

White and Black - Facts of Deobandi-ism

by Allamah Kaukab Noorani Okarvi by S.G. Khawajah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

A rejoinder to a series of booklets entitled "Johannesburg to Brailley

(DEOBANDI-ISM CAUGHT UP IN ITS OWN WEB)

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Ilmay Keh Rah Bahaq Na Numaa yad Jihaalatast

(Knowledge that does not lead to the straight path is crass ignorance) **Sheikh Sa'di**
(*May Allah have mercy on him*)

*Adab Peruaya-'e-Naduan-o-Danuast Khush Aaan Ko Az Adab Khud Ra Beynaarast
Nadaaram Aaan Musalmaan Zaadah Ra Dost Keh Dar Daaish Fuzood-o-Az Adab
Kaast*

Observing proper etiquette devolves on all, the ignorant as well as the knowing. But truly blessed are those who are saturated with a sense of proper etiquette. I do not hold as friends those born to Muslim parents who are adequate in intellect but remiss in observing proper etiquette.

Allamah Iqbaal (*May Allah have mercy on him*)

Mu'min

Banda'e Parwur Digaaram Ummat-e-Ahmad Nabi Dost Daaram Chaar Yaar-o-Taabe' Aulaad-e Ali Mazhabe Hanfiyyah Daaram Millate Hazrat Khaleel Khaak Paa'e Ghaus-e-A'zam Zer-e-Saayah Har Wali

A slave of Rubb of all the worlds and a follower (*Ummati*) of Prophet Muhammad (*Sallal Laahu Alaihi Wasallam*) am I.

To all four Friends * I give allegiance and an subservient to Ali's' progeny **

Hanafi is my creed. and I belong to Hazrat Ibraaheem Khaleel ul Laah's Millat

Dust from under the feet of Ghaus-e-Azam.

I am a devotee of all (*Auliyyaa*) the friends of Allah.

* Hazrat Abu Bakr, Hazrat Umar, Hazrat Usmaan, Hazrat Ali (*Radiyallahu Anhum*)

* Hazrat Imam Hasan, Imam Husain (*Radiyallahu Anhuma*)

DEDICATED TO

Mahboob-e-Subhaani, Ghaus-e-Samadaani, Shabhaaz-e-La Makaani,, Qutb-e-Rabbaani Hazrat Abu Muhammad Muhiyud-deen Sheikh Saiyid Abdul Qadir Hasani Husaini Jeelaani, Saiyaidina Ghaus-e-A'zam, (*Radiyal Laahu Anhu Wa Ardaahu Ahha*)

Ae Khuda Taufeeq-e-Imaani Budeh Jaan-o-Dil Ra Bood Irfaani Budeh len ghulaam-e-Qaudiree Ra Az Kararn Daaman-e-Mabboob-e-Subhauni Budeh.

O Allah! Grant me Divine guidance! Grant to my heart and my soul knowledge that comes out of faith! Grant out of Your mercy to this slave of Qaadiree The ability to be a disciple of Mahboob-e-Subhaani.

Allah's Command

Allah, in whose name I begin, is the Most Compassionate, the Most Merciful

You (*O Prophet'*) will not find a people who believe in Allah and the Day of Judgement loving those who fight against Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kindred. These are they on whose hearts He has inscribed faith and whom He has strengthened with a Spirit from Him, and whom He will admit into Gardens beneath which rivers flow to live there for ever. Allah is well pleased with them and they are well pleased with Allah.

They are Allah's party, most surely, Allah's party, they will attain to eternal bliss.

(*Al-Qur'aan; Chapter: Al-Mujuaadilah; Part 28 Verses 22*)

INTRODUCTION

Al Humdu Lit Laah! The Maulana Okarvi Academy Al-A'lami of South Africa is indeed privileged to present to the Muslims of Southern Africa the most significant work ever to be marketed in this country. This book is intended to open the eyes, ears and minds of all our Muslim brothers and sisters whom Allah Ta'Aala has bestowed with a sense of justice, impartiality and the ability to discern truth from falsehood.

I do not intend to delve into a deep and lengthy introduction to the subject matter you are about to encounter within the covers of this book, but will attempt to very briefly give the readers a condensed and sweeping background of the events that led to the publication of this block-buster work by our Academy, for the protection and preservation of the faith of the Muslims from the erstwhile enemies of Islam.

It must be recalled that a few years ago a group of ignoramus and misguided Mullas stationed at Lenasia in the Transvaal, concealing their identities under a fancy but fabricated organisation of "The Council for the Propagation of the Sunnats of Islam" published puny little booklets in three parts under a meaningless and ridiculous title of "From Johannesburg to Bareilly" for the explicit purpose of undermining the faith of the Muslims, and, for character-assassinating one of the greatest scholars and saints of Islam the world has ever produced in the last 200 years. The target of [their vile abuse and perpetual attack was directed at none other than the world-acclaimed scholar and leader of the majority of the Muslims and the internationally acknowledged Mujaddid of Islam A'laa Hazrat Maulana Imam Ahmad Raza Khan □ Alaihir Rahmah war Ridwaan of Bareilly Shareef, India.

These booklets written by the perpetually mischievous Deobandi-Wahaabi Mullas of South Africa are so replete with lies, fabrications, misconceptions and distortions that they must have surely made their Murtadd leaders turn in their graves. The style, the language and the tone of their writings clearly suggests that the aforementioned books are the works of blatantly ignorant and half baked Mullas with twisted, perverted and warped minds, who can be found in abundance within the Deobandi-Wahaabi hierarchy in South Africa.

The allegations and attacks against Islam and the religiously-sacred beliefs and practices of the Ahle Sunnat wa Jama'at creed, as contained in those books are so wildly preposterous and unimaginably outrageous that some ulama of the Ahle Sunnat even refused to respond to all the load of unsubstantiated rubbish that was poured out from the insane minds and disease-infested hearts of the Deobandi-Wahaabi Mullas of South Africa.

But, Al Humdu Lil Laah, the Maulana Okarvi Academy Al-A'lami of South Africa could not take this lying down and refused to allow those satanic books to go unchallenged, for fear that innocent and unwary Muslims with weak faith and gullible minds could be influenced by the "Satanic Verses" of the Rushdies of Deoband and our silence could be misconstrued as our inability to respond and refute the Deobandi-Wahaabi filth and vermin that was spewed from their fat bellies.

Therefore, the Academy solicited the aid of its founder and patron, Hazrat Allamah Kaukab Noorani Okarvi - the famous Pakistani research scholar and son of the equally famous personality the Khateeb-e-A'zam of Pakistan and the Mujaddid of the Maslak of Ahle Sunnat Hazrat Maulana Muhammad Shafee Okarvi □ Alaihir Rahmah war Ridwaan. The distinguished Allamah Okarvi was handed three parts of those satanic books penned by the Deo-inspired (*devil-inspired*) Mullas of Deoband for his perusal and response.

Al Humdu Lil Laah! That through the initiative of our Academy the reader is presented with this work of great research value, scholarly discourse and of immense academic interest. The rebuttals to "From Johannesburg to Bareilly" is so brutally jaw-breaking and overwhelmingly devastating that it must surely cause a major tremor in the Deobandi-Wahaabi camp. Hazrat Allamah Kaukab Noorani Okarvi, who incidentally holds a Doctorate in Literature, like a specialist surgeon, uses his pen like a scalpel to conduct the perfect post-mortem on a "decomposed Deobandi corpse" and has ripped open with great surgical skill the evil conspiracy, the shameless hypocrisy, the false allegations, the lies, distortions and misrepresentation of facts perpetrated in their satanic books by these beggars of Jewish petro-dollars and boot-lickers of the corrupt Wahaabi-regime of Najd.

This refutation entitled "White and Black,' (Deobandi-ism caught in its own trap) will turn the reader "pale and red". Pale through shock and red through anger. The Urdu version of this book has taken Pakistan by storm and the publisher was compelled to go into a second print. We urge every Muslim in South Africa to endeavour to obtain a copy of this invaluable book read it with objectivity and impartiality and then judge for themselves its truth or falsehood. The brilliant author, who holds five theological degrees (Asnaad), 3 from Pakistan and 2 from the Arab world, is also a qualified journalist and a research scholar of repute, comprehensively refutes in detail every single allegation against the great Imam and Mujad-did of Islam and the Sawaad-e-A'zam, i.e. the greatest majority of Muslims of the world.

May Allah Jalla Shaanuhu, in His infinite mercy shower his choicest blessings upon the author of this great work and prolong his life, so that his knowledge and guidance could be of prolonged service to all the Muslims of the world and his pen be wielded like a sword to destroy baatil wherever it raises its head. Ameen-Summa A' meen.

Muhammad Bana Shafi'ee Qadiri

Prologue

Al Laahu Rabbu Muhammadin Salla Alaihi Wasallama.

That I have been selected for standing in the ranks of those defending the honour of the Prophethood (Sallal Laahu Alaihi Wasallam) is a matter of such privilege for me that transcends even sovereignty over several kingdoms. I feel it is only through selection that the Originator of Grace has chosen me for praising the Prophet (Sallal Laahu Alaihi Wasallam). It is an honour for which, howsoever much one might feel elated, he would still be inadequate in giving thanks. Praising the Prophet is the habit of my Merciful Rabb.

The tongue of the Prophet prays thus for his eulogist Hazrat Hassaan (Radiyal Laahu

Ta'a'la Anhu): "O Allah! Help him with the Holy Spirit (with Jibra'eel), the trustworthy" There is countless evidence that Jibra'eel, the trustworthy, has been created for adoring the Prophethood. That Holy Spirit (Jibra'eel) even today helps the defenders of the - Prophet. We have been told that Allah Almighty's pleasure is gained by doing good deeds and the Angels guard over those engaged in "good" acts.

This humble self is grounded on the earth and yet, Allah be praised, he is heavenly by virtue of his beliefs, and holds the same belief, as do resplendent and holy beings. Ask those who are all the time engrossed in remembering and praising the Prophet how tranquil they feel at heart and how altogether happy they are. They are convinced that this very love will be the cause of their redemption and this one fact will intercede on their behalf with the eternal Being. This dust from under the feet of the Prophet's progeny has only one wish: he may be able to spend every moment of his life in remembering the king of Madinah, the true master (Sallal Laahu Alaihi Wasallam), and thus find a place in Paradise beside one of his slaves. I wish for nothing else.

Almighty Allah Himself says that He has made sublime the remembrance of the holy Prophet. When it is the Creator of the universe Himself who has made sublime the remembrance of His beloved, how can I dare contribute to the excellence of His beloved? Or what possible connection can my efforts have with the enhancement of the greatness of the Prophet? What possible addition

We humble beings can make to his honour and high stature? To do so is not within our power, the dwellers of the earth. This task is allotted to the dweller of the heavens, Jibr'eel, the trustworthy. And that is the way of the One and Only Creator of the earth and the heavens. Enough for us, his slaves, is the fact that we are the followers of the master. We can praise him only as much as it is possible for us to do so and only as we have been enabled to do so. And this humble self believes that why he should not dedicate to that personality for whom he has intense love and regard whatever capacity and capability for doing good has been endowed to him and that why he should not devote all his nights and all his days in the remembrance of him and in recounting his excellence. This little knowing person would like to be told if there could be a better duty to perform or any better way in which he could lead his life. He would also like to be told by Jaami and Roomi and Sa'di and Raazi why they dedicated all their lives to finding choicest words in praise of the Prophet.

Apart from always remembering the holy Prophet, this humble self has set before himself another duty: to wipe out the mischief-makers who commit acts of deviations and distortions while speaking about his master. I have only one tongue and only one pen, and I promise to myself, and to those who think like me that, Allah willing, I will devote, till my last breath, all the energy that has been given to me to wage an incessant war against all such wagging tongues who are unacceptably and unforgivably remiss in remembering my Prophet and in honouring his illustrious personality. He who doubts the greatness of the holy Prophet (Sallal Laahu Alaihi Wasallam) is, surely, out of his senses and out of his perception. He who tries to find fault with his magnificence is, indeed, devoid of the essence of humanity. He does not know my Prophet at all.

The irony is that those who claim to be the supporters and followers of Islam have themselves levelled criticism against the holy Prophet (Sallal Laahu Alaihi Wasallam). Their ways are like those of Shaitaan. It was Shaitaan himself who was

the first to deny the status and greatness of Prophethood. Namrood, Fir'aun, Abu Jahl, Waleed bin Mugheerah, all of them, had been cast in the mould of Shaitaan.

The Holy Qur'aan itself testifies to the fact that to level criticism against the Prophet is the way of the idolaters and the hypocrites, and to speak of the innocence and the holiness, and the truthfulness and the greatness of the Prophet is in line with Allah's own tradition. It is said in the Qur'aan and reiterated in the Sunnat that concessions for certain considerations can be made in the performance of duties. If for certain reasons Namaaz cannot be said in standing position, then it can be said while sitting or even through signs. But no concessions are allowed when it comes to paying due respect to the holy Prophet.

The Qur'aan is explicit on this. Almighty Allah Himself says to His beloved, "even if, because of your innate kind nature, you were to ask Me for forgiveness for those who are insolent to you, I will never forgive such men." The fault of insolence to His beloved is unforgivable in the sight of Allah.

Let us see how insolent have these people been. Lo the holy Prophet (Sallal Laahu Alaihi Wasallam). Allah forgive us for saying so, and again Allah forgive us for saying so, these people believe that knowledge given Lo the Prophet is less than that given to Shaitaan the accursed, and they liken the Prophet's knowledge to that given to the animals and the demented. Who are these people who recite the Kalimah of the Prophet and yet cast doubts on the Prophet's excellence and his absolute truthfulness? Leave alone outsiders who do not subscribe to the Kalimah, even those who ostensibly claim to be the adherents of Islam and who incessantly preach Deen-e-Muhammadi are very careless about their utterances, and their utterances are nearer to insolence. They should realise what the demands of reverence are, and how far are they justified in saying what they say. Those who claim to having truth on their side are, in fact, engaged in destroying its very foundations. They are trying to cut the very branch on which they happen to be perched.

These people say things, which are most hurtful and most distressing. Have they no realisation how they themselves would feel if any of the leaders of their faction were to be made the object of criticism? They will, in all probability, lose their senses. Have they no grasp of the indescribable hurt, which is caused to the slaves of Allah's beloved (Sallal Laahu Alaihi Wasallam) when Allah's beloved is criticised and downgraded? It is a matter of total love and total adoration. Mention the faults of the beloved before the lover and he will, surely, smash the snout of such a foul-mouthed person.

Just as the infidels of old used to say, these insolent people say, "Allah's Prophet was a man like us". Leave the Prophet alone; this humble self challenges these wretched and disgusting people to produce a Ghaus-e-Azam from amongst their faction of so-called divines who can claim to be the equal of my Shaah-e-Jeelaan (Radiyal Laahu Anhu).

These people assert that Prophets commit the same kinds of mistakes as an ordinary man commits. And they also deny that he has any knowledge whatsoever. At the height of their insolence, these people do not spare even Allah Himself. They say: "Allah does not have knowledge of the unseen all the time. He acquires knowledge of the unseen only when He needs to know about it." They further assert "Allah speaks lies, and He has spoken lies." These men of self-proclaimed understanding and perception indulge in such "lofty" nonsensical talks!

It is my belief that no man can attain to Prophethood, and he upon whom Prophethood is bestowed no longer remains an ordinary being but rises to the rank of a Prophet. Allah sends down a Prophet and Allah is the Absolute Master. It is not given to any one in the entire universe to declare somebody a Prophet and it is not within the power of anybody from amongst mankind to proclaim one as a Prophet. A Prophet is only a Prophet, perfect and absolute, sent by Allah as His Messenger. Almighty Allah chose to bestow this position on him whom He made able, and fit, for receiving this position; not any and every body can attain to this chosen status. A person might have devoted his entire being to Allah, or he might have totally given himself to the remembrance of Allah, or he might have completely cut himself off from this world, or spent his entire life in the worship of Allah, but Almighty Allah may not bestow Prophethood even on such a person. He bestows the rank and status of Prophet only on him whom He has drawn near to Himself and made His chosen one. And after the appearance of Allah's Messenger and last of the Prophets (Sallal Laahu Alaihi Wasallam), Allah put an end to this process of sending Prophets. What greater proof can there be of Allah's special favour on my master, the beloved Mustafa, Muhammad-e-Arabi (Sallal Laahu Alaihi Wasallam)'

Before I wrote the book now before you, this humble person had, in his booklet "From Deoband to Bareilly: the truth", talked of the reality of the Ahle-Sunnat-Wa-Jama'at's differences with those who are insolent towards the holy Prophet, and had, also, suggested ways of resolving the differences. That booklet was published by Maulana Okarvi Academy Al'A'lami in South Africa, in English, and, by Allah's grace, had been very popular amongst the general public and had corrected their beliefs.

During his second tour of South Africa, a set of booklets called "Johannesburg to Bareilly" was presented to this humble self with a request to explain the implications of the things mentioned in the booklets. Because of my preoccupation with my tour itinerary, I was not able to concentrate fully on the contents of the booklets, yet the perusal of a few of its pages made it abundantly clear to me that all three booklets contained a diatribe against the Ahle-Sunnat-Wa-Jama'at couched in a very superficial and a very slanderous language. In fact, all three of them were a bundle of slanders and accusations.

I had promised my friends in South Africa that I would give a fitting reply to these booklets. By the grace of Almighty Allah and the kindness of His venerated Prophet (Sallal Laahu Alaihi Wasallam), I have succeeded in getting published the first part of a rejoinder to these booklets.

It has been my constant endeavour to let the authors of "Johannesburg to Bareilly" and the adherents of Deobandi-ism see their faces in the mirror of their own writings. Readers will notice that answers to all the accusations have, in most part, been given through the writings of the ulama of Deoband.

During my second visit to South Africa, I had, by way of clinching the issue, personally gone to "Mia's Farm", the largest centre of the Deobandi Wahaabi propagandists, and submitted to them that this humble person was prepared to substantiate the beliefs and actions of the Ahle-Sunnat-Wa-Jama'at, which have prompted the Deobandi-Wahaabis to accuse them of being "associators" and "innovators", through books written by the ulama of Deoband and present in my library.

It must be explained that this humble self advocates neither disruption nor disunity. I am forever prepared to lay down my life for the sake of the solidarity of the Islamic world. But solidarity does not mean silence by way of appeasement and hypocrisy. When attitudes opposed to us are being given vent to with abandon, when facts are being distorted, when efforts are going on to mislead the people and the very foundations of the faith are under heavy attack, then I hold that in times like this silence is sin, even worse than sin. Only politicians indulge in such behaviour and it behaves them only. If there is a conspiracy, it is a duty incumbent upon me to uncover such conspiracy.

The purpose of giving references from the writings of the ulama of Deoband is to make it abundantly clear through "White and Black" to all those seeking reality as to how much those making false accusations against us are themselves involved in acts of similar nature and how much at odds are their sayings and actions. The present book is not a detailed answer to things mentioned in the booklets "Johannesburg to Bareilly", line by line and word for word. But this humble self has, by the grace of Allah, encompassed replies to all the accusations as a whole.

It is a matter of honour and dignity of our holy Prophet (Sallal Laahu Alaihi Wasallam). It is our faith that he excels all the worlds, all the creations. Love of him brings everlasting life to us. We are prepared to sacrifice our lives for the sake of his honour and dignity. In our view, to speak before him in a loud voice is the height of irreverence and to us uncovering their foul deeds and breaking their heads is of the essence of a holy war.

It is hoped that, by the grace of Almighty Allah, my efforts will provide food for thought to the advocates of Deobandi-ism and, also, be of help to the Ahl-e-Sunnat-Wa-Jama'at in remaining steadfast on the right beliefs and right acts in accordance with the dictates of the Qur'aan and the Sunnat.

Readers are requested to please pray for me so that the Merciful Allah may accept my humble efforts towards propagation and publicising the Deen of His beloved, the holy Prophet (Sallal Laahu Alaihi Wasallam), and that He may grant me beneficial knowledge and open up my heart so that I may be able to take a stand in defence of the dignity and honour of my master, and that He may grant me success in my efforts to expose and combat falsehood. A'meen.

Kaukab Noorani Okarvi (*Ghufira Lahu*)

Al Laahu Rabbu Muhammadin Sallal Alaihi Wasallama

This servant of the Ahl-e-Sunnat-Wa-Jama'at has already presented to his readers a brief booklet entitled "From Deoband to Bareilly: the truth". Among the contents of the booklet was an account of the true import of the basic difference between the Sunni (Bareilvi) and the Deobandi Wahaabis, and, also, of a possible end to all the differences between the two.

To say to every thing 'I will not accept it' is an incurable disease. All the same, every wise, realistic and just person would have, through the booklet, become fully aware of the truth and also that whatever differences that exist between the two groups are total and principled. By the grace of Allah this booklet by this humble person became

popular and, because of it, thousands of people got the opportunity to correct their beliefs and to be steadfast on the truth. This did not happen because of the effectiveness of the words I used or the way I presented them. All this happened because of the power of truth and the grace of the holy Prophet (Sallal Laahu Alaihi Wasallam).

Adversaries and opponents, also, said that what I was doing was no service to Islam. Instead, they advised me to work against non-Muslims or for the betterment of society. It is amazing that they become angry if the same advice is given to them. Yet the first thing I would say by way of reply is that such advice is never effective if the enmity of the adversaries and the opponents is founded merely on opposition for opposition sake and on adamancy, and because the real motive behind them is that they should not be exposed and their nefarious activities are not taken notice of, and people may not become disgusted with them. Secondly, I would like to point out that perhaps our adversaries are used to seeing only one aspect of a thing and because of their short sightedness they do not see right. If they were to see both aspects, then there would be no cause for differences to creep up because it is difficult to deny truth. The third thing is that they usually are dependent upon their masters and are their yes men and they are devoid of all wisdom, perception and good conduct. Even if they have these things in small measure, they are not allowed to make use of them because after selling oneself to somebody else there is no occasion to use one's own knowledge and his own volition. Fourthly, it would be foolish to expect positive thinking from persons who have become used to negative thinking. Fifthly, it would be futile to expect opinion based on reality from him who has become habituated to seeing things in other's mirror and to avoid reality.

It is a pity that these Deobandi Wahaabis do not have the heart to acknowledge exemplary services rendered by the right-guided ulama of the Ahle-Sunnat-Wa-Jama'at even when they are fully aware of these. The writings and the speeches of the ulama of Deoband bear testimony to the fact that they have no connection with good conduct. As it is, we of the Ahl-e-Sunnat are not -at all harmed by what they do or say. Actually, we are pleased at heart when they choose us for slandering. This, because so long as they are engaged in upbraiding us then for that period we prevent them at least from being insolent to the unblemished personality of the holy Prophet, the beloved of Allah. This is a good enough success. But as far as I am concerned, I wish they may say whatever they may have to say about me but they should desist from being insolent to the lofty personality of the beloved of the Creator (Sallal Laahu Alaihi Wasallam) and thus throwing a challenge to my Islamic spirit.

What to speak of this insignificant being, there is no one in the whole universe who is fully aware of the greatness of beloved Mustafa (ﷺ Sallal Laahu Alaihi Wasallam). Those who choose to call Allah's beloved Prophet who is the object desired by the entire Universe a mortal like themselves, such foul-mouthed cannot have a full comprehension of the powers, capabilities and special traits of one such, much less set limits to the excellence of the Allah's beloved (Sallal Laahu Alaihi Wasallam). Divines like the venerated Baayazeed Bistaami, Maulana Room, Sheikh Sa'di, Sheikh Abdul Haq Muhaddis Dehlvi, Maulana Jaami (may Allah have mercy on them) have acknowledged their humbleness before him, but these slandering Mullas openly say that "the holy Prophet (Sallal Laahu Alaihi Wasallam) was a mortal like us". May Allah forgive us!

We of the Ahle-Sunnat-Wa-Jama'at know only this much:

*"Wo Khuda Naheen Ba Khuda Naheen, Wo Magar Khuda Se Juda Naheen, Wo Hein
Keya Magar Wo Hein Keya Naheen, Ye Muhib Habeeb Ki Baat Het'*

(He is not Allah, by Allah he is not, and yet he is not separate from Allah. What he is and what he is not, the matter is entirely between the Lover and the beloved.)

*"Tum Zaat-e-Khuda Se Na Juda Ho Na Khuda Ho Allah Hi Ko Ma' loom He Keya
Jaaniye Keya He"*

(You are not separated from Allah yet you are not is known only to Allah. Whatever you are.)

How can these short-sighted people know of the splendid deeds of the ulama of the Ahl-e-Sunnat ? A famous Persian couplet aptly describes their condition

*"Gar Na Beenad Barooz-e-Shapparah Chashm Chashma'e Aaftuab Ra cheh
Gunaah"*

(If a bat cannot see the brightness of the day The blame for this cannot be put upon the sun)

Had I not been blessed by the teachings of my valued teachers and divines I also would have fouled up my tongue and my pen to the same degree as those belonging to the Deoband school of thought have done theirs But it is a great blessing of Almighty Allah that He has saved me from committing this foul deed I pray to Almighty Allah that He may allow me to attain to the highest degree of faith and good conduct'

Nurtured by the British and the Hindus these Deobandi Wahaabi propagandists can only adore and praise an idolateress Indira Gandhi; they can hold dear every enemy of Almighty Allah; hut they arc by nature hateful of every person dear to Almighty Allah Every man gets what kit' is destined to have. I am thankful to our Creator and Master that He has made me able to bear utmost love for Himself and for His dear ones This is not an ordinary honour, and all this is due to His blessings I pray to Almighty Allah that He may let me be saturated with the love of His dear ones and accept my service in the cause of the defence of the honour of His dear ones and He m may allow me to end my life while being wholly devoted to those He holds dear.

Allah has blessed man with right sort of intellect and this intellect is to be used for pondering things Every man of faith knows that a companion (Sahaabi) is he who during his life upon this earth had embraced Islam and had been blessed with setting his eyes upon or an audience with the holy Prophet And the result of such a meeting was that no non-companion despite all his accomplishments can attain to the status of a companion It is apparent that it such a status falls to the lot of a person who only had the good for-tune of casting his looks on the Prophet what station and status would be that of the Prophet himself. But this is beyond the grasp of those whom; such faculty has not been given Deprived of faith they arc. Also devoid of all thinking As the poet has said:

When Allah deprives one of faith he surely becomes an embodiment of foolishness

This servant of the Ahl-e-Sunnat has visited South Africa twice so for while their friends in Lenasia, Johannesburg gave me three parts of the pamphlet "Johannesburg

to Bareilly" published on behalf of the "Council for the Propagation of the Sunnats of Islam,

(P.O. Box 749, Lenasia-1820, South Africa). These pamphlets bear no names as their author or authors.* But on the last page of the booklet a name that of Suleman Cassim, of course, appears.

* The writer of these pamphlets would, surely, have been a so-called scholar of the Deobandi Wahaabi school who did not have faith in his own beliefs and, so, did not disclose his name. He surely would have been a hypocrite and had tried to hide his real face.

Who wrote those pamphlets is not known, but on top of the front page it is mentioned that "this booklet is by way of reply to the earlier pamphlet issued by the Bareilvis holding the beliefs of the ulama of Deoband to be erroneous." I went through all three pamphlets, at the end of which I found myself wondering as to why these Deobandi-Wahaabi propagandists who proclaim themselves to be the right-guided ulama do not fear Allah or care about their ultimate fate, and, thus, adopt other ways for themselves.

Here, I must confess that I have not 'been able to lay my hands upon any such pamphlet by the Bareilvis which is said to have prompted the issuance of the pamphlet called "Johannesburg to Bareilly". All the same, it was not necessary to study the pamphlet allegedly issued by the Bareilvis after I had gone through the contents of the pamphlet "Johannesburg to Bareilly". This, for the simple reason that I have become fully conversant with the ways as well as the writings and the speeches of the self-proclaimed "right-guided" ulama of Deoband during my contacts with them for well over two decades.

Those who have perused the series of booklets called "Johannesburg to Bareilly" would have noticed the tone and tenor of its authors. The things for which they have been critical of A'laa Hazrat Imam of Ahl-e-Sunnat, Allamah Maulana Shah Mujad-did-i-Deen-o-Millat and Ahmad Raza Khan of Bareilly are, unfortunately for the Deobandeis, those that have come from the pens of the self-proclaimed right-guided ulama regarding the Deobandeis themselves. The only difference is that when the same is said by Imam Ahl-e-Sunnat Bareilvi he is upbraided and when the same things are said by the ulama of Deoband themselves then the Deobandeis forget all about equity and justice. If they really regard their ulama as so-called right-guided ulama, why do not they compare the IWO writings and pronounce an honest verdict in consonance with the demands of equity and justice, why they do not accept the verdict of their own elders.

I can, if I so choose, present all the passages with which books by the great ulama of Deoband are full. But my love for the faith does not permit me to reproduce such filthy passages. Readers themselves should know what such passages could be. You must have heard about the term "pornography", but pornography pales into insignificance before the writings of the so-called sole pornography pales into insignificance before the writings of the so-called sole guardians of Deen and religion of Deoband.

Dear readers! My aim is not to indulge in hurtful saying or in speaking lies. May

Almighty Allah protect me from every wrong-doing! But I speak the truth when I say that the hypocrites (Deobandi propagandists) say and do things while propagating the Deen, which are most shameful and distasteful. It is amazing that they would like wrong ideas to be explained but they would not like to call a wrong as wrong.

Dear readers! All men of wisdom, thought, intellect and consciousness know that calling bad names is after all calling bad names. Howsoever much you may try to explain them away, you cannot say that calling bad names is wishing well. We, also, say to the propagandists of Deoband that the controversy between us will continue to rage until they accept the idolatrous and disgusting writings of their stalwart ulama to be idolatrous and disgusting even according to the verdict of their own ulama, and until they deny that such writings are valid and laudable.

There is a well-known anecdote. Some villagers went to a religious scholar and asked him to inform them what they should do to purify the village well in which a dog had drowned. The religious scholar told them to draw a number of buckets of water from the well, and then the water would be purified. The villagers went back and drew the prescribed buckets of water but the water continued to be as foul-smelling. Thereupon, they went back to the religious scholar and informed him of the situation. The religious scholar inquired from them if they had taken out the dead dog from the well or it was still there. They said they had not taken the dog out of the well. The religious scholar admonished them that until they took the dog out of the well, the stink would continue to be there howsoever much water they would draw. Therefore, they should first take out the dog from the well, and then take out water (and he specified the number of buckets to be taken out) and then they would see that the stink was removed.

Dear readers! Similar is the case with the Deobandi-Wahaabi propagandists. Unless they end the real reason of the controversy, unless they deny the rationality and eruditeness of their erroneous and idolatrous writings, the dispute will continue to the there, howsoever much they may try to explain away things.

Along with this, you should also realise that these people are in the habit of speaking lies, giving false statements and hoodwinking people. They, perhaps, think that the world is populated only by the deaf and the blind. Let us hear about some examples of their lies and decide for yourselves how great liars these people of Deoband are.

On page 2 of part 1 of "Johannesburg to Bareilly", it is written thus: "The ulama of Deoband have nothing to do with Muhammad Ibne Abdul Wahaab Najdi (Imam of the Wahaabi faction). They have no concern with his mission, nor he is their spiritual leader, nor did they ever meet him. In fact, the ulama of Deoband belong to the Ahl-e-Sunnat-Wa-Jama'at and owe allegiance to the Hanafi sect."

In this passage, it has been sought to be proved that the ulama of Deoband are not Wahaabi, and that they have got nothing to do with Muhammad Ibne Abdul Wahaab Najdi, the Imam of the Wahaabis. This has been contradicted by the writings of the ulama of Deoband themselves, as you will subsequently see.

The famous debater of Deoband, Muhammad Manzoor Nu'maani, has in his book, "Sheikh Muhammad Bin Abdul Wahaab and the right-guided ulama of India", published 10 years ago and endorsed by Sheikh Muhammad Zakariya Kandhalvi and Qaari Muhammad Tayyab, sought to prove that there was no ideological difference between Sheikh Abdul Wahaab Najdi and the ulama of Deoband and the Najdi

Wahaabi and Deobandis were really one and the same. Here, I am not criticising the book by Nu'maani Sahib. My aim is only to bring to my readers the lies of the author of "Johannesburg to Bareilly" so that readers may know how very fond of lies the author of "Johannesburg to Bareilly" is. On the one hand, their ulama and elders are trying their utmost to prove themselves to be Wahaabi, but the author of "Johannesburg to Bareilly", while stationed in South Africa, is for ever engaged in uttering lies.

Dear readers! Let us examine such other writings of the stalwart ulama of Deoband.

"This title (Wahaabi) means a person who subscribes to, or is subservient, to the creed of Ibne Abdul Wahaab". (Imdaad-ul-Fataawa), Page 233.

The Imam of the Deobandis, Rasheed Ahmad Gangohi, says, "the followers of Muhammad Ibne Wahaab Najdi are called Wahaabi. He held excellent beliefs and his creed was Hanbali. Although he was rather of harsh temperament but he and his followers are good people." (Fataawa Rasheediyaah, Page 111, Vol. 1).

Dear readers! You have just seen what the verdict of Gangohi Sahib is on Ibne Abdul Wahaab Najdi. Now see what the ulama of Deoband themselves have written about Ibne Abdul Wahaab Najdi, and, then, decide for yourselves who amongst them spoke the truth and who uttered lies.

Al-Muhannad, the book of beliefs of the ulama of Deoband, on page 12, contains the following question and answer:

"Question number 12: Muhammad Ibne Abdul Wahaab held the view that shedding the blood of Musalmaans and taking away their property and defiling their honour, all these things were lawful. He also termed them idolaters. He was insolent towards the elders. What is your view of him? And do you (think calling the Ahle Qiblah as infidels is a lawful act? Or do you think that he who does these things belongs to a legitimate sect?

Answer: In our view the same verdict applies to them as has been given by the writer of Durr-e-Mukhtaar. And Khawarij are a band of people who waged war against the Imam because they thought him to be guilty of falsehood, that is, idolatry, which justified waging war. For this reason they take the taking of our lives and our property and making our women captives to be lawful. He further held that they were rebels. He also held that they did not Describe them as infidels because this was a matter of interpretation, though a faulty one. And Allamah Shaami, in his marginal notes on the book, has said, "Like it happened in our times when the followers of Ibne Abdul Wahaab sallying forth from Najd overwhelmed Haramain Shareefain. They described themselves as belonging to Hambali creed, but it was their belief that only they were Musalmaans and whoever was against their belief was an idolater and, so, they justified the killing of the Ahle Sunnat and the ulama of the Ahle Sunnat until Almighty Allah deprived them of their ascendancy."

In "Fataawa Rasheediyaah", it is stated that their (Najdis) beliefs are excellent, while in "Al-Muhannad" it is said that they (Najdis) believe that only they were Musalmaans and those who held beliefs contrary to theirs were polytheists, and since such people belonged to the Ahl-e-Sunnat, therefore killing them was lawful.

From this it can be derived that holding all Ahl-e-Sunnat to be polytheists and killing

them was lawful and permitted in the eyes of Gangohi Sahib. He also says that the followers of (Ibne Abdul Wahaab) are good men, while all other ulama of Deoband hold them to be Kharijis and rebels. It, thus, becomes clear that Gangohi Sahib believes that Kharijis and rebels are good men.

Also consider this. Hussein Ahmad Sahib Tandvi Madni says: "Gentlemen' Muhammad Ibne Abdul Wahaab appeared in the Najd in the 13th century A.H., and, because he harboured evil thoughts and held wrong beliefs, he waged war on the Ahl-e-Sunnat Wall Jama'at, sought to force his evil thoughts upon them and considered lawful seizing of their properties as the spoils of war, and killing them, and considered all these acts to bring blessings. He was harsh on the people of the Haramain (Makkah and Madinah) in particular and on the people of the Hijaaz in general. He used most foul language against the pious men of the earlier generations. Because of the atrocities committed by him on them, countless people had to flee the holy cities of Makkah and Madinah, and many of them were martyred by his troops. In short, he was a tyrant, a rebel and an altogether evil person." (Ash-Shahaubus Saaqib, Page 42)

Gangohi Sahib says that their beliefs are excellent and he and his followers are good men, while Husain Ahmad Sahib Tandvi Madni says that his views were evil and his beliefs were most wretched. He considered the killing of Ahle-Sunnat as an act, which brought blessings, and justified taking away of their properties as spoils of war and, as such, lawful. He put the people of the Haramain and the Hijaaz to great hardships until they were forced to flee. He was most insolent towards the pious men of the earlier generations. He was guilty of killing thousands of Musalmaans, and was tyrannical, rebellious, blood-thirsty, and sinful.

Now, if Gangohi Sahib is speaking the truth, then Husain Ahmad Sahib Tandvi Madni is speaking the lie. Only one of two can be in the right. Now, a decision about them rests on the followers of the two men.

