

# Truth Wins

(The full account of the challenge to establish  
truth as the truth and falsehood as false.)

Published by  
**Maulana Okarvi Academy Al-A'lami**  
South Africa

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## **Al-Laahu Rabbu Muhammadin Salla 'Alaihi Wa Sallama**

Recognition of the Merciful Al-Laah *Jalla Shaanuhu*, who is our True Deity, has come to us through His beloved and last Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). It is because of the gracious Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that we received *leemaan* (faith), Qur'aan, the *Rahmaan* Himself and the knowledge of Him.

Love of this gracious Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is the love of Al-Laah; obedience to this gracious Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is obedience to Al-Laah; *baie'at* to this gracious Prophet is *baie'at* to Al-Laah; the hand of the gracious Prophet is the hand of Al-Laah; glory and excellence of this gracious Prophet is the glory and excellence of Al-Laah.

This gracious Prophet is the clinching argument in behalf of the Merciful Al-Laah's claim. If this gracious Prophet had not been there, nothing would have been in existence; to the extent that, according to Al-Laah's saying, if it had not been His will to create this gracious Prophet, Al-Laah would not have manifested His being *Rabb*.

The Qur'aan will continue to bear testimony till the end of time to the fact that Al-Laah has sworn on the age, the saying, the city of this beloved Prophet, the excellent Muhammad, the Prophet of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) and has expressed gratification on being *Rabb* of His Prophet; the Merciful Al-Laah has glorified the remembrance of His beloved and declared obedience to His beloved as the criterion of friendship with Him; commanded the faithful to respect and honour His Prophet and told them to accept whatever His Prophet gave them and to desist from doing things which he forbade them to do.

People with knowledge, people with love say that it is Al-Laah's teaching that the Name of Al-Laah occurs first in *Azaan* and the *Kalimah* so that the tongue should be purified and then the name of His beloved be uttered; they say a worshipper in a state of prostration is much liked by Al-Laah because in this state he describes a beautiful and total image

of the name of *Muhammad (Sallal Laahu 'Alaihi Wa Sallam)* ; they say the gracious Prophet is (*Baabul Laah*) the gate to Al-Laah; they say that the secret behind getting the angels to prostrate before Hazrat Aadam (*Alaihis Salaam*) was that the Light of Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) glistened in the forehead of Aadam.

By refusing to prostrate, Shaitaan, the accursed, in fact denied the glory of Prophethood; to him, Aadam appeared to be a mere human. The angels prostrated themselves before Aadam because they had perceived the Light of Mustafa in the forehead of Aadam. Shaitaan was a believer in the unity of Al-Laah, was His worshipper, was a claimant to knowledge, but he was declared to be accursed and wicked because of his refusal to accept the glory of Prophethood; by so doing all his strivings were lost to Shaitaan.

To think of the Prophet as a mere human was the cause of his being condemned. *Aboo Jahl* followed in the footsteps of Shaitaan and reckoned that the Prophet was a human like him and thus collected for himself a great heap of torment and debasement in this world and in the Hereafter. Those who acknowledged the greatness of Prophethood with all their heart became the favoured of Al-Laah. They came to realise that if the gracious Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had not come into the world peopled by humans they themselves would not have been blessed, but since the reality of Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) is not known to anyone but Al-Laah so they spontaneously cried out,

*"Laa Yumkinus-Sanaa'u Kamaa Kaana Haqquhu  
Ba'ad Az Khuda Buzurg Too'iee Qissah Mukhtasar*

(It is impossible for us to recount all your attributes and praises with truth. All that we can say is that, after Al-Laah, you are the best, the greatest).

This war continues till today. Shaitaan taught his adherents never to acknowledge the greatness of Prophethood while the people with love got to know that no action and no striving is without any benefit unless there is respect for Prophethood. This process has continued from eternity till this day. There are those who, following in the footsteps of Shaitaan, denounce the glory of Prophethood and there are also those who are utterly devoted to Prophethood.

*"Teray Tuo Wasf 'Aieb - e - Tanaahi Se Hein Baree  
Haeraan Hoon Meray Shaah Mein Keya Keya kagoon Taujhe"*

(Your excellences are so completely free of the blemish of getting exhausted. (And) O my king, I am bewildered as to whatever name I should call you with.)

I am happy to admit that I am one of those humble servants who spend all their energies in praising Prophethood and are, thus, blessed with attachment to *Deen* and the greatness which goes with it; are the cause of honour to *Deen* because they considered *Deen* to be the cause of honour for themselves in every respect; they gained eminence because of their attachment to the reality and the truth of *Deen*; these are the people who became the grace of *Deen*; these are the men whose names became the recognition of *Deen*.

Muhaiyud-deen, Mu'eenud-deen, Shahaabud-deen, Bahaa'ud-deen (*Radiyah Laahu 'Anhum*) became the *Imaams* of *Tareeqat*. Qutbud-deen, Fareedud-deen, Nizaamud-deen, 'Alaa'ud-deen, Naseerud-deen, Shamsud-deen, Sharfud-deen, Ghiyaasud-deen, Husaamud-deen, Jalaalud-deen, Muslihud-deen, Shareefud-deen, Sa'dud-deen, Ameerud-deen, Jamaalud-deen, Kamaalud-deen, Hameedud-deen, Nawaabud-deen, Fakhrud-deen, Najmud-deen, Raziyyud-deen, Auhadud-deen, Burhaanud-deen, Faqeerud-deen, Misbaahud-deen, Chiraaghud-deen, Siraajud-deen, Na'eemud-deen, Qamrud-deen, Noorud-deen, (*Radiyah Laahu 'Anhum*) all of these are the leading lights of my group. The special traits of *Deen*, the reality of *Deen*, the relish, the taste, the blessing, all have come to our share. (*Al-Hamdu Lil-Laah.*)

The heart desires that all men of Faith should join this illuminated procession of ours which has as its fundamental aim keeping aloft of the standard of glory to Prophethood. We do not carry bundles of bedding and pots on our shoulders; we hold a torch in our hands and carry the light of the love of Prophethood to dispel darknesses; we want to light hearts; we are spreading the light which not only brightens up the hearts and the minds but the dark paths of life and even of the grave; we have received this light through that blessed print of the holy Prophet's sandals which we have made the crown of our heads and deem it our honour to make this very thing to be the crown of our heads. (*Al-Hamdu Lil-Laah.*)

I had arrived in African countries with this very determination, making this very call, boldly and fearlessly. The idea of going to Mia's Farm arose in my mind since I thought that, perchance, these "friends" may open the doors for themselves which they had shut upon themselves because of their adamancy and may strive to remove the darkness encompassing them. Adamancy and jealousy and enmity on

the part of falsehood are not new but I was concerned only with the sincerity of my intention and the truth of my determination.

I kept up my efforts not for an ordinary duration; for full three years I left no stone unturned to exhaust all arguments. Reproach and taunt, condemnation and name-calling do not bar the way of the men of truth; they act only as a fillip to them; they only strengthen their determination. These were ordinary things for the sake of preserving the glory and respect of my Prophet (*Sallal Laahu 'Alaihi Wa Sallam*); I had come prepared to even lay down my life in striving for it, and I would have considered it to be no loss to me. It is only by the blessing of Al-Laah that I have come out successful.

My only purpose was to establish the truthfulness of truth and to prove the falsity of falsehood, and, *AlHamdu Lil Laah*, I have been successful in this: falsehood did not find the courage to face me. My success does not owe itself to any excellence on my part: it is due to truth and reality; it is a miracle owing itself to the splendour of the glory of Prophethood; it is a blessing of the love of the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). May Al-Laah bless this striving of mine to be the source of salvation for me, and may I and my associates gather in the caravan of the lovers of the Prophet on the Plain of Resurrection under the standard of the All-Praise borne by the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

My friends wished that the entire proceedings should be preserved in book-form. I gave strict instructions that only truth be told in the book and everything written should be done with decency. It is my hope that the proceedings would surely guide many people to adopt the path of rectitude.

May the Merciful Al-Laah *Subhaanahu* grant me and all Ahle Sunnat the ability to be steadfast on truth. I pray from the core of my heart for friends in South Africa who have cooperated with me. May the Merciful Al-Laah bestow special blessings on them. *Aameen*

Faqeer

**Kaukab Noorani Okarvi**

(*Ghufira Lahu*)

Karachi

1992.

## ***Al-Laahu Rabbu Muhammadin Salla 'Alaihi Wa Sallama***

(Al-Laah is the *Rabb* of (Saiyidina) Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) (and) sends peace and blessings upon him).

Almighty Al-Laah chose Islaam as the religion for all mankind and perfected it. It is the true and natural religion which provides total guidance to man in every aspect of life. It also teaches man not only the way and the mode of conduct through life; it also invests him with the honour of subjugating to himself the entire universe by pleasing his True Diety and his True Creator. But in order for him to achieve this, man has to follow the religion fully and utterly and to make his nature and his desire and his intellect and his consciousness totally subservient to Islaam.

Those who have studied the history of Islaam know it only too well that human society before the advent of Islaam was engulfed in a quagmire of evils and evil deeds; man looked like man in respect of form and looks only, but was devoid of human values and nobility.

To be human does not mean merely having a particular type of flesh and skin. It means acquiring good conduct and becoming a beautiful embodiment of human values.

Merely following one's natural tendencies and desires is animal life; leading a life based merely on the dictates of intellect is a sort of human life in which the reins of one's desires are in the hands of defective intellect whose demands change with every dawning day.

In contrast, living a life where intellect and natural urges are made subservient to commands and guidelines and sayings and teachings of Almighty Al-Laah and His beloved and last Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is the Islaamic way of life which makes man the personification and image of human greatness and status, of purity and cleanliness, of disciplining and orderliness of desires, and of betterment of morals.

People who truly bound themselves to Islaam and regarded following Islaam fully as the key to their honour and success were the people who distinguished themselves amongst man and became the object of emulation by others. Who does not know that when those who tended cattle in the deserts, who buried alive their daughters by their

own hands, who shed blood on the basis of prejudices and distinctions of the days of ignorance, like caste and creed, colour and race, region and tongue, who destroyed each other's lives and properties on the basis of tribal enmity and family feuds, excelled the Angels by becoming the paragons of virtue and character and the leaders and guides of the coming generations; when such men-like beasts became associated with the true Prophet of Al-Laah, Hazrat Muhammad Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*) and became his true followers and bound themselves to Islaam; those who used to bow before hundreds of idols of diverse sorts; because of bowing to the One and Unique True Deity and becoming the true slaves of His Prophet, became such beloved of Al-Laah that they were declared to be the criteria of faith and action till the end of time and love of, and obedience to, them because of their goodness became the cause of Al-Laah's pleasure, they became worth-emulating examples of truth and of the Divine nature of the religion of Islaam. The Holy Qur'aan testifies to the greatness and glory and success of these people.

In contrast to them, those who chose to follow their own low desires and Satan and remained adamant on their stand did not attain an honourable position in this world nor became examples for man, but continued to collect loss for themselves throughout every moment of their lives, and, what to speak of imparting goodness to others, they could not even earn any goodness for themselves.

On the basis of faith (*leemaan*) man has been divided into two groups: (i) Muslim or believer in Islaam and (ii) non-Muslim or non-believer (in Islaam) or *Kaafir*. In addition to these two groups, there is another group which has been called by the Holy Qur'aan as *munaafiq* or hypocrite. A *Mu'min* is he who believes in the religion of Islaam in his heart and declares so by his tongue; a *kaafir* is he who denies Islaam in his heart and by his tongue; while a *munaafiq* is he whose heart and tongue are not in harmony with each other, that is to say, he believes in it by his tongue but denies it in his heart.

Signs and details of this human group's ideology and activity are given in the Holy Qur'aan and the *Sunnat* (Prophetic traditions). It is not at all difficult to recognise the hypocrites, in view of the fact that the hypocrites present during the visible life of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and whatever distinction and difference of belief and action there had been between them and the faithfuls have been mentioned in such lucid detail.

Every person of intellect and wisdom knows that the hidden enemy is more dangerous and worse than the open enemy. For this reason it is of vital importance to fully expose the hypocrites.

The process of hurting Islaam and Musalmaans through their machinations started by them over 1400 years ago has not yet ended. Present-day hypocrites are all the more emphatic and prejudiced in their evil creed and inner wickedness than their predecessors, and although they call themselves Muslims by word of mouth they are all the time engaged in harming Muslim brotherhood and unity of faith by all means possible and with the help and assistance and patronage of their non-Muslim masters.

Non-Muslims never want that the *Millat-e-Islaamiyah* (Islaamic people) should unite on one platform, because in that case Muslims would surely use all their resources against non-Muslims and thus become the rulers of the world. So, in order to fulfill their nefarious designs, they have opened up their treasures to the so-called Musalmaans (hypocrites) and are continuing to help them in every way. This, because they know that through these hypocrites they would be able to easily create disruption and dissension among the Islaamic people and to keep the Musalmaans arraigned one against the other; failing this, they would not be able to hold out against the Muslims' spirit of holy war and of love of the holy Prophet, howsoever formidable and strong they might be.

Non-Muslims used several devices through the hypocrites for subduing, even extinguishing, the overwhelming enthusiasm and spirit among true Muslims for war (*Jihaad*) for the sake of Al-Laah, and the love of the holy Prophet. In order to put an end to the spirit of holy war they introduced Mirza Ghulam Ahmad of Qadian as a false claimant to Prophethood; for ending the love of the holy Prophet they introduced Muhammad bin Abdul Wahaab Najdi through Lawrence of Arabia, and spread their movement in the subcontinent through Shah Ismaa'eel Dehlvi and the ulama of Deoband.

The man who is called the founder of *Daarul 'Uloom*, Deoband, (U.P.) India, Janab Muhammad Qaasim Nanotvi, in his book *Tahzeerun-Naas*, pronounced that the gates to Prophethood remained open even after the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and, thus, brought all his other efforts and his faith to naught, and, through his writings, made it possible in *Sharee'at* (Divine law) for the movement of

Mirza Qadiani to hold ground. And Isma'eel Dehlvi began a movement to end the love of the holy Prophet by putting down his absurdly irreverent views about the holy Prophet's greatness and glory and rank and status in his book of beliefs called *Taqwiyatul Ieemaan*. Later, it was carried to a climax by people like Rasheed Ahmad Gangohi, Khaleel Ahmad Ambethvi and Ashraf Ali Thanvi through their writings and speeches.

The mischief wrought by these bought-over supporters of the non-Muslims are so ingrained in their *madaaris* (schools) and centres that those attached to these schools and centres have made the heathenistic views of their elders an essential part of their beliefs and ideologies to such an extent that they not only approved and confirmed those heathenistic things but became their preachers and exponents. Thus those associated with Deoband are even today not only clinging steadfastly to the heathenistic beliefs and ideologies of their elders but also trying to make true Musalmaans accept their views through their mosques, their schools and centres and their groups of roving preachers.

It is not hidden from seeing eyes that these roving groups do not engage themselves in preventing people from doing satanic deeds at cinema halls, wine shops, houses of ill repute, gambling dens, dance halls, sea beaches and other such places. But they have always been seen to restrain true Musalmans from doing good and virtuous deeds, like sending peace and salutations to the holy Prophet of Islaam (*Sallal Laahu 'Alaihi Wa Sallam*), holding *meelaad* meetings on the occasion of the holy Prophet's (*Sallal' Laahu 'Alaihi Wa Sallam*) birthday, observing death anniversaries, and reciting *faatihah* and offering *niyaaz* etc. They have not been seen to restrain people from indulging in evil acts in cities like Beirut, Bangkok, Bombay and others; but they have been seen to carry people by force to their centre, called by them Masjid-e-Noor, from Masjid-i-Nabvi in Madinah-Munawwarah.

These Deobandi-Wahaabi band of preachers, who brand as *shirk* (polytheism) paying proper etiquette of love to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and as innovations giving expression to the love of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), do not spend all their energies in converting non-Muslims to Islaam but are, all the time, routinely engaged in distancing true Musalmaans from goodness and virtues and in branding them as polytheists and innovators.

And the simple people, who do not have full knowledge of beliefs and ideologies and do not turn fully to acquiring religious knowledge because of their love for mundane things, when forcibly besieged by these hypocrites become, like them, devoid of the love of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and lose all sense of religious honour. Like their predecessors, these hypocrites are, even today, keeping the *Millat-e-Islaamiyah* (Islaamic community the world over) embroiled in sedition and perfidy and disruption and difference and are not allowing Muslims to converge on one platform.

This tragedy is not confined to the subcontinent alone; these hypocrites are engaged in this very attitude and practice even in those non-Muslim countries where Muslims are living as small minorities constituting even less than one per cent of the population.

The bush green and verdant country of South Africa is one such country where Muslims are said to be less than half a million in a population of 35 million. Many foreigners settled in this country, amongst them Musalmaans as well, are those who had gone and settled there from undivided India.

In this western culture-oriented country, Muslims have more freedom now than previously to lead their lives in accordance with their *Deen* and creed, and also enjoy the freedom to trade and commerce. Musalmaans here are, by the grace of Al-Laah, prosperous and, in some aspects of *Deen*, also better than in certain Muslim countries so far as practising them is concerned.

But for the past few years the hypocrites have disrupted Muslim unity and brotherhood through their reprehensible activity. Before the arrival here of some hypocritical *Mullaas* from India, all Musalmaans living in this country were true Ahle Sunnat Wa Jamaa'at and adhered to the sayings, the noble acts, the teachings and the ways of the *Sahaabah* (*Radiyah Laahu 'Anhum*), or the companions of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), of members of the holy Prophet's household (may Al-Laah be pleased with them) and of the friends of Al-Laah, specially Hazrat Saiyidina Mahboob-e-Subhaani Sheikh Abdul Qadir Jeelaanee, the *Ghaus-i-A'zam* (may Al-Laah be pleased with him). But suddenly these hypocrites usurped the mosques belonging to the Ahle Sunnat Wa Jamaa'at, and started the nefarious practice of making foul utterances against *meelaad* and *'urs* and showing insolence and disrespect to those loved by Al-Laah. Through

their writings and speeches and through the innovations of having roving preachers and holding gatherings, they adopted a provocative attitude in order to destroy Muslim unity and, in the process, did not even desist from shedding the blood of true *Sunnee* Musalmaans.

