

*Yaa Aiyyuhal Lazeena Aamanoo  
Salloo 'Alaihi Wa Sallimoo Tasleema*

*(O believers, send much Durood and Salaam on the Prophet Sallal Lahu 'Alaihi wa Sallam  
- (Al Qur'aan)*

# **Azaan and Durood Shareef**



By :

*Allamah Kaukab Noorani Okarvi*

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—Al-Qur'aan

# AZAN and Durood Shareef

By  
*Allamah Kaukab Noorani Okarvi*

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Translated by  
**S.G. Khawajah**

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## BETWEEN OURSELVES

*Al Laahu Rab-bu Muhammadin Salla 'Alaihi Wa Sallama*

The fifth edition of the book *Azaan and Durood Shareef* is in your hands. The English translation of this book was first done by Maulana Shiraz Mansoor Qadiri and published by Maulana Okarvi Academy Al-A'lami, South Africa, in 1988, and then again published and distributed in South Africa and in Mauritius by the Sunni Razvi Society, South Africa, in 1989. The Urdu text of the book has so far been thrice published in Pakistan. Distinguished and renowned writer, Saiyyid Ghulaam Khawajah, has again translated this book into English and it has been published by Maulana Okarvi Academy al-A'lami, South Africa.

In this book, the distinguished preacher of the world of Islaam and unequalled orator, **Allamah Kaukab Noorani Okarvi**, has presented a brief but very effective academic research work on the question of reciting *Durood Shareef* before and after *Azaan*, and the beauty of it lies in the fact that all arguments given here have been based on books written by those who call reciting *Durood Shareef* before and after *Azaan* as an innovation and forbid such recital. The publication of this book has, besides putting a stop to the *fatwa*-mongering of the opponents, provided comfort and happiness to all the *Ahle-Sunnat-wa-Jamaa'at*. Al-Laah be praised that before and after *Azaan* and before *Iqaamat* (when the congregation stands up for *Namaaz*) *Durood Shareef* is recited in the *Masaajid* (Mosques) of the *Ahle-Sunnat*.

Our opponents say that the (*bid'ah*) innovation of reciting *Durood Shareef* before and after *Azaan* in South Africa has been introduced by Allamah Kaukab Noorani Okarvi. But the fact is that Allamah Okarvi has only renewed a Prophetic tradition, and this is undoubtedly a good deed done by him for which he will receive a great reward from Al-Laah *Subhaanahu. Insha Al-Laah*.

We pray that the Merciful Al-Laah may preserve Allamah Kaukab Noorani Okarvi in our midst for the establishment of the truth and for falsifying the falsehood, and he should thus continue to punish the wayward groups and to dispel the darkness of *Wahaabiyat-Deobandiyat* by the light of *Sunnat. Aameen*.

South Africa  
1991

*Haashim Yoosuf Mansoor,  
Moosa Ibraaheem Qadri,  
Muhammad Bana Shafi'ee,  
Muhammad Qaasim Ashrafi.*

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#### **Zia-ul-Quran Publications**

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*Bismil-Laahi Wal Hamdu Lil-Laahi Was-Salaatu  
Was-Salaamu 'Ala Rasoolil-Laah*

Mr. 'Umar Eesa of Piet Retief (South Africa) has sent me by registered post a photostat copy of a *fatwa* (religious verdict) issued by the *Daarul Iftaa'* of the "Holy Qur'aanic Society and Centre, P.O. Box 83, Crawford Cape-7770, South Africa", and has asked me to clarify its contents. By the grace of Al-Laah, this servant of the *Ahle Sunnat* is always busy in works of research and writing and he does not find time for writing *fatwa* as well. Even otherwise, very authentic '*ulama* (scholars) of the *Ahle Sunnat* have already given well-argued and silencing replies to such *fatwa*, and all of these have been published. All the same, it has become necessary for me to reply to this *fatwa*, because it has slandered me by name by saying that "I have started the innovation of reciting *Durood Shareef* before and after *Azaan*, which is an addition to (religion) *Deen* and against the *Sunnat*". (Al-Laah forbid!)

This servant of the *Ahle Sunnat* had already made the necessary clarification when somebody in South African city of Piet Retief came to him with this problem. Yet I am putting to the pen a reply to this question so that all Musalmaan brethren, after being informed of the realities, realise it full well that I, on my own, did not issue any *fatwa* about reciting *Durood Shareef* before and after *Azaan* but have merely made people follow a command of the Prophet ('*Alaa Saahibahas-Salaatu Was-Salaam*). How I wish those who issued the *fatwa* had read the book *Fazaa'il-i-Durood Shareef* by Shaikh Muhammad Zakariya of their own group, and had eafued reward and mercy by engaging in this blessed practise instead of calling it wrong and pernicious. But as the poet has said,

*"Al-Laah Agar Taufeeq Na De Insaan Ke Bas Ki Baat Naheen"*  
(It is not possible to do so if Al-Laah does not give him the ability to do so.)

Dear readers! In this *fatwa*, it has been accepted that "Maulvi

Kaukab Noorani Okarvi of Pakistan has not made any alteration in *Azaan*, but has started the innovation of reciting *Durood Shareef* before and after *Azaan*." Now see for yourself whether Kaukab Noorani Okarvi has started an innovation (*bid'at*) or re-started a Prophetic tradition (*Sunnat*).