Gangohi Sahib says that their (Najdis) beliefs are excellent. How excellent can be seen in the writings of the Principal of Deoband, Husain Ahmad Sahib t Tandvi Madni, who has listed, serially, examples of the beliefs of the Najdis in F his book, Ash Shahaubus Saaqib! These are:

1. "Muhammad Ibne Abdul Wahaab believed that people all over the world and all Muslims were polytheists and infidels. (Page 44)
2. The Najdis believed, and his followers still believe, that the lives of Prophets (Alihumus Salaam) were limited to the times during which they lived upon this earth. Thereafter, in death, they and other faithfuls are equal. (Page 45)
3. This group holds that having a vision of the blessed Prophet (Sallal Laahu Alaihi Wasallam) and visits to his blessed tomb are bad innovations and unlawful. He also holds as unlawful even journeying in that direction for this purpose. According to some of them, even journeying for the sake of paying a visit to the blessed tomb is like committing fornication. May Allah save us from such evil thoughts! (Page 45)
4. The Wahaabis use most insolent language in respect of Prophethood and the person of the holy Prophet himself (Sallal Laahu Alaihi Wasallam) and, in their insolence, claim to be the equals of the personality of the holy Prophet,

and, according to them, only a little benefit accrued from him during the times he was preaching the Messages of Allah, and no benefits flowed from him after his passing away. And because they think so, they consider as unlawful praying for Allah's forgiveness through his intercession. Their elders also said that praying for Allah's forgiveness through his intercession was unlawful. (May Allah save us from having such thoughts)! But, perhaps, it may be permissible to reproduce such thoughts, for merely reproducing blaspheming words does not by itself constitute blasphemy). They also said that the staff in a man's hand was of greater advantage to him than the glorious personality of the king of the universe (Sallal Laahu Alaihi Wasallam), for with a staff in his hand one can defend himself from a dog while the personality of the pride of the universe (Sallal Laahu Alaihi Wasallam) cannot do even this much for him. (Page 47)

5. The Wahaabis are against performing mystic rites and sophistic practices- meditating, engaging in the remembrance of Allah and thinking about Him, owing allegiance to spiritual guides and the whole system of spiritual guides, and having a mental rapport with the spiritual guides, believing in the doctrine of annihilation and permanent life etc. etc In their view, al' such things are of no consequence, bad innovations and demeaning. (Page 59, Ash-Shahaabus Saaqib)
6. In Wahaabi belief, following any particular Imam is considered to be blasphemy against the Prophet, and they use wretched and wicked words for the four Imams and their followers, and thus they are alienated from the Ahl-e-Sunnat-Wa-Jama'at and so the non-emulators of India belong to this wicked group. While they claimed to be Hanbalee when they first appeared on the scene, but in many matters they do not follow Imam Ahmad Bin Hanbal (Alaihir Rahmah) □ (Page 62, Ash-Shahaabus Saaqib).
7. Through verses Ar-Rahmaanu 'Alal 'Arshis Tawa etc, the Wahaabis try to prove that Allah physically occupies a throne and also make out His dimensions and, therefore, His bodily presence. - (Page 24, Ash-Shahaabus-Saaqib)
8. The Wahaabis of Arabia have often been heard to harshly denounce the expression, "As Salaatu was Salaamu Alaika ya Rasoolal Laah" (Peace and salutation to you, O Allah's Messenger)", and most scathingly condemn and ridicule its use, and hurl most unbecoming language against the people of the Haramain who use such an expression. □ (Page 65, Ash-Shahaabus-Saaqib)
9. The wicked Wahaabis harshly denounce sending repeatedly peace and salutation on the mercy to the worlds, and consider reciting Dalaa'ilul Khairuat, Qaseedah Burdah and Qassedah Hamziyah and such like as most detestable and unwarranted. They also consider some couplets of Qaseedah Burdah to be downright blasphemous, as for example the couplet:

Ya Ashrafal Khalqi Maali Man Alooze Bihi Siwaaka Inda Huloolil Haadisil 'Amami (O. the best of creations! I have no one To look up to in perilous times like these) (Page 66, Ash Shahaabus Saaqib)
10. Except for the knowledge by him of Allah's commands, the Wahaabis think the personality of the Last of the Prophets (Alaihis Salaatu Was Salaam) to be

devoid of all hidden and true knowledge. (Page 62, Ash-Shahaabus Saaqib)

11. The Wahaabis consider the narration of the birth of the king of the universe (Alaihis-Salaatu-Was-Salaam) itself to be a most reprehensible act and a very bad innovation". (Page 67, Ash-Shahaabus Saaqib)

Dear readers' the above-mentioned eleven beliefs held by Ibne Abdul Wahaab Najdi and his followers have been listed by the Principal of Deoband, Husain Ahmad Sahib Tandvi Madni, which in the sight of Gangohi Sahib are excellent beliefs. It is, therefore, proved that most foul, most wicked and altogether blasphemous beliefs are reckoned by him to be excellent ones and the excellent and Islamic beliefs are, in his eyes, polytheistic and innovative. What an amazing feat of perverted thinking!

Khiraad Ka Naam Junoon Rokh Diya Junoo `Ka Khiraad Jo Chaahe Aap Ka Husne Karishmah Saaz Kare

(You call wisdom to be madness and madness to be wisdom. Your miracle making beauty may do whatever it wants).

On Page 45 of Ashrafus Sawaanih, it is stated thus: "A story is narrated of the times when Ashraf Ali Thanvi Sahib was a teacher at the Madrasah Jaamiul-Uloom, Kanpur. Some women living in the neighbourhood of the Madrasah brought some sweets so that the Holy Qur'aan may be recited and the reward so earned be conveyed. Students of the Madrasah did not do so and ate up the sweets. This created quite a row. When informed of the row, Thanvi Sahib came and told the people in a loud voice, "Brethren! This place is populated by Wahaabis. Don't bring anything here for the sake of faatihah and niyaaz."

One Page 192 of the biography of Janab Yoosuf Kandhalvi, it is stated that 'we are staunch Wahaabis."

One of the elders of the Deobandi Wahaabi propagandist group, Sheikh-ul-Hadees Muhammad Zakariya Sahib, declares: "I am a more staunch Wahaabi than all of you." □ (Biography of Maulana Muhammad Yoosuf Kandhalvi, Page 193, authored by Muhammad Saani Hasni and Manzoor Nu'maani).

(It will interest my readers to know that, as they have already seen, the Principal of Madrasah Deoband, Janab Husain Ahmad Tandvi Madni, has described the Wahaabis as a "band of evil and foul and filthy people" who are also insolent, but Janab Ashraf Ali Thanvi and Muhammad Zakariya and others say they are very proud of calling themselves Wahaabis. With this admission, the reality about them will dawn upon people with greater clarity).

Thanvi Sahib, whom the Deobandis regard as their Hakeem-ul-Ummat, in a letter to his Imam, Rasheed Ahmad Gangohi Sahib, writes: "Although some ulama here regard me as a Wahaabi and some ulama from outside also have told people here not to be deceived by this man (Thanvi) for he is a Wahaabi, but it did not have any effect for I had been practically co-operating with the public. But now that I intend not to co-operate even in a practical sort of way, I should expect to face some difficulty." Since Thanvi Sahib used to participate in Meelaad meetings, people did not accept him as a Wahaabi, but now that Thanvi Sahib himself says that he would not be attending Meelaad congregations it should be clear to everybody that "he was truly a Wahaabi although he had been hiding this fact." (Tazkiratur Rasheed, Page

Janab Abdul Hasan Ali Nadvi in his book "Deeni Da'wat" (Invitation to Religion) has mentioned an episode about Muhammad Ilyas Sahib, founder of the Tableeghi Jama'at. In 1938, he says, when he had gone to the Hijaz for the Hajj, he along with his delegation met the Sultan of Najd in connection with the Tableeghi Jama'at.

Regarding preparations for the meeting with the Sultan, he writes: "It was resolved that first the aims and objects of the Jama'at should be written down in Arabic, then it should be presented to the Sultan. Maulana Ihtishaam-ul-Hasan and Abdullah Ibne Hasan, on their own, met the Sheikh-ul-Islam and Sheikh Ibne Bulhead". "Deeni Da'wat" (Invitation to Religion), Pages 97 and 98.

"After two weeks (on 14th March, 1938), the Maulana (Muhammad Ilyas) along with Haaji Abdullah Dehlvi, Sheikhul Mutaw-witeen, Abdur Rahmaan Mazhar, and Maulvi Ihtishaam-ul-Hasan went to meet the Sultan. The king came down from his throne and received them with great honour and seated the honoured guests from India near him. They then presented their schedule for preaching. Upon this, the king lectured to them most eruditely for forty minutes on the unity of Allah, on the Book, and on the Prophetic traditions and on the need for following the Shari'at. After this, he came down from his throne and with much respect bade them goodbye. The next day, the Sultan wanted to go to the Hijaz and left for Riyadh. ("Deeni Da'wat", Page 98)

Having obtained the testimonial of approval from the Sultan of Najd, now see how they went about it. He writes: "Maulvi Ihtishamul Hasan prepared a brief note on the objects of their preaching and presented it to Shaikhul Islam and Chief Justice, Abdullah Bin Hasan, who is of the progeny of Ibne Abdul Wahaab Najdi, and the Maulana (Muhammad Ilyas) and Maulvi Ihtisham Sahib themselves went to see him. He honoured them greatly and gave them much support in every matter and orally promised them sympathy and help". ("Deeni Da'wat" Page 98)

Give your honest thought to this. What was it that prevented them from, disclosing, along with the entire proceedings, the Arabic text of the aims and objects of the Tableeghi Jama'at prepared for presentation to the Sultan of Najd? It is all too obvious. However much they may try to hide facts but facts will be out, after all. And the fact is that the aims and objects much lauded at the king's palace and the promise of total support in disseminating ideas connected with the "Invitation to Religion" were exactly the same as those which the Najdis had raised as their battle cry and, as a consequence, totally destroyed places of undying love and esteem and also the eternal monuments of Islam.

It should be clear to even a person of the meanest intelligence that had the aims and objects been even slightly different from those of the Najdi religion, the Sheikhul Islam and Chief Justice of the Najdi government, who had the blood of Ibne Abdul Wahaab Najdi flowing in his veins, would not have promised the least bit of help and support.

Look at another proof of total affinity in thought and belief between the Wahaabi Najdi band and the Tableeghi Jama'at and total mutual co-operation between them which is provided by an incident which happened during the times of Muhammad Yoosuf Sahib, son and successor of Janab Muhammad Ilyas. (You must have heard about this incident which occurred during the times of Janab Muhammad Ilyas.)

While narrating the story of the delegation of the Tableeghi Jama'at which had gone to Najd from Delhi under the leadership of Janab Abul Hasan Ali Nadvi, the biographer of Janab Muhammad Yoosuf writes (and here you will read of the deep relationship that existed between leaders of the Najdi Government and the said delegation). The story continues:

"Excellent relations were established with Sheikh Umar Bin Al-Hasan, who is of the progeny of Sheikh Muhammad Ibne Abdul Wahaab Najdi, and with Sheikh Abdul Laah Ibnul Hasan, Chief Justice and Sheikh-ul-Islam of the Saudi kingdom and head of the department of dos and don'ts (Amar Bil Ma'roof wa Nahee Anil Munkar) who had very close relation ship with the crown prince of the kingdom, and was his special aid. Because of their understanding the situation fully, those who tried to create doubts about the (Tableeghi) Jama'at dismally failed in such attempts. (Biography of Maulana Muhammad Yoosuf, Page 414)

Here is another clear proof of the ideological affinity between the two. He writes: "We also met the elder brother of Sheikh Umar Bin Al-Hasan, Sheikh Abdul Laah Ibnul Hasan (with whom Maulana Ilyas had entered into an agreement) and he treated us with much kindness. Some people tried to give the impression that the (Tableeghi) Jama'at was a band with "wrong beliefs" and they conveyed this complaint to the ulama. Due to our contact with the ulama and the influential people, those complainants were cold-shouldered". □ (Sawaanah Maulana Muhammad Yoosuf, Page 414)

There is no need for it to be explained how these People would have pleaded their innocence of holding wrong beliefs before the Qaazis and the ulama and officials of Najd. The nature of a religious mind is such that even a man holding wrong beliefs does not consider anyone to be holding right beliefs until he is proved to be of his persuasion. From this, the Point becomes clearer still that the elite of the Najd already knew that these people did not hold wrong beliefs, they rather held similar views, and that is why [those who complained about them being people with wrong beliefs could not succeed.

You would have, by now, seen proofs of the fact that the Deobandi propagandists are, in fact, Wahaabis. These proofs have been provided by their own pens.

Moreover, the ulama of Deoband who call themselves Hanfi acted in open violation of their own creed on the occasion of the death of a former President of Pakistan, General Muhammad Zia-ul-Haq. They led funeral prayers for him in absentia and also prayed for his redemption and engaged themselves in reciting the Holy Qur'aan and holding Faatihah Khawni for the late President of Pakistan at his soym held at the tomb of Hazrat Daata Ganj Bakhsh, Saiyidina Ali Hajweri (Radiyal Laahu Anhu). They also participated in his Chehlum (40 days Faatihah) ceremony. (Please see my pamphlet, "Look at your antics", for confirmation through pictures and newspaper clippings.)

Not only this. The ulama of Deoband in Pakistan take out processions and hold rallies on the occasion of Meelaad-un-Nabi (Celebrating the birth of the holy Prophet), participate in Mahaafil-e-Meelaad organised on official and non official levels. They took out a well-organised procession on the death anniversary of Hazrat Abu Bakr Siddeeq (Radiyal Laahu Anhu), and they, also, commemorate the death anniversaries of the Khulafaa-e-Raashideen (the right guided Caliphs) every year and give great publicity to the date and place of the scheduled meetings, and make appeals to the

public for commemorating it on official and non-official levels.

They issue large posters on the occasion of the death anniversaries of their stalwart ulama, and make preparations for commemorating them with much eclat and on the day itself Qur'aan is recited and 'Isaal-e-Sawaab and Niyaaaz offered.

Two famous Deobandi ulama participated in the ceremony on the occasion of bathing the grave of Hazrat Daata Ganj Bakhsh (Radiyal Laahu Anhu) and put bath water on their faces in order to derive blessing.

The ulama of Deoband themselves hold meetings on the occasion of commemorating the martyrdom of Hazrat Imam Husain (Radiyal Laahu Anhu) and also attend such meetings organised by the Shi'as, place wreaths on the graves of Auliya-e-Kiraam and attend meetings held to commemorate their death anniversaries.

If the ulama of Deoband do all this then no fatwa is pronounced but if the Sunnis do the same then Deoband issues fatwa of polytheism, innovation and illegality against them.

On top of all this, let us see what the famous Aalim of Deoband, Ihtishaamul Haq Thanvi, did. The Aga Khanis (Isma'ili faction) are considered by all to be out of the pale of Islam. Even so, Thanvi Sahib recited the Qur'aan and said Faatihah for the Aga Khan, prayed for his forgiveness, attended condolence-meetings, and in a speech declared him to be one of the benefactors of Islam.*

* All these proofs can be seen in my booklet "Apni Ada Dekh" (Look at your antics), which comprises cuttings from all-important newspapers of Pakistan. I have with me a record of all this.

What will the self-appointed right-guided ulama of Deoband now say about their own Thanvi Sahib? If the Sunnis (Bareilvi) hold Giyarhveen Shareef for the 'Isaal-e-Sawaab of Hazrat Saiyidina Ghaus-i-A'zam (Radiyal Laahu Anhu) it is declared against Shari'at, but if the ulama of Deoband hold Qur'aan-recital sessions and say faatihah for the 'Isaal-e-Sawaab of even non-Muslims, then no fatwa is issued against them. No fatwa is issued against celebrating the founding of the Daarul Uloom at Deoband and the celebrations being inaugurated by a Hindu woman (late Mrs. Indira Gandhi). But if the coming into this world of the Messenger of Allah (Sallal Laahu Alaihe Wasallam) is celebrated, fatwa of polytheism, innovation and illegality are hurled against the Sunnis. Is this the criterion of truth in the eyes of Deobandi propagandists that if their own people do similar acts even for non-Muslims, they would still remain in the category of right guided ulama, but if the Sunnis do the same things for those loved by Allah in consonance with the Shari'at and Sunnat then they are to be called polytheists and innovators? Does this act on the part of Wahaabi-Deobandi propagandists not come within the purview of selling Deen (religion) and cutting jokes with Allah?

Let us look at another proof of dishonesty and lying of the author of "Johannesburg to Bareilly".

On Page 44 of part 3 of the pamphlet, he has risen to the peak of dishonesty, unreliability and lying. Of course Allah's curse is most assuredly destined for liars and transgressors. Distorting somebody's writings and then wrongly accusing him of

doing wrong things is slander and thus unlawful. On the next pages you will find the fatwa of the Deobandi propagandists own Mufti Muhammad Shafee Sahib regarding this. Those from amongst the religious robbers who call themselves right-guided ulama should look at these verses of the Holy Qur'aan:

Wala Tahsabannal Laaha Chaafilan Amma Ya'maluz Zaalimoon. Wasa Ya'lamul Lazeena Zalamoo Aiyya Munqalabin Yanqaliboon.

(And do not think the Allah is not unaware of which the unjust people do.) (And soon the unjust will see by what overturning they are being over turned.)

Dear readers! Some 15 years ago, the Monthly Al-Meezaan of Bombay (India) brought out its Imam Ahmad Raza Number. In the preface, the publishers wrote a paragraph headlined "A bundle of accusations". In order to fulfil his nefarious aim the author of the pamphlet "Johannesburg' to Bareilly" quoted out of context a few sentences from this paragraph and then invited people to listen to what the followers of Imam Ahmad Raza Khan Bareilvi themselves had to say about him.* What will the self-appointed right-guided ulama of Deoband now say about their own Thanvi Sahib?

* This servant of the Ahle Sunnat would like to inform his readers that had it not been for the fact that he believes in loving for the sake of Allah and also hating for the sake of Allah, he would have, like the author of the pamphlet "Johannesburg to Bareilly", quoted so many excerpts from the writings of the stalwarts of Deoband that it would have become difficult for the Deobandis to hide their faces. But dishonesty and transgression, and lies and speaking nonsense behave only the Deobandis. Thanks be to Allah that I am concerned only with asserting the truth and falsifying lies and speaking out the truth. Candour is my way and my distinction. Thanks to Allah for this blessing!

This servant of the Ahle would like to quote the whole paragraph occurring in the preface to the Imam Ahmad Raza Number of "Al-Meezaan" and, thereafter, sentences from this paragraph quoted by the author of the pamphlet "Johannesburg to Bareilly", so that readers may know the truth and may, also, become aware of the wickedness of the Wahaabi Deobandi propagandist religious predators. Those who base themselves on lies and dishonesty are surely taking a path going straight to hell. May Allah protect us from their wickedness!

Dear readers! Please see the following original text of the paragraph as occurring in the Imam Ahmad Raza Number of "Al-Meezaan".

Under the caption "A Whole Load Of Slanders", it reads: "On the one hand, there is so much of indifference on our part that what to speak of writing books on him, many of his own (Imam Ahmad Raza Khan Bareilvi) books have not even been published. On the other hand, the personality of Imam Ahmad Raza Khan Bareilvi is being persistently assailed and distorted through the speeches and writings of others. Instead of acknowledging his valuable services, for the past ten years a plethora of slanders is being heaped upon him, not only in countries of Asia and Europe but in all countries. Consequently, serious men have become apathetic to him. It is generally thought that Imam Ahmad Raza was a Mukaffirul Muslimeen (a person who dubs Musalmaans as polytheists) and that he had set up a factory for making

polytheists). In research institutions throughout Asia, what to speak of his works, even his name is not to be found.*

* Now, in 1989, a different situation exists. By the grace of Allah, Asia and Europe are benefiting from Hazrat Imam Raza Khan Bareilvi's profound thoughts and ideas.

Biography writing and history-writing have been sacrificed at the altar of prejudice and narrow-mindedness. Opposition to Imam Ahmad Raza has caused all their achievements to go waste. Imam Ahmad Raza is like a diamond, which is eager to shine forth and illumine the whole world, but efforts have been made to hide it behind a veil of misunderstandings and accusations.

It is a great tragedy of the times that while full light of history is being showered upon one protagonist, even a cursory mention is not made of the other. Only if our authors and intellectuals would take recourse to large-heartedness and nobility of character and analysed Imam Ahmad Raza's standpoint and looked into the real reasons for opposition to him by the stalwarts of Deoband, most of the acrimony would not have existed today. It is essential that the importance of the difference is correctly understood and also explained to others, so that the present generation comes close to Imam Ahmad Raza". (Imam Ahmad Raza Number of "Al-Meezaan", Page 25)

Now, that you have read the exact text as published in "Al-Meezaan", also see how dishonest has been the author of the pamphlet "Johannesburg to Bareilly". Under the heading "A Bareilvi's general impression of Maulvi Ahmad Raza Khan Bareilvi", he says: "A serious person of today is loath to turn to him. Generally, Imam Ahmad Raza Khan is thought to be Mukaffir-ul-Muslimeen (one who dubs Musalmaans as polytheists). He had installed a factory in Bareilly for making polytheists. Imam Ahmad Raza's work, much less his name, is not known in scientific institutions throughout Asia".

Dear readers! You must have taken note of the real face of the lying, dishonest religious deprecators of Deoband. After reading this, you will, also, certainly say that these propagandists of Deoband make a mockery of, and jest with, religion. These people do not fear Allah at all.

My purpose in writing the pamphlet now before you will become clear to you presently. In the booklet, "From Deoband to Bareilly: the truth", you had seen 40 writings of the stalwarts of the ulama of Deoband, which form the basis of difference between us. In this booklet, you will see the fataawa by the ulama of Deoband themselves on such of their writings, and, also, observe, how the miracle of divine power made them deliver fataawa, through their own speeches and writings, on their own wrong and blasphemous writings.

The position of the Rafzis (Shi'as) is that they beat their hearts (lament) and punish themselves for the grudge they bear against the Sahaabah (companions of the holy Prophet). Similarly, on account of committing acts of hurling insults and finding faults with Prophethood, the ulama of Deoband have put themselves to shame through their own fataawa, and by publicising their fataawa become the butt of derision and ridicule throughout the world.

Readers will find the double-facedness of the propagandist ulama of Deoband to be

interesting and they will come to know that the ulama of Deoband, big or small, are not at all in the right. If they really take all the writings of their ulama to be reliable and final then they should not be ashamed of accepting that the judgement of the right-guided Sunni ulama against the ulama of Deoband is not at all faulty.

On this occasion, also consider this. The ulama of Deoband need to obtain fatwa from their own Muftis after presenting to them blasphemous and wrong writings of the ulama of Deoband without disclosing the names of the writers, and thus the fatwa of blasphemy comes to be immediately pronounced. But they were most distressed when it became known to them that such writings were those of their own stalwart ulama.

This action of theirs only goes to prove that the ulama of Deoband do not attach any importance to truth and reality, but for them the personality of their ulama is more important.*

* Examples of such fatawaa written by the ulama of Deoband may be seen in "Introduction to ulama of Deoband" by Khateeb-i-A'zam Pakistan, Maulana Mohammed Shafee Okarvi, Ruhrnatul Laahi Alaih.

Thus, Gangohi Sahib has held that a person calling any of the Sahaabah (companions of the holy Prophet) from amongst the Sahaabah (Ridwaanul Laahi Alaihim Ajma'een) most close to the holy Prophet a polytheist will not be deemed to go out of the Ahle-Sunnat-Wa-Jama'at. Says he, "Any person who calls any of the venerated Sahaabah a polytheist is accursed. It is forbidden to make such a person Imam of a mosque, but because of this major sin he will not cease to belong to the Sunnat Jama'at". □ (Fataawa-Rasheediyah, Page 141/2)

It should be noted that included among venerated Sahaabah are all Sahaabah from Hazrat Abu Bakr Siddeeq (Radiyal Laahu Anhuma) to the last Sahaabi. Jurists and Imams of Ahle Sunnat have made it clear they any one calling a Sahaabi a polytheist goes out of the pale of Ahle Sunnat, but he who uses abusive language in reference to Hazrat Abu Bakr Siddeeq and Hazrat Umar Faarooq (Radiyal Laahu Anhuma) is without any doubt a polytheist. In the sight of Gangohi Sahib, however, a person calling any Sahaabi a polytheist does not even cease to belong to Sunnat Jama'at, much less declared a polytheist.

Look at the other face of the ulama of Deoband. In "Fatawaa Rasheediyah" by the same Gangohi Sahib, it is said: "Calling Janab Isma'iel Dehlvi a polytheist makes him who says so a polytheist himself". □ (Page 16/3). At another place, it is said, "The ulama have held that insulting and belittling ulama is polytheism for reasons of knowledge and faith". □ (Page 5/3).

Just consider this. In Gangohi Sahib's eyes, a person who calls Janab Isma'iel Dehlvi and, also, a person who insults and belittles the ulama, is a polytheist. But a person who dubs the venerated Sahaabah as polytheists does not even cease to belong to Sunnat Jama'at, much less a polytheist. How amazing! It is thus proved that in the eyes of these Mulla-worshipping people the venerated Sahaabah are not valued as much as their own ulama. Readers should believe that this servant of the Ahle Sunnat has so much matter with him, both published and un-published, on the subject of the Mulla-worshipping of the people of Deoband, that if put together and published they would fill an entire almirah.

Readers might be wondering why this subject is so important to me. A brief reply to this is simply this that my aim is to call people to the truth, and to seek the truth is incumbent on all Musalmaans in order that they might be able to hold on to right beliefs and deeds.

Dear readers! Allow me to go into a little bit of detail. I submit that it is incumbent upon every Musalmaan to propagate Deen (religion) but only after acquiring full knowledge of all branches of Deen; that one should not begin to consider himself a religious scholar only after going through translations of the Holy Qur'aan or a few other books.

According to a hadith of the holy Prophet, a person undertaking a journey for serving Deen and propagating its precepts honestly and sincerely and only for seeking Allah's grace, will receive 490 million times greater reward than for each of his prayers (Namaaz). Preaching the Deen is undeniably a great good act. But it is a very delicate matter, also. During the caliphate of Hazrat Saiyidina Umar Faarooq (Radiyal Laahu Anhu), the Great, only four to five of the principal Sahaabah (companions of the holy Prophet) had been permitted to issue fatwa.

The holy Prophet (Alaihis Salaatu Was-salaam), in one of his ahadith (sayings), has given this ruling: "Anyone of you who sees that Shari'at and Sunnat are being flouted before his eyes, then it is necessary for such a person to do all that is in his power in order to eliminate such a trend; if he cannot afford to do this, he should raise his voice against it; and if even this is not possible for him, he should denounce it within his heart; but only regarding it as evil within one's heart is the lowest degree of Imaam (faith)".

According to this pronouncement of the holy Prophet (Sallal Laahu Alaihi Wasallam), it is incumbent on all Musalmaans to strive to the best of their capacity to combat the opponents of Deen. Much can be written on this subject, but suffice it to say that in order to be able to perform this duty, every Musalmaan should first acquire true knowledge of his beliefs and convictions and be firm and persevering in them. He should, also, pay special attention to correcting his beliefs and deeds.

If the preacher himself is not on the right path his preaching would be of no use, and it is a fact that in the present circumstances most of those calling themselves preachers or ulama, excepting a few who have been guided by Allah, are not aware of their own conditions.

The command is that in persuading others to do good and to desist from evil, one should take recourse to wisdom and to decent ways but what is happening is that only fataawa are being hurled by such ulama and most of these are themselves involved in the evils prevalent in society today. Selling Deen and every other evil is being practised in the name of propagating the Deen. Fatawaas are reserved only for others while those who call themselves ulama have made lawful for themselves every forbidden deed.

The ulamas are directly responsible for much of the virtues and vices present in the Muslim society today. This is a segment of the population to whom Musalmaans in their thousands flock five times a day. These people have a hand in every affair, be it the birth of a child, or the occurrence of a divorce, or a death. People take their actions and utterances to be the criterion of behaviour for themselves, and, so, worthy of being acted upon.

If the ulama were to hold correct views and perform their duties honestly and truthfully, they would certainly be an example and a model for others to emulate. But if they go wrong, the blame for the crookedness affecting the rest of the individuals would surely be on them. Most ulama flaunt verses of the Holy Qur'aan, or sayings of the holy Prophet, or arguments and evidences only to impress their audiences. They themselves do not at all do whatever they preach.

That is why evils present in a society continue to linger on. Preaching the Deer' includes every affair□prayers, relations between man and man, morals and character. Every true preacher touches upon all these subjects in his writings and in his speeches and, also, presents himself as a practical example of all these. But whatever the propagandist band of the Wahaabis of Deoband is doing today is not hidden from anyone.

They claim that the sole aim of their preaching is nothing but instructing the people about the Kalimah and the prayers, yet they never tire of declaring every true Musalmaan a polytheist and an innovator only on account of enmity and cussedness in their hearts.

People belonging to this propagandist band do not post themselves at the gates of cinema houses, on the sea beaches, at the doors of casinos and of wine shops, so that the deviationists and those gone astray be brought back to moral health. They do not stand as a wall against those engaged in drug trade. Instead, you will find them stopping people gathered in Sunni mosques from reciting Salaat-o-Salaam. You will find them at war against Faatihah and Meelaad. You will find them persuading Musalmaans to go out of the Prophet's Mosque in Madinah and towards the mosque of Diraar (which they call Masjid-i-Noor).

The accursed Shaitaan had said to Almighty Allah: "I will sit on the right side of Your path that is I will try to mislead those who are on the straight path because those who are victims of way wardness have already deviated and follow my ways and my path and I need not work hard on them. I will mislead those who are on the straight path".

Dear readers! You can see for yourselves that these propagandists of Deoband are pursuing only those who go to mosques and monasteries of the friends of Allah. They prevent only those acts to be performed which lead to mercy and goodness and to Allah's approval and also the Prophet's. Judge for yourselves if these Deobandi-Wahaabi propagandists are not following in the footsteps of Shaitaan.

This servant of the Ahle Sunnat and dust from under the feet of the progeny of the Prophet submits that it is of utmost importance that People should be saved from the propagandists of Deoband who endeavour to lead them astray from the Deen under the guise of preaching; and that the people of faith should be made to beware of these clever devices of these strategists; and that they should be persuaded to firmly hold on to right and truth.

The Qur'aan tells us that even pure gold worth the entire world cannot be the replacement of faith. If a man possessing a small amount of gold should make all arrangements to protect it then how much more squire concerned he should be about protecting his faith.

Since faith is the key to our redemption and success therefore there could be nothing

more important than being firm in holding on to right beliefs. So it is of utmost importance that correct belief in accordance with the Qur'aan and the Sunnat is preached. To convert a non-Muslim to Islam is not as difficult a task as establishing total faith among Muslims and to suffusing them with the love of the holy Prophet (Sallal Laahu Alaihi Wasallam).

In this materialistic age the Islamic world has fallen victim to deterioration in its condition for the simple reason that it has ceased to be in as much touch with the holy Prophet as the earlier Muslims had been. The recent slate of confusion is before us, which the propagandist Wahaabis of Deoband and other false groups have caused among Musalmaans. Even today only they are wholly contented at heart who are deeply attached to the person of the holy Prophet (Sallal Laahu Alaihi Wasallam).

These Wahaabi propagandists of Deoband believe that Shaitaan's knowledge is vaster than the knowledge of the holy Prophet (Sallal Laahu Alaihi Wasallam) that even Allah does not have any prior knowledge and He comes to know of it only when a mortal does something; that Allah can speak lies; that the holy Prophet was an ordinary man like us; that the knowledge the Prophet had is of the same nature and dimension as given to madmen and infants; that it is possible that another Prophet after the holy Prophet (Sallal Laahu Alaihi Wasallam) will appear. May Allah protect us from such thoughts!

These people, who themselves enjoy no nearness to the august court of the Mustafa (Sallal Laahu Alaihi Wasallam) cannot possibly do any good to others. They believe that only Allah, and He alone, can cause benefit or hurt of any sort, and that none among the creations can cause benefit or hurt to any of the creations; and that he who hopes for some benefit from any other creation, even if he does so with Allah's approval, is a polytheist.

Such being their beliefs, they should be questioned as to why do they preach, for whom do they build educational institutions, why do they publish books, why do they make speeches, and whatever for they hold meetings. If the intention is to benefit people, then benefiting is a thing that belongs to Allah alone and, according to their own belief; none of the creations can benefit another creation. So, they act against their own beliefs and thus become polytheists, according to their own fatwa. Or do they regard themselves to be Allah?

This servant of the Ahle-Sunnat has dwelt at length on this subject in his pamphlet "from Deoband to Bareilly: the truth". The present pamphlet will not only confirm to them the truth about 40 writings of the propagandists of Deoband but also expose to a greater degree their real faces and people would definitely be saved from the evil spread by them. The ulama of Ahle Sunnat and the friends of Allah had brought people into Islam; these propagandists of Deoband are trying to take them out of Islam and turn them into polytheists and innovators.

Dear readers! Having gone through all this detail, decide for yourselves if defending the faith is an ordinary task or is making people of the faith aware of the conspiracies being hatched against them an easy matter. To tell the truth, the Deobandi-Wahaabi propagandists also know it full well that the stalwarts among their ulama have indulged in polytheistic writings and the polytheism of such writings is confirmed even in their eyes, and yet they are not willing to accept the truth only because of their own false ego and because they like to please their non-Muslim masters. It is a matter of amazement and of pity that they do not at all care about pleasing Almighty

Allah and the holy Prophet (Sallal Laahu Alaihi Wasallam).

A thousand pities that these people are not distressed at the insults being hurled at Prophethood and faults being found in it, and do not care about losing their faith! They feel most unhappy only because four or five of their stalwart ulama have been pronounced as polytheists on account of their polytheistic writings. Why do not these people realise that polytheism cannot be turned into Islam itself, only if a scholar of the Deen does not give the verdict of being polytheistic on some such writings.

Polytheism is after all polytheism, and no one other than Almighty Allah knows about things, the equal of it or more than it. It is a pity that they lose their faith while endeavouring to explain away some of the polytheistic writings of some of their ulama or to prove them to be Islam itself, and they never tire of calling such of their ulama who have been found to indulge in polytheistic writings as Hakeem-ul-Ummat, Qutb-e-Haq, Mutaa-ul-A'lam and Mujad-did-e-Millat, although they are aware of the principle which lays down that even supporting polytheists is by itself polytheism and that he who praises a polytheist invites Almighty Allah's wrath upon himself. As Maulana Roomi says: Me Belar zad 'Arsh Az Madhe Shaqee (The heavens tremble when a transgressor is praised). This also is nature's charisma that the beliefs and acts of us the Able Sunnat are proved true by books written by the very propagandists of Deoband. And they do the things for doing which they call us polytheists, but the fatawaa of polytheism and innovation has been reserved only for us.

Thus they become guilty of committing two wrongs. In the first instances they are guilty of calling a right act to be a wrong one, and, in the second instance, of themselves doing the same acts after having declared them to be wrong ones. Is this not a misfortune for them? May Almighty Allah protect us for the sake of His beloved (Sallal Laahu Alaihi Wasallam) from such people and from their evil!

This servant of the Ahle Sunnat appeals to all Sunnis to beware of such predators of the faith and acquire full awareness of the reality about faith in order to protect their faith and be steadfast on the creed of the Ahle Sunnat Wa Jama'at. May Almighty Allah, for the sake of the blessed sandal of His beloved Rasool (Sallal Laahu Alaihi Wasallam), preserve our faith and our cud is good' A'meen.

In the next few pages quotes are given from the polytheistic writings of the propagandist ulama of Deoband along with the names of the authors and the pages of the books; also quotes from the fatwa of the propagandist ulama of Deoband are given, according to which their writings have been adjudged by themselves to be polytheistic. After going through them, you are sure to exclaim: It is a clear case of their own fatwa boomeranging upon themselves.

Writings of the ulama of Deoband (1)

* "Gentlemen! Muhammad Ibne Abdul Wahaab Najdi appeared in early 13th century in Najd (in Arabia) and since he held wrong thoughts and evil beliefs, he waged war against Ahle Sunnat Wa Jama'at and deemed killing them to be a virtuous deed and one which brought mercy. . . He was most insolent towards the virtuous of the earlier generations. It was Muhammad Ibne Abdul Wahaab's belief that the whole world and all Muslims the world over were unbelievers and polytheists, and, so, waging war

against them and depriving them of all their worldly goods was not only lawful and permitted but also obligatory. . . (Ibne Abdul Wahaab Najdi and his band) declare that having a vision of the holy Prophet (Sallal Laahu Alaihi Wasallam) or appearing before the blessed presence of the Prophet or visiting the holy Prophet's blessed grave, all are innovations and thus unlawful... Some of them even go so far as to say that journeying in order to visiting him (Sallal Laahu Alaihi Wasallam) is like committing fornication (May Allah forbid!)... The Wahaabis use most insolent language about Prophethood and the personality of the holy Prophet (Sallal Laahu Alaihi Wasallam) and consider themselves to be the equal of the prince of the universe (Sallal Laahu Alaihi Wasallam). They think that we owe nothing to the holy Prophet (Alaihis Salaam) after his passing away, nor any benefit accrues to us from his blessed personality, and, so, it is unlawful to make a supplication to Allah invoking his intercession. Their elders say (May Allah forbid, but merely reproducing a polytheistic saying is not polytheism) that the staff in our hands is of greater benefit to us than the person of the prince of the universe (Alaihis Salaatu Was-Salaam), in that with the staff we can defend ourselves at least against dogs whereas we cannot do even this much with the aid of the pride of the universe (Sallal Laahu Alaihi Wasallam)... On the slightest pretext, the Wahaabis would declare Musalmaans to be unbelievers and polytheists, and believed, and still believe, their lives and their properties are lawful for them. . . The Wahaabis use extremely foul language for the holy Prophet. . . In Wahaabi belief and action, it is not permitted to journey in order to pay a visit to the holy Prophet's (Sallal Laahu Alaihi Wasallam). All this is contained in their books and writings. (Ash-Shahaabus Saaqib, Pages 42, 43, 45, and 47; Naqsh-e-Hayaat, Pages 122, 123, and 432; by Janab Husain Ahmad Tandvi Madni, Principal, Madrasah Deoband.)

"If Prophets are distinguished from their followers then such distinction is confined only with regard to knowledge. But so far as deeds are concerned, most often their followers are equal to them, and some times even excel them". (Tahzeer-un-Naas, Page 5 by Muhammad Qaasim Nanotvi.)