Having amassed huge financial resources, the hypocritical *Mullaas* set up their headquarters at Mia's Farm with the aim of embroiling Muslims here in fights against one another. They also forged an alliance with non-Muslims. Waging war through the flames of *Boo Lahab* (a sworn enemy to Islaam) against the light of Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*) is even today not only the way of these hypocrites but their fundamental aim and their recognition.

While the activities of the hypocrites were going on, the blessed feet of the true lover of the beloved of the Almighty Al-Laah from Pakistan, the incomparable preacher of Islaamic religion, the sun of the sky of oratory, the moon of *Sharee'at* and *Tareeqat*, the defender of the honour of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), the sign of reality and of truth, the fearless and the dauntless, the man with determination and perseverance, the reviver of the creed of the Ahle Sunnat Wa Jamaa'at, the greatest orator of Pakistan, Hazrat Al Haaj Allamah Maulana Sheikh Muhammad Shafee Okarvi (may Al-Laah have mercy on him) appeared in South Africa in 1976. He stayed here for three months. Again, in 79-80 he stayed here for two and a half months.

During his first visit, this man of truth lighted within every heart the candle of love of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and cornered the hypocrites in such a way that they (the hypocrites) saw death in coming out of their rat-holes to answer the challenge thrown by this lion of truth. The voice of truth raised by Hazrat Maulana Okarvi (may Al-Laah have mercy on him) was echoing from all sides and truth was getting manifested. In four years, more than nearly 100,000 cassettes of Hazrat Maulana Okarvi's speeches had sold in South Africa.

An unfortunate hypocrite perhaps made a wrong evaluation of Hazrat Maulana Okarvi and invited him to a debate which was accepted by Hazrat Maulana Okarvi. The date and the venue for the debate were fixed. But thousands are witness to the fact that the hypocrite *Mullaa*, named Nazeer Ahmad, of Mooi River, did not turn up at the Jaame Mosque, Grey Street, Durban, after having given the challenge. He had come to know that Hazrat Maulana Okarvi had brought with him from

Pakistan books written by Deobandi-Wahabee *Mullaas*.

Surely, the hypocrites had no answer, nor do they still have, to the heathenistic writings of their elders. So, how could he face Hazrat Maulana Okarvi, fearing that he would but be vanquished in any such encounter. The very fact that he, or any like-minded person, did not come to pick up the gauntlet is proof positive of the hypocrites being liars. After this, there was no excuse for the Deobandi-Wahaabee group to call itself *Ahle Haq* (men of truth). Thousands of South African Muslims had seen it with their eyes that the entire Deobandi-Wahaabee group was powerless before Maulana Okarvi. Reports of the challenge had been published in newspapers.

Since the hypocrites did not have the grace to accept truth, they should have stopped their wagging tongues and their swashbuckling pens after their defeat. But had they done so, their non-Muslim masters would have been angered with them and the aid and assistance received by them would have been stopped. So, the hypocrites continued with their conspiracies. But it had now become difficult for them to prove themselves to be in the right. By now the men of truth had become fully aware about the reality of these hypocrites.

In 1984, Hazrat Maulana Okarvi departed from the mortal world. The men of truth were much saddened over the departure of their great guide.

On the other hand, the hypocrites rejoiced over the event, because, in their thinking, now there would be no man of truth to challenge them. But the hypocrites were, perhaps, forgetting that the standard of justice and truth never goes down. Almighty Al-Laah lights one candle with another candle. Hazrat Maulana Okarvi (*Alaihir-Rahmatu War-Ridwaan*) had left with the *Millat-i-Islaamiyah*, alongwith his distinguished pupils, his peer, his successor and son, Khateeb-i-Millat Allamah Kaukab Noorani Okarvi. He came to South Africa for the first time in 1987 on an invitation extended to him by the Mansoor family of Piet Retief. Seeing eyes found Allamah Kaukab to be an embodiment of his revered father's qualities; in his voice, hearing ears heard the voice of his father. Men of truth became more convinced of Hazrat Maulana Okarvi's greatness and divinity now that he had transferred his spiritual heritage to his son.

There was a great stir in the ranks of the hypocrites. They had

been under the impression that they would now be able to present their lies as truth. But Allamah Kaukab's voice of truth was dismantling the paper-thin edifice of falsehood. Allama Kaukab Noorani Okarvi revived the mission of his illustrious father (*Alaihir-Rahmah*) and made obvious the truth of the true creed of the Ahle Sunnat Wa Jamaa'at.

As was their habit, the Deobandi-Wahaabee hypocrites began to bother Allamah Kaukab. But the Allamah showed extraordinary patience. He wanted to settle accounts with the hypocrites scientifically, and, so, did not reply to abuses with abuses.

As Allamah Okarvi could not give much time during his first visit, he was once again invited to South Africa in November, 1988 AD. On 16th December, he led *Jum'ah* prayers at the Jamia Masjid situated in Laudium district of Pretoria city. After the prayers, discussions at the residence of Dr. Yoonus Sulaimaan in the presence of Allamah Okarvi centred on the nefarious conspiracies of the hypocrites. He got a phone call made to the residence of the leader of the hypocrites there, named Abbaas Jinnah, with a view to having talks with him in this connection. But they said that he was not present there.

At that moment, Allamah Okarvi decided to personally go to Mia's Farm. Accompanying him were the following eight persons: Dr. Yoonus Sulaimaan, Abdur Rahmaan Baawa, Haaji Yoosuf Husain Mansoor, Haaji Ghulaam Ahmad Husain Mansoor, Haaji Ghulaam Muhammad Isma'eel Mansoor, Haashim Mansoor, Qaasim Mansoor and Abdul Qaadir Mansoor.

On reaching Mia's Farm, it was learnt that Mufti Basheer and Mufti Ibraheem were not there, but Rasheed Ahmad Sanjalvi, a responsible person at Mia's Farm, who for some time had been addressing meetings, was, of course, there. Friends apprehended that somebody from Pretoria had informed Mia's Farm and the *Muftees* had deliberately absented themselves.

In any case, Allamah Okarvi had a meeting with Rasheed Ahmad Sanjalvi. The talks held in the presence of everybody has been preserved. At the meeting, Allamah Okarvi told Sanjalvi Sahib that he did not at all want to create any disturbance and disorder, nor did he want disruption and difference. He told them he had come there from eight, ten thousand miles away and had personally come to their headquarters to persuade them to accept his invitation to a *munaazirah* (religious

debate) and a *mubaahilah* (argumentation about religion in which parties swear that they are telling the truth and the curse of Al-Laah be on them if they are lying) in view of the fact that every now and then their *Muftees* called true Musalmaans as polytheists and innovators. He also informed him that he had with him books written by their own ulama and believed that through these books he would prove to be correct and lawful all such acts which they decried as polytheism and invocation.

Allamah Okarvi told him that the Muslim population in South Africa constituted a microscopic minority and it would not be of benefit to it if a dispute were to ensue; that they should talk to him if their intention was to seek the truth and to end the controversy; that they should accept his challenge to *munaazirah* and *mubaahilah* in order to prove right to be right and falsehood to be false; that they should convey his message to those of their *Muftees* who were not present then; and that he was not giving them an invitation merely through a speech from the stage but by coming to their home.

He told him that he planned to be in their country for another month-and-a-half and that night he was addressing a gathering in Pretoria and he could inform him there or he was welcome to come to Piet Retief if he could do so, if not immediately then after a month or two months or a year after, or if he so wished he could call him from Pakistan and he would present himself at his own cost.

Rasheed Ahmad Sanjalvi appreciated Allamah Okarvi's invitation and said that for the first time it had so happened that somebody had come to deliver this sort of invitation for resolving the controversy and that he would surely give a reply to Allamah Okarvi after consulting Mufti Basheer and Mufti Ibraheem.

Allamah Okarvi told him that he wanted peace amongst Musalmans and had come to South Africa with the sole aim of uniting the Musalmaans of the country in brotherhood and love and of trying to convert non-Muslims to their Faith. So, instead of calling the Ahle Sunnat Wa Jamaa'at polytheists and innovators, they should get confirmation from their own books that they were not in the wrong and should also verify their stand regarding them (Deobandi-Wahaabees) through their own books.

When Rasheed Ahmad Sanjalvi questioned Allamah Okarvi about South Africa as a country and about the food here, Allamah

Okarvi reminded him that while he was talking about faith, honour of Prophethood and unity amongst Muslims he (Sanjalvi) was talking about food.

Rasheed Ahmad Sanjalvi was provided with the addresses and phone numbers in Pretoria and Piet Retief and Pakistan and it was emphasised that he must give a reply.

While returning from Sanjalvi Sahib's home, Allamah Okarvi accosted Janab Ishaq Mia and he was, also, given the message that he should talk to Mufti Basheer and Mufti Ibraheem and then send a reply to him. On returning to Pretoria, Allamah Okarvi said the 'Asr (late afternoon) prayers. After 'Ishaa (night) prayers and before Allamah Okarvi's address to the congregation at Laudium Mosque, Abdur Rahmaan Baawa related to the assembled gathering details of the visit to Mia's Farm. Allamah Okarvi addressed the gathering there for two hours, but no news from Mia's Farm was received and it was already late in the night.

Allamah Okarvi reminded Abdur Rahmaan Baawa and Dr. Yoonus to keep in touch on the phone with Mia's Farm and ask them to hasten with their reply. Three weeks passed but still there was no reply from Mia's Farm. In the meantime, Allamah Okarvi went to the house of Ahmad Mansoor, alias Pinki, in Piet Retief, and informed him in the presence of Yoosuf Badat and twelve or fifteen others about the invitation to *munaazirah* and *mubaahilah*, and asked them to contact people at Mia's Farm and press them to accept the invitation.

Yoosuf Badat gave a negative impression about Rasheed Sanjalvi and Ishaq Mia. Perhaps he wanted to give the impression that Rasheed Ahmad Sanjalvi and Ishaq Mia had made a serious mistake by meeting Allamah Okarvi. Allamah Okarvi also wanted to meet the Mulla Sahib of the mosque at Stanger, but the caretaker there said that the Mulla was not present there even though witnesses said he was present.

Allamah Okarvi then went to Cape Town and met a preacher known as Ibrahim Adam at his house. At this meeting, Jamaalud deen Ashrafi, Nizaamud deen Ashrafi and G.M.I. Mansoor accompanied Allamah Okarvi. Allamah Okarvi wanted to get only one hour with him, so that Ibrahim Adam could prove through the Qur'aan and the Sunnat the things he was trying to convey to the people through his cassettes,

or else Allamah Okarvi would make plain to Ibrahim Adam the true message of the Qur'aan and the Sunnat against these things. Ibrahim Adam promised that he would surely fix a date within 20 days and talk to Allamah Okarvi. But four years have elapsed and Ibrahim Adam has not yet given any reply.

Readers would have, by now, realised it full well that Allamah Okarvi had himself gone to Mia's Farm and knocked at the doors of the hypocrites in order that truth be proved and falsehood discarded, and demonstrated every decency, sobriety and truth and sincerity. It was being said on all hands that the Deobandi-Wahaabee group ought to accept the invitation of Allamah Okarvi, so that the controversy which had ensued between the Ahle Sunnat Wa Jamaa'at and the Deobandi-Wahaabees generating great and all-round tension could be resolved.

Allamah Okarvi was true and sincere in his determination and his aim, so his people urged him to give the widest publicity to this invitation for the sake of proving the truth. So the visit to Mia's Farm and the challenge delivered there was published in South Africa's mass-circulating newspaper, "Sunday Times Extra", in the form of a detailed advertisement. The purpose of this advertisement was that all those who wanted to see the controversy between Ahle Sunnat Wa Jamaa'at and the Deobandi-Wahaabee resolved should put pressure on people at Mia's Farm, so that the *Muftees* there accept Allamah Okarvi's invitation and people should know that the invitation had been delivered at Mia's Farm in person. Nobody contacted Allamah Okarvi or his hosts for two weeks after the advertisement had appeared. After waiting, a second advertisement appeared in the same "Sunday Times Extra" newspaper on the eve of Allamah Okarvi's departure from South Africa.

So long as Allamah Okarvi remained in South Africa the hypocrites did not make their presence felt. But as soon as he left for Pakistan, life returned to Mia's Farm and their hands and their pens and their presses came alive with activity. Whatever was published under the caption "Exposed" was a living proof of the confusion in the minds of the hypocrites. The language of the statement and its tenor need no introduction: they are eloquent testimony as to who could be the author. This two-page pamphlet was sent to Allamah Okarvi in Karachi, which he answered at once but newspaper owners procrastinated over it on the plea that Allamah Okarvi was not present and they had been threatened by the adherents of Mia's Farm to cut off all business to them. For this reason the reply could not be published in "Sunday Times Extra".

Allamah Okarvi came to South Africa again in 1989 A.D. The news of his impending visit had previously been announced in this very newspaper, and the reply to the pamphlet "Exposed" issued from Mia's Farm was published as he arrived here.

In the meantime, nobody made any contact with us by any means. Some people offered to Allamah Okarvi to go and fetch Mia's Farm people but the talks should be held in camera. To this, Allamah Okarvi's response was that since the matter concerned all Musalmaans and not him alone talks in camera would be of no avail, because, later on, both parties could say anything about it. So, the talks ought to be held in the presence of everybody.

Allamah Okarvi was also being continuously asked as to what would be the questions he would be putting. Allamah Okarvi said that so long as the people at Mia's Farm did not contact him the questions to be put could not be disclosed, but, he had, of course no objection to letting them know the questions beforehand. Allamah Okarvi had come to South Africa for the third time in November, 1989 A.D. In response to Allamah Okarvi's third advertisement, the people at Mia's Farm inserted an advertisement in the same newspaper under the caption, "Challenge Accepted", but its text indicated that people at Mia's Farm did not at all have either the capacity or the courage to face Allamah Okarvi: they wanted a debate by correspondence. Meanwhile, another advertisement by way of reply was printed in the same paper.

The process of issuing newspaper advertisements was continuing when letters were exchanged between the Jamiatul Ulama of Transvaal and Muhamad Bana Sahib Qadiri, General Secretary of Maulana Okarvi Academy Al-A'lami, South Africa.

Finally, the first letter from Mufti Afzal Husain Ilyaas of Jamiatul Ulama, Transvaal, addressed to Allamah Okarvi arrived in January, 1990 A.D. which was redirected to Allamah Okarvi in Pakistan. In this, a written demand had been made for issuing the challenge and an enquiry made about the questions.

Allamah Okarvi himself sent a full reply to the letter comprising 7 pages. Another letter sent by fax intended for Allamah Okarvi was received by Muhammad Bana Sahib, to which Muhammad Bana Sahib himself replied. The letter from Allamah Okarvi was not responded to by the Jamiatul Ulama even after reminders were sent to it.

In the meantime, another letter for Allamah Okarvi was received. It was written on the letter-pad of Jamiatul Ulama of Transvaal, but did not bear the name of the writer, confirming the receipt by them of Allamah Okarvi's letter. A reply to it was promptly given by Allamah Okarvi. After a wait for a whole year, the four questions for the *munaazirah* and *mubaahilah* mentioned in Allamah Okarvi's reply to Mufti Afzal Husain Ilyas was published in the same newspaper, but despite this no response came from the people at Mia's Farm.

The whole process had lasted three years and the people at Mia's Farm were making no response while repeated reminders were being sent to them. A whole year had elapsed since the publication of the questions and Allamah Okarvi had fulfilled the demand for issuance of an invitation to *munaazirah* and *mubaahilah* formally and in writing.

In the end, in 1991 the final notice from Allamah Okarvi was published in the same newspaper. A whole year has gone by since the publication of this final notice.

It is said that the life of a newspaper is only for one day; by the time the next day's or the next week's newspaper gets published people, in the humdrum of daily life, tend to forget the previous day's news. This is entirely not so. People who compile history preserve newspapers' files and gather together events and happenings in books.

Friends are of the opinion that Allamah Kaukab Noorani Okarvi has performed a great feat in South Africa for upholding the correctness of the creed of the Ahle Sunnat Wa Jamaa'at and for affirming the truth. He invited the hypocrites by going to their homes to a combat for proving the right to be right and the falsehood to be false, and chased the hypocrites continuously for three years and proved that the Deobandi-Wahaabee band is without any foundation, speaks lies and is unable and powerless to face the realities.

The *Ahle Haq* (men of truth) of South Africa will never be able to forget this great personality and the pride of the Ahle Sunnat Wa Jamaa'at who has set up an undying monument as proof of the truth of the *Ahle Haq*.

The whole episode, therefore, needs to be preserved in book-form, so that the coming generations may also be reminded of the real face of the hypocrites and the truth about them. The full list of all

advertisements and letters is also being included in this book so that nothing remained undisclosed.

In the meantime, the following event took place in 1990 A.D. One night, after *'Ishaa* prayers, Mulla Yahya confessed before Allamah Okarvi that he was not as scholarly as the Allamah was and so the next day he would go to Mia's Farm to fetch his ulama. But the following day Mulla Yahya informed his friends that nobody from Mia's Farm was prepared to come and that he had been reprimanded for meeting Allamah Okarvi face to face. After his defeat, Mulla Yahya fled Piet Retief.

