

Tableeghi Jamath

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Kadesallahu sirrahl azeez.

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ACKNOWLEDGEMENTS

It is time to hand out bouquets and accolades to a number of enthusiastic individuals who voluntarily came forward in the preparation of this most significant work to date. We extend our profound appreciation and gratitude to all the Members and Trustees of the Imam Ahmed Raza Academy who worked as a team in this direction, sacrificing their valuable time and leisure in the cause of the Deen. Our first accolade goes to Professor Naim Jamali for rendering the book into english. To Moulana Abd ar-Rauf Soofie who worked tirelessly and painstakingly checking the translation against the Urdu text. To Hazrat Moulana Mohammed Nassir Khan Al-Qaderi for the proof-reading and valuable suggestions. To Brother Sayyad Ebrahim Al-Qaderi and Brother Nazir Ahmed Abdur Raheem Al-Qaderi for double-checking the proof and making innumerable trips to and from the Press. To Brother Abdul Munaaf Suleman for the typing.

We would be failing in our duty if we do not acknowledge the generosity of our various donors, without their assistance this book would not have appeared. May Allah shower His Blessings and Mercy on each and every individual who was involved in the venture.

SPECIAL ACKNOWLEDGEMENT

The World Islamic Mission (South Africa) takes the pleasure in sincerely thanking its Chief Patron and International President, MUBALLIGH-E-ISLAM HAZRAT MOULANA SHAH AHMED NOORANI SIDDIQUE AL-QADERI for entrusting and making available this vital file on the MISSION of the TABLEEGHI JAMAAT to the S.A. Branch of W.I.M. He has handed this file to the National President Moulana Abdul Hadi Al-Qaderi for editing and publication in South Africa. This book would not have become a reality

without the guidance and inspiration of His Exalted Eminence. He deemed it fit enough to place this immense responsibility on the shoulders of the WORLD ISLAMIC MISSION (South Africa) to execute the task of printing this important thesis.

Hazrat Maulana Shah Ahmed Noorani Siddique is very well known internationally as an eminent scholar, pride and joy of the Islamic World. Following the footsteps of His Illustrious Father, The Roving Ambassador of Islam, Hazrat Moulana Abdul Aleem Siddique Al-Qaderi Al-Madani (Rahmatullah Alay), he has dedicated his entire life to International Islamic Missionary Work. We pray to Almighty Allah to grant Moulana Shah Ahmed Noorani good health and long life to continue propagating and upholding the pristine teachings of the AHLE-SUNNAT-WA-JAMAAT internationally.

May the Lord of Power and Wisdom, Allah the Almighty by the Wasila-e-Uzma of His Unique Rasool Muhammed Mustafa (Salallahu-Alayhi-Wa-Sallam) shower His infinite RAHMAH on the graves on 4 exceptionally important Spiritual Masters in my life whose divine guidance and duas has ushered my life to the service of Islam. They are:

1. SULTAANUL-AWLIA GHOSAL-AZAM SHEIKH ABDUL QADIR JILANI
2. ALA-HAZRAT IMAAM AHMED RAZA KHAN AL-QADERI
3. PEER-O-MURSHID GHOSUL-WAQT MUFTI AZAM SHA MUSTAFA RAZA KHAN AL-QADERI
4. MY BELOVED FATHER AL-HAM SHEIKH ABDUL WAHAB CHISHTI (Rahmatullah-Alay-Him)

By the Grace of Almighty Allah and Karam of His Beloved Habeeb, SAYYADANA MUHAMMED (Alayhis Salaatu-Was-Salaam), the World Islamic Mission with the invaluable co-operation of the IMAM AHMED RAZA ACADEMY (South Africa) hereby takes the pleasure in presenting THE TABLEEGHI JAMMAT FILE to the Muslim Ummah for their reading pleasure.

WA-SALALLA-HO-TA'ALA ALA SAYYADINA MUHAMMADIN WA A'ALIHI WA
ASHABIHI AJMA'EEN WAL HAMDU LILLAHI RABBIL A'ALAMEEN
SHUKRAN WAS SALAAM

(President)

WORLD ISLAMIC MISSION (South Africa)

IMAM AHMED RAZA ACADEMY (South Africa)

12 RABIUL-AWWAL SHAREEF 1407

4 NOVEMBER 1987

INTRODUCTION

I begin, the Introduction with the Name of Allah, The Most Beneficent and Merciful Sustainer of the Worlds and with thousands of Salutations to the Mercy of the Worlds. At the outset I would like to extend my sincere gratitude and appreciation to the Members of the Imam Ahmed Raza Academy of Durban - South Africa, with particular reference to its dynamic President, Hazrat Moulana Abd Al-Hadi Al-Qaderi Razvi and to a young and vibrant star in the Islamic literary field Moulana Mohammed Nassir Khan AlQaderi for presenting me the honour and privilege of writing the Introduction to this english translation of Hazrat Allama Arshadul Qaderi's blockbuster work "Tableeghi Jamaat". The Urdu original of this ingenious work has already taken the Islamic world by storm which subsequently precipitated a hue and cry from the english-knowing Muslims of the world to have this great work of the Islamic World's greatest pen, Mujahid-e-Ahle Sunnat Hazrat Allama Arshadul Qaderi of "ZALZALA" fame, rendered into the english language. Alhumdulillah? The long-cherished desire of the Muslims of South Africa and the entire Muslim World has been fulfilled by the Imam Ahmed Raza Academy in conjunction with the World Islamic Mission of South Africa for this commendable achievement. The book has been rendered into english by Professor Naim Jamali of Pakistan with tremendous amount of work put in by Moulana Abd ar-Rauf Soofie in its preparatory stages. The concerted efforts of a large number of enthusiastic individuals whose services have been recorded in our "Acknowledgements" has enabled this work to see the light of day

BRIEF BACKGROUND TO THE SUBJECT MATTER IN THIS BOOK

Ever since the advent of Islam some 1400 years ago the adversaries of Islam have continued to increase and will go on increasing till the Day of Judgement as predicted in numerous Ahadith. The Holy Prophet (Sallallahu Alayhi Wasallam) had to undergo innumerable hurdles and hardships in Mecca and the birth of Islam was only achieved after excruciating pain and labour. In the face of such determined and resolute opposition from the Kufaar-e-Quraish, the undeniable Message of Islam was proclaimed which culminated in the splitting of the Meccan Community into three distinct Jamaats. The first group who wholeheartedly accepted the message was known as Jamaat-e-Muslimeen. The second group, which vehemently rejected the message was Jamaat-e-Kafireen. The third group which outwardly rejected and insulted the Prophet (Sallallahu Alayhi Wasallam) and his Divine Message but outwardly pretended to accept Islam was known as Jamaat-e-Munafiqeen. Incidentally, specific chapters on all these three Jamaats can be found in the Holy Quran. Needless to say that after the passage of over 100 years, these three Jamaats are still existing today. However, for the purpose of this disclosure we will focus our attention on the third Jamaat, the Munafiqeen, because of its relevance to the subject matter in this book.

DEFINITION OF A HYPOCRITE

Before proceeding further in expounding in some detail regarding this third Jamaat, it is necessary that the reader first sufficiently acquaints himself with the definition of a Munafiq (Hypocrite) in the light of the Quran and the Ahadith. The simplest manner in which to describe a Munafiq to the lay-Muslim is thus; the present-day Kufaar are divided into two groups. The one whose Kufr is open is called a Kaafir and the other whose Kufr is hidden is called a Munafiq. In brief, the Munafiq is a hidden Kaafir. You must be wondering how and where can a person hide his Kufr where a Muslim cannot see **it**.

BELIEFS OF THE MUNAFIQEEN

The beliefs of the Munafiqeen who lived during the time of the Holy Prophet (Sallallahu Alayhi Wasallam) makes interesting reading and something to really ponder about. After scanning the pages of the books of Ahadith we discover that the Munafiqeen in the era of the Holy Prophet (Sallallahu Alayhi Wasallam) had the following beliefs and characteristics. Space does not permit to deal with each incident in detail as found in the books of Ahadith, the gist should suffice.

- I. They were in the habit of insulting and degrading the dignity of Allah's Beloved Messenger (Sallallahu Alayhi Wasallam).
2. They considered the Prophet (Sallallahu Alayhi Wasallam) as an ordinary man like themselves and that he was completely powerless.
3. They were strongly opposed to the intercession (Shafa'at) of the Holy Prophet (Sallallahu Alayhi Wasallam).
4. They outrightly rejected the Wasila (medium) of the Prophet (Sallallahu Alayhi Wasallam).
5. They laughed and jeered at the Prophet's (Sallallahu Alayhi Wasallam) knowledge of the Unseen.
6. They were in the habit of sitting amongst themselves in groups in the Prophet's (Sallallahu Alayhi Wasallam) Mosque, perpetually creating mischief and disunity amongst the Believers.

The Holy Prophet (Sallallahu Alayhi Wasallam) and his Companions finally threw them out of the mosque and the Munafiqeen were compelled to build their own mosque nearby called Masjid-e-Dirar, subsequently Allah ordered the Prophet (Sallallahu Alayhi Wasallam) to burn and raze their mosque to the ground. After 1400 years the Munafiqeen of this 15th Century built their mosque in the same vicinity where Masjid-e-Dirar once stood. This mosque is now called Masjid-e-Noor. Wha an appropriate coincidence.

THE PERFECT POST-MORTEM

This invaluable book was specifically written for the Muslim masses who are unfortunately and generally simple-minded, unwary and tragically gullible. It

is strongly recommended that the Muslims saturate themselves with this book in order to safeguard themselves from these thieves of Faith masquerading as Muslims and your friends, deceiving and hood-winking the simple and unwary Muslims behind their artificial garb of piety. This great work deals entirely with the Munafiqeen of this 15th Century of Islam who were in incubation for 1400 years and have now emerged in our midst under a new label. This is indeed the great eye-opener from the incomparable pen of Hazrat Allama Arshadul Qaderi who unravels some startling and mind-boggling facts and conducts the perfect post-mortem on a Living Corpse' as he uses the razor-sharp pen like a surgeon's scalpel and rips open the secrets and inner workings of the Tableeghi Jamaat and the fraudulent and deceptive methods employed by its central leaders in their recruiting campaigns.

MASTER PIECE

This masterpiece from Hazrat Allama Arshadul Qaderi could be the last chance for the Muslims of the World to decide between damnation and salvation. You are requested to read this book with a open mind and a receptive heart and endeavour to see the great conspiracy carefully designed and planned against your Imaan by the enemies of Islam. It is hoped that those sincere and unwary Muslims snatched by the tentacles of this great octopus-like monster should read this book with an unbiased and unprejudiced mind and stop to ponder, so that Allah in His Infinite Mercy guides you back to the Siratul Mustakeem.

WAMA ALAYNA ILLUL BALAAGH

MOHAMMED BANA

1st Rabi-ul-Awwal 1408

24th October 1987

FOREWORD

The Movement of Tableeghi Jamaat appeared on the horizon of India like a storm. Its popularity is due to its attractive slogan: "Kalima and Namaaz (Prayer)". It is also due to the untiring efforts of its workers. The illiterate and uninformed Muslims, eager to repent from their sins, are being promised green gardens by the Tableeghi Jamaat. They are told that if they adopt the Jamaat's ways their status will be raised above the status of the Muslim public. They are under the impression that through this movement they will be cleansed of sins and will instantly reach Paradise, and "Hoors" (Virgins of Paradise) will receive them at the gates.

The truth has now been realised that the Wahabi Movement in India was bred and nursed by British Power. Documentary proof of this evidence is found in the book called "Mukalamatus-Sadrain" in which Moulana Shabir Ahmed Osmani has revealed that the Tableeghi Jamaat was launched with the financial assistance of the British. Many workers of Tableeghi Jamaat are sincere, but their sincerity is misdirected, alas!

It is claimed that the success of Tableeghi Jamaat is the miracle of its founder! They claim to be Allah's chosen men who are reviving Islam, and doing the very Tableegh work as done by the Prophet (Sallallahu Alayhi Wasallam) and the Sahaba. But History bears testimony that no Sahabi undertook Tableegh work amongst the Muslims. After the demise of the Holy Prophet (Sallallahu Alayhi Wasallam) the Sahaba went to different parts of the globe carrying out Dawah work amongst non-Muslims who had not yet received the Message of Islam. But these people have introduced a new Bidat in Islam, viz, to propagate the Kalima to those people who have already received the Message of Islam. They never propagate Islam to non-Muslims. We should be doing Taleem among Muslims and Tableeg among non-Muslims.

Thousands of unbelievable incidents are narrated during their I'jtima or Jors. Exaggerated miracles are attributed to the Jamaat and their Ulema. May we question at this point that why is it that when these very miracles, when attributed to other saints of Islam, become Kufr, Shirk and Bidat. Yet the same miracles if "performed" by Tableeghi "Moulanas" suddenly become Islam and an undeniable fact?

After all, these are the very people (the Tableeghi Jamaat) whose lives have been spent in digging the graves of our ancestors and rejecting and refuting the miracles of Aulia Allah (Saints). But these are the very miracles which become Polytheism and infidelity if attributed to Hazrat Ghareeb Nawaaz of Ajmer (Rahmatullah Alayhi) and Hazrat Ghausul Azam Dastagir (Rahmatutlah Alayhi) of Baghdad. Yet if that very miracle is attributed to a personality of the Tableeghi Circle (possibly one of the "Hazratjis") it becomes part of Iman, even if all the Tableeghi travelling expenses are paid for by dividends from Insurance Companies and Bank interest.

Behind all the manifestations of Missionary Work' there is some magical scene of the workings of unseen powers. At the centre of Basti Nizamudin (Headquarters of the Tableeghi Jamaat) hundreds of people come and go daily, taking food, and Missionary teams are being sent out.

How are these expenses met? Who provides for them? It is said: "Allah bestows upon the Tableeghi Jamaat". Perhaps you are not aware of this that even the Government is baffled. For many times the C.I.D. had come to investigate and a certain Hazratji gave them the keys of the warehouses. They found nothing. They were surprised and returned to Hazrati, who asked them to observe once again. When they returned they were stunned to find thousands of grain bags where only a few minutes earlier nothing could be seen. This is what they claim! Surprising! If the same miracle is attributed to the tomb of Hazrat Khwaja Nizamuddin Aulia it becomes shirk in the eyes of the Tableeghis and yet **it** is readily accepted when it is claimed that Hazratji performed this miracle.

The actual fact is that until the Hermitage of Hazrat Khwaja Nizaamuddin Aulia does not become empty, the Basti Nizamuddin (Headquarters of Tableeghi Jamaat) can never be established!

It must be remembered that this resourceless Jamaat of the "Selected people of Allah" holds such a massive (Salaat) Conference after every third or sixth month in any Provincc of India that it has a congregation of 30 to 40 thousand people. (naturally dwindling now)

For such a big conference there is neither any propaganda nor any publicity. Not a single bit of advertisement appears in any newspaper and yet hundreds of tents are fixed and there is a reasonable supply of food. They provide bus service to people coming from distant places. It seems that a temporary town is launched. The organisation of Tableeghi Jamaat may object that the Jamaat makes no arrangements for food provisions, only temporary shops are set up and the participants receive food on payments. All the record of this Jamaat is kept secret, hence there is no possibility of any written proof, but we have heard it from the tongues of the participants, that even in the days of inflation the market rate for food in the Conference was so low that a single person could fill his belly by merely spending four or five rupees. How this is done is not known. It may be through the competence of the "Economic Experts" of this Jamaat or the traditional "Miracles" of the Jamaat!

The arrangement for making ablution is also made by the Jamaat. To quote an example. A Conference held at Lucknow, in a temporary town, where about 30 thousand people could make their ablutions within 15 minutes. (Remember the 200 toilets of Stanger?) Some money must at least be spent on this extraordinary arrangement! The question that arises is how are these Royal Expenditures met? Who provides them with money? And if there are materialistic and Humanistic resources then why are they kept as complete secrets?

The Jamaat says that all is provided by Allah. Indeed the Benevolence and Gifts of Allah are truly believed by every Muslim, but why has the entire quota of the "Gifts of Allah" reserved for the 'Jamaat' only. It is, they say, the miracle of "Hazratji"! Yet to believe in the miracles of other Sufis is an act of Polytheism. (Shirk)

Is it not a fact that the Anti-Islamic powers, whilst creating communal riots in many parts of India also tried to paralyse the economic conditions of Muslims? These are the very powers who are making Muslims careless of their economy by the introduction of "New Asceticism" in Islam. The real essence of this new education is to abandon this world for the sake of Allah, to make one's time free for religion, to become careless about the family and children, to go for Penances (Chilla) with the congregation, whose result

may be dangerous and this danger increases more when we see that those people who are bloodthirsty enemies of Muslims, are performing jobs in the congregation of these people. They erect the tents and serve food to the people! Why?

Unfortunately in this Jamaat the reply to such a question is nothing but a mysterious silence, and similarly this mysterious silence is maintained even in the literature of this 'Jamaat'.

Indeed the powerful pen of Hazrat Moulana Arshadul Qadari, sees behind the curtains, and has no parallel in its unique observation, and in disclosing the hidden facts, and whose healthy modus operandi is a panacea for all persons in Search of Truth. After the introduction of "Jamaâte Islami" he now introduces a book describing a Jamaat who hide behind a curtain of piety. Indeed many answers about this 'pious' group will be found in this book.

Signed: (Allama)

ABDUL MANNAN AZMI

Darul Uloom Ashrafia

at present living in Ahata

Noorani Shamoga City Mysore.