- "Every Prophet is the chief of his followers only in as much as there is the head of a community or the landlord of a village".
- "Allah's glory is so vast that all Prophets and friends of Allah are insignificant particles of dust before Him".
- "Every creature, be he big (a Prophet) or small (a non-Prophet) is more lowly than even a cobbler before the glory of Allah".
- "This means that all men are brothers unto each other. He who is older in age is an elder brother and should be given the respect that is due to an elder brother. But Allah is the sovereign of all and only He should be worshipped".
- "The friends of Allah, the Prophets, the beams or their progeny, the spiritual guides and the martyrs, all these are mere human beings and humble slaves and our brothers and should be respected only as our elder brothers, while worship is exclusively reserved for Allah."
- "Before Him, the position of the best of creations, Muhammad (Sallal Laahu Alaihi Wasallam) is such that he was frightened out of his wits on hearing such a thing from the lips of a ruffian".

- "It is of no consequence whether the Prophet likes a thing to happen or does not like it". (Taqwiyat-ul-Imaan. Pages 14, 54, 58 and 61, by Janab Isma'iel Dehlvi Phulti Balakoti).
- "He who calls him (Sallal Laahu Alaihi Wasallam) to be his brother because of his being of the progeny of A'dam does not go against the text (of the Qur'aan and the Sunnat)". □ (Bruaheen-i-Qaati'ah, Page 3, by Janab Khaleel Ahmad Ambethvi as certified by Janab Rasheed Ahmad Gangohi.)

(On the same analogy, it would not be against the text of the holy Qur'aan and the Sunnat if the ulama of Deoband are called the brothers of Namrood, Fir'aun, Hamaan, Krishna, Ram Chander, Gandhi, Mirza Qadiani. According to their own fatwa, doing so would be rather perfectly justified).

The fataawa of the ulama of Deoband (1)

- "Uttering of words which may be thought to belittle the prince of the universe (Sallal Laahu Alaihi Wasallam) even where the intention of the person uttering those words is not to do so is liable to make such a person a polytheist". (Lataaif-i-Rasheediyah, Page 22, by Janab Rasheed Ahmad Gangohi and Ash-Shahaab-us-Saaqib, Page 57, Husain Ahmad Tandvi Madani.)
- "He who utters a single polytheistic word is, in the eyes of all, a polytheist". (Al-lfaazaat-ul-Yaumiyah, Vol. 7, Page 234, by Janab Ashraf Ali Thanvi).
- "With all his claim to adhering to Islam and faith and striving his best in this regard, a person who is insolent towards the Prophet and rejects the essentials of Deen is, without doubt, an apostate and a polytheist in the eyes of all Muslims".. (Ashaddul-'Azaab, Page 5, by Janab Murtaza Hasan Darbhangi.)
- "He (Gangohi) also mentioned utterances which could be said to cause hurt to the holy Prophet (Alaihis Salaam), and declared that a person uttering polytheistic words should be deterred from doing so by all possible means, and if such a person does not refrain from doing so he should be killed because he has been insolent to Almighty Allah and His trustworthy Prophet (Sallal Laahu Alaihi Wasallam)". (Ash-Shahaabus Saaqib, Page 50 by Husain Ahmad Tandvi Madni and Lataa'if-i-Rasheediyah, Page 22 by Rasheed Ahmad Gangohi.)
- "All ulama are unanimous in holding that he who is insolent to, and belittles, the holy Prophet (Sallal Laahu Alaihi Wasallam) is a polytheist and he who doubts the polytheism of such a person is himself a polytheist. . . The verdict of polytheism is passed on the basis of things, which are obvious, not wilful, or intended or deduced. . . The ulama have said that to show annoyance with the Prophets (Alaihimus Salaam) is polytheism even if insolence is not intended". (Al-lifaar-ul-Mulhideen, Pages 51, 83 and 86, by Janab Anwar Shah Kashmiri, a teacher at Deoband.)
- "He who believes that the holy Prophet (Alaihis Salaam) is only as much distinguished from us as an elder brother is from the younger one goes, in our

view, out of the pale of Imam. (Al-Muhannad Page 28, by ulama of Deoband.)

- "Certain harsh words which have occurred in Taqwiya-ul-Imaan (written by Isma'iel Dehlvi Phulti Balakoti) were intended to cure the ignorance prevalent in those days. . . The words used by Isma'iel Dehlvi are, of course, disrespectful and insolent. These words may never be used". (Imadaad-ul-Fataawa, Vol. 4, Page 115, by Thanvi.)

(It is most essential to bring to the notice of my readers that "Taqwiya-ul-Imaan" is still being regularly published and distributed gratis on behalf of the ulama of Deoband. In spite of words of disrespect and insolence contained in it, its publication and dissemination shows that present day Wahaabi propagandists are disrespectful and insolent. Therefore, in the next pages you will read the fatwa of the Imam of Deobandis, Gangohi Sahib, about repeating polytheism and propagating the polytheist and insolent writings, according to which it is proved that all Wahaabi propagandists of Deoband believe in polytheistic writings and they are pronounced disrespectful, insolent and straying from Deen, in the light of the fatwa of their own Imam).

Writings of the ulama of Deoband (2)

Janab Haaji Imdaadul Laah Muhaajir Makki is a prominent spiritual guide and teacher of the ulama of Deoband who have described the excellences of this spiritual guide of theirs in most hyperbolic terms. They have called him Ameer-ul-Mu'mineen, Ghausul Kaamileen, Mamba'e Barakaat-e-Qudsiyah, Ma'dan-e-Ma'a'rif-e-Ilahiyah, Mazhar-e-Fuyoozant-e-Marziyah, Intercessor in this world and in the hereafter, Aliyy-i-Waqt, etc. and yet they have expressed their inability to praise Haaji Imdaadul Laah as he should have been. The same Haaji Imdaadul Laah Sahib, after the death of his spiritual guide and teacher, Maulana Noor Muhammad Sahib, calls out to him thus:

O Noor Muhammad! You are a special beloved of Allah!

You are the Indian deputy of Hazrat Muhammad Mustafa! (Sallal Laahu Alaihi Wasallam)

Why should Imdaad have any fear when you are there to help me,

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

O prince Noor Muhammad! This is the time to come to my help,

For you are my only sources of help in this world.

(Shamaa'im-e-Imdaadiyah, Page 83; and Imdaad -ul-Mushtaaq, Page 116 (Thanvi)

Also see, how Janab Muhammad

Qaasim Nanotvi calls out. He says:

Help me O grace of Ahmad, since excepting you

There is none who can be of any help to Qaasim.

If the spirit of Allah were to help me in my distress,

I would then compose poems in his praise also.

If Jibra'eel were to help me in my thoughts

I would then step forward and call him master of the universe.

The man, who is called Qausimul 'Uloom-e-Wal Khairaat and Hujjatul

Laahi Alal-Ard by the Wahaabis of

Deoband, further says:

Be in praise of him if you want anything from Allah.

Plead with him if it is something you want from Allah.

Faced with millions of sins, how can this so-called Islam

benefit me, O Prophet of Allah?

Being fold that you are the intercessor on behalf of the sinners

I have gathered a vast bundle of sins for myself.

Who will come to my help if you do not?

Who else will sympathise with me if you do not?

Qasaaid-e-Qaasimee,(Pages 6, 7 and 8)

Look at Hazrat Haaji Imdaadul Laah Muhaajir Makki's plaint. He says:

*"Ya Muhammad Mustafa Faryaad He Ae Habeeb-e-Kibriya Faryaad He Sakht
Mushkil Me Phansa Hoon Aajkal Ae Mere Mushkil Elisha Faryaad He"*

(O Muhammad Mustafa I call out to you. O beloved of Allah I call out to you. I am
in deep trouble these days. O my redresser of difficulties I call out to you). □

(Naala'e Imdaad-e-Ghareeb Page 22.)

Now, see how Ashraf Ali Sahib

Thanvi, the Mujad-did, Deeni A'qa, Tabeeb-i-Ummat and Hakeem-ul-Umma' of the
Wahaabi propagandist ulama of Deoband, makes his supplication. He says:

"O you who intercede on behalf of slaves!

Please come to my rescue.

You are my last hope of help in every distress,

There is no one else to protect me excepting you.

O my leader, my master, listens to my harrowing plaint,

O Prophet of Allah, bail me out of my miseries".

* The "Sheikh-ul-Hind" of the Wahaabis of Deoband, Janab Mahmood-ul-Hasan, sought remedies for all his needs from the Imam of the Wahaabis of Deoband, Rasheed Ahmad Gangohi Sahib. He says:

To whom shall I now turn for the redress of my needs!

The redresser of all my physical and spiritual needs is now gone.

"Ghaus" means one who redresses one's grievances. And Mahmood-ul-Hasan Sahib addresses Gangohi Sahib not only as "Ghaus" but as "Ghaus-e-A'zam". Just see.

"He is the second Junaid and Shiblee and Abu Mas'ood Ansari,

He is the Rasheed-e-Millat-o-Deen, the Ghaus-e-A'zam, the Qutb-e-Rabbani".

Mahmood-ul-Hasan Sahib declared Gangohi Sahib to be not only all these things, but also as "Murrabiye-Khalaa'iq", "Maseehaa-i-Zamaan, Qaseem-i-Faiz-e-Yazdaah, the equal of the founder of Islam, host to all creations, Muhyud Deen Jeelaani, the fountainhead of all beneficence, without any parallel, the object of veneration and reverence in this world and in the next, the light through and through, and Allah alone knows what else besides. In the compendium of his poetical works, he says:

"My guides, my teachers, for me the be-all and end-all,

You are my masters, my patrons and my princes.

Rasheed and Qaasim-i-Kairaat, both are venerated teachers

Both of them are Qibla-e-Deen and Ka'ba-e-Imaan". □ From the marsiyah (elegy), published by Raashid Company, Deoband." *

* More couplets from this elegy and the commentary on it can be seen in my father's book, "An introduction to the ulama of Deoband".

More about the "special traits" of this very Gangohi Sahib. He is "Imam-e-Rabbaani's (Gangohi), his inner attainments manifested themselves so powerfully that it was difficult to comprehend them, and since this mostly involves the disciple's own inclinations and affections near and far and present and absent are all one before his "divine powers". Unless the heart was thoroughly purified that noble soul would not take a person's bai'at (the oath of allegiance), and what his powers did for the person who took oath of allegiance to him cannot be described in words. Inner comprehension which follows when one begins to fear Doomsday is one of the least

(Gangohi) solacing apron-strings, brings to a person solution of most of the problems and he makes such gains that even if every fiber of his being wants to give thanks he cannot adequately do so... The Imam-e-Raabani (Gangohi Sahib) was such that "every disciple gained something of his blessing and everybody has undoubtedly been influenced by his "powers"... His (Gangohi Sahib's) internal and external being was such a blessing of Allah to this world that everybody benefited from his blessings to the extent of his capacity... He (Gangohi Sahib) departed from this world, but his blessings are still at work throughout the world... His turning his attention towards his disciples and asking forgiveness of Allah for them results in the removal of inner disorders in a manner, which is the exclusive domain of "attention and blessing"... People from all over the world thronged to him (Gangohi Sahib). Diplomats and other high-ranking persons presented to him all their "external and internal needs"... And since deriving of blessings wholly depends upon the strength of the heart of the "blessing-bestowing Sheikh" and his spiritual powers, so some of them have advanced so far in this regard that it cannot be comprehended by those who are not in the least aware of it. And this is but right that he who has only his five senses about him and is not aware of this inner sixth sense cannot know about its blessings, and believe in it... To this very blessed group Allah has given the power to profit, even to persons who are non-disciples". □ (Tazkiratur Rasheed, Vol. 2, Pages 23, 136-151 and 311, by Janab Aashiq Ilahi Meruthi.)

The founder of the Tableeghi Jama'at, Muhammad Ilyas Sahib, has said:

"Sitting in the company of Abdul Qadir Raipuri is more blessed than my voluntary prayers (Nafi Namaaz)". □ (Biography of Abdul Qadir Raipuri, Page 310, by Abul Hasan Nadvi.)

* Just see how the prominent Ulama of Deoband and their followers make their daily supplications. They say:

"Khol De Dil Me Dar-e-Ilme Haqeeqat Mere Rabb

Haadiye A'lam Ali Mushkil Kusha Ke Waaste".

O my Rabb! Open for me the gates of knowledge for the

Sake of the guide to the world, Ali, the reliever of all troubles.

(Ta'leem-ud-Deen, Page 134 by Ashraf Ali Thanvi; and Salaasil-e-Taiyyibah, page 23, by Husain Ahmad Tandvi Madni.)

- Since Almighty Allah had sent the Imam-e-Rabbaani (Gangohi Sahib) as the "protector" of His worried and distracted creations and had bestowed upon him the mantle of "Chausiyat, so he came to the rescue of despondent and troubled and ailing people . . . His (Gangohi Sahib's) benediction showering tongue was protected by Almighty Allah and all the time provided proofs to his "eminence and Ghausiyat" and also of the fact that whosoever became tied to his apron-strings got his needs fulfilled". (Tazkiratur Rasheed, Pages 292, 305.)
- Now see, in what esteem the disciples of Gangohi Sahib and Nanotvi Sahib hold Nanota and Gangoh because of these two places being connected with the two men:

"Because of them they have become Maqaam-e-Mahmood (the highest place of praise) Why should not both Nanota and Gangoh feel proud of themselves".

Even while present in the Ka'bah, it is a very good act to remember Gangoh. Just see:

"At the Ka'bah they went about inquiring about the way to Gangoh

Those that had in their hearts a keen desire to get at the truth". (From Marsiyah by Mahmoodul Hasan Deobandi)

- "That I am bound in the locks of Rasheed is for me a matter of pride and joy.

I owe allegiance to that chain and I wholly depend on it". (Taalifaat-i-Rasheedya, Pages 224, by Nafees-ul-Husaini)

- "Wisdom admonished me to seek solution of problems of Deoband by referring them to this very Thanvi Sahib 'the redeemer of all distresses' . . . And he also attended to the need of those who came asking for amulets etc." (Hakeem-ul-Ummat, Page 36, 94, by Abdul Maajid Daryabadi.)
- Look at the writings of Ashraf Ali Thanvi, the "religious master" of the Wahaabi propagandists of Deoband and one (in the eyes of the people of Deoband) drinking the wash-water of whose feet causes deliverance on the Day of Judgement, which, according to A'shiq Ilaahi Meruthi, will be placed in the hands of the prince of witnesses (Thanvi) as a sealed document of forgiveness and of a contented heart and of faith. Here it is: "From the lowly person (Thanvi) to the master and great man (Rasheed Ahmad Gangohi)... Suddenly without my intending it, a voice calls out to me, place your hand in mine and I will deliver you from this deep calamity, and it is obvious that a drowning man seeks the support of even a twig because he is in deep distress and I am in such a state that I am many rivers away from my dear "hearer of supplication for help"... O the refuge of my life in this world and of my □deen□ has mercy on me, for I do not possess anything for the way, excepting my love for you. O king, a 'whole world benefits from you' and I am bewildered. Oh, 'merciful guide', please turn your eyes towards me. O my leader, for Allah□s sake, grants me something. You are my benefactor and I am a mere beggar in the name of Allah".

The love-viper has stung me and injected poison into my heart,

Who will now chant the magic formula and who shall I look to for reviving me?

Excepting that dear one (for whom my life may be sacrificed),

Who knows the magic formula and who, also, has the antidote.

And he who considers his Sheikh, Imdaadul Laah Sahib, to be the spiritual guide to the entire world and the friend of Allah, and addresses him (Gangohi) as the master, leader and right-guided... says thus, "O my master,

please accept my excuse for the sake of Allah in view of your goodness.... I really hope that on the Doomsday I may be raised up with you." □ (Tazkiratur Rasheed, vol. 1, Pages 1 13-1 16, by Janab A'shiq Ilaahi Meruthi; Meelaadun Nabi page 297, 298, 299 by Thanvi.)

- "People holding this lofty station (friendship with Allah) have full power to make use of things in the ideal world as also in the world that is evident. These people with vast powers and knowledge are entitled to hold the view that everything in the universe is connected with them. For example, if such people say that their kingdom extends from the earth to the heavens, they would be justified in saying so." □ (Siraat-e-Mustaqeem, Page 101, by Janab Isma'iel Dehlvi Balakoti.)
- This very Imam of the Wahaabis of Deoband, Isma'iel Sahib Dehlvi Balakoti, further says: "Any person treading this path should strive his utmost to pay due respect and fulfil all the duties not only to the Prophets and the friends of Allah but to all Mu'mineen, since all of them work for their salvation and do intercede on their behalf. The efforts in this regard and the intercession which the Prophet and the friends of Allah make is most obvious..."
- In this very book, he says: "There is no denying the goodness of every customary act, like reciting Faatihah for the dead, commemorating the anniversaries of those who have passed away and nazr and niyaaz". □ (Seraat-i-Mustaqeem, Page 55.)

(It may be pointed out that the third (Soyem), the tenth (Daswaan or Dahum) and the fortieth (Chehlum) are the names of the faatihahs which are recited for the dead, and by using the word every "faatihah-ha" Isma'iel Dehlvi Sahib has referred to these very customary acts).

- "We hold the remembrance of every circumstance which has anything to do with the Prophet of Allah (Sallal Laahu Alaihi Wasallam) to be most desirable and efficacious to a high degree, whether it be related to his (Sallal Laahu Alaihi Wasallam) blessed birth, or how he eased himself, or how he conducted himself in private or in public, or how he behaved while awake or asleep."
- "He is not a Musalman who calls remembrance of the blessed birth of the holy Prophet (Sallal Laahu Alaihi Wasallam) an act of the apostates." □ (Al-Muhannad, page 17, 18 by Ulama-e-Deoband.)
- When addressing him (Sallal Laahu Alaihi Wasallam) one should always keep in mind the station and the greatness of the holy Prophet (Sallal Laahu Alaihi Wasallam) and he should never be addressed as "O Muhammad (Ya Muhammad)" etc as we do address ordinary people, but he should respectfully be addressed as "O Prophet" and "O Messenger of Allah (Ya Nabiyal Laah, Ya Rasoolal Laah)". □ (Marginal notes on the Qur'aan, Page 466, by Janab Shabbeer Ahmad 'Usmaani.)
- Janab Isma'iel Dehlvi Balakoti declares thus: "Always recite the name of Muhammad". □ (Arwaah-e-Salaasah, Page 192, by Ashraf Ali Thanvi.)
- During the last of five or Six years of his (Abdul Qadir Raipuri) life, Khatm-

Dear readers!

Meditating upon the spiritual guide's face; calling the spiritual guide for help; chanting his name; believing that the spiritual guide is fully aware of his disciple's condition; calling out to the spiritual guide for help when in difficulty; seeking help of the spiritual guide after he is dead; reverencing the spiritual guide's residence; paying respect to the vicinity of the spiritual guide's tomb; believing in the power to do good and to remove difficulties; believing in divine inspiration and in knowledge of things which are hidden; saying faatihah for the dead; holding functions on the occasion of death anniversaries, the birth of the holy Prophet and the martyrdom of Imam Husain and his associates; journeying with the intention of visiting tombs and graves; kissing sacred relics and paying exaggerated respects to them; showering excessive praises on the spiritual guides; believing that connection with their spiritual guides was sufficient for their deliverance; seeking fulfilment of their wishes by invoking their spiritual guides and holding nazr and niyaz for this purpose; believing that profit or hurt can accrue from their spiritual guides in life and also in death; asking the saints for grant of progeny or livelihood; making the saints the means and hoping for their redemption through their intermediary; calling to people for help with the appellation "O" (ya). All these things are believed in and practiced by the Wahaabi propagandist ulama of Deoband as mentioned in their own books and other writings, which, if collected in one place, will make a huge volume. As a first instalment, I have reproduced only a few of them so that readers may know that everything that the Wahaabi propagandists of Deoband hold to be polytheistic is proved correct by their own writings. As a matter of fact, these Wahaabis of Deoband are undergoing punishment for inventing a lie against Allah and for being insolent to Prophets and saints, in that they are proved wrong through their own fatawaa of declaring every good and lawful act to be polytheistic and thus earn the wrath of Allah. May the merciful Allah protect us from them!

Fataawa of the ulama of Deoband (2)

"Most people call out to the spiritual guides, the Prophets, the Imams, the martyrs, the angels, the devils and the fairies in times of distress and ask them for the redress of their hurt... They also give them offerings for this purpose... Thus they indulge in polytheism... Allah has not given to anybody the power to be of profit to anybody nor can anybody be of help to anybody else... There is no intercessor on the earth or in the heavens who can profit or hurt him who believes in such a person and calls to him for help ...These had been practiced by the polytheistic Arabs and so whoever deals with somebody in this manner would be like Abu Jahal... And in this there is no distinction between saints and Prophets, Jinns and Shaitaan, and devils and fairies, that is, he will become an apostate by associating himself with others, be they Prophets or friends of Allah, or spiritual guides or martyrs, or devils and fairies. □ (Taqwiyat-ul-lmaan, Pages 5 & 8, by Janab Isma'iel Dehlvi Phulti Balakoti.)

- "Allah Almighty being there, to call to such lowly persons (Prophets and friends of Allah) who can neither be of profit nor of hurt to come to help is

unthinkable. It is rank injustice to bestow the status of such a Great Being (Allah) on such worthless people (Prophets or friends of Allah)." □ (Taqwiyat-ul-Imaan, Page 29.)

- "How can anyone be the redresser of needs, the solver of difficulties and holder of one's hand? People holding such beliefs are out and out polytheists. They cannot even be allowed to get married. And those people who are informed about their evil thoughts and even then do not call them "apostates and polytheists" are polytheists themselves in the same degree. □ (Jawaahir-ul-Qur'aan, Page 147, by Ghulam Khan, Rawalpindi.)
- He who seeks helps from anyone except Allah is, infect, a thorough polytheist. There is none in the world as bad as he. Curse be upon such from all in the world."

It is also declared: "To ask for fulfilling their needs and invoke them is the way of the polytheists". □ (Tazkeer-ul-Akhwaan, Pages 83 & 343, by Janab Isma'iel Dehlvi Balakoti.)

- To choose polytheism, to regard polytheistic acts to be good, to make some others say polytheistic things... to belittle a Prophet or an angel, to pillory them... to call somebody from afar thinking he would listen to him... to consider somebody to be invested with authority to profit or hurt... to ask somebody to fulfil his heart's desire, or to grant him livelihood, progeny... to make a vow in the name of somebody... to chant any saint's name by way of daily duty... to think that being connected to a saint is enough for one's deliverance... to praise somebody excessively... these and other things all come under polytheism and, are, therefore, bad." □ (Bahishte Zewar, Pages 37 & 38 by Ashraf Ali Thanvi.)
- The unmatched and unparalleled embodiment of good, the all excellence (Gangohi Sahib) in the eyes of Deobandis, says: "To use such words of praise for anybody as Qiblah-o-Ka'bah, Qibla-i-Hajaat, Qibla-i-Deeni- Wa-Dunyaavi (all epithets of veneration) is forbidden." □ (Tazkiratur Rasheed, vol. 1, Page 137.)

"He who tries to prove somebody to be in a position to turn events of the world as he would like them to be although he may not consider his power to be equal to Allah's nor tries to prove him to be such, atonce proves himself to be a polytheist". □ (Taqwiyatul Imaan Page 20.)

- Polytheism is proved against persons who may pay exaggerated respect to any spiritual guide or any Prophet, or any real grave, or any tomb, or any house, or any relic or symbol... or stands with hands folded before any of these or travels long distances to visit such houses... or when he has visited that house or that person walks back while facing that house or that person... makes request with hands folded.. respects even the jungle in the vicinity of such a house... and does some other such things". □ (Taqwiyatul Imaan Page 8.)
- "Thus, a person becomes a polytheist if he chants somebody's name all the time and calls him from near or far, and invokes his help before attacking his enemy, completes a reading of the Qur'aan on behalf of some dead person, or

concentrates on his countenance... or thinks that somebody is fully aware of what passes within himself... whether such beliefs are related to Prophets or saints, or to the spiritual guide and martyrs, to an Imam or the progeny of an Imam, or to devils and fairies or thinks that all these things happen to them because of themselves or by the grace of Allah. All such beliefs are polytheistic". □ (Taqwiyat-ul-Imaan, Page 7, by Janab Isma'iel Dehlvi Balakoti.)

- **"Question:** Is it permissible to participate in any ('Urs) death anniversary in which the Qur'aan is recited and afterwards sweets are distributed?

Answer: It is not right to participate in any ('Urs) death anniversary or (Meelaad) birth celebrations of the holy Prophet, and no death anniversary or birthday celebration is right". □ (Rasheed Ahmad Gangohi, Fataawa Rasheediyah, Part 3, Page 94.)

- "Soyam, Dahum, Chehlum (the third, the tenth, the fortieth), all these rites belong to the Hindus". □ (Fataawa Rasheediyah, Part 1, Page 99, by Rasheed Ahmad Gangohi.)
- This daily recitation of the birth of the holy Prophet (Sallal Laahu Alaihi Wasallam) is like celebrating the birth of Kanahiya (a Hindu god) every year. □ (Baruaheen-i-Qaut'iah, Page 148, by Khaleel Ahmad Ambethvi, authenticated by Rasheed Ahmad Gangohi.)
- **"Question:** Is holding birthday celebration of the holy Prophet (Sallal Laahu Alaihi Wasallam) but without rising up permissible?

Answer: Holding birthday celebration is, in any case, unlawful". □ (Fataawa Rasheediyah, Part 2, Page 150 by Rasheed Ahmad Gangohi.)

Writings of the ulama of Deoband (3)

- It is our belief that whosoever says that so and so is more knowing than the holy Prophet (Alaihis Salaam) is a polytheist, and our elders have pronounced fatawaa of polytheism against a person who says that Shaitaan, the accursed, is more knowing than the holy Prophet (Sallal Laahu Alaihi Wasallam). □ (Al-Muhammad, Page 14. By ulama of Deoband.)
- "Hazrat Maulana Gangohi in several of his fataawa has explained that whosoever calls Iblees, the accursed* to be more knowing and vaster in knowledge than the holy Prophet is a polytheist" □ (Ash-Shahaabus Saaqib, Page 88.)

* This servant of the Ahle Sunnat has in his possession the book Ash-Shahaab-us-Saaqib, published by the Ashrafiya Publications, Raashid Company, Deoband, Saharanpur, India. You have read an excerpt from Page 88 of this book. However, the word "than" is missing after the words "Iblees, the accursed, but the actual wording is: "Iblees, the accursed, the beloved Prophet (Alaihis Salaam)".

This servant of the Ahle Sunnat warns the Wahaabis of Deoband that if, following their own bad habit of issuing fatawaa of polytheism against somebody merely on account of any printing error or by putting wrong meaning to any writing, if somebody were to issue a harsh fatwa against the writing of Gangohi Sahib as reproduced by Janab Husain Ahmad, the ulama of Deoband would feel most annoyed. My purpose in making this discrepancy known is that every one who believes in Wahaabi-ism should know that we Ahle Sunnat-Wa-Jama'at are not at odds with anybody else for unfounded reasons and do not issue fatawaa without a concluding argument because our aim is to prove right what is right and prove wrong what is wrong. We bear love to the faithful for the sake of Allah and we also have enmity with the wrong-doers for the sake of Allah.

- "I and my teachers consider such a person to be a polytheist who calls Shaitaan, the accursed, or any other of the creations, as more knowing than the holy Prophet". □ (Al-Khatm Ala-Lisaanil-Khasm, Page 6, and Qat'ul Wa-teen, Page 10.)

(When the fatawaa of being a polytheist was given against Janab Khaleel Ahmad Ambethvi, Ashraf Ali Thanvi Sahib and Manzoor Ahmad Sanbhali Sahib came to his defence, and expressed their views in the following manner).

Regarding his (Sallal Laahu Alaihi Wasallam) being the most perfect of the creations in respect of knowledge and actions, "my belief as well as those of my elders can be summed up in this verse: In short, you are the most respected one after Allah". □ (Bastul-Banaan, Page 7, by Ashraf Ali Thanvi.)

- It is my belief, as also those of all of our eminent people, that the excellent knowledge given by Almighty Allah to the holy Prophet (Sallal Laahu Alaihi Wasallam) has not been given even to the angels closest to Him and to none of the group of the blessed Prophets". □ (Saif-e-Yamaani, Page 8, by Sanbhali.)

Dear readers! (Buraheen-e-Qaati'ah has been certified by Janab Gangohi and endorsed by Janab Tandvi. Now if all the Wahaabi propagandists of Deoband consider the writings of Ambethvi Sahib to be correct, Thanvi Sahib and Sanbhali Sahib and all those Deobandi-Wahaabi ulama who had signed Al-Mukannad will have to be declared polytheists and apostates. But if on the other hand, the numerous writings of all these ulama are deemed to be correct, then Ambethvi and Gangohi and Husain Ahmad Tandvi Madni will have to be declared polytheists and apostates and accursed. This means that the writings of whichever group of Wahaabis of Deoband are endorsed, they will not be able to save it from being declared polytheistic and they would themselves lose their faith).

Fataawa of the ulama of Deoband (3)

The book certified by Janab Rasheed Ahmad Gangohi, the "A'yatul Laah", the "Muta'ul-A'lam" and the "Mawaa-i- Jahaan" of the Wahaabi propagandists of

Deoband, says: "In short, the thing to be considered is that having seen how Shaitaan and the Malak-ul-Maut (Angel of Death) have fared, it is not polytheism to say that the pride of the universe (Sallal Laahu Alaihi Wasallam) encompassed knowledge of the world without reference to any Qur'aanic text and only on wrong assumptions. It cannot be part of Imaan. The vastness of the knowledge given to Shaitaan and the Angel of Death is proved by the text (of the Qur'aan and Sunnat), while there is no such text available in support of the vastness of the knowledge of the pride of the world (Sallal Laahu Alaihi Wasallam)". □ (Baraheen-i-Qaati'ah, Page 51, by Khaleel Ahmad Ambethvi.)

"Vast knowledge of a particular kind was not given to him (Sallal Laahu Alaihi Wasallam) but was given to Iblees, the accursed... And because he (Sallal Laahu Alaihi Wasallam) is of higher rank than the Angel of Death does not at all prove that his (Sallal Laahu Alaihi Wasallam) knowledge of those matters is equal to that of the Angel of Death much less excels it" □ (Baraheen-e-Qaati'ah, Pages 52, by Khaleel Ahmad Ambethvi vi and Ash -Shahaab-us-Saaqib Page 92, by Husain Ahmad Tandvi Madni.)

Writings of the ulama of Deoband (4)

- The Deeni A'qa (religious master) of the Wahaabi propagandists of Deoband, Ashraf Ali Thanvi Sahib, says: "If Zaid (meaning anybody) holds the belief that the sacred personality (of the holy Prophet) had the knowledge of the unseen is true, still the question is: does this knowledge of the unseen encompass all things or is it confined merely to some of them? If it means knowledge of only a few unseen things, then how is it that he (Sallal Laahu Alaihi Wasallam) bears the stamp of distinction in this respect? Such knowledge of she unseen is also possessed not only by a Zaid or an Amar but by the epileptics and the insane, the animals and the beasts as well" □ (Hifz-ul-Imaan, Page 7 & 8, by Janab Ashraf Ali Thanvi.)

(It should be noted that the epithet "such" is not only used in the sense of "being like something" but is also used in the sense of "in like measure" and "this much" is what is meant here (in Thanvi Sahib's writing)).

- . . . In the controversial writing of (Thanvi Sahib), the word "like this" has been used in the sense of "in this measure" and "this much", so where does a similitude comes in." □ (Tauzeeh-ul-Bayann, Pages 8, 17, by Murtaza Hasan Darbhangi.)

"Hazrat Maulana Thanvi has used the word 'like this' not 'this much' in his writing. Had the word 'this much' been used, then the apprehension would have been justified that, Allah forbid, the knowledge of the holy Prophet (Alaihis Salaam) had been made equal to that of others . . . The word 'like this' indicated a similitude". □ (Ash-Shahaab-us Husain Ahmad Tandvi Madni.)

(Murtaza Hasan Sahib does not acknowledge the word "like this" to be an epithet of similitude for fear of being guilty of polytheism while Husain Ahmad Madani says that "like this" is a simile and tries to prove as correct what Murtaza * Sahib deems polytheistic, and Murtaza Sahib tries to prove

(in Thanvi Sahib's writing) what, in the eyes of Husain Ahmad Sahib (Thanvi Sahib's writing) is polytheism. Thus, while defending Thanvi Sahib, both these have themselves become polytheists, according to the differing fatwa of each of them).

- "If some knowledge of the unseen is meant, then how does it distinguish the holy Prophet (Sallal Laahu Alaihi Wasallam)? Knowledge of some of the unseen is possessed by even those who are non-Prophets". □ (Taghyeer-ul-Unwaan, Page 3, by Ashraf Ali Thanvi.)
- "Knowledge of the unseen which is direct (personal) is exclusive to Allah, but knowledge of the unseen (Ilm-e-Ghaib) which is indirect (through revelation etc.) is possible for the creations". □ (Bastul Banaan, Page 2, Ashraf Ali Thanvi.)
- "It has been accepted in Hifz-ul-Imaan (by Ashraf Ali Thanvi) that the holy Prophet (Sallal Laahu Alaihi Wasallam) had been given knowledge of the unseen by Allah. □ (Tauzeeh-ul-Bayaan, Page 13, Murtaza Hasan Darbhagi.)
- "People say that Prophets and friends of Allah do not have knowledge of the unseen, but I (Haaji Imdaad-ul-Laah) say that whichever way the right-guided people may cast their eyes, they discover and perceive of the unseen". □ (Shamnatim-e-Imduadiyah, Vol. 2, Page 115 and Imduad-ul-Mushaanq, Page 76.)
- "Thus, Maulana Thanvi has divided the unseen world into two parts, and believes one part can be seen in everybody". □ (Ash-Shahab-us-Saaqib, Page 106, Husain Ahmad Tandvi Madani.)

"This Prophet (Sallal Laahu Alaihi Wasallam) informs us of the unseen of all kinds, whether they relate to the past or the present, to the names or the attributes of Allah or to the Shari'ah rules or to the truth of religion or its denial or to heaven and hell or to events after death, and this Prophet (Sallal Laahu Alaihi Wasallam) is not at all miserly in letting us know about them". □ (Marginal note on the Qur'aan, Page 764, Shabbeer Ahmad Usmaani.)

- "The conclusion is that ordinary people are not informed of the unseen directly, but the Prophets (Alihimus Salaam) are so informed". □ (Marginal notes on the Qur'aan, Page 95, Shabbeer Ahmad Usmaani.)
- "In short, in the same way as knowledge of the unseen is exclusive to Allah which no non-Allah can share, similarly it is exclusive to the Prophets to be informed of the unseen, which no non-Prophet can share".
- "Allah Almighty has declared, "I have informed the Prophet of the unseen". (Ilm-e-Ghaib, Pages 34 and 35, by Qaari Muhammad Taiyyab, former Secretary, Daarul Uloom, Deoband.)

Dear readers! (After going through all the above writings and fataawa you must have understood it fully that these Wahaabi propagandists of Deoband who speak with differing voices deny each other and declare each other to be polytheists. You must have also realised that by thus holding differing and contradicting views they are,

instead of spreading love for the faith amongst people, creating a tendency among them to distance themselves from Deen. This servant of the Ahle-Sunnat has presented some examples of the writings and fataawa of the ulama of Deoband in order that just people would know the reality and thus save themselves from these deprecators. May Almighty Allah protect us from them!)

Fataawa of the ulama of Deoband (4)

- "He who deems or declares the knowledge of the holy Prophet (Alaihis Salaam) to be equal to the knowledge of Zaid or Bakr (i.e. any man) or animals or madmen is a thorough polytheist" □ (Al-Muhannad*, Page 36, by Janab Khaleel Ahmad Ambhetvi.)

* It should be noted that the book called Al-Muhannad bears the signatures of Janab Mahmoodul Hasan, A'shiq Ilaahi Meruthi, Ahmad Hasan Amrohvi, Mufti Kifayatul Laah and many other small and big fries of Deoband. It is also a miracle that the polytheistic nature of the polytheistic writings of the Wahaabi propagandist ulama of Deoband have been certified to be polytheistic not by one or two but by hundreds of Deobandi ulama themselves. Such of their writings which from the basis of differences between Deobandis and Sunnis (Bareilvis) have been proved to be polytheistic by Al-Muhannad and those who endorse such writings also have been proved to be polytheists by Al-Muhannad. Indeed by publishing Al-Muhannad these Deobandi Wahaabis have proved that the creed of Maulana Shah Ahmad Raza Khan is the true one. Truth always triumphs!

"Thus to assert that knowledge of the unseen is possessed by non-Allah' is outright polytheism" □ (Fatawaa Rasheediyah, Page 90, Part 3, by Gangohi.)

- "Knowledge of she unseen is exclusive to Almighty Allah. To say by implication that it is also held by any other is not without the risk of committing polytheism". (Fatawaa Rasheediyah, Page 32, Part 3, Gangohi.)

"And to believe that he (Sallal Laahu Alaihi Wasallam) had knowledge of the unseen is open Saaqib, Page 102, by Janab polytheism". □ (Fataawa Rasheediyah, Page 141, Part 2, Gangohi.)

- "I (Thanvi) consider him who believes (that the holy Prophet had knowledge of the unseen) or says such a thing explicitly or by implication goes out of the pale of Islam" □ (Bast-ul-Banaan, Page 4, by Thanvi.)
- "Thus all four Imams of the religion and the totality of ulama unanimously hold that Prophets (Alaihum-us-Salaam) are not aware of the unseen". □ (Mas'alah Dar Ilm-i-Giab, Page 4, Gangohi.)
- "Nobody should hold the view that the Prophets or the friends of Allah or the Imams or the martyrs have knowledge of the unseen. He should not hold the view in respect of even the holy Prophet (Sallal Laahu Alaihi Wasallam) and he should not say such a thing in praise of him (otherwise he would render himself a polytheist)".

- "Allah alone knows about the unseen. The holy Prophet (Sallal Laahu Alaihi Wasallam) does not know anything about it". □ (Taqwiya`-ul-Imaan, Page 125, by Isma'iel Dehlvi Balakoti.)