Besides this, a *munaazirah* (religious debate) was arranged at the Civic Hall in Piet Retief between Maulana Abdun-Nabee Haamidi's, a scholar of the Ahle Sunnat Wa Jammaa'at, and Mulla Cassim Sema. Its proceedings have been preserved in a video tape. The Deobandi-Wahaabee band could not afford to answer Maulana Hameedi's questions.

Allamah Okarvi also invited the heads of the Qadiani and other false groups to a *mubaahilah* in order to establish truth and falsification of falsehood, which was prominently published in "Leader", a Durban newspaper. Its text is also being included in this book. The text of Allamah Okarvi's letter to the present head of the Qadiani group, Mirza Taahir, along with its English translation, is also being published.

From 1987 A.D. to 1992 A.D. eight books in English by Allamah Okarvi have been published in South Africa, all of which unveil the reality about the hypocrites and enable the *Ahle Haq* to be steadfast on truth and reality. Despite its limited resources, the Maulana Okarvi Academy Al-A'lami has continued with its mission. The faithfuls are requested to maintain discipline and unity in their ranks, to fulfil their religious and national responsibilities and to pray for the success of the Maulana Okarvi Academy Al-A'lami and fully cooperate with it.

While presenting the condensed account of the entire proceedings, which you have just gone through, every effort has been made to ensure that nothing creeps into it which is against facts. Besides there being thousands of witnesses to the events as they unfolded, the texts of letters and of advertisements published in newspapers, complete with the dates of their publication and pages on which they were printed, have also been given, so that everybody can confirm them to his

satisfaction. If even one thing written here is found to be wrong, you are requested to please inform us about it with proofs, and we will, *Insha Al-Laah*, not only make the necessary correction in the next edition but also publish an apology.

*Moosa Ibraaheem Wazar (Qaadiri)*

Top priority on the visiting Scholars list is to bring about the much-needed unity within the Muslim community which is the smallest minority in South Africa. In his pursuit for peace and unity on the basis of the true teachings of the Ahle Sunnat wa Jamaat path of salvation, Allama Okarvi has made numerous efforts to meet and discuss with the leaders of the Deoband/Tajdid splinter group, in Piet Retief, Stanger and at other centres but unfortunately these efforts were unsuccessful.

We would like to bring to the notice of the Muslims of South Africa who are aspiring for peace and unity that on the 16th of December 1988 Allama Karkab Okarvi travelled to Misa's Farm — the supreme headquarters of the Deoband/Tajdid group in South Africa and met face to face with the Deoband Ulama of Misa's Farm. It must be noted that this is the first time ever that a Sunni Scholar had gone to Misa's Farm with an invitation to the scholars of the Deoband/Tajdid sect, to meet him on any suitable date and at any suitable public venue to discuss or debate any problem (mas'alah) which they feel is responsible for the division in the Muslim community.

On this historic visit to MISA'S FARM, Allama Okarvi met and put forth his proposals to Maulvi Rasheed Ahmed Sanjavi, Maulvi Ishaq Misa and others in the presence of a host of witnesses from both parties. Maulvi Ephraim Misa and Mufti Basheer Sanjavi were absent. Allama Okarvi was promised that as soon as Maulvi Ephraim Misa and Mufti Basheer Sanjavi arrive that evening and after discussing the proposals, they will get in touch with him within a few days to pursue the matter. Allama

## PAKISTANI SCHOLAR'S BOLD EFFORT FOR MUSLIM UNITY

A distinguished Islamic scholar of Pakistan — Hazrat Allama Kaukab Noorani Okarvi, son of the late Hazrat Maulana Muhammad Shafi Okarvi (Rahmatullahialay), the internationally acclaimed ambassador of Islam — is presently on an extensive lecture tour of South Africa.

Top priority on the visiting Scholar's list is to bring about the much-needed unity within the Muslim community which is the smallest minority in South Africa. In his pursuit for peace and unity on the basis of the true teachings of the Ahle Sunnat wa Jamaat path of salvation, Allama Okarvi has made numerous efforts to meet and discuss with the leaders of the Deobandi/Tablighi splinter group, in Piet Retief, Stanger and at other centres but unfortunately these efforts were unsuccessful.

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On this historic visit to MIA'S FARM, Allama Okarvi met and put forth his proposals to Maulvi Rashid Ahmed Sanjalvi, Maulvi Ishaq Mia and others in the presence of a host of witnesses from both parties. Maulvi Ebrahim Mia and Mufti Basheer Sanjalvi were absent. Allama Okarvi was promised that as soon as Maulvi Ebrahim Mia and Mufti Basheer Sanjalvi arrive that evening and after discussing the proposals, they will get in touch with him within a few days to pursue the matter. Allama

Okarvi left behind 3 telephone numbers where he could be contacted but alas 30 days have elapsed since the meeting and the leaders of MIA'S FARM have maintained a silence.

Published by:

**JAMAAT-E-AHLE SUNNAT-SOUTH AFRICA**

**P.O. BOX 340 Durban—4000**

This advert is sponsored by: **SWAZILAND WHOLESALERS**

(Piet Retief and Swaziland)

Page 3, Sunday Times Extra, 15th January, 1989.

## PAKISTANI **SUNNI VICTORY** **MIA'S FARM FAIL TO RESPOND**

We once again bring to the attention of the peace-loving, unity-seeking Muslims of South Africa that on the 15th of January 1989 the Jama'at-e-Ahle Sunnat placed an advert in this paper under the caption: "PAKISTANI SCHOLAR'S BOLD EFFORT FOR MUSLIM UNITY". In this article it was stated that Hazrat Allamah Kaukab Noorani Okarvi—the eminent scholar of Pakistan and ambassador of peace had made a special trip to MIA'S FARM (HALF-WAY HOUSE) on the 16th of December 1988 and confronted the Deobandi/Tablighi Ulama, and invited them to meet him at any suitable time and public venue for unity talks and to discuss or debate on any Sunni belief or practice which he had promised to prove from their own authentic books. He also offered to engage in a MUBAHILAH with them.

We are certain that the Muslims of South Africa — who were anxiously waiting for a positive response from the Ulama of Mia's Farm— will be sadly disappointed to learn that after 21 days since the advert appeared, there has been no response whatsoever from the leaders of Mia's Farm. However, this silence from Mia's Farm was expected, and once and for all confirms that the beliefs and practices of the Sunnis without a shadow of doubt is 100% CORRECT and in accordance with the Quran and Sunnah and, further, verified from the books of the Deobandi/Tablighis. Under the circumstances it would be correct to conclude that the Deobandi/Tablighis are not interested in uniting the Muslims of South Africa.

We would like to further announce that Allamah Okarvi paid a personal visit to the home of Maulvi Ebrahim Adam Deobandi in Cape Town of the so-called "Brelvi Menace" fame and offered to meet him anywhere and at any time and even offered to pay all his expenses to engage in a dialogue with him to rectify the misunderstandings and mis-conceptions he has regards the great Imam Ahmed Raza Khan (Radi Allahu-Anhu). But unfortunately, and as expected, Maulvi Ebrahim Adam In the presence of a host of witnesses blankly refused to meet Allamah Okarvi in any sort of dialogue or debate under the pretext that he is very busy

earning his livelihood. If, however, the leaders of Mia's Farm and Maulvi Ebrahim Adam do decide to accept the challenge after Allamah Okarvi leaves the country on 31/1/89 (which is usually the case) the Allamah is prepared to return to South Africa to meet their challenge.

The Allamah's parting message to the Sunni Muslims of South Africa is to strengthen their beliefs and practices, to maintain unity amongst the Sunnis and to remain staunch and steadfast on the Ahle Sunnat wa Jamaat path.

Alhumdu-lillah with the blessings of our beloved Prophet Muhammad Mustafa Sallallahu alaihi wasallam and with the help of Huzoor Ghaus Paak (Radi-Allahu-Anhu), justifies that we are the TRUE FOLLOWERS OF ISLAM and the FIRQAH-AN-NAJIYAH (Group of Salvation).

**JAMA 'AT-E-AHLE SUNNAT OF SOUTH AFRICA**

**P.O. BOX 340  
DURBAN 4000**

This advert is sponsored by: Abdul Khalick Ismail Mansoor of M.B. SUPER-VALUE (Swaziland).

Sunday Times Extra, Dated: 5-2-89

# EXPOSED

**THE ADVERT IN THE SUNDAY TIMES**

**BY A GROUP CALLING ITSELF**

**JAMAAT-E-AHLE SUNNAT**

On Sunday the 5th of January the Sunday Times Extra carried the advert printed on the left hand side of this page. The advert, by way of some half-truths and some pure lies, sought to create the impression that they i.e. The Barelvi Ulama:

- a) Wanted Unity.
- b) Challenged the Deobandi Ulama to a debate, but alas there was no response.

The Ulama-E-Haqq of the Deobandi school in this country are strongly opposed to making the public media a forum for religious controversy and making a laughing stock of Muslims in the public press. And therefore the said advert was, most appropriately, completely ignored. Unfortunately, though it has been disclosed by reliable persons that our silence is being misconstrued. Many moderate-minded persons have made an appeal for the truth to be exposed, as many innocent minds are being given the wrong impression. It is due to the insistent requests from many Quarters that we, reluctantly, decided to publish this statement.

The Advert has four paragraphs: We shall firstly deal with each paragraph individually, after which we will give our views.

## **PARAGRAPH ONE:**

"Hazrat Allama Kaukab Noorani, son of Late **Moulana Mohammed Shafi Okarvi.....**"

## **Comment:**

Keep in mind that the said late Moulana Shafi Okarvi openly declared that the Ulama of Deoband are Kaafirs.

## PARAGRAPH TWO:

This paragraph is aimed at impressing the reader with the fact that he wanted unity.

### Comment:

a) The Deobandi Ulama are branded as Deobandi/Tablighi Splinter group.

b) As far as being able to ascertain no positive "so called effort to meet the Deobandi splinter group" in Piet Retief and Stanger were made.

Yes challenges have been made here and there which has always been the habit of the Barelvi Molvis, who when taken up on their challenge, invariably back off. Besides, since when do challenges bring about the "much needed unity"? The Muslim Ummah in the Indo-Pak sub-continent has been divided by the Barelvis in this manner for almost a century, challenges and debates were never successful in attaining the "much needed unity". Had the said Molvi brought about some sort of unity in Pakistan and then come over here, it might have been worthwhile considering a session of talks. Alas his track record speaks for itself.

## PARAGRAPH THREE:

This reads: "On the 16th December Molvi Orkarvi travelled to Mia's Farm and met face to face with the Deobandi Ulama of Mia's Farm."

### Comment:

a) This is a white lie. He did not meet a single Aalim at Mia's Farm on that day. The Ulama were in Nelspruit, attending the nikah of a colleague. The person whom he did meet was Hafez Rashid Ahmed Sanjalvi, who is not an Aalim.

b) The advert does not make mention of the fact that two cars full of people came unannounced and uninvited in an aggressive and terse mood, to Hafeez Rashid Ahmed Sanjalvi's Home. It in no way states that the said Molvi Orkarvi refused to partake of cold-drinks served to him at the Sanjalvi Residence, and that most of his companions did the same. It does not tell us that he (The said Molvi Orkarvi) spoke in a most arrogant manner, leaving telephone numbers where he could be contacted, should they wish to debate.

Hardly the approach of a person seeking unity. One is, in fact, given the impression that he is asking for something which would create greater disunity.

#### PARAGRAPH FOUR:

This paragraph is filled with blatant lies.

It reads: "On this historic visit to Mia's Farm, Allama Okarvi met and put forth his proposals to Molvi Rashid Ahmed Sanjalvi, Molvi Ishaq Mia and others in the presence of a host of witnesses from both parties".

#### Comment:

a) One is given the impression that the said Moulana met two Aalims in the presence of witnesses from both sides. This is a lie. The truth is that he met only Hafez Rashid Ahmed Sanjalvi, who is not an Aalim.

b) There exists no such a person as Molvi Ishaq Mia. Ishaq Mia is a businessman. Ishaq Mia was not present at any meeting. He merely passed their car on the road and seeing strangers, stopped to enquire if he could be of any help. He informed the visitors that no Aalims were present and that they would return that evening.

c) There were no "Hosts of witnesses from both parties"

d) The said Molvi Okarvi met no "others" as is depicted in the statement.

e) The said Molvi Okarvi was not promised that any one would get in touch with him. Hafez Rashid Ahmed Sanjalvi merely promised to pass the telephone numbers to the Ulama, which he, as promised duty did.

In the light of the above information, The reader will understand why the Ulama-E-Haqq felt that it would serve no purpose to contact a person who has issued a challenge to a fight. Fighting over religious issues has not and will never, get the Ummat anywhere.

The Qur'aan says:

*"And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast." (8:46)*

What is needed is positive action to bring alive the beauty of Islam in the Muslim Ummah. Let Muslims start living a life according to the Qur'aan and the Sunnah of our beloved Nabi Sallahu alaihi wa Sallam to become the true Ahlus-Sunnah-Wal-Jammat. This is what the Tablighi Jamaat seeks to achieve by its constant knocking at doors and meeting individuals and inviting them to the Mosque. Their 24-Hours are spent in learning and teaching Allah's commands and what our Nabie Salallahu alaihi wa Sallam said, did and taught. Is this effort of

theirs so bad that they deserve to be branded as Kaafir by the Barelvi Group?

What is also needed is the educating of the Ummah in the fight against the evil habits of the west and of the Non-Muslims which are continuously creeping into society and destroying the Muslims. Drug abuse is commonplace among the youth and drinking is slowly gaining acceptance in the Muslim Society. These are the issues that need to be tackled and fought.

The Ulama are constantly engaged in educating the Ummah as well as attending to the other problems of our Society i.e. Family problems, upliftment of the society and the protecting of Islam from the onslaught of the Non-Muslim. The Ulama-E-Haqq will not fight and debate with fellow Muslims, especially with the Barelvi Ulama whose 100+years history has proved that they have always used debates to cause friction.

The Ulama therefore ignored the Sunday Times advert as well. As was pointed out earlier, this brief clarification is written with the intention to make Muslims aware of the wrong impression given in the advert concerned. As far as the unity they are speaking about is concerned, it is fairly simple. No Religious debate, we once again stress, will achieve unity. All that is required is that the Barelvi Ulama stop branding the Deobandis and Non-Barelvis as Kaafir. Why can't they regard us as Muslims? The Fatwa of Barelvi reads:

**"Whosoever has his nikah performed by a Deobandi, Wahabi; he has honoured the latter, and who has honoured him is a Kaafir, his nikah is nullified and his children are illegitimate."**  
(Mulana Ahmed Raza Khan).

Following their leaders, a fatwa was issued which directly means that all Haji's are unbelievers and apostates. Upon the visit of the Imaam of Masjid Nabwie Salallahu alaihi wa sallam to Pakistan, a person questioned thus:-

**"What is the fatwa (verdict) about those persons who prayed behind the Imaams of the Haramain (The two sacred Mosques of Islam)**

**REPLY:**

The learned Barelvi scholar Nurani has pronounced the fatwa:-

**"Whoever believes that the Wahabis of Najd are Muslims, or prays behind them, is an unbeliever and apostate" (Fatwa Sayyid Shujaat Ali Qadri). See also "Al Mujahid The Voice of the Ahle Sunnat Wa Jamaat Vol 1 No 1 July/Aug. 1980.**

This type of Rulings must be revoked. The Qur'aan and the Noorani Tariqqa (ways) of our beloved Nabie

Muhammed Sallahu alahi wa Sallam must be followed by one and All.

If the question "Did you make any effort to establish unity in the Past?" should arise in any person's mind, the answer is an unqualified YES! To give details would mean and unnecessary lengthening of this pamphlet. However, any person who is genuinely interested in knowing the details is invited to contact us at undermentioned address and the details will gladly be sent to him.

### THE SECOND ADVERT (IN SUNDAY TIMES)

Just as we completed the above statement a second advert has appeared in the Sunday Times. We reproduce it on the left hand side of this page. Readers can compare the two and see the contradictions and additional lies. Also, the Barelvi group now shows its true colours. The "Peacemaker" identity they tried to assume is torn apart and out comes

the "You don't want to fight, so You loose and we Win "identity.

It is a lie that any mention of a Mubahila was made during their visit.

As we are at it, we might as well state a few more details:

The fact that we refuse to waste time in debating religious controversies should not be misconstrued as our inability to do so. The truth of the matter is that the

Deobandi Ulama-e-Haqq of South Africa thrice accepted the challenge of the Barelvi Ulama:

1) One on 21.12.1981, in Uitenhage, where, when they found themselves ashamedly in a most uncompromising position, they did not allow the debate to continue, offering lame excuses. Some Shots were fired outside the Mosque and the debate was disrupted.

2) The second incident was in 1987 in Laudium. Written exchanges took place and finally a debate could not take place, due to unreasonable demands made by the Barelvis.

3) The third time was in Azaadville, when they (THE BARELWI'S

) fired gunshots and injured one man which resulted in chaos and in the ensuing, the unfortunate death of one Muslim took place.

This is their standard method of operation. They make a challenge with a loud bang, and if the opposite party remains silent they claim victory as in this instance on the other hand, if the opposite party accepts their challenge, then they make excuses and unreasonable demands: and if per chance they are forced to take it up, they will break it up violently.

In August 1987 a peace unity meeting was held in Durban under the auspices of Mufti Taqi Usmani a judge of the federal Shariah court of Pakistan. Four of their Ulama were present and signed the accord on their behalf.

But Alas! in a few days time they were called up by their (Barelvi) superiors and pressurised to withdraw from the peace/unity agreement. written proof is available.

**NOTE:**

Details of all the above information is available at the undermentioned address.

Lastly, we wish to stress that, in the light of the above, no further allegations will be replied to, as it is quite clear that pampheteering gets us nowhere. Even this Pamplet is issued with Great Reluctance.