A renowned leader of the Deobandi-Wahaabi-Tableeghi group, Janab Muhammad Zakariya, Sheikh-ul-Hadeeth, Madrisah Muzaahir-e-'Uloom, Saharanpur, India, has quoted the following *Hadeeth* in his book, *Fazaa'il-i-Durood Shareef*. "It is related by Hazrat Abdul Laah bin Amar that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has said: "You should repeat the words of the caller (*Mu'azzin*) when you hear '*Azaan* and after that send *Durood* on me because Almighty Al-Laah sends ten blessings on him who sends one *Durood* on me, then supplicate to Almighty Al-Laah to grant me *Waseelah*, which is one of the stations of Paradise which will be given to only one person and I hope that person will be I. Thus my (*Shafaa'at*) intercession will descend on him who supplicates to Al-Laah for granting me *Waseelah*". (*Fazaa'il-i-Durood Shareef*, page 43-44).

This *hadeeth* is given on page 166, volume 1, of *Saheeh Muslim Shareef* which has been quoted by the leader of the Deobandi-Wahaabi-Tableeghis and reproduced by Ashraf Ali Thanvi Sahib on page 21 of his booklet, *Zaadus Sa'eed*. It proves that it is the command and the tradition of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that *Durood Shareef* be recited after *Azaan* but before the supplications, since, in the words of the *hadeeth*, it has been commanded that *Durood Shareef* be recited before and supplication be made afterwards. How very foolish it is to call this command and tradition as an innovation! According to this *hadeeth*, the person who calls *Azaan*, and also the person who listens to it, both recite *Durood Shareef* because it is incumbent upon whosoever listens to it to do so.

It is for this reason that the renowned Deobandi-Wahaabi-Tableeghi 'Aalim, Mufti Muhammad Shafee Sahib, on page 49 of his book, *Zikrul Laah Aur Fazaa'il-o-Masaa'il-e-Durood-o-Salaam*, writes: "And when the holy Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) blessed name is mentioned then it is incumbent upon every person who mentions it and he who listens to it to recite *Durood Shareef*."

On page 11 of *Fazaa'il-i-Durood Shareef*, the leader of the Deobandi-Wahaabi-Tableeghis reproduces this blessed *hadeeth*: "The holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has commanded that it is incumbent upon him before whom my name is mentioned to send *Durood* on me, and he who sends *Durood* on me once, Al-Laah Almighty will reward him by sending *Durood* on him ten times and also forgive ten of his sins and give him ten-fold increase in ranks." This very *hadeeth* has also been reproduced by Ashraf Ali Thanvi Sahib on page 7 of *Zaadus Sa'eed*.

These blessed *ahaadeeth* prove that he who remembers the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and he before whom this is done both are required to send *Durood*, and it has already been mentioned how much reward doing so would bring.

On page 78 of this very book, *Fazaa'ili-Durood Shareef*, Muhammad Zakariya Sahib says: "Imaam Tahaavi and others are of the opinion that reciting *Durood Shareef* becomes due whenever the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurs", and on page 87 he says: "The rule laid by (Imaam) Tahaavi (may Al-Laah have mercy on him) is that reciting *Durood* is obligatory on him who takes the blessed name and also on him who hears it every time this happens."

Dear readers! On the one hand, leaders of the Deobandi-Wahaabi-Tableeghi seet have themselves reproduced *ahaadeeth* of this nature and said that *Durood Shareef* be recited after *Azaan* and that every time the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is taken it becomes incumbent on him who takes it and also on him who listens to it to recite *Durood Shareef*, and that on him who recites *Durood Shareef* once, Al-Laah will send *Durood* ten times, and reward him with forgiveness of 10 of his sins and increase his ranks ten times. On the other hand, the followers of seet call reciting *Durood Shareef* an innovation. How regrettable that the person who wrote the *fatwa* did not write *Durood Shareef* every time he mentioned the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). He wrote only "*Rasoolul Laah*" (Prophet of Al-Laah) and did not write *Durood Shareef* (*Sallal Laahu 'Alaihi Wa Sallam*)!

This, despite the fact that Imaam Shamsud-deen Sakhaavi (may

Al-Laah have mercy on him), on page 250 of his book *Al Qaulul Badee'*, says that full *Durood Shareef* should be written whenever a *fatwa* is written and whenever the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is mentioned, because according to a *hadeeth*, Angels will be praying for the forgiveness of the person who wrote *Durood Shareef* so long as the writing remains extant. Ashraf Ali Thanvi Sahib, on pages 9, 22, of his *Zaadus Sa'eed*, has also quoted this *hadeeth* related by *Tibraani*, and Mufti Muhammad Shafee' also has quoted this *hadeeth* on page 53 of his book, *Zikrul Laah*. Therefore, listen to what their own leader, Muhammad Zakariya Sahib, on page 84 of his book mentioned earlier, says: "The etiquette is that whenever the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurs in any writing then *Durood Shareef* also ought to be written". He further says: "All experts on *ahaadeeth* explain this to mean that *Durood Shareef* must be written whenever the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurs, even though it may not have been thus written in books by the ancient masters". Continuing with his statement, he further says: "The *'ulama* (scholars) have declared it to be a desirable thing to write *Durood Shareef* repeatedly if the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) repeatedly occurs in any writing, and, like the lazy and the ignorant ones, should not be content with only referring to it by writing *Sal'am* or *S.A.W.* or the like".

After this, Janab Muhammad Zakariya quotes many *ahaadeeth* in this connection. Just see only one of them. It says: "This saying of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has also been related by Hazrat Ibne 'Abbaas (may Al-Laah be pleased with him): "Whosoever writes *Druood Shareef* in some book will continue to derive benefit of so doing so long as my name remains in that book". He further says: "Allamah Navavi, in his (book) *Taqreeb*, and Allamah Suyooti in his *Sharah* (explanation to it) write that it is essential to also arrange for the calligraphy of *Durood Shareef* whenever the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurs and one should never get tired of writing it over and over again, since a very great good accrues from it, and anyone being lazy about it is deprived of a very great good". — Page 85-86.