17th Jamadul Akhir (1389)

IMPLICATIONS OF THE WORDS OF THE HOLY PROPHET (Sallallahu Alayhi Wasallam)

(1) THE SEDITION (FITNA) OF NAJD:

Hazrat Abdullah ibn Umar (Radiallahu Anhu) narrates that: "One day the Prophet (Sallallahu Alayhi Wasallam) prayed to Allah: 'Kindly bestow blessings for us in Syria (Sham) and Yemen.' At that time a group of people from Najd were also seated. They implored: 'O Prophet of Allah (SallaHahu Alayhi Wasallam), kindly pray for our Najd also.' But the Holy Prophet (Sallallahu Alayhi Wasallam) continued once again imploring: 'O Allah kindly bestow blessings for us in the countries of Syria and Yemen.' Again the people from Najd implored: 'O Prophet of Allah (Sallallahu Alayhi Wasallam), kindly pray for our Najd also.'"

The narrator states that probably at the third request the Holy Prophet (Sallallahu Alayhi Wasallam) replied: "Najd is a place of earthquakes, and sedition (fitna) and from there the horns of the Shaitaan will emerge."

(BUKHARI)

(2) THE FITNA, AS DESCRIBED BY THE PROPHET (Sallallahu Alayhi Wasallam) AS A WARNING IS THE FITNA OF WAHABISM

Maulvi Husain Ahmad Sahib, the Founder Patron of the 'Tableeghi Jamaat' describes the appearance of Mohammed bin Abdul Wahab as follows: "Mohammed bin Abdul Wahab Najdi appeared from Najd, Arabia at the beginning of the thirteenth century (A.H.). Because he adhered to false ideas and untrue beliefs he therefore waged a bloody war with the Muslims of the AhIe Sunnat Wa Jamaat. He tried to impose his ideas and false beliefs by force. I-Ic considered the wealth of the Ahie Sunnat Wa Jamaat as his legitimate booty. He regarded their massacre as blessings for himself"

(ASH SHAHAAB AS SAAQIB - Page 42)

(3) THE NAJDI GROUP:

In the words of the Prophet (Sallallahu Alayhi Wasallam) Hairat Shareek ibne Shahab (Radiallahu Anhu) narrates that the Holy Prophet (Sallallahu Alayhi Wasallam) stated on one occasion: "That in the final eras before Qiyamat a Jamaat will appear who shall recite the Quran, but it shall not go below their throats. They will go out of the sphere of Islam as an arrow shoots out from the bow. Their special mark of distinction shall be the shaving of their heads, or sitting and moving in groups. They will continue appearing one after another till their last group shall appear along with Dajjal."

(MISKHA A T - Page 309)

(4) THE RATIFICATION OF THE SIGN IN THE WORDS OF THE FAMOUS HISTORIAN OF ARABIA, HAZRAT ALLAMA ZA!NI DAHLAAN MAKKI (Radiallahu Anhu):

He states: "This description of the Holy Prophet (Sallallahu Alayhi Wasallam) about the distinction of the Jamaat which will appear in the era near, Qiyamat in that they

will shave their heads is in fact a perfect description of the Najdi group, because indeed to shave their heads is their collective tradition. Before that, the Khawarij and other corrupt groups did not possess this distinction.
(AL FA TUHAT ISLAMIA- Vol. 2- Page 268)

(5) THE REASON BEHIND THEIR NAME:

The founder leader of the Tableeghi Jamaat, Maulvi Rashid Ahmad Gangohi states: "The followers of Mohammad Ibne Abdul Wahab are called 'Wahabis', their beliefs were excellent."

(FA TA WA-E-RASHIDJA - Vol. 1 - Page 111)

(6) i) In fact, clarifying and reiterating his and the beliefs of the Deobandis, Maulvi Manzoor Nomani, head of the Tableeghi Jamaat states: "And we also state here clearly that we are extreme 'Wahabis'"

(SA WANEH MA ULANA MOHAMMAD YUSUF KANDHALVI - Page 190)

ii) In the words of the Patron of Tableeghi Jamaat, Maulvi Mohammad Zakaria Khandhalvi: "Maulvi Sahib, I myself am a greater Wahabi than you."
(SA WA NEH MA ULA NA MOHAMMAD YUSUF - Page 192)

iii) In the words of the Central Directorate of 'Tableeghi Jamaat' Maulvi Ashraf Ali Thanwi: "Brother, here Wahabis reside, do not bring anything for 'Fathea, Niaz', etc. here."

(ASHRAFUS SAWANEH BOOK I - Page 45)

(7) FAVOUR:

When the King of Najd, Shah Saud Ibne Aziz paid a visit to India, then on the 29th November 1955 the Founder Patron of the Tableeghi Jamaat, Maulvi Hussain Ahmed presented a Welcome address on behalf of Jamiate Ulama Hind to the "Distinguished" visitor. This paragraph of the Welcome address is worthy of reading:

"Your Majesty, specially in connection with Hijaz Muqaddas when the late, his exalted highness Sultan Abdul Aziz Ibne Saud had taken the victorious step (viz.

The onslaught of the Najdi Armies to demolish the relics of the age of the Prophet (Sallallahu Alayhi Wasallam) and the sacred memories of the Holy Prophet (Sallallahu Alayhi Wasallam). The armies razed to the ground the Shrines of the Companions of the Holy Prophet (Sallallahu Alayhi Wasallam) and members of the Prophet's (Sallallahu Alayhi Wasallam) family. The armies demolished the historical Mosques of Mecca and Madina, and massacred thousands of Muslim women and men in the name of Polytheism). At that time this was the only Jamaat called Jamiaté Ulama Hind, which understood this step against European Diplomacy and regarded it as a good sign for Hijaz Muqaddas, and our Jamaat congratulated the Sultan Marhoom".

(Shah Saud Ka Daurá Hind - Page 38, Lala Rukh Publication, Srinagar, Kashmir)

NOTE: The photographs of these heart rending steps taken by the Najdi Beasts are enclosed in this book (Author).

(8) "AN AGREEMENT" - Collaboration between Wahabis and Tableeghis/Deobandis. The Head Patron of 'Tableeghi Jamaat', Maulvi Abdul Hasan Ali Nadvi has supplied a true copy of an arrangement in his book entitled: "Maulana flyas Aur Unki Deeni Dawat." This agreement came into force between Maulvi Mohammad Ilyas's Private Secretary, Maulvi Ehtishamul Hasan and the Sheikhu'l Islam of the Government of Najd, Chief Justice Abdullah Ibne Hasan (who is among the direct descendants of Mohammed Ibnu Abdul Wahab). The description of the agreement is given in these words:

"Maulvi Ehtishamul Hasan has presented the objectives of Tableegh in a summarised form before the Chief Justice Abdullah Ibne Hasan. Maulana Mohammad Ilyas and Maulvi Ehtishamul Sahib went to his house personally He paid great respects to them and also presented them many gifts and complied with every thing in writing and promised personally to sympathise and provide monetary aid also."
(MA ULA NA IL YA S A UR UNKI DEENI DA WA T- Page 101)

(9) POLICY:

Maulvi Mohammad Yusuf, the Ex Central Amir of Tableeghi Jamaat, and the Heir apparent son of Moulvi Mohammed Ilyas, has declared in one of his letters the Religious Policy of the Jamaat in the following words:

“Our Missionary work is not only the Piety of Deeds, but firstly it is a Movement of Beliefs and after that it is a movement of the Piety of Action. We have come to know this through a prolonged experience of twenty to twenty five years that the Polytheistic Customs of ceremonies like (Moulood-Un-Nabi, Urs, etc.) People are not abandoning Sinful acts and also these Polytheistic traditions, but if they are drawn into the Jamaat and moved from place to place, and if the real meaning of Kalima-e-Tayyiba is explained to them, then people abandon these customs and sins automatically. This is our own experience, how can we ignore it. (“Qalami Maktoob” by Mohammad Ashiq Elahi, Madarsaê Kashiful Uloom, Nizamuddin Delhi).

These were only hints, for getting details open the book and read It with an unprejudiced mind.

FIRST INCIDENT

It is an event of my student life, about twenty five years back. I was alone with a few other students at the gate of Darul Uloom Ashrafia, Mubarakpur, when we saw a white bearded old man coming towards us. His face had the stamp of artificial sanctity, he possessed in his hand an emerald rosary. He was wearing a Kurta up to his ankles. He was also wearing a white waist-coat of Kahddar, he had all the paraphernalia to win over the hearts of the people. A few people were escorting him with folded hands, bowed heads and whispering something.

For us the youngsters, this was a totally new thing. On enquiry we were told that these were the workers of the Tableeghi Jamaat who had come from Delhi to get the Muslims of Mubarakpur to recite the ‘I(alima’ and the old white-bearded man leading them was the Amir of the Jamaat.

We were greatly astonished to hear this. In our opinion the Muslims of Mubarakpur were Muslims since the days they were born. They were never seen striding towards any temple instead of a Mosque. We had never heard of any rumour about them becoming mushriks and leaving Islam. Under these circumstances the talk of forcing them to recite the Kalima seemed absurd to us. The result of our amazement was that one of us dared to question one of the members of the Tableeghi Jamaat. ‘Do you people think that the Muslims of Mubarakpur are not real Muslims, therefore you have taken the pain of travelling from Delhi to here. and you are asking us to recite the Kalima”

The member of the 'Tableeghi Jamaat' replied very politely: "This interpretation of the recitation of the Kalirna is wrong which you have assumed. This recitation of the Kalima is done for the remembrance of Allah. These people are propagating the remembrance of Allah by getting the Muslims to recite the Kalima. They are not making them Muslims."

Much of our Mental anxiety was relieved by this answer but one of our companions said that he would not be satisfied without making an experience personally. He asked us•' to observe his show with complete silence." The next day the same Missionary team of Delhi passed before the Madressah, after making the round of the town and reciting the Kalima. In the evening at exactly 4 p.m. we were standing in a row awaiting them. Our companion walked about two steps forward and called for the Amir of the Jamaat. He said: "Maulana would you please excuse this interruption for a few moments." On hearing this voice the Amir of the Jamaat looked at him and stopped there. Then our companion requested most humbly:

"Maulana, please do not take ill, I have detained you for some work of the religion." Listening to it the Maulana with wrinkled eyebrows came forward and said in a deterring voice: "Go on, tell me, can I be of some Islamic service to you?" My companion replied:

THREE IMPORTANT EVENTS OF MY LIFE IN CONNECTION WITH 'TABLEEGHI JAMAAT'

"Please recite the Kalima." These words made the Moulana very furious and he replied angrily: "Don't you feel ashamed to joke with your elders? You are only a student! Inshallah! You will learn a lesson for this audacity in this very world!"

After saying this he was about to go when one of my companions remarked: "You were angry for no reason-i Can you tell me as to why you regard my request as a joke? You have been doing this since yesterday (asking the people to read the Kalima.) Do you not have the right to read the Kalima even as Zikrullah? And if according to your version this is a joke then why have you been joking with the local Muslims since yesterday? Have you prescribed a punishment for your own audacity?"

The voice of our companion was getting louder and louder as if he had caught a thief red-handed. Within a few minutes a large crowd of on-lookers had gathered. Somebody from the crowd enquired: "What's going on?" Our companion replied: "Nothing serious, since yesterday these people have been asking Muslims of Mubarakpur to recite the Kalima but when we ask them to do the same, this old man became angry. Don't they think that the Muslims of Mubarakpur are genuine Muslims? Then why are they walking the streets of Mubarakpur asking the Muslims to re-read the Kalima? Maybe they think that it is a religious right of every Muslim to read the Kalima, but when I asked this old man to exercise his right and read the Kalima, he became furious and now he is accusing me of joking with an elder. I simply want to ask him that if my requesting him to read the Kalima amounts to a joke then why has he and his companions been joking with the local Muslims here?"

Hearing this explanation of our companion the crowd said unanimously: "This young Mo'wi Sahib is right in his argument." This enraged the Amir-e-Jamaat even further. He then said: "He is not right in his statement. Really speaking he was jeering at me. As far as the reciting of the Kalima is concerned, I have been certainly asking people to do this. I do not deny this." Hearing the reply of the Amir-e-Jamaat, another man intervened and said: "Maulana you are asking the people to read the Kalima and when someone asks you to do the same, why then do you regard it as a joke?" The Amir-e-Jamaat replied: "I know it is a joke because his intention is not noble He is simply mocking me."

The last sentence was hardly completed when an aged person moved forward and said in a challenging way: "Maulana, since the talk of intention has risen, then let me tell you that you too have no real intention of asking the Muslims to read the Kalima because of Zikrullah. On the contrary you do not regard the Muslim public of Mubarakpur as Muslims at all. You want them to re-read the Kalima and re-enter the fold of Islam (because you regard them as Bidatees and Qabar-Pujaris). Those who are not aware of your intentions may be satisfied with your reply but those who know your religious lineage know perfectly well that as far as you are concerned, idol worshippers in a temple are not the only Mushrikeen, on the contrary even born Muslims believing in the oneness of Allah (Tauheed and Prophethood of every Prophet and subscribing firmly to the Islamic beliefs including the Ghaib (knowledge of the Unseen bestowed to the Prophets by Allah as mentioned in the Quran and countless Ahadith), calling out Ya Rasoolallah,

observing Meeladun Nabie, Urs, going to tombs of Aulia Allah for spiritual benefits etc. are Mushriks and Kaafirs as Abu Lahab and Abu Jahal.

These beliefs are not confined to Mubarakpur only but also in the entire country 99% of such "polytheism" will be found. Now to make them "Muslims" there is no other remedy except that you people may enter through the back-doors, and may satisfy their religious spirit by making the people recite the Kalima and think that they have conquered a Khyber of infidelity."

"Maulana how could these boys joke with you. Up to now they are not aware of your reality. They do not know if you are their religious rivals or their friends, however by asking us to recite the Kalima you are jeering at our Faith. Through your writings you have badly wounded our spirit of devotion. Which Muslim could dare to deny the recital of the Kalima?, but after charging us with infidelity and polytheism when you ask us to recite the Kalima, then it seems quite so as if someone after charging any sinless man may remind him of repentance, although to repent is not bad but to remind one of repentance in these conditions is to ask one to confess to undone sins. Maulana, this is only one side of your cruelty, the other aspect of your religious tyranny is more horrible and shocking. Your ancestors have engulfed the Muslim Ummah in the most painful agony by using audacious and derisive language for the Holy Prophet (Sallallahu Alayhi Wasallam). This is the greatest revolutionary incident of the present century. The ritters have gone to dust a long time ago, but smoke is still rising from the Muslim populace. due to the fire lit by them. Moreover what could be more surprising than the fact that you people on the one side aggressively criticise the Prophet (Sallallahu Alayhi Wasallam) and use insolent languages for him, and on the other side you ask the people to recite the Kalima of the same Prophet (Sallallahu Alayhi Wasallam)!"

While this man was making his speech, Maulana was turning bloodless with anger and fear. However, he wanted to extricate himself by saying: "I am not a responsible Scholar' (Aalim) of my Jamaat." (If he is not an Aalim. then why does he indulge in Tableeg which is a highly specialised field)

When he was leaving some people cried out among the crowd: "If you have nothing to say in reply, at least let us know how much of whatever this man has said about your people is correct?" On this question his companions were enraged and they moved forward escorting their Maulana in their circle.

These queries and answers had a great effect on everyone. They realised after all, that the Tableeghi Jamaat is not as good from the inside as it appears to be clean and attractive from the outside. It means there is definitely something wrong, right at the top!

ANOTHER INCIDENT

Probably it was during the year 1956, when Mad resseh-e-Faizul Uloom of Jamshedpur was operating under the open sky. I had to make contact with Dr Sayed Mahmood for the allocation of a plot of land from Tata Steel Company of India. During this period he was holding the office of Deputy Foreign Minister. He invited me to come to Delhi, in response to my letter, along with all the relevant papers. I reached Delhi one day earlier than his appointment.

My devoted heart insisted that I should pass my first night before the Holy Audience of Mahobooob-e-Ilahi, Kwaja Nizamuddin Aulia Wáhmutaflah Alaihi). Therefore I proceeded towards Basti Nizamuddin. I noticed two men constantly watching me. It seemed to me as if they knew me and had been waiting for me. When I approached them I was surprised to see their beards and the dark spots on their foreheads. I had never seen such long beards and such dark spots on the foreheads of anyone in my entire life. (It is contrary to Sunnah to keep such long beards.)

They moved towards me with great politeness and impeding my way said with great humility: "Hazrat, this is the Centre of 'Tableeghi Jamaat' from where Islam is being propogated throughout the world. Would you please like to go inside and see how the religion is given a new life?"

"A fairly long time has e'lapsed since a sincere servant of the religion planted a sapling ot his Spiritualism, now it has grown fully and a large part of the World is receiving its blessing. Please have a look how they have refreshed the withered plant of Islam."

I, myself had a long desire to get the opportunity to see the workings of the Tableeghi Jamaat from a close angle. I accompanied them and on entering the main gate we observed a few aged people reciting Para-e-Am in a Baradari (courtyard). Pointing towards them they said: "These are the newly converted Muslims from the Meiwat region. The ancestors of these people were Muslims,

these people also called themselves Muslims but they were so engrossed in infidelity and polytheistic ceremonies that they had cut off their relations with Islam. The pious leaders of the Tableeghi Jamaat have presented before them the true Islam and got them to change their previous religious beliefs by their constant efforts and diplomacy. Now these people have been learning the religion by living day and night in the Centre. When they mature, they will be leaders of their own region."

Later on I came to know that these people have been reciting f'ara-e-Am there for several years, and the workers of the Tableeghi Jamaat were using them as a show piece in their "shop". The outsiders are shown firstly these very good deeds so that their minds may be overwhelmed with this pious operation. After sometime these people moved with me to a room and introducing the in-mates of the room, said: "These are the most experienced and enlightened Scholars (Ulema) of 'Tableeghi Jamaat'. They have the expertise in the art of-purifying the mind. Turning the stream of thoughts towards religion is their day to day hobby. Please sit with them for a while. Their companionship will enlighten you." Saying this they went out, and probably they again returned to their place where they picked up their victims or preys.

