

Deoband to Bareilly

The Truth

by

Allamah Kaukab Noorani Okarvi Translated by

S.G.Khawajah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DEDICATION:

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

Kaukab

(*Ghufira Lahu*)

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

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

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

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

Dust from under the feet of Ghaus-e-A'zam*** (*Radiyah Laahu 'Anhu*)

I am, and under the protection of every friend of Al-Laah (*Radiyah Laahu 'Anhum*).

* Hazrat Abu Bakr, Hazrat 'Umar, Hazrat 'Usmaan, Hazrat 'Alec (*Radiyah Laahu 'Anhum*).

** Hazrat Imaam Hasan, Hazrat Imaam Husain (*Radiyah Laahu 'Anhuma*).

*** Hazrat Shaikh Saiyyid 'Abdul Qadir Jeelaanee (*Radiyah Laahu Anhu*)

INTRODUCTION

It must have been a blessed and beautiful moment when the great preacher of Islaam. The incomparable orator of the world of Islaam and the embodiment of love for the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Hazrat Maulana Muhammad Shafee' Okarvi (*'Alaihir-Rahmatu War-Ridwaan*), had set foot on the soil of South Africa in 1976, and the environs of the entire region had been filled with the remembrance of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Made in his inspiring and magical tone and voice. Never, before him or after him, had eyes seen such a many splendour personality nor ears heard such a spellbinding speaker. It was as though like what the poet has said,

"His name is on everybody's lips and everybody is madly in love with him".

Hazrat Maulana Okarvi (*'Alaihi Rahmatul Baari*) paid a second visit to South Africa in 1979-80, and the welcome accorded to him here was a sight to see. He was invited to far-flung areas of the country. Several meetings would be held in one day and people would come to them in west numbers. Wherever he lived, whatever place he went to, his personality indelibly imprinted itself on every heart.

The special traits, which the Bountiful Creator had endowed him with, are not given to everyone. During the course of 40 years of striving after truth he made more than 18000 inspiring speeches, a world record so far. His memory is unforgettable. Our benefactor and spiritual guide, Maulana Okarvi, left this mortal world for his heavenly abode on the morning of the 24th of April, 1984, while engaged in sending *Durood* and *Salaam* to his beloved Hazrat Muhammad Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*). *In-naa Lil-Laahi Wa In-naa Ilaahi Raaji'oon* (To Al-Laah we belong and to Him we return).

The news of his sudden departure brought tears to the eyes of an unaccountably vast number of people and the Sunni Musalmaans of South Africa were stunned. The passing away of this commander of the caravan of the Ahle Sunnat was no ordinary tragedy. He was the greatest asset of the Ahle Sunnat Wa Jamna□at; he was an honour to the world of Ahle Sunnat.

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

After him, other '*Ulama* from Pakistan and India began to come to South Africa but none of them was able to leave the imprint of his footsteps like he had done. The magic of the attractive style, the bewitching sonorousness, the mode of address which went right to the heart, and the sweetness of tone, the awesome of personality, the simplicity, the softness and the vastness and the depth of his speech; all were exclusive to Maulana Okarvi. Whatever problem it was that he had not unraveled and whatever aspect it was that went unexplained by him! He was, undoubtedly, a model to be followed.

Eyes were searching for some one like him to reopen the chapter left unfinished by

him. Ears were thirsting to hear somebody with his-traits, with a glimpse of him. Nobody can be a replacement of somebody else, and Maulana Okarvi was, even otherwise, an incomparable saint.

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

Everybody knew that "Kaukab" was the eldest son of Hazrat Maulana Muhammad Shafee' Okarvi (*'Alaihir-Rahmatu war-Ridwaan*), Yet nobody had as yet seen him and everybody wanted to invite him to South Africa. Who knew that he would come here when our revered Hazrat would be no more in this world? Finally, Haashim Mansoor somehow succeeded in making him come to South Africa and we, then, had an opportunity to see Hazrat Allamah Kaukab Noorani Okarvi and felt satisfied that the revered Maulana Okarvi had left us a true and worthy successor. Hazrat Maulana Okarvi must have prayed for him to prove worthy of his name.

Hakeem Miyan Nawaab Deen Sharqpuri of Raiwind: Who died this year at the age of over 100 years, a disciple of Sher-e-Rabbaani Hazrat Miyan Sher Muhammad Sharqpuri (*Rahmatul Laahi 'Alaihi*), has said that "when Allamah Kaukab Noorani was born, Hazrat Maulana Okarvi had informed him that "light had come into his house". Hazrat Sher-e-Rabbaani Miyan Sher Muhammad Sharqpuri (*Rahmatul Laahi 'Alaihi*) is the personality who had one year before the birth of Hazrat Maulana Okarvi given this glad tidings to Maulana Okarvi's father, Haaji Karam Ilaahi Sahib, "Karam Ilaahi! More streams of light will flow. Streams of Al-Laah's grace will flow".

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

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

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

In five years, from 1987 to 1991, Allamah Okarvi was invited here Six times. During this period, he visited Swaziland, Botswana, Babutuswana, Mozambique, Mauritius, Re-union, and Zimbabwe etc.; authored eight books, which were also translated into English. The series of remembrance-gatherings spread, the Sunnat of reciting Durood Shareef in mosques before and after Azaan was revived; the practice of holding Ieed-e-Meelaad-un-Nabi (*Sallal Laahu 'Alaihi Wa Sallam*) in many an area of these countries was for the first time inaugurated. Branches of Maulana Okarvi Academy Al-A'lami were established; madaaris (religious schools) were set up. Thousands of workers were trained to serve the creed of the Ahle Sunnat, many a people embraced

Islam; and, for the first time ever, the holding of ten-day *Muharram* commemorative meetings came into vogue in South Africa's Transvaal province.

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

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

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

The Musalmaans of South Africa will forever remember the favours done to them by Allamah Okarvi. By exposing the true facts about these self-proclaimed righteous people and by letting facts be known to them he saved many a simple Musalmaan from going astray.

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

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

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

In the meantime, Allamah Okarvi's expanded book called "White and Black" has been published, which gives all the details which make plain to everyone the reality about Deobandi-Wahaabi-ism. "White and Black" carries, along with considerable explanation of the points raised in the book "Deoband to Bareilly", excerpts from books written by the 'Ulama of Deoband giving glimpses of their pornographic writings.

Before the publication of the 4th edition of "Deoband to Bareilly", Allamah Okarvi had made some additions and corrections in it in order to make it still more valuable. The late Janab Sagheer Mallal first translated it into English. A young poet and writer of Karachi After corrections and additions to it. It has been translated afresh by respected Saiyyid Ghulaam Khawajah, a progeny of Mahboob-e-Subhaani Hazrat Saiyyidina Ghaus-e-A'zam (*Radiyah Laahu 'Anhu*), And a distinguished English scholar and journalist of Pakistan, who has already translated five books by Allamah Kaukab Noorani Okarvi.

I am confident that after going through it readers will realise that this writing must reach the hands of every Musalmaan in order to enable him to reform his beliefs and ideologies and not to fall a victim to any deviation.

Despite limited resources, Maulana Okarvi Academy Al, Aqami, South Africa, is busy in serving Islaam and the Islamic *Millat*, and it requests you to cooperate with it and pray for it. May Al-Laah grant us the ability to be steadfast on truth!

I realise that I have been standing between Allamah Okarvi and yourself, but it is my hope that despite my intrusion your eagerness to go through it has only increased, not diminished.

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Muhammad Bana

Shafi'ee Qaudiri,

P.O. Box 340,

Durban-4000

(South Africa)

Al-Laahu Rabbu Muhammadin Salla 'Alaihi Wa Sallama

Allah Subhaanahu is the Creator and Nourisher of Saiyyidina Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*), and sends peace and salutations to him).

PRELUDE

To tell the truth. I am a mere seeker after knowledge in the fields of religion, spirituality, and scholarship. The smattering of knowledge of letters and words and of the ways to use them well that has come to me is mostly because of my environment and because of my kind parents, paternal grandfather, maternal

grandmother and teachers and divines. These revered and respected personalities have guided my understanding at every stage of my life.

Since my childhood, I have been somehow involved with book and pen, Madrisah and maktab, religious and spiritual discussion and observation. I have already lived three decades of my life, and I am conscious that I have yet to cross deep oceans while life is very ephemeral, very undependable. All the same, what with my own desire and longing for it and the determination to achieve it, what with the kindness of my elders and the prayers of my associates, I have every hope that I will, 'Insha Al-Laah, be crowned with success.

Before also, I was greatly distressed by the thought but it much increased in intensity when lately I visited African countries. I witnessed the strange phenomenon among the adherents of Islaam living in my own homeland and far away from the homeland that they are after their own apron. Why point accusing fingers at others. Even the so-called wayfarers of the road to Madinah, the preachers claiming to disseminate truth and truthfulness, and the self-proclaimed standard-bearers of peace and security, are, by their tongues and pens and deeds, putting to shame their own Millat and group, their own mosque and pulpit.

My heart bleeds when I speak of the tragedy of wasting our energies in mutual recriminations and mutual tussles. What a pity that controversy and difference centers round our own center and axis! The Islamic faith cannot be comprehended without the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), yet we are differing on interpreting and explaining and praising the great and glorious personality of the Prophet himself (*Sallal Laahu 'Alaihi Wa Sallam*).

It is my leemaan (faith) that my Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is like a mirror. He is a mercy unto the worlds, a light personified and a great intercessor (*Sallal Laahu 'Alaihi Wa Sallam*). He conferred humanness upon men who used to be worse than beasts, and by his excellence of character changed hates into loves. The teachings and training of this holy and noble Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) raised those who walked in the dust behind the cattle to be the leaders of mankind. Yet, the fact is that I have not found a believer in any other faith saying so many contradictory things about the founder of his faith, things, which may be categorized as disrespectful, insolent and foulmouthed. Perhaps, people of any other Millat have not tolerated such an attitude as we ingrates have tolerated for our perfect guide and greatest benefactor (*Sallal Laahu 'Alaihi Wa Sallam*).

It is most incomprehensible for me why those who make the blessed personality of their Prophet, with whom Prophethood has come to an end, the butt of criticism and of belittling. And are so firm in their thoughts and beliefs and do not like the magnificent Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) of Al-Laah Subhaanahu and do not like to honour and respect him, insist on being called the followers of such a Prophet.

In having faith in the Prophet of Al-Laah Subhaanahu and in following his deeds and sayings we are not to be guided by our self-made rules and principles but by the guidance provided by the Qur'aan and the Sunnat. Our relationship with the Prophet is not like that with a philosopher, a thinker, a teacher, or as between a ruler and the ruled, between a king and his subjects, between a conqueror and the conquered and between a master and his slave (under duress). But as between a guide and a wayfarer, a Prophet and his follower, and, above all, between a beloved and a lover.

Intense love is the basis of our relationship with the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). He is our master, and our slavery has not been bought or purchased but is a voluntary one. This relationship is that of intense love, although he is also our conqueror, our ruler, our king and our greatest teacher. A *Muqimins* love teaches him love and respect, and when it is a question of love it is insolence even to look towards the beloved what to speak of lifting a finger at him. It is a matter of bowing down to him totally. A gentleman, the station of him who is the beloved of Al-Laah Subhaanahu Himself is something very different. How excellent, indeed, is that station!

"Ishq se Ho Jaa'e Mumkin He Wagarnah 'Aql se

Keya Muqaam-e-Mustafa He Faislah Dushwaar He."

(It is possible to do so through love, otherwise with intellect It is difficult to determine the station of beloved *Mustafa (Sallal Laahu 'Alaihi Wa Sallam)*.)

People tell me: "Let them say whatever they may wish to say, let them talk whatever nonsense they may wish to utter. But you should maintain silence, and only talk of unity. Let it be whatever is happening. Man has set foot on the moon and these Maulvees are still quarreling over the sighting of the moon". People tell me. "Talk of modernity, make Deen (religion) a bit modern. Introduce new tunes and change old ways. This is the age of speed and of travelling at speed. Why are you still enmeshed in old problems, old controversies?"

The times have, of course, changed, but not to the extent that man has become independent of man and the fire of honour and defence of honour and vanity and egotism in him have been extinguished.

This ever-growing addition of new and still newer things, this construction of cities with high-rise buildings, this superiority of machine and technology, this grandeur, all of this is, indeed, very amazing. Man has much deviated and greatly strayed. His eyes are dazzled by the splendour of new lights. But has man also changed? Has he begun to walk on his head?

Listening to the fulminations and intrigues of the Mul-laas against their beloved (*Sallal Laahu 'Alaihi Wa Sallam*) the word honour seems to have lost all its meaning. If such statements were to be made about the ancestors, the family traditions and customs and practices of these very people they are sure to be inclined to pick up a fight. If someone's loved one were to be upbraided by some one else he would not go to a Muftee (an expounder of Muslim law) to obtain a fatwa (religious verdict) or to a Qaazi (judge) to inquire about the law in this regard. He himself would pick up a dagger and give no quarter to that insolent, foul-mouthed person.

Such is the case with relationship founded on the basis of ordinary relationship of blood and social lives. But it is an altogether different matter when the matter concerns a Prophet, and that, too, the Prophet of the Prophets (*Sallal Laahu 'Alaihi Wa Sallam*). The relationship between a Prophet and his follower is altogether different from any worldly relationship. The matter-concerns the heart, not of mind. This is a relationship of spirit, of spirituality, of truth, of security and of love. How can an ardent follower of the Prophet remain silent over insolent utterances against his beloved? This is the greatest torment. It has been the way of the ingrates for a

long, long time and, lately, it has perhaps become much more severe.

This is not a case of opposition for the sake of opposition. To be different is something different; to be in opposition is something altogether different. The basis of all these accusations and differences is the intellect of these wretched people. But what is human intellect? How well the poet of the East, late Allamah Muhammad Iqbal, has put it:

"Guzar Jaa 'Aql Se Aage ke yeh Noor Chiroagh-e-Ranh He Manazil Naheen He"

(Pass over intellect because this light only illumines the path but is not the destination).

With the passage of time, human intellect has attained to great heights. Because of its marvels, man is, today, flying in the skies like birds.

Man has endowed himself with wings. He has, in a manner of speaking, created men of iron (robots) who work with greater diligence and with greater alacrity. His voice has now attained such volume that a man speaking at the North Pole can be heard at the South Pole. Man's most wondrous achievement is that distances have shrunk. Man has shortened the world, eastwise, westwise, northwise and southwise. He can breakfast in the east and take his midday meal in the west. But with all this power and sway man is today still helpless, still limited, and still insignificant. He has wiped out epidemics from the face of the earth, but is still powerless over death. He has brought nature under his sway but is still unable to control storms, typhoons and volcanoes. Man's intellect has not yet been able to solve the problem why lines on one man's palm are not the same as on another man's. This is only a small matter. The most wondrous thing is this universe itself: this earth, this moon, these stars, these rivers, these mountains, these planets, this mystery of morning and evening, this changing of seasons, this rainbow, this milky way, this flood of colour and light. What are they, why are they, and for whom are they meant?

Death and life and this system of the universe is beyond man's intellectual grasp. Almighty Al-Laah has, of course, endowed man with intellect, but not to an unlimited extent. Those who crossed their limits got much more involved. The eye can see only as much as it has been allowed to; the mind can think only as much as it can bear; beyond that, his veins would burst.

