

A CALL FOR JUSTICE

Original work entitled "*Daawate Insaaf*" (Urdu)

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FOREWORD

In the recent past and the present era, Muslims in many parts of the world have become divided and fragmented due to the mischief of some "scholars" who have assumed wrongful leadership in the community. This division is observed in their thinking, attitudes and behaviour regarding certain aspects of the Deen, the chief aspects being, the love the Holy Prophet Muhammad r and the Awliya Allah t.

This division among the Muslims originated from the writings of the Wahabi and Deobandi "Molvis". The Deobandi School of Thought has in their writings expressed disrespect for the august and sublime personality of our Holy Prophet r and the Awliya t. Nay, they have even cast doubts of the Integrity of Allah Y. Through their views and convincing speech and false sincerity, they have succeeded in splitting up families and labelling the old school of worshippers as grave-worshippers and Bidatis. One fails to understand why these individuals, who claim to possess vast knowledge, would want to insult the Beloved of Allah r. Their aim was to disassociate the true Muslims from the pristine teachings of Islam and make them devoid of the love and attachment to the beloved Habeeb r.

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When the Ulama-e-Haqq could no longer tolerate these gross, unacceptable insults by the Deobandi School on the personality of the Best of Creations of all mankind, they published articles and arguments from authentic Islamic sources disproving the views of the Deobandi scholars.

In this treatise, *Allama Arshadul Qadiri*, in his usual style, has systematically analysed of the beliefs of the Deobandi Molvis and convincingly refuted all the false claims made by the Deobandi Molvis. This book serves to protect and safeguard the Imaan of the Muslims by furnishing him or her with the necessary information to refute the baseless arguments of the Deobandi scholars whose intention is to snatch you away from the Straight Path.

In my humble opinion, I urge all Muslims who are in search of the truth to read this book and protect himself or herself from falling prey to the false pretences of the Deobandi Molvis.

We would like to acknowledge and sincerely thank brother *Mohammed A'qib Qadiri* of the United Arab Emirates who kindly granted permission to the *Imam Ahmad Raza Academy* (South Africa) to publish this book. We make lots of Duas for *Muhammad A'qib Qadiri* that Allah Y grant him the courage and means to continue with his valuable service of translation Sunni Literature into the English language. We salute him for this *Khidmat*.

We also make Duas for the author, *Allama Arshadul-Qadiri* for good health and prosperity and that Almighty *Allah Y* grant him higher stations in Jannah for his immense services to the *Ahle Sunnat wa Jamaat*. Amongst the masterpieces of *Allama Arshadul Qadiri* is the book "*Tableeghi Jamaat*". The English translation of this book was printed for the first time in 1987 by the World Islamic Mission (South Africa) under the banner of the Imam Ahmad Raza Academy (South Africa). He has written numerous other books and each one was a magnum opus.

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May Allah Y, in His Infinite Mercy, grant the author and the translator more knowledge and wisdom to protect us from these mischief-makers and may the Most Supreme Creator Y guide us towards the Truth. Aameen.

Sheikh Abdul-Haadi Al-Qadiri

President

Imam Ahmad Raza Academy

World Islamic Mission

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11 Rajab 1422 A.H.

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A CALL FOR JUSTICE

This book is written for all those: -

1. Who sincerely want to know about the differences between the scholars of the Ahle Sunnah School and the scholars of the Deobandi School and who wish to remove the real obstacles towards unification.
2. Who in their private meetings address these serious and principled differences as:
 - a) a deceit of the Maulvis,
 - b) a means of making money,
 - c) a way of making a living etc., - and who receive applause from the people, for expressing such thoughts.
3. Who, despite being highly educated, consider making attempts at understanding and removing such differences as a waste of time.
4. Who consider the differences between the Ahle Sunnah scholars and the Deobandi scholars, as merely trivial or secondary.
5. Who spend their scholarly and research capabilities in clarifying and interpreting the insolent

writings of the Deobandis. (Perhaps religion will remain incomplete without such explanations!)

6. Who consider researching the differences between the Ahle Sunnah and Deobandi scholars just a waste of time, whereas at the same time they are the most zealous advocates of unification!
7. Who consider that Teejah (meals for the poor on the third day of passing away of a Muslim), Daswaan (meals for the poor on the tenth day of passing away of a Muslim), Chaleeswan (meals for the poor on the fortieth day of passing away of a Muslim), and visits to mausoleums are the actual differences between the Ahle Sunnah scholars and Deobandi scholars.
8. Who consider the publication and sale of literature based on blasphemous and insolent writings, as the most important service to Islam!
9. Who feel uneasy at the mention of religious differences, but who spend all their physical and monetary resources in tolerating and solving with elegance all their official problems and business affairs.
10. Who advise that as per the circumstances, disputed writings & problems should not be discussed - but do not render this advice to the institutions that are ceaselessly publishing such literature.
11. Who term the issues of:
 - (a) Respecting our Holy Prophet r,
 - (b) The status of the Holy Prophet r,
 - (c) The attributes of the Holy Prophet r,
 - (d) Veneration of the Companions t and of the members of the family of the Holy Prophet r,
 - (e) Sainthood and
 - (f) other Islamic issues,

as "Sectarianism" perpetrated by the Ahle Sunnah school of thought - and in this way such persons intentionally or unintentionally support infidelity and heresy.

12. Who understand the real causes of the differences and have the true spirit of presenting a program on the national (or international) level, through which the wide gulf of differences can

be bridged and an initiative can be taken towards unification.

If you have a soft corner in your heart for the scholars of Deobandi school, the obvious effect of reading this booklet will be that you will close it and put it aside with frustration. However, if you are a great thinker and have the spirit for searching facts by going deep into events, you will definitely attempt to find out why the foundations of this dispute were laid - and what are the causes owing to which the dispute still continues all over the world, after so many years.

If the dispute was limited to a few people, it could be ignored by considering that personal or family interests may be involved - but the range of this dispute is so wide that not only the whole country (Indian Sub-Continent) but a very large region abroad has been dragged into it.

From Mosques to religious schools (Madressahs), all aspects of our religious life have been so deeply affected by it that from villages to cities, the entire country has been divided by it.

Therefore, just terming it as an individual strife between Bareilly and Deoband cannot overlook the real reasons that actually started the dispute.

Regretfully until now historians have not attempted to make an impartial research into the real basis of our dispute with the scholars of the Deobandi school – a dispute which is going on among millions of Muslims at home and abroad since the last several decades. Due to it, the entire Muslim society has fallen prey to spiritual agony and confusion. Can there be a greater mockery of our innocence that our protest is termed as "Spread of Dissension", whereas it is the right of every innocent individual to disclose his anger and sorrow?

After these introductory words, we now present the details of this religious dispute before our readers trusting that they will ascertain the real causes in light of what is written here below. Even if reading this booklet is a burden on you, I would still request you to read the details, because a seeker of the truth does not have a bias towards any group.

PART ONE

THE THREE FOUNDATIONS OF DIFFERENCES BETWEEN AHLE SUNNAH SCHOLARS & THE DEOBANDI SCHOLARS

The religious enmity between Deoband and Bareilly, and its negative effects that are prominent from the press to the stage, and which started in the previous century is not a baseless one. If your mind is open to the truth read below the real foundations of the differences of this religious dispute that has divided the Muslim nation into two groups.

A) THE FIRST FOUNDATION OF DIFFERENCES (Insolent Writings of Deobandis against the Holy Prophet r).

Everyone is aware that a Muslim has a very strong and devoted relation with his Holy Prophet r. The belief regarding the Holy Prophet r is so reverential and sensitive that a Muslim cannot bear any insult towards the Holy Prophet r. In order to protect his honour, the Muslims of the sub-continent have offered sacrifices in every era and with such an exemplary spirit that it is now a part of history. This aspect of a Muslim's love for the Holy Prophet r should be remembered - that while expressing anger and regret against the insolent, a Muslim has never bothered to see who will be targeted. Whoever commits any disrespect or blasphemy against our Holy Prophet r - whether the individual is an outsider or from among us – the swords of the Muslims have become unsheathed against such people.

The contemporary example of the outcast Salman Rushdie is before you. He made the entire Muslim world his enemy by attacking the honour of our Holy Prophet r. Indeed all those who gave numerous sacrifices to defend the honour of the Holy Prophet r, deserve immense praise.