After their departure these Missionary Molwis accommodated me with great respect and honour. They were not aware of my being hijacked by those two pimps. They were under the impression that I had come specifically to the Markaz (Headquarters). When they began to enquire from me with great insistence as to what my objective was, I immediately made up my mind not to waste this golden opportunity of studying the Tableeghi Jamaat Internally. I replied: "I am coming from Jamshedpur, I have to deliver a very important message from the Tableeghi Jamaat of Jamshedpur to Hazratji." At **that time Molwi Mohammad Yusuf was holding the office of "Hazratji"**.

When they were convinced that I would not reveal the message to them, they said: "Hazratji has gone to the city for Missionary work. He will return from this visit late at night" Hearing this I remained quiet and after some time proceeded to the Dargah Sharief (Shrine). Thanks to Allah, that entire night was spent at the tomb of Hazrat Kwaja Nizamuddeen Aulia. The next morning when I was leaving for the Parliament building I met those two pimps again. They called me from a distance and when I reached them they greeted me and said: "Where had you gone Molwi

Sahib, Hazratji is trying to locate you since this morning. Please come along with us."

As soon as I entered inside with them the Molwis of the first day met me, and said: "Moiwi Samb, where did you go last night? We were worried hen we did not find you." I replied: "I went to Dargah Sharief and passed my night there." One of the Moiwis expressing sentiments of undesirability on his face said: "What hase you been doing in that place of polytheism for the whole night?"

"Have you joined the Jamaat newly? At least you could have enquired from us before moing anywhere. This s Delhi and there is no scarcity of big Shows, here, and people corning out in the path of religion do not indulge in these frivolities. If even after coming here one cannot distinguish between the right and wrong, then shat is the use of coming here?"

In order to change the topic I said: "I simply went there to observe the ceremonies, and returned safe and sound." A Moiwis, however said: "It's all right." Then those people led me to the auditorium of Hazratji.

Hazratji was distributing cakes to the commanders of his forces. As soon as he saw me he enquired: "Who is this gentleman and where has become from?" A Molwi replied bowing his head: "Hazrat, this is the Moiwis Sahib, who has come from Jamshedpur and he wants to convey something about the Tableeghi Jamaat of Jarnshedpur. to your honour." Hearing this Hazratji bent towards me and asked: "What do you want to say?" I gave a detailed report of the Tableeghi Jamaat at Jamshedpur `and said: "In the beginmng people were greatly influenced by the Tableeghi Jarnaat. the common people were highly impressed by their missionary activities. But since some Missionary workers expressed their faith about controversia! matters lke knowledge of the Unseen, Milad and Qiyam etc., many people left the Tableeghi Jamaat, with the result that the Missionary work has been stopped in many mosques."

I had said only this much when the face of Hazratji became red with anger and he cried aloud striking his hands on his knees and he began to scold me, accusing me of being an inexperienced worker o the `Tabteeght Jamaat`.

"When people are not aware of the method of Missionary work, why do they go out preaching. I have been preaching for the last twenty years. I hve never told

anybody that he should abandon Milad or Fateha, although people k'tiow that I belong to the same faith which was followed by the dignitaries of Deoband, but **it** is my experience that instead of stopping people directly from these practices, it is necessary to change their mental attitude.

mixing up with the Ulema (Scholars). After the training and upbringing in this environment, people not only leave these practices themselves, but they become so staunch in the faith that they try to bring others to the right track." Hazratji said to me in a philosophical manner: "Molwi Sahib, you must understand this fully that we are a minority in this country, while the number of polytheists is far greater. Under these circumstances in order to spread our religion there is no other way but to deal with them in a fraudulent manner. After all, fraud is a good device to bring about a change in a man involved in Infidelity and Polygamy, it is not sinful if we use the device of fraud, if we become over zealous and if we openly state the beliefs of Taqwiyyatul Iman and Behisti Zevar etc., then people will not allow us to enter their mosques. Therefore I warn all the Missionary workers that they should use vile means with the polytheists, meaning that if required by way of diplomacy they may take part in Milad and Qiyam, and in case of necessity they may even insult (The Deobandi) Ulema (Scholars). By all means they must follow them and try to bring them into the Jamaat. Somehow or other. people may come back to our fold. Moiw Sahib, look here, I have been heading the Missionary work for twenty years in this area, I never gave air to our differences, I did simply this much, by taking people on Missionary rounds, constant penances (Chilla), and through C 6hgregations, we changed their minds and created in their hearts devotion for our dignitaries of Deoband.

I took somebody to Deoband and made him a disciple (Mureed) of Hazrat Sheikul Islam, and I referred somebody to contact Sheikhul Hadith Mohammad Zakaria for enlightenment. The thousands of people you are seeing here doing work day and night, most of them were polytheists and grave-worshippers. Undr the devotion and influence of our Ulema their minds changed automatically, so much so that they have abandoned the Polytheistic customs totally. Tableeghi Jarnaat has discovered this secret that if the love of our Ulema is inculcated in a person's heart, then that man automatically accepts the faith of that personality."

When Hazratji finished his speech and became silent, I requested him to write his instructions so that the message may reach the people at Jamshedpur. On this

request Hazratji said in a harsh tone: "Again you have raised a wrong question. In our Jamaat every work is carried out through verbal instructions, without using the pen. We issue only replying letters to the workers and the devotees. The work of Tableeghi Jamaat has expanded far and wide but for record purposes you will not find even a register here." Saying this, Hazratji became busy in some other matter and I left.

A PAINFUL DESIRE

I regretted not having a taperecorder, so that I could tape-record the voice of Hazratji. If I had it, then there would have been no need to write a book to introduce the Tableeghi Jamaat in its real perspective. Only a tape of two inches could have exposed the greatest fraud of this Century.

Today I do not have any witness except Allah the Almighty regarding the utterances of Hazratji. I appeal to the readers to choose a suitable name for the Tableeghi Jamaat, after a prolonged consideration. I could not find a word in the dictionary which can give the double meaning of leadership and piracy at the same time.

And now those remaining people who will say instantly, after reading my account that it is hundred percent incorrect, baseless and a fraud from top to bottom. I would request them to use all their means to prove me wrong to their own satisfaction. I assure them that I am ever ready for any test.

After returning from the Nizamuddin Centre, Hazratji's instructions had such a profound effect on me that I remained speechless for days. I was continuously thinking of what will be the religious future of the Sunnis? We do have the ammunition to fight a war of words but we cannot easily defend ourselves against fraud and deceptions. **Our** religion does not tolerate drawing anyone to Islam fraudulently, or to plot and scheme our Dawah practices.

From that very day this became a burning issue in my heart as to how must we save the simple-minded Muslim from this snare. If I had the power to caution the Muslims, to protect themselves from the deceptive snare of the fableeghi Jamaat' I would have used it. The deep desire to save our Muslim brethren made me restless and I began to react.

"THIRD INCIDENT"

On the invitation of my friends at Trichnopoly (Madras) I travelled to South India in the year 1969. On my return journey I had to break the journey to stay at Hyderabad for a day, as it was included in my programme, therefore I had to return via Bangalore by "Sikandrabad Mail". Unfortunately this was that period when the Talangana Movement was in full swing. In the major part of the state, the demonstrators were involved in conflagration. The systematic life in the cities was turned topsy turvy. My train was passing through this region during the night and it was the centre of the revolutionaries, it stopped suddenly with a jerk, and all the passengers stood up spell-bound. On enquiry it was found that the railway line ahead had been uprooted. We had to stop and wait there for 18 hours for the repair to the rails. In the morning, descending from the train I sat under a tree and then I saw a Moiwi-like gentleman approaching me, he had a young companion with him. He sat beside me and he wanted to know where I was coming from and what my intended destination was. During the conversation, I asked him to introduce himself. He told me that he was the Amir of the Tableeghi Jamaat, Hyderabad. **He** went to Kerala to attend an ijtema and was returning from there. He further said that the accompanying young man was the son of a very wealthy family who had recently joined the Tableeghi Jamaat. I then sat comfortably, taking an interest in the talk. He went on to relate Stories about Tableeghi Jamaat and I sat silently listening. He was not aware of my impressions about the Tableeghi Jamaat. hence he continued his talks without hesitation. In this connection he began describing the successful work of, Tableeghi Jamaat, Hyderabad. When he stopped talking, **I** asked him a question: "Hyderabad is a great centre of Religious Shrines, hermitages and has traditions of "grave-worshipping", how could the Tableeghi Jamaat obtain a permanent footing there?"

On this query he became so cheerful as if I had accepted him as a paragon of intelligence and diplomacy, and after this he related the following story under a fit of happiness. "It can be said beyond doubt that Hyderabad, from the glorious past had been a centre of Polytheists. At every step there were spots of infidelity and polytheism. 98% of the Muslim population were involved in polytheistic customs and considered these ceremonies as Islamic. Therefore we had to pass through this with great intelligence and diplomacy. Instead of opposing the observance of Urs and Fateha, we adopted this method. Wherever Urs was celebrated, we reached there with our Missionary delegation and preached to the Muslims to recite the Kalima and to offer prayers. By this we gained a strong foothold. Our first benefit

was that our voice reached a new circle of strangers. The other benefit was that when the Polytheistic Molwis wanted to mislead the people about ourselves, these very people falsified them by saying that they had seen them in that particular Urs. 'Had they been against Urs and Fateha, they would not have gone there'!"

Describing the details of his deeds he said: "In this connection we have received much cooperation from the Gaddi Nashin Pirs, who are not as adamant as the Barelvis in their religious beliefs. We presented ourselves in their hermitages (Khanqah) and like good believers we kissed their hands and requested them to participate in our meeting. After many visits, when they were ready, we brought them, with the display of great honour, to our congregation. With them, their disciples also attended the meeting and they got close to us, observing us according respect to their Pir. They then conveyed the message of our good beliefs to their friends and their brother followers."

"In this manner we gradually entered into strange circles without any ideological differences, to this extent that today a big portion of that circle has become part of our Jamaat and we have changed their minds so much that they may sever relations with their Pirs, but they would not like to hear anything against the 'Tableeghi Jamaat'!!!"

At this point his tone was changed, he said in a victorious manner: "Maulana you should thank Allah, that due to silent endeavours of the Tableeghi Jamaat, now in those centres of Infidelity and Polytheism, there is no more pomp and glory of the past! Milad, Fateha and other customs of polytheism are losing their charm day by day. If our spirit of Jihad remained intact like this, then that day is not far off when flies will hum around these shrines and we will offer prayer of thanksgiving on the desolation of these temples!"

On the last portion of this speech I could not keep up my patience and I said in an angry tone: "Listening to the story of your deeds I feel that the Tableeghi Jamaat is the last training centre of deception and fraud in this world. This world is passing through the last phase of its time, it is quite possible that the Camp of Dajjal is being naturally prepared by you people!"

Hearing this reply, he was spell-boind and he stood up saying: "I was deceived. I thought you were from my school of thought, and that you were one of us!"

THE INTENTION OF UPHOLDING THE SWORD OF THE PEN

Mentally I was already against Tableeghi Jamaat. This incident awakened my religious sense of honour, even further. At the time I firmly decided to write a comprehensive book on this Jamaat, therefore on reaching Jamshedpur the first thing I did was collect all the material available on this subject. I anticipated the book to be about 100 pages but as you can see it has reached about 150 pages.

The repeated insistence of Syed Burhanul Millat of the State of Jabalpur, the President of All India Sunni Jamiaté Ulema Bombay, Hazrat Ustazul Ulema, Sheikul Hadith Ashrafia Mubarakpur, Hazrat Sultanul Mutakallimeen Mufti Azam Kanpur, Huzoor Mujahid-e-Millat Raise Azam Orissa, Hazrat Allama Shah Abdul Mustafa Azmi, Hazrat Moulana Sayed Shah Abdul Haq Chishtee, Maulana Syed Muzaffar Husein Kachauchvi, Hazrat Maulana Mushtaq Ahmad Nizami. Hazrat Maulana Abdul Wafa Fasillii, Maulana Shah Ghulam Asi, Hazrat Maulana Raise Alam Quadri and a Philanthropist, made this book a reality.

I sincerely pray to Allah to reward the following people who assisted in the publication of the book. The Secretary of Madressah, Ahmed Baksh and Assistant Manager, Maulana Irfan. It was because of these gentlemen that I could avail my spare moments for writing this book.

I cannot say anything about the usefulness of my book on this topic. because it is the reader's own right, but I shall only request them to oblige me with sending their impressions on the book. We hope to present in the near future a wonderful book and a revolutionary treaty bearing the name "Zalzala" (Tremor).

ARSHADUL QADRI

*World Islamic Mission
Bradford (England).*

QUESTION

Respected Allama Arshadul Qadri,
Chief Editor Jame Noor'
Calcutta

Assalaamu Alaikum,

I am very anxious and restless. I hope you will not mind this because of the nature of our religious service.

I wish to know about the Tableeghi Jamaat operating from Basti Nizamuddin, Delhi. What type of organisation is it? What is the real aim of its Missionary activities? Of what mental attitude and religious beliefs are its leaders? Can the Ummah expect any benefits from them?

Kindly furnish a detailed, logical and convincing reply to us, the Muslims of Gujrat. Yours Sincerely Qari Ismaiel Tankarvi (Gujrat) Ahmedbad.

THE REPLY:

The answer to the above query requires a lengthy explanation and I divide my answer into 8 chapters so that my reply may satisfy the mind with great clarity. Before I start answering I wish to appeal to my readers that they should read my reply with an unprejudiced mind, It is just possible that this answer may adversely clash with their already established opinion about "Tableeghi Jamaat". Even then I would request that this is the very journey where the value of justice increases, and one gets the chance of protecting oneself from unreal conditions. Nobody can claim that his judgement and knowledge is unchangeable. Therefore instead of casting the book aside hopelessly it should be a step forward towards reality if it is read line by line. I assure my readers that I have also in expressing my thoughts about the Tableeghi Jamaat never freed my pen from the hold of the spirit of fairplay. May Allah give us the courage to accept the truth.

Chapter 1

The Introduction of the Tableeghi Jamaat and its Founder

It is very necessary to know the mind of the founder of the association (Jamaat), for finding the real motives and definite objectives of its activities, because according to practical results, the adherence of the Jamaat to the thoughts and ideas of its founder is so natural that it can never be disputed.

Their Sheikhu Islam Maulana Husain Ahmad of Deoband, personally accepted this fact in a letter addressed to the Amir of Jamaat Islami (Hind). The yardstick that he has proposed for the Jamaat Islami, shall be used to judge "Tableeghi Jamaat" also.

The words of the said person are:

"When a movement is associated with a certain person, then he will naturally be the Central figure **tc'** be concentrated on and the effect of that person's beliefs and behaviour will certainly influence the members."

(Makioobaie Sheikul Islam, Book 2. pp/227)

Bear-this point in mind and then read the details of the origin of this movement and also about the founder of the Tableeghi Jamaat.

It must remain clear that all the details have been extracted from the literature of Tableeghi Jamaat/ Deobandis.

THE STORY OF A DREAM

The Central leader of Tableeghi Jamaat, Maulvi Manzoor Nomani in .his book called "Malfoozate Maulana Ilyas", writes:

"Once he said that dream is the 46th part of Prophethood (He refers to Maulana Ilyas). Some people achieve such progress via a dream that it cannot be attained from prayer and penances, because in the dreams direct knowledge is revealed, which is a part of apostlehood then why will there be no progress."
(Maifoozate Maulana Ilyas, pp/51)

Until now the discussion was an introduction to make the mind of followers even, now listen to the primary objective.

"Again he said that nowadays, I am receiving the knowledge of realities, so try your utmost that I may get maximum sleep."

(Malfoozate Maulana Ilyas, pp/SI)

At this point the statement of the Editor of Malfoozat shall not be devoid of interest. He writes:

“On account of dryness my sleep was diminishing, then on the advice of the doctor and Hakim 1 started massaging my scalp with oil which increased the duration of my sleep.” (*Malfooz, pp/51*)

The Editor of “Malfoozat” writes:

“Maulana Ilyas said that the method of this preaching was also manifested to me during a dream.”

(*Malfoozat, pp/51*)

You will realise that this statement of Maulana Ilyas has brought to light all the hidden facts.

The first thing disclosed is that the founder of Tableeghi Jamaat is Maulana Ilyas, the other secret which was brought to light is that the preachers of Tableeghi Jamaat want the common people generally to accept the point that the present method of Tableeg is the method of the Companions of the Prophet (Sallallahu Alayhi Wasallam), and the Messengers of Allah. This is 100 percent wrong, totally false and a shameful deception. Because if the present method of preaching adopted by the Tableeghi Jamaat, had been the method of Messengers and Companions, it would have been proved from the Holy Quran and Hadith (Prophet’s sayings). “The method revealed in a dream”, means that it is the work of human invention. In other words Tableeghi Jamaat is the result of Moulana Ilyas’s dream!

Only that person could base any religious work on a dream, who abandons the guidance of Quran and Hadith.

Maulana Ilyas himself, inspite of this “revealing dream”, has connected himself with the present method of preaching. This signifies clearly that he himself had the faith in this revelation through a dream, as Maulvi Manzoor Nomani quotes him in this book, “Malfoozat”.

“Once (Maulana Ilyas) said, Hazrat Maulana Thanvi accomplished a great task, therefore I desire that *his knowledge should be conveyed* and *my own method* of preaching may be introduced, in this manner his teachings will be popular among people.” (*Malfoozat, pp/57*)

This clearly means that the present method of Tableeg has been formulated by Maulana Ilyas. The leaders and the Ulema of the Tableeghi Jamaat repeatedly say in their speeches and writings that the present method of Tableeghi Jamaat has been invented by Maulana Ilyas, he is also the founder of this Jamaat. Therefore there is no doubt that this is an invention of the 14th Century (A.H.). In other words it did not exist in the days of the Prophet or the Saliabas. It is an addition in Islam. So it is a Bidah and obviously all Tableeghis are Bidatees!