Intellect is not the goal. Had it been so, man would have reached his destination after the passing away of thousands of generations. Intellect may be the way, never the destination. As the poet has said:

"Shaayed 'Usay 'Ishq Bhee Na Samjhe Jis Karb Me 'Aql Mubtilaa He"

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

Intellect must undergo anguish, for intellect is of little worth. It begins to pant after unrevealing seven vistas. Love is a destination by itself. Love is the excellence of man and this universe is a mere illusion for the lover. The lover is a universe unto himself. Love is the reality; it is the way, it is the destination; and it is the elixir of life and eternal. Intellect is the beginning; love is the ultimate. Intellect represents quantity; love represents quality. Love is quality; love is the culminating point. Intellect is doubt; love is certainty. In short, intellect is sometimes denial and

sometimes affirmation; love is affirmation through and through. Intellect is a dream; love is its interpretation. Intellect is a mirage; love is a reality; (Intellect does not mean insolence, slander, accusation and abuse). Ask Hazrat Bayazeed Bistaami (May Al-Laah have mercy on him) about the station of love. It is said that "his soul flies in the world of souls for 70 thousand years and even then says that the limit of the excellence of the holy Prophet Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*) cannot be fathomed."

We the moderns recognise the Master of Madinah not through intellect but through love. Faith is love. Accusations and differences are the products of intellect. Love does not behave like this. Love is total obedience and assent. Love does not think; it sees the glory and the beauty of the beloved. It hears the command and obeys it. It is fascinated by every act of the beloved. It is part of its beloved's existence, its shadow, and its reflection.

Our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is the last Master sent to this earth by Almighty Al-Laah. He is the Prophet to men, to angels' to jinns, to houries and to ghilmaan. He is the Prophet to mountains and to dales, to water and to earth. The True Creator sends Durood and Salaam to him, swears by his locks and his face, calls obedience to him as obedience to Himself and allegiance to him as allegiance to Himself, his hand as His own hand and following him as following Himself, gives the good news of Paradise to his slaves and warns those who deny him with the tortures of Hell.

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

"Me tuo Maalik Hee Kahoon Ga Keh Ho Maalik Ke Habeeb

Ya'nee Mahboob-o-Muhib Me Naheen Meraa Terra"

(I will go on calling you master, for you are the beloved of the Master.

Between the loved and the lover there is no question of shin and mine).

On the other hand, the way of Deoband is unbridled intellect. They say: "The sort of knowledge which is with the Prophet of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) is also with animals" (May Al-Laah protect us)

Comparison and competition is only for those who are concerned with intellect. The message of this dust form under the feet of the progeny of the Prophet is an invitation to love. The standard set by intellect itself does not tolerate equality between the ignoramus and the knowledgeable, so how can equality between the Prophet and his followers be accepted. The followers and the Prophet both are humans but this Prophet is such a human who is incomparable and uncomparable. He is unique and singular than all others. Nobody is equal to him, nor can reach his station. The Creator Himself says about His Prophet: "He does not move his lips with his own volition. His lips move only when a revelation (wah 'y) from Me descends upon him". The Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) in his own truthful tongue himself says: "I am not like you (Lustu Misalakum)."

When the Qur'aan asks the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) to declare

"I am a man like you", it is meant to be a symbolic expression. If it were to mean equality in humanness then Prophethood also should be denied. For it is not given to every man to have all the qualities and characteristics and excellences so necessary for Divine revelations to descend on him, or for the conferment upon him of the status of Prophethood. This Qur'aanic passage may be interpreted by intellect in various ways, but, in truth, it should be interpreted only in this way: man should not, like the Christians do, take the Prophet of Al-Laah for Al-Laah Himself (after seeing him perform excellences and wondrous deeds). The Prophet has appeared in the garb of man; he is in no sense Al-Laah.

I ask these people of intellect that if they insist on equality with the Prophet then they should show even one glimpse of the human traits of the Mustafa. To claim equality with the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), to call the Prophet to be a mere man, is, to my mind rank insolence and infidelity. The Holy Qur'aan itself tells us that calling the Prophet a man like ourselves is the way of the infidels. No where in the Qur'aan and Hadeeth there is a command that the Prophet should be called a man like ourselves. In fact, it is said very clearly in the Qur'aan that we should never call the Prophet in the same way as we do one another.

I feel somewhat relieved of a heavy burden of debt, which I had been carrying me for a long time. But I have still to do much in this connection, for I do not know how many aspects have been left out. Take it as the first installment. The rest I will, Insha Al-Laah, do in stages.

I have tried to answer the votaries of intellect in their own language, in the language of arguments and proofs, of logic and ratiocination. As for myself, the answer to all questions lies in love and in love alone.

'Aql qurbaan kun ba peshe Mustafa (Sallal Laahu 'Alaihi Wa Sallam).

"(Discard intellect in your approach to Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*))."

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

The doors of this faqeer are open for all those who, on reading this book, find something, which has to be explained. Reference of every book and testimony for every reference has been given. These books are generally available. To slander or falsely accuse somebody is not the way of a Mu'min. We all have to get to the meezaan (scales) one day. If you keep this in view, all your judgments will be on the basis of equity and justice. Otherwise can the destination of the grave be far away?

Kaukab-e-Noorani Ra Ahmad Shafee'

(May Muhammad *Sallal Laahu 'Alaihi Wa Sallam* be the intercessor on behalf of Kaukab Noorani Okarvi (*Ghufira Lahu*))

Al-Laahu Rab-bu Muhammadin Sallal Alaihi Wa Salaam

(Al-Laah Subhaanahu is the Nourisher of (Saiyyidina) Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) (And) sends peace and blessings upon him.)

The mercy to the worlds, the light personified, the blessed intercessor, the holy Prophet Saiy-yidina Muhammad Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*) has said:

"He who recites the Kalimah Taiy-yibah, i.e. *Laa Ilaaha Il-lal Laahu Muhammadur Rasoolul Laah*

(*Sallal Laahu 'Alaihi Wa Sallam*), will enter Paradise". This blessed saying is perfectly true, because it has been said by the most truthful tongue of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

No doubt whatsoever can be entertained in respect of this tongue. This is the tongue, which has given to mankind recognition of the True Sovereign, the Almighty Al-Laah. Anyone reciting this Kalimah Taiyyibah comes into the Deen (religion) of Islaam. It is incumbent upon such a person to have total belief in this Kalimah and to act upto it in all respects.

Anyone denying even one of the absolutes from among the essentials of the Deen (religion) after having recited the Kalimah would be governed by a special logic instead of the ordinary logic, for to be a Mu'min it is absolutely necessary to fully believe in all the essentials of the Faith, and to deny even one of the essentials is sufficient to make him an infidel, like when the Qadiani-Mirza'i-Ahmadi-Lahori people denied the finality of Prophethood and they went out of the pale of the Faith.

Obviously; to believe in the finality of Prophethood, that is, to believe that the holy Prophet Hazrat Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) is the last Prophet of Al-Laah, is a belief not an act, and since Iemaan (Faith) means having correct beliefs, no man can truthfully lay claim to be a man of Faith even though he might be reciting Kalimah Taiyyibah, saying *Salaat* (prayer) and keeping *Saum* (fast). When the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) departed from this world, some of the tribes refused to pay *Zakaat* (alms). Although they did not refuse to say *Namaaz* or to keep fast yet the caliph of the holy Prophet, Hazrat Saiyyidina Abu Bakr Siddiq (*Radiyal Laahu 'Anhu*) waged a holy war against them for the sake of Al-Laah. A person denying the essentials of the Faith after having accepted Islaam, and not repenting it, is, in Islamic terminology, an apostate and the punishment to be inflicted on him is death. The principle is that he who defies the law is called a traitor and a rebel, and in every law in force in the world the punishment of a traitor and a rebel is death.

These days, many people holding wrong beliefs, strut about as self-appointed monopolists of Faith and Islaam although they might appear to be reciting the Holy Qur'aan and saying *Namaaz* and keeping the fast. People with knowledge of the Sunnat know it full well that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had called out the names of many of those who recited the Kalimah and said their *Namaaz*, and ordered them to be expelled from his masjid (mosque).

The Qur'aan and the Ahaadeeth have called such people hypocrisies (Munafiq). Al-Laah Subhaanahu has specifically said about them:

"Wa Minan-Naasi Maien-Yaqoolu Aaman-naa Bil Laahi Wa Bil Yaumil Aakhiri Wa Maa Hum Bi Mu'mineen."

(People who might say that we believe in the Almighty Al-Laah and the Doomsday are the people who are not at all Mu'mins).

And He has also explained why this is so: "*Fee Quloobihim Maradun*" ("There is a

disease in their hearts").

Surely, the disease referred to did not relate to palpitation or a wrong condition of the heartbeat. The disease was that their real ideology, that is beliefs, was not right. Although those people had been reciting the Kalimah and saying Namaaz, but the Divine Verdict is that they are not Mu'min (believers).

That the disease is in their hearts means that an evil resides in their hearts. Al-Laah Himself says: "I have inscribed Ieemaan on the hearts of men." If a Mu'min Ieemaan is inscribed on the heart, then the infidel's infidelity and hypocrisy is also inscribed on the heart. This means that belief is the name of a firm belief embedded in the heart and Al-Laah's Aayat (Verse) clearly indicates that he whose belief is not correct has a diseased heart and he cannot be a Mu'min, no matter how regular he might be in saying Namaaz and keeping the fast. .

Men and women who can read and hear, specially the youths, get very frustrated at this stage, because there are many factions amongst Musalmaans and each faction tries to prove itself to be in the right on the basis of the Qur'aan and the Sunnat and its opponents to be in the wrong; the 'Ulama (scholars) of each faction sport beard; appear to be committed Namaaz and fasting; study the Qur'aan and the Ahaadeeth; seem to be brazenly giving arguments in favour of their own standpoint to the best of their knowledge. We who hear and read them are at a loss as to who to consider to be in the right and who to be in the wrong. Consequently, as a result of this confusion, they have ceased listening to Maulvees and some of them have ceased to frequent-Masaajid (mosques) and some have altogether discarded them.

In reply, let me tell them in all honesty and with fear of Al-Laah in my heart that there is no doubt those person are really much perturbed because of the contradictory statements of the generality of the Maulvees. Since people in general are not fully conversant with religious knowledge so they cannot distinguish between truth and falsehood, between right and wrong, and, not being aware of the real facts, they get frustrated. The people are at fault, in that they do not acquire religious knowledge and truth along with other worldly knowledge although it is incumbent upon every Musalmaan to know the basic things about Faith and religion. Those calling themselves Maulvees are at fault, for they do not tell the truth to people and do not acquit themselves of their responsibilities and obligations honestly and truthfully.

They have, perhaps, forgotten that, after all, they have to depart from this mortal world and go to their dark and dreary graves and to account for their beliefs and acts before Almighty Al-Laah on the Day of Judgement. They have, perhaps, also forgotten that it is easy to deceive people by presenting wrong things as right, but it is impossible to present wrong as right before Al-Laah. Such people should remember that they would be, more than others, judged as more liable to go to Hell and suffer Divine torment for teaching wrong beliefs and acts.

They must not forget that the rule that people showing the way to righteousness would receive reward equivalent to the combined reward of those engaging themselves in that righteousness also applies to those who teach wrong things and give wrong training and, thus, as much sin and as much torment will be on them as the combined sins and torments of those holding wrong ideas and doing wrong acts. A person who stands in awe of Al-Laah all the time and keeps himself reminded of death saves himself from all wrong thinking and all wrong acts. A man erring by mistake should at once repent. A person who does not stand in awe of Al-Laah is

very wicked. Only he is wise, indeed, who always stands in awe of Al-Laah.

Dear readers! The Divine Command given in the Qur'aan is that the Holy Book is an admonition only to those who stand in awe of Al-Laah and are not disobedient. Such people have been called pious (*Muttaqee*). It is also said in the Qur'aan: "*Yudil-lu Bihi Kaseeran-Wa Yahdee Bihi Kaseera*".

(Many people will be led astray by the Qur'aan and many people will receive guidance from it).

In this Command, becoming strayed is mentioned first. So it is proved that every one who recites the Qur'aan is not the one who is guided. This does not, however, at all mean that the Qur'aan leads people astray. This only means that such people do not understand words and meanings of the Qur'aan as had been originally intended, rather they give importance to their personal opinion and change the meaning of the Qur'aan on the basis of their defective knowledge and, thus, pave the way to their own ruination and destruction.

Consequently, in the Fazaal-il-i-Qur'aan section of the Tableeghi Nisaab (re-named Fazaal-il-i-A'maal) compiled by Sheikh Muhammad Zakariya Sahib the following blessed Hadeeth is mentioned. He writes: "The following saying of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is related by Hazrat 'Umar: 'Almighty Al-Laah raises many people in ranks because of this Book, i.e. the Holy Qur'aan, and it also demeans and debases many people'."

After quoting this hadeeth (which is mentioned in Saheeh Muslim Shareef), Muhammad Zakariya Sahib writes: "This is also proved by the Aayaat of the Qur'aan Shareef. At one place, it says that it demeans many people and raises many in ranks. Because of it, the Almighty Al-Laah gives guidance to many people and leads many people astray. In another place, it says

*'Wanu naz-zilu Minal Qur'aani Maa Huwa Shifaa'un-Wa Rahmatul Lil Mu'mineena
Walaa Yazeedaz-Zaalimeena Il-laa Khasaara'*

(And We have sent down the Qur'aan as a guide and a mercy to those who believe and as a Book which increases the harm and the hurt of the transgressors).

"According to a saying of the holy Prophet, 'many from among the Qaaris (those reciting the Holy Qur'aan) of this Um-mat will be hypocrites'. Some divines have been quoted, in Ihya, as having said that Angels pray for mercy upon one who begins reciting a chapter (Soorah) of the Holy Qur'aan until he finishes it; and the Angels also curse another person from beginning to end when he recites it.

"Some 'Ulama have been quoted as saying that a man recites (the Qur'aan) and curses himself and he is not even aware of it. One repeatedly reads in the Qur'aan,

Alaa La'natul Laahi 'Alaz-Zaalimeen'

(Beware that the curse of Al-Laah is upon transgressors)

and becomes covered by the curse. Again, he reads in the Qur'aan,

(Curse of Al-Laah be upon liars),

and being a liar himself becomes afflicted by it." (Fazaa'il-i-Qur'aan, page 13).

Going through the above writing, you must have yourselves realized that the Qur'aan is not a cure and a mercy for everybody. In fact, it is such that it increases the hurt and the torment of many people.

Similarly, when people do not mend themselves after reading, and repeatedly reading, the Qur'aan, themselves become responsible for causing increases in their hurt and torment. Take the case of a person who tells lies, and it is already mentioned in the Qur'aan that liars are cursed, and, that too, by Al-Laah Himself.

If such a person does not truly repent and prays to Al-Laah for forgiveness for being a liar and does not rectify his fault, he is giving evidence of his being a cursed person from the Qur'aan itself. Thus, his reading the Qur'aan is not benefiting him.

Tell me, whether he is being benefited by the Qur'aan or earning loss. You will surely say that he is earning loss for himself. He can derive benefits only if he gets rid of his wrong ways and shortcomings and mends himself. Similarly, the Qur'aan mentions about the curse of Al-Laah descending upon transgressors, and if a transgressor does not truly repent for being a transgressor, he, also, is confirming his being a cursed person by reading the Qur'aan and is increasing his loss by the Qur'aan.

The Qur'aan does not cause hurt to him, for the Qur'aan only tells clearly that the transgressor is cursed and this is said by way of a warning so that a transgressor might save himself from Al-Laah's curse. If the transgressing person does not mend himself even after this then he surely deserves Al-Laah's wrath.