This itself is the main foundation of our anger against the scholars of the Deobandi school – because their elders have written insolent words and phrases against our Holy Prophet r. A few examples of such insolent writings are as follows: -

1. The religious leader of the scholars of Deoband, Maulvi Ashraf Ali Thanvi in his book entitled "Hifz-ul-Iman" (The Protection of Faith) has compared the knowledge of the Holy Prophet ﷺ, with the knowledge of lowly creatures such as animals and beasts - and he himself has confessed to this heinous crime! (May Allah protect us!)

Learned people know that if anything is compared with a respectable thing, it implies respect - whereas on the contrary, if anything is compared with a disgraceful and shameful thing, it implies defamation and disrespect. This principle is so well known and widely accepted in the Urdu language, that no learned person can deny the authenticity of this interpretation.

On this basis we claim that, beyond doubt, Mr. Thanvi is guilty of insolence towards the Holy Prophet ﷺ. By comparing the knowledge of the Holy Prophet ﷺ with that of animals and lowly creatures, he has definitely committed the heinous crime of insulting the Holy Prophet ﷺ.

2. The second and third leaders of the Deobandi school i.e. Maulvi Khalil Ahmed Ambethvi and Maulvi Rasheed Ahmed Gangohi have written in their book "Baraheene Qatia" (The Definite Proofs), that on the issue of encompassing the knowledge of the earth, the knowledge of Satan exceeds the knowledge of our Holy Prophet ﷺ. Furthermore, they claimed that if one believes that the knowledge of our Holy Prophet ﷺ exceeds that of Satan, such a person will become a "polytheist" (Mushrik), because the vastness of Satan's knowledge is proven from Qur'an and Hadith, whereas no such proof exists in respect of the knowledge of the Holy Prophet ﷺ. (May Allah protect us!).

In the above-mentioned case, there are no two opinions that assessing the knowledge of the Holy Prophet ﷺ to be inferior to that of Satan, is a blatant blasphemy and insolence towards the Holy Prophet ﷺ.

Similarly, it is a blatant insolence and a blasphemy to say that in contrast to Satan, anyone who believes in the vast extent of the knowledge of the Holy Prophet ﷺ is a "polytheist" (Mushrik), but having the same belief about Satan is not polytheism!

Likewise, it is also a clear disrespect towards our Holy Prophet ﷺ to say that there is no clear proof in the Qur'an on the vast extent of his knowledge, but there is proof in Qur'an as well as Hadith regarding the vast knowledge of Satan!

3. The most important leader of the Deobandi school, and also the founder of the Deoband Madressah, i.e. Maulvi Qasim Nanotvi, in his book "Tahzeer-ul-Naas" has refused to accept our Holy Prophet ﷺ as the Last Prophet - whereas to believe in Prophet Mohammad ﷺ, as the Last Prophet of Allah is proven both from the Qur'an and the Hadith.

He has gone to the extent of writing that *"even if it were assumed that a New Prophet can come during the era of the Holy Prophet ﷺ, or after the Holy Prophet ﷺ, it would not have an effect on the "Finality" (Khatemiat) of our Holy Prophet ﷺ"*. Whereas every sane person can easily understand the simple principle that the belief regarding the Finality of the Holy Prophet ﷺ gets negated upon the arrival of a new Prophet. It is this very book of Maulvi Qasim Nanotvi – i.e. *"Tahzeer-ul-Naas"* which the Qadianis term a precursor to validate the prophethood of Mirza Gulam Ahmed Qadiani (May Allah protect us).

It should be clear that our dispute with Deobandi scholars on the issue of Khatm-e-Nubuwwat (The Finality of Prophethood) is not a secondary one, but is regarding Islamic principles and is fundamental. It is not concerned just with the permissibility (hillat) or prohibition (hurmat), but with infidelity and Islam.

A CALL FOR JUSTICE

The first root cause of our disagreement with the Deobandi scholars with references to their books, is before you. It should be clear that this basic cause of disagreement is concerned with

- (1) Insulting the Holy Prophet ﷺ, and
- (2) Denial of the necessities of Islam.

And there is no doubt in their infidelity. A number of verses of the Holy Qur'an bear testimony to the fact that even a minor disrespect towards the Holy Prophet ﷺ, breaks one's relation with faith and Islam. Under no circumstances can superiority in knowledge or worship save one from the evil consequences of insolence.

Here, I will request my readers NOT to read the defamatory writings of the Deobandi scholars with a view that it is just a religious dispute between Bareilly and Deoband. Rather what must be kept in mind is that the attack of the Deobandi scholars is upon the great personality of the Holy Prophet ﷺ. The attack of their insolent pen is NOT upon the Ahle Sunnah Bareilly scholars, but especially on the Holy Prophet ﷺ himself!

If you read these lines with a view that it is just a dispute between the scholars of Bareilly and Deoband then the sincerity you need to make a fair decision, will vanish. The purpose of my above request is because to prefer the Holy Prophet ﷺ above any other beloved person is a requirement of our faith. Therefore, put aside the scholars of Bareilly for a while and ask your faithful conscience the following questions: -

Ø *Do the writings of the Deobandi scholars attack the sanctity of our Holy Prophet ﷺ, or not?*

Ø *Do these writings deviate from the basic requirements and tenets of faith, or not?*

If you have any doubt regarding the authenticity and the location of the references given, you can yourself find and read them – these books are openly available at bookshops, even to this day.

So what did the Ahle Sunnah Bareilly scholars do? It was just that after going through these defamatory writings of the Deobandi scholars, the Ahle Sunnah Bareilly scholars openly displayed the reaction of the unbearable distress and the spiritual agony that they were made to suffer all of a sudden. The hurdle of relations did not come in their way.

They contacted the Deobandi scholars and with authentic proofs asked them to first seek repentance according to the Shari'ah from those writings - which vilify our Holy Prophet r, and which deny the necessities of Islam - and secondly, to delete those writings from their books. But the spurious fame of the Deobandi scholars came in their way and they preferred the everlasting punishment of fire to the disgrace of this world.

I) A Common Trait among those who Disrespect the Holy Prophet Muhammad r.

Deviating from the above conversation, I would like to clarify a point to my readers, trusting that the extra moments of waiting will not be a burden upon them.

Going through the annals of history you will notice a common trait among those who were insolent towards the Holy Prophet r. After uttering or writing any blasphemous word due to hypocrisy, instead of seeking repentance for their infidelity, they resort to wrong interpretations and verbal jugglery when they are called to account and admonished.

During the era of the Holy Prophet r, the very same attitude existed in the hypocrites of Medinah. Once when the Holy Prophet r was returning from a journey, the hypocrites used a derogatory word for him - and when the Holy Prophet r called them to account after the honourable companions informed him, the hypocrites resorted to giving wrong interpretations and lame excuses. It was revealed in the Holy Qur'an to the Holy Prophet r as follows: -

"Do not feign excuses, you have turned disbelievers after becoming Muslims" (Surah Tauba 9:66 - from the Holy Quran's English Translation *"Treasure of Faith"* by Mohammed Aqib Qadri)

Had the revelations not been going on, the hypocrites' fraud would not have been disclosed and they would have concealed their infidelity by reciting Kalima in the Muslim society.

II) A Recent Example of Verbal Jugglery

If you wish to know about the role of the hypocrites of Medinah in the present age, read about the Pro-Vice Chancellor of Jamia Millia Islamia of New Delhi. In order to be called a supporter of secularism, he expressed his views about the banned book of Salman Rushdie in an interview for an English Magazine that *"the ban on this book (Satanic Verses) enforced by the Indian Government should be lifted because everyone has a fundamental right to express his views."*

The clear meaning of this phrase is that Rushdie cannot be called to account of the Blasphemy he has done in his book because he has a fundamental right to express his views. In other words, Mushir-ul-Hasan with his above phrase has openly supported the disrespect towards our Holy Prophet ﷺ. The courageous and sacrificing students of Jamia Millia deserve praise and applause. When they read the interview of Mushir-ul-Hasan, and based on his crime of supporting a blasphemer, they joined hands in the spirit of defending the honour of the Holy Prophet ﷺ and demanded from the then Indian Government that since a supporter of a blasphemer is also a blasphemer, Mushir-ul-Hasan should be sacked from his post – and that they cannot tolerate a blasphemer and cruel person at any cost.

As this was a question of defending the honour of our Holy Prophet ﷺ, a large number of teachers of the Jamia Millia became indifferent of the consequences and announced their support with the students.

When the Muslims of Delhi learned about the incident, a wave of hatred and detestation spread, and the people of the city also started supporting the students. The manner in which Anjuman-e-Raza of Zakir Nagar displayed their anger against Mushir-ul-Hasan, gave correct advice to the students and encouraged everyone, should be written down in letters of gold.