Dear readers! Now that you know that the leader of the Deobandi-Wahaabi-Tableeghi group says that it is not right to merely indicate it by



such words as *Sal'am* or *S.A.W.* etc., but the entire *Durood* "*Sallal Laahu 'Alaihi Wa Sallam*" (peace and blessings of Al-Laah upon him) should be written and he who does not do so is deprived of a very great good, you should yourselves have full realisation of the predicament of the *Muftee Sahib* who issued the *fatwa* and his supporters. According to Sheikh Muhammad Zakariya Sahib, he who does not write *Durood* every time the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is written is deprived of a very great good. So is the case with him who takes or hears the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and does not recite the full *Durood*.

On page 66 of this very book, *Fazaa'il-i-Durood Shareef*, Janab Muhammad Zakariya has listed the special occasions when *Durood Shareef* must be recited. Please look at a few of those mentioned in the list. They are: "After finishing *Namaaz* and at the time when one stands up for *Namaaz*, specially after the *Namaaz* before sunrise and at sundown; at the time of standing for *Tahaj-jud* (late night *Namaaz*) and after *Tahaj-jud*; at the time of entering a mosque and coming out of it; after answering the call for *Namaaz* (*Azaan*); on Fridays and on sighting mosques; at the time of interring a dead body in the grave; before commencing reading of journals and after saying *Bismil Laah*; at times of grief; and before, in the middle and at the end of a (*Du'a*) supplication; at times when one likes a thing; at the time of meeting friends; at the time when a gathering assembles and when it disperses; at the time of finishing a reading of the holy Qur'aan; at the time of dispersing from a gathering and, also, at the beginning of every (*kalaam*) talk; and whenever the holy Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) blessed name is mentioned".

For further details about particular timings for reciting *Durood Shareef* see Allamah Imaam Sakhaavi's book *Al-Qaulul Badee'* or Sheikh Muhammad Zakariya Shaib's *Fazaa'il-i-Durood Shareef*.

In his book *Jilaa' ul Afhaam*, Ibne Qaiyyim has, in a separate chapter, detailed out the special occasions when *Durood* and *Salaam* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) must be recited. Thus, on page 308 of his book, he writes: "The sixth occasion when sending *Durood Shareef* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is when the caller ends the *Azaan* and before *Iqaamat* (call for the gather-

ing to stand for *Namaaz*.)"

Those who have issued a *fatwa* accusing me of an innovation and have given wide currency to it should also regularly recite *Durood Shareef*, specially on occasions listed by their own leader, Muhammad Zakariya Sahib. If they refuse to do so, they should listen attentively to such of the Prophetic sayings which tell of the dire consequences (*Wa'eed*) quoted by their own leader.

Their own leader has, in the third chapter of his book, listed these dire consequences. At the beginning of this chapter, he has quoted this following famous *hadeeth*.

He says: "Hazrat Ka'b bin 'Ujrah (may Al-Laah be pleased with him) has related that once the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) asked us to come closer to the pulpit (*mimbar*), and we did as told to do. When the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) ascended the first step of the pulpit, he said *Aameen* (so be it). When he ascended the second step he again said *Aameen*. And on ascending the third step he once again said *Aameen*. When he finished with the sermon and descended from the pulpit, we asked him how was it that we heard him (while ascending the pulpit) say things which we had not heard before. And he said to us: "At that time Jibreel (*'Alaihis-Salaam*) had come to me. When I stepped on to the first plank, he (*Jibreel*) said, 'may he perish who was not forgiven even though he was alive during the month of *Ramadaan*' and I said *Aameen*. When I reached the second plank, he (*Jibreel*) said, 'may he perish who does not send *Durood* on you (the Prophet *Sallal Laahu 'Alaihi Wa Sallam*) before whom your blessed name is mentioned, and I said, *Aameen*. When I ascended the third plank, he said, 'may he perish whose parents, or one of them, attain to old age during his life-time and are unable to enter him into Heaven', and I said, *Aameen*".

After mentioning this *hadeeth*, Janab Muhammad Zakariya Sahib himself says: "In this *hadeeth*, Hazrat Jibreel (*'Alaihis-Salaam*) has pronounced three maledictions (*Bad Du'as*) and the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has said *Aameen* to all three. Obviously, maledictions by an angel near to Al-Laah like Hazrat Jibreel (*'Alaihis-Salaam*) are not small affairs and then the *Aameen* said by the holy

Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) have made them all the more harsh. May Almightily Al-Laah grant us the ability to keep ourselves away from all three things and save us from such evils, otherwise our ruination must not be in doubt". — *Fazaa'il-i-Druood Shareef*, pages 68, 69.

Just see. The leader of the Deobandi-Wahaabi-Tableeghis says that Al-Laah may save them from these evils, that is save them from the evil of not reciting *Durood Shareef* at the mention of the holy Prophet's (*Sallal Laahu 'Alaihi Wa Sallam*) name, while in this *fatwa* it has been said that reciting *Durood Shareef* after *Azaan*, in which the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) occurs, is against *Sunnat*. So, according to their own leader, the ruination of those who issued this *fatwa* is a certainty.