Just reflect why the Divine Aayat says that the Qur'aan increases the hurt of the transgressor (zaalim) and Al-Laah's curse is on transgressors. This is so because the infidels do not read the Qur'aan and only persons who read the Qur'aan are those who claim to have Faith. It is, thus, proved that many of those who call themselves Musalmaans are, indeed, transgressors and Al-Laah's curse is on transgressors.

Dear readers! What is transgression (Zulm)? What is called transgression? What is the sign of transgression? The sign of transgression is, *Wad'ush-Shaie'i Fee Ghaieri Mahal-lihi*, that is putting a thing at a wrong place. Put in simple words, it means punishing "B" for the theft committed by "A"; blaming somebody else for doing a bad act; calling right as wrong and wrong as right; making alterations in Al-Laah's Words and Commands; changing meanings at one's own whims; to make additions or subtractions in it; to apply an Aayat to somebody else instead of him for whom it is intended; all this is called transgression, and anybody doing so is a transgressor.

There is a blessed Hadeeth contained in Bukhaari Shareef. Saiyyidina Abdul-Laah (*Radiyah Laahu 'Anhu*), son of Hazrat Saiyyidina 'Umar Faarooq (*Radiyah Laahu 'Anhu*) says: "The worst among the creations of Al-Laah are those who apply to Musalmaans *Aayaat* meant for the infidels and the apostates

This was the practice of the Khaarijees and the hypocrites during the days of the

companions. Today also this is the practice of hundreds of Mul-laas. They apply Aayaat meant for the idols and the apostates to the Prophets, the friends of Al-Laah, and the faithful. Listeners and readers do not know the occasion when and for whom an Aayat descended. They hear such Aayat from those calling themselves Maulvees and are misled because of their own ignorance. But they are to be really pitied who call themselves Maulvees and consider themselves authorities on religion although they have committed such serious mistakes and have misled the people.

Hazrat 'Abdul-Laah (*Radiyal Laahu 'Anhu*) has counted such people among the Khawaarij. According to him, people indulging in such acts and those who follow the Khawaarij and the hypocrites are the worst of the creations.

I appeal to those youths of the Muslim Um-mah who are distancing themselves from spirituality and the spirit of Islaam because of nonsensical utterances by such Mul-laas. Al-Laah has blessed them with robust commonsense and they should think and reflect for themselves.

They are, perhaps, under the impression that the whole controversy is about the division of loaves and fishes. This is absolutely wrong. The rule should be kept in view that a thing is known by its opposite

Tu'raful Ashyaa'u Bi Azdaadiha. For example, night makes us realise the splendour of day, foul smell tells of the reality of fragrance, and the Deen-selling Mul-laas make us aware of the vitalising presence of 'Ulamaa-i-Haq (right-guided scholars). Would you say that truth is like falsehood? Never. So, they should believe that this is the real controversy.

They will, surely, want to know what is true and what is false, who is in the right and who is in the wrong, who are the right-guided 'Ulama and who are those who are upon falsehood. In all honesty, with fear of Al-Laah and full responsibility, this servant of Deen and mil-lat submits before you the following. Please pay attention.

Ameerul Mu Mu'mineen Saiyyidina 'Umar Faarooq (*Radiyal Laahu 'Anhu*) has said: "The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has informed us about everything, from the beginning of the creation to the entering into Paradise of the people of Paradise and the entering into Hell of the people of Hell." □ (Bukhaari Shareef).

This blessed *Hadeeth* tells us that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had, with the grace of Al-Laah, knowledge of all' things, from the beginning to the end. Consequently, the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has said: "My Um-mat will be divided into 73 factions, one of which will go to Heaven and 72 will go to Hell." On being asked by his companions (*Ridwaanul Laahi 'Alaihim Ajma'een*) as to which would be the group which would go to Heaven, the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) said: "It would be the *Naajiyah* (the group which has attained to redemption) which would be largest group and it would follow my way and the way of my companions." (Tirmizee, Abu Daawood, Ibne Maajah).

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

to the largest group."

These Ahaadeeth make it clear to us that one of the groups into which Um-mat-e-Muhammadi (*'Alaa Saahibhas-Salaatu Was-Salaam*) would be divided would be the largest group and we have been ordered to totally adhere to this group, for the simple reason that it alone would be deserving of Heaven and all the rest would be deserving of Hell.

The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has done us a great favour, by informing us of the signs of the group which would be redeemed (Naajiyah). Otherwise every faction would have claimed itself to be Naajiyah. It is thus clear that Naajiyah group is not a separate faction and adhering to its beliefs and disseminating them can in no case be dubbed as indulging in factionalism.

Readers may, perhaps, say that despite this clear saying of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) every faction calls itself Naajiyah. In reply, let me say that no claimant can be truthful about his claim unless he produces valid arguments in support of his claim and unless he proves the truth of his claim through the Qur'aan and the Sunnat.

The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has clarified that the Naajiyah group would be the largest and the noblest group and has urged us to associate with it and has also told us about its signs: it would be following his way and the way of his companions (*Radiyal Laahu 'Anhum*)

On the basis of these very sayings of the holy Prophet (*'Alaa Saahibahas Salaatu Was-Salaam*), the *Naajiyah* group is called 'Ahle Sunnat Wa Jamna□at', or, in one word, "Sun-pee" (that is the- group whose beliefs and acts conform to the way of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and of his companions (*Radiyal Laahu 'Anhum*).

After having been introduced to the Naajiyah group, they should get all doubts removed from their minds, doubts which may arise about

1. The Hadeeth telling us that there would be 73 factions whereas in fact there are many more factions in the Um-mat;
2. Many from amongst the present-day factions claim to belong to the Ahle Sunnat although the "Ahle Sunnat" will be only one group;
3. The Hadeeth mentions "when you see differences", but the question is what differences are meant since every faction came into existence because of some differences and it is also a fact that there are differences within every faction.

Now, here are answers to these questions. Basically, there are only 73 factions in the Um-mat, 72 of them Hell-bound, and one Paradise bound. Every faction in the Hell-bound faction as well as in the Paradise-bound group is called by a different name and thus people get the impression that the total number is much more. This should be better understood by reference to the root of a tree and its many branches and many other small branches that keep sprouting from the branches, yet the large number of branches do not necessarily mean that there are many roots also. Like there are many families within one tribe and every family has many individuals, so

also if out of the roots of 72 irreligious and strayed factions grow thousands of small and big branches and if the 72 Hell-bound tribes produce many families and hundreds of individuals, then this would not mean that the roots and the tribes are also vast in numbers.

By the 72 Hell-bound factions are meant those factions whose foundations contain irreligiousness, apostasy, infidelity and impiety. It is also known to all that branches exist because of the roots, that is to say that no branch can exist after being cut off from its root. The 72 roots which are themselves rotten cannot produce good branches, and all the factions that are the branches of these rotten roots, whatever be their number' would still be the original 72.

We should now try to understand the state of affairs with the Naajiyah group. Placed into its root is the spirit of Islaam and faith and guidance and mercy, and, so, all the branches sprouting from this one root have the same effect as the root itself. Let me explain it further. All four of the creeds (mazaahib) of Sharee'at Hanafee, Shaafi'ee, Maalikee and Hanmbalee and the four orders of Tareeqat (spiritual orders of Islaam) Naqshbandee, Qaudiree, Chishtee and Suhrwardee and, among the further branches of Sharee 'at, Ash 'aree, and Maatureedee, and, among those of Tareeqat, Saabiree, Nizaamee, Ashrafee, Shaazlee, Rifaa'ee, Mujad-didee etc. All of these belong to the Ahle Sunnat Wa Jamna at and the Naajiyah group. All of these have only one root and one foundation and there is no fundamental difference among them based on infidelity and faith and guidance and deviation from the right path.

This characteristic is exclusive to people of this very Ahle Sunnat Wa Jama'at. Except for them, pronounced and persistent differences on principles exist among all other factions

As regards the phenomenon of many factions asserting that they are the Ahle Sunnat, it is submitted that such assertions cannot be justified unless people making such claims are proved to be having the same beliefs and doing the same acts as those of the Ahle Sunnat.

There is no faction other than the true Ahle Sunnat Wa Jamaat which can prove its truthfulness through the Qur'aan and the Sunnat and whose beliefs and acts are exactly in accordance with those of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and his companions (*Radiyah Laahu 'Anhu*).

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

It is not these people's lot to have guidance and mercy; their lot is to earn loss in this world and in the Hereafter. But the largest group of the Ahle-Sunnat and the Naajiyah group have been given the good news of the mercy and blessing of Al-Laah being upon them on account of their being slaves to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and his companions (*Radiyah Laahu 'Anhum*). It is these who have been guided in the right path, and it is incumbent upon us to remain wholly associated with them.

The "difference" mentioned in the blessed Hadeeth does not at all mean a superficial difference but one which is based on principle, a difference which relates to infidelity and faith and guidance and deviation from the right path.

Before explaining the "difference" which is mentioned in Hadeeth Shareef it is best to know that there are two types of differences.

1. (Usoolee) based on principles, and
2. (Furoo'ee) based on non-essentials.

Shar'ee commands and orders have been laid down. The difference based on principles or on non-essentials in which there is clear difference of kufr (infidelity) and leemaan (faith), and guidance and deviation makes a person liable to go to Hell.

It should also be noted that there are two kinds of persons in the Um-mat of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), i.e.

1. (Um-mat-i-Ijaabat), the Um-mat of acceptance and
2. (Um-mat-i-Daiwat), the Um-mat of invitation.

The Um-mat of acceptance is that which comprises persons who are steadfast on the faith. But those groups, which follow deviation and falsehood, come in the category of the Um-mat of invitation.

But some of such factions have not been declared absolute kuf-faar (infidels), since although their beliefs and ideologies are different no clear distinction of kufr (infidelity) and Iemaan (faith) is found in them.

All the same, it is settled that he in whom there is a distinction of kufr and Iemaan should be counted in the factions who will go to Hell.

The Deobandi-Wahaabi-Tableeghi faction is also among those rearing their heads in the Um-mat who not only wish to be called Ahle Sunnat (Sun-pee) but is also engaged in getting all the other factions declared as apostate and innovative and false.

Our dispute with the Deobandi-Wahaabi-Tableeghi faction is not at all superficial and just for the sake of stirring up a dispute. It is based on principles, on basic things. You surely would like to know the things on which we differ. So just read on, and tell me, with Almighty Al-Laah and His beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) as witness, if you can accept these things. Can people with such beliefs be called Muslims or Ahle Sunnat?

Beliefs of the Deobandi-Wahaabi-Tableeghi group: *

*For details of the exact texts of these forty writings by the Deobandi-Wahaabi 'Ulama and their own Fataawa on them please see my book "White and Black" □ Kaukab.

1. Al-Laah can tell a lie. (Fataawa Rasheediyah, vol. 1. Page 19).

2. Al-Laah does not know beforehand what His creations would do. Al-Laah comes to know of their doings only after they have done something. (Tafseer Bulghatul Hairaan pages 157 and 158).
3. Shaitaan (Satan) and the Angel of death are more knowledgeable than the holy Prophet is (*Sallal Laahu 'Alaihi Wa Sallam*). (Baraaheen-e-Qaati'ah, pages 51 and 52).
4. The Prophet of Al-Laah was not aware of his ultimate fate and of things beyond a wall. (Baraaheen-e-Qaati 'ah, page 51).
5. The kind of knowledge and the amount of knowledge of the unseen given by Almighty Al-Laah to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has also been given to animals, lunatics and children. (Hifzul Ieemnan, page 7).
6. Even the thought of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurring during Namaaz is much worse than to be immersed in the thought of an ox or a donkey. (Siraat-e-Mustaqeem, page 86). (But the thought of Thanvi Sahib or any other Deobandi Mullaa coming during Namaaz is justified).
7. The appellation Rahmatul Lil 'Aalameen is not an exclusive attribute of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Other saintly persons also can be called Rahmatul Lil 'Aalameen. (Fataawa Rasheediyah vol. 2. Page 12).
8. To the common people, the expression "Khaatim-un-Nabiy-yeen" means the "last Prophet". To the knowing people this is not a correct view. Even if a Prophet was to be born after the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) it would still have no effect on the concept of the finality of Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*). (Tahzeerun-Naas, Pages 3 and 25).
9. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) learnt the Urdu language from the 'Ulama of Deoband. (Baraaheen-e-Qaati 'ah, page 26).
10. The Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) should be respected as an elder brother. (Taqwiyatul leemaan, page 58). (But to pay exaggerated and undue respects to the 'Ulama of Deoband is justified.)
11. If Al-Laah so wills He can create millions upon millions of the likes of Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*). (Taqwiyatul leemaan, page 161. (But it is not possible to find peers of the "Ulama of Deoband.)
12. After his death, the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has mingled with dust. (Taqwiyatul Ieemaan, page 59). (But the power of the 'Ulama of Deoband to benefit people ever after they are dead continues.)
13. All Prophets and Messengers are worthless. (Taqwiyatul leemaan, page 29).
14. It is not necessary for a Prophet to be free from, and innocent of, every lie. (Tasfiyatul 'Aqaa'id, page 25). (But nothing but truth comes out of the mouths of the 'Ulama of Deoband.)

15. A Prophet should be praised only as a human being and even less. (Taqwiyatul leemaan, page 35). (But the 'Ulama of Deobandi-Wahaabi faction should be praised as much as possible.)
16. The bigger ones, that is the Prophets, and the lesser ones, that is the rest of the creations, all are without knowledge and are ignorant. (Taqwiyatul leemaan, page 3).
17. The big creations, that is the Prophets, and the lesser creations, that is all other creations, are, in the eyes of Al-Laah, more lowly than even a cobbler. (Taqwiyatul leemaan, page 141).
18. It is permitted to call a Prophet as a Taaghoot (Satan). --(Tafseer Bulghatul Hairaan, page 431). (But it is kufr (infidelity) to belittle the 'Ulama of Deoband.)
19. A Prophet holds the same status amongst his followers as is held by a chaudhary (headman) or a landlord in a village. (Taqwiyatul leemaan, page 61). (But the Deobandi *Mul-laa*, Rasheed Ahmad Gangohi, is the 'Mutaa'ul Kul' or the overall sovereign.)
20. Whosoever is named Muhammad or Alee (*Sallal Laahu 'Alaihi Wa 'Aalihi Wa Ashaabih*) has no authority over anything. A Prophet or a friend of Al-Laah can do nothing. (Taqwiyatul leemaan, page 41). (But the Deobandi-Wahaabi 'Ulama hold sway over the entire world.)
21. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had lost his wits. (Taqwiyatul leemaan, page 55).
22. A follower apparently excels his Prophet in deeds. (Tahzeerun-Naas, page 5).
23. A Deobandi Mul-laa saved the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) from falling off Pulsiraat (the bridge over which the righteous will pass into Paradise). (Bulghatul Hairaan, page 8).
24. It is satisfying to say *Laa'llaaha il-lal Laahu Ashraf Alee Rasool-ul-Laah* and *Al-Laahum-ma Salli 'Ala Saiy-yidina Nabi-yina Ashraf Alee* and there is no harm in saying so. (Risaalah Al lmaad, page 35) for the month of S. afar 1336 A.H.; and proceedings of a Munuazirah (religious debate) in Gaya, Al Furqaan, volume 3, page 85).
25. Celebrating Meelaad-un-Nabee, Sallal Laahu 'Alaihi Wa Sallam (birthday of the Prophet) is like the Hindus celebrating the birthday of their Kanaihya. (Fataawa Meelaad Shareef, page 8; and Baraaheen-e-Qaati 'ah, page 148). (But it is true Islaam to celebrate days of the Deobandi-Wahaabi 'Ulama and their Daarul Uloom.)
26. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and the Daj-jaal both are blessed with life. The traits which characterise the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) are shared by the. Daj-jaal also. (Aabe Hayat, page 169).
27. The holy Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) wish for something to happen is of no consequence. (Aabe Hayat, page 169). (But much happens at

the wishes of the Wahaabi-Deobandi 'Ulama.)