**JAMIATUL ULAMA TRANSVAAL**  
**P.O. BOX 1 JOHANNESBURG 2000/**  
**P.O. BOX 42862 FORDSBURG 2033.**

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**South Africa, Tel: (031) 217480 (all hours)**

**Sunday Time Extra Dated 12-11-89**

## THE PRIDE OF PAKISTAN ARRIVES

The South African branch of the MAULANA OKARVI ACADEMY INTERNATIONAL is privileged to announce the arrival of Hazrat AL-LAMA KAUKAB NOORANI OKARVI on the 18th NOVEMBER 1989, on his third religious lecture tour of South Africa. The Allama, who proved a great favourite with the Muslim masses on his two previous visits, is the son of the late and great KHATIB-E-AZAM OF PAKISTAN — HAZRAT MAULANA MUHAMMAD SHAFI OKARVI (Alaihir Rahmah). Allama Kaukab Okarvi will be the guest of Mr. A.K.I. Mansoor of Swaziland Wholesalers and will also be the Guest of Honour at the annual UR'S SHAREEF of his distinguished father to be held in DURBAN at the St. Anthony's Hall, in Centenary Road, on Sunday, the 7th January 1990. Those religious organisations, institutions, friends and well-wishers who would like to engage the services of this great Scholar of Islam, cast in the same mould as his late father, are requested to contact the Academy.

**MUHAMMAD BANA**

**Maulana Okarvi Academy International**

**P.O. Box 340 Durban 4000**

**Tel: (031) 217480 (all hours)**

Sunday Times Extra, Dated 5-11-89.

## **UNPRECEDENTED RESPONSE TO THE ARRIVAL OF THE PRIDE OF PAKISTAN**

Due to the overwhelming response to our last week's advert we of the MAULANA OKARVI ACADEMY INTERNATIONAL — SOUTH AFRICA are compelled through circumstances to once again remind the Muslims of South Africa of the impending arrival of HAZARAT ALLAMAH KAUKAB NOORANI OKARVI on the 18th Of November 1989. The Allamah is the dynamic son of that great Mujahid of Islam and the Scourge of all baatil sects — HAZRAT MAULANA MUHAMMAD SHAFI OKARVI (Alahir Rahmah) who virtually annihilated the enemies of Rassoolullah (Sallallahu Alalhi wasallam) on his two trips to South Africa.

Alhumdulilahi the telephone has never stopped ringing since our last advert appeared as individuals, institutions and organisations from throughout South Africa, and neighbouring Botswana, Lesotho and Zimbabwe have called to acquire dates for this erudite scholar of Islam. This is indeed irrefutable proof of the immense popularity of Hazrat Allahmah amongst the Muslim masses of Southern Africa. Needless to say that his visit has understandably intimidated a few undesirable elements which can be found in every society.

Another rejoicing news for the Muslims of South Africa is that Hazrat Allamah will be bringing with him the long-awaited manuscript consisting of over 100 pages of a most comprehensive expose and devastation refutation to those grossly misleading and notorious booklets: "FORM JOHANNESBURG TO BAREILLY". The initial print of 10,000 copies will be Insha-Allah ready for publication and free distribution by the end of the year. Those Muslims wishing to obtain a copy of this highly explosive book should write to the Academy. Hazrat Allama Okarvi will be the guest of Brother Abdul Khalick Mansoor of M.B. Super Value of Swaziland.

### **MUHAMMAD BANA**

**Maulana Okarvi Academy International**

**P.O. Box 340 Durban 4000**

**South Africa, Tel: (031) 217480 (all hours)**

Sunday Time Extra, Dated 12-11-89

# MUNAAZERAH — MUBAAHILAH

## A CHALLENGE OF TRUTH

In response to our two adverts dated 15/1/89 and 5/2/89 published in the Sunday Times Extra, a pamphlet has been published by Jamiatul Ulama, Transvaal as well as an advert in the same paper dated 12/2/89 sensationally captioned: "EXPOSED" (what they exposed still remains a mystery). However, Allamah Okarvi is presently in South Africa having just completed an extensive and overwhelmingly successful tour of the Transvaal and feels incumbent to respond to the advert and pamphlet so as to set the records straight in his presence.

Now let's analyse their pamphlet and see what they really "exposed"?

- (1) They agree that Allamah Okarvi and a host of witnesses in two carloads paid a visit to Mia's Farm.
- (2) They agree that Allamah Okarvi met and spoke to one Rashid Ahmed Sanjalvi and one Ishaq Mia regarding the debate, whether they now choose to call these two persons "hafez", "businessman" or whatever, makes no difference whatsoever to the actual issue.
- (3) They agree that Allamah Okarvi left behind three telephone contact numbers and address where he could be contacted.
- (4) They agree that "Hafez" Rashid Ahmed Sanjalvi did promise Allamah Okarvi to pass the telephone numbers to them.
- (5) Finally, they also agree that they duly received the telephone numbers where Allamah Okarvi could be contacted. Now the big question is: "WHY DID THEY NOT CONTACT ALLAMAH OKARVI?" Even if it was "reluctantly", why did they, under various pretexts side-step and retreat from the issue that has plagued and divided the Muslim community in South Africa over for 25 year? It seems that the only thing they "exposed" was the verification of our adverts.

In this connection we would like to point out that the advert and pamphlets were published after Allamah Kaukab Noorani Okarvi had left for Pakistan, just as we predicted they would do. Jamatul Ulama — Transvaal never had the courage to publish the advert and pamphlets in Allamah Okarvi's presence, though they had more than ample time in

which to do so. Allamah Okarvi visited Mla's Farm on the 16th December 1988 and left South Africa on the 31st January 1989.

Furthermore, the book written by Allamah Okarvi entitled "FROM DEOBAND TO BAREILLY" — The Truth regarding the differences between the Deobandis and the Sunnis, and their solutions was published in South Africa and was distributed freely amongst the Muslim brothers throughout the country. A reply to this book Jamalatul Ulama - Transvaal is still awaited. Since Allamah Okarvi is once again in South Africa it should now enable Jamiatul Ulama to contact the Allamah at the address below. Insha-Allahul Aziz with the blessing of our beloved Rasoolullah Sallallahu Alalhi Wasallam, Allamah Okarvi is prepared for a Munaazerah — Mubaahilah, whichever is acceptable to Jamatul Ulama Transvaal. We trust that this time they will respond positively, and in Allamah Okarvi's presence, and accept his challenge for TALAB-E-HAQ.

MUHAMMAD BANA

Jama'at-e-Ahle Sunnat of South Africa  
P.O. Box 340 Durban — 4000

HAJEE A.K.I MANSOOR

BOX 290,  
Manzini, Swaziland  
Tel: 09268-52960-54348

### REMINDER

UR'S Shareef of Khatib-E-Pakistan

Hazrat Maulana Muhammad Shafee Okarvi (RA)

today 7/1/90 at 10.00 a.m. at the St.

Anthony's Hall in Centenary Road, — Durban.

Page 6, Sunday Times Extra, dated 7-1-1990

# **CHALLENGE ACCEPTED**

## **BARELVI METHODS EXPOSED**

This is to inform the Muslim Ummah that the Ulama-e-Haq have responded positively to the empty challenge of the Barelvi group, published in an advertisement in the Sunday Times Extra of the 31-12-89.

We do not wish to make the national press a forum for religious differences and therefore desist from publishing all their misconceptions in the press.

The Jamiatul Ulama TvI have accepted the challenge in writing and expect the said Molevi Okharvi to communicate with us in writing.

Any person interested to know the details of the acceptance of the challenge and also wishing to know.

1. That the extremist Barelvi group prevailed on some of their moderate counterparts to break up an agreement of unity reached upon between the Barelvis and Deobandi Ulama in Durban under the auspices of an internationally known judge of a Shariat Court;
2. That the Barelvi group first issued a challenge to the Ulama-e-Haq and latter wriggled out of it in Laudium;
3. That the Barelvi group resorted to disruptive tacticse when they were about to lose a debate in Uitenhage;

may write to the under mentioned address:

Jamiatul Ulama Transvaal

P.O. Box; 1,

Johannesburge 2000

Page 5, Sunday Times Extra, Dated 21-1-1990.

## **“Oolluma of Deoband refuse to meet face to face”**

# **MIA'S MOLEVIS WITHDRAW FROM PUBLIC CHALLENGE**

In response to the advert dated 21/01/90 published in the Sunday Times Extra captioned “Challenge Accepted —Barelvi Methods Exposed” it must be mentioned at the outset that our advert appeared on 07/01/90 and not on the 30/12/89 as erroneously stated by them in their advert and other erroneous dates that appeared in their pamphlets which can only suggest that they have no proper records of these proceedings which commenced with our visit to Mia’s Farm on the 16th December 1988.

These “exposed-obsessed” Molevis of Deoband are, a minor splinter sec! who have now perpetrated the biggest somersault of their lives.

Their headlines never cease to amaze us. They caption their advert “Challenge Accepted” in big bold letters to lead the Muslim public into believing that they have in fact accepted the challenge to a public debate, then in fine print REJECT THE CHALLENGE and talk about a WRITTEN DEBATE.

This somersault by these Molevis is terribly disappointing not only for Hazrat Allamah but for the Muslim public in general who were hoping for the settlement of our religious differences.

In the third paragraph of their advert they throw in the towel and state: “The Jamiatul Ulama Tvl have accepted the challenge IN WRITING and expect the said Molevi Okharvi to communicate with us IN WRITING.”

Does the Muslim Ummah realise what this statement means? It clearly means that the so-called Ulama-e-haq of the Transvaal Jamiatul Ulama have no desire whatsoever to meet the pride of Pakistan Hazrat Alamah Kaukab Noorani Okarvi face to face in a PUBLIC CHALLENGE for the purpose of achieving the truth.

Their advert has clearly exposed their negative methods of debating and has spelt out loud and clear and in unambiguous terms for all the Muslims of South Africa to see that they are too terrified to meet face to face with the REAL ULAMA-E-HAQ of the Sawaad-e-Azam Sahi-ul-Akida Mazhub-e-haq Ahle Sunnat wa Jamaat in a public debate, so that the public can determine for themselves as to who is correct.

Who can ever forget the year 1976 when the mighty Khatib-e-Azam of Pakistan strode the cities of South Africa preaching the message of truth and inserting the love and honour of Rasoolullah Sallallahu alaihi wasallam in the hearts of the Muslims.

Even then some people made empty challenges to Hazrat Maulana Muhammad Shafee Okarvi (Alaihir Rahmah) through their frontmen and stooges. But Alhumdulillah none of these Deobandi groups came forward to meet him face to face. This seems to be a set pattern with certain groups. They will interfere and when, challenged they run for cover

Now a group is once again playing the same cat and mouse game with the son of that great Khatib-e-Pakistan.

All along they have been crying out for public support and sympathy with screaming headlines Exposed! Exposed! Exposed! and when they are given the opportunity to practise what they print and start exposing, they back out and insist on a written debate.

The result of such a negative response is quite obvious.

They will write and we will write, and then they will write and we will write, and this trend will continue till Qiyamat without achieving any result and the poor confused Muslim Ummah will remain confused till Qiyamat.

These are the Molevis who are not prepared to test their arguments on a public platform and yet have the audacity to style themselves as the Ulama-e-Haq. It makes one think, doesn't it?

On the other hand, the decision of the Transvaal Jamiatul Oolluma to back out from a public debate with Allamah Okarvi is a wise and carefully considered one.

They realise that after a public debate they will have no public left to support or follow them. As the saying goes "No shepherd would like to lose his flock, therefore his flock should now realise that their shepherds are leading them away from the green pastures". So what do they do? In order to appease their flock they embark on SAFETY FIRST TACTICS by insisting on sitting in the safety and comfort of their cosy homes and writing any non-sense they can think of in the spurious pamphlets so that an immediate refutation can be safely avoided.

However, in a public debate these tactics just cannot work and there is no escape and the result for the vanquished is too ghastly to contemplate. Since they refuse to come out into the open and accept Allamah Okarvi's public challenge and insist on embarking on a correspondence course with the Allamah, then the ball is in their court.

We dispatched several books under registered post a few days ago to the Jamiatul Ulama — Transvaal at their Johannesburg postal address. These books are written by Hazrat Allamah Kaukab Noorani Okarvi. We require replies to at least two of those books, namely "From Deo Band to Bareilly (in English)" and "Sufed wa Siya" a comprehensive and devastating refutation to those booklets, "From Johannesburg to Bareilly" in Urdu — the English version of which is under translation and will be available to the Muslim public in the near future, Insha-Allahul-Aziz. The Jamiatul Ulama — Transvaal can commence their written debate as publicised by responding to the Allamah's two books mentioned above.

Even if this Mia's group of Molevis do decide to take on the Allamah in a public debate at a future date the Allamah has requested that they choose any date from the 1st of Shawwal to the 1st of Zil-Haj 1410 and he will be more than happy to accommodate them.

Muhammad Bana  
Jama'at-e-Ahle Sunnat of South Africa  
P.O. Box 340, Durban, 4000

Advert sponsored by:  
MAULANA OKARVI ACADEMY INTERNATIONAL  
(South Africa)  
and Brother A.K.I. Mansoor  
of M.B. Super Value, Swaziland.

## MUSLIMS, DON'T BE MISLEAD BY DISTORTIONS OF THE OKARVI GROUP

In the Sunday Times of the 21-1-90, we published an announcement openly accepting the challenge to a debate issued by a Mr M. Bana on behalf of a certain Moulana Okarvi. We stated that we had **accepted** the challenge in writing and we expected the Moulana to **communicate** with us in writing. The reason for doing this in **writing** was so that he cannot later turn away and that the details of the debate, venue, time, etc, can be finalised. We even stated further that "any person interested to know the details of our acceptance of the challenge may write to us."

We have not received any reply in writing to our acceptance from the said Moulana Okarvi. Instead Mr Bana puts a quarter page advert full of distortions and insults in the Sunday Times of the 28th January hoping to mislead the public.

In the distorted advert, he first tries to capitalise on errors with regard to dates which is of no real significance in this matter. Then he tries to lead the reader up the alley by asking him to believe that the word "**acceptance**", means "**debate**" and that the word "communicate" also means "**debate**".

We said that we **accepted** the challenge in writing, not that we wanted the debate in writing, and we expected the Moulana to **communicate** in writing, **not debate in writing**. Our letter to the said Molvi Okarvi a copy of which is printed herewith, clearly states that we asked for a **verbal** debate.

We wish to state once more to Molvi Okarvi, that "we were ready then and we are ready now to debate with you". "We are disappointed but not surprised at your delaying tactics once our acceptance was published. Why do you want to delay to Shawwal and Zil Haj? This urgent matter should be settled — by debate, if that is the way you want it—at the earliest."

We therefore implore you to give us a date and come forward in the next ten days to have a face to face debate. Please don't come unannounced

(8)  
when everybody is away like the last time.

Lastly we wish to state that we will not publish any further clarifications in the public press. It brings disrepute to Islam and Muslims and is a waste of money which can be put to better use. We were forced to make this last statement to clarify our position. We know that the said group will keep publishing lies and distortions to provoke us to reply. We shall not give them the satisfaction. If any further statements are made against the Ulama-e-Haq and you, the reader, wish to know the answers, then kindly write to us. We shall attend to all.

IN CONCLUSION, LET THE OKARVI GROUP KNOW THAT THE JAMIATUL ULAMA DOES NOT COMPRISE OF ULAMA OF THE MIA FAMILY ALONE BUT IT COMPRISES OF THE ULAMA-E-HAQ OF THE ENTIRE TRANSVAAL.

Sunday Times Extra. Dated 11-2-90

# JAMIATUL ULAMA TRANSVAAL (JHB)

## Council of Muslim Theologians

P.O. Box 42662,  
Fordsburg 2033,  
Phone 834-2859

As-Sabt,  
22 Jamad-Ul Akhir 1410,  
Sat. 20 January 1990

Janab Moulana Okharvi,  
C/o Mr. Mohammed Bana,  
P.o. Box 340, DURBAN 4000

Assalamu Alaikum,  
Wa Rah-matullahi,  
Wa Barakaatuh,

Janab Moulana Okarvi,

Having tendered the Masnoon procedure of **aadaab**, we wish to state that, a challenge to a debate on your behalf has been issued against us in the Sunday Times Extra of 14th January 1990. In that regard we require clarity on the following:

1. Has this advert been published with your approval and at your behalf.
2. If the said advert does not have your approval, you are obliged to deny the fact. If on the other hand, it has your approval, we request you to personally communicate with us in writing so as to afford us the opportunity to discuss and finalise with you the topic for the debate and the accompanying essential requirements, and in order that a suitable venue is arranged by our Council.
3. The purpose of a debate is a quest for the manifestation of the truth. If it had been your goal that truth be manifested, then it would have been appropriate for you to have written a letter to the Ahle-Sunnah-wal-Jamaa'ah, Jamiatul Ulama — Transvaal wherein you would have mentioned the issues and related details corresponding to the purpose of the debate. You would thus have solicited a mutual response and an appropriate reply from the Jamiatul Ulama — Transvaal.

Such a gesture on your part would have had the desired response of assembling Ulama from both sides as well as honourable, respectable and educated members of the Muslim Community at a specific venue where such issues would have been discussed at length purely for the purpose of pleasing Allah Tabaaraka-wa-Ta'aala, and with a view to laying bare the facts of the issues to the general Muslim public while acknowledging fully the omnipotence and omnipresence of the sover-

eign supreme authority of the entire universe, Allah Subhaanahu-wa-ta'aala.

You resorted to the print media which is read by Muslims and non-Muslims alike. This is an unbecoming forum for a debate on Islamic matters to people possessing Islamic knowledge. It seems to be an action intended to falsely Impress the unwary reader.

To date, debates on Islamic matters have been devoid of any benefit to Islam and Muslims. Instead, they have been a source of harm and injury. Except that which Allah wished.

