." And a Prophet is from Allaah and Allaah is the Ultimate Master. No one in the Universe has this authority that he may declare anyone as a Prophet and no one from the general people has this authority that he would announce one more Prophet-hood. Only a

Prophet is the Prophet. Perfect and absolute Prophet. The ambassador of Allaah, His Messenger. Almighty Allaah has bestowed this status to the One who is made worthy of this glorious status, considered him suitable, not any affluent or poor. Any person might devote every hair of his body for his Allaah. He may spend every moment of his life in the Remembrance of Allaah. He may have isolated himself from the world and might have devoted his complete life for the Kingdom of Allaah. Even he is not given the status of being a Prophet by Allaah. Almighty Allaah has bestowed the status of the Prophet-hood, the excellence of the Prophet-hood to only those whom He has made His most favourite and eminent in His court. After the Beloved Messenger, the Last Prophet of the World (*Sallal Laahu 'Alaiehi Wa Sallam*), this succession is stopped. What greater proof can there be of His (Allaah's) special favours on to my master, the Beloved Mustafaa, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) than this?

Before writing this book, this servant has discussed in his book "From Deoband to Bareilly, (The Truth)," the reality of the differences between the insolents of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Ahle Sunnat Wa Jamaa'at. Also in my opinion I suggested the solutions of these differences. That book was published by the Maulana Okarvi Academy (*Al-Aalami*) in English from South Africa (1988). And with the Grace of Almighty Allaah by publishing in Urdu from Pakistan, it became very popular and became a reason for correcting the beliefs of thousands.

On my second tour to South Africa for preaching the religion. Over there this servant was given a set of three booklets named "Johannesburg to Bareilly" by the friends. They requested for an explanation of the contents of these booklets. Due to my daily engagements in South Africa, I was unable to read the booklets with full concentration. Anyhow, just by looking at the few pages the evidence was clear that these three booklets have been written against us the Ahle Sunnat Wa Jamaa'at in a very superficial and slanderous language. They are a bundle of accusations and fabrications.

I had promised my friends in South Africa that I will write a reply to these booklets. It is the Grace of Almighty Allaah and the kindness of the honourable and the respected Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), that this servant of Ahle Sunnat has succeeded in getting the first part of answers of these booklets published. It has been my endeavour to show the faces of the author of "Johannesburg to Bareilly" and the adherents of Deobandism in their own mirror. The readers will see that all the answers of the accusations have been given from the writings of the scholars of Deoband.

In my second visit to South Africa, I personally went for a final talk to conclude the issues to "Mia's Farm," the largest Centre of the Deobandi Wahhaabi Tableeghis. And I said, "I have the books of the scholars of Deoband available in my library. I, this servant of Ahle Sunnat Wa Jamaa'at will give the proofs of the validity of our beliefs and actions from these books. For which these Deobandi Wahhaabi Tableeghi scholars accuse us the Ahle Sunnat Wa Jamaa'at of being *Mushrik* [polytheists] and *Bid'atees* [innovators]."

This explanation is necessary since I, this servant is not at all an advocate of anxiety or disunity. For the solidarity of the Islaamic world I am even willing to give my life. But by solidarity it should not mean self suited silence and hypocrisy. When the stubborn attitude of the fierce attack would be in progress, to distort the facts, to mislead the people and to attack the foundations then to remain silent in this situation is a sin in front of me. A worst kind of sin. This is not any compromise. This is the habit of the political caravan and it only suits them.

If this is any conspiracy, then to uncover it is mandatory for me. The purpose of giving references and footnotes from the writings of the scholars of Deoband is this, that the inquirers of the truth and the seeker of the facts would know really well from this book, "White and Black," how dirty is the inside of these abusers. Besides, how much difference is there in their speech and actions? This present book is not a detailed answer of every line of the three parts of "Johannesburg

to Bareilly.” But *Al hamdu lil Laah* [Praise be of Allaah], this servant has encompassed the answers to all the accusations as a whole.

It is a matter of the honour of our gracious Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). It is our belief that he is more exceptional than all the worlds and all the creation. His love is eternal life. Our heads (we are willing to sacrifice) are presented for his honour and dignity. Even the one who speaks loudly in his excellency [honourable presence] it is offensive in front of us and to beat the heads of such offensive people, and to uncover them is the real *Jihaad* [holy-war].

I hope with the Grace and Blessings of Almighty Allaah, this explanation of their mistake will be a summon of concern for the advocates of Deobandi Wahhaabism. Besides, it will be a reason to remain steadfast on the right beliefs and acts in accordance to the Qur'aan and the *Sunnah* for the true believers of Ahle Sunnat Wa Jamaa'at, *In Shaa Allaahu Taa'aalaa*.

Pray for me, that the Merciful Allaah may accept the efforts of this powerless for the preaching and propagation of the religion of His beloved, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He may grant me beneficial knowledge and open my heart for defending the dignity and honour of my Beloved Master (*Sallal Laahu 'Alaiehi Wa Sallam*). Furthermore, He may grant me His success and approval to establish the true as truth and the false as falsehood. *Aameen*

***Kaukab-e-Noorani Raa Ahmad Shafie***

The **Holy Prophet** (*Sallal Laahu 'Alaiehi Wa Sallam*)

be the intercessor on behalf of

**KAUKAB NOORANI**

**OKARVI** (*Ghufira Lahu*)

Karachi, 1989

This servant of Ahle Sunnat Wa Jamaa'at has already presented a brief booklet with the title of "Deoband to Bareilly (The Truth)" in the honour of my readers. Amongst the contents of that book are the basic realities of the differences between the *Sunnee* (Barelvi) and the Deobandi Wahhaabis and the possible solution to end these differences.

"I will not accept," is an incurable disease. Anyhow; every wise person, who favours the truth and who likes honesty will surely, be aware with the contents of that book. What is the truth and that the differences which exists between these two groups are definite and based on principles. It is the grace and blessings of Almighty Allaah, that book (of this servant) has received immense popularity and has also become a cause of correcting the beliefs of thousands [of people] and to remain steadfast on the truth. The reason of this was not my words or my style but it was merely the power of the Truth and the graciousness of the Gracious Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The adversaries and the opponents have also said, "What kind of service is this to Islaam? If you want to work then do it against the non Muslims. Do the work for the development of the society etc., etc." It is amazing if the same thing is said to them then their forehead is wrinkled. Anyhow; in reply to this, the first thing I would like to say is, "If the foundation of enmity and opposition of the opponents is based only on stubbornness and untruthfulness then such sentences are not effective. Because, the real secret hidden behind these sentences is, that these (the opponents) do not want to be exposed. Also, their evil activities should not be noticed so that their business would continue. Otherwise it is obvious that after knowing their reality, the people will not become their associates. Secondly, perhaps the opponents are used to seeing only one side of the picture and also due to their short sightedness they are not able to see completely and correctly.

If they see both the sides correctly then there would be no cause of difference because it is not easy to deny the facts. And thirdly, they are in need of their self-imposed masters and are their yes-men. They are also devoid of any qualities of wisdom, intellect, perception and good conduct. If they have it somewhat then they are not allowed to use it because when a person is sold in someone else's hand then what is the chance of his own opinion or choice? Fourthly, it is foolishness to expect positive thinking from someone who has become habitual of negative thinking. And the fifth thing is that, to see your own opponent in your own mirror, and to turn eyes away from the facts [to avoid the reality] would be the habit of someone, then it is not possible to have the hope of positive and honest opinion from him. ”

It is a pity these Deobandi Wahhaabis do not have the courage to acknowledge the truth even after being aware of the exemplary services of the rightly guided scholars of the Ahle Sunnat Wa Jamaa'at. The writing and the speeches of the scholars of Deoband are an evidence that they do not have any concern with good conduct. Nonetheless; if you ask the truth, we, Ahle Sunnat, are not at loss when they make us the target of their abuse. A silent heartiest pleasure is felt and that is of this thing that during the time we stay as their topic, at least for this period we become a cause of stopping them from being disrespectful, and dishonouring the blessed grandeur of the unblemished personality of the Beloved of Almighty Allaah the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Is this achievement not enough? Instead as far as I am personally concerned, I only desire this much that they may say anything to me whatever they want. But they should not challenge the honour of our faith by being disrespectful and insolent to the exalted dignity of the Beloved of the Creator [Allaah] the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

Who am I and what is my reality? Who can in this whole Universe claim that he is fully aware of the magnificence of Beloved Mustafaa (*Sallal Laahu 'Alaihi Wa Sallam*)? Those who call Allaah's Beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), who is desired by the Universe, a human like themselves or merely a human. These foul-mouthed (Deobandi Wahhabi Tableeghis) cannot even justly acknowledge

the powers, capabilities and the special traits of a single person. However, they would be able to explain any limitations etc. of the Beloved of Allaah the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The highly learned people like Hazrat Baayazeed Bistaami, Maulana Ruum, Shaiekh Sa'dee, Maulana Jaami and *Shaiekh-e-Muhaqqiq* [The Chief of the Researcher] Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on them*) have accepted their humbleness. But these slandering insolents openly say and write that "The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was merely a human like us." (*Ma'aazal Laah*) [I seek Allaah's protection].

We the Ahle Sunnat Wa Jamaa' at only know this much:

وہ خدا نہیں بخدا نہیں، وہ مگر خدا سے جدا نہیں  
وہ ہیں کیا مگر وہ ہیں کیا نہیں، یہ محبت حبیب کی بات ہے

**Woh Khudaa Naheẽ Ba Khudaa Naheẽ Woh Magar Khudaa  
Say Judaa Naheẽ**

**Woh Hayñ Kyaa Magar Woh Hayñ Kyaa Naheẽ Yeh Muhib  
Habeeb Ki Baat Hai**

He is not Allaah, by Allaah he is not, yet he is not separate from  
Allaah

But what he is, what he is not, this matter is between the Lover and  
the Beloved

تم ذات خدا سے نہ جدا ہو نہ خدا ہو  
اللہ ہی کو معلوم ہے کیا جائے کیا ہو

**Tum Zaat-e-Khudaa Say Nah Judaa Ho Nah Khudaa Ho  
Allaah Hee Ko Ma'loom Hai Kyaa Jaaniyay Kyaa Ho**

You are not separate from the Being of Allaah neither you are  
Allaah

It is known only to Allaah, what would we know what are you

تیرے تو وصف عیب تباہی سے ہیں بری  
حیراں ہوں میرے شاہ میں کیا کیا کہوں تجھے

**Tayray Tou Wasf Aieb-e-Tanaahi Say Hayñ Baree  
Haieraañ Huuñ Mayray Shaah Mayñ Kyaa Kyaa Kahooñ Tujhay**

Your attributes are free from the blemishes of limitations, I am

amazed My King (due to your excellences) what should I call you

اللہ کی سرتاپہ قدم شان ہیں یہ ان سائیں انسان وہ انسان ہیں یہ  
قرآن تو ایمان بتاتا ہے انہیں ایمان یہ کہتا ہے مری جان ہیں یہ

**Allaah Ki Sar Taa Bah Qadam Shaan Hayñ Yeh  
In Saa Naheñ Insaan Woh Insaan Hayñ Yeh  
Qur'aan Tou Ieemaan Bataata Hai Inhayñ  
Ieemaan Yeh Kehtaa Hai Mayree Jaan Hayñ Yeh**

From head to toe he is the splendour of Allaah  
He is such a person no one is like him  
The Qur'aan describes him as *Ieemaan* [The belief]  
The *Ieemaan* says he is my soul

لا يمكن الشاء كما كان هته بعد از خدا بزرگ توئی قصه مختصر

**Laa Yumkinus-Sanaa'u Kamaa Kaana Haq-quhu  
Ba'ad Az Khudaa Buzurg Tu'ee Qissah Mukhtasar**

It is not possible to fully encompass your praise  
To make it short you are the most elevated after Allaah

How will these short-sighted people who are looking for mistakes see the splendid deeds of the true Scholars of the Ahle Sunnat? A famous Persian verse is:

گر نہ بیند بروز شپہرہ چشم چشمه آفتاب را چه گناہ

**Gar nah Beenad Barooz-e-Shapparah Chashm  
Chashma'e-Aaftaab Raa cheh Gunaah**

What is the fault of the sun, if the bat cannot see  
The brightness of the sun (day)?

If I had not received the blessings of my most respected teachers and the divines, then maybe I would have also stained my tongue and pen like these people belonging to the Deobandi Wahhaabi Tableeghi school of thought. But this is a great blessing and favour of Almighty Allaah that He has saved me, this sinful from this bad deed. It is my only *du'aa* [supplication] that Almighty Allaah may grant me the

highest degree of purity in faith and good conduct. *Aameen*

These Deobandi Wahhaabi Tableeghis, the slaves of the British and the Hindus, can only praise and be thankful to an infidel woman, Indira Gandhi. Every enemy of Almighty Allaah is very dear to them. They have a natural animosity against every Beloved of Almighty Allaah. Every person has his own fortune. We are thankful to our Creator and the Master, Allaah Almighty that He has filled us with His love and the love of His loved ones. Undoubtedly, this is not an ordinary blessing; it is only Allaah's graciousness. Even if we are thankful to Him every moment of our lives then also we will not be able to fulfill His dues. I pray to Almighty Allaah that He may keep us alive in the love of His dear ones and accept our service for the defense of the honour of His dear ones. And He would resurrect us in the slavery of His dear ones. *Aameen*

Almighty Allaah has bestowed the humans with perfect intellect. This intellect is for thinking and understanding. Every believer knows that "Sahaabi" [Companion] is a person who, in his worldly life, as a true believer has seen and met the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and has also died as a true believer [on *Ieemaan*]. And the benefit of this meeting and seeing is this, that a non-companion despite all his excellences cannot attain the status of a companion [*Sahaabi*]. It is obvious if such status is attained for only seeing the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then what will be his own station and status, of this Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)! But this matter is beyond the understanding of these who are foolish. Because since they are even deprived of faith than how will the intellect stay with them.

خدا جب دین لیتا ہے حماقت آہی جاتی ہے

*Khudaa Jab Deen Laytaa Hai, Himaayat Aaa Hee Jaatee Hai*  
When Allaah deprives one of faith, foolishness surely comes along

May Allaah Subhaanahu save us from the evil and evilness of all those who disrespect and from disrespecting and from every faithless

and faithlessness. *Aameen*

This servant of the Ahle Sunnat has visited South Africa twice since writing this. There the friends gave me three parts of the booklet “Johannesburg to Bareilly.” Which were published on behalf of, “The Council for the Propagation of the sunnats of Islaam” P.O. Box 749, Lenasia-1820, Johannesburg, (South Africa). The name of the author of these booklets is not written on them. But on the last page one name “Suleman Cassim” is written. It is not known who is the author of this writing. ★

Anyhow, it is written on the cover pages of the booklets, “These booklets are written to reply a recent pamphlet published by the Barelvi’s. Because in these booklets they have described the beliefs of the scholars of the Deoband as wrong.” I have seen the three booklets and I kept wondering these Deobandi Wahhaabi Tableeghis who proclaim they are the rightly guided scholars, they do not fear Allaah at all. Nor do they worry about their ultimate end. Otherwise, this would not have been their habit.

Here I must confess this, I have not seen that pamphlet of Sunnee Barelvi’s in reply to which these booklets “Johannesburg to Bareilly” have been written. Anyhow, it was not necessary to read the pamphlet allegedly issued by the Barelvi’s after going through the contents of these booklets, “Johannesburg to Bareilly.” Because for more than two decades I have been fully aware of the style, writings and speeches of the “self-proclaimed rightly-guided” scholars of Deoband.

Those who have viewed the series of the booklets, “Johannesburg to Bareilly” they should themselves also see the tone, voice and the style of the author. Call it the ill-fatedness of these Deobandis or their negligence, the things for which they have polluted the tips of their

---

★ Surely the writer of these booklets must be some (so-called) scholar of the Deobandi Wahhaabi who has no confidence in his writing; meaning he has no confidence and belief in his faith. Therefore; he has not disclosed his name for the fear of being defamed. He must be a hypocrite who has desired to hide his real face.

pens against A'laa Hazrat, *Mujaddid-e-Deen-o-Millat* [The Reviver of the Religion and the Nation] *Imaam-e-Ahle Sunnat* [The Leader of Ahle Sunnat], Hazrat Maulana Shaah Ahmad Razaa Khan Barelvi (*Allaah have mercy on him*). The very same things are written to be [as] correct by the pens of their own senior self-proclaimed, rightly guided true scholars against the recent Deobandi Wahhaabis and they are present in their own writings. The only difference is that, if the Imaam-e-Ahle Sunnat Barelvi (*Allaah have mercy on him*) say these things then he is abused and when the same things are said by the scholars of Deoband then the Deobandis do not remember any fairness or justice. By fulfilling the demands of equity and justice if they really consider their senior *mullaas* “the rightly-guided scholars,” then why they do not put the two writings in front of themselves and give an honest verdict and why do they not believe the verdicts of their own elders?

If I wanted, I could also present all those statements in front of the readers by which the books of the senior scholars of Deoband are filled. But my honour of faith does not allow me to copy all of those filthy writing.★ The readers will wonder, what are these statements. You must have heard the word, “pornography” but in front of the statements of these so-called contractors of faith and religion, these Deobandi Wahhaabi scholars, the word “pornography” also seems flimsy.

Dear readers, my purpose is not breaking hearts or speaking lies. (May Almighty Allaah protect me from all kinds of evilness). I speak the truth that these hypocrites, “the sellers of barley in the name of wheat; meaning who cheat people,” (Deobandi Wahhaabi Tableeghis) whatever they say or do under the covering of the propagation of religion is a cause of disgrace and offensiveness. It is amazing that they like to do the explanation of wrong statements but they do not like to call what is wrong as wrong.

---

★ Some of the statements have been written in the end of the book to invite you to reflect (under compulsion).

Dear readers, every man of wisdom, thoughtfulness, intellect and consciousness knows that an abuse is an abuse. You can give thousands of explanations but an abuse cannot be called a good supplication. We also say the same thing to the [recent] Deobandi Wahhaabi Tableeghi people that, according to the verdict of their own scholars, until they do not accept the blasphemous and *kufriyah* [infidel] writings of their own elders as blasphemy and *kufr* [infidelity] until they do not deny being the acceptors and the believers of these writings, the controversy will continue.

There is a famous anecdote: Some people of a village went to a religious scholar and told him, "We have a well of water in our village and a dog has fallen in it and has died. Tell us what is the way of purifying the water of this well?" The religious scholar told them to draw a certain number of buckets of water from the well and the water will be purified. The villagers went and drew the given amount of water but the bad smell continued in the water. They went to the religious scholar and explained the situation again. The religious scholar inquired, "Have you taken out the dead dog from the well or is it still in the well?" They said, "We have not taken out the dog." The religious scholar said, "Until you do not take out the dog from the well, till then no matter how much water you draw out, the foul smell will still continue. First take out the dog from the well, then draw out that amount of water and then see if the stink is dispelled or not!"

Dear readers similarly, such is the case of these Deobandi Wahhaabi Tableeghis group. Until they do not finish the real reason of the controversy, unless they do not deny being the believers and accepters of infidel and blasphemous writings. They may give millions of explanations but the dispute will remain as it is.

Along with this, speaking lies, false explanations, fabricating, hoodwinking people and the despising efforts of deceiving others are their habits. Perhaps they think that everyone else living in the world is deaf and blind. See some examples of their lies and decide

for yourselves what great liars are these Deobandi Wahhaabis.

❖ On page 2 of part 1 of “Johannesburg to Bareilly,” it is written. “The ulaama of Deoband had no connection with Muhammad Ibne Abdul Wahhaab Najdi (Chief of the Wahhaabi faction). They do not have anything to do with his mission. Neither is he their spiritual guide [leader], nor have they met him. Rather the ulaama of Deoband are the Ahle Sunnat Wa Jamaa’at, and they have connection with the Hanafi school of thought.”★

In this statement it has been proven for the scholars of Deoband that they are not Wahhaabi and they have nothing to do with the Imaam of the Wahhaabis Muhammad Ibne Abdul Wahhaab Najdi. See its reply is present in the writings of the scholars of Deoband itself. Please read:

In the book of famous debater of Deoband, Muhammad Manzoor Nu’maani, “*Shaiekh Muhammad Bin Abdul Wahhaab Aur Hindustaan Kay Ulaama-e-Haqq*” [The Rightly-guided Scholars of India and Shaiekh Muhammad Bin Abdul Wahhaab] (*Printed Qadeemi Kutub Khaanah, Aaraam Baagh, Karachi 1978*) which has been published more than ten [10] years ago. This book has the endorsement and attestation of Shaiekh Muhammad Zakariyyaa Kandhalvi and Qaari Muhammad Taiyyib Saahib. It is proven in this book that there is no ideological difference etc., between Shaiekh Muhammad Bin Abdul Wahhaab Najdi and the scholars of Deoband. Rather these Najdi Wahhaabi Deobandi are all the same. I am not giving my reviews on this book of Nu’maani Saahib in my writing. My aim is to only prove the lies of the author of “Johannesburg to Bareilly” in front of my readers. So, that the readers would know how much inclination the author of “Johannesburg to Bareilly” has with lies. His scholars and the elders are trying every possible way to prove themselves as Wahhaabi, but the author of “Johannesburg to Bareilly,” who is

---

★ Meaning it is also an accepted and established fact in front of them those are called “Wahhaabi” who are in any way associated with Ibne Abdul Wahhaab or are his followers and believers.

sitting in South Africa, has no time to spare from only writing and speaking lies. Dear readers, view some other writings of the elderly scholars of Deoband:

“This title (*Wahhaabi*) means that in creed a person is subservient or favourable to Ibne Abdul Wahhaab.”

(*Imdaad-ul Fataawaa*, pg. 233, vol 5, printed in *Thaanah Bhavan*)

The Imaam of the Deobandis Janaab Rasheed Ahmad Gangohi says, “The followers of Muhammad Ibne Wahhaab (*Najdi*) are called the Wahhaabi. Their beliefs are excellent and their creed is Hañmbalee. Although, they were harsh in temperament, he and his followers are good.”

(*Fataawaa Rasheediyah*, pg.111, vol-1, printed *Kutub Khaanah Raheemiyah*, Delhi 1363 H, *Taaleefaat-e-Rasheediyah*, pg.242, printed *Idaarah-e-Islaamiyyaat*, Lahore)

Dear readers, you have seen the verdict of Gangohi Saahib about Ibne Abdul Wahhaab Najdi. Now see the statements of the scholars of Deoband themselves about Ibne Abdul Wahhaab Najdi and decide yourselves who is honest amongst them and who is a liar.

It is stated in “*Al-Muhannad*”, the book on the beliefs of the scholars of Deoband page.18:

(*Printed Kutub Khaanah Azeeziyah*, Deoband)

“Question number 12: Muhammad Ibne Abdul Wahhaab Najdi considered it *halaal* [permissible] to shed the blood of the Muslims, and their wealth and honour. He would associate all the Muslims towards *Shirk* [polytheism] and was disrespectful in the grandeur [honour] of the elders. What is your view about him and do you consider dishonouring the *Ahle Qiblah* (all Muslims) and the elders permissible? Or what is your opinion?”

Answer: In our view their order is the same which is stated by the writer of *Durr-e-Mukhtaar*. (Ibne Abdul Wahhaab and his followers), the *Khawaarij*, are a famous group of people who waged war against the *Imaam*. On this *taaweel* [changing meaning] that they considered

the *Imaam* guilty of falsehood, meaning *kufr* [infidelity]; or such disobedience which justifies killing. On this *taaweel* that these people consider taking our lives and wealth as lawful and making our women captives. (He further also said) “The verdict which applies to them is of rebels.” (He also said this), “We do not dishonour them only because this action is from *taaweel* though it is only a faulty one.” And Allaamah Shaami, said in the marginal notes, “Like it committed in our times by the followers of Ibne Abdul Wahhaab. They came out from Najd and besieged *Haramaien Shareefaien*. They called themselves as Hañmbalee creed but it was their belief that only they were the Muslims. Whoever is against their beliefs, he is a polytheist. Due to this they considered it justified to kill the Ahle Sunnat and the scholars of the Ahle Sunnat. To such an extent that Almighty Allaah destroyed their superiority.”

In “*Fataawaa Rasheediyah*,” it is stated, their (*Najdis*) beliefs were excellent. While in “*Al-Muhammad*,” it is stated their belief is only they (*Najdis*) are the Muslims and whoever is against their beliefs he is a polytheist. The Ahle Sunnat were against their beliefs. Therefore; in front of them the killing of Ahle Sunnat and the scholars of the Ahle Sunnat was lawful.” So the result which is evident is this that in front of Gangohi Saahib to consider all Ahle Sunnat as polytheists and to kill them is lawful and permitted. Also, this is good belief. Hence; Gangohi Saahib says, “He and his followers are good.” While all the other scholars of Deoband say, “They were “*Khaarijees* and *Baaghees* [rebels].” It is learnt that in front of Gangohi Saahib, *Khaarijees* and *Baaghees* [rebels] are good people.

Furthermore consider this, Husaien Ahmad Saahib Madani, the Principal of *Daar-ul uloom* Deoband says, “Gentlemen, Muhammad Ibne Abdul Wahhaab Najdi appeared from Najd in Arab in the early 13th Century. And since he had wrong beliefs and evil thoughts, he waged war against the Ahle Sunnat Wa Jamaa’at and forced his evil thoughts on them. He considered it *halaal* [permissible] to seize their properties as the spoils of war. Killing them was considered an act of bringing blessings and earning rewards. He particularly afflicted

severe pain to the people of *Haramaien* (Makkah and Madinah) and in general to the people of *Hijaaz*. He used extremely foul language against the grandeur of the respected pious people and the earlier holy people. Due to his severe affliction many people had to flee from the holy cities of Makkah and Madinah. Thousands of people were martyred by him and his army. In short he was a tyrant, rebel, bloodthirsty and evil person.”

(*Ash-Shahaabus-Saaqib*, pg.42)

Now, if Gangohi Saahib is speaking the truth, then Husaien Ahmad Saahib Madani becomes a liar and if Husaien Ahmad Madani is to be called honest than Gangohi Saahib would be considered as dishonest. The decision depends on the followers of these two men.

Gangohi Saahib says, “The beliefs of these (*Najdis*) were excellent.” How excellent were they? See its explanation in the writing of the headmaster of Deoband, Husaien Ahmad Saahib Madani who has listed in detail a series of examples of some of the beliefs of these Najdis in his book, “*Ash Shahaabus Saaqib*”.

(*Printed Kutub Khaanah Ashrafiyah, Raashid Company, Deoband*)

## Beliefs of the Wahhaabi Najdi

1. "It is the belief of Muhammad Ibne Abdul Wahhaab that all the people of the world and the Muslims from all places are polytheists and infidels. To kill them, to fight with them and to snatch their money from them is allowed and permissible rather it is mandatory."

(*Ash-Shahaabus-Saaqib*, pg. 43)

2. "Till even today, the belief of the Najdis and his followers is this, that the life of the Prophets (*Salutation on them*) is limited only to the period during which they were on this earth. After that, they and the other true believers are equal in death."

(pg. 45)

3. "These people write that having a vision of the blessed Holy Prophet [*Sallal Laahu 'Alaihi Wa Sallam*], the visitation to his blessed tomb and seeing his sacred abode is unlawful innovations etc. He also considers it unlawful and foolish to even travel in that direction with this intention, لا تشدد الرحال الا الى ثلثة مساجد "Laa Tushaddur Rihaala Illaa Ilaa Salaasata Masaajidin" .....Some of them also give it the status of adultery to travel for the sake of paying a visit to the blessed tomb." (*Ma'aazal Laah*) I seek Allaah's protection.

(pg. 45)

4. The Wahhaabis use the most blasphemous language in honour of the Magnificence of the Prophet-hood and the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). They consider themselves like the personality of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). They also accept very little excellence of the era of [his] preaching. They think that the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has no right on us now nor do we receive any benefit or favour from his Holy personality after his departing. Therefore; due to this, they consider it unlawful to do *du'aa* [plea] through his mediation after his departing. It is the saying of their elders, (*Ma'aazal Laah Summa Ma'aazal Laah*) [I seek Allaah's protection and I seek Allaah's protection] نقل كفر بكفرناشيد [To copy someone's words of kufr is not kufr]. They say, "The stick of our hand gives us more benefit than the glorious personality of the



O Allaah’s Messenger].” They most sarcastically reject and ridicule its use, and use the most inappropriate language against the people of the *Haramaien* who use such expressions.”

(Ash-Shahaabus-Saaqib, pg.65)

9. The wicked Wahhaabis harshly and repeatedly criticize sending peace and salutation upon the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and consider the routine, recitation and making a daily practice of *Dalaa’ilul Khaieraat*, *Qaseedah Burdah* and *Qaseedah Hamziyah* etc., as most dreadful and disliked. They also consider certain couplets of *Qaseedah Burdah* to be associated towards *shirk* [polytheism] etc. For example this verse:

يَا اشْرَفَ الْخَلْقِ مَالِي مَنْ الْوَدْبَةِ سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

***Yaa Ashrafal Khalqi Maali Man Aloozu Bihi,  
Siwaaka Inda Huloolil Haadisil ‘Amami***

O the best of the creations, there is no one of mine, whose refuge I  
would hold

Besides you there is no one to look up to in the time of  
ultimate calamity

(Ash-Shahaabus Saaqib, pg. 66)

10. Except for the knowledge of the Laws of *Shari’ah*, these Wahhaabis consider the last Holy Prophet (*Alaiehis Salaatu Was Salaam*) was devoid of all the Unseen [Ghaieb/secreties] and true knowledges etc.

(Ash-Shahaabus Saaqib, pg. 67)

11. The Wahhaabis consider the narration of the birth of *Huzoor Sarwar-e-Kaa’inaat* [The King of the Universe] the Holy Prophet (*Alaiehis-Salaatu Was-Salaam*) itself to be a “very dreadful and outrageous *bid’at* [innovation].”

(Ash-Shahaabus-Saaqib, pg. 67)

Dear readers, the eleven beliefs (articles of faith) are presented as an example of Ibne Abdul Wahhaab Najdi and his followers. They are written by the Head Master of the Deoband, Husaien Ahmad Saahib

Madani himself. They are considered excellent beliefs in the views of Gangohi Saahib. It is learnt that the most polluted, most wicked and *kufriyah* [infidel] beliefs are considered excellent by them. And virtuous and Islaamic beliefs are *kufr* [infidelity], *shirk* [polytheism] and *bid'at* [innovation] in their eyes.

خرد کا نام جنوں رکھ دیا جنوں کا خرد  
جو چاہے آپ کا حسن کرشمہ ساز کرے

***Khiraad Kaa Naam Junooñ Rakh Diyaa Junooñ Kaa Khiraad  
Jo Chaahay Aap Kaa Husn-e-Karishmah Saaz Karay***

You may call wisdom to be madness and madness to be wisdom  
Your charismatic beauty may do whatever it wants

View more evidence of Deobandis confessing of being Wahhaabi: It is stated in “*Ashrafus-Sawaanih*.”

(*Vol-1, pg. 45 printed by Idaarah-e-Taaleefaati-e-Ashrafiyah, Multan 1985*)

“The days when Ashraf Ali Thanvi Saahib was a teacher at the *Madrasah* Jaamiyah-ul-uloom, Kanpur. A few women living in the neighborhood of the *madrasah* [Islaamic School] brought some sweets so that after reading the Holy Qur’aan *Ieesaal-e-Sawaab* rewards would be forwarded. The students of the *madrasah* did not do *Ieesaal-e-Sawaab* [forwarded rewards] and they just gulped down the sweets. This provoked a huge fight. When Thanvi Saahib was informed about the fight he came and told the people in a loud voice, “Brother, “Wahhaabis” live here. Do not bring anything here for *Faatihah* [forwarding rewards] and *Niyaaz* [offering].”

On page 202 of *Sawaanih Muhammad Yoosuf Kandhalvi* [Biography], printed in “*Nadwatul-ulamaa*” Lucknow, it is stated, “We are very staunch Wahhaabis.”

One of the elders of the Deobandi Tableeghis group, Shaiekh Muhammad Zakariyyaa Saahib declares, “I am a stauncher Wahhaabi than you.”

(*Sawaanih Muhammad Yoosuf Kandhalvi, pg.204, author Muhammad Saani Hasni and Manzoor Nu'maani*)

(It is stated for the attention of the readers, like you have already read that the Principal of *Madrassah* Deoband, Janaab Husaien Ahmad Madani, has described the Wahhaabis as a “band of evil, foul, filthy people and disrespectful.” And Janaab Ashraf Ali Thanvi and Shaiekh Muhammad Zakariyyaa etc., and others are very proudly writing themselves as Wahhaabis. By this own acceptance the readers will very well realize the truth of their authenticity and reality.)

The *Hakeem-ul-Ummat* of Deobandis [Deobandi’s Wiseman] Thanvi Saahib, writes in his letter to the Imaam of Deobandis Rasheed Ahmad Gangohi Saahib, “Even though some scholars of here still consider me a Wahhaabi. Some scholars have also come from outside and told the people, “Do not be cheated, this man (Thanvi) is a Wahhaabi.” But telling them did not have an effect since I was only practically [superficially] agreeing with the public. But now I do not intend to participate, even practically. So, surely I will face some difficulties.” Thanvi Saahib use to participate in the gatherings of the *Meelaad* in hypocrisy and fabrication so that the general people did not consider him a Wahhaabi. But now Thanvi Saahib himself is saying that he will not be attending *Meelaad* congregations. Therefore; now it will be confirmed to everybody that “this man is actually a Wahhaabi, till now he was hidden.”

(*Tazkiratur-Rasheed, vol-1, pg.135, printed Idaarah-e-Islaamiyaat, Lahore*)

Janaab Abdul Hasan Ali Nadvi in his book “*Deeni Da’wat*” has mentioned this incident about the founder of Tableeghi Jamaa’at, Muhammad Ilyas Saahib. He says, “In 1938, when he had gone to Hijaaz for *Hajj*, he met the Sultaan of Najd with his delegation regarding the Tableeghi Jamaa’at.” About the preparations for the meeting with the Sultaan, he wrote,

“It was decided that first the aims and objectives will be written down in Arabic and then it will be presented before the Sultaan. Maulana Ihtishaam-ul-Hasan met Abdullaah Bin Hasan Shaiekh-ul Islaam and Shaiekh Ibne Balilhad, on his own. After two weeks (on March 14,

1938), Maulana (Muhammad Ilyaa) along with Haaji Abdul Laah Dehlvi, *Shaiekh-ul-Mutawwifteen*, [chief of the pilgrims] Abdur Rahmaan Mazhar and Maulvee Ihtishaam-ul-Hasan Saahib went to meet the Sultaan. The king of the country came down from his throne and received them with great honour and seated the honoured Indian Muslims near him. They presented their schedule for preaching. On this the king lectured them intellectually for about forty minutes on the Oneness of Allaah, the Book and *Sunnah* and on the need of following the *Shari'ah*. After this, he came down from his throne and bade them farewell with honour. The next day, the Sultaan had to go to Najd so he left for Riyadh.” (*Muhammad Ilyaa aur Deeni Da'wat*, pgs. 97, 98, printed by Majlis Nashriyaat-e-Islam, Karachi)

After receiving the testimony of approval from the Sultaan of Najd, now see what were their activities on the policies. They write:

“Ihtishaamul Hasan Saahib prepared a brief note on the objectives of their preaching and presented it to Shaiekh-ul Islaam [Chief Justice] Abdullaah Bin Hasan, (who is the progeny of Ibne Abdul Wahhaab Najdi). The Maulana (Muhammad Ilyaa) and Maulvee Ihtishaam Saahib also went to see him. He honoured and rewarded them greatly and supported every matter and orally promised sympathy and support for them.”

(*Deeni Da'wat*,” pg. 98)

Keep the spirit of justice in front of you and then reflect. Anyone can clearly realize in describing the whole proceeding, what was the cause of hindrance in disclosing the details of the Arabic text of the aims and objectives of the Tableeghi Jamaa'at. Which was prepared in Arabic language for the presentation to the Sultaan of Najd? Now even after covering with thousand veils, the facts cannot be hidden that the aims and objectives much lauded at the king's palace and the matters of preaching and inviting for which promises of total support and sympathy was done. They were exactly the ones which were took by the Najdis nation and then they had risen. The places of undying love and belief and the eternal monument of Islaam were completely destroyed. Because even an ordinary man with very little intelligence

can also understand this that, if those aims and objectives were even slightly different from those of the nature of Najdi faith, then the Shaikhul-Islaam and Chief Justice of the Najdi government, (those who had the blood of Ibne Abdul Wahhaab Najdi flowing in their veins) they would have never assured any help and support in any way.

Look at another fresh proof of complete similarity between the Wahhaabi Najdi group with the Tableeghi Jamaa'at in thoughts and beliefs and mutual co-operation between them. After the story of era of Janaab Muhammad Ilyaas, now read the story which took place during the caliphate of his son, Muhammad Yoosuf Saahib.

While narrating the story of the Tableeghi Jamaa'at delegation which had gone to Najd from Delhi under the leadership of Janaab Abul Hasan Ali Nadvi. The biographer of Janaab Muhammad Yoosuf Kandhalvi writes in his book (and here you will read about the deep [strong] relationship that existed between the leaders of the Najdi Government and this delegation):

“Shaiekh Umar Bin Al-Hasan, the descendant of Al-Shaiekh is the progeny of Shaiekh Muhammad Ibne Abdul Wahhaab (*Najdi*). Therefore; he is also the brother of the Chief Justice and Shaiekh-ul-Islaam of the Saudi kingdom, Shaiekh Abdul Laah Bin Hasan, (who had an agreement with Muhammad Ilyaas) and the head of the department of “Do’s and Dont’s (*Amar Bil Ma’roof Wa Nahee Anil Munkar*).” He also had a very close relationship with the crown prince of the kingdom and was his special aid; good relations were established [maintained] between them. Those who tried to create doubts about the (*Tableeghi*) Jamaa'at due to this assurance and introduction, the creators of the doubts could not have any success.” (*Sawaanih Muhammad Yoosuf, pg.431, printed Majlis-e-Sahaafat-o-Nashriyat Daar-ul-uloom Nadvatul Ulamaa, Lucknow*)

After this, view another clear proof of the ideological affinity between these two: He writes, “We also met the elder brother of Shaiekh Umar Bin Al-Hasan, Shaiekh Abdul Laah Ibnul Hasan (with whom

Maulana Ilyas had an agreement) many times. He met us with great kindness. Some people tried to give this impression about (Tableeghi) Jamaa'at that this (Tableeghi) Jamaa'at has "wrong beliefs" and they conveyed this complaint to the scholars. Due to our contacts with the scholars and the meetings with influential people, the effects of those who complained ended."

(*Savaanih Muhammad Yoosuf, pg. 431*)

How these people must have pleaded to clear the allegation of having wrong beliefs before the Jurists (*Qaazi's*) of Najd, and the scholars and the officials of Najd! It is not necessary to explain. Because the nature of a religious mind is like this that even a person who has wrong beliefs, he does not consider the other person having the right beliefs, until that person is proven to have similar beliefs like himself. And in this explanation this point is clearly realized that as if the elites of the Najd nation already knew from before that these people do not have wrong beliefs, rather they have similar beliefs. Due to this the effects of those who complained about wrong beliefs it dismissed.

The readers have seen themselves, the Deobandi Tableeghis are Wahhaabis and the acceptance of connection with the Najdi Wahhaabi is written by their own pen.

On the other hand at the occasion of the death of the former President of Pakistan, General Muhammad Ziyaa-ul-Haqq, the Wahhaabi scholars of Deoband who call themselves *Hanafee*, openly acted against their own belief. They held his (*Ghaaibaanah Namaaz-e-Janaazah*) funeral prayers for him in absentia and also did *du'aa* [Supplication] after reading the *Namaaz-e-Janaazah*. They did *Qur'aan Khawaani* [recitation of the Holy Qur'aan] too and did *Faatihah Khawaani* [forwarding rewards] on the *soyam* (3rd day *Faatihah*) of the President of Pakistan at the sacred shrine of Hazrat Daataa Ganj Bakhsh, Saiyyidinaa Alee Hujweeri (*Allaah is well-pleased with him*). They also attended the *chehlum* (Forty days *Faatihah*) gathering. (Please see my pamphlet, "*Apni Adaa Daiekh*" for confirmation with pictures and newspaper clippings.) Not only this

rather the scholars of Deoband in Pakistan also take out processions and gathering on the occasion of *Eid Meelaad-un-Nabee* (*Sallal Laahu 'Alaihi Wa Sallam*). They attend the *Meelaad* gatherings organized at official and non-official levels.

They take out well organized procession on the *Urs* of Hazrat Abu Bakr Siddeeq (*Allaah is well-pleased with him*). They also commemorate the days of the death anniversaries of *Khulafaa-e-Raashideen* and the other Companions [*Allaah is well-pleased with them*] every year with all arrangements after deciding the dates and places of the scheduled meetings. Besides they also appeal for commemorating them at official and non-official levels. Regularly they issue posters on the occasion of the death anniversaries of their senior scholars. On the day of death, special arrangements are made for reciting the Holy Qur'aan, forwarding rewards etc. and *Niyaaaz*.

Two famous mullaas of Deobandi participated in the ceremony of giving bath to the holy shrine of Hazrat Daataa Ganj Bakhsh (*Allaah is well-pleased with him*). As a relic they poured the water used for bathing on their faces. The scholars of Deoband themselves organized the meetings of the remembrance of the martyrdom of Hazrat Imaam Husaien (*Allaah is well-pleased with him*) and also attend the gatherings of the Shi'ites. They place *chaadars* [sheet] on the graves of the *Auliyyaa-e-Kiraam* [The Friends of Allaah]. They go to the gathering of their *Urs* [to celebrate the anniversaries of their death]. The religious and political leader of Deobandi Wahhaabis, Mufti Mahmood Saahib laid down *chaadar* [sheet] and flowers on the holy grave of Hazrat Daataa Ganj Bakhsh (*Allaah is well-pleased with him*), and also distributed *halwah* (sweet). If the scholars of Deoband Wahhaabis do all these things then a *fatwaa* [verdict] is not pronounced on them but if the *Sunnees* (Barelvi) do the same things then verdicts of *shirk* [polytheism], *bid'at* [innovation] and *haraam* [not permissible] start showering from the scholars of Deoband. Not only this listen further the famous scholar of Deoband Ihtishaamul Haqq Thanvi Saahib what he did also see that.

“The Agha Khaani (Ismaa'eeli faction) are considered unanimously

out of Islaam. Thanvi Saahib did the Qur'aan *Khawaani* and *Faatihah* [forwarding rewards] for the *soyam* of Agha Khan (third). Did the *du'aa* for salvation, attended the condolence gatherings and in his speech declared Agha Khan as a benefactor of Islaam."\*★

What do the self-appointed rightly guided Wahhaabi scholars of Deoband say about their own Thanvi Saahib? If the *Sunnees* (Bareilvi) celebrate *Giyaarahveen Shareef* for the *Ieesaal-e-Sawaab* of Hazrat Saiyyidinaa Ghaus-e-A'zam (*Allaah is well-pleased with him*), then it is declared against *Shari'ah*. But if the scholars of Deoband do Qur'aan recital sessions and read *Faatihah* for the *Ieesaal-e-Sawaab* of non-Muslim then there is no *fatwaa* (verdict) for them? If the festival of the *Daar-ul-uloom* Deoband is celebrated and these celebrations are being inaugurated by an infidel woman\*\* then there is no *fatwaa* [verdict]. But if the celebrations are made for the arrival of the Messenger of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) in the world then the *fatwaa* [verdict] of *shirk* [polytheism], *bid'at* [innovation] and *haraam* [not permissible] is imposed.

Is this the standard of truth in front of the Deobandi Wahhaabi Tableeghi? That if their own also do the same things for the non-Muslims even then they remain *Mu'min* [true Muslim] and the rightly guided scholars. But if the *Sunnees* having correct beliefs do the same things for the loved ones of Allaah according to the *Shari'ah* and *Sunnah* then they are called *mushrik* [polytheists] and *bid'atees* [innovators]. If these acts of Wahhaabi Deobandi Tableeghi deceiving and selling religion is not mockery with Allaah then what is it?

---

\* All these proofs can be seen in my booklet "*Apni Aadaa Dekh*", which comprises of cuttings from all the important newspapers of Pakistan. By the grace of Almighty Allaah I have a record of all of them with me.

\*\* Remember that these Deobandi Wahhaabi Tableeghi, in order to exhibit their unity with the Hindus have aggressively done this boldness to make a Hindu leader sit on the *Miimbar* (Pulpit) of Jaame Masjid, Delhi.

❖ Just view another proof of the dishonesty of the author of “Johannesburg to Bareilly”:

“On page 44 of part 3 of the booklet, he has crossed the limits of dishonesty, untrustworthiness and lying. Undoubtedly, Allaah’s curse is surely assured for the liars and the transgressors. To distort someone’s writings completely against his aim and opinion and then accuse him of doing wrong things is allegation and impermissible. Regarding this on the next pages you will see the verdict of the Mufti of Deobandi Wahhaabi Tableeghi Mufti Muhammad Shafee Saahib. Those who call themselves the rightly guided scholars, these thieves of religion should remember these verses of the Holy Qur’aan,

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۝

**“Walaa Tahsabannal Laaha Ghaafilan ‘Ammaa Ya’maluz  
Zaalimoon”**

(Holy Qur’aan Chapter 14, verse# 42)

And never consider Allaah unaware of the deeds of the unjust

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

**“Wasa ya’lamul Lazeena Zalamoo Aiyya Munqalabiñy-Yan  
qaliboon”**

(Holy Qur’aan Chapter 26, verse# 227)

And now the unjust will soon know as to which side  
they shall return...

Dear readers, almost fifteen [15] years ago, the monthly *Al Meezaan* (Mumbai) “Imaam Ahmad Razaa Number” was published. In its preface the publishers wrote a whole paragraph headlined as “A Pile of Accusations.” In order to fulfill his evil aim, the author of the booklet “Johannesburg to Bareilly” quoted a few sentences from this paragraph, after leaving the text before and after it and then invited people to see what is the view of those who consider Imaam Ahmad Razaa Khan Barelvi as their own Imaam.\*

This servant of Ahle Sunnat will first quote the whole paragraph of the preface of the “Imaam Ahmad Razaa Number” from the magazine, *Al Meezaan* and will then present the sentences from the paragraph which is quoted by the author of the booklet “Johannesburg to Bareilly.” The readers will know the truth and will also be aware of the wickedness of these Wahhaabi Deobandi Tableeghi religious thieves. Whose foundation is based on lies and dishonesty. They will surely guide others to **صراط مستقيم الى الجحيم** “*Siraat-e-Mustaqeem Ilal Jaheem*” [The path which leads straight to the hell]. May Allaah protect us from their wickedness.

---

\* This servant of Ahle Sunnat would like to say to my readers that if my intention was not **الحب لله والبغض لله** “*Al hubbu Lil laah Wal Bughzu lil laah*” [To love for the sake of Allaah and to hate only for the sake of Allaah]. I would have also like in the style of the author of this booklet, “Johannesburg to Bareilly,” quoted so many excerpts from the writings (in reply) of the senior scholars of Deoband that it would have become difficult for these Deobandis to hide their faces. But dishonesty, transgression, lies and speaking nonsense only suits these Deobandis. Being grateful to Allaah, my concern is only to prove true as the truth and lies as lie. It is my distinction and privilege to speak the truth and to be straight forward, *Al hamdu lil Laah* (Thanks to Allaah for this blessing.)

## Piles of Accusations

“The state of our lack of interest is such that to write a book on him [A’laa Hazrat, Imaam Ahmad Razaa Khan Bareilvi *Allaah have mercy on him*] is one thing. Even until now many books written by him have not even been adorned with the jewels of publication. Where else on the other side, the personality of Imaam Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) has been persistently distorted by speeches and writings. To acknowledge his valuable service is one thing; there are piles of accusation on him. This series did not start a few years ago but it has continued since last half a century. Not unconsciously but in an organized manner, not only in Indo-Pak but in all the countries of Asia and Europe. The obvious result that came out of it, is that a solemn man of today is scared to turn towards him. It is generally famous about Imaam Ahmad Razaa (*Allaah have mercy on him*) that he was a “*Mukaffirul Muslimeen*” [The declarant of Muslim as *kaafir* [infidel]. Besides in Bareilly he had set up a machine for making infidels. In all the research institutions present in Asia today, to do work on him is one thing; even his name will not be found.\*

Research and history writing has been sacrificed in the furnace of prejudice and narrow mindedness. This insensitivity of opposing Hazrat Imaam Ahmad Razaa (*Allaah have mercy on him*) has poured water on all their achievements. Hazrat Imaam Ahmad Razaa (*Allaah have mercy on him*) is like that diamond, which is desiring to enlighten the whole world with its most spectacular rays but efforts have been made to hide it behind the veils of misunderstandings and accusations.

This is a great tragedy of the time that full light of antiquity and portrayal is being sacrificed on one party and even a superficial reference of the other party is not allowed to come forward. I wish our writers and intellectuals had made choices with wholeheartedness and nobility by analyzing the standpoint of Hazrat Imaam Ahmad Razaa

---

\* It is stated for the knowledge of the readers that now in 1989, the situation is different. By the grace of Allaah, now Asia and Europe are benefiting from the profound knowledges of Hazrat Imaam Razaa Khan Bareilvi (*Allaah have mercy on him*).

(*Allaah have mercy on him*) and would have looked into the real reasons of opposition with the seniors of Deoband. Then many bitternesses would have not existed today. It is necessary to correctly understand and explain to others the meaning of the differences in correct way. So, that the present new generation would come to Hazrat Imaam Ahmad Razaa (*Allaah have mercy on him*) without hesitation.”

After reading the real statement of *Al-Meezaan*, now see the treachery of the author of “Johannesburg to Bareilly.” He writes:

“Title: A general view about Molvi Ahmed Raza Khan by a follower of the Barelvi’s”

“A serious person of today hesitates to turn in this direction. It is generally known about Imaam Ahmed Razaa that he was a *Mukaffirul Muslimeen* [One who decrees Muslims as *mushrik* [polytheists]. He had set up a ‘Machine of making *Kufr* [infidelity] in Bareilly. In all the existing Institutions on science today in Asia, let alone research being done on Imaam Ahmed Razaa, even his name will not be found.”

(*Maah naamah Al-Meezaan, Bombay, Ahmad Razaa Number, pg.29*)”

❖ View the details of one more example of the fabrication, deceit and lies on page 42, part 3, of “Johannesburg to Bareilly”. The author of “Johannesburg to Bareilly” writes,

“One of the Barelvi Molvi Mazharullah Dehlawi’s son; Professor Mas’ood Ahmed Saheb has correctly stated that:

‘For a long time I had the impression that Moulana Ahmed Raza Khan was the leader of the ignorants.’

(*Faazil-e-Barelvi aur Tark-e-Mawaalaat pg.5 Markazi Majlis-e-Razaa*)”

Dear readers, Hazrat Professor Muhammad Mas’ood Ahmad Saahib is called the “*Maahir-e-Rizviyyaat*” [The Specialist of A’laa Hazrat’s work (*Allaah have mercy on him*)]. For many years he has been producing praiseworthy and research writings on the memorial of A’laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*). He is a very proficient, accomplished and modern scholar, researcher and writer as well

as the son of one of the most accomplished scholar and intellectual of the subcontinent, Hazrat *Muftee-e-A'zam* Maulana Muhammad Mazhar-ul Laah, the *Shaahi Imaam* [Leader] and *Khateeb* [Orator] of Jaame Masjid Fatehpuri (Delhi). He is considered an influential and authentic personality in the literary and analyst circles of Pakistan. In 1971, the *Markazi Majlis-e-Razaa*, Lahore published his compilation with the name of "Faazil-e-Bareilvi *Aur Tark-e-Mawaalaat*." In the end of this book, along with the praising views of the learned and well informed people, there are also the views of the opponents about Professor Mas'ood Ahmad Saahib. View a complete paragraph presented on page 5 of this book with the title of "Preview. " So, the readers will be able to evaluate the lies and fraud of the ill-mannered writer of "Johannesburg to Bareilly:

The Professor Saahib writes, "Faazil-e-Bareilvi (*Allaah have mercy on him*) was a renowned scholar of his time but even till today he has not been introduced properly in the literary circles. The educated people of the modern age are to a great extent almost ignorant about him. Therefore; in a gathering where this writer (Professor Mas'ood Ahmad) was also present, an influential person said, "Most of the followers of Maulana Ahmad Razaa Khan are illiterate." Hence; he was the leader of the illiterate. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** "Innaa lil Laahi Wa Innaa Ilaiehi Raaji'oon". [Surely, we belong to Allaah and to Him is our return]. It is needed to write a true, correct, authentic and verified biography supported by evidence on the modern biographic rules of research and his literary accomplishments are presented more and more for the public viewing."

Dear readers, you have seen the real statement on page 5 of the book written by Professor Saahib, "Faazil-e-Bareilvi *Aur Tark-e-Mawaalaat*," to clearly explain the literary knowledge and status of A'laa Hazrat Faazil-e-Bareilvi (*Allaah have mercy on him*). Also; before this you have seen the fabricated and fake statement of the unfaithful writer of "Johannesburg to Bareilly". Meaning, the writer of "Johannesburg to Bareilly" has himself made up the words and published them which are not even mentioned in the above book.

Is this the name given to “*Haqq Goe Aur Tableegh-e-Deen*” [To speak the truth and preach the religion],” by the Deobandi Wahhaabi Tableeghis?”

From this, the readers can figure out the reality and the truth of the authors of the booklets, “Johannesburg to Bareilly.” I wish these Deobandi Wahhaabi Tableeghis would remove the glued dust of grudges, prejudice, malice and stubbornness of their hearts and minds. Though this continues as their daily practice that instead of removing this darkness, they are involved in an awful struggle of discarding the light of truth. They are involved in increasing the darkness of their own register of deeds [*Naamah-e-A'maal*]. However, the world has seen that triumph, success, respect and elevation is only the share of the *Ahle-Haqq* [The People of the Truth]. Thanks to Allaah, now in every direction A'laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*) is the title and acknowledgment of truth and honesty. The opponents of A'laa Hazrat Barelvi (*Allaah have mercy on him*) are collecting with their own pens and tongues, shame for themselves.

Respected readers, did you see what is the real face of these dishonest and deceiving Deobandi Wahhaabi religious thieves, who call themselves the Scholars of Truth? After knowing their real face, you will also say that these Deobandi Wahhaabi Tableeghis without any doubt are making mockery of the religion and they do not fear Allaah at all.

The purpose of writing this book [White and Black] will be clear to you after reading this book. In the book, “Deoband to Bareilly: The Truth,” you have seen forty statements of the senior scholars of Deoband which are the basis of differences. In this book, see the religious verdicts of the scholars of Deoband about those statements. And examine yourself, rather see the miracle of the Divine that the Divine powers have imposed, from the tongues and pens of the scholars of Deoband, their own verdicts (on their own wrong and *kufriyah* [infidel] statements).

The condition of the Raafizee's [Shi'ites] is this, that they beat their chests [*maatam*] hence they punish themselves all the time for the grudge they have against the *Sahaabah* (The Companions of the Holy Prophet *Sallal Laahu 'Alaihi Wa Sallam*). Similarly, for the reason of insulting and finding faults in the Prophet-hood, the scholars of Deoband have become a victim of abuse and dishonour with their own verdicts. Besides by publicizing their own verdicts, they are also making arrangements for their own mockery and ridicule throughout the world.

To see the two colours [dubious/double face] of the Deobandi Wahhaabi Tableeghi scholars will not be free from curiosity for the readers. Furthermore; the readers must also know this well that all the big and small scholars of Deoband are certainly not correct. If for instance, they consider all the writings of their scholars as reliable and final then what is their inhibition in accepting that the judgement of the rightly guided *Sunnee* scholars about the Deobandi Wahhaabi scholars is definitely not wrong? On this topic, also see that whenever *kufriyah* [infidel] and wrong statements written by the scholars of Deoband were given to the *Muftis* [Expounders] of Deoband to pass a verdict on them without disclosing who have written them, then a verdict of *kufr* [infidelity] was immediately given on these statements. But when they were told these statements are of their own senior Deobandi scholars then with shame they would start wringing their hands on the verdicts which they imposed.\*

It can be proven from this the action of these Mulla-worshippers Deobandis that in front of the scholars of Deoband, there is no value of truth and facts rather the value of their own few scholars is much more.