28. Believe in Al-Laah alone, and do not believe in anyone except Him. (Taqwiyatul Iemaan, page 14).
29. Before Al-Laah, all Prophets and all friends of Al-Laah are insignificant specks of dust. (Taqwiyatul Iemaan, page 54).
30. It is right to call the Prophet as your brother. - (Baraaheen-e-Qaati'ah, page 3. (Even if believing so is against the Qur'aan).
31. Any Musalmaan who regards the Prophet or the friends of Al-Laah to be Al-Laah's creations and bondsmen and yet makes them his advocates and intercessors, calls on them for help, and gives nazr and niyaaaz equals Abu Jahl in apostasy. (Taqwiyatul Iemaan pages 7 and 27).
32. Durood Taaj is disfavored and. reciting it is .not permitted. (Fazaa'il-i-Durood Shareef, page. 73 and Tazkiratur Rasheed vol. 2, page 117). (But to compose and recite. elegies (marsiyah) on the 'Ulama of Deoband crediting them with much more excellences than those described in the Durood Taaj for the Messenger of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) is quite right.)
33. A saintly person of the Deobandi faction had been given a bath by Hazrat 'Alec (*Radiyah Laahu 'Anhu*) and Hazrat Faatimah (*Radiyah Laahu 'Anha*) had put on clothes on his (naked) body. (Siraat-i-Mustaqeem, Persian, page 164; Urdu, page 280).
34. Meelaad Shareef Mi'raaj Shareef, Giyaarhveen Shareef 'urs Shareef; Khatm Shareef; *Soyem*, Chehlum, Faatihah Khawani, and leesaal-e-Sawaab, all are unlawful and bad innovations and the ways of the infidel Hindus. (Fataawa Ashrafyah, volume 2, Page 58; Fataawa Rasheediyah, volume 2, pages 144 and 150; and volume 3, pages 93 and 941).

(It should be noted that the Deobandi-Wahaabi-Tableeghi people who declare that celebrating Meelaad (birth) of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is a wrong, unlawful, forbidden act of apostasy must be questioned how is it permissible and right to celebrate the foundation-day of the Daarul 'Uloom, Deoband, and to call upon an apostate women to inaugurate it; to celebrate the days and the death anniversaries of their Mul-laas and. their Muftees; to appoint the time, the date and the place of such gatherings; to hold political and non-political demonstrations; to establish institutions in the name of non-Al-Laah; to ask for financial and other kinds of help for the propagation of non-AI-Laah.)

35. To eat a well known indigenous crow is a spiritually rewarding act. (Fataawa Rasheediyah, Volume 2, Page 1301). (But the eating of halwa (a sweet dish) distributed on the occasion of Shabe Bara'at is forbidden).
36. To invoke the friends of Al-Laah even though regarding them as His creations is forbidden. (Taqwiyatul Iemaan, 7). (But it is not forbidden if the 'Ulama of Deoband themselves invoke them).
37. To supplicate after funeral prayers is not permitted. (Fatwa of Muftee Jameel

Ahmad Thanvi, Jami'ah Ashrafiyah, Lahore). (But it is not forbidden if the 'Ulama of Deoband themselves supplicate thus.) ,

38. It is permitted to take gifts distributed on the occasion of the Hindu festivals of Holi and Deewaali. (Fataawa Rasheediyah, volume 2, Page 130). (But to take gifts distributed on the occasion of Faatihah and Niyaz is prohibited.)
39. There is no harm in eating food, if clean, prepared at the houses of the meanest and the lowliest of people. (Fataawa Rasheediyah, Volume 2, page 130). (But clean and permitted food distributed on the occasion of *niyaz* of Giyaarhveen Shareef is altogether prohibited.)
40. Drinking water from the sabeel (kiosk) set up by Hindus (apostates) out of the money earned through interest is permitted. (Fataawa Rasheediyah, Volume 3, pages 113 and 114). (But drinking clean water from the sabeel set up during the month of Muharram for the leesaal-e-Sawaab of Saiyyidina Imaam Husain (*Radiyah Laahu 'Anhu*) with money provided by the lawful earnings of Musalmaans is prohibited.)

Books by these Deobandi-Wahaabi-Tableeghi 'Ulama are replete with many such ranting and faith-destroying utterances. This servant of the Ahle Sunnat seeks forgiveness of Al-Laah Subhaanahu, for my (leemaan) faith is most distressed at reproducing such utterances even though my sole purpose in doing so is that readers come to know the basis of our difference with the Deobandi-Wahaabi-Tableeghi people.

Believe me, these things are such that a Musalmaan's heart quails at hearing or reading them, and faith testifies that these can be uttered only by one who is an enemy to the Prophet and is faithless. I pray to Almighty Al-Laah that He may, for the sake of His beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), extend His special protection to us against every insolence and every irreverence of those who make such statements and those who believe in them, and against those who regard those indulging in such writings to be true Musalmaans, and let our end be while we are firm on the Faith. (Aameen)

Dear readers! Do you believe in such writings? Do you hold such beliefs? Are you prepared to believe in such things? You might be wondering who are the people who say such things and who are the people who write such things. Your answer would surely be that anyone who calls himself Mu'min and Muslim can never say such things. But the irony is that such things have not been said by ignorant and crude men, but those who call themselves the most learned of the times Mutaa'ul Kul, Mujad-did-i-Mil-lat and Hakeem-ul-um-mat have said such things in books written by them. Such things have been written by people who not only call themselves Musalmaan but authorities on Islaam.

When the 'Ulamaa-i-Haq pointed out to them that such things were wrong and asked them to repent for doing so, then even after being requested innumerable times the reply of those writing such things was simply that they were in the right in writing what they had written. It was pointed out to them that when they would not tolerate their parents being likened improperly how could they themselves do so in the case of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), for whom Al-Laah Subhaanahu has commanded utmost respect.

In order to make them understand the gravity of the situation the following line of argument was taken with them. Suppose you are standing somewhere and your father also arrives there. Would you like to be told by one of your acquaintances that you mother's husband had come or that he had come who cohabits with your mother? Although the man saying such thing is making a correct statement, in that your father is, of course, the husband of your mother, and his second statement also is correct, but the manner of his speech is crude, uncivilized and insulting. Of course it would have pleased you if he had said that your dear father or your respectful father had come.

What possible likeness a particle of dust can have with the heaven! Where do we stand and where does the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) stand!

Even if they do not have the utmost love for the Prophet of Al-Laah, the beloved Prophet, the Prophet of Prophets (*Sallal Laahu 'Alaihi Wa Sallam*), even then they should not use such similes and words as they use, for the status which the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) holds among the creations of Al-Laah is all too obvious from the Qur'aan.

In the arrangement of the Qur'aan, where the words, *Yaa Aiey-Yuhal Lazeena Aamanoo* (O you who believe), first occur, the first command that has been given to men of Faith is that they should show utmost respect to His Prophet even while addressing him, and must not say to him *Laa Taqooloo raa'inaa* (make concessions to us), but to say to him *Wa Qool unzurnaa* (please have kind eyes upon us.)

Al-Laah did not even like a word to be used for his blessed Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) which could be, only with a slight change in sound, taken to mean something different. This word was, therefore, declared disrespectful and insolent, and its use was prohibited. So, how could words which are obviously improper be used for the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)!

The words which they use for that greatest personality, respect for whom is ordained by the True Creator, are most disgraceful. Apart from giving expression to things which indicate infidelity, they have also used improper similes wherever they have used them.

This shows that they have no respect in their hearts and minds for the blessed beloved of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*). They have no love and no connection with him, although they are fully in the know of the obvious truth that respect and love for the beloved of the Creator and the Cherisher, Ahmad-e-Mukhtaar (*Sallal Laahu 'Alaihi Wa Sallam*), is the very essence and soul of Faith (Iemaan), and without such love and respect it is not possible to be a follower. Thus they are denying *Deen* by their own utterances and heaping upon themselves eternal damnation.

Dear readers! You might think that these people might have heeded to this admonition and taken to the right path. But, alas, these people who call themselves 'Ulama not only repeatedly insisted on declaring that their apostate and wrong writings were correct but also began to rationalise their stand.

Every intelligent man knows that justifying a sin is worse than sinning, that is, to try to justify a wrong is like committing one wrong act after another. To deem a sin to be a virtue and try to prove it right is a sin of the worst sort, and to call infidelity (kufr)

as faith (Ieemaan) is not what a Mu'min does.

Readers would also surely be wanting to know who are the people who have written and said such blasphemies. You have already gone through the name of the book and page number against every such writing. Now, for your information the titles of the books and the names of their authors are given below.

Books	Authors
Hifzal Ieemaan.	Ashraf Ali Sahib Thanvi.
Fataawa Rasheediyah.	Rasheed Ahmad Sahib Gangohi.
Aabe Hayaat.	Muhammad Qasim Sahib Nanontvi.
Tahzeer un Naas.	Muhammad Qasim Sahib Nanontvi.
Baraaheen-e-Qaati 'ah.	Khaleel Ahmad Sahib Ambethvi.
Taqwiyatul Ieemaan.	Shah Ismaiel Sahib Dehlvi Phulti Balakoti.
Siraat-e-Mustaqeem.	Shah Ismaiel Sahib Dehlvi Phulti Balakoti.
Tafseer bulghatul Hairaan.	Husain Ali Wan Bhachrani.
Tasfi yatul 'Aqaa□id.	Muhammad Qasim Sahib Nanontvi.
Risaalah Al Imdad.	Ashraf Ali Sahib Thanvi.

You might say that these writings had been quoted out of context; that the intention of the writers had been something else; that such great scholars could not write such things.

Every man with faith and with knowledge and wisdom knows it full well that there is none more excellent than the holy Prophet is (*Sallal Laahu 'Alaihi Wa Sallam*) among all the creations of Al-Laah. Therefore, any negative word or any vulgar and improper and bad simile used for him cannot, in any case, be the right thing to do. It is better not to use a bad or incorrect word at all than to write a wrong or bad word and thereafter, add a whole paragraph or several pages by way of explanation.

It is accepted by all that an abusive word would not become a benediction or a refined writing by Shah Ismaiel Sahib Dehlvi Phulti Balakoti offering an explanation to it; it will remain an abuse all the same. Wherever wrong and improper words have been used (in these books) they would still remain wrong and improper words whether quoted in context or out of it. The proof is at hand, for these books are available in the market and you can yourselves go - through them, and the meaning of the words or similes would become clear to you inspite of passages before or after. Just one example will do.

Ashraf Alee Sahib Thanvi writes: "Then, if attributing knowledge of the unseen (ghaieb) to his (*Sallal Laahu 'Alaihi Wa Sallam*) blessed person may be all right according to A, the question' is whether knowledge of the unseen means all knowledge or some of it. If knowledge of some of the unseen is meant, then there is no element of exclusiveness in this for the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Such knowledge of the unseen is not only given to A, B and to every child

and every madman but even to animals and beasts." (Hifzul Iemaan, Page 7).

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

If, according to some, knowledge of the unseen is to be attributed to Ashraf Alee Sahib Thanvi, then the question to be asked is, if such knowledge extends to some things or all things. If what is meant is knowledge of some things, then it is not exclusive to Ashraf Alee Sahib Thanvi. Such knowledge is available not only to every Tom, Dick and Harry but to every child and madman and to every animal, including donkey, elephant etc.

Tell me, if it would mean insolence to Thanvi Sahib? You will say, certainly it will be so. It is amazing that similes and improper words should be considered insolent or disrespectful for Thanvi Sahib or for any person respected by you but not deemed insolent or disrespectful in the case of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) although it is established that insolence and disrespect to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is, without any doubt, infidelity (kufr).

You might say these persons had not intended to be insolent; their writings meant something different; every word has more than one meaning. Just apply this very concession and interpretation to yourself and then answer the following.

Supposing someone calls you waladul haraam (a bastard), and you get flabbergasted and greatly infuriated, and then that person tells you he had been grossly misunderstood for the word haraam also stands for respect and what he meant was that you were a respectable son and he had not intended any abuse. Would you accept this explanation?

If you cannot accept this explanation with regard to your own persons how can you, then, accept this explanation in respect of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)? Remember that disrespect being intended or not being intended has no bearing so far as insolence is concerned. (For details and Fataawa of the 'Ulama of Deoband see my book "White and Black" (Kaukab).

Such writings of the Deobandi-Wahaabi-Tableeghi 'Ulama and their being adamant on their stand is the basis of our difference with them. The faith of even the most ignorant of the true Musalmaans cannot hear them with equanimity, much less accept them. So, you would also surely say that he who does or says such things is unworthy of being called a Musalmaan.

It stands to reason that- a crime committed by a knowing person is more cognizable than that committed by a person who is unknowing. This because what an unknowing person says or does is due to his ignorance, while a knowing person commits a crime knowingly, deliberately, and so his punishment also is greater than the former. The heathenish and improper writings you have already gone through have been written and said by these very people who insist on being called profound 'Ulama and on being followed, and their followers do accept them as more profound than all others.

These "Ulama" had been told during their lifetime (and the entire record has been preserved) that since such of their writings were wrong and heathenish so they must show repentance for doing so. But they declared the things written by them to be

correct and they stood firmly by their writings.

Consequently, the right-guided 'Ulama of the Ahle Sunnat, not only in the subcontinent but also in Makkah and Madinah and the 'Arab countries, after exhausting all dialogue with them, gave the verdict of heathen-ness against all those 'Ulama who had written such things and refused to repent, as well as on such of them who had been on their side. (For details, see Fataawa Husaamul Haramaien.) After the verdict of heathen-ness against them was published, the 'Ulama who had indulged in such writings themselves said that if those who had given the verdict against them not done so on the basis of their writings they would have themselves become heathens.

See what Ashraf Alee Sahib has to say on the question of pronouncing the verdict of infidelity on somebody's infidelity. He says: "People say that Maulvees turn Musalmaans into infidels. O cruel people! How are the Maulvees at fault when you yourselves become infidels? How can a Maulvee be at fault if he pronounces you an infidel because of your indulging in such monstrous things? Maulvees do not turn people into infidels; people become infidels on their own. All that they (the Maulvees) do is to pronounce the verdict on them of being an infidel, ask them to repent to Al-Laah, and renew their faith and their marriage. In short, they (Maulvees) do not turn anybody into an infidel but only point out to them their infidelity." Khutbaat-e-Hakeemul Um-mat, page 40, parts "Mahaasin-e-Islaam". Mufti Muhammad Shafi Sahib has also quoted the writing in his book "Ieemaan and Kufr" (For details on the subject see my book "White and Black" (Kaukab).

This makes it very clear that these Wahaabi 'Ulama of Deoband themselves had been aware of the infidelity of their writings. And yet they did not repent over their writings. The reason for this was that they had done so at the instance of and assistance from, non-Muslims. So, how could they annoy their (non-Muslim) masters? They did not realise that they were earning eternal damnation for themselves by displeasing Almighty Al-Laah and His Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and were leaving behind them chaos and confusion in the Um-mat.