But The Scholars Of Deoband! Only according to the Deobandi Scholars (among whom Maulvi Salim Ibne Qari Tayyab Sahab and Maulvi Ahmed Ali Qasimi and the Secretary General of Abna-e-Qadeem Dar-ul-Uloom Deoband Maulvi Fuzail Ahmed are worth mentioning) the

blasphemy of Mushir-ul-Hasan is NOT proved. This is evident from their joint statement in the daily "Qawmi Awaz" dated 18 May 1992 as follows: -

"The students should see in the light of Islamic teachings, whether the one who is being termed an insulter of the Holy Prophet r, is really an insulter or not."

How regretful and astonishing it is, that the students and the teachers of Jamia Millia and the general public who are not scholars understood the blasphemy of Mushir-ul-Hasan, but the scholars of Darul Uloom Deoband could not understand it – although the appeal of the Chancellor Mr. Bashiruddin Ahmed about Mushir-ul-Hasan was published on the last page of "Qawmi Awaz", and the following excerpt from it perfectly reveals the crime of Mushir-ul-Hasan.

"The Pro-Vice Chancellor of the Jamia, Prof. Mushir-ul-Hasan has expressed his opinion about lifting the ban on this book (Satanic Verses by Salman Rushdie). As this is a cause of annoyance, an environment of anger and revolt has been created."

It is clear from the statement of the Vice Chancellor that the charge of the students against Mushir-ul-Hasan is not baseless because he has based his statement on the fact that every one has the right to freely express his views.

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Therefore, whatever Salman Rushdie has written against our Holy Prophet r, is Rushdie's permitted right. But it is a matter of great regret that despite so much explanation, the Deobandi scholars consider Mushir-ul-Hasan guiltless. The most important justification given by them for his innocence is as follows: -

"The one who is being termed an insulter of the Holy Prophet r has clarified that he is free from this sin and has complete respect in his heart for the Holy Prophet r".

The insanity of the Deobandi scholars is really pathetic that they do not even know that in order to prove any charge, the confession or admission of guilt is NOT required. His statements and the words he has used are more than enough to prove his guilt – or else it should be pointed out where in the history of Islamic punishments has a criminal been punished on the basis of his confession. Whoever has been punished, has been punished on the basis of his words and statements. Can Dar-ul-Ifta of Deoband prove that has anyone who was termed an infidel by it because of uttering blasphemy, been made to confess his infidelity? But it is obvious here that the Deobandi scholars would not have uttered such immature statements if their love for the Holy Prophet r, had not been overcome by the motive of supporting Mushir-ul-Hasan. They have now to answer what was the reason for their supporting and advocating Mushir-ul-Hasan.

We have referred to this event just to clarify to our readers how the love of the Holy Prophet r, unites the believers against the insulters - and how those whose hearts are devoid of this noble spirit resort to indecent and ridiculous interpretations in order to defend a blasphemer.

In order to expose the mentality of the blasphemers as well as their supporters, I think I have swayed far from the main subject. I now request you to direct your attention to the discussion in the previous pages regarding the charges against the elders of Deoband for insulting the Holy Prophet r.

The very same thing happened at that time. In order to protect the insolent writings of their elders, the Deobandi scholars adopted a stance of hostility and stubbornness, and with all their might began propagating among the masses that they were completely free from the charges of blasphemy. And furthermore, they claimed that the scholars of the Ahle Sunnah Bareillvi school had created this entire dispute and that the accusation against them – that of insulting the Holy Prophet r - is totally untrue, and baseless.

They had a large number of resources and means of communication at their disposal. When people started getting influenced from their false propaganda, we were left with no other option but to go for discussions and debates and to reveal the fact that the charges on the elders of Deoband school for writing insolent remarks against the Holy Prophet r, are NOT baseless, but in fact a reality.

Therefore, in every debate, the insolent writings of their elders were read before them along with proper reference to the page numbers and the Deobandi scholars never said that the books

from which the reference were given were not written by their elders or that these insolent writings were not present in their books.

The most important benefit derived from these debates was that the general public realised that the charges of blasphemy on the Deobandi scholars are based on solid grounds - and that the protest and agitation of the Ahle Sunnah scholars which is reflected in their speeches is to defend the honour of the Holy Prophet r.

B) THE SECOND FOUNDATION OF DIFFERENCES (Incorrect Beliefs of the Deobandi School)

You have read in the previous pages that the first basic cause of our differences with the Deobandi scholars, is their disrespect of the Holy Prophet r, and their denial of the basic tenets of Islam. You would have definitely assessed by now that our hatred and abhorrence of the Deobandi scholars because of their blasphemy can never end - for it is a requirement of our faith.

The first basic cause was quite sufficient for our separation from the Deobandi school, but you will be astonished to know that there are quite a few special beliefs upheld by the Deobandi scholars, which are also playing a vital role in widening the gulf between us. Provided below are some of their beliefs, with reference to their books: -

- 1) *A follower (member of the Ummah) can surpass the Prophets in deeds.* (Tahzeer-ul-Naas)
- 2) *It is not necessary for the Prophets to be immune from saying blatant lies.* (Tasfia-ul-Aqaid)
- 3) *It is wrong to consider that saying lies is against the dignity of Prophethood.* (Tasfia-ul-Aqaid)
- 4) *It is wrong to believe that Prophets are innocent of sinning.* (Tasfia-ul-Aqaid).

- 5) *A person engaged in prayers becomes a polytheist (mushrik) upon diverting his thoughts towards the Prophet. (Siraate-Mustaqeem)*
- 6) *To think about the Prophet whilst one is in prayer is worse than being engrossed in the thoughts of adultery, or thinking about a donkey or an ox. (Siraate-Mustaqeem)*
- 7) *It is possible for Allah to tell lies (Yakrozi).*
- 8) *It is a heresy to deem Allah free from time and space (Idha-ul-Haq)*
- 9) *The deceptions of magicians are greater than the miracles of the Prophets. (Mansabe-Imamat).*
- 10) *A person, who labels the Companions of the Holy Prophet r as "infidels", is not out of the fold of Jamaat Ahle Sunnah. (Fatawahe Rashidiah)*
- 11) *Whoever is named "Mohammed" or "Ali" does not have authority over anything. (Taqwiat-ul-Iman)*
- 12) *All creations – whether small (such as common men) or great (such as prophets and saints) – they all are, before Allah's majesty, more lowly than even a cobbler. (Taqwiat-ul-Iman)*
- 13) *One who considers the Holy Prophet r as his mediator and intercessor on the Day of Resurrection, is equal to Abu Jahal in polytheism. (Taqwiat-ul-Iman)*
- 14) *It is polytheism to have names such as "Rasool Baksh", "Nabi Baksh", "Gulam Mohiuddin" and "Gulam Moeenuddin". (Taqwiat-ul-Iman)*
- 15) *To be "A mercy for the entire creation" (Rehmatul Lil Alameen) is not an exclusive attribute of our Holy Prophet r. The followers can also be the "A mercy for the entire creation" (Rehmatul Lil Alameen). (Fatawahe Rashidiah)*
- 16) *Eating from the food prepared for Fateha of the saints, causes the heart to die. (Taqwiat-ul-Iman)*
- 17) *The Holy Prophet r is our elder brother, we are his younger brothers. (Taqwiat-ul-Iman)*
- 18) *It is polytheism to say, "if Allah and His Prophet will a thing, it will be accomplished". (Bahishti Zewar).*

19) *To travel for the sake of visiting the mausoleums of any Prophet or any Saint, or to illuminate their mausoleums, to carpet them, to sweep there, give people water to drink or make arrangements for their ablution and bathing – (all this) is polytheism. (Taqwiat-ul-Iman).*

Here I will request my readers to reflect upon the above-mentioned beliefs of the Deobandi school with justice and sincerity. Among these beliefs are a few that affect the belief of Tauheed (the Oneness of Allah) and a few others which if accepted as true would put the faith of a billion Muslims in danger - and this does not stop here. Billions of our ancestors, who accepted faith contrary to these beliefs as true Islam, will also come within the purview of such beliefs.

For a little while, put the Bareillvi scholars aside, and with your religious temperament, decide whether you agree with the above mentioned beliefs and actions or not - and without any hesitation just decide in a clear YES or NO - whether the present Muslim society is based on these beliefs or not. If not and obviously not, then please give a decision regarding the scholars of Bareilly who have disagreed with the above noted beliefs and have struggled to save the Ummah from these filthy beliefs & actions, and have also striven to keep the Ummah associated with the correct beliefs of Islam.