Therefore see this, in front of Gangohi Saahib, anyone who calls a *Sahaabi* [Companion] amongst the Companions of the Holy Prophet

---

\*See some examples of such verdict written by the scholars of Deoband in "*Ta'aruf Ulamaa-e-Deoband*" by Khateeb-e-A'zam, Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*).

(*Sallal Laahu 'Alaihi Wa Sallam*) *kaafir* [infidel], he will not be taken out of the *Ahle Sunnat Wa Jamaa'at*. He writes:

“Any person who calls any of the respected *Sahaabah* a *kaafir* [infidel], he is accursed. It is *haraam* [unlawful] to make such a person the *Imaam* of the *Masjid* and because of this major sin he will not be excluded from *Sunnat Jamaa'at*.”

(*Fataawaa-e-Rasheediyah*, pgs.141-2, printed by *Kutub Khaanah Raheemiyah*, *Sunehri Masjid, Delhi, 1352 H*)★

Pay attention that amongst the respected *Sahaabah* [Companions] from Hazrat Abu Bakr Siddeeq (*Allaah is well-pleased with him*) to the last *Sahaabi* [companion], all are included. The learned scholars and jurists of Ahle Sunnat have made it clear that anyone calling a *Sahaabi* an infidel is cast out of Ahle Sunnat. Rather, a person who uses abusive language for Hazrat Abu Bakr Siddeeq and Hazrat Umar-e-Faarooq (*Allaah is well-pleased with them*) is without any doubt a *kaafir* [infidel]. However, in front of Gangohi Saahib, to consider someone who call any *Sahaabi* [Companion] an infidel. Declaring him to be an infidel is one thing; that person will not be even discarded from the *Sunnat Jamaa'at*. How amazing....!

It is proven that in front of these worshippers of Mullaas, the respect these Deobandi Wahhaabis have for their own scholars; they do not have the same respect for the Respected Companions (*Allaah is well-pleased with them*). Yet, even besides this they want to call themselves *Sipaah-e-Sahaabah* [the Guards of the Companions].

❖ The readers might want to know why is this topic so important to me? A brief answer to this is that my aim is “*Da'wat-e-Haqq*”

---

★In 1987 the complete version of *Fataawaa-e-Rasheediyah* was published by *Idaarah-e-Islaamiyyat*, Lahore with the title of “*Taaleefaate-e-Rasheediyah*.” In it this verdict of Gangohi Saahib was not printed. Why he did like this? Obviously serious allegation is imposed on Gangohi Saahib by this verdict and the scholars of Deoband do not have answers for it. Anyhow the scholars of Deoband should remember that by removing the verdicts from the new publications the allegations on Gangohi will not be ended.

[Invitation to the Truth]. Besides, every Muslim should have the desire to acquire the truth [*Talab-e-Haqq*] so that they can correct their beliefs and deeds.

Dear readers, allow me to go into a little bit of detail. The obligation of propagating the religion and beliefs is a responsibility of every Muslim but only after acquiring the full knowledge of the religion. Not only this, that a person starts considering himself a religious scholar by reading the translations of the Holy Qur'aan himself and or merely after reading two three books they would start considering themselves as a scholar.

According to the *hadees* of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), "If a person goes out for preaching and serving the religion with honesty and sincerity only for seeking the happiness of Allaah, he will receive four hundred and ninety million times greater rewards for one *salaah* [namaaz] as described." Preaching religion is definitely a great auspiciousness but it is also a very delicate matter. During the caliphate of *Ameer-ul Mu'mineen* [the Caliph of the Muslims] Hazrat Saiyyidinaa Umar Faarooq-e-A'zam (*Allaah is well-pleased with him*), apart from some senior respected companions only, no one else was allowed to give any *fatwaa* [verdict].

It is an order according to a *hadees* of the Holy Prophet (*Sallal Laahu Alaiehi Wa Salaam*), "That if anyone amongst you sees anything happening against the *Shari'ah* and *Sunnah* in front of their eyes, then the person seeing this should try to stop it within his powers, with the power of his hands; if he is unable to do so then he should loudly speak the truth with his voice against it and if even this is not possible for the viewer then at least he should consider it wrong in his heart but to only consider it wrong in one's heart is the lowest degree of *Iemaan* [faith]."

(*Muslim #49, Abu Daawood #1140, Nasaabee #5008, Ibn-e-Maajah #1275, Musnad-e-Almad #11073*)

According to this statement of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), it is mandatory on every Muslim, that within the best of

his capacity, he should try to fight firmly against the opponents of the religion. A detailed writing is required on this subject but the summary is, that in order to fulfill this duty every Muslim should first acquire true and full knowledge of his beliefs and *Ieemaan* and be firm and steadfast on them. He should also pay special attention in correcting his own beliefs and actions.

If the preacher is not on the right path himself, then his preaching will not be beneficial. This is a common fact that in the present environment those people who call themselves the preachers and the scholars, (*Illaa Maa Shaa Allaah*), not all, but most of them are unaware of their own conditions. It is the Divine command to adopt decent ways with wisdom for advising others to do well and to abstain from evils. But what is happening that the verdicts are only being given by such so-called scholars who are themselves in the forefront of prevailing evils in society. In the name of propagating religion, selling religion and every other immorality is taking place. Verdicts are only for the others while those who call themselves the scholars they have made every forbidden deed lawful for themselves.

The scholars have great role in the virtues and vices of the Muslim society. This is that group near whom Muslims gather five times a day. From the birth of a child to the wedding, divorce and death, almost in every matter the scholars are involved. The people consider their actions and sayings certified and worthy of following.

If the Scholars of the religion stay truthful and perform the duties of religion honestly and truthfully then certainly they will be great examples and role models for the rest of the society. But if they go astray then the punishment will also be on them for the crookedness of the people affected by them. Maybe most of the so-called scholars only recite the verses of the Holy Qur'aan, the sayings of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), arguments and the evidences to impress their audiences. Their own hearts and mind are not affected by it. This is the reason that the deterioration of the society continues

to linger on. In preaching the religion, apart from the articles of faith and ideologies, worshipping, concerning affairs, morals and character are also included. And every true preacher preaches all of this in his writing and speeches and makes himself an excellent example of it. But whatever the Tableeghi Jamaa'at of Deobandi Wahhaabis is doing today, it is not hidden from anyone. These exhibitors who present *Kalimah* and *Salaah* [*Namaaz*] as their aim, in the name of preaching the religion and due to animosity and unnecessary stubbornness, are not tired of calling every true Muslim an *mushrik* [polytheist] and *bid'atee* [innovator].

These people of Tableeghi Jamaa'at, do not show the correct path to the misled and the misguided at the gates of cinema houses, on the shores of beaches, at the doors of the casinos (places of gambling), at the shops of alcohol and in the path of evils. Neither do they stand in the path of evilness nor do they show the directions to the astray and misled. They do not become a wall against the drug dealers. Look at them, they will be seen in the *Sunnee Masaajid* stopping people from reciting *Salaat-o-Salaam* [Salutation and blessing]. They will be seen fighting strongly against *Faatihah* [forwarding rewards] and *Meelaad* [Celebrating the holy birth of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. In Madinah Munawwarah they will be seen persuading the Muslims to go from *Masjid-e-Nabvi* to *Masjid-e-Diraar* (which they have named *Masjid-e-Noor*).

The accursed Satan had said to Almighty Allaah, "I will definitely sit on Your straight path to look out [aim] for them [the true Muslims]." Meaning the Satan will mislead those who are on the "*Siraat-e-Mustaqeem*" [the straight path]. Because those who are the victims of waywardness they are already strayed and are on the manner and the path of Satan. Satan does not have to work very hard on them. Satan will mislead those who are on the straight path.

Respected readers, the decision is on you, see yourself these Deobandi Wahhaabi Tableeghi people are seen persecuting those

who are coming to the *Masaajid* and going to the abodes of the Friends of Allaah [*Khaanqaahon*]. They are seen preventing only those on the right path from good deeds. Those deeds which are a cause of mercy, goodness and approval of Almighty Allaah and the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). You tell this, are these Deobandi Wahhaabi Tableeghis not following the footsteps of Satan?

This servant of the Ahle Sunnat, dust from beneath the feet of the progeny of the Prophet, humbly says to guard yourself against these shrewd Deobandi Wahhaabi Tableeghis who are misleading people under the disguise of preaching the religion. The service to inform the true believers about the cunning moves of these shrewd Deobandi Wahhaabi Tableeghis and to educate them to stay on the straight path has an exceptional importance. Regarding this, guidance and laws are available. Therefore; it is the sacred saying of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*),.....

.....اياكم و اياهم لا يفتنونكم ولا يضلونكم..... او كما قال

(*Mishkaat #154*) [You should save yourself from these (irreligious people) and stay away from them (so that) neither would they involve you in mischief nor would they astray you]. Because meeting, loving and mixing with them will have bad effects.” It is stated in another narration, “Talk about these *faasiq* [disobedient] and *faajir* [sinful people].” [*Jaami'ul-Ahaadees#437, Tafseer Qurtabi, vol-16, pg. 339, Kanzul Ummaal #8980, Roohul Ma'aani, vol-13, pg.309*] Meaning tell the people about these irreligious [people], so that the people will be able to save themselves from their malice and conspiracies.

The holy Qur'aan tells us that, even the pure gold worth the entire world cannot be the replacement of *Ieemaan* [Faith]....[*Holy Qur'aan, Chapter Aal-e-Imraan, verse#91*] How much arrangement is made by a person who possesses even a small amount of gold to protect it! Then how much should we guard this invaluable *Ieemaan*! [Faith]. Because *Ieemaan* [Faith] is the only means of our salvation and the basis of our success. Therefore; nothing else can be more important than the steadfastness on the correct beliefs. Hence; undoubtedly,

preaching to keep correct beliefs in accordance to the Qur'aan and *Sunnah* bears extra ordinary importance. Maybe to convert non-Muslim to Islaam is not such a difficult task than to flourish a so-called Muslim (those who think they are correct) with the unlimited wealth of perfect religion and the love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

In this materialistic age, the Islaamic world is a victim of much deterioration because the Muslims have not attained the excellence in connection with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which the earlier Muslims had possessed. The way these Deobandi Wahhaabi Tableeghis and other irreligious groups have made Muslims a victim of persecution, its result is in front of us. In the form of the isolation of people from religion as well as sectarianism and extremism. Even today only those people have a heartiest satisfaction whose association with the personality of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is strong.

These Deobandi Wahhaabi Tableeghis, who consider the knowledge of Satan greater than the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). These people who have this belief that even Almighty Allaah does not know about things in advance; when a person does something then Allaah finds out about it. These people whose belief, is an ordinary person like us. These people who believe that the amount and kind of knowledge of the Unseen that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has, similar knowledge is also possessed by madmen, animals and the children. And it is possible for a prophet to be born after the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).... (I seek Allaah's protection). These people do not even have any close attachment and true love for the *Baargaah-e-Mustafaa* [The Court of the Holy Prophet] so what blessings and bounties will they resource to others? And the belief of these people is, in every way only and only Almighty Allaah is the Granter of benefit and loss to anyone and any other creation cannot give any benefit or loss to anyone else. If anyone keeps any hope for profit from any creation, even

if he consider him profitable with the Order of Allaah, then he is also *mushrik* [polytheist]. They should be asked, “When you have this belief then why do you preach?” Why do you build teaching institutes? Why do you print books? Why do you give lectures? Why do you hold gatherings? If your aim is to bestow profit then this is the work of Allaah and according to your own belief, no creation can give benefit to another. Hence; you do things against your own beliefs and become a *mushrik* [polytheist] according to your verdict or otherwise you claim yourself to be the God.

This servant of the Ahle Sunnat has written a great deal on this topic in the book “Deoband to Bareilly, The Truth.” By the contents of this book (White and Black) present in front of your eyes, those forty statements written in my previous book about these Deobandi Wahhaabi Tableeghis they will not only be confirmed but the real faces of these Deobandi Wahhaabis will also be more exposed. The people will definitely be able to save themselves from their wickedness. The scholars of Ahle Sunnat and the respected Friends of Allaah have converted people to Islaam and whatever number of Friends of Allaah have been around the world, they belong to the true believers Ahle Sunnat Wa Jamaa’at. There has never been any *Ghaus* [Redresser], *Qutub* [Pivot/high ranking saint] or *Abdaal* [a saint of higher status] in any other creed which is a clear evidence that only Ahle Sunnat are the people of Truth. Otherwise they would have not been given the gift of Sainthood. And Ahle Sunnat Wa Jamaa’at is that rewarded group in whose path we supplicate to follow in every *rak’at* of *salaah* [namaaz]. Only these true people have fulfilled the correct obligation of preaching religion in all four directions. Otherwise these Tableeghi Wahhaabi Deobandi people who are making true Muslims into *mushrik* [polytheists] and *bid’atees* [innovators] and along with becoming astray themselves, they also misleading others.

Dear readers, after this brief detail you say yourself: is it an ordinary task to protect the faith of the true Muslims? Is it an ordinary matter to inform the true believers about the conspiracies of the enemies of

Islaam? Is it not important to prove the true as truth and lies as false? I should tell the truth that these Deobandi Wahhaabi Tableeghis also know very well that their elderly scholars have written *kufriyah* [infidel writing] writings and the *kufr* [infidelity] of these writings is also confirmed in their own eyes.\* But just for the sake of their false ego and to please their non-Muslim masters they are not willing to accept the truth. It is very amazing and a pity that they do not care at all about pleasing Almighty Allaah and His Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Thousand pities on this thought that these people have no regrets for insulting and accusing the Prophet-hood. They do not care about losing their faith. The only sorrow and regret they have is on this, why are their four or five scholars been declared *kaafir* [infidels] on account of writing *kufriyah* [infidel/blasphemous phrases] text? These people do not think that if a religious scholar does not issue a religious verdict on anyone's *kufriyah* [infidel/blasphemous phrases] saying or writings (so by not issuing *sha'ree* verdict by a religious scholar) will their *kufr* [infidelity] become real Islaam? *Kufr* [infidelity] in any form is *Kufr* [infidelity] and to have greater than Almighty Allaah is one thing, no one is even equally knowledgeable or have knowledge like Him. It is a shame that in the efforts of explaining *Kufriyah* [infidel phrases] texts of their scholars and in proving their writing to be the real Islaam, these people are also destroying their own Faith. And they are not tired of calling these few scholars who are the writers of this *kufriyah* [infidel writing] text

---

\*Therefore; in Lahore organizations established with the name of *Anjuman Saiyaanatul Muslimeen* and *Anjuman Irshaad ul Muslimeen* have now played this trick that they have started changing the *kufriyah* [infidel/blasphemous phrases] text from the books of their seniors. So, that the *kufriyah* [infidel] text written in the old books will not be able to reach the future generations and the new edition could be presented and proven as the original writing. Even though to deny the facts and to present *kufr* [infidelity] as correct faith is a double sin. Anyhow, it is clear from their this action that in front of the present scholars of Deoband, text of *kufriyah* [infidel/blasphemous phrases] is surely *kufriyah* [infidelity], otherwise why was it considered necessary to change these writings?

as *Hakeem-ul-Ummat* [the Wise-man of the Nation], *Qutb-e-Haqq* [the Pivot of Truth], *Mutaa-ul-Aalam* [the Ruler of the world] and *Mujaddid-e-Millat* [the Reviver of the Nation] etc. Even though they are also aware of this principle that to support *Kufr* [infidelity] is also *Kufr* [infidelity] and that the meaning of praising a *kaafir* [infidel] is inviting the wrath of Almighty Allaah.

Maulana Ruumi says while explaining the hadees,

مے بلرزد عرش از مدح شقی  
*Me Balarzad 'Arsh Az Madhe Shaqee*

The Arsh [Divine Throne] trembles when a transgressor is praised

This is also a miracle of the Divine that the beliefs and actions of us Ahle Sunnat Wa Jamaa'at are proven to be truthful and lawful by the books of these Deobandi Wahhaabi Tableeghis. And the thing for which they call us the *mushrik* [polytheists] and *bid'atees* [innovators] they also do the same things but they have only reserved the verdict of *shirk* [polytheism] and *bid'at* [innovation] for us. Even though this way they become guilty twice; firstly they become an offender by calling a lawful deed as infidelity and secondly they become an offender for doing the same action which they call unlawful. If this is not their ill-fatedness then what is it?

May Almighty Allaah, for the sake of His Beloved (*Sallal Laahu 'Alaihi Wa Sallam*), protect us from such people and their evilness. *Aameen*

It is the request of this servant of Ahle Sunnat to all the *Sunnees* that be aware of all these thieves of faith and acquire full awareness of the realities for the protection of your own faith. Stay straight and steadfast on the *Maslak-e-Haqq* [The Correct Path] of the Ahle Sunnat Wa Jamaa'at. May Almighty Allaah, for the sake of the blessed sandal of His Beloved Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), protect our faith and end our lives on prosperity. *Aameen*

❖ In the next few pages, in one column the real words of the

insulting, *kufriyah* [infidel writings] and in other writings of the Deobandi Wahhaabi Tableeghi scholars is being written down. Along with every statement, the name of the book, the name of the writer and the page number is also given. In the other column, the verdict of the scholars of Deoband Wahhaabi Tableeghis is being copied.\* According to which, those statements are also *kufir* [infidel], *shirk* [polytheism] and wrong in front of the scholars of Deoband, “As if, to hit their heads with their own shoes and to hit their faces with their own hands.....”

---

\*The meaning of *Fatwaa* (verdict) has been stated as “*Shar’ee* decision or *Shar’ee* order” and anyone who gives verdict on any writing is called a “Mufti” (Expounder). He writes a verdict in accordance to his own beliefs and views. The text of the scholars of Deoband and verdicts on these writings are also from their original and authentic books. They can absolutely not deny their own statements and writings. They should decide themselves are their own writings and verdicts not a cause of their own absurdity and humiliation?

## Statements of the scholars of Deoband (1)

★“Gentlemen, Muhammad Ibne Abdul Wahhaab Najdi appeared in the early 13th Century H, from *Najd* in Arabia. Since he held wrong thoughts and evil beliefs, therefore; he waged a war against Ahle Sunnat Wal Jamaa’at and he considered killing and fighting them to be a cause of blessings and mercy.... He used the utmost disrespectful and offensive words in the grandeur of the Legendary pious people and their followers..... It was Muhammad Ibne Abdul Wahhaab’s belief that the people of the entire whole world and Muslims all over the world are *mushrik* [polytheists] and *kaafir* [infidels]. To wage a war against them and to kill them and to snatch their wealth from them, is not only lawful and permitted rather it is also obligatory..... (Ibne Abdul Wahhaab Najdi and his group) writes that having a vision of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), and visiting the sacred [Prophet’s] grave, and viewing the blessed grave are all *Bid’at* [innovation] and *haraam* [unlawful]..... Some of them even say that traveling

## Verdicts of the scholars of Deoband (1)

★“Those words which may reflect to demean *Huzoor Sarwar-e-Kaa’inaat* [The Master of the Universe] the Holy Prophet (*Salutation on him*), even though the person who said it has not done with the intention of disgrace, but even by this also the one who says it becomes an *kaafir* [infidel].”  
(*Lataaif-e-Rasheediyah*, pg. 22, written by *Janaab Rasheed Ahmad Gangohi* and *Ash-Shahaabus Saaqib*, pg. 57, written by *Janaab Husaien Ahmad Madani*)

for visitation [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] reaches the status of *Zinaa* [adultery]. *Ma'aazal Laah* (I seek Allaah's protection)

★The Wahhaabis use the most disrespectful language in the grandeur of Prophet-hood and the Elevated personality of the Grand Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and they consider themselves to be similar to the personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They think that “Now the Holy Prophet (*Alaiehis-Salaam*) has no right on us, neither is there any benefit or favour from his blessed personality after his death.” Hence; for this reason they consider recommendations in supplication from his blessed personality after death is not allowed. It is the saying of their elders that, *Ma'aazal Laah, Summa Ma'aazal Laah* I seek Allaah's protection and I seek Allaah's protection] نقل کفر، کفر نباشد [To copy someone's words of *Kufr* is not *Kufr*] that, “The staff in our hands is more beneficial to us than the personality of *Sarwar-e-Kaa'inaat* [The Master of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

★“The words in which there is doubt of insult or disrespect, those words are also mentioned by him [Janaab Gangohi] to be as a cause of hurt to the Most Grand Prophet (*Alaiehim-us-Salaam*)”..... He said, “A person uttering these words of *kufr* [infidelity] should be strictly stopped [from doing so by all possible means] and if [a person who is reproaching infidel words] does not refrain from doing so, (then he) should be killed because [he] is an insolent and oppressor of the grandeur of Almighty Allaah and His trustworthy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).” (*Ash-Shahaabus Saaqib*, pg. 50, writer Husaien Ahmad Madani, *Lataa'if-e-Rasheediyah*, pg. 22, *Taaleefaat-e-Rasheediyah*, pgs. 73, 74, 688, by Rasheed Ahmad Gangohi, printed by *Idaarah-e-Islaamiyaat* 1987)

*Sallam*). We can also ward away a dog from it but we cannot even do this much from the personality of *Fakhr-e-Aalam* [The Pride of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)..... On a slightest alleged reasons, the Wahhaabis declare all [Muslims] to be *mushrik* [polytheists] and *kaafir* [infidels] and consider their blood and their properties *Halaal* [lawful] for themselves..... The filthy Wahhaabis consider the words and speeches filled with the verses of love and respect etc. for the sacred court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) *Ma'aazal laah* [I seek Allaah's protection] as irreligious and *shirk* [polytheism].....

In front of the Wahhaabis, the respect and honour of the sacred relics is *kufr* [infidelity], *shirk* [polytheism] and *haraam* [unlawful]..... It is the habit of Wahhaabis to use disrespectful words in the honour of the Noble elderly one's of the nation [*Ummah*]..... For the slightest of reasons, the Wahhaabis consider the Muslims as *mushrik* [polytheists] and *kaafir* [infidels]. They had considered it then and also now their wealth and blood

★“Any person [who] with all his claims of adhering to Islaam and faith, abuses the Prophets (*Alaiehimus-Salaam*) [insults them] thoroughly and extensively with massive efforts and rejects the essentials of religion; [he] is without any doubt truly a *Murtad* [apostate] and an *kaafir* [infidel] in front of all the Muslims.”  
*(Ashad-dul Azaab, pg.5, by Janaab Murtazaa Hasan Darbhangi printed by Mujtabaa'ee press, Delhi)*

is lawful..... The Wahhaabis keep using disrespectful language for the [sacred] court of Prophet-hood..... In Wahhaabi's belief and action, it is *haraam* [unlawful] to travel in order to pay a visit to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore; their books and writings are present."

(*Ash-Shahaabus Saaqib*, pgs. 42, 43, 44, 45, 47, 51, 52, 54, 63; *Naqsh-e-Hayaat*, printed by *Daar-ul Isha'a'at*, Karachi, pgs. 120, 122, 123, 126, 432; by *Janaab Husaien Ahmad Madani*, Principal of *Madrassah Deoband*)

★ If the Prophets were distinguished from their followers then their distinction is only in regard to knowledge. As far as deeds are concerned, sometimes evidently most often their followers become equal rather they excel [them].

(*Tahzeerun-Naas*, pg. 5 by *Janaab Muhammad Qaasim Naanotvi*, *Kutub Khaanah Matba'a Qaasimee, Deoband*)

★ Like the head of every community and the landlord of a village in this meaning every Prophet is only the chief of his *Ummah* [followers].

(*Taqweeyat-ul-Iemaan*, pg. 61)

★ "Allaah's glory is much vast that all the Prophets and the

★ "All scholars unanimously agrees on this that the one who does disrespect, insult, dishonour and demeans the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he is a *kaafir* [infidel]. And the one who does doubt in his (insolent's) *kufr* [infidelity] and wrath [punishment for disrespecting] he will also be a *kaafir* [infidel]..... The order of *kufr* [infidelity] is based on what is evident; it is not on supposition, intention or the

Friends of Allaah are even less than an insignificant particles of dust before Him.”

(*Taqweeyat-ul-Iemaan*, pg. 54)

★“Every creature, he may be big (Prophet) or small (besides Prophet) he is even inferior than a cobbler before the glory of Allaah.”

(*Taqweeyat-ul-Iemaan*, pg. 14)

★“Meaning, all the humans are brothers amongst themselves. The one who is more pious he is the elder brother and so respect him like an elder brother. And the Owner of everyone is Allaah, He needs worshipping.”

(*Taqweeyat-ul-Iemaan*, pg. 58)

★“The Friends of Allaah, the Prophets, the Imaams and the Progeny of Imaam, Spiritual guides and the Martyrs, meaning all the Beloved people of Allaah; they are all mere humble bondsmen, and our brothers. But Allaah has given them greatness; they will be our elder brothers.”

(*Taqweeyat-ul-Iemaan*, pg. 58)

★“In His kingdom, the condition of *Ashraful Makhlooqaat* [The Best of creations], Muhammad the Prophet of Allaah Sal’am [Sallal Laahu ‘Alaihi Wa Sallam] is

present circumstances..... The scholars have said to show annoyance and supremacy in front of the honour of the Prophets (*Alaiehimus Salaam*) is *kufir* [infidelity] even if insolence is not intended.”

(*Ikfaar-ul-Mulhideen*, pgs. 64, 91 and 108, by *Janaab Anwar Shaah Kashmiri*, headmaster of *Madrassah Deoband*, printed *Daar-ul Kutub Ilmiyah*, *Akoraa Khattak*, Peshawar, 1984)

★“He who believes that the Prophet (*Alaiehis Salaam*) has only such distinction over us like an elder brother has over a younger one. For him, our belief is that he is out of the circle of *Iemaan* [Faith].”

(*Al-Muhammad* pg. 23, by scholars of *Deoband*, printed *Kutub Khaanah Aizaaziyah*, *Deoband*)

★“Everyone agrees that if anyone possess even a single thing of *kufir* [infidelity]; he is a *kaafir* [infidel].”

(*Al Ifaazaatul Yaumiyyah*, vol-7, pg.

this that after hearing only such a small speech from the lips of an uncultured he fainted due to terror.”

*(Taqweeyat-ul-Ieemaan, pg.55)*

234, written by *Janaab Ashraf Ali Thanvi*, printed by *Ashraf Matabee, Thaanah Bhavan, 1941*)

★“Nothing can happen from the desire [will] of the Prophet.”

*(Taqweeyat-ul-Ieemaan, pg. 56 author Janaab Ismaa'eel Dehlvi Phulati, printed by Faiez-e-'Aam Saddar Bazaar, Delhi)*

★“If someone calls the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) a brother for the reason of being the progeny of Aadam then, what did he say against the real text [of the Qur'aan and *Ahaadees*]? He only says according to the text..... To abuse him is like abusing the Qur'aan and the *Sunnah* and to say anything against him is like saying against the real text.”

*(Baraaheen-e-Qaati'ah, pg.3, by Janaab Khaleel Ahmad Ambethvi, certified by Janaab Rasheed Ahmad Gangohi, printed by Kutub Khaanah Raheemiyah, Deoband)*

(If the scholars of Deoband are called the brothers of Namrood [Nimrod], Fir'aun [Pharaoh], Haamaan, Krishan, Raam Chandar, Gandhi, Mirzaa Qaadiyaani due to being *Bani Aadam* [the Progeny of Aadam] then it will definitely not be

against the text (the holy Qur'aan and the *Ahaadees*). According to their own *fatwaa* [verdict], to abuse a person who says like this, will not be right. According to their own verdict it will be absolutely correct).

★“Certain harsh words which have occurred in *Taqweeyat-ul-Ieemaan* [written by Ismaa'eel Dehlvi Phulati Baalaakoti] they were a cure for the ignorance in those days. Undoubtedly this [that which Ismaa'eel Dehlvi has done in words] is disrespect and insolence. These words of *Taqweeyat-ul-Ieemaan*★ will also not be used.”

(*Fataawaa-e-Imadaadiyah*, vol-4, pg. 119, by Thanvi, printed by Muftabaa'ee Press, Delhi 1346 H)

---

★ It is most important to notify the readers, “*Taqweeyat-ul-Ieemaan*” is still being regularly published and distributed freely on behalf of the scholars of Deoband. It clearly shows by the publication and distribution of this book that in spite of being accepted as being disrespectful and insolent the present day's Wahhaabi Tableeghis are included in this disrespect and insolence. Therefore; in the next pages you can read the *fatwaa* (verdict) of the Imaam of Deobandis, Gangohi Saahib, in regard to repeating the *kufriyah* writing [infidel writings] and blasphemous text and about the publication of such text etc. According to which the trust of all the Deobandi Wahhaabi Tableeghis is proven on the *kufriyah writings* [infidel writings] and all the Deobandi Wahhaabi Tableeghis according to the verdict of their own Gangohi are proven guilty of being disrespectful, insolent and non believers. Besides this the words and actions against *Taqweeyat-ul-Ieemaan* is also common amongst the Deobandi Wahhaabi and due to this they are declared infidels, non-believers and innovators according to the verdict of their own Imaam Ismaa'eel Dehlvi.)

About the Imaam and the Leader of the Deobandis Wahhaabis, Janaab Ismaa'eel Dehlvi Baalaakoti who is also the author of the book *Taqweeyat-ul-Ieemaan*, Ismaa'eel Dehlvi has accepted, that in this book, the author in his book *Taqweeyat-ul-Ieemaan* has done massacre, and has used inappropriate words and has written hidden *shirk* [polytheism] as clear *shirk* [polytheism]. (*Arwaah-e-Salaasah*, pg.73) And the “*Maawaa-e-Jahaan* [the shelter of the world], *Dastgeer Darmaanadgaan* [the real helper of the afflicted], *Mutaa-ul-Kul* [the one who is obeyed by all] *Ghaus-e-A'zam*” [the absolute redresser] of the Deobandi Wahhaabi Janaab Rasheed Ahmad Gangohi [May that will happen to him which is for him] says, “*Taqweeyat-ul-Ieemaan* is a very good book and it is incomparable in the refutation of *Shirk* [polytheism] and *Bid'at* [innovation]. The contents of it (book *Taqweeyat-ul-Ieemaan*) is absolutely from the Qur'aan and the *Ahaadees*. It is the real Islaam to keep and read this (Book *Taqweeyat-ul-Ieemaan*).” (*Fataawaa-e-Rasheediyah*, pg.1) (cont)

---

(cont from pg.71) Gangohi Saahib further says, "That Ismaa'eel Dehlvi is certainly a dweller of Paradise and certainly a Friend of Allaah and to call such a person dejected is like being dejected yourself. A person who does this action (circumambulating the grave), to call him *kaafir* [infidel] and to expel him out of the circle of Islaam, is very bad and a disliked action. And similarly to declare the one who makes a *kaafir* [infidel], as a *kaafir* [infidel] is also very bad." (*Taaleefaat-e-Rasheediyah*, pgs.85,88) And Thanvi Saahib says, "In the words of the book *Taqweeyat-ul-Ieemaan* [written by Ismaa'eel Dehlvi] there is insolence and disrespect of the Prophets and the Friends of Allaah."

It is known according to the leader of the Deobandis the disrespectful and insolent people are renowned, loyal saints and certainly dwellers of the paradise. Ismaa'eel Dehlvi writes, "The Prophet does not even know about his own end." And Gangohi Saahib says, "Ismaa'eel Dehlvi, who declares that the Prophet is not aware of his own end, he surely belongs to the Paradise." Now all the Deobandi Wahhaabis should decide who is correct amongst all three of them? Or accept this: all three of them are wrong. [Ismaa'eel Dehlvi, Gangohi and Thanvi]

## Statements of the scholars of Deoband (2)

★Janaab Haaji Imdaad-ul-Laah Muhaajir Makki is considered a spiritual guide and teacher by the legendary scholars of Deoband.★ The senior scholars of Deoband have highly exaggerated in describing the excellences of their spiritual guide. They have called him, “*Ameer-ul-Mu’mineen* [the Chief of the Muslims], *Ghaus-ul-Kaamileen* [the Perfect Redresser], *Mamba’e-Barakaat-e-Qudsiyah* [the Fountainhead of the Divine Blessing], *Ma’dn-e-Ma’aarif-e-Ilaahiyah* [the Mine of Allaah’s Knowledge], *Mazhar-e-Fuyoozaat-e-Marziyyah* [the Evidence of the Desired Virtues], *Dunyaa aur Aakhirat Mayn Waseelah* [the Mediator in this world and hereafter], *Aliyy-e-Waqt* [Ali of the Era],” etc and yet have

## Verdicts of the scholars of Deoband (2)

★“Most people call out the Prophets, the spiritual Guides, the Imaams, the Martyrs, the Angels, the fairies in times of difficulties and ask them to fulfill their desires. They also give their offerings [*mannat*]. And for fulfilling their desires, they also do their *Nazr* [giving alms] and *Niyaz* [to offer Gifts].... Therefore; they are involved in *shirk* [polytheism].... There is no such intercessor of anyone in the whole sky and earth that he would be accepted and would be called so that any benefit or harm would be received.... Allaah Saahib has not given powers to anyone to do *tasarruf* [Power of sway]. And no one can mediate for anyone.... But this calling, asking for *Mannat* [vows], doing *Nazr* [giving alms] and *Niyaz* [to offer Gifts]

---

★After knowing about the *kufriyah* [infidel writing] statements and insolence of the scholars of the Deobandis, the spiritual leader of the Deobandi Wahhaabis, Haaji Imdaad-ul-Laah Saahib Mahaajir Makki has declared these followers as vicious and has openly described his own correct beliefs according to *Ahle Sunnat Wa Jamaa’at*. Therefore, it can be said, “The scholars of the Deoband are not the followers of Haaji Imdaad-ul-Laah and nor are the followers of Shaah Waliyyul Laah Muhaddis Delhvi because the writings of the scholars of Deoband are also not according to the writings of Hazrat Shaah Waliyyul Laah which are published by the Deobandis. Therefore; their claim is also incorrect that the scholars of the Deoband are actually the followers of Hazrat Shaah Waliyyul Laah. (Kaukab, *Ghufira Lahu*)

also expressed their inability to “praise Haaji Imdaad-ul-Laah as he should have been.” The same Haaji Imdaad-ul-Laah Saahib calls for help from his spiritual guide and teacher Maulana Noor Muhammad Saahib after his death like this:

”تم ہو اے نور محمد خاص محبوب خدا  
ہند میں ہو نائب حضرت محمد مصطفیٰ  
تم مددگار، مدد، امداد کو پھر خوف کیا  
عشق کی پرسن کے باتیں کانپتے ہیں دست و پا  
اے شہ نور محمد وقت ہے امداد کا  
آسرا دنیا میں ہے از بس تمہاری ذات کا“

“O Noor Muhammad, you are a special beloved of Allaah

In India you are the deputy of Hazrat Muhammad Mustafaa

When you are the saviour, help  
Then why should Imdaad have any fear?

But my hands and feet tremble  
when I listen to the talks of love

O king Noor Muhammad the  
time is for helping

As in this world you are my  
only source of help”

(Shamaa'im-e-Imdaadiyah, pg. 83,  
Imdaad ul Mushtaaq, pg.116, Printed  
Ashraf ul Mataabe, Thaanah Bhavan by  
Thanvi)

and to consider these [creations] as our advocate and intercessor was the *kufr* [infidelity] and *shirk* [polytheism] of them *mushrikeen* [polytheists Arabs]. So, whoever deals with anyone in this manner and even if he consider him [as] Allaah's bondsman and creation then he and Abu Jahal will be equal in *shirk* [polytheism]... And in this issue, there is no distinction between Saints and Prophets, Jinns and Satan and devils and fairies. Meaning, whoever will do like this, he will become a *mushrik* [polytheist] even if he does so with the Prophets or Friends of Allaah, or with Spiritual Guides or the martyrs, or with the devils and fairies... Meaning, in the presence of such powerful Allaah, to call for help from such helpless people [the Prophets and Friends of Allaah] cannot give profit nor harm; it is merely injustice to prove the status of such great a “Person” [Allaah] with such worthless people [the Prophets and Friends of Allaah].”

(Taqweeyat-ul-leemaan, pgs. 5, 6, 7, 8,  
29 by Janaab Ismaa'eel Dehlvi Phulati  
Baalaakoti)

★ See the plea of the person who calls himself the founder of Madrassah-e-Deoband Janaab Muhammad Qaasim Naanotvi. He says:

”مدد کر اے کرم احمدی کہ تیرے سوا  
 نہیں ہے قاسم بے کس کا کوئی حامی کار  
 مگر کرے روح القدس میری مددگاری  
 تو اس کی مدح میں میں بھی کروں رقم اشعار  
 جو جبرئیل مدد پر ہو فکر کی میرے  
 تو آگے بڑھ کے کہوں کہ جہان کے سردار  
 بجز خدائی نہیں چھوٹا تجھ سے کوئی کمال  
 بغیر بندگی کیا ہے لگے جو تجھ کو عار  
 رہا جمال پہ تیرے حجاب بشریت  
 نہ جانا کون ہے کچھ کسی نے جو ستار  
 مرئی مہ وخور ذرے تیرے کوچہ کے  
 معلم المملکت آپ کا سگ دربار“

“Help me O the grace of Ahmad  
 as except you  
 There is no helper of this helpless  
 Qaasim  
 If the Spirit of Allaah would help  
 me

★“The Prophets and Friends of Allaah should only be respected like humans [common people]... which should be like the humans; only do that and also do reduction in this as well.”  
 (Taqweeyatul-Ieemaan, pgs.58,61 by Ismaa'eel Dehlvi) ★

★Janaab Ismaa'eel Dehlvi says, “Praise the Prophet like a man, rather even this [praise] should be decreased.” And Gangohi Saahib says, “To write the titles of *Qiblah* or *Ka'bah* for anyone is not correct, it is *Makrooh-e-Tahreemah* [absolutely odious]. All the scholars of Deoband have written and used respectful words and titles for their Mullaas which are mentioned above without any fear; this clearly proves that the actions and words of these people is definitely not the same. Rather, hypocrisy is their practice and habit.”

Then I would also present verses  
in His praise

If Jibraa'eel would help me in  
my thoughts

Then I would step forward and  
say master of the universe

Except of being the god, no other  
quality is missing in you

Besides being a worshiper what  
is there which  
would be shameful to you?

There is the veil of humanity on  
your beauty  
No one could know who was he  
except the Almighty

Guardians of moon and sun is  
the dust of your pathway

The teacher of the angels is the  
dog of your court"

The same Naanotvi of Deobandi  
Wahhaabis, who is also called  
*Qaasimul'Uloom-e-Wal  
Khaieraat* [the distributor of  
knowledge and goodness] and  
*Hujjatul Laahi Alal-Ard* [the  
evidence of Allaah on Earth]  
further says,

★“How can anyone be the  
‘helper, the solver of problems  
and the holder of one’s hands  
in anyway?’ The people having  
such beliefs are ‘firm *kaafir*  
[infidels].’ A *nikaah* [to marry  
them] is also not valid or  
lawful [with them]. And those  
people who do not call them as

’شنا کر اس کی اگر حق سے کچھ لیا چاہے  
 تو اس سے کہہ اگر اللہ سے ہے کچھ درکار  
 کروڑوں جرموں کے آگے یہ نام کا اسلام  
 کرے گا ”یا نبی اللہ“ کیا مرے پہ پکار  
 یہ سن کر آپ شفیع گناہ گاراں ہیں  
 کئے ہیں میں نے اکٹھے گناہ کے انبار  
 جو تو ہی ہم کو نہ پوچھے تو کون پوچھے گا  
 بنے گا کون ہمارا تیرے سوا غم خوار  
 گناہ کیا ہے اگر کچھ گناہ کیے میں نے  
 تجھے شفیع کہے کون گر نہ ہوں بدکار  
 لگے ہے تیرے سگ کو گو میرے نام سے عیب  
 پر تیرے نام کا لگنا مجھے ہے عز و وقار  
 رجا و خوف کی موجوں میں ہے امید کی ناؤ  
 جو تو ہی ہاتھ لگائے تو ہوئے بیڑا پار  
 تیرے بھروسہ پہ رکھتا ہے غرہ طاعت  
 گناہ قاسم برگشتہ بخت بد اطوار“

“*kaafir* [infidel] and *mushrik* [polytheists]” after knowing their ‘evil beliefs’, they are also “*kaafir*” [infidel] like them.”  
 (Jawaahir-ul-Qur’aan, pg.147, by Ghulaam Khan, printed Daar-ul-uloom Ta’leem-ul-Qur’aan, Rawalpindi)

“Praise him if you want anything  
 from Allaah Plea to him if you  
 want anything from Allaah

In front of millions of sins, how  
 can this so-called Islam

“O Prophet of Allaah” give me  
 benefit by this call?

After hearing this you are the  
 intercessor of this sinner

I have gathered huge piles of  
sins for myself

If you will not come to inquire  
about me then who will inquire  
about us?

Who will become our comforter  
besides you?

If I have committed some sins  
then what is the sin in it?

Who will call you an intercessor  
if there are no sinners?

The dog of your court is  
blemished by my name

But the attachment of your name  
with me is an honour and pride

In the tides of hope and fear  
there is a boat of expectation

If you will touch with hand then  
my difficulties will be removed

On your reliance I keep the  
strength of obedience

Sin of Qaasim disobedient  
destined, bad habitual”

*(Qasaaid-e-Qaasimee, pgs.5, 6, 7  
printed by Mujtabaa'ee press, Delhi)*

★Look at Hazrat Haaji Imdaadul

Laah Muhaajir Makki's cry for help. He says:

”اے رسول کبریا فریاد ہے  
یا محمد مصطفیٰ فریاد ہے  
سخت مشکل میں پھنسا ہوں آج کل  
اے مرے مشکل کشا فریاد ہے  
قیدِ غم سے اب چھڑا دیجے مجھے  
یا شہ ہر دوسرا فریاد ہے“

“O Prophet of Allaah I cry for  
help

O Muhammad Mustafaa I cry  
for your help

I am in deep trouble these days  
O my redresser of difficulties I  
cry for your help

Now free me from the prisons of  
distress

O King of both the worlds I cry  
for help”

(*Naala'e Imdaad-e-Ghareeb*, pg. 22,  
printed by *Kutub Khaanah Ashrafiyah*,  
*Raashid Company, Deoband*)

★Now see how Ashraf Ali  
Thanvi, “*Mujaddid* [the  
Reviver], *Deeni A'qaa* [the  
religious Lord], *Tabeeb-e-*  
*Ummat* [the physician of the  
Nation] and Hakeem-ul-Ummat

★He who seeks help from  
anyone [besides Allaah], he is in  
fact, a firm *mushrik* [polytheist].  
There is no one in this world  
who is worse than him, there is  
a bundle of sticks on his throat,

[the wise man of the Nation]” of the Deobandi Wahhaabi Tableeghis makes his plea. He says,

”ياشفيح العباد خُذ بيدي  
انت في الاضطراب مُعمتدي  
ليس لي ملجاء سواك اغث  
مستى الضر سيدي سندی  
يا رسول الله بابك لي  
من غمام الغموم ملتحدی  
ليتني كنت ترب طيبتكم  
فالتثمت النعال ذاك قدي

“O you the one, who does  
intercessor (intercession) of the  
slaves help me

In every distress you are my  
last hope and support  
There is no one else to protect  
me besides you

My leader, my master listen to  
my plea  
I am afflicted in great misery

Yaa Rasool [O Prophet] only it  
would be me and your doorstep

The clouds of sorrow would  
never encircle me again

I wish I would have become the  
dust of Madinah

Everyones curse and rebuke  
him” He also says, “To ask for  
fulfilling the needs from the dead  
and making *mannat* [vow] from  
them is the way of the *kuffaar*  
[infidels].”

(*Tazkeer-ul-Akhwaan*, pgs.83,262, by  
Shaah Ismaa'eel Dehlvi Baalaakoti,  
printed H.M. Sa'eed Company,  
Karachi)

Kissing your slipper would have  
been enough for me”  
(*Nashrut-teeb* pg.164 by Thanvi, printed  
*Daarul Ishaat, Deoband*)

★ All the needs of the “Shaiekh-  
ul-Hind” [the master of India]  
Janaab Mahmood-ul-Hasan were  
associated with the Imaam of the  
Deobandi Wahhaabi Rasheed  
Ahmad Gangohi Saahib. He  
[Mahmood-ul-Hasan] says,

”حوائج دین و دنیا کے کہاں لے جائیں ہم یا رب  
گیا وہ قبلہ حاجات روحانی و جسمانی“

“Yaa Rabb where should we take  
our needs of the Deen [religion]  
and the world

That Qiblah [center-point for  
attaining needs] of all my  
physical and spiritual needs is  
now gone”

The meaning of “Ghaus” is “the  
redresser’s of one’s grievances.”  
Therefore; Mahmood-ul-Hasan  
Saahib addresses his Gangohi  
Saahib not only as “Ghaus”  
but as “Ghaus-e-A’zam” [the  
Greatest Redresser]. Just see,

”جنید و شبلی ثانی، ابو مسعود انصاری  
رشید ملت و دین، غوث اعظم قطب ربانی“

“He is Junaied, the second  
Shiblee and Abu Mas’ood  
Ansaari, the Rasheed-e-Millat-

★“To like *kufr* [infidelity],  
to consider the words of *kufr*  
[infidelity] as good, to make  
someone else say words of  
*kufr* [infidelity]..... to demean  
any Prophet or angel, to place  
a blemish on them.... to call  
someone from a distance by  
thinking that he will know about  
it, to consider anyone has an  
authority to give profit or harm,  
to ask anyone for fulfilling  
desires, to ask for income or  
children... to make a *mannat*  
[vow] in the name of anyone.....  
to repeatedly read any saint’s  
name as a *Wazeefah* [daily  
practice]..... to think that being  
connected to any saint is enough  
for one’s salvation..... to praise  
someone excessively [beyond  
limits]....Many other things like  
this are (all bad, *kufr* [infidelity]  
and *shirk* [polytheism]).”

(*Bahishtee Zewar*, pgs.37, 38 by Ashraf  
Ali Thanvi)

o-Deen [the Righteousness of the Nation and Religion], Ghaus-e-A'zam [the Greatest Restorer] and Qutb-e-Rabbaani [the Pivot of God]"

(Mahmood-ul-Hasan Saahib has not only called Gangohi Saahib these things but also, "Murabbiy-e-Khalaaiq [the nourisher of the Creations], Maseehaa-e-Zamaan [the curer of the Era], Qaseem-e-Faiez-e-Yazdaan [the great distributor of the bounties of Allaah], Baani-e-Islaam Kaa Saani [the one second [similar] to the founder of Islaam], Mezbaan-e-Khalq [the host of all the Creations], Muhiy-ud Deen Jeelaani [Like Shaiekh Abdul Qadir Jeelaani], Sar chashmah-e-Ihsaan [the fountainhead of all Beneficence], Laa Saani [Without any equivalent], Qiblah o Ka'bah Deeni wa Ieemaani [the center-point of my religion and my faith], Noor-e-Mujassam [Physically full of light]" and who knows what else he has called him?★

Moreover, in the compendium of his poetic works, he says about Gangohi and Naanotvi Saahib:

---

★If my whole body becomes a tongue even then I cannot encircle the praised attributes of his (Gangohi's) personality." (*Tazkiratur-Rasheed* pg.3, vol-2)

مرے ہادی مرے مرشد مرے ماویٰ طبا  
 مرے آقا مرے مولیٰ مرے سلطاں دونوں  
 راشد و قاسم خیرات و رشید و مرشد  
 قبلہ دین ہیں اور کعبہ ایماں دونوں“

“My guide, my teacher, dwelling  
 and asylum for me

Both of you are my masters, my  
 patrons and my prince

The one who guide and the one  
 who distributes goodness are the  
 guide and the guided”

Both of them are Qiblah-e-Deen  
 [the centerpoint of Religion] and  
 Ka’bah-e-leemaan [the most  
 respected person of Faith].

(From the *marsiyah* (elegy),  
 published by Raashid Company,  
 Deoband) ★

★View more details of the  
 “specialities” of this Gangohi  
 Saahib. “The inner attainments  
 of Imaam-e-Rabbaani [the  
 Divine Leader] (Gangohi) were  
 manifested so powerfully that  
 it was difficult to comprehend  
 their ends. And since this  
 mostly involves a disciple’s

★ In the eyes of Deobandis  
 their “*Bay Missal o Bay Nazeer*  
 [the unmatched and the  
 incomparable]”, “*Mustajmi’us*  
*Sifaat* [full of qualities]”, “*Sar*  
*taa Paa Kamaal* [excellent  
 from head to toe]”, “*Madaar-e-*  
*Rushd-o-Hidaayat* [the center of  
 the right Path and Guidance]”,  
 (Gangohi) says: “To use such  
 words of praise for anybody as  
*Qiblah-o-Ka’bah* [The center  
 point of religion and the most  
*distinctive person*], *Qiblah-e-*  
*Haajaat* [the centerpoint for  
 attaining ones needs], *Qiblah-*  
*e-Deeni-Wa-Dunyaavi* [the  
 center-point for attaining ones  
 religious and the worldly  
 needs] etc., to connect such  
 words for anyone or to write  
 [all epithets of veneration] is

★ More couplets from this elegy and the commentary on it can be seen in my  
 respected father’s book, “*Ta’aruf Ulamaa-e-Deoband.*” (*Kaukab Ghufira Lahu*)

own inclination and affection therefore; 'near and far, present and absent' are all the same in front of his divine powers in receiving benefit..... Until the heart was not thoroughly purified, Hazrat would not take the baie'at [the oath of allegiance] of the person and after baie'at what was done by the 'tasarrufaat' [powers to sway] of Hazrat, it is worthy of being described..... The development of fear of the Day of Judgement which is the fountain head of the inner comprehension. It is that insignificant "Tasarruf" amid his "Tasarrufaat" by which in my thinking not even his one disciple is deprived..... Being tied to his [Gangohi's] shadow of kindness provides the solution to most of the problems of a person and gives such gain that even if every hair of one's body and soul were to express gratitude..... it will not be possible to sufficiently do so..... Every servant of the Hazrat Imaam-e-Rabbaani [the Divine leader i.e. Gangohi] has certainly gained some portion of his 'beneficence' and everybody has undoubtedly been influenced at sometimes by his 'tasarrufaat' [powers of sway]..... His [Gangohi's]

disapproved and any saying and writing is *Makrooh-e-Tahreemah* [absolutely odious]." (*Tazkiratur-Rasheed, vol-1, pg.137, printed Bilaali Steampress, Saadhorah*)

★ "It is not correct to write *Qiblah* and *Ka'bah* [The center point of religion and the most distinctive person of faith] for anyone."

(*Taaleefaat-e-Rasheediyah, pg. 464*)

‘internal and external being’ was such a ‘Blessing of Allaah’ to this world that everybody ‘benefited’ from his blessings to the extent of their capacity..... He [Gangohi] has departed from this world but his [Gangohi’s] powers of sway are still working throughout the world..... Turning Hazrat [Gangohi’s] attention towards his disciples and asking the forgiveness of Allaah for themselves results in the removal of inner disorders in such a manner, which is the exclusive domain of [his] ‘attention and blessing’..... People from all over the world throng to him. When [Gangohi] was ‘in this world’, the big and small [high standard and common people] presented all of their ‘external and internal needs’ to him... And since deriving of blessings entirely depends on the strength of the heart of the ‘Shaiekh’s bestowed blessings’ and his ‘spiritual powers’, and the ‘tasarrufaat’ [powers of sway] of some Friends of Allaah have advanced so far in this regard that it cannot be comprehended by those who are not at all aware of it. And this is rather right for someone who has only five senses and is not

★Anyone who proves any creation’s “*tasarruf*” [power to change] in the world..... Polytheism is proven on him even though he may not consider [his powers to be] equal to Allaah’s nor would he try to prove him to have powers like Allaah.”

*(Taqweeyat-ul-Teemaan, pg.27)*

aware of this inner sixth sense. One cannot recognize its powers if he hears then why should he believe in it...? Allaah has given the powers to benefit this blessed group, even to those people who are 'not their disciple'... The effects of the powers and 'tasarrufaat' of the Friends of Allaah is also found in actions of physical life..... The status of the powers of the world in this era is not such that they should be mentioned with feeling in front of his [Gangohi's] inner spiritual powers and heartily attention..... From head to toe, his [Gangohi's] graciously filled body had existence permanently as 'guide' and a 'leader' and with his internal spiritual powers and attention, he would help servants.

*(Tazkiratur-Rasheed, vol-2, chapter Tazkiyah and Tasarrufaat, pgs. 132-151 and 311, 23, 223, 230, 125 by Janaab Aashiq Ilaahi Meruthi, printed by Idaarah-e-Islaamiyaat, Lahore)*

★“When [Janaab Qaasim Naanotvi] would go to Kalyar Shareef, he would start walking on his feet from Rurki and he would be bare foot. And in the night after entering the shrine [*Rauzah Shareef*] he would close the door and he would spend all night alone at the shrine of Hazrat Saabir Saahib.”

*(Sawaanih-e-Qaasimee, pg.30, vol-2, by Manaazir Ahsan Geelaani printed by Maktabah Rahmaaniyah, Lahore)*

★Once Hakeem [Ziyaa-ud-Deen Saahib] saw Muhammad Qaasim Naanotvi is sitting at the shrine of Mukammil Shaah Saahib. Hakeem Saahib also reached near the shrine and unknowingly, his feet touched the holy shrine. Hakeem Saahib says, “I saw that the respected Hazrat [Naanotvi] caught my feet spontaneously, with both his hands he held my feet and was removing them from the shrine.”

*(Sawaanih-e-Qaasimee, vol-2, pg.30)*

★ That help and assistance which is asked from any creation with this belief that the one from whom help is desired he keeps absolute [permanent] knowledge and power, is *shirk* [infidelity]..... And that which [help and assistance] is

★“Polytheism is proven for such a person who may pay exaggerated respect to any spiritual guide or Prophet... or any real grave...or anyone’s locality or anyone’s period of forty days or anyone’s house... or anyone’s relic or symbol ....

acquired with this belief that the knowledge and power is not absolute [not permanent]. And that knowledge and power is proven by an evidence, it is permissible. Even if the person from whom assistance is desired is dead or alive. And that help or assistance which is desired from someone without the belief that he has absolute [permanent] or not absolute [not permanent] power and knowledge, thus if that way of asking [for help] is beneficial then also it is allowed.”

*(Fataawaa-e-Imdaadiyah, pgs. 99, 100, vol-4, printed Mujtabaa' ee, Delhi, 1346 H, by Ashraf Ali Thanvi)*

★Yes, if any favoured person is asked for obvious assistance, by considering him only a mediator of the blessings of Allaah and not the ultimate, then it is allowed. Actually this assistance is assistance only from Almighty Allaah.”

*(Footnote Qur'aan, pg. 2, by Shabbeer Ahmad 'Usmaani)*

★When the winds of blessings and salvation are blown from Allaah Almighty then the preferred are those pious [people of Allaah]. But they reach near and far to everyone all around.....

or would stands with folded hands before any of these or would travel long distances to visit such places.... or puts lights there, places coverings, adorns a cover or sheet there ..... walks backwards [facing the grave] on one's feet at the time of leaving; would kiss their graves..... makes requests with folded hands, begs in front of them..... would even respects the surrounding forest and does things like this.”

*(Taqweeyatul Iemaan, pg. 10)*

If there was no benefit in living near [in the neighborhood] of the noble people then why would Hazrat 'Umar-e-Faarooq (*Allaah is well-pleased with him*) consider the greatest desire of his life to be buried in the sacred shrine [*Rauzah paak*]..... The Friends of Allaah are the people from such a nation that a person who sits with them he can never be unsuccessful..... It is beneficial for salvation of the deceased to be buried near the pious people.”

(*Sawaanih-e-Qaasimee, vol-2, pg. 35*)

★“Just like the mediation of supplication of a person is allowed, similarly, in supplication the mediation of a person is also allowed.....The mediation [with the person] after his death is also proven and besides the proof of narration, this is also proven by intellect. The mediation by someone other than the Prophet is also proven to be allowed..... Provided this person [the one who is not a Prophet] also has some connection with the Prophet which may be a good association or association in meaning..... The mediation with action is also proven to be allowed.”