After those who had written these pagan things left this world, their successors had been asked to either burn or drown into sea books in which such pagan things occurred and repent over such writings. But their successors also shut upon themselves the door to repentance and chose to remain adamant on their standpoint, and still maintain the position that those writings are not at all wrong but are rather absolutely correct. So, basing themselves on the principle laid down in the Qur'aan and the Sunnat, the right-guided 'Ulama gave the verdict that "endorsement of heathenism also is heathenism"

Some people ask us, 'reward for how many units (rak'aat) of Namaaz would accrue to us by calling as infidels the writers of such wrong and heathenistic things and those who believe in them? Why should we condemn the dead? Do we really know that those dead had not repented?'

In reply, it should be pointed out that making distinction between infidelity and Islaam is among the necessities of Deen. You may not call an infidel an infidel but when his infidelity becomes manifest, it is incumbent on the believers to call him an infidel as such for this infidelity. And the principle is that not to believe that an infidelity is an infidelity is itself infidelity.

(For details, see my book "White and Black" (Kaukab).

As for the question why should we condemn them now that these people are dead, the reply is this. Abu Lahab, an uncle to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), indulged in insolence, and so did Waleed Bin Mugheerah and others. So, these insolent people will continue to be cursed till Doomsday because of being insolent to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Surely they would not be praised and lauded but condemned!

Regarding the plea that they might have, repented, let me say this. First of all, only he can think of repenting who acknowledges these writings to be pagan. But when the present set of Deobandi-Wahaabi-Tableeghi 'Ulama do not acknowledge such writings of their elders to be heathenistic then where is the scope for repenting.

Even so, if some of the followers of those Wahaabi 'Ulama of Deoband know that their leaders had repented for writing these heathenistic things their repentance should be published and made public and all their followers themselves should repudiate such wrong and heathenistic writings and announce their non-acceptance of these wrong and heathenistic writings and acknowledge such writings to be wrong and heathenistic. And so the controversy would resolve itself. *

Some people have said that since the rest of the writings of those who had written such things are correct it is not right to pronounce them infidels on the basis of some things or just one thing. **

Such people should be asked to tell us how Shaitaan, the accursed, who is, according to one tradition, reputed to have worshipped Almighty Al-Laah for six hundred thousand years and, according to another, for three million years or so and prostrated before Him on every single spot of the earth; was reputed to be the teacher of the angels by dint of his knowledge; was a firm believer in the unity of Al-Laah; had erred only once when he did not prostrate himself before Hazrat Aadam (*'Alaihis Salaam*) as, according to him, Aadam (*'Alaihis-Salaam*) was made of clay; and thus denied the greatness of Prophethood. The prostration, which Almighty Al-Laah had commanded to be made to Hazrat Aadam (*'Alaihis-Salaam*), was a prostration meant for showing respect, and when Shaitaan refused to do the prostration, Almighty Al-Laah, notwithstanding all his worshipping and his learning and his belief, condemned him for all times for only once being insolent and disrespectful to Prophethood; and now he stands totally condemned till Doomsday.

* An organization in Lahore called Majlis Seyaanatul Muslimeen, which should really be called Majlis Khiyaanatul Muslimeen as befits their deeds, has suddenly adopted the tactic of altering these heathenistic writings on their own. This means that the old, original heathenistic writings are, indeed, heathenistic in the eyes of the Deobandi-Wahaabi 'Ulama, otherwise where was the need for altering them. If the present Deobandi-Wahaabi 'Ulama consider the writings of their elders to be heathenistic, then why don't they admit this in clear terms. Is not knowingly hiding heathenism of others by itself heathenism? The present Deobandi-Wahaabi 'Ulama should look at what their own Sheikh Muhammad Zakariya Kandhalvi has to say on the subject. He says: "How is it permitted to effect any change in a book written by someone else?" □ "Problems regarding the book on Fazaal'il and answers to them";

** Ashraf Alee Sahib himself writes: "He who has even one heathenistic trait is accepted on all hands to be a heathen. Ifaazaat-e-Yaumiyyah, volume 7, Page. 234.

I have already said that for one to be a Mu'min it is necessary to believe in all the essentials of Deen, while for becoming an apostate it is enough to deny only one of the essentials of Deen.

Just consider this. When millions of years of Namaaz and worshipping and all his learning and belief in the unity of Al-Laah could not save Shaitaan, the accursed, from being condemned and cursed, how, then, can several years' of their Namaaz, their learning and their belief in the unity of Al-Laah save these Ulama? Shaitaan had shown disrespect to a Prophet and these 'Ulama also have made such utterances against the Prophet of Prophets (*Sallal Laahu 'Alaihi Wa Sallam*) which one would hate to utter even for his elders.

In such a situation, can anyone doubt that Almighty Al-Laah's wrath will surely encompass these 'Ulama and those who believe in such accursed writings. And know it well that redemption depends upon the correctness of beliefs, not on acts and knowledge. They should now see a testimony to this in the writings of Ashraf Alee Sahib Thanvi himself.

The fatwa of Thanvi Sahib on the author of the famous book Seeratun-Nabee, Janab Shiblee Nu'maani, and another 'aalim of Deoband, Janab Hameedud-deen Faraahi, has been quoted by an 'aalim of Deoband, Janab 'Abdul Maaiid Daryabadi, on 457 Of his book Hakeemul Um-mat.

He writes: "Maulana Thanvi's fatwa has been published and Maulana Shiblee Nu'maani and Maulana Hameedud-deen Faraahi have become polytheists, and since the madrisah (religious school) carries on the mission of both of them, Madrisat Ul-Islaah is a school of polytheism and evil, so much so that even the 'Ulama participating in the meetings of this madrisah themselves become atheistic and irreligious."

After reading this fatwa, Janab Abdul Maajid Daryabadi wrote a detailed letter to Thanvi Sahib in which he pleaded for Shiblee Nu'maani and Hameedud-deen Faraahi, saying that both of them not only used to say their Namaaz regularly but also used to say Tahajjud (late night Namaaz and were very virtuous and learned men.

To this, Thanvi Sahib replied: "All these are acts and conditions, and beliefs are some thing different from them. Correct beliefs can go with evil deeds and conditions and wrong beliefs and conditions can go with correct conditions and deeds. --Hakeemul Um-mat, page 476.

At another place, the same Thanvi Sahib writes: "Even if-an irreligious person were to talk about religion, such talk will still be laced with darkness and his writings will also have the same trait. So, keep away from the company of men who have strayed from religion, and, also, do not ever read books written by them. This, because reading of books has the same effect as keeping the company of their authors, and

reading of books written by an irreligious person has the same effect as keeping his company." Kamaalaat-i-Ashrapyah, page 68.

Now, just see, what status this Thanvi Sahib holds in the eyes of the Tableeghi Jamna□at.

The founder-of the Tableeghi Jamna□at, Muhammad Ilyas Sahib says: "Hazrat Maulana Thanvi Sahib has accomplished a great feat. I only wish the teachings would be his and the manner of disseminating them be mine, and, thus, his teachings would become popular." Malfoozaot, Page 57).

The founder of the Tableeghi Jamna□at himself has revealed that the purpose of founding it and of its dissemination (Tableegh) is to popularise Thanvi Sahib's teachings. It is apparent from this that Ashraf Alee Sahib is the basis of the ideology of the Tableeghi Jamna□at.

The same Thanvi Sahib says that "acts and conditions" are different things, and "beliefs" are quite distinct from them. And this explanation is also given when he writes that wrong acts and conditions do not necessarily flow from wrong beliefs.

This means that a person who has wrong beliefs and is irreligious can be devoted to Namaaz and a person who does not say Namaaz can hold right beliefs.

He has made it clear that a man's faith is not dependent upon reciting the Kalimah and saying Namaaz but, in truth, it is dependent upon holding correct beliefs. Keeping up Namaaz and fasting has no importance if one's beliefs are not correct.

He has, also, said that he who holds wrong beliefs is irreligious and his writings and his speeches lead to deviations, and if he talks about religion that too, would lead to deviations.

So he advised people to shun the company of such persons, as also to avoid reading their writings or else they, too, would be led astray. He has also said that even a religions school set up by people with wrong beliefs is not a school of Iemaan and reformation but a school of infidelity and evil, and those who associate themselves with this school or participate in their deliberations would themselves become atheists and irreligious.

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

* The 'Ulama of Deoband should read with open eyes the following fatwa of their own Ashraf Alee Sahib and say if it is not injustice to call 'A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (may Al-Laah have mercy on him) *Mukaf-firul Muslimeen* (one who declares Muslims to be infidels) because he had issued the *fatwa* of being infidels against some 'Ulama of Deoband after exhausting all arguments with them. The fact is that it is not in us, the Ahle Sunnat, but in the Deobandi-Wahaabi 'Ulama, to call true Musalmaans as polytheists, innovators and

infidels, etc.

If Thanvi Sahib is really the ideological base of the Tableeghi Jamna^{at}, then, according to Thanvi Sahib himself, he who holds wrong beliefs cannot benefit from *Namaaz* in the least. And Thanvi Sahib further says that keeping the company of such persons and reading books by them is atheistic and irreligious. The 'Ulama of Deoband themselves have said very clearly about the stalwarts of the Tableeghi Jamna^{at} that they are ignorant and their beliefs are not correct and they are transgressors. So, it is proved that keeping the company of the people of the Tableeghi Jamna^{at} and reading their books is irreligious and waywardness, according to Thanvi Sahib, the ideologue of the Tableeghi Jamna^{at}, and even according to the stalwarts of the Tableeghi Jamna^{at} itself.

Dear readers! When we say the same things they hold us guilty, although they should, in all fairness, condemn their own elders. Those whom they call their own foundation have themselves declared them to be in the wrong and exposed them.

Therefore, please see references from the 'Ulama of the Tableeghi Jamna^{at} themselves. The Deobandi '*aalim*, Abdur Raheem Shah (the person who worked for long with Muhammad Ilyas Sahib, founder of the Tableeghi Jamna^{at} who was a successor (khaleefah) to Khaleel Ahmad Ambethvi, author of Baraaheen-e-Qaati'ah, and with his son, Muhammad Yoosuf), says:

"A job which should be done by scholars is being attempted by those who are not only unacquainted with Deen but are looked down upon by the entire society because of their meanness and ignorance and bad deeds. This is like a crow becoming the head of a people; he will show to them ways which would lead to their destruction." (Usool Da'wat-Tableegh, page 7)

He further says: "I (Abdur Raheem Shah) swear by Al-Laah that I am making this analysis of the Jamna^{at} reluctantly and with a heavy heart and with the realisation that doing so is one of the essentials of Deen. This, because when immature followers began to give public addresses which they have not been allowed to do by the Sharee'at, and went beyond the limits about the excellence of those works and openly curtailed the other departments of Deen, and despite being asked to desist from doing so by responsible persons they have not ceased doing so, or perhaps they themselves did not desist, then in such a situation it is a matter of responsibility that the reality be told whether one accepts it or not." Usool-e-Da 'wat-o-Tableegh, page 52.

The reputed Deobandi-Wahaabi debater, Manzoor Ahmad Nu'maani Sahib, criticising the Tableeghi Jamna^{at} of his own creed, says: "The wrong is generally committed that such persons are made to address public meetings who are not fit to do so but are rather not equipped for the job, and do not remain within the limits of their knowledge. The fact is that such a wrong occurs very frequently and this must be a matter of concern to men of responsibility." Tazkiratuz-Zafar, page 244.

Janab Abut Hasan 'Alec Nadvi says: "One concern of the Maulana (Ashraf 'Alec Thanvi) was as to how those people (those belonging to the Tableeghi Jamna^{at}) would do tableegh (preaching) without acquiring knowledge. But when Maulana Zafar Ahmad Thanvi (Maulana Ashraf Alee's sister's son) told the Maulana that the

preachers (of the Tableeghi Jamna□at) do not touch upon anything except those about which they had been ordered then the Maulana (Thanvi) felt fully satisfied." Deenee Da'wat, page 126.

After quoting the above incident, 'Abdush-Shakoor Sahib Tirmizee, the biographer of Janab Zafar Ahmad Sahib Thanvi, in his book Tackirat-uz-Zafar, says: "When this Jamna□at (Tableeghi) and its preachers begin to talk about things other than the basics of preaching (Tableegh) for which they had been given the order then the very basis on which Hazrat Thanvi Sahib had felt satisfied falls to the ground, as it is generally noticed that the ordinary (Tableeghi) roving groups have abandoned this principle and preachers with little knowledge talk about unrelated matters and reel out tales and fables, and often times go beyond the limits of their knowledge.',□page 242.

Janab Zafar Ahmad Sahib Thanvi himself says: "In short, the present method of public preaching (by Tableeghi Jamna□at) fails absolutely in creating excellence in religious knowledge and in providing expertise in working for different departments of Deen"□page 252.

He further says: "Preaching by the deficient ones is not at all reliable." page 253.

Special attention should be paid to the following sentence:

On page 241 of this very book, Janab 'Abdush-Shakoor Tirmizee says: "Hazrat Maulana (Zafar Ahmad Thanvi) never thought of joining Tableeghi Jamna□at and working in conjunction with it to be sufficient for bringing about reforms."

Dear readers ! In the above quoted writings an insider makes it plain that the people of the Tableeghi Jamna□at have exceeded the limits and, like frogs during the monsoon, each one of them croaks and goes on a preaching errand without acquiring any knowledge. The preachers of the Tableeghi Jamna□at are imperfect people, their preaching is not reliable, and no reform is possible by joining the Tableeghi Jamna□at and working with it. When they themselves cannot be reformed how then others can be reformed! Deobandi 'Ulama are themselves not satisfied with the Tableeghi Jamna□at of their own creed and with its work.

Everyone knows it well that books on medicines are available in the market. If someone were to open a clinic after reading some of them, the result will be that he will be prescribing tablets which will ultimately result in patients' death. This, because only by reading books on medicine on his own nobody can become a physician or a surgeon unless he were to acquire knowledge and training in a medical college or under the guidance of expert teachers. Every owner of a drug store knows which tablet is to be prescribed for pain or fever, but he cannot tell the cause of pain or fever unless a physician is consulted. As the saying goes: "Only he should do a job which is his exclusive domain and if some one else undertakes to do it all his effort will end in frustration."

Almighty Al-Laah Himself did not only send a Book but also sent a Prophet who taught the Book and the Wisdom and then only the Book could be understood.

Syed Abdur-Raheem Shah Sahib says: "Considering that nobody can become even a compounder without first acquiring a certificate for engaging in the job, it is preposterous for people to think Deen to be so easy and simple that anybody wishing

to do so could stand up and make a speech, and no certificate would be required. For such an occasion, it has been apply said: "A quack medicine-man is a danger to life and a quack-Mul-laa is a danger to Deen." Usool-e-Da'wat-o-Tableegh, page 54.

Dear readers! These people are told that when they step out of their homes for the sake of preaching they earn a great reward, but such people do not reflect that like the passengers being in danger of losing their lives if an unknowing person is at the driver's seat, people are in danger of losing their faith (Ieemaan) if an ignorant person is assigned the task of preaching.

The master (*Sallal Laahu 'Alaihi Wa Sallam*) who, with Al-Laah's leave, had the knowledge of the unseen, has, therefore, said: "When learning dissipates, people will take to the ignorant ones and get guidance from them for problems facing them and those ignorant ones will give wrong guidance which will result in themselves becoming misguided and mislead others as well." (Bukhaari and Muslim).

The Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has also said: "The day you find people unsuited to the job being given tasks which concern Deen you should await Doomsday." That is to say that these inept people will say things because of which people will be completely ruined. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) also declared it to be one of the signs of Doomsday. We are, therefore, witnessing that people belonging to the Tableeghi Jamna□at, although seemingly talking about the Kalimah and being regular in saying Namaaz are far from the true religion and, therefore, mislead themselves and also cause ruination to others.