It is quite clear that the present method of Tableeghi Jamaat is not the method of the Messengers of Allah or the Companions of the Prophet (Sallallahu Alayhi Wasallam) and that it has been invented by Maulana Ilyas, I now wish to discuss certain principles and expect the readers of this book to make up their minds.

THE CAUSE OF BLOODSHED

This is a historical fact that after the student bids farewell to formal Madressa education there are only four sources left to obtain religious knowledge, in India and other Muslim Countries. Religious Madaris for the special section, and Mehfil-e-Milad for the common people, religious sermons in Mosques and religious Shrines. (Khanqas of the Aulia)

The "Mehfil-e-Milad" (the meetings for describing the life of the Holy Prophet (Sallallahu Alayhi Wasallam)) as an institution has served the great cause of Islam as a Source of education for Muslims, in cities as well as in villages and they have incorporated the brain with religion on a broad scale and nobody can deny this fact.

But this is the greatest tragedy of our age that before the introduction of press and publication, literature and newly created movements, the institution of Mehfil-e-Milad which had fulfilled the requirements of teaching Islam, for the last past centuries and had also established a history of exemplary devotion to the Messenger of Islam, was suddenly labelled by the Maulvies of the Tableeghi Jamaat as "unlawful". For reference please see the Fatawa (religious verdict) of Maulvi Rashid Ahmad Gangohi the Spiritual Guide of Maulana Ilyas, the founder of Tableeghi Jamaat. Someone enquired:

"Is it permissible to have Meelad without the Qiyam (standing) and restricting it to correct and authentic traditions?"

He replied: "To hold Majlis Milad in any manner is unlawful."

(Fatawa Rashidia, VoL 2, pp/83)

So far as the preaching and propagation of Islam is concerned, Allah is a witness that it had always been the objective of Mehfil-e-Milad. And even today wherever a gathering assembles in the name of Mehfil-e-Milad, Allah knows that the Muslims are invited towards piety and good deeds only and they are never introduced to sin or corruption. But I cannot understand this mental bankruptcy that as to why the method of preaching in vogue since 14 hundred years is called openly as unlawful, but the method of preaching invented in the 14th century has been declared as the most important work!

THE INTRODUCTION OF MAULANA ILYAS

Another central leader of Tableeghi Jamaat, Maulana Abul Hasan Nadvi, has written a detailed biography of Maulana Ilyas entitled "Maulana Ilyas and his Religious invitation." (Maulana Ilyas Aur Unki Deeni Daawat) The following introductory passages have been taken from this very book. He writes of a place describing his life during early childhood:

"Ummi Bi (the maternal grandmother of Maulana Ilyas) was very kind to Maulana. She used to say "Akhtar I get the smell of the Companions of the Holy Prophet (Sallallahu Alayhi Wasallam) from your body."

Sometimes patting his back lovingly, she would say:

"Why is it that I find the images of the Companions of the Prophet (Sallallahu Alayhi Wasallam) moving along with you."

(Deehi Dawat, pp/42)

One can gauge from this that if the Spirits of the Companions of the Holy Prophet (Sallallahu Alayhi Wasallam) use to accompany him during childhood, then how much greater was his youth! Images of Sahaba can accompany Maulana Ilyas everywhere, but the Prophet (Sallallahu Alayhi Wasallam) is confined to his grave only?

MOVING FORWARD TOWARDS THE OFFICE OF PROPHETHOOD

It cannot be said conclusively that the office of Prophethood is his last target, but there is a distinct approach towards this office. Therefore after this Maulvi Abul Hasan Nadvi has quoted that incident of Mulana Ilyas, which connected with the Revelation from Allah.

"Maulana Ilyas used to say that when indulged in the remembrance of Allah (Zikr), I used to feel a burden on my mind. I related this to Hazrat Gangohi, who was alarmed to hear it and said: "When Molvi Qasim Nanotwi made the same complaint to Haji Sahib, Haji Sahib (his Spiritual leader) replied that Allah shall enable him to accomplish some service to Islam.""

(Deeni Dawatat, pp./45)

I do not understand why a writer of Maulana Abul Hasan Nadvi's fame has by passed the quotation of the actual incident. This was not the reply of Haji Sahib that "Allah shall take some work from 'you,'" but the actual incident is that when Maulvi Qasim Nanotwi had complained to Haji Sahib :

"I am entangled with troubles whenever I sit down with a Rosary. I feel so much heaviness in my mind as if someone has placed stones on me weighing hundreds of pounds. I become speechless and my heart also sort of closes" *(Sawaneh, Qasmi. Book I, pp/258, Darul Uloom Deoband)*

On this Haji Sahib said, addressing him,:

"These are benedictions of apostle-hood on your heart and that is that 'heaviness' which the Holy Prophet (Sallallahu Alayhi Wasallam) felt at the time of Divine Revelation. Allah wishes to extract that work from you which was taken from the Messengers."

(Sawaneh Qasmi, Book 1, pp/256)

Now in the light of these details, according to the writing of Maulana Abul i-Iasari Nadvi, we learn that a similar incident was repeated with Maulana Ilyas meaning thereby that on his heart also the benedictions of apostlehood happened and he also felt (Allah Forbid!) the heaviness of Divine Revelation as was experienced by the Holy Prophet (Sallallahu Alayhi Wasallam).

Upto this point there was a silent stride towards the office of Prophethood, and now there a claim of appearance like the Messengers of Allah. Maulana Ilyas claimed that the commentary and explanation of the Quranic verse:

“You are the best of people, evolved br mankind, enjoining good and forbidding evil.” has been explained to him VIA a dream in these terms:

The author of Malfoozaté Ilyas writes about his claim in his book as follows:

“He said that this was revealed to him in a dream that he had been designated to people like the Prophets of Allah.” *(Malfoozar, pp/51)*

La Ilaha Illalah (There is no God except Allah). Look at this blasphemy. The verse quoted above has been revealed by Allah Himself and its comments have been interpieted by Him. The only difference is that .this verse was revealed to Hazrat Muhammad (Sallallahu Alayhi Wasallam), the Holy Prophet, but the verse and its commentary was revealed to Maulana Ilyas. Hence, if the verse and its interpretatibn have been revealed by Allah, who shall be the revolting servant of Allah that he may believe one and disbelieve the other.

Are you observing, how a stride towards the office of apostlehood has been taken, that even if a man wants to deny it, he may remain over-whe!med with the grandeur and awfulness of the manner of the statement. Approximately for fourteen hundred years this verse has been recited in the islamic World, everybody has understood that this verse has been revealed in favour of limmaft Muhammadi, that you are the best Ummah, this is your responsibility that you should call people towards good and restrain them from adopting evil, but after fourteen centuries this fact has come to light for the first time today, that, Allah forbid, this verse has been revealed for Maulana Ilyas and its interpretation is that Maulana Ilyas has appeared like a Messenger of Allah for the sake of humanity!

May Allah protect us, for when a man has become tyrannical he performs sensational nerve-shaking, provocative deeds. It is said that Mirza Ghulam. Ahmad Qadiani attempted a similar joke with a verse of the Holy Quran: “In the revelation of the said verse of the Quran, Muhammad, the Messenger of Allah, means myself (Allah forbid!). (meaning Mirza Qadiani).” *(Akhbarul Fazal Qadian. 15 July 1925)*

Think carefully, in order to revolt against the proven Tenets of Islam it was no less a crime for Maulana Ilyas to claim to be similar to Prophets, using the Quranic verses to back up his argument. To crown it all he claims that it has been revealed to him by Allah.

On one side there is a claim of the office of apostlehood, and on the other side the concocted interpretation of the verse, thirdly, false accusation against Allah. Just consider how many sacred things were killed in cold blood with just one blow. Let us see what effect these revelations had on Maulana Ilyas's followers, and in this case I shall point out two incidents only.

Maulana Abul Hasan Nadvi has written in his book, "Deeni Dawat" that once the news of the death of Maulana Ilyas was wrongly circulated in Delhi, and on this rumour a large crowd gathered.

He writes that to deny this report the necessity of a speech was felt on this occasion. Now read the incident after that from his own pen: "Moulana Manzoor Nomani gave an effective speech according to the occasion on the subject of 'Wa Ma Muhammad-un-Illa Rasul...'"

(Deeni Dawat pp/181)

And then this very verse was recited on that day on which Maulana Ilyas actually died.

Hence Au Mian writes that when his coffin was placed in the open field on that occasion:

"It was instructed by Sheikhul hadith Maulana Zakaria and Maulana Mohammad Yusuf that people should be assembled in the ground and they should be addressed:

"And what can be more effective condolence than the topic of Wa Ma Muhammadun lila Rasul."

(Deeni Dawat pp/186)

The readers must bear in mind that this verse was recited by Harat Abu Bakr Siddiq (Radiallahu Anhu) on the departure of the Holy Prophet (Sallallahu Alayhi Wasallam) from this world and he assured the Companions in the light of this verse

that Huzoor (Sallallahu Alayhi Wasallam) had passed away. The translation of this verse is:

“Muhammad is the Messenger of Allah and there were many Messengers before him.”

After the clarification of the meaning of this verse and also the time and place where it was utilised, now it is a matter to consider as to why, on the death of Maulana Ilyas, this verse was recited again and again, when there are numerous verses on the topic of death in the Holy Quran.

This explains clearly that the status of Maulana Ilyas, in the eyes of his followers, was not less than that of a Prophet, that is why on his death the verse quoted above was recited which was revealed to the Holy Prophet (Sallallahu Alayhi Wasallam) and the Companions of the Prophet recited it at the time when the Holy Prophet (Sallallahu Alayhi Wasallam) departed from this world.

In the long period of fourteen centuries, millions of dignitaries of the Ummah and enlightened people of Allah have passed away from this mortal world, but nowhere it is proved that this verse had been interpreted for the death of a greater personality. Therefore in the light of the above-said incidents it is clear that because of an indirect claim of revelation by Maulana Ilyas, people of the Tableeghi Jamat were so much influenced, that in their eyes the status of Maulana Ilyas was equal to the status of the Messenger of Allah.

THE ENCOURAGEMENTS IN FINDING FAULTS WITH PROPHETS

You may not be aware that sometimes people exhibit their supremacy by finding faults with others. May I inform the followers of Maulana Ilyas that Maulana gave full stimulus to this art also.

Therefore comparing the missionary workers with the Messengers in a circular letter Maulana Ilyas writes, addressing the workers:

“If Allah does not desire to take any work, then even if the Messengers may endeavour, a particle will not move, and if the Almighty wants, He may execute that work from even a feeble man like you and which may not be done by the Messengers also.”

(Makateebe Ilyas, pp/107 108)

Let me say that the object of this insolent statement, in reference to the preaching of the Prophets, concedes that Prophets could not convince and convert more than a few persons. In comparison to that, today's missionary workers may prove themselves superior and with haughtiness and pride think and say that the work which the Messengers could not do, is being performed by them!

This disease alone, is not enough for the destruction of the Tableeghi Jamaat. And listen to this, the Spirit of moving forward an Ummati (Follower), in comparison to the Messengers, is not accidental that it may be deemed as a way-wardness of the pen, but indeed these people have always been moving on this track, as the Sheikhul Ishun of Maulana Ilyas, Maulana Husain Ahmad Deobandi says:

“The Apostles do not possess supremacy due to deeds, because so far as deeds are concerned some Umrntis (followers) surpass the Messengers.”
(“Madina” Bijnor, 1 July 1958. pp/3 column 3)

And a similar view is held by the lender of this group, Moulana Qasim Nanotwi, which he has expressed in his book called “Tahzeerun Naas”:

“If Prophets hold supremacy or distinction from their followers (Ummat), then it will be their knowledge only, so far as deeds are concerned, in that, often the followers surpass them explicitly and sometimes they become equivalent.”
(pp/5)

In other words Prophets are superior in knowledge only. In practice quite often the followers become in par, in fact even surpass them.

Now search for yourself that from Maulana Ilyas to Maulana Husain Ahmad and Maulana Qasim Nanotwi, how can you rescue all of them by saying that it was a slip of the pen and that it is not their unanimous belief. The style of thinking and writing are of the same school of thought of the three ‘religious leaders’, and this indicates that the criticism of the Messengers of Allah is a planned and well-considered step forward by these gentlemen.

THE EXPERTISE OF DEOBANDIS IN THE ART OF INSULTING THE PROPHETS

Do not be astonished by finding that these gentlemen are experts in the art of criticising the Messengers of Allah. When these gentlemen want to criticise the Prophets, then instead of attacking their greatness directly, firstly these people create an imaginative environment of comparison between Messengers and Allah, and then putting the Messenger against Allah they say anything they like without danger, as Maulana Ilyas has adopted this very method in his letter while making criticism of Prophets. And then observe the—cleverness of their pen that whenever anyone questions them for their criticism of the Apostles, they promptly redress that we have only explained the facet-of the greatness, All Powerfulness and Mightiness of Allah. Where have we criticised the Prophets? eg. Maulvi Ismail Dehvi, the leader of this art, writes, exhibiting the grandeur of Allah in his book "Taqwiatul Iman":

"This is the Power of that Lord, that within the twinkling of an eye, if He wants, He may create scores of Prophets, friends, genii, Angels, similar to Gabriel (Alayhis Salaam) and Muhammad (Sallallahu Aläyhi Wasallam)."

(Taqwiatul Iman, pp/31)

Only an infidel could deny the grandeur and greatness of Allah, but the method of expression which has been adopted for this purpose "belongs to them"! (Without comparing the Prophets against Allah's greatness, couldn't they find any other manner of expressing the Might of Allah?)

I would say, by ignoring the manner of expression and by pretending to praise Allah, the respect and honour of any person may be easily jeered at, indeed a voluminous Hamde Ban (Hymns of Allah) may be prepared 'n this subject.

For example, Allah is all Powerful to change any of his bond-servant into the shape of a swine and make him the fuel of Hell. And if in this expression one takes the name of Maulana Ilyas, and expresses the Power of Allah, then all the followers of Maulana Ilyas will cry out in pain. Or copying the tone of the author of Taqwiatul Iman, if anyone expresses the grandeur of Allah in this manner that "this is the grandeur of that Emperor that within a moment by the order of 'kun', if He desires He would change all the Tableeghi Maulvis into black-faced monkeys, then inspite of this being 100 percent truth, will this method of expression hurt the feelings of Tableeghi Jamaat or not? It must remain explicit that I have not said these things

intentionally, but by these illustrations I want to make them feel that to inflict insult to the Spirit and devotion of other people is equally painful.

At the close of this Chapter, I am once again repeating this statement of the Sheikhul Islam of Tableeghi Jamaat, Maulana Hussain Ahmad, that when any Movement is related to its founder then that person will be the central figure and the effect of that person's beliefs and demeanour shall definitely influence the members of that movement.

In the previous pages the relationship of the Tableeghi Jamaat with Maulana Ilyas has been established beyond doubt, and this reality has also come to light as to who he was, what he wanted and how, while preaching and inviting people to Islam, he tried to surpass the Messengers and also how he encouraged the spirit of criticising the Messengers amongst his devotees. After these explanations it is no more difficult to estimate the mental pattern of the Tableeghi Jamaat, I cannot understand how a true Muslim can breathe easily in such a depressing atmosphere.

However, our work was to raise the curtain from the face of realities, which we have done. Now the judgement lies with the readers to choose their environment in order to strengthen their faith. By entering into the closet of kajal (black ointment) they cannot save the white screen of their hearts from being tarnished!

Chapter 2

“The Aims and Objects of the Tableeghi Jamaat”

This is an established fact that the decision about the desirability or undesirability of a movement and association with it depends upon its aims and objects. A movement may have a dynamic, moving, effective, resources, but if its aims are undesirable, then nobody would like such an association.

Therefore in order to form a final opinion about the Tableeghi Jamaat, it is necessary to observe deeply, its objects, which were in the mind of its founder.

THE REAL AIM OF THE TABLEEGHI JAMAAT WAS TO PUBLICISE THE TEACHINGS OF MOULANATHANVISAHIB

We are very grateful to Maulana Manzoor Nomani in this respect that he has pointed out this fact in the words of the founder of the Jamaat, in the book "Malfoozaté Ilyas":

He writes, quoting one of his statements:

"He once said, 'Hazrat Maulana Thanvi had done a great job, therefore it is my desire that his teachings be propagated amongst the masses and the method of preaching must be mine, so that his teaching will become popular among the public."

(Malfoozat, pp/57)

The structure of any missionary association has two parts, firstly teachings, and secondly the method of preaching. From these two if either is related to Islam then this association is qualified to be called an Islamic Association. But in the above statement of Maulana Ilyas the disturbing fact is that in both the aspects, neither is related to Allah and His Prophet (ﷺ). The teachings of Thanvi Sahib and the method of preaching of Maulana Ilyas himself. This makes it quite clear that the real object of the Tableeghi Jamaat is not to propagate the teachings of the Holy Prophet (ﷺ) but to propagate the teachings of Thanvi Sahib.

I have no objections as to why the Tableeghi Jamaat has declared Moulana Thanvi's works as its object of preaching, because every person decides the objective according to his choice, but I do object and protest as to why the people of the Tableeghi Jamaat hide their true objective, why don't they say openly that we have stood up to make the teachings of Thanvi Sahib popular among the public, those who are in agreement with the teachings of Maulana Thanvi should accompany us.

But why deceive the public? Their aim is something else but when they contact the Muslims they say that we have come out to propagate the religion of Allah and His Messenger (ﷺ). A Jamaat that begins its activities with falsehood can never be expected to do any good.