It is now up to the Muslim masses to decide whether this significant achievement of the righteous Ahle Sunnah Bareillvi scholars was in the interest of the Ummah or otherwise - and whether the services they rendered caused dissension within the Ummah or have saved it from breaking up.

If you agree that the faith of the majority of the Muslims world-wide is the same as that which the scholars of Bareilly upheld, you will then have to accept that it was these scholars who were the true leaders of the Muslim masses. Those who, under the influence of false propaganda of the opponents, accuse the Ahle Sunnah Bareillvi scholars of sowing the seeds of dissension within the Ummah, deserve to be called the worst ingrates in history.

Even if you do not call yourself a Bareillvi, you must be thankful to the Ahle Sunnah Bareillvi scholars for the noble role that they played by saving you from falling victim of the incorrect

teachings of the Deobandi school - and for keeping the Muslim Ummah associated with proper beliefs.

C) THE THIRD FOUNDATION OF DIFFERENCES (Improper Decrees Issued by the Deobandi School)

Under this basis of differences are the verdicts and writings of the Deobandi scholars in which the religious traditions of the Muslims masses (Jumhur) have been termed as "Forbidden" (Haram) and heretic innovations. Read please the details below: -

- 1) They term the seeking of mediation (Tawassul) from the Prophets and Saints as forbidden and a sin.
- 2) They do not accept the belief that the Holy Prophet r had knowledge of the hidden, even if it is given by Allah.
- 3) According to the explanation of *Taqwiat-ul-Iman*, they believe that the Holy Prophet r has mingled with dust.
- 4) Holding of Meelad (Mawlid) gatherings and Qiyam & Salaam (the prevalent way in which a devotee prays for peace and blessings of Allah upon the beloved Prophet r, in a state of standing upright) – all these are forbidden according to them.
- 5) Holding gatherings in order to convey the reward of Fateha, recitation of the Qur'an etc., either for saints or for common Muslims – all these are forbidden according to them.
- 6) They term it forbidden to hold public meetings to narrate the martyrdom of Hadrat Imam Husain t or to commemorate Gyarhween Shareef of Hadrat Shaykh Abdul Qaadir Jilani t and Chatti of Hadrat Shaykh Moeenuddin Chishti t.
- 7) They term the rejoicing, holding of public meetings and taking out of processions on the occasion on the birth of our Holy Prophet r as forbidden.
- 8) According to them, building of domes over the mausoleums of Saints and pious Muslims is forbidden.

- 9) They term the slogans of "Ya Rasool Allah" and "Ya Nabi Salam Alaika" as forbidden.
- 10) According to them, inviting relatives and others on the occasion of Khatna (circumcision) and Bismillah (The start of reciting the Qur'an) and Aqeeqah (sacrifice for new-born) is prohibited.
- 11) Teejah (meals for the poor on the third day of passing away of a Muslim), Daswaan (meals for the poor on the tenth day of passing away of a Muslim), Chaleeswan (meals for the poor on the fortieth day of passing away of a Muslim), preparation of Halwa (sweet dish) on the occasion of Shabe-Bara` at (15th Night of Shabaan) - all these are not permissible according to them.
- 12) According to them it is not permissible to invite anyone on the occasion of weddings, engagements etc., nor is it permissible for one to attend such gatherings.
- 13) They decree the wearing of head-garlands by the grooms (on the day of wedding) as an act of polytheism.
- 14) Regarding the person who places wreaths on the mausoleums of Saints, and commemorates the Urs of Saints - they term the marriage of any Muslim female with the son of such a person as Haraam. They also forbid participation in the funeral prayers of such a person, inquiring after his health and greeting him.
- 15) They also term the seeking and obtaining of benefit (Faiz) from the souls of Saints and seeking their assistance as forbidden.
- 16) According to them, kissing the thumbs upon hearing the name of the Holy Prophet r is forbidden.
- 17) They also term the Fateha of Imam Jafar Sadiq t in the month of Rajab, as forbidden.
- 18) They term the illumination of mosques upon completion of the recitation of Holy Qur'an in the month of Ramadan, as forbidden.
- 19) They also deem prohibited the placing of epitaphs showing the date of death on the grave of Muslims.
- 20) To pray for the forgiveness of the deceased after the funeral prayers, is prohibited according to them.

21) They term the act of embracing each other on the Eid days as forbidden.

NOW IT IS UP TO YOU TO DECIDE: -

Now the third root cause of our differences with the scholars of Deoband is also before you. You have now to decide 3 things, with justice.

- q Firstly, do you agree with the above-mentioned verdicts issued by the Deobandi scholars, or not.
- q Secondly, are these verdicts contrary to the lawful traditions and customs practised in the Muslim world, or not.
- q And thirdly, is the religious and social system of our Muslim society harmed by these verdicts or not.

If yes, and surely yes, then according to these verdicts, is the entire Muslim society involved in forbidden acts from dawn to dusk? And if so, where does our Islamic society stand?

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This is the stage where you have to draw a line between the scholars of Deoband and that of Bareilly - and you must arrive at the conclusion that all the efforts of the Deobandi scholars were directed at proving that the entire Muslim society, each and every member of it, was a sinner - whereas the efforts of the Ahle Sunnah Bareillvi scholars was to prove that unless an act is explicitly forbidden by Allah or the Holy Prophet r, then no one has the right to forbid it.

Terming the ethical and religious customs upon which the Muslim society is built, as forbidden (Haraam) is a clear deviation from proven facts and an open enmity with the Muslims.

If my readers adopt a fair stance, they will have to admit that all the efforts of the Ahle Sunnah Bareillvi scholars are in support of majority of the Muslim Ummah,

whereas those of the Deobandi scholars are directed against it.

Can there be a greater ingratitude other than taking those who are hell bent upon attacking and ruining us, as our greatest well-wishers – whereas on the other hand to deem those who have put their lives and status in danger for us, as our greatest enemies?

CONCLUSION OF PART ONE

The purpose of clarifying the foundations of our differences, up to what I have written until now, is that the readers may clearly understand the nature of differences, and may not attribute our anger, frustration and separation for any other reason.

If the assault of the insolent pen of Deoband was on us, there could have been plenty of ways for forgiveness and reconciliation. But the fact is that they tried to harm the honour of the Holy Prophet r, and have thereby caused suffering to Allah Y and His Holy Prophet r – and so the decision regarding them will come from these sources.

We do not have any direct relationship with any scholar - it is through the means of the Holy Prophet r. When someone severs his relationship with the Holy Prophet r, then the question of our having a relation with him does not arise. Rather the spirit of loyalty towards the Holy Prophet r demands from us that as long as we live, we shall not only have our relations severed with such blasphemers, but shall continue our struggle of keeping each and every Muslim away from them.

PART TWO

A) CHARGES OF THE DEOBANDI SCHOLARS AGAINST THE SCHOLARS OF BAREILLY

The history of our differences will remain incomplete if we do not narrate here the charges that the Deobandi scholars have levelled against us. The most important blame on us is that we have termed their learned and worthy scholars as infidels and we have been very bold and careless in giving the verdict of infidelity, and furthermore that we have been very biased and fanatical in our views.

In defence, we only wish to state that the verdict of infidelity mentioned in our book "Hussaam-ul-Haramain" (The Sword of the Two Holy Sanctuaries), for the charge of insulting the Holy Prophet ﷺ, and on the charge of denial of tenets of Islam, has been given against ONLY 5 (five) persons - and the verdict has been upheld and attested by the then scholars of Mecca and Medinah, and other cities of the Arab world.

Of those five, four are the very same elders from the Deobandi School (the blasphemous writings of whom are detailed above) and the fifth person is the great liar and impostor Gulam Ahmed Qadiani.

So henceforth, if someone supports the blasphemous writings of any one of the 5 mentioned above, he will himself be responsible for the consequences and the due punishment. The scholars of Bareilly are not interested in unnecessarily expelling anyone from the fold of Islam. By supporting the blasphemous and insolent writings and disrespect of the Holy Prophet ﷺ, it is they themselves who make arrangements for their own ruin in this life and in the hereafter. It is absolutely ridiculous to blame anyone else for it.

A Point To Remember: Here, an important matter needs to be explained. A non-Muslim, after his recitation of the Kalima and acceptance of faith and Islam, should be considered a Muslim – and likewise it is necessary that if any Muslim commits blasphemy (Allah forbid), he should be considered an infidel – this is a fundamental rule.