The same Janab Muhammad Zakariya, after reproducing many *ahaadeeth*, quotes the following *hadeeth* from Hazrat Jaabir (may Al-Laah be pleased with him). According to it, the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) said: "He is unfortunate, indeed, who before whom my name is mentioned does not send *Durood* on me". On page 71, he further says: "On such persons is the curse of perishing, and for them is the news of being hard-hearted, and also of straying from Heaven and entering Hell, and also that such a person is unjust and most miserly, and that his *Deen* (religion) is not intact and that he will not have a vision of the blessed face of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*)." Muftee Muhammad Shafee Sahib on page 49 of his book, *Zikrul-Laah*, and Ashraf Ali Thanvi Sahib on page 5 of his booklet, *Zaadus Sa'eed*, have also quoted these *ahaadeeth* which give the warning.

Dear readers! Since the Deobandi-Wahaabi-Tableeghi band in South Africa appears to give more importance to the book *Tableeghi Nisaab*, (re-named *Fazaa'il-e-A'maal*) and study it more than the Holy Qur'aan, so I have answered this *fatwa* briefly by referring to *Fazaa'il-i-Durood Shareef*, a book by their own leader. It would make a voluminous book if references were to be given from all other books by the Deobandi-Wahaabi *ulama*.

It is a pity that these preachers of Deobandi-Wahaabi-ism say that

reciting *Durood* on the beloved and last Prophet of Al-Laah (*Sallal Laahu 'Alaihi Wa Sallam*) is erroneous and bad, and issue *fataawa* in this regard. and the irony is that their *fataawaa* are meant to apply only to us, and they do not say any thing if their own *Imaams* and leaders say or do the same things. Also look at this.

Some years ago, a famous *Muftee* of their own band, Muftee Mahmood Sahib, laid with his own hands a (*chaadar*) sheet and flowers on the grave of Hazrat Daata Ganj Bakhsh (*Radiyal Laahu 'Anhu*) in the city of Lahore in Pakistan, and, later, distributed (*Halwa*) sweets to people gathered there. If their own *Muftee* does all such things, he remains a Musalmaan as ever, but if true *Sunni* Muslamaans act likewise they are called polytheists and innovators. What sort of justice is this?

This act of their *Muftee Sahib* was an expression and announcement of the reality that the belief of the *Sunni* Musalmaans (whom they call *Bareilvis*) is true and right, or else Muftee Mahmood should also be called a polytheist.

In Karachi, the Tableeghis themselves have started a poster campaign against a prominent molvi, molvi Muhammad Usmaan, of the Tableeghis themselves.

Look at another famous preacher of Deoband, Ihtishaamul Haq Thanvi. He gave a *fatwa* that "watching cinema is lawful" (the published *fatwa* is with me).

Another *Muftee* of the Deobandi-Wahaabi-ism faction, Janab Ghulam Ghaus Hazaarvi, asked the people of Pakistan to drink wine made in Pakistan (to save foreign exchange). True *Sunni* Musalmaans know full well that these Deobandi-Wahaabi-Tableeghi people do not pronounce *fatwa* against the Iran-Iraq war and against gambling, wine-drinking, indecent acts, interest, bribery, nudity, obscenity, blackmarketing, profiteering, and lying. Those people also do not expound the commands of the *Sharee'at* and *Sunnat* with regard to evils like imitating the West, television, V.C.R., watching cinema etc, and against Western imperialism. Their tongues and their pens are reserved only for preventing true *Sunni* Musalmaans from saying *Druood* and *Salaam*.

In their *fatwa*, it has been said that Kaukab Noorani Okarvi has been

responsible for giving currency to the innovation of reciting *Durood Shareef* before and after *Azaan*. Readers have already become aware of the realities through my present writing.

Also, please go through this attentively. The *Mu'azzin* (the person who calls the faithful to *Namaaz*) mentions the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) — “*Ash Hadu Anna Muhammad Rasoolul Laah*” (*Sallal Laahu 'Alaihi Wa Sallam*) — while saying *Azaan*.

Now, on page 22 of his book, Allamah Sakhaavi says that “it is a must for him (the *Mu'azzin*) who utters the blessed name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), and also for those who hear it, to recite *Durood*”. So, the *Mu'azzin* recites the words of the *Durood Shareef* after he has proclaimed *Azaan*, so that he also is able to present the tribute of *Durood* on his own behalf, and that any listener who has forgotten to do so also does so immediately afterwards because he who deliberately omits to recite *Durood* is sure to perish and he who does so with much love is sure to gain much good and reward.

Please also note that Sheikh Muhammad Zakariya Sahib, in his book *Fazaa'il-i-Durood Shareef*, himself indicates what words to use wherever *Durood Shareef* is said. On page 23 of his book, he says: “It is better still to join *Durood* and *Salaam*, that is, instead of saying *As-Salaamu Alaika Ya Rasoolal Laah* or *As-Salaamu 'Alaika Ya Nabiyyal Laah* etc, the words *As-Salaatu Was-Salaamu 'Alaika Ya Rasoolal Laah*, *As-Salaatu Was-Salaamu 'Alaika Ya Nabiyyal Laah* would be said and it should be better if the word *As-Salaat* is added to the word *As-Salaam* till the end”. And on page 9 of his book, he says: “Sending much *Durood* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is a sign of belonging to *Ahle Sunnat* (that is of being *sunnis*)”.★ Therefore

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★ The Deobandi-Wahaabi-Tableeghi people of South Africa now want that they be known as “*Sunnis*” and consider the term Deobandi-Wahaabi to be highly derogatory to them, even though their elders had proudly called themselves “*Wahaabis*” (for proof, please see my book “*White and Black*”). It is a matter of amazement and pity that these Deobandi-Wahaabis who wish to be known as *Sunnis* do not only fail to cultivate in themselves the signs of *Sunnis* indicated by their own elders also give *Fataawa* against the correct signs of being *Sunnis*. Sheikh Muhammad Zakariya Sahib says that reciting *Durood* and *Salaam* copiously is a sign of being a *Sunni* bnt, alas, all Deobandi-Wahaabis spend all this energies in preventing true Musalmaans from reciting *Durood* and *Salaam*. Can these Deobandi-Wahaabi hypocrites ever hope that their wish of being called *Sunnis* will be fulfilled? Never, and never.