Now read another writing in this connection; the Compiler of 'Malfoozat' writes: "Maulana Ilyas said that to increase relations with Hazrat Thanvi, to benefit from his blessings and simultaneously to participate in the efforts of developing the spirit, and to increase the happiness of the soul of Hazrat, one should carry out the instructions, and teachings of Hazrat and make endeavours to propagate it to other

circles.”

(Malfoozat, pp/67)

Every line of this writing clarifies, that the central idea of the efforts of the Tableeghi Jamaat is not to gain the good-will of Allah or His Messenger (ﷺ), but only to gain the good-will of Thanvi Sahib. Again the question arises as to who will try hard to propagate extensively the teachings and instructions of Thanvi Sahib?, nobody but the Tableeghi Jamaat.

Now read a part of a circular sent by Maulana Ilyas to the Missionary workers of Meiwat. He writes, initiating the object of his preaching:

“To achieve benefit from Maulana Thanvi, it is essential that one should love him, and one should gain benefit from his followers, and one should read his books, one should gain knowledge from his books and learn the deeds from his followers.”
(Makateeb-e-Ilyas, pp/138)

From the above narrated writings much light has been thrown on the relations between Thanvi Sahib and Tableeghi Jamaat. Now as far as the question of starting a movement for propagating the teachings of Thanvi Sahib, and to gain benefits from his books, is concerned, its fatality could not be understood, till the teachings and books of Maulana Thanvi are not examined impartially.

If in reality, the teachings and the books of Maulana Thanvi damage the unity, integrity and the belief of the Ummah, then undoubtedly this endeavour of the Tableeghi Jamaat is no less than a fatal attack on the Muslim Ummah.

A FEW SAMPLES OF THE TEACHINGS OF THANVI SAHIB

I shall quote a few examples of the teachings of Thanvi Sahib so that you may really assess the religious damages done by the Tableeghi Jamaat.

FIRST EXAMPLE:

Maulana Ahmed Sayeed Akbarabadi, a member of the Majlis-e-Shoora, Darul Uloom Deoband, writes in his monthly magazine “Burhan”, about Thanvi Sahib:

“This one incident should bear testimony of Maulana Thanvi’s habit of ignoring and by-passing people in his relations with them. Once a disciple wrote to Maulana that I dreamt that I was trying to recite the Kalima-e-Tayyib properly but every

time the words of Ashraf Ali came out from my tongue instead of Muhammad (sallallahu alaihi wa sallam).”

“Evidently, the straight forward answer to this was that this is a Kalima of Infidelity, it is a deception of Satan, a fraud of your baser self. You should at once repent in the name of Allah for the same.”

But Maulana Thanvi closes the Chapter by saying:

“You love me devotedly and this is the result and fruitful outcome of that.”
(*Burhan, Feb. 1958, pp/107*)

On this incident the comments of a co-thinker are quite enough, but for the completion of the remaining portion of this event. I deem it necessary to tell that the Chapter was not closed on a dream alone, but after awakening, the acceptance of his Prophethood continued on his tongue. He has confessed it in one of his own letters to his Spiritual head, Thanvi Sahib, after describing the scene of the dream, he writes:

“I constantly thought of “Hozoor” (Ashraf Ali) but in the state of consciousness I remembered the mistake in the recitation of the Kalima. I decided to rectify it so that it is erased from my mind and its repetition avoided. With this intention I sat up and then turned to another side and laid on the bed to correct the mistake of the Kalima Shareef by reciting Darood Shareef (Salawaat) on Rasoolullah (sallallahu alaihi wa sallam). But while reading the Darood Shareef again, instead of the name of Rasoolullah (sallallahu alaihi wa sallam) I read Ashraf Ali. I am awake, not dreaming but uncontrollable, helpless and my tongue was beyond my control. That entire day I had the same thought. The next day, while awake, I felt this ecstasy and cried bitterly. There were many other reasons which were due to the love of “Huzoor” (Ashraf Ali). How much can I say.”

N.B.:- This unfortunate Mureed (Disciple) of Ashraf Au informed his Peer (Spiritual Guide) about this incident and experience, who in return replied to him as follows:

“There is consolation for you in this incident that the person towards whom you turn, is, by the Mercy of Allah, a follower of Sunnah.” (Maulana Thanvi is a follower of the Sunnah).

24 Shawwal 1335.

(Al-Imdaad Article of Safar 1336, pp/34/35, No. 8, Vol. 3, Published in Thana Bhawan)

How unfortunate and crooked is that tongue which never goes out of control to criticise its Spiritual Head, but which goes out of control to accept the declaration of his Prophet-hood. The most admonishing show of this incident is that, instead of the Spiritual Head warning his devotee against this word of blasphemy, he sends him an encouraging reply!:

“This incident was a form of reassurance that your Spiritual Head (Thanvi Sahib) with the blessing of Allah is a follower of Sunnah.”
(Al-Imdaad, pp/34)

With what cheerful mind this open blasphemy has been praised, how many silent indications and hints are hidden for the devotees and disciples, needless to say. A question could be asked here, that surely if the tongue of the disciple had gone out of control, the pen of the Spiritual Head was indeed quite sober, why did he endorse the word of blasphemy deliberately?

Tell me honestly that if such type of teachings, full of blasphemy, are propagated among the Muslims, what will be the end of their faith and Islam? But it is really surprising that after such open misconception and waywardness, the Tableeghi Jamaat still insists to propagate the teachings of Thanvi Sahib among the Muslims at large. I do not comprehend as to why this Jamaat is taking such a hazardous step against the integrity of Islam. I cannot say that it is trying to recite a Kalima in the name of Thanvi Sahib, but in its missionary activities we are clearly observing the signs of a new Qadian.

ANOTHER SAMPLE:

Maulana Ahmad Sayeed Akbarabadi has pointed out the particular nature of Thanvi Sahib in the “Burhan” monthly in a specific manner, now read about its confession from Thanvi Sahib himself. The editor of the Malfoozat, Khwaja Azizul Hasan writes:

“Hazrat Thanvi said, addressing me personally that: My numerological name amounts to ‘great hypocrisy’ is it not correct? After all I am the son of a Sheikh, and these sons of Sheikhs are very hypocritical. I also know so many mechanisms of fabrications.”

(Hasan Al-Aziz, Book I, pp/13)

There is no need to tell the Muslims what kinds of "benefits" are achieved through the teachings of a hypocritical man. However I would like to say this much that hypocrisy is the most shameful vice of a man, but Thanvi Sahib haughtily confesses possessing this art. Consider, that if the Tableeghi Jamaat spreads amongst Muslims such type of teachings, what will the fate of Muslims be? Whatever little signs of piety, are scattered here and there will also vanish:

Now observe one more sample of the teachings of Thanvi Sahib. The editor of his "Malfoozat" writes:

"Once Thanvi Sahib became angry with a man and asked his followers to sever all relations with him. When he came back for personal pardon, he was instructed: 'Make this apology daily after Magrib prayers, then only will you be excused of your fault.'"

Now read these shameful words due to that announcement which he was forced to utter:

"Respected Sfrs, because I belong to that particular cast and because of the deficiency of my courage, I began to consider myself great due to the blessings of my patron (Thanvi Sahib), hence the punishment I am undergoing."
(Kamalaté Ashrafia, pp/169)

It is no crime to make a criminal confess to his crime, but to ask him to say that he belongs to a particular low cast, that is why he committed that crime, amounts to total degradation and humiliation of an entire people.

This is that very ignorance which Islam has crushed for good, but through the teachings of Thanvi Sahib, the Tableeghi Jamaat wants to revive and resurrect that very castesystem among Muslims. (The Gujerati speaking community who generally belong to the Wahabi sect are very prone to practice this Hindu caste-system. they are also the ardent supporters of Maulanajhanvi).

In conclusion, observe one more "grand sample" of the teachings of Thanvi Sahib, the editor of his Malfoozat enumerates his spoken statement below:

"Thanvi Sahib said: 'I am not too choosy about invitations and gifts and I do not disting&sh between Halaal and Haraam, because I am not pious.'
(Kamalaté Ashrafia, pp/406)

If the Tableeghi Jamaat wants to propagate such teachings among the Muslims, then may Allah protect this nation's morals and its righteousness and character. There shall be no spiritual progress, such teachings will destroy the remaining wealth of morals and piety.

THIRD EXAMPLE:

This is a concurrent faith of Thanvi Sahib and all the Ulema of Deoband that to think of the Holy Prophet (This is that very ignorance which Islam has crushed for good, but through the teachings of Thanvi Sahib, the Tableeghi Jamaat wants to revive and resurrect that very caste system among Muslims. (The Gujarati speaking community who generally belong to the Wahabi sect are very prone to practice this Hindu caste-system. they are also the ardent supporters of Maulana Thanvi).

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THIRD EXAMPLE:

This is a concurrent faith of Thanvi Sahib and all the Ulema of Deoband that to think of the Holy Prophet (Sallallahu alaihi wa sallam) in namaaz is worse than to get immersed in the thought of a bull or an ass. As soon as a man will think of the Holy Prophet (Sallallahu alaihi wa sallam), his prayers will be null and void and he will be committing shirk. These Ulema argue that because the thought of the Holy Prophet (Sallallahu alaihi wa sallam) will come to mind with honour, hence in prayer the thought of a person other than Allah will lead to polytheism. For reference see the standard book of Deobandi Religion, Sirate Mustaqim pp/ 78, which is very well known. This is what they believe about the imagination of the Holy Prophet (Sallallahu alaihi wa sallam), but what are the instructions of Thanvi Sahib regarding imagining him (Maulana Thanvi) in Salaah.

Maulana Abdul Maajid Daryabadi who is the special caliph of Thanvi Sahib, wrote a letter to him:

“Lack of concentration in Salaah is an old problem. But it is my experience that whenever I imagined you in Salaah the problem of concentration vanished, only for a short while though. Nevertheless, please advise me if this action is correct, if it is not, then I shall be careful in future!”

(Hakimul Ummat, pp/54)

This was the personal question of Maulvi Abdul Maajid, now listen to the answer of Thanvi Sahib:

“It is correct as long as you do not disclose this to other people.”
(Hakimul Ummat, pp/54A)

The double standard of faith and mind, ‘The enmity with the holy Prophet (Sallallahu alaihi wa sallam)’ and ‘The worship of Sheikh (Spiritual Head)’ are the teachings of Thanvi Sahib. And “The information must not be disclosed to others” is so sensational that from this very sentence the integrity of ‘their religion’ is fully exposed. At this point the theft of the heart can be detected openly, that externally they pretend to be torch-bearers of the Unity of Allah, and secretly they ask their devotees to worship them!

I now ask every Allah fearing Muslim, that if such ‘Anti-Prophet’ and ‘Polytheistic Teachings’ are spread amongst the Muslims, won’t the Muslims end up in Hell?

AN IMPORTANT QUESTION:

Another question is that when according to the faith of the Tableeghi Jamaat, to imagine the Holy Prophet (sallallahu alaihi wa sallam) during the execution of prayers is polytheistic, then how will they execute their own prayers, because it is obligatory to recite ‘Attahiyat’ in prayers and while reciting it when one reaches ‘Assalam-o-Alaika Ayyo-han-Nabi’, naturally one will think of the Prophet (sallallahu alaihi wa sallam). Now there are only two ways, either one will think respectfully or with degradation - if one thinks about the Messenger (sallallahu alaihi wa sallam) respectfully it will be infidelity according to Deobandi Religion, and if one thinks with degradation then it

is an insult to the Messenger (sallallahu alaihi wa sallam) which is declared a blasphemy, concurrently.

Now to avoid this difficulty either a man must abandon 'Attahiyat' in prayer totally, but the difficulty is that its recital is compulsory (Wajib) and by abandoning the compulsory, prayer remains incomplete. Another position is that 'Attahiyat' must be recited but the thought of the Prophet (sallallahu alaihi wa sallam) may not be brought to mind, but the saying of Hazrat Imam Ghazali (Rehmatullah Alay) warns the Muslims:

"Firstly you must imagine that the Messenger (sallallahu alaihi wa sallam) is present in your heart and then say Assalamo Alaika Ayyohan Nabi'." *(Al Hawi Lii Fatawa and Farawa Shami)*

In any case there is no way for the Tableeghi Jamaat members to offer prayers according to the rules set up by their own leaders! it is necessary for them to obtain pardon from Allah because of their faith which they have expressed in "Sirate Mustaqeem." But they never retract from their beliefs. And when the followers of the Tableeghi Jamaat can never perform their own prayers properly, how can they stimulate others to do SO!

FOURTH SAMPLE:

It is said that a person questioned Thanvi Sahib, that on the occasion of the Birth of the Holy Prophet (sallallahu alaihi wa sallam), when a declared infidel like Abu Lahab gets the reward in the hereafter, then if Muslims rejoice on the Birth of the Holy Prophet (sallallahu alaihi wa sallam), what blessings and rewards do they stand to gain?

Thanvi Sahib gave the following reply:

'Displaying this type of. happiness would have been legitimate if the Divine logic did not abstain us from doing so and it is clear that the collection of good and evil is always evil.'

(Kamalaté ,Ashrafia, pp/444)

It means, to rejoice on the Birthday of the Holy Prophet (sallallahu alaihi wa sallam) is illegitimate, therefore it is clear that no reward shall be gained in the hereafter for this.

This was the legal verdict (Fatwa) of Thanvi Sahib for the Beloved Prophet of Allah (sallallahu alaihi wa sallam), now read another Fatwa by him about himself. The author of Ashrafus Sawanah' Khwaja Azizul Hasan, who was a beloved devotee of Thanvi Sahib, wrote about himself remarked to Thanvi Sahib modestly and bashfully:

"I always think that had I been a woman, I would certainly have married you."

At this expression of love, Hazrat Maulana Thanvi became extremely cheerful and started laughing uncontrollably. He then proceeded to the Masjid, saying: "This is your love, you will be rewarded for this, you will be rewarded for this." (Ashrafus Sawanah, pp/28)

Are you noticing this show of self-worship and self-conceit on the part of Thanvi Sahib? By celebrating the Birth Anniversary of the Holy Prophet (sallallahu alaihi wa sallam), if Muslims express their love for the Beloved Messenger (sallallahu alaihi wa sallam). the' there will be no blessings or rewards for them in the hereafter, but if the disciples of Thanvi Sahib express their obscene love by desiring to be his wife, then on the obscenity also they are entitled to be rewarded by Allah! This is the height of enmity against the Messenger of Allah (sallallahu alaihi wa sallam). We cannot imagine that the hearts of so-called Muslims to be so black and harsh towards the Prophet (sallallahu alaihi wa sallam)

Now tell me honestly that if such type of Anti-Prophet teachings are spread among Muslims by the Tableeghi Jamaat then inspite of being a Namazi (one who regularly offers five times obligatory prayers) what is there to guarantee their salvation?

A man who remains dormant or inactive may be pardoned but if a man is antagonistic towards Allah's Messenger (sallallahu alaihi wa sallam), he cannot be pardoned inspite of his good deeds.

FIFTH SAMPLE:

Now observe certain samples of the teachings and instructions of Thanvi Sahib connected with the social, traditional and collective system of life.

Specifically instructing the men, he says:

“Aqeeqa and Circumcision ceremonies and to assemble in the Maktab of Bismillah, abandon them all, neither celebrate them in your house nor attend these functions in other people’s homes. During the periods of grief and demise, third day, tenth day and fortieth day Fatehas shQuld be discontinued. Do not prepare Haiwa in Shabé Barat or participate in the Muharram functions in your homes also do not go to other people’s homes to participate in them.”
(Qasadus Sabeel, pp/26)

Now read the instructions of Thanvi Sahib for women, he writes:

“do not perform Fateha or Niyaz of the friends of Allah (Aulia-Allah). do not pray to Allah through the wasila of these sufis, do not prepare Halwa in Shab-e-Barat, do not observe Muharram, Arfa, etc.”
(Qasadus Sabeel, pp/26)

After this he writes:

“Do not attend the ceremonies of marriages, Aqeeqa, shaving of head. 6th day ceremonies of the birth of a child, engagements, etc. and never call anyone at your house for these ceremonies. You must read or listen to a book called Behishti Zevar, and you must follow it.” (As if to say that it is more important than the Holy Quran).

Now study a list of those ceremonies which must be abandoned in order to establish relations with Thanvi Sahib, and also to get benefits from his blessings. He writes:

“The third day fateha of deceased, the tenth day, the twentieth and the fortieth day fatehas of dead persons, to attend the annual Urs of the *Sufis*, to make request to Sufis, to celebrate publicly, Fateha, Niyaz, Egarween etc., to celebrate the Birthday Anniversary of the Holy Prophet (sallallahu alaihi wa sallam) (to arrange grandly to observe the relics), to prepare Halwa in Shab-e-Barat, to distribute sweets on the occasion of the finishing of the recital of the Holy Quran in Ramadaan.” (Abstain from all these acts).

(Qasadus Sabeel, pp/31)

Stop here for a few moments and consider what the condition of the Muslim Society would be if it follows the teachings and instructions of Thanvi Sahib. Those ceremonies of life which require collective performance, how will they be held. The

mutual relations of families, and the mutual connection of relatives can never continue if links are not established even on the occasions of joy or sorrow.

We could have agreed to this if Islam had demanded it from us but Allah and His Messenger (sallallahu alaihi wa sallam) have not asked us to abstain from these acts, then what right does Thanvi Sahib have to destroy our social traditions because of his whims and fancies.

Now the book *Behishti Zevar*, which Thanvi Sahib has instructed to follow. Have a glance at the list of those ceremonies, which, according to him throws a Muslim out of the folds of Islam:

“To call someone from a distance and to think that he has received the message. to ask for fulfilment of desires from someone, to bow down before someone or to stand like a picture before someone, to put floral sehra over the head of a bridegroom, to keep the names of Au Bakhsh. Husain Bakhsh. Abdul Nabi. etc., to say that if Allah and His Messenger (sallallahu alaihi wa sallam) wills, this work will be done.”