However, since you insist on discussing and debating certain issues and since you wish to inspire awe and tamerity by means of such advertisements, we find ourselves constrained and we hereby accept your challenge to a verbal debate. The purpose of our acceptance is to enable us to help provide the means of safety for Muslims and their Imaan and Deen.

Insha-Allah your misguided utterings and desires shall be exposed. And this will serve to effectively restrain you in future from having the audacity to display such false courage.

We await your response and acknowledgement.

Yours faithfully

for JAMIATUL ULAMA — TRANSVAAL

Sunday Times Extra. Dated 11-2-90

Was-Salam

# JAMIATUL ULAMA TRANSVAAL (JHB)

**Council of Muslim Theologians**

P.O. Box 42662,  
Fordsburg 2033,  
Phone 834-2859  
29 January 1990

Janab Moulana Okharvi,  
C/o Mr. Mohammed Bana,  
P.o. Box 340, DURGAN 4000

Assalamu Alaikum,

Janab Moulana Okarvi,

This letter serves to bring to your attention the deliberate attempts on the part of a certain Mr. Bana and Mr. Mansoor to discredit the Jamiatul Ulama Transvaal and a vast majority of Muslims who do not subscribe to beliefs held by you and your group. We wish you would reflect on the ill effects such attempts have on the Muslim mind and how it adversely affects unity among Muslims in South Africa. We cannot be sure that you are party to this type of behaviour. Hence we hope that you will forthwith disassociate yourself from the above mentioned attempts.

Simultaneously, we once more reiterate that we have accepted the challenge to a debate issued on your behalf. Please understand that we cannot condescend to such behaviour as portrayed by your followers. However, we wish to emphasize that it remains our desire and intent to clear the ongoing confusion created in the minds of the Muslims by the perpetual voiceferous utterings and party propaganda by people belonging to your group.

We therefore wish to achieve success in establishing and re-asserting the true beliefs of the Ahlus Sunnah wal Jamaa'ah i.e. the beliefs of Rasulullah(S.A.W.), the Sanaata-e-Kiraam, the Taabieen, Tab-e-Taabieen , Auliyah-Kiraam and like minded Muslims over the years.

In view of our above desire, we are anxious to receive from you a specific date within the next ten days for a face to face debate..

Waa-Salaam

Yours in Islam

Sunday Times Extra. Dated 11-2-90

ADVERTISEMENT

ADVERTISEMENT

## **MIA'S GROUP CREATE FURTHER CONFUSION: JAMIATUL ULAMA—TVL RELUCTANT TO CHOOSE DEBATE DATE**

Indeed, Sunday the 11th February 1990 must clearly go down in history as the most significant and memorable day for all the people of South Africa. Whilst the release of Dr. Nelson Mandela dominated the headlines of all the newspapers of South Africa and the entire world and small group of Molvis from their Vatican City of Mia's Farm could find nothing interesting to do on this historical day, saw fit to coincide with Dr. Mandela's freedom by placing their spurious advert in a feeble and vainless attempt to draw the attention of the people of South Africa to themselves. We wonder how many, if any, noticed their advert. Their timing is simply mind-boggling.

In their latest advert in the Sunday Times Extra dated 11/2/90 they have made their own ambiguous writings into an issue of catastrophic proportions and a major bone of contention. These magical manipulators of words now make their umpteenth somersault, by now claiming that what they really meant in their ambiguous advert was a verbal face to face debate and not a written debate as understood by the enlightened Muslims of Durban. However, nowhere in their advert of 21-01-90 do they qualify their ambiguous statement by mentioning about the details of the debate, the time or the venue. Had they done so in clear and unambiguous language in the first place, it would not have necessitated them running to the print media of which they are severely allergic to and waste their money on a quarter page advert. They very cleverly and shrewdly omitted to mention about their verbal, face to face debate in their advert of 21-01-90 in order to mislead and confuse the public whilst in their "private" letters to us (which were received after the advert) they make public challenges.

They further claim that they did not receive any reply of acceptance to their "verbal debate" is yet another lie, We immediately sent them two replies to their two letters even commending them most graciously for FINALLY accepting our challenge to a PUBLIC DE-

(A)

BATE. The two letters of reply are published herewith for the readers' perusal. In our advert as well as our letters we have asked them to select a date suitable to them for the debate between the 1st of Shawwal to the 1st of Zil-Haj 1410 to enable His Eminence Hazrat Allamah Kaukab Noorani Okarvi, who is presently in Pakistan engaged in positive Islamic work to fulfil all his important commitments and return in good time to meet their challenge. The Allamah, who was to previously scheduled to return to South Africa this year, but due to circumstances will now be flown from Pakistan especially for the debate with the Jamiatul-Ulama Transvaal.

To insist on a date "within the next ten days" is indeed the height of obstinancy and an attitude that is irrational and unreasonable. Hazrat Allamah Okarvi initiated this debate way back on the 16th December 1988 when he personally went to Mia's Farm and issued his challenge. Why did the Jamiatul Ulama—Transvaal refuse to accept the Allamah's challenge then in 1988? Why did they dilly-dally and made the Allamah wait for thirteen months before they decided to accept his challenge now, when he is away in Pakistan? If they could make Allamah wait for 13 months before they decided to come forward then surely they can wait a mere three months more to allow Allamah Okarvi to arrive from Pakistan. If these Deobandi Molvis are Preachers of Haq and claim to be the Ulama-e-Haq, then whether the debate is held within the next 10 days or a mere 3 months from now should not make any difference to them whatsoever. The fact that the debate will be held in the very near future is of important significance and all that matters. To make such an unreasonable demand of "within the next 10 days" is another way of avoiding the debate.

They boldly claim: "We were ready then and we are ready now to debate with you." Are they trying to imply that they were ready then and they are ready now but they will not be ready to debate in Shawwal or Zil-Qa'da 1410. However, we are certain if they were ready then and they are ready now then surely they will be even more ready in Shawwal or Zil-Qa'da.

Insha-Allahul-Aziz as soon as Hazrat Allamah Okarvi arrives in South Africa the Muslim public will be informed through this media regarding the details of the DEBATE and MUBAHILAH. Suffice to say at this stage that if an issue remains unresolved in the debate then that issue will be decided in a Mubahilah. In this manner we will

be able to achieve finality. In the meantime we earnestly request the Jamiatul Ulama-Transvaal to furnish us with a suitable date for the debate between the 1st of Shawwal and the 1st of Zil-Haj 1410.

MUHAMMAD BANA

Jama'at-e-Ahle Sunnat  
P.O. Box 340  
Durban — 4000

Advert sponsored by  
**MAULANA OKARVI ACADEMY INTERNATIONAL**  
(South Africa)

Sunday Times Extra Dated 18-2-90

# AL MUJAHID

## THE VOICE OF THE AHLE SUNNAT WA JAMAAT

786  
373

P.O. Box 340  
DURBAN 4000  
South Africa  
PHONE: 218095

Mufti Afzal Hoosen Elias  
Jamiatul Ulama — Transvaal (Jhb)  
P.O. Box 42662  
Fordsburg — 2033

5 Rajab Shareef 1410  
1 February 1990

Assalamu Alaikum

Janaab Mufti Saheb

We acknowledge receipt of your registered letter dated 20 January 1990, on 31 January 1990 and have redirected same to His Eminence Hazrat Allamah Kaukab Noorani Okarvi Saheb in Karachi, Pakistan. Insha Allahul Aziz you will be receiving a personal and most appropriate response from the eminent Allamah in the near future.

In the interim, we would like you to tender us an explanation as to why, as many as four (so far) faxed letter bearing the identical message have been sent to us? Would not ONE have sufficed? One faxed to the Raza Aademy, another hand-delivered and two others mailed under registered cover to our physical address. We fail to see the point in your act of desperation and view it as an exercise in sheer futility. Such an unusual and abnormal behaviour is highly unbecoming of Ulama with sane minds.

Further, we find it extremely difficult to understand as to why you re so shrouded in doubt whether our advert challenging you all to a public debate has had the prior approval of Hazrat Allamah Okarvi Saheb. Was it not hazrat Allamah who personally visited Mia's Farm for this very purpose? — on the 16th December 1988. Was it not Hazrat Allamah who followed this up with telephone calls and regular adverts in a weekend paper in a vainless effort to get your group around a conference table to discuss the problems that has polarised the Muslims of South Africa through your group's misguided utterings of Bid'ah, Shirk and Grave-wor-ship, words whose definitions you have never understood to this day? How can one be so

naive to think that our adverts were placed without the approval of the Allamah.

Insha Allahul Aziz, Hazrat Allamah will respond in detail to your other queries regarding the debate. At this stage we can only reiterate that your group is at liberty to select a suitable date between the 1st of Shawwal and the 1st of Zil-Haj 1410. We can confidently add that the debate will be conducted according to the USOOLE MUNAAZERAH-E-MUBAAHILAH i.e. any issue fails to reach finality then that particular issue will be decided in a MUBAAHILAH. We are certain your group will wholeheartedly agree with this method.

It is truly amazing that you show allergy to the print media, in your words "an unbecoming forum for a debate..." yet you yourselves utilise this media for your sensational "exposed-obsessed" adverts with a deliberate attempt to catch the eye of the non-Mulsim reader. If this is not sheer hypocrisy then you explain what it is. Insha Allahul Aziz on the day of the actual debate, your long-awaited MOMENT OF TRUTH WILL ARRIVE for the Muslim Ummah to judge for themselves as to who is on Haq and who is treading on Baatil.

Yours sincerely

**MUHAMMAD BANA**

We are indeed immensely pleased that you, after dragging your feet for so long, have finally decided to accept the challenge of Hazrat Allamah Kaakab Noorani Okarvi to a PUBLIC debate. It seems that your group is finding it extremely difficult to break away from a bad habit, a habit of belatedly and reluctantly accepting challenges after the aim in question has left the country. However, we do accept that the old habits are difficult to cure. We sincerely pray that Allah Ta'ala cures you all from this dreaded syndrome.

Nevertheless, you must have obviously read our advert placed

# AL MUJAHID

## THE VOICE OF THE AHLE SUNNAT WA JAMAAT

786  
373

P.O. Box 340  
DURBAN 4000  
South Africa  
PHONE: 218095

Jamiatul Ulama — Transvaal (Jhb)

P.O. Box 42662

Fordsburg — 2033

Council of Muslim Theologians

5 Rajab Shareef 1410

31 February 1990

Assalamu Alaikum

We hereby acknowledge receipt of your letter faxed to us on the 30-01-90 and have duly noted its contents with a great deal of surprise and peplexity. In your opening paragraph you immediately launch a tirade against two of our respected members with vicious accusations of attempting to discredit your Jamiat and a "vast majorily" of Muslims, but you have omitted to mention or specify or substantiale what your grievances are.

It must be mentioned at the outset that it has never ever been our practice to deride or discredit any organisation or individual in our writings but merely state the facts as they are no matter how unpalatable it may seem to others. We are only concerned with the TRUTH as our Madhab-e-haq Ahle Sunnah wa Jama'ah religion totally forbids us from perpetrating any baseless propaganda against any organisation or individuals. This kind of behaviour is goona-e-azeem and a contemptible vice. May Allah Subhanahu wa Ta'ala protect us from this abhorrent practice.

We are indeed immensely pleased that yu, after dragging your feet for so long, have finally decided to accept the challenge of Hazrat Allamah Kaukab Noorani Okarvi to a PUBLIC debate. It seems that your group is finding it extermely difficult to break away from a bad habit, a habit of belatedly and reluctantly accepting challenges after the Alim in question has left the country. However, we do accept that the old habits are difficult to cure. We sincerely pray that Allah Ta'ala cures you all from this dreaded syndrome.

Nevertheless, you must have obviously read our advert placed

in the Sunday Times Extra dated 28-01-90 that after you had opted for a WRITTEN DEBATE in the Sunday Times Extra dated 21-01-90, we had made it very clear that if ever you decide to meet the Allamah in a public debate in the future the Allamah has requested that you choose any date from the 1st Shawwal to the 1st of Zil-Haj 1410 and he will be more than happy to accommodate your group. May we respectfully remind you that your "within the next ten days" date, does not fall between the 1st of Shawwal and the 1st of Zil Haj as advised by us in or advert. Your latet somersault from a written debate to a face to face debate IN PUBLIC has plunged us into a state of giddiness. We sincerely hope and prey that you do not use Allamah Okarvi's departure (which you were well aware of before you faxed your letter) for your "party propaganda" and announced to your followers that the Allamah has retreated from the debate.

If you are indeed sincere in your intentions to resolve "the ongoing confusion created in the minds of the Muslims" and "wish to achieve success in establishing and re-asserting the true beliefs of the Ahlus Sunnah wal Jamaa'ah" we urge you to refrain from any propaganda and specify any date suitable to your group from the 1st of Shawwal to the 1st of Zil-Haj 1410 to enable Allamah Okarvi to fulfil important commitments in Pakistan and return in good time to meet your challenge. Was-Salaam

In the service of the Deen  
MUHAMMAD BANA

15th March, 1990 A.D.

**Mufti Afzal Husain Ilyas Sahib!**

After presenting the *masnoon*, I have to say that your first letter reached me at Karachi, Pakistan, through respected Muhammad Bana Sahib Qadiri, Secretary General of the Maulana Okarvi Academy Al-Alami, South Africa. This servant of the *Deen* and *Millat* arrived home from my foreign tour only today and is penning my reply soon after going through the contents of your letter. The delay was caused by my absence from my dear country. I hope after knowing the cause you will not complain about the delay.

Before writing out the reply to your letter, it is imperative for me to say that you and your name is wholly new to me. Never before had I read or heard about it. Even so, the name of Jamiatul Ulama, Transvaal, is not new to me. And since you have made use of the Jamiat's letter-pad for writing to me, so I would think you are one of the prominent persons of this very Jamiat.

Since your present letter is in response to advertisements published in the famous newspaper "Sunday Times Extra" on behalf of Maulana Okarvi Academy Al-A'lami, South Africa, I presume, therefore, that you must have read my name in the advertisements carried by this newspaper and would also have come across its correct spelling. But in your letter you have altogether ignored to mention my name and have

used the term "Okarvi" twice and with different and wrong spellings on both occasions. You know best whether this act of yours is deliberate or unwitting, but this much can be said with certainty that it is a wrong practice.

In this connection, I may state that you yourself have used, or got somebody to use, the epithet "*Mufti*" against your name, and every true *Mufti* is fully conversant with Arabic language. You are conversant with English but you have paid no attention to the spelling of your name. If it is possible for you to do so, please correct the English spelling of your name and also give consideration to its meaning and import in accordance with the beliefs of your *Jamiat*. Thanks.

The word "*Mufti*" is surely not your "family surname". Whenever a true *Mufti* says or writes something, he does so after due inquiry and research and is responsible for whatever he says or writes. Your letter to me does not reflect the tone and tenor of this principle. You alone can tell the reason for this.

According to my information, "*Mia's Farm*" is the headquarters of the *ulama* belonging to your sect. This servant of *Deen* and *Millat* had gone to this office of yours on 16th December, 1988 A.D., accompanied by seven others (who, by the grace of *Al-Laah*, are still alive) and had a meeting there with *Janaab Rasheed Ahmad Sanjalvi* and *Janaab Ishaq Mia*. The talk with *Janaab Sanjalvi* has been preserved. This servant can reproduce it word for word, even as it would be preserved in the memory of *Janaab Sanjalvi*.

In your letter, you do not say even a word about this, but want to confirm from me my approval of the printing of the advertisement in the newspaper. I am astonished why such a wish is being expressed even after my personally going to "*Mia's Farm*". Please answer this, if you can.

In response to your letter, it is submitted that my revered father, the reviver of the creed of the *Ahle Sunnat*, the lover of the holy Prophet (*Sallal Laahu' Alaihi Wa Sallam*) and of the Companions and of the progeny of the *Batool* (*Hazrat Faatimatuz Zahra, Radiyah Laahu' Anha*), the orator of Pakistan, *Hazrat Maulana Muhammad Shafee Okarvi (Quddisa Sirruhul-Baari)* had first visited South Africa in May, 1976 A.D.

People of your group got very frightened by the visit to South Africa of my revered father (*'Alaihir Rahmah*), and you must also be

knowing whatever those people had done. Your friends of the same persuasion as yourself in Mooi River wrote "open letters" which are preserved with me in their original form.

A reply to the first letter from Mooi Rive was sent to Mooi Rive's Nazir Ahmad, and a cyclostyled copy of this reply is also preserved with me. People of your persuasion did not confine themselves to writing only, but, according to their usual bad habit, continued with a series of insinuations and threats on the telephone. My revered father demonstrated utmost decency and sobriety at every stage, proof of which is preserved in the shape of his writings and speeches.

Moreover, Nazir Ahmad Sahib of Mooi River indulged in several unwarranted activities. A *muanaazirah* was, at last, agreed upon. Telegrams sent by Nazir Ahmad Sahib in the name of my revered father (*Alaihir Rahmah*) are still preserved with me.

All those who had gathered at the appointed venue and time in Durban city waited expectantly, but Nazir Ahmad Sahib and other so-called right-guided ulama of your group did not turn up as promised. My revered father (*Quddisa Sirruhu*) and the vast concourse of people waited for hours at the venue.

My revered father remained in South Africa for several more days after this date. He went to South Africa for a second time in 1979 A.D. and stayed there for more than two months, but the so-called right-guided ulama of your group did not have the grace to seek an audience with my revered father (*Alaihir-Rahmah*).

Here, it is essential for me to plead with you not to try to express your ignorance of this brief account, for you have not written to me in your personal capacity, while members of your Jamiat would be fully in the know of the details, and I have already submitted that all documents, etc, are preserved with me. It will be difficult for you to deny the facts.