we of the Ahle Sunnat (*Sunnis*) send *Durood* in these words on the august personality of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) before and after *Azaan* and before the gathering stands up for *Namaaz* (*Iqaamat*) and after *Namaaz*. While the leader of the Deobandi-Wahaabi-Tableeghis, Muhammad Zakariya Sahib, insists on reciting *Durood* and *Saalam* with these words and calls it a much better practise, the pity of it is that those who regard Sheikh Muhammad Zakariya Sahib as their leader call it a mere innovation.

In this *fatwa*, it has been said that during the worldly presence of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) four *Mu'azzins*, who had learnt the words of *Azaan* from the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) himself, never recited *Durood*. The person who gave this *fatwa* has said so on his own, or else he should prove that they (the *Mu'azzins*) had not recited *Durood Shareef* before or after *Azaan*.

In this *fatwa*, it has also been said that the words of *Azaan* begin with *Al-Laahu Akbar* (A-Lalah is the Greatest) and end with *La Ilaaha Illal Laah* (there is no deity but Al-Laah). This is quite true. When have we denied this? We have not made any alterations in *Azaan* or its words. Unlike the Shiites, we have not altered the words of *Azaan* nor made any amendment or addition to *Azaan*. Of course, we have done exactly as commanded, that is recited *Durood Shareef* before and after *Azaan*. (It should be noted that reciting *Durood Shareef* before and after *Azaan* cannot be called addition to *Azaan* because *Durood Shareef* is not of the same genus as *Azaan*).

The author of the book *Fazaa'il-i-Durood Shareef* and leader of the Wahaabi-Tableeghis, Sheikh Muhammad Zakariya Sahib, has quoted many *ahaadeeth* with reference to Imaam Shamsud-deen Sakhaavi (may Al-Laah have mercy on him).

On page 246 of his book, the same Imaam Sakhaavi (may Al-Laah have mercy on him) quotes a *hadeeth*, and says that "the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has commanded us to send *Durood* on him before starting every good act (*kalaam*)." The same *hadeeth* has been quoted by Ibne Qaiyyim on page 365 of his book *Jilaa'ul Afhaam*, and Syed Hasan Sahib, teacher of *Tafseer* at the *Daarul Uloom*, Deoband, on page 90 of his book *Fazaa'il-i-Durood-o-Salaam*, has writ-

ten that reciting *Durood Shareef* before saying anything lawful brings blessings and mercy, and Imaam Sakhaavi, on page 15 of his book, writes: "According to Ibne 'Atiyyah, it is imperative to send *Durood Shareef* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) on every occasion and no good comes to him who abandons it or is remiss in doing so".

And on page 20, he writes: "The *Maaliki*s say that sending *Durood* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) without any restriction on number and times is a duty and the *Hanfiyyah* say that to do so on every occasion is obligatory", and in this very book it is said that Imaam Shaafi'ee has said: "I like to send *Durood* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) on every occasion".

Now the question is, whether *Azaan* is a good and lawful thing or not? You will surely say that this is, indeed, a lawful and good thing. Therefore (according to the Prophetic sayings) it has been commanded to recite *Durood Shareef* before and after it, and it is wrong to call it an innovation or against *Sunnat*".

The second question is this. When it is mandatory to recite *Durood* every time the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) is mentioned, then how doing so after *Azaan* would be an innovation, and reciting *Durood* before and after *Azaan* be called altering *Azaan*?

If your reply is in the affirmative, then why should (*Tasmiyah*) *Bismil-Laah*, be recited when the command to recite (*Ta'aw-wuz*) *A'oozu Bil-Laah* before starting reading the Qur'aan is contained in the Holy Qur'aan itself. If somebody recited *Bismil Laah*, and *Kalimah Taiyyibah* and *Durood Shareef* before starting reading the Qur'aan, could it be called making an alteration in the Qur'aan? Most emphatically not.

Likewise, it is not an alteration or innovation in *Azaan* if *Durood Shareef* is recited before and after *Azaan*.

The *Muftee Sahib* who issued *fatwa* against me and people of his persuasion should tell me what is the Qur'aanic command regarding declaring a lawful and good act to be a bad and erroneous act, and also

what would be the end of those who do so?

The preachers of the Deobandi-Wahaabi-ism should reflect what injustice they are committing by declaring sending *Durood* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) before and after *Azaan* to be an innovation. May Almighty Al-Laah grant them the ability to ask forgiveness and to seek guidance. And may He grant us, the *Ahle Sunnat Wa Jamaa'at*, the capacity to remain steadfast on the truth! *Aameen*.

Please pay attention to this. "*Kuloo Washraboo*" (eat and drink) is the command given in the Holy Qur'aan. The word eat precedes that of drink. But would it be altering the Qur'aanic command if somebody alters this arrangement while acting upon it? In *Kuloo Washraboo*, eating and drinking is absolute, without any restriction of time etc, excepting during (*Namaaz*) prayers and during fasting for which special commands are given, and in the verse which commands recitation of *Durood* and *Salaam*, "*Saloo Wa Sallimoo*" is absolute and there is no restriction of a special kind of *Durood-o-Salaam* or of time, excepting in *Namaaz* for which the special *Durood-i-Ibraaheemi* has been prescribed.