(*Nashrut-teeb, pgs.248, 249, 250 by Thanvi, printed Deoband*)

★“So, a person becomes a polytheist if he chants someone’s name while sitting and standing; and calls someone from far; or near and calls out his name during the struggle of distress and would call out his name before attacking the enemy; or does the *Khatm [Ieesaal-e-Sawaab* reading for forwarding rewards in the name of dead person]; or is occupied by him; or continues to think about his face or (would think like this); or believes that whatever thoughts or doubts passes over his heart [that somebody] is fully aware of it so by these things he becomes a *Mushrik* [polytheist] whether such belief is kept for the Prophets or for saints... or for the spiritual guides and martyrs, Imaams or the progeny of an Imaam, or for devils and fairies; or thinks that this thing is happening to them due to their own self or are given by [bestowed]

★“Along with several other internal and external excellences of Saiyyid Saahib [Muhammad ‘Aabid, the real founder of *Daarul-uloom*, Deoband] the lowest is *Ta’weez Ganda* [Charms and Amulets]. Due to which all kinds of worries, difficulties and hardships of the people of Deoband and the suburbs of Deoband are removed.....By his [Saiyyid Muhammad ‘Aabid’s] personality, which is the symbol of bounties, the creations receive many kinds of benefits.”

(*Sawaanih-e-Qaasimee*, vol-2, pgs.239, 240)

★“Allaah may increase the luminance of the cover of *Ka’bah*; there is no argument about it being sacred relic. If only this is the belief in kissing it and no one is harmed then there is nothing wrong with it. It is a cause of goodness and blessings.”

(*Fataawaa-e-Imdaadiyah*, vol-4, pg.75, by *Thanvi*)

★“Hazrat Maulana Gangohi himself said this to me, ‘When I initially came to live in the abode of Gongoh [religious community/monastery of Gangoh], I would not urinate and defecate in the

Allaah, anyhow from all such beliefs, polytheism is proven.”  
(*Taqweeyat-ul-leemaan*, pg.9, by *Shaah Ismaa’eel Dehlvi Baalaakoti*)

*Khaanqaah* [monastery]. Instead I would go outside in the forest [for doing so] as that was the place of the spiritual guide. Moreover, I did not even had the courage for lying down or walking with my shoes on.”

*(Aap Beete, pg.920 by Shaiekh Muhammad Zakariyyaa printed by Maktabah Shaiekh Zakariyyaa, Sahaaranpur, Arwaah-e-Salaasah, pg.264 by Thanvi, printed by Daarul Isha'at, Karachi )*

★ “I [Zakariyyaa] said, ‘Hazrat I consider it a cause of salvation, pride and necessary to respect the sand from the shoes of both of you [Husaien Ahmad Madani and Abdul Qadir Raipuri] and to put it on my head.’ “

*(Aap Beete, pg.389, by Shaiekh Muhammad Zakariyyaa)*

★ “To come to the stairs from my father’s private room I had to go to [over] the roof of the private room of Hazrat [respected person]. Instead of doing this, I use to walk on the ridge of the wall instead of the roof. This was only a pretend as I have still not learned the true respect.”

*(Aap Beete, pg.93 by Muhammad Zakariyyaa Kaandhalvee)*

★ “Once, in our Naanotah [name of a city], in the winters

there was an epidemic of fever. So, any one who would go and take some sand from the grave of Maulana [Muhammad Ya'qoob] and would tie it [to himself], he would be comforted.”

(Aap Beete, pg. 982, Arwaah-e-Salaasah, pg. 295)

★Husaien Ahmad Madani's father, Habeeb-ul-Laah says,

”اے بہار باغ رضواں کوئے تو  
بلبل سدرہ اسیر موئے تو  
سجدہ ریزاں آمدہ سویت حبیب  
اے ہزاراں کعبہ در اہروئے تو“

“Your lane is the spring of the  
gardens of the Paradise  
Jibra'eel is the prisoner of the  
your locks  
While prostrating, our feet are  
toward the beloved  
Your eyebrows are greater than  
thousands of Ka'bah for us”

”زن و فرزند میں خود بھی دل و جاں بھی سبھی تجھ پر  
تصدق یا نبی اللہ تو محبوب یگانہ ہے“

*“Zan o Farzand Mayn Khud  
Bhi Dil o Jaan Bhi Sabhi Tujh  
Par*

*Tasadduq Yaa Nabiiyal Laah  
Tu Mahboob-e-Yagaanah Hai”*

“My money, son, me, myself,  
Also my heart and soul, they are  
all Sacrificed on the Prophet of  
Allaah,

You are a unique beloved”

*(Naqsh-e-Hayaat, pg. 47, 48, vol-1,  
by Husaien Ahmad Madani printed by  
Daar-ul-Ishaa'at, Karachi)*

★“To give life to the dead, to  
cure the patients of leprosy,  
patches [the blinds and the  
lepers] etc. and to tell us about  
the Unseen are evident miracles  
of Hazrat Ieesaa (*Salutation on  
him*).”

*(Tafseer-e-'Usmaani, pg.17)*

★ “[Muhammad Qaasim  
Naanotvi Saahib] believed that  
Friends of Allaah [after death]  
do listen.... Qaari Muhammad  
Taiyyib says, ‘It is the path  
[maslak] of us and our elders  
that the listening of the dead  
[*Simaa'a-e-Mutaa*] is proven.”

*(Sawaanih-e-Qaasimee, pgs.29, 33)*

★ The founder of the Tableeghi  
Jamaa'at, Muhammad Ilyaaas  
Saahib says, Hazrat [Abdul  
Qaadir Raipuri] sitting with  
you is greater in virtue than  
my voluntary *Salaah* [*naflee  
namaaz*].”

*(Sawaanih-e-Abdul Qaadir Raipuri,  
pg. 310, by Abul Hasan Nadvi, printed  
Lucknow)*

★ Just see the *wazaa'if* [the verses of daily practice] of the prominent scholars of Deoband and their followers. They say,

”کھول دے دل میں در علم حقیقت میرے رب  
ہادیٰ عالم علی مشکل کشا کے واسطے“

**“Khol Day Dil Mayn Dar-e-  
Ilme Haqeeqat Mayray Rabb  
Haadiy-e-Aalam ‘Ali Mushkil  
Kushaa Kay Waasitay”**

“O my Rabb, open for me the  
door of knowledge  
For the sake of the guide to the  
world, ‘Alee, the reliever of all  
troubles”

(*Ta’leem-ud-Deen*, pg. 134 by Ashraf  
Ali Thanvi and *Salaasil-e-Taiyyibah*,  
pg. 14, by Husaien Ahmad Taandvi  
Madani, printed by *Idaarah-e-  
Islaamiyaat, Lahore*)

★ “Since Almighty Allaah  
had sent *Imaam-e-Rabbaani*  
[Divine leader i.e. Gangohi] as  
the ‘saviour’ for His worried  
and afflicted creations and has  
bestowed on him the cloak  
[responsibility] of ‘*Ghausiyat*’  
[The high spiritual status of  
Redresser] to him. So that he  
would rescue those people  
who are worried, troubled and  
ailing. So that he would ‘help’  
those who are disheartened and

hopeless due to sickness and difficulties..... His [Gangohi's] tongue which gave *du'aa* [supplication] and it was protected by Almighty Allaah, it gave the proof of his 'sainthood and '*Ghausiyat* [a high spiritual status of redressing]' at all time. His 'shadow of kindness and accomplishment and mediation' through which the needs of thousands of people were fulfilled.”  
*(Tazkiratur-Rasheed, vol-2, pgs. 292, 305)*

★“What is Naanotah and Gangoh considered due to the association of Gangohi and Naanotvi? View this:

”بن گئے ان کے تصدق سے مقام محمود  
 کیوں نہ ناوتہ و گنگوہ ہوں نازاں دونوں“

“Because of them it has become *Maqaam-e-Mahmood* [the highest place of praise] Why should both Naanotah and Gangoh not feel proud of themselves?”

It is extremely good to remember Gangoh even while being in 'Ka'bah.' Just see,

”پھر میں تھے کعبہ میں بھی پوچھتے گنگوہ کا رستہ  
 جو رکھے اپنے سینوں میں تھے ذوق و شوق عرفانی“

“They would roam around  
*Ka’bah* also inquiring about the  
way to Gangoh,

Those who had in their hearts a  
keen desire to perceive”

(*Kulliyat-e-Shaiekh-ul-Hind*, by  
Mahmoodul Hasan Deobandi printed  
by Maktabah Mahmoodiyah, Lahore)

★Regarding the living room  
(*hujrah*) of Hazrat Haaji Imdaad-  
ul-Laah, Thanvi Saahib writes:

“During the period of war [the  
War of Independence 1857], this  
room was burnt down. The doors  
and walls of this room still have  
the effects of that burning. These  
are also from the time of Hazrat  
Haaji Saahib (*Allaah have mercy  
on him*). The people even told  
me [Thanvi] to remove them.  
I [Thanvi] said, ‘No, brother, I  
will not remove them with this  
thought that the hands of Hazrat  
might have touched them and his  
head might have also touched the  
frame of this door sometimes.’

A maulvee saahib inquired [from  
Thanvi]. ‘The place where some  
pious people live, do those places  
have some special blessings and  
*noor* [luminance]?’ Thanvi said,  
‘I, myself, have heard the saying  
of Haaji Imdaad-ul-Laah (*Allaah  
have mercy on him*); he used to say,  
*Jaa’e Buzurgaan Bajaa’e  
Buzurgaan* [The dwelling of a

pious person, is in place of that pious person] Certainly there are definitely blessings there.’  
 Thanvi Saahib said, Hazrat Maulana Shaiekh Muhammad Saahib use to say when Hazrat Haaji Saahib went for Hajj I would sit in his place and do *Zikr* [remembrance] so I feel more blessings and effects. In other place this thing is not felt, this is observation.”

(*Qasas-ul-Akaabir* pg.114, by Thanvi printed by Al Maktabatul Ashrafiyah, Lahore)

”یہی میرا ناز و نیاز ہے کہ اسیر زلف رشید ہوں

اسی سلسلے کا مرید ہوں مرا اس پر دار و مدار ہے“

“This is my pride and joy that  
 I am caught up in the web of  
 Rasheed’s love,  
 I owe allegiance to this chain  
 and I wholly depend on it”

(*Taaleefaate-e-Rasheediyah*, pg.14, by Nafees-ul-Husaieni)

★ My wisdom has taught me to seek the solution of this Deobandi problems from this Thanvi, “*Mushkil Kushaa*” [The Redeemer of All Distress].

“And he also attends to the needs of those people in distress who would come for amulets and metal engravings [ta'weez and naqsh].”

(Hakeem-ul-Ummat, pg. 36, 94, by Abdul Maajid Daryaabaadi)

★ “That religious master of the Deobandi Wahhaabi Tableeghis (in the eyes of the people of Deoband); drinking the water used [for washing] his feet will be the cause of ultimate salvation [Thanvi Saahib's feet].”  
Deoband].”

Read the translation of that writing of Janaab Ashraf Ali Thanvi, according to Aashiq Ilaahi Meruthi, which will be placed in the hands of the prince of witnesses (Thanvi) in front of everyone, as a certificate of forgiveness and a sealed document of contented heart and faith.” See this ★

---

(★) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ۔ الْحَمْدُ لِلّٰهِ تَعَالٰی۔ وَالسَّلَامُ عَلٰی رَسُوْلِهِ الْاَفْضَلِ الْاَعْلٰی۔ اَمَّا  
بَعْدُ مِنْ الْعَبْدِ الذَّلِیْلِ الْاِلَى الْمَخْدُوْمِ الْمَطْعِ الْجَلِیْلِ۔ السَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ۔ وَالِیْكُمْ۔  
یَشْتٰقُ قَلْبِی الْاَوَاہِ وَبَعْدَ فَقْدَا جْتَمَعْتَ فِی هٰذَا لِاِیَّامٍ بِالْمَوْلٰوِیْ مُنَوَّرَ عَلٰی فَقَالَ اِنْ حَضَرَہٗ مَوْلَانَا  
سَاخَطُوْنَ عَلَیْكَ لِاِخْتِیَارِکَ طَرِیْقَ بَعْضِ اَقَارِبِکَ الَّذِیْ یَغَاثِرُ طَرِیْقَهُمْ فَعَلِیْکَ اِنْ تَعْتَذِرُ اِلَیْهِمْ  
وَ تَرْضٰیهِمْ فَتَوَجَّعْتَ بِهٰذَا الْخَبْرِ تَوَجَّعًا فِطْیَعًا وَ تَأَلَّمْتَ تَأَلَّمًا وَ جِیْعًا لٰكِنْ مَالَمْتَ الْاَنْفُسِیْ وَمَا  
رَأَيْتَ شَیْئًا غَیْرَ الصَّدَقِ یَنْجِیْ فِیَا مَوْلَانَا وَاللّٰهُ اِنِّیْ كُنْتُ فِیْ ذٰلِكَ الزَّمٰنِ غَرِیْقًا فِیْ بَحَارِ الْحَیْرَةِ

والطلب، واتطلع الى من يخلصني من ذاك الوصب والنصب. اذا نادى مناد من قريب من غير ارادتي وقصدى هات يدك بيدى انجيك من هذا البحر اللجى وان الغريق يتثبت بكل حشيش. لما هو فيه من التهويش والتشويش. و قد كنت من وراء البحار من حبيبي. و مغثي و طبيبي، و مع هذا ما تركت بحمد الله يوما العمل بقول الاكابر. خذما صفا ودع ما كدر. ثم كما ساعدنى الجديلم تراب نعليه. و حضرت لديه. جدت الارادة. ليكون لما عسى ان يكون فات اعاده. فلما رجعت ازدوت ظماء. واكادا حسب السراب ماء، ورأيتنى الا از داد الا حيرة ووحشه، وضيقا ودهشه. كتبت الى حبيبي ما وقع من الحال، وناديت بالبلبال ٤

يا مرشدى يا موئلى يا مفرعى      يا ملجائى فى مبدئى و معادى  
 ارحم على اياغياث فليس لى      كهفى سوى حبيكم من زاد  
 فاز الانام بكم و انى هاتم      فانظر الى برحمة يا هاد  
 يا سيدى لله شيئا انه      انتم لى المجدى وانى جادى  
 فعذرنى و نصرنى وقال حبا و كرامه. واقامنى على ساحل السلامة. فترنمت شوقا، و تبينت ذوقا  
 دوش وقت سحر از غصه نجاتم دادند      واندران ظلمت شب آب حياتم دادند  
 كيميائيسست عجب بندگى پير مغان      خاک او گشتم و چندين در جاتم دادند

٤  
 قد لسعت حية الهوى كبدى      فلا طبيب لها ولا راقى  
 الا الحبيب الذى شغفت به      فعنده رقيتى و ترياقى  
 وانى والله قدرضيت بالله ربا و بالا سلام دينا و بمحمد نبيا و بشيخى امداد الله للعالمين  
 مرشد اووليا و بكم يا مولانا (گنگوهى) هاديا مهديا فهذا الذى ذكر كان من خبرى و  
 حقيقة امرى فبا لله هو عين الصدق. ومحض الحق. ما كان فيه من كذب ولا شعر. ولا  
 خداع ولا سحر. "فيا سيدى لله ان تقبلوا عذرى بخلقكم العظيم.

والا تصفوا الى كل هماز لمام شاء بنميم. ولاتخرجونى من الجماعة. فانى ارجوان اكون  
 معكم يوم تاتى الساعة. لكن لتطبيق همتى ان انا بذبا لمخالفة مع الاعلان. عسى ان يكون من  
 الله تعالى بمكان. فايدأوه يوجب الهوان والخسران. فانى احسبه من فرقة اهل الملامه. ولكن

★(Meaning) All praise is for Allaah and Salutation on his great and elevated Prophet. After that ‘From this degraded person [Thanvi] to the “Master and the greatest one who is obeyed.” [Rasheed Ahmad Gangohi]

*As-Salaamu Alaiekum Wa Rahmatul-Laahi*, after the heartiest desires to express, I want to say that a few days ago I had the opportunity of meeting Maulvee Munawwar Ali Saahib unexpectedly. He said:

‘Hazrat Maulana [Gangohi] is angry with you [Thanvi] because you have adopted such traditions and ways of some of your elders which is against the way of practice of Hazrat [Gangohi].

Thus, it is very important that you apologize to him and make him happy. I was extremely grieved and very miserable to

---

ليس بمنصب الامامة. نعم التزمت على نفسى انكار طريق يخالف السنة والكتاب. على راس المنبر ووطن للأراب. وان من مصلحتى ان يكتب هذا السر. لئلا يلحقنى الضر والشرف. وهو المامول من جنابكم. ومن قارى كتابكم. ولعل الله يحدث بعد ذلك امرا. ويكون هذا السر جهرا. وها انا قد اشتد الانتظار منى. ان تبشرونى برضاكم عنى. رضى الله عنا وعنكم وعن جميع المسلمين. بحق سيدنا محمد صلى الله عليه وسلم ابد الآبدين. ٢٩ ذى قعدة ١٣١٢ هجرى.“ (ص ١١٣، ١١٥، تذكرة الرشيد، ج ١)

hear this news. I cursed myself and did not consider anything else a provider of salvation apart from facing the truth. Then, O our lord, at that time I was drowning in the sea of distress and anxiety and I was waiting for someone to take me out of this worry and sadness. All of a sudden, without any intention, someone nearby called me and said, 'Give your hand in my hands. I will take you out of this deep ocean.' And obviously, a drowning person seeks the help of a twig because he is in distress and confusion.'

And my condition was such that I was lying several rivers away from my dearest helper, my curer [A'laa Hazrat Haaji Saahib]. (I quickly turned towards these spoken words). But even besides this I did not forget this advice of my elders even for a day, '*Safaa Safaa Lay lo Gadlaa Gadlaa Chhour Duo*' [Take the clean one and leave the muddy ones]. Thus, then my efforts had brought me nearly close to kissing the sand from beneath the slipper of this "caller." I humbly came before him and I revived my hopes with this intention that maybe my

worries will be recompensed. But when I returned I felt thirstier and I was close to (being cheated) nearly considering a mirage to be running water. I saw within myself an increase in surprise, a promotion of narrow hearted-ness and increase in fear there was nothing. Then I wrote all about my heartiest feelings to my beloved like this,

میرے مرشد میرے مولیٰ مری وحشت کے انیس  
 مری دنیا کے مرے دین کے اے جائے پناہ  
 میرے فریاد رسا مجھ پہ ترس کھاؤ کہ میں  
 آپ کی حب کے سوا رکھتا نہیں تو شہ راہ  
 خلق فایز ہوشہا آپ سے اور میں حیران  
 رحم کی ہادی من اب تو ادھر کو بھی نگاہ  
 میرے سردار خدا واسطے کچھ تو دیجے  
 آپ معطیٰ ہیں مرے میں ہوں سوالی الی اللہ

‘My guide, my friend, the  
 companion of my madness,  
 The saviour of my world and my  
 religion,  
 My rescuer have some pity on  
 me that I,  
 Do not keep any provision for  
 my journey besides your love,  
 The creation is flourishing from  
 you and I am wondering,  
 O my guide, may the glance of  
 mercy be on me now,  
 My lord, give me something so

the mercy be on me now,  
My lord, give me something for  
the sake of Allaah,  
You are my bestowal and I am  
your beggar towards Allaah'

Thus A'laa Hazrat accepted my  
apology, helped me, took me  
with love and piety and anchored  
me to the shore of safety. Due to  
which I wrote this poetry with  
desire and read these lines with  
sensitive taste,

دوش وقت سحر از غصه نجاتم دادند  
واندران ظلمت شب آب حیاتم دادند  
کیمیایست عجب بندگی پیر مغاں  
خاک او گشتم و چندیں درجاتم دادند  
دُس لیا عشق کی ناگن نے کلیجہ میرا

The previous night, in the time  
of morning, he relieved me from  
sorrow

And in this darkness he gave me  
the water of life

The slavery of the *Peer-e-  
Mughaan* [the spiritual Guide] is  
a strange miracle

I became his dust and he gave  
me so many grades

'The love-viper has stung me  
and injected poison in my heart,  
Who will now read the *mantar*  
(the magic formula) from whom  
should I keep the hope of life?'

Yes that beloved on whom my  
life is sacrificed,  
He knows to dispel (with the  
magic formula) he keeps the  
distressed near him'

And I pledge to Allaah that I  
am happy in considering Allaah  
as my Rabb [Nourisher]. And  
in declaring that Islaam is  
my religion and in accepting  
Muhammad (*Sallal Laahu 'Alaiehi  
Wa Sallam*) as Prophet, and my  
Shaiekh Hazrat Imdaad-ul-Laah  
as the spiritual guide of the  
entire world and the saint. And  
you (Gangohi), is my master,  
guide and the guided one. So  
by considering him what I  
have been able to write, this is  
my story, and by the pledge of  
Allaah, this is the real and only  
*Haqq* [the Truth]. In which there  
is no lies, neither fabrication, nor  
fraud or comedy. Thus, O my  
chief, please accept my excuse  
for the sake of Allaah with your  
graciousness. And do not pay  
any attention to any slander,  
fault finder and back-biter and  
certainly do not consider me  
out of your own group. I really  
am hopeful that on the Day of  
Judgement I will be resurrected  
with you. But my courage does  
not allow me openly oppose this

person (who called me). Because it is possible that person has high status near Allaah. Thus; harming him would become a cause of disgrace and loss. There is no doubt in this that I consider him in the group of those worthy of condemnation, but I do not have the position of *Imaamat* [leadership] [that I may be able] (to stop him). Yes, I have considered this mandatory on my *Nafs* [lustful desires] that any such way which is against the *Sunnah* [habitual practices of the Holy Prophet *Sallal Laahu 'Alaihi Wa Sallam*] and the Book of Allaah, I will keep denying it on the pulpit and inside the *mihraab* [place in the *masjid* where the Imaam stands]. And this is my policy that this secret would remain hidden so that I may not receive any harm or evil. And this is what I hope from you and the people who read this letter. There is nothing strange that Allaah would create something after this and this secret would be exposed. And make me, from head to toe, a portrait of waiting, that the message of forgiveness from you Hazrat (Gangohi) would reach me. May Allaah Ta'aalaa forever remain happy with me, with you and with all

the Muslims by the grace of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), 29th Zil Qa'dah 1314 H.' ”

(Text and translation by Tazkiratur-Rasheed, vol-1, pg. 113-116, by Janaab Aashiq Ilaahi Meruthi, Meelaad-un-Nabee pg. 297, 298, 299 by Thanvi)

☆ ”اصحاب این مراتب عالیہ و  
ارباب این مناصب رفیعہ مازون مطلق  
در تصرف عالم مثال و شہادت می باشند و  
این کبار اولی الایدی و الابصار رامی  
رسد کہ تمامی کلیات را بسوئے خود نسبت  
نمایند مثلاً ایشان رامی رسد کہ بگویند کہ از  
عرش تا فرش سلطنت ما است۔“

(Meaning: “These people [Friends of Allaah], who have high status (Sainthood), have full power to change things in the ideal world and the evident world. (They have been given complete open permission) These people with great powers and knowledge, receive Haqq [Truth] that they would connect the whole Universe to themselves. For example, it is permissible for these people (Friends of Allaah) to say, ‘That their kingdom extends from the earth to the heavens then they

have the right to say so.”★  
 (Siraat-e-Mustaqeem, pg.101, by  
 Janaab Ismaa'eel Dehlvi, pg.174,  
 Urdu)

★ The very same Imaam of the  
 Deobandi Wahhaabis, Imaam  
 Ismaa'eel Dehlvi Phulati Saahib,  
 says:

”و نیز ساک این سلوک را باید که در  
 ادائے حقوق انبیا و اولیا بلکه سائر  
 مومنین و تعظیم ایشان کوشش بلیغ کند که همه  
 ایشان سعی و شافع وے شوند و سعی و  
 شفاعت انبیاء و اولیاء پُر ظاهر است“.....  
 ”وقومے دیگر در عرض حاجات و استحوال  
 مشکلات و طلب و مرغوبات و استرداد  
 مکروهات و سعی در شفاعات بنا بر استحکام  
 علاقه عبودیت و اظهار حاجت که شعار بندگی  
 است و بنا بر رحمت بر اہل اضطراب  
 ذوالحاجات چالاک و سرگرم می باشند“.....  
 ”و ہم چنین قوم ثانی را بنظر ظہور مقتضیات  
 علاقه عبودیت و حصول مقام و رسالت فی

---

\* It is stated in *Taaleefaati-e-Rasheediyah*, pg.241 written by Gangohi: “Someone asked Rasheed Ahmad Gangohi Saahib, ‘Who are the authors of “*Taqweeyatul Iemaan*” and “*Siraat-e-Mustaqeem*”? Gangohi Saahib wrote in reply, ‘*Siraat-e-Mustaqeem* and *Taqweeyatul Iemaan* are the books of Muhammad Ismaa'eel Dehlvi and I am aware of these books. Moreover; I am a benefactor of the family of the author [Ismaa'eel Dehlvi] and am fully aware of his views and beliefs.”

ما بین الرب و خلقه در وصول فیوض غیبیہ  
 بجمہور ناس بسبب سعی ایشان در شفاعات  
 بر قوم اول فضیلتی کہ ہست بر ہیچ کیے از عقلا  
 پوشیدہ نیست۔“

(Meaning: A seeker of this path should strive his best to fulfill the rights and give the “due respect” not only to the Prophets and the Friends of Allaah, but of all *Mu'mineen* [true Muslims]. Since they are the ones who “make efforts for this [seeker] and make recommendations [mediation]”. And the efforts of the “Prophets and the Friends of Allaah and their recommendations [intercession]” is very obvious.... And the second nation (second group) are very swift and clever in being kind to the people in distress and with problems. They are active in fulfilling desires, solving problems [dispelling difficulties]. They are the appreciators of desirables, dispellers of prohibited things, correct in recommendations, firm in trying to make connections with devotion and expression of desires which is the conduct of being a servant.... And, similarly, for the other group [second

nation] the connection of obeying is clear. “And they have the status of being the mediator between Allaah Almighty and His creations.” And the ordinary people receive unseen benefits from their ‘truthfulness and recommendations’ and due to this, the second group has superiority over the first group which is not hidden from any intelligent person.’

(*Siraat-e-Mustaqeem (Persian)* pg. 138, 162, 163 printed by Mujtabaa’ee Press Delhi 1308 H. pg. 235, 277, 278, *Siraat-e-Mustaqeem* compiled and written by Muhammad Ismaa’eel Dehlvi, printed by Malik Siraaj-ud-deen and Sons Publishers, Lahore 1952)

In the same book he further says:

”پس در خوبی این قدر امر از امور  
مرسومہ فاتحہ ہا و اعراس و نذر و نیاز اموات  
شک و شبہ نیست۔“

(Meaning: “There is no denial or doubt in the goodness (of any customary acts), like reciting *Faatihah* [forwarding rewards] for the dead, commemorating the anniversaries of those who have passed away ‘*Araas* [all *Urs*] and in doing *nazr* [giving alms] and *niyaaz* [to offer gifts]; they are good rituals.”

(*Siraat-e-Mustaqeem, (Persian)* pg. 55, Urdu pg. 104)

★Question: Is it permissible to participate in any ‘*Urs* [death anniversary] in which the Qur’aan is recited and then afterwards sweets are distributed?

Answer: It is not right to participate in any ‘*Urs* [death anniversary] or *Meelaad* [birth celebrations] of the Prophet and none of the death anniversaries or birth celebrations are right.”

(*Fataawaa Rasheediyyah, vol-3, pg. 94, Rasheed Ahmad Gangohi, printed by Kutub Khaanah Raheemiyah, Delhi*)

(It may be clear that *Soyam* [the third day], *Daswaan* or *Dahum* [the tenth day] and *Chehlum* [the fortieth day] are the established names and title given to *Faatihah* which are given to *Ieesaal-e-Sawaab* which are commonly used by the people for *Ieesaal-e-Sawaab*. And by using this word “*Faatihah*”, Ismaa’eel Dehlvi Saahib has referred to these content names and titles mentioned above).”

“The remembrance of all the conditions which has even a little connection with the Prophet of Allaah (*Sallal Laahu ‘Alaiehi Wa Sallam*) its remembrance is considered very desirable and highly auspicious for us. Whether it is the remembrance of blessed birth, or his (*Sallal Laahu ‘Alaiehi Wa Sallam*) eliminations or urine, gathering or dispersing as well sleeping or awakening.”

★“In addressing the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) one should fully consider his respect and greatness. Like common people he should not be addressed as ‘Yaa Muhammad [O Muhammad]’ etc. Rather he should be addressed with

★”And *Soyam* [the third day], *Dahum* [the tenth day], *Chehlum* [the fortieth day], all these customs belong to the Hindus.” (*Fataawaa Rasheediyah*, vol-1, pg.99 by Rasheed Ahmad Gangohi)

★He is not a Muslim who recalls the remembrance of the blessed birth of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and this way is like that of the infidels.” (*Al-Muhammad*, pg. 30,32, by Ulamaa-e-Deoband printed *Kutub Khaamah Aizaaziyah*, Deoband)

respectful titles like '*Yaa Nabiyyal Laah, Yaa Rasoolal Laah (Sallal Laahu 'Alaikeaa Wa Sallam)* [O Prophet of Allaah, O Messenger of Allaah].'

*Marginal notes in the Qur'aan, pg. 466, by Janaab Shabbeer Ahmad 'Usmaani)*

★ Janaab Ismaa'eel Dehlvi says, "*Har Dam Naam Muhammad Kaa Lay.* [Take the name of Muhammad all the time]."

*(Arwaah-e-Salaasah, pg.92, by Ashraf Ali Thanvi)*

★ "During the last five to six years of Hazrat (Abdul Qadir Raipuri's) life, *Khatm-e-Khawaajgaan* was read with great regularity."

*(Sawaanih Abdul Qadir Raipuri, pg. 120 by Abul Hasan Nadvi)★*

---

★ Dear readers, *Tasawwur-e-Shaiekh* [Meditating while remembering the spiritual guide], calling the name of spiritual guide for help, chanting his name, believing that the spiritual guide is fully aware of the disciple's internal and external conditions, calling out for help with the name of spiritual guide in difficulties, seeking help from spiritual guide after death, respecting the residence of the spiritual guide, paying great respect to the vicinity and surroundings of the tomb of the spiritual guide, believing in his powers to do good and a dispeller of difficulties, believing in Divine inspiration and in knowing beforehand, hidden matters, Knowledge of Unseen, to know about the matters of the past and future, seeing far and near, hearing, to help, forwarding rewards (*Faatihah*) for the dead according to the date, celebrating death anniversaries (*barsee*), Meelaad [the birth of the Holy Prophet *Sallal Laahu 'Alaihi Wa Sallam*] and *Majlis-e-Shahaadat* [the martyrdom of Imaam Husaien *Allaah is well-pleased with him*], traveling with the intention of visiting the tombs and graves, kissing the sacred relics and honouring them greatly, excessively praising one's spiritual guide, believing that the connection with the spiritual guide is definitive for one's salvation, seeking fulfillment of one's wishes by calling one's spiritual guide and holding *Nazr* (giving alms) and *Niyaaz* (to offer gifts) for this purpose, (cont.)

★“Thus this daily celebration of the birth (of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) is like celebrating the birth of Kanhaiya [a Hindu god] every year.“

(*Baraaheen-e-Qaati'ah*, pg.148, by *Khaleel Ahmad Ambethvi*, authenticated by *Rasheed Ahmad Gangohi*, printed *Kutub Khaanah Raheemiyah, Deoband, 1946*)

“Question: Is holding day of birth celebrations of the Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*], without standing [for respect] with correct narration, correct or not?

Answer: Holding birthday celebration is in any case unlawful. To invite [others] by considering it as a recommended deed is prohibited.”

(*Fataawaa Rasheediyah*, vol-2, pg.150 by *Raheed Ahmad Gangohi*, printed by *Kutub Khaana Raheemiyah, Delhi*)



---

(continue from pg. 111) not only hoping but believing in gaining profit and dispelling harm from their spiritual guides in life and after death as well; asking the saints for the granting of progeny or livelihood etc., asking and making the saints the means and hoping for one's rescue through their mediation, getting recommendation and mediation from these pious people and requesting from them, and calling with the word of “*Yaa*” etc., if all these things are copied from the writings of the books of the Deobandi Wahhaabi Tableeghi scholars then a thick volume will be formed. Like in the first part some statements are copied so that readers will consider themselves that every such thing which according to the Deobandi Wahhaabi Tableeghi is considered as infidelity, polytheism, unlawful and forbidden, these things are proven [as correct] by their own writings. Without any doubt, this is a punishment from Almighty Allaah to the Deobandi Wahhaabi Tableeghis for inventing lies against Allaah and for being disrespectful to the Prophets and the Saints [*Allaah is well-pleased with them*]. That those good lawful acts, by declaring them to be *Kufr* [Infidelity], *Shirk* [polytheism] and wrong, these people by their own verdict [fatwaa] are proving to be wrong. Therefore; are earning wrath. May the merciful Allaah protect us from them. (*Kaukab Ghufira Lahu*)

### Statements of the scholars of Deoband (3)

★“It is our belief that whoever says that so and so person is more knowledgeable [is more endowed with knowledge] than the Prophet (*Alaiehim-us-Salaam*), he is an infidel. And our respected scholars have already given a *Fatwaa* [verdict] of infidelity against a person who says like this, that *Shaietaan* [Satan], the accursed, has more knowledge than the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).”  
(*Al-Muhammad*, pg. 25, by scholars of Deoband)

★“Hazrat Maulana Gangohi has explained in his many verdicts that whoever says, ‘Iblees, the accursed★, is more knowledgeable and is greater in knowledge than the Prophet (*Alaiehis Salaam*), he is an infidel.”  
(*Ash-Shahaabus Saaqib*, pg. 88 by Husaien Ahmad Madani)

### Verdicts of the scholars of Deoband (3)

★In the book, *Baraaheen-e-Qaati’ah*, which is certified by Janaab Rasheed Ahmad Gangohi, who is the “*Aayaatul Laah* [the sign of Allaah],” “*Mutaa’ul-Aalam* [the one who is obeyed by the whole world]” and the “*Maawaa-e-Jahaan* [the shelter of the world]” of the Deobandi Wahhaabi Tableeghis, it is stated:

“In short, should ponder after seeing the conditions of *Shaietaan* and the *Malakul Maut* [the Angel of Death], this should be considered that is it not infidelity to prove limited knowledge of the world for *Fakhr-e-Aalam* [The Pride of the Universe] (*Sallal Laahu ‘Alaiehi Wa Sallam*) without the reference to any Qur’aanic text, without evidence and only on wrong assumptions? If it is not *shirk*

---

★ This servant of the *Ahle Sunnat* has the book “*Ash-Shahaab-us-Saaqib*,” published by Ashrafiyah Publications, Raashid Company, Deoband, District Saharanpur, India. You have read an excerpt from pg. 88 of this book. In the book the word “Ko” [is] missing rather it is like this, “Iblees, the accursed Chosen Prophet (*Alaiehim-us-Salaam*).” This servant of the *Ahle Sunnat* warns all the Wahhaabi Deobandi Tableeghis, “by following the bad habit of issuing a verdict (*fatwaa*) of infidelity and innovation etc., of these Deobandi Wahhaabi Tableeghis against anyone merely on account of a printing error or by extracting wrong meaning from any writing; if anyone issues a harsh verdict against the writings of Gangohi (cont)

★My teachers and I consider such a person an infidel, apostate and accursed, who calls *Shaietaan*, the accursed; or any other creations; more knowledgeable than the *Janaab Sarwar-e-Aalam* [The Great Chief of the Worlds] (*Sallal Laahu 'Alaiehi Wa Sallam*).”

(*Al Khatm Alaa Lisaanil Khasm*, pg. 6, printed by *Qaasimee Press, Deoband* under the supervision of *Habeeb Ur Rahmaan Saahib, Qat'ul Wateen*, pg. 7, *Majmoo'ah Rasaa'il Chaandpuri*, vol-2, pg. 586, printed by *Anjumane-Irshaad ul-Muslimeen, Lahore*)

(When the verdict [*fatwaa*] of being an infidel was imposed on *Janaab Khaleel Ahmad Ambethvi* on his infidel statements, see what *Ashraf Ali Thanvi Saahib* and *Manzoor Ahmad Sanmbhali Saahib* wrote in order to save the scholars of Deoband from the verdict [*fatwaa*] of infidelity. Read the following:

[polytheism] then which part of *Ieemaan* is it? This vastness of (personal knowledge) given to *Shaietaan* and the Angel of Death is proven by the text [of the *Qur'aan* and *Ahaadees*]. Which actual text is the vastness of the knowledge of *Fakhr-e-Aalam* [The Pride of the World] (*Sallal Laahu 'Alaiehi Wa Sallam*)? By which all the actual text is denied and a *shirk* [polytheism] is proven.”

(*Baraaheen-e-Qaati'ah*, pg. 51, by *Khaleel Ahmad Ambethvi*, printed by *Kutub khaanah Raheemiyah, Deoband*)

★“Anyone who reduces the grandeur of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*), and says that the knowledge of the Satan, the accused, is greater than the knowledge of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), or says that the knowledge of *Sabaa'een* [a child], *Majaaneen* [mad men]

(continued pg. 113) Saahib which is quoted by *Janaab Husaien Ahmad*, the world of Deobandiyat will be very annoyed [burn to ashes] and their bereavement will be worth viewing. My purpose of disclosing this finding is every person of Deobandi Wahhaabism should know that we, Ahle Sunnat Wa Jamaa'at (Sunni Barelvi), do not keep differences with anyone without any unfounded reason and we certainly do not issue verdicts without exceptional research and concluding arguments etc, because our aim is to prove what is right as right and whatever is wrong as wrong. Our love for the faithful people [Ahle *Ieemaan*] is for the sake of Allaah and we also have enmity with the every wrong-doers also for the sake of Allaah.

★From always it is the belief of mine and all my elders in the chapter of regarding him (*Sallal Laahu 'Alaiehi Wa Sallam*) in being the most perfect of the creations and in regards to the excellence of knowledge and deeds is this,

بعد از خدا بزرگ توئی قصه مختصر

**'Ba'ad Az Khudaa Buzurg Tuee Qissah Mukhtasar'**

[In short, you are the most respected one after Allaah]"

(*Bastul-Banaan*, pg.15, by Ashraf Ali Thanvi printed by Muhammad 'Usmaan Taajirul Kutub, Delhi)

★"It is the belief of mine and all our eminent elders that the amount of excellent knowledge's which have been given by Almighty Allaah to the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) they have not even been given to the angels closest to Him and to anyone from the sacred group of the Blessed Prophets."

(*Saief-e-Yamaani*, pg. 8, by Sanmbhali)

(Dear readers, the book, *Baraaheen-e-Qaati'ah* has been certified by Janaab Gangohi and endorsed by Janaab Taandvi Madani Saahib. Now if all the Deobandi Wahhaabi Tableeghi consider the writings of Ambethvi Saahib as correct then

and *Bahaa'iam* [animals] is equal to the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*); he is an infidel, an apostate, an accused and dweller to hell. *Fakhr-e-Aalam* [The Pride of the Universe] (*Sallal Laahu 'Alaiehi Wa Sallam*) is the *Aalim-ul-Khalaq* [The Most Knowledgeable Amongst the Creation]. What is more, it means no one can even be equal in knowledge to the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Rather no one's knowledge has association with the knowledge of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)."

(*Ashad-dul Azaab*, pg.14, writer Murtazaa Hasan Darbhangi, printed by Matba'a Mujtabaee, Delhi)

★And it does not certainly prove (this) by him (Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) being superior to the Angel of Death [*Malakul Maut*], that his (*Sallal Laahu 'Alaiehi Wa Sallam*) knowledge in certain matters would even be equal to the Angel of Death, that is to say, how can it be more?"

(*Baraaheen-e-Qaati'ah*, pg.52, by Khaleel Ahmad Ambethvi)

★"The vastness of a certain knowledge has not been given to

Thanvi Saahib and Sanmbhali Saahib and all those Deobandi Wahhaabi scholars who had signed Al-Muhannad will have to be declared as infidels and polytheists. And if the numerous writings of all these scholars are deemed to be considered as correct then Ambethvi, Gangohi and Husaien Ahmad Taandvi Madani will have to be declared as infidels, apostates and accursed. This means that the approval of whichever scholar is done by these Wahhaabi Deobandis, how will they save him from infidelity? Rather, they will also lose [waste] their own *Iemaan* [faith].)

him (*Sallal Laahu 'Alaiehi Wa Sallam*) [but] has given to Iblees, the accursed.

(*Ash-Shahaab-us-Saaqib*, pg.92, by Husaien Ahmad Taandvi Madani)



## Statements of the scholars of Deoband (4)

★The religious master of the Deobandi Wahhaabi Tableeghis, Ashraf Ali Saahib Thanvi says: “If, according to Zaiid [any common person], this belief is correct that the sacred personality [of the Prophet] has been Ordered the knowledge of the Unseen, then the point of concern is this, by this Unseen does it means some Unseen or all Unseen? If it means only some Unseen things then what is the distinction of only the Prophet [*Sallal Laahu ‘Alaihi Wa Sallam*] in this? “Such” knowledge of the Unseen is also possessed not only by Zaiid or Amar [meaning any common person] rather it is also for every child, mad man instead insane person, and even for animals and beasts.”

*(Hifzul-leemaan, pg.7 by Janaab Ashraf Ali Thanvi, printed by Kareemi Printing Press, Lahore 1934)*

## Verdicts of the scholars of Deoband (4)

★“He who considers or declares the knowledge of the Prophet (*Alaiehis-Salaam*) is equal to the knowledge of Zaiid or Bakr [any common person) or animals or mad men is an absolute infidel.” (*Al-Muhammad, pg.30, by Janaab Khaleel Ahmad Ambethvi and ulamaa e Deoband*)★

★Also this: “Anyone who keeps “such” belief that (The knowledge of unseen which is possessed by Rasoolul Laah (*Sallal Laahu ‘Alaihi Wa Sallam*) it is also possessed by every child, every insane person, instead it is also possessed by every animal and every mammal) or says it without believing and obviously or as a hint, I consider that person out of the circle of Islaam. This person denies the absolute Truth and disrespects the *Huzoor Sarwar-e-Du-Aalam* [The King of both the Worlds],

---

★It should be clear that on the book named “*Al-Muhammad*” are the endorsing signatures of Janaab Mahmoodul Hasan, Aashiq Ilaahi Meruthi, Ahmad Hasan Amrohvi, Mufti Kifaayatul Laah and many other small and big supporters of the scholars of Deoband. Meaning the book named “*Al-Muhammad*” is certified by all these scholars of Deoband. A strange thing is Janaab Ashraf Ali Thanvi is also included amid the one’s who are endorsing and certifying. Call it the miracle of the Divine that the infidelity of the infidel writings of Deobandi Wahhaabi Tableeghi (scholars has been certified as infidelity by not only one or two, but by hundreds of (cont.)

★“It should be noted the word of “such” is not only used in the meaning of “being like something” or “similarity” but it is also used in the meaning of “in measure” and “so much.” Which is the meaning here (in the writing of him Thanvi)..... In the controversial writing of [Thanvi Saahib], the words “like this” has been used in the meaning of “in measure” and “this much,” so what is the comparison?”

(*Tauzeeh-ul-Bayaan*, pgs.8, 17, by Murtazaa Hasan Darbhangi)

★“Hazrat Thanvi has used the word “like this” not “this much” in his writing. If the word “this much” was used, then the fear would have been justified that [Ma’aazal Laah I seek Allaah’s protection] the knowledge of the Prophet (*Alaiehis-Salaam*) had been made equal to the knowledge of other things... The word “like this” is a word of comparison.”

(*Ash-Shahaab-us-Saaqib* pg.102,

*Fakhr-e-Bani Aadam* [The Pride of the Progeny of Aadam] (*Sallal Laahu ‘Alaiehi Wa Sallam*.)”

(*Bastul-Banaan*, pg.10, Thanvi, printed by Jaan Muhammad Ilaah Bakhsh *Taajiraan-e-Kutub*, Lahore)

★“Hence to say that the knowledge of the Unseen is possessed by anyone besides

---

(continue from pg. 117) Deobandi scholars. Their those writings, which are the basis of differences between the Sunnees (Barelvīs) and Deobandi Wahhaabi, they have been proven infidelity by *Al-Muhannad* and those who endorse and accept such writings, “according to *Al-Muhammad*” are proven as infidels. By publishing *Al-Muhannad* these Deobandi Wahhaabis have proven that the path and standpoint of Al’aa Hazrat Maulana Shaah Ahmad Razaa Khan Barelvī (*Allaah have mercy on him*) is the true one. Undoubtedly, Truth always triumphs. For details, the reply of *Al-Muhannad*, “*Ulamaa-e-Deoband Kee Makkaariyaan*” [The Mischiefs of the Scholars of Deoband] can also be viewed.”

by *Janaab Husaien Ahmad Taandvi Madani*)

(Murtazaa Hasan Saahib does not accept the word “like this” [*Aisaa*] as an expression of “comparison”, if accepts it as the word of comparison then infidelity will be definite. And Husaien Ahmad Madani Saahib says that the word “like this” [*Aisaa*], is a word of comparison. And Murtazaa Saahib is proving what he thinks is the “meaning” of *kufr* and he is proving it. And in front of Husaien Ahmad Saahib what is the “meaning” of *kufr* Murtazaa Saahib (in the writing of Thanvi) is trying to prove. Therefore; both of these in saving Thanvi Saahib, are also proven infidels, according to the verdicts (*fatway*) of each other).

★“If some knowledge of the Unseen is meant then what is the distinction of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) in it? Certain Knowledge of some Unseen is also possessed by those who are not the Prophets (*Alaiehim-us-Salaam*).”

(*Taghyeer-ul-Unwaan*, pg. 18, by *Ashraf Ali Thanvi*, printed *Muhammad Usmaan Taajir Kutub, Dareebah, Delli*)

★“The knowledge of the Unseen which is direct [without means] it is specially with Almighty

Almighty Allaah [*Ghaierul Laah*] is absolute polytheism.”

(*Fataawaa Rasheediyah*, pg.90, part 3, by *Gangohi, Taaleefaat-e-Rasheediyah* pg.72, *Gangohi*)

★“The Knowledge of the Unseen which is the speciality of Almighty Allaah. To say by interpretation that it is also possessed by anyone else is not without the risk of [committing] polytheism.”

(*Fataawaa Rasheediyah*, pg.32, part-3, *Gangohi, Taaleefaat-e-Rasheediyah* pg. 92 by *Gangohi*)

★“And to believe that He had knowledge of the Unseen is open polytheism.”

(*Fataawaa Rasheediyah*, pg.141, Part 2, *Gangohi, Taaleefaat-e-Rasheediyah* pg.104)

★“Anyone who says the knowledge of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is like [that of] children, mad men and animal is a *Kaafir* [infidel], *Murtad* [apostate], *Mal’oon* [accursed] and a dweller of Hell.”

(*Ashad-dul Azaab*, pg.14 by *Murtazaa Hasan Darbhangi*)

Allaah. That knowledge of the Unseen which is indirect [with means] it is possible for the creations.”

*(Bastul Banaan, pg.10, Ashraf Ali Thanvi)*

★“It has been accepted in *Hifzul leemaan* [by Ashraf Ali Thanvi] that *Sarkaar-e-Du-Aalaam* [The Great Chief of both the Worlds] (*Sallal Laahu ‘Alaiehi Wa Sallam*) has attained knowledge of the Unseen by the Bestowing of Allaah.”

*(Tauzeeh-ul-Bayaan, pg.13, Murtazaa Hasan Darbhangi)*

★ “Like it is proven in text about some of the Unseen’s that even the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) knows about them and the association of such knowledge towards the Prophet is allowed.”

*(Ifaazaat-e-Yaumiyah, vol-7, pg.423, by Thanvi)*

★“There is no doubt in this: the knowledge’s of the Unseen of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is included in his exclusive [complete] attributes of Prophet-hood. Who can deny this?”

*(pg.134, Tarjeeh-ur-Raajih by Thanvi, printed Ashraf-ul-Mataabe, Thaanah Bhavan)*

★“No one should have doubt that the knowledge of the Unseen which is specially from Almighty Allaah, in it the Prophet is included. Because in being specially of Almighty Allaah, there are two things. Its knowledge being personal and it being absolutely vast. Here (among the Prophets) it [knowledge of unseen] is not their own because it is through revelation and not vast because only some special matters are meant. Thus it means the knowledge of the Unseen and not with the meaning of special.”★  
 (pg.150, *Bayaan-ul Qur’aan*, Thanvi, printed Taaj Company Limited, Lahore)

★“Nobody should certainly have this belief about the Prophets, the Friends of Allaah, the Imaams and the Martyrs that they know about the things of the Unseen. Rather also in the honour of the Hazrat Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) a person should not keep this belief, and neither should one say such things in his praise, (otherwise, he will be a polytheist).”

(*Taqweeyat-tul-Iemaan*, pg.25)

\*It is heard those (Barelvi scholars) do prove the knowledge of Unseen for the respected Prophet of Allaah (*Sallal Laahu ‘Alaihi Wa Sallam*) but they do not prove it to be enclosed Knowledge like Almighty Allaah. Rather, they do accept his (knowledge of Unseen) has limitations. *الى ان يدخل اهل الجنة الجنة و اهل النار النار* *Ilaa Aieñ Yadkhula Ahlil Jannatil Jannah Wa Ahlin Naarin Naar* [Till the people of Paradise enter the Paradise and the people of hell enter the hell]. If this is correct then by believing like this polytheism is also not proven. Because the special attribute of Almighty Allaah is enclosed Knowledge, it is not limited Knowledge. So, now between us and these [Barelvi scholars], there is one point of difference, did it happen or it did not? Meaning, was this knowledge *الى ما يدخل الجنة الجنة و اهل النار النار* *Ilaa Maa Yadkhula Ahlil Jannatil Jannah Wa Ahlin Naarin Naar* [Till the people of Paradise enter the Paradise and the people of hell enter the hell] was given to the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) or not? We say that this [knowledge of unseen] by itself is possible to be given but did it really happen? It is not proven anywhere by the *Shari’ah* and these Barelvi say it is also proven. In front of us all, the evidences of these [Barelvi] which they present, are not enough and they do not prove their claim. So, the maximum accusation is asserted on these [Barelvi scholars] that they accept such thing, which is not proven by the evidences of the *Shari’ah* and this is the quality of neither an innovator, nor an infidel.”

(*Qasasul Akaabir* pg.253 by Ashraf Ali Thanvi)

★“People say the Prophets and Friends of Allaah do not have Knowledge of the Unseen, but I [Haaji Imdaad-ul-Laah] say, “In whichever direction the rightly guided people set their eyes, they know and perceive about the Unseen.”

*(Shamaa‘im-e-Imdaadiyah, vol.2, pg. 115 and Imdaad-ul-Mushtaaq, pg.76)*

★“It has been said in more than one place in the Holy Qur’aan that no one has the Knowledge of the “Unseen” besides Almighty Allaah... But with this it is also written in the Qur’aan, “Among His Prophets to whomever He desires He informs about the Unseen. Now the question is, this knowledge of Unseen which is bestowed to *Ghaierul Laah* [Anyone besides Allaah] can that also be called the “knowledge of Unseen” or not? Highness Hazrat [Muhammad Qaasim Naanotvi] has said that... “Thus; no one understands this meaning of associating the Knowledge of Unseen with *Ghaierul Laah* [besides Allaah] that, they have been given the knowledge of Unseen by themselves rather they only think this that Almighty Allaah has blessed him from that Knowledge of Unseen.”

*(Sawaanih-e-Qaasimee, vol-2, pg. 58,*

★“Only Allaah knows about the matter of the Unseen. What would the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) know about it?” *(Taqweeyat-tul-leemaan, pg.56, by Ismaa‘eel Dehlvi Baalaakoti, printed by Faiez-e-Aam, Saddar Bazaar, Delhi)*

★“So all four Imaams [A’immah] of the creeds [Doctrine of faith] and all scholars agreed on this that the Prophets (*Alaiehum-us-Salaam*) are not aware of the Unseen.”

*(Mas‘alah Dar Ilm-e-Ghaieb, pg.2, Gangohi, printed by Daarul-Ishaa‘at Deoband)*

★★★★★

by *Manaazir Ahsan Geelaani*)

★“Therefore, [Thanvi] has divided the meaning of the word “*Aalim-ul Ghaieb*” [the knower of the Unseen] into two parts and he [Thanvi Saahib] believes one part is present in everybody.”

*(Ash-Shahaabus Saaqib, pg. 106,*

*Husaien Ahmad Taandvi Madani)*

★“This Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) informs us about the all kinds of Unseen. It would be about the past or the future, or would be the names and the attributes of Allaah, or about the *Shari'ah's* rules or the truths or falses of the religions, or about the conditions of the Paradise and the Hell, or about the events after death and in telling about these (Unseen) (this Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) does not do slight miserliness.”

*(Marginal note of the Qur'aan, pg. 764, Shabbeer Ahmad Usmaani, by Madinah Press, Bijnor, 1355 H)*

★“He [Allaah] chooses amongst His Prophets whom he wants and gives definite information of which ever Unseen He wants and He bestows them. The conclusion is that the ordinary people are definitely not

informed of the Unseen directly but the Prophets (*Alaiehim-us-Salaam*) are informed.”

(*Marginal notes on the Qur'aan*, pg. 95, *Shabbeer Ahmad Usmaani*)

★“The summary is like the Knowledge of the Unseen which is associated specially with the Being of Allaah, in which no *Ghaierul Laah* [Besides Allaah] is included... Similarly from Allaah's side to be “Informed about the Unseen” is also associated specially with the Prophets. In which no *Ghaier-e-Rasool* is included”..... Almighty Allaah has stated, “I have “informed” the Prophets about the Unseen.”

(*Ilm-e-Ghaieb*, pg. 34, 35, by *Qaari Muhammad Taiyyib* former organizer, *Daar-ul-uloom, Deoband*)

★“To resurrect the death, to cure the blind and the lepers etc. and to tell the news of the Unseen: these are the evident miracles of Hazrat Ieesaa (*Salutation on him*).”

(*Tafseer-e-Usmaani* pg.17)

★★★★★

(Dear readers, after reading all these writings and verdicts, you will clearly understand this that these Deobandi Wahhaabi Tableeghis, who speak in differing languages, are amid themselves denying and accusing one another. And they do not care about this thing that by their differing and contradicting talks, instead of developing love of religion in people, a trend of distancing from religion is overpowering. I, this servant of Ahle Sunnat has presented some writings and verdicts of the scholars of Deoband as an example. So that the people with fair temperament and just mind will save themselves after knowing about the facts from these thieves of religion. May Almighty Allaah save us from them.)

Respected readers, you have seen the verdicts of the scholars of Deoband on the writings of [their own fellow] scholars of Deoband. Maybe you might think that issuing the verdict of *kufir* [infidel] by scholars is a simple matter. Instead of writing my own opinion on this matter, I will present the statement of the scholar of Deoband, Janaab Murtazaa Hasan Darbhangi. View this:

On page 2 of his book “*Ashaddul Azaab*” he says, “The scholars of Islaam do not act in haste, nor do anyone of them issue a *fatwaa* [verdict] of infidelity on small, imaginary and jurisprudential matters. These sacred groups of scholars [Scholars of Islaam] will not dare to do so unless infidelity [of anyone] becomes as clear as the sun. As far as possible, these scholars bring out the correct meaning of a statement by explaining it. But if someone’s heartiest desires is to go to hell and he himself would go out of the circle of Islaam then the Scholars of Islaam are forced (to call him an infidel). The same way as it is infidelity to call a Muslim an infidel, in the same way it is infidelity to call an infidel a Muslim.” ★

---

★ Janaab Ashraf Ali Thanvi says, “It is also infidelity not to accept infidelity as infidelity. “If any person does not accept Musaielamah Kazzaab as a Prophet but he would also not call his beliefs [of infidelity] as infidelity then will this person be called a Muslim?” (*Kamaalaat-e-Ashrafiyah*, pg.123). Janaab Ashraf Ali Thanvi says, “Jurists [Scholars of religion] considers the association of infidelity [*Kufir*] (cont)

---

(cont from pg.125) towards Muslims so bad that until they get the possibility, they do not associate infidelity [*Kufr*] towards any Muslim. So, from this it can be understood that how bad is the association of infidelity by itself. Thus, the Muslim should try to distance from any such action or statement where there is even a slight chance of infidelity. Because there is not a bigger crime in front of Almighty Allaah than infidelity. Therefore; it is proven from the absolute text that Almighty Allaah will forgive all sins but He will absolutely not forgive infidelity. From this we can imagine that, what a great sin it is, and how important it is to be saved from it.