The Ahle Sunnah Bareilly scholars had to fulfil this unpleasant obligation under specific conditions – and similarly, the Deobandi scholars have not lagged far behind. As a proof, please read the letter of Maulvi Amin Ahmed Islahi, extracted from his famous book "*Hakeem-ul-Ummah*" written by Maulvi Abdul Majeed Daryabadi. This letter was written at the time when

Maulvi Islahi was the Chief Administrator of Madrasahe Islah, in Sarae Meer, District Azamgarh, India. The following extract from the letter is worth reading: -

"The verdict given by Maulana (Ashraf Ali) Thanvi that - 'Maulvi Shibli Nomani and Maulvi Moeenuddin Farahi are infidels, and since the Madrassah is the mission of these two individuals, it follows that the Madrassahe Islah is a teaching place of infidelity and hypocrisy - to the extent that even the scholars who attend its public meetings are also infidels and faithless' - has now been published."

Upon receiving this letter, Maulvi Abdul Majeed Daryabadi (a disciple and caliph of Maulvi Thanvi) wrote a detailed letter as a confidante to Maulvi Thanvi in which he referred to the piety, intense worship and "Tahajjud" prayers of Maulvi Shibli Nomani and Maulvi Moeenuddin Farahi, as proofs of their Islam. His aim was to convey that the verdict of infidelity against these two prominent pious persons could not be easily accepted. The reply he received from Maulvi Thanvi was as follows: -

"All these are deeds - and beliefs are quite apart from them. It is possible for wrong deeds to combine with correct faith and beliefs, and the opposite is also possible." (Hakeem-ul-Ummah, page 476)

The only possible inference from the above reply of Maulvi Thanvi is, that despite Maulvi Shibli Nomani's and Maulvi Moeenuddin Farahi's fame, knowledge and piety, the decree of infidelity issued by Maulvi Thanvi against the two is correct. In order to prove that Maulvi Ashraf Ali Thanvi was correct in issuing such a verdict, his devotees and fans will resort to the interpretation that surely Maulvi Thanvi must have seen or noticed some act of infidelity (in writing or in speech) in these two Maulvis - without a solid reason based on Shariah, he would surely not have issued a verdict of infidelity.

Now if we apply the same principle on Mr. Thanvi and other scholars of Deoband, then it transpires that the verdict of infidelity issued against them by the scholars of the two Holy Cities, is also NOT unfounded. They also had solid reasons based on the Shari'ah for terming them infidels, the details of which you have read in the earlier pages.

If the fame and piety of Maulvi Shibli Nomani and Maulvi Moeenuddin Farahi could not save them from being termed infidels, then has some special revelation descended from the sky, which exempts these elders of the Deobandi school from being termed infidels, despite their being guilty of blasphemy and disrespect of the Holy Prophet r?

B) AN ANSWER TO THE CHARGE OF BIAS AND FANATICISM

One of the charges levelled against us by the Deobandi scholars is that we have been very biased and fanatical in our views. At this juncture, it will be most appropriate to show them their own face in the mirror, so that they may think before they point a finger at anyone else!

I) The First Example of Deobandi Extremism

You have just read in the previous paragraphs the verdict given by Maulvi Ashraf Ali Thanvi which was as follows: - 'Maulvi Shibli Nomani and Maulvi Moeenuddin Farahi are infidels - and since the Madrassah (Islah) is the mission of only these two individuals, it follows that the Madrassahe Islah is a teaching place of infidelity and hypocrisy - to the extent that even the scholars who attend its public meetings are also infidels and heretics.'

Now you can yourself decide - can there be fanaticism beyond that?

II) Second Example of Deobandi Fanaticism

Maulvi Thanvi is such an extremist in his views that he does not allow his devotees and fans to even read the books of the persons he considers heretics. An extract from the book "*Kamalate-Ashrafia*" (A collection of Maulvi Thanvi's sayings etc.,) is as follows: -

"If a person from a stray sect talks about religion, there is always evil hidden in it. Their writings also contain evil hidden within, therefore one should never keep their company and never ever read their books." (Kamalate-Ashrafia, page 55)

Now please be fair with us - if we adopt the same strict attitude towards those whom we consider infidels because of their denial of the necessities of faith and disrespect of the Holy Prophet r, we are reproached. Why should we not be allowed the same privilege that the Shari'ah allows them?

III) Another Example of Deobandi Extremism

Those who are aware of the history of Nadwah, know that the elders of the Deobandi school were against its very formation. To the extent that when the principle of Nadwah Maulvi Mohammed Ali Mongeree went to invite Maulvi Rasheed Ahmed Gangohi to attend its yearly conference, he not only declined to accept the invitation, but also refused to meet Maulvi Mongeree.

When Maulvi Mongeree insisted that if Maulvi Rasheed Ahmed Gangohi could not attend the conference, he should allow any of his men to attend on his behalf, Maulvi Gangohi's reply was:

"It has been made known to me that it (Nadwah) does not have a good ending. I therefore cannot permit any of my men to attend on my behalf." (Tazkerat-ur-Rasheed, Vol. 2, page 205).

"It does not have a good ending" – there cannot be better proof of this ILHAM (revelation) other than the fact that Nadwah is now under the control of the Deobandis!

And the horrible picture of its ending will become clearer if you keep its beginning in sight.

Learned people know that Shibli Nomani occupied an important place amongst the founders of "Nadwah". One of his articles has been published in the sixth volume of *"Makalate Shibli"*. He wrote this article at a time when there was some misunderstanding between him and the principal of Nadwah. Gradually, the differences rose to such an extent that the students went on strike in support of Shibli. The excerpt is as follows: -

"When the crisis was at its peak, the time of Mawlid Shareef arrived and the students wanted to celebrate it according to their yearly routine - but knowing that I (Shibli) would speak on the occasion of Mawlid Shareef, they were prevented from it. At last some people intervened and persuaded him (the principal) that if Mawlid Shareef celebration was not permitted, there will be widespread anger in the city. So under this compulsion, the celebration of Mawlid Shareef was allowed, but under various conditions and restrictions." (Makalate Shibli, Vol 6. Page 131)

But can the Mawlid Shareef celebration be held in the courtyard of Dar-ul-Uloom Nadwah in this age? Is the trend of celebrating Mawlid Shareef still prevalent among the students of Nadwah? No. Because Nadwah has now been usurped by Deobandis.

Just think! That was the beginning and this is the end – and strangely enough, note that the "Ilham" of Maulvi Rasheed Gangohi relates only with its "evil" end – not with the beginning!

IV) Yet Another Example Of Deobandi Fanaticism

You have read one example of the fanaticism of Maulvi Rasheed Ahmed Gangohi. Now please read one more example of his extremism and stubbornness.

His hatred for the Saints and their mausoleums had reached to such an extent, that he hated even their Urs. The mausoleum of one of the famous Chishti Saints Hadrat Maulana Abdul Quddoos Gangohi is also in the same Gangoh, which happens to be the native place of Maulvi Rasheed Ahmed. The hatred in his heart for the great Saint, and for the celebration of the Saints' "Urs" can be gauged from the following extract from the book of Maulvi Zakaria – the Shaykh-ul-Hadith of Saharanpur. He writes in his book "*Tareekhe Mashaikhe Chisht*" – page 294 (The History of Chishti Shuyukh) as follows: -

"The Urs of Hadrat Maulana Abdul Quddoos Gangohi which Maulvi Rasheed Ahmed was powerless to stop, distressed him so much that it was almost impossible for him to bear it. At first, he used to leave Gangoh and stay in Rampur in those days, but in the last few years of his life he was compelled to bear this anguish and had to spend the time of the Urs in his Khankah (house). During the days of Urs, he also detested his disciples coming to Gangoh to such an extent that he often showed his anger and even avoided speaking to them. One of his Caliphs and disciples, Maulvi Mohammed Saleh Jalandhari set off for Gangoh in order to have the privilege of seeing Maulvi Rasheed Ahmed Gangohi. Incidentally, the Urs was in full swing. Although Maulvi Mohammed Saleh did not have the faintest idea of the Urs, Maulvi Rasheed Ahmed instead of replying to his greetings, did not even bother to ask him whether he had taken his meal, or even ask him the reason of his arrival."

"Two days passed away in the same stalemate. Seeing Maulvi Rasheed Ahmed Gangohi's face turned away from him, and purposely ignoring his presence was unbearable for Maulvi Mohammed Saleh. At last he approached Maulvi Rasheed Ahmed, and with tears in his eyes he asked Maulvi Rasheed as to what had he done, for which he was being punished so severely. As an apology he further said, 'Hadrat, Allah knows that from the very beginning, I have no interest in things like Urs. I swear that I have not come to Gangoh for the sake of attending the Urs. I did not know that the Urs was being held in these days.' Imam Rabbani said, 'Although your intention was not of attending the Urs, but on the way through which two men were coming to attend the Urs, you were the third!' "

Readers must now decide with justice - can there be fanaticism more intense than this? His disciple had not come to Gangoh for the sake of attending the Urs, but had come to meet his Shaykh. But as he had made the terrible mistake of coming at the time of Urs, he was punished severely, as if he had committed a heinous crime!