Dear readers! You have already seen the fataawa (religious opinion) of the ulama of Deoband on the writings of the ulama of Deoband themselves. You may be thinking that issuing fataawa of being a polytheist by the ulama is an easy matter. Instead of giving my own opinion let us see what an Aalim of Deoband, Janab Murtaza Hasan Darbhangi, has to say on this subject.

On Page 3 of his book, Ashaddul 'Azaab, he says: "The ulama of Islam do not act in haste, nor does any one of them issue a fatwa of polytheism on trivial, conjectural and innovative matters. The sacred band (of ulama-i-Islam) does not dare do so unless polytheism becomes as apparent as the sun. So far as possible, those ulama bring out the true meaning of a saying by interpreting them. But if somebody desires to go to hell and he himself goes out of the pale of Islam, then they are forced to do so. In the same manner as it is polytheism to call a Musalmaan a polytheist, it is polytheism to call a polytheist a Musalmaan".

On Page 302, he further says: "The ulama have been extra careful in the matter, but when a saying would admit of no other interpretation and polytheism would become as manifest as the sun, then they have no option but to give a verdict of polytheism. As the poet says:

If I see a blind man standing in front of an open well, Then to remain seated and not to stir myself would be sin.

Who will, then, be held responsible if the ulama keep silent on such an occasion and the people go astray? After all what are the ulama there for? Whatever else they will do if they are not to tell the difference between Islam and polytheism".

On Page 13, he says: "If in the eyes of Khan Sahib (Maulana Ahmad Raza) some ulama of Deoband were really like what he thought them to be. Then it was a must for him to declare the (ulama of Deoband) as polytheists, and not doing so would have made him a polytheist if he had not pronounced them (Ulama of Deoband) polytheists".

He further says: "All ulama of Deoband are of the opinion that Khan Sahib (Maulana Ahmad Raza) was justified in giving his verdict. Whoever says so (as Muhammad Qaasim Nanotvi has said in Tahzeer-un-Naas and Ashraf Ali Thanvi in Hifz-ul-Imaan) is a polytheist, an apostate and an accursed person, so let me also put my signature to this verdict; whoever doesn't call such apostates as polytheists is himself a polytheist". □(Ashaddul 'Azaab, page 12, 13.)

On Page 2 of this very book, the same Murtaza Hasan Darbhangi says: "Venerating the Prophets of Allah and not to be insolent to them is among the fundamentals of Deen"

And another Aalim of the Deobandis, Muhammad Anwar Shah Kashmiri. On page 86 of his book, Ikfaar-ul-Mulhideen, says: "The ulama of Islam have said that being insolent to the holy Prophets (Alaihimus Salaam) renders him who does so a polytheist even if his intention was not to do so; that is to say, if he did not intend to be insolent even then to utter insolent words is polytheism".

Dear readers! You have seen what the ulamas of Deoband have to say about those who are insolent to Prophets. Now see what punishment Ashraf Ali Thanvi, the Hakeem-ul-Ummat of the Deobandis, has prescribed for those insolent to the Prophets.

On page 26 of his book Zaad-us-Sa'eed, Thanvi Sahib says: "It is indicated by the Holy Qur'aan that being insolent to the lofty personality of the holy Prophet (Allah forbid!) A person doing so is punished by Allah with ten curses. So, Almighty Allah has named the ten curses He sent on Waleed Bin Mugheerah for being insolent".

Dear readers! Thanvi Sahib himself and other ulama of Deoband have been insolent to the holy Prophet (Sallal Laahu Alaihi Wasallam) not only in one instance but in several. And, according to Thanvi Sahib himself, ten curses from Allah are sure to fall upon such Wahaabis of Deoband for each of their insolence and they may also be considered to be the followers and associates of Waleed Bin Mugheerah. In view of this detailed explanation would the author of the booklet "Johannesburg to Bareilly" and his associates like to save themselves from the curses of Allah by acknowledging polytheistic writings as polytheistic and those holding such views to be polytheists? Or would they like to earn for themselves condemnation in this world and in the next world and heap upon themselves eternal damnation by declaring such polytheistic writings to be all right?

Dear readers! The author of the booklet "Johannesburg to Bareilly" and all the propagandists and followers of Deobandi-ism slander us, the Ahl-e-Sunnat-Wa-Jama'at, when they say that their Imam, A'laa Hazrat Ahmad Raza Khan Bareilvi (Rahmaatul Laahi Alaihi) was in the habit of firing salvos of polytheism against Musalmaans. The Wahaabi propagandists of Deoband do not inform people of the reality on the other hand, they mislead people by telling their own people fabricated tales about the Ahl-e-Sunnat-Wa-Jama'at. It is for this reason that I would like to present facts to the people, so that they may know to what degree these propagandists of Deobandi-ism are liars and bad.

Readers must have known by now that the fatwa of polytheism against those polytheistic writings of some of the ulama of Deoband given by A'laa Hazrat Bareilvi (Rahmatul Laahi Alaih) after exhausting all arguments with them, are acknowledged to be polytheistic even according to the ulama of Deoband.

Besides Janab Murtaza Hasan Darbangi, Janab A'mir Usmaani, a nephew of the renowned Aalim of Deoband, Shabbeer Ahmad Sahib Usmaani, has proved these polytheistic writings to be polytheistic in the Feb-March, 1957 issue of monthly "Tajalli" of Deoband, and opposed the standpoint of Deoband. Recently, a great protest was organized throughout the Islamic world against Shaitaan Rushdie's book "Satanic Verses". The Wahaabis of Deoband, citing their own Imam Ibne Taimiyah as the source, declared those insolent to the holy Prophet to be polytheists and apostates and gave proof of the fact that the entire Muslim Ummah was unanimous on this that anybody found guilty of being insolent to the holy Prophet is, in the eyes of all of them, a polytheist and an apostate and liable to be executed.

It is, thus, proved that the Imam of the Ahl-e-Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaihi) did not declare even one Musalmaan to be a polytheist. Nor did he ever fire salvos of polytheism against those holding such polytheistic beliefs, and reduced to writing After exhausting all arguments in this regard in accordance with the unanimous opinion of the Ummah,

and the polytheistic writings on which the fatawaa was given have been accepted by the ulama of Deoband themselves to be polytheistic.

On the contrary, let us see how the Wahaabi propagandists of Deoband behave. The main aim of Wahaabi'ism is to prove all true Musalmaans to be polytheists.*

* It must be explained for the information of the readers that every polytheist is necessarily an infidel, but every infidel is not a polytheist. This servant Of Ahle--Sunnat will, Insha-Allah, very soon present to the readers a book called "Mera-Deen" (My Religion), giving all the details about polytheism and infidelity in the light of the teachings of the Qur'aan and the Sunnat. Still some facts on the subject can be seen on the following page'. □ (Kaukab Noorani Okarvi)

Dear readers!

These preachers belonging to the Deobandi-Wahaabi-Tableeghi group declare all those polytheists who say (Ya Rasoolal Laah) "O Messenger of Allah"! Those who celebrate (Meelaad Shareef) the birth of the beloved of Allah and the last Prophet of Allah (Sallal Laahu Alaihi Wasallam); those who believe, in accordance with the Qur'aan and the Sunnat, that (Ilm-e-Ghaib) the knowledge of the unseen was granted by Allah to His Prophet and to those beloved of Allah; those who believe that the holy Prophet is present (Haazir-o-Naazir) not in the physical sense but in the spiritual sense; those who pay respects to the Prophets and the friends of Allah; those who hold ('Urs) death anniversaries of the beloved of Allah for the sake of the souls of such; those who go to the tombs of the beloved of Allah and kiss their graves or the cloth covering their graves, and even say that marriage with them is prohibited; those who consider Prophets and the beloved of Allah to be their helpers with Allah's will; those who hold Giyaarhveen Shareef for the soul of the Ghaus-i-A'zam (Radiyal Laahu Anhu); those who hold that Allah alone has eternal and exclusive power over everything, and also believe that only through His will, the beloved of Allah can make use of them; those who believe that the holy Prophet (Sallal Laahu Alaihi Wasallam) was not an ordinary man but the best of all Prophets and His light.

Dear readers! If I were to draw up a list of the things for which true Musalmaans are dubbed as polytheists all Musalmaans will, according to them, be declared to be polytheists. From this shortened list, you will know that A'laa Hazrat Bareilvi (Rahmatul Laahi Alaih) had pronounced his fatawaa of polytheism against only those few of the ulama of Deoband on account of only such matters on which the entire ummah is unanimous. But the things for which these Deobandi-Wahaabi-Tableeghi people declare true Musalmaans to be polytheists are things on which not only the entire ummah is not unanimous but there is no unanimity of views even amongst the Deobandi-Wahaabis-Tableeghi band. The things for which these Deobandi-Wahaabi-Tableeghi ulama declared true Musalmaan to be polytheists have been proved, through the writings of these very people, to truly reflect the true views of the Ahl-e-Sunnat-Wa-Jama'at. Since these Deobandi-Wahaabi-Tableeghi people can declare as wrong the things declared correct by the Qur'aan and the Sunnat but cannot prove such correct things to be wrong, and then, they heap upon themselves the torture meant for those who pronounce the right to be wrong.

Dear readers' By now you would have become fully aware that the salvos of declaring true Musalmaans as polytheists have not at all been kept open by the Ahl-

e-Sunnat-Wa-Jama'at but by the propagandists of Deobandi-Wahaabiism and, by day as well as by night, they declare true Musalmaans to be polytheists. I can justifiably say about them that the real aim of Deobandi-Wahaabi-Tableeghi-ism is to make polytheists of true Musalmaans the world over. A'laa Hazrat Bareilvi (Rahmat-ul-Laahi-Alaih) declared as polytheists only those of the ulama of Deoband through his religious opinion who had indulged in polytheistic writings, but by endorsing the polytheistic writings of their elders these Deobandi-Wahaabi-Tableeghi are themselves becoming polytheists and causing others to be the same by making them their associates. May Almighty Allah protect us from the evil of these Deobandi, Wahaabi, and Tableeghis!

The author of the booklet "Johannesburg to Bareilly" has repeatedly levelled some accusations in all three of the booklets. He might have been under the impression that it would be easy to hoodwink people outside South Africa or India and Pakistan into holding a false opinion against A'laa Hazrat Imam of Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan Bareilvi, because the common man does not know the reality of things and has no special liking for doing research into matters (specially religious). And yet the fact is that hiding the truth and spitting at the moon harms only those who do so. But those whose very foundations are laid on lies and whose only trait is to speak lies can have nothing to do with the fear of Allah. Those who are incapable of seeing their own tattered clothes can but observe spots on the garments of others.

Below are given the views of the ulama of Deoband about A'laa Hazrat Imam of Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaih).

Ashraf Ali Thanvi says: "There is a great deal of respect in my heart for Ahmad Raza. He calls us polytheists, but he says so on account of the great love for the holy Prophet that surges in this heart, and on account of nothing else."

Khursheed Ali Khan, S.D.O. Canals, says that a telegram was sent by a disciple of Hazrat Thanvi informing him of the death of Maulana Ahmad Raza Bareilvi and I read it out to him. On hearing this, Hazrat Thanvi recited the Qur'aanic verse, "Inna Lil Laahi WA Inna Ilaihi Raaji'oon". Somebody from the audience said, 'Maulana Bareilvi has declared you to be a polytheist and you are reciting the Qur'aanic verse on his death.' Upon this, Hazrat Thanvi said, 'Maulvi Ahmad Raza Khan was a great aalim and was immersed in the love of the Prophet. On the basis of the meaning he put on my writing, it was but right for him to say what he said. If I had been in his place and he in mine and he had said the things I had said I would have declared him a polytheist on the basis of the meaning he had put on it.'

Abul A'laa Maudoodi Sahib says: "I have great respect in my heart for the scholarship and grace of Maulana Ahmad Raza Khan Bareilvi. In fact, he had great insight into religious knowledge, and his greatness is acknowledged even by those who differed with him".

Malik Ghulam Ali Sahib says: "The fact is that so far we have been under a great misconception about Maulana Ahmad Raza Khan Sahib. I have reached this conclusion after going through some of his writings and fatawaa that the depth of knowledge which I discerned in him is seldom found even in few ulama, and the love of Allah and the love of the Prophet oozed out from each and every sentence written by him".

Janab Mu'eenud-deen Nadvi says: "The late Maulana Ahmad Raza Khan Sahib

Bareilvi was one of the ulama and authors with scholarship and insight who lived in the present times. He had a vast and deep knowledge of Deen, especially jurisprudence and hadith. The insight and research with which he has answered questions from the ulama fully reflect his comprehensiveness, his deep knowledge, his power to derive from the Qur'aan, his intelligence, and his comprehension. His learned and researched fataawa are worthy of being studied by both his protagonists as well as his opponents".

Mufti Intizaamul Laah Shahaabi says: "The late Hazrat Maulana Ahmad Raza Khan was a leading aalim of these times. He was very well versed in the details of jurisprudence. Qaamoosul Kutub Urdu, compiled under the supervision of Dr. Maulvi Abdul Haq, mentions the Maulana (Ahmad Raza Khan) and carries notes on him. I have already gone through Maulana Ahmad Raza Khan's translation of the Holy Qur'aan and Fataawa Rizviyah etc. The Maulana's poetical works in praise of the holy Prophet (Sallal Laahu Alaihi Wasallam) is very effective. My friend, Dr. Siraajul Haq, Ph.D., is fond of the Maulana's poetical works and calls the Maulana a lover of the holy Prophet. The Maulana had a deep knowledge of Deen".

Allamah Niyaz Fatehpuri says: "I have met Maulana Ahmad Raza. He was a man of extraordinary learning and grace. His study was extensive as well as deep, and the light of his learning showed in his visage. Despite his humility, his beautiful face exuded a strange sort of awe." Janab Ja'far Shah Phulwari says: "Janab (Ahmad Raza Khan) Faazil Bareilvi had command over Islamic learning (Tafseer, hadith, and fiqh). He also had excellent knowledge of logic, philosophy and mathematics. He was so intoxicated with the love of the holy Prophet (Sallal Laahu Alaihi Wasallam) that he could not tolerate even the slights disrespect towards him (Sallal Laahu Alaihi Wasallam). If he found no valid excuse or interpretation for any disrespect, he had no hesitation in hastening to pronounce a fatwa against any person howsoever mighty he might be. He was so lost in the love of the holy Prophet (Sallal Laahu Alaihi Wasallam) that it was not improbable for him to commit excesses. The demands of respect had made him very sensitive, and with this sensitivity developing to a delicate point, sternest in his disposition becoming pronounced is not a strange phenomenon. If certain irreverent sayings can be attributed to an overflow of sentiments regarding unity of Allah, then the act of declaring as infidels can be attributed to the demands of love and respect. I, therefore, deem Maulana Ahmad Raza Khan (Rahmatul Laahi Alaih) to be excusable in this regard. But this right is exclusive to people, who are, like Maulana Ahmad Raza Khan, lost in love and respect (of the holy Prophet)".

Janab Shabbeer Ahmad Usmaani says: "The death of Maulana Ahmad Raza Khan is a very great tragedy for the world of Islam and it cannot be ignored".

The father of Janab Muhammad Yoosuf Benori, Janab Zakariya Shah Benori, says: "Hanfiyat in India would have been finished if Allah Almighty had not let Ahmad Raza Khan Bareilvi be born in India".

A Wahaabi Aalim, Janab Fakhrud-deen, Head Teacher of Moradabad, India, says: "Our differences with Maulana Ahmad Raza Khan apart, we take great pride in his services. We could so far tell non-Muslims that if all the knowledge of the world can be accumulated in any one person that person has to be a Musalmaan, and, see, a personality like Maulana Ahmad Raza Khan is still present in our midst who is thoroughly abreast of all the knowledge that is there in the world. How unfortunate that with him has departed from us this pride of ours!". To find out about more

impressions of his personality you should see the article "Imam Ahmad Raza in the eyes of men of intellect" in Khayaabaan-e-Raza; the article, Faqeeh-e-Islam, Imam Ahmad Raza Number, in Al-Meezaan, Bombay; the article, "Jahaan-e-Raza", in the weekly "Chattan", Lahore.

The Imam of the Ahl-e-Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaih) besides being the author of more than a thousand books and a unique personality of his times, was well-versed in 55 different branches of knowledge and arts, and a poet of high calibre. He served Deen through all the branches of knowledge and arts. His poetry is very popular among all people, his own and others.

The collection of his poetical work is called "Hadaa'iq-i-Bakhshish" which is divided in two authentic parts.

After the passing away of A'laa Hazrat, one of his devotees, Maulana Mahboob Ali Khan Sahib, collected A'laa Hazrat's unpublished poetical works. He made efforts to collect every unpublished poem of his from every one living near or far. Yet, nothing can be said with a degree of certainty whether these works are in truth those of A'laa Hazrat. His authentic poems are only those which were published in two volumes during his life-time.

The entire responsibility for the poems included in the third volume lay on Maulana Mahboob Ali Khan Sahib, but unfortunately he could not himself do the proof-reading. Moreover, Muslims owned next to no printing press in the pre-partition days, as is the case even now in non-Muslim countries. Also, non-Muslim printing presses paid no attention to the correctness of the verses and some verses got printed in a wrong order.

Friends said that this was indeed done at the behest of the evil-doers. So, Maulana Mahboob Ali Khan promptly got the true state of affairs published as also his repentance.*

Maulana Mahboob Ali Khan had compiled the 3rd volume of A'laa Hazrat's poetical works. He himself says: "The calligraphist and the proprietor of the Nabha steam press both were irreligious. "I had made it plain to the calligraphist as well as the proprietor of the Nabha Steam press that the ode had not been acquired in full and the couplets were not continuous, that is to say, they were not in the order they should have been (the subject-matter of the couplets were separate from one another)□ hence these couplets should not be printed together, and the word "Separate" should be underlined in thick lines before the couplets. I had also pointed out to them the order in which the couplets of the ode were to be printed. But the calligraphist and the proprietor of the press, either by design or by mistake, paid no heed to the order in which they were to be printed. After the book was printed, this poor man (Mahboob Ali Khan) had got his repentance published repeatedly. May Allah and the Messenger of Allah (Sallal Laahu Alaihi Wasallam) accept my repentance! And may my Sunni Muslims brethren also forgive me for the sake of Allah and His Messenger"!

Dear readers! Please take note that a mistake occurs in the printing of an unpublished and un-authenticated poetical works of A'laa Hazrat after his passing away. The man responsible for the mistake repeatedly gets his repentance printed in the form of posters, pamphlets, newspaper articles and fatwa, because he is intensely conscious

of his mistake. His ego does not come in the way, but after acknowledging his guilt gets his repentance published. All criticism by his own people and others ends with the publication of his repentance. On the other hand, please observe the behaviour of the other side. How very foolish are the propagandists of Deoband resident in South Africa? (□The photo of Page 37 of Hadaa'iq-e-Bakhshish,** Volume 3 is reproduced on Page 7 Part 2 of the booklet "Johannesburg to Bareilly") which they have, perhaps, published with pride. But those people without insight seem to be deprived of sight as well. In this photo the word "Separate" is written in bold letters, and a line has been drawn under the couplets which are meant to be separated and which have been taken objection to by the author of the booklet "Johannesburg to Bareilly".

* Maulana Mahboob Ali Khan's detailed published material and repentance can be seen in the monthly 'Sunni' of Lucknow for the month of Zilhij 1374 A.H. The detailed fataawa of the Shahi Imam of the famous Fatahpuri Masjid of Delhi, and renowned scholar, Mufti-e-A'zam Shah Muhammad Mazharul Laah (Alaihir Rahmah) called "the Qur'aanic verdict of Daarul Iftaa, Delhi", was published in the form of a booklet and distributed throughout the country. All the details on this subject are given in it. The accusation died down after the publishing of the details and the repentance.

* * The words printed by the "Nabha Steam Press" appear on the photograph of the title-page of Hadaa'iq-e-Bakhshish Volume 3 as published in the booklet, Johannesburg to Bareilly, Page 7, Part 2.

It is a miracle that by printing the photograph of Page 37 of the "Hadaa'iq-e-Bakhshish". Volume 3 Page 7, Part 2 of "Johannesburg to Bareilly", the Deobandi Wahaabi propagandists in South Africa have made themselves an object of ridicule throughout the world, and because of it the statement of Maulana Mahboob Ali Khan also stands vindicated.

Now thirty three or so years later, these Deobandi Wahaabi propagandists of South Africa are once again criticising A'laa Hazrat with reference to these couplets under the mistaken notion that in South Africa people would hardly be knowing details of an event which occurred in India in 1955 and, in any case, who would be investigating about it, so they would succeed in organising public opinion against A'laa Hazrat. These self-proclaimed monopolists of Deen who call themselves right-guided ulama think that their conspiracies and nefarious doings will be beneficial for them. But they do not know that that which had been destined for someone at the beginning has already materialised.

It is the destiny of the Mulla-worshipping people of Deoband that, inspired by the wrong doings of the propagandist ulama of Deoband, they should go on praising and defending their ulama. It is the great good fortune of us (The Sunnis) that Almighty Allah has blessed us with His tremendous grace, in that He has destined for us praising and defending the honour of His beloved Prophet (Sallal Laahu Alaihi Wasallam), his progeny, his companions and the friends of Allah (Ridwannul Laahi Alaihim Ajma'een). May the Merciful Allah eternally preserve this honour and distinction upon us! And may the Merciful Allah end our lives as the slaves of His beloved Messenger!

If these self-proclaimed right-guided ulama adhere to the principles of justice and

equity, then they should tell us what justification for levelling accusations would be there when the reality becomes known. If they do not, then the. ulama of the propagandist group of Deoband should cease criticising the Imam of Ahl-e-Sunnat, Maulana Ahmad Raza Khan Bareilvi, and accept their own mistake, and thus save themselves the ignominy of slandering a Musalmaan.

The author of the pamphlet "Johannesburg to Bareilly" on page 11, part 1, has reproduced the fatwa of the ulama of Deoband, Rasheed Ahmad Gangohi and Khaleel Ahmad Ambettvi, with regard to celebrating the Meelaad Shareef of the last Prophet of Allah (Sallal Laahu Alaihi Wasallam) according to which "celebrating it is like celebrating the birth of their god, Kanahiya, by the Hindus".

By way of clarification, but without reference to any book, the author of "Johannesburg to Bareilly" has heaped upon us Ahl-e-Sunnat-Wa-Jama'at the worst kind of slander, for which Allah Almighty will, Insha Allah, punish him. We, the Ahl-e-Sunnat-Wa-Jama'at supplicate to Almighty Allah to give him an awful punishment here in this world and in the next as well.

Just see the words used by the author of the booklet "Johannesburg to Bareilly". These are the exact words: "Hazrat Moulana Rashid Ahmed Gangohi forbade Meelaad, because the Meelaad reciters copy and imitate the Blessed Birth of Rasulullaah Sallal Laahu Alayhi Wasallam in the following manner; that a lady sits behind a curtain with a baby in her lap. When the Meelaad reciters mention the birth and that Aamina is going through severe labour pains, the lady behind the curtain starts moaning and groaning as if she is really experiencing labour. Suddenly she pinches the baby and the baby cries out aloud. On hearing this cry the Meelaad reciters adjudge it to be the cry of the Blessed Birth, and start chanting; "Ya Nabi Salaamolaik, Ya Rasool Salaamolaik'. They tie up small pieces of clothes with bloodstains on it to mark the Blessed Birth. They mimic the scene as if it is really taking place". La'natul Laahi Alal Kaazibeen!

Dear readers! This servant of the Ahl-e-Sunnat submits that whatever has been written by the author of the booklet "Johannesburg to Bareilly" is a story wholly concocted by him, and is greatly insolent to the holy Prophet (Sallal Laahu Alaihi Wasallam). No Sunni Musalmaan with correct beliefs throughout the world can even think of doing such a thing much less actually does it. We Ahle-e-Sunnat-Wa-Jama'at hold the belief that whosoever does so has got nothing to do with Islam. I challenge the author of "Johannesburg to Bareilly" and every preacher of Deobandi Wahaabism to prove that it (what this wicked person has written) is practiced anywhere at any Meelaad Shareef congregation. He must admit that by levelling such a slander he has not only hurt the feelings of true Musalmaans but has also been insolent to the holy Prophet (Sallal Laahu Alaihi Wasallam) and his pious mother, Hazrat A'minah (Radiyal Laahu Anha), and thus invited the wrath of Allah to visit him. This wicked person will be, Insha Allah, punished for slandering us like this.

Dear readers! The Wahaabis of Deoband have slandered the Ahl-e-Sunnat-Wa-Jama'at by concocting several unfounded things against them, since to do so is their fundamental aim and according to their favourite bad habit, and tried to defame us, Ahl-e-Sunnat-Wa-Jama'at, amongst the general public. Besides this, the author of the booklet "Johannesburg to Bareilly", has wrongly quoted some couplets and by twisting their meaning has indulged in his favourite pastime, that is slandering.

It was the wish of this servant of the Ahl-e-Sunnat to dissect each and every

sentence, rather each word, of the booklet "Johannesburg to Bareilly", and to present a post-mortem report to the readers. But the manuscript became so voluminous that friends advised me to withhold part of it for the time being, and to present it in volume 2 of the rejoinder to "Johannesburg to Bareilly". This was a correct advice, and I accepted it. Still, in the present volume under your perusal all the accusations and allegations levelled by Deobandi-ism on us, that is the Ahl-e-Sunnat-Wa-Jama'at, have been, by the grace of Allah, answered well and adequately. This servant of the Ahl-e-Sunnat submits that by indulging in such acts the Deobandi-Wahaabi-Tableeghi band, instead of harming us, exposes its own ugly face and people come to know how very bad and how big liars these votaries of Wahaabi-ism and ulama of Deoband are! May Allah protect us from their evil!

Dear readers! The author of "Johannesburg to Bareilly" and all those who adhere to the Deobandi-Wahaabi-Tableeghi creed, as well as their ulama, take Deen to be their fiefdom, and so, at every step they call true Musalmaans as polytheists and innovators. They think that only they are Musalmaans and all true Musalmaans the world over have nothing to do with Imaan and Islam. These (Deobandi-Wahaabi-Tableeghi band), in fact, do not do justice but indulge in transgression, which has been defined as calling what is right to be wrong and what is wrong to be right, and holding somebody else to be guilty while the guilt lies on somebody else. These Deobandi-Wahaabi-Tableeghi people call every act which is lawful and desirable according to Sunnat as shirk and bid'at. Readers should themselves decide whether calling a lawful and good act to be wrong and pernicious act does not come under the definition of the term transgression. And it has been clearly declared in the Qur'aan that, "Surely, Almighty Allah does not guide a people who transgress."

On page 17, part 1, of the booklet "Johannesburg to Bareilly", the author has levelled the following calumny upon true Musalmaans. He says: "On the occasion of (Urs) the death anniversaries of the saints and friends of Allah, Sunni Musalmaans circumbulate their graves, prostrate before their graves and indulge in other shirk practices. Unless Sunni Musalmaans recant from their practices, they cannot be allowed to enter into a marriage contract". I have already said that this is a great calumny upon us. Kissing a grave or its covering is done only out of love and it is proved to be a correct practice even according to the writings of Thanvi Sahib, the Hakeem-ul-Ummat of the Deobandi Wahaabis. To call it a shirk practice is a great injustice. No Sunni Musalmaan can ever indulge in acts like prostrating before any other being than Allah and circumbulating any grave etc. except Ka'batul Laah. They are transgressors, indeed, who level such a calumny against Sunni Musalmaans. In the writings of such Deobandi-Wahaabi-Tableeghi ulama, who declare true Sunni Musalmaans to be polytheists, there is enough scope in this fatwa for dubbing their own stalwart ulama as polytheists. But they do not have any perception of their own polytheism.

Maybe that this Deobandi-Wahaabi-Tableeghi band is not aware of the correct definition of shirk and bid'at. I deem it necessary to humbly state before my readers our beliefs regarding shirk and bid'at according to the Qur'aan and the Sunnat, so that readers may know how great transgressors are these Deobandi-Wahaabis who call us, Ahl-e-Sunnat-Wa-Jama'at, to be polytheists.

We believe that none can be the equal of Allah, the One and Unique, the Almighty, in His being and in His attributes, in His names and in His acts. We, the Sunni Musalmaans, consider Allah Almighty and Allah Almighty alone to be worthy of worship. We do not consider anyone else to be Allah Almighty's partner or His equal

in His Dominion or His powers. We do not believe that any one (whoever he may be) except Almighty Allah is the Absolute, who wields absolute power. Our firm and announced belief is that everything in the universe, at every moment and in every act, is surely dependent upon Almighty Allah, while Allah Almighty is not, nor can He ever be, dependent upon any one of His creations at any moment, or in anything or in any act. To put it in a language more easily understood we, Ahl-e-Sunnat-Wa-Jama'at (i.e. Sunnis), do not believe Almighty Allah's Messengers, Prophets, friends of Allah to be the equal of Allah, in His being or in His attributes, and do not at all take anybody else than Almighty Allah to be worthy of worship.

THE MEANING OF SHIRK ACCORDING TO THE SHARIAH:

In "Lisaunul 'Arab", Vol. 10, Page 449, it is said: "When it is said that somebody committed shirk with Almighty Allah, it means that he has joined (Except Allah) somebody else in Almighty Allah's Dominion and Powers. And shirk means to join anybody else with Him in His being Rabb, whereas Almighty Allah is independent of all forms of joiners".*

* Will the author of the booklet "Johannesburg to Bareilly" please consider the sentences that occur in his book "Fazaa'il-e-Durood Shareef" by his Sheikh-ul-Hadith, Muhammad Zakariya Kandhalvi, and try to answer us? In the two sentences the Imam of the Deobandi-Wahaabi-Tableeghi band has joined Mu'mineen with Allah.

1. "What greater excellence can there be that Mu'mins join Allah and His angels in this act." □ Page 6.
2. "In this act of honouring the holy Prophet (Sallal Laahu Alaihi Wasallam), apart from people, Almighty Allah Himself participates" □ Page 7

Dear readers' You have seen what, according to the Shari'at, the word shirk means, and before this you have also seen what beliefs about Almighty Allah we hold. Now, does not your inspiration urge you to say that there is not even an inkling of polytheism in our beliefs?

It is a pity that without knowing the meaning of the word shirks in its true and Shar'ee import, these transgressors have defined polytheism and infidelity to mean 'joining together of two things in one attribute'. If this definition were to be accepted in full, the Muftis of Deoband would find themselves immersed in polytheism and infidelity. In the light of this definition by the Deobandi-Wahaabis, look at the following writings of theirs. The line in which this argument runs is this: Allah exists and man also exist, that is to say, in the matter of being both share the same trait; Almighty Allah hears, so does man; Almighty Allah sees, and so does man; Almighty Allah is knowing, and man, also, ha

knowledge; Almighty Allah is Paak (Pure), and man calls himself, his clothes, his food, his utensils and his place pure, and there are such other examples. If shirk, in the eyes of the "Deobandi-Wahaabi-Tableeghi group, merely means sharing of one attribute or one matter by two beings, then these Muftis of shirk should kill

themselves and get rid of their beings; should pour boiling coal-tar in their ears so that they may get rid of hearing; should put burning iron rods in their eyes to help themselves get rid of seeing with Allah the faculty of seeing; should so hammer their heads that all matter relating to consciousness gets destroyed and they become altogether ignorant; should put themselves before beasts and then announce the almightiness of Almighty Allah; should act rid of every purity in them by adorning themselves with all sorts of filth and evil. What a pity that these Deobandi-Wahaabi-Tableeghi band who are at all times ready and willing to fire salvos of polytheism and infidelity on true Musalmaans would not, "under any circumstances", dare to do so. When they come under the mischief of their own fatawaa linen they begin to take cover behind "because", "thus", "if", "supposing", and "that is to say".

Dear readers! It is the most firm conviction of us, the Ahl-e-Sunnat-Wa-Jama'at that 'being' in fact, belongs to Almighty Allah. Hearing, seeing, knowledge and authority are the personal and real attributes of Almighty Allah. Almighty Allah is the true originator and owner of all things but He has also granted some of His own attributes to some of His creations. Can it be denied that Almighty Allah can grant some of His best attributes to some of His best creations, more than most of His creations? Almighty Allah makes some of His creations the manifestation of some His attributes. Only he can make a true estimate of the bounty of His attributes whom He has so blessed him with, otherwise ordinary people may estimate His bounty to His favoured person in the measure of the bounty conferred upon them. This is not so. It is proved with reference to the Qur'aan and the Sunnat that tremendous blessings are showered by Allah upon these whom He chooses, and there is no limit to the greatness and loftiness of the holy Prophet (Sallal Laahu Alaihi Wasallam) who is a special manifestation of Almighty Allah's 'being' and attributes.

It is a miracle of Allah that the writings of the stalwart ulama of Deoband bear witness to this fact. In Sheikh-ul-Hadith Muhammad Zakariya Sahib's books, Tableeghi Nisaab (Re-named Fazaa'il-e-A'maal) which is apparently regarded by Deobandi Wahaabi Tableeghi group of South Africa as more important than even the Qur'aan and Kamaalaat-e-Ashrafiyah, Page 56, this command of Allah (Hadith-e-Qudsi) can be found: "My bondsman attains to My nearness through offering voluntary prayers to the extent that I make him My beloved. And then I become his hearing with which he hears, and I become his sight with which he sees, and I become his hand with which he holds, and I become his feet with which he walks, and I become his tongue with which he speaks, and I grant him whatever he asks of Me." (Bukhaari Shareef). By way of explaining this Hadith-e-Qudsi, Imam Fakhruddeen Raazi (Alaihir Rahmah) says that eminence of a bondsman who becomes Allah's beloved is such that he sees and hears everything near or far and has sway over things, since according to Allah's command Allah's exclusive powers become such a bondsman's attributes. This means that that bondsman becomes a special manifestation of such attributes of Allah. Consequently, having faith in this command of Allah, we the Ahl-e-Sunnat-Wa-Jama'at, believe that Allah's Prophets and the friends of Allah are, undoubtedly, persons blessed by Allah with spiritual and other special powers and help Allah's creations through powers and authority granted to them by Allah.

The biographer of the Imam of the Deobandis, Rasheed Ahmad Gangohi, and A'lim of Deoband, Muhammad A'shiq Ilaahi Meruthi, has devoted a whole chapter to what he calls, "tazkiyyah and tasarruf" (sanctification and power to give). He says: "He (Gangohi) departed from this world, but his powers to help people are still at work" □ (Page 151, Volume 2.)

The renowned Aalim of Daarul-Uloom at Deoband, Mahmood-ul-Hasan Sahib, says this in praise of his Gangohi Sahib:

"O Rabb! To whom should I go for redress of my worldly and other-worldly needs.

Now that the redresser of my spiritual and physical needs is gone".

On page 252, Vol. 2, of this very book Tazkiratur Rasheed, Gangohi Sahib himself says: "The powers to benefit and miracles of the friends of Allah are extant not only after their death, but their power to benefit and their miracles are augmented after their death. In this statement, Ibne Abdul Barr also quotes a Prophetic hadith".

On page 9 of his another book Imdaadus Sulook, Gangohi Sahib says:

"The disciple must also believe that (Rooh), the spirit, of the Sheikh is not confined or limited to any particular place. So, the disciple, wherever he may be, either near or far, is removed from the Sheikh's mortal body but is never removed from the Sheikh's spirituality. When he attains total belief in this fact, and remembers his Sheikh all the time, then a spiritual affinity develops which will always be beneficial. The disciple whenever he happens to be in need of some lining should ask for it from his Sheikh, for the affinity which has developed between him and the Sheikh will stand him in good stead."

On page 12 of the magazine, "Ashraf-ul-Uloom" for the month of Sha'baan, 1355, A.H., Thanvi Sahib writes: "Graves do benefit, at times through the intentions of the persons being benefited and at times without his express intention, like the sun benefits without the intention of the person benefiting from it".

On page 30 of the same magazine for the month of Jamaadeen 1354 A.H. Thanvi Sahib says: "The Maulana (Gangohi) saw a truthful person in his dream and told him that Almighty Allah has, after my death, granted me His vice gency. By this, he probably meant that he had been granted permission to use his sway over things for the benefit of others. This is the power, which is the point of distinction, and it is not commonly bestowed. Some holy men are granted this after their death.

To a question put by somebody about the nature of this sway, he said that it was like somebody beginning to feel great zeal and zest (for acquiring Allah's nearness) after visiting the grave of a pious man and this condition is produced because of the power and attention of that cleaved person.

Somebody from the audience said that such benefit can also occur by sitting at home. At this he (Thanvi) said that the dead has a special connection with the grave, so there are greater chances of benefits accruing there".

On page 166 of his book "Ta'leem-ud-Deen", the same Thanvi Sahib has reiterated that "one should try to benefit from the graves of the friends of Allah".

One page 223, of Kamaalaut-e-Ashrafiyah, Thanvi Sahib says: "It is the habit of Allah that He does not bestow blessings without intercession".

On page 80 of his last book 'Bawaadir-un-Nawaadir', Thanvi Sahib says: "It should be understood that some friends of Allah use their power to benefit others and perform miracles even after death, and this they do repeatedly".

The present set of ulama of the Deobandi-Wahaabi-Tableeghi band altogether denies that it is at all possible for anyone created to have the power to benefit others, but their stalwarts say that the friends of Allah are not only capable of having the power to benefit others but also have this power even after death, and go on increasing in them. Readers should now themselves know that the present band of propagandists of Deoband is being proved wrong even by those of their elders who are considered by them to be their Imams and leaders.

Dear readers! The present-day Deobandi-Wahaabi-Tableeghi band is totally against Prophets and friends of Allah. They are unjust to the extent that they hold the belief that love for, and devotion to them, is polytheistic. To venerate Prophets and friends of Allah is, in their eyes, polytheism. Perhaps, they do not believe in the Qur'aan or they do not study the Qur'aan. They should be questioned, if merely venerating or showing respect and honour is polytheism or amounts to worship then how is it that Almighty Allah in the Qur'aan gives the command *Watu'az-ziroohu Watu Waq-qiroohu* ("Show respect to him and venerate him").