*(Risalaah Imdaad, of month Zil Qa'dah, 1336 H, pg.50)*

But sadly the condition of the scholars of Deoband themselves is such that whatever they tell the others, they themselves do not follow this guidance. They should remember this Qur'aanic verse, *اتا مروون الناس بالبر و تنسون انفسكم- Aataa Muroonan-Naasa Bil Birri Wa Tansauna Anfusakum* [Do you enjoin righteousness upon (other) people and forget yourself].” (*Holy Qur'aan, chapter-2, verse # 44*)

– *لم تقولون ما لا تفعلون - Lima Taqooloona Maalaa Taf'aloon* [Why do you profess which you do not practice]?” (*Holy Qur'aan, chapter-61, verse#2*)

On pages 2 and 3, he further says, “The scholars were extra careful but when there is no possibility left for *Taaweel* (change meaning) in the writings and the infidelity [*Kufr*] becomes as clear as the sun then they have no option but to give a verdict of infidelity. As the poet says,

اگر بینم کہ نابینا و چاه است      اگر خاموش بنشینم گناه است

*‘Agar Beenam Keh Naabeenaa Wa Chaah Ast*

*Agar Khaamoush Binsheenam Gunaah Ast’*

If I see a blind man is standing in front of an open well  
Then to remain quietly seated [not move] would be a sin

Who will be held responsible if the scholars stay quiet at such time and the people would go astray? If they do not even tell the difference between infidelity and Islaam than what else will they do?”★

On page 13 he says, “If near Khan Saahib [Maulana Ahmad Razaa], some scholars of Deoband were really like what he thought them to be then it was mandatory for Khan Saahib [Maulana Ahmad Razaa] to declare such [scholars of Deoband] as infidels. If he had not pronounced these [scholars of Deoband] as infidels then he would have become an infidel himself... because anyone who does not call an infidel an infidel, he himself becomes an infidel.”

(pg.14)

He further says, “All the scholars of Deoband say this verdict of Khan Saahib [Maulana Ahmad Razaa] is absolutely correct. Whoever says like this what [such as Muhammad Qaasim Naanotvi has said in “*Tahzeer-un-Naas*”, Ashraf Ali Thanvi in “*Hifzul Iemaan*” and Ambethvi in “*Baraaheen-e-Qaati’ah*”] he is an infidel, an apostate

---

★ For the knowledge of the readers I consider it very important to give further details of “*Taaweel*.” The meaning of *Taaweel* is “to change the actual meaning and give it another meaning” (from *Farhang-e-Aamirah* certified by Janaab Husaien Ahmad Nadvi Madani). Meaning, instead of the obvious meaning of a word, to do a different meaning of it. The Scholars of Deoband have also accepted in their own writings that it is absolutely not allowed that in “clear word,” to do *taaweel* (cont)

and an accursed person. So, bring on, we will also sign your verdict. Rather, who ever does not call such apostates as infidels, he himself will become an infidel.”

(*Ashad-dul 'Aazaab*, pgs.12,13)

On page 9 of his own book, the same Murtazaa Hasan Darbhangi says, “Respecting the Prophets of Allaah and not degrading them is amongst the essentials [requirements] of the religion.”

And another scholar of the Deoband, Muhammad Anwar Shaah Kashmiri, on page 108 of his book “*Ikfaar-ul-Mulhideen*” (printed by *Akorah Khattak, Peshawar*) says,

“The scholars of Islaam have said that, to be rude, arrogant, insolent and disrespectful in the grandeur of the Prophets (*Alaiehim-us-Salaam*) is infidelity even if the person doing so does not intend to do so. ‘Meaning that even if his intention is not of disrespecting then also saying the words of insolence [disrespect] is infidelity.’ ”

Dear readers, you have seen the writings of the scholars of Deoband about those who are disrespectful to the Prophets. Now see what punishment Ashraf Ali Thanvi, the *Hakeem-ul-Ummat* [the wise man of Deobandis] of Deoband has prescribed for those who are disrespectful.

On page 11 of his book “*Zaad-us-Sa’eed*” (printed by *Intizaamee*

---

(cont from pg.127) (to change the meaning).” Meaning that clear word is not worthy of *Taaweel* [to change the meaning]. Therefore; Janaab Muhammad Anwar Shaah Kashmiri says in his book, “*Ikfaar-ul-Mulhideen*” (printed by *Daar-ul-Kutub Ilmiyah, Peshawar, pg.90*), “In a clear word the claim of *taaweel* cannot be accepted.” (He has also written a whole chapter on this topic in his book, “*Zarooriyat-e-Deen Mayn Taaweel Qubool Naheen Hutee*” [In the essentials of religion, *taaweel* is not accepted].

Like from the word “*walad-ul haraam*” [illegitimate son] we will only get the meaning of “*haraam zaadah*” [illegitimate son]. By changing the meaning of “*haraam*” we cannot consider it “*walad-e-muhtaram*” (cont)

press, Kanpur, 1322 H) Thanvi Saahib says, It is known from the indication of the Holy Qur'aan that to be insolent once to the honourable personality of the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*), (*Na'oozu Billaah Minhaa* We seek Allaah's protection from them), a person is punished by Allaah with ten curses. Therefore; Almighty Allaah has stated ten statements of punishment for the mockery [of the Holy Prophet *Sallal Laahu Alaiehi Wa Sallam*] done by Waleed Bin Mugheerah."

Dear readers, Thanvi Saahib and all these scholars of Deoband who have been disrespectful in the honour of the Prophet-hood not only once, but several, so according to the statement of the Thanvi Saahib [himself], ten curses from Almighty Allaah will be surely bestowed for every disrespect of these Deobandi Wahhaabis. And for this, the insolent of the Prophet can also be called the followers and associates of Waleed Bin Mugheerah. Even after this detail explanation, the supporters of the author of "Johannesburg to Bareilly" should tell that by acknowledging these infidel writing as infidelity and those saying them as infidels [*Kaafir*] they want to save themselves from the curse of Almighty Allaah. Or do they want to collect the destruction of their religion and eternal wrath for themselves by declaring these writings of infidelity as correct?

---

(cont from pg. 128) (respected son or respected birth).Because even besides the clarity of the statement the *taaweel* which is done, it will be wrong and wrong *taaweel* is like *Kufr* [infidelity]. Therefore; Anwar Shaah Kashmiri writes on pg.78 of this same book, "*Faasid Taaweel* [wrong *taaweel*]" is like *Kufr* [infidelity] and on the same page he writes, "To do *taaweel* in the essential of religion is not discarding infidelity."

And Janaab Ashraf Ali Thanvi says, "If the *taaweel* of the Jurist as explained is not correct then his verdict [of infidelity] for the one proven of infidelity cannot save him from the real infidelity." (*Risaalah Imdaad* of the month of Shawwaal, 1336 H, pg.23). It should be clear that if in the statement of any Muslim there is ninety nine percent only doubt and clear infidelity is not present then there will be a possibility of *taaweel* in his statement. But if the meaning of insult is clear in the statement of anyone, then it is not allowed to do *taaweel* by giving consideration to any reason. Ashraf Ali Thanvi Saahib says, (cont)

Dear readers, the author of “Johannesburg to Bareilly” and all the propagandists and followers of Deobandism impose this allegation on us, the Ahle Sunnat Wa Jamaa’at, and that our *Imaam-e-Ahle Sunnat* [The Leader of Ahle Sunnat] A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) had kept a machine gun open for firing salvos of infidelity against Muslims. The so-called scholars of Deobandi Wahhaabi Tableeghis do not tell their people the reality. They mislead people by telling their own fabricated tales and whatever these people want they say about us, the Ahle Sunnat Wa Jamaa’at, from their own side [self-created]. The general public, due to not knowing the facts, get wrong ideas about us, the Ahle Sunnat Wa Jamaa’at. This is the reason I think it is important that I should present the facts to the people. So, that they may know, as to what extent these propagandists of Deobandi Wahhaabism are liars and dreadful.

Respected readers have read those infidelic writings of some of the scholars of Deoband against which the verdict (*fatwaa*) of infidelity was given by A’laa Hazrat Bareilvi (*Allaah have mercy on him*). After exhausting all arguments, all those writings were also accepted as

---

(cont from pg. 129) “The combination of *Ieemaan* and *kufr* [infidelity] is only infidelity... Otherwise there will not be any infidel in this world whose every believe is infidelity. Many infidels are in favour of the Creator, many are in favour of the next world. And when it is said that if there are ninety nine reasons of infidelity and one percent of *Ieemaan* then it would be considered *Ieemaan*, by this it means that those reasons of any one [unclear] saying or action in which both doubts [*Ieemaan* and *Kufr*] are present. Like one statement can have many meanings. (*Hakeem-ul Ummat*, pg. 264, printed M. Shamsud-Deen Taajiraan Kutub, Lahore, 1967)

Thanvi Saahib says,

“Any person who has one absolute reason of infidelity [he] will be called an infidel and there are *Ahaadees* about such a person. In whom there are no absolute reasons. And this issue has this meaning that if in any matter by saying or by action there is a doubt of infidelity; or nonexistence of infidelity or both are present and infidelity is even dominant and more; then also it will not be considered infidelity. Now this will not happen that absolute infidelity will not be declared infidelity because the meaning of an infidel is not in whom all the reasons of infidelity are present. Otherwise the infidelity of those for whom it is declared by the Divine text they will also not be declared infidels. (*Fataawaa-Indaadiyah*, vol-4, pg.120, printed *Mujtabaa’ee Press, Delhi 1346 H*)

infidelity by also the scholars of Deoband. Besides, Janaab Murtazaa Hasan Darbhangi, Janaab Aamir Usmaani the nephew of the renowned scholar of Deoband, Shabbeer Ahmad Saahib Usmaani, has proven these writings of infidelity as infidelity in the issue of the monthly “*Tajalli*”, of Deoband Feb-Mar 1957 and have opposed the point of view of the Deoband. Recently, a great protest was organized throughout the Islaamic world against Shaietaan Rushdie’s book “Satanic Verses.” The Deobandi Wahhaabis, with the reference of the book of their own Imaam Ibne Taiemiyah “*As Saarim-ul-Masluul*” have declared anyone who is disrespectful to the Holy Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*] as an infidel and apostate. And have given the proof of this fact, that the entire Muslim *Ummah* unanimously agrees on this. A disrespectful of the Holy Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*], in the eyes of all of them, is an infidel and an apostate and liable for execution.

Therefore; it is proven that the Imaam of the Ahle Sunnat, A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) has absolutely not declared any Muslim as an infidel. Nor had he kept open a machine gun to declare anyone as a disbeliever. Instead; he had given the verdict of infidelity against those holding beliefs of infidelity and the writers of infidel material after exhausting all arguments according to the unanimous opinion of the *Ummah*. And the infidel writing on which this verdict (*fatwaa*) was given it has also been accepted as infidelity by the scholars of Deoband. For the knowledge of the readers I would like to inform that the scholars of Deoband have also given a verdict of infidelity against many scholars of their own creed [path]. Like their verdict about the famous scholar of Deoband (of Rawalpindi) Ghulaamul-Laah Khan, Abul-‘Alaa Maudoodie and Ghulaam Ahmad Parvaiz are prominent. Whereas, it is also their habit to not to give a verdict on infidelity for some of their own scholars on clear infidelity. Rather, it is their habit that they prove even their clear statement of infidelity as Islaam and to give political verdicts and to keep on changing them is their daily living. Not only this, but the readers must have seen the description of the verdict of infidelity by Ashraf Ali Thanvi against Shiblee Nu’maani

and Hameed-ud-Deen Faraahee in my book “Deoband to Bareilly.” Therefore; this saying of the Deobandi Wahhaabi group that the verdict of infidelity is only given by the scholar of Ahle Sunnat of Bareilly, will only be an accusation. The Scholars of Ahle Sunnat have certainly never called any Muslim an infidel. On the contrary, also see the condition of the Deobandi Wahhaabi Tableeghi group. The main aim of the Deobandi Wahhaabism is to prove true Muslims as polytheists.★

❖ Dear readers, these scholars and preachers of Deobandi Wahhaabi Tableeghi declare all true Muslims who call out, “*Yaa Rasoolal Laah*” (O Messenger of Allaah *Sallal Laahu Alaieka Wa Sallam*) as polytheists. These people call those who celebrate “*Meelaad Shareef*” [The birth of the Beloved Last Prophet of Allaah *Sallal Laahu ‘Alaiehi Wa Sallam*] as polytheists. Those who believe, according to the Qur’aan and the *Sunnah*, “*Ilm-e-Ghaieb*” [The Knowledge of the Unseen] bestowed by Allaah to His Prophets [*Salutation on them*] and the Beloveds of Allaah [*Allaah have mercy on them*], they [the Deobandi Wahhaabi Tableeghis] call them polytheists. Those who believe that the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is “*Haazir-o-Naazir*” [Omniscient and Omnipresent] not at all, not at all physically but spiritually, they also call them polytheists. Those who celebrate the “*Urs*” [death anniversary] of the Beloveds of Allaah (*Allaah have mercy on them*) for *Ieesaal-e-Sawaab* [Forwarding rewards] they also call them polytheists. Those who go to the shrine of the Beloveds of Allaah (*Allaah have mercy on them*) and kiss their graves or the cloth [covering] of the graves with love, they also call them polytheists and say to marry [do *nikaah*] them is *Haraam* [not permissible]. Those who consider Prophets (*Salutation on them*) and the Friends of Allaah

---

★ It must be explained for the information of the readers that every polytheist is without any doubt an infidel. Every infidel is not a polytheist but every polytheist will definitely be an infidel. *In Shaa Allaah* this servant of Ahle Sunnat will present a book on the basic beliefs of Islaam to the readers called “*Mayraa Deen*” very soon in which in the light of the teachings of the Qur’aan and *Sunnah* all the details about infidelity and polytheism will be given. Anyhow you will see some detailed facts about the subject of polytheism on the following pages.

(*Kaukab Ghufira Lahu*)

(*Allaah have mercy on them*) as their rescuer with Allaah's permission, they also call them polytheists. Those who do *Giyaarahween Shareef* for *Ieesaal-e-Sawaab* [Forwarding rewards] to Hazrat *Mahboob-e-Subhaani Saiyyidinaa Ghaus-e-A'zam* (*Allaah is well-pleased with him*), they also call them polytheists. Those who believe that Allaah alone has External and Exclusive powers over everything, and only with Allaah's permission, the Beloved of Allaah (*Allaah have mercy on them*) can use these powers [*tasarrufaat*], they also call them polytheists. Those who believe that the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is not an ordinary man but believe him to be the best of all individuals and the *Noor* [Luminance/Divine Light] of Allaah, they also call them polytheists.....

Dear readers, if I write a list of things due to which true Muslims are called polytheists in Deobandi Wahhaabism then, according to them, every Muslim will be declared polytheist. Anyhow from this brief list, you will know the reality very well that A'laa Hazrat Barelvi (*Allaah have mercy on him*) had given the verdict [*fatwaa*] of infidelity against only a few scholars of Deoband only on this issue for which the entire *Ummah* unanimously agrees. But these Deobandi Wahhaabi Tableeghis, for the things on which they are declaring true Muslims as polytheists, on it the unity of entire *Ummah* is one matter, even the Deobandi Wahhaabi Tableeghis do not agree [unite] on it. But the things for which they declare true Muslim as polytheists, by the books of these Deobandi Wahhaabi Tableeghis, they are proven as correct according to the beliefs of Ahle Sunnat Wa Jamaa'at. Because those things which are proven correct according to the Qur'aan and the *Sunnah*, these Deobandi Wahhaabi Tableeghis declare them as wrong [by themselves] but they cannot prove these correct things as wrong. And they also collect for themselves the torment of calling the right thing as wrong.

Dear readers! by now you must be fully aware that the machine gun for declaring true Muslims as infidels is not kept open by the Ahle Sunnat Wa Jamaa'at but it is kept open by the propagandists of Deobandi Wahhaabism. And day and night, they declare the true Muslims all around the world as polytheists and infidels. Due to this

we justly say that, the real aim of Deobandi Wahhaabi Tableeghism is to make true Muslims as infidels. By giving religious verdicts on the infidel writings of these scholars of Deoband Wahhaabis, A'laa Hazrat (*Allaah have mercy on him*) has only “mentioned” that these scholars are infidels. But the [recent] Deobandi Wahhaabi Tableeghis “become” infidels themselves by endorsing the writings of infidelity of their elders and they also “make” others infidels by making them their associates. (May Almighty Allaah protect us from the Deobandi Wahhaabi Tableeghis and their evilness).

❖ The author of “Johannesburg to Bareilly” has repeated some accusations again and again in the three parts. He must be thinking that he should deceive the people of South Africa, India, or outside Pakistan (other parts of the world). Since [common] people are not aware of the realities of the matters and they do not have any special desire for doing research on such matters (especially religious matters). “Thus; lets pour sand in the eyes of the people, so that it will not take long for the people to create false opinions against A'laa Hazrat Imaam of Ahle Sunnat, Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*).” Even though, to hide the facts and to spit at the moon [meaning to fabricate], is proven to be harmful for the ones who do this. However, those whose foundation is laid on lies and whose habit is to only speak lies: what association can they have with the Fear of Allaah? Those who are incapable of seeing their own faults, they only find faults in the clean character of others.

View below the opinions of the scholars of Deoband about the religious steadfastness, love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), theological status, literary greatness and excellence of A'laa Hazrat Imaam-e-Ahle Sunnat, Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*):

Ashraf Ali Thanvi says: “I have a great deal of respect in my heart for Ahmad Razaa. He calls us infidels, but he says this due to the great love for the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] and does not say it due to anything else.”

(*Monthly Chattaan, Lahore, April 23, 1962*)

Khursheed Ali Khan, S.D.O. (Canal) says: “A telegram was sent by a disciple of Hazrat Thanvi from Bareilly informing him about the death of Maulana Ahmad Razaa Barelvi which I read to him. On hearing this, Hazrat Thanvi recited the Qur’aanic verse,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *‘Innaa Lil Laahi Wa Innaa Ilaiehi Raaji’oon.’* [chapter 2 verse 56]. Someone from the audience said, ‘Maulana Barelvi has declared you an infidel and you are reciting the Qur’aanic verse إِنَّا لِلّٰهِ *Inna Lil Laahi* on his death.’ On this, Hazrat Thanvi said, ‘Maulana Ahmad Razaa Khan was a great scholar and was immersed in the love of the Prophet. Whatever he understood from my writings and on the basis of my writings whatever he wrote; it was correct. If I was in his place and if he would have been in mine and if his pen would have written these words, then on the basis of its meaning, I would have also thought what he thought. And, I would have also declared him an infidel.” (Maulana Kausar Niyaaazi has also written this story in his column “*Mushaahidaat wa Ta’assuraat*” (Daily newspaper Jang) which he had heard from Mufti Muhammad Shafee Saahib Deobandi.)

Abul A’laa Maudoodi Saahib says: “I have great respect in my heart for the knowledge and excellence of Maulana Ahmad Razaa Khan Saahib. In fact, he had great insight on religious knowledge, and his greatness is acknowledged even by those who oppose him. The bitterness which was developed due to the disputed debates, they became a reason of covering for his religious qualities and religious services.”

(*Weekly Shahaab, Lahore, Nov 25, 1962*)

Justice Malik Ghulaam Ali Saahib says, “The fact is, so far we have been under great misconception about Maulana Ahmad Razaa Khan Saahib. I have reached to this conclusion after going through some of his writings and verdicts that the depth of knowledge which I saw in him, it is rarely found in scholars. Also, the love of Allaah and the Prophet that pours out of each and every sentence written by him it is found in few scholars.”

(*Armaghan-e-Haram, pg.14, Lucknow*)

Janaab Mu'een-ud-Deen Nadvi says, "The late Maulana Ahmad Razaa Khan Saahib Bareilvi was one of the most knowledgeable religious scholars amongst the scholars and authors who lived in present times. He had a vast and deep insight on religious knowledge, especially in Jurisprudence and *Ahaadees*. The insight and research with which he has answered questions of the scholars fully reflect his comprehension, deep knowledge, power to derive from the Qur'aan, his intelligence and his intellectual capacity. His learned and researched verdicts are worthy of being studied by both his friends and his opponents."

(*Monthly "Ma'aarif, A'zamgarh, edition September, 1949*)

Mufti Intizaamul Laah Shahaabi says: "The late Hazrat Maulana Ahmad Razaa Khan (*Allaah have mercy on him*) was a topmost scholar of this time. He was very well versed in the details of Jurisprudence. *Qaamoosul Kutub Urdu*, compiled under the supervision of Dr. Maulvee Abdul Haqq, mentions the books of Maulana [Ahmad Razaa Khan] and notes are also written on them [done by Maulana Ahmad Razaa]. I have read the Maulana Ahmad Razaa Khan's translation of the Holy Qur'aan and *Fataawaa Rizwiyyah* etc. Maulana's *Na'tiyah Kalaam* [poetical works in praise of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] is very effective. My friend Dr. Siraaj-ul-Haqq Ph.D., is a great admirer of Maulana's poetical work and addresses the Maulana as '*Aashiq-e-Rasool* [The Lover of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. The Maulana had a deep insight on religious information."

Allaamah Niyaz Fatehpuri says, "I have seen Maulana Ahmad Razaa. He was a man of extraordinary learning and grace. His study was also extensive and deep. The *Noor* [Luminance] was visible from his face [human visage]. Despite his humility and compliance his beautiful face exuded a sort of awe to an astonishing extend."

Janaab Ja'far Shaah Phulwaari says: "Janaab [Maulana Ahmad Razaa] Faazil-e-Bareilvi had command over the Knowledge of Islaam, *Tafseer*, *Hadees*, and *Fiqh*. He also had an excellent

knowledge of Logic, Philosophy and Mathematics. Along with the love of the Prophet, he was so overwhelmed with the respect of the Prophet that he could not tolerate even a slightest disrespect. If he found no valid excuse or *taaweeel* for any disrespect, he had no hesitation in asserting a *fatwaa* [verdict] against any person however powerful that person might be..... He was so annihilated in the love of the Prophet (*Sallal Laahu Ta'aalaa Alaiehi Wa Aalihi Wa As-haabih* *Wa Baarik Wa Sallam*) that it was not distant, from exaggeration. These demands of respect had made him very sensitive and when this sensitivity is developed to a certain delicate point then it is not a strange phenomenon that sternness is exhibited in one's nature. If certain disrespectful sayings can be accepted as a zeal of sentiments regarding the Oneness of Allaah then to declare someone a non-believer can also be considered as the demand of love and respect. I, therefore, consider Faazil-e-Barelvi Maulana Ahmad Razaa Khan (*Allaah have mercy on him*) excusable in this regard. But I consider this right is exclusive only to that *Faazil* person, who is, [like Maulana Ahmad Razaa Khan] immersed in the love and respect [of the Prophet *Sallal Laahu 'Alaiehi Wa Sallam*].”

The father of Janaab Muhammad Yoosuf Banori, Janaab Zakariyyaa Shaah Banori says, “If Allaah Almighty had not let [Maulana] Ahmad Razaa Khan Barelvi to be born in India then *Hanafiyyat* would have been finished in India.”

A Wahhaabi scholar, teacher of Muraadaabaad, Janaab Fakhr-ud-Deen Muraadaabaadee, headmaster says, “Our differences with Maulana Ahmad Razaa Khan is in one place but I have great pride in his accomplishments. Till today we can say this very well with pride to the non-Muslims that if all the knowledges’ of the world can be accumulated in any one person then that person can only be a Muslim. See, a personality like Maulana Ahmad Razaa Khan is still present in the midst of the Muslims today, who equally excels in all the knowledge of the world. Sadly, now today with his departure, our this pride has also departed.”

Janaab Abul Hassan Alee Nadvi says: “The expertise he [Faazil-e-Barelvi] had on Jurisprudence of *Hanafyyah* and its components; in this period you cannot find its equivalent.”

(*Nuzhatul-Khawaatir*, pg. 41, vol-8, printed Dakkan)

A famous journalist of Mudoodi Jamaa’at, Janaab Manzoor-ul-Haqq says: “When we read the books of this particular Imaam, [Faazil-e-Barelvi] then we know this person is alone more powerful than all the scholars due to his excellences and great intelligence.”

(*Monthly Hijaz Jadeed*, pg. 54, New Delhi, January 1989)

(In the edition of Daily Jang, Lahore, Oct 13, 1990. The column which comprises of statements of the scholars of Deoband about A’laa Hazrat Faazil-e-Barelvi by Maulana Kausar Niyaaazi (Hayaat Muhammad) is an acceptance of this reality that undoubtedly A’laa Hazrat Barelvi was “a true lover of the Prophet. A unique scholar of the religion of Islaam in this time and a benefactor of the Nation.)

To find out more views about the impression of his personality you should see the books “*Khayaabaan-e-Razaa, Imaam Ahmad Razaa Arbaab-e-Daanish Kee Nazar Mayn*” [Imaam Ahmad Razaa in the eyes of Men of Intellect]” *Faqeeh-e-Islaam*, Al-Meezaan, Bombay (Imaam Ahmad Razaa Number) “*Jahaan-e-Razaa*,” and in “*Maqaalaat-e-Yaum-e-Razaa*” (Part 2), Lahore.

❖ The Imaam of the Ahle Sunnat, A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Barelvi (*Allaah have mercy on him*), besides being the author of more than thousand books and well versed in fifty-five [55] different sciences of knowledge and arts.\* Besides along with having a unique personality of his time, was also a poet of high

---

\* With the Graciousness of Allaah, there are several books on the knowledge and arts on which A’laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*) had excellence and expertise. The details of some of them are below:

*Ilm-ul Qur’aan* (Knowledge of Qur’aan), *Qiraa’at* (Recitation of the Holy Qur’aan), *Tajweed* (Laws of reciting the Holy Qur’aan/Phonics/Phonograph

spelling), *Tafseer* (Knowledge of Exegesis/Explanation of Qur'aan), *Usuul-e-Tafseer* (Rules of Exegesis/Principal of Explanation/The science of interpretation of the Qur'aan), *Ahaadees* (Sayings of the Holy Prophet *Sallal Laahu 'Alaihi Wa Sallam*), *Aasaaneed-e-Hadees* (Certification of Hadees, Documentary proof of traditions citation of Authorities) *Usuul-e-Hadees* (Rules of *Ahaadees* of the Holy Prophet *Sallal Laahu 'Alaihi Wa Sallam*), *Jirah wa Ta'deel* (Cross examination and Modification), *Asmaa-ur-Rijaal* (Encyclopedia of the Narrators of *Ahaadees*), *Takhreej-e-Ahaadees* (Reference of *Ahaadees*), *Lughat-e-Haadees* (Encyclopedia of *Ahaadees*), *Ilm-ul-Ansaab* (Knowledge of Genealogies), *Tanqidaat* (Critique), *Raddaat* (Antistrophe, Art of Refutation), *Ilm-ul-Fiqh* (Jurisprudence/Islaamic Laws), *Usuul-e-Fiqh* (Principles of Islaamic Jurisprudence), *Rasmul Muftee* (Customs of expounding/Legal Opinion Judicial Verdict), *Ilm-ul-Aqaa'id* (Knowledge of the Articles of Faith), *Ilm-ul-Ma'aani* (Elocution/Rhetoric), *Ilm-ul-Bayaan* (Science of Eloquence), *Ilm-ul-Kalaam* (Scholastic theology), *Mantiq* (Logic), *Ilm-ul-Faraa'iz* (Law of Inheritance and Distributions), *Fazaa'il* (Science of Excellences), *Ilm-ul-Badee'* (Science of command of language), *Falsafah* (Philosophy), *Lughat* (Linguistics), *Qaanoon* (Law), *Ilm-ul-Akhlaaq* (Science of Moral Philosophy/Ethics), *Urf o Mahaawarah* (Knowledge of Idioms), *Riyyazee* (Mathematics), *Hisaab* (Science of calculations), *Jabr wa Muqaabalah* (Algebra), *Meeraas* (Inheritance), *Nahv* (Syntax/Arabic Grammar), *Sarf* (Grammar/Morphology and Etymology), *Siyar* (Science of Biographies), *Taareekh* (History/Chronology), *Jughraafiyah* (Geography), *Siyaasiyaat* (Politics), *Shumaariyaat* (Accounting, Statistics), *Ma'diniyaat* (Mineralogy), *Tabee'iyat* (Physics), *Iqtisaadiyaat* (Economy), *Mu'aashiyat* (Economics), *Ilm-ul Arziyaat* (Geology), *Falakiyaat* (Fate and Fortune), *Haieyat* (Astronomy), *Haieyat-e-Jadeedah* (Modern Astronomy), *Keemiyaa* (Chemistry), *Tib* (Medicine), *Tauqeet* (Timings), *Ilm-ul Jafar* (Divination), *Takseer* (Fractions), *Ilm-ul Aufaaq* (Science of Amulets [*Tawizaaf*]/Science of Squares), *Jafar* (Numerology and literology), *Ilm-ul Najm* (Astrology/Astronomy), *Logharsimaat* (Logarithms), *Musallas Kuravi* (Spherical Trigonometry), *Musallas Musattah* (Plane Trigonometry), *Murabba'at* (Quadrangular), *Zaaichah* (Astronomical Table/Horoscopes), *Ilm-ul Adab wa Inshaa* (Literature and Composition), *Nasr-o-Nazm* (Urdu and Hindi Poetry and Prose), *Maaholiyaat* (Environmental Science/Ecology), *Auzaan* (Measurement/Weight), *Ta'beer* (Interpretation of Dream/*Ar Ro'yaa*), *Ilm-ul Hindasah* (Geometry), *Ilm-ul Ramal* (The science of Geomancy), *Hisaab-e-Seeni* (Calculations of Signals), *Urooz* (Knowledge of Poetic metric), *Balaaghat* (Eloquence/Figure of Speech), *Istikhraaj-e-Taareekh* (Extracting Dates), *Fann-e-Taareekh* (Knowledge of History), *Ilm-ul A'daad* (Composite Numbers), *Arasmaatiqee* (Mathematics/Arithmetic), *Ukur* (Sphere), *Rasm-ul*

caliber. He served religion through all the branches of knowledges and a variety of fields of arts. His poetry is very popular amongst all people, our own and the others. The collection of his poetical work is called “*Hadaayiq-e-Bakhshish*” which is divided in two authentic parts.

After the departing of A’laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*); one of his devotees, Maulana Muhammad Mahboob Ali Khan Saahib, with the cooperation of the friends collected the unpublished poetic work of A’laa Hazrat (*Allaah have mercy on him*). He made efforts to collect all of his unpublished poems from any person living in different cities in near and far areas, whoever had any unpublished writing. Yet, nothing can be said with guarantee whether these works are certainly of A’laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*) or not. His authentic poems are only those which were published in two volumes during his lifetime.

The entire responsibility of the poems included in the third volume (*Baqeeyaat-e-Razaa*) was on Maulana Mahboob Ali Khan Saahib but unfortunately, he could not do the research and attestation along with proof-reading. Moreover; before the partition (of India and Pakistan), the printing presses in India were mostly not under the ownership

---

*Khat*, *Nasta’leeq*, *Naskh*, *Shikastah* (Typography), *Ilm-ul Nafs* (Psychology), *Mausamiyaat* (Meteorology), *Ta’leeqaat* (Scholia/making marginal notes), *Haashiyah Nigaari* (Marginal Annotation), *Ilm-ul-Amwaal* (Knowledge of Wealth and Finance), *Umaraaniyaat* (Knowledge of Era/ Sociology), *Sahaafat* (Journalism), *Sulook* (Knowledge of Manner in Mystic), *Tassawwuf* (Mysticism, Spirituality), *Manaazir wa Miraayaa* (Sense and Sight), *Taqaabal* (Argument), *Ilm-ul Adyaan* (Religious Rites and Ceremonies), *Jadal* (Tables, Dialectics), *Sautiyaat* (Phonetics and Phonology), *Lisaaniyaat* (Languages/Linguistics), *Ardi Tabee’iyaat* (Geo Physics), *Adwiyaat* (Pharmacology), *Ilm-ul Amliyaat* (Science of Litanies), *Ilm-ul Khitaabat* (Oratory), *Ilm-ul Taqweem* (Almanac), *Ilm-ul Khaliyaat* (Cytology), *Bankaari* (Banking), *Hamd o Na’at* (Poetry in praise of Almighty Allaah and the Holy Prophet Sallal Laahu ‘Alaihi Wa Sallam), *Haiwaaniyaat* (Zoology), *Nabaataat* (Botany/Phytology), *Tijaarat* (Trade and Commerce), *Tashreehaat* (Detail Comments), *Madniyaat* (Civics), *Tahqeeqaat*

of the Muslims. Just like how the condition of Muslims is now in non-Muslim countries. The people in non-Muslim printing presses paid no attention and some verses were printed in the wrong order. Friends were sayings, "Indeed, this is the mischief of the evil-doers." Maulana Mahboob Ali Khan promptly corrected the state of affairs and an apology was published and distributed throughout the whole country. Therefore; with these posters, pamphlets, newspapers and *fataawaa* which stated the entire detail, all objection diminished.\*

Maulana Mahboob Ali Khan is the one who compiled the third volume of the poetic work of A'laa Hazrat (*Allaah have mercy on him*). He says: "The calligraphist and the owner of the Naabaha Steam Press were both irreligious. \*\* I had made it clear to the calligraphist and the owner of the press that this *Qaseedah* is not fully acquired and these verses are not continuous, meaning they are not in order. (The subject matter of the verses is separate). Hence; these verses will not be printed together and the word "separate" will be written in large font before the verses. I also told the order in which these verses will be written in the ode [*qaseedah*]. But the calligraphist and the proprietor of the press, either deliberately or by mistake, did not pay attention to this instruction. After the book was printed, this *faqeer* [Mahboob Ali Khan] has repeatedly published his apology. May Allaah and the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) accept my repentance! And may the *Sunnee* Muslims brothers would also forgive me, this *faqeer*, for the sake of Allaah and His Beloved

---

★ The detailed published material and repentance of Maulana Mahboob Ali Khan can be seen in the Zil Hij 1374 H issue of the monthly magazine "*Sunnee*" of Lucknow. In 1955, the detailed *fatwa* [verdict] of the Shaahi Imaam of the famous Fatehpuri Masjid of Delhi and renowned scholar, Mufti-e-A'zam Muhammad Mazhar-ul Laah (*Allaah have mercy on him*) called "*The Qur'aanic Verdict of Daar-ul Iftaa, Delhi*" was published in the form of a booklet and distributed throughout the country. All the details on this subject are given in it. The accusation faded after the publishing of the details and the repentance.

---

★★ The words printed by the "*Naabaha Steam Press*" appeared as a photocopy on the title page of *Hadaayiq-e-Bakhshish*, vol-3 is published in the booklet, "Johannesburg to Bareilly," pg.6, vol-2.

Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).”

Respected readers! Please notice, that a mistake was published in the printing of an unpublished and unauthentic poetic work of A'laa Hazrat (*Allaah have mercy on him*) after his passing away. The man responsible for the mistake repeatedly got his repentance printed in the form of posters, pamphlets, newspaper articles and verdicts, because he is intensely conscious of his mistake. His does not make it an issue of ego. With his explanations he did not try to prove wrong things as right. Rather, after acknowledging his mistake he published his apology. All the objection by his own people and others ends with the publication of his repentance. But see the condition on the other side. How foolish are the Deobandi Wahhaabi Tableeghis who are the residents of South Africa? “The photocopy of pg.37 of *Hadaayiq-e-Bakhshish* vol-3 is reprinted on pg.7 of the booklet “Johannesburg to Bareilly” vol-2. Which perhaps they have published with pride. But these blind people also seem to be deprived of insight. In this photocopy, the word “separate” is written in bold letters. A line is also drawn before the verses, which is the cause of objection of the author of “Johannesburg to Bareilly” to separate them from the rest of the material.”

Call it a miracle of the Divine, that by printing the photocopy of pg.37 of “*Hadaayiq-e-Bakhshish*” vol-3 on pg.7 of “Johannesburg to Bareilly” vol-2. The Deobandi Wahhaabi Tableeghis of South Africa have made themselves an object of ridicule throughout the world by their own hands. Also, through them the statement of Maulana Mahboob Ali Khan is also justified.

Now nearly after thirty-three or thirty-four years, these Deobandi Wahaabi Tableeghis of South Africa are criticizing A'laa Hazrat (*Allaah have mercy on him*) once again. In reference to these couplets. Under the mistaken impression that in South Africa, people would hardly know the details of an event, which occurred in India in 1955. Besides in any case, who will be investigating it? So, they will succeed in establishing the public opinion against A'laa Hazrat (*Allaah have mercy on him*). These self-proclaimed monopolists of the religion,

who call themselves rightly guided scholars. Maybe they are thinking that their conspiracies and wicked activities will be beneficial for them. But they do not know that for whatever a person was destined in the beginning (*Azal*), it has already materialized. It is the destiny of the Mullaa-worshipping people of Deoband that, in spite of the wrong doings of their Deobandi Wahhaabi Tableeghi scholars, they are fated to defend and praise their so-called scholars. It is our great good fortune that Almighty Allaah has blessed us (*The Sunnees*) with His tremendous Grace, to praise and defend the honour of His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), his progeny, his companions and the Friends of Allaah (*Allaah is well-pleased with them*). May the Merciful Allaah eternally save this honour and distinction for us. And, may the Merciful Allaah end our lives amongst the slaves of His Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

If these self-proclaimed rightly guided scholars accept the principles and rules of justice and equity then they should tell us that after knowing the facts, is there any room left for accusations? If not then these scholars of the Deobandi Wahhaabi Tableeghis of Deoband instead of criticizing the Imaam of Ahle Sunnat, Maulana Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) should accept their own severe blunder. And they should not take the wrath on themselves for accusing and condemning any Muslim.

❖ The author of “Johannesburg to Bareilly” on pg.11, vol-1, has copied the *fatwaa* [verdict] of the scholars of Deoband, Rasheed Ahmad Gangohi and Khaleel Ahmad Ambethvi, in regard to celebrating the *Meelaad Shareef* of the last Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*).<sup>\*</sup> According to which, to celebrate *Meelaad Shareef* is like, “the Hindus celebrate the birth of their god, *Kanhaiya*.”

For the clarification of this above statement, the author of “Johannesburg to Bareilly” has imposed on us the Ahle Sunnat Wa

<sup>\*</sup> To learn about the standpoint of us, the Ahle Sunnat Wa Jamaa'at, regarding *Eid-Meelaad-un-Nabee* (*Sallal Laahu 'Alaiehi Wa Sallam*) read my book “*Islaam Kee Pehli Eid*, [Islaam's First Eid].” (*Kaukab Ghufra Lahu*)

Jamaa'at a worst kind of allegation without the reference of any book. For which he will surely be punished in this world and hereafter *In Shaa Allaah*. We the Ahle Sunnat Wa Jamaa'at, supplicate to Almighty Allaah to give him an awful punishment here in this world and also in the next.

Read the real words of the author of "Johannesburg to Bareilly." These are the exact words, he writes: "Hazrat Moulana Rashid Ahmed Gangohi ..... forbade Meelad, because the Meelad reciters copy and imitate the Blessed Birth of Rasulullah Sallallahu Alayhi Wasallam in the following manner; that a lady sits behind a curtain with a baby in her lap. When the Meelad reciters mentions the birth and that Aamina is going through severe labour pains, the lady behind the curtain starts moaning and groaning as if she is really experiencing labour. Suddenly she pinches the baby and the baby cries out aloud. On hearing this cry the Meelad reciters adjudge it to be the cry of the Blessed Birth, and start chanting, *Ya Nabi Salaamolaik, Ya Rasool Salaamolaik*. They tie up small pieces of cloths with blood stains on it to **mark the Blessed Birth**. They mimic the scene as if it is really taking place."

*La'natul Laahi Alal Kaazibeen!*

The curse of Allaah be upon the liars!

Dear readers! This servant of the Ahle Sunnat would like to say whatever has been written above by the author of "Johannesburg to Bareilly" this is entirely his own self-created fictitious and distorted story. Also, it is a severe disrespect of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). For any *Sunnee* Muslim of the world with correct beliefs, to actually do like this is one thing, they can not even think like this. This dirty thinking is only a share of these filthy Deobandi Wahhaabi Tableeghi scholars. It the stance of us Ahle Sunnat Wa Jamaa'at that whoever does this, he has nothing to do with Islaam. It is my challenge to the author of "Johannesburg to Bareilly" and to every preacher of Deobandi Wahhaabism. They cannot prove

that this (what is written by this wicked person) is practiced in any *Meelaad Shareef* gatherings held by a true believer of Ahle Sunnat Wa Jamaa'at. He must accept this that, by asserting such severe allegations, he has not only hurt the feelings of true Muslims but has also done great disrespect of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his pious respected mother, Taiyyibah, Taahirah Hazrat Aaminah (*Allaah is well-pleased with her*). He has invited the wrath of Almighty Allaah. *In Shaa Allaah*, this evil-minded wicked person will surely receive the punishment for his immense slander.

❖ Dear readers! The Deobandis Wahhaabis have placed an allegation on us the Ahle-Sunnat Wa Jamaa'at in all three parts of the booklets "Johannesburg to Bareilly." According to the basic aim of Deobandism and their favourite dreadful habit. By creating many baseless accusations on their own they have imposed wrong allegations on us, Ahle Sunnat Wa Jamaa'at. They have made a shameful effort to turn the general public against us. Besides this, the author of the booklet "Johannesburg to Bareilly" has wrongly quoted some verses of different poets and by presenting their wrong and twisted meaning they have exhibited their worst habit (their favourite pastime of being slanderous).

It was my, [this humble servant] of the Ahle Sunnat's, wish to dissect each and every sentence, rather each word, of "Johannesburg to Bareilly" and present a postmortem report to the readers. But the manuscript became so big that friends advised me to withhold part of it for the time being. Then later publish as volume 2, in reply of "Johannesburg to Bareilly." This was the right advice. Anyhow, in the present book under your scrutiny all the accusations and allegations raised by Deobandism on us, the Ahle Sunnat Wa Jamaa'at, have been (by the grace of Allaah) answered well and adequately. This servant of the Ahle Sunnat submits that, by indulging in such acts, these Deobandi Wahhaabi Tableeghis, instead of harming us, have exposed their own ugly faces to the general public. And the people must have come to know as to how ugly and what great lie is this Deobandism and how much liars and bad are these scholars of Deoband. May

Allaah protect us from them and their evilness.

❖ Dear readers! The author of “Johannesburg to Bareilly” and all scholars and followers of the Deoband Wahhaabi Tableeghi creed have considered the religion as their monopoly. In little things these people call true Muslims as polytheists and innovators. As if, in front of them, only they are the Muslims and all the true Muslims of the world have nothing to do with *Ieemaan* [Faith] and *Islaam*. Though this is only their defective thinking which has nothing to do with the reality. These Deobandi Wahhaabi Tableeghis without any doubt do not do justice, rather they do oppression [*Zulm*]. This is the definition of oppression, to call right as wrong and wrong as right and to hold someone else guilty for the crimes of one person. These Deobandi Wahhaabi Tableeghi people call lawful *Sunnah* and liked acts as polytheism and innovation. Dear readers, you say, is it not oppression to call lawful and good acts as wrong and bad, is it not oppression than what is it? And it is clearly declared in the Qur’aan, “Surely, Almighty Allaah does not guide those people who oppress.”

[Holy Qur’aan, verse #144, chapter#6]

On page 15 of “Johannesburg to Bareilly” vol-1, the author has raised the following severe accusations on true Muslims. He says, “Sunni Muslims in Urs [death anniversary] do the *Tawaaf* [circumambulate] of the graves of the Friends of Allaah and do *sajdah* [prostrate] to the graves. They do *shirk* practices. Until the Sunni Muslim do not repent for their acts, to have *Nikaah* [marriages] with them is not allowed.”

I have already said, this is a great slander on us. Kissing a grave or the covering of the grave with love this is also proven as correct practice from the writings of Thanvi Saahib, the *Hakeem-ul-Ummat* of the Deobandis.★ To call this a polytheist (*shirk*) practice is insolence [great injustice]. Any *Sunnee* Muslim, does not prostrate before anyone

---

★ On the details of this topic of kissing the graves, see these two books of the learned scholar “*Mazaaraat wa Tabarrukaat Aur Unn kay Fuyoozaat*” and “*Qabr Kay Ahkaam Aur Aadaab*.” (Compiler)

besides Almighty Allaah and besides the *Ka'batul Laah*, does not do the act of circumambulating [*tawaaqf*] of any grave, place etc, neither considers it lawful. Those who accuse *Sunnee* Muslims of being grave idolizers and grave worshippers etc., are indeed oppressors. In the writings of these Deobandi Wahhaabi Tableeghi scholars who declare true *Sunnee* Muslims as polytheists; their opinion, according to their own verdicts, regarding their own stalwart scholars is of being polytheists but they have no concern with their own polytheism. It is possible that these Deobandi Wahhaabi Tableeghis are not even aware of the correct meaning of polytheism and innovation.

❖ I consider it necessary to humbly state before my readers our beliefs and views regarding polytheism and innovation according to the *Qur'aan* and the *Sunnah*. So, that the readers may know what great oppressors are these Deobandi Wahhaabis who call us, the Ahle Sunnat Wa Jamaa'at Sunnee (Barelvi), as polytheists.

Readers see this, "It is our belief that no one can be equal to or is included in the Being and Attributes of Almighty Allaah. Who is the One and the Unique, in His names and in His acts. We, the *Sunnee* Muslims, consider and believe only and only Allaah Almighty as the One and the Only Worthy of worship. We do not consider anyone else equal to Allaah Almighty. His partner or His equal in His Dominion or His powers. We do not believe that anyone (whoever he may be) besides Almighty Allaah, Himself, is the Absolute, who has Absolute powers. Our firm and announced belief is this everything in the Universe and every action is surely dependent upon Almighty Allaah at every moment. While Allaah Almighty is not, nor can He ever be, dependent on any of His creations at any moment. Nor in anything or in any act can this ever happen. In simple language I can say that we, Ahle Sunnat Wa Jamaa'at (*Sunnee* Barelvi), do not believe that Almighty Allaah's Prophets, Friends of Allaah are equal to Allaah, in His Being and in His attributes and do not at all consider the Prophets and Friends of Allaah are like Almighty Allaah or are comparable to Allaah. And we do not certainly and definitely consider anyone else beside Almighty Allaah as Worthy of Worship."

## The meaning of *Shirk* [Polytheism] according to the *Shari'ah*

In "*Lisaanul Arab*" (New edition, printed Daar-ul-Ihyaa-ut-Turaasul Arabi, Beirut, vol-7, pg.100) (The Arabic dictionary) written by Allaamah Ibne Manzoor, it states: "When it is said that someone has committed *shirk* [polytheism] with Almighty Allaah, so it means that he has joined somebody else [besides Allaah] in the Dominion and *Tasarruf* [Powers of Sway] of Almighty Allaah. And *shirk* [polytheism] means to join anybody else with Him in His being Rabb, whereas Almighty Allaah is independent from all forms of joiners."\*

Respected readers! You have seen according to the "*Shari'ah*", the meaning of *shirk* [polytheism]. And before the meaning of *shirk* [polytheism] you have also seen what is our belief about Almighty Allaah. Now you must tell us, does your inspiration not give you the evidence that there is not even a suspicion [trace] of polytheism in the belief of us Sunni [Barelvi's]?

Sadly, without knowing the real and *Shar'ee* meaning and explanation of "*Shirk*" [polytheism] these Deobandi Wahhaabi Tableeghi transgressors have only defined "*Shirk*" as this, "To consider joining together two beings in one attribute is infidelity and polytheism." Supposing if this definition is considered as correct then the *Mufti's* [expounders] of Deoband will also be seen immersed in infidelity and polytheism. Therefore; in view of the above stated definition of these Deobandi Wahhaabis, pay attention to this:

---

\* The author of the booklet "Johannesburg to Bareilly" please consider the sentences that occur in the book "*Fazaa'il-e-Durood Shareef*" by his Shaiekh Muhammad Zakariyyaa Kaandhalvi and let us know about their reply? In these two sentences the Imaam of the Deobandi Wahhaabi Tableeghis have stated Allaah to be adjoined with the *Mu'mineen*.

1. "What greater excellence can there be that the *Mu'mineen* are the partners/ associates of Allaah and His angels in this act." (pg. 6)
2. "In this act of honouring the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), besides the creation, Almighty Allaah Himself is a partner [*shareek*]." (pg.7)

“Allaah exists and human also exist. Meaning, (In Being) that in the matter of Being, both share the same trait. Almighty Allaah hears, so do the humans; Almighty Allaah sees, so do the humans. Almighty Allaah is the Knower and the humans are also knowledgeable. Allaah is the Sovereign and a human also does things with his own intention and power. Almighty Allaah is *Paak* [All Pure]\* and the humans call themselves, their clothes, their food, their utensils and their places as pure and there are many similar examples.”

If *shirk*, in the view of these “Deobandi Wahhaabi Tableeghis” merely means the sharing of one’s attribute or in one matter by two beings then these *Muftis* [expounders] of *shirk* [polytheism] should kill themselves and get rid of their beings by a sword of nonexistence. Pour boiling coal-tar in their ears so that they may get rid of the *Shirk* [polytheism] of hearing. Put burning iron rods in their eyes so that they may come out from sharing Allaah’s attribute of sight. Hit their heads with hammers so that all the matter relating to consciousness would be destroyed and they would become altogether ignorant. Get rid of every purity in them by adorning and decorating themselves with all sorts of filth, evil and impurity..... But what a pity these Deobandi Wahhaabi Tableeghis, who are all the time firing salvos of infidelity and polytheism on true Muslims by their pens and tongues, will not “under any circumstances” be ready to do this. When they themselves come under the beating of their own verdicts then they begin to take cover behind words like “because”, “thus”, “if”, “supposing”, and “meaning” etc. They start turning and twisting their words.

Respected readers! It is the most firm and strong belief of us, the Ahle Sunnat Wa Jamaa’at, according to the Qur’aan and the *Sunnah*, that the ‘Real Being’ is actually the Greatest Almighty Allaah. All-Hearing, All-Seeing, All-Knowledge and All-Authority are the Personal and the Real attributes of Almighty Allaah. Almighty Allaah is the True Creator and Owner of all things and He has also granted some of His

---

\* There is no substitute for the word “*Paak*” in English, maybe for this reason that the Islaamic concept of “*Paaki*” is not present in them. In compulsion had to use the word “Pure”.

own attributes to some of His creations. If Almighty Allaah grants to some of His special creations, the Prophets and the Friends of Allaah according to the grades of excellence, somewhat more of His attributes, in comparison to the common creations then why should it be denied? Almighty Allaah has made His creations the manifestation of some of His attributes. And how much has He bestowed from the excellences of these attributes to some preferred creations of His court and His beloveds, in comparison to the ordinary people. Only a person who is blessed with these attributes can make a true estimate of these bounties of His attributes. Otherwise; the ordinary people will only consider it to be the same as what they, themselves, have. How much I have, the Special people of Allaah also has that much. Even though it is not like this. Rather, on the Beloved ones of Allaah tremendous Graciousness of Allaah Almighty are proven by the Qur'aan and the *Sunnah*. Moreover; the Holy Prophet (*Sallal Laahu Alaihi Wa Sallam*), who is the Perfect Manifestation of the "Being" and the "Attributes" of Almighty Allaah, is the *Fakhr-e-Maujoodaat* [The Pride of all the present Creations], *Asal-e-Kaa'inaat* [The Reality of the Universe] and *Mahboob-e-Ilaahi* [The Most Elevated Beloved of Allaah]. What will be the station of the elevation and magnitude of his dignity!

It is a miracle of Allaah that even the writings of the stalwart scholars of Deoband itself gives the witness to this fact. In the books of Shaiekh Muhammad Zakariyyaa Saahib, *Tableeghi Nisaab* (the name of which has been changed and now kept as *Fazaa'il-e-A'maal* and which is regarded by the Deobandi Wahhaabi Tableeghis of South Africa as apparently more important than even the Holy Qur'aan) and also in the book *Kamaalaat-e-Ashrafiyah*, on page 56, this statement of Allaah (*Hadees-e-Qudsi*) is present. Almighty Allaah says, "My bondsman attains My nearness by offering *Nawaafil* [voluntary prayers], to the extent that I make him My beloved. Then I become his hearing, by which he hears. I become his sight, by which he sees. I become his hands, by which he holds. I become his feet, by which he walks; and I become his tongue by which he speaks. If he asks from Me, then I surely bestow him."

(*Bukhaari Shareef# 6502*)

In explaining this *Hadees-e-Qudsi*, Imaam Fakhr-ud-Deen Raazi (*Allaah have mercy on him*) says, “That person who becomes Allaah’s beloved, then the conditions of his excellences is this that he sees and hears near or far and does *tasarruf* [has the power of sway]. Because, according to Allaah’s command, Allaah’s exclusive powers are included in the qualities of this bondsman. Meaning, this bondsman becomes a special manifestation of the attributes of Allaah Almighty. Therefore; by keeping faith and believe in this command of Allaah, we the Ahle Sunnat Wa Jamaa’at, keep this believe that the Prophets of Allaah and the Friends of Allaah are undoubtedly the people who are blessed by Allaah with spiritual powers and other special authorities and they help Allaah’s creations with the powers and authorities given to them by Allaah.

Deobandi scholar, Muhammad Aashiq Ilaahi Meruthi, the biographer of the Imaam of the Deobandi Wahhaabis, Rasheed Ahmad Gangohi, has written a whole chapter on this topic, “*Tazkiyyah-wa-Tasarrufaat*.” He says, “This [Gangohi] has departed from this world, but his *tasarrufaat* [Powers of Sway/to help people] are continuously working in the world.”

(*Tazkiratur-Rasheed*, pg.151, vol-2)\*

The renowned scholar of *Daar-ul-uloom* Deoband, Mahmood-ul-Hasan Saahib says, the following in praise of his Gangohi Saahib:

---

\* There is a whole chapter present with the title of “*Tasarrufaat*” in the book “*Aap Beete*” written by Janaab Shaiekh Muhammad Zakariyya and on pages 780 to 786 in the book “*Bawaadir-un-Nawaadir*” of Ashraf Ali Thanvi Saahib, “*Risaalah-e-At Ta’arruf Fi Tahqeeqit Tasarruf*.”

“By internal attention to put any effect on the other person. This in terms of Sufis is called “*Tasarruf*” and “*Tawajjuh*” etc.” (*Bawaadir-un-Nawaadir*” pg.780). And in “*Tazkiratur-Rasheed*” (pg.137, vol-2) it is stated: “The way the powers of the body do *Tasarruf* in the sensitivity of the bodies and the powerful person is able to change visible things with the Will of Allaah. Similarly, the power of *qalb* [heart] which is called “Power of *Qudsiyah*.” It affects the heart and with the Permission of Allaah is empowered to enlighten the dark and rusted hearts. Without the dispelling of this darkness, the internal spirituality cannot be attained. The name of making this power of *Qudsiyah* into functioning is called *Tasarruf*... And the *Tasarrufaat* depends on the spiritual powers and the power of the heart of the bestowing Shaiekh [guide].”

”حوائج دین و دنیا کے کہاں لے جائیں ہم یارب

گیا وہ قبلہ حاجات روحانی و جسمانی“

“*Hawaa'ij Deen o Dunyaa Kay Kahaan Lay Jaa'en Hum Yaa Rabb, Gayaa Woh Qiblah-e-Haajaat-e-Roohaani-o-Jismaani*”

O Rabb, where should I go for my religious and other worldly needs?

The provider of my spiritual and physical needs has gone

(*Kulliyat-e-Shaiekh-ul-Hind, pg. 8*)

On page 252, vol-2 of this same book “*Tazkiratur-Rasheed*,” Gangohi Saahib’s own saying is present,

”تصرفات و کرامات اولیاء اللہ بعد ممات بحال خود باقی می ماند بلکہ در ولایت بعد

موت ترقی می شود حدیثی کہ ابن عبد البر نقل کرده شاہد است۔“

“The powers to benefit and to perform miracles by the Friends of Allaah exist in a true form even after their death. Rather the sainthood is elevated after their death. This is confirmed by the *Hadees* copied by Allaamah Ibne Abdul Barr.”