Abdur-Raheem Shah Sahib writes: "The evil of a person who does not say Namaaz is confined to himself, and the evil of the other one (i.e., the ignorant) is contagious and harms a Whole generation." Usool-e-Da'wat-o-Tableegh, page 54.

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

Another teacher at Madrisah Deoband, writing about the proposal "to adopt Muhammad Ilyas Sahib's technique for working among the populace", says: "I am not satisfied with his technique of preaching". Tanmbeehat, page 12.

About the Tableeghi Jamaa'at's book "Fazaa'il-e-Tableegh" and about declaring "the movement of Tableeghi Jamna□at as proof of the virtues of preaching," 'Abdur-Raheem Shah Sahib writes: "It is a strange contradiction that at places it (the virtue of preaching) has been declared as a Prophetic tradition and at places Maulana Muhammad Ilyas is pronounced to be its founder and prime mover." Usool-e-Da'wat-o-Tableegh, page 150.

Ihteshaamul Hasan Kandhalvi Sahib, brother-in-law of Muhammad Ilyas Sahib and his special assistant and associate from childhood to old age, writing in the concluding part of his book, Zindagee Kee Siraate Mustaqeem (the straight path of life) under the heading "An essential warning", says: "The present preaching done by Nizamuddin (a locality of Dehli) is, in my knowledge and understanding, not in consonance with the Qur'aan and the Sunnat, nor it is in consonance with the creed of Hazrat Mujad-did Alfe Saani and Hazrat Shah Waleey-yul Laah Muhad-dis Dehlvi.

"The first responsibility of the 'Ulama participating in this preaching is to bring it in line with the Qur'aan and the Hadeeth and also in line with the creed of the past Imaams and the right-guided 'Ulama. It is beyond me how the work, despite being done during the life-time of Hazrat Moulana Ilyaaas with utmost adherence to principles, had only the status of a good innovation (Bid'at-e-Hasnah), could now be declared to be the most important work on earth after serious irregularities have been introduced into it. After inclusion in it. It cannot even be called a good innovation. My purpose in saying so is to acquit myself of my responsibility."

In reply to this, Mahmood Hasan Sahib Gangohi, in a letter to Ihteshaamul Hasan Sahib Kandhalvi, says: "So far I had been under the impression that you had quit residing in Nizamuddin and taken up residence in Kandhala because of health reasons and so you were unable to participate in preaching. But this pamphlet has made it plain that the reason for your non-participation is that in your eyes it is not a work connected with preaching of the faith, but a work which causes deviation in the faith." Chashma-e-Aaftaab, page 7

The 'aalim who compiled the book "Chashma-e-Aaftaab", Qamruddeen Sahib Muzaahir, writes in his preface: "Maulana Ihteshaamul Hasan Kandhalvi is one of the founders of this movement. Recently, after leveling strong criticism against the Tableeghi Jamna□at, he has declared it as an organisation which invites people to deviation." Chashma-e-Aaftaab, page 3.

Also, see this sentence by Sheikh Muhammad Zakariya Sahib occurring on page 11 of this very book. He writes: "Of course, I also have been hearing that some of the successors and the elite of Thanvi Sahib do not like it (the Tableeghi Jamna□at)."

'Abdur-Raheem Shah Sahib writes: "Correct beliefs are the basis of redemption; deeds are not the basis of redemption." Usool-e-Da'wat-o-Tableegh, page 64.

Dear readers! You have just seen the reality of the Tableeghi Jamna□at in the writings of its leading 'Ulama. SO, I need not give any fatwa or make any comment on them. Providence has itself declared them to be in the wrong through their own pens. Now the decision rests on the Deobandi-Wahaabi-Tableeghi people themselves. They are in a quandary: if they say they are right then all such of their elders are proved wrong, and if they declare their elders to be in the right then they are themselves proved to be in the wrong, and those reading these writings or hearing them will come to the conclusion that all of them, big or small, are in the wrong.

We, the Ahle Sunnat Wa Jamna□at (Sun-nee), whom these Deobandi-Wahaabi-Tableeghi people call "Bareilvi", are bad in their eyes because we show them the mirror of their own writings and ask them to tell us which of the two voices is theirs. But instead of replying to us they begin to use foul language. They have nothing else to do than to declare true Musalmaans as polytheists and innovators.

But look at the miracle of Providence that they themselves do the same things for which they declare us to be polytheists and innovators. That is to say that they do the same things which they say are unlawful and prohibited and thus become guilty on two counts: one, the guilt of calling a permitted thing as prohibited and, two, of doing the same thing after declaring it to be unlawful. What is it if not the Divine wrath encompassing them in the world?

An apprehension lingering in the minds of people has to be dispelled. You might be

thinking how could a people going about in the streets coaxing people to fully adhere to Namaaz and fasting*

And urging them to recite the Kalimah correctly be said to be in the wrong. **

* It might be that people would be thinking that the Deobandi-Wahaabi-Tableeghi Jamna□at had been brought into existence for preaching and for insisting that Namaaz and fasting should be kept up. In this connection, readers have already seen in this very book remarks made by Muhammad Ilyaa Sahib, the founder of the Tableeghi Jamna□at, that he wanted to disseminate in his own way the ideas of Ashraf Alee Sahib Thanvi, that is to say he wanted to convert people to Deobandism. Readers should now very attentively look into another of Ilyaa Sahib's statements made in his booklet *Da'wat*, also quoted on page 234 of his book *Deeni Da'wat* by Janab Abdul Hasan 'Alec Nadvi. He says: "Once he (Ilyaa Sahib) told one of his relations, Janab Zaheerul Hasan (M.A. Alig), that 'nobody understands my real motive. People think that the movement (Tableeghi Jamna□at) was a movement for the establishment of *Salaat* (Namaaz), while I say on oath that it is not at all a movement for the establishment of *Salaat*.' Again, one day he regretfully told Janab Zaheerul Hasan that he would have to create a new people. Readers would have surely known it by now, that in the words of Muhammad Ilyaa Sahib, founder of the Tableeghi Jamna□at, the aim of the Jamna□at is something other than that averred by the roving preachers of the Jamna□at which is meant to be a smokescreen. Their real aim is the creation of a nation separate and distinct from Musalmaans. Ilyaa Sahib had said nobody understood his mission, i.e. creating a new nation. He declared on oath that the Tableeghi Jamna□at was not a movement towards *Salaat*, and those who say so are liars. If they call themselves to be in the right then their own Muhammad Ilyaa Sahib becomes a liar.

** Janab Murtaza Hasan Sahib Darbangi says: "He who claims to have Islaam and *leemaan* yet reviles the Prophets (*Alihum-us-Salaam*) with abandon and also denies the essentials of *Dee*" is not a Musalmaan at all, and is, in the eyes of all, an apostate and an infidel. "Ashad-dul 'Azaab, page 5.

This means that even correct preaching by such a person will not at all benefit him unless he corrects his own beliefs and acts.

Let me tell them that a reply has already been given with reference to Thanvi Sahib's writing which declared that even if a person holding wrong beliefs were to talk of Deen such a talk would still not be free of deviations. Although Thanvi Sahib's reply is sufficiently clear, yet what I am going to do now is to state it in a simpler language.

Supposing someone, seemingly very punctual in offering Namaaz (prayers) and Rozah (fasting) and looking to be, by his face and his appearance, a good man, invites you to a feast. For this purpose, he prepares the best quality of halwa (a kind of sweet dish) having the following ingredients: 40 grams of pure sooji (flour in fine granules) cooked in 25 grams of pure gee (butter oil), 30 grams of sugar, and 4 grams of the marrows of almonds and pistachios laced in silver foil. And only one gram of a deadly poisonous substance is dissolved completely in the concoction. Now only the

glittering silver foil and the pure ghee and the almonds and the pistachios are visible.

You are also informed that glucose, vitamins and other energy-giving ingredients have been put into it, and, otherwise also, it is most pleasing to look at and all things put in it are pure.

Would you accept the invitation and partake of the delicacy? I am sure you will refuse to do so even after a good deal of coaxing by your host. Your answer would surely be that although 99% of the ingredients in it may be pure, but it also contains one gram of pure poison, the effect of which will be horrendous.

Your host would, then, tell you that all the other ingredients are visible but poison is not discernible, that other ingredients dominate and they provide tremendous strength. In reply, you will say that the inclusion of one gram of poison would cancel out the benefits of all other ingredients and would harm you to the extent that the other 99 grams would not be able to offset its effect.

Dear readers! The same is the case with these Deobandi-Wahaabi-Tableeghis. The apparent glitter of Namaaz and Rozah are publicly demonstrated, the benefits of tableegh and its efficacy are recounted but the deadly poison of hidden ideological evil and wrong beliefs and disrespect for, and insolence to, Prophethood mixed in them are most deadly for lee man.

Like poison is fatal for human body and human life, so is insolence towards Prophets and the friends of Al-Laah fatal for leemaan. You have understood it well that since redemption depends not on deeds but on right beliefs, so if one does not hold right beliefs even praying for millions of years would be of no avail to him.

A Deobandi 'aalim, Ahmad 'Alec Sahib, has, on page 80 of his pamphlet, "On causes of the displeasure of the right-guided 'Ulama with Maudoodiyat" given a similar illustration of Abul A'laa Maudoodi Sahib. I am quoting it by way of endorsement of my standpoint. This is what he writes:

"Suppose someone were to put 10 kilograms of milk into an openmouthed large pot and also a small piece (a tola) of swine flesh tied to a piece of wooden plank placed across its top. Then, when a Musalmaan is offered a drink from the milk he is sure to say he would never drink from it as all' the milk had become *haraam* (forbidden). The man offering you the drink would, then, say that since ten kilograms of milk is made up of 800 tolas, so why should you just see this piece of flesh, you should rather see that to the right and left of the piece of flesh and beneath it, to the depth of 4 or 5 inches, is only milk. The Musalmaan would still say that the whole of the milk had become forbidden because of the one piece of swine-flesh.

"Such is the case with Maudoodi Sahib's writings. When Musalmaans read Maudoodi Sahib's words that "there is darkness and filth all around the Khaana-e-Ka'bah", they are sure to remain displeased with Maudoodi Sahib until and unless he publicly repents making this statement and removes this piece of swine-flesh from the milk."

Dear readers! The verdict which the 'Ulama of Deoband themselves have given against their own Maudoodi Sahib also applies, in their own words, to the Deobandi-Wahaabi-Tableeghi 'Ulama and their supporters. Until the Deobandi-Wahaabi-Tableeghi people repent their pagan writings and unless they publicly announce their

non-acceptance of these writings and correct their beliefs, that is to say they do not take out the piece of swine flesh from the milk and the poison from the halwa, the Muslim um-mah will not change its verdict on those of them who accept and believe in such pagan writings. The 'Ulama of Deoband have themselves given the verdict that redemption depends upon beliefs, not on acts.

The only way to a decision and a compromise lies in the Deobandi-Wahaabi-Tableeghi people admitting that these Deobandi-Wahaabi 'Ulama are guilty of writing pagan things which are against the Book (Qur'aan) and the Sunnat.

On account of not repenting these writings they are pagans and infidels and all those who believe and endorse these writings are to be bracketed with the writers of these passages. It is known to all that the commands of the Sharee'at cannot be altered, but people must bring their own inclinations and wisdom and understanding completely in line with the Sharee'at.

The moment the Deobandi-Wahaabi-Tableeghi people and others admit this, all this controversy will come to an end. But, unfortunately, whenever the successors and supporters of these writers of wrong and pagan writings have been asked to admit as much they have flatly refused to do so.

Now, readers have to decide for themselves. When Deobandi-Wahaabi-Tableeghi people remain adamant and obdurate on their standpoint then how the verdict of the Qur'aan and the Sunnat can be altered? About people whose hearts have been sealed, who have been immersed deep into the abyss of deviation, who do not like to distinguish between truth and falsehood, the Qur'aan has commanded: *Lakum Deenakum Waliya Deen* (for you your Deen and for me my Deen).

In conclusion, I will only say this much to my readers. How you will fare on the day when you are questioned in your-graves about the 'mercy to the universes', 'the light personified' and the 'blessed intercessor' (*Sallal Laahu 'Alaihi Wa Sallam*) and you will be asked what beliefs you held about him before your death, on the day when the sun will be shining at a distance of only one-and-a-quarter miles away from the Plain of Resurrection, on the day when everybody will be in a state of everybody-for-himself on account of the wrath of Al-Laah, the One, the Wrathful?

On that day, nobody will get protection except within the apron of the mercy of the beloved Mustafa (*Sallal Laahu 'Alaihi Wa Sallam*). If you were to die holding such wrong beliefs how then will you be able to save yourself from the wrath of Al-Laah? Give this a thought.

It was for this reason that our A'laa Hazrat Imaam-e-Ahle Sunnat, Maulana Shah Ahmad Raza Khan Bareilvi (may Al-Laah have mercy on him), had been giving the following call:

"Aaj Le Unkee Panaah Aaj Madad Maang Un Se Kal Na Mannein Ge Qiynamat Me Agar Maan Gayaa"

(Seek refuge in him (*Sallal Laahu 'Alaihi Wa Sallam*) and ask for his help today.

For even if you were to do so on the Day of Judgement it would surely be turned down.)

It should be noted that many people of the Deobandi-Wahaabi persuasion had advised their comrades not to accept these pagan writings. The writing of 'Aamir 'Usmaani, nephew of Janaab Shabbeer Ahmad Usmaani, in the monthly "Tajalli published from Deoband, is a case in point.

Dear readers! After this narrative, you would like to know why the present crop of Deobandi-Wahaabi-Tableeghis and their ilk are adamant about ' these pagan and wrong writings of some of their stalwarts and why they do not end the controversy by admitting their wrong. What is the real reason for this? The 'Ulama of Deoband were not so minded before. How is it, then, that they have become supporters of the Najdi Wahaabi faction, which had been sponsored by Lawrence of Arabia, and, after denying respect for Prophethood like them, have been saying improper things in the tone of Shaitaan.

I say to my readers with fear of Al-Laah in my heart that the Jews, the Christians, and the hypocrites all are enemies to Al-Laah and His Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). The Qur'aan has explained the reality about them.

You know, it is a natural and psychological fact that when somebody's reality is exposed and his ugly face comes in full view he is greatly hurt and becomes more pronounced and adamant In his enmity, anger and envy, rather than correcting himself, to the extent that he begins to take retaliatory measures. Jews and Christians were very angry at the mercy to the worlds (*Sallal Laahu 'Alaihi Wa Sallam*) for the expansion of the Islamic empire under his true successors and for their own defeat and humiliation. Their anger reached boiling point when they were deprived of their main centers, like Khyber and Baietul Muqad-das (Jerusalem).

Now, it became clear to them that they would now not be able to regain their lost kingdom and their power and pelf, and that they could not' face the might of the Islamic empire. So, they devised secret plans, details of-which are preserved in authentic books. These anti-Islaam groups decided that since they had been fully exposed and much weakened after being exiled from their homes there was only one way for them to avenge themselves.

This was to infiltrate Muslim ranks and destroy Muslim unity and Islamic brotherhood from within. The idea was to hypocritically become Muslim while fully adhering to their false beliefs and ideologies. All they had to do now was to recite the *Kalimah* and to say *Namaaz* This they would continue to do for show, until they had acquired the right to live in peace in the areas where they used to live.

Then would come the opportunity for them to sow the seed of discord amongst Musalmaans, so that they become so involved in their own internecine wars that they leave them (Jews and Christians) alone. When that happened, it would be easy for them to reoccupy- their own territories and, thus, regain their position.