The holy Qur'aan abounds in commands to pay utmost respect to the holy Prophet. For instance, it says: "*La Taqooloo Raa'ina Waqoolun Zurna*" (Do not say make concession to us, but say please turn your kind attention to us).

It also says: "*La Tar fa'oo Aswaatakum Fauqa Sautin Nabiyy*" (Do not ever raise your voice over that of the Prophet (Sallal Laahu Alaihi Wasallam)).

At another place it is said, "*La Taj'aloo Dua'ar Rasooli Bainakum Kaduaa'i Ba'dakum Ba'da*" (Never call the Prophet, Sallal Laahu Alaihi Wasallam), as you would call one another but call him with deep respect and veneration."

We have also been told, "*Wa Maien Yu'az-zim Sha'aa'iral Laahi Fa'innaha Min Taqwal Quloob*." (And those who venerate the Prophet and friends of Allah their hearts are filled with the fear of Allah).

All these verses speak of the importance of veneration. The Holy Qur'aan clearly says, "*Wa Lil Laahil iz-zatu Wall Rasoolihi Walil Mu'mineen*" (And honour is for Allah, and His Messenger and true Mu' mineen).

And along with this, it has been said, "*Wala kinnal Munaafiqeena La Ya'lamoona*." (But the hypocrites are not aware of this).

It is thus proved that those who deny honour and respect to the Prophets and the friends of Allah are, according to Qur'aanic judgement, "ignorant hypocrites". In fact, such people deny the Qur'aan itself, for the Qur'aan calls for honouring and respecting the Prophets and the friends of Allah, describes paying respect to be the signs of Allah as fearing Allah in the heart, while these unjust people describe honouring them to be polytheism.* What is it, if not a denial of the Qur'aan?

Readers should know that those who believe in Deobandi-Wahaabi-Tableeghi-ism act contrary to what they believe in. They have already seen how they indulge in exaggerated respect for their elders. □Kaukab

Dear readers! The friends of Allah (Ridwaan-ul-Laahi Alaihim) are the beloved of Allah and his elevated bondsmen. Their favour to the Millat is that they have guided

Allah's creations on the right path, and filled their hearts with the love of Allah and the love of the Prophet of Allah (Sallal Laahu Alaihi Wasallam). They fully adhered to the Shari'al and Sunnat while they were physically alive, and admonished the creations of Allah to adhere to the Shari'at and the Sunnat, and devoted themselves to the correction of their beliefs and practices. When the friends of Allah depart from this mortal world, then people go to their graves, because, according to the Book of Allah and the Prophetic traditions, the graves of the friends of Allah are blessed places, where supplications are listened to. People do go to their graves out of their love for them, but in no case do reverential prostration before neither them nor they circumbulate their graves. They do not believe the great man in the grave to be the partner of Allah. What they do is simply this: stand before the graves of the elevated bondsmen of Allah, pray to Allah through the intercession of the men in the grave, whom they supplicates to intercede with Allah on their behalf, kiss the graves out of love and respect or having touched the graves or their coverings place their hands over their faces. Doing so can never be called grave worship or polytheism.

Dear readers! Kissing the graves can raise the question in people's minds as to why graves are kissed when they are made of earth and stones. And it is obvious that the graves by themselves have no standing. In answer to this, it can be said that their residences or their graves are kissed only because of love for them in view of their association with Allah. If it is thought strange that earth or stone should be kissed, then it should be remembered that the Hajr-e-Aswad (Black Stone) is kissed by everybody although it also is a stone. You might say that it is kissed because it is a stone from Paradise, so it has gained distinction and importance because of its association with Paradise. At this point, I may submit that a Mu'min's grave also becomes associated with Paradise, for the Holy Prophet (Sallal Laahu Alaihi Wasallam) is reported to have said: Qabrul Mu'mine Raudatum Min Riyaadil Jannah, i.e. "a Mu'min's grave is a garden from amongst the gardens of Paradise". So, its distinction and importance cannot be denied. Moreover, consider this. All of us kiss the Holy Qur'aan only because of our love for it in view the fact that it is the Word of Allah. Even though the Words of Allah are the words which are printed on paper in ink, but we kiss the paper, the ink, the card-board with which these papers are bound or the cloth in which the Qur'aan is wrapped. We kiss all these because all of them get associated with the Word of Allah. The most vital thing is the special relationship with Almighty Allah. Similarly, whatever honour and rank the friends of Allah attain to is only because of their special attachment to Almighty Allah. Thus, all those things which become the beloved of Almighty Allah are, also, fit for being loved and respected.

Just because the feet of a beloved bondswoman of Allah, Hazrat Haajrah (Alaihas Salaam) touched the hillocks of Safa and Marwah, these hillocks turned into the signs of Allah (Sha'a'iril-Laah). We learn through the Qur'aan that the places which are touched by the feet of the friends of Allah become signs of Allah, and so how can greatness and grandeur be denied to those places where the friends of Allah are resting with their whole being?

All the same, I deem it necessary to state that the graves and the relics of the friends of Allah are kissed only because of love, and merely kissing them is not worshipping them; although doing so is not without its rewards. Consequently, details of the daily routine of the Imam of the Deobandis-Wahaabis, Rasheed Ahmad Gangohi, is mentioned in Tazkiratur Rasheed, including details of kissing the relics and reverencing them. And the stalwart ulama of Deobandi Wahaabiism have proved in their writings the greatness attained by people through their association with the

blessing and excellence of places and peoples. Thus, Ashraf Ali Thanvi Sahib says: "A good deal of effect attaches to the relics of pious people and still greater good accrues from being in their company". He further says: "It is inconceivable to estimate the good that accrues from being in the company of pious men or from visiting them. And this is the truth about their relics. By laying eyes on them, their remembrance is revived which puts light into our hearts, and we get associated with Almighty Allah". □ (Kamaalaa'-e-Ashraf yah, Page 68.)

Thanvi Sahib says: "Because of them (pious people), hearts get illuminated and purified. The condition that attaches to their being benefited by blessings is devotion to the pious men". □ (Kamaalaat-e-Ashraf iyah, Page 130.)

On page 85 of his Bawaadir-un-Nawaadir, Ashraf Ali Thanvi Sahib says: "Like the company of fire heats up water, and this accompaniment benefits the living as well as the dead when the souls of the two have affinity with each other, which is the pre-condition for benefiting, In the same way, if the person in the grave has an affinity and the affinities of the two have a relevance with each other and as a result the condition of the visitor gets strengthened, this is called progress and power, and since this affinity is unitary so one also gets inspirational benefit".

Remember that to worship a thing is one act, and to respect and honour a thing is just another. There is a great difference between the two. Remember, also, that polytheism is concerned with beliefs, and we, Ahl-e-Sunnat-Wa-Jama'at do not ever take the person in the grave (Whether he be a Prophet or a friend of Allah) to be the permanent and real authority, but even when they go to the graves of the friends of Allah they still supplicate to Allah hoping that He, in His forgiveness and mercy and grace, will erase the black spots in their scroll of deeds, for the sake of the goodness of His elevated bondsmen, their prayers and their service to the Deen and Millat.

If the Deobandi-Wahaabi Mulla-worshipping people still insist on calling this action of ours as "grave-worship" then I must ask them this question: By what name would they call those who go to Bait-ul-Laah (Makkah Mukarramah) and prostrate before the K'abah from near or far? These Deobandi-Wahaabi-Tableeghi people very well remember the word (Chair ul Laah) "non-Allah" □ and they use this epithet with great contempt and insolence for Prophets and friends of Allah although they are not at all aware of the meaning of (Chair) "non". Let me put this question to these transgressors: The stones which make up the four walls of what you call Ka'bah are also non-Allah, then why do these Deobandi-Wahaabis turn their faces towards these stones while saying their prayer? The obvious answer would be that it has been commanded to "prostrate facing the stones used in the building of K'aba-Tul-Laah". They should then be told that they should also accept the position that if Almighty Allah were to command prostration before any "non-Allah" such a command has to be obeyed. To this, these people would say: "While we are apparently clinging to the walls or the cover of the Ka'bah and weeping, or supplicating, or asking for the grant of our wishes, yet never but never the thought occurs in our minds that the stones which make up the walls are worthy of being worshipped or ask them for the grant of our wishes." So, O you Deobandi-Wahaabi Tableeghi who issue fatwa why do you have a misconception about those who visit the graves of the friends of Allah and the sacred places not because they take the friends of Allah to be deities but because they deem them to be the beloved of Allah and pious beings, and while there supplicate to Allah alone. Why do you, then, consider them to be polytheists?

The ulama of Deoband know that the inner part of the Ka'batul Laah (Hateem)

contains the graves of Hazrat Isma'iel (Alaihis Salaam) and his mother, Hazrat Haajirah (Alaihas Salaam). For this reason, it can be said that those who circumambulate the Ka'bah, those who prostrate in the direction of the Ka'bah, those who cling to the Ka'bah while supplicating, do not ask Allah for the grant of their wishes but, in fact, to placate those inside these graves. If in reply to this the ulama of Deoband say that practice is related to beliefs: so long as no polytheistic beliefs with regard to those buried in the graves are involved, then no conception can come that circumambulation or prostration of the Ka'bah is not taking place but that of the graves is. So also those who go to the graves of the friends of Allah bear no such beliefs which are polytheistic, rather the visitors to the graves of the friends of Allah supplicate to Allah alone and never circumambulate the graves or prostrate in the direction of the graves. After knowing this fact, how very unjust it is to call true Musalmaans as polytheists. Those who say so are most unjust. May Allah protect us from their evil! (If it is possible for them to do so, the author of the booklet, "Johannesburg to Bareilly" and people of his ilk should read the chapter "28th Ghareebah" of Bawaadir un Nawaadir, the last book by their own Thanvi Sahib. This will make them aware of the greatness and excellence of the friends of Allah).

O Deobandi-Wahaabis! If you can be called Musalmaan even after prostrating in the direction of one of the things which is non-Allah (That is, stones of the Ka'bah) because, in your eyes, the real deities are not those stones but the True Deity is the being of the Almighty Allah, then why you begin firing salvos of polytheism against those true Musalmaans who visit the graves of the friends of Allah but say that "we supplicate only to Almighty Allah while being near to the beloved of Allah, and our true goal is Allah Himself"?

O you who are bereft of wisdom! Perhaps you do not know it, but it is a fact that the treasure of Deen and Imaan, the proper way to bow before the one and only Allah and to behave as His slave, the way to ask of Him in the right manner are gifts which have been given to us by these very friends of Allah, whom you contemptuously and continuously call 'non-Allah' and we the Sunnis never tire of affectionately calling them (Ahlul Laah) "people of Allah".

Because of the favours of these very "people of Allah", we have been guided in the straight path. These are the monasteries through which people receive admonition and guidance.

It is for this reason that we occasionally visit their tombs and present ourselves before "people of Allah" to get from them confirmation of our devotion and association. It is but true that these "people of Allah" are gates to the mercy of Allah, and had there not been their tombs then there would have been no clue to Him who is limitless and without any fixed abode.

Dear readers! I might present before you a saying of the holy Prophet (Sallal Laahu Alaihi Wasallam). The beloved of Allah, the holy Prophet (Sallal Laahu Alaihi Wasallam) says! "I do not have any fear of my ummah committing polytheism, but I think my ummah will become more inclined towards this world".

This hadith can be found in Kitaabul Maghaazi of Bukhaari Shareef. Of course we belong to the ummah of Allah's beloved Prophet, and when our Prophet (Sallal Laahu Alaihi Wasallam) had no fear that we would indulge in polytheism, then we can never become polytheists only because these fatwa issuing muftis of polytheism give such a fatwa against us. Remember that if we are not polytheists in

the eyes of Allah and our belief is in the unity of Allah, as has been taught to us by the Qur'aan and the Sunnat, then by the grace of Almighty Allah we are true Musalmaans. We pray to Almighty Allah to keep us firm on the true path and protect us from the evils of Deobandi-Wahanbi-Tableeghiism!

After refuting polytheism, I will now briefly touch upon the subject of bid'at (Innovation) in the light of the Qur'aan and the Sunnat. (This servant intends, Insha Allah, to write a complete booklet on the subject of "the truth about bid'at", in which I will try to prove the veracity of my true standpoint on the basis of the writings of the ulama of Deoband themselves).

Dear readers" Every true Musalmaan knows it well that belief in faith is founded on the Qur'aan and the Sunnat. Any saying or action of any /mare, Mujtahid or Mufti which is not exactly according to the Qur'aan or the Sunnat is altogether unacceptable and cannot be thought to be a Shar'ee argument. Nobody in the whole universe has any authority to bring about changes in the commands given by the Qur'aan and the Sunnat only because in his opinion it should be so. Those who gave priority to their own opinion in the matter of the Qur'aan and the Sunnat and gave importance to their thinking have not only themselves been misled but have also misled others. The principle enunciated by the Qur'aan and the Sunnat is this: "He who explains the Qur'aan according to his own opinion builds for himself a place in Hell". It is possible for the fatwa of a Mufti to be wrong since it is not according to the Qur'aan and the Sunnat, but it cannot be that the commandments contained in the Qur'aan and the Sunnat are wrong. If some of the commandments are not properly grasped by some one, then the fault lies with their understanding, for which they should undergo treatment.

Dear readers! It is an axiom that "everything is recognised by its Opposite (Tu'raful Ashyaa'u Bi Azdaadiha). Sunnat and bid'at are two opposing linings. In Arabic dictionary and in the terminology of Shari'at, Sunnat means "way". According to the sayings of the holy Prophet (Sallal Laahu Alaihi Wasallam), such a way is the way of the holy Prophet (Sallal Laahu Alaihi Wasallam) himself, of his right-guided caliphs and of those of the perfectly devoted persons who followed them. According to the dictionary, every act which is of recent origin is called bid'at (Innovation) and in the terminology of Shari'at absolute bid'at is that act which is not proved by Shari'at and Sunnat.

It is proved by authentic sayings of the holy Prophet that the Prophet's companions adopted many an act, many a way of reciting Allah's names and praises, and many a supplication which had not been practiced by the holy Prophet (Sallal Laahu Alaihi Wasallam) nor had he ordered these, and yet the companions believed that these acts were included in "good acts" which is what the Deen of Islam aims at.

As Almighty Allah commands in the Qur'aan: Waf'alul Khaira La'allakum Tuflihoon (Be engaged in doing good acts in the hope that through them you may attain to success). And the holy Prophet (Sallal Laahu Alaihi Wasallam) said: "He who invents a good way in Islam, for him there is a reward and good, And he will also derive cumulative good of all those acting on the good way invented by him and those coming afterwards and acting on that way will not be given less good."

This very hadith can be seen in a letter from the spiritual guide of the ulama of Deoband on page 115 of Tazkiratur Rasheed and on page 113 of Kamaalaate-Ashrafiyah and on page 353 of Badaadir-un-Nawaarid. This saying of the Holy

Prophet does not mean that anybody who so desires can devise a new way, but there are set rules and regulations for this in Islam. Therefore, it is absolutely necessary that whatever new way is devised must be within the framework of Islamic rules and regulations and arguments and testimonies. This is to say that every new way must be in consonance with the Shari'at and the Sunnat. That way alone is good which the Shari'at and the Sunnat hold to be good, and that which the Shari'at and the Sunnat do not approve of can never be good. The matter must be decided in the spirit of the Shari'at and the Sunnat, not on somebody's personal opinion.

It is related about Hazrat Saiyidina Bilaal-e-Habshi (Radiyah Laahu Anhu) that the holy Prophet (Sallal Laahu Alaihi Wasallam) said to him: "I heard the sound of your footsteps in Heaven. What special acts you do"? Upon this he (Bilaal-e-Habshi) said, "Every time I do the ablution, I perform two rak'at of namaaz". The holy Prophet (Sallal Laahu Alaihi Wasallam) had not ordered him to act thus, but to bring home to other companions the nobility and goodness of this blessed act, the holy Prophet (Sallal Laahu Alaihi Wasallam) put this question to him in the presence of other companions so that everybody should know that a good act is after all a good act, and accrues from it. So, the holy Prophet (Sallal Laahu Alaihi Wasallam) approved of the new way practiced by Hazrat Bilaal. It is stated in Sahih Bukhaari Shareef that Hazrat Khubaib (Radiyah Laahu Anhu) was the first martyr who established the tradition of saying two rak'at of namaaz before being martyred. Once when the holy Prophet (Sallal Laahu Alaihi Wasallam) while saying his prayer was getting up after (Ruku') bowing down said "Sami Allahu Liman Hamidah" a companion who was following him during the prayers said "Rab-bana Wa Lakal Hamd" and with this he also uttered the words "Hamdan kaseeran Mubaarakan Feeh." When the prayers came to an end, the holy Prophet (Sallal Laahu Alaihi Wasallam) enquired as to who was the person who had uttered these words. He (Sallal Laahu Alaihi Wasallam) also said, "I saw more than 30 angels darting forward, each one of them trying to write down the words." This is to say that uttering these words was an act of immeasurable reward and good.

There are several such instances which go to prove that whatever good act is done while remaining within the framework of Shari'at and Sunnat is a blessed act, and a blessed act cannot, under any circumstances, be called bid'at. It is thus proved that while remaining within the four corners of the Shari'at and the Sunnat there is a good deal of scope to deal with human affairs. Every such act which is testified to by the Shari'at and the Sunnat as being desired, and which is not against any Qur'aanic text nor is likely to spread corruption or violence is not at all bid'at. Islamic Deen presents solutions to all problems in all ages. With change in the times and in nations new events do take place and will continue to take place. If Islamic solutions to such problems are to be forbidden as bid'at, then it is questionable if Deen would continue to be a complete code of life.

Woe be to such people who never tire of declaring as bid'at good acts which are perfectly in accordance with the Shari'at and Sunnat, yet turn a blind eye to those bid'at which can only result in the destruction of Imaan and of those having Imaan. Western-style government called "democracy" is, without a doubt, the most diabolical of all bid'at. And yet those who call Meelaad of the holy Prophet as a bid'at are most eloquent in praise of this form of government. This is a nefarious conspiracy hatched by the enemies of Islam. This bad bid'at (Innovation) has led Muslims away from obeying the Shari'at and the Sunnat and instead taught them disobedience to Shari'at, which is otherwise given the name of law of the land or the constitution.

Those who term as bid'atis people who, for the love of him, send praises and salutations to the holy Prophet (Sallal Laahu Alaihi Wasallam) in fulfilment of Allah's commands, those who have become self-proclaimed monopolists of Deen, do nothing whatsoever against this bad innovation concerning governance which has enveloped many a Muslim country. In Pakistan, most ulama of Deoband, in order to bring about the supremacy of this very democracy, are not only supporting rule by a woman but a Deobandi aalim occupies the position of an adviser to that very woman whose rule is clearly against the injunctions of the Qur'aan and the Sunnat. Not only this, they are doing their best to justify rule by a woman and are condemning those who call rule by a woman to be unlawful.

This hadith has been reproduced on page 10 of part 1 of "Johannesburg to Bareilly": Every bid'at (Innovation) and every bid'ati (Innovator) is a denizen of Hell". By reproducing this hadith the author of the series of the booklets has tried to establish that we, the Ahl-e-Sunnat-Wa-Jama'at, are (According to him) bid'atis (Innovators). The blame for this calumny is on these transgressors.

By way of explaining this hadith, Hazrat Imam Navavi (Rahmatul Laahi Alaihi) says that bid'at in this hadith means the (acts) bid'at for doing which there is no justification in the Shari'at and the Sunnat, and acts (bid'at) which are correct according to the Shari'at and the Sunnat are not at all bid'at.

On page 22123, volume 2 of his book kitaab Tahzeeb-ul-Assarnua-wal-Lughaat, Imam Navavi (Rahmatul Laahi Alaihi) has quoted from the book Kituab-ul-Qawaa'id by the famous Imam, Abu Muhammad Abdul Azeez bin Abdus Salaam (Alaihir Rahmah) that there are five kinds of bid'at □ waajibah (permissible), maharramah (forbidden), mandoobah (delegated), makroohah (abominable) and mubaahah (lawful). He has also quoted Imam Shaafi'ees dictum. He says: "One kind of bid' at is bad and another is good, and a bad bid'at is that which is against the dictates of Shari'at and such bid'at is a bid' at of ignominy. A good bid' at is that which is not against any good act done during the first period and is also not against the dictates of the Shari'at. Such a bid' at is a good bid'at. *

* This reference is given in the authentic book of the Deobandi school of ulama, Ad-dur-rul-Munazzam.

On page 11/12 of his book "Sunnat and Bid'at", the renowned Mufti of Deobandi Wahaabis, Muhammad Shafee Sahib, says! 'Prayers which have their justification in the sayings of the holy Prophet (Sallal Laahu Alaihi Wasallam) or in his acts, explicitly or by indication, cannot be called bid'at, nor is an act a bid'at which was not done during the times of the holy Prophet but necessity for which arose later on in order to achieve a goal of Deen." He further says: "In Ahaadees; forbid innovations in religion (Ahdaas-fid-deen) are forbidden; innovations for the sake of Deen (Ahdaas-fid-deen) are not forbidden".

Ashraf Ali Thanvi Sahib says: "The truth about bid'at is that it should be adopted as part of Deen. How can it be deemed to be bid'at if it is adopted as a cure. Thus, there is one bid'at which is introduced in religion (Ahdaas-fid-Deen) and the other one is a bid'at introduced for the sake of religion (Ahdaas-fid-Deen). Ahdaas-fid-Deen can, in truth, be called Sunnah". □ (Al-faazaat-ul-Yaumiyah, Volume 1, Page 205.)

The same Thanvi Sahib also says: "At lanes bid'at is obligatory, for example the establishment of exchange and the teaching of grammar; al times it is proper to do so, for instance to establish ribaat and madrasa.` etc. and also all those good acts which were not done in earlier times". □ (Bawaadir-un-Nawaadir, Page 777.)

This passage occurs on page 139-40 of Arwaah-e-.Salaasah compiled by Ashraf Ali Thanvi Sahib: "The Prophet of Allah (Sallal Laahu Alaihi Wasallam) had perfect power to benefit, so his teachings alone were sufficient IO reform the companions (Sahaabah) inwardly and they had no need for the reforms introduced by the soofiya (mystics). After the demise of the holy Prophet (Sallal Laahu Alaihi Wasallam) this power got weakened, so much so that the soofiya had to make use of the exercises introduced by them, like zikr bil jahr, habs-e-dam, paas-e-anfaas etc. These exercises were not there during the tomes of the Prophet of Allah (Sallal Laahu Alaihi Wasallam), so they were bid'at (innovations). But they were not bid'at-fid-deen (innovations in Deen); they were rather bid'at-fid-deen (innovations for the sake of Deen). This is to say that they had not been included in Deen, but were acts permitted under the Shri'at were made use of for acquiring Deen. So they were exercises for the attainment of Deen, rather than being included in Deen. This should be understood in this way. A physician prescribes Sharbat-i-Banafshah (syrup) for a patient who needs it, but it is not available in the market. So he collects wood, lights a fire, fetches a pot, gets hold of sugar, brings water, and puts banafshah and there things, and cooks sugar and banafshah after putting all these things in a pot, and thus prepares the prescription Sharbat-i-Banafshah. This collecting wood and lighting fire etc would not be called addition to the prescription, but completion of the prescription. In the same way, all such means permissible under the Shari'at should be made use of for reforming self, and such means will not become part of Deen but a means to attain to Deen"

Here, it must be explained for the benefit of the readers that the principle is that the non-existence of a thing or its non-mention cannot be deemed to be proof of it not being permissible. That is to say that if it is non-obligatory and non-necessary, it would not mean that this act is not permitted and not correct. If something being prohibited or made unlawful is not proved by the Qur'aan and the Sunnat, then that thing or act cannot be made unlawful or wrong by somebody only on the basis of his personal opinion. Otherwise, he who does so will be committing Ahdaas-fid-deen, for to declare any good and permitted act to be bad or wrong is not a good act but is a serious mistake and a bad innovation.

The present Deobandi-Wahaabi-Tableeghi band, who are self-proclaimed right-guided ulama, do not at all fear Almighty Allah, otherwise knowing people know it full well that to apply one example of any new affair to another is in the tradition of the Imams. But it is the practise of the ulama of Deoband whose tongues wag in such matters that they issue fatwa if somehow they find a text to favour them, and because of their ignorance pay no heed to the other texts, rules, explanations, and the correct statements of knowing people, and the sayings of the holy companions of the Prophet and their true followers. Asked to define bid'at, they said: "Things which are existing now but were not there during the times of the holy Prophet (Sallal Laahu Alaihi Wasallam) are bid'at." But when the fault in their tongue was pointed out to them and they found that their definition was hurting themselves they changed their words and began saying: "Whatever act was not done during the times of the holy Prophet (Sallal Laahu Alaihi Wasallam) and was done afterwards is a bid'at". This definition also could not save them from being called bid'ati. Then they began to say: "Bid'at means making additions to Deen". Even with this they could not prove what was

meant by additions, for everything which they call addition to Deen, is proved by their own books and by their own acts. So, they once again resorted to such tactics as "because", "consequently", "supposing" and "that is". But reality has a habit of getting itself acknowledged, so these Deobandi-Wahaabi-Tableeghi ulama had to write that there are two kinds of bid'at, good as well as bad.

It would not be without interest to readers that the meaning of bid'at has always been a controversial matter among the ulama of Deoband. So, Rasheed Ahmad Gangohi Sahib described his spiritual guide and teacher, Hajji Imdaadul Laah, as non-knowing and declared his standpoint to be erroneous, and opined that it was the duty of the disciple to correct his spiritual guide. The same Gangohi Sahib also called Thanvi Sahib to be in the wrong. The author of the series of booklets "Johannesburg to Bareilly" and the present breed of ulama of Deoband hold Ashraf Ali Thanvi Sahib to be "Mujaddid-i-Millat" and "Hakeem-ul-Ummat", while Janab Rasheed Ahmad Gangohi Sahib, in one of his letters to him, says thus: "You have not yet understood the meaning of bid'at". □ (Tazkiratur Rasheed, Page 122.)

Readers would have fully understood by now that these people only want the protection of their own persons; they are not at all concerned with preserving the golden principles of Islam. Call it a miracle but the fact is that they themselves persistently and vehemently do the same acts on account of which they accuse us, Sunnis, as being practising bid'at. This servant of the Ahle Sunnat has already said, and says it with full confidence and honesty, that he has in his possession documentary proofs of the fact that these Deobandi-Wahaabi-Tableeghi people themselves hold Meelaad, commemorate the martyrdom of Saiyidina Imam Husain, take out processions, hold Faatihah and recital sessions of the Qur'aan, annual death anniversaries, and visit graves, but they issue fatwa of being bid'atis only against us, Sunnis. This clearly means that if they do things which even in their own judgement are wrong those acts become justified, but they turn out to be unlawful if done by others.

Dear readers! Don't you think this is mocking Deen? Despite this, they claim that they are the right-guided ulama although it would not be wrong to call them the predators of Deen. We pray to Allah that He may protect us from their evil'

Dear readers! This servant of the Ahl-e-Sunnat has already said in his booklet "Deoband to Bareilly: the truth" that their aim is to deviate Musalmaans from the spirit of Islam, and they are doing this job with encouragement and support and connivance of their non-Muslim masters. The simple Musalmaans, who are caught into his web of the conspiracies laid out by these clever people, are not aware to what abyss of destruction they are guiding them to. Admonishing to say prayers is only their apparent stratagem. Let me advance a proof from the writings of Muhammad Ilyas Sahib, the founder of the Tableeghi Jama'at. On page 6 of his book Da'wat he says: "Miyaa Zaheer-ul-Hasan! No body has been able to understand my mission. People think that it is a movement for the establishment of Salaat (Namaaz). I say it on oath that it is not a movement for the establishment of Salaat." One day, while in despondent mood, he said: "Miyaa Zaheer-ul-Hasan, We have to produce a new nation." What say the ulama and the generality of Deobandi Wahaabi Tableeghi band about this statement by their own Ilyas Sahib? Who is right? If Ilyas Sahib is held to be truthful then all those Wahaabi Tableeghi people who call the Tableeghi Jama'at a movement for the establishment of Salaat and think themselves to be truthful, then their founder would be declared a liar. And readers will know that all these, big or small, are liars. May Allah protect us from them!

Some time ago, criticisms were levelled by these very Deobandis against the book *Fazaa'il-e-A'maal* (which was previously called *Tableeghi Nisaab*) by Deoband's Sheikh-ul-Hadith, Muhammad Zakariya Sahib Kandhalvi. Among the criticisms was that the people of the *Tableeghi Jama'at* are ignoring books by the stalwarts of Deoband, and destroying them. Individuals belonging to the *Tableeghi Jama'at* keep with them only the book *Fazaa'il-e-A'maal*, not those by Ashraf Ali Thanvi and Husain Ahmad Madni and others. Replying to this criticism, Sheikh-ul-Hadith Muhammad Zakariya Sahib and Muhammad Shaahid Saharanpun said, "Books included in the *Tableeghi* curriculum are in accordance with the basic aims of the *Tableeghi* movement and have been written keeping in view the principles and goal of the movement." They say, "It is no secret that our aim is to make people Deobandi", that is to say, in the words of the founder of the *Jama'at*, Maulana Muhammad Ilyas Sahib, to make them adhere to Maulana Ashraf Ali Thanvi and Maulana Muhammad Ilyas." They further say, "One of the old and original aims of the *Tableeghi Jama'at* is that problems (*Masaa'il*) should not be discussed at *Jama'at*'s meetings or *Tableeghi* rallies." The reason for this, according to them, is that "discussion on problems might create apprehensions and cause disaffection, and once this happens people would not attend *Tableeghi* rallies." □ (Condensed from the book "Doubts about *Fazaa'il* and their replies" and "some general criticisms against *Jama'at* and detailed answers to them".)

The author of the booklet "Johannesburg to Bareilly" and his cohorts among the Deobandi-Wahaabi-*Tableeghi* people must be fully aware of these sayings of their elders. Would they even now declare the *Tableeghi Jama'at* to be a movement for the establishment of *Salaat* (*Namaaz*)?

Dear readers! How can truth be expected of those whose fundamental aim is not to inform people of the commands of the *Qur'aan* and the *Sunnat*? Just realise for yourselves what would be the reaction of those of the *Tableeghi Jama'at* who wander about from place to place preaching! The Deobandi-Wahaabi-*Tableeghi Jama'at*'s people do not have the same exterior and interior. The example of the elephant's teeth fits them admirably □ one for eating and the other for mere show. This is called hypocrisy. May Allah protect us from them and from their evils!

Just look at another of their criticism and its answer. The author of the booklet "Johannesburg to Bareilly" has, on page 9, part 2 of the booklet, printed a facsimile of page 12 of *A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi's* (*Rahmatul Laahi Alaihi*) published *Wasaaya Shareef* and levelled a criticism, although this person who is devoid of all wisdom failed to see that the same facsimile contained a conclusive answer. It is true that those afflicted with prejudice and enmity cannot see the truth, because unfounded grudge and enmity not only destroys wisdom but also makes one lose all good points of intellect. These Deobandi-Wahaabi-*Tableeghi* people were under the impression that their nefarious doings would succeed in South Africa because Muslims in South Africa were not aware of facts. They thought that their lies would remain under a smokescreen. But they did not know that they would themselves become the targets of the salvos that they had turned towards true Musalmaans. Thus, see the following.

In the last paragraph of *Wasaaya Shareef*, the Imam of the *Ahle-Sunnat*, *A'laa Hazrat Bareilvi*, a facsimile of which has been printed on page 9, part 2, of "Johannesburg to Bareilly", "says: "Raza Husain, Hasnain and all of you should live in love and harmony and, as far as possible, do not cease following the *Shari'at* and *Deen*. It is the most important of all the obligations to be firm on my *Deen* and *mazhab*, which

is clearly mentioned in my books. May Allah give you the capacity to do so. Was-Salaam". The author of "Johannesburg to Bareilly" has objected to only two words occurring in this paragraph, which are, "my deen". On the basis of these two words, the Deobandi-Wahaabi-Tableeghi band wanted to prove that A'laa Hazrat Bareilvi (Allah forbid) had invented a new Deen.

In principle, this objection is not at all valid, because the full sentence as it appears on page 9, part 2 of "Johannesburg to Bareilly" is this: "My Deen and Mazhab which is obvious from my books". If only a few books out of the over thousand written by A'laa Hazrat Bareilvi are perused, then nobody would be able to deny the fact that A'laa Hazrat Bareilvi was undoubtedly a true preacher of the Qur'aan and the Sunnat, a true defender of the Islamic faith and a true well-wisher of the Musalmaans. If even one thing is not proved to be against the true doctrines and rules of Islam in all his writings, then to say that "my Deen" means anything other than the Deen of Islam. To do so would be rank foolishness and ignorance. The, A'laa Hazrat had not used the words "my deen" only, but the full sentence is this: "my Deen and Mazhab which is most obvious from my books" and before this sentence he has urged strict following of the Shari'at. If the Deobandi-Wahaabi-Tableeghi Jama'at people are even now averse to acknowledging facts, then they should see the state of their own house and realise that while they cannot see the beam in their own eyes, they are trying to find a mole in other's eyes.

By way of reply, let us consider the following: In the minutes of a meeting Sheikh Muhammad Zakariya Saharan Puri held on 19th Ramadaanul Mubaarak, 1390 A.H. (a Deobandi A'lim) Taqiyud Deen Nadvi Mazaahri, has written thus: The ulama of Deoband, Manzoor Nu'maani and Abul Hasan Nadvi, also participated in the meeting. He said, "Hold on firmly to the Deen established by our elders, Hazrat Gangohi (Rasheed Ahmad Gangohi) and Hazrat Nanotvi (Muhammad Qaasim Nanotvi). The likes of Rasheed and Qaasim will not be born again, so you should go on following them with devotion". □ (Suhbat-e-Ba-Aulyia, Page 125)

Dear readers! Please pay attention to the above-mentioned words □ "the Deen which was established by Gangohi and Nanotvi" □ said by the head of the Deobandi-Wahaabi-Tableeghi Jama'at, Sheikh Muhammad Zakariya Sahib Khandhalvi. On the basis of these words, if someone were to say that Gangohi Sahib and Nanotvi Sahib had established a new Deen, then the Deobandi-Wahaabi-Tableeghi band should never attempt to prove, by pointing to these books written by them, that the two used to preach Islam. Firstly, because books by those two contain polytheistic writings and, secondly, after the words "the Deen" Zakariya Sahib mentions only two names, that of Gandhi □s and Nanotvi's, whose books are not mentioned. Moreover, Zakeriaya Sahib is urging people to follow only Gangohi and Nanotvi, and not the Shari'at.

Also listen to what is said on page 113 of Tazkaratur Rasheed: "By Allah, the Great, drinking the wash-water of Maulana Thanvi's feet brings about redemption in the next life".

Readers should note how much emphasis has been laid on this sentence by beginning it by swearing in the name of Allah. Therefore, the Deobandi- Wahaabis should now feel free to discard Deen, Imam, and rozah (i.e. religion, faith, prayers and fasting). All that they now have to do to seek redemption in the next life, according to their Mufti, is to drink the wash-water of the feet of Thanvi Sahib.

Please also note another saying of Rasheed Ahmad Gangohi Sahib. He says: "Remember that truth is only what flows from the tongue of Rasheed Ahmad. And I swear to you that I am nothing but guidance in the present times, and redemption depends upon following me". □ (Tazkiratur Rasheed, Page 17, Vol. 2.)

These words have been said with such definiteness that if someone were to say that "truth is only that which Gangohi says" and whatever have been said by not only all the Prophets, companions, friends of Allah and the right-guided ulama who have appeared in the world, but also by all the Wahaabi-Deobandi ulama throughout the world is not the truth, then recourse must be taken to such words as "because", "consequently", "if", and "supposing". Nor attempts should be made to prove Gangohi Sahib to be innocent, otherwise the Deobandi -Wahaabis will be put into double jeopardy. Rather it should be straight away accepted that this statement by Gangohi Sahib is another lie, for a lie is something which is said in opposition to a fact, and these words of Gangohi Sahib are, undoubtedly, not facts. When it is proved that Gangohi Sahib is speaking a lie, then, you tell me yourselves, is it possible for such a thing to happen, much less guidance and redemption, could take place by following a liar?

Dear Readers! This servant of the Ahl-e-Sunnat submits that the ulama and ordinary members of Deobandi-Wahaabi-Tableeghi band are inimical to us, Ahl-e-Sunnat-Wa-Jama'at, only because we hold a mirror to them through books written by their own stalwarts. When they see in the mirror that their own faces are pockmarked, then only two options remain open to them: either they should wipe out the pockmarks from their faces or break the mirror. Books by their stalwarts are the mirrors and their undue criticism against us is the pockmarks. A rope may burn out but wouldn't give up its twists (that is to say, habits take long to die) is a famous proverb. (Another proverb of this nature concerns the tail of a dog. But, by the grace of Allah, the tongue and pen of this sinner cannot tolerate such improper way of saying things). These people behave in like manner; they would neither destroy worthless hooks by their stalwarts nor would they stop levelling unfounded allegations against us, Ahl-e-Sunnat. Their attitude seems to be 'I will not accept however strong your argument be', which depicts their intransigence.

And now, let me explain the words, "my Deen" of A'laa Hazrat Bareilvi (Alaihir Rahmah) in the light of the Qur'aan and the Sunnat. In the holy Qur'aan, Almighty Allah says: Alyouma Akmaltu Lakum-Deenakum □ "Today I have completed your Deen for you". When Almighty Allah Himself says "your Deen", then to say "my Deen" on the part of any Musalmaan cannot be wrong.