Now the question arises that if Maulvi Rasheed Ahmed had so much hatred for the Urs of Maulana Abdul Quddoos Gangohi t, then why did he ever become a disciple in the Chishti Sabri order of Saints? And whereas the fact is that in this order, right from Hadrat Khwaja Moeenuddin Chishti t, to Khwaja Qutbuddin Bakhtiar Kaki t, Baba Fareeduddin Ganj Shaker t, Meboob-e-Ilahi Hadrat Nizamuddin Awliya t, Hadrat Sabir Pak t, Hadrat Chirag Dehli t, Hadrat Banda Nawaz Gaysu Daraz t, Hadrat Turk Panipati t, Hadrat Shaykh Abdul Haq Radolvi t, Hadrat Shaykh Abdul Quddoos Gangohi t, Hadrat Shaykh Jalaluddin Thanesri t, Hadrat Akhi Siraj t, Hadrat Alauddin Pindvi t and Hadrat Sultan Ashraf Jehangir Samnani t – among them there is not a single Saint who has not held the Urs of his Shuyukh.

It is quite strange to note that only because of the fact that his disciple had come during the time of Urs, Maulvi Rasheed Ahmed Gangohi turned his face away from him. Whereas all the Shuyukh of the Chishti order who have kept the tradition of Urs alive, believe him (Shaykh Abdul Quddoos t) to be their Dastageer (aide). Now the question which swings like a sword above the head of Maulvi Rasheed Ahmed is – how can someone who (according to the beliefs of Maulvi Rasheed Ahmed) is himself involved in “Moharrimat wa Bidaat” (forbidden acts and innovations), take someone else close to Allah Y?

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C) ANOTHER OBJECTION BY THE DEOBANDI SCHOLARS - AND ITS ANSWER

The people against whom Ala Hadrat Imam Ahmed Raza t (of Bareilly) used his pen could not bear their wounds, and kept moaning all their life. Revenge is a basic instinct of every wounded person - and naturally, when a person cannot restrict his enemies, he resorts to hurling abuses.

The same thing happened with Ala Hadrat t. The people who could not defend the charge of insulting the Holy Prophet r through knowledge and proper arguments, concluded that the only

way of satisfying their lust for revenge was to tarnish the image of Ala Hadrat t– by any means, fair or foul.

When they could not find anything objectionable in the dignity and personality of Ala Hadrat t, they concocted the false charge that Ala Hadrat t has revived various innovations instead of reviving the Sunnah – whereas as a Renewer of Islam, the greatest accomplishment of Ala Hadrat t is his differentiation and segregation of right from wrong, and truth from falsehood - innumerable examples of these are spread over huge volumes of his decrees (Fatawas).

The name of Shaykh-e Deoband Husain Ahmed Madani, tops the list of those who raised such accusations against Ala Hadrat t. In his book entitled "*Al Shihab-ul-Saqib*", he has hurled about 600 abuses on Ala Hadrat t, among which is "The Renewer of Innovations" – which is a scar on the page of his book.

But at this stage, I wish to salute the character and dignity of Ala Hadrat t again and again that despite the Deobandis' grave enmity, the accusers have not yet been able to prove him as a pioneer of innovations.

The difference in the meaning of "Pioneer" and "Renewer" is well known to every learned person. Those who called Ala Hadrat t the "Renewer" of innovations must now prove who is the "Pioneer" of the "innovations" which supposedly Ala Hadrat t has revived. And they will also have to give account, as to how many times have they abused the "Pioneers" of such innovations.

Although it is not the main topic, I do have a long list of innovations - the "pioneers" of which are none other than the Deobandi scholars themselves! Though I do not have ample time, but to prove my objection and in relevancy with the occasion, I quote only some of the innovations pioneered by the Deobandi scholars, as listed below: -

- 1) Reading the complete Saheeh Bukhari Shareef (the famous Hadith collection), in

- order to raise money for the Madressah, while giving the excuse that this was done for “repelling calamities and fulfilling needs” - the pioneer of this innovation is none other than the Darul Uloom Deoband itself.
- 2) Assigning a specific place for funeral prayers in the courtyard of Darul Uloom Deoband, not on the basis of administrative reasons but on the basis of wrong beliefs – the pioneer of this innovation is none other than the Darul Uloom Deoband itself.
 - 3) Stipulating that the shroud of a dead Muslim must always be made of Khaddar (a hand spun coarse cloth) – and refusing to lead / offer the funeral prayers in the absence of Khaddar – the pioneer of this innovation is none other than the Shaykh of Deoband, Maulvi Husain Ahmed!
 - 4) Holding a large celebration upon completion of 100 years of Deoband Madressah, with huge arrangements and publicity for the sake of conferring certificates to scholars – and inviting a polytheist, “Gair Mahram” (forbidden even to look at) woman on the stage, and giving her the seat of “Chief Guest” – and as if this was not enough, seating all their elderly scholars and students at her footsteps below the stage - the pioneers of these several evil innovations are none other than the scholars of Deoband.
 - 5) Standing up respectfully on hearing the National Anthem (of India) which contains several polytheistic phrases, and that too in the courtyard of a religious school - the pioneers of this evil innovation are none other than the scholars of Deoband.
 - 6) Considering that it is a “religious duty” to help a Congress Leader to gain victory in elections - the pioneer of this innovation is none other than the Shaykh of Deoband, Maulvi Husain Ahmed!
 - 7) Holding a public meeting with invitations, for the sake of condoling the death of their elders and then reciting eulogies based on heresy and apostasies - the pioneer of this innovation is none other than the Darul Uloom Deoband itself.
 - 8) Compulsorily stopping the people after a predetermined particular Salaat (obligatory prayer) and delivering a lecture from the book “*Tableeghi Nisaab*” - the pioneers of these several innovations are none other than the scholars of Deoband. (This book has now been named “*Fazaile Aamal*”).
 - 9) Taking the people out of their homes for “special worship” and on tours around the world in the name of inviting people to recite Kalima and offer Salaat - the pioneers of this innovation are none other than the scholars of Deoband.
 - 10) Ordering all the people present to stand up in respect of the Indian President when he arrived, while the national anthem (of India) was being sung in the courtyard of the

Darul Uloom - the pioneers of this innovation are none other than the scholars of Deoband, who were themselves present on the stage. Now they must answer as to what kind of innovation this was.

These and countless other innovations have been pioneered by the Deobandi school - but they never get tired of terming Ala Hadrat t as an Innovator!

Scholars of the Deobandi school give the decree of "heresy" without any hesitation on every newly originated action, and by terming it as prohibited, they create new differences and new intrigues among the Muslims.

Take the case of Mawlid as an example. The most important reason given by them to prove that it is "an innovation, Haraam (prohibited) and a heresy" is that it is a 700-year-old innovation. In its present state, it was neither at the time of the Holy Prophet r, nor in the age of the Companions t or Tabayeens t. But when it is asked, that if according to you it is a heresy only because of it being a newly invented act, then please point out any of its components which eradicates any Sunnah or comes under the category of forbidden acts – so they have no answer, except to keep silent.

Following are the components of a Mawlid Shareef gathering: -

1. Public announcement
2. Carpeting, stage, tent, etc.,
3. Illumination
4. Perfumes and sprinkling of rose water
5. Distribution of sweets
6. Gathering of Muslims

7. Narration of events that took place at the time of birth of the Holy Prophet r
8. Remembrance of Allah Y and His Holy Prophet r.
9. Standing and recital of Salaam.

In the above list, except for the standing and recital of Salaam, there is not a single component that is missing in their gatherings for Seerah, sermon, preaching, or for honouring their scholars. Public announcement, stage, illuminations, gathering of people, speeches by one or more speakers - all these are present – so by their own decree, they should also term these as prohibited.

The only remaining issue is that of Standing and reciting Salaam. This too is not the reason of prohibiting Mawlid Shareef - for according to them, the celebration of Mawlid Shareef is prohibited even without this. (According to the explanation of the decree issued by their famous Maulvi, Rasheed Ahmed Gangohi.)