(Behishti Ze'ar, Part 1, pp/37, Under the description of the things of Polytheism and Infidelity)

Just imagine, if these teachings of Thanvi Sahib are admitted as true, then out of 250 million Muslims of the Sub-Continent, only a few shall remain, who could be rightly called Muslims, the rest of them will be ejected from the sphere of Islam immediately.

Perhaps this is the reason why the Tableeghi Jamaat insists on Muslims renewing their Islam by reciting the Kalima once again, if not there is no need to ask born Muslims to read the Kalima. In any case how many non-Muslims have they converted to Islam?

RESULTS:

Now at the end of this discussion, I appeal to your spirit of honesty and integrity to These writings possess those ingredients which provide stimulus to the spirit of insolence against the Messenger (sallallahu alaihi wa sallam) and it also opens the path for believing in the office of Prophethood for Thanvi Sahib. And there are certain portions of his teachings that stink of artificial piety and then that part of his teachings is very explicit, through which all the system of the collective society and

religious traditions of Muslims go topsy turvy, to this extent that nobody remains a Muslim.

Now, under these circumstances, decide for yourself what the Tableeghi Jamaat is achieving by propagating such dangerous and misleading teachings among Muslims, what else can result besides disunity, in every house, a war of differences of faith and ideas, and it may break into pieces, the traditional, collective and religious unity of the life of Muslims, resulting in disaster in both the worlds.

After giving such details, there is no need to repeat that a Jamaat which has such poisonous and disuniting literature, is not worthy of being supported. If anybody doubts the reality of my statements then he should impartially survey those circles where the 'good' steps of the Tableeghi Jamaat have reached, and there is no shortage of such places, where because of its teachings, atmospheres have been polluted by the differences of opinions and the fire of hatred is becoming more violent day by day.

THE OTHER FRONT OF THE TABLEEGHI JAMAAT

THE ACCOMPLISHMENT OF THE INNOVATIONS OF MAULANA RASHID GANGOHI

After visualising one front of the Tableeghi Jamaat now please go along to the other side. Firstly read the remaining portion of the missionary sketch of Maulana Ilyas, so that you may not lose sight of half of the map of his objects. Maulana Ilyas, praising his spiritual head Maulana Rashid Ahmad Gangohi, says:

“Hazrat Gangohi was a Mujaddid (reviver in religion) and a great Saint. It is not necessary for a Mujaddid (reviver) that all the work of revival may be exhibited by his hands alone, but whatever is evident from his disciples, belongs to him indirectly.”

(Malfoozat-e-Ilyas, pp/ 132)

Have you understood? He wants to say that the work of revival left after him shall be accomplished by our hands. Therefore to comprehend his remaining portion of the work of revival it is necessary to survey the work of revival performed by Gangohi Sahib, because, it is obvious that the succeeding Mujaddid (reviver) shall plan his map on the lines established by his predecessor.

Let us study a few examples of the revival works of Gangohi Sahib, given below:

FIRST INNOVATION:

ponder over the various samples of the teachings and instructions of Thanvi Sahib given on previous pages which I have quoted from his books.

For the last fourteen centuries, this has been the undisputed faith of the Muslim Ummah that Allah has addressed Hazrat Muhammad () with the title of Rahmatul-lilAalameen (blessings of the worlds). It is a title exclusively for him, there can be no other person in this universe to become a blessing for the worlds.

But Gangohi Sahib says that the quality of 'a blessing for the entire worlds is not exclusively for the Holy Prophet (sallallahu alaihi wa sallam), other people can also be called 'a blessing for the entire worlds'.

Now listen to this new 'discovery' in his own words:

"Someone asked Gangohi Sahib if the title 'Blessing for the entire worlds' is exclusively for the Holy Prophet (sallallahu alaihi wa sallam) or can we use this title for every person. He replied: 'The title 'a blessing for the worlds' is not an exclusive quality of the Holy Prophet (sallallahu alaihi wa sallam)'"

(Fatawahé Rashidia, Book ii, pp/9)

And note that this reply of Gangohi Sahib did not remain a reply only, but which he practically acted upon himself.

As the author of Ashrafus Sawaneh writes about Thanvi Sahib: "Hazrat Wala's (Thanvi Sahib) personality was full of blessings from head to foot and that title of Kafa Billahé Shaheeda (Allah is a witness to it) rightly fits him without exaggeration. Infact Hazrat Gangohi addressed the Sheikh of Arab and Ajam, Haji Sahib (meaning thereby his spiritual head) after his death. He was uttering repeatedly "Alas. Rahmatul-lil-Alameen." "Alas, Rahmatul-lil Alameen." *(.Ashrafus Sawaneh, Book iii, pp/ 153)*

Astagfirullah! Observe these claims, repeatedly denying an attribute, exclusive to the Holy Prophet (sallallahu alaihi wa sallam). Firstly Gangohi Sahib bestowed his spiritual head with the title Of 'Rahmatul-lil-Alameen', now the author of Ashrafus Sawaneh making Allah a witness says, that the title of 'Rahmatul-lil-Alameen'

maybe truly applied to Thanvi Sahib and he uttered that Thanvi Sahib is also 'Rahmatul-lil-Alameen'.

And then he has the audacity in making Allah a witness to the insolence of the beloved of Allah (sallallahu alaihi wa sallam) equalling him with Thanvi Sahib. Allah forbid! There can be no greater attack than this on the status of the Beloved of Allah (sallallahu alaihi wa sallam).

At this point we wish to say nothing more than that if the Ummah of the Prophet (sallallahu alaihi wa sallam) has an atom of modesty, love and faith, then it should nip in the bud all the shameful plans of the Tableeghi Jamaat whose missionary activities desire to accomplish innovations of this nature. They must beware that even today there are such devotees of the Holy Prophet (sallallahu alaihi wa sallam), who will die defending the Prophet (sallallahu alaihi wa sallam), and will not allow the Wahabis to concoct another 'Rahmatul-lil-Alameen'.

For the last 14 centuries it is an undisputed belief of Muslims that whosoever calls a Sahabi a Kafir, he himself becomes a Kafir, but Gangohi Sahib says that let alone being out of the fold of Islam, he will not even be out of the fold of Ehlé Sunnat wa Jamaat.

He writes:

"If any persons calls a companion of the Holy Prophet (sallallahu alaihi wa sallam) a Kaafir (an infidel) he is a cursed man. Such a person should not be appointed as an Imam (to lead prayers in a Mosque) because it is disallowed, but he will not be ejected n from the Ahlé Sunnat wa Jamaat for this sin of his."
(Fat wa-e-Rashidia, Book ii, pp/ 141)

"He is a cursed man and to make such a person an Imam of a Mosque is disallowed' Please do not be deceived by these words because a cursed man in the language of the Quran is referred to a liar also, yet he can be appointed as an Imam, inspite of this evil there is no doubt about him being a Muslim.

The most heart rendering thing is that the Holy Prophet (sallallahu alaihi wa sallam) says: "if any Muslim calls another Muslim an infidel, then if he is really so, then the utterer is devoid of accusation. otherwise the Fatwa (legal verdict) shall return to the utterer himself" *(Bukhari Sharief)*

In this instance if any person calls the companions of the Holy Prophet a Kaafir, if he is not expelled from Islam and Sunnat, then that means that his utterance of Kufr is correct according to the incident, because if it is not correct then according to the Sayings of the Holy Prophet (sallallahu alaihi wa sallam) he must be a target of his own Kufr.

Is this black deed of Gangohi Sahib not enough to make a righteous Muslim shudder? Which believing Muslim will tolerate this unholy attack on the Sahaba and their Imaam?

At this stage a point is also worth remembering, that if according to these people the person calling the Prophet's (sallallahu alaihi wa sallam) Companions Kaafirs is not to be expelled from the Able Sunnah Wa Jamaat, then one can gauge what kind of Sunnis they ate, because they too sometimes call themselves Sunnis. (To mislead the Muslims).

Hence, make a decision that by indulging in such heart burning activities the Tableeghi Jamaat desires nothing more than this, that the Muslims may not live peacefully. amicably and unitedly but their sentiments must be so much injured that they may remain restless as if lying on fire flakes.

THIRD SAMPLE:

It has been the belief of Muslims for 1400 years that the Holy Prophet (sallallahu alaihi wa sallam) is the Last Messenger and in following him alone rests the Salvation of Humanity. But Maulana Gangohi claims that in this age, guidance and salvation rests upon following him (meaning himself).

His Biographer writes that he had reiterated this so many times
"Listen! Truth is only that which comes out from the tongue of Rashid Ahmad!
I swear that I am nothing, but in this age, salvation and guidance depends only upon following me."

(Tazkiratur Rashid, Book ii, pp/I)

Be impartial and think for a moment, the claim that during this age salvation and guidance depends upon following me' is no less than the claim to Prophethood, because this exclusivity belongs to Prophets. In other words there used to be an era

when Salvation was subjected to following the Holy Prophet (sallallahu alaihi wa sallam). Now that era has ended and Salvation now depends on following Maulana Rashid Ahmad Gangohi.

Being Warisul Ambia it is the duty of the Ulema to encourage people to follow the Holy Prophet (sallallahu alaihi wa sallam) to ask people to follow themselves is not the job of the Religious Scholars. But Gangohi Sahib's claim is quite evident that he is not content with being an ordinary Ummati (follower) and desires to achieve the status of the Messenger (sallallahu alaihi wa sallam). No wonder that the entire Deobandi Sect follows him so blindly.

At this point my emotions are running quite high! When I think of the seriousness of this sentence my eyes become blood-shot. People say that one should not attack anyone's intention. This is no co-incidence that from Moulana Ilyas the founder of the Tableeghi Jamaat to Thanvi Sahib and Gangohi Sahib every one of them have made advances towards the office of Prophethood. Had it been just one odd Molwi whose pen had slipped, the matter could have been ignored, but here we see so many leaders of the Tableeghi Jamaat guilty of the same offence!

On one side he tries to reduce the Messenger (sallallahu alaihi wa sallam) to the level of a Follower (Ummati) and on the other hand he tries to raise himself to the level of the Messenger (sallallahu alaihi wa sallam). Now decide for yourselves what the aims and objects of the Tableeghi Jamaat are. is not the disruption created by Qadianis enough, or do we have to feed and breed another Fitna.

FOURTH SAMPLE:

Conservatively speaking 90% of the world's Muslims subscribe to Urs, Shrines, Hermitages, Meelaad and Fateha. The Muslim World not only recognises such Muslims as Muslims but have had social, cultural and religious ties with each other for _____ centuries.

Suddenly Maulana Gangohi insists that all relationship should be severed with those people who organise Urs, Meelad, Salaams, etc. Everything must be abandoned from marriage relations, visiting the sick, talks, salutation and funeral ceremonies.

QUESTION:

“Are we allowed to marry anybody who indulges in the following acts: Covers the graves with sheets and seeks help from Sufis or participates in polytheistic ceremonies’ of Urs etc.. and considers that these are good actions?”

ANSWER:

“The person indulging in such actions is totally misleading and a wicked man and is liable to be accused of infidelity. To perform marriage with him as a Muslim is illegitimate because we are not allowed to keep relations with a wicked man and to say Assalam-oAlaikum to such a person is not correct and if trouble is anticipated, then do it and going to visit such a patient, or to attend the funeral of such a man is not allowed.”

(Fatawa-e- Rashidia, Book ii, pp/ 143)

Rise above sentiments, and judge, purely on the basis of facts, that if this poison of mutual hatred is spread among the Muslim Society what will the end result be? There is a continuous increase of polarisation among various groups of Muslim Society now-a- days. After this well organised conspiracy, who will be able to pull down the walls erected between several groups of Muslims?

FIFTH DEED:

Below is a list of Gangohi Sahib’s attacks on the Traditional, Social, and collective lives of Muslims at large.

1) He says:

“To make speeches on the Martyrdom of Hazrat Imam Husain (Radiallahu Anhu) regardless of truth and authenticity, to offer drinks to people, to subscribe for Sabeel or Sherbet, or to offer milk, all of these things are incorrect and Haraam because similar practises are undertaken by other sects, like Raafzis.”
(Fatawa-e-Rashidia, Book iii, pp/111)

Muharram functions are held in almost the entire sub-continent, but Gangohi Sahib is not even willing to tolerate the authentic lectures given to highlight the brutality, sacrifice and oppression witnessed at Karbala.

Be just!, Is not the spirit of favouring Yazid openly and the spirit of prejudice against the beloved grandson of the Holy Prophet () transparently evident here?

2) Now observe another display of the cruelty of heart:

The Sherbet in the name of the family of the Holy Prophet (sallallahu alaihi wa sallam) is illegitimate for these gentlemen but to eat the roving crow is not only legal for them but also an act, worthy of reward. Listen to this innovation from his own tongue:

QUESTION:

“In a society where eating of crows is regarded Haraam, and the person who eats it is scorned, under such circumstances will the crow-eater gain some reward or will he neither be rewarded nor punished?”

ANSWER:

The reply was:

“He will be rewarded.”

(Talawa-e- Rashidia, Book ii. pp/ 130)

Think about it, what will be the condition of those Muslim populated areas when members of the Tableeghi Jamaat will include this act of heavenly reward along with their movement? Where else can they get a better prescription for earning heavenly reward?

(Shocking! To have Eesale' sawaab Jalsas in Muharram is 'Haram' because the Shias and Rafzis (misled devotees of Hazrat Imam Husein (Radiallahu Anhu) do the same. If this is the yardstick to judge what is Halaal and Haraam then may we ask the Deobandis, Wahabis and Tableeghis as to why they organise their Ijtema during Easter when the entire Christian world celebrates Mass, the Crucifixion of Christ, Resurrection etc, Is it not the Easter Ijtema to show solidarity with the Christians too? Are all these functions not similar *and is not the Ijtema Haraam because it is similar to Christian practices during Easter?*)

It is also shocking that auspicious nights are not observed in Mosques controlled by the Wahabjs. After all, these nights have been highlighted by the Prophet(sallallahu alaihi wa sallam) himself.

The night of Rabi-ul-Awwal (Birth of the Prophet (sallallahu alaihi wa sallam) goes by as just another night. No functions are held in Mosques under their control. The 10th of Muharram night (Ashura Night) goes by un-noticed. In fact the feeling of the Wahabis towards Hazrat Imam Husein (Radiallahu Anhu) is cold, to say the least. Some Wahabis openly declare Imam Husein as a traitor.

The 27th of Rajab (Lailatul Me'raj) is an insignificant night to them. 15th of Shabaan (Lailatul Baraat) is observed in very few Mosques under their control. In fact Fatawas have been circulating to discourage the observations of these nights. It is quite clear that the Wahabis are campaigning to strip Muslims of those networks and forums that promote education and love. On Eid days the Wahabi Imam does not even read a dua, or meet the people. He alights from the Mimbar and just walks away. The Islamic Musafaha (shaking hands) as practised by the Sahaba, even Muanaqa (embracing) has been labelled as Bidah and has been stopped! These Fatwas can be seen in Fatawa Rashidia.

3) Note a new and astounding discovery of Gangohi Sahib. He says that to send money through Money Orders amounts to interest. He writes:

"To send money through Money Order is incorrect and amounts to interest taking."

(Farawa-e-Rashidia, Book ii, pp/128)

In the light of this Fatawa can you imagine how many Muslims of the Indo-Pak SubContinent could have been saved from this big Sin. More-over a new question emerges from this verdict that if this is actually declared as interest taking then what will be the solution for the economic difficulties of the Muslims? How are Muslims to transfer money to other countries? One gets the impression that by pursuing such Fatwas the Tableeghi Jamaat wants to paralyse the religious as well as the economic life of the Muslims, and by involving them in an endless chain of controversies they wish to leave them restless for ever.

4) Now note another anti-unity Fatwa!

“Somebody asked (Gangohi Sahib) how is it to embrace each other during Eid days, he replied that on Eid days to embrace each other is an act of Bidah.”
(*Falawa Rashidia, Vol. ii. pp/ 154*)

In the hadith the punishment of a Hidati is Hell. Now in the Light of the utterance of Maulana Gangohi. estimate how many scores of Muslims have reached the gates of Hell because they had embraced each other on Eid days.

5) Finally go through another miracle of knowledge and art. Islamic Divine Laws (Shariat) has established guidelines for respecting the Mosque, but Gangohi Sahib says:

“To place beds in the Mosque is correct for the traveller and the resident.”
(*Farawa-e-Rashidia, Book ii, pp/89,*)

If the Tableeghi Jamaat has come out to perform this deed then we congratulate them and their efforts in leading Muslims to Hell. It is our experience that these people systematically eradicate all infra-structures of Unity and love under the pretext of eradicating Bidah and establishing Sunnah.

It appears that Fatawa Rashidia was especially written to cater for the Tableeghi Jamaat. This book seems to have a licence to declare Ja’iz and Na’jaiz freely. Evidently the objective is not only placing beds but obviously of sleeping with stretched legs on the bed too. May Allah save us. Upto now the members of the Tableeghi Jamaat have been using the Mosques for eating food and sleeping in the nights, but the day the beds are spread in the Mosques, there will be no difference between a residential house and a Mosque.

THE QUESTION OF ACCEPTANCE AND REJECTION OF THE PROGRAMME

You have gone through a detailed discussion in connection with the aims and objects of the Tableeghi Jamaat.