According to a hadith contained in Muslim Shareef and Bukhaari Shareef, angels would put three questions in the grave. The second of their questions would be Ma Deenuka (What is your Deen), and a Mumin's reply would be this: Deeniyal-Islam (My Deen is Islam). It is requested of the Deobandi-Wahaabi-Tableeghi ulama and general public that when they go into their graves they should plainly tell Munkar-Nakeer (angels) that they did not have any Deen Or else all Deobandi-Wahaabi-Tableeghi should accept that the criticism levelled by them against A'laa Hazrat Bareilvi (Radiyal Laahu Anhu) is based on nothing but enmity with A'laa Hazrat Bareilvi.

The author of "Johannesburg to Bareilly" utters another lie on page 25 of part 2 of his booklet. After quoting part of the Imam of Ahl-e-Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Bareilvi's (Rehmatul Laahi Alaih) Wasaaya Shareef the author of

"Johannesburg to Bareilly" says: It is interesting to note that Ahmad Raza Khan does not say that these things be given to the poor, and the reward of it be conveyed to me. Nor he says, send these things to me". Subsequently, in his usual vitriolic and insolent language, such that I have nothing to say except Lanat-ul-Laahi 'Alal Kaazibeen ("Allah's curse be on liars"). After this reply put in the Words of the Holy Qur'aan, let me tell my readers that A'laa Hazrat Bareilvi (Alaihir Rahmah) told his relations in his last will, "as far as it is easily possible for you to do so, give faatihah for the redemption of the soul on good things". And, in this connection, he mentioned a few dishes, which are considered tasty. But while dictating his direction with regard to Faatihah and feast for the redemption of the soul, he clarified certain matters.

Listen to this in his own words: "Do not give anything out of the food of the feast of Faatihah to the well-to-do, but give it to the poor and that, too, with due respect to them, and by way of hospitality, not by rebuking them. Thus, nothing should be done which is against Sunnat".

Immediately after this comes the writing of A'laa Hazrat Bareilvi, the facsimile of which the author of "Johannesburg to Bareilly" has printed on page 27, part 2 of his book but has omitted the sentence "the food of the feast of Faatihah should not be given to the well-to-do but to the poor".

Readers will themselves realise how much perfidy and the author of □Johannesburg to Bareilly□ has demonstrated lies. Even so, the Deobandi-Wahaabi-Tableeghi ulama call themselves right-guided ulama. They should be ashamed of doing this.

Having known about such acts and forfeit beliefs of these Deobandi -Wahaabi is it possible for anyone to imagine that these Deobandi-Wahaabis who dabble in all sorts of lies and indulge in making a mockery of Deen have anything to do with truth or purity? By no means.

Mufti Muhammad Shafee Sahib, a Deobandi himself, says: "Distorting somebody's writing against his intention is to charge him with false allegation and a calumny, and nobody should be in any doubt about doing such a thing being unlawful". □ (Sunnat and bid'at, Page 10.)

Dear readers ! Can people indulging in unlawful acts be called "right guided"? You will also be certainly of the opinion that such people cannot be called right-guided. These Deobandi-Wahaabi-Tableeghi ulama can never be called right-guided ulama, rather with their filthy beliefs and bad actions they are, without any doubt, ulama-e-soo' or bad ulama.

Look at their hypocrisy. Thanvi Sahib has also drawn up his last will which, inter alia. says: "After I am of gone, those with whom I had been concerned during my life-time should dominate your thoughts. I will that if twenty people should make themselves responsible for the payment of a rupee a month to her (Thanvi Sahib's wife) then she would no be in any difficulty". □ (Tambihaat-e-Vasiyyat, Page 2.)

While A'laa Hazrat Bareilvi admonishes his relatives "to take care of the poor and not to do anything against Sunnat of the holy Prophet", Thanvi Sahib of the Deobandis does not rely on Allah and so he is urging non-Allah about his family members and has no concern with the poor.

In his life-time, Thanvi Sahib was concerned only with himself. So, listen to what he had been doing all his life. He himself says: "When a guest arrives I take a frugal meal with him. When there is no guest, besides the usual, I take such food which provides strength to me, like milk and halwa (a kind of sweet dish). □ (Al Ifaazaut-ul-Yaumiyyah, Vol. 7, Page 71.)

His usual practice with guests around suggests that Thanvi Sahib used to dupe his guests with simplicity for show. Not only this. Also see how he dealt with gifts given to him. He himself says: "Somethings are such that they are made use of as soon as they come. But there are certain things about which I had to think what should be done with them. I either gave them away to someone or when miserliness dominated me then I began to think why should I give them away for free. Let me sell them and thus make same money from them". □ (Ashraful Ma'moolaat, Page 15.)

The author of "Johannesburg to Bareilly" would be fully aware of the saying of the holy Prophet about a miserly person. He should take cognisance of the fact that Ashraf Ali Thanvi Sahib who used to say that he followed the Sunnat is himself saying "if miserliness overpowered me." This means that miserliness was a habit with him but sometimes it overpowered him and when it was so he used to trade in the gifts and presents.

Moreover, Thanvi Sahib says: □ My whole life has been spent as a parasite. First, I was a parasite to my father's earnings. Then, for sometime I lived on a salary. Afterwards, I reverted to the same condition of being a parasite. This is to say, for a long, long time I lived on presents. I have neither to do any work, nor earn a living". □ (Al If aazaat ul-Yaumiyyah, Vol. 3, Page 296.)

While the Imam of Ahl-e-Sunnat, A'laa Hazrat Maulana Ahmad Raza Khan Bareilvi, in his last will, is issuing instruction for honouring and respecting the poor, and to feed them with tasty dishes, the Hakeem-ul-Ummat of the Deobandi Wahaabis does not find the time for anything but to fill his own stomach.

Listen to what the Imam of the Deobandi Wahaabis, Rasheed Ahmad Gangohi Sahib, used to do. "Someone requested Hazrat Gangohi to get a new set of teeth made for himself. To this, he said, in that case he would have to again chew. At present, people took pity on him because he had no teeth and so he was being fed on soft halwa (a kind of sweet). □ (Al Ifaazaat ul-Yaumiyyah, Vol. 2, Page 23.)

Also see this. The veteran Imam of the Deobandi-Wahaabi-ism, Isma'iel Dehlvi Balakoti says: "My supplications are of no effect without (Mithaa'ee) sweets" □ (Arwaah-e-Salaasah, Page 72.)

Furthermore, see this. "Hazrat Husain Ahmad Madni Ji, used to say, Haji Sahib (Badrud-Deen), why did you not bring sweets with you? When I would say, respected sir, I had no money to buy it. Then, Hazrat (Husain Ahmad) would order his students to search me, and then all the students would pounce upon me (Haji Badrud-Deen), and if any money was found on me all of it was used to buy sweets which were distributed amongst them. And sometimes the Hazrat would snatch away my Sherwaani (outer apparel) and keep it with himself and would say it would be returned only when I would give money and I had to give money" □ (Sheikh-ul-Islam Number, Al-Jami'at, Delhi, Page 95.)

The Deobandis call this Husain Ahmad Tandvi Madni Sahib as the Shaikhul Islam.

This is the Husain Ahmad Tandvi Madni, who, when he gave a fatwaa against the ideologies of the Qur'aan, was condemned by the Poet of the East, Allamah Muhammad Iqbaal, and publicly accused this Sheikhul Islam of Deobandis of being unaware of the status and station of the holy Prophet (Sallal Laahu Alaihi Wasallam) and of saying things which Abu Lahab used to say.

Dear readers! Every action has a reaction. These Deobandi-Wahaabi-Tableeghis had been most insolent to the beloved Prophet of Allah (Sallal Laahu Alaihi Wasallam) and had gone to the extent of practising polytheism, with the result that for being insolent to the beloved of Allah (Sallal Laahu Alaihi Wasallam) they were punished in this world and the punishment which will be inflicted upon them in the next world will be, Insha Allah, seen by all the creation of Allah. When Waleed Bin Mugheerah showed insolence to the holy Prophet (Sallal Laahu Alaihi Wasallam) then Almighty Allah degraded him to the extent that He recorded ten of his faults (which can be seen in Qur'aan Soorah Noon-Wal-Qalam, Part 29).

It is, therefore, proved from the Qur'aan that those insolent to the holy Prophet were condemned and all their faults recounted. The incidents related in the Qur'aan are before us. Namrood claimed godhead, and so did Fir'aun. Almighty Allah gave them a long rope, but they behaved insolently towards those loved by Him, i.e., Allah's Prophets.

Namrood who proclaimed himself to be Allah died on account of an affliction caused to him by a mosquito and Fir'aun was drowned with his entire army.

A favourite disciple of the Imam of the Deobandis, Rasheed Ahmad Gangohi, named Husain Ali Sahib wan Bhachranvi, *

* In "Johannesburg to Bareilly", pan 2, page 1, a foolishness of theirs has been mentioned by themselves. It is written: "This is the first tune that we have heard of this book Bulghatul- Hai'raan".

If those who propagate and defend Wahaabi-ism in South Africa are not aware of their own ulama and of the books written by them, then they have no right to criticise others while remaining unaware of their own house. The irony is that while pretending to be unaware of the book Bulghatul-Hairaan, the author of "Johannesburg to Bareilly" is trying to prove as correct the writings in Bulghatul-Hairaan. If this is not foolishness on his pan, then what is it?

For the information of the readers, I must state that whenever we, the Ahle Sunnat Wa Jama'at, show to these Deobandi-Wahaabi-Tableeghi band the writings of their own veteran ulama, then they begin to look askance at each other. Only if they had been interested in knowing about their own house and reading the writings of their own big-wigs, they would not have dared to level false and unfounded allegations against us, the Ahl-e-Sunnat-Wa-Jama'at. The sincere advice of this servant of the Ahl-e-Sunnat to the entire band of Deobandi-Wahaabi-Tableeghis is that, if possible, they should get acquainted with the writings of their own bigwigs and before they criticise us they should also find out what their standpoint is about such criticism. Thus they would perhaps be saved from undergoing disgrace and ignominy. Or else we will go on answering your allegations in the light of the writings of your own big-wigs so that people may become cognisant of the fact the Deobandi-Wahaabi-ism is a mere bundle of lies.

used to behave most insolently. You have already seen some of his writings in his book *Bulqhatul-Hairaan* quoted by me in my book "Deoband to Bareilly: the truth". Let us see what happened to him. A few days before his death, his entrails became such that his stool would come into his mouth, and sometimes he would throw it out of his mouth and sometimes he would gulp it down and his legs had become such that when urinating his urine would get sprinkled on his face. His disciple, Ghulam Khan of Rawalpindi (the Deobandis call him Sheikh-ul-Qur'aan Ghulam-ul-laah Khan) was more insolent than his teacher. Before his death, it so happened that his whole tongue stuck out of his mouth and there were very ugly spots on it, and his face had become like that of a dog. The news that "under doctors' instructions it is written on the coffin that his face is not worth seeing" was printed in Pakistani papers in bold headlines.

It happened only a year ago that a Wahaabi aalim, Habeebur Rahmaan Yazdaani, addressed a public meeting at Lahore and said, "Sunni Bareilvis say that Daata (Ganj Bakhsh) can do many things. If he can do anything, then he should demonstrate his power by breaking my legs." Subsequently, people witnessed the spectacle that very evening that his legs were broken, and he got punished for his insolence to Hazrat Daata Sahib (Radiyal Laahu Anhu).

Dear readers! Stories about the fate of insolent people are related only so that people should be warned and should neither, in anyway, be insolent to those who are beloved of Allah nor should they praise and support such insolent. But, alas, these Deobandi-Wahaabi-Tableeghis have no time for doing anything else but praising and adulating those who are insolent to the beloved of Allah. These practices of the Deobandis have earned for them Allah's wrath and displeasure.

Thus, the Imam of the Deobandis, Rasheed Ahmad Gangohi Sahib, says: "Uttering the polytheistic words and advancing arguments to prove them and rebutting the arguments against them is itself argument for belief and, if it is not belief then also it is unlawful and brings the wrath of Allah. For example, somebody calls you an ass or a swine or if somebody were to call you bad names, it is apparent that that person does not 'relieve that you are an ass or a swine or you are like that which he is saying by calling you bad names. But tell me, would you or would you not be angered? Of course, you would be. Thus you should consider polytheistic words. They will surely bring wrath of Allah, because Allah Almighty is more self-respecting than the most self-respecting of Musalmaans" □ (Tazkiratur Rasheed, Page 94.)

The ulama of Deoband should ponder over the writings of their own Imam. They not only say by their tongue words which are polytheistic and unlawful, according to the fatwa of their own Imam, but also propagate them and try to prove them correct through arguments. According to their own Imam, doing so proves their belief in these words, and in case this is not their belief even then uttering such words is unlawful and all the Deobandis are doing this unlawful act. A thousand pities that they are involved in acts which, according to their own Imam, are polytheistic, yet these Deobandi-Wahaabi-Tableeghi ulama who claim to show light to others are not conscious in what depth of darkness they themselves are vallowing. So, may Allah protect us from their evil!

Another allegation against A'laa Hazrat Bareilvi made on page 10, part 2 of "Johannesburg to Bareilly" proves the utter ignorance of these Deobandi-Tableeghis. A'laa Hazrat Bareilvi (Rahmatul Laahi Alaih) has composed poems in many forms of

poetry in honour of Hazrat Mahboob-i-Subhaani Ghaus-i-A'zam Sheikh Abdul Qaadir Jeelaani (Radiyal Laahu Anhu). A'laa Hazrat Bareilvi has composed many a quatret, in one of which he has mentioned the name of Hazrat Saiyidina Ghaus-i-A'zam (Radiyal Laahu Anhu) that is Abdul Qaadir, with much reverence and devotion. (The fourth and the seventh word of the name of Hazrat Saiyidina Ghaus-i-A'zam (Radiyal Laahu Anhu) is "A" and the last word is "R" and this is the word which has been interpreted to mean the end). The author of the booklet "Johannesburg to Bareilly" has reproduced only one couplet of the quatrain. Had he been honest, then he would have reproduced the full quatrain, but he knew that if he did so all the learned people would come to know that the criticism of the author of "Johannesburg to Bareilly" was merely because of his own ignorance and his enmity with A'laa Hazrat Bareilvi.

Here I deem it most essential to tell it to my readers that all the stalwart ulama to Deoband have held that every verse of the poetry of A'laa Hazrat Bareilvi is saturated with devotion to the holy Prophet (Sallal Laahu Alaihi Wasallam). No stalwart aalim of Deoband ever found any fault with the poetical works of A'laa Hazrat Bareilvi. It may be that the author of the booklet "Johannesburg to Bareilly" thinks himself to be the greatest of ulama, and, therefore, because of his great knowledge, he is providing the means to demean himself! *

* The author of the booklets "Johannesburg to Bareilly" is well versed in English but completely lacks knowledge of Arabic and Persian. He should see what his leader, Ashraf Ali Thanvi Sahib, has said about English. He says: "English is no branching of knowledge what can it possibly have to do with Deen. Rather, those who read it often become unconcerned with Deen." □Karnaalaa'-i-Ashrafiyah, Page 70.

Dear readers, please see below the complete quatrain of A'laa Hazrat Bareilvi of which only one couplet has been reproduced by the author of "Johannesburg to Bareilly" in order to be able to make a calumny against him.

*Bar Whdate 'uoo Raabe' Abdul Qaadir Yak Shaahid-o-duo Saabe' Abdul Qaadir
Anjaam-e-Wae A'ghaaze Risaalat baashad lenak go ham taabe' Abdul Qaadir*

The translation of this quatrain is as follows: "The fourth letter 'A' of the name of Abdul Qaadir i.e. Hazrat Ghaus-e-A'zam (Radiyal Laahu Anhu), is witness to the Unity of Allah Almighty and the seventh letter of the same name 'A' is a second witness. The name Abdul Qaadir ends with 'R' which is the first letter of the word 'Risaalat'. So, it can be said that the excellence of the name of Abdul Qaadir (word wise) is such that all these points are subservient to the blessed name of Abdul Qaadir, and are derived from the blessed and loved name of Abdul Qaadir".

Otherwise also, this is a fact that what A'laa Hazrat Bareilvi is saying in the last couplet of his quatrain is this. Hazrat Ghaus-e-A'zam Sheikh Abdul Qaadir Jeelaani (Radiyal Laahu Anhu) is the head of the loved ones of Allah, and where the dominion of Saiyidina Ghaus-e-Paak (Radiyal Laahu Anhu) ends that of the Prophets of Allah Almighty and their station begins.

The dishonest author of "Johannesburg to Bareilly" and the propagandists of Deobandi-Wahaabi-ism in their ignorance and unawareness translate the last couplet thus: "Prophethood will be revived after Sheikh Abdul Qaadir, and the new Prophet will also be subservient to Sheikh Abdul Qaadir." In reply to this, I will only say

what a famous Arabic proverb purports to say □ he who has absolutely no knowledge of Islamic jurisprudence has become the author of a book on Islamic jurisprudence.

It is their utter misfortune and the punishment for their evil deeds that these propagandists of Deobandi-Wahaabi-ism do not have the capacity to understand the works of the Imam of Ahl-e-Sunnat, A'laa Hazrat Bareilvi. They level I allegations and heap calumny against A'laa Hazrat Faazil Bareilvi only because I of their ignorance, and thus themselves provide the means to their own degradation. Since these so-called ulama of the Deobandi-Wahaabi school are I unable to understand the meaning of the first couplet of this quatrain so they put wrong and tortuous meanings to the second couplet in order to be able to criticise A'laa Hazrat Bareilvi (Radiyal Laahu Anhu) and thereby earn for themselves the wrath of Allah.

The author of "Johannesburg to Bareilly" has written thus: "Since A'laa Hazrat Bareilvi calls himself "Qaadiri", so he is subservient to Sheikh Abdul Qadir. Thus, A'laa Hazrat is claiming to be a Prophet." This undoubtedly is a great calumny against A'laa Hazrat Bareilvi. The author of "Johannesburg to Bareilly" and his supporters will, Insha Allah, be punished for this calumny. Let those who level false allegations against A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Radiyal Laahu Anhu) see with open eyes this fatwa of A'laa Hazrat Bareilvi which he has given in his book on Khatm-e-Nubowwat.

He says: "Almighty Allah is the Truth and His Book is true. In the same way as it is incumbent upon a Musalmaan to believe that there is no deity but Allah, that He is the One, the Independent, and He has no partner in His dominions, so it is incumbent upon him to believe that the holy Prophet of Allah (Sallal Laahu Alaihi Wasallam) is the last of the Prophets, and also to believe that no Prophet will be sent either during his own times or afterwards, and to reject any such idea as definitely impossible and false. The definitive Qur'aanic text is: "Except for the Prophet of Allah and the last of the Prophets." Not only he who denies this, but he also who has any doubt about it or has even the slightest doubt about it is a polytheist, and irrevocably cursed and one who will be roasted at the fire. Not only such a person is a polytheist, but he also is a polytheist who does not acknowledge such a person as a polytheist and he also who shows any doubt or hesitation is acknowledging him to be a polytheist is himself a polytheist." □ Page 6.

Levelling false calumnies against A'laa Hazrat Bareilvi (Radiyal Laahu Anhu) even in the face of a whole book by him on " Khatm-e-Nubowwat." and his fatwa is a clear proof of the inner evil and lying faculty of the author of the booklets "Johannesburg to Bareilly" and of the Deobandis as a whole.

Here I must present before my readers the idea that they should go through the book Tahzeerun Naas if they want to see the door to Prophethood opened up. The veteran leader of the Deobandi-Wahaabi-Tableeghi group, Muhammad Qasim Nanotvi Sahib, does not acknowledge the beloved of Allah, the holy Prophet of Allah, Hazrat Muhammad (Sallal Laahu Alaihi Wasallam), to be the last of the Prophets. In his book Tahzeerun Naas he writes: "To interpret "Khaatim-un-Nabiyyeen" as the "last Prophet" is a misconception in the minds of the general public. This meaning is not correct in the eyes of the learned

Nanotvi Sahib goes on to write: "Even if a Prophet were to be born after the holy Prophet (Sallal Laahu Alaihi Wasallam), the finality of the holy Prophet (Sallal Laahu Alaihi Wasallam) will not be affected in any way". It is obvious from this

writing of Nanotvi Sahib that in his view the door to Prophethood remains open even after the demise of the holy Prophet (Sallal Laahu Alaihi Wasallam) and it is possible for a new Prophet to be born.

What a pity that the Deobandi-Wahaabis cannot see their own polytheism as polytheism, while they are all the time engaged in trying to dub true Musalmaans as polytheists. The author of "Johannesburg, to Bareilly" should see the saying of the big-wig of Deobandi-Wahaabi-ism, Ashraf Ali Thanvi Sahib, which fits him and others of his ilk. On page 337 of part 4 of Al'Ifaazaatul Yaumiyah, he says: "You are unaware of the insects that are infesting your body, and yet you are keenly observing flies sitting on somebody else's clothes! Just look at yourself in what state you are".

The author of "Johannesburg to Bareilly" and his supporters should also see this. Their Thanvi Sahib says: "Some go into a garden to have a walk there some to smell the fragrance of flowers, and some to eat of the fruits. But if a swine were to go there, he would only search for some filth, for some kind of refuse. This applies to any critic who tries to find only defects in a person who is otherwise gifted with much good". Would the Deobandi-Wahaabi-Tableeghis who make impious allegations against A'laa Hazrat Bareilvi look at their faces in the mirror that has been provided them by their own Thanvi Sahib, and correct themselves accordingly.

This servant of the Ahle Sunnat has been trying to show the reality to these Deobandi-Wahaabis and doing so through the writings of their own big-wigs. At present, these propagandists of Deobandi-Wahaabi-ism, in order to earn money, are posing themselves as the defenders of "Khatm-e-Nubuwwat", and as fighters against Qadianis. The big-wig of the Deobandi-Wahaabis, Nanotvi Sahib, has accepted it as a possibility that a new Prophet may be born after the holy Prophet (Sallal Laahu Alaihi Wasallam) and because of this polytheistic belief of his he has lost his Imaan. The present-day Deobandi-Wahaabi ulama do call the Qadianis to be polytheists, but they also not only call their own Nanotvi Sahib to be Mu'min but a monopolist of Deen despite his having beliefs similar to the Qadianis. Perhaps, the author of "Johannesburg to Bareilly" also regards the Qadianis as polytheists, but he should carefully go through the fatwa contained on Pages 7 and 8 of Vol. 1, of Fataawa Daarul Uloom, Deoband, and tell us what opinion should be formed of the Deobandi-Wahaabis.

Question: Can anyone who regards Mirza Ghulam Ahmad of Qadian to be a Musalmaan after becoming aware of the fact that he himself claimed to be a Maseeh and a Mahdi, and yet remains a Musalmaan?

Answer: (Fataawa of the Daarul Uloom, Deoband): The reprehensible beliefs of Mirza of Qadian are such that knowing the facts no person can call him a Musalmaan. But it is possible for him who has no knowledge of his reprehensible beliefs or who interprets them in some other way and he does not call him a polytheist. However, having gained knowledge of his pernicious beliefs, the said Mirza must be called a polytheist. He, and those following him who holds the same beliefs as he, must not be called Musalmaan. He was not a Musalmaan, as is evidenced by his books. Regarding a person who does not call him a polytheist, he should also not be called a polytheist, because in matter of interoperation it is better that the verdict of polytheism should not be passed". □ Azeez-ur-Rahmaan, Mufti, Daarul Uloom, Deoband.

Ashraf Ali Thanvi Sahib says: "Great caution should be taken in declaring somebody

a polytheist. What harm would it do if we do not call such a person (a polytheist) a polytheist?"*

* For the information to the readers it is submitted that making a distinction between infidelity and Islam is one of the essentials of Deen. You may not call an infidel as an infidel all your life but when the infidelity of the infidel becomes apparent this it is absolutely necessary to regard him as an infidel and to call him by this appellation. Therefore, this is also the Fatwa of the ulama of Deoband: "He who does not call an infidel as infidel is himself an infidel".

Furthermore, he says: "Thus, if the polytheists are infect polytheists and we do not call them as such would we be held to account on the Day of Judgement? Or if we call polytheists as polytheists, then what good can accrue on account of it?" □ (Kamaalaat-i-Ashrafiyah, Page 347 and 348.)

Look at another fatwa: "To be insolent to the Prophets (Alaihis Salaatu-was-Salaam) is, of course, polytheism, but he does not become a polytheist if he interprets it to mean something else". □ (Imdaad-ul-Fataawa, Page 126, Vol. 4.)

The founder of the Daarul Uloom, Muhammad Qasim Nanotvi, has not recognised the meaning of "Khaatim-un-Nabiyyeen" to be the "final Prophet" and has held it possible for another Prophet to be born after the holy Prophet (Sallal Laahu Alaihi Wasallam). And the Muftis of this very Daarul Uloom have given the fatwa that a polytheist should not be called a polytheist for if explained it does not remain polytheism, that it is better not to call a polytheist as a polytheist, and that there is no harm in not calling a polytheist as a polytheist. Instead of answering these writings on his own, this servant of the Ahle Sunnat, is reproducing the writings of the ulama of Deoband.

Janab Ashraf Ali Thanvi Sahib says: "In important matters of Deen an interpretation (Ta'weel) is no defence of polytheism." □ (Al Ifaazaatul Yaumiyah, Vol. 7, Page 60.)

The same Thanvi Sahib says: " "If somebody has in him even one thing of infidelity, then he is an infidel in the eyes of all". □ (Al Ifaazaatul Yaumiyah, Vol. 7, Page 234.)

Also see this: "Talking about Qadianis, a Maulvi Sahib asked Hazrat-e-Waala (Thanvi Sahib) to give religious verdict on such Musalmaans who do not subscribe to the view that the Qadianis are polytheists. And Thanvi Sahib said! "There are two situations in which the Qadianis cannot be declared polytheists. One of them is that they declare that they (the Qadianis) do not believe in what they are said to believe in and, thus, declared polytheists. The other situation is that they hold these beliefs but still they are not polytheists. Now he who thinks like this is also a polytheist. He may not call polytheism as polytheism, but under judicial laws (Ahkaam-i-Qaza) he is a polytheist. But only Allah knows what he is under the laws of honesty (Ahkaam-i-Diyaanat). It may be that he has some unknown reason in his mind." □ (Al'Ifaazaatul-Yaumiyah, Vol. 6, Page 318.)

In the above mentioned writing of Thanvi Sahib, the preachers of Deobandi-ism should deeply ponder over the difference between judicial laws and laws of honesty, and also reply to us.

The compiler of the Fatawaa of Daarul Uloom, Deoband, Janab Mufti Muhammad Shafee Sahib, writes; "The holy Prophet (Sallal Laahu Alaihi Wasallam) has informed us that he (Sallal Laahu Alaihi Wasallam) is the one with whom the chain of Prophets will end and there can be no Prophet after him. And the information has been given to us by Almighty Allah that he (Sallal Laahu Alaihi Wasallam) is the one who concludes the chain of Prophets. And the ummah is unanimous on this that this saying is based on its obvious meaning and that understanding which comes to us through its obvious meaning also means the same thing without any interpretation or particularisation. Thus, there is no doubt about the polytheism of those who deny it, and this is the final and unanimous belief." □ (Khatam-un-Nubuwwat Fil-Aasaar, Page 8.)

The same Mufti Sahib on page 21 of his Hadiyatul-Mahdiyeen, says: "Of course it is the unanimous and final verdict of Arabic lexicon that the Khaatam-un-Nabiyyeen occurring in the Qur'aanic verse only means "Last Prophet" and nothing but this ... The Muslim Ummah is unanimous on this meaning. So that he who goes against this unanimity (on the agreed meaning of "Khaatam-un-Nabiyyeen") is a polytheist, and if he persists with this (i.e. on going against the unanimous verdict) he should be put to the sword."

After the fatwa of Mufti Muhammad Shafee Sahib, please also note the following Fatwa by Janab Muhammad Idrees Kandhalvi Deobandi. In his book, Miskl-ul-Khitaam, he writes; "To deny that the holy Prophet (Sallal Laahu Alaihi Wasallam) is the last Prophet is to deny the fundamental of Deen. And it is obvious that denial of the fundamental of Deen is out-and-out polytheism". □ Page 29

Dear readers! you have observed that the ulama of the Deobandi-Wahaabi-Tableeghi group heaped a most fifty calumny against A'laa Hazrat Bareilvi (Radiyal Laahu Anhu), and, because of this, the miracle came to pass that all of them were punished, in that all of them were pronounced polytheists by fataawa pronounced one against another. (Here I would like to inform my readers that the brother of Abul Kalaam A'zad (Deobandi) had praised Mirza Ghulam Ahmad Qadiani. For this, see Hayaat-i-Tayyibah, written by Abdul Qadir, Saudagar Mal, and page 369. Also know that the nikaah of Mirza Ghulam Ahmad Qadiani was performed by a famous Wahaabi aalim, Nazeer Husain Muhaddis Dehlvi. □ (Hayaat-i-Tayyibah, Page 76)

A renowned stalwart spiritual leader of the Deobandis, Janab Abdul Qadir Raipuri, believing in the false inspirations coming to the Dajjaal and liar and polytheist and apostate, Mirza Ghulam Ahmad Qadiani, requested him for instructions and guidance and said his prayers behind the Qadiani polytheist and apostate Imam. Readers should get acquainted with all these.

The present head of the Deobandi-Wahaabi-Tableeghi Jama'at, Janab Abul Hasan Ali Nadvi, on page 55 of his book, Sawaanih Maulana Abdul Qadir Raipuri, says: "In those days Mirza Ghulam Ahmad Qadiani's claim and invitations were much talked about, specially in the Punjab, where few Musalmaan localities were free of such talks and discussions would continue. Near the home-town (Dhudiyan) of Hazrat (Abdul Qadir Raipuri) is a place called 'Bhera'. An aalim there, who was also a student of the family elders of the Hazrat (Raipuri), Hakeem Noorud-deen (Qadiani), was a close devotee and assistant of Mirza Sahib (Qadiani) and had permanently settled in Qadian to be of help to him (Mirza Qadiani) in achieving success for him and for the sake of his companionship. There was much talk in his circle of devotees and in his sphere of influence of the claim of Mirza Sahib to be a person favoured by

Allah and for his being blessed with acceptance of his supplication. The Hazrat (Raipuri) had read it somewhere in Mirza Sahib's (Qadiani's) writings that Allah had inspired in him the saying, Ajeebu kulla duaa'ika illaf shurakaa'ika (I will grant all your supplications except those made for your partners), So The Hazrat (Raipuri) in a letter to Mirza Sahib (Qadiani) from 'Afzal Grah' referred to this very inspiration and promise and requested him that since he had no partnership with him (Qadiani) he should make supplication so that he may be given guidance and his breast be opened up. A letter from there written by one Maulvi Abdul Kareem Sahib informed him (Raipuri) that his letter had been received and much supplication had been made for him. So, he should keep reminding about it occasionally. The Hazrat (Raipuri) used to say that in those days a post card cost one Pisa and so he would occasionally post a card to Mirza Qadiani by way of a reminder for supplicating on his behalf."

More about the special disciple of Janab Shah Abdur Raheem Raipuri, Janab Abdul Qadir Raipuri (whose real name was Ghulam Jeelaani). On page 62 of his book, Abul Hasan Nadvi Sahib writes: "Giving an account of the meetings held by Hakeem Sahib (Noorud-deen Qadiani), he (Abdul Qadir Raipuri) said 'I used to watch him (Hakeem Sahib) recite every now and then the Qur'aanic verse La ilaaha illa anta Subhaanaka inni kuntu minaz zaalimeen with such compassion that one felt drawn towards it. Then, I would think how a person possessing such ecstasy and nearness to Allah can be so ignoramous? But at the same time I would think in my heart that if Allah is most compassionate and most merciful, and He is undoubtedly so, He cannot leave him in such ignominy". During this journey, he also met Mirza Sahib (Qadiani), and he (Abdul Qadir Raipuri) used to say that he would sometimes say his prayers behind him (Mirza Qadian) and sometimes separately."

This servant of the Ahle Sunnat is presenting to his reactors some more of the writings and, while reserving for myself the right of comment and opinion, would request readers to please let me know of their honest opinion and that they should themselves decide with justice and equity about the reality behind Deobandi Wahaabi-ism. For this purpose I am quoting from the writings of the Qadianis and also from the writings of the Wahaabis of Deoband, which have remarkable similarity, one with another.

The writings of the Qadianis

- "Allah is one and Muhammad (Sallal Laahu Alaihi Wasallam) is His Prophet and he is the Last of the Prophets and greater in rank than all the creations. After him, there is no Prophet but only he upon whom the mantle of Muhammadiyat has been bestowed, for the slave is not separate from his Master, nor is the branch from the seed from which it has sprouted. Thus, he who having dissolved himself totally in his Master receives the title of a Prophet from Allah cannot be said to interfere with (the doctrine of) the finality of Prophethood. □ (Kishti-ye-Nooh, by Mirza Ghulam Ahmad Qadiani, Page 33.)

"Such Prophets may come who, in relation to the Holy Prophet (Sallal Laahu Alaihi Wasallam), stand as his shadows... The coming of such Prophets makes no difference to his being the Last Prophet." □ (Da'wat-ul-Ameer, written by Mirza Basheerud-deen Mahmood, Page 25.)

- "A thousand Prophets can be born after the Last Prophet (Sallal Laahu Alaihi Wasallam). □ (Aik ghati ka Izaalah (Eradication of a wrong), by Mirza Qadiani, Page 3.)

"Goats or things invoked in the name of a goddess or Sheikh Saddo and such others are quite un-lawful". □ (Tafseer-ul-Qur'aan Dars by Hakim Nooruddin Mirzai, page 66, vol. 2.)
- "Can a proof be found in the Quran for the saying "Ya Sheikh Abdul Qadir Jeelaani Shai'anlil Laah? Who, then, invented this as part of daily worship." □ (Paighaam-e-Sulh, Lahore, 11th February, 1952.)
- "One day when I finished my Isha (night) prayers, I was neither overpowered by sleep, nor I felt any sign of being unconscious, but I felt sick. Suddenly I heard voices and with that the door began to rattle. Some time later, I saw such of those who had knocked at the door coming towards me with quick steps. Of course, these were the Panjtan Paak that is to say Ali with his sons. I further saw that Faatimatuz-Zahra has placed my head on her lap and was gazing at me." □ (A'eena-e-Kamaalat-e-Islam by Mirza Qadiani, Page 473.)
- "Everybody can progress and attain to the highest rank. So much so that he can rise even higher than Hazrat Muhammad (Sallal Laahu Alaihi Wasallam)." □ (Alfuzl, Qadian, 17th July, 1922.)
- "Allah Almighty can commit a wrong or a foolishness." □ (Haqeeqate-Wahy, by Mirza Qadiand, Page 103.)

The writings of the Wahaabis of Deoband

- "So far as the general public is concerned, they take the finality of the Prophethood of the holy Prophet of (Sallal Laahu Alaihi Wasallam) to mean that his times came after the earlier Prophets and he is the last of the Prophets. But it would be clear to people with understanding that no excellence per se attaches to being earlier or later, then how can the saying that Wa Laakir Rasoolal Laahi Wa Khaataman-Nabiyyeen be deemed to be correct."

"It will make no difference to the finality of the holy Prophet (Sallal Laahu Alaihi Wasallam) even if a Prophet were to be born after the times of the Prophet of Allah (Sallal Laahu Alaihi Wasallam)."
- "The finality of the holy Prophet (Sallal Laahu Alaihi Wasallam) is retained as usual, even if a Prophet were to be born somewhere in his times." □ (Tahzeerun Naas, page 3, 13 and page 24, by Muhammad Qaasim Nanotvi.)

"There is no harm in saying 'La-Ilaaha-Illal-Laahu Ashraf Ali Rasoolul Laah' and Allahumma Salli Ala Saiyyidina wa Nabiyyina Ashraf Ali'". □ (Risaalah Al Imdaad, Page 35, for the Month of Safar, 1366 A.H., by Ashraf Ali Thanvi.)
- "The glory of the king of kings (Allah Almighty) is such that, if it so pleases

Him, he can by the very word 'be' create millions upon millions of the likes of Prophets, friends of Allah, and Jinns and the angel Jibrail and Muhammad, the Prophet of Allah." □ (Taqwiyat-ul-Imaan page 3, by Muhammad Isma'iel Dehlvi Balakoti.)

- "The birth of a person of the stature of Hazrat Muhammad (Sallal Laahu Alaihi Wasallam) is a distinct possibility." □ (Yak Rozi, page 151, by Muhammad Isma'iel Dehlvi Balakoti.)
- "If any animal is named after a created being and it is said that a certain cow belongs to Saiyid Ahmad Kabeer or a certain goat belongs to Sheikh Saddoo then it becomes forbidden." __ (Taqwiyatul Imaan, page 46, by Isma'iel Dehlvi Balakoti.)

"Those who say 'Ya Sheikh Abdul Qadir' or 'Ya Ali,'" are polytheists. □ (Tazkeerul-Akhwaun.)

- "Making part of daily worship such things as "Ya Sheikh Abdul Qadir Shai'an Lil Laah' is (Haraam) prohibited". * □ (Fataawa-e-Rasheediyah, page 139, vol. 2, by Rasheed Ahmad Gangohi.)

* On page 47 of this book, readers have already noticed the words used by the religions master of the Wahaabis of Deoband and the ideological base of the Tableeghi hand, Ashraf Ali Thanvi Sahib, for his guide, Haji Imdaadul Laah and Rasheed Ahmad Gangohi Sahib, whom he invokes thus: " Ya Saiyeidi Lil Laahi Shai'an In Nahu". If the Ahle Sunnat Wa Jama'at use the same words for Syedena Sheikh Abdul Qadir Jeelani linen the Deobandi begin firing salvos after salvos of the fatwa of polytheism. But according to Tazkiratur Rasheed, these very words contained in the writings of Thanvi Sahib will be a definite evidence for the redemption of Ashraf Ali Thanvi Sahib on the Day of Judgement. How strange that these words spoken for Saiyidina Abdul Qadir he called polytheistic and prohibited hut should be the cause of redemption in the case of Ashraf Ali Thanvi Sahib! It should also be remembered that all Deobandis-Wahaabis-Tableeghis use the words "For Allah's Sake" and even the beggars all over the world ask for alms in the name of Allah. What would be their Fatawaa on them? I will be awaiting a reply.