And if it is asserted that the reason for prohibition is the narration of incorrect traditions in it, then I would like to remind you that Maulvi Rasheed Ahmed Gangohi prohibited the Mawlid Shareef even if the traditions narrated in it are correct!

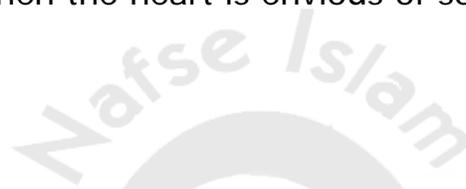
In a number of debates I have asked the scholars of the Deobandi school, that when the components of our Mawlid gatherings and that of your various gatherings are one and the same, then why are your gatherings for the purpose of delivering sermons permissible - and at the same time, why are our gatherings for Mawlid not permissible? An act cannot be permitted or prohibited just because the reason of our assembly is Mawlid Shareef and your assembly is for delivering a sermon or for seerah.

When they could not come up with any reply, I said that there is only one reason which comes to my mind - and that is – on the occasion of the birth of the Holy Prophet r, when the entire universe was celebrating, only Satan (along with his disciples) was mourning and casting dirt

upon his head.

Only Satan the outcast was aggrieved at the birth of the Holy Prophet r. Possibly you too feel hurt and follow Satan's footsteps, because the event of his noble birth has taken place a long time ago, and now only its memories are left. When you people celebrate the "Diamond Jubilee" of Madressah Deoband, Shari'ah does not stop you - and when we celebrate Mawlid Shareef, the Deobandi school starts screaming!

Someone has rightly said - that when the heart is envious of someone, it gets enflamed even at the mention of his name!



PART THREE

A VERY PAINFUL QUESTION AND ITS ANSWER

After going through this article, a question may come to mind – why is it that when there are so many stray sects, that the scholars of Ahle Sunnah seem to come together against only the Deobandi School of thought, and not so much against any other?

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Before answering this question, I consider it essential to point out that by Allah's Y grace, the scholars of Ahle Sunnah have fought against, and denounced and refuted every stray sect by speech, literature and debate – there is ample proof of this. We have never compromised with anyone in our quest to overcome evil and to protect the true faith. A number of treatises written by Ala Hadrat Imam Ahmed Raza t (and other scholars) in denunciation of Shias, Qadianis, and Non-Abiders (Gair Muqallid) have been published in millions and are being published right up to this day. After Ala Hadrat t, his caliphs, pupils and disciples performed religious duties through their speeches and writings and the influence of their services has spread all over the world. It would be wrong to assume that we have a soft corner for any deviated sect.

REASONS FOR A STRICT STANCE AGAINST THE DEOBANDI SECT

A point that remains to be clarified is – why is the attitude of the Ahle Sunnah scholars so severe against the Deobandi sect? There are a number of reasons for it – they must be read and understood with a cool mind.

Reason # 1 - Their Infidelity

The first and foremost reason is the infidelities and blasphemies of the Deobandi scholars – these are actually the fundamental differences – these heretic beliefs are written in their books and are ingrained in the hearts of the Deobandis.

Reason # 2 - Difficulty In Identification

As far as actions are concerned, they too call themselves Hanafi, and apparently they offer Salaat (prayer) as we do. Their call of Salaat, Salaat of Eid etc. are the same as ours. In short, there are no outward signs with which the simple Muslims can identify / recognise them. There is every possibility that simple Muslims will misunderstand them. Therefore, it was necessary that the beliefs of the Deobandi school be presented clearly to the masses, in order that there is no difficulty in identifying them.

As far as Shias are concerned, their calls for prayers, their mode of prayer, etc., are vastly different from that of Sunnis – they are easily identifiable. The same is the case of the Non-Abiders (Gair-Muqallid). Their compulsory prayers, Witr prayers, Taraweeh and Eid prayers clearly warn others that they have different beliefs. Therefore, the need to warn people of such deviated sects is not as urgent as is the need to educate them about the deviant Deobandis.

Reason # 3 - Their Methods of Corrupting the Faith of Sunni Masses

They are very good impostors. By entering the ranks of our Sunni masses, and impersonating to be on our side, they bring people close to them through various tricks - and when they deduce that they have been successful in doing so, they inculcate respect and adoration in their hearts for the elders of the Deoband school. Thereafter they change them to such an extent that they begin to abhor all the beliefs and customs, which were dear to them like their faith - and consider them polytheism and heresy! Within a few days, their hearts get sealed with such wretchedness that they are not prepared to listen to any reference either from the Qur'an or Hadith. It should be noted very clearly that I am not writing this from imagination. Rather these are our daily observations.

In such circumstances, there is no other way left to save the simple masses from going astray from the Straight Path followed by the Holy Prophet r and the Saints t, but to educate them about the filthy beliefs of the Deobandi sect, and their deceits and fraud.

Reason # 4 – The Hypocrisy of the Deobandi Sect

Going through the traits of Deobandi sect, it becomes very clear that they are truly the inheritors of the traits of the hypocrites mentioned in the Holy Qur'an. For instance, the hypocrites were double-faced. One face was meant for their own group whilst the other was for the honourable Muslim Companions of the Holy Prophet r. The Holy Qur'an has narrated this trait of theirs in the following words: -

"And when they meet with the believers, they say, "We believe"; and when they are alone with their devils, they say, "We are undoubtedly with you, we were just mocking!" (Surah Al Baqarah 2:14 - from the Holy Quran's English Translation "Treasure of Faith" by Mohammed Aqib Qadri)

The same is the case with the Deobandi sect. They too have two faces – one for the faithful followers of the Holy Prophet r and the other for members of their own group.

An Interesting Example of Deobandis' Hypocrisy

If you want to see a living example of the above, come to Delhi. A very famous person by the name of Jamil Ilyasi resides here who is a staunch Deobandi Tableeghi. The addition of the term Ilyasi is sufficient to portray his complete background. On the one hand, he is such an active preacher of Deobandism and Tableeghi Jamaat in Delhi that it is highly unlikely that there is any Mosque in Delhi of which he is member of the Delhi Waqf Board and Waqf Council, which he has not turned into a camp of the Tableeghi Jamaat.

But now learn the other side of picture and lament - that there is not a single Mausoleum of the twenty Khwajas t of Delhi at which he is not present on the occasion of Urs. When the late Rajiv Gandhi became the Prime Minister for the first time, Jamil Ilyasi was the one who placed the floral wreath on the grave of Khwaja Moeenuddin Chishti t on his behalf. Another more interesting fact is that when the late Mrs. Indira Gandhi was removed from her post and was passing her life in the abyss of defeat, Jamil Ilyasi approached her - and like a soothsayer who could see the future, advised her that there is only one person on earth who could restore her rule – and that person is Huzoor Ghause Azam Shaykh Abdul Qadir Jilani t whose sacred mausoleum is in Baghdad. Indira Gandhi did not want anything else. She immediately arranged for his trip and Jamil Ilyasi set off for Baghdad. He remained in seclusion at the holy shrine for fifteen days – and upon returning he informed her that he had received the good news from the shrine that her (Indira Gandhi's) rule would be restored within 9 months.

Now please be fair – can someone wage a war more intense against his or her own faith, except the followers of the Deobandi faith? They, according to their own terminology, have “worshipped” graves and accepted those as “faithful” who according to them have spread polytheism. Now you yourself decide – how difficult it is to avoid people who have so many faces. They portray a different face in Deoband and Saharanpur – and a different one in Baghdad and Ajmer.

The Deobandi Faith Murdered!

Those who have read "*Taqwiat-ul-Iman*" and "*Bahishti Zewar*" are aware of the fact that

according to the Deobandi school, seeking assistance from the "graves" is "Shirk-e-Jali" (absolute polytheism). But now read the belief they have for the graves and tombs of their own elders – extracted from the book "*Tareekhe Mashaekhe Chisht*", written by none other than the Shaykh-ul-Hadith of Saharanpur, Maulvi Zakaria Sahab.

While writing about the demise of Mianji Noor Mohammed Jhanjhanvi, who was the Shaykh of Haji Imdadullah Makki, he quotes Haji Sahab that his Shaykh (while in his fatal disease) said to him:

"I wanted to put you into toil and exertion (of spiritualism), but I cannot go against the will of God - the call of my last journey has arrived." When Hadrat Sahab uttered these words, I (Haji Imdadullah) burst into tears. Hadrat comforted me and said that a saint does not die, but rather he moves from one world to another. The same benefit will be derived from the grave of a saint, as was during his lifetime."