What is the atmosphere in which the Thbleeghi Jamaat wishes to remodel you? What is the central point of its efforts? What are the objects under its review? Whose teachings and instructions has it come out to propagates? With whom does it intend to connect the link of your thoughts? All these questions have been answered in the previous pages. Now you have to make a clear decision as to how

far you agree with the aims and objects of the Tableeghi Jamaat? Do you agree to propagate the samples of teachings and instructions which are produced before you? Can you breathe peacefully for a moment whilst the Messengers of Allah are openly criticised, and people are invited to believe in the greatness of the Tableeghi Jamaat.

If your answer is in the negative then we have nothing more to say regarding your avoiding or side-tracking the Tableeghi Jamaat, the decision of your conscience is sufficient for you. However I want to elaborate at this point that there is no association in the world which does not possess some good points together with bad points. Therefore before deciding to accept the programme of the Tableeghi Jamaat one should consider its corrupt beliefs and realise that the evils of this Jamaat exceeds its good.

Chapter 3

A Staggering Record of Religious Tyrannies

One cannot deny the importance of Faith and Belief in Religious Life. The General mode of Statements of the Holy Quran is that it places the pre-condition of Faith before 'pious action'. In the view of the Holy Quran, actions (amal) are useless without a correct set of Islamic beliefs which are pre-requisites.

Muslims are divided into groups because of differences in beliefs. And every group is separate from the other on the basis of its significant beliefs.

It is a tragic event of history that the Wahabi Sect has recently attacked the Sanctity of Islam, and has callously disfigured the face of religious realities that had been intact for the last fourteen Centuries.

We present to you a portion of the Revolutionary Atrocities of this Sect in the History of Islam, from the tongue of a friend, not a foe.

1.The Story of the 'Wahabia Sect' in the words of Sheikh-e-Deoband - Moulana Husein Ahmad.

Now read the detailed beliefs of the Wahabia Sect from the pen of the Maulana. At some places you will find his language a bit pinching due to rage almost bordering on the language of abuses. He writes:

“The Wahahia use very audacious and insulting sentences against the status of the Prophet (sallallahu alaihi wa sallam) and regard themselves as equal to the Holy Prophet (sallallahu alaihi wa sallam) and they accept an insignificant greatness restricted to the era of his missionary work. Due to callousness of their hearts and weakness of belief they think that they are leading the people towards the right path. They think that now the Holy Prophet (sallallahu alaihi wa sallam) has no right over us and he has not done any benevolence to us and after his demise we cannot derive any benefit from his holiness.”

2. The belief of Najdi and his followers is that the life of the Messengers was limited to the age in which they lived, after the demise of the Messengers, they and all other true believers are equal in death. That is why they reject his Wasila and regard it as not permissible. They say that the walking stick in their hands is more beneficial than the Prophet (sallallahu alaihi wa sallam). At least that can be used to ward off the dogs. While the Prophet (sallallahu alaihi wa sallam) can't even do that!
(As Shahab As Thaqib. pp/45/46)

3. It has been heard from the tongues of Wahabis of Arabia that they harshly ask people to abstain from reciting Assalatu Wassalamu Alaika Ya Rasullulah and they jeer at and express their hatred against the people of Mecca and Medina.

4. The Wahabis of Najd also believe and say openly that to utter Ya Rasullallah (O Messenger of Allah), contains the assistance of a person other than Allah and therefore it is polytheistic (Shirk). (The Deobandis also agree. I wonder why Maulana missed this!)

5. The devil minded Wahabis consider the use and recitation of Salato Salam on the Holy Prophet (sallallahu alaihi wa sallam), recitation of Dalail Khairat, Qasida-e-Burda, Qasida-e-Hamzia etc. as very bad and prohibited.

6. The Wahabis regard intercession (Shafaát) of the Holy Prophet (Sallallahu Alayhi Wasallam) so. narrow-mindedly that they make it almost non-existent.

7. The Wahabis consider the Holy Prophet (sallallahu alaihi wa sallam) devoid of knowledge of the Secrets of Allah, and believe that he only possessed the knowledge of the Divine Laws of Allah.”

(Ash Shahab, pp/66/67)

8. The Wahabis consider as evil and Bidat the Speeches on the Birth of the Holy Prophet (sallallahu alaihi wa sallam) i.e. Meelad-un-Nabi. In addition to it, they consider the celebration of the Death Anniversary (Urs) of the Saints of Islam as Bidat.

(Ash Shahab, pp/67)

A SENSATIONAL EXPOSITION

I have written earlier that we have come to know these beliefs of Wahabia Najidia Sect through a friend not a foe, therefore nobody can be suspicious that these statements may be false.

I have called Maulana Husain Ahmad, a friend because in November 1955, when the Ruler of Najd, Shah Saud Ibne Abdul Aziz visited India then Maulvi Husain Ahmad had delivered a address of Welcome on 29th November 1955 on behalf of Jamait-e-Ulema-e-Hind and the meeting in which this address was presented, the late Pundit Nehru, the Prime Minister of India was also present. (The Maulana was a devout fan of congress).

Now read an important part of this address along with the condemnation of that very Sect for which he had used phrases like, audacious group, Wahabia, the Sect of Devils, that have blackened pages after pages. For that very Sect of Devils he exhibits his religious companionship and harmony of mind and he did not hesitate to describe their historical rise.

THE WELCOME ADDRESS OF JAMIAT-E-ULEMA-HIND

Your Majesty,

When the late Sultan Abdul Aziz Ibne Saud took the victorious strides specially for Hijaz-e-Muqaddas, the Jamiat-e-Ulema-e-Hind was the only party which considered

it as a good fortune for Hijaz against the European Diplomacy and congratulated the Late Sultan.

And then through its special representative it continued giving useful advices in the court of the deceased Sultan from time to time and Jamiat Ulema Hind proved very successful in this task because they accepted our advices, which closed the mouths of opponents and our corrective objectives also became successful.

After the complete establishment of the Government and the dynasty of the family of Saud, on the occasion of the First Haj Pilgrimage Jamiat-e-Ulema-e-Hind was that religious and political party which sent its representative and expressed its happiness and satisfaction.

(Shah Saud Walia Arab Ka Daura-e-Hind, Lala Rukh Publications, Srinagar, Kashmir, pp/38)

“The Victorious Step of the Najidis” for which Jamiat-e-Ulema-e-Hind had sent its message of greetings and the “Corrective objects” on which it has expressed its happiness and satisfaction, until the shuddering details of these things do not come before us we will not be able to understand the background of this address. Thanks to Allah the details of these matters have reached us through reliable sources.

A TELEGRAM FROM LONDON

On 22nd August 1925a Press Reporter in London,sent a telegram to the news agencies of India given below:-

“The information has been received through reliable sources that the Wahabis have attacked Medina, and that the dome of Masjid-e-Nabawi had been damaged, (under this dome the Grave of the Holy Prophet (Sallallahu alaihi wa sallam) exists) and the Mosque bearing the name of Sayyidina Ameer Hamza (Radiallahu Anhu) has been demolished.”

(Report Khilqfat Committee, pp/30)

Hearing this sensational news every Muslim in every part of India was grieved and people were so much swept away by the storm of emotions that the Khalifat

Committee was compelled to send its Representative Delegation to Hijaz. According to the report of Khilafat Committee this Delegation consisted of the following members:

Syed Sulieman Nadvi (Salman Nadvi's Father)

2. Maulana Mohammad Irfan
3. Maulana Zafar Ali Khan
4. Syed Kurshid Hasan
5. Maulana Abdul Majid Badayuni
6. Mr Shoaib Qureshi

THE REPORT OF THE KHILAFAT COMMITTEE

The Delegation reaching Hijaz. reported to the Muslims of India: "The Graves (Shrines) of Jannatul Mualla were dismantled and the house where the Holy Prophet (Sallallahu alaihi wa sallam) was born, was demolished, but the Najdi Government has assured us that it will not demolish or dismantle the shrines of Madina similarly."

(Report, Khilafat Committee,pp/43)

Again after one year in 1926, to review the condition created by the tyrannical hold of the Najdi Government in Hijaz, a world congregation was held during the Hajj season at Mecca, and a Delegation of the Khalifat Committee was also sent to attend this conference under the auspices of Motamar-Alam-e-Islami.

THE REPORT OF THE SECOND DELEGATION OF THE KHILAFAT COMMITTEE

On this occasion the Delegation of the Khilafat committee sent the report of the impact and real incidents. This portion of the report is worth reading:

"On 22nd March a ship named Akbari landed on the coast. At that moment the most barbarous and heart-rendering news that was received was the dismantling of Jarinatul Baqi and other places also. But we were a bit reluctant to accept this news, because Sultan Ibnu Saud had promised in writing to the Khilafat Committee that he will keep the Shrines of Medina intact in their original condition.

But on reaching Jeddah when first of all we enquired from a member of the Government, Sheikh Abdul Aziz Aqeeqi, about the reality of this news, he confirmed it and said:

“The Najdi Nation regards it as its Sacred Duty to exploit and uproot that acts of Infidelity and Polytheism, and on this issue it will not care about the feelings of the Islamic World.

After this he writes:-

“However, whatsoever may be the circumstances, inspite of all the obligatory promises and commitments of Sultan Abdul Aziz, all the domes and shrines of Medina were dismantled.”

(Report. pp/88)

THE DESECREATION OF MOSQUES

You might have seen in India the grotesque scene of the desecration and demolition of Mosques at the hands of Hindus and other rioters, who are the real enemies of Islam, but in the Holy Land of Hijaz, please observe an admonishing phenomena at the hands of people who claim to be Muslims!

The eye witness among the delegates wrote:

“The most painful and sorrowful thing is that like v1ecca, certain mosques of Medina could not be spared and three Mosques were demolished like the Domes of the Shrines. The details of the Dismantled M.osques in Medina are given below:

- 1)Masjide Fatima adjacent to Masjid-e-Quba.
- 2) Masjide Sanaya (where the teeth of the Holy Prophet ([sallallahu alaihi wa sallam](#)) were broken in the battlefield of Uhad)
- 3) Masjide Minaratain
- 4) Masjide Mayedah (where Surah Mayedah was revealed)
- 5) Masjide Ijaba (where a very important prayer of the Holy Prophet ([sallallahu alaihi wa sallam](#)) was accepted). (Rebuilt since)

(Reports'. Khilafat Committee, pp/88)

THE DEMOLITION OF SHRINES (GRAVES)

The Delegates of the Khilafat Committee compiled a list of the demolished shrines of Medina. Note how these tyrants have destroyed the shrines of those Great Beings, without any remorse.

THE GRAVES (SHRINES) OF THE PRINCESSES OF THE FAMILY OF THE HOLY PROPHET (sallallahu alaihi wa sallam)

- 1) The Daughter of the Prophet (sallallahu alaihi wa sallam), Hazrat Syedah Fatima (Radiallahu Anha)
- 2) The Daughter of the Prophet (sallallahu alaihi wa sallam), Hazrat Zainab (Radialiahu Anha)
- 3) The Daughter of the Prophet (sallallahu alaihi wa sallam), Hazrat Umme Kulsoorn (Radiallahu Anha)
- 4) The Daughter of the Prophet (sallallahu alaihi wa sallam), Hazrat Ruqaiyya (Radiallahu Anha)
- 5) The Great Grand-Daughter of the Prophet (sallallahu alaihi wa sallam), Hazrat Fatima Sughra (Radiallahu Anha), the Daughter of Hazrat Imam Husain (Radiallahu Anhu).

THE GRAVES (SHRINES) OF THE CONSORTS OF THE HOLY PROPHET (sallallahu alaihi wa sallam):

- 1) Ummul Momineen Hazrat Ayesha Siddiqa (Radiallahu Anha)
 - 2) Ummul Momineen Hazrat Zainab (Radiallahu Anha)
 - 3) Ummul Momineen Hazrat Hafsa (Radiallahu Anhu)
- All the graves of the remaining nine wives of the Holy Prophet (sallallahu alaihi wa sallam).

THE GRAVES (SHRINES) OF THE DIGNITARIES OF THE FAMILY OF THE HOLY PROPHET (sallallahu alaihi wa sallam):

- 1) The Prince of the Holy Prophet (sallallahu alaihi wa sallam) family, Hazrat Imam Hasan (Radiallahu Anhu)
- 2) The Head of Hazrat Imam Hussain (Radiallahu Anhu), Martyr of Karbalah
- 3) Hazrat Imam Zainul Abedin (Radiallahu Anhu)
- 4) The Beloved Son of the Holy Prophet (sallallahu alaihi wa sallam), Hazrat Ibrahim (Radiallahu Anhu)

- 5) The Uncle of the Holy Prophet (sallallahu alaihi wa sallam), Hazrat Abbas (Radiallahu Anhu)
- 6) Hazrat Imam Jafar Sadiq (Radiallahu Anhu)
- 7) Hazrat Imam Mohammad Baqir (Radiallahu Anhu)

THE GRAVES OR SHRINES OF THE FAMOUS COMPANIONS OF THE HOLY PROPHET (sallallahu alaihi wa sallam) AND THE TABEVEEN:

- 1) Amirul Momineen Hazrat Usman Ghani (Radiailahu Anhu)
- 2) Hazrat Syedana Usman Ibne Mazoon (Radiallahu Anhu)
- 3) Hazrat Abdul Rahman Ibne Auf (Radiallahu Anhu)
- 4) Hazrat Saad Ibne Waqas (Radiallahu Anhu)
- 5) Hazrat Imam Malik (Radiallahu Anhu)
- 6) Hazrat Imam Nafey (Radiallahu Anhu)

(Report, Khilafat Cmmissione, pp/80 to 89)

NOTE:

The Khilafat Committee Delegation has published the photographs of all the Mosques and shrines in its report from page 127 to 129. These pictures were taken before the demolition and after demolition. For further information and utility all these photographs have been included in this book also, so that you may visualise and estimate the callousness and the enmity the Najdis harbour against the Family of the Prophet of Islam (sallallahu alaihi wa sallam)

THE EXCESSIVE PAIN OF THE WOUNDS

This was that victorious step of the Najdi Tribe which the Ulema (Scholars) of Deoband were celebrating by sending their special representative to Arabia. They have exhibited their complete satisfaction and happiness at these atrocities. It means that the "symbol of love" which were cherished by the Blessed Ummah for the last thirteen centuries and safeguarded from the calamities of Nature, whilst the sight of those lovely scenes cooled the eyes of love and faith, these scenes used to prick the hearts of the Najdis and Deobandis, the antagonists of the Prophet (sallallahu alaihi wa sallam). Their burning hearts filled with reche and happiness when these

symbols of love and enlightenment were dismantled from the face of the earth. The Messengers of Najd were waiting to see the last dormitories of the beloveds of the Holy Prophet (sallallahu alaihi wa sallam) demolished, and until the Muslims of the world did not shed tears of blood from their eyes, these evil hearted people did not breathe a sigh of relief.

At this point I wish to question the readers, bearing in mind the bond of blood relationship, tell me, if someone tampers with the grave of your near and dear ones, what will be your reaction?

And what about those beasts of the Desert of Najd, who dismantled the last resting place of the Princes and Princesses of Ummahatul Momineen and the beloved Companion and defiled the sanctity of the shrines, can you pardon them at all?

And please answer me that even after the lapse of thirteen centuries if you have not pardoned Yazid, then how can you excuse these Indian tyrants, who have sent congratulatory messages to these callous people of Najd, on the repetition of the History of Karbala. After all Yazid too did not personally massacre the off-springs of the Holy Prophet (sallallahu alaihi wa sallam). Nevertheless, he too did not rest until all the faces of the family of the Holy Prophet (sallallahu alaihi wa sallam) were not gored with blood and crushed the hooves of the enemies' horses. Even today the Deobandi and Nadwi Molwis refer to Yazid, the murderer of Imani Husein, as Ameerul Mumineen Hazrat Yazid (Radialla Anhu). (This is an accepted fact at the University of Durban-Westville.)

THE RESTLESSNESS SHOWN BY A SOUL WHO ACTUALLY OBSERVED

Please listen to the speech of Maulana Mohammad Ali Jauhar which he made in Jame Masjid after his return from Hijaz. This portion of this speech expresses his actual feelings. eg

"I am sitting here in the House of Allah (Mosque) and I say under oath that I have no personal enmity with Ibn Saud, apart from that I am not opposing him because of personal reasons. I wish to say only that much of what I have observed and I report clearly without fear of the displeasure of any Jamaat. (He probably had the Deobandis and other stooges of the Wahabis in mind!) Sultan Ibn Saud and the

members of his Government repeatedly talk about the Book of Allah and Sunnah of the Holy Prophet (sallallahu alaihi wa sallam), but I have found that they were using the Holy Prophet (sallallahu alaihi wa sallam) and Sunnah of the Holy Prophet (sallallahu alaihi wa sallam) to gain worldly benefits.”

“The people who plunder and steal are evil doers, but the people who obtain worldly Government under the cover of the Holy Quran and the Sayings of the Holy Prophet(sallallahu alaihi wa sallam) are greater criminals than the thieves and the plunderers.”

(Maqalate Moharninad A/i. Book i, pp/95/96)

This is also a portion of his speech.

“This is the deed of Najd and the Najdis. Their hands are stained with the blood of Muslims and Muslims alone.”

(Maqalat, pp/37)

Along with it we quote this portion of the report of the delegation of the Khilafat Committee in which they have described an eye-witness account of an incident. In an assembly at Medina the Qazi (Chief Judge) of Najd said, addressing the Ulema (Religious Scholars) of Medina. This unmasks the mind of the Najdis. “O. the inhabitants of I-Ija7 you are greater infidels than Haaman and Firaun. We shall wage war against you in the same manner as was done against the infidels. You are the worshippers of Amir Hamza and Abdul Qadir (Jilani).”
(Report, pp/85)

These sentiments are also to be remembered which the members of the delegation expressed about the Najdi Tribe.

“For the last century Qaume Najd’ has been given to understand that with the exception of themselves all the other Muslims are polytheists. And the history of the Najdis for the past century tell us that their hands were never stained with the blood of infidels, indeed the bloodshed they have committed is only against Muslims.”