On page 9 of another book of his, *Imdaadus-Sulook*, Gangohi Saahib says,

”وہم مرید یقین دانند کہ روح شیخ مقید بیک مکان نیست پس ہر جا کہ مرید باشد قریب یا بعید اگرچہ از شیخ

دور است اما از روحانیت او دور نیست چون اس امر محکم داند ہر وقت شیخ را بیاد دارو و ربط قلب پیدا

آید و ہر دم مستفید بود و چون ہر دم در حل واقع محتاج شیخ بود شیخ را بہ قلب حاضر آورده بلسان حال سوال می کند۔“

Therefore; the disciple should also believe this with assurance that the *RooH* [spirit] of the Shaiekh [Spiritual Guide] is not confined or limited to any particular place. Thus; wherever the disciple will be, even if he is near or far, though he may be away from the Shaiekh’s [physical] body but he is not far from the Shaiekh’s spirituality. When he attains total belief of this fact and will remember the Shaiekh all the time then a *Rabt-e-Qalb* [spiritual affinity will develop within the heart] and he will receive benefit all the times. And if in any situation

the disciple needs the help of his Shaiekh then [due to the connection of the hearts], by accepting the Shaiekh to be present in the heart, he [the disciple] can ask [demand] with pure tongue.“

On page 72 of the magazine, “*Ashraf-ul-Uloom*” in the issue of *Sha’baan* 1355 H. Thanvi Saahib writes, “Benefit is attained by the people of the graves. Sometimes, from the plea of the benefactor, and sometimes without his plea [demand] of the person, like the sun also benefits without demand.”

On page 42 of the same magazine for both the months of *Jamaadeen* (*Jamaadal Uoolaa and Ukhraa*) 1354 H. Thanvi Saahib says, “Maulana Gangohi was seen by a truthful person in his dreams. He [Gangohi] said, ‘After my death, Almighty Allaah has granted me *Khilaafat* [Caliphate]. Probably the meaning of this is, that he received the permission to do *tasarruf* [powers of sway]. Because this giving of *Khilaafat* [to be an heir or successor], this is *tasarruf* [to sway over things for the benefit of others], this is not common. Some holy men are granted this after their death.”

A person asked that what kind of *tasarruf* [powers of sway] is this?’ Thanvi said, ‘It was like somebody receive the inner spiritual feelings or gets this elevation within himself.’ He further said, ‘For example, there will be further increase in zeal and desire [religious] after visiting the grave of this pious person. So, this elevation is the effects of the *Tasarruf* and the attention of that pious person which is evident.’ Someone from the audience said, ‘This benefit can also be gained by sitting at home.’ He [Thanvi] said, ‘The dead person has a special connection with the grave so there it is greater chance of acquiring benefit.’”

On page 166 of his book “*Ta’leem-ud-Deen*”(printed by *Daar-ul-Ishaa’at*, Karachi), Thanvi Saahib has given this instruction to everyone. He says, “One should keep on seeking benefit [be a seeker of benefit] from the shrines of the Friends of Allaah.”

On page 223 of book “*Kamaalaat-e-Ashrafiyah*”, Thanvi Saahib says

this, “It is the habit of Allaah that He does not bestow blessings and bounties without mediation.”

On page 80 of his last book “*Bawaadir-un-Nawaadir*.” Thanvi Saahib further says, “It should be known that some Friends of Allaah use their powers to benefit others and perform miracles even after death and this means that this act has reached repeatedly in succession [one after the other in series].”

The present scholars of the Deobandi Wahhaabi Tableeghis are even the deniers of the powers of *tasarruf* [Power of Sway/to give benefit] of the creation. But it is the saying of their elders, “The Friends of Allaah are not only capable of *tasarrufaat* [having the power to benefit others] but their these *Tasarrufaat* [powers] also continue even after their death and these powers keep on increasing.” Now the readers should learn by themselves that the present groups of Deobandi Wahhaabi Tableeghis are being proven wrong by their own elders whom they call their Imaams and the leaders. Those elders of their’s are proving the present group of Deobandi Wahhaabi Tableeghis as wrong. If the elders of the nation of Deoband are considered correct then these youngsters (the present group) are proven as wrong and if these youngsters are consider correct than their elders are proven to be wrong. They should decide themselves that who is right and who is not? Or they should accept that both of them are not right.

❖ Dear readers! The Deobandi Wahhaabi Tableeghis of these days are severely opposing the Blessed Prophets (*Salutation on them*) and the Friends of Allaah (*Allaah have mercy on them*). They are oppressors to such an extent that they even consider the belief of loving and respecting the Prophets (*Salutation on them*) and the Friends of Allaah (*Allaah have mercy on them*) as polytheism. They call the honouring of the Prophets (*Salutation on them*) and the Friends of Allaah (*Allaah have mercy on them*) as polytheism. Maybe, these people do not believe in the Qur’aan or they do not read the Qur’aan. This question is for them, if merely respecting, showing devotion and honour is polytheism or worshipping then why is this command in the Holy Qur’aan, “وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ” [*Watu’az-Ziroohu Watu Waq-Qiroohu*]” (Chapter 48,

verse #9) [Show respect to him and venerate him]?

It is also in the Holy Qur'aan لَا تَقُولُوا أَرْعَابًا [Laa Taqooloo Raa'inaa Waqoolun Zurnaa] [O you who believe, say not to the Allaah's (Beloved) Prophet, "Raai'inaa (Make concession to us) but say "Unzurnaa" (Glance graciously upon us) right from the beginning listen attentively (to his discourse] (Chapter 2, verse#103). It also says, لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ النَّخ [Laa Tar fa'oo Aswaatakum Fauqa Sautin-Nabiy] [Do not ever raise your voices over the voice of the Prophet] (Chapter 49, verse #2) In another place it is said, لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا [Laa Taj'aloo Duaa'ar Rasooli Baienakum Kaduaa'i Ba'dikum Ba'daa] [Never call the Prophet as you would call one another but call him with deep respect and honour. (Chapter 24, verse #63) Also, وَمَنْ يُعِظْمُ سَعَاءُ بَرِئَاتِهِمْ مِنْ تَقْوَى الْقُلُوبِ [Wa Maieny-Yu'az-zim Sha'aa'iral Laahi Fa'innahaa Min Taqwal Quloob] [And those who respect the Prophet and Friends of Allaah their hearts are filled with the fear of Allaah] (Chapter 22, verse #32). Those who call respect as polytheism, why do they forget these and several other verses of the Qur'aan (regarding respect)?

All these verses are clearly explaining the importance and the orders of respecting. The Holy Qur'aan clearly says, وَاللَّهُ الْعَزِيزُ الرَّسُولُ وَاللَّهُ مُنِينٌ [Wa Lil Laahil Iz-zatu Wali Rasoolihi Wa Lil Mu'mineen] [And honour is for Allaah and His Messenger and Mu'mineena [true believers] (Chapter 63, verse#8). And along with this, it has been said, وَلَكِنَّ السُّفْهَانَ لَا يَعْلَمُونَ [Wala Kinnal Munaafiqeena Laa Ya'lamoona] [But the hypocrites are not aware of this] (Chapter 63, verse #8). Therefore; it is proven that those who deny the honour and respect of the Prophets and the Friends of Allaah they are, according to the Qur'aanic judgement, "hypocrites and ignorants." Rather, these people are proven to be the deniers of the Qur'aan. Because the Qur'aan is proving the honour and respect of the Prophets and the Friends of Allaah. It is saying that the respect of the Sha'aa'iril-Laah

(The Signs of Allaah) is the piety of the hearts. And these Deobandi Wahhaabi oppressors are calling this honouring *Shirk* [polytheism].\*

To call the respect of the Prophets (*Salutation on them*) and Friends of Allaah (*Allaah is well-pleased with them*) as polytheism and to respect and honour the disrespectful and the apostates is not the denial of the Qur'aan and the mockery of religion then what is it?

Dear readers, the Friends of Allaah (*Allaah is well-pleased with them*) are the Beloveds of Allaah and the elevated bondsmen. It is their favour on the Islaamic *Ummah* that they have guided Allaah's creations. Have filled and flourished the hearts with the love of Allaah and the love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They fully adhere to the *Shari'ah* and *Sunnah* and when they were physically alive they cautioned the creations of Allaah to adhere to the *Shari'ah* and *Sunnah*. Furthermore, they kept fulfilling the duty of correcting the beliefs and the practices. When the Friends of Allaah [*Auliyaa Allaah*] departed from this mortal world then people go to their shrines. Since, according to the Qur'aan and *Sunnah*, the shrines of the Friends of Allaah are also blessed places. Where the supplications are accepted. The people by going to the shrines with love and devotion certainly do not prostrate in respect nor do they circumambulate around the graves [do *Tawaaf*]. They do not, do not, at all believe that the person in the grave is in anyway, a partner of Allaah. Instead, they do this, after standing near the grave of this beloved and elevated bondsmen of Allaah, they pray to Allaah through the mediation of the person in the grave and request the person in the grave that he/she would mediate in the court of Allaah for us. The people kiss the graves with love and respect or after touching the graves or its covering with their hands, they gently rub on their faces [with the same hands]. Doing

---

\* Readers should know that those who believe in Deobandi Wahhaabi Tableeghism they act contrary to their own beliefs. You have already seen how they indulge in exaggerated respect for their elders. Thanvi Saahib says, "There is benefit for the people in respecting the scholars, respecting the scholars is actually the respect of the religion." (*Kamaalaat-e-Ashrafyah*, pg.180). If respecting is polytheism then what is the verdict of Thanvi Saahib regarding this statement? I will be waiting for a reply.

like this is certainly not grave worshipping or *Shirk* [polytheism]. (In *Al-Mustaarik*, *Imaam Haakin*, *Musnad-e-Ahmad*, *Taarekh Madinati Dimishq*, by *Ibne Asaakir* and *Ash-Shifaa Fi Ta'reefi Huqooqil Mustafaa* and in *Imaam Qaazi Iyaaz* this *Hadees* is present by which it is proven that the Companions of the Prophet (*Allaah is well-pleased with them*) use to also do the same.)★

❖ Respected readers, perhaps, concerning the kissing of the graves, this question might arise in the mind of any person, that why are the graves kissed? When they are made of sand and stones. And obviously the graves by itself does not hold any status. In reply to this it is stated, “Due to the reason of its association with the Friends of Allaah (*Allaah have mercy on them*) with love these graves and their stations are kissed. It seems very strange to kiss only the sand or the stone. So, also see this, that every person kisses “*Hajar-e-Aswad*” even though it is also only a stone.

But you will say it is kissed because it is the stone of the Paradise [Heavens]. Therefore; due to its association with Paradise it has become special and significant. At this point, I will say according to this *hadees* of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), “قَبْرُ الْمُؤْمِنِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ” [*Qabru'l Mu'mini Raudatum Min Riyaa dil Jannah*] [The grave of a *Mu'min* is a garden amongst the gardens of Paradise] (*Tirmizee* #2460). The grave of a true Muslim also got the association with the Paradise. Therefore; how is it possible to deny its distinction and importance? Furthermore consider this, we all kiss the Holy Qur'aan. This is also only love, because it is the Words of Allaah. Even though the Words of Allaah are only those words which are printed on the paper with ink. But we kiss the paper, the ink, that cardboard by which these papers are bounded (Its cover) or that cloth which is wrapped on the Qur'aan. We also kiss it because all these things get an association with the Words of Allaah. The most vital thing is only the special association with Almighty Allaah. Similarly, whatever honour and rank the Friends of Allaah (*Allaah have mercy on them*) have attained, it is only because of their special connection with

★ On the details of this topic see the books of the learned scholar, “*Mazaaraat wa Tabarrukaat Aur Unn kay Fuyoozaat*” and “*Qabr kay Ahkaam Aur Aadaab.*” (Compiler)

Almighty Allaah. Therefore; all those things which are associated with the Beloveds of Almighty Allaah, they are also worthy of love and respect.

The mountains of *Safaa* and *Marwah* became *Sha'aa'iril Laah* [The Signs of Allaah], because the feet of a Beloved bondswoman of Allaah Hazrat Haajirah (*Salutation on her*) came on them. It is learned from the Qur'aan that the places which are touched by the feet of the Friends of Allaah (*Allaah have mercy on them*) they become *Sha'aa'iril Laah* [The Signs of Allaah]. So, the places where the Friends of Allaah (*Allaah have mercy on them*) are resting with their whole existence, how can we deny the greatness of these places?

Anyhow, I consider it necessary to state that, the shrines and the relics of the Friends of Allaah (*Allaah have mercy on them*) are kissed only with love and to merely kiss them is absolutely not worshipping. Rather it is love and not devoid of auspiciousness. Therefore; the details of the routine of the Imaam of the Deobandi Wahhaabis, Rasheed Ahmad Gangohi, are mentioned in the book *Tazkiratur-Rasheed*. In it, there is a detail description of the honour of Madinah Munawwarah and of kissing the relics of his own spiritual guides and of respecting him to a great extent.\*

And the stalwart scholars of Deobandi Wahhaabism have proven with evidence in their books, the blessings and excellences due to being associated to any pious person or place. Therefore; Ashraf Ali Thanvi Saahib says, "The relics of the People of Allaah have effects and their association has greater effects than this." He further says, "The visitation to the pious people and their association is a great thing. Even their imagination is also beneficial. And this is the reality of the relics. Because, by seeing them, the remembrance of them

---

\* Maulvee Muhammad Ismaa'eel Saahib says, "Once he (Gangohi) bestowed the sand of Madinah of the Prophet and said, 'Eat this.' I said, 'Hazrat [Sir] it is prohibited to eat sand.' He [Gangohi] said, 'Fellow, that sand might be different.' Once Hazrat Maulana (Gangohi) gave me a small piece of a candlestick and said, 'Swallow it.' He also gave me a thread of silk of the Covering of *Ka'bah* and said, 'Eat this.' (*Tazkiratur-Rasheed*, vol-2, pgs. 48, 49) (cont)

[saints] is refreshed and, by their remembrance, *Noor* [Luminance/ Divine Light] comes in the hearts and connection is developed with Almighty Allaah.”

(*Kamaalaat-e-Ashrafiyah*, pg. 68, printed by Maktabah-e-Thanvi, Karachi)

Thanvi Saahib says, “In the hearts of people due to them (the People of Allaah) blessings and illumination [*Anwaar*] is manifested. The condition of being benefited [to be a desirer of benefit] by blessing is the belief in these pious people [People of Allaah].”

(*Kamaalaat-e-Ashrafiyah*, pg.130)

On page 85 of his book “*Bawaadir-un-Nawaadir*,” Ashraf Ali Thanvi Saahib says, “Like the water heats up with the company of fire, and like this the company benefits the living as well as the dead, when the souls of the two have affinity with each other, which is the condition of being benefited. So, when the person in the grave is an associated

---

(cont from pg.158) “He [Gangohi] also had a *jubbah* [robe] bestowed to him by A’laa Hazrat Haaji Saahib (Imdaad-ul Laah). This also he had placed in the box of sacred relics. Whenever he would take it out, first, he use to hold it in his holy hands and place it on his eyes and then one after the other he would give a chance to others to place it on their heads. At that moment a special condition was visible on him.” (*Tazkiratur- Rasheed*, vol-2, pg.167). Once he said, “People throw away things of *Haramaien Shareefaien*, the tins of Zam Zam and the pits from the dates, just like that, they do not think that the air of Makkah Mu’azzamah and Madinah Munawwarah has touched them.” (Pg. 48) Gangohi placed a *sabeel* [stall for giving drinks] in Gangoh of Ghusaalah Shareef (the sacred water use to bath the shrine of the Prophet.....). And he [Gangohi] said, ‘What would anyone know what a great thing is this water of [wash]?’ (Pg.49) Hazrat Maulana also had a piece of green cloth of the sacred *hujrah* [room] of the Prophet amongst his relics. Sometimes, on Friday when he use to display these relics to the people present and the associates there by himself. He would open the trunk with his own holy hands. He would take out the covering [piece of green cloth] and first place it on his own eyes and kiss it with his lips and then he would place it on the eyes of others and would put it on their heads.” (*Ash Shahaabus Saaqib*, pg.52 by Husaien Ahmad Madani) “He put the sand of the room of the Prophet (*Alaa Saahibahas-Salaatu was-Salaam*) in his bottle of *surmah* [Kohl] and every night, after *Ishaa* [prayers] at the time of resting, by following the *Sunnah* and he kept using this *Surmah* [Kohl] till the end of his life. His common servants were aware of this story.”

(*Ash-Shahaabus Saaqib*, pg.52)

person and the visitor is also an associated person and there would be an affinity in the association of these two. By this there would be a relevance in the affinities of these two, and as a result the condition of the visitor gets strengthened. (This is interpreted as progress and power and, due to this affinity, unity in association is perceived)

Do remember, to worship anything is a different act and to respect and honour anything is another matter. There is a great difference between the two. Also remember this, the connection of *Shirk* [polytheism] is with belief. And we, the Ahle Sunnat Wa Jamaa'at, do not at all consider any person of the grave, (whether he is a Prophet or a Friend of Allaah), eternal by himself or [that he is] the real authority to give benefit. Rather, by going to the shrines of the Friends of Allaah, we still supplicate to Allaah hoping that due to being the Most Merciful He will erase the black spots in our scroll of deeds, for the sake of the goodness of His elevated bondsmen, their prayers and their services to the religion and *Millat* (Nation).

If the Deobandi Wahhaabi Mulla-worshipping people still insist on calling also this action of ours as “grave-worshipping” then this question is for them. What opinion should we have about those people who go to *Baiet-ul-Laah* (Makkah Mukarramah) or by being away from Makkah prostrate in the direction of *Ka'bah*? These Deobandi Wahhaabi Tableeghi people only remember the word “*Ghaier-ul-Laah*” [Non-Allaah] very well. They say and write this word with great hatred, disrespect and insolence for the Prophets and the Friends of Allaah [*Allaah is well-pleased with them*]. (Even though they might not be fully aware of the meaning of this word “*Ghaier-ul-Laah*”) This question is for these oppressors, the stones by which the building of four walls which you call “*Baiet-ul-Laah*” [House of Allaah] is made, those stones are also *Ghaier-ul-Laah* [Non-Allaah]. Then why do these Deobandi Wahhaabis turn their direction of worshipping towards these stones? It is obvious their answer will be that, “It is the command to prostrate in the direction of the stones used in the building of *Ka'batul-Laah*.” Then I would like to say to them that, they should accept that if Almighty Allaah gives the command to prostrate before “*Ghaier-ul Laah* [Non-Allaah]” then it has to be obeyed. Because the stones of *Ka'bah* (according to you) will also

be included in the category of “*Ghaier-ul Laah*” [Non-Allaah] like the humans.

Hence; these people will say, “While doing our direction of worshipping, and at the time of visiting the *Baiet-ul Laah*, apparently we are clinging to the walls or the cover of the *Ka’bah* and crying, supplicating, asking for the granting of our wishes. But certainly this thought does not come to our minds that we are considering these stones of the walls of *Ka’bah* is our *Ma’bood* [Worthy of Worship] or ask them to fulfill our wishes.” Therefore; O you Deobandi Wahhaabi Tableeghi verdict issuers (*fatwaa baazo*), then why do you have misunderstanding about those people who visit the shrines of the Friends of Allaah (*Allaah have mercy on them*) and the sacred places? They absolutely do not consider the Friends of Allaah (*Allaah have mercy on them*) as worthy of worship. But instead, by considering these Friends of Allaah (*Allaah have mercy on them*) as the Beloveds of Allaah and pious people, they go to their abodes and there they ask only from Allaah. Even besides this, why do you call these people *Mushrik* [polytheists]?

It is a question for the scholars of Deoband, “In the inner part of the *Ka’batul-Laah* (*Hateem*) there are the graves of Hazrat Ismaa’eel (*Salutation on him*) and his mother Hazrat Haajirah (*Salutation on her*). And there is also the grave of Hazrat Adam Banori.\*

(This special place was called *Hajar-e-Ismaa’eel* (the place of the stone of Ismaa’eel *Salutation on him*) and a green stone was placed as a sign for this area. In the last few years, when the new floor was being made, this mark was removed) So, can this be said that those who do the *Tawaaf* (circumambulation) of the *Ka’bah*, those who prostrate in the direction of the *Ka’bah* and those who cling to the *Ka’bah*

---

\* Janaab Ashraf Ali Thanvi has said, “Saiyyid Adam Bannori is the Caliph of Hazrat Mujaddid Saahib (*Allaah have mercy on him*). He died under *Meezaab-e-Rahmat*. [His] dead body would not move from there. In the end a person said, ‘Bury him here then, he will move.’ Therefore, he was buried there.”

(*Al-Kalaamul Hasan Mukammal, Malfoozaat-e-Thanvi, pg.221, vol-2, printed by Al Maktabatul Ashrafiyah, Jaami’ah Ashrafiyah, Lahore*)

while supplicating actually they do not ask from Almighty Allaah to grant their wishes, rather this work is connected to the people of the graves? If in reply to this, the scholars of Deoband will say, "The connection of practice is with beliefs." Until the belief regarding the people buried in the *Ka'bah* is not such which would be *shirk*, until then this cannot be assumed that the *Tawaaf* (circumambulation) or *sajdah* (prostration) is not of the *Ka'bah* it is for the graves.

So, I would like to say that those who go to the shrines of the Friends of Allaah (*Allaah have mercy on them*) they also do not keep any such belief, which would be *Shirk* [polytheism]. Rather, after going to the shrines of the Friends of Allaah (*Allaah have mercy on them*) these visitors ask from Allaah alone and never do *tawaaf* (circumambulate) around the graves or prostrate in the direction of the graves. Thus, even after knowing this fact, it is what great cruelty and injustice to call true *Sunnee* Muslims as *Mushrik* [polytheists]. A person who says like this is an oppressor [wicked]. May Allaah protect us from their evil! (Those who are the author and the supporters of the booklet "Johannesburg to Bareilly" should read the "28th *Ghareebah*" of "*Bawaadir-un Nawaadir*," the last book of their own Thanvi Saahib, to know about of the greatness and excellence of the Friends of Allaah *Allaah have mercy on them*).

O Deobandi Wahhaabis, if you can be called Muslim even after prostrating in the direction of that which is non-Allaah (i.e. stones of the *Ka'bah*) only because for you the real *Masjood* [One who is being Worshipped] is not those stones but the True Deity, is Almighty Allaah, then those true Muslims who visit the shrines of the Friends of Allaah [*Allaah have mercy on them*] and say, "We ask from only Almighty Allaah but we ask by coming near the Beloveds of Allaah and our true Deity [*Ma'bood*] and Desire [*Maqsood*], is only Allaah." Then why do you people start firing salvos of verdicts of polytheism on these true Muslims?

O you blind from wisdom! Perhaps you do not know but this is a fact that the wealth of religion and *Ieemaan*, to bow before Allaah *Wahdahu Laa Shareek* [The One Who has no Partner], the etiquettes

of His worshipping and the way of asking from Him has only been received by these Friends of Allaah (*Allaah have mercy on them*) whom you are not intimidated to call *Ghaier-ul-Laah* [Non Allaah] with great disrespect whereas we, the *Sunnees*, are never tired of affectionately and devotedly calling them “People of Allaah [*Ahlul-Laah*].” Due to the favours of these “People of Allaah”, we have received the straight path. These are those monasteries [spiritual abodes] from where the believers of Allaah have received admonition and guidance. For this, we occasionally come for the visitation of these monasteries to pay respect to the people of Allaah, go to these abodes [*khaanqaahon*] and receive the confirmation and verification of our devotion and association from them. Undoubtedly, it is the truth: these “People of Allaah” are the doors to the Mercy of Allaah and if such abodes were not present then we would have not been able to find Him [Allaah], who is without any fixed place, who is Limitless [without abode].

❖ Respected readers, for the strengthening of your belief, I may also present to you a sacred *Hadees* of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). The Beloved of Allaah, the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) says, “I do not at all have the fear of my *Ummah* committing *Shirk* [polytheism], but certainly have this intuition that my *Ummah* will start having more love for the world.”

This sacred *hadees* is present in “*Kitaabul Maghaazi*” of *Bukhaari Shareef* (#4042). Undoubtedly we belong to the *Ummah* of Allaah’s Beloved Prophet. When our Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) does not have fear from us of *Shirk* [polytheism] then we can never become polytheists from only the verdicts [*fatwaa*] of these “verdict issuing expounders [*Muftis*] of polytheism.” Remember this, if we are not polytheists in the vision [near] of Allaah and our belief of *Tauheed* [Oneness of Allaah] is save [correct] in accordance to the Qur’aan and *Sunnah* then, by the Grace and Blessing of Almighty Allaah, we are the true Muslims. We pray to Almighty Allaah to keep us firm on the Truth [true path] and protect us from the evils of Deobandi Wahhaabi Tableeghism.

After *Shirk* [polytheism], I will now also briefly write about

“innovation” [*bid'at*] according to the Qur'aan and the *Sunnah*. (In *Shaa Allaah*, it is the intention of this servant to write a complete booklet on the subject of “*Bid'at Kee Haqeeqat*” in which I will prove my true stance from the writings of the scholars of Deoband).

❖ Respected readers, “Every true Muslim knows this well that the foundation of our belief of Faith is the Qur'aan and the *Sunnah*. If any saying or action of any leader, revivalist or expounder [*Imaam*, *Mujaddid* or *Mufti*] is not according to the Qur'aan or the *Sunnah* then it is absolutely not acceptable and cannot be a *Shar'ee* testimony. No person in this Universe has this authority to change the commands of the Qur'aan and the *Sunnah* merely by his own opinion. Those who gave priority to their own opinion in the matter of the Qur'aan and the *Sunnah* and considered their own opinion more important, they themselves got misled and they have also misled others. The principle of the *Shari'ah* and *Sunnah* is this, “He who summarizes the Qur'aan according to his own opinion he builds for himself a place in Hell.” This is possible that the verdict of an Expounder [*Mufti*] could be wrong for not being according to the Qur'aan and the *Sunnah* but this is absolutely not possible, neither is it imaginable that the commandments of the Qur'aan and the *Sunnah* would be wrong. If it is not comprehended by a person's understanding and “wisdom” then it is the defect of his own wisdom and intelligence for which he should get his intellect treated.

❖ Dear readers, it is a rule, (تُعرفُ الْأَشْيَاءُ بِأَضْدَادِهَا) “Everything is recognized by its opposite. [*Tu'raful Ashyaa'u Bi Azdaadihaa*].” *Sunnah* and *Bid'at* are two opposing things. In the Arabic dictionary and in the terminology of *Shari'ah*, *Sunnah* means “The way and Prophetic traditions.” According to the sayings of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), it is the “way” which is the “way” of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) himself as well as the way of his rightly guided Caliphs and the perfectly devoted people who followed them. According to the dictionary, “innovation” [*bid'at*] is everything that has been created recently (every newly created act) which is of recent origin. Also, in the terminology of *Shari'ah*, ‘*bid'at*’ is that act which is not proven by *Shari'ah* and *Sunnah*. Meaning, the real explanation of *Bid'at* [innovation] is any new addition in religion

(or deletion in religion) verbally or by actions, clearly or only by gesture which has not been proven by the *Shari'ah* and the *Sunnah*. And any worship, habits, actions or beliefs which can be proven, or which has an evidence or example in the *Shari'ah* and *Sunnah* that cannot be certainly called innovation according to the *Shari'ah*.

It is proven by the authentic sayings of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that the Prophet's companions (*Allaah is well-pleased with them*) adopted many acts, ways of reciting names and praises of Allaah and many supplications which were not practiced by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) nor did he order them. Yet the sacred Companions (*Allaah is well-pleased with them*) believed that these acts were included in "good acts" which is the aim of the religion of Islaam. As Almighty Allaah commands in the Holy Qur'aan, **وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ**, "Waf'alul Khaira La'allakum Tuflihoon [You do good acts in the hope you may attain to success]."

(*Holy Qur'aan, chapter-22, verse #77*)

And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said: "He who invents a good way in Islaam, for him there is reward and good (for taking out this way) and he will also receive cumulative rewards for all the rewards of those who do that good deed which is invented by him whereas those coming afterwards and by acting on this way, their rewards will not be reduced."

(*Muslim Shareef: #1017*)

(This same *hadees* can be seen in a letter of Rasheed Ahmad Gangohi on page 115 of *Tazkiratur-Rasheed* vol-1, and on page 113 of *Kamaalaat-e-Ashrafiyah* and on page 353 of *Bawaadir-un-Nawaadir*). "This saying of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) does not at all mean that anyone can adopt any new way as he desires but for every new way there are set rules and regulations in Islaam. Therefore; it is absolutely necessary and important that whatever new way is made, it would be according to the Islamic rules and regulations and would be in the circle of arguments and testimonies, meaning it is important that every new way is according to the *Shari'ah* and the *Sunnah*. That way which is considered good by the *Shari'ah* and the *Sunnah*, that is good and the one which is not

considered good by the *Shari'ah* and the *Sunnah* is absolutely not good. But it will only be decided in the real spirit of the *Shari'ah* and the *Sunnah* and it will not be simply on someone's personal opinion."

It is the incident of Hazrat Saiyyidinaa Bilaal Habashi (*Allaah is well-pleased with him*) that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, "I heard the sound of your footsteps in heaven. What special acts do you perform?" He [Hazrat Bilaal-e-Habashi] said, "Every time I do ablution, I perform two *rak'aat* of *Salaah* [*Namaaz*]."

(*Bukhaari*: #3679, *Muslim*: #106-2457, *Ahmad*: #22996, *Tirmizee*: #3689, *Haakim*: #5245)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had not ordered him to do this act. By exposing the nobility and goodness of this blessed act of Hazrat Bilaal in front of the other Companions (*Allaah is well-pleased with them*), the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had asked so that everyone would know the "good act" is after all a good act and there is rewards for it. Hence; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) approved this new way practiced by Hazrat Bilaal (*Allaah is well-pleased with him*). It is stated in *Saheeh Bukhaari Shareef*: #3989 that Hazrat Khubaieb (*Allaah is well-pleased with him*) was the first martyr who established the tradition of saying two *rak'aat* of *Salaah* before being martyred while imprisoned. Once when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was getting up after doing the *Ruk'oo* [half bending] during his prayer he said, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "Sami Allaahu Liman Hamidah." A companion who was following him during the prayers said, رَبَّنَا لَكَ الْحَمْدُ "Raab-banaa Wa Lakal Hamd" and, with this, that Companion also uttered the words, حَمْدًا كَثِيرًا طَيِّبًا مَبْرُورًا فِيهِ "Hamdan Kaseeran Taiyyiban Mubaarakan Feehi, When the prayers came to an end, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) inquired, "Who was the person who had uttered these words?" He (*Sallal Laahu 'Alaiehi Wa Sallam*) also said, "I saw more then thirty angels dashing forward, each one of them was trying to write these words down." Meaning, a person who says these words, he becomes a source of immeasurable rewards and goodness.

(*Bukhaari*: #799 and *Muslim*: #600)

There are several incidents like this which prove that whatever “good act” is done while remaining within the circle of *Shari’ah* and *Sunnah* that is goodness. And good act cannot be called innovation [*bid’at*]. It is proven that while remaining within the circle of *Shari’ah* and *Sunnah* there is a great vastness in the matters. Every such act which is testified to be approved by the *Shari’ah* and the *Sunnah*, neither it would be against any real [*Shari’ah* and *Sunnah*] nor creates any severe corruption or violence then it is not at all innovation [*bid’at*]. The Islaamic religion present the solutions to all problems of every period and area. And with the change of time and the people, new events keep taking place as well and will continue to take place. If Islaamic solutions to these kinds of issues are called innovation and deviation then how will religion continue to be the complete code of life?

Shame on such people who never get tired of declaring “good acts” which are perfectly in accordance to the *Shari’ah* and *Sunnah* as innovations [*bid’aat*]. While they are negligent about those innovations whose end is the destruction of Faith [*Ieemaan*] and the destruction of the people of Faith. The western way of governance which is called “democracy” is without any doubt the worst kind of innovation and yet those who call the celebration of *Meelaad* of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) as innovation are most expressive in the praise of this kind of government. This is a wicked conspiracy of the enemies of Islaam. This bad innovation has taught the Muslims to obey this Taaghuut [name of Idol] which is the name given to the “Law of the country or the constitution” instead of the *Shari’ah* and the *Sunnah*.

The one’s who call those people innovators [*bid’atees*] who while fulfilling the Command of Allaah, with love, send praise and salutations to the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), these self-proclaimed monopolists of religion, they do nothing against this bad innovation concerning the governance in which several Muslim countries are involved. Rather, in Pakistan, most of the Deobandi Wahhaabi scholars, only for the supremacy of this democracy, are not only supporting the rule of a woman, but a Deobandi scholar

is also appointed as an adviser to this woman. Undoubtedly, whose rule is clearly against the Qur'aan and the *Sunnah*. Not only this but they are asserting pressure to justify the ruling of a woman and are condemning those who call the ruling of a woman as unlawful.

This *hadees* has been written on page 10 of part 1 of "Johannesburg to Bareilly," "Every *Bid'at* [innovation] is a deviation and every innovator will go to Hell." By coping this *hadees* the author of the booklets has tried to establish about us that we, the Ahle Sunnat Wa Jamaa'at, are innovators [according to him]. This is a severe allegation. The punishment of this accusation will be on these Deobandi Wahhaabi oppressors.

Hazrat Imaam Navavi (*Allaah have mercy on him*) says, in explanation of this *hadees*, "By *bid'at* [innovation] in this *hadees* it means that those acts are innovations the correctness of doing which [acts] has no justification in the *Shari'ah* and the *Sunnah* and those acts are not at all innovations which are proven correct in anyway according to the *Shari'ah* and the *Sunnah*."

On pages 22 and 23, volume-2 of his book "*Tahzeeb-ul-Asmaa-i-wal-Lughaat*," Imaam Navavi (*Allaah have mercy on him*) has quoted from the book "*Kitaab-ul-Qawaa'id*" by the famous Imaam, Abu Muhammad Abdul Azeez Izzud Deen Bin Abdus Salaam (*Allaah have mercy on him*) that there are five kinds of *bid'aat* [innovations]: *Waajibah* [mandatory], *Muharramah* [forbidden], *Mandoobah* [recommended], *Makroohah* [disliked] and *Mubaahah* [lawful]." He has also written the details of these five kinds. He has also quoted the saying of Imaam Shaafi'ee (*Allaah is well-pleased with him*) who says, "One *bid'at* [innovation] is *Saiyy'ah* [bad] and one *bid'at* is *Hasanah* [good]. The bad innovation is that which is against any evidence of *Shari'ah*. This kind of innovation is an innovation of deviation. *Bid'at-e-Hasanah* [a good innovation] is that which is not against any good act of the first period or the evidence of *Shari'ah*. This innovation is a good innovation.\*

---

\* This reference is given in the authentic book of the Deobandi school of scholars, *Addurrul-Munazzam*, pg.109 (printed by *Mujtabaa'ee Press Delhi*)

In this holy *hadees*, before the condemning of innovation, the words of *شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا* “*Sharrul Umoori Muhaddisaatuhaa*” (Muslim: #43-867, Mishkaat: #141) are present. The Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) who with the Grace of Almighty Allaah has the knowledge of the Unseen, has in this saying, said that before endorsing innovation as deviation (without any restriction), by saying the words of “*Sharriil Umoor*” (Bad Deeds) has made it clear that, “New good deeds will not be certainly called innovations or deviations.”

And in this second holy *hadees* which has been copied by the author of Johannesburg to Bareilly, *مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ* (Bukhaari: #2697, Muslim: #17-1718) by the words *فِي أَمْرِنَا* “*Fii Amrinaa*” it has been cleared by the scholars of Deoband as well this that to introduce any new thing “in religion” will be wrong but new ways etc. “for” the religion will not be wrong.

Therefore; on page 11 and 12 of his book “*Sunnat Wa Bid‘at*”, the renowned expounders of Deobandis, Mufti Muhammad Shafee Saahib says,

“That worship which is proven verbally or by action clearly or by gesture by the Holy Prophet [*Sallal Laahu ‘Alaihi Wa Sallam*] or the respectable Companions; it will not be *bid‘at* [innovation].... The need of that act which was not in the era of the Prophet, was produced later to attain any religious purpose, even that is not included in *bid‘at* [innovation]. (He further says that)

It is forbidden in the *hadees* to introduce *احداث في الدين Ahdaas fid-deen* [any new thing in the religion]; to introduce *احداث للدين Ahdaas lid-deen* [new things for the religion] is not forbidden.”

Ashraf Ali Thanvi Saahib says, “The reality of *bid‘at* [innovation] is that it should be adopted as religion. How can it be considered innovation if it is adopted as a cure? So, one is *احداث للدين Ahdaas lid-deen* [new for the religion] and the other is *احداث في الدين Ahdaas fid-deen* [new in the religion].  
*احداث للدين Ahdaas lid-deen* meaning-wise is *Sunnah*.”

(*Al-Ifaazaat-ul-Yaumiyah*, vol-1, pg.242, printed Maktabah Daanish, Deoband)

The same Thanvi Saahib says, “At times innovation is obligatory, for

example the establishment of exchange and the teaching of Arabic grammar etc. and at times it is also *Mustahab* [desirable] like, for instance, establishing *ribaah* [hostel] and *madrasah* etc. and all those good acts which were not present in the earlier period.”

(*Bawaadir-un-Nawaadir*, pg. 777)

This passage is present on pages 139-140 of the book *Arwaah-e-Salaasah* compiled by Ashraf Ali Thanvi Saahib, “Janaab Rasoolul Laah (*Sallal Laahu ‘Alaiehi Wa Sallam*) had the perfect power to benefit. Therefore; only his teachings alone were sufficient to reform the Companions inwardly and they had no need for reforms introduced by the *Suufiyah* [Mystics], without these reforms perfection was attained. After Janaab Rasoolul Laah (*Sallal Laahu ‘Alaiehi Wa Sallam*), this power has gradually weakened. So much that the *Suufiyah* had to use exercises introduced by them such as “*Zikr Bil Jahr, Habs-e-Damm, Paas-e-Anfaas*” etc. and they used the help of these exercises. These exercises were not present during the time of Janaab Rasoolul Laah (*Sallal Laahu ‘Alaiehi Wa Sallam*) so they were *bid’aat* [innovations]. But they were not *Bid’aat fid-Deen* [new in religion], rather they were *Bid’aat lid-Deen* [new for the religion]. Meaning that these deeds were not included in religion but these deeds were used for acquiring the religion which is permitted by the *Shari’ah*. Hence, these exercises were for the religion, they were not included in the religion. Try to understand in this way: A physician prescribes *sharbat-e-banafshah*\* for a patient who needs it. The patient is in need of *sharbat-e-banafshah* but this syrup is not available in the market. Therefore; he collects wood, lights a fire, fetches a pot, gets hold of sugar, brings water, and *banafshah* etc. and cooks sugar and *banafshah* etc. on the fire after putting all these things in a pot. He follows the prescription by making the *sharbat-e-banafshah*. So, this collecting of wood and lighting of the fire etc. would not be called an addition to the prescription but following the prescription. In the same way, all such means are permissible under the *Shari’ah* which can be used for reforming oneself and the *Shari’ah* has not established any specific method for it. Therefore, this process which may be achieved by any approved and *halaal* [permissible] method, it can be adopted

\* *Sharbat* is syrup, and *banafshah* is *Viola odorata* a species of flowering plant in the *viola* family.

and this way will not be part of the religion but will be a means to attain the religion.”

Here, this explanation is necessary for the readers that the rule is, “The non-obligatory of a thing or no mention of such a thing cannot be taken as a proof of its not being permissible.” Meaning, that if an act is not obligatory and unnecessary then it does not mean that this act is not permitted and is also not correct. Because the origin of the things may be permissible. If the prohibition of something or the unlawfulness of an act is not proven by the Qur’aan and the *Sunnah* then that thing or act cannot be made forbidden or wrong only from the basis of one’s personal opinion. Otherwise, he who does so will be considered as committing *Ahdaas fid-Deen* [introducing new in the religion] because to declare any good permitted act as bad or wrong only by relying on personal opinion is not a good deed at all, instead this is a serious mistake and a bad innovation.

The present Deobandi Wahhaabi Tableeghis, who are self-proclaimed rightly guided scholars, certainly they do not fear Almighty Allaah, otherwise the learned people know very well that, those new affairs in which an example is applied to another example this is a tradition of the Imaam’s. The condition of these Deobandi Wahhaabi scholars who babble their tongues in such matters is that, if somehow they find in any way, even one text in their favour then they endorse a verdict [*Fatwaa*]. And, due to their ignorance, besides this they pay no attention to other texts, rules, explanations and the correct statements of known people, the sayings of the holy Companions and their true followers [*Allaah is well-pleased with them*]. See this condition of these people when they are asked to define innovation [*bid’at*]. They say, “That thing which was not present during the time of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) and is present now is innovation [*bid’at*].” They were caught on this definition. When they realized this definition is damaging their own image, so they were bound to change the words and started saying, “That act which was not done during the time of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) but was done after him is innovation [*bid’at*].” By this definition also, they could not save themselves from being strict [firm] innovators so they started saying, “The meaning of innovation [*Bid’at*] is addition in the religion.” Even with this, they could not prove what was

meant by additions? Rather, according to the *Shari'ah* and *Sunnah* every work which they kept calling as an addition to religion was also proven by their own books and by their own actions. So once again, they started deceiving and misleading by using words such as “because”, “consequently”, “supposing” and “that is,” etc. And they started saying this was only a conflict of words. But the reality manifest's itself. Thus; these Deobandi Wahhaabi Tableeghi scholars had to write that, “There are types of *bid'at* [innovations]: innovation is also good [*hasanah*] and is also bad [*saiyyi'ah*].”★

It will not be without interest for the readers that the meaning of innovation has always been a controversial issue amongst the scholars of Deoband. Therefore; Rasheed Ahmad Gangohi Saahib has described his spiritual guide and teacher, Haaji Imdaad-ul Laah Saahib, as unknowledged [person] and has declared the standpoint of his *Peer-o-Murshid* to be incorrect and has said, “It is the duty of the disciple to correct his spiritual guide.” The same Gangohi Saahib is also calling Thanvi Saahib as wrong. The author of “Johannesburg to Bareilly” and the present breed of the scholars of Deoband consider Ashraf Ali Thanvi Saahib as “*Mujaddid-e-Millat* [the Reviver of the Nation]” and “*Hakeem-ul-Ummat* [the Wise-man of the Nation].” Whereas, Janaab Rasheed Ahmad Gangohi Saahib writes in one of his letters to Thanvi Saahib, “You have still not understood the meaning of *bid'at* [innovation].”

(*Tazkiratur-Rasheed*, vol-1,

---

★ It should be clear that the Scholars of Deoband has written Tableeghi Jamaa'at and its preaching as *Bid'at-e-Hasanah* [Good Innovation]. See also “*Usul-e-Da'wat wa Tableegh*” (author: Janaab Abdur Raheem Shaah) and the verdict of the Imaam of Deobandi Wahhaabi Tableeghi, Imaam Shaah Ismaa'eel Dehlvi, is present in “*Al Durr-ul Munazzam*” pgs.104,105. In this, he accepts both types of innovations, *Hasanah* and *Saiyyi'ah* and narrates the saying of Imaam Shaafi'ee (*Allaah is well-pleased with him*). That Imaam Shaafi'ee (*Allaah is well-pleased with him*) says, “Any new thing which is against the Qur'aan and *Sunnah*, or the consensus of *Ummah* or the narration is *Bid'at-e-Dalaalah* [innovation which deviates]. And any new thing which is of good kind in religion, and would also not be against the Qur'aan and *Sunnah*, nor it is against the consensus of the *Ummah*: that innovation is *Bid'at-e-Mahmoodah* [innovation which is liked]. So, it is proven that there is consensus on *Bid'at-e-Hasanah* being recommended.” In the same verdict, Ismaa'eel Dehlvi has written in the reference of the teacher of Allaamah Ibne Hajar, “To celebrate *Eid* on the day of birth of the Holy Prophet [*Sallal Laahu 'Alaihi Wa Sallam*] is amongst the best *Bid'at-e-Hasanah* [good innovations].”

Readers must have fully understood by now that these Deobandi Wahhaabis only want to protect themselves. They are certainly not concerned with protecting the golden principles of Islaam. Call it the miracle of the Divine that every such act on which these people impose the verdict of being innovators [*bid'atees*] and deviated ones on us, Sunnis, all of those acts are, in the same way or with more passion, are done by them.

With the blessings of Almighty Allaah, this servant of the Ahle Sunnat has already said, and with full confidence and honesty, says this again that I have documented proofs of these facts. These Deobandi Wahhaabi Tableeghis themselves perform all these acts *Meelaad Shareef*, gathering to remember the martyrdom of Saiyyidinaa Imaam Husaien, processions, *Faatihah* and Qur'aan *Khawaani* for *Ieesaal-e-Sawaab* [Forwarding rewards], annual celebration of *Urs* and *Barsi* [annual death anniversary], with great publicity, by fixing the dates, announcement of the time and venue and visiting the shrines etc. But they have specified the *fatwaa* [verdict] of being *bid'atees* [innovators] and *Mushrik* [polytheists] only against us, *Sunnees*. If they themselves do all these acts which are wrong according to their own *verdict* then it is allowed but if anyone else does these acts then it is not allowed.

Respected readers, you tell this, is this not mockery with religion than what is it? And despite this, their claim is that, they are *Ulamaa-e-Haqq* [the rightly guided scholars]. Although if they are called the predators of religion, it will not be wrong. We pray to Allaah that He protects us from their evil.

❖ Dear readers! This servant of the Ahle Sunnat has already said in his book, "Deoband to Bareilly (the Truth)" that their aim is to divert the Muslims from the spirit of Islaam. And they are doing this work with the direction and financial support of their non-Muslim masters. And those simple minded Muslims, who are caught in the web of conspiracies of these deceitful people, for not being aware

of the facts, they do not realize these Deobandi Wahhaabis are leading them to what great abyss of destruction. Their emphasis to say *Salaah* [*namaaz*] is their only outward tactics. Let me give a proof of their Muhammad Ilyas Saahib, the founder of the Tableeghi Jamaa'at, on page 6 of his book, "*Da'wat*." He says, "Miyaan Zaheer-ul-Hasan, nobody understands what I want. People think this [Tableeghi Jamaa'at] is a movement of *Salaah*. I say it on oath that this is certainly not a movement of *Salaah*." One day, in a desperate mood he has said, "Miyaan Zaheer-ul-Hasan, we have to produce a new nation."

(*Muhammad Ilyas Aur Un Ki Deeni Da'wat*, pg.199, written Abul Hasan Alee Nadvi, printed Majlis-e-Nashriyat-e-Islam, Karachi.)

What do the scholars of Deobandi Wahhaabi Tableeghis and the general people say regarding this statement of their own Ilyas Saahib? Who is right? If they call Ilyas Saahib correct then all of these Tableeghis, who call the Tableeghi Jamaa'at a movement of *Salaah* [*Namaaz*], are liars. And if they all call themselves correct then their founder will be proven as liars. And the readers will know this very well that all of them, big or small, they are all liars. May Allaah protect us from them.

Some time ago, criticisms were raised by these Deobandi Wahhaabis against the book *Fazaa'il-e-A'maal* (which was previously called *Tableeghi Nisaab*) of Deobandi's *Shaiekh-ul-Hadees*, Muhammad Zakariyya Saahib Kaandhalvi. Amongst the objections, one objection was this, "The people of the Tableeghi Jamaa'at are ignoring the books of the elder scholars of Deoband and are destroying them. The people of the Tableeghi Jamaa'at only have the book "*Fazaa'il-e-A'maal*." They do not have the books of Ashraf Ali Thanvi, Husaien Ahmad Madani and others." In reply to this Shaiekh Muhammad Zakariyya Saahib and Muhammad Shaahid Sahaaranpuri Saahib said, "The books included in the Tableeghi Nisaab [curriculum] are in accordance to the basic aims of the Tableeghi movement and they have been written by keeping in view the principles and goals of

the movement.” They say, “This is not a secret thing that our aim is to make people Deobandi.” Meaning (according to the founder of Tableeghi Jamaa’at), Maulana Muhammad Ilyas Saahib, “The teachings of Maulana Ashraf Ali Thanvi and the ways of Maulana Muhammad Ilyas.” He further says, “One of the very old and initial aims of the Tableeghi Jamaa’at is that *masaa’il* [religious issues] should not be discussed at the meeting of the *Jamaa’at* or the Tableeghi congregations.” He writes the reason of this is, “(Due to *masaa’il*) there is a suspicion that the hearts of the people will be discontented and unhappy and after this sadness the people will not attend Tableeghi congregations.”★

(Condensed from “*Kitaab Faza’il Par Ashkaalaat Aur Un Kay Jawaabaat*” and “*Tableeghi Jamaa’at Par Chand Uloomi Aitiraazaat Aur Un Kay Mufassil Jawaabaat*”)

The author of “Johannesburg to Bareilly” and all his associates, the Deobandi Wahhaabi Tableeghis must be fully aware of these sayings of their elders. Even after this, will they still call the Tableeghi Jamaa’at a movement of *Salaah* [*Namaaz*] or a reforming movement? Dear readers, those people whose fundamental mission is not to tell the true commands of the Qur’aan and the *Sunnah* only because the people will be unhappy, how can you expect them to raise the slogan of truth?”

Then evaluate yourselves, what kind of preaching is done by these Tableeghi Jamaa’at who wander around here and there without any dignity? Believe me, the interior and exterior of the people of the Deobandi Wahhaabi Tableeghi Jamaa’at is not the same. The example of the teeth of an elephant fits them perfectly well, one for eating and

---

★ Also, see the book “*Tazkiratuz-Zafar*” for severe allegations on the Tableeghi Jamaa’at by Janaab Zafar Ali Thanvi. Besides this, another Wahhaabi Najdi jurist Hamood Abdul Laah of Saudi Arabia has written a book with the name of “*Al Qaulul Baleegh Fit Tahzeeri Min Jamaa’atit Tableegh.*” Which is published by “*Daar-us Sami’ee Lin Nashr Wat Tauzee, Riyadh.*” In which the leaders of Tableeghi Jamaa’at are proven as *Mushrik* [polytheists] and *Bida’ees* [innovators]. Also, the Tableeghi Jamaa’at is proven as most wayward and hypocrite, and the Ulamaa of Deoband are declared as *Mushrik* [polytheists] and *Dajjaal* [Great deceiver].

the other only for showing. This is what hypocrisy is. Allaah protect us from them and their evils.

❖ Also look at another criticism of their's and its answer. The author of the booklet "Johannesburg to Bareilly" (on page 9, part-2) has raised this criticism after printing an exact copy of page 12 of the published "*Wasaayaa Shareef*" of Imaam-e-Ahle Sunnat Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*). Even though this person, who is blind [devoid] from wisdom, failed to see that in the same copy a crushing reply of this is also present. But this is a reality that those afflicted with prejudice and hatred, they cannot see the truth because baseless grudges and hostility not only destroys one's wisdom but also makes one lose all qualities of the senses. These Deobandi Wahhaabi Tableeghis were under the impression that their wicked activities will succeed in South Africa because all the Muslims of South Africa are not aware of the facts. They thought that their every lie will remain under a smokescreen. But they did not know that the machine gun loaded with the salvos of verdicts which they had directed towards the true Sunni Muslims, they themselves will become the target of the salvos of their this machine gun. Therefore; see the following,

In the last paragraph of "*Wasaayaa Shareef*" by Imaam of the Ahle-Sunnat, A'laa Hazrat Bareilvi, a copy of which has been printed on page 9 part 2, of "Johannesburg to Bareilly." A'laa Hazrat says, "Razaa Husaien and Hasanaien, all of you should live with love and harmony as much as possible, do not leave the followings of *Shari'ah*. And my *Deen* [religion] and *Mazhab* [Doctrine of Faith], which is clearly evident from my books, stay firm since this is more obligatory than all obligations. May Allaah give you the ability to do so, *Was-Salaam*."

The author of "Johannesburg to Bareilly" has objected only two words present in this paragraph and these two words are, "*Mayraa Deen*" [My religion]." By making these two words as the basis, these Deobandi Wahhaabi Tableeghis want to prove A'laa Hazrat Bareilvi (*Ma'aazal Laah*, I seek Allaah's protection) had invented some new

religion, otherwise why the words of “*Mayraa Deen*” [my religion] is used?

Basically this objection has no reality because the full sentence present on page 9 part 2 of “Johannesburg to Bareilly” is this, “My ‘*Deen*’ [religion] and ‘*Mazhab*’ which is apparent from my books.” If from more than one thousand books of A’laa Hazrat Barelvi (*Allaah have mercy on him*) only a few out of them are read then nobody would be able to deny this fact that A’laa Hazrat Barelvi (*Allaah have mercy on him*) was undoubtedly a true preacher of the Qur’aan and *Sunnah*, a defender of the Islaamic faith and a true well-wisher of the Muslims. If not even a single thing can be proven against the true doctrines and rules of Islaam from any of his writings then to make this criticism “*Mayraa Deen*” [My religion] it means anything other than the religion of Islaam would only be foolishness and ignorance. Because A’laa Hazrat (*Allaah have mercy on him*) has not used only the words “*Mayraa Deen*” [my religion], but the full sentence is, “My religion and *Mazhab* which is most obvious from my books,” and before the words of strictly following the *Shari’ah* are also present. Besides this, if the Deobandi Wahhaabi Tableeghi people are not willing to acknowledge the facts then they should see the condition of their own house with open eyes and see that they cannot even see the defects of their own eyes and yet they are roaming around trying to find specks in the perception of others. Read the “*Ilzaami Jawaab*” [accusing reply according to their belief].

In a meeting of Shaiekh Muhammad Zakariyyaa Sahaaranpuri (a Deobandi Wahhaabi scholar) held on 19th *Ramadaan-ul-Mubaarak* 1390 H, Taqiy-ud-deen Nadvi Mazaahiri has written that the scholars of Deoband, Manzoor Nu’maani and Abul Hasan Nadvi also participated in this meeting. He had said, “Hold on firmly to the religion established by our elders, Hazrat Gangohi [Rasheed Ahmad Gangohi] and Hazrat Naanotvi [Muhammad Qaasim Naanotvi]. Now Rasheed and Qaasim will be born again, so stay engaged in following them.”

(*Suhbat-e-Baa-Auliyyaa*, pg.125, printed H. M. Sa’eed Company Naashiraan-e-Kutub, Karachi, 1982)

Dear readers! some words mentioned in the above sentences are worth noticing. See the words said by the head of the Deobandi Wahhaabi Tableeghi Jamaa'at, Shaiekh Muhammad Zakariyyaa Saahib Kaandhalvi with attention. He is saying, "The religion which was established by Gangohi and Naanotvi."

On the basis of these words, if someone says that Gangohi Saahib and Naanotvi Saahib had established a new or separate religion. Then the Deobandi Wahhaabi Tableeghis should not, by showing the books of both their elders say, that they both were only the preacher of Islaam. Because firstly, in the books of these two *Kufriyaat* [Infidelities] are also present. Secondly, in the words of Zakariyyaa Saahib, after the words "that religion," only the names of Gangohi's and Naanotvi's is present. The names of their books are not even mentioned. Besides this, Zakariyyaa Saahib is stressing the people to follow only Gangohi and Naanotvi, he is certainly not stressing to follow the *Shar'iah*.

Also, see what is written on page.113 of *Tazkiratur-Rasheed*, vol-1, "Pledge by Allaah the Great, drinking the water used in washing the feet of Maulana Thanvi is the cause of salvation in the next life."

Readers should note how much certainty is given to this sentence by beginning it with a pledge of Allaah. Therefore; the Deobandi Wahhaabis are free from *Deen* [religion], *Ieemaan* [belief], *Salaah* [namaaz] and *rozah/saum* [fast]. They should drink the water after washing the feet of Thanvi and according to the verdict of their *mufti* [expounder] get salvation.

Also view another saying of Rasheed Ahmad Gangohi Saahib, "Hear this the *Haqq* [truth] is only that which comes out of the mouth of Rasheed Ahmad and I say on oath that I am nothing but in the present time, guidance and salvation depends on following me."