This servant of the Ahle Sunnat went to South Africa for the first time in December, 1987 A.D. and stayed there till the middle of February, 1988 A.D. People of your group in the province of Natal vexed me in order to probe me or to test me or for some other reason. I acted with utmost patience and remained busy with preaching and serving my *Deen* and *Maslak* while your group continued with its reprehensible aggressive activities against me.

People of your persuasion residing in Piet Retief sent a message to me through my hosts, saying that a "Mufti Sahib" would be coming to hold talks or to debate with me. On getting this message, I cancelled all my other engagements and, instead of going somewhere else, I stayed in Piet Retief and kept delivering Friday sermons and giving lessons in Qur'aan and *Hadeeth*. I also announced the date of my departure two weeks before.

But nobody came. What did happen, however, was that people of your persuasion residing in Peit Retief used foul language to their hearts' content against my host family. They also said whatever they said against me, judgement on which I have left to my True Deity, the Almighty Al-Laah.

On my return home, a *fatwa* against me was issued from Cape Town, a copy of which was sent to me by a resident of Piet Retief belonging to your faction. Immediately thereafter, I sent a reply to their *fatwa*, which has been published under the title "*Azaan and Durood Shareef*". You would have perused it, perhaps.

In November, 1988 A.D. my friends again invited me to South Africa. When this *faqeer* arrived in South Africa, members of your group began giving expression to their bad manners with greater abandon, levelling a process of all sorts of unwarranted and improper criticisms and indulging in the reprehensible practice of presenting distorted versions of the creed of the Ahle Sunnat Wa Jama'at.

This led me to deem it proper that a permanent and good solution to this wrangling should be found, so that all avenues to this discord and difference are blocked and the Musalmaan minority in South Africa is spared all troubles and feuding. So, on Friday, 16th December, 1988, I personally went to Mia's Farm. Janaab Ibraheem Mia and Mufti Basheer Sahib were not there, but I met Janaab Rasheed Ahmad Sanjalvi and Ishaq Mia. Whatever this servant of the Ahle Sunnat submitted with great conurtesy and propriety was not only appreciated by Sanjalvi Sahib but he also let all others know of his own endorsement.

This servant of the Ahle Sunnat told them that he had with him in South Africa books by renowned ulama of Deoband, that he was ready for *munaazirah* and *mubaahilah*, that he was doing all this so that truth be established to be true and falsehood proved to be false, and that people belonging to their sect should accept his offer if they were sincere

in seeking the truth. I also told them that their *Muftis* should tell me so if they were not agreeable to do this just then, and I would not hesitate to especially come from Pakistan so that this controversy came to an end.

This servant and his associates gave to Sanjalvi Sahib telephone numbers and postal addresses in Pretoria, Piet Retief and in Pakistan where contact with me could be made. Sanjalvi Sahib promised me that he would inform me how Janab Ibraheem Mia and Mufti Basheer Shaib felt about the matter either the same night at Pretoria or in a day or two in Piet Retief. But most regretfully I have to submit that even after the lapse of a period of one month your people at Mia's Farm did not make any contact with me.

After news of my visit to Mia's Farm had spread, I met your prominent persons in Stanger and in Piet Retief and told them also that I was waiting for their reply so that a way could be found for ending this controversy.

Mufti Sahib! What to speak of the way in which Janaab Yoosuf Badat and others ridiculed my going to Mia's Farm, but the words they used for Sanjalvi Sahib and Ishaq Mia Sahib made me realise how much to their liking hypocrisy and foul-speaking was.

During this period, nobody from Jamiatul Ulama, Transvaal, sent me even a letter like the one you have belatedly sent me, nor did any phone call come for me. In your letter, you have said that publication of such an article was not a good thing. In reply, let me ask you just this. Have you reserved "advice" only for others? Or do you consider yourself or your Council and your group to be above every principle and law? You people should pay attention to your own behaviour. You call yourself a "*Mufti*" and, so, you should be more careful about yourself. Tell me, if those calling themselves "right-guided ulama" should behave in the same manner as you have or your group has behaved.

This servant of the Ahle Sunnat himself went to your headquarters, Mia's Farm, and earnestly pleaded with them "not to arrange for universal ridicule to be heaped upon Musalmaans and not to shatter the unity of the *Millat* by calling us of the Ahle Sunnat wa Jama'at polytheists and innovators, and, instead of indulging in unwarranted *fatwa* mongering, see the correctness and confirmation of the beliefs and actions of the Ahle Sunnat wa Jama'at in books written by your stalwarts

which are with me".

My earnest appeal did not have any effect on you. All of you did not at all give any importance to my visit to Mia's Farm and did not pay any attention to it. How is it, then, that you are now so upset over its publication in a newspaper? I have no hesitation in saying that you are responsible for the article to appear in newspapers. Why were you not upset when an advertisement was, for the first time, published in "Sunday Times Extra"? Why did you not contact me then?

You are angry at publication of disclosures about "Deobandism" and I am astonished why was your sense of honour and claims to having faith not recoil at the headline in "Herald Sunday Tribune" (11th December 1988 A.D.) based on the contents of "Al-Nasiha", the journal of your own Madrisah Arabia Islamia, Azaadvill, which was clearly an insolence to my hallowed and holy and innocent and beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Ask Rasheed Ahmad Sahib Sanjalvi if this *faqeer* had not submitted to him that such writing in the journal should be taken serious note of. Your own "Muftis" had provided the reprehensible courage to the correspondents of English-language newspapers, but you did not get angry at all because they were your *Muftis*. Does not this mode of thinking prove that in your sight your own honour and the honour of persons of your group is greater than the honour of the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*)?

Mufti Sahib! Your own stalwarts in this subcontinent, despite calling themselves Musalmaan, committed insults to the holy Prophet; the fire started by your sect and your way engulfed the Muslim *Ummat* in disarray and difference; the insolent writings of your stalwarts threw a challenge to the faith of the Musalmaans and provided opportunities to the enemies to be insolent; ulama and individuals of your sect are even today pursuing a double-faced policy and are the greatest hindrance to the Muslim *Millat* getting united and organised; the writings of the ulama of your sect provide assistance and prop to the supporters of Shaitaan Rushdie and Mirza Qadiani.

How is it that your responsibilities as a *Mufti* do not find expression about great things? It is one thing to be self-proclaimed "right-guided ulama"; to be the "right-guided ulama" is altogether another. The series of booklets "Johanessourg to Bareilly" are manifestations of the hidden evil thoughts of one of your own "*Muftis*". How is it that you have no objection to the continuous publication of these booklets and their free

distribution?

Mufti Sahib! It must be in your knowledge that after the publication of the advertisements, in January, 1989 and February, 1989, it was your Jamiat which had got published a pamphlet called "Exposed" which also contained the text of the two advertisements. This pamphlet was published in South Africa when I had returned home. You would have read this pamphlet and the points raised therein would have been perused by you. But you would not have felt any regrets over its publication because this was done by your group, and from the beginning it has been the practice of your group that you consider to be right whatever is done by yourselves and to declare as forbidden, unlawful, polytheistic and innovative whatever right things are done by others. Perhaps, you people consider *Deen* to be your monopoly and call yourselves "right-guided ulama" on the basis of this very practice of making fun of *Deen* (religion). The booklet, "Look at your antics" by me is under publication in South Africa, wherein you can have a good look at the double-faced policy of your sect.

In November, 1989, this servant of *Deen* and *Millat* was, for a third time, invited to South Africa. The news of my coming visit was twice announced in this very "Sunday Times Extra" in the form of advertisements. Despite this, you or anybody of your group did not at all contact me.

A reply to your pamphlet was due on me and on the basis of the improper treatment meted out to me by members of your group at various places during my third visit to South Africa I thought it necessary that I should clinch the *debate*. Consequently, the reply was also given in writing.

Even 15 days after the publication of the advertisement in the "Sunday Times Extra" in response to your pamphlet entitled "Exposed", you or any prominent member of your Council failed to make any contact with me; nor did I receive any letter or telephoe call; you yourself indulged in the same kind of publication which was considered to be wrong on my part. After 15 days, an advertisement entitled "Challenge Accepted" was published on behalf of your Jami'at in the same newspaper. This advertisement was, perhaps, considered to be of most benefit to the Muslim *Ummah*, otherwise, instead of publishing it, immediate contact with me could have been made or the same sort of letter could have bee sent to me which you have now sent me. Mufti

Sahib! This letter would become too lengthy. I am not relishing even writing all this. All the same, I have written because you are a "Mufti" and you did not demonstrate honesty and truthfulness as you had admonished me to do. So, I submit that before giving any verdict on me you should first take a deep look at yourself and then only use your tongue and pen.

You want to know the topic for the *munaazirah* and *mubaahilah*. Here, you are asking about something even when you know it full well. Ask Rasheed Ahmad Sanjalvi Sahib about it. This servant of the Ahle Sunnat had personally gone to Mia's Farm and told him about it. You want it in writing. I have no hesitation in giving it in writing, and so here I go. This servant of the Ahle Sunnat is, by Al-Laah's grace, a *Sunni, Hanafi, Maatureedi* Musalmaan holding the right beliefs, and recognises all the renowned, current and popular orders of the saints of the *Deen*, the great *soofees*, and is himself associated with the noble order of *Naqshbandiyah Mujaddidiyah*, and has, Al-Laah be thanked for this, obtained succession (*Khilaafat*) and permission (*Ijaazat*) from various saintly persons (*Mashaaikh*) in all the orders of *Tareeqat*.

1. This servant of the Ahle Sunnat wants to know what your standpoint is with regard to the heathenistic writings of your stalwart ulama of Deoband. If you deem the heathenistic writings of your stalwart ulama of Deoband to be heathenistic, then what is your standpoint with regard to those who believe in such writings, and those who accept them and those who follow them?
2. Do you Deobandi-Wahaabis recognise and accept us Ahle Sunnat Wa Jama'at as Muslims? If in your view any of our beliefs is heathenistic then you will have to prove this through the writings of your stalwart ulama of Deoband and we Ahle Sunnat Wa Jama'at will, *Insha Al-Laah*, prove that your stalwart ulama of Deoband have committed open insult to the glory of the Prophet and they had neither been given the ability to repent nor to give correct answers to these insulting writings.
3. We will, *Insha Al-Laah*, prove that all those things which you dub as polytheistic and innovative are present in authentic and renowned books by Deobandis and if the Deobandi Wahaabis do infact consider these things to be

polytheistic and innovative then all Deobandi Wahaabis are proved to be polytheists and innovative.

4. We, the Ahle Sunnat Wa Jama'at, will, *Insha Al-Laah*, prove that the standpoints of the stalwart and the minor ulama of Deoband about the beliefs and actions of the Ahle Sunnat Wa Jama'at contradict each other. So, which of them is in the right and which in the wrong? If the stalwart ulama are correct then the minor ulama would be proved to be polytheists and innovative, otherwise the opposite of this would be proved.

All talks will be held with reference to authentic and famous books of the ulama of Deoband, and the aim of this *munaazirah* and *mubaahilah* will be to establish truth and falsify falsehood. According to the rules, the *munaazirah* and *mubaahilah* will be held in public with all necessary arrangements and its entire proceedings will be preserved. No party will be allowed to run away until a decision has been reached. Other necessary affairs will be decided after the date, time and venue have been set.

According to your wish, this *faqeer* has written everything briefly. Two of my books, "Deoband to Bareilly (the Truth)" and "White and Black" have already been sent to you, and I now await your reply. This letter is being sent to you by registered post.

It is prayed to the Almighty Al-Laah Kareem that He may, for the sake of the sacred sandals of His august beloved, the mercy to the worlds, the light personified, the great intercessor, the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*), grant me, the dust from under the feet of the Ghaus-us-Saqalain (*Roohi Fidaah*), the ability to be steadfast on truth, and may He bestow upon me His approval and victory and keep me alive till my success in the *munazirah* and *mubaahilah* with you. *Aameen*.

**Kaukab Noorani Okarvi Ghufira Lahu,**  
Sha'baan-ul-Mu'az-zam, 1410 A.D.,  
Karachi

P.S. In your letter you have used words like "Aadaab". Perhaps, you have not gone through the sayings of your own Rasheed Ahmad

Gangohi Sahib and Ashraf Ali Thanvi Sahib on the subject. If you and I come face to face, I would present these "sayings" to you so that you could correct yourself according to these sayings.

*Kaukab Noorani Okarvi*

Ghufira Lahu

**Muslim Unity in South Africa Ignored:  
THE SILENCE OF JAMIATUL ULAMA-TRANSVAAL  
SHROUDED IN MYSTERY**

Muslim community of South Africa should take note that in the history of this country, it is the first genuine effort made by a Sunni scholar to sincerely terminate the religious differences between the Sunni and Deobandi schools of thought, at least in South Africa. With this noble aim, Hazrat Allamah Kaukab Noorani Okarvi, the globe-trotting ambassador of peace visited Mia's Farm on the 16th of December 1988 and demonstrated his true mission and equipped with a set of proposals which he put forth to the Deobandi/Tablighi Maulvis. These Maulvis, however, did not give any credence to this historic and significant visit of the Allamah. A month later, Hazrat Allamah again openly invited the Maulvis of the Jamiat of Transvaal through the Sunday Times Extra and followed this up three weeks later with yet another invitation to the Mia's group for unity talks. It is highly regrettable that none of these sincere attempts by Allamah Okarvi to resolve the split in the Muslim community received any positive or concrete response from the Deobandi Maulvis of Mia's Farm.

When Allamah Kaukab Okarvi returned to Pakistan, the Mia's group of Maulvis published an article in this very same paper under the sensational caption "EXPOSED". On the Allamah's third visit to this country he comprehensively responded to the challenge of the article. However, fifteen days later the Mia's group through the press firmly rejected a public debate, instead opted for a written debate. Thereafter several articles were published by both groups without any positive result.

In a complete somersault by the Jamiatul Ulama Transvaal, Mufti Afzal Hoosen Elias on behalf of his Jamiat reluctantly accepted Allamah Okarvi's public challenge and enquired from the Allamah the details and requirements for the Munaazara-o-Mubaahilah. This request of Mufti Elias was fully complied with by Allamah Okarvi in a seven page response to the Mufti Saheb. For the benefit of the Muslim community the relevant portions of the correspondence are reproduced below for perusal:

(1) This servant of Ahle Sunnat requires clarity on the Kufria statements written in the authentic books of the leaders of Deoband. Do you accept, uphold or promote these Kufria statements of your spiritual leaders? If you accept that the statements of the leaders of Deoband are Kufria, then what is your ruling on those people who still insist and argue that these statements are Islamic?

(2) Do you accept us (the Ahle Sunnah) as Muslims or not? If you believe that we, the Ahle Sunnah possess and promote Kufria beliefs then you have to prove through the teachings of your leaders that we are disbelievers. On the other hand we, the Ahle Sunnah will Insha-Allah prove without a shadow of doubt that the leaders of Deoband have in fact written disrespectful, derogatory and Kufria statements against Allah Jalla Shanahu and His most beloved Rasool Sallallahu alaihi wasallam. Further, we will also prove that the leaders of Deoband have never, ever retracted or repented for their statements nor even attempted to clarify or explain their statements in their lifetime.

(3) We will Insha-Allah prove with confidence that all our beliefs and practices which you condemn as Shirk and Bid'ah are in fact contained in the authentic and authoritative books of the spiritual leaders of Deoband. The result will be terribly embarrassing for you and your followers in South Africa, for you will have no alternative but to declare your own leaders of Deoband as Mushriks and Bidatees. This we would very much like to see in public, as to how you will wriggle out of this situation.

(4) We, the Ahle Sunnah will prove with shattering evidence, that the statements of the late elders of Deoband and the present leaders of Deoband are complete opposites. We may be tempted to ask the all-important question, who is true and who is false, or who is Muslim and who is Mushrik? If your late elders of Deoband are true and correct then obviously your present leaders are false and incorrect and vice versa.

All our responses will be presented from wellknown and authentic books of the topmost Maulvis of Deoband. The primary object of this Munaazara-Mubaahilah is for "Talabe Haq" and "Namoose Mustafa" i.e. the removal of falsehood and the projection of truth, and defence of the honour and dignity of Rahmatulil Aalamin Sallallahu alaihi Wasallam. Since this is a public issue and not a private one, the debate will have to be held in public. No group will be allowed to leave the debate (as it happened in Uitenhage) until the debate has terminated and the issues

involved reaches finality. The other details will be ironed out once the date, time and venue is agreed upon.

The Maulvis of Mia's Farm were given ample time between the two Eids to respond to the challenge of truth and time and again were reminded of the DebatecumMubaahilah, but to date no positive response has been received from either Mufti Afzal Hoosen Elias or any other member of Jamiatul Ulama —Transvaal. This ad was especially placed in the hope to reach the maximum number of Muslims throughout South Africa so as to inform them of what has transpired so far. Allamah Okarvi has again recently written to Mufti Elias and is awaiting his reply..

**MUHAMMAD BANA, Maulana Okarvi Academy Internntional (S.A.)  
P.O. Box 340, Durban—4000**

Page 10, Sunday Times Extra, Dated 2-9-1990.

24th July, 1990.

**Mufti Afzal Husain Ilyas Sahib!**

After presenting the *masnoon*, I have to submit that you have not as yet replied to my letter even after a lapse of two months. I am still awaiting your reply.

Respected Muhammad Bana Sahib had sent a reminder to you on May 28, 1990, to which also you did not reply. But a (two-page) letter typed on the letter-head of the Jamiat-ul-Ulama, Transvaal, had, of course, been received by Muhammad Bana Sahib which he forwarded to me in Pakistan. At the end of this letter the writer has affixed his signature but has not written his name legibly. It is possible that Muhammad Bana Sahib might have, on his own, sent a reply to the letter addressed to him by your Jamiat. Yet, two things in this letter are such that I feel I must respond to them. Please see.