(Report of the Delegation, pp/ 105)

THE RELATION OF THE TABLEEGHI JAMAAT WITH THE NAJDI RELIGION

In the previous pages you have read about the illicit connection and deep relationship of Firqa-e-Wahabia-Najdia with the Jamiat-e-Ulema-e-Deoband, and you also know how reliable, accessible and intervening were they in the court of the Sultan, and used to give advices with esteemed acceptance.

The fact that they destroyed the graves of the Sahaba and Ehl Bait, repeating the disgusting deeds of Yazeed is proof enough of the type' of advice the Tableeghis, Deobandis gave Ibné Saud.

Now I want to say something in connection with the Tableeghi Jamaat directly because of their being a missionary platoon of the Deobandi group. Even if the masks of their faces is not removed, their Wahabi temperament is known to us. Even then, just to throw a light for the information of simple-minded Muslims, I have to clarify this fact with documentary evidence as to what the relation between the beliefs of the Tableeghi Jamaat and the Wahabi cult of the Najdis is.

The statement of the founder of the Tableeghi Jamaat, Maulana Ilyas, has been mentioned earlier, that the real object of the Tableeghi Jamaat is to propagate the teachings and preachings of Thanvi Sahib among the Muslims. Keeping this reference in mind, read this confessing statement of Thanvi Sahib,

THE CONFESSION OF THE RELIGIOUS SCHOLARS OF THE TABLEEGHI JAMAAT ABOUT THEM BEING WAHABIS

His biographer (Thanvi Sahib's) writes that the days in which Thanvi Sahib was a Mudarris (Teacher) in Madressah Jame-ul-Uloom. Kanpur, an incident occurred. A few women of the Mohalla (district) came to him with sweetmeats and requested him to offer Fateha. His students, in his absence took away the sweetmeats from them and consumed it instead of offering Fateha. A great scandal developed and when Thanvi Sahib was informed, he came forward and addressed the people:

"Brothers, only Wahabis live here, please do not bring anything here for Fateha-Niyaz etc."

(Ashrafus Sawaneh, Book i, pp/45)

Lets see what the fecliigs of Gangohi Sahib are towards the Wahabis. Gangohi Sahib writes in answer to a query:

“Mohammed Ibné Abdul Wahab is known as a Wahabi. His beliefs were excellent.”
(*Fatawa-e-Rashidia, Book i, pp/*)

Now read the feelings of the present leaders. First you must understand that in this era Maulana Zakaria Sheikhul Hadith Shahajanpur and Maulvi Manzoor Nomani are the central leaders of the Tableeghi Jamaat. Therefore Maulvi Manzoor Nomani, feeling restless about the fatal disease of Maulana Ilyas, writes regarding the problem of a successor to Maulana Ilyas:

“One night my respected friend, Maulana Au Mian and myself discussed this issue and came to the conclusion that after the death of Maulana Ilyas there had to be a personality who was loved by the people and who had love and feelings for Maulana Ilyas and his mission, then only will this circle continue working. Such a personality in our eyes was the personality of Sheikhul Hadith Hazrat Maulana Mohammad Zakaria.”

(*Biography Maulana Mohammad Yusuf Kandhalvi*)

Alter this, according to his statement, Nomani Sahib met Maulana Zakaria in the morning and placed before him the proposal of his friends so that h may accept his appointment as Amir of the Tableeghi Jamaat at the Centre. In this connection Nomani Sahib quotes a portion of his conversation:

“With this we requested that in case it is not done accordingly the entire Jamaat will be disrupted. We also clarify this about ourselves that “We are very staunch Wahabis”. For us there shall be no magnetism that here lies the grave of Hazrat Ilyas, this is the Mosque where Hazrat use to offer prayers and this the Hujra (Hermitage) where Hazrat use to live.”

(*Biography Maulana Yusuf pp/192*)

Observe that in this statement of Nomani Sahib the mental bias of Wahabism is reflected clearly. It is evident that for Wahabis when there was no attraction for the graves of the Companions of the Holy Prophet (sallallahu alaihi wa sallam) and the members of the Messenger’s (sallallahu alaihi wa sallam) family, then what would be the value of Maulana Ilyas in comparison to them. This is called the unity of claim and argument at the same time. Now read the answer of Maulana Zakaria, he said:

“If Allah decides for me then there shall be no need for anybody to ask me, I shall live here and here alone inspite of it.”

“And if Allah decided for anyone else, both of us will see it, and Allah shall take this work from him. So wait, and pray to Allah and if we see that nothing happened between these two things, then Maulvi Sahib, I am a greater Wahabi than you. I would advise you not to come here simply because of the grave of your uncle and existing hermitage and the doors and walls.”

(Biography of Maulana Mohammad Yusuf)

Right from Thanvi Sahib, to Maulvi Manzoor Nomani and Maulvi Mohammad Zakaria, you have read their statements confessing that “They are very staunch Wahabis”

THE DECISION OF REASON AND FACT

Now here is a matter to seriously consider and that is, if any one exhibits his affiliation to any person, there are only two ways, either he must have racial or lineal relations with him or he must be attached to his school of faith and action. For example the people who call themselves Hanafi in the Indo-Pak, it is evident that they bear no lineal or racial relations with Imam Abu Hanifa (Rehmatullah Alay), but they call themselves Hanafi because they follow his school of faith and action.

After learning this point please solve this question that since these central leaders of the Tableeghi Jamaat have confessed themselves to be ‘Wahabis’, what is their real reason for this affiliation?

It is clear that these gentlemen have got no racial or lineal relations with ibn Abdul Wahab Najdi, but it can be safely said that they follow the school of faith of Abdul Wahab Najdi, that is why they have declared themselves to be Wahabis. According to clarification of Gangohi Sahib, Wahabi is that person who is a follower of Ibné Abdul Wahab Najdi.

With this it is obviously clear that these people have not only adopted the laberof Wahabi but all the beliefs and actions of the Wahabis as outlined by the Sheikh of Deoband in his Book ‘Alshahab Alsaqib’

And this may also be said that the Wahabi ideological connection of these gentlemen is not to the extent of good faith, but gradually these people are trying to prepare the ground for a similar Indian revolution, like the one seen in Hijaz, created by the beasts of the desert of Najd.

Therefore the campaign of labelling Muslims as Polytheists is evident in the Tableeghi Jamaat similar to that of the Najdi Movement. Proof?

The Central Leader of the Tableeghi Jamaat, Maulvi Manzoor Nomani writes:

“You should observe those grave-worshippers and Taazia worshippers. The polytheistic actions and beliefs are ingrained to this degree in their hearts that they do not care to listen to any verdict of Quran or Hadith in this respect. Now I understand the polytheism of the past Ummah. If there had not been such people then it would have been very difficult for me to comprehend the polytheism of previous generations.”

(Al-Furqan Monthly, Lucknow, pp/30, Jamidul Awwal Issue, 1972)

Strange! He lives in India. Didn't he see Hindus worshipping idols. Did he have to label Muslims as Mushriks or are they (the Wahabis) the only Muslims?

THE SIMILARITY BETWEEN NAJD AND DELHI IN INVITING MUSLIMSTO IS LAM

With the absence of Political Power, their preachings are now confined to speech, writing and Missionary activities only. Allah forbid! If tomorrow these people acquire political power and military resources, then they would not desist from repeating the history of the Najdi Revolution here also.

So far as historical facts are concerned, the Najdi Movement too did not reach the pinnacle of tyranny at once. They too had initiated the movement with a very peaceful slogan of Kalima, Tauheed, Salaah and the general reformation of actions. The real aim was executed with the British assistance. They supplied the military hardware to oust the pious Turkish Sultans. The British also introduced Arab Nationalism in Arabia and incited the Arabs to eject the Turks. This was a Western ploy to install a puppet regime, controlled by the Saud family.

Hence Maulana Masood Alam Nadvi, writing the Biography of Sheikh Najdi, in his book, 'Mohammad Ibné Abdul Wahab' writes about his preliminary teachings and

preachings: "After his return from Harimla he was determined to root out the practices of polytheism among Muslims and to popularise the doctrine of Monotheism and culture. He based his missionary programme on monotheism to uphold the Kalima La Ilaha Illallah."

(Mohammed Ibne Abdul Wahab, pp/23)

At a place he has quoted the words of the invitation of Sheikh-e-Najd as given below:

"(Translated from Arabic) I have come with this objective and I am inviting you to adopt the Kalima La Hlallah, the basic requirements of Islam, and I am in'titing people to adopt Truth and to abstain from Evil."

(Mohammad Ibne Abdul Wahab, pp/29)

Moving forward, describing the extension of the influence of the invitation and preaching of Sheikh-e-Najd among the larger circles, he writes: "Before the commencement of the Sheikh, 'Daraiyya' was a small town where ignorance prevailed. Primarily the Sheikh established circles for Sermons and teachings and he himself continued teaching the ignorant, the Holy Quran and Sunnah (Traditions) and use to infuse his 'invitation of Monotheism' sincerely in the worship of Allah."

(Mohammad Ibné ,Abdul Wahab, pp/.34)

He goes on further to say:

"Uptill now his invitation was limited to the districts of Najd, but this invitation was general. The necessity of reform was not only in Najd, all the Muslim world was in a state of decline. The reforms or charity begins at home, therefore naturally the town of Usaina, Harimla, Daraiyya and other surrounding towns became the centres of the invitation of the Sheikh. But as soon as these areas exhibited the Signs of liveliness, the Sheikh extended his circle and sent letters to the Ulema, Amirs and Quzzats of distant cities and tried to make them accept his invitation."

(Mohammed Jbné Abdul Wahab)

THE TABLEEGHI JAMAAT OF INDIA IN THE FOOTSTEPS OF'NAJD

I have quoted these extracts from the primary history of preachings of Sheikh Najdi, so that you will understand how the Tableeghi Jamaat operates in Indib. There is a striking similarity between the activities of Sheikh Najdi and Maulana Ilyas.

There are also, during the preliminary period of preaching, those well known principles of Islam, from which nobody can differ, when a strong platoon of Leaders of a Movement and Followers of the Movement became ready then suddenly their minds are diverted towards 'compulsory reform' and 'belief-shaking disruptions'.

The Tableeghi Jamaat of India is moving on this very line. Here also a strong platoon is under preparation by attraction to the well-known principles of Islam. And the impact of all the mental capabilities is consumed in the circle of Muslims, while more and more people are attracted to the Jamaat in the name of preaching and reformation. The plan is that once their confidence is established with the Leaders of the Jamaat then their mental attitude may be swayed to any side in future.

Probably this is the reason why the intellectuals of Islam have said that it is only while reading about some movement that one can find out the mind of the convenors of the Movement.

People were always deceived by being kept in the dark about the Founders of Movements. They only studied the Movement and followed it, after that they were so ruthlessly changed into the artificial environments of the Jamaat that inspite of knowing all the secrets of the Jamaat at a later stage, they could not detach themselves from the Movement. Had it been known from the outset, they would not have joined the Jamaat at all.

The Agreement of the Tableeghi Jamaat with the Najdi Government

I am going to expose to you a surprising secret of the Tableeghi Jamaat after presenting the evidence of the religious and mental similarity between the Najdi Movement and the Tableeghi Jamaat. You would be shocked at the relationship between the Leaders of Najd and the Leaders of the Tableeghi Jamaat. It is not only confined to similarity of thought and belief, but that the Najdi Government is feeding the Tableeghi Jamaat with all its vast resources. As proof, I am presenting below a sensational detail of the agreement which came into effect from March

1938 between the Sultan of Najd and the founder of the Tableeghi Jamaat, Maulana Ilyas.

Maulana Abdul Hasan Nadvi has quoted this incident relating to Maulana Ilyas, in his book *Deeni Dawat*. He writes that in 1938 when Maulana Ilyas went to Hijaz for Hajj. he met the Sultan of Najd along with a delegation of the Tableeghi Jamaat. Describing his preparations of this meeting with the Sultan, he writes:

“It was decided that primarily the aims and objects may be written in Arabic, and then the following may be presented before the Sultan. Maulana Ehteshamul Hasan, Abdullah Ibne Hasan met Sheikhul Islam and Sheikh Ibné Baleehad individually.”

(Deeni Dawat, pp/100)

MAULANA ILYAS IN THE AUDIENCE OF SULTAN-E-NAJD

“After two weeks, on the 14th March 1938, Maulana Mohammad Ilyas, Haji Abdulla Dehivi, Abul Rahman Mazhar Sheikhul Mutawwafin and Maulvi Ehtesham-ul-Hasan went to meet the Sultan. Jalalatul Malk received them respectfully by descending from the Masnad and asked the Indian Guests to sit near him. These people presented the application for preaching, on which Sultan gave a concise speech on Monotheism, Holy Quran and Sunnah, and the following of the Divine Law, and after that he descended his Masnad and bid farewell. The next day the Sultan decided to go to Najd and return to Riyadh.”

(Deeni Dawat, pp/ 100)

After receiving encouragement from the Sultan-e-Najd, now observe their departmental activities. He writes:

“Maulana Ehteshamul Hasan after summarising the aims and objects of the Tableeghi Jamaat. presented the same before Chief Justice, Abdullah Ibné Hasan (who is the descendant of Ibné Abdul Wahab Najdi). Maulana Mohammad Ilyas and Maulvi Ehteshamul went personally to his house. He hosted them with great respect and benevolence and favoured every gesture and personally promised to give every assistance and sympathy.”

(Deen-e-Dawat, pp/101)

THE THEFT OF THE PEN

I have quoted these extracts from their books, I did not add a single word from my side. However it is worth nothing that they deliberately avoided to quote the aims and objects of the Tableeghi Jamaat. But this really could not now be concealed that the aims and objects which have been seconded for which promises of assistance are made, where the same with which the Najdi Tribe had emerged and had destroyed the everlasting sanctities of Islam and its everlasting memories.

It can be understood even by a man of common knowledge that if their aims and objects had been different from that of the Najdis then the Chief Justice of the Najdi Government would not have promised any type of assistance and help.

THE DELEGATION OF THE TABLEEGHI JAMAAT IN RIYADH

Now observe the co-operation between the Tableeghi Jamaat and the Najdi Group. You have heard the story of the period of Maulana Ilyas, now read the tale of Maulvi Mohâmmad Yusuf, his son.

Describing the activities of the Delegation under the leadership of Maulana Abdul Hasan Ali Nadvi going from Delhi with Maulvi Mohammad Yusuf, the biographer, writes in this book. Below is the description of the close relations between the Tableeghi Delegation and the Dignitaries of the Government of Saudia:

“Sheikh Umar bin Al Hasan, family member of Sheikh Mohammad Ibne Abdul Wahab, is a direct descendant of the said person, he is the brother of the Chief Justice, Sheikul Islam in the Government of Saudia, Sheikh Abdullah Ibnul Hasan (with whom Maulana Ilyas had an agreement).

“Doing the truthful acts and forbidding the evil acts” of Riyadh, who had very close relations with the Crown Prince. We established a very close relationship with him, because the credibility of his personality helped to remove any doubts which the AntiTableeghis could create in the minds of the authorities.”

(Biography of Maulana Mohammad Yusuf, pp/414)

May we point out here that the Najdi Wahabi Government was well aware that the Tableeghi Jamaat had Wahabi beliefs and that it was an extension and an Urdu version of the corrupt Wahabi Movement.

At the close of this chapter I just want to say one thing. You have been hoodwinked by the Tableeghi Jamaat for too long. Open your eyes and see for yourself, before it is too late! So far as the religious affiliation of the Tableeghi Jamaat are concerned every nook and corner of the same has come before you. You have read that agreement which they have entered into with the Najdi Tribe, each line of which is stained with blood of the Spirit of Devotion. You have also read about the exchange of gifts and greetings on the destructive activities and tyrannies of Najdi Barbarians in Hijaz. There is no doubt that the Tableeghi Jamaat has evil intentions to stifle the truth.

This is well known to you that our relation of love and devotion to any association or a religious scholar is only because of their/his relationship with the Holy Prophet (i). Since the Tableeghi Jamaat has favoured, and assisted 'Qtilan-e-Hurmat-e-Rasool', then there is no question of us having any link with them whatsoever! The Central Leaders of the Tableeghi Jamaat, by accepting the title of Wahabi; have openly exhibited that their entire capital of faith and action is not from Madina Shareef but from Najd.

And it is clear that since they themselves love the religion of Abdul Wahab Najdi it is not necessary to specify as to where they intend to lead the entire Tableeghi caravan!

Under these conditions a clear minded Muslim has to decide as to how far one could remain faithful to the Holy Prophet (Sallallahu alaihi wa sallam). while co-operating with the Tableeghi Jamaat. The question now is' not at all about Kalima and Namaaz. No! The question is can a Muslim remain a Muslim at all, by co-operating with the group that tramples the respect of the Prophet (Sallallahu alaihi wa sallam)?

Chapter 4

The History of Conspiracies against Islam

If we deeply study, the destructive conspiracies of the enemies of Islam, then many such associations will surface, whose genealogy will be traced to the corrupt mentality of some Anti-Islamic force.

For example. take the case of the Qadiani Jamaat of India. This is an accepted fact that the creation of this Jamaat was due to the benevolence of British Imperialism. As the Founder of the Qadiani Jamaat, Mirza Ghulam Ahmad Qadiani has confessed:

“I cannot execute my task successfully, in Mecca or in Medina, or in Rome or Syria, or in Iran or Kabul, but under the protection of this Government (British Government), for whose progress and prosperity I pray to God.”

(Tableeghi Risalat, pp/69 Book)

Elsewhere he writes:

Unconsciously this thought comes to mind that as a mark of service and obedience to the Government I have written many books and published them. As a result of which people call me an Infidel. This Government is not aware of the services we are rendering day and night. I believe that one day His