- "Everything that these people (the big-wigs of the Deoband School) do has attraction. Once he said that once I fell ill, and I fear death the most, and I saw Hazrat Faatimah (Radial Laahu Anha) in dream, and she embraced me, and I became well." □ (Al-lfaazaat u-l Yaamiyah, page 37, vol. 6 by Ashraf Ali Thanvi.)
- One of my (Isma'iel Dehlvi's) elders saw in a dream the great saint, Hazrat Ali, and the leader of all women, Hazrat Faatimah (Radiyal Laahu Anhuma). Thus, Hazrat Ali gave a bath to my elder with his own blessed hands and cleansed the body of my elder like a father cleanses the body of his son, and Hazrat Faatimah Zahra put on (the necked body of my elder) with her blessed hands a very beautiful dress". □ (Siraat-e-Mustaqeem by Isma'iel Dehlvi, Page 164.)
- "If the Prophets excel their followers, they excel only in knowledge. So far as

deeds are concerned, very often it so happens that apparently the followers equal them or excel them." □ (Tahzeerun Naas, page 4.)

- In the art of politics, it is quite possible that a non-Prophet may excel a Prophet's knowledge." □ (Al-Ifanzaat-ul-Yaumiyah, by Thanvi, page 349, vol. 6.)

"Miracles performed by wizards can be more excellent than those by Prophets." □ (Fataawa Rasheediyah, page 35, vol. 2, by Gangohi.)

- "Allah Almighty can speak lies." Fataawa Rasheediyah, vol. 1, page 19 by Rasheed Ahmad Gangohi and Yak Rozi, page 145 by □ (Isma'iel Dehlvi Balakoti.)
- "How can we keep apart filthy acts from the domain of Allah's innate powers?" □ (Al Jahdul Muqil, pages 41, 83. by Mahmoodul Hasan Deobandi.)

(I will request my readers to consider these few writings to be only the first instalment of such writings. In my future writings I will, Insha Allah, present similar writings of the Qadianis and the Deobandis Wahaabis so that you might recognise the true faces of these people who disguise themselves, and to save yourselves from these religious depradeters. May Allah protect us from them and from their evil)

Look at the ignorance of the so-called right-guided ulama of Deoband when they make yet another unwarranted criticism of A'laa Hazrat Bareilvi, printed on pages 7 and 8 part 2, of the booklet "Johannesburg to Bareilly". (I am quoting verbatim from the booklet):

"A person saw in a dream that Rasoolul Laah (Sallal Laahu Alaihi Wasallam) was arriving. When he approached closer to Rasoolul Laah (Sallal Laahu Alaihi Wasallam), he asked "Hazaar where are you going? Rasoolul Laah (Sallal Laahu Alaihi Wasallam) replied, "A person has passed away, therefore I am heading to participate in the Janazah". Apparently this dream was related to Ahmad Raza Khan. Ahmad Raza Khan said, 'Alhamdulillah Laah, I have led the Janazah prayers of that blessed Janazah.'

Having written this much, the author of "Johannesburg to Bareilly" says: "If a teacher, or a guide or a Sheikh would be present on such an occasion, then Imamah would, surely, be offered to him but Ahmad Raza Khan proudly says that, by the grace of Allah, he led the funeral prayers. After this, the author of "Johannesburg to Bareilly" says that this statement by Ahmad Raza Khan is an insult to the personality of the holy Prophet (Sallal Laahu Alaihi Wasallam).

Dear readers! You have noted the writing presented by the author of "Johannesburg to Bareilly" as well as his comment on this writing. Look more closely at the writing. Does any word contained in it give any proof that the holy Prophet (Sallal Laahu Alaihi Wasallam) had attended the funeral? Or does any word of A'laa Hazrat Bareilvi go to prove that he led the funeral prayer and the holy Prophet (Sallal Laahu Alaihi Wasallam) followed him? The full text and A'laa Hazrat Bareilvi's words prove no such thing. So, the entire criticism is invalidated.

Just ponder. The dream is being seen by somebody else, and after the dream has been fully recounted A'laa Hazrat Bareilvi says it was he who had led the funeral prayers. How, then, the meaning can be derived from this that the holy Prophet (Sallal Laahu Alaihi Wasallam) had also attended that funeral prayer, or that the A'laa Hazrat had led the prayer while the holy Prophet (Sallal Laahu Alaihi Wasallam) was the led. (Allah forbid this) This is undoubtedly a calumny on A'laa Hazrat. The truth about the dream and A'laa Hazrat Bareilvi's statement is that the holy Prophet (Sallal Laahu Alaihi Wasallam) on coming to know of the dream of his true and dedicated devotee, because of his innate grace and kindness, had watched the funeral of his devotee. *

* It should be noted that we, the Ahle Sunnat, do not believe the holy Prophet (Sallal Laahu Alaihi Wasallam) to be present physically, but do believe that he is present in a spiritual sense. We believe that the Prophet (Sallal Laahu Alaihi Wasallam) is in Madina with his blessed living body, but spiritually he is in the heart of every Mu'min. His spiritually shines forth in the entire universe.

When A'laa Hazrat comes to know that this person was such a favourite at the Prophet's court that the holy Prophet (Sallal Laahu Alaihi Wasallam) himself came to honour him, the words which he said clearly indicate that the honour of leading the funeral prayer of this fortunate person had gone to him. The reason for giving a wrong interpretation to A'laa Hazrat's sentence is only jealousy and enmity.

After leaving the great slander against the Imam of Ahle Sunnat, A'laa Hazrat Ahmad Raza Khan Bareilvi, the insolent author of "Johannesburg to Bareilly" and the followers of Deobandi-Wahaabi-ism should see their own ugly faces in the mirror. An aalim of the Deobandis, Marghoob Ahmad Sahib Laajpuri, on page 164 of the "Shaikhul Islam Number", writing about their "Sheikhul Islam," Janab Husain Ahmad Madni, says:

"It being Jum'ah, a vast number of worshippers had assembled in the Jaam'e Masjid. The worshippers requested this humble self (Marghoob Ahmad) to persuade Hazrat Khaleelul Laah (Alaihis Salaam) to ask the Maulana (Husain Ahmad) to lead the Friday prayers. This humble self mustered courage to plead with him and Hazrat Khaleelul Laah (Alaihis Salaam) ordered the Maulana (Husain Ahmad) to lead the Friday prayers. Hazrat Ibraaheem (Alaihis Salaam) perform his Friday prayers behind the Maulana (Husain Ahmad Madni). This humble self (Marghoob Ahmad) was among the led". (Allah forbid)

Respected readers! The slanderers of the Iman of Ahle-Sunnah, A'laa Hazrat Bareilvi, followers of Deobandi-Wahaabi-ism, loss sight of their own shamelessness in writing clearly about one of their aalim that this shameless person led the prayers while' Hazrat Ibraaheem (Alaihis Salaam) was amongst the led. (Allah forbid)

Dhitaat tuo Deko Zara Be Haya Ki Imaamat hare Wo Abul Ambiya Ki

"Look at the audacity of the shameless one! He claims to be the Imam of the father of Prophets".

In Asdaqur Ru'ya, Vol. VII, page 10, it is written that a person, Mahmood Hasan of Madrasah Shahi, Muradabad, informed Ashraf Ali Thanvi Sahib of a dream of his. This is the dream. "Several days ago, this humble self saw a dream about Huzoor

(Thanvi). And the dream is that somebody is telling me at night that the Maulana (Thanvi) had died, and one of my acquaintances comes to me and says that he is going to inform the holy Prophet (Sallal Laahu Alaihi Wasallam) about this. Now, that person went and called out at the tomb of the holy Prophet (Sallal Laahu Alaihi Wasallam) that the Maulana (Thanvi) had died. Hearing this, the holy Prophet (Sallal Laahu Alaihi Wasallam) rose up to go to the funeral. The dream ends".

In answer to this dream, Thanvi Sahib says: "The over-all interpretation of the dream is this (and he recites a couplet, meaning, coming to attend the funeral is a greater favour than what is said in the couplet.)" Sheikh Saeed Takroni says: "I saw in a dream that the king of the universe, the holy Prophet (Sallal Laahu Alaihi Wasallam) was present when somebody informed me that this was the Prophet of Allah and he had come to participate in the funeral of an Indian aalim named Khaleel Ahmad who had died." □ (Tazkiratul Khaleel, Page 469.)

Would the author of "Johannesburg to Bareilly" like to tell us as to who led the funeral prayer of Khaleel Ahmad and Ashraf Ali Thanvi? And, also, had the holy Prophet (Sallal Laahu Alaihi Wasallam) attended the funeral prayer? If neither of those things happened, then the narrators of the dream are proved to be liars. And if the holy Prophet (Sallal Laahu Alaihi Wasallam) had attended, then are the Deobandi ulama by claiming to lead the funeral prayers as the Imam of the holy Prophet (Sallal Laahu Alaihi Wasallam) with the holy Prophet (Sallal Laahu Alaihi Wasallam) as their "muqtaadi" not proved to be insolent and shameless? I reserve further comment until I receive an answer from the author of "Johannesburg to Bareilly".

In Asdequr Ru'ya, vol. 2, page 5 and in Al-Noor for the month of Jamaadiyul Awwal, 1355 A.H., the following dream is mentioned. The dream is this. There is a mosque situated on a high platform and rows are being made ready for prayers and this humble self (Shahaabud-deen) is also present on the floor of the mosque. At that very time somebody said, this is the holy Prophet (Sallal Laahu Alaihi Wasallam), and this humble self was on the left of the holy Prophet (Sallal Laahu Alaihi Wasallam), then this humble self shook hands with the holy Prophet (Sallal Laahu Alaihi Wasallam) and then this humble self spread out his handkerchief for the holy Prophet (Sallal Laahu Alaihi Wasallam). Soon, a quarrel ensued between two persons on the floor of the mosque, and the holy Prophet's (Sallal Laahu Alaihi Wasallam) attention was drawn towards it. The holy Prophet was dressed in all white, but this humble self has no remembrance of his blessed face. And in the same mosque Hazrat-e-Waala (Thanvi) is leading the Jum'ah prayers and the holy Prophet (Sallal Laahu Alaihi Wasallam) holds his hands and pushes him on to the front row. I have no words to describe the sort of indescribable pleasure I felt at this." (Shahaabud-deen, Kashmiri Gate, Delhi).

Thanvi Sahib in his own Magazine □ Al-Noor □ printed this dream. The author of "Johannesburg to Bareilly" says that to claim to be the Imam of the holy Prophet is open shamelessness. In this dream, the open shamelessness of Thanvi Sahib lies in this that while he himself is the Imam of the holy Prophet (Sallal Laahu Alaihi Wasallam), the man who saw the dream, Shahaabud-deen Sahib, thinks it beneath his dignity to stand by the side of the holy Prophet (Sallal Laahu Alaihi Wasallam) and only after moving on to the front row does he feel such happiness which cannot be described in words. Now, the author of "Johannesburg to Bareilly" should realise that in the dream seen by A'laa Hazrat Bareilvi's devotee there is no such mention that A'laa Hazrat Bareilvi had been the Imam of the Holy Prophet (Sallal Laahu Alaihi Wasallam) but in all the above mentioned dreams of the Deobandi-Wahaabis, the

Deobandi Mullas have been clearly shown to be the Imam of the holy Prophet and of other Prophets as well. Can the Deobandis-Wahaabis have any doubt about their own shamelessness as well as of their elders? It should be remembered that the Hakeem-ul-Ummat of Deobandi-Wahaabi-ism has printed these dreams with evident pride. This is to say that he is proud of his own shamelessness and insolence. May the Merciful Allah protect us from them!

Under the heading "A Raza Khani Says", the following appears on page 22 of part 2 of "Johannesburg to Bareilly":

"When Nakeerain (angels appointed to the job) Will ask me in my grave, to whom I belonged, Respectfully, with my head bowed, I will take Ahmad Raza Khan's name"

The author of "Johannesburg to Bareilly" says: "He does not say that he is the slave of Allah. (It should be noted that he takes 'bandah' to mean "servant of Allah"). He does not even say I am a follower of the Prophet of Allah. He only takes the name of Ahmad Raza Khan, and declares himself to be a Raza Khani".

For using the words "Raza Khani" they can be answered in such a manner that they would feel most annoyed. Still such tone and tenor only befit the "slaves of devils" (Deo ke Bande). (Janab Isma'iel Dehlvi is the Imam of Deobandi Wahaabi-ism in the subcontinent, and, so, they should not feel hurt if they are called "Isma'ielis").

A proper answer to this can be found in the writings of Ashraf Ali Thanvi Sahib. On page 25, pan 2 of has Al Ifaazantul Yaumayah (An-Noor, for the month of Rabi-ul-Awwal, 1355 A.H.), he says: "A washerman died. After his burial, the Munkar-Nakeer came and asked him what was his Deen. His reply was that he was not aware of that; he was only a washerman to the Ghaus-e

A'zam (Rahmatul Laahi Alaih). In fact, his statement reflects his Imaan in brief: I hold the same beliefs as he (Ghaus-e-A'zam), my Allah is the same as his Allah, and my Deen is the same as his. The washerman was granted redemption on account of this reply".

What would the author of "Johannesburg to Bareilly" now say about his master, Ashraf Ali Thanvi, who has given an authentic answer to his criticism?

The second answer comes from (Janab Mahmoodul Hasan) the teacher of Thanvi Sahib and a very renowned aalim of the Deobandis. He says:

"As I rise from the grave and call the names of Rasheed and Qaasim, Both Maalik and Ridwaan (angels) kiss my lips".

"When I go to the other world empty-handed and frightened and shamefaced How I wish I should be holding on to the aprong-strings of both" (Poetical works) (Kulliyat-e-Sheithul Hind, Page 17)

Would the author of "Johannesburg to Bareilly" inform me as to how it would be profitable to take the names of Gangohi and Nanotvi and to hold on to their apron-strings? I will be waiting for a reply.

On page 19 of part 2 of the booklet "Johannesburg to Bareilly", the author quotes a passage from the book Siraat-e-Mustaqeem of his Imam, Isma'iel Dehlvi Balakoti,

and explains it and tries to prove this filthy statement to be excellent by using Sophistic terminology. Just see the original statement, and the reply to it.

In chapter 3 of his book which deals with the "things that vitiate prayers", the author of the book, Siraat-e-Mustaqeem, Isma'iel Dehlvi Balakoti, says:

"Some evils take precedence over other evils. For instance, (during the Namaaz) it is better to be tempted by the thought of going to bed with his own wife, and it is much worse to pay attention to the spiritual guide or any other holy man like him, even if he be the holy Prophet (Sallal Laahu Alaihi Wasallam), than to be immersed in the thought of an ox or an ass. This, because remembrance of these (holy man) comes with a lot of respect and reverence and is fixed in the hearts of man. Contrary to this, the thought of an ox or an ass is neither so interesting nor so respectful but is, in actual fact, mean and of no consequence. And this respect and reverence for others during Namaaz draws one towards polytheism".

Look at this filthy writing: To be tempted to go to bed with his own wife is better, and the thought of a holy man and even of the holy Prophet (Sallal Laahu Alaihi Wasallam) is far worse than to be immersed in the thought of an ox or an ass. How insulting to the religious men and to the holy Prophet (Sallal Laahu Alaihi Wasallam)! May Allah pardon us!

The remembrance of the holy Prophet (Sallal Laahu Alaihi Wasallam) has been called far worse than being immersed in the thought of an ox or an ass because respect for others during Namaaz draws one towards polytheism.

Now the question is, how would Isma'iel Dehlvi and his adherents be able to offer their Namaaz? For, when it is obligatory to recite chapters from the Holy Qur'aan which extol the holy Prophet or at least mention his blessed name, then attention is bound to be drawn towards the holy Prophet (Sallal Laahu Alaihi Wasallam), especially in At-tahiyyaat in which salutations are sent to the holy Prophet and testimony is given to his Prophethood and then Durood Shareef is recited for him and for his progeny. Then at that time it is imperative to think of the holy Prophet (Sallal Laahu Alaihi Wasallam). Then, how is it possible that salutation be sent to the holy Prophet (Sallal Laahu Alaihi Wasallam), testimony given about his Prophethood, Durood Shareef be recited for him and his thought would not occur in the heart?

Now, this thought can be of two kinds only. It will come either with respect or with contempt. If it occurs with respect, then the heart will be drawn towards polytheism, and, so, Namaaz is not said; and if it occurs with contempt it would again be blasphemy (kufr) and so Namaaz would not be said, for belittling the holy Prophet (Sallal Laahu Alaihi Wasallam) is truly (Kufr) blasphemy.

Now, the third alternative is that At-tahiyyaat is ignored altogether but the difficulty here is that in such a situation also the Namaaz will not be said. Now, tell us how they would be able to say their Namaaz. And when they are not able to say their Namaaz, how then anybody following them would be able to perform his Namaaz? In short, according to what Isma'iel Dehlvi Balakoti has said, no Deobandi Wahaabi would be able to perform his Namaaz, except that by not reciting At-tahiyyaat they would be saved from committing polytheism whether Namaaz is performed or not. La Haula Wala Quwwata Illa Bil Laahil Aliyyil Azeem. This is all because of being insolent to the holy Prophet (Sallal Laahu Alaihi Wasallam) that these people have been deprived of the blessing of saying their Namaaz.

Now, look at another aspect.

Deobandi aalim Abdul Maajid Daryabadi, in one of his letters to Ashraf Ali Thanvi Sahib, says: "I have for long been afflicted by the disease of not being attentive during Namaaz. But sometimes I have undergone the experience of being attentive during Namaaz if, instead of myself, I thought it was you (Thanvi Sahib) or □ who was saying it. But the difficulty is that such thought does not last for long. However, please confirm if this act of mine is commendable. Or, I will be more careful in the future".

To this, (Thanvi Sahib) replied that it "was commendable if it is not disclosed to others or else it was a deadly poison" □ (Hakeem-ul-Ummat, Pages 63 and 64.)

On page 16 of "Ashraf-ul-Uloom" for the month of Ramadaan, 1355 A.H., it is mentioned that somebody wrote a letter to (Thanvi Sahib) that "I am attentive during Namaaz if I were to think of your face", and Thanvi Sahib replied that "it is permitted".

Dear readers! The prominent Imam of the Deobandi Wahaabis, Isma'iel Dehlvi Balakoti, holds that to think of the holy Prophet (Sallal Laahu Alaihi Wasallam) during Namaaz is extremely bad, but the deputy to the same prominent Imam, Thanvi Sahib, declares that to think of himself during Namaaz is highly commendable and permissible. The author of "Johannesburg to Bareilly" should now tell us would not Namaaz be invalidated if, according to the Fatwa of his Imam, Isma'iel Dehlvi Balakoti, the thought of Thanvi Sahib comes with respect, and so the thought of Thanvi Sahib would be like the thought about an ox or an ass. What do the ulama of Deoband say regarding thinking about Thanvi Sahib with contempt? If their reply is that "no it is not right at all" then they should admit that the statement made by their Imam, Isma'iel Dehlvi Balakoti, is wrong and polytheistic. And if they take their own Isma'iel Dehlvi Sahib to be correct, then what would be their Fatwa on Thanvi Sahib?

I reserve the right of comment on the above quoted writings of Ashraf Ali Thanvi Sahib in reference to Abdul Maajid Daryabadi and Ashraf-ul-Uloom so long as a reply from the ulama of Deoband does not come.

Dear readers! Look at another black deed of the author of "Johannesburg to Bareilly". On page 11 of part 2, he translates Wa Ma Arsalnaaka Illa Rahmatallil-Aalameen as, "And We sent thee not save as a mercy for the peoples." Is this not a transgression? Is wrongly translating words occurring in the Holy Qur'aan, instead of translating them correctly, not tampering with the Holy Qur'aan? This is called transgression. The word "Aalameen" (worlds) is being translated as "peoples". Now, it can mean only two things. One, these Deobandi-Wahaabis are completely devoid of knowledge and two, the Deobandi-Wahaabis are altering the Qur'aan. So long as these people call themselves "ulama" they cannot deny that they have knowledge. It is, therefore, obvious that they are altering the Qur'aan. May Allah protect us from such transgressors!

Whatever the author of "Johannesburg to Bareilly" has written in part 2, page 11 of the pamphlets by way of clarification of Gangohi Sahib's writing only strengthens our criticism of Gangohi Sahib. The author had tried to protect this Gangohi Sahib

by explaining it, but what happened was that not only he (Gangohi) was drowned but also the author himself got drowned.

Readers should see below Gangohi Sahib's original writing and its reply Gangohi Sahib says: "The word Rahmat-ul-lil-Aalameen (mercy unto the worlds) does not exclusively denote the special trait of the holy prophet (Sallal Laahu Alaihi Wasallam), but other friends of Allah, and Prophets and Ulama-e-Rabbaaniyeen are also a mercy unto the world (Rahmat-ul-lil-A'lameen), even though the holy Prophet (Sallal Laahu Alaihi Wasallam) is the best of them all. Therefore, it is permissible if it is said about someone else by way of interpretation" □ (Fataawa Rasheediyah, Vol 2, Page 12.)

With what clarity, this writing denies the special trait of the holy Prophet (Sallal Laahu Alaihi Wasallam) of being the "Rahmat-ul-lil-A'lameen". Gangohi Sahib has already said that it is not the special trait of the holy Prophet (Sallal Laahu Alaihi Wasallam) only. And in order to include himself in this category, Gangohi Sahib says that it is permissible to call the Ulama-i-Rabbaaniyeen as "Rahmat-ul-lil-A'lameen".

Everybody who knows the art of understanding writings knows it full well that there are three ingredients of the above-mentioned writing contained in Fataawa Rasheediyah, claim, argument, derivation. The claim is that the word "Rahmat-ul-lil-A'lameen" is not the exclusive trait of the holy Prophet (Sallal Laahu Alaihi Wasallam) and that "other friends of Allah, Prophets and Ulama-i-Rabbaaniyeen are also the cause of mercy to the world, even though the holy Prophet is the best of all" is the argument. And "that it is permissible to say it about others by way of interpretation" is the derivation.

Dear readers! This statement by Gangohi Sahib is candidly proclaiming that "Rahmat-ul-lil-A'lameen" is not the exclusive trait of the holy Prophet (Sallal Laahu Alaihi Wasallam) but it is permissible to also call the Ulama-i-Rabbaaniyeen as Rahmat-ul-lil-A'lameen. As for the rider, by way of interpretation, is concerned, this is only a smokescreen used by Gangohi Sahib to lure ordinary people. Although the argument is not a positive goal, but the main aim of Gangohi Sahib is to get rid of the exclusive trait.

Now, let us ask the Wahaabis of Deoband who they hold to be Ulama-i-Rabbaaniyeen. Are they Sunnis (Bareilvis)? Or are they Shi'as? It is obvious that they call Bareilvis as bid'atis, and the non-emulators and the Shi'as as lost, and themselves as the right-guided ulama and the Ulama-i-Rabbaaniyeen. So, they mean to say that they (the Wahaabis of Deoband) should be called Rahmatul-lil-A'lameen with the interpretation that the holy Prophet (Sallal Laahu Alaihi Wasallam) was the bigger Rahmat-ul-lil-A'lameen and the Mullas of Deoband were lesser Rahmat-ul-lil-A'lameen. As Isma'iel Dehlvi has written in his book, "Taqwiyat-ul-Imaan", the holy Prophet (Sallal Laahu Alaihi Wasallam) is "our big brother"

Readers should know it full well that the biggest aim of the Deobandi-Wahaabis is only to deny and to divest the Prophets and the friends of Allah, specially the holy Prophet (Sallal Laahu Alaihi Wasallam), of their special traits, for so long as this is not done it would not be possible to claim equality and the same status. So, in order to be the equal and peer of the holy Prophet (Sallal Laahu Alaihi Wasallam) and to be included in the special trait of Rahmat-ul-lil-Aalameen, they have said that "it is permissible to say the word about some others, even though the holy Prophet (Sallal

Laahu Alaihi Wasallam) is the most excellent among them". To say that somebody excels in some quality is proof of the fact that others also share in the quality although they are inferior. This writing of theirs goes to prove that the holy Prophet (Sallal Laahu Alaihi Wasallam) is the bigger Rahmat-ul-lil-A'lameen and the Mullas of Deoband are the lesser Rahmat-ul-lil-A'lameen. (Allah Protect us!) Consequent upon Gangohi Sahib giving this fatawaa, Khaleel Ahmad Ambethvi wrote thus: "Khaleel Ahmad, the ignoble slave of slaves pleads with his Malja-o-Maawa, Meezaab-i-Rahmatil Laahi Ta'ala Alal Aalameen, Cheyaas-ul-Mureedden, Ghaus-ul-Mushtar-Shideen, Na'a'ib Rasool-e-Rabbul Aalameen, Qutbe Zamaanah, Mujtahid-i-Asr-e-Dawaanah Hazrat Maulai-o-Murshidi Maulana Maulvi Rasheed Ahmad Sahib Daamal Laahu Zilaala Barkaatahum Alal A'lameen...." □ (Tazkiratur Rasheed, vol. 1, page 149.)

Observe that in the above writing first Gangohi Sahib is being called "Meezaab-e-Rahmatil Laahi Ta'ala Alal A'lameen" (the conduit for Allah's mercy on all the worlds) and then, in the end, it is said "Daamal Laahu Zilaala Barkaatahu Alal A'lameen" (may Allah for ever keep the shadows of his blessings upon all the worlds). Both these writings mean that he (Gangohi) is the "Rahmat-ul-lil-A'lameen" and the "Bracket-lil-A'lameen", like in Na'a'ib-e-Rasool-e-Rabbul A'lameen. There is "Al-A'lameen" is both these writings.

Everybody can understand that it means that in the same way, as Allah is the Rabb of all the worlds, and nothing is excluded from his Ruboobiyat, Gangohi Sahib is Allah's mercy and blessings for all the worlds. Despite indulging in such acts can Deobandi-Wahaabi-Tableeghi ulama be called people in the right"? They are not a "mercy" (Rahmat), but a great "misery" (Zahmaat) for the entire Islamic world. May Allah protect us from their evil!

Dear readers! This servant of the Ahl-e-Sunnat has already submitted that he has so much matter on the subject that if he would like to print all of them they would spread into numerous books. In short, three parts of the pamphlet called "Johannesburg to Bareilly" had been given to me, but the author of all these three parts did not dare to disclose his name. If a sentence by sentence reply were to be given to the contents of these booklets then surely they will make a voluminous book. But unlike the Deobandi-Wahaabis we do not receive material help and money from non-Muslims. We are only badgers at the door of the beloved of Allah, the holy Prophet (Sallal Laahu Alaihi Wasallam). May Almighty Allah protect us from aid given by non-Muslims. What I mean to say is that everybody cannot afford to purchase such a voluminous book. However, this servant of the Ahle Sunnat has answered almost all the accusations, and in doing so his main motive has been to defend the dignity of Prophethood and of the true religion wholly for the sake of pleasing Allah and his Prophet (Sallal Laahu Alaihi Wasallam). How I wish I would be able to engage till my last breath in destroying those insolent to the holy Prophet Huzoor Saiyyidina Muhammad Mustafa (Sallal Laahu Alaihi Wasallam) and, in making Allah's creations aware of the nefarious conspiracies of the religious predators so that Sunni Musalmaans could defend their beliefs.

The author of the pamphlets, "Johannesburg to Bareilly", could not dare to level any valid criticism against any of the books written by the Imam of the Ahle Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaih). The Aa'laa Hazrat has about one thousand books to his credit, which are full of pearls of knowledge and wisdom. Yet, because of their prejudice, cussedness, and the tendency to ignore realities, they found occasions to level some wrong and

unfounded criticism only on writings by others about the Imam-e-Ahle-Sunnat, A'laa Hazrat Bareilvi. On the other hand, we of the Ahle Sunnat Wa Jama'at (the Naajiyah sect) level valid criticism on original writings of the stalwart ulama of the Deobandis which are the foundations of Deobandi-Wahaabi-ism and which these people probably hold more dear than the holy Qur'aan and the Hadith and are, therefore, engaged throughout their lives and with all their energies in propagating and disseminating wrong and polytheistic writings contained in these very books.

Dear readers! For your information I am presenting to you some excerpts from books by the ulama of Deoband. (In my future writings, I will, Insha Allah, present to my readers many more such writings). I am doing so only in order that you may be well acquainted with the state of the taste and the mentality of these Deobandi-Wahaabi-Tableeghis who rave against persons loved by Allah. These people call themselves adherents of Shari'at and Sunnat and try to prove that, except for themselves, all true Musalmaan are in the wrong.

Unlike the Deobandi Wahaabis who are in the habit of distorting the original writings, I am presenting their writings verbatim without making comment on them of my own or explaining them. Readers will themselves come to know the reality about the ulama of Deoband who harbour such thoughts about their Deobandi-Wahaabi-ism.

Look at a footnote on page 96 of "Tazkirah Mashaa'ikh-e-Deoband". It says: "Ammi Bi was the maternal grandmother of hazraat Maulana Muhammad Yahya Sahib and Hazrat Maulana Muhammad Ilyas Sahib. She was a deeply religious and a very pious lady. At the time of her death such an extraordinary smell came out from the clothes which had been soiled by her stool that to date nobody has been able to smell such a fragrance".

A'shiq Ilaahi Meruthi on page 46 of "Tazkiratur Rasheed" and the renowned aalim of Deoband, Ashraf Ali Thanvi Sahib, on page 17 of "Imdaadul Mushtaaq" describing the excellences of their spiritual guide and teacher write. "One day A'laa Hazrat (Haaji Imdaadul Laah Sahib) dreamt that as his sister-in-law was, in his presence, cooking food for guests, the holy Prophet (Sallal Laahu Alaihi Wasallam) came and ordered his sister-in-law "to get up and go as she was not fit to cook food for Imdaadul Laah's guests. His guests are ulama, and I will cook food for his guests". Janab Rasheed Ahmad Gangohi heads the list of the ulama of Deoband for whom the holy Prophet (Sallal Laahu Alaihi Wasallam) has been designated as the cook (Allah forbid') Now, let us see what was the state of Gangohi Sahib. Gangohi Sahib writes: "Once I had seen in a dream that Maulvi Muhammad Qaasim was the a bride and my 'Nikaah' had been performed with him. Thus, as a husband and wife are mutually benefited so I have as much benefited from him as he has from me. He praised me before Hazrat (Rahmatul Laahi Alaih) and I became his disciple, and it was on my recommendation to the Hazrat that he accepted him (Muhammad Qaasim) as his disciple. Hakeem Muhammad Siddeeq Kandhalvi remarked, Ar Rijaalu Qawwaamoon 'Alan Nisa (men are the guardians of women), and he (Gangohi Sahib) said, 'yes, after all I am looking after his (Muhammad Qaasim Nanotvi) children'. □ ("Tazkiratur Rasheed", Vol. 2, page 289.)

The Hazrat (Gangohi Sahib) declared "that Allah Almighty has promised me that He will not cause any wrong word to come out of my mouth". □ (Arwaah-e-Salaasa.)

Consequently, see how "truthful" was he. The same Gangohi Sahib says: "Raam and

Kanahiya (the religious leaders of the Hindus) were good men, but people of the earlier generations have made them something different" □ (Tazkiratur Rasheed, volume 2, page 287.)

Furthermore, he says: "Holy men often gather people on to the right path and yet remain hidden. In the same way, Baba Naanak (the religious leader of Sikhs) was also a Musalmaan, and led people on the right path while remaining hidden." □ (Tazkiratur Rasheed, Vol. 2, Page 238.)

The same Gangohi Sahib says, "Madrasah Deoband belongs to Allah". □ (Arwaah-e-Salaasah, Page 281.)

On page 383 of the same book "Arwaah-e-Salaasah", Ashraf Ali Thanvi Sahib says it:

"Suddenly I saw a throne descending from the skies and on it was sitting the holy Prophet (Sallal Laahu Alaihi Wasallam) and the four caliphs were occupying its Four Corners. As it descended, it stopped very near me. The holy Prophet (Sallal Laahu Alaihi Wasallam) asked one of the four caliphs to go and fetch maulana Muhammad Qaasim (Nanotvi). He (the caliph) went and came back with the maulana (Nanotvi). The holy Prophet (Sallal Laahu Alaihi Wasallam) asked the maulana to present to him the accounts of the Madrasah (Deoband). He (Nanotvi Sahib) repelled; here it is and gave account of every single paisa. At that moment, there was no limit to the joy and happiness of the holy Prophet (Sallal Laahu Alaihi Wasallam). He was much pleased and asked the maulana for his leave to depart. The hazrat (Nanotvi Sahib) said, "as you wish". Thereafter, the throne began ascending towards the skies and vanished from sight".

Gangohi Sahib has called the madrasah at Deoband the madrasah of Allah and Thanvi Sahib has given description of coming down from the skies of the holy Prophet (Sallal Laahu Alaihi Wasallam) for the purpose of checking accounts of the madrasah.

It should be noted that this servant of the Ahle Sunnat has already mentioned the story spread by Deobandi-Wahaabis of the holy Prophet (Sallal Laahu Alaihi Wasallam) learning Urdu language from the ulama of Deoband. He has also mentioned that according to the Imam of Deobandi-Wahaabis, Isma'iel Dehlvi Balakoti, the "Prophet has no authority" and also this that "the Prophet has no knowledge of what is happening on the other side of a wall" and also this, "upon his death the Prophet has mingled with dust" and also this that "the Prophet has no knowledge of how will his end come". Allah forbids!

When A'shiq Ilaahi Meruthi was writing the biography of Janab Rasheed Ahmad Gangohi, a person saw in a dream that "the biography of the holy Prophet (Sallal Laahu Alaihi Wasallam) was being written". Some one interpreted the dream to mean that arrangements are being made for writing the biography of a perfect follower, and Gangohi appeared in a dream to the biographer and said, "Are you writing my biography?" □ (Tazkiratul Rasheed, page 7.)

On pages 127 and 152 of the same book, people who engage in "Zikr" have been called "Ahle Suffah". (Readers know it full well that a special group of the companions of the holy Prophet (Sallal Laahu Alaihi Wasallam) are called "Ashaab-e-Suffah".

On page 242 of the same book, it is said, "Once he (Gangohi Sahib) said that in Saharanpur many prostitutes were the disciples of Zaamin Ali Jalalabadi. Once he was staying with a certain prostitute in Saharanpur. All the women disciples came to visit Miyan Sahib but one prostitute did not come. Miyan Sahib enquired from them why a particular prostitute had not come. The prostitutes replied that they had repeatedly asked her to come along to pay a visit to Miyan Sahib but she said that she was very sinful and very wicked, and she could not face Miyan Sahib, as she was not fit to visit him. Miyan Sahib insisted that she should be brought before him, so, the prostitutes went and fetched her. When she came before him, Miyan Sahib asked her why she had not come. And she replied that since she was wicked she was ashamed to come before him. Upon this Miyan Sahib said, "Bi, why should you be ashamed? Who, but He, is the doer and the done? The prostitute flew into a rage and said that although she was wicked and sinful yet she would not like even to urinate on the face of such a spiritual guide. Miyan Sahib bowed his head in shame, and she stormed out of his presence".

On this very page, it is mentioned that Gangohi Sahib said this about Zaamin Ali Jalalabadi: "Zaamin Ali Jalalabadi had been immersed in the Unity of Allah (Tauheed)".

Also see this. "Once during the course of a speech to an audience, a young villager without feeling any embarrassments asked him what was a women's private part like. How excellent was the education they had received! All those present hung down their heads, but he (Gangohi Sahib) was not the least bit annoyed, but said spontaneously, "like a grain of wheat". □ (Tazkiratur Rasheed, vol. 2, page 100.)

Rasheed Ahmad Gangohi Sahib claimed that the holy Prophet's pious companions (Sahaabah) (Radiyal Laahu Anhum) followed his (Gangohi's) way.

"Once addressing a huge gathering he (Gangohi Sahib) said these words: Brothers! I tell you one thing □ O Allah you know best why I say so □ that my way is exactly the same as that of the companions of the holy Prophet (Radiyal Laahu Anhum). Therefore, stand steadfast on it and do not let go of it." □ (Tazkiratur Rasheed, vol. 2, page 32.)

About these words, Ilaahi Meruthi Sahib says, "that the reason for Gangohi Sahib saying so was not pride but expressing a truth".

The Deobandi-Wahaabis who think of the holy Prophet (Sallal Laahu Alaihi Wasallam) as mere mortal and a man like themselves do not consider their own Rasheed Ahmad Gangohi and other elders to be mere men. Just look at this writing: "Every man of insight and of taste who visited him (Gangohi Sahib) at all hours of the day became so convinced of, and impressed by, his excellent character that he at once recited the Qur'aanic verse "Ma Haaza Bashara, In Haazza Illa Malakun Kareem." (He is no human being but is a respected angel.) □ (Tazkiratur Rasheed, vol. 2, page 60.)

Readers know that this verse is about Hazrat Yoosuf (Alaihis Salaam).

Also see this. "Maulana Rafi'ud deen said that he had been visiting maulana Nanotvi (Muhammad Qaasim) for 25 years and he never went there without doing the ablution (Wazuw). He found his station to be above man. That person (Nanotvi Sahib) was an angel near to Allah who had been manifested in human form". □

(Arwaah-e-Salaasah, page 220.)

Now look at the state of Nanotvi Sahib himself who was thought to be above man. He would not let a fasting man keep his fast; he would rather give the good tiding of having done a good act by breaking the fast.