(1) The writer of the two-page letter written on the letter-head of your Jamiat has said: "According to reliable sources, your Okarvi Sahib is the cause of implacable enmity and insoluble disunity among the Muslims in Pakistan. Apparently, he is attempting to create the same mischief here. We will not allow him to do so."

By way of a reply to this, it is submitted that your reliable sources must be of your own group. I will only say this with regard to the insinuation: *La'natul Laahi 'Alal Kaazibeen* (the curse of Al-Laah is upon liars). After this reply put in the words of the Qur'an, I put this question to you: *Manid Daar, Manin Naafi?* (who is the one who gives profit and who is the one who causes hurt?). If your reply is that such a being is only the Almighty Al-Laah and He alone, then would the writer of the above said letter and his cohorts all become polytheists or not? (It should be explained that the writer has used the word 'we', so I have used the word 'cohorts'). Mufti Sahib! If you people have not the courage to face the truth then you should accept your defeat and desist from uttering such empty threats, otherwise by doing so you will only add to your own humiliation.

The letter also says:

"It is not proper for your Molvi Okarvi Saheb to unilaterally decide on the topic of the debate. He cannot get away that easy. He will have

to arrange to meet face to face to decide on the topic, date and venue."

In reply, it is submitted that you are, perhaps, not even aware of the rules and regulations of *munaazirah* and *mubaahilah*. Moreover, you wanted me to send to you in writing the topic of the *munaazirah*. I have already sent it to you in writing. Be it known that it is I who has given the challenge and done so after naming the topic. I had told about it to Rasheed Ahmad Sanjalvi Sahib orally, and, later, it was also published in a newspaper and I had also mentioned it in my reply to your letter.

In view of these facts what value can be attached to the above-said sentences in the letter coming on behalf of your Jamiat? Do not try to waste time and to find escape routes, and send me soon a cogent and positive reply after going through my letter once again.

The writer of the letter has also written the following:

"We may want the topic of the debate to be the kufr statements of Molvi Ahmad Raza Khan". (Al-Laah forbid!)

In reply, it is submitted that according to the rules the subject for the *munaazirah* and *mubaahilah* will be the same which I have mentioned. I have already sent to you my book "White and Black", which contains an answer to your unfounded (above-said) allegation. You will find answers to the remaining points raised in your letter in both of my books, (1) "Deoband to Bareilly: (the Truth)" and (2) "White and Black". Go through these books carefully and you will be satisfied.

**Kaukab Noorani Okarvi Ghufira Lahu**

1st Muharram-ul-Haraam, 1411 A.H.,

Karachi.

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**ASSALATO WASSALAMO**

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**ALAIKA YA RASOOLULLAH**

**Rejoicing News for Sunni Muslims:**

**"DEOBANDI MAULVIS SUFFER TWO DEFEATS IN 5 DAYS"**

This is to inform the Muslim public of South Africa that a religious public debate was held between the Sunni Ulama-e-Haqq and the Deobandi Ulama-as-Soo on Monday the 17th of December 1990 after Esha at the Piet Retief Civic Hall. The Sunni Ulama-e-Haqq inflicted a quick and crushing defeat to the Senior-most Deobandi maulvis of Newcastle Darul Uloom. The Tablighis were represented by Maulvi Cassim Sema Rector of Darul Uloom Newcastle, Maulvi Mumtaazul Haq a lecturer from the Darul Uloom and one Abdul Waheed Rahmani, a visiting Mufti from India. The Sunnis were represented by the following Ulama-e-Ahle Sunnat who travelled from Durban; Hazrat Allamah Tauseef Raza Khan of Bareilly Shareef India, Hazrat Allamah Abdul Nabi Haamidi Imam and Khatib of the Newcastle Sunni Masjid, Maulana Nassir Khan Al-Qadiri of the Raza Academy, Maulana Ahmed Khan, Imam and Khatib of the Wastcliff Chatsworth Masjid and Imam Al-Haaj Hafez Iqbal, Imam and Khatib of the Mobeni Heights Masjid.

Thereafter on Friday the 21st of December 1990 another debate was held after Esha at the Soofie Masjid in Ladysmith, where Deobandi falsehood was once again thoroughly exposed and defeated. On this occasion the Deobandi Ulama-as-Soo were represented by a senior Maulvi Ismail Abdul Razack and one Maulvi Salim Karim, both of Ladysmith. It must be mentioned that this was a second defeat for Maulvi Abdul Razack in his hometown of Ladysmith, the first being a few years ago when he received a through drubbing from Mufti Ghulam Sarwar Qadri of Lahore, Pakistan. Audio tapes of this debate are available from the Raza Academy in Durban. The Sunnis were once again represented and led by that brilliant Munaazir from Newcastle, Hazrat Allamah Abdul Nabi Haamidi in the presence of such divine luminaries as Hazrat Allamah Mufti Akhtar Raza Khan and Hazrat Allamah Tauseef Raza Khan, uncle and nephew respectively from Bareilly Shareef, India. Alhumdulillah! the faiz of A'la Hazrat Radiyallahu Anhu was clearly evident on both

these occasions, thus enabling the Sunni Ulama-e-Haqq to inflict yet another quick and humiliating defeat to the enemies of Rasoolullah Sallallahu Alaihi Wasallam. Alhumdulillah! all have been annihilated in debates and NOW WE ARE ONCE AGAIN PUBLICLY APPEALING TO THE DEOBANDI MAULVIS OF MIA'S FARM TO COME FORWARD AND ACCEPT THE CHALLENGE ISSUED TO THEM ON SEVERAL OCCASIONS TO MEET THE PRIDE OF PAKISTAN — HAZRAT ALLAMAH KAUKAB NOORANI OKARVI WHO WILL BE ARRIVING IN SOUTH AFRICA IMMEDIATELY AFTER RAMADAAN. A complete and detailed report of both these humiliating defeats for BAATIL will Insha-Allah be released shortly by this writer. Video and audio recordings of both debates will be available to the public soon, Watch the press for announcement.

P.S. Watch out for the "Open Letter" challenge from Hazrat Allamah Abdul Nabi Haamidi of Newcastle to Maulvi Cassim Sema, Rector of Darul Uloom Newcastle.

### **MUHAMMAD BANA**

**Maulana Okarvi Academy International**

**P.O. Box 340, Durban 4000**

**South Africa.**

Sunday Times Extra Dated: 6-01-91

## MIA'S FARM'S LAST CHANCE TO SAVE FACE?

### ALLAMAH OKARVI'S LAST CHALLENGE TO THE JAMIATUL ULAMA TVL

It is truly regrettable that in a country like South Africa with a Muslim population that constitutes a small percentage, yet we remain split into divisions because of the reluctance of certain Ulama to strive for the unification of the Ummah.

The Muslim Ummah of the country stubbornly and uncompromisingly prefer to remain divided thus placating the enemies of Islam. Are we Muslims to remain divided even in the new emerging South Africa? This is the big and all-important question every thinking Muslim should ponder over. We believe that there is no Islamic issue that cannot be resolved by facing your opponents with the view of objectively discussing and debating the issues that are responsible for our tragic division.

It was with this sincere intention and refreshing attitude that the eminent scholar of Islam, Hazrat Allamah Kaukab Noorani Okarvi initially paid a visit to Mia's Farm on the 16th December 1988 to meet the Deobandi Wahaabi Tablighi Molvis in an effort to bring about some semblance of unity the Ummah desperately craves for. However, the hopes of unity envisaged by the renowned Pakistani scholar was sadly shattered. The Molvis of Mia's Farm, alias the Jamiatul Ulama Transvaal gave little credence to the visit and completely ignored this call for unity as if it had never happened.

When the response that was anticipated failed to materialise, we were constrained to go to the media to publicise our genuine and sincere motive so as to inform the split Muslim Ummah of our efforts to bring about unity as well as expose the nonchalant attitude of the Molvis of Mia's Farm. It is almost 3 years since the Allamah Okarvi initiated his unity campaign but those who choose to keep the Muslims disunited forever made no sincere or positive effort to face the Ambassador of Islam in any dialogue whatsoever. Time and again the Mia's Group made empty and half-hearted promises but reneged on them.

Thousands of Muslims throughout South Africa who have been keenly

following this marathon episode will recall in our final comprehensive article that appeared in this very same paper dated 2nd September, 1990, we clearly outlined in detail all that transpired from the very initial stage of this saga.

We do not wish to reiterate what has been said then but we do wish to urge those Muslims who had applauded Allamah Okarvi's initiative to refer to that article in order to acquire a broader picture of this entire affair.

However, in a letter from the Jamiatul Ulama Transvaal dated 20/1/90 written by one Mufti Afzal Hoosen Elias, was replete with venom and hatred in which he "boldly" accepts on behalf of his Jamiat to challenge the Allamah to a verbal public debate and requests from the Allamah the details and requirements for the *Munaazarah-o-Mubaahilah*. This request of Mufti Elias was fully complied with by Allamah Okarvi in a seven page response to the Mufti Sahib. This response was so shattering and devastating that it completely subdued and deflated the audacity of the Mufti and a reply from him has not as yet arrived. Allamah Okarvi then wrote a second letter to Mufti Elias and even this letter was not responded to, and the Mufti conveniently disappeared from the entire scenario.

It was indeed a golden opportunity for the Wahaabi/Deobandis to put forth their case, but they lost this chance even after Hazrat Allamah Okarvi paid a personal visit to Mia's Farm. Now they cannot claim here, or in the Hereafter that they were denied the opportunity to obtain the path of salvation.

The Academy would like to inform the Muslims of South Africa that every conceivable effort has been made by Allamah Okarvi to resolve the ongoing dispute between the Ahle Sunnat and the Deobnandi/Wahaabi Tablighi Group, but inexplicable silence from the latter group has shattered any hope of peace and unity between the groups. It should now be quite obvious that the Sunnis are indeed the true followers of Islam who belong to the salvation group called the Ahle Sunnat Wa Jama'at. Alhamdulillah ! May Allah Jalla Shanunhu keep the Sunnis steadfast on this Mazhab-e-Haq. Ameen.

This advert is placed to inform the Muslim public that Hazrat Allamah Okarvi has once again arrived in South Africa on a lecture tour and would like to take the opportunity to re-issue his final challenge to

the Deobandi Wahaabi Talblighi Molvis of Mia's Farm to respond to his challenge.

**MUHAMMAD BANA MAULANA OKARVI ACADEMY AL-A'LAMI (S.A.)**  
**P.O. BOX 340**  
**DURBAN 4000**

Page 2, Sunday Times Extra, Dated 28-7-91

Having tendered the Masnoon procedure in answer to the challenge, we wish to state that Maulana Okarvi's post had been received and the challenge would be taken up while the Maulana was still in the country but no response has been received thus far.

The Pakistani A'lim who is the son of the late Maulana Shafi Okarvi who had also visited this country, said the Ulama should assist in achieving unity and strength among the Muslims instead of causing unnecessary divisions. We would appreciate your views on this matter. If you have any comments, please write to us in writing in the form of a letter to the editor of the Sunday Times Extra, dated 28-7-91, and in order that the necessary arrangements may be made by our Council.

2. If the purpose of a debate is a quest for the manifestation of the truth, if it had been your goal that truth be manifested, then it would have been appropriate for you to have written a letter to the editor of the Sunday Times Extra, dated 28-7-91, and in order that the necessary arrangements may be made by our Council.

## **Maulana's challenge unanswered**

A challenge to South Africa's ulema by a leading Pakistan 'Alim who recently visited this country has gone unanswered.

Maulana Kaukab Noorani Okarvi, who said his mission was to bring unity among the Muslims of this country, had issued challenges to members of the Jamiatul-Ulema of Transvaal and Natal and to Maulana Ebrahim Adam of Stellenbosch in the Cape to discuss causes of division in the community.

A member of the Shaidaye Ashrafi, Mr. Jamal Zalgaonkir, told MUSLIM VIEWS he took Maulana Okarvi to the home of Maulana Adam to "personally invite him to a public at a venue and date of his choice to resolve the propaganda being spread in his lectures, 'the Brelvi menace', which have been widely distributed on cassette to unsuspecting Muslims."

Maulana Okarvi's host said he hoped the challenge would be taken up while the Maulana was still in the country but no response has been received thus far.

The Pakistani 'Alim, who is the son of the late Maulani Shafi Okarvi who had also visited this country, said the Ulema should assist in achieving unity and strength among the Muslims instead of causing unnecessary divisions.

### **"MUSLIM VIEWS", Cape Town**

This advert is placed to inform the Muslim public that Hazrat Allamah Okarvi has once again arrived in South Africa on a lecture tour and would like to take the opportunity to re-issue his final challenge to

## JAMIATUL ULAMA — TRANSVAAL (JHB)

جمعية العلماء بالنيوان  
جوهانسبرغ - جنوب إفريقيا

Council of Muslim Theologians

P.O. BOX 42862  
FORDSBURG 2033  
PHONE 834 2858

Janab Moulana Okharwi

C/o

Mr. Mohammed Bana

P.O. Box 340

DURBAN

4000

As-Sabt,

22 Jamad-ul-Akhir 1410

Sat, 20 January 1990.

Assalamu Alaikum,  
Wa Rah-matullahi,  
Wa Barakaatuh.

Janaab Moulana Okarwi,

Having tendered the Masnoon procedure of aadaab, we wish to state that, a challenge to a debate on your behalf has been issued against us in the Sunday Times Extra of 14th January 1990. In that regard we require clarity on the following:

1. Has this advert been published with your approval and at your behest?
2. If the said advert does not have your approval, you are obliged to deny the fact. If on the other hand, it has your approval, we request you to personally communicate with us in writing so as to afford us the opportunity to discuss and finalise with you the topic for the debate and the accompanying essential requirements, and in order that a suitable venue be arranged by our Council.
3. The purpose of a debate is a quest for the manifestation of the truth. If it had been your goal that truth be manifested, then it would have been appropriate for you to have written a letter to the Ahle-Sunnah-wal-Jamaa'ah, JAMIATUL ULAMA - TRANSVAAL wherein you would have mentioned the issues and related details corresponding to the purpose of the debate. You would thus have solicited a mutual response and an appropriate reply from the JAMIATUL ULAMA - TRANSVAAL.

Such a gesture on your part would have had the desired response of assembling Ulama from both sides as well as honourable, respectable and educated members of the Muslim Community at a specific venue, where such issues would have been discussed at length purely for the purpose of pleasing Allah Tabaaraka - wa - Ta'aala, and with a view to laying bare the facts of the issues to the general Muslim public while acknowledging fully the omnipotence and omnipresence of the sovereign supreme authority of the entire universe, Allah Subhaanahu - wa - Ta'aala.

You resorted to the print media which is read by Muslims and non-Muslims alike. This is an unbecoming forum for a debate on Islamic matters to people possessing Islamic knowledge. It seems to be an action intended to falsely impress the unwary reader.

To date, debates on Islamic matters have been devoid of any benefit to Islam and Muslims. Instead, they have been a source of harm and injury. Except that which Allah wished.

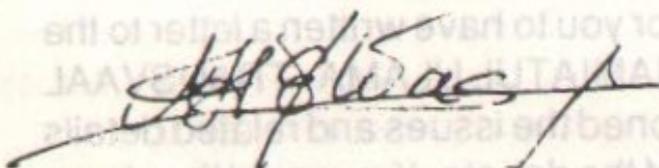
However, since you insist on discussing and debating certain issues, and since you wish to inspire awe and tamerity by means of such advertisements, we find ourselves constrained and we hereby accept your challenge to a verbal debate. The purpose of our acceptance is to enable us to help provide the means of safety for Muslims and their Imaan and Deen.

Insha-Allah your misguided utterings and desires shall be exposed, and this will serve to effectively restrain you in future from having the audacity to display such false courage.

We await your response and acknowledgement.

Yours faithfully

for JAMIATUL ULAMA - TRANSVAAL



Mufti Afzal Hoosen Elias

# AL-MUJAHID

## THE VOICE OF THE AHLE SUNNAT WA JAMAAT

786

373

Mufti Afzal Hoosen Elias  
Jamiatul Ulama - Transvaal (Jhb)  
P.O. Box 42862  
Fordsburg - 2033

5 Rajab Shareef 1410  
1 February 1990

Janaab Mufti Saheb,

Assalamu Alaikum

We acknowledge receipt of your registered letter dated 20 January 1990, on 31 January 1990 and have redirected same to His Eminence Hazrat Allamah Kaukab Noorani Okarvi Saheb in Karachi Pakistan. Insha Allahul Aziz. you will be receiving a personal and most appropriate response from the eminent Allamah in the near future.

In the interim, we would like you to tender us an explanation as to why, as many as four (so far) faxed letters bearing the identical message have been sent to us? Would not ONE have sufficed? One faxed to the Raza Academy, another hand-delivered and two others mailed under registered cover to our physical address. We fail to see the point in your act of desperation and view it as an exercise in sheer futility. Such an unusual and abnormal behaviour is highly unbecoming of ulama with sane minds.

Further, we find it extremely difficult to understand as to why you are so shrouded in doubt whether our advert challenging you all to a public debate has had the prior approval of Hazrat Allamah Okarvi Saheb. Was it not Hazrat Allamah who personally visited Mia's Farm for this very purpose? on the 16th December 1988. Was it not Hazrat Allamah who followed this up with telephone calls and regular adverts in a weekend paper in a vainless effort to get your group around a conference table to discuss the problems that has polarised the Muslims of South Africa through your group's misguided utterings of Bid'ah, Shirk and Grave-

worship, words whose definitions you have never understood to this day? How can one be so naive to think that our adverts were placed without the approval of the Allamah.