(*Tazkiratur-Rasheed*, pg.17, vol-2)

With what certainty these words have been said. If a person says that, "*Haqq* [The Truth] is only that which Gangohi says. And not what all the Prophets, Companions, Friends of Allaah and the rightly guided

scholars say. Rather also what is said by the Deobandi Wahhaabi scholars of the world that is not *Haqq* [The Truth]. So, for this tricks and turns of the words like, “because,” “consequently,” “if” and “supposing” etc. should not be used. Nor attempts should be made to prove Gangohi Saahib as innocent. Otherwise; there will be a double difficulty for the Deobandi Wahhaabis. Rather, this should be accepted that this statement of Gangohi Saahib is absolutely wrong. Because lie is something that is said against the facts. And these words of Gangohi Saahib are, undoubtedly, against the facts. When it is proven that Gangohi Saahib is speaking lies then you must tell us on the following of a liar to expect for the possibility of guidance and salvation is far away from consideration. Can it be even possible?

Respected readers! This servant of the Ahle Sunnat requests once again that, “the scholars and ordinary members of Deobandi Wahhaabi Tableeghism are more enemies of us, the Ahle Sunnat Wa Jamaa’at, because we show them their faces in the mirror of books written by their own elders. When they see their own faces blemished in their own mirror then only two ways are left open for them. Either they should remove the marks from their faces or they should break the mirror. The mirrors are the books by their own elders and the marks of the faces are those unjustified criticism which they raise against us. But there is a famous proverb, “A rope got burned but the twists do not finish” (Proverb of the tail of a dog is also there but, by the Grace of Allaah, the tongue and pen of this sinner does not tolerate such improper ways of saying things). The condition of these people is also the same, neither do they destroy the worthless books of their elders by drowning them in the sea nor do they stop raising baseless allegations against us, the Ahle Sunnat. No matter what you do, their stubborn and ruthless attitude of saying “I will not accept” does not end. After “*Ilzaami Jawaab*” [accusing reply according to his belief] now see the confirmatory reply of the words of A’laa Hazrat Barelvi (*Allaah have mercy on him*), “*Mayraa Deen*” [My religion], in the light of the Qur’aan and *Sunnah*.

In the Holy Qur’aan, Almighty Allaah says, “*الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ الْخ*” “*Al Yauma Akmaltu Lakum Deenakum*” (Today I have completed

your religion for you) (Chapter #5, Verse #3). When Almighty Allaah is saying, “your religion,” then if any Muslim says, “my religion,” surely this cannot be wrong.

According to Saheeh Muslim Shareef and Bukhaari Shareef *hadees* (Also Tirmizee# 3120, Aboo Daaood # 4753) “Two angels ask three questions in the grave. Their second question is, **“مادینک، “Maa Deenuka”** [What is your religion?] A *Mu’min* gives its reply, **“دينى الاسلام “Deeni-yal-Islaam”** [My religion is Islaam]. It is requested to the Deobandi Wahhaabi Tableeghi scholars and their followers that each person amid them when they go to their graves they should clearly say to the *Munkar Nakeer* [angels], “There is no religion of mine.” Otherwise; all the Deobandi Wahhaabi Tableeghis should accept this that their criticism raised against A’laa Hazrat Barelvi (*Allaah is well-pleased with him*) is based on nothing besides their baseless enmity against A’laa Hazrat Barelvi (*Allaah is well-pleased with him*).

❖ See another lie of the author of “Johannesburg to Bareilly” on page 25 of part 2 of his booklet.

After quoting a part of the “*Wasaayaa Shareef*” of the Imaam of Ahle-Sunnat, Alaa Hazrat Maulana Shaah Ahmad Razaa Barelvi (*Allaah have mercy on him*) the author of “Johannesburg to Bareilly” openly exhibits his speaking lies and his wicked personality. He says,

“It is interesting to note that Ahmed Raza Khan does not say that these things be given to the poor and convey the reward of it to me. Nay, he says, send these things.”

After writing this much, what the author of Johannesburg to Bareilly, has written by adopting spiteful and disrespectful language according to his bad habit, irrespective to it, I will say only this much on the lies of the author of Johannesburg to Bareilly, **لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ** *La’natul-Laahi ‘Alal Kaazibeen* [Allaah’s curse be on the liars].” After this reply from the Qur’aan, for the information of the readers I will add, “A’laa Hazrat Barelvi (*Allaah have mercy on him*) told his relatives in his Last will, ‘If it is easily possible for you then give *Faatihah* on

good things for *Ieesaal-e-Sawaab* [forwarding rewards],’ and also mentioned some good traditional dishes for giving to the poor and needy. But while dictating his direction in regards to forwarding rewards for *Faatihah* and feast, clearly what he had mentioned before, see his own words:

“Do not give anything out from the food of the feast of *Faatihah* to the wealthy people, but only give it to the poor and, that too, with respect and hospitality, not by rebuking them. Hence; nothing should be done which is against *Sunnah*.”

Immediately after these words, that statements of A’laa Hazrat Bareilvi (*Allaah have mercy on him*) is written, the photocopy of which is printed by the author of “Johannesburg to Bareilly” on page 27, part 2 of his booklet. But these words of instructions are removed by the author of the booklets Johannesburg to Bareilly. “The food of the *Faatihah* should not be given to the wealthy but should only be given to the poor,” [this sentence is taken out].

Respected readers evaluate yourselves, the author of “Johannesburg to Bareilly,” has done an exhibition of how much lies and deception. Even after this, the Deobandi Wahhaabi Tableeghi scholars call themselves *ulamaa-e-Haqq* [the rightly guided scholars]. They should be ashamed.

Even after knowing about such acts of these Deobandi Wahhaabis and the state of their dirty beliefs, is it possible to imagine about these Deobandi Wahhaabis, these liars and the ones who make a mockery of religion, have anything to do with truth or purity? No, not at all.

The elderly jurist of Deobandi Wahhaabis, “Mufti Muhammad Shafee Saahib,” says, “After distorting and twisting someone’s writing against his real intention and aim, and to place a false allegation on him is an open accusation. No one should have any doubt in it being *haraam* [unlawful].”

(*Sunnat wa Bid’at*, pg.10, printed Daar-ul-Ishaa’at, Karachi)

Dear readers, can the people being indulged in *haraam* [unlawful] acts be called the “*Ahle Haqq*” [the truthful people]? its answer will surely be this that such people can not be called “*Ahle Haqq*,” [the rightly guided people of truth]. These Deobandi Wahhaabi Tableeghi scholars are certainly not “*Ulamaa-e-Haqq*” [rightly guided scholars]. Rather due to their filthy beliefs and their bad deeds they are, without any doubt the “*ulamaa-e-Soo*,” [Bad scholars].

❖ The printed last will of Thanvi Saahib is also available. He says: “Even after me [I am gone], the regard of my connection should be overpowering. I make a will that if twenty people would combine and make themselves responsible for the payment of a rupee every month to her (Thanvi’s wife) then I hope she (Begum Thanvi) will have no difficulty.”

(*Tambeehaat-e-Vasiyyat*, pg. 2, *Ashraf-us Sawaanih*, vol-3, pg.118)

A’laa Hazrat Barelvi (*Allaah have mercy on him*) is making this will to his relatives that, “Take care of the poor and do not do anything against the *Sunnah* of the Prophet.” And Thanvi Saahib of the Deobandi Wahhaabis has no reliance [confidence] on Almighty Allaah. Therefore; he is also insisting the *Ghaierul Laah* [Non-Allaah], only for his own wife. He has no care for the poor. During his life also, Thanvi Saahib only cared for himself. Hence; listen to Thanvi Saahib in his own words, what he kept saying all his life? He says:

“If a guest would come to my house then I eat simple and ordinary food with the guests. If there is no guest then besides the usual, I also eat such food which gives strength for example, milk and *halwah* [a sweet dish] etc.

(*Al lfaazaat-ul-Yaumiyyah*, part 7, pg.71)

This practice of Thanvi Saahib with guests only tells this that Thanvi Saahib would deceive his guests about his eating less and his exhibiting simplicity. Not only this, what Thanvi Saahib did with the gifts given by the people? Also see that he says: “Certain things are such that they immediately come into use. But certain things that come, are such that I had to think, what should be done with them?”

So, either I would give to someone. Or if stinginess overpowers me then I would think, ‘Why should I give it free to anyone? Come on, lets sell it. Therefore; I would sell and make money.’”

*(Ashraful Ma'moolaat, pg.23, Al-Noor, Month Shawwaal-ul-Mukarram, 1350 H, Printed Ashraful Mataab'e, Thaanaah Bhavan)*

The author of “Johannesburg to Bareilly” must have remembered very well the saying of the Holy Prophet [*Sallal Laahu 'Alaihi Wa Sallam*] about a miser. He should ponder himself. Ashraf Ali Thanvi Saahib who calls himself “*Muttabi'e Sunnat* [the Follower of the *Sunnah*]”, he himself, says: “If I was overpowered by stinginess, meaning being a miser was his habit but sometimes it would surface a lot more and when it would be overpowering then there would be a business with the gifts and the presents given by the people.”

Listen further, Thanvi Saahib, himself, says: “My whole life is spent on “*Muft Khori* [as a parasite/eating free food].” First, I ate the earnings of my father. Then, only for a very few days in between I lived on salary. After that, the same way of being “*Muft Khori* [being a parasite]” continued. Meaning, that from a long time I am only on “*Nazraanah's* [money and gifts given by the people].” Neither do I have to do anything nor do I have to earn.”

*(Al Ifaazaat ul-Yaumiyyah, part-1, pg.354, printed Deoband)*

The Imaam of Ahle Sunnat, A'laa Hazrat Maulana Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*), even in his last will, is giving instructions for feeding the poor tasty dishes with honour and respect. While the *Hakeem-ul-Ummat* [the wise man of the Nation] of the Deobandis has no spare time [for anything else] beside filling his own stomach and *muft khori* [being a parasite].

Also read what the Imaam of the Deobandis, Rasheed Ahmad Gangohi Saahib says: “A person requested to Hazrat Gangohi, ‘Hazrat [sir], get (your) teeth made.’ He said, ‘What will happen after getting [my] teeth made, again I will have to chew meat. At present, people take pity on me because of not having teeth and I get soft *halwah* [sweet dish] to eat.

*(Al Ifaazaat ul-Yaumiyyah, vol-2, pg.23)*

Also see this: the veteran Imaam of the Deobandism, Ismaa'eel Dehlvi Baalaakoti says, "That my supplications do not even stick without *mithaa'ee* [sweetmeat]." (*Arwaah-e-Salaasah*, pg.72) (The use of the word "stick" for supplication [*du'aa*] can only be done by the "Imaam [Leader]" of the Deobandis.)

Furthermore, see this: "Hazrat (Husaien Ahmad Madani) says that, Haaji Saahib (Badr-ud-deen), why did you not bring *mithaa'ee* [sweetmeat/sweet]? Then I would say, *Huzoor* [sir], I do not even have money. Then Hazrat (Husaien Ahmad Madani) would order his students to search him (Haaji Badr-ud-deen). And then what, all the students who would be present, all of them would just pounce on me (Haaji Badr-ud-deen) and the money that I would have, *Mithaa'ee* [sweet] would be bought from all of it. And according to share would be distributed. Sometimes, as a joke, Hazrat would snatch my *sherwaani* [long coat] and keep it with him and say, 'It will only be given back when you will give money for *mithaa'ee*.' Then I would have to give money... When Hazrat would be more in a mood then he would ask his young daughter Imraanah to read this verse:

کہیں ہے روس کا بٹوا کہیں ہے چین کا بٹوا  
ہے حضرت شیخ کی محفل میں بدر الدین کا بٹوا

***Kaheñ Hai Roos Kaa Batwaa Kaheñ Hai Cheen Kaa Batwaa  
Hai Hazrat Shaiekh Ki Mahfil Mayñ Badr-ud-deen Kaa Batwaa***

Somewhere there is the purse of China somewhere the purse of  
Russia

In the gathering of Ismaa'eel Dehlvi is the purse of Badr-ud-Deen"

(*Shaiekh-ul-Islaam Number, Al-Jamee'at, Delhi, pg.185*)

The Deobandi Tableeghis call this Husaien Ahmad Taandvi Madani as the "*Shaiekh-ul-Islaam* [the Guide of Islaam]". This is the same Husaien Ahmad Madani, when he gave verdicts [*fataawaa*] against the ideologies of the Qur'aan, the famous poet of the East, Allaamah Doctor Muhammad Iqbaal condemned him in his poetry and said without hesitation [openly]: "This *Shaiekh-ul-Islaam* of Deobandis is not aware of the status and station of the Holy Prophet (*Sallal Laahu*

'*Alaiehi Wa Sallam*) and he is saying words like Abu Lahab.”

❖ Dear readers, every action certainly has a reaction. These Deobandi Wahhaabi Tableeghis has done disrespect and insolence in the grandeur of Beloved of Almighty Allaah the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and had gone to the extent of infidelity.

The result is clearly visible they got this punishment for being disrespectful to the Beloved of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) that they were also humiliated in the world, and will keep on being humiliated till the Day of Judgement. And what will happen to them in the hereafter, it will be witnessed by all creations, *In Shaa Allaah*. When infidel, Waleed Bin Mugheerah, showed insolence in the grandeur of the Holy Prophet (*Sallal Laahu Alaiehi' Wa Sallam*), Almighty Allaah degraded him like this that ten of his defects were described in the Holy Qur'aan.

(*You can see them in the Holy Qur'aan, chapter 68, part.29, verses 10-13*)

Hence; from this it is learnt that to condemn the disrespectful of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and to express his other defects is proven by the Qur'aan. Also, see in the Qur'aan. Namrood [Nimrod] claimed to be the god. Fir'aun [Pharaoh] claimed to be the god. Almighty Allaah let them loose; they kept ruling but when they did disrespect of the Beloveds of Allaah, were insolent to the Prophets of Allaah [*Salutation on them*] then this Namrood who claimed himself to be the god died after being disgraced by an ordinary creation, a mosquito. And Fir'aun [Pharaoh] was drowned along with his entire army.

A special student of the Imaam of the Deobandis, Rasheed Ahmad Gangohi, named Husaien Ali Waañ Bhachrani★ was very disrespectful and insolent. You have already seen some of his impure [dirty]

---

★ In "Johannesburg to Bareilly," vol-2, pg.1, a foolishness of Deobandi Wahhaabi Tableeghis is written by their own hands. It is written, "This is the first time that we have heard of this book "*Bulgatul-Hairaan*." If those scholars who live in South Africa and propagate and defend Deobandisim are not aware of the books of their own scholars then while (cont)

writings from his book "*Bulqhat-ul-Haieraan*" quoted by me in my book "Deoband to Bareilly (The Truth)." It happened to him that a few days before his death, his intestines became in such a way that his feces [stool] would come into his mouth. Sometimes, he would throw it out and sometimes he would swallow it again. His legs had become in such a way that when he would urinate, his urine would sprinkle [back on] to his face. A student of this Husaien Ali, Ghulaam Khan of Rawalpindi (whom the Deobandis call the *Shaiekh-ul-Qur'aan* Ghulaam-ul-Laah Khan) was even more disrespectful and insolent than his teacher. Before his death in Dubai (U.A.E), his whole tongue came out of his mouth on which ugly black blisters were formed and his face became like a dog.

This news was published in the newspapers of Pakistan as headlines that this instruction of the doctors was written on the coffin, "The face of Ghulaam Khan is not worth seeing."

It is a matter of a year ago that a Wahhaabi mullaa, Habeeb-ur Rahmaan Yazdaani, while addressing a public meeting during the day time in Lahore (Pakistan) said: "Sunnee Barelvīs say, 'Daataa [Ganj Bakhsh] can do many things.' If he can do many thing, then he should show [demonstrate his powers] by breaking my legs." Therefore; the people witnessed that on the same day his legs were broken and he received the punishment of being disrespectful to Hazrat Daataa Saahib (*Allaah have mercy on him*).

---

(cont from pg. 185) being unaware of their own house, they have no right to criticize others. The irony is that while pretending to be unaware of the book *Bulqhatul-Haieraan*, the author of "Johannesburg to Bareilly" is trying to prove the statements in *Bulqhat-ul-Haieraan* as correct. If this is not foolishness, then what is it?

For the information of the readers, I must state that whenever we, the Ahle Sunnat Wa Jamaa'at, show to these recent Deobandi Wahhaabi Tableeghis writings of their own veteran scholars then they start looking at each other's faces. Because they have no interest in learning about the evil conditions of their own house and reading the books of their own elders. Otherwise; they would not have dared to raise false and unfounded allegations against us, the Ahle Sunnat Wa Jamaa'at. It is a sincere advice of this servant of Ahle Sunnat, to all the Deobandi Wahhaabi Tableeghis: if possible, get acquainted with the writings of your own elder scholars before you criticize us, you should do this research that do your own scholars agree on your criticism? This way you will be protected from severe disgrace and humiliation. Otherwise we will keep answering your allegations from the writings of your own elders so that the creation of Allaah will know that your Deobandism is merely a bundle of lies.

Readers, the details about these disrespectful and their disrespect is only narrated so that all the people would be warned and would not do the disrespect or insolence in any way of the Beloveds of Allaah. Nor would they praise and support those who are disrespectful and insolents. But sadly, these Deobandi Tableegis have no spare time besides praising and supporting the insolents of the Beloveds of Allaah. This action of the Deobandi Wahhaabis, is undoubtedly a reason to earn Allaah's wrath and displeasure. Therefore; the Imaam of the Deobandis, Rasheed Ahmad Gangohi Saahib says:

“Taking out words of “*Kufr*” [infidelity] and “*Shirk*” [polytheism] from the tongue, to prove them with evidence and to discard their criticism, is itself a proof of [one's] belief and suppose if it is not the belief, then also it is *haraam* [unlawful] and brings the Wrath of Allaah. For example, if someone calls you an ass or a swine or supposingly calls you bad words [dirty insults], so it is obvious that person does not believe that you are an ass or a swine or you are such as he is saying in the abuse. He is only saying it with tongue. But tell me, will you be angry at him or not? Definitely you will be. So similarly, you should consider the words of “*Kufr*” [infidelity] and “*Shirk*” [polytheism], that definitely they will be the cause of the Wrath of Allaah. Because the Being of Allaah Almighty is the Utmost Protector of Honour than the most self-respecting Muslims.”

(*Tazkiratur-Rasheed, vol-1, pg.94*)

The [recent] scholars of Deoband should ponder over the writings of their own Imaam. According to their own verdicts those statements, which are definite “*Kufr*” [infidelity], “*Shirk*” [polytheism] and “*haraam*” [unlawful], these Deobandi Wahhaabis not only say them with their tongues but they also propagate and preach them. Rather, they also present [give] evidences to prove them as correct. According to their own *Imaam*, by doing like this, they are proving their own beliefs on these statements and all of them become liable to earn the anger and wrath of Allaah. And

in case this is not their belief, even then also uttering such words is “*Haraam*” [unlawful] and all the Deobandi Wahhaabis are doing this “*Haraam*” [unlawful] work. Sadly they, by themselves, by their own status, according to their own *Imaam* [leader] is involved in doing these “*Haraam*” [unlawful], “*Shirk*” [polytheism] and “*Kufr*” [infidel] deeds. But these Deobandi Wahhaabi Tableeghi scholars, who claim that they are showing light to the others, they do not have this sense that in what depth of darkness they, themselves, are. May Allaah protect us from their evils.

❖By placing one more allegation against A’laa Hazrat Barelvi (*Allaah have mercy on him*) on page10, part 2 of “Johannesburg to Bareilly” it represents the proof of illiteracy of these Deobandi Wahhaabi Tableeghis. A’laa Hazrat Barelvi (*Allaah have mercy on him*), in his poetry [*Manzoom Kalaam*], has praised Hazrat *Mahboob-e-Subhaani* Shaiekh Saiyyid Abdul Qadir Jeelaani Sarkaar Ghaus-e-A’zam (*Allaah is well-pleased with him*) in many poetic forms. A’laa Hazrat Barelvi (*Allaah have mercy on him*) has composed many quartets, according to the order of the letters of the name of Hazrat Ghaus-e-A’zam (*Allaah is well-pleased with him*) and beside this has also written many other quartets. In one quartet, A’laa Hazrat Barelvi (*Allaah have mercy on him*) has mentioned with great reverence and devotion, the excellences of the attributes of the letters of the name [in Arabic] “Abdul Qadir” of Hazrat Saiyyidinaa Ghaus-e-A’zam (*Allaah is well-pleased with him*). (When we write the name of Hazrat Saiyyidinaa Ghaus-e-A’zam (*Allaah is well-pleased with him*) “Abdul Qadir,” the fourth and the seventh letter of the name is “*Alif*” and the last letter is “*Raa*” and this last letter in the name, has been interpreted to mean the End [The Finale]. The author of the booklet “Johannesburg to Bareilly” has printed only the last couplet of this quatrain. If he was honest then he would have printed the whole quatrain but he knew that, in case of printing the whole quatrain, the learned people will come to know that the objection of the author of “Johannesburg to Bareilly” was merely because of his own illiteracy and his baseless enmity with A’laa Hazrat Barelvi (*Allaah have mercy on him*).

Here, I consider it very important to tell the readers that many elderly scholars of Deoband have said, “Every line of the *manzoom* [poetry] of A’laa Hazrat Barelvi (*Allaah have mercy on him*) is filled with the love of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).“ None of the elderly scholars of Deoband found any mistake in the poetical work of A’laa Hazrat Barelvi (*Allaah have mercy on him*). They absolutely did not object. Maybe this author of the booklets “Johannesburg to Bareilly” is even a bigger scholar than all the scholars of Deoband and only due to this greater knowledge and intelligence of his, he is providing means of disgracing his elders.★

Dear readers, please see the complete (Persian) quatrain of A’laa Hazrat Barelvi (*Allaah have mercy on him*) by coping only two verses of which the author of “Johannesburg to Bareilly” has placed a severe allegation against A’laa Hazrat Barelvi (*Allaah have mercy on him*):

”بر وحدت او رابع عبد القادر      یک شاہد و دو سابع عبد القادر  
انجام وے آغاز رسالت باشند      ایک گو ہم تابع عبد القادر“

*Bar Wahadat e ‘Uoo Raabe’ Abdul Qadir  
Yak Shaahid-o-Duo Saabe’ Abdul Qadir  
Anjaam-e-Wai Aaghaaze Risaalat Baashad  
Aienak Guo Hamm Taab’e Abdul Qadir*

The translation of this quatrain is: “On the Oneness [*Tauheed*] of Almighty Allaah, “The fourth letter of (the name of Hazrat Ghaus -e A’zam *Allaah is well-pleased with him*) ‘Abdul Qadir’ [when written in Arabic], “*Alif*”, is a witness. And the seventh letter of the same name

★ The author of the booklets “Johannesburg to Bareilly,” is concerned only with English. Therefore; he lacks the knowledge of Arabic and Persian completely. He should see what his leader, Ashraf Ali Thanvi Saahib, has said about “English.” He says: “English is not any knowledge; what association does it have with religion? Rather, those who read it often become unconcerned with religion.”

(*Kamaalaat-e-Ashrafiyah*, pg.70)

Therefore; according to the saying of their own leader, the author of Johannesburg to Bareilly is proven as being unconcerned with religion and he has also given the proof of this in his own booklets.

‘Abdul Qaadir’ [when written in Arabic], “*Alif*,” is a second witness. The name ‘Abdul Qaadir’ ends with “*Raa*” which is the first letter of the word ‘*Risaalat*’. So, it can be said that the quality of this name ‘Abdul Qaadir’ [only word-wise] is such that all these sacred points are under the blessed name of ‘Abdul Qaadir’ and they are derived from this blessed and lovely name.”

It is also a fact that A’laa Hazrat Barelvi (*Allaah have mercy on him*) is saying in the last verses of this quatrain that Hazrat Ghaus-e-A’zam Shaiekh Abdul Qaadir Jeelaani (*Allaah is well-pleased with him*) is the leader of the Friends of Allaah [*Allaah is well-pleased with them*]. Where the station of the Sainthood of Saiyyidinaa Ghaus-e-Paak (*Allaah is well-pleased with him*) ends, from there the station of the Prophethood of the Prophets (*Salutations on them*) of Almighty Allaah begins.

The dishonest authors of “Johannesburg to Bareilly” and the evil propagandists of Deobandi Wahhaabism, on the basis of their illiteracy and cheapness, translate the last couplet of this quatrain like this, “Prophethood will again start after Shaikh Abdul Qadir, and this new prophet will also be a follower of Shaikh Abdul Qadir.” In reply to this objection, I will only repeat this famous proverb (of Arabic), “The one who does not know ‘*Fiqh*’ [Islaamic jurisprudence] he has become the author of the book of ‘*Fiqh*’.” This is an utter misfortune and a punishment for the evil deeds of these propagandists of Deobandi Wahhaabism that they do not have the capacity and ability to understand the poetry of the Imaam of Ahle Sunnat, A’laa Hazrat Barelvi (*Allaah have mercy on him*). And beside their illiteracy they raise allegations and place slander against A’laa Hazrat Faazil-e-Barelvi (*Allaah have mercy on him*) and in this way they make arrangements for their own humiliation. Actually these so-called scholars of the Deobandi Wahhaabis do not understand the meaning of the first two verses of this quatrain. Due to which by creating a wrong and twisted meaning of the second couplet from their own side, they criticize the True Guardian of the belief of *Khatm-e-Nubuwwat* [The Finality of Prophethood], A’laa Hazrat Barelvi (*Allaah have mercy on him*) and thereby earn the wrath of Allaah.

The author of “Johannesburg to Bareilly” has written this about A’laa Hazrat Bareilvi (*Allaah have mercy on him*) that, since A’laa Hazrat Bareilvi (*Allaah have mercy on him*) is called ‘Qaadiree’. Therefore; he is subservient to Shaiekh Abdul Qadir. This way, A’laa Hazrat is calling himself a ‘Prophet’. This is, undoubtedly, a great defamation against A’laa Hazrat Bareilvi (*Allaah have mercy on him*). The author of “Johannesburg to Bareilly” and his supporters will, *In Shaa Allaah*, definitely get punished for asserting this severe defamation [allegation].

Those Deobandi Wahhaabi Tableeghis, who place severe allegations on A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*), should see with open eyes the verdict [*fatwaa*] and belief of A’laa Hazrat Bareilvi (*Allaah have mercy on him*) about *Khatm-e-Nubuwwat* [The Finality of the Prophethood] which he has given in his book, “*Jazal Laahu Aduwwahu Bi Aabaaihi Khatmun Nubuwwah.*”

He says, “Almighty Allaah is the Truth and His Book is true. Like it is the first obligation and the condition of faith on every Muslim to accept [believe] in *Laa Ilaaha Illal Laahu* [There is no Deity but Allaah] and to accept Almighty Allaah as *Ahad, Samad* [He is The One, The Independent] and *Laa Shareeka Lahu* [He has no partner]. Similarly, to accept [believe] Muhammad Rasoolul Laah (*Sallal Laahu ‘Alaihi Wa Sallam*), is *Khaatamun Nabiyyeen* [The Last/Final Prophet]. During his era or after him to believe the possibility of the appearance of any new Prophet during his [Holy Prophet Muhammad’s] physical presence or after him is certainly absolutely rejected. To believe like this is most mandatory and the essential of Faith.

Thus, the definitive text of Qur’aan is, ‘he Rasoolul Laah [The Prophet of Allaah] is *Khaatamun Nabiyyeen* [The Final/Last Prophets]. Not only the person who denies this but also he who has any doubt in it, has even the slightest doubt about it or the one who keeps even the weakest suspicion against it, absolutely, according to consensus, he is cursed in hell. Not only is such a person an infidel [*Kaafir*] but the other person, who after acknowledging his accursed belief, does not consider him to be an infidel is also an infidel and who shows

any doubt or hesitation in acknowledging him as an infidel is also an infidel himself.....”

(pg. 6, printed Maktabah Nabaviyyah, Lahore)

Even after writing not only one but several books with his own pen and after giving a clear verdict by A’laa Hazrat Barelvi (*Allaah have mercy on him*) on the topic of “*Khatm-e-Nabuwwat*” [The Finality of Prophethood] to place such an allegation on A’laa Hazrat Barelvi (*Allaah have mercy on him*) is, undoubtedly, a clear [open] proof of these Deobandi Wahhaabis being evil-minded and true liars. Here I will surely say for the information of my readers that if you want to see the door of Prophethood open, read the book “*Tahzeerun Naas.*” Therefore; the veteran leader of the Deobandi Wahhaabi Tableeghis, Muhammad Qasim Naanotvi Saahib, do not even accept the Beloved Prophet of Allaah, Hazrat Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the Last Prophet. It is written in the book of Naanotvi Saahib, “*Tahzeerun Naas,*” “To believe the meaning of ‘*Khaatamun-Nabiyyeen*’ as the ‘Last Prophet’ is the thinking of the common people. This meaning is not correct in front of the learned people.”★

Naanotvi Saahib writes that: “Even if a prophet is born after the Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*], there will not be any difference in the Finality of the Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*].” From this writing of Naanotvi Saahib, it is clearly proven that, in front of Naanotvi Saahib, the door of Prophethood is open even after *Huzoor-e-Akram* [The Greatest Prophet] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and it is also possible for a new Prophet to be born.

What a pity these Deobandi Wahhaabis cannot see their own *Kufr* [infidelity]. Without any reason, they try to prove other true Muslims as *Kaafir* [infidel]. Regarding the habit of finding mistakes and labelling false accusations of the author of “Johannesburg to Bareilly” see the

---

★ The Deobandi Wahhaabi Tableeghis should see the evidence of their very own Thanvi Saahib. He says, “Those days when Maulana (Naanotvi) wrote “*Tahzeerun Naas,*” no person in entire India agreed with Maulana (Naanotvi) besides Maulana Abdul Haiey Saahib. Maulana Abdul Haiey had extreme devotion and adoration for our elders.” (*Iftaazat-e-Yaumiyah, vol 4, pg. 580*)

statement of the senior scholar of their own Deobandi Wahhaabism, Ashraf Ali Thanvi Saahib. On page.337 of part-4 of "*Al Ifaazaatul Yaumiyyah*," Thanvi Saahib says, "Insects [worms] are infecting in your own body and you are not aware of them, and you are looking at the flies sitting on other people's clothe's. Hey, look at yourself; it is in what condition?"

The author of "Johannesburg to Bareilly" and his supporters should also see this attentively. Their Thanvi Saahib says, "Someone goes to the garden for pleasure and leisure, some go to smell flowers, some to eat fruits. But when swine goes there, he will only look for filth, if is there any feces or not? Similarly is the example of a satiric [person]. No matter how many qualities are present in a person, but his vision is only looking to find defects."

(*Al Ifaazaatul Yaumiyyah, part-4, pg.337*)

The Deobandi Wahhaabi Tableeghis, who are always placing wicked allegations against A'laa Hazrat Bareilvi (*Allaah have mercy on him*), according to the saying of their own Thanvi Saahib, should see their own actions in the mirror, and if possible, try to correct themselves.

❖ This servant of the Ahle Sunnat is showing its readers the true reality of these Deobandi Wahhaabis and is showing this from the writings of their own Deobandi Wahhaabis. These days these propagandists of Deobandi Wahhaabism, in order to earn money, are trying to prove themselves as the defenders of "*Khatm-e-Nubuwwat*" [The Finality of the Prophet-hood]. And are trying to prove themselves as the defenders of faith against the Qaadiyaani. The elder of the Deobandi Wahhaabis, Naanotvi Saahib, did not accept the meaning of "*Khaatamun-Nabiyyeen*" as "the Last Prophet." Rather, he has accepted the possibility of the birth of a new Prophet after the Last Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and because this infidel belief of his, he lost his Faith [*Iemaan*]. The recent Deobandi Wahhaabi scholars call all the Qaadiyaani's infidels [*kaafir*] and apostates [*murtad*]. But they also try to prove their own Naanotvi Saahib as a true Muslim [*Mu'min*], despite having beliefs like the Qaadiyaani's rather they try to prove him being a contractor

of religion. Maybe, the author of “Johannesburg to Bareilly” also calls the Qaadiyaani’s as infidels. But he should surely carefully go through the words of this verdict [*fatwaa*] written on pages 7 and 8 of vol-1 of “*Fataawaa Daarul uloom Deoband*”, and tell us that according to this verdict what opinion should we keep about all the Deobandi Wahhaabis?

“Question: ‘After knowing about the claims of *Maseehiyyat* [being Prophet Ieesaa] and *Mahdiyyat* [being Hazrat Imaam Mahdi] of Mirzaa Ghulaam Ahmed Saahib Qaadiyaani if any person consider Mirzaa as a Muslim then can that person be called a Muslim?’”

“Answer (The verdict of *Daarul uloom Deoband*), ‘The wrong [false] beliefs of Mirzaa Qaadiyaani have reached to such an extent that, after knowing them, no one can call Mirzaa a Muslim. Although the one who does not have any knowledge of his wrong beliefs or does *Taaweel* does not call [him] a *Kaafir* [infidel], then it is possible. However; after knowing about wrong beliefs, it is necessary that he should call the mentioned Mirzaa a *Kaafir* [infidel]. He and to follow him, those who have same beliefs like him, should not be called Muslims. He was not a Muslim. Like it is clear from his books. Besides, a person who does not call him a *Kaafir* [infidel] due to some doubt or *taaweel* [changed meaning], he should also not be called an infidel. Since, in the situation of *taaweel*, there is a caution to not to declare one as an infidel.’ From bondsman, Azeez-ur-Rahmaan, Mufti of *Daarul uloom Deoband*.”

(Make it clear that in this verdict of the expounder [Mufti] of *Daarul-uloom Deoband*, he has accepted that the evidence of any person not being a Muslim is clear from his writings.)

Janaab Abdul Maajid Daryaabaadi writes in his letter to Janaab Ashraf Alee Thanvi, “My heart always tries to find *taaweel* even from the side of the Qaadiyaani’s.”

(*Hakeemul Ummat*, pg.259)

Ashraf Ali Thanvi Saahib says, “Great caution should be taken in

declaring a person an infidel. If someone is, in reality a *Kaafir* [infidel] and we did not call (him an infidel) then what is the harm in this? \*

Furthermore; he says, “Thus, if (the one doing infidelity) is, in reality, an infidel and we did not call (him an infidel) then will we be questioned on the Day of Judgement? And if we call (the infidel) [an infidel] then we will get the rewards of how many *Rak'aat*?”

(*Kamaalaat-e-Ashrafiyah*, pgs. 347 and 348)

Look at the third verdict [*fatwaa*]:

ابانت وگستاخی کردن در جناب انبیاء علیہم الصلوٰۃ و  
السلام کفر است..... و اگر بہ تاویلے و توجیہے گوید کافر نہ شود.....

**“*Thaanat-o-Gustaakhee Kardan Dar Janaab-e-Anmbiyaa  
Alaiehumus-Salaatu Was-Salaam Kufrast.....Wa Agar Bah  
Taaweelay Wa Taujeehay Guyad Kaafir Na Shawad .....*”**

To be disrespectful and insolent in the honour of the Prophets (*Salutation on them*) is infidelity but if (the words) of disrespect and insolence are said with *taaweel* [changed meaning] and *taujeeh* [explanation] then he will not be a *Kaafir* [infidel].”

(*Imdaad-ul Fataawaa*, vol-4, pg.126, printed *Mujtabaa'ee Press, Delhi 1346 H*)

The founder of *Daar-ul-uloom* Deoband, Muhammad Qasim Naanotvi Saahib, did not accept the meaning of “*Khaatamun-Nabiyyeen*” as the “Last/Final Prophet.” And has accepted it possible

---

\* For the information of the readers, it is submitted that to make a distinction between *Kufr* [infidelity] and *Islam* is one of the essentials of religion. You may avoid calling an infidel as an infidel throughout your entire life but when the infidelity of this *Kaafir* [infidel] becomes apparent. It is absolutely necessary to regard him as an infidel on the basis of his infidelity. Otherwise, this is the Law of *Shari'ah* that to not call *Kufr* [infidelity] as *Kufr* [infidelity], is *Kufr* [infidelity] by itself. Therefore; the verdict of Deoband is also that someone who does not call an infidel as an infidel he, himself, is also an infidel. Thanvi Saahib himself says, ‘Suppose, Lahoris (a group of *Qaadiyaani*'s) do not call *Mirzaa* (*Qaadiyaani*) a prophet but they do not call his *Kufriyah* [infidelic] beliefs as *kufr* [infidelity] and not to consider *Kufr* [infidelity] as *Kufr* [infidelity] is also *Kufr* [infidelity].’

(*Kamaalaat-e-Ashrafiyah* pg.123)

that another Prophet can be born after the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The other expounders [*muftis*] of this same *Daarul-uloom* Deoband have given the verdict [*fatwaa*] that an infidel should not be called an infidel. *Taaweel* should be done of the words of “*Kufr*” [Infidelity] then it is not “*Kufr*” [infidelity]. Moreover; it is better not to call a person doing “*Kufr*” [infidelity] as a “*Kaafir*” [infidel]. Also, if an infidel is not called an infidel then there is no harm in it etc. In reply to these writings instead of writing my own reply, this servant of Ahle Sunnat will copy the sayings of the scholars of Deoband. View these.

Janaab Rasheed Ahmad Gangohi says: “It is the Command of the *Shari'ah*, to call a *Kaafir* [infidel] a *Kaafir*. So, what difficulty does a person has in following it? On whoever we will see the signs of *Kufr* [infidelity] then we will consider him an infidel and will call him an infidel.”

(*Tazkiratur-Rasheed*, vol-2, pg.196)

Gangohi Saahib says: “To (deliberately) say a word of *Kufr* [infidelity], although the belief is not in it, is *kufur* [infidelity].....” Whoever did mockery with the words of infidelity, he will become a *Murtad* [apostate] even if he does not believe it. Due to doing it small [insignificant] then it is such as the habitual infidelity..... If a person does infidelity with his tongue (and pen) with happiness and (although) his heart is satisfied with *Iemaan* then he will become an infidel and near Allaah will not remain a *Mu'min* [true Muslim]..... To remain happy on infidelity is (also) infidelity.....”

(*Taaleefaat-e-Rasheediyah*, pgs. 65, 66, Gangohi, *Ikfaar-ul-Mulhideen*, pgs. 59, 60, *Kaashmiri*)

Janaab Ashraf Ali Thanvi says: “In the necessities of religion, doing *taaweel* is not discarding infidelity.” (*Al Ifaazaatul Yaumiyah*, vol-7, pg. 60) The same Thanvi Saahib says: “If anyone has even one thing [aspect] of infidelity in him then he is with consensus an infidel.” (*Al Ifaazaatul Yaumiyah*, vol-7, pg.234). Thanvi Saahib says: “For infidelity, only one thing is enough. Will he not be an infidel who says just one thing of *kufur* [infidelity]?” (*Al Ifaazaatul Yaumiyah*, vol-6, pg.24)

Further he says: “A Maulvee Saahib asked Hazrat-e-waalaa (Thanvi) while talking about the Qaadiyaani sect, ‘Some Muslims also do not consider Qaadiyaani’s as *Kaafir* [infidel], what is the command of Shari’ah regarding this?’ He (Thanvi) said, ‘There are two conditions for not considering Qaadiyaani’s as infidels. One is this that they would say that these (the Qaadiyaani’s) do not even have these beliefs, on the basis of which they are called the infidels. And the other (condition) is this that these are the beliefs of Qaadiyaani’s, but still they are not infidels. So now a person who thinks like this is also an infidel. A person who does not call *Kufr* [infidelity] as infidelity. If he is an infidel under *Ahkaam-e-Qazaa* [Judicial Laws], the rest, under the *Ahkaam-e-Diyaanat* [the Laws of Probity] only Allaah knows. Perhaps, he has some unknown reason in his mind which is only known to Almighty Allaah.’ “

(*Al’Ifaazaat-ul-Yaumiyah*, vol. 6, pg. 318)

(In the above writing of Thanvi Saahib, the preachers of Deobandism should carefully see the difference between the Judicial laws and the laws of Probity. And they should give us the reply of this regarding the statements and the verdicts of their own scholars.)

Janaab Murtazaa Hasan Deobandi, author of “*Ashad-dul Azaab*,” writes on page 14: “A person who does not call a *Kaafir* [infidel] an infidel, he, himself, is an infidel.” He further says: “To call any *Kaafir* [infidel] a Muslim, besides having the beliefs of infidelity, is also infidelity.”

(pg. 9)

The compiler of the *Fataawaa* of *Daar-ul-uloom* Deoband, Janaab Mufti Muhammad Shafee Deobandi writes: “The Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*] informed that he is the *Khaatamun-Nabiyyeen* [The Final Prophet] and there cannot be any Prophet after him. And this information is given from Almighty Allaah that he [*Sallal Laahu ‘Alaiehi Wa Sallam*] is the one who concludes the [chain of] Prophets. And the *Ummah* has consensus [unanimously agree] on this. That this saying is based on its clear meaning and perception. And that

meaning which we understand by its obvious words, that is what it means without any *taaweel* or particularization. Thus, there is no doubt in the *kufr* [infidelity] of those people who deny it and this is the final and the unanimous belief.”

(*Khatmun-Nubuwwat Fil Aasaar*, pg. 8)

The same Mufti Muhammad Shafi Saahib, on page 21 of “*Hadiyyatul-Mahdiyyeen*,” says:

(Meaning) “Undoubtedly, this is the unanimous final decision of the Arabic dictionary that, the meaning of ‘*Khaatamun-Nabiyyeen*’ is only the ‘Last Prophet.’ Beside this, there is no other meaning. The Muslim *Ummah* is unanimous on this meaning. So, anyone who does the meaning of ‘*Khaatamun-Nabiyyeen*’ against the unanimously agreed meaning, [he] is a *Kaafir* [infidel]. If he persists (on the meaning against the unanimity) then he should be executed.”

After the verdict [*fatwaa*] of Mufti Muhammad Shafee Saahib Deobandi, see the verdict of Janaab Muhammad Idrees Kaandhalvi. In his book, “*Miskul Khitaam*” he writes:

“To deny that the Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*] is the Last Prophet is to deny the fundamentals of the religion. And it is obvious the denial of the fundamentals of the religion is clear *Kufr* [infidelity].”

(pg. 29)

Dear readers! You have seen the scholars of the Deobandi Wahhaabi Tableeghis have placed a great allegation [slander] on A’laa Hazrat Barelvi (*Allaah is well-pleased with him*). Therefore; by the Will of the Powers of Allaah, for that, these Deobandi Wahhaabis got this punishment in the world that these people by their own and amid each other’s verdicts, all of them are decided [declared] as *Kaafir* [infidels]. For the information of the readers, I should also state this: the brother of Abul Kalaam Azaad (Deobandi) had praised Mirzaa Ghulaam Ahmad Qaadiyaani. See this in, “*Hayaat-e-Taiyyibah*” (page. 369,

written by Abdul Qadir, ex Saudagar Mull). The readers should also know that the *nikaah* of Mirzaa Ghulaam Ahmad Qaadiyaani was performed by considering him a Muslim by a famous Wahhaabi scholar, “*Shaiekhul Kul* [the guide of Everyone]” Nazeer Husaien Muhaddis Dehlvi.

(*Hayaat-e-Taiyyibah*, pg.76, Author Abdul Qadir, Lahore, 1959)

Also, read the details about another renowned senior spiritual leader of the Deobandis, Janaab Abdul Qadir Raipuri, by believing in the wrong inspirations, of this Dajjaal, the deceiver, liar, infidel and apostate, Mirzaa Ghulaam Ahmad Qaadiyaani, is requesting him to do the *duaa* [supplication] for directions and guidance and details of saying *Salaah* [*namaaz*] behind this Qaadiyaani *Kaafir* [infidel] and *Murtad* [apostate] Imaam.

The present head of the Deobandi Wahhaabi Tableeghi Jamaa’at, Janaab Abul Hasan Ali Nadvi, on page 55 of his book, “*Sawaanih Abdul Qadir Raipuri*” (printed by *Maktabah-e-Islam*, Lucknow) writes: “In those days, there was a great empowerment of the claims and invitations of Mirzaa Ghulaam Ahmad Qaadiyaani. Specially in Punjab; only a few Muslim localities were free from these talks and discussions. His books and magazines were read amongst the Muslims and the series of discussions and debates on him continuously remained in progress. Near the hometown (Dhudiyaan) of Hazrat (Raipuri) is a place called ‘Bhera’. A local scholar, who was also a student of the family elder’s of Hazrat (Raipuri), Hakeem Noorud-deen (Qaadiyaani) was amid the special devotees and assistants of Mirzaa Saahib (Qaadiyaani) and for his (Mirzaa Qaadiyaani) help and companionship was permanently settled in Qaadiyaan. It was a common rumour in the circle of the devotees and those who were influenced by him that Mirzaa Saahib was a favoured person of Allaah and his supplications are accepted. Hazrat (Raipuri) had read somewhere in Mirzaa Saahib’s (Qaadiyaani’s) writings that Allaah has revealed to him (Mirzaa) that, *اجيب كل دعائك الا في شركائك* ‘*Ujeebu Kulla Duaa’ika Illaa Fee Shurakaa’ika* (I will accept all your supplications except those made about your partners.)’. So, Hazrat (Raipuri) wrote a letter to Mirzaa

Saahib (Qaadiyaani) from ‘Afzal Garh’ and referred to this revelation and promise. In which he wrote, ‘I have no partnership with you in anyway, therefore; you may do *du’aa* [supplication] for my guidance and satisfaction of heart. From (Qaadiyaan) he received a handwritten letter of Maulvee Abdul Kareem Saahib. That your letter was received, many *du’aa* [supplications] were requested for you. ‘You should also sometimes remind about them.’ Hazrat (Raipuri) says, ‘In those days, a (post) card would cost one *paisa* so I (to Mirzaa Qaadiyaani) would occasionally post a card for the request of *du’aa* [supplication].’

Read more about this special disciple of Janaab Shaah Abdur Raheem Raipuri, “Janaab Abdul Qaadir Raipuri” (whose real name was Ghulaam Jilaani). Abul Hasan Nadvi Saahib on page 62 of his book, writes that, Raipuri Saahib went to meet Mirzaa Qaadiyaani in Qaadiyaan and stayed there for seven to eight days. While describing [about] the meeting held with Hakeem Saahib (Nooruddeen Qaadiyaani), he [Abdul Qaadir Raipuri] said: ‘I use to watch that (Hakeem Qaadiyaani) would every now and then, recite the Qur’aanic verse, *لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ* ‘*La Ilaaha Illaa Anta Subhaanaka Innee Kuntu Minaz Zaalimeen*’ [Holy Qur’aan, chapter 21, verse#87] with such compassion that one’s heart would feel drawn towards it. I use to think, ‘he possesses such ecstasy and nearness [to Allaah] how can he deviate from the straight path?’ But at the same time, this would come in the heart that the bondman’s of Allaah, whom I have come back after seeing earlier. If Almighty Allaah is Most Compassionate and the Most Merciful and Undoubtedly He is, then He will not leave him [the bondsman] in deviation.’ In this journey, his (Abdul Qaadir Raipuri’s) meeting took place with Mirzaa Saahib (Qaadiyaani). He (Abdul Qaadir Raipuri) says that I would also perform *Salaah* [*namaaz*] behind this Imaam (Qaadiyaani) and would also read my own separately.’

❖ The author of “Johannesburg to Bareilly” and all the Deobandi Wahhaabi Tableeghis should also read these words with great attention, from a book published from Egypt by the expense of “*Jamiyatul Ulamaa*, Transvaal, South Africa, “*Faiez-ul-Baari*” (A

Summary of Bukhaari). And should give the command of *Shari'ah* about their own famous, “*Imaam-e-Kabeer* [the biggest Leader],” Janaab Anwar Shaah Kashmiri. He writes:

“In my opinion, the research is this that in Qur’aan there are also “distorting words.” This modification has either been done deliberately by the people or has been done due to some misconception.” (*Faiez-ul-Baari*, vol-3, page.395 printed in Egypt). Can the Deobandi Wahhaabi Mullaas who are in favour of modification in the Holy Qur’aan be considered any less in *Kufr* [infidelity] than the Qaadiyaani’s and the Raafizi’s?★

❖ This servant of Ahle Sunnat is presenting to our readers few more writings. By reserving my own rights of comments and opinion. I would request my readers that please they must let me know about their honest opinion. And by making Almighty Allaah as the witness decide by themselves with justice and equity, what is the reality of Deobandi Wahhaabism?

I would like to tell this to my readers that consider these few statements as the first part. *In Shaa Allaah*, I will present more similar statements of the Qaadiyaani’s and Deobandi Wahhaabis in my next book. So, that you will be able to easily recognize the true faces of these hypocrites and would be able to save yourselves from these religious thieves. Almighty Allaah may save us in His protection from them and their wickedness.

---

★ Let it be clear on this infidel sentence of Anwar Shaah Kashmiri Saahib. The verdict of his being a *Kaafir* [infidel] and *Murtad* [apostate] is given by various scholars of Deoband. That *fatwaa* (verdict) is kept safe with me. (Kaukab *Glufira Lahu*)

## Writings of the Qaadiyaanis

★“Allaah is One and Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*) is His Prophet and he is the Last [Final] Prophet and is greater than everyone. Now, after him, there is no Prophet but only someone on whom evidently the cloak of *Muhammadiyah* has been bestowed [adorned]. Because a slave is not separate from his Master. And nor a branch is separate from its root. Thus, he who has annihilated himself totally in his Master and receives the title of a Prophet from Allaah, this cannot be called as interfering in the Finality of Prophet-hood.”

(*Kishtiy-e-Nuuh*, by Mirzaa Ghulaam Ahmad Qaadiyaani, pg.33, printed by Ziyaa-ul Islaam Qaadiyaan, 1902)

★“Such Prophets can also come who would be like a shadow for the gracious Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).... The coming of such Prophets makes no difference in him (*Sallal Laahu ‘Alaiehi Wa Sallam*) being the Last Prophet.”

## Writings of the Deobandi Wahhaabis

★“The general public assumes that the finality of the Prophet-hood of the Prophet of Allaah Sal’am [*Sallal Laahu ‘Alaiehi Wa Sallam*] means that his era is after the earlier Prophets and so he is the most last Prophet. But it will be clear to the learned people that, by itself, there is no excellence in being in an earlier or later period. Then while in status of praising to say,

ولكن رسول الله و خاتم النبيين

‘*Wa Laakin Rasoolal Laahi Wa Khaataman-Nabiyyeen,*’ in this situation, why will it be correct?”

★“If suppose there is another Prophet somewhere in his era, even then, his (*Sallal Laahu ‘Alaiehi Wa Sallam*) being the last will remain as usual.”

★“Rather, even if a Prophet is born after the period of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), even then, there will be no difference in the *Khaatimiyyat-e-Muhammadi* [The Finality of Muhammad].”

(*Tahzeerun Naas*, pgs.3,13 and pg.

(*Da'wat-ul-Ameer*, written by Mirzaa Basheer-ud-Deen Mahmood, pg.25, printed by Qaadiyaan)

★“A thousand Prophets can be born after the Last Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).”  
(*Aiek Ghalatee kaa Izaalah*, by Mirzaa Qaadiyaani, pg. 3)

★“Whatever the Ahmadi says, it is only this, that the meaning of ‘*Khaatamun Nabiyyeen*’ which is established these days amongst the Muslims, neither does it fit to the above mentioned verse of the holy Qur’aan, and nor does it explain the grandeur and respect of the gracious Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), like in the way, the grandeur and respect is indicated in this verse.”  
(*Ahmadiyahat Kaa Paighaam*, pg.9, Compiled by Mirzaa Mahmood Ahmad, *Khatm-e-Nubuwwat Kee Haqeeqat*, pgs. 5,8 by Shaiekh Mubaarak Ahmad, Publisher and Organizer Nashr-o-Ishaa'at President Anjuman Ahmadiyah, Rabwah)

★“A very big misunderstanding has been established by making the meaning of the word ‘*Khaatamun Nabiyyeen*’ as the ‘Last Prophet’.....‘*Khaatamun Nabiyyeen*’ is the word used in the status of praise for the gracious Hazrat Prophet. By it

24, by Muhammad Qaasim Naanotvi, printed by Kutub Khaanah Qaasimee, Deoband)

★“There is comfort in saying: ‘*La Ilaaha Illal-Laahu Ashraf Ali Rasoolul Laah*’ and *Allaahumma Salli Alaa Saiyyidinaa Wa Nabiyyinaa Ashraf Ali*.” (There is nothing wrong)  
(*Risaalah Al Imdaad*, pg.35, for the Month of Safar, 1336 H, by Ashraf Ali Thanvi, printed by Imdaadul Mataabe, Thaanah Bhavan)

★“The Glory of that Emperor [Allaah Almighty] is such that, in an instance, by one Order ‘*Kun* [To Be],’ if desires then he may get created billions of Prophets, and Friends of Allaah, and jinns, and Angel Jibraa’eel and equals to Muhammad [*Sallal Laahu 'Alaiehi Wa Sallam*].”  
(*Taqweeyat-ul-leemaan*, pg.30, by Muhammad Ismaa’eel Dehlvi Baalaakoti printed by Faiez-e-Aam, Delhi)

★“The existence of a being like Hazrat [*Sallal Laahu 'Alaiehi Wa Sallam*] is a possibility.”  
(*Yak Rozi*, pg. 151, by Muhammad Ismaa’eel Dehlvi Baalaakoti)

the purpose is the elevation of his status. Meaning, his status is higher than all the Prophets. Otherwise, to be in the end is not something worth praising.”  
(*Paighaam-e-Haqq*, pg.11, printed Ziyaa-ul-Islaam Press, Rabwah)

★“Goats or things sacrificed in such names like goddess or Shaiekh Saddo are absolutely *Haram* [unlawful/prohibited].”  
(*Tafseer-ul-Qur’aan Dars* by Hakeem Noor-ud-din Mirzaa’ee pg. 66, vol-2)

★ “To say, ‘*Yaa Shaiekh Abdul Qaadir Jeelaani Shaie’an lil Laah*’, is the proof of it found anywhere in the Qur’aan?..... Then who made this *wazeefah* [daily reciting practice]?”  
(*Paighaam-e-Sulh*, Lahore, Regarding, 11th February, 1952)

★ “One day when I finished my ‘*Ishaa salaah*. At that time neither was I overpowered by sleep, nor did I feel any signs of unconsciousness rather I was

★“If any animal is made famous by being named after a creation, that this cow is of Saiyyid Ahmad Kabeer, or this goat is of Shaiekh Sadoo then that becomes *haram* [unlawful/prohibited].”  
(*Taqweeyatul Iemaan*, pg. 40, by Ismaa’eel Dehlvi Baalaakoti, printed by Faiez-e-Aam, Delhi)

★“Those who call/say ‘*Yaa Shaiekh Abdul Qaadir* [O Shaiekh Abdul Qaadir],’ or ‘*Yaa Ali* [O Ali],’ are *Kaafir* [infidels].”  
(*Tazkeerul-Akhwaan*, pg. 297, by Ismaa’eel Dehlvi)

★“To read, the *wazeefah* [daily reciting practice], of ‘*Yaa Shaiekh Abdul Qaadir*’ is *Shirk* [polytheism].”  
(*Fataawaa-e-Imdaadiyah*, pg.55, vol-4)

★“To do *wird* [repeated recitation] of ‘*Yaa Shaiekh Abdul Qaadir Shai’an Lil Laah*’ etc. is *haram* [unlawful/prohibited].”  
(★)

---

★ On page 81 of this book, the readers must have seen these words used by the religious master and the ideological base of the Tableeghi group of the Deobandi Wahhaabi Ashraf Ali Thanvi in a writing written to his teacher: “ياسيدى لله شياانه *Yaa Saiyyidee Lil Laahi Shai’an Annahu* (O my leader (Gangohi), for Allaah’s sake give me something).” If the Ahle Sunnat Wa Jamaa’ at use the same words for Saiyyidinaa Ghaus-e-A’zam Shaiekh Abdul Qaadir Jeelaani (*Allaah is well-pleased with him*) then the machine gun of firing *Fataawaa* [verdicts] of *Kufr* [infidelity] starts firing. And it is in “*Tazkiratur-Rasheed*,” the writing written with these titles by Ashraf Ali

in a condition of wakefulness. Suddenly a voice came from the front side. Along with voice, there was a knock at the door. Little later, I see that those who had knocked on the door they were coming towards me with quick steps. Without any doubt, they were the *Panjtan Paak*. Meaning 'Alee with his sons. I further see that Faatimah-tuz-Zahraa places my head on her thigh and started staring at me.'  
*(Aa'eenah-e-Kamaalaat-e-Islaam by Mirzaa Qaadiyaani, pg.273, Tuhfah-e-Golarviyah, pg.21 printed by Ziyaa-ul-Islaam, Qaadiyaan by Mirzaa Qaadiyaani)"*

★“In manifesting condition

Thanvi (for Gangohi) will be proven as a clear evidence for his salvation on the Day of Judgement. ”It is astonishing that, those words which are considered as *Shirk* [polytheism] and *Haraam* [unlawful] the same words are used as an evidence of salvation for Thanvi Saahib. In the same book “*Tazkiratur-Rasheed*,” pg.147, vol-2, it is stated: “A worried person said to Rasheed Ahmad Gangohi Saahib: ‘Hazrat, for Allaah’s sake pay some attention towards me.’ “The narrator of this story writes: “Gangohi fulfilled the need of this person by paying attention [by bestowing a gracious glance].” According to the verdict of Gangohi Saahib, using such words for Saiyyidinaa Ghaus-e-A’zam (*Allaah is well-pleased with him*) is *kufr* [infidelity] and *Haraam* [unlawful]. But to use such words for Gangohi Saahib is not only correct but are a certificate of solving problems and a seal of salvation.