(The knowledgeable know it full well that the rule is that to put conditionalities, on their own, on a command of the Qur'aan which is free from any conditionality etc, is altering the command of the Qur'aan, and doing so takes one even to idolatry.)

Besides this, the rule is that arguments are given for the unlawful. The *Shar'ee* (code of Islaam) principle is that if permission for doing a thing is not given and there is, also, no *Shar'ee* argument for prohibiting it, then that act is lawful. And the rule also is that permission to do it is implicit in the original things. Point out any *hadeeth* in which reciting *Durood* before or after *Azaan* is forbidden, and that which is not forbidden is by itself lawful and to call it wrong is itself wrong. It should also be explained, and the knowledgeable know it well, that for the invalidity of anything it is no argument that the thing is not necessary or is not mentioned in any authoritative book, and in the case of *Durood-o-Salaam* there is an absolute command.

Dear readers! In this *fatwa*, reciting *Durood Shareef* has been called an innovation, and people calling it an innovation also say and believe



that every innovation is a deviation and every innovator is a denizen of Hell.

They should be questioned whether they themselves were not innovators since their own *ulama* have called their *Tableeghi Jamaa'at* and movement an innovation.\* They should be questioned whether the names of the right-guided caliphs and the *Ahle Baiet* (may Al-Laah be pleased with them) are not taken in the *Jum'ah* sermons. Since this practice, also, was not there during the physical presence in our midst of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), would these people call it an innovation and a deviation? And now since even the names of kings are being mentioned in the sermons given in Saudi Arabia, what *fatwa* do these Deobandi-Wahaabi *Muftees* would give regarding this?

They should be questioned if any of the following things were there, and the state in which they are today, during the earthly life of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*): editions of the Holy Qur'aan with *I'raab* (diacritical points) and its translations, division of the Holy Qur'aan into 30 parts; books of *Ahaadeeth* and *Fiqh* (jurisprudence) and marginal notes on them; collections of *fataawa*; educational institutions and their timings; educational curriculum; mode of education; annual gatherings; conferment of degrees and of robes of honour etc., posters and pamphlets; banners and invitation cards; school buildings and amenities; salaries; committees; air-conditioners, telegrams, telephones, telex; fax, currency notes, money orders and phonographs, loud speakers; amplifiers and watches. If all these are mere innovations and every innovation is a deviation and every innovator is a denizen of Hell, then would not all Tableeghi-Deobandi-Wahaabis, even according to their own *fatwa*, render themselves liable to be the denizens of Hell.

Dear readers! These Deobandi-Wahaabi-Tableeghi people who issue *fatwa* against us, *Ahle-Sunnat-Wa-Jamaa'at*, are, perhaps, not aware of

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\* Would the Deobandi-Wahaabi-Tableeghis who are afflicted by the disease of calling every good act an innovation please tell us if they do not render themselves as innovators and denizens of Hell because their own *ulama* have declared their own *Tableeghi Jamaa'at* and its methods of preaching to be innovations. They should also be asked if something like "Annual Gatherings" (*Salaanah Ijtima'*), excepting the *Hajj*, used to be held during the life-time of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and of his companions (*Radiyal Laahu 'Anhum*). The answer is an emphatic no. So the gatherings of these *Tableeghis* are innovations according to their own *fataawa* and in the light of the pronouncements by their own *ulama*, and thus they ought to be among the denizens of Hell.

the correct definition of the expression (*bid'at*) innovation. When they are proved to be (*bid'ati*) innovators according to their own definition, then they begin to point out to kinds of innovations and even they have to acknowledge that every action and deed is not an innovation in absolute terms. This servant of the *Ahle Sunnat Wa-Jamaa'at* will very soon publish a booklet on "Reality of Innovation." Even so, a brief discussion on the subject can be seen in my book "*White and Black*".

Listen to what the famous *Muftee* of Saudi Arabia, Janab Abdul Azeez Abdul Laah Ibne Baaz, has to say on the subject. On pages 15-16 of his *fatwa* entitled "*The Shar'ee position of 'Ieed Meelaad un Nabi*"\* (*Sallal Laahu 'Alaihi Wa Sallam*), Abdul Azeez Ibne Baaz says: "Now, regarding the question as to how important it is to send *Durood-o-Salaam* on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), the reply is that sending *Durood-o-Salaam* is the best among the good acts. Almighty Al-Laah Himself commands: "Certainly Al-Laah and His Angels send *Durood* on the Prophet. So, O *Mu'mins*, you should also send *Durood-o-Salaam* on the Messenger". And the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has said: "He who sends *Durood* on me once, Al-Laah will reward him with ten blessings. **Reciting *Durood-o-Salaam* is valid at all times**, specially after prayers. It is obligatory to recite *Durood* in the last *Tashah-hud* of *Namaaz*, and it is a *Sunnat-e-Mu'ak-kadah* to recite it **after *Azaan***, when taking the name of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) during the day and the night of Fridays".

\* The original book of Mufti Ibne Baaz is in Arabic, called *At-Tahzeeru Minal Bid'a*, has four chapters and has been published from Riaydh by the Saudi Government itself. The first chapter has been translated into Urdu by Mahmood Ahmad Ghazanfar Sahib and published in Pakistan under the title "*The Shar'ee position of 'Ieed Meelaadun Nabi: A Farva*" while its Arabic version is called "*Fi Hukmil Ihtifaali Bil Mawaalidin Nabawiyyah*". In Pakistan, it has been published in 1979 by *Markaz-Ad-Da'wautl Islaamiyah*, Bunder Road, Lahore. This servant of the *Ahle Sunnat* has with him the Arabic book as well as the translation by Mahmood Ahmad Ghazanfar Sahib.