So, the Jew, 'Abdul Laah Bin Sabaa, became the leader of this movement and all his followers hypocritically accepted Islaam. This conspiratorial group began to work out its plan sometime after the death of Hazrat Saiyyidina 'Umar Faarooq (*Radial Laah 'Anhu*), and the tragic martyrdom of Hazrat 'Usmaan Ghani (*Radial Laah 'Anhu*) was a result of the conspiracies hatched by this very anti-Islaam group.

This group extended its activities throughout the Islamic Empire, and this process continued generation after generation. They saw that the Musalmaans had intense

love for their Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), such that they would sacrifice their lives, their wealth, their all for the sake of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and their love of him was because of the beauty, the splendour and the excellence of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and it is a settled fact that men are in love with excellence and splendour.

So, this hypocritical and anti-Islaam group decided that it would not succeed in its nefarious designs unless this love was undermined and, thus, Muslim unity destroyed. Since this group had assured the Jews and the Christians that they were, in fact, loyal to them, so those people (Jews and Christians) opened up their treasures to them.

Only two factors had contributed to the Islamic conquests: intense love of the Almighty Al-Laah and His beloved and last Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and the spirit of Jihaad (waging war for the sake of Al-Laah). This conspiratorial group, therefore, decided to pick up such things in Deen, through writings, speeches and every possible way, which could cause friction amongst Musalmaans, leading to internecine wars.

Consequently, the meanings of the Qur'aan and the Sunnat began to be altered; things which had been prohibited began to be called lawful and lawful things were declared unlawful; the so-called 'Ulama of this evil group were given the status and rank of Imaam and their opponents began to be called polytheists, innovators and deviationists; false claimants to Prophethood began to make their appearance; a wave of insolence to, and vilification of, the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), his holy spouses, his venerable companions, the blessed members of his household, and the friends of Al-Laah (*Ridwaanul Laahi 'Alaihim Ajma'een*) began to sweep through.

All this so that love and devotion to them be destroyed. When people would be told that Prophets and friends of Al-Laah had no privileged position and were mere sinful mortals, their love and enthusiasm would automatically come to an end, and when love would cease to exist they would also lose their power to act and to engage in Jihaad etc.

The master (*Sallal Laahu 'Alaihi Wa Sallam*) from whom, by the leave of Al-Laah, none of these things were hidden, had told the world about this group and about the circumstances surrounding it.

Therefore, according to ahaadeeth, once when the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) was distributing the spoils of war amongst the Islamic army, a person, Harqoos Bin Zuhair by name, also called Zul Khuwaisarah, called out: "O Al-Laah's Prophet! You have not done justice". On hearing this utterance of the insolent person, the feelings of those dedicated to the Prophethood were aroused.

Hazrat 'Umar Faarooq (*Radiyal Laahu 'Anhu*) requested the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) to permit him to put an end to the life of this insolent person and to cut him into pieces with his sword. But the mercy unto the worlds (*Sallal Laahu 'Alaihi Wa Sallam*) refused him permission to do so.

He, however, told Zul Khuwaisarah: "May your mother weep over you! I am the Prophet of Al-Laah, and if I won't do justice then who could be more just in the

whole wide world than I."

And addressing his companions, he said: "He will live on, and generation after generation after generation will come out of his progeny until the last group of them will join the army of the Daj-jaal."

He also said: "The best among my Um-mat will kill him and his associates and that day they will be the worst people and those who will kill them will be the best among my Um-mat."

He further said: "The signs of his progeny will be these: they will not let the hair to grow on their heads; they will wear their trousers much above their ankles; they will say prayers of inordinately long duration so that others seeing them pray might think of their own prayers to be less excellent."

He also said: "They will recite the Qur'aan with greater excellence, but the Qur'aan will be merely on their lips and not go beyond their throats, that is to say, it will have no effect on them."

He also said: "Their tongues will be as sweet as sugar but their hearts will be more harsh than those of wolves."

He also said: "They will show themselves to be very good, but they will be as deviated from Deer' as an arrow gone astray from its prey. These people will themselves be misled and will spread only evil." (Mishkaat Shareef, page 535; Bukhaaree Shareef, page 224, vol. 2).

Dear readers! With the demands of equity and justice before you, please pay attention to this. Do you find around yourselves people with such signs? These signs have been indicated by that Prophet of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) through whom we recognise and believe in Al-Laah, that Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) through belief in whom we believe in the Qur'aan, that Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) who told us about every word said by him also which one of them was of the Qur'aan and which one of his own; these words have been uttered by the same tongue which gave us the Qur'aan.

Whosoever has total belief in the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) will have, and must have, true and perfect belief in the true sayings of the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). The holy

Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has told us everything plainly, clearly. People should not be duped by cheats who may put on any disguise to give respectability to themselves or to their movement: the reality about them is as evident to us as the brightly shining sun.

Under the pretext of teaching correct Kalimah and Namaaz to simple Musalmaans, these people, who have sold themselves to the enemies of the Muslim Um-mat, are pushing them to the abyss of destruction and ruination.

With the aid and co-operation of Jews, Christians and other non-Muslims, these predators of the faith are engaged in anti-Islaam conspiracies. How can such people be friendly and faithful to us when they are not loyal or friendly to Almighty Al-Laah

and His beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)?

These are a people whose God can tell lies. These are a people in whose sight the knowledge given to the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is like given to animals.

Instead of putting their knowledge and understanding to grasping the true principles laid down in the Qur'aan and the Sunnat, members of this group are-all the time involved in gaining the favour of their false masters. They are very fond of brazenfacedly giving the lie to truth and realities. They are not ashamed of doing things, which would do harm to Islaam and to the honour and dignity and unity of Musalmaans. They are only concerned with their own intransigence.

Dear readers! You can yourselves realise it full well how much harm have such filthy and pagan writings of these people caused to the Muslim Um-mat!

The youths should reflect how is it that in this age of material progress when science has made such amazing advancement that man has been able to set foot upon the moon, the pagan and improper writings and wrong beliefs of these Deen-selling Mul-laas have distanced from spirituality and Deen those who believe in the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) who split the moon into two by merely pointing a finger at it.

You would have never seen this smuggling and drug-peddling group come into conflict with a government over the issue of interest. You would have never seen them asking people to desist from indulging in lewd acts in the sex markets of Bangkok, Beirut, Bombay or any other city around the world.

Crowds of them would never be seen preaching at cinema houses. They would never be seen coaxing nude people on beaches throughout the world to recite the Kalimah.

As is the case with them, they would never be seen to be acting according to the admonition of the Qur'aan and the Sunnat. Their relatives have a better claim on them.

They would, on the other hand, go away on chil-las (40 days missions) for months on end leaving behind their families to indulge in waywardness. These people, who force illiterate males to go out on chil-las leaving behind their old parents and young sisters and wives, do not take a lesson from the fact that although Hazrat Awais Qarni (*Radiyal Laahu 'Anhu*) was a contemporary of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) yet he preferred to lose the splendid opportunity of becoming a sahaabi (companion) just because he had his old mother to take care of.

The Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) would look towards Yemen and say: "The aroma of love comes from this direction"; and yet they do not ever remember what the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had said about Hazrat Awais Qarni.

These Deobandi-Wahaabi-Tableeghi writers of heathenistic passages, these preachers of the ideologies of their Mul-laas, these who turn people away from the love of the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and his greatness and glory are taking you towards a deviation which is sure to result in the wrath of Al-Laah.

Their preaching is neither against Zionism, Christianity and idol worshipping nor against the killing of 7 million people claiming to be Musalmaans in Iran and Iraq, nor against Zionist barbarism in Jerusalem and in Masjid-i-Aqsa.

The only thing they do is to make you their associates under the pretext of correcting your Kalimah or your Namaaz and then, by describing respect for your Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) as polytheism, denude you of all your spirituality. By disseminating these pagan thoughts can they ever be able to convert non-Muslims?

Just pay attention to the following. Supposing there is an international moot at which people of every creed and religion and race and colour are present. The Hindu, the Jew, the Christian and the Deobandi-Wahaabi-Tableeghi ask for permission to preach and, on being permitted, all four of them preach their particular religion, the ultimate aim of their preaching being that whosoever creates the most impact on listeners, the gathering, agreeing with his arguments, would accept his creed and his religion

First to address the gathering is a Hindu, and he says that his Ramchandarji was the most excellent and was very brave. In order to win the hand of Seeta Rani, he bent and broke a very strong iron bow, and his teachings, also, are very good. So, all of his listeners should convert to Hinduism and follow the excellent Ramchandarji.

Next it is the turn of a Christian, and he says that he is a follower of Hazrat 'Ieesaa (*'Alaihis-Salaam*). He was most excellent. Just see his excellences. He would place his hand on the eyes of a born-blind, and his eyesight would be restored. He brought the dead to life. He was most excellent and his teachings are very good. So, all of them should become Christians.

After that, a Jew gets up and says that he is a believer in Hazrat Moosa (*'Alaihis-Sallam*), who was of great excellence. One of his excellences was that he would strike a stone with a staff and a stream of water would begin to flow. He would put his hand under his armpit and it would come out shining bright like the moon. His teachings are very good. So all should become Jews.

In the end, a man claiming to be a Musalmaan of the Deobandi-Wahaabi-Tableeghi Jamna at from Nizamuddin (Basti of Delhi) or from Raiwind gets up, and says that he is a believer in Hazrat Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*). His Prophet was a human being like other men, committed mistakes like them and had no authority. The only difference between other men and he was that revelations from Al-Laah came to him but did not come to us. His teachings are good. So, all of them should become Musalmaan.

Dear readers! Tell me with Justice and equity what inference would be derived by the crowd from this statement of this representative of the Deobandi-Wahaabi-Tableeghi group. The Hindu, the Christian, the Jew had been proving the excellence of his stalwart with reference to his *Deen* and religion, while you have read the concepts and beliefs about his Prophet held by the Deobandi-Wahaabi-Tableeghi claiming to be a Musalmaan.

Will the crowd be impressed by the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) of the Musalmaans after it has heard all this? Because of all these things, what to speak of others even those calling themselves Musalmaans cannot feel proud of being

Musalmaans, for everyone in the crowd would be saying that when the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) was a mere human being and he had no excellence in him it followed that the stalwarts of the other three were proved to be more excellent and better. People would say that when you are yourself admitting that there is no excellence in your Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), then why you are perching that his (*Sallal Laahu 'Alaihi Wa Sallam*) *Deen* should be adopted.

Dear readers! This would be the condition of their preaching and this is exactly what is happening.

Consequently, the centenary celebrations of the Daarul 'Uloom, Deoband, attended, as they claimed, by thousands of their 'Ulama and still more of ordinary people, were inaugurated not by a virtuous and elderly 'aalim but by a polytheist and filthy Hindu woman. The inauguration of the centenary celebrations of the Daarul-ul-'Uloom, which makes polytheists of Musalmaans, is a clear proof of their mental attitudes and ideas.*

* Before this also, the Deobandi-Wahaabis had the effrontery to make the famous Hindu leader, Sharda nand, adore the pulpit of the Jami Masjid, Delhi, for the sake of unity between themselves and the Hindus.

The speech which this polytheist woman, Indira Gandhi, made on the occasion also proves that there is a perfect harmony between their and this woman's ideas.

That single Hindu woman came to their basic and great madrasah in the midst of many thousands of Deobandi-Wahaabi 'Ulama and preachers and yet went away as she had come, that is to say she came as a Hindu and departed as a Hindu. They could not convert a solitary woman to Islaam inspite of their tall claim of being preachers of the Deen.

In this very India, the pride and the life of the Ahle Sunnat Wa Jamna at, Hazrat Saiyyid Mu'eenud-deen Hasan Chishti Ajmeri Khawajah Gareeb Nawaaz (*Radiyal Laahu 'Anhu*), was alone when he came but, see, when he departed from this world he had converted 9 1/2 million polytheists to Islam through his preaching and his services to Been.

Had there been someone from us Ahle Sunnat Wa Jamna at (*Sunnees*) present at the above-mentioned international gathering, then see a glimpse of his preaching and then decide.

That Sun-nee Musalmaan, a slave and a lover of the Prophet (*Sallal Laahu 'Alaihi A Sallam*), would address the gathering thus:

"I am a Musalmaan and it is our faith that Almighty Al-Laah is our True Deity who is the Creator and Owner of everything. He created Hazrat 'Ieesaa and Hazrat Moosa (*Alaihim-us-Salaam*) and also Ram of the Hindus. We believe in Hazrat 'Ieesaa of the Christians and also in Hazrat Moosa of the Jews and also acknowledge their excellence because Prophethood and other excellences which our Rabb had bestowed

on them were for the sake of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

"Our Rabb has Himself said that if He had not created our Prophet, he would not have manifested Himself. Therefore, the entire universe and all its blessings are by way of favours to our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

"Our holy Prophet's blessed name is Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*) after hearing which we kiss it with our lips (as a mark of love) and put it to our eyes (as a mark of respect), and we send peace and salutations to him. This name (*Sallal Laahu 'Alaihi Wa Sallam*) means a personality who has been most praised. Our Rabb has given this name; this name tells us that the personality bearing this name is praiseworthy every way. Even the Creator of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) praises the Prophet: even he who praises the Prophet is himself raised to the level of being praiseworthy and our Rabb praises him. Our Prophet has been praised by Hazrat Moosa and Hazrat 'Ieesaa; the Tauraat and the Evangel mention our Prophet and the Books that descended upon them also mention about his excellences. Hazrat Moosa and Hazrat 'Ieesaa came with miracles, our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) came as a miracle personified.

"Al-Laah Almighty had blessed Hazrat Moosa and Hazrat 'Ieesaa with great favours; Hazrat Moosa (*'Alaihis-Salaam*) would go to the Mount Toor and talk to our Rabb; Hazrat 'Ieesaa (*'Alaihis-Salaam*) was raised by our Rabb to the heavens alive; and our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) was called with his blessed body to His Highest Throne and given an audience with Him who also sent salutations to him and talked with him; the angel who used to come to Hazrat Moosa and Hazrat 'Ieesaa (*'Alaihimus Salaam*) had also come to our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and brought to our Prophet Al-Laah's latest code of life which is to be the source of all admonition to man until the end of this world; the original *Tauraat* and *Evangel* are not extant today, nor is there anybody who has memorised them; on the other hand, the *Qur'aan* is preserved and will always remain so, word for word and vowel point for vowel point, and then there are millions of those who have memorised it.

"In this *Qur'aan*, which descended upon our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), idol-worshipping has been forbidden because whosoever worships anyone else besides Al-Laah is a polytheist, for such idols carved by man can be of no benefit or harm to him, to the extent that they cannot drive away even a fly which would sit on them; on the other hand, an ordinary man who carves an idol has much more power and authority.

"The Hindus worship idols, and hold them to be the equals of AL-Laah. Our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) bowed those who bowed before thousands of false deities to the Truly Worshipful Al-Laah, who is the Originator of the earth and the sky, who is the Creator of life and death, who has made the entire universe, who makes the sun rise in the east and set in the west, who has given us the body and the soul, the wisdom and the consciousness and made man the best of creations and the mirror to Eternal Beauty. It is He who sent Prophets so that they might teach us knowledge and wisdom, teach us and train us and impart meaningfulness and usefulness to our lives.

"Al-Laah Almighty has sent nearly 124 thousand Prophets, 313 of them being Messengers, and has given some of them preference over others and given them special characteristics as no other creations have been given. It is He who made our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) the most excellent and the most perfect of

all men. No one of the creations has been given the rank and status and special traits that had been given to him (*Sallal Laahu 'Alaihi Wa Sallam*). Nobody equals him (*Sallal Laahu 'Alaihi Wa Sallam*) in knowledge and grace, in affability and graciousness, in munificence and generosity, in mercy and helpfulness, in life and manners, in speech and character, in behavior and habits.