ناطقہ سربہ گریاں ہے اسے کیا کہیے

*Naatiqah Sar Ba Garibaañ Hai Isay Kyaa Kahiyay*

[The ability to express is speechless, what should this be called]

It should also be remembered that all Deobandi Wahhaabi Tableeghis use the words, “For God’s sake.” Even beggars all over the world ask for alms in the name of Allaah. What is their verdict [*fatwaa*] for all these people? Also; keep this verse of the Qur’aan in front of you: *واتقوا الله الذي تسالون* *Wat-Taqul-Laahal-Lazee Tasaa’aloon*” [And fear Allaah in whose name you ask for] (*Chapter # 4, verse #1*). I will be waiting for a reply.

*(Fataawaa Rasheediyaah, pg.139, vol-2, printed by Kutub Khaanah, Raheemiyah, Delhi, Taaleefaat-e-Rasheediyaah, pg.77 by Rasheed Ahmad Gangohi printed by Idaarah Islaamiyaat, Lahore)*

★“There is attraction in everything of these Hazraat (the elders of Deoband).....Once he said [a Deobandi elder], ‘That once I fell sick; I am very scared of dying. I saw Hazrat Faatimah Zahraa (*Allaah is well-pleased with her*) in dreams. She embraced me to her breasts, I was cured.’”  
*(Al-Ijazaat-ul-Yaumiyah, pg.37, vol-6 by Ashraf Ali Thanvi)*

★“One day Saiyyid Ahmad Rai Barelvi saw, in a dream,

Hazrat Faatimah kept my head on her thigh and showed me that I am from her. Therefore; this manifestation is present in *Baraaheen-e-Ahmadiyah* [title of a book].”

(*Aek Ghalati Kaa Izaalah*, pg.9, author Mirzaa Qaadiyaan, printed by organizer of publishing and propagation (Nashr o Isha'at, Qaadiyaan ,1901)

★“Any person can progress and can attain the highest of the highest ranks. Even so much that he can rise higher than Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*).”

(*Al Fazl, Qaadiyaan, 17th July, 1922*)

★“I will also commit sins and virtues as well.....Sometimes with full intention and sometimes with not... This is the revelation of Allaah that sometimes my intention is missed and sometimes it is fulfilled.... Almighty Allaah can commit a mistake.”

(*Haqueeqat-ul-Wahy, by Mirzaa Qaadiyaan, pg. 103, Matba'a Magazine Qaadiyaan 1907*)

★ ★ ★ ★ ★

*Janaab-e-Walaayat Ma'aab* [The greatest saintly person], Hazrat Alee (*Karramal Laahu Wajhahu*) and Saiyyidatun-Nisaa Hazrat Faatimah Zahraa (*Allaah is well-pleased with her*). Thus, Janaab Alee Murtazaa gave bath to me with his own blessed hands cleansed my body very well (by rubbing it a lot and washed it). Like the parents give bath to their sons and rub them. And Janaab Faatimah Zahraa (*Allaah is well-pleased with her*) placed (on my naked body), a most beautiful and expensive dress with her own blessed hands, ....”

(*Siraat-e-Mustaqeem pg. 164, Mujtabaa'ee press, Delhi 1308 H (Persian), Siraat-e-Mustaqeem pg. 280, writer and translator Ismaa'eel Dehlvi, compilers Malik Siraajud-Deen and Sons Publishers, Lahore November 1956, printed by Nazeer Press, Lahore*)

★“If the Prophets were distinct from their followers they would have been distinct only in knowledge. As far as deeds are concerned, in this very often it happens that, apparently the followers become equal or excel them.”

(*Tahzeerun Naas, pg.5, printed Qaasimee Press (Deoband)*)

★“Like a non-prophet can excel from a Prophet in the skill of

farming. Similarly; in the skill of politics, it is possible that a non-Prophet would become more learned than a Prophet.”

*(Al-Jfaazaat-ul-Yaumiyah, by Thanvi, pg.349, vol-6)*

★“The actions [miracles] against the norm of the magicians can be more excellent and powerful than the actions [miracles] against the norm of the Prophets and the Friends of Allaah.”

*(Fataawaa Rasheediyah, vol-3, pg.25 Gangohi)*

★“In short, the possibility of lies, meaning to speak lies is included in the Powers of Almighty Allaah the Great.... Thus, it is proven that to speak lies is included in the Powers of Allaah, why should it not be so,

وهو على كل شئ قدير

*Wa Huwa Alaa Kulli Shaie'in Qadeer* [He is the Most Powerful over everything].”

★“Allaah Almighty can speak lies.”

*(Fataawaa Rasheediyah, vol-1, pg.19 by Rasheed Ahmad Gangohi, Taaleefaat-e-Rasheediyah pg. 98, 99 by Rasheed Ahmad Gangohi, Yak Rozi, pg.145 by Ismaa'eel Dehlvi, Baraaheen-e-Qaati'ah, pg.2, by Khaleel Ahmad Ambethvi)*

★“How can it be said that the filthy acts are discarded from the Ancient Divine Powers of Allaah?”

*(Al Jahdul Muqil, pgs.41, 83, vol-1 by Mahmood-ul Hasan Deobandi)*

★“It is a rule of consensus of the learned people, that whatever a bondsman can do, Allaah can also do that.”

*(Tazkiratul Khaleel, pg.135, printed Maktabah-e-Qaasimiyah, Sialkot)*

❖ Look at the ignorance of the so-called rightly-guided Deobandi Wahhaabi Tableeghi scholars of Deoband as they make yet another baseless criticism on A'laa Hazrat Bareilvi (*Allaah have mercy on him*) printed on pgs. 6, 7, 8, part-2, of the booklets "Johannesburg to Bareilly. (I am copying the words of the writer exactly the same way as it is written in the booklet.)

"A person saw in a dream, that Rasoolullah Sallallahu alayhi Wasallam was arriving. When he approached Closer to Rasoolullah Sallallahu alayhi Wasallam he asked. "Huzoor where are you going? Rasoolullah Sallallahu alayhi Wasallam replied. "A person has passed away therefor i am heading to participate in the janazah"

Apparently this dream was related to Ahmed Raza Khan. Ahmed Raza Khan said, "Al hamdulillah! I have led the salaah of that blessed janazah"

After writing this much, the author of "Johannesburg to Bareilly" says: If any *Ustaad* [teacher], *Peer* [Spiritual Guide] or *Shaiekh* [Master] is present on such an occasion then surely, he will be asked for *Imaamat* [leading the *Salaah*]. But Ahmad Razaa Khan says it proudly that, *Al Hamdu lil Laah*, I did the *Imaamat* of this funeral *Salaah* [*Namaaz*]. After writing this, the author of "Johannesburg to Bareilly" says: "The saying like this of Ahmad Razaa Khan, is an insult to the personality of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*).

Dear readers, you have read the presented writing of the author of "Johannesburg to Bareilly" and also his comments on this statement. Pay attention to this full statement. Is it proven by any words that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) performed that funeral prayer? Or by the words of A'laa Hazrat Bareilvi (*Allaah have mercy on him*) it is proven that he did the *Imaamat* [leading of *Salaah*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Definitely, by the complete statement and the words of A'laa Hazrat Bareilvi (*Allaah have mercy on him*) no such thing is proven. Hence, the criticism by itself is invalidated.

Just ponder, the dream is being seen by someone else. After the dream is fully described A'laa Hazrat Barelvi (*Allaah have mercy on him*) says, "It was me who led this funeral prayers." From this, how can we drive this meaning that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had also performed that funeral prayer or that A'laa Hazrat (*Allaah have mercy on him*) did the *Imaatat* [leadership] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) (*Ma'aazal Laah*) [I seek Allaah's protection]? Undoubtedly, this is an allegation on A'laa Hazrat (*Allaah is well-pleased with him*). The reality of the statement and the dream of A'laa Hazrat Barelvi (*Allaah is well-pleased with him*) is this that, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), due to his graciousness and kindness, on the death of this true devotee, came to bestow favour to his real slave [servant] and watched the funeral of this true devotee.★

When the Imaam-e-Ahle Sunnat A'laa Hazrat (*Allaah have mercy on him*) came to know that this person was such a favourite in the court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), himself, came to favour him then whatever A'laa Hazrat (*Allaah is well-pleased with him*) said after being happy, it explains that "The honour of leading the funeral prayer of this fortunate person was received by me." The reason for giving a wrong interpretation to the sentence of A'laa Hazrat Barelvi (*Allaah is well-pleased with him*) is nothing else besides jealousy and hostility against A'laa Hazrat (*Allaah is well-pleased with him*).

Those who have place great accusation and use foul language against Imaam-e-Ahle Sunnat A'laa Hazrat Ahmad Razaa Khan Barelvi (*Allaah have mercy on him*), the disrespectful author of "Johannesburg to Bareilly" and the followers of Deobandi Wahhaabism, should see their own ugly faces in the mirror. Regarding their "*Shaiekh-ul-Islaam*" Janaab Husaien Ahmad Madani, a Mullaa of the Deobandi's,

---

★ It should be clear that we, the Ahle Sunnat, do not believe the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Haazir* [omnipresent] and *Naazir* [omniscient] physically but we believe that he is present spiritually and luminously. We believe that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is in Madinah with his blessed living body and with his, *Roohaaniyat* and *Nooraaniyat*, he is in the heart of every *Mu'min*. His spirituality and luminosity shine forth in the entire Universe.

Marghoob Ahmad Saahib Laajpuri, on page 326 of Al Jamee'at, Delhi, “*Shaikh-ul-Islaam Number writes.*” He says:

“As it was *Jumu'ah*, a huge crowd of worshippers had gathered in Jaame Masjid. The worshippers requested this servant (Marghoob Ahmad) that he should do intercession to Hazrat (Ibraaheem) Khaleelul-Laah (*Salutation on him*), that Hazrat [Ibraaheem] Khaleelul-Laah (*Salutation on him*) should say to Maulana (Husaien Ahmad) to lead the Friday prayers. This *faqeer* (Marghoob Ahmad) showed some courage and said so to Hazrat Khaleelul-Laah (*Salutation on him*). So, Hazrat Khaleel-Laah (*Salutation on him*) ordered Maulana (Husaien Ahmad) Madani to lead the Friday prayers. Maulana Madani read the sermon and led the Friday prayers. Hazrat Ibraaheem (*Salutation on him*) performed the Friday prayers behind Maulana (Husaien Ahmad). This *faqeer* (Marghoob Ahmad) was also amongst the followers. *فالحمد لله على ذلك حمدا كثيرا كثيرا* ‘*Fal Hamdu lil Laahi ‘Alaa Zaalika Hamdan Kaseeran kaseeraa* [I am very grateful to Allaah for this, His praise is abundant].’ Hazrat Saiyyidinaa Ibraaheem (*Salutation on him*) was old aged, and his sacred beard was white.”

Respected readers, the ones who placed severe allegation on the Imaam-e-Ahle-Sunnat A’laa Hazrat Barelvi (*Allaah is well-pleased with him*), the followers of Deobandi Wahhaabism, do not see their own, this shamelessness? They are writing in clear words, with their own pens, that by asking the Prophet themselves they made their mullaa the Imaam of the Prophet. Also, this shameless mullaa of theirs led the *Salaah* [*namaaz*] while doing the Imaamat of the Prophet. And made Hazrat Ibraaheem (*Salutation on him*) his “*muqtadi*” [follower in *namaaz*]. And on this shamelessness, they are doing great thankfulness to Allaah (*Ma’aazal laah*) [I seek Allaah’s protection].

ڈھٹائی تو دیکھو ذرا بے حیا کی      امامت کرے وہ ابو الانبیاء کی

***Dhita’ee Tou Daykho Zaraa Bay Hayaa Ki  
Imaamat Karay Woh Abul Anmbiyaa Ki***

Look at the daring of this shameless one

He does the *Imaamat* [leadership] of the Father of the Prophets

Read further, Shaiekh Sa'eed Takrooni says: "I saw in my dream that the *Sarwar-e-Aalam* [The Chief of the World] (*Sallal Laahu 'Alaiehi Wa Sallam*) is sitting. And someone said to me, "This is the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). A scholar of Hind by the name of Khaleel Ahmad has died. He has come to attend his funeral."

(*Tazkiratul Khaleel*, pg.469 printed by *Maktabah Qaasimiyah Sialkot*, author 'Aashiq Ilaahi Meruthi)

In "*Asdaqur Ru'yaa*" page 10, vol-2, *Safar* edition, 1355 H, it is written that a person, Mahmood Hasan Madrassah Shaahi, Muraadabaad, wrote his dream and sent it to Ashraf Ali Thanvi Saahib. This is the dream: "Several days ago, this lowermost person saw a dream about Huzoor [highness Thanvi], but could not inform [him] immediately, as I was busy in exams. The dream is this that a person is saying in the night to me that Maulana [Thanvi] has died. And a person who is our associate he came to me and says that, he is going to give the news to the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). Now, that person goes and calls out after reaching the sacred shrine of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that Maulana (Thanvi) has died. The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) immediately got up from the holy grave after hearing the news and went for his [Thanvi's] funeral. The text of the dream ends."

In reply to this dream Thanvi Saahib says, ..... "A brief interpretation of the dream is this,

کشتے کہ عشق دار دنگزاردت بدیں ساں بہ حیات گرنیائی بہ جنازہ خوانی آمد

***Kashishay Keh Ishq Daarad Na Garazaaradat Badeen Saañ  
Bah Hayaat Gar Nayaa'ee Bah Janaazah Khawaahi Aamad***

The attraction of love will not leave you unmoved,  
You did not come to me when I am alive you will definitely come  
to my *funeral*

Meaning coming at the funeral is even a greater graciousness which is written in the verse."

The author of "Johannesburg to Bareilly" should tell, who led the

funeral prayer of Khaleel Ahmad and Ashraf Ali [Thanvi]? And did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) attend these funerals or not? If he did not then the narrators of the dream are liars. And if the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) attended, then the Deobandi Wahhaabi scholars, who led the funeral prayers, by being the *Imaam* [leader] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and by making the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) their *muqtadi* [follower] become disrespectful and shameless or not? I will reserve further comments until I receive an answer from the author of "Johannesburg to Bareilly."

In "*Asdaqur Ru'yaa*," vol-2, pg.23 and in Al-Noor for the month of Jamadiyul-Awwal, 1355 H, read the dream written in this book,

Dream: "This dream was seen that there is a *masjid* situated on a high plinth and rows are being made for Friday prayers and this lowest person, (Shahaab-ud-Deen) [the writer] is in the courtyard of the *masjid*. Some person said, 'This is the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was on the left side of this humble person [the writer]. This humble person shook hands with the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this humble person spread his scarf for the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). During this time, a quarrel started between two people in the courtyard of the *masjid*. The Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) attention was drawn towards it. The sacred clothes of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were all white. But this humble person does not remember the sacred features of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In this *Masjid*, you, respected sir [Thanvi] was leading the *Jumu'ah* prayers and the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) held the hand of this humble person and placed me in his front row. Due to this dream, such happiness was felt in the heart that I can not even think of the words to describe this kind of indescribable pleasure which I would write. Shahaab-ud-Deen, Kashmiri Gate, Delhi."

Thanvi Saahib, in his own magazine "Al-Noor," had printed this dream himself. It is the saying of the author of "Johannesburg to Bareilly," that doing the *Imaamat* [leadership] of the Prophet

(*Sallal Laahu 'Alaiehi Wa Sallam*) is an open shamelessness. According to him, read a clear exhibition of shamelessness of Thanvi Saahib in this dream that Thanvi Saahib was being the Imaam (*Ma'aazal Laah I seek Allaah's protection*) of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Also, the man who saw the dream, Shahaab-ud-Deen, thought it beneath his dignity to stand next to the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore; he found happiness only after moving in the front row of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). For the expression of which he could not even find any words to describe his happiness. The author of "Johannesburg to Bareilly" should tell that, in the dream by the devotee of A'laa Hazrat Barelvi (*Allaah is well-pleased with him*), certainly no such thing was mentioned that A'laa Hazrat Barelvi (*Allaah is well-pleased with him*) had done the *Imaamat* of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). But in all of the above-mentioned dreams of the Deobandi Wahhaabis, the Deobandi mullaas are clearly mentioned as being the Imaams of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and other Prophets (*Salutations on them*). Even after this, do the Deobandi Wahhaabis have any doubt in their own shamelessness and the shamelessness of their elders? It should be clear that the *Hakeem-ul-Ummat* of Deobandi Wahhaabism has proudly printed these dreams. Meaning, they have pride in their own shamelessness and insolence. Merciful Allaah protect us from them!

جو کریں تنقیصِ شانِ شاہِ دین لَعْنَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

*Jou Karayñ Tanqees-e-Shaan-e-Shaah-e-Deen  
La'nat tul-Laahi Alaiehim Ajma'een*

Those who reduce the grandeur of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Curse of Allaah be on all of them

Without any doubt, this is the punishment of Almighty Allaah for these Deobandi Wahhaabis in this world for abusing the pious and beloved people of Almighty Allaah. That those false statements and actions, which they associate with the true Muslims, they are also proven by the pens and tongues of the Deobandi Wahhaabis for they themselves. And therefore; due to this, they are proven as immense liars by their own statements. Even after this, if these Deobandi

Wahhaabi Tableeghis do not truly repent, then severe wrath and loss of the world and hereafter is only their share.

❖ Dear readers, the amount of disrespect, the senior and the junior scholars of Deobandi Wahhaabi Tableeghis have done of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the sacred Companions, the sacred Progeny, the holy Wives of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Friends of Allaah (*Allaah is well-pleased with them*), and have done it in which clear words. If I write that with full detail, then you will surely say that there is no difference between the writings of the rejected, accursed author Rushdie of “Sataanic Verses,” and the scholars of the Deobandi Wahhaabis. Sadly, by clearly insulting and disrespecting the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), these Deobandi Wahhaabis have written hundreds of dreams in their books, and they feel proud on these dreams. And they preach and publish their books which are filled with abuse and insolence for the Prophet-hood. Also they spend their lives in describing the greatness of their these scholars of Deoband. Those scholars of Deoband who have insulted and abused the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to a great extent. These Deobandi Wahhaabi Tableeghi scholars do not think of removing their own evilness. They do not see their own malicious sins. Instead, they keep changing the correct statements of true devotees of the Prophet, the true scholars of Ahle Sunnat as wrong. It is a famous proverb, “If you will spit at the moon, nothing will blemish the moon. Instead, the spit will fall back on the face of the person who has spat.” These Deobandi Wahhaabi Tableeghis also, by these habits of their’s, are collecting disgrace for themselves. It is my *du'aa* [plea] to Almighty Allaah that He save us true believers Sunni Barelvi Muslims, from the wickedness of all these Deobandi Wahhaabi Tableeghis and all the wrong sects and their scholars, followers and their evilness. And may He keep us steadfast on the right path of the Ahle Sunnat Wa Jamaa’at and would end our lives in goodness.

❖ Under the heading “One Razaa khaani says, the following verse is present on page 22 of part 2 of “Johannesburg to Bareilly”:

نکیرین آ کر مرقد میں جو پوچھیں گے تو کس کا ہے

ادب سے سر جھکا کر لوں گا نام احمد رضا خاں کا

*Nakeeraien Aakar Marqad Mayn Jo Poochhayñ*

*Gay Tuu Kis Kaa Hai*

*Adab Say Sar Jhukaa Kar Looñgaa Naam*

*Ahmad Razaa Khaañ Kaa”*

[When *Nakeeraien* will come in the grave to ask me to  
whom do you belong

By lowering my head with respect will take the name of  
Ahmad Razaa Khan]

The author of “Johannesburg to Bareilly” says: “He does not say that he is the servant of Allaah.\* (It should be clear the meaning of “*Bandah*” they have done as a servant of Allaah). Neither does he says he is a *follower* of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). He only takes the name of Ahmad Razaa. He presents himself as Razaa khaani.”

The reply for the words “Razaa Khaani,” should be given such to them that they would grind their teeth in frustration\*\* Anyhow, such tone and words only fits these *Deo Kay Bandouñ* [the servants of the devils]. Take the reply of this, from Ashraf Ali Thanvi Saahib.

On page 25, vol.2 of *Al Ifaazaatul Yaumiyah* (Al-Noor, for the month of Rabee ul Awwal, 1355 H), he says:

“A washer man died. After his burial, the *Munkar-Nakeer* [the angels who ask questions in the grave] came to question him, ‘Who is your Rabb?’, ‘What is your religion?’ And ‘Who is this person?’ In

---

\* It should be noted that instead of “a worshipper,” he takes the word “*bandali*” to mean a “servant of Allaah.” If they accept the meaning of “*bandali*” is “a servant” then why do they object when a person says “*Nabee Kaa Bandali*”? As it only means: “a servant of Nabee.”

\*\* Janaab Shaah Ismaa’eel Dehlvi is a Imaam of Deobandi Wahhaabism in the Subcontinent. If the Deobandi Wahhaabi Tableeghis are called “Ismaa’eelis,” due to his association, then they should not feel bad at all.

reply he says, 'I do not know anything. I am a washerman of Hazrat Ghaus-e-A'zam (Allaah have mercy on him).' In fact, his reply reflects his *Ieemaan* in brief that, 'I have the same beliefs as him [Ghaus-e-A'zam Allaah have mercy on him]. Whoever is his Allaah, He is also my Allaah. Whatever is his religion, it is also my religion.' Only on this [reply] the washerman was granted salvation."

Now the author of "Johannesburg to Bareilly" should say, what do you say about your own chief, Ashraf Ali Thanvi? Their own Thanvi Saahib has given a confirmatory reply to his criticism.

See, the second answer of the teacher of Thanvi Saahib and a very renowned scholar of the Deobandis Janaab Mahmood-ul-Hasan. He says,

قبر سے اٹھ کے پکاروں جو رشید و قاسم  
 بوسہ دیں لب کو مرے مالک و رضواں دونوں  
 جاؤں عرصات میں جب خائف و نادم تہی دست  
 دونوں ہاتھوں میں ہوں ان دونوں کے داماں دونوں

***“Qabr Say Uthh Kay Pukaarõñ Jou Rasheed o Qaasim  
 Bosah Dayñ Lab Ku Meray Maalik o Ridwaanñ Dounouññ  
 Jaaõõñ Arasaat Mayññ Jab Khaaif o Naadim Tihi Dast  
 Dounouññ Haathõñ Mayññ Hoññ In Dounouññ Kay  
 Daamaañ Dounouññ”***

When I rise from the grave and then call the names of Rasheed and  
 Qaasim

Both Maalik and Ridwaan [appointed angels of the hell and the  
 paradise] kissed my lips

When I go to the other world empty-handed, frightened and  
 shameful

I wish I would be clinging the shirts of both of these in my  
 both hands

(*Kulliyaat-e-Shaiekh-ul-Hind*, pg. 17, printed by Maktabah Mahmoodiyah, Lahore)

Will the author of “Johannesburg to Bareilly” inform me, how will it be profitable to take the names of Gangohi and Naanotvi and to hold their shirts? I will be waiting for the reply.

❖ On page 19 of part 2 of the booklet “Johannesburg to Bareilly,” the author quotes a passage from the book “*Siraat-e-Mustaqeem*” of his Imaam, Ismaa’eel Dehlvi Baalaakoti. Also, gives an explanation of it and tries to prove this filthy statement to be excellent by using *Suufi* terminology. Just see the original statement and the reply to it.

The author of “*Taqweeyatul-Ieemaan*” Ismaa’eel Dehlvi Baalaakoti writes, on page 86, in his book “*Siraat-e-Mustaqeem*” under the heading,”

”بمقتضائے ظلمات بعضہا فوق بعض از وسوسہ زنا خیال مجامعت زوجہ خود بہتر است و صرف ہمت بسوئے شیخ و امثال آں از معظمین گو جناب رسالت مآب باشند چکنند میں مرتبہ بدتر از استغراق در صورت گاؤخر خود است کہ خیال آں با تعظیم و اجلال بسوید اے دل انسان می چسپد بخلاف خیال گاؤخر کہ نہ آں قدر چسپیدگی می بود نہ تعظیم بلکہ مہمان و محقر می بود و ایں تعظیم و اجلال غیر کہ در نماز ملحوظ و مقصود می شود بشرک می کشد.....“

Meaning: “Some evil take superiority over other evils. According to the requirements, instead of the temptation of doing *zinaa* [doing adultery], it is better to think of doing intercourse with one’s own wife. And the diversion of thought toward the spiritual guide or any other holy men like him, even if he is the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), is worse than being drowned in the thought of an ox or an ass. Because the remembrance of these [holy men] comes with respect and admiration and it sticks to the heart of the person. Contrary to, the thought of an ox or an ass, that (in it) is neither so interesting nor so respectful. Rather, (such thought) is despicable and disgraceful. And this respect and reverence for *Ghaier* [beside Allaah] which is required and aimed, in *salaah* [*namaaz*], pulls you towards *Shirk* [polytheism].”

(printed by Mujtabaa’ee Press, Delhi 1308 AH)

Pay attention to this filthy writing! “The thought that, instead of the temptation of *zinaa* [adultery], it is better to think of doing intercourse with one’s own wife, but the diversion of only the thought towards the sacred people and the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is even more [exceptionally] worse than to be drowned in the thought of an ox or an ass.” In this statement, there is what a great disrespect of the religious people and the *Huzoor Nabee Kareem* [The Grand Gracious Prophet] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). (*Al Iyaazu Billaah*) [Allaah protect us]

The thought of *Huzoor Nabee Kareem* [The Grand Gracious Prophet] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has been called far worse than being immersed in the thought of an ox or an ass because the thought of Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) comes with respect and during *Salaah* [*Namaaz*], according to them, the respect of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) pulls towards *Shirk* [polytheism]. Therefore; these words of the statement should be kept in front: خیال آں با تقسیم و اجلال “*Khayaal-e-Aań Baa Ta’zeem Wa Ijlaal*.” See in these words “*Khayaal-e-Aań*” means that their thought comes with respect and honour. And there is no respect in the thought of an ox or an ass but there is disgrace, due to which it is not so bad. Now the question is this, how the *Salaah* of Ismaa’eel Dehlvi and his followers, Ismaa’eeli’s and Wahhaabis, will be performed? Because it is obligatory to recite the Holy Qur’aan in *Salaah* and, if such verses or chapter is read which describes the praises and the respect of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) or his blessed name is mentioned, then his thought will surely come. Specially during *At-tahyyaat* [*Qa’dah*, sitting after *Sajdah*] in which *Salaam* [salutations] are said with intention and willingness upon the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Also, the testimony of the Prophethood of the holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is given and then *durood shareef* خیال آں is recited for the progeny of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). The thought of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) definitely comes during that time. How can this be possible that *Salaam* [Salutation] is done to the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), testimony is given of

Blessed Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) Prophethood, durood shareef is recited upon him, and the thought of him would not come in the heart?

Now, there are only two conditions of the thought. It will come either with respect or with hatred! If this thought comes with respect then it pulls towards *Shirk* [polytheism] then how will the *Salaah* be performed? And if it comes with hatred, then it will be *Kufr* [infidelity] and then how can this be *Salaah*? (Because undoubted the hatred of the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is definitely infidelity).

Now, to save ourselves from polytheism and infidelity, the third alternative is this that *At-tahiyyaat* is not read. But the difficulty is, in this situation also the *Salaah* is not performed. Now, tell me how the *Salaah* of these Deobandi Wahhaabis will be performed? Meaning, if they say *At-tahiyyaat*, then also, their *Salaah* will not be performed and if they do not read it, then also there *Salaah* is not performed. When their own *Salaah* is not performed [not valid], then how will the *Salaah* of any other person who performs *Salaah* behind them will be validated?

Now the conclusion is this, according to this statement of Ismaa'eel Dehlvi Baalaakoti, the *Salaah* of any Deobandi Wahhaabis will not be validated [performed]. Yes, this can happen, in the condition of not reading *At-Tahiyyaat* these Deobandi Wahhaabis will be saved from *Kufr* [infidelity] and *Shirk* [polytheism], regardless of whether their *Salaah* is performed or not. (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ) (*Laa Haula Walaa Quwwata Illaa Bil Laahil Aliyyil Azeem*). Undoubtedly, this is the punishment for disrespecting the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that these people are even deprived of *Salaah*.

Now look at the other aspect.

Deobandi scholar, Abdul Maajid Daryaabaadi, wrote to Janaab Ashraf

Ali Thanvi in his letter; “The disease of not being attentive during *Salaah* [*Namaaz*] is very old. But sometimes, I have gone through this experience right during the *Salaah*, when sometimes I suppose instead of myself, you [Thanvi] or .....is presumably performing the *Salaah*. So, during that time my heart is attentive in *Salaah*. But the problem is that even this thought does not last long. Anyhow, if this action of mine is commendable, then please confirm. Otherwise, I will be more careful next time.”

“To this, (Thanvi Saahib) replied, “It is commendable,” when it is not disclosed to others otherwise it is a deadly poison.”

(*Hakeem-ul-Ummat*, pgs. 63 and 64)

On page 84 of “*Ashraf-ul-uloom*” for the month of Ramadaan, 1355 AH, (With the title of “*Al Kalaam-ul-Hasan*” printed by Kutub Khaanah Imdaad ul Ghurabaa, Sahaaranpur) it is mentioned, “Some person wrote in a letter to [Thanvi] that, ‘If I think of your [Thanvi’s] face then heart is inclined [fixed] during *Salaah*. Thanvi replied, it is permitted.”

Dear readers! the elderly Imaam of the Deobandi Wahhaabis, Ismaa’eel Dehlvi (*Qateel*: killed for being insolent) considers how bad the diversion of thought towards the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) during *Salaah*. And the same Ismaa'eel Dehlvi (*Qateel*) Imaam’s deputy, Thanvi Saahib is declaring that, to bring his thought or to keep thinking about him in *Salaah* is “highly commendable and permissible.” Now, the authors of “Johannesburg to Bareilly” should tell that if the thought of Thanvi Saahib comes during *Salaah* with respect, then according to the verdict of their Imaam Ismaa’eel Dehlvi Baalaakoti, the *Salaah* will not be performed. Therefore; just like the thought of an ox or an ass, the thought of Thanvi Saahib will be permitted.

What do the scholars of Deoband say about this that, the thought of Thanvi Saahib with disrespect is correct? If the reply of the scholars of Deoband is, “No, it is not at all right.” Then they should accept this that the statement of their Imaam Ismaa’eel Dehlvi Baalaakoti

is *Kufr* [infidelity] and wrong. And if they will consider their own Ismaa'eel Dehlvi Saahib as correct, then what is their verdict about Thanvi Saahib?

I will reserve the right of further commenting on the above quoted writings of Ashraf Ali Thanvi in reference to Abdul Maajid Daryaabaadi and Ashraful uloom, until I receive a reply from the scholars of Deoband.

❖ Dear readers, look one more black deed of the author of "Johannesburg to Bareilly." On page 11 of part 2, he translates وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ "Wa Maa Arsalnaaka Illaa Rahmatal lil-'Aalameen," (*Holy Qur'aan, chapter 21, verse 107*) like this: "Wamaaarsalnaaka illa rahmatal-lil-Aalameen" And we sent thee not save as a mercy for the peoples."

Is this not oppression? Instead of correctly translating the words of the Holy Qur'aan, doing the wrong translation. It is not tampering the Holy Qur'aan than what is it? This is called maliciousness. The meaning of "Aalameen" (WORLDS) is being translated as "PEOPLES." Now, this can mean only two things. Firstly, that these Deobandi Wahhaabis are completely devoid of knowledge. Secondly, these Deobandi Wahhaabi Scholars are altering the Qur'aan. Until they call themselves the "scholars," so they cannot deny their own knowledge. Hence; it is obvious that they are only changing the Qur'aan. Allaah keep us in His protection from such wicked people.

Whatever the author of "Johannesburg to Bareilly" has written on the booklets, Johannesburg to Bareilly on page 11 and 12 of part 2 for the CLARIFICATION of the writing of Gangohi (May only that happen to him which he deserves), with it our criticism on Gangohi has received a stronger valid point. This author is trying to protect his Gangohi by explanations. But he (Gangohi) was himself drowning, and along with himself, he has also drowned the author of "Johannesburg to Bareilly."

The readers should see. The original writing of Gangohi Saahib and its reply. Gangohi says:

“The word *Rahmatul-lil-Aalameen* [Mercy Unto the Worlds] is not an exclusive attribute of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Rather, the other Friends of Allaah, Prophets and *Ulamaa-e-Rabbaaniyeen* [Divine Scholars] are also a cause of *Rahmatul-lil-Aalameen*. Even though the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the superior to all of them. Therefore; it is permissible if these words are said by *Taaweel* for someone else, from bondsman Rasheed Ahmad Gangohi.”

(*Fataawaa Rasheediyah*, vol-2, pg.9, printed by Kutub Khaanah Raheemiyah, Sunehri Masjid Delhi, *Taaleefaate-e-Rasheediyah*, pg.104)

In this statement with what clarity the exclusive attribute “*Rahmatul-lil-Aalameen*” of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is denied. Gangohi Saahib has clearly said that the word “*Rahmatul-lil-Aalameen*” is not the special attribute of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). And Gangohi for being himself included in this have said that “it is permissible to call *Ulamaa-e-Rabbaaniyeen* [the Divine Scholars] as “*Rahmatul-lil-Aalameen*.”

Every such person who has the talent of understanding the statements, he knows very well that there are three parts of the above-mentioned writing of “*Fataawaa Rasheediyah*”. Claim, argument and derivation. “The word “*Rahmatul-lil-Aalameen*” is not the exclusive quality of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), this is a claim.” “Rather, the other Friends of Allaah, Prophets and the Divine Scholars can also be a cause of mercy for the worlds, even though the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the most superior in all, this is the argument.” “Therefore; it permissible to say this for others by way of interpretation, this is the derivation.” (Derivation to take out a branch)

This statement of Gangohi Saahib is openly announcing that “*Rahmatul lil ‘Aalameen* “ is not an exclusive quality of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) rather it is permissible to also

call the Divine Scholars as “*Rahmatul-lil-Aalameen*.” As far as the limitations of “*Taaweel*” is concerned, this is only a smokescreen used by Gangohi Saahib to trap the ordinary people. Although this argument is not his primary aim but the main purpose of Gangohi Saahib is to discard this exclusive attribute.

Now, let us ask the Deobandi Wahhaabis that whom do they consider as the *Ulamaa-e-Rabbaaniyeen*? Are they the Sunnees (Barelvis)? Or are they the *Ghaier Muqallid* [the non conformist] or are they the Shi’as [Shi’ites]? Obviously they call the Barelvi’s Innovators [*bid’atees*], they call the *Muqallideen* [conformists] and the *Shi’as* [Shi’ites] as astray and infidels [*Kuffaar*]. And they (Deobandi Wahhaabis) call themselves the rightly guided scholars and the Divine Scholars. So; this means that Deobandi Wahhaabis should also be called “*Rahmatul-lil-‘Aalameen*.” But do this *Taaweel* that the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the bigger “*Rahmatul-lil-‘Aalameen*” and the Mullaas of Deoband are a smaller “*Rahmatul-lil-‘Aalameen*”. Like Ismaa’eel Dehlvi has written in his book, *Taqweeyat-ul-leemaan*, ”that the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is our elder brother.” *Ma’aazal Laah* (I seek Allaah's protection).

Dear readers! You should know this very well, the biggest aim of the Deobandi Wahhaabis is only to discard and to deny all the qualities of the Prophets and the Friends of Allaah and specially Huzoor Saiyyidnaa Muhammad Mustafaa (*Sallal Laahu ‘Alaiehi Wa Sallam*). Because until you will not deny the qualities, till then, there will be no equality and similarity. Therefore; (for polytheism in Prophet-hood) in being equal and like the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), in being included in the special attribute of “*Rahmatul-lil-‘Aalameen*,” they have said that, “It is permissible to say this word with *Taaweel* for others. Even though the Janaab Rasoolul Laah (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the most excellent amongst them all.” And to be excellent in any quality is the evidence of this thing that others can also be included in it even if they are inferior. This writing of Gangohi concludes that the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)

is the big “*Rahmatul-lil Aalameen*” and the Mullaas of Deoband are the small “*Rahmatul-lil Aalameen*”. *Ma’aazal Laah* (I seek Allaah's protection)

Therefore; when Gangohi Saahib gave this verdict, then Khaleel Ahmad Ambethvi wrote this about him:

“This immoral slave pleads to Khaleel Ahmad my *Maljaa-o-Maawaa* [the shelter and protector], *Meezaab-e-Rahmatul Laahi Taa’aalaa Alal Aalameen* [the outlet of Allaah’s mercy for all the Worlds], *Ghiyaas-ul-Mureedeen* [the aide of the followers], *Ghaus-ul-Mustar-Shideen* [the succor of the petitioners], *Naa’ib-e-Rasool-e-Rabbul ‘Aalameen* [the successor to the Prophet of the Creator of all the worlds], *Qutb-e-Zamaanah* [the pivot of the era], *Mujtahid-e-Asr-e-Daawaanah* [the spiritual director of the era], Hazrat Maulaeee-o-Murshidi [the great friend and guide], Maulana Maulvee Rasheed Ahmad Saahib, *Daamal Laahu Zilaala Barkaatahum Alal Aalameen* [May Allaah keep the shadows of his blessings upon all worlds].”  
*Ma’aazal Laah* (I seek Allaah's protection)

(*Tazkiratur-Rasheed, vol-1, pg.149*)

Observe in the above writing: Gangohi Saahib is being called “*Meezaab-e-Rahmatul Laahi Taa’aalaa Alal Aalameen* (the Outlet of Allaah’s Mercy on all the Worlds)” and in the end, it is written, “*Daamal Laahu Zilaala Barkaatahum Alal Aalameen* (May Allaah keep the shadows of his blessings on all the worlds).” The meaning of both these statements is this, [that he Gangohi] is “*Rahmatul-lil-Aalameen, Barkaatul Aalameen.*” Like there is “*Al Aalameen*” in the statement of “*Naa’ib-e-Rasool-e-Rabbul Aalameen.*” Similarly, there is “*Al Aalameen*” in both these statements.

Every person can understand that from this statement the meaning of Ambethvi Saahib is this that like Almighty Allaah is the Rabb of all *Aalameen* (nothing is excluded from His Roboobiyat [All-Nourishing Power]). Similarly, Gangohi Saahib is considered Allaah’s mercy and blessings for all the worlds. (*Ma’aazal Laah,*

I seek Allaah's protection). Can anyone call by such statement the Deobandi Wahhaabi Tableeghi scholars as, "Ahle Haqq" [the truthful people]?" These people are not "rahmat" [mercy] but are great "zahmat" [misery] for the entire Islaamic world. May Allaah protect us from their evilness.

❖ Dear readers! This servant of the Ahle Sunnat has already mentioned that he has so much matter on this subject that if I want to print all this matter, numerous books will be formed. The summary of the writing is this, that I was given three parts of the booklets "Johannesburg to Bareilly." In all these parts, the author did not even have the courage to disclose his name. If a detailed reply to every sentence of this book is written then surely a very big thick book will be formed. Like the Deobandi Wahhaabis, we do not receive support in the form of material help or money etc. from non-Muslims. We are only the beggars of the doorway of *Habeeb-e-Parwardigaar* [The Beloved of the Ultimate Provider [Allaah], *Nabiyy-e-Mukhtaar* [The Authorized/Empowered Prophet] (*Sallal Laahu 'Alaiehi Wa Sallam*). Almighty Allaah protect us from the aid of the non-Muslims. What I mean to say is this, that every person can not afford to purchase thick books and have the spare time to read them. However, I, this servant of Ahle Sunnat has answered almost all the accusations and, in doing so, my main purpose is to defend the Honour of Prophethood and the True religion. Entirely for the sake of pleasing Almighty Allaah and the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). It is my desire to keep destroying these disrespectful of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) till my last breath with my pen and tongue. Also, to inform the creations of Almighty Allaah about the nefarious conspiracies of these religious thieves so that Sunnee Muslims are able to defend their beliefs.

❖ The author of the booklets "Johannesburg to Bareilly" did not dare to raise any valid criticism in all three parts against any of the books written by *Imaam-e-Ahle Sunnat*, A'laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*). A'laa Hazrat (*Allaah have mercy on him*) has almost more than one thousand books to his

credit, which are full of pearls of knowledge and wisdom. Anyhow, these Deobandi Wahhaabi Tableeghis only due to their prejudice, stubbornness, dishonesty and tendency to ignore the reality, had the chance to raise unrealistic and baseless criticism, on only those writings which were written by others about *Imaam-e-Ahle Sunnat*, A'laa Hazrat Bareilvi (*Allaah have mercy on him*). On the other hand, we, the Ahle Sunnat Wa Jamaa'at (of the Naajiyah group) only raise valid criticism on the original writings of senior scholars of the Deobandi Wahhaabis, which are the foundation of Deobandi Wahhaabism. And those books which these people probably consider more dear than the Holy Qur'aan and *Ahaadees*. They are engaged throughout their lives with all their energies in propagating and distributing the wrong and infidel writings of these books.

❖ Dear readers! For your information, I am presenting to you a few quotes from the books of the scholars of Deoband. ★ Only so that you can know very well what is the condition of the mentality and taste of these Deobandi Wahhaabi Tableeghis who use abusive words for the Beloveds of Allaah. These people call themselves bound to the *Shari'ah* and *Sunnah*. And try to prove that, besides them, all true Muslims are wrong.

I am presenting an original statement of the Deobandi Wahhaabis without distorting, rather presenting the original writings. I am not making any comments or clarification on these writings. Hence; the readers will know, themselves, what is the reality of the scholars of Deoband who harbor such thoughts and the Deobandi Wahhaabisms.

❖ Look at a footnote on page 96 of “Tazkirah Mashaa'ikh-e-Deoband” (printed by Muhammad Sa'eed and Sons, Tajiraan-e-Kutub, Karachi). “*Ammi Bi* was the *Naanee* [maternal grandmother] of Hazrat Maulana Muhammad Yahyaa Saahib and Hazrat Maulana Muhammad Ilyaas Saahib. She was an extremely religious and pious lady. At the time of her death, from her clothes, in which the feces of

---

★ In my future writings I will, *In Shaa Allaah*, present to my readers many more such writings.

her (*Ammi Bi*) had stained, there was such an unusual fragrance that till today no one has smelled such a fragrance.”

❖ Aashiq Ilaiehi Meruthi on page 46, vol-1, of “ ” and the scholar of Deoband, Ashraf Ali Thanvi Saahib, on page 7 of “Imdaad-ul Mushtaaq” (printed by Thaanah Bhavan), while describing the excellence of their spiritual guide and their teacher writes:

“One day A’laa Hazrat★ ([Haaji Imdaad-ul Laah Saahib) dreamt his brother's wife (who was Shiite) is cooking food for his guests. Thus; the *Rasool-e-Maqbool* (*Sallal Laahu ‘Alaiehi Wa Sallam*) came and said to his sister-in-law that, ‘Get up, you are not worthy of cooking food for the guest of Imdaad-ul Laah. His guests are scholars. I will cook food for his guests.’”

The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has been called a COOK (*Ma’aazal Laah*, I seek Allaah's protection) by the scholars of Deoband and on the top of this list is Janaab Rasheed Ahmad Gangohi. Now, just see the state of this Gangohi Saahib. Gangohi Saahib says, “Once I saw in a dream that Maulvee Muhammad Qaasim Saahib (Naanotvi) is in the form of a bride and my *nikaah* (wedding) is done with him. So, the way husband and wife are mutually benefited from each other, in the same way I was benefited from him and he was from me. He praised me before Hazrat (Haaji Imdaadul Laah *Allaah have mercy on him*) and made me his disciple and I did recommendation to Hazrat and got him [Muhammad Qaasim] accepted as his disciple. Hakeem Muhammad Siddeeq Saahib Kaandhalvi remarked, الرجال قوامون على النساء *Ar-Rijaalu Qawwaamoona* ‘Alan Nisaa [Men are the guardians of the women]. He (Gangohi) replied, ‘Yes, after all I do look after his (Naanotvi’s) children.’”

(*Tazkiratur-Rasheed*, vol-2, pg. 289, printed *Idaarah-e-Islaamiyyaat*, Lahore)

★ The Deobandi Wahhaabis make a lot of fuss on this, “Maulana Shaah Ahmad Razaa Khan (*Allaah have mercy on him*) is called “A’laa Hazrat” and it is wrong to say like this.” But if Thanvi Saahib calls his own spiritual guide, Peer Haaji Imdaad-ul Laah Saahib, as “A’laa Hazrat” than the Deobandi Wahhaabis forget justice, equity, rules and regulations and consider everything correct for themselves.

“Hazrat (Gangohi) declared, ‘Almighty Allaah has made this promise with me that He will not let wrong come out from my tongue.’”

(*Arwaah-e-Salaasah*, pg. 266, printed *Daar-ul-Ishaa’at*, Karachi)

Consequently, see his “*Haqq* [truth].” The same Gangohi Saahib says: “Raam and Kanhaiya (the religious leaders of the Hindus) were good people. The people of earlier generations have made them something else.”

(*Tazkiratur-Rasheed*, vol-2, pg. 287)

View furthermore, he says: “Often many holy men stay hidden and guide people to the right path. In the same way, Baabaa Guru Naanak (the religious leader of Sikhs) was also a Muslim and would guide people while staying hidden.”

(*Tazkiratur-Rasheed*, vol-2, pg. 238)

The same Gangohi Saahib says, “*Madrassah* of Deoband belongs to Allaah.”

(*Arwaah-e-Salaasah*, pg. 281)

On pages 383 and 384 of the same book *Arwaah-e-Salaasah*, Ashraf Ali Thanvi Saahib says:

“Suddenly I saw a throne descending from the sky and the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is sitting on it. And the four Caliphs are present on each corner. While descending, it stopped exactly near me in the *masjid*. The Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said to one of the four Caliphs, ‘Brother, go and call Maulana Muhammad Qaasim (Naanotvi).’ He (Caliph) went and brought Maulana (Naanotvi). The Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said, Maulana bring the accounts of the *Madrassah* (Deoband). He (Naanotvi) said, ‘Hazrat here it is.’ After this started giving the account and gave the account of every single *paisa* [smallest unit of currency]. At that moment, the joy and happiness of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) had no limits. He became very happy and said, ‘All right, Maulana, now give (us) permission to leave.’ Hazrat (Naanotvi) said, ‘As your blessed wish.’ After that, this throne started ascending towards the skies and

vanished from the sight.”

Gangohi Saahib called the *Madrassah* of Deoband as “The Madrassah of Allaah.” And Thanvi Saahib has given a description that the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is coming down from the skies, only for checking the accounts of the *Madrassah*. After this, see the statement of the first headmaster of *Daar-ul-uloom* Deoband, Janaab Muhammad Ya'qoob, about the students of the *Daar-ul-uloom* Deoband by Thanvi Saahib. Janaab Muhammad Ya'qoob says:

“Almighty Allaah has promised with me that any student who has studied from this *Madrassah* (Deoband) will not be employed for less than ten rupees.”

(pg. 214, *‘Thanvi Saahib Kay Pasandeedah Waaqi'aat’* written by Abul Hasan A'zami, printed *Daar-ul-Ishaa'at*, Karachi)

Read this also, concerning the city of Deoband in the book named “Al Anwar,” written by Abdul Rahmaan Kondo about “The life of Janaab Muhammad Anwar Kashmiri”

(printed by *Nadwatul Musannifeen*, Delhi, 1978)

This verse is present on page 2 of “*Ziyaa-ur-Rahmaan Ziyaa.*” He writes:

”اے خوشا دیوبند، جلوہ زار حسن عالماں

مکّہ ہندی، زیارت گاہ ارباب دلاں“

**“Aay Khushaa Deoband Jalwah Zaar-e-Husn-e-‘Aalimaañ  
Makkah-e-Hindi Ziyaarat Gaah-e-Arbaab-e-Dilaañ”**

[O Deoband, how good you are that you are the place of exhibiting  
the beauty of the scholars

Makkah of India and the place of visiting of the masters of the hearts]

The *Madrassah* of Deoband is described as of Allaah’s. The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is brought to check its accounts. A promise from Allaah is taken for the employment of the students. And the city of Deoband is called as the Makkah of India. Besides this, the inauguration and leadership of the Centurial, Annual one hundred

years celebration of this *Daar-ul-uloom* Deoband was presided by a *Mushrik* [polytheist] woman, an enemy of Allaah (Indira Gandhi). It is obvious the result of such destruction and distortion had to be somewhat like this.

(Make it clear, I, this servant of the Ahle Sunnat, in my book “Deoband to Bareilly,” have already mentioned the statement of the scholars of Deoband that, “The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is learning the Urdu language from the scholars of Deoband.” And I have also mentioned that according to the Imaam of Deobandi Wahhaabis, Ismaa’eel Dehlvi Baalaakoti, “The Prophet has no authority.” This also, “The Prophet has no knowledge of what is happening even on the other side of a wall,” and this as well, “The Prophet has mingled in dust after his death,” and “The Prophet has no knowledge of his own end.” (I seek Allaah's protection)

❖ When Aashiq Ilaahi Meruthi was writing the biography of Janaab Rasheed Ahmad Gangohi, then a person saw in a dream that, “The biography of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is being written and Gangohi, himself, appeared in his dream to ask the biographer, ‘Are you writing my biography?’”

(*Tazkiratur-Rasheed*, pg. 8, vol-1)

On pages 127 and 152 of the same book, the people who stay with Gangohi Saahib and do “*Zikr*” they have been called as “*Ahle Suffah*.” (The readers know this very well that a special group of few companions of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is called “*As haab-e-Suffah*” or “*Ahle Suffah*.”)

On page.242, vol-2 of the same book it is stated:

“Once he (Gangohi) said: “In Sahaaranpur, many prostitutes were the disciples of Zaamin Ali Jalaalabaadi. Once he was staying in the house of a certain prostitute in Sahaaranpur. All the disciples [prostitutes] came to see their own Miyaañ Saahib but one prostitute did not come. Miyaañ Saahib inquired, ‘Why that particular prostitute did not come?’ The prostitutes replied that they had repeatedly asked

her to come along to pay a visit to Miyaañ Saahib but she said, 'I am very sinful and disgraced. Which face will I show to Miyaañ Saahib; I am not worthy of visiting him.' Miyaañ Saahib insisted, 'No, you must bring her to me.' Therefore; the prostitutes went and brought her. When she came in front then Miyaañ Saahib asked her, 'Lady, why did you not come?' She replied, 'Hazrat due to my disgrace, I was ashamed to come in front of you.' Miyaañ Saahib said, 'Lady, why are you ashamed? Who is the doer and who is getting it done, He is He, himself. [In this sentence Miyaañ Saahib has referred "Who" and "He" as Allaah]' The prostitute became furious after hearing this and said in rage, '*Laa Haula Wa Laa Quwwata.*' Even though I am disgraced and sinful, but I would not like to even urinate on the face of such a spiritual guide.' Miyaañ Saahib bowed his head in shame and she got up and stormed out."

On this same page, it is written concerning the same Zaamin Ali Jalaalabaadi, Gangohi Saahib has said with a smile, "Zaamin Ali Jalaalabaadi was only immersed in *Tauheed* [The Oneness of Allaah]."

Also see this, "Once in a crowded gathering during a speech of Hazrat (Gangohi), a young villager asked him without any inhibition, 'Hazrat Jee, what does the private part of a woman looks like? O my, how important is education, all the people present bowed down their heads but he (Gangohi) was not annoyed at all. Rather, he said spontaneously, 'Like the grain of wheat.' "

(*Tazkiratur-Rasheed*, vol. 2, pg.100)

The respected Companions (*Allaah is well-pleased with them*) were on Gangohi's way. Therefore view this; "Once, while addressing a huge gathering he (Gangohi) said these words: Brothers, I say one thing and O Allaah, You know this very well why do I say.... that this way of mine is, exactly like the way of the Companions (*Allaah is well-pleased with them*). Stay steadfast on it and do not let it go from the hands."

(*Tazkiratur-Rasheed*, vol. 2, pg. 34)

Concerning the above-mentioned words, Aashiq Ilaahee Meruthi Saahib says, "This saying of Gangohi Saahib was 'not due to pride but he had the desire to express *Haqq* [The Truth]."

❖ The Deobandi Wahhaabis, who think the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) as only a human and a common man like themselves. Deobandi Wahhaabis, they do not consider their own Rasheed Ahmad Gangohi and other elders as humans. Just look at this:

“Every man with insight, pleasant mind and talent, who visited him (Gangohi) at any time during twenty-four hours of day or night he would become so convinced and impressed by him having good character that he would spontaneously say, “ما هذا بَشَرًا إِنَّ هَذَا أَلَّا مَلَكٌ كَرِيمٌ”

***Maa Haazza Basharaa, In Haazza Illaa Malakun Kareem.*** (He is absolutely not a human being, he is a respected angel.)” (*Holy Quraan, Chapter Yoosuf, verse#31*)

(*Tazkiratur-Rasheed, vol.2, pg.60*)

(Readers might know this above Qur’aanic verse is about Hazrat Yoosuf (*Salutations on him*) and what is the full story.)

Also; see this, “Maulana Rafee-ud-Deen says that, ‘I have been visiting Hazrat Maulana (Muhammad Qaasim) Naanotvi for twenty-five years [25] and I never went there without doing my *wuzu* [ablution]. I found his status higher than humanity. That person (Naanotvi) was an angel nearest to Allaah who was manifested amongst the humans.’”

(*Arwaah-e-Salaasah, pg.220*)

Now look at the state of this Naanotvi Saahib who is considered as having higher status than humanity, “He would not let a man who was fasting keep [continue] his fast. Rather, he would give the glad tidings of earning rewards on breaking the fast.”

On pages 298 and 299 of this same book, “*Arwaah-e-Salaasah*,” it is written that Hazrat Maulana Rafee-ud-Deen Saahib use to say, “I have never done anything against Hazrat Naanotvi. One day, I [Rafee-ud-Deen] came in the Masjid of Chhattah [name of place]. Hazrat (Naanotvi) was eating roasted grams inside the vicinity of the

Masjid. He (Naanotvi) said that, 'Come Maulana (eat).' I (Rafee-ud-Deen) replied, 'Hazrat, I am fasting.' After waiting for some time, he [Naanotvi] asked me again, 'Come Maulana, (eat).' At this, I (Rafee-ud-Deen) started eating without any hesitation, even though the *Asr Salaah* [namaaz] had passed. The time of *iftaar* [breaking the fast] was drawing near. Hazrat (Naanotvi) said, 'Almighty Allaah will give you more rewards for doing this than [rewards] would be for keeping the fast.' Hence; I felt such satisfaction and pleasure after breaking this fast (before its time) that I had never experienced during fasting."