Read one more extract regarding the grave of Mianji Noor Mohammed Jhanjhanvi – from his biography which is published by Idara Talifaat Ashrafia in Thana Bhavan, the preface of which is written by Qari Mohammed Tayyeb Sahab, the principal of Darul Uloom Deoband. The writer says: -

"Even after the demise of Mianji Noor Mohammed Jhanjhanvi, the same spring of bounty flows from his honourable soul and according to his own words, the same beneficence which used to be received from his angelic personality is derived from his grave."

So in order to prove that the same benefits do accrue from Mianji Noor Mohammed Jhanjhanvi's grave after his demise, the writer of the biography quotes the following event: -

"Haji Imdadullah Makki once said that there was a weaver among the disciples of Mianji Noor Mohammed Jhanjhanvi. After the death of Hadrat, the weaver paid a visit to the mausoleum of Hadrat Sahab and after offering 'Fateha', he pleaded that he was very disturbed and was living a life of poverty. He received a reply from Hadrat Sahab that he will get two annas (Indian currency coins) daily from his grave. Once when I visited the mausoleum, I found him there."

After narrating the whole event to me, he said that he receives the promised amount from the foot of the grave every day.” (Sawanahe Hadrat Mianjev, page 79)

Now please be fair! It is clearly stated in the famous books of the Deobandi sect - namely *“Taqwiat-ul-Iman”*, *“Bahishti Zewar”* and *“Fatawahe Rasheediyah”* - that seeking help by paying a visit to a mausoleum and requesting the Saint to help in times of troubles and calamities is blatant polytheism. But now you can see that in this whole event, the verdict of polytheism has been accepted as part of faith!

Now you can yourself decide that when there is such a thick cover of hypocrisy on the face of the sect that it hides the doctrines of its own faith, how difficult it is to identify them. So in order to save the general public from the evils of this double-faced religion, the scholars of Ahle Sunnah school felt the need to educate the people time and again regarding the features of their hidden face, so that they be saved from falling into their trap.

PART FOUR

A BRIEF DEBATE REGARDING INNOVATION

The word *“Bidah”* (innovation) is a very frequently used term in the Deobandi sect. Every now and then terming the Ahle Sunnah as *“Bidati”* is part of their daily conversation - to the extent that they have named the Ahle Sunnah as *“Bidati”* (innovators). For example in his book *“Tareekhe Mashaekhe Chisht”* Maulvi Zakaria has quoted the following statement of Haji Imdadullah Makki: -

“I never decline to make anyone my disciple in order that he may not be trapped by some innovator – upon which Allah may call me to account that ‘This man had come to you - why did you turn him away, because of which he got trapped at such a place?’ ”

There can be no other interpretation of the above statement except that since Haji Sahib is the Shaykh of Deoband, only he is on the proper way of Sunnah – and that all the other Shuyukh are innovators!

At this juncture I feel the need to bring before you the other side of the picture. In the same book, Maulvi Zakaria has written that Haji Imdadullah Makki had affixed a stone at the grave of his Shaykh Mianji Noor Mohammed Jhanjhanvi, on which the following verses are inscribed: -

§ "The city of Jhanjhana is a place of guidance - the place where exists your home and refuge

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§ Your Lord the Pure, and your mausoleum - is here - therefore know, O wise man!

§ Here is the sacred grave of the great person, here all the Shuyukh and commoners bow their heads!

§ Whoever wishes to see the Lord God, should go to pay a visit to his grave,

§ The moment he sees it, I firmly believe - he will see the Lord of the creation!"

Just imagine! (1) To set off for visiting his grave, and (2) Seeing his grave is equal to seeing Allah Y – are all these things permitted in the Deobandi faith? I challenge every one right from Maulvi Zakaria down to every elder and student of the Deobandi sect, to prove in the light of their beliefs – as stated in "*Taqwiat-ul-Iman*", "*Bahishti Zewar*" and "*Fatawahe Rasheediya*" – that all these verses are according to the Deobandi faith. But regrettably, since their own elders have committed this deed, the Deobandis must blindly accept it as correct!_

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Going against their own principles for the sake of their elders, is the exclusive double-faced policy of the Deobandis that had to be exposed. And in order to expose the Deobandis, the scholars of Ahle Sunnah had to resort to writing books, go for debates, and had to make the spreading of the truth a mission of their lives.

Allama Arshad ul Qadri

Founder & Chief Administrator

Hadrat Nizamuddin Awliya Islamic University – New Delhi.

17 Muharram 1413 (19 July 1992)

IMAM AHMED RAZA ACADEMY

Promoting the cause of the Ahle Sunnah

The *Imam Ahmed Raza Academy* is an organisation that was established on the 5th of July 1986 (1406 A.H.) in South Africa with the sole purpose of serving the *Muslim* community and to provide some form of academic and spiritual direction to the Muslims.

The organisation has been named after the great *Muslim* scholar and Saint, *Imam Ahmed Raza Khan Bareilvi* t, who lived in India between 1856 and 1921, and was popularly known as "*Ala' Hadrat*" in the Islamic world. *Ala' Hadrat Imam Ahmed Raza Al-Qaadiri* t achieved the status of a versatile scholar and obtained a high distinction in over 50 branches of learning. On his visit to Makkatul Mukarramah and Madinatul Munawwarah, *Imam Ahmed Raza Al-Qaadiri* t was treated with great dignity and was conferred the title of "*Imam-e-Ahle-Sunnat*" by eminent *Ulema*. He was also hailed as the *Mujaddid* or Revivalist of the Century. He acted as a shield against those who wanted to assault the principles of the *Ahle Sunnah Wa Jamaah*.

As a devout Sufi, *Ala' Hadrat Imam Ahmed Raza* t was awarded the *Ijaazah* and *Khilafat* (Certificate of Spiritual Successorship) in the *Qaaderiya Silsila* (Order), as well as in 13 other branches of *Sufism*. As an author, *Imam Ahmed Raza Khan Al-Qaadiri* t has left to his credit more than a 1 000 books on 50 different subjects ranging from *Tafseer*, Logic, Grammar, Literature, Islamic Jurisprudence, Education, Sociology, Astronomy, Mathematics, Physics, History, Science of History, Engineering, Biographies, Philosophy, Mysticism to Persian, *Arabic*, *Urdu* and *Hindi* Literature.

The key aim of the *Imam Ahmed Raza Academy* is to promote and propagate the teachings of the *Ahle Sunnah Wa Jamaah*. In order to achieve this key objective we have dedicated ourselves

to translate, compile, publish and distribute useful Islamic literature, books, magazines, brochures, periodicals, newsletters, pamphlets, etc. with special reference to the teachings of *Ala' Hadrat Imam Ahmed Raza Al-Qadiri* t and his Successors t In this age of immorality and emergence of corrupted Sects claiming to be the beacons of salvation, it is our responsibility to save our society from such wickedness and adopt the correct perspective of Islam based on the teachings of the *Ahle Sunnah*. A vital ingredient in this work is the publication of *Sunni* literature in English – to which we have committed ourselves.

We are presently offering a variety of services to the community on a daily basis, from being a centre for imparting Islamic education for our children - to issuing *Fatawa* (Legal Islamic Decrees). At the same time, in the last few years, we have also developed as an organisation laying emphasis on the publication of *Sunni* literature for the community and have thus far to our credit a regular newsletter – “*Raza*” and numerous titles of authentic *Sunni* books, and we will, *Insha-Allah*, be adding more titles each year. We have already designed a set of *madressa* textbooks that are being implemented locally and, we are proud to add that these textbooks have gained international repute. We have also developed a web site (www.raza.co.za) which is highly information based and is continually being updated.

We need your help not only to retain but promote our *Ahle Sunnah Aqaa'id* at a time when we are surrounded and bombarded by non-*Sunni* publications, which have corrupted our *Aqeeda* and have made deep inroads in the minds of the youth. All such activities in *Islam* that helps in promoting *Islam* constitute an act of *Jihad* for which there will be an enormous reward. The celebrated Saint, *Hadrat Sheikh Sirri Saqti* t said, “*That person can never become perfect until he does not give preference to Deen over his personal desires.*”

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The *Imam Ahmed Raza Academy* is an organisation that relies solely on the assistance and *Wasila* of *Sayyiduna Rasoolullah* r and the *Fuyooz* and *Barakaat* of the *Awliya Allah*, and the support of our well-wishers. Our vision for the future and our dedication to the mission of *Al'a Hadrat Imam Ahmed Raza Al-Qadiri* t has a significant contribution to be made locally and in the world - a world in which, we pray, that *Sunni Islam* dominates. *Insha-Allah!*

General Secretary