The excerpt given here appears on pages 6 and 7 of the Arabic book and on pages 15 and 16 of its Urdu translation. But I deem it most important to inform my readers that the English translation of this very book by Mufti Ibne Baaz has been published in South Africa by the Deobandi-Wahaabi-Tableeghis *Jamiatul Ulama Transvaal*, P.O. Box 9326, Azaadville-1750, and while translating it the Deobandi-Wahaabi-Tableeghis have, as it is their bad habit, demonstrated their dishonesty and omitted to translate many of the sentences, specially about reciting *Durood Shareef* after *Azaan* being *Sunnat-e-Mu'ak-kadah*, from the paragraph about *Durood-o-Salaam*. Should this not be considered malice against the Prophet? Can the Deobandi-Wahaabi-Tableeghis be justified in calling themselves "right guided" even after indulging in such nefarious practises? No, definitely not. They are undoubtedly dichard hypocrites and they are misguiding the *Ummat*. May Al-Laah protect us from them! — *Kaukab (Ghufira Lahu)*

How will the *Muftees*, who issued the *fatwa* declaring reciting the *Durood Shareef* after *Azaan* as an innovation "to which currency has been given by Kaukab Noorani Okarvi", describe the greatest *Muftee* of the Saudi Arabia, *Muftee* Janab Abdul Azeez Bin Baaz, for saying that reciting *Durood-o-Salaam* after *Azaan* is a *Sunnat-e-Mu'ak-kadah*?

On page 18 of his booklet, *Risaalah Fi Sifati Salaatin Nabi (Sallal Laahu 'Alaihi Wa Sallam)*, published by *Maktabah Al-Ieemaan*, Al Madinah Al Munawwarah, 1407 A.H. another famous *Muftee* of Saudi Arabia, *Muftee* Muhammad As-Saalih Al 'Useimeen, referring to a *hadeeth* in *Muslim Shareef*, writes: "It is essential to recite *Durood Shareef* after *Azaan*", and the teacher of *tafseer* at *Daarul Uloom*, Deoband, Syed Hasan Sahib, on page 88 of his book *Fazaa'il-e-durood-o-Salaam* writes: "Reciting *Durood Shareef* after *Azaan* is a most excellent act".

It is astonishing that the teacher of *tafseer* at *Daarul Uloom*, Deoband, calls reciting *Durood* after *Azaan* to be an excellent act and the *Wahaabi Muftees* of Saudi Arabia hold reciting *Durood* to be a *Sunnat-e-Mu'ak-kadah*, while, on the other hand, in the *fatwa* against me (Kaukab Noorani Okarvi), reciting *Durood Shareef* after *Azaan* is described as an innovation. As the poet has said:

"Pehle *Muftee* Thay *Masaa'il* Ke *Bataane* *Waale*  
*Muftee* Ab Bhi Hein *Magar* *Muft* Ke *Khaane* *Waale*"

(Early *Muftees* were those who unravelled knotty problems.  
Today's *Muftees* are those who eat of food given gratis.)

Reciting *Durood Shareef* before and after *Azaan* has not been invented by Kaukab Noorani Okarvi, but it has been practised since ancient times. It was recited in the *Hijaaz-e-Muqaddas* before the advent of the rule there by the Saudi family, and it is still being recited in Egypt, Syria, Lebanon, Jordan, Iraq etc. after *Azaan* in a loud tone and has been thus recited for centuries. Therefore, see the following.

Saiyyidina Imaam Abdul Wahhaab Shu'raani (may Al-Laah have mercy on him) is a great divine. A leader of the *Tableeghis*, Janab

Anwar Shah Kashmiri, on page 204 of his book *Faizul Baari*, says "that in the presence of eight persons and during his waking hours, Imaam Abdul Wahhaab Shu'ranni had read out the entire *Bukhaari Shareef* to the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and had been blessed with a vision of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) during waking-hours".

The same Imaam Shu'ranni in his book *Kashful Ghummah*, writes: "During the rule by the *Raafizis*, the practise began in Egypt of reciting *Salaam* on the Caliph of the day and his ministers. After the death of (Caliph) Haakim Bi Amriil Laah, his sister ascended the throne and *Salaam* was recited on her and on her women ministers. But when the just king, Salaahud-deen Ayyoobi, came to occupy the throne he abolished this innovation and ordered all *Mu'azzins* in towns and villages that, after *Azaan*, *Durood-o-Salaam* be recited on the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). May Al-Laah grant him a great reward for this!" — *Kashful Ghummah*, Page 98.

Why he had a vision of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) if Imaam Shu'ranni was an innovator? A Deobandi-Wahaabi scholar, Anwar Shah Kashmiri, has told about Imaam Shu'raani being a favourite at the court of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). This means that Imaam Shu'ranni was a very great personality. The same Imaam Shu'raani prays for the grant of reward to Sultaan Salaahud-deen-Ayyoobi for ordering that *Durood-o-Salaam* be regularly recited after *Azaan*. Is it possible to pray for the grant of reward to a man who does evil and erroneous acts? And is it possible for a great Imaam (Shu'raani) to do so?