Also; look at the meaning of "Being above the status of humanity." It is written in "*Arwaah-e-Salaasah*", compiled by Ashraf Ali Thanvi Saahib on pg. 221: "Maulana Ahmad Hassan Saahib... was a great logician and did not consider anyone similar to him in this field. One day, there was a lecture of Hazrat Naanotvi and by chance, he (Ahmad Hasan) was sitting in front. So, he [Ahmad Hasan] became his [Naanotvi's] focus of address and (in the address of Naanotvi) the issue of rejecting certain things perceived by intellect started. After the discourse, he (Ahmad Hasan) exclaimed, '*Allaahu-Akbar* [Allaah is the Greatest]. These things (which Naanotvi have said), they cannot be of any human mind, these are the words of only Allaah.'"

On page 246 of this same book "*Arwaah-e-Salaasah*" it is written, "Maulana (Naanotvi) use to also laugh and talk with the children and with Jalaal-ud-Deen, the son of Maulana Muhammad Ya'qoob Saahib, who was then a very small child; he would make a lot of fun with him. Sometimes, he would take off his cap and sometimes, open his *kamarband* [trouser string]."

❖ Readers should pay great attention to the following passage because in this the Deobandi Wahhaabi scholar, Abdur Razzaaq Malihabaadi, has called his Husaien Ahmad Madani, "Metaphorically, as Allaah."

(It should be noted that this servant of Ahle Sunnat has reserved his right to give an opinion and comment on these writings.)

In “*Shaiekh-ul-Islam* Number,” of Al Jaamee’at Delhi, Abdur Razzaq Malihabaadi writes: “Have you Deobandi Wahhaabis ever seen Allaah walking in your lanes and by-lanes? Have you ever seen Allaah behaving in humility with mortal men after leaving His mighty glorious heavens? Have you ever imagined that “Rabb-ul-Aalameen”, by putting veil on His pride, will come and live in your homes? Will talk to you? Will look after you. No, not at all. This has never happened and will never happen. Then am I mad? Am [I] senseless that I am exaggerating? No, brothers, this is not the case. I am neither mad nor senseless. Whatever I am saying it is true; it is the Truth. But it is only a matter of little understanding. It is only the difference between the reality and metaphor. It is a matter of love and, in love, one has to only make use of allusions and symbols. Love does not tolerate the naked truth. Love can thrive only on some hidden, covered, and unrevealed things.”

(pg. 113, *Pakistan Edition*, printed by *Maktabah Madniyah, Gujraanwaalaa*)

❖ In the Jamaadeen, 1354 H issue of “Ashraf uloom,” Sahaaranpur, it is written on page 32: ‘Someone questioned Ashraf Ali Thanvi Saahib about Shaah Ishaq Saahib. So, (Thanvi Saahib) replied, ‘At the moment, I am discussing human beings. When the discussion will be of angels with them, question me about him (Shaah Ishaq).’ “And on page 63 of “*Arwaah-e-Salaasah*,” it is said about Maulana Ishaq Saahib that, “Almighty Allaah has sent an angel in the form of a man.”

On page 121 of “*Arwaah-e-Salaasah*,” Saiyyid Ahmad Bareilvi Saahib says, “In whichever direction I go, even the trees and the animals of that area recognize me and do *Salaam* [salutation] to me.”

Moreover; look at this,

“Is this (Husaien Ahmad Madani) a man or any angel? No, no my stubborn heart was not prepared to even accept that he could be the Fountainhead of the Divine light, an angel.”

(*Nazr-e-Aqeedat*, pg.5)

Would the author of “*Johannesburg to Bareilly*” tell us, “Their

Husaien Ahmad Madani was neither a man nor an angel then what was he? They should tell us, as well, who is called the Fountainhead of the Divine light?"

❖ Deobandi Wahhaabi Tableeghis should see in the words of Thanvi Saahib and read the description of their Naanotvi Saahib. In "*Tahzeerun Naas*" Naanotvi Saahib has opened the door to Prophethood and in the following passage, he is saying the same words for himself which the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had said for himself.

"He said, 'Once Maulana Gangohi and Maulana Naanotvi went for *Hajj-e-Baietul-Laah* [Hajj of the House of Allaah]. While Maulana Gangohi was doing things very orderly at every step and Maulana Naanotvi was very careless, caring little for his things, which lay scattered here and there and did not care for anything. At that time, a group of people came to Maulana Gangohi and said, 'We will also go for Hajj with you.' Maulana [Gangohi] asked them if they have any provision for travelling. They said that they will go just like that on the journey on *tawakkul* [Relying on Allaah]. Maulana (Gangohi) said, 'When we will be buying the ticket of the ship, then in front of the manager you can put the pouch of *tawakkul* [Reliance on Allaah]'. And said [sarcastically], 'What a great believer of *tawakkul*, go do your work!' Then these people asked Maulana Naanotvi, so he gave the permission.

ہر گلے کا رنگ و بوئے دیگر ست

*Har Gulay Raa Rang o Buuay Deegarast*

Every flower has its own color and its own fragrance

Whatever he (Naanotvi) would get during the journey, he would give it to these people. His other companions said, 'Hazrat you give away everything, at least keep something for yourself.' So, [Naanotvi] said, "إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي" "*Innamaa Anaa Qaasimun Wal Laahu Yu'tee* [Undoubtedly, Allaah is the provider and I am the distributor].'  
During this journey, Maulana Gangohi said to Naanotvi Saahib, 'You

wander around from morning till evening. Do you have any concern [for yourself]?’ So (Naanotvi) said, ‘Hazrat in your presence, what worry do I have.’

(*Arwaah-e-Salaasah*, written by Ashraf Ali Thanvi, pg.270 and 271)

Thanvi Saahib (in reference to Janaab Ya’qoob, head-master Daar-ul-uloom Deoband) says, “In some attributes, me and the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) are the same.”

(*Ifaazaat-e-Yaumiyyah*, part-7, pg.464, printed Ashrafat Mataabe, Thaanaah Bhavan, December, 1941)

The same Thanvi Saahib says on page 105, part 1, of “*Ifaazaat-e-Yaumiyyah*,” “When his spiritual guide, Haaji Imdaad-ul-Laah Muhaajir Makki died, then Rasheed Ahmad Saahib [Gangohi] would repeatedly refer Hazrat Haaji (Imdaad-ul-Laah Saahib) as ‘Rahmatul-lil-‘Aalameen’ (Mercy Unto the Worlds)”.

On page 398, of “*Arwaah-e-Salaasah*,” Ashraf Ali Thanvi Saahib used the same words for Haaji Imdaad-ul-Laah Saahib which the poet had written to describe the qualities of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Thanvi Saahib says, “On this occasion, I feel like saying this about the combined qualities of Hazrat [Haaji Imdaad-ul-Laah]:

آں چه خوباں ہمہ دارند تو تنها داری

***Aaã Cheh Khuubaañ Hamah Daarand Tu Tanhaa Daari***

You alone have all the qualities that others have jointly

Readers know that the first line of this verse is like this:

حسن یوسف دم عیسیٰ ید بیضا داری

***Husn-e-Yoosuf Dam-e-Ieesaa Yad-e-Baizaa Daari***

The beauty of Yoosuf and the holy breath of ‘Ieesaa and the shining hand of Moosaa (*Salutation on them*)

And this verse is said in praise of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). In “*Tazkirah Mashaa’ikh-e-Deoband*,” on page 139, the same complete verse is written in praise of Gangohi Saahib by Muftee

Azeez-ur-Rahman.

On page 377 of this same book, “Arwaah-e-Salaasah,” it is said: “Haaji [Imdaad-ul Laah] Saahib was “*Aleey-e-Waqt*” [The Alee of his time] and *Haqq* [The Truth] is subservient to him.”

❖ On the death of the same Ashraf Ali Thanvi, Abdul Maajid Daryaabaadi on page 595 of his book “Hakeem-ul-Ummat” says: “We, the unfortunate (Deobandi Wahhaabis), were not even worthy of such elevated bounty? It is not surprising this “great bounty” (Thanvi) is taken back at its own time, I am on surprised on this thing how did it stay in the midst of us for this long?”

تو بہار عالم دگری زکجا بہ ایں چمن آدمی

*Tu Bahaar-e-Aalam-e-Deegari*

*Ze Kujaa Bah Aeeñ Chaman Aamadee*

You are the spring of some other World how did you  
come to this garden

Until now, we had only heard this line of the verse but now we have seen it, with our own eyes, in this “holy personality (of Thanvi)”

❖ This is that same Ashraf Ali Thanvi Saahib whom the author of “Johannesburg to Bareilly” and the followers of Deobandi Wahhaabism call, “*Mut-tabe’-e-Sunnat* [the follower of Sunnah], Mujaddid-e-Millat [the reviver of the Nation], Hakeemul Ummat [the wise man of the Nation] and *Hujjatul Laahi Fil Ard* [the evidence of Allaah on Earth),” and who knows what not. How was this so-called *Mut-tabe’-e-Sunnat* Thanvi Saahib in following the *Sunnah*? He, himself, says:

“I would not refrain from eating anything while standing in a doorway or while walking on any pathway. If at any time Islaamic Government is established, the most that will happen to me is this that my testimony will not be accepted.”

(*Ifaazaat-e-Yaumiyyah*, vol-4, pg.41, printed by Ashraful Mataabe, Thaanah Bhavan)

He says: "In matters of invitation or gift, (I) do not care much about *halaal* [lawful] or *haraam* [unlawful/prohibited] things, because I am not a *Muttaqi* [pious person]. Thus, I only consider that *Fatwaa* [verdict] permitted which is permitted according to *Fiqh* [jurisprudence]."

(*Kamaalaat-e-Ashrafiyah*, pg.369, printed by Maktabah Thaamvi, Daftar Al Ibaqaa, Karachi)

See the state of this same Ashraf Ali Thaamvi Saahib. He, himself, says: "It happened one day that my (Thanvi's) brother was urinating. I (Thanvi) began to urinate on his head."

(*Ifaazaat-e-Yaumiyyah*, part-4, pg.274)

The same Thanvi Saahib says: "A person belonged to Sekri [name of a town] who was the brother of my step-mother. He was a very gentle and simple man. My father had left him to work on a contract. One day during summers, he came back home from his office hungry and thirsty. He took out his food and was busy in eating it. The market is in front of the house. I (Thanvi) caught a small puppy from the street, brought it home and placed it in his plate of lentils. Poor fellow, he left the food, and stood up and did not say anything."

(*Ifaazaat-e-Yaumiyyah*, vol-4, pg. 273)

The same Thanvi Saahib says: "Once I (Thanvi) went to see "Nau chandi" (a girls' dance and show) in Meruth [name of a city]. My father was an employee in the house of Shaiekh Illaahi Bakhsh Saahib. His nephew, Shaiekh Ghulaam Muhiy-ud-Deen asked me, 'Maulvee Saahib, how is it to go to a Nau chandi?' I (Thanvi) told him, 'It is permitted for someone who is about to become a leader. Because if he will stop anyone from it, and then he will be asked this question that, 'What is wrong in it [this bad act]?' So then he will be able to describe without inhibition those evil things which he has seen with his own eyes.' On hearing this, he (Ghulaam Muhiy-ud-Deen) burst into laughter and said, 'Brother, if Maulvees even commit a sin, then they also make it Religion.'

(*Ifaazaat-e-Yaumiyyah*, vol-5, pg. 440)

Thanvi Saahib says, “A person was darkening his face (committing *Zinaa* i.e. adultery) with a woman in a room of a motel. Coincidentally, more travelers also came, they also needed a place to stay. This person [the one committing the evil] had locked the door from inside. When these people knocked at the door, he replied from inside, ‘Man, there is no room over here, a person is lying on another person here.’ [Thanvi said,] ‘Please see, he was what a truthful person. He did not speak lies, he gave what a clear answer.’

(*Ifaazaat-e-Yaumiyah*, vol-4, pg. 570)

The adherents of Deobandism should also, attentively, see the following words of their master. Ashraf Ali Thanvi Saahib says,

“The state of the belief of common people is just like that particular organ of an ass. If it extends, it keeps on extending and when it disappears then it is not even known.”

(*Ifaazaat-e-Yaumiyah*, vol-4, pg. 7, printed by Ashraf ul Mataabe, Thaanah Bhavan, Magazine “Al-Muballigh, #6, vol-9, for the month of Rabee-ul-Awwal, 1357 H)

About the same Thanvi Saahib, the compiler of “Ashrafus Sawaanih” quotes the following couplet in vol-1, page. 96 of his book:

”آفاق ہا گردیدہ ام مہریتاں ورزیدہ ام  
بسیار خوباں دیدہ ام لیکن تو چیزے دگیری“

***Aafaaq haa Gar Deedah Amm Mehre-butaañ Warzeedah Amm  
Bisyaar Khuubaañ Deedah Amm Laykin Tuu Cheezay Deegari***

I have wandered through worlds and have tasted the affection of  
beauties

I have seen many beauties, but you are altogether a different thing

In another place, Thanvi Saahib, himself, says: “Hazrat Haaji (Imdaad-ul-Laah) Saahib was in an unusual condition.” After this sentence (in his praise), Thanvi quotes this verse of Ameer Khusrau. (*Maqaalaat-e-Hikmat Wa Mujaadalaat-e-Ma’dilat*, pg.366, printed by Idaarah-e-Taaleefaat-e-Ashrafiyah, Lahore 1977). And in “Tazkirah Mashaa’ikh-e-Deoband” page 138, the same verse is quoted by Muftee Azeez-ur-

Rahman for Rasheed Ahmad Gangohi. (It should be noted that this verse was said by Hazrat Ameer Khusrau (*Allaah have mercy on him*) for whom he said, the readers must know.)

See the state of the filthy mind of this great leader of Deobandism, Thanvi has written with his own pen. He says:

“A virtuous person had this inspiration that Hazrat Aaishah (*Allaah is well-pleased with her*) is about to come in the house of this lowest man (Thanvi). He said to me. My mind diverted to this, that a young girl will come in the hands.”

(*Risaalah Al-Imdaad, Safar, 1335 H*)

The compiler of “Ashrafus Sawaanih,” Khawaajah Azeez-ul-Hasan, in volume 2, page 30 of this book, says: “Once, with the passion of love and adoration I told Hazrat-e-waalaa (his highness Thanvi) very reluctantly and shamefully, in a low voice, ‘Hazrat, I repeatedly have a very disgraceful thought in my heart. On disclosing, which I also feel very shameful and do not have the courage for it.’ At that time, Hazrat (Thanvi) was getting up from his bedroom to go inside the masjid for *salaah* [namaaz]. He (Thanvi) said, ‘Say it, say it.’ This poor person while bowing his head said very shamefully, ‘This thought comes again and again in my heart that I wish I was a woman in your *Nikaah* [married to Thanvi].’ On this expression of love, Hazrat-e-waalaa (his highness Thanvi) became extremely happy and laughed spontaneously and by saying this he went inside the masjid, ‘This is your love. You will be rewarded. You will be rewarded, *In Shaa Allaah.*’”

The compiler of “Ashrafus Sawaanih” says: “ In a letter, instead of the usual title and reverence, I address him [Thanvi] with only this verse in a state of great love:

جان من جانان من سلطان من اے توئی اسلام من ایمان من

“*Jaan-e-Mann Jaanaan-e-Mann*

*Ae too’i Islaam-e-Mann Ieemaan-e-Mann*”

(My beloved, my dearest beloved, my king, O you are my only  
Islaam and my Ieemaan)

(*Ashrafus Sawaanih*, vol-2, pg.31, printed by *Idaarah-e-Taleefaat-e- Asharfiyah*,  
Multan, 1985)

The compiler of “Ashrafus Sawaanih” in vol-1, page 8 of the book,  
has used the following verse, in the preface, with the title of Tamheed  
at the top of his writing for Thanvi Saahib:

”اے اشرف زمانہ زمانے مدد نما  
درہائے بستہ را بہ کلید کرم کشا“ (☆)

*Ae Ashraf-e-Zamaanah Zamaane Madad Numaa  
Dar Haa'e Bastah Raa Bah Kaleed-e-Karam Kushaa\**

O Ashraf of the times and guide of the world  
Open up the secret doors by the key of your kindness

”مستعینا بالمخاطب قلته مستشيراً فی التخاطب قلته“

The one I am talking about, by asking him for help, I say  
The one I am talking about, by asking him for advice, I say

About the monastery (Khaanqah) of Thanvi Saahib, the compiler of  
“Ashrafus Sawaanih,” on page 48 of vol-2, says this:

”اگر فردوس بر روئے زمین است  
ہمین ست و ہمین است و ہمین است“

*Agar Firdaus Bar Roo'e Zameen Ast  
Hameenast-o-Hameenast-o-Hameenast*

If there is a paradise on this earth  
It is this, it is this, and it is this

★ This verse was written hundreds of years ago about Hazrat Makhdoom Saiyyid Ashraf  
Jahaangeer Samnaani (*Allaah is well-pleased with him*). Furthermore, the verdict of the  
Deobandi Wahhaabis on this verse is this that it is *Mushrikaanah* [polytheist writing]. What  
should we say on this, that the same verse is liked by the Deobandis maybe due to the name  
of “Ashraf” for Thanvi Saahib. And it became their *wazeefah* [daily recitation]? Now, the  
Deobandis should tell either their verdict about this couplet was wrong or their present belief  
and practice is wrong. I will await their reply, *Kaukab Ghufra Lahu*.

The Imaam Ismaa'eel Dehlvi of the Deobandi Wahhaabis says, in "Taqweeyatul Ieemaan," "To respect someone due to "*Nisbat* [association]" is "*Shirk* [polytheism]." And these Deobandi Wahhaabi mullaas, when they talk about the "*Nisbat*" [association] of their own elders, then see they like to express how much exaggeration and respect and consider it permissible. Just see their condition:

"Once (Janaab Ahmad Hassan Amrohvee) came in the honour [to meet] of Maulana (Thanvi). In the middle of the night, he felt the need of *Istinjaa* [cleaning after using the toilet]. He forgot to ask in the earlier evening. Thus, it was a Divine Miracle, Maulana (Thanvi) himself came from inside and (inquired), 'Do you have any need?' I (Amrohvee) said, 'Yes I do.' Maulana (Thanvi) said at this time, both will not be disturbed. Come inside the ladies' portion of the house. And he (Thanvi) himself kept water and a stone (for) *Istinjaa*. I (Amrohvee) said, 'This is "Aab-e-Zam zam" [the holy water], now what should I do *istinjaa* with.' Allaah o Akbar, what a character.

(*Qasasul Akaabir*, pg. 206, reference Husnul Azeez, vol-2, pg. 220)

❖ Dear readers, (I) this servant of Ahle Sunnat, due to the honour of my belief, by copying these writings the pain and agony I am feeling it cannot be described. I am amazed and also dismayed to a great extent that the followers of Deobandi Wahhaabism, consider the ones who have written these filthy and disrespectful writings the Deobandi Wahhaabi Tableeghi mullaas, not only as their leaders and mentors, but also consider following them and emulating them more important than even following the Qur'aan and Sunnah. Every person having wisdom and understanding, after reading these writings, will say without any doubt, "The writers of such filth are certainly not worthy of being called rightly guided scholars. Rather these people are a cause of shame and dismay to the Muslims and the Islaamic world."

Furthermore, read this:

❖ What do these Deobandi Wahhaabis, who call the Prophets (*Salutation on them*) and Friends of Allaah (*Allaah have mercy on them*) as powerless and unaware of their own end, say about their own Gangohi Saahib? View this:

“He (Gangohi) was certainly not a miser in expanding the eternal blessings of the Hereafter. If he was a miser then today his number of disciples would not have reached in thousands.”

(*Tazkiratur-Rasheed*, vol-2, pg. 88)

Look at the authority of Thanvi Saahib.

Thanvi Saahib says: “An Englishman from London asked this question, ‘I had embraced Islaam along with my wife. We want to come to India and my (foreigner) wife will also be with me and she will not observe pardah [veil]’ ... I (Thanvi) wrote, ‘It is allowed for you.’

(*Ifaazaat-e-Yaumiyyah*, vol-6, pg. 245)

The same Ashraf Ali Saahib writes about his Deobandi Scholar, Muzaffar Husaien Kaandhalvi, “In Jalaalabaad or Shaamili [names of areas] one Khan Saahib said, ‘I cannot do ablution, nor can I leave two bad habits (drinking and adultery).’ He said, ‘Read *salaah* [Namaaz] even without *wuzu* [ablution] and you can also drink alcohol.’”

(*Arwaah-e-Salaasah*, pg.181)

❖ The Deobandis, who do not believe the Prophets (*Salutation on them*) are innocent. However, they consider every habit, even urinating and going to the toilet, of their own Gangohi Saahib as worshipping [*ibaadaat*]. Look at the following:

“The conclusion is, without any doubt the habits of the People of Allaah, are included in *Ibaadaat* [worshipping’s]. And from morning to evening all the actions of these people sleeping and waking, eating and drinking, urinating and passing bowels, silence and speech, resting and working and relaxing etc., all actions for being included in the means of *ibaadaat* [worshipping] are included in Obedience [of Allaah]. Since; in the era of this century Hazrat Imaam-e-Rabbaani (Gangohi) was the guide and leader of this virtuous group in his era of this century. Therefore; to consider his habits as worshipping, is as clear as the sun.”

(*Tazkiratur-Rasheed*, vol-2, pg.61)

After Gangohi Saahib, let's also see the state of the renowned scholar of the Deobandis, Ashraf Ali Thanvi Saahib. In the writings of Thanvi Saahib, there is an excess detail of sexual relationships and obscene language. See this he, himself, says: "Physicians and philosophers agree on this that whichever power is not used gradually that power fades away, like not having sex becomes a cause of impotence."

(*Kamaalaat-e-Ashrafiyah*, pg.80)

On page 668, vol-4, of "Imdaad-ul Mushtaaq", (printed by Ashraf-ul Mataabe, Thaanah Bhavan), see the following condition of the sexual inclination of Thanvi Saahib.

"A person said to me (Thanvi) that he does not find pleasure in *Zikr* of (Allaah). I told him, 'What "*mazaa*" [pleasure] is there in *Zikr*, pleasure is in "*mazi*" [seminal discharge] which comes out at the time of foreplay a woman. Why do you roam around here looking and wondering for "*mazaa*" [pleasure] in *Zikr* (the Remembrance of Allaah)?"

Look at another proof of the filthy mentality of Thanvi Saahib on pg. 673 of this same book. Who can have a "better way" of explaining things besides the "*Hakeem-ul-Ummat* of the Deobandi Wahhaabis [Wiseman of the Deobandi Wahhaabis]"? He says:

"Thus, the real thing is revelation. And if we depend only on intelligence then a person's requirement ★ of intellect is also this, like a person said. Who use to cohabit with his own mother. Someone said to him that, 'O you filthy [person], what act is this?' He said, 'When my entire body was inside her, so now, if only one part of mine goes in her then what harm is there in it?' This order can also be from intelligence."

(Remember this the way in which this "*Mujaddid* (Reviver)" of Deobandi Wahhaabism Ashraf Ali Thanvi Saahib, has taught the methods and instructions for teaching shamelessness and audacity in sexual relations to the shy and respectful, both married and unmarried

---

★ Meaning doing like this is logically correct.

women of the Muslim families in his notorious book “Bahishtee Zewar” it easily gives an insight\* of his mentality which was full of sexual convulsions. It is said that this book of Thanvi Saahib “Bahishtee Zewar” has diverted girls from hundreds of families towards shamelessness and vulgar deeds. This is the reason, those people who call themselves Deobandi Wahhaabis, in order to save their daughters and their women from indecency, do not like to keep this book of Thanvi Saahib in their own homes.)

❖ In the same book “Ifaazaat-e-Yaumiyyah” on page 713, part 4, it is written yet another proof of the sexual tendency and impulse of the Imaam of Deobandi Wahhaabis (Thanvi), while explaining the difference between “saying”[*Bayaan*] and “acting”[*Amal*]. He says: “Boys at the *maktab* [religious school] advised Haafiz jee [teacher of the Holy Qur’aan] to get married [do *nikaah*]. Said that, Haafiz jee do *Nikaah* it is very pleasurable. Haafiz jee, tried and got married. All night, he touched bread with [the body of] his wife and ate [it]. How would have he felt any enjoyment? In the morning, he furiously came to the boys and said, ‘Wretched fools you said there is a lot of pleasure, there is a lot of pleasure. I ate the bread after rubbing it (with the woman). I found it neither saltish, nor sweet nor bitter.’”

---

\*Dear readers, maybe you are amazed to read about the details of the lustfulness and sexual impulses of Thanvi Saahib. But it is even a matter of greater shock and disappointment that a magazine called “Al-Nasiha”, was published from *Madrassah Arabia Islaamiyyah*, Azadville, South Africa, in December 1988. It belonged to the Deobandi Wahhaabis. Making its text as her basis, Jennet Bennett, correspondent of “Herald Sunday Tribune” wrote an article on 11th December 1988 about the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and gave it this headline which is even difficult for me to write. For your information, I can only say that some of the sentences used in “Al-Nasiha” were worse than some of the sentences used by the book of the world-condemned and accursed Rushdie, “Satanic Verses.” This servant of the Ahle Sunnat, himself, went to protest the scholars of Deoband at the headquarters of the Deobandis at Mia’s Farm, and asked them to take notice of the nefarious act of this Satanic scholar of their creed. But it is a pity the integrity of the scholars of Deoband was not aroused at the insolence shown towards the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Instead, this much was surely done: a poster was published against me from Mia’s Farm. This servant submits that it is not an act of a Muslim to slander anyone and I have preserved all of their documents and records.

The boys said, ‘Haafiz jee [it] has to be beaten [in Urdu, *Maaraa Kartay Hayñ*].’ That evening, he beat her [his wife] black and blue with shoes. The entire neighborhood was woken up and gathered and rebuked Haafiz jee. The next morning, he came again and said, ‘You wretched people, you have made me miserable. Last night I beat her, yet found no pleasure and also earned so much ridicule.’ Then the boys explained to him fully what “beating” meant [having intercourse]. Now, when the night came, then the reality was uncovered on Haafiz jee and when he came [to the *Maktab*] the next morning, he was filled with happiness. The radiance of happiness was evident from every hair of his mustache and he was filled with pleasure. So gentlemen, the reality of certain acts are known only after doing them.”

To give such an example of becoming fed up with something is also the work of Thanvi Saahib, the “Hakeem-ul Ummat of Wahhaabism.” He says:

“There was a blind Haafiz [teacher of the Holy Qur’aan]. He was very greedy. He heard from somewhere that Almighty Allaah has created in Paradise *houries* for the *Mu’mineen* [true Muslims]. So, he [Haafiz] use to pray all the time, ‘O Allaah, send *houries*, send *houries*.’ The *Baazaari Auratayñ* [prostitutes] are very naughty. They, somehow, heard this. [These women] decided amongst themselves, ‘Let’s make Haafiz jee regret his desire for *houries*.’ All [of these women] gathered and came to him. He, (Haafiz jee), on hearing the sound of knocking inquired, ‘Who is it?’ One woman replied, ‘*Hourie*.’ Haafiz jee was very pleased that his *du’aa* [supplication] is answered after a long time. Anyhow, he disgraced himself [had intercourse with that woman]. The second woman came. He inquired again, ‘Who is it?’ The woman replied, ‘*Hourie*.’ He said to himself, ‘Okay,’ and once again disgraced himself with her as well. In short, those women were many and his passion had been withheld for long. But until how long! After his passion had totally subsided, another woman came. He inquired again, ‘Who is it?’ The woman replied, ‘*Hourie*.’ Haafiz jee used abusive language and exclaimed, ‘Have all the *houries* come only in my fate?’ So, people, the way that (Haafiz

jee) was fed up with *houries*, you get fed up with *Noor* [Luminance/ Divine Light].”

(*Khutbaat-e-Hakeemul Ummat*, pg.248, vol-16, *Barkaat-e-Ramadaan*, printed by *Idaarah-e-Taaleefaat-e-Ashrafiyah*, Multan)

For explaining the realities and divinities, this condition for fulfilling a request can only be done by the Mullaas of Wahhaabism. Let us look at another writing of Thanvi Saahib, the “Revivalist” of Deobandi Wahhaabism. Talking about his maternal uncle [*maamooñ*] from Hyderabad, Thanvi Saahib says:

“Abdur Rahmaan Khan Saahib, proprietor of Nizaami press, came to meet me (the maternal uncle of Thanvi) and he was very impressed by hearing the talk on realities and divinities from his mouth. He requested him [the maternal uncle of Thanvi], please Hazrat [Sir] repeat your talks in lecture so that all the Muslims would benefit. The maternal uncle [of Thanvi] gave a strangely open and daring answer. He said, ‘Khan Saahib, me and lecturing? *Salaah-e-Kaar Kujaa-o-Mann Kharaab Kujaa* [Where a bad person like me, and where an act of goodness].”

“But when Khan Saahib insisted a lot then he said: ‘Yes, I can give lecture, in one condition. Do the arrangement of it. Poor Abdur Rahmaan Saahib was a serious elderly man. He thought, ‘What condition will it be, the arrangement of which cannot be done.’ On hearing this, he eagerly asked, ‘Hazrat what is that unique way? The maternal uncle [of Thanvi Saahib] said, ‘I will go through the *baazaar* [open market] by being fully naked in such a way that one person would hold my sexual organ and pull it and another person would put his finger in my anus from behind and, along with me, would be a crowd of boys and they would be shouting, ‘Pimp, he is a pimp’. At that time I will give a lecture on realities and divinities.”

(*Al-Ifaazaatul Yaumiyah*, vol-7, pgs.82, 83, published by *Ashraful Mataabe, Thaannah Bhavan*, December, 1941)

Thanvi Saahib says, “I am with my heart a devotee of this uncle of mine.”

(pg. 84)

Those Deobandi Wahhaabis who believe, “Nothing happens with the desire of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*),” see what views they have about their own Thanvi Saahib. A Deobandi scholar, Abdul Maajid Daryaabaadi says, “Allaah only wished for that which one of his blessed bondsmen (Thanvi) desired.”

(*Hakeem-ul Ummat*, pg.47)

Listen to this very carefully. The same Abdul Maajid Daryaabaadi, in a letter to Ashraf Ali Thanvi Saahib, writes:

❖ “A night before the last, my wife (Begum Daryaabaadi) dreamt a strange dream. She saw that she was present in Qubaa Masjid in Madinah Munawwarah. The youngest wife of (Thanvi) was also present there. She (wife of Daryaabaadi) was very pleased to see her. She (wife of Thanvi) asked her that will you see a picture of the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). She (wife of Daryaabaadi) eagerly replied, ‘Sure.’ Meanwhile; somebody said, ‘This is Aaishah Siddeeqah (*Allaah is well-pleased with her*).’ Now she [wife of Daryaabaadi] looked at her intently with amazement and she found her face and form, dress and manners like the youngest wife (of Thanvi). How can she be Hazrat Aaishah Siddeeqah? At that moment, somebody said, ‘No, this (wife of Thanvi), is the daughter-in-law of the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). Now she was wondering even more in her heart that the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) has no son then how could there be a daughter-in-law?’ At that moment, again, a voice was heard saying, ‘Everyone who recites the Kalimah is the progeny of the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). And in particular, a pious person like Maulana Ashraf Ali is a special progeny of the Prophet. Therefore; the wife of this Thanvi will be called the daughter-in-law of the Prophet.’ After this, from the courtyard of the masjid, the youngest wife came along with her and entered the inner side of the masjid. There, a kind of door opened, in which, instead of the picture of the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*), the sacred visage [splendour] of the Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*) could be seen.....”

(*Hakeem-ul Ummat*, pgs.548, 549)

❖ Dear readers, the above-mentioned writings of the senior scholars of the Deobandi Wahhaabis have been written word-to-word from books written by them, in order to fully uncover their reality. This servant of the Ahle Sunnat, unlike the author of “Johannesburg to Bareilly,” is not writing any comments. Nor do I want any clarification from the author of “Johannesburg to Bareilly.” Because by commenting and clarifying the filth there will be an increase in the filth. The act of writing filthy statements and their foolish explanations and wrong interpretations, this dirty taste and desire only suits the Deobandi Wahhaabis. Perhaps, the author of “Johannesburg to Bareilly” and his supporters all the Deobandi Wahhaabi Tableeghis, who adore Gangohi Saahib and Thanvi Saahib to the extent of worshipping. They try to prove the filth contained in the above-mentioned writings of Gangohi Saahib and Thanvi Saahib as the cleanest in the world. Or declare such filth to be sacred like the Qur’aanic verses or the Ahaadees of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). Also; say that even filthy examples are good ones and have been given to explain good things.

In reply to this, it is submitted to the Deobandi Wahhaabi Tableeghis, “Fellows, wrong things are, after all, wrong. If any of your seniors write a wrong and filthy writing even then you also declare that wrong as right and that filth as clean. Only because it has been said or written by one of your own men. And if someone else writes a correct thing, then why do you even declare that correct writing as wrong? Do you have any proper answer to this? Let me say, you have an unreasonable enmity and grudge with the truth and us, the people, of truth. You only find faults in others and if you do not find any faults then to transform good things into faults; one should learn from you!” “In volume 2, page 56 of “Ashrafus Sawaanih,” your Ashraf Ali Thanvi Saahib says: ‘If he is a lover then even the faults of the beloved will look like qualities to him, and if he is an enemy then even the qualities will look like faults.’

“You, Deobandi Wahhaabis, have made defects possible and proven even for Allaah. And have declared thousands of qualities of the

faultless Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as his faults. So how can we, the Sunnee Muslims, who have correct beliefs, be saved from the abuse of your (Deobandi Wahhaabis) tyranny and violence?

❖ O the author of “Johannesburg to Bareilly” and the supporters of Deobandi Wahhaabism!

You can call this sinful [me] anything you want to say, but in any way do not be disrespectful in the Grandeur of the Most Beloved Holy Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*); the Wives and Progeny of the Prophet of Allaah, his Companions and the dear ones (*Allaah is well-pleased with them*). Do not make the Beloveds of Allaah angry. If you cannot do their respect then, at least you can keep yourself away from disrespecting them. If you cannot describe their Grandeur then you can, at least, remain silent instead of saying things against their rank and status. You cannot tolerate the respect of Prophet-hood so no one is forcing you to do it. But why do you call those people who, with the Commands of Allaah, respect the Beloveds of Allaah (*Allaah is well-pleased with them*) as wrong and bad? Maybe, you do not like the Beloved and the Faultless Holy Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). This is what a strange thing that by reciting the *Kalimah* of the one Prophet you call yourself as the *Mu'min* [True Muslim], you have no concern with the respect and honour of that Prophet.

“We, the true believers Ahle Sunnat Wa Jamaa’at, with every verse of the blessed Book of Almighty Allaah we describe the grandeur of the Beloved Prophet of Almighty Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). While you, with the same blessed Book, the holy Qur’aan, by making your own opinion as the basis, try to reduce the dignity of the Beloved Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). We, Sunnees, are devotedly in love with the greatness and the eminence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And you, Deobandi Wahhaabi Tableeghis, commit insolence against the dignity and greatness of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

“We, Sunnees, are eagerly in searching to know the excellence of the Beloved of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). While you, Deobandi

Wahhaabi Tableeghis, are busy in finding faults in the Beloved of Allaah and the faultless Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).... You should decide yourself who spends a better quality time? Maybe you do not even like any good thing, because you are fault finders and inwardly evil.”

❖ The author of “Johannesburg to Bareilly” and his associates, perhaps, know that to put allegation of fault on any faultless is a great accusation. They have seen in this book the verdict, of their own scholar, regarding this. All these Deobandi Wahhaabi Tableeghis should, with great attention, see the advice of their own senior, Thanvi Saahib. He writes in his book “Ifaazaat-e-Yaumiyah,” vol-4, on page 742, while advising his “fans,” “You do not see your own defects but you find defects in others.” To explain this, he writes a story. He says, “A student [seeker] came in the honourable presence of a holy man and, after seeing his face, in amazement, he remained standing. The holy man inquired, ‘Why? What is the matter?’ He said, ‘Hazrat, while leaving home, I was a devotee but after coming here I saw a strange phenomenon, which I cannot describe with my tongue.’ The holy man said, ‘No, there is no harm in describing.’ He said, ‘Hazrat’s face looks like a dog.’ The holy man was not annoyed at this and said, ‘Yes [it] might be looking like that, it also happens like that. You read the name of Allaah.’ The seeker read. The holy man again inquired, ‘How does it appear now?’ The seeker said, ‘It appears like a cat.’ The holy man said, read the same name for one more week. After that, it will be seen as a human’s.’ He said, ‘actually, this was your own face [the seekers] reflected in the mirror. So, that defected face is actually your own face. Besides this, sometimes harshness also becomes necessary. For example, if someone wishes to fall into a well and only one step remains to be taken, so at that time will you make him understand softly, or you will forcefully pull his hand with a jerk and say, ‘Where are you going? Do you want to die?’ By now, the preachers and supporters of Deobandi Wahhaabism would have fully understood this very well that these Deobandi Wahhaabis, who call us truthful Sunnees Muslims as evils, according to their own Thanvi Saahib, these Deobandi are actually seeing their own ugly

faces in the mirror. Moreover, let us see further:

On page 60, vol-2 of “Ashrafus Sawaanih,” Thanvi Saahib says: “Everybody does not deserve gentle treatment. People say, ‘Do not be harsh.’ But why should I not be harsh, when without harshness there would be no correction. Now see, ten to twelve years of gentleness could not bring any reform in them, rather the mind ruined. And the scolding of ten to twelve minutes has completely reformed. The mind is perfected and the devil has gone out.” He further says, “If common behavior is kept overpowered by conveniences then it means the people should be left immersed in illiteracy all their lives.”

(pg.61)

I plea to the author of “Johannesburg to Bareilly” and all Deobandi Wahhaabi Tableeghis by leaving their baseless stubbornness, malice and enmity, for seeking the Truth, with open-heartedness and honesty, they should see the life and teachings of the Imaam of Ahle Sunnat, A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) and his, more than one thousand, books or only, see the thirty large-sized volume, of “Fataawaa Rizviyyah.” In the whole Deoband you will not be able to find its comparison. Undoubtedly, after reading these books, you will be able to have a correct analysis of A’laa Hazrat Bareilvi (*Allaah have mercy on him*).

Your perception will also testify this fact that, without any doubt, A’laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi (*Allaah have mercy on him*) is truly the “*Deen-e-Haqq Kay Mujaddid*” [The Reviver of the True Religion], “*Paband-e-Sharee’at Aur Sunnat*” [A firm Follower of *Shari’ah* and Sunnah], “*Ahad Aafreen Aalim-e-Rabbaani*” [A Divine Scholar who is the Creator of an Era] and “*Aashiq-e-Rasool*” [A lover of the Holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*]. Even the senior Scholars of Arab and Ajam [Non-Arab] and the scholars of Deoband have, themselves, acknowledged A’laa Hazrat Bareilvi’s (*Allaah have mercy on him*) vastness of knowledge and the love for the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). The Scholars of South African and all the other Deobandi Wahhaabi Tableeghis scholars and the public should not ruin and destroy themselves by indulging

in invalid accusations rather they should accept this fact that we, the Ahle Sunnat Wa Jamaa'at (Sunnees whom you call Barelvis), are the only true followers and adherents of the Qur'aan and Sunnah. The validity of the correctness of our beliefs and actions are proven by the books of the Deobandi Wahhaabis themselves.

The author of "Johannesburg to Bareilly" and the supporters of Deobandism, for few coins of the world, in front of the temporary and immortal world, for the sake of keeping their false ego intact, should not at all, not at all, displease Allaah Almighty and His Beloved, the Last Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or should not collect for themselves eternal punishment and wrath. If Rasheed Ahmad Gangohi, Muhammad Qaasim Naanotvi, Khaleel Ahmad Ambethvi and Ashraf Ali Thanvi etc., have made a mistake, have done *Kufr* [infidelity] then you should not become the supporters of those who have written infidel writings. Also, by becoming an acceptor and deservers (the ones who accepts and believes) should not collect *Kufr* [infidelity] for yourselves.

❖ This servant of the Ahle Sunnat, the dust from beneath the feet of the Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), only for the sake of Allaah's pleasure and the pleasure of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has repeatedly invited you towards the *Haqq* [The Truth]. And has presented the facts to you. In spite of this, if your belief remains the same that, "Almighty Allaah can speak lies, Allaah has spoken lies, Almighty has no prior knowledge of every Unseen all the time, Allaah does not know in advance about His bondsmen deeds, whatever and as much Allaah has bestowed Knowledge of Unseen to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that amount or like that is also possessed by children, the demented and the beasts, the expression "Khaatamun-Nabiiyyeen" does not mean the Last Prophet, the knowledge possessed by Shaietaan [Satan] is greater than the knowledge possessed by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)." *Ma'aazal Laah, Summa Ma'aazal Laah* [I seek Allaah's protection and, I seek Allaah's protection] And all these wrong beliefs of yours, the Deobandi Wahhaabis,

which this *Faqeer* [humble person] has copied in his book “Deoband to Bareilly: The Truth,” and also in this book, “White and Black.” If the author of “Johannesburg to Bareilly” and all his supporters, the Deobandi Wahhaabi Tableeghis, are firm on their these beliefs than this servant of Ahle Sunnat, once again, invites them, that let’s take the decision by the Divine [Almighty Allaah]. This servant of Ahle Sunnat is ready to do “*Mubaahilah*” [a meeting of contending parties where person or parties invoke the curse of Allaah on those who deny the truth]. Your own Thanvi Saahib has said, “If someone is about to destroy himself then he cannot be explained in gentle ways.” Your own Thanvi Saahib says:

Suppose someone has a malignant abscess which is full of foul matter and it needs an operation then to say there, ‘No, only treat it externally and apply some ointment to it. Even if the foul matter spreads internally throughout the entire body and ruins the whole body, this is accepted but this is not accepted that, with one cut, all the foul matter is taken out.”

(*Ashrafus Sawaanih, vol-2, pg.60*)

Furthermore; he says, “Where harshness is needed, there, it is justice in being harsh. To be gentle on such occasion is cruelty.”

(*Kamaalaat-e-Ashrafiyah. pg.80*)

This servant of the Ahle-Sunnat also states, “This controversy has been going on for nearly eighty years. By now, hundreds of books have been written. The realities have been explained in thousand of ways. Despite this, if the Deobandi Wahhaabi Tableeghis remain firm on their stubbornness and refuse to accept the invitation of this servant of the Ahle Sunnat for *Mubaahilah* and also accept whatever is the decision of Allaah Almighty.”

❖Dear Readers, this servant of Ahle-Sunnat accepts that I do not have any pride in myself nor do I have any pride or arrogance on my knowledge or actions. This sinful person does not even consider himself as the speck of dust of Madinah Munawwarah, the city of the Holy Prophet (*Sallal Laahu ‘Alaihi Wa Sallam*). Yes, if I have pride,

it is only this that I have the collar of being the slave of the slaves of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) around my neck. I definitely have pride in my attachment with the People of the Allaah (*Allaah have mercy on them*). I am sure that my Allaah will forgive my sins and will make me successful only for the sake of honour and dignity of His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *In Shaa Allaah ul Azeez*.

### **Now, I, concluding my argument**

If the author of “Johannesburg to Bareilly”, his supporters and all the Deobandi Wahhaabi Tableeghis want to seek the truth (and they are sure of their standpoint and their truth and are not prepared to accept the facts presented by me), for establishing the true as the true and to prove wrong as wrong, they should come out for and an open “**Mubaahilah**” with this ordinary slave of *Mahboob-e-Subhaani* [The Beloved of the Greatest Allaah], *Ghaus-e-A'zam* [The most superior Redressor] Hazrat Muhiy-ud-Deen [The Grand Helper of Religion] Saiyyidinaa Abdul Qaadir Jeelaani (*Allaah is well-pleased with him*). Otherwise, on the Day of Judgement they will have no excuse.

The aim of this servant is only the pleasure of Allaah Almighty and the pleasure of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). I have no respect for someone who is disrespectful and insolent to my Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Those who are the true slaves and lovers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), this sinful is a slave of all those lovers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In my writings, speeches, knowledge and actions this sinful is a strict adherent of this principle:

الْحُبُّ لِلَّهِ وَلِلرَّسُولِ وَالْبُغْضُ لِلَّهِ وَلِلرَّسُولِ

*Al Hubbu Lil Laahi Walir Rasool Wal Bughzu Lil Laahi  
Walir Rasool*

Love for the sake of Allaah and His Prophet and have enmity for the  
sake of Allaah and His Prophet  
And according to this principle, I do not torment anyone's heart for

personal reasons even while discarding the disrespectful's of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (Therefore; this sinner says to the Deobandi Wahhaabi Tableeghis, Razaazis [Shi'ites] and all the other incorrect factions, "Do not spark us. Otherwise, we will not spare you." (Meaning that should not raise unfounded and invalid accusations against us. Otherwise, we will not stay without exposing you).

I am sorry if I have unintentionally tormented anyone's heart. May the Merciful Allaah forgive me!

In the end, this servant of the Ahle Sunnat requests his readers to pray for me. I request all of you to remain steadfast on the true faith of Ahle Sunnat Wa Jamaa'at. We, Sunnees, certainly with the Grace and Mercy of Allaah Almighty, are on the path of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his perfect followers (*Allaah is well-pleased by them*). And we supplicate to Allaah Subhaana Wa Ta'aalaa, that our Creator the Almighty Allaah, that He may make the true slavery of His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) our honour and distinction. And in both the worlds, bestow us the pleasure of His and the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *Aameen*.

وَصَلَّى اللهُ عَلَى حَبِيبِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ أَجْمَعِينَ

*Wa Sallal Laahu 'Alaa Habeebihi Saiyyidinaa Muhammadin Wa Aalihi Wa As haabihi Wa Baaraka Wa Sallama Ajma'een*

Faqeer, **Kaukab Noorani Okarvi** *Ghufira Lahu*

Karachi 1989

## Bibliography

1.	The Holy Qur'aan	The words of Almighty Allaah, Subhaanahu Wa Ta'aalaa
2.	Ahaadees Nabvi	Sayings of the Holy Prophet ( <i>Sallal 'Alaiehi Wa Sallam</i> ) from the books of Ahaadees
3.	Tahzeeb-ul-Asmaa'i wa Lughaat	Imaam Ahmad Navavi
4.	Hadaaiyiq-e-Bakhshish	A'laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi
5.	Khatmun Nubuwwat	A'laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi
6.	Wasaayaa Shareef	A'laa Hazrat Maulana Shaah Ahmad Razaa Khan Bareilvi
7.	Faqeeh-e-Islam	Doctor Hasan Razaa A'zami
8.	Khayaabaan-e-Razaa	Janaab Mureed Ahmad Chishti
9.	Imaam Ahmad Razaa (Arbaab-e-Daanish ki Nazar Mayn)	Janaab Yaaseen Akhtar Misbaahi
10.	Imaam Ahmad Razaa Number	Monthly Al Meezaan Bombay
11.	Al Haqqul Mubeen	Hazrat Allaamah Saiyyid Ahmad Sa'eed Kaazimee
12.	Ta'aaruf Ulamaa-e-Deoband	Khateeb-e-A'zam Hazrat Maulana Muhammad Shafee Okarvi
13.	Raaho Rasme Manzil Haa	Peer Saiyyid Ghulaam Naseer-ud-Deen Naseer Gholarvi
14.	Tableeghi Jamaa'at	Allaamah Arshadul Qaadiree
15.	Ar Raddul Muhkamul Manee'	Peer Saiyyid Yoosuf Haashim Ar Rifaa'ee
16.	Maqaalaat-e-Yaum-e-Razaa (Part 2)	Maulana Qaazi Abdun-Nabee Kaukab

17.	Akaabir-e-Deoband Apnay Aaeenay Mayī	Maulana Hasan Ali Rizvi
18.	Deobandi Mazhab	Hazrat Maulana Ghulaam Mehr Ali Golarvi
19.	Ad Durrul Munazzam	Maulana Shaiekh Abdul Haq Allaah Baadi
20.	Faazil-e-Barelvi Aur Tark-e-Mawaalaat	Professor Doctor Muhammad Mas'ood Ahmad
21.	Kuliyaat-e-Imdaadiyah	Hazrat Haaji Imdaad-ul-laah Muhaajir Makki
22.	Naalah-e-Imdaad-e-Ghareeb	Hazrat Haaji Imdaad-ul-laah Muhaajir Makki
23.	Faislah Haft Mas'alah	Hazrat Haaji Imdaad-ul-laah Muhaajir Makki
24.	Nuzhatul-Khawaatir	Janaab Abdul Haiey Lakhnawi
25.	Taqweeyatul Iemaan	Janaab Muhammad Ismaa'eel Dehlvi
26.	Tazkeerul Akhwaan	Janaab Muhammad Ismaa'eel Dehlvi
27.	Yak Rozee	Janaab Muhammad Ismaa'eel Dehlvi
28.	Siraat-e-Mustaqeem	Janaab Muhammad Ismaa'eel Dehlvi
29.	Fataawaa Rasheediyah	Janaab Rasheed Ahmad Gangohi
30.	Taaleefaat-e-Rasheediyah	Janaab Rasheed Ahmad Gangohi
31.	Imdaadus Sulook	Janaab Rasheed Ahmad Gangohi
32.	Lataaif-e-Rasheediyah	Janaab Rasheed Ahmad Gangohi
33.	Tahzeerun Naas	Janaab Muhammad Qaasim Naanotvi
34.	Qasaa'id-e-Qasimee	Janaab Muhammad Qaasim Naanotvi
35.	Baraaheen-e-Qaati'ah	Janaab Khaleel Ahmad Ambethvi

36.	Kulliyaat-e-Shaiekhul Hind	Janaab Mahmood Hasan Deobandi
37.	Marsiyah	Janaab Mahmood Hasan Deobandi
38.	Al Jahdul Muqil	Janaab Mahmood Hasan Deobandi
39.	Ash Shahaabus Saaqib	Janaab Husaien Ahmad Madani
40.	Naqsh-e-Hayaat	Janaab Husaien Ahmad Madani
41.	Salaasil-e-Taiyyaibah	Janaab Husaien Ahmad Madni
42.	Bayaan-ul-Qur'aan	Janaab Ashraf Ali Thanvi
43.	Bawaadir-un-Nawaadir	Janaab Ashraf Ali Thanvi
44.	Hifzul Ieemaan	Janaab Ashraf Ali Thanvi
45.	Bastul Banaan	Janaab Ashraf Ali Thanvi
46.	Taghyeerul Unwaan	Janaab Ashraf Ali Thanvi
47.	Imdaadul Fataawaa	Janaab Ashraf Ali Thanvi
48.	Nashrut Teeb	Janaab Ashraf Ali Thanvi
49.	Arwaah-e-Salaasah	Janaab Ashraf Ali Thanvi
50.	Zaadus Sa'eed	Janaab Ashraf Ali Thanvi
51.	Imdaadul Mushtaaq	Janaab Ashraf Ali Thanvi
52.	Al Ifaazaatul Yaumiyah	Janaab Ashraf Ali Thanvi
53.	Qasasul Akaabir	Janaab Ashraf Ali Thanvi
54.	Maqaalaat-e-Hikmat	Janaab Ashraf Ali Thanvi
55.	Bahishtee Zaywar	Janaab Ashraf Ali Thanvi
56.	Risaalah Al Imdaad	Janaab Ashraf Ali Thanvi
57.	Risaalah An-Noor	Janaab Ashraf Ali Thanvi

58.	Ta'leemud Deen	Janaab Ashraf Ali Thanvi
59.	Khutbaat-e-Hakeemul Ummat	Janaab Ashraf Ali Thanvi
60.	Ashraful Uloom	Janaab Ashraf Ali Thanvi
61.	Ashraful Ma'moolaat	Janaab Ashraf Ali Thanvi
62.	Asdaqur Ru'yaa	Janaab Ashraf Ali Thanvi
63.	Ta'umbeehaat-e-Wasiyyat	Janaab Ashraf Ali Thanvi
64.	Kamaalaate Ashrafiyah	Janaab Ashraf Ali Thanvi
65.	Al Kalaamul Hasan	Janaab Ashraf Ali Thanvi
66.	Ikfaarul Mulhideen	Janaab Anwar Shah Kashmiri
67.	Faiezul Baari	Janaab Anwar Shah Kashmiri
68.	Ashad-dul A'zaab	Murtazaa Hasan Darbhangi
69.	Qat'ul Wateen	Murtazaa Hasan Darbhangi
70.	Tafseer-e-Usmaani	Janaab Shabbeer Ahmad Usmaani
71.	Tazkiratur-Rasheed	Janaab Muhammad Aashiq Ilaahi
72.	Tazkiratul Khaleel	Janaab Muhammad Aashiq Ilaahi
73.	Ashraf-us-Sawaanih	Janaab Khawaaajah Azeez ul Hassan
74.	Miskul Khitaam	Janaab Muhammad Idrees Kaandhalvi
75.	Hakeem-ul-Ummat	Abdul Maajid Daryaabaadi
76.	Khaatam un Nubuwwat Fil Aa'saar	Mufti Muhammad Shafee Deobandi
77.	Sunnat Wa Bid 'at	Mufti Muhammad Shafee Deobandi
78.	Zikr-ul Laah	Mufti Muhammad Shafee Deobandi
79.	Al-Muhannad	Ulamaa-e-Deoband

80.	Fataawaa Daar-ul Uloom Deoband	Mufti Azeezur Rahmaan
81.	Sawaanih Abdul Qadir Raipuri	Janaab Abul Hassan Ali Nadvi
82.	Deeni Da'wat	Janaab Abul Hassan Nadvi
83.	Suhbatay Baa Auliyyaa	Janaab Abul Hassan Nadvi
84.	Ilm-e-Ghaieb	Janaab Qaari Muhammad Taiyyib
85.	Al Khatm Alal Lisanul Khasam	Janaab Habeebur Rahmaan
86.	Tafseer Bulghatul Haieraan	Janaab Husaien Ali Waañ of Bhachran (Dist Mianwali)
87.	Jawaahir-ul Qur'aan	Janaab Ghulaam Khan
88.	Tazkiratuz Zafar	Janaab Abdul Shakoor Tirmizee
89.	Sawaanih Muhammad Yoosuf	Janaab Muhammad Hasan Saani
90.	Sawaanih Muhammad Abdul Wahhaab	Janaab Manzoor Nu'mani
91.	Kutub Fazaal Par Aitiraaz	Janaab Muhammad Zakariyyaa Kaandhalvi
92.	Tableeghi Jamaa'at Par 'Umoomi A'tiraazaat	Janaab Muhammad Zakariyyaa Kaandhalvi
93.	Fazaal-il-e-Durood Shareef	Janaab Muhammad Zakariyyaa Kaandhalvi
94.	Aap Beetee	Janaab Muhammad Zakariyyaa Kaandhalvi
95.	Tazkirah Mashaa'ikh-e-Deoband	Janaab Abdul Azeez
96.	Shaiekh-ul Islaam Number	Al Jamee'at Delhi
97.	Monthly "Tajalli" Deoband	Janaab Aamir Usmaani
98.	Al Anwar	Abdur Rahmaan Kondo
99.	Al Qaulul Baleegh	Mufti Hamood Bin Abdul Laah

100.	Kishtiy-e-Nuuh	Mirzaa Ghulaam Ahmad Qaadiyaani
101.	Haqeeqatul Wahy	Mirzaa Ghulaam Ahmad Qaadiyaani
102.	Aik Ghalati Kaa Izaalah	Mirzaa Ghulaam Ahmad Qaadiyaani
103.	Tuhfah-e-Golarviyah	Mirzaa Ghulaam Ahmad Qaadiyaani
104.	Khatm-e-Nabuwwat Ki Haqeeqat	Mirzaa Ghulaam Ahmad Qaadiyaani
105.	Da'wat al Ameer	Mirzaa Basheerud Deen Mahmood
106.	Aa'eenah Kamaalaat-e-Islaam	Shaikh Mubaarak Ahmad Qaadiyaadi
107.	Al Fazl	Qaadiyaan
108.	Paighaam-e-Sulh	Rabwah, Qaadiyaan
109.	Hayaat-e-Taieyyibah	Abdul Qadir Soudaagar Mull
110.	Ahmadiyat Ka Paighaam	Mirzaa Mahmood Ahmad
111.	Paighaam-e-Haqq	Mirzaa Mahmood Ahmad
112.	Tafseerul Qur'aan	Qaadiyaan
113.	Roznaamah Jang, Karachi	
114.	Roznaamah Nawa-e-Waqt, Rawalpindi	