"Of course, he came in the form of man but there is no man who is his equal in the whole universe. He is the light of Al-Laah; he is the best-loved bondsman of Al-Laah; he is Al-Laah's best Prophet and Messenger (*Sallal Laahu 'Alaihi Wa Sallam*). Our Rabb loves him so much that although He is his Creator and his Deity He speaks in glowing terms of this bondsman of His, remembers him with love and respect, sends Durood (Salutations) and Salaam (Peace) upon him. Our Rabb swears with love by his life, his speech, his city and his age, calls love of him as love for Himself, and obedience to him as obedience to Himself.

"The person and the attributes of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) are a mirror to the greatness and attributes of Almighty AL-Laah. Al-Laah had sent him as a radiant proof so that all creations should know and realise how great would be He whose bondsman would be so great. Our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is proof of the truth and the greatness of our Rabb. Our Rabb has called love of him and the act of following him as the means for the attainment Of His approval and of our own success.

"Our Rabb has enjoined upon us respect and veneration of this very Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) of His. Our Rabb has called the sending of this Prophet of ours (*Sallal Laahu 'Alaihi Wa Sallam*) as His greatest bounty upon man, because our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is the very cause of the creation of the whole universe, of the earth and of the sky, and it is because of him that all the creations have become aware of Al-Laah's greatness and identity. Our Rabb has created the Paradise of ease and comfort for the slaves and followers of His Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and created the Hell of misery and torture for those who are his enemies, or deny him, or are insolent to him. The world becomes a slave to him who becomes a true slave to this Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and AL-Laah's mercies turn away from him who turns away from this Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

"This gathering has been told by the followers of Hinduism that their Ramchandarji was a very excellent person and so strong that he bent and broke a strong iron bow with his own hands. Of course, he would have done so, but then this is an excellence, which is not impossible of being attained by other men. There is thousands of strongmen in the world and they are strong indeed and they have demonstrated many a feat of strength. Breaking a strong iron bow is not at all such a great feat. See the excellence of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Standing on the soil of Makkah Mukar-ramah, he merely pointed out his finger at the moon resplendent at a great height and the moon split into two; on the way to the Khyber Fort, at a place called the valley of Sahbah, our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) made the sun to retrace its movements by pointing a finger at it. The Ram of the Hindus broke the iron bow and this is a feat, which can be performed by anybody. But splitting the moon into two and then to rejoin it, and to bring back the sun which had already set were the great feats demonstrated by our Prophet (*Sallal Laahu Alaihi Wa Sallam*) alone. Such feats could not be performed jointly by all the Hindus and all their false deities!

"Addressing this very crowd while preaching his religion, the Christian claimed that Hazrat 'Ieesaa (*'Alaihis-Salaam*) was most excellent. Of course he was excellent. All that the Christian narrated about his excellences is correct. His excellences are recounted by our Rabb's Book, the Holy Qur'aan, and we accept them. The Christian has said that Hazrat 'Ieesaa (*'Alaihis-Salaam*) would give sight to the born-blind and with a touch of his hand he could cure the leper. But look at the excellence of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)! The blessings which flowed from the blessed body, specially the hands, of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) are tremendous, indeed: even the dust from under the blessed footwear worn by the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had tremendous healing power; it proved to be a cure for leprosy and for the leper. The robe worn by our blessed Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) was so blessed that even the air it generated became a cure.

"The Christian has said that Hazrat 'Ieesaa (*'Alaihis-Salaam*) used to revive the dead. It is true that he used to revive the dead. For the soul to be inside the body is the cause of life. With the leave of Al-Laah, Hazrat 'Ieesaa (*'Alaihis-Salaam*) would return the soul to the body. It was a great feat. But look at the excellence of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). He restored life even to inanimate objects. He gave lifeless stones and dried trunks of trees the power to speak and to life. The saliva from our holy Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) mouthwash was so blessed that if put into the brackish waters of a well it would turn it into a sweet-water well; if applied to a severed limb it would join up; if put into diseased eyes they were cured; if put into food for a few it would be sufficient for thousands. Hazrat 'Ieesa's (*'Alaihis-Salaam*) excellences are, of course, truly remarkable. But the excellences which AL-Laah Almighty blessed our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) with are such that even Hazrat 'Ieesaa (*'Alaihis-Salaam*) would be envious of them.

- "Preaching his religion to this very crowd, the Jew has narrated the miracles of Hazrat Moosa (*'Alaihis-Salaam*) and called him a personality having great excellences. Those miracles had, indeed, taken place and Hazrat Moosa (*'Alaihis-Salaam*) was of great excellence. Describing them, the Jew rightly said that when Hazrat Moosa (*'Alaihis-Salaam*) would strike a stone with a stick a stream would flow from the stone. It is submitted to the Jew that though streams flow out of mountains but Hazrat Moosa (*'Alaihis-Salaam*) could make a stream flow only by striking a stone with a stick, and this was a great feat, indeed.

"Now, see what excellences our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had to his credit.

"During the Journey to Tabook and Hudaiebiyah, thousands of people accompanied our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). The season was of intense heat and the Islamic army had run out of water and the venerable companions (*Radiyal Laahu 'Anhum*) of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) who had elevated themselves over the rest of the Um-mat through having an encounter with the Prophet after believing in him, complained to our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that water had run out, no drinking water was available, water was much needed for ablution, for bathing, for being given to animals for drinking, there was intense heat, and it would be a great calamity if water was not found. Our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) asked them to fetch a large vessel, and then put his blessed hand, the hand that our Rabb calls His own hand, into the vessel. And thousands of witnesses saw that five streams of cool, sweet water flowed from all

five fingers of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). All present drank from this water, made ablutions from it, bathed from it, gave it to animals belonging to the Islamic army and also stored them in their vessels. Hazrat Moosa (*'Alaihis Salaam*) had made streams to flow from stones, but our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) made streams to flow from his fingers. This was a feat exclusive to our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*).

"The Jew has also said that Hazrat Moosa (*'Alaihis Sallam*) would put his hand in his armpit and, when he withdrew it, it would come out shining brightly. This is correct. But let me tell him that our holy Prophet (*'Sallal Laahu 'Alaihi Wa Sallam*) was light personified; even the moon paled into insignificance before the glow of his face. His teeth were such that when our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) smiled and his mouth opened, the sparkle of his teeth shed a flood of light. The blessed wife of our holy Prophet, Hazrat Ayishah (*Radiyah Laahu Anha*), could find her stitching needle in the flood of light released by his blessed teeth.

"One night, two companions (Usaid and 'Ubaad *Radiyah Laahu 'Anhuma*) of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) were engrossed in talking to each other. The night was dark and it was raining. While thus engaged in talking it became late. The two companions (*Radiyah Laahu 'Anhuma*) told our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that it would be difficult for them to reach their homes because there would be no light and the streets would be filled with water and mud. (The companions used to carry wooden staffs, because it was the practice of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) to have a staff in his hand and the companions (*Radiyah Laahu 'Anhum*) followed the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) to the last dot. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) asked one of the companions to hand him his staff and after touching the head of the staff with his blessed hand he returned it, telling them it would act as their light. The two companions rose up, and when they came out the staff began to give light as does a torch. The two began to find their way in this light.

"After going some distance, the way to the homes of the two separated. The other asked the one with the lighted staff as to how it would be possible for him to reach his home. The companion with the lighted staff lighted the other one's staff with a touch of his staff and both reached their homes safely.

"Hazrat Moosa (*'Alaihis-Salaam*) only lighted his hand, but, see, whichever staff the hand of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) touched became bright and whichever staff that staff touched also became lighted. This feat is exclusive to our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)!

^Not only this. Let me submit, and I am a very ordinary person, that if I were to go on narrating the excellences of our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) the truth is that not only my life, my voice, my knowledge all would exhaust but the narration of the excellences of my holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) would not come to an end.

"And his teachings! They are a sea full of pearls, in which there is guidance for our success and progress till the end of the world. Only their attachment to our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) had made those who tended animals in the deserts, indulged in depredations, buried their daughters alive, were given to a life of tyranny and barbarism, made them better than the Angles.

"When they became attached to our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and also began to closely follow the *Deen* of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), then, because of the love for, and following in the footsteps of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), they became the rulers of the world and the beloved of Almighty AL-Laah.

"I invite all of you to earn the good of this world and the Hereafter by fully attaching yourselves to our Faith, to our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)."

Dear readers! Tell me in all truth whether all of them, the Hindu, the Jew and all others, would not be dumb-founded at hearing the realities described by this lover of the Prophet belonging to the Sun-nee Musalmaans. They will, of course, be struck with wonder and will accept the faith of Islaam. The Prophets and the friends of Al-Laah made Musalmaans of the idolaters and the polytheists and these Deobandi-Wahaabi-Tableeghi people are making idolaters and polytheists of true Musalmaans! You see for yourselves the difference between the two preachings and beliefs as also the impact of the two.

These people who deny spiritual greatness in an age of material progress find themselves helpless before the inventions and the wonders of science. They accept all the wonders performed by non-Muslims but do not accept the excellences of Al-Laah's Prophets and friends. On hearing of the feat of Hazrat 'Umar Faarooq, a companion of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), even Marconi, the inventor of radio, makes an apparatus for carrying the voice from one place to another, but those who call themselves Musalmaans spend all their energies in denying the great feat. Similar is the case with other miracles and feats. What a pity that while non-Muslims should make new inventions for the benefit of mankind and thus become superpowers through miracles performed by the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and the feats of the friends of Al-Laah, these so-called Musalmaans should devote their whole life-time in propagating against these miracles and feats, and destroy their spiritual strength through their waywardness!

Dear readers! Just reflect for a little while. The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is the beloved of Al-Laah Almighty, is the Prophet of Prophets and the Messenger of Messengers, is the mercy unto the worlds, is the intercessor on behalf of sinners, is the Taahaa (the resplendent full moon) and the Yaaseen (the commander of mankind), is the Basheer (the giver of glad tidings) and the Nazeer (Warner to the wayward), is the Siraaj-e-Muneer (the illuminating sun); love for him, obedience to him, following him and slavery to him guarantee our success, our good and our salvation. It is through the beloved of Al-Laah that we have the recognition of our Ieemaan (Faith), the Qur'aan, Ramadaan, even of the Rahmnan (the Most Compassionate). It is because of him that Al-Laah's wrath does not descend upon us as it did on earlier peoples, our faces are not distorted, and we are not turned into animals, and this is no ordinary matter. It is because of the beloved of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) that we have been given a night which is better than a thousand nights. It is because of him that we have been given the distinction of being the best of all other Um-mat.

Whatever it is that the beloved of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) has not given us. How will we be able to please our Creator if we do not honour and show respect to this greatest and the most loved blessing and the greatest beneficence of Al-Laah? Our devotions will not be accepted. How can we equate our claim of love for Al-Laah Almighty with insolence to His beloved? How can it be compatible with

leemaan? Just look around; some are busy criticising Prophets, some in demeaning members of the Prophet's household, some are criticising the blessed companions of the Prophet, and some are criticising the friends of AL-Laah; every one seems to be asking who to believe in, who to follow.

Come, I invite you to a life of love for (*Sallal Laahu 'Alaihi Wa Sallam*). You should follow them who follow the Qur'aan and the Sunnat. Who love Al-Laah's Prophet. Who love members of the Prophet's household and his venerable companions and the venerated friends of Al-Laah (*Radiyah Laahu 'Anhum*). Who consider the love of all of them to be of the essence of leemaan and the means to their salvation; who believe in the pattern of life set by them, their teachings, and believe that adoration and love for them is the love for Al-Laah, and their pleasure is the pleasure of Al-Laah.

Look! Some one hundred and fifty years ago, there were no Deobandi-Wahaabi-Tableeghi groups in the Indo-Pakistan subcontinent. These groups have been prompted and reared by the enemies of Islaam who are engaged in hurling insults at the Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), at his progeny, at his companions, at those loved by him, merely for the sake of a few earthly coins. They are not mindful of their own end and of Al-Laah's wrath. Al-Laah be praised that we the Ahle Sunnat Wa Jamna□at have for centuries been the symbols of truth. The basis of all our beliefs is the Qur'aan and the Sunnat, and our beliefs and acts are proved through books by the Deobandis themselves. The differences between them and us is not for selfish ends, but for the sake of Al-Laah and His Messenger (*Sallal Laahu 'Alaihi Wa Sallam*).

We do not like anyone who is an enemy to our beloved and is opposed to him. We do not compromise with a person who does not seek to come to terms with him. It is a pity that we consider our dear ones and relatives more adorable and important than Al-Laah and His Messenger (*Sallal Laahu 'Alaihi Wa Sallam*). This, indeed, is the real cause of our troubles and miseries. Until and unless we bear the most and the truest love to our holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), are most eager to follow him, and are perfect slaves to him, we cannot hope to achieve progress, solidarity, peace, amity and prosperity. Those who subjugated Qaisar and Kisra (Roman and Persian emperors) had been the true slaves of our Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and had received honour and greatness because of their slavery to the Prophet. But today nearly one billion of those who claim to be Musalmaan are being humbled and humiliated by only four million Jews ! Just think and reflect.

The Jews and the Christians have been striving to the utmost to divert the Muslim Um-mat from loving their Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and to so involve themselves in their internal affairs that their attention is diverted from them. If the Musalmaans fail to understand the conspiracies hatched by them even though they have wisdom and consciousness, then such wisdom can only be pitied. If some one tries to destroy himself then the enemy does not make him understand it and does not prevent him from doing so.

Non-Muslims, fully aware that the type of Mu'min the Tableeghis would be able to make pose no threat to them, have allowed them (the Tableeghis) to roam about the countries of the world carrying their beddings and their metal or plastic pots for general use.

They know it full well that they would not be harmed unless those calling themselves Musalmaans suffuse themselves with the spirit of Badr through their beliefs and

deeds. As we know, at Badr only 313 Musalmaans had crushed three times larger fully armed troops, relying on the spat of their Faith and on the love for their mantled master (*Sallal Laahu 'Alaihi Wa Sallam*). Today the Jews and the Christians are trying to deprive the Musalmaans of the spirit of the Faith. The enemy within is much more deadly than the enemy without. By making those claiming to be Musalmaan their own handmaids, they are continuing with their job.

Come, let us distinguish between friend and foe, between our own and the stranger, strengthen our ties with the true slaves of the beloved Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), become one another's defender and friend in the name of the same Prophet, and with unity in our ranks become like a lead-filled solid wall. You must believe that AL-Laah's mercy and help will be with us at every moment, and greatness and honour and success and prosperity will be our destiny. For it has been proclaimed thus:

"Kee Muhammad Se Wafaa Toone Tuo Ham Tere Hein

Yeh Jahann Cheez He Kiyaa Lauh-o-Qalam Tere Hein"

(I Myself Am yours if you are faithful to Muhammad (*Sallal Laahu 'Alaihi Wa Sallam*)).

What to speak of this world, even the Tablet and the Pen will be yours

Wa Sallal Laahu 'Alaihi Habeebihi Saiy-yidina Muhammadin

Wa Alaihi Wa Ashanbehi Wa Baaraka Wa Sallama Ajma'een.

Kaukab-e-Noorani'

Ra Ahmad Shafee' Ahmad (*Sallal Laahu 'Alaihi Wa Sallam*)

is the intercessor on behalf of bondsman Kaukab Noorani Okarvi (*Ghufira Lahu*)