On pages 298 and 299 of this very book, "Arwaah-e-Salaasah", it is written that hazrat maulana Rafi'ud deen Sahib (Rahmatul Laahi Alaih) used to say that he had never done anything against the wishes of hazrat Nanotvi. One day he (Rafi'ud-deen) visited him (Nanotvi) in the mosque at Chattah. The hazrat (Nanotvi Sahib) was sitting in the courtyard of the mosque and eating fried grams. He asked him (Rafi'ud deen Sahib) to join him in the feast, to which he (Rafi'ud deen Sahib) said that he was fasting. After sometime he (Nanotvi Sahib) again asked him (Rafi'ud deen Sahib) to join in. At this, he (Rafi'ud deen Sahib) without any hesitation started eating although it was past Asr prayers and the time for breaking the fast was drawing near. The hazrat (Nanotvi Sahib) told him (Rafi'ud deen Sahib) that Almighty Allah would give him greater reward for doing this than for keeping the fast. As it was, the satisfaction and the pleasure he (Rafi'ud deen Sahib) felt at breaking the fast excelled the pleasure he had ever experienced during fasting".

Also look at the meaning of being above man. It is thus written in "Arwaah-e-Salaasah" compiled by Ashraf Ali Thanvi Sahib: `Maulana Ahmad Hasan was a great logician and thought of nobody to be his peer in this field. One day there was a lecture by the hazrat (Muhammad Qasim) Nanotvi and, by chance, he (Ahmad Hasan) was sitting in front of him and so he became the addressee, and (in Nanotvi Sahib's discourse) there began the rejection of the problems of logic. The discourse being over, he (Ahmad Hasan Sahib) exclaimed, Allah is great, such things (which Nanotvi Sahib said) cannot be the product of any human mind. These are but the sayings of Allah".

On page 246 of this very book, "Arwaah-e-Salaasah", it is written: "The maulana (Nanotvi Sahib) also talked and played with children, and used to cut jokes with Jalalud deen Sahib, son of maulana Muhammad Yaqoob Sahib, who was then a very young child. Sometimes he would take off his cap, and sometimes remove his (Naaroo) waste-band".

Readers should pay great attention to the following passage, because in it the Wahaabi aalim of Deoband, Abdur Razzaaq Malihabadi, has metaphorically called his Husain Ahmad Madni as Allah. (It should be noted that this servant of the Ahle Sunnat reserves his right to give an opinion and to comment on this writing.) In the "Sheikhul Islam Number", Abdur Razzaaq Malihabadi writes: "Have you ever seen Allah walking in your lanes and by-lanes? Have you ever seen Allah behaving in humility with mortal men after leaving His mighty and glorious heavens? Have you ever thought that Rabb-ul-Aalameen, putting aside his pride, would come and live in your homes? No, never. Such has not happened and will never happen. It is not so. I am neither mad nor senseless. What I am saying is the truth, the only difference being that of the reality and the metaphor. It is a matter of love and in love one has to make use of allusions and symbols. Love cannot withstand naked truth. It can thrive only on some hidden things". Page 1 13.

On page 20 of Ashraful Uloom, Saharanpur, for the month of Jamaadeen 1354 A.H. it is written thus: When somebody questioned Ashraf Ali Thanvi Sahib about Shah Ishaq Sahib, Thanvi Sahib replied, "at the moment I am talking about human

beings. When the angels are being talked about, then question me about him (Shah Ishaq) along with them (the angels)".

And on page 63 of "Arwaah-e-Salaasah" it is said about Shah Ishaq, "Almighty Allah has sent an angel in the form of man".

On age 121 of "Arwaah-e-Salaasah", Syed Ahmad Bareilvi Sahib says: "In whichever direction I go, all the trees and all the animals there recognise me and salute me." Moreover, look at this. "Is this (Husain Ahmad Madni) a man or an angel? But my stubborn heart would not be prepared to accept that he could not be the fountainhead of divine light." □ (Nazr-e-Aqeedat, page 5.)

Would the author of "Johannesburg to Bareilly" tell us that if Husain Ahmad Madni was neither a man nor an angel, then what was he. Would they, also, tell us who is called the fountainhead of divine light?

Look at this description of his Nanotvi Sahib by Thanvi Sahib. In "Tahzeerun Naas" he had opened the door to Prophethood, and in the following passage he is using the same words about self which the holy Prophet (Sallal Laahu Alaihi Wasallam) had said about himself.

"He said that once hazrat maulana Gangohi and maulana Nanotvi both were going on Hajj. While maulana Gangohi was very methodical in doing things, maulana Nanotvi was very careless, caring little for his things, which lay scattered hither and thither. At that lime, a group of persons went to maulana Gangohi and expressed the desire to go on Hajj with him. He (Gangohi Sahib) asked them if they had any money with them for undertaking the journey.

They said that they would make the journey relying on Allah. The maulana (Gangohi Sahib) said 'when we would be having the ticket for the ship, you put before the manager the bag of (Tawakkul) reliance on your Allah. Who are you to rely upon Allah? Go and do whatever you used to do'. Then these people approached maulana Nanotvi and he gave them permission. As the Persian poet has said, "Every flower has its own hew and its own fragrance ; Whatever he (Nanotvi Sahib) received on the way, he gave away to people When some companions pointed out to him (Nanotvi Sahib) that he was giving away everything to others although he should keep at-least some for himself, he said "Innama Ana Qaasimun Wal Laahu Yu'tee" (meaning, Allah is the provider and I am the distributor).'

During the same journey, maulana Gangohi said to Nanotvi Sahib, "You are wandering from morning till evening. Do you have no care about yourself?" And Nanotvi Sahib said, 'What is there for me to worry about when you are there?' □ Arwaah-e-Salaasah, compiled by Ashraf Ali Thanvi Sahib, pages 270 and 271.

Thanvi Sahib says, "There are certain attributes which are common between me and the holy Prophet (Sallal Laahu Alaihi Wasallam)". □ (Ifaazaat-e-Yaumiyah, part 7, page 464.)

On page 105, part 1 of "Ifaazaat-e-Yaumiyah", this very Thanvi Sahib says that when his spiritual guide, Haaji Imdaadul Laah Muhaajir Makki, died, Rasheed Ahmad Gangohi Sahib referring to the hazrat (Imdaadul Laah Sahib) repeatedly called him "Rahmatul-lil-Aalameen".

On page 398, of "Arwaah-e-Salaasah", Ashraf Ali Thanvi Sahib uses the same words for Haaji Imdaadul Laah Sahib as the poet had meant exclusively for the holy Prophet (Sallal Laahu Alaihi Wasallam).

Thanvi Sahib says: "On this occasion, one feels like quoting the following verse in respect of the versatility of the hazrat (Haaji Imdaadul Laah):

"You alone have all the qualities that others have jointly".

On page 377 of this very book, "Arwaah-e-Salaasah", it is said: "Hazrat Haaji (Imdaadul Laah) Sahib was the Ali of his times and truth was subservient to him". Writing on the death of this very Ashraf Ali Thanvi, Abdul Maajid Daryabadi on page 595 of his book "Hakeemul Ummat" says: "We the unfortunate (Deobandi-Wahaabi) were not at all qualified for being the recipient of this bounty. It is not surprising that this 'great bounty' (Ashraf Ali Thanvi) was withdrawn at the appointed time, but it is surprising, indeed, that it remained in our midst for this long. As the Persian verse says, "You were the spring of another world, but from where did you come into this garden". Upto now we had only heard of the expression "like it" but now we have seen it with our eyes in this 'holy personality' (Thanvi Sahib's)".

This is Ashraf Ali Thanvi Sahib whom the author of "Johannesburg to Bareilly" and the followers of Wahaabi-ism call "Mut-tabe'-e-Sunnat", "Mujaddid-i-Millat", "Hakeemul Ummat" and "Hujjatul Laahi fit Ard". Let us see how this so-called "Mut-tabe'-e-Sunnat" was like in following Sunnat. He himself says: "I do not refrain from eating anything in the door-way or on the way. If Islamic Government were to be established, the most that would happen to me is that my evidence would not be accepted". (Ifaazaat-e-Yaumiyah, part 4, page 41.)

He also says that "in matters of feast or gift, I do not care much whether a thing is permitted or prohibited, because I am not a pious (Muttaqi) man. I consider that to be permitted which is permitted according to a fatwa of the jurisprudence". (Kamaalaat-e-Ashrafiyah, page 369.)

In the words of this very Ashraf Ali Thanvi Sahib, listen to what he has to say about his state: "One day it so happened that my (Thanvi's) brother was urinating. I (Thanvi) began to urinate on his head". (Ifaazaat-e-Yaumiyah, part 2, page 274.)

This very Thanvi Sahib says: "A person belonged to Sekri and was the brother of my step-mother. He was a very gentle and simple man. My father had engaged him in contract work. One day during the summer, he came back from the commiserate famished and thirsty, and taking out his food began eating it. The market place is in front of my house. I caught hold of a puppy, brought it home and put it in his dish of pulse. Poor fellow! He left eating and stood up". (Ifaazaat-e-Yaumiyah, part 4, page 273.)

The self-same Thanvi Sahib also says: "Once I went to visit Nauchandi (Girls dance programme) in Meruth. My father was an employee of Sheikh Ilaahi Bakhsh. His nephew, Sheikh Ghulaam Muhiyuddeen, asked me about the advisability of visiting Nauchandi. I told him that it is permitted to him who is to become a leader, because when he asks somebody to refrain from it and he is questioned about the evil in doing so then he can, without any hesitation, describe to him its evils which he had witnessed with his own eyes. On hearing this, he (Ghulaam Muhiyuddeen) burst into laughter, and said, "if the maulvis commit a sin, they make it into Deen."----

(Ifaazaat-e-Yaumiyyah, part 5, page 440.)

Thanvi Sahib also says: "Some one was fornicating with a woman in a motel room which was locked. When people knocked at the door, he replied that there was no room for anybody else: here one person was lying on the other. See, how truthful a man was he. He did not speak a lie, and what an intelligent answer he gave".

(Ifaazaat-e-Yaumiyyah, part 4, page 570.)

The adherents of Deobandi-ism should also see the following words of their master.

Ashraf Ali Thanvi Sahib says: "The state of the beliefs of the people is like that of a particular organ of an ass: when it stretches it goes on stretching and when it recedes it altogether vanishes". □ (Ifaazaat-e-Yaumiyyah, part 4, page 7.)

About this very Ashraf Ali Thanvi Sahib, the compiler of "Ashrafus Sawaanih" quotes the following couplet in volume 1, page 96 of the book:

"I have wandered through worlds and tasted of the affection of beauties.

I have seen many a beauty, but you are an altogether different thing ". At another place, Thanvi Sahib himself says: "Hazrat Haaji Sahib (Imdaadul Laah) was in an extraordinary state", and quotes the above-said couplet. □ (Maqaalaat-e-Hikmat Wa Mujaalaat-e Ma'dilat, page 336.)

It should be noted that this couplet has been said by Hazrat Ameer Khusrau (Rahmatul Laahi Alaih) and readers would be knowing about whom he had said it.

See the filthy state of mind of this great leader of Deobandi-ism, which he describes with his own pen. He says: "A virtuous person who often remembered Allah had an inspiration that Hazrat A'yishah (Radiyal Laahu Anha) was to visit this humble man's (Thanvi's) house. He told me about this. My mind was at once diverted to this that a young woman would be coming into my hands". □ (Risaalah Al-Imdaad, Safar, 1335 A.H.)

The compiler of "Ashrafus Sawaanih", Khawajah Azeezul Hasan, in volume 2, page 20 of the book says: "Once overpowered by love and ecstasy I told the hazrat (Thanvi Sahib) very reluctantly and ashamedly in a suppressed tone that I repeatedly had a very wicked thought, in disclosing which I felt very ashamed and did not have the heart to give expression to it. The hazrat was then going inside the mosque to say his prayers. But he (Thanvi Sahib) said, "say it out without feeling ashamed". This humble self bowed his head in shame and said, "the thought came to me time and again how wonderful it would be had I been a woman married to you." On this expression of love, the hazrat (Thanvi Sahib) felt very pleased and laughed spontaneously and went into the mosque, saying, "This is your love. You will be rewarded for this, you will be rewarded for this. Insha Allah".

The compiler of "Ashrafus Sawaanih" says: "In a letter, instead of the usual forms of address, I addressed him with this couplet:

"Jaan-e-Man Jaanaan -e-Man Sultan -e -Man Ae too'i Islam-e-Mar, Imaan-e-Man"

(My beloved, my dearest beloved, my Sultan. O you are my Islam and my Imaan).
(Ashrafus Sawaanih, vol. 2 page 31)

The compiler of "Ashrafus Sawaanih" has in vol. 1, page. 8 of the book used the following couplet in his introduction for Thanvi Sahib:

"Ae Ashraf-e-Zamaanah Zamaane Madad Numa Dar Haa'e Bastah Ra Ba Kaleed-e-Karam Kusha"

(O Ashraf of the times and guide to the world. Open up the secret doors by the key of your kindness.)

(This couplet had been said hundreds of years ago about Hazrat Makhdoom Saiyid Ashraf Jahaangeer Samnaani (Rahmatul Laahi Alaih). And the Wahaabi-Deobandis had pronounced this couplet to be polytheistic. It is strange that they have now chosen this very couplet for their Thanvi Sahib, and they are repeating it daily. Now, they should tell us if their previous fatwa on this couplet was wrong or their present belief and act about it is wrong. I will await their reply □ (Kaukab). And about Thanvi Sahib's monastery, the compiler of "Ashrafus Sawaanih" in volume 2, page 48 says thus:

"If there is a paradise on this earth, It is this, it is this, and it is this."

Dear readers! The pain and agony being felt by this servant of the Ahle Sunnat in reproducing these filthy writings is indescribable. I am amazed and dismayed that the adherents of Deobandi-Wahaabi-ism even in the face of filthy writings of Deobandi-Wahaabi-Tableeghi ulama not only regard them as their leaders and mentors but also consider following them and emulating them to be of greater value than following the Qur'aan and the Sunnat. Everyone endowed with wisdom and understanding, after reading these writings will, without any doubt, say that the writers of such filth are at not at all fit to be called right guided ulama, rather they are the cause of shame and dismay to the Islamic world and the Musalmaans.

Furthermore, see what these Deobandi-Wahaabis say about their own Gangohi Sahib who deems the Prophet and the friends of Allah to be powerless and unaware of their own end. They write: "He (Gangohi Sahib) was not at all niggardly in spending out of the eternal blessings of the Hereafter. Had he been niggardly then the number of his disciples would not have swelled to thousands". □ (Tazkiratur Rasheed, vol. 2, page 88.)

Look at the authority enjoyed by Thanvi Sahib. He says: "An Englishman who had embraced Islam along with his wife had asked for my permission to come to India with his wife who will not observe pardah (seclusion) I wrote to him it was permitted for him to do so". □ (Ifaazaat-e-Yaumiyyah, part 6, page 243.)

The same Ashraf Ali Sahib writes thus about his Deobandi Aalim, Muzaffar Husain Kandhalvi: "He said say it (Namaaz) without ablution (Wuzu) and also drink wine". □ (Arwaah-e-Salassah, page 181.)

The Deobandi-Wahaabis who do not believe the Prophet to be innocent consider every habit, even urinating and going to the latrine, of their Gangohi Sahib to be a prayer (Ibaadat). Look at the following:

"In short, the habits of the men of Allah are, without a doubt, included in (Ibaadat) prayers, and all their actions □ eating and drinking, urinating and going to the latrine, silence and speech, rest and work etc., because of their being the means of prayer, are

included in devotion (to Allah), and since hazrat Imam-i-Rabbaani, that is to say Gangohi Sahib, was the guide and head of the virtuous group in his times, his habits being prayers is as clear as the sun." □ (Tazkiratur Rasheed, vol. 2, Page 61.)

After Gangohi Sahib, let us see the state of affairs with the renowned aalim of the Deobandi-Wahaabis, Ashraf Ali Thanvi Sahib. In Thanvi Sahib's writings a plethora of things has been said about sexual relationship and obscenity. He himself says: "Physicians and philosophers are agreed on this that whatever faculty is not used that faculty gradually fades away, like impotence occurs when cohabitation is discarded". □ (Kamaalaat-e-Ashrafiyah, page 80.)

On page 668 of "Imdaadul Mushtaaq" see the following account of Thanvi Sahib's sexual propensity.

"A person told me (Thanvi Sahib) that he did not find pleasure in the remembrance of Allah (Zikr). I told him there is no pleasure in the (Zikr) remembrance of Allah; pleasure (Maza) is in "Mazi" (involuntary seminal discharge) which comes out at the time of cohabitation with a woman. How is it that you are looking for it here (in the remembrance of Allah)?"

Look at another proof of Thanvi Sahib's filthy mentality on page 673 of this very book. Who else could be more equipped to explain things in a better way than this Hakeemul Ummat of the Deobandi-Wahaabis does? He says:

"Thus, the real thing is revelation. And if mere reason is relied upon, then it would also mean as a person had said. He used to cohabit with his own mother and when somebody pointed out to him that what he was doing was sheer wickedness, his reply was, my entire body was once inside her, so now what harm there was in it that only a part of me went into her" (that is, doing so is logically correct).

It should be remembered that the way in which the "Mujad-did" of Deobandi-Wahaabi-ism, Ashraf Ali Thanvi Sahib, had taught the methods and prescriptions for enjoying sex to unmarried and married women of Muslim families through his notorious book "Bahishti Zewar" gives an insight into his mentality which was full of sexual convulsions. It is said that this book "Bahishti Zewar" induced girls from hundreds of families towards shamelessness and foul deeds, and it is because of this that in order to save their daughters and their women from indecent acts even many among the adherents of Deobandi-Wahaabi-ism do not allow entrance of Thanvi Sahib's book into their own homes.

(Dear readers! It may well be that you are amazed to read about the lustfulness and sexual impulse of Thanvi Sahib. But it is a matter of greater amazement and dismay that a magazine called "Al-Nasiha" was published from Madrasah Arabia Islamia, Azadville, South Africa, in December 1988. It belonged to the Deobandi-Wahaabis. Making its text as his basis, Jennet Bennett, correspondent of "Herald Sunday Tribune" wrote an article about the holy Prophet (Sallal Laahu Alaihi Wasallam) and gave it such a banner headline which is difficult for me to reproduce. For your information, I can only say that some of the sentences used in "Al-Nasiha" were worse than some of the sentences used by the world-condemned and accursed Rushdie in his book "Satanic Verses" This servant of the Ahle Sunnat protested to the ulama of Deoband at the headquarters of the Deobandis at Mia's Farm, and asked them to take notice of this nefarious act of this Satanic aalim of their creed. But it is a pity that these ulama of Deoband were not aroused at the insolence shown to the holy

Prophet. Instead, what happened was that a poster against me was surely published from Mia's Farm. This servant submits that it does not behove a Musalmaan to slander anyone, and that he has preserved all the documents and records.)

Another proof of the sexual tendency and impulse of the Imam of Deobandi-Wahaabis (Thanvi Sahib), in explaining the difference between saying and acting, is provided on page 713 of this very book "Imaadul Mushtaaq". He says: "Boys at the 'Maktab' (madrasah) induced the Hafiz (a person who has learnt the Qur'aan by heart) to get married, as doing so was very pleasurable.

The Hafiz tried and got married, and all night he ate bread with a touch of his wife's private part. Poor fellow, he felt no enjoyment. In the morning he burst upon the boys, saying, wrecked fools, you had told me that it gave great enjoyment. I ate bread after rubbing it with my wife's private part. It tasted neither saltish, nor sweet. The boys advised the Hafiz that pleasure comes out of beating (in Urdu Maara Karte Hein). The next night he beat her (his wife) black and blue with shoes. The entire neighbourhood was woken up and gathered round his house and up-raided him. The next morning, he came to the 'Maktab' and said, you wretched people, you have made me miserable. Last night I beat her up and yet found no enjoyment and earned so much ridicule, besides. Then the boys explained to him fully what 'beating' meant. The next night the reality dawned on the Hafiz, and when he came to the Maktab the next morning he was very happy. So, gentleman, the reality of certain acts dawns only when they are done".

To give such an example of getting fed up with something also falls to the lot of Thanvi Sahib, the Hakeemul Ummat of Wahaabi-ism. He says:

"There was a blind Hafiz (a person who has learnt the Qur'aan by heart) who was very greedy. He heard from somewhere that Almighty Allah had created houries for bestowing them on Mu'mineen in the paradise. So, he used to pray all the time to send houries. Market women (prostitutes) are very naughty. They also heard about it and confabulated amongst themselves that they should make the Hafiz give up his desire for houries. Getting together, all of them came to him. On hearing the sound, the Hafiz enquired as to who it was. One woman replied, a hourie. The Hafiz was much pleased that at long last his (Du'aas) prayers had been answered. He, however, disgraced himself. A second woman came, and he again enquired as to who it was. The woman replied, 'a hourie'. He asked her to come some other time, but once again disgraced himself. In short those women were many and his passion, also, had been withheld for long, but till when he could go on with it. After his passion had totally subsided, another woman came and he again enquired who it was. The woman replied 'a hourie' The Hafiz began to abuse her, and exclaimed, are all the houries only meant for me"? □ (Khutbaate Hakeemul Ummat, page 248, part 16, on the blessings of Ramadaan.)

Such a condition on fulfilling a request for explaining realities and wisdom can be put only by the Mullas of Wahaabi-ism. In this connection, let us look at another writing of Thanvi Sahib, the Mujad-did of Deobandi Wahaabi-ism. Talking about his maternal uncle from Hyderabad, Thanvi Sahib says: "Abdur Rahmaan Khan Sahib, proprietor of Nizami press, also came to meet him (Thanvi Sahib's maternal uncle) and was much impressed by his talk on realities and wisdom. He, therefore, requested him (Thanvi Sahib's maternal uncle) to give a public lecture on the subject in order that all Musalmaans be benefited. The maternal uncle (of Thanvi Sahib) gave a strangely independent and rakish answer. He said, Khan Sahib, what have I do

with lecturing? But when the Khan Sahib insisted too much upon it then he said he could oblige him only on one condition, which he should arrange. Poor Abdur Rahmaan Khan Sahib was a serious elderly man. He thought what would be such an arrangement, which could not be made. Eagerly he asked him about the arrangement, which he wanted to be made. The maternal uncle (of Thanvi Sahib) said that it was that he should go to the market-place completely in the nude with one man on the front stretching his sexual organ and the other from behind putting a finger in his rectum and a multitude of boys shouting, here is a pimp, here is a pimp and then he would lecture on realities and wisdom." □ (Al-Ifaazaatul Yaumiyah, vol. 7. pages 82, 83, published by Ashraf Mataabe, Thana Bhawan, December, 1941.)

Those Deobandi-Wahaabis who believe that it mattered little if the Prophet wanted a thing to happen or not, hold this view about their own Thanvi Sahib. A Deobandi aalim, Abdul Maajid Daryabadi, says: "Allah wills what one of his blessed slaves (Thanvi) wishes." □ (Hakeemul Ummat, Page 47.)

Listen to this very carefully. The same Abdul Maajid Daryabadi in a letter to Ashraf Ali Thanvi Sahib writes:

"The night before last my wife dreamt a strange dream. She saw that she was present in the Quba Mosque in Madinah Munawwarah. Also present there was the youngest wife of (Thanvi Sahib), and was pleased to see her (Daryabadi's wife) there. She (Thanvi's wife) asked her (Daryabadi's wife) if she would like to see a portrait of the holy Prophet (Sallal Laahu Alaihi Wasallam). And she, much eagerly said, of course. In the meanwhile somebody said that this was A'yishah Siddeeqah (Radiual Laahu Anha). As she (Daryabadi's wife) looked at her intently and with amazement she found her face and form, dress and manners to be like that of the youngest wife (of Thanvi Sahib). At that very moment somebody said that no, she was the daughter-in-law of the holy Prophet (Sallal Laahu Alaihi Wasallam). Now she was wondering all the more that since there was no son of the holy Prophet how could there be a daughter-in-law of his. At that moment, a voice was heard saying that every one who recited the Kalimah was of the holy Prophet's progeny, in particular a pious man like maulana Ashraf Ali was of his progeny par excellence"--- (Hakeemul Ummat, Pages 548, 549.)

Dear readers! The above mentioned few writings of the Stalwart ulama of the Deobandi-Wahaabis have been reproduced word-for-word from books written by them in order to fully uncover the reality behind them. This servant of the Ahle Sunnat is, unlike the author of "Johannesburg to Bareilly" not making any comment on the writings nor does he seek a clarification from him because commenting upon and clarifying filth will result only in spreading it further. The filthy fondness for indulging in filth befits the Deobandis only. May be the author of "Johannesburg to Bareilly" and his supporters of Deobandi-Wahaabi-Tableeghi faction who adore Gangohi Sahib and Thanvi Sahib to the extent of worshipping them try to prove the filth contained in the above-mentioned writings of Gangohi Sahib and Thanvi Sahib to be the cleanest in all the world or declare such filth to be sacred like the Qur'aanic verses or the holy Prophet's Ahaadees, and say that even filthy examples are good ones and have been given to explain good things!

In reply, it is submitted to the Deobandi-Wahaabi-Tableeghi people that wrong things are, after all, wrong, But what has been happening is that if any of your stalwarts were to pen a wrong and filthy writing then you declare the wrong to be right and the filthy to be the cleanest. This, only because what has been said or

written is by your own men. And if someone else writes a correct a thing you declare even such a correct writing as wrong. Why is it so? Have you got a logical answer to this? Allow me to say that you are, for no reason, at enmity with truth and with us, the adherents of truth. This, because you have a grudge and you only try to find faults and if you do not find any fault then you are past-masters in transforming a good thing into a fault and declaring it to be so.

In volume 2, page 56 of "Ashrafus Sawaanih", Ashraf Ali Thanvi Sahib declares: "A person in love sees only excellence in the faults of the beloved, and an antagonist sees even excellence as faults".

You, Deobandi-Wahaabis, have made it possible, and proved it, for Allah to have faults, have declared thousands of excellences of the faultless holy Prophet (Sallal Laahu Alaihi Wasallam) to be his faults, so how can we Sunni Musalmaans who hold right beliefs be saved from you tyranny.

O author of "Johannesburg to Bareilly" and supporters of Deobandi-ism! You are at liberty to say anything you like against me, but do not be insolent to the beloved of Allah, the holy Prophet (Sallal Laahu Alaihi Wasallam), to the wives and progeny of the Prophet of Allah, to the companions and friends of the Prophet of Allah (Ridwaanul Laahi Alaihim Ajma'een). Do not earn the displeasure of those beloveds of Allah, and if you cannot be respectful to them, at least desist from being insolent to them. If you cannot glorify them, at least maintain silence instead of saying things against their rank and status. I do not force you to do so if you cannot tolerate being respectful to the Prophethood, but why do you call those to be wrong or by bad names who, on Allah's command, respect those who are the beloved of Allah. Perhaps you do not like those beloved of Allah and the faultless Prophet (Sallal Laahu Alaihi Wasallam), How amazing that you are averse to paying respect to the very Prophet of Allah after reciting whose Kalimah you call yourselves Mu'min. We, the Ahle Sunnat Wa Jama'at, who hold the right beliefs, glorify the beloved Prophet of Almighty Allah (Sallal Laahu Alaihi Wasallam) through every verse of Almighty Allah blessed Book, while you make that very Book (Qur'aan-e-Kareem) the basis of your endeavour to belittle the glory of Allah's beloved Prophet (Sallal Laahu Alaihi Wasallam). We Sunnis are ardently fond of the greatness and glory of the holy Prophet (Sallal Laahu Alaihi Wasallam), and you of the Deobandi-Wahaabi-Tableeghi band commit insolence against the glory and greatness of the holy Prophet (Sallal Laahu Alaihi Wasallam).

We Sunnis are ever in search of knowing the excellences of the beloved Prophet of Allah (Sallal Laahu Alaihi Wasallam), while you of the Deobandi-Wahaabi-Tableeghi are engaged in finding faults with the beloved of Allah, the faultless Prophet (Sallal Laahu Alaihi Wasallam). You yourselves decide who spend their time better, we or you. Perhaps you like no good things, for you are plain faultfinders.

The author of "Johannesburg to Bareilly" and his cohorts would, perhaps, be knowing that finding fault with somebody is called slandering. They have seen in this very book the fatwaa given by their own aalim. All these Deobandi-Wahaabi-Tableeghi people should heed to an advice of their own stalwart, Thanvi Sahib, who on page 741 of his book "Imdaadul Mushtaaq" says the following:

"A seeker came to a holy man, but was wonder-struck on seeing his face. The holy man inquired aslo whatever was the meter. He said that while leaving his home he

was his devotee, but on approaching him (line holy man) he saw a strange phenomenon which he was unable to put into words. The holy man told him that he should not hesitate in telling him about what he saw. He (the seeker) said that his face appeared to him to be like that of a dog. The holy man was not annoyed at this, but said that it would have surely appeared to him to be so. It sometimes so happened. He further asked him to say Allah's name several times. He (the seeker) did as he was told. Then the holy man asked him how his (the holy man's) face looked like. He (the seeker) said it appeared to him to be like that of a cat. He (line holy man) asked him to remember Allah's name for a week and then after his face would begin to look like that of a man. He further said that actually it was his own (the seeker's) face which was reflected in the mirror. Thus the ugly face seen by him was his own face besides, sometimes violence becomes necessary. For example, if somebody wishes to fall into a well and only one leap forward remained to be taken, then would the right thing be to admonish him gently or to catch hold of his hand and drag him by force".

By now the preachers and supporters of Deobandi-Wahaabi-ism would have understood it full well that when these people call us the truthful Sunnis Musalmaans as evil, they are actually seeing their own ugly faces in the mirror, according to their own Thanvi Sahib.

Moreover, let us see this. On page 60, vol. 2 of "Ashrafus Sawaanih", Thanvi Sahib says: "Everybody cannot tolerate gentle treatment. People say, do not be harsh, but how is it possible to be gentle when what is required for effecting reform is harshness? Now see that 10 or 12 years of gentleness could bring no reform in him (an acquaintance of Thanvi Sahib), rather his condition worsened. But ten or twelve minutes of scolding has resulted in total reform, in putting his mind aright and in eradicating all evil thoughts".

I plead with the author of "Johannesburg to Bareilly" and all Deobandi, Wahaabi, Tableeghis to give up their unwarranted stubbornness and go through, with an open mind and with honesty, the life and the teachings and nearly one thousand books of the Imam of Ahle Sunnat, A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaih) in order to seek the truth. Just go through the 12 volume, large-sized Fataawa Rizviyah, which has no parallel in all Deoband. You will get a real insight into A'laa Hazrat Bareilvi (Rahmatul Laahi Alaih).

Your intuition will also be witness to the fact the A'laa Hazrat Maulana Shah Ahmad Raza Khan Bareilvi (Rahmatul Laahi Alaih) is truly the reviver of the Deen, an adherent of Shari'ah and Sunnat, an epoch-making Aalim-e-Rabbaani and a true lover of the holy Prophet. Stalwart ulama of Arab and Ajam and ulama of Deoband themselves have acknowledged A'laa Hazrat Bareilvi vastness of knowledge and love for the holy Prophet. All Deobandi, Tableeghi and Wahaabi ulama and others of South Africa and elsewhere should not ruin themselves by indulging in invalid accusations but should accept the fact that it is we, the Ahle Sunnat Wal Jama'at (Sunnis whom you call Bareilvis) are the true adherents and followers of the Qur'aan and the Sunnat and our beliefs and actions are proved by books written by Deobandi-Wahaabis themselves.

The author of "Johannesburg to Bareilly" and the supporters of Deobandi-ism should under no condition annoy Allah Almighty and His beloved and last Prophet (Sallal Laahu Alaihi Wasallam) and earn for themselves eternal punishment and wrath in order to maintain their false ego in this ephemeral world for the sake of a few coins.

If Rasheed Ahmad Gangohi Sahib, Muhammad Qaasim Nanotvi Sahib, Khaleel Ahmad Ambethvi Sahib and Ashraf Ali Thanvi Sahib have erred and have been polytheistic, then you must not be the supporters of those who have indulged in such polytheistic writings and must not collect polytheism for yourselves by believing in the validity of their polytheistic writings.

This servant of the Ahle Sunnat and dust from under the feet of the progeny of the holy Prophet has, only for the sake of Allah's pleasure and the pleasure of the holy Prophet (Sallal Laahu Alaihi Wasallam), repeatedly invited you to come to the truth, and has placed facts before you. In spite of this, if you remain adamant about your belief that "Almighty Allah can speak a lie and he has spoken a lie; that Allah Almighty has no prior knowledge of the doings of His bondsmen's activities; that in whatever form and in whatever measure Allah has bestowed knowledge on holy Prophet (Sallal Laahu Alaihi Wasallam) is possessed by even children, the demented and the beasts; that the expression last of the Prophets does not mean the last Prophet; that the knowledge possessed by Shaitaan is vaster than the knowledge possessed by the holy Prophet (Sallal Laahu Alaihi Wasallam)", □Allah protect us and again He may protect us! □ and all those wrong beliefs held by you Deobandi-Wahaabis which this humble man has reproduced briefly in his "Deoband to Bareilly: the truth" and in the present book as well. If the author of "Johannesburg to Bareilly" and his supporters, the Deobandi-Wahaabi-Tableeghi band, are firmly rooted in their beliefs then this servant of the Ahle Sunnat once again invites them to agree to a decision by Allah. This servant of the Ahle Sunnat is prepared to enter into a 'Mubaahilah' (a meeting of contending parties where persons or parties invoke curses of Allah on those who deny truth). Your own Thanvi Sahib has said that if some one is about to destroy himself then he cannot be dealt with by gentle means. Your own Thanvi Sahib says: "Supposing somebody has a malignant abscess which is full of foul matter and needs an operation, but he says that it should be treated only externally and some ointment be applied to it. It was of no consequence to him if such a treatment causes the foul matter to spread throughout the entire body and badly affects it. In any case, he would not agree to the entire foul matter being taken out by a single operation". □ (Ashrafus Sawaanih, vol. 2, page 60.)

Furthermore, he says: "Where cruelty is needed, it is equity to be harsh. To be tender on such an occasion is cruelly". □ (Kamaalaat-e-Ashrafiyah, Page 80.)

This servant of the Ahl-e-Sunnat also submits that this controversy has been going on for 80 years. By now hundreds of books have been written. The realities have been explained in thousand of ways. Despite this, if the Deobandi-Wahaabi-Tableeghis remains steadfast in their intransigence and refuses to accept the truth, then they should not be afraid of engaging in Mubaahilah. They should accept the invitation of this servant of the Ahle Sunnat for Mubaahilah, and also be prepared to abide by the verdict of Allah Ta'Aala.

Dear readers! This servant of the Ahle Sunnat admits that he does not hold himself in great regard and has no pride in his knowledge or his doing. This sinful person considers himself to be more lowly than the dust under the feet of dogs in Madinah, the city of the Prophet. But he takes pride in the fact that he wears round his neck the collar of the slaves of the Prophet. He takes pride in having links with Ahlul Laah (Allah's men). He is sure that his Allah would pardon his sin and would make him successful only for the sake of the honour and dignity of his beloved Prophet (Sallal Laahu Alaihi Wasallam) and for the sake of defending the greatness and truth of his beloved Prophet (Sallal Laahu Alaihi Wasallam), Insha Allah.

I have now come to concluding part of my arguments.

If the author of "Johannesburg to Bareilly" and his supporters want to seek the truth (and they are sure of their standpoint and of their truth and are not prepared to accept the facts presented by me) they should come out for an open 'Mubaahilah' with this ordinary slave of Mahboob-i-Subhaani, Ghaus-i-A'zam Hazrat Muhiyud-deen Saiyidina Abdul Qadir Jeelaani (Radiyal Laahu Anhu). If they fail to do so, they would have no excuse.

The goal of this servant is only to earn the pleasure of Allah and the pleasure of the holy Prophet (Sallal Laahu Alaihi Wasallam). I have no respect for him who is disrespectful and insolent to my innocent Prophet (Sallal Laahu Alaihi Wasallam), and this sinner (Kaukab) is the slave of all lovers of the Prophet who are true slaves and lovers of the holy Prophet (Sallal Laahu Alaihi Wasallam). In all his writings and speeches and knowledge and doings this sinner is a strict follower of the principle of Al Hubbu Lil Laahi Walir Rasool Wal Bughdu Lil Laahi Walir Rasool (love for the sake of Allah and His Prophet and enmity for the sake of Allah and His Prophet), and following this principle he does not hurt the feelings of anyone for personal reasons while rejecting those insolent to the Prophet. (Therefore, this sinner says to the Deobandi-Wahaabi-Tableeghis, the Rafzis (Shi'as) and other factions that they should not provoke him or else he would not spare them, that is to say, they should not level unfounded and invalid accusations against us or we would not let go of you without exposing you).

I am sorry if I have unintentionally hurt the personal feelings of anybody. May the Merciful Allah forgive me! (A'meen)

This servant of the Ahle Sunnat requests his readers to pray for him. All of you are requested to be steadfast on the true religion of the Ahle Sunnat Wa Jama'at. We Sunnis are, with Allah's grace and mercy, certainly on the path of the holy Prophet (Sallal Laahu Alaihi Wasallam) and his perfect followers, and we supplicate to Almighty Allah that the only Deity, the Almighty Allah, confers upon us the honour and distinction of becoming the true slaves of his beloved Prophet (Sallal Laahu Alaihi Wasallam) and bestow upon us His pleasure and the pleasure of the holy Prophet (Sallal Laahu Alaihi Wasallam). A'meen.

□Wama Alaina Illal Balaagh□

Wasallal Laahu Ala Habeebihi Saiyidina Muhammadin Wa A'lihi Wa Ashaabihhi Wa It-tibaa'ihhi Wa Baaraka Wasallama Ajma'een.

Karachi, Pakistan

Kaukab Noorani Okarvi (*Ghufira Lahu*)

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