In his book *Fazaa'il-i-Durood Shareef*, the Shaikh of the Deobandi-Wahaabi-Tableeghis has listed the occasions, based on the Prophetic *ahaadeeth*, when *Durood-o-Salaam* should be recited. Included in this list is reciting *Durood* before and after *Azaan* and before *Iqaamat* which has been omitted in South Africa from the book *Fazaa'il-e-Durood Shareef*. I wonder what good can there be in preventing Musalmaans from doing a good act like reciting *Durood Shareef* on the pretext that it is an innovation. Why are these Deobandi-Wahaabi-Tableeghis people

who claim to be Musalmaans so distressed at *Salaat-o-Salaam* being recited on their holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) although their leader has written a whole book on the virtues of reciting *Salaat-o-Salaam*?\*

I hope that after this brief explanation it would be crystal clear to the *Sunni* Musalmaans that reciting *Durood Shareef* before and after *Azaan* is not at all a bad act but a very good, a very virtuous act and an act bringing tremendous rewards and mercies.

In the *fatwa*, it has been said that "since the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has not ordered it, so *Durood Shareef* is not recited while (*Rukoo'* or *Sajdah* or *Qiyaam*) kneeling or prostrating or standing in *Namaaz*". O *Mufti Sahib*, please note that it has been proved by a *hadeeth*, in *Muslim Shareef* that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has ordered that *Durood Shareef* be recited after *Azaan*, and books by *Imaam Sakhaavi* and *Ibne Qaiyyim* contain *hadeeth* ordering reciting *Durood* before they say any thing good.

So, according to their own *fatwa*, it is proved that to forbid reciting *Durood Shareef* on the special occasions it has been ordered to be recited tantamounts to forbidding an order of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and surely every one believing in the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*) will follow his Prophet's order and will not give any importance to any other thing, for the basis of Faith is the *Qur'aan* and the *Sunnat* and no saying or action of any *Imaam* (religious guide), *Mujtahid* (a supervisor in religious matters), and *Muftee* (an expounder of Muslim law) is acceptable.

As for the claim made in *Muftee Sahib's fatwa* that "for 1400 years *Azaan* has been called without *Durood Shareef*", it has to be said that this is due merely to his ignorance. If he is true in his claim, he should prove, through right arguments, my present writing to be wrong. Or else he should repent for his wrong standpoint and desist from misleading

\* The Deobandi-Wahaabi-Tableeghis group most avidly reads *Tableeghi Nisaab*, re-named *Fazaa'il-i-A'maal*, the book by their own Sheikh Muhammad Zakariya. In South Africa, these people have expunged the portion dealing with the virtues of *Durood Shareef* from this very book *Tableeghi Nissaab* or *Fazaa'il-i-A'maal* and they do not at all relish reading *Fazaa'il-e-Durood Shareef* as they do the other portions of *Fazaa'il-i-A'maal*. Does this not indicate malice towards the holy Prophet (*Sallal Laahu Alaihi Wa Sallam*)?

true Musalmaans without any rhyme or reason, and, thus, save himself from adding to the scroll of his black deeds.

In this *fatwa*, it has also been said "that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has forbidden fasting on Fridays". I say to this *Muftee Sahib* that the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) has enjoined fasting on Mondays because it is the day when the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) was born. So, O *Muftee Sahib*, tell me why then you call celebrating the birth of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) that is to say, *Meelaad Shareef*, as an innovation. Perhaps, in your sight all Prophetic *sunnat* are innovations. May *Al-Laah Subhaanahu* save us from the mischief of such *fataawa*!

This servant of the *Ahle Sunnat* appeals to the true *Sunni* Musalmaans that they should not, and never, attach any importance to the *fataawa* by the *Muftees* who are inimical to *Deen* and against demonstrating respect and love for the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*). Their real aim is to destroy the spiritual progress and the unity of the *Millat*. By stopping reciting *Durood-o-Salaam*, these people are ruining themselves as well as other Musalmaans.

Let us pray to the Almighty (*Al-Laah Subhaanahu*) that He may grant us greater courage and capacity to send in abundance the tribute of *Durood-o-Salaam* to the court of the holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*), so that we may be rewarded with the pleasure of Almighty *Al-Laah* and of His beloved *Saiyyidina Muhammad Mustafa* (*Sallal Laahu 'Alaihi Wa Sallam*) and our enemies become more jealous. As the poet has said:

"Rahe Ga Yoonhi Unka Charcha Rahe Ga  
Pa're Khaak Ho Jaa'en Jal Jaane Waale"

He (*Sallal Laahu 'Alaihi Wa Sallam*) will continue to be celebrated as ever.

But those envious of this will be consumed by the flames of their our envy.)

*Wa Sallal Laahu 'Alaa Habeebihi Saiyyidina Muhammadin Wa Aalihi  
Wa Ashaabihi Wa Baaraka Wa Sallama Ajma'een.  
(Wamaa 'Alaeinaa Il-lal Balaagh.)*

*Kaukab Noorani Okarvi*

*Ghufiru Lahu*

(May Allah grant him forgiveness)

*Ramadaanul Mubaarak, 1408 A.H.  
Karachi.*

Religious books of  
*Allaamah Kaukab Noorani Okarvi*

- ★ Azaan and Durood Shareef
- ★ Deoband to Bareilly (The Truth)
- ★ White and Black (Facts of Deobandi-ism)
- ★ Islam's First Eid (Eid Meelaad-un-Nabi)
- ★ Khomeini: Some Facts
- ★ Khatm Shareef Daata Ganj Bakhsh
- ★ Mas'ala-e-Imaamat
- ★ Aaraad-e-Mashaa'ikh
- ★ Mazaaraat-o-Tabarrukaat
- ★ Haqaa'iq
- ★ Apni Adaa Dekh
- ★ Bid'at Ki Haqeeqat\*
- ★ Islam is my Religion\*
- ★ Ahkaam-e-Nabavi Aur Hamaari Zindagi\*
- ★ Baara Maheene ke Neik A'maal
- ★ Maqaalaat-e-Kaukab\*
- ★ Qadiyaani Dajjaal\*

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