Insha Allahul Aziz, Hazrat Allamah will respond in detail to your other queries regards the debate. At this stage we can only reiterate that your group is at liberty to select a suitable date between the 1st of Shawwal and the 1st of Zil-Haj 1410. We can confidently add that the debate will be conducted according to the USOOLE MUNAAZERAH-E-MUBAAHILAH i.e. any issue fails to reach finality, then that particular issue will be decided in a MUBAAHILAH. We are certain your group will wholeheartedly agree with this method.

It is truly amazing that you show allergy to the print media, in your words "an unbecoming forum for a debate:" yet you yourselves utilise this media for your sensational "exposed-obsessed" adverts with a deliberate attempt to catch the eye of the non-Muslim reader. If this is not sheer hypocrisy then you explain what it is. Insha Allahul Aziz on the day of the actual debate, your long-awaited MOMENT OF TRUTH WILL ARRIVE for the Muslim Ummah to judge for themselves as to who is on Haq and who is treading on Baatil.

Yours sincerely,

**MUHAMMAD BANA**

**JAMIATUL ULAMA — TRANSWAAL (JHB)**

Council of Muslim Theologiant

P.O. Box 42882  
FORDSBURG 2033  
PHONE: 834-2859

Janab Moulana Okarvi  
C/o. Mr. M. Bana  
P.O. Box 340  
DURBAN  
4000

29 January 1990.

Assalaamualaykum,

Janab Moulana Okarvi,

This letter serves to bring to your attention the deliberate attempts on the part of a certain Mr. Bana and Mr. Mansoor to discredit the Jamiatul Ulama Transvaal and a vast majority of Muslims who do not subscribe to beliefs held by you and your group. We wish you would reflect on the ill effects such attempts have on the Muslim mind and how it adversely affects unity among Muslims in South Africa. We cannot be sure that you are party to this type of behaviour. Hence, we hope that you will forthwith disassociate yourself from the above mentioned attempts.

Simultaneously, we once more reiterate that we have accepted the challenge to a debate issued on your behalf. Please understand that we cannot condescend to such behaviour as portrayed by your followers. However, we wish to emphasize that it remains our desire and intent to clear the ongoing confusion created in the minds of the Muslims by the perpetual voceiferous utterings and party propaganda by people belonging to your group.

We therefore wish to achieve success in establishing and re-asserting the true beliefs of the Ahlus Sunnah wal Jamaa'ah i.e. the beliefs of Rasulullah (S.A.W.), the Sahaaba-e-Kiraam, the Taabi-een, Tab-e-Taabi-een, Auliyah-e-Kiraam and like minded Muslims over the years.

In view of our above desire, we are anxious to receive from you a specific date within the next ten days for a face to face debate.

Was-Salaam

Yours in Islam

for Jamiatul Ulama Transvaal

# AL-MUJAHID

## THE VOICE OF THE AHLE SUNNAT WA JAMAAT

Jamiatul Ulama - Transvaal (Jhb.)

P.O. Box 42862

Fordsburg - 2033

31 January 1990

Council of Muslim Theologians

Assalamu Alaikum

We hereby acknowledge receipt of your letter faxed to us on the 30-01-90 and have duly noted its contents with a great deal of surprise and perplexity. In your opening paragraph you immediately launch a tirade against our respected members with vicious accusations of attempting to discredit your Jamiat and a "vast majority" of Muslims, but you have omitted to mention or specify or substantiate what your grievances are.

It must be mentioned at the outset that it has never ever been our practice to deride or discredit any organisation or individual in our writings but merely state the facts as they are no matter how unpalatable it may seem to others. We are only concerned with the TRUTH as our Madhab-e-haq Ahle Sunnah wa Jama'ah religion totally forbids us from perpetrating any baseless propaganda against any organisation or individuals. This kind of behaviour is goona-e-azeem and a contemptible vice. May Allah Subhanahu wa Ta'ala protect us from this abhorrent practice.

We are indeed immensely pleased that you, after dragging your feet for so long, have finally decided to accept the challenge of Hazrat Allamah Kaukab Noorani Okarvi to a PUBLIC debate. It seems that your group is finding it extremely difficult to break-away from a bad habit, a habit of belatedly and reluctantly accepting challenges after the Alim in question has left the country. However, we do accept that old habits are difficult to cure. We sincerely pray that Allah Ta'ala cures you all from this dreaded syndrome.

Nevertheless, you must have obviously read our advert placed in the Sunday Times Extra dated 28-01-90 that after you had opted for a

WRITTEN DEBATE in the Sunday Times Extra dated 21-01-90, we had made it very clear that if ever you decide to meet the Allamah in a public debate in the future the Allamah has requested that you choose any date from the 1st of Shawwal to the 1st of Zil-Haj 1410 and he will be more than happy to accommodate your group. May we respectfully remind you that your "within the next ten days" date does not fall between the 1st of Shawwal and the 1st of Zil-Haj as advised by us in our advert. Your latest somersault from a written debate to a face to face debate IN PUBLIC has plunged us into a state of giddiness. We sincerely hope and pray that you do not use Allamah Okarvi's departure (which you were well aware of before you faxed your letter) for your "party propaganda" and announce to your followers that the Allamah has retreated from the debate.

If you are indeed sincere in your intentions to resolve "the ongoing confusion created in the minds of the Muslims" and "wish to achieve success in establishing and re-asserting the true beliefs of the Ahlus Sunnah wal Jamaa'ah" we urge you to refrain from any propaganda and specify any date suitable to your group from the 1st of Shawwal to the 1st of Zil-Haj 1410 to enable Allamah Okarvi to fulfill important commitments in Pakistan and return in good time to meet your challenge. Was-Salaam

In the service of the Deen

**MUHAMMAD BANA**

## JAMIATUL ULAMA — TRANSVAAL (JHB)

جمعية العلماء بالترانسفال  
جوهانسبرغ - جنوب إفريقيا

Council of Muslim Theologians

P.O. BOX 42862  
FORDSBURG 2033  
PHONE 834 2859

Muhammad Bhana  
P.O. Box 340  
Durban  
4000.

26 Zil Qa'da 1410

20 Juna 1990

Muhtaram,

Assalaamualaykum

We are in receipt of your letter dated 3rd Zil-Qa'da 1410 (28th May 1990).

Please note that our acceptance of your challenge still stands. Do not misconstrue our silence. The fact is that we have many issues facing the Ummat to attend to. Whereas you seem to have nothing else to do but create *fitnah*.

According to reliable sources, your Okarvi Saheb, is the cause of implacable enmity and insoluble disunity amongst the Muslims in Pakistan. Apparently he is attempting to create the same mischief here. We will not allow him to do so.

As regards the forty points which you claim we are unable to refute; you are well aware that your side has been repeating this same old misleading information for years and our Ulema have replied to these blatant lies and false allegations made against them umpteen times. There are dozens of books written in reply to it. If you and your kind, due to preconceived bias, are not prepared to accept the truth and persist in repeating these lies then there is nothing we can do about it.

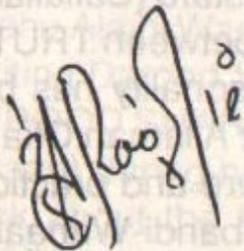
As members of a responsible organisation, we have much more important work to attend to for the benefit of the Ummah. We therefore cannot devote our precious time to futile, senseless and unwarranted issues that are initiated by people who keep lying and who are innovators in Deen. Nevertheless we are forced to do so only to save the unwary Muslim Public from being misled by you.

Your intention of staging a so-called "massive" "Shaheed-e-~~z~~ndville

Conference" on the same dates when the International Tablighi Ijtima is to be held , clearly and convincingly indicates that you are not sincere in your attempt to have a debate , for the sake of truth , but it is a malicious attempt on your part to create unwarranted "Confrontation" that is inspired by inveterate hatred against those that do not think on the same level on religious matters as the Barelvis. This intended conference is obviously meant to stir up the emotious and to incite rowdiness.

It is not proper for your Molvi Okarvi Saheb to unilaterally decide on the topic of the debate. He cannot get away that easy. He will have to arrange to meet face to face to decide on the topic. date and venue. We may want the topic of the debate to be "The Kufr Statements of Molvi Ahmed Raza Khan" (his blasphemous insults of Rasulullah by his lustful, sexual caricature of Hazrat Aisha (Na-oozu-billah) in his book Hadaaiq-e-Bakhshish.)

It is therefore hoped that you will engage yourself in more constructive issues facing the Ummat, instead of resorting to blatant lies, false allegations against the Ulema-e-Haq and the creating of *fitnah*.



for Jamiatul Ulama Transvaal

**ATTENTION: ALL MUSLIMS** 373

The Khateeb-e-Millat, Munaazir-e-Ahle Sunnat, Janasheen-e-Khateeb-e-A'zam-Pakistan, HAZRAT ALLAMAH KAUKAB NOORANI OKARVI, who is the founder-patron of the MAULANA OKARVI ACADEMY AL-A'LAMI and the SAWAAD-E-A'ZAM AHLE SUNNAT HAQEEQI, both international Sunni Movements, is a renowned orator in the world of Islaam and an indefatigable soldier and preacher of the true creed of the Ahle Sunnat wa Jama'at. Alhumdulillah, his name and fame is not confined only within the borders of Pakistan but stretches well beyond those borders and throughout the Southern Hemisphere. This glittering star of Hidayah has toured our country six times and has performed a number of remarkable feats in the field of disseminating the Deen of Islaam and guiding the Muslim masses to the path of truth, through his spellbinding oratory, his penmanship and his inspiring leadership.

Indeed, Allah has chosen him to serve the Deen of Mustafa (Sallallahu Alaihi Wasallam). He has clearly made the distinction between TRUTH and FALSEHOOD so apparent that his dynamic personality has become an unsheathed sword for all baatill sects. Hazrat Allamah Okarvi is the first and only Sunni scholar to have taken sincere and practical steps for resolving the controversy between the Deobandi-Wahaabi-Tablighi group of this country and the followers of the Ahle Sunnat wa Jama'at. For this specific purpose the Allamah paid a visit to MIA'S FARM, headquarters of the Wahaabi Maulvis of Deoband, to personally invite them to a DEBATE and MUBAAHILAH. Hazrat Allamah Okarvi had publicly issued challenges for three years in succession and even listed the four points to be debated with Maulvis of Deoband through this very newspaper. Unfortunately there was no response whatsoever from the Maulvis of Deoband. However, the Allamah's final challenge was placed about two months ago in this paper, which also was ignored. I am certain that the overwhelming majority of the Muslims of South Africa are curious to know the reasons why Allamah Okarvi issued the three challenges for a DEBATE and MUBAAHILAH to the Maulvis of Deoband and the differences they have in beliefs with the Ahle Sunnat wa Jama'at.

To learn the real differences between the Deobandi-Wahaabi-Tablighis and the Sunnis, the Khateeb-e-Millat Hazrat Allamah Kaukab Noorani Okarvi has written two excellent books in this regard. The first book,

"DEOBAND TO BAREILLY — THE TRUTH", was published three years ago and has been translated into five major languages of the world. Five thousand copies of this small yet comprehensive book has already been distributed in South Africa. The latest book released this week by the Maulana Okarvi Academy Al-A'lami is Allamah Okarvi's brilliant bomb-shell called "WHITE AND BLACK" (Deobandism caught in its own trap). This book is indeed a jaw-breaking reply to those grossly misleading and puny little booklets called "FROM JOHANNESBURG TO BAREILLY". The book contains a wealth of information on the above subject and facts about Deobandism are given with references to the authentic books by the Maulvis of Deoband themselves. The concluding chapter of this blockbuster book gives excerpts from the writings of Deobandi Maulvis. It will shock the reader from Durban to Mia's Farm.

It is also a ready-made and instant weapon in the hands of the Sunni Muslim to defend his beliefs and protect his Imaan and to thank Allah Ta'ala that he is a Sunni and NOT a Deobandi-Wahaabi-Tablighi.

Besides these, four other books — one on Eid-e-Meelad-un-Nabi (Sal-lallahu Alaihi Wasallam) — called "ISLAM'S FIRST EID", another about reciting Darood Shareef before and after Azaan, called "AZAAN AND DUROOD SHAREEF", and yet another on who should be made leader (Imaan) during namaz, called "MAS'ALA-E-IMAAMAT", and a further book about the Iranian leader Khomeini, called "KHOMEINI: SOME FACTS". All the above books have been published by the Maulana Okarvi Academy al-A'lami despite our limited resources and distributed free of charge in South Africa. Hazrat Allamah Okarvi has given open permission for the re-publication of these books. Charitable friends and well-wishers should spread the distribution of these books far and wide for the preservation of the faith of Muslims. May the Merciful Allah protect every Sunni Muslim from Deobandism, Wahaabism and Tablighism.

The books are available at the addresses given below:

P.O. Box 340 Durban 4000; P.O. Box 42, Standerton 2430, Tvl; P.O. Box 91, Piet Retief 2380, Tvl; P.O. Box 12, Grassy Park 7888, Cape Town.

MUHAMMAD BANA  
Maulana Okarvi Academy Al-A'lami (S.A.)

Sunday Times Extra, 1991

# READY 'ANYTIME' TO TEST FAITH

"Leader" Reporter

THE Ahle Sunnat wa Jamaat of SA is willing to engage in a Mubahilah with any of the "false sects" in Islam "anywhere, anytime and any place."

The Jamaat has directed its "challenge" at the leaders of the Qadianis, Ahmedis, Mirzais, Lahoris and others who are regarded as being beyond the pale of Islam, and has put up as its representative the Pakistani scholar Hazrat Allama Kaukab Noorani Okarvi, who is presently in South Africa on a religious lecture tour.

The prospect of a "mubahilah", where the wrath of God is involved upon the heads of those who are lying about religious issues, has come about following the throwing down of the gauntlet by Mirza Tahir Ahmed, spiritual head of the Ahmedia sect.

But this is not the first time that such challenges have been made between the opposing groups, the earliest dating back to 1952 by the father of Allama Okarvi.

The late Hazrat Moulana Muhammad Shafi Okarvi who made a great impact on two visits to South Africa through his stirring discourses and which led to the founding of the Ahle Sunnat wa Jamaat, the largest Muslim organisation in the country.

Allama Okarvi, a close friend and associate of the late President Zia, has issued the challenge through the name of the Jamaat, according to the chairmah, Mr Mohammed Bana.

Allama Okarvi who will be in the country until mid-January has set the following conditions for the Mubahilah:

- (1) The challenge to be conducted according to the rules of the Mubahilah.
- (2) The Mubahillah challenge must be against the Head of the Qadiani/Ahmedi sect and not against any nonentity.
- (3) It must be held in public so that the maximum number of people could witness the event.

The proof of the "Mubahilah" can be found in the Quran. The Prophet Muhammed, by the order of God Almighty, had issued a challenge to the Christians to meet in a mubahilah to prove the truthfulness of their religion.

Page 2, "The Leader, DURBAN", Dated 23-12-88

## *Bi-ismihi Wa Bihamdihi Ta'aala*

(In the Name and in the Grace of the Almighty)

To

The present head,  
Jama'at-i-Ahmadiyah

On August 22, 1988 A.D. I received, by registered post, a sealed letter No. 434955 dated the 8th August, 1988 A.D. on behalf of Rasheed Ahmed Chaudhry, Secretary, Ahmadiyah (non) Muslim Association, U.K., alongwith a pamphlet of invitation to a *mubaahilah* and the photostat copy of a writing. In reply, this writing is being sent by registered post.

Be it known that this *faqeer*, servant of the Ahle Sunnat, is by the grace of Al-Laah, a true Musalmaan and considers the Almighty Al-Laah to be his True Deity; and, having full faith in the Prophethood of the last Prophet Hazrat Muhammad Bin Abdul Laah (*Sallal Laahu' Alaihi Wa Sallam*), believes that the holy Prophet, the mercy to the worlds, the great intercessor, the pride of the worlds, is the last Prophet of the Almighty Al-Laah; that the position of Prophethood came to an end in his blessed person; that the duration of his Prophethood extends to the Doomsday; that every claimant to Prophethood after him is, certainly, a *dajjaal* and a liar; that Mirza Ghulam Ahmad Qadiani was surely a *dajjaal* and a liar; and that all those who believe in him—the Qadiani, the Mirzai, the Ahmadi and the people belonging to the Deendar Anjuman—are out of the pale of Islam.

In 1986 A.D this servant of the Ahle Sunnat had already given an invitation to a *mubaahila* to the Qadianis and to the prominent *individuals* of all false creeds. Al-Laah be praised that this *faqeer* still stands by his invitation. An invitation to *mubaahila* on behalf of this servant of the Ahle Sunnat had been published in the daily "Jang", Karachi, and the daily "Nawa-i-waqt", Karachi, of August 1, 1988 A.D.

This *faqeer*, the dust from under the feet of the progeny of the holy Prophet, now directly informs, through these lines, the head of the Jamaat-i-Ahmadiyah that he is welcome to hold a *mubaahila* with this servant of the Ahle Sunnat whenever he wants it and wherever he wants it, after formally making all arrangements for it according to the rules of *mubaahila*, and see for himself the judgement of the True Deity, the

Almighty, the Merciful. Providence itself will, *Insha Al-Laah ul Azeez*, make manifest the difference between truth and falsehood.

In Rasheed Ahmad Chaudhry's letter mention has been made only of acceptance of the invitation to *mubaahila* and of giving publicity to it, which leads me to apprehend that Jamaat Ahmadiyah is interested only in publicity and does not at all intend to come to the *mubaahila*. Still, this *faqeer*, the beggar at the gate of Ghaus-us-Saqalain Shah-e-Jeelaanee (*Radiyal Laahu 'Anhu*), has publicised the invitation to *mubaahila* and is now informing him directly. If the head of the Jamaat-i-Ahmadiyah is sure of his truth it is incumbent upon him to come to the *mubaahila*, or else his running away will be a positive admission by himself of being a great liar.

**Kaukab Noorani Okarvi**

**Ghufira Lahu**

Dated the 27th August, 1988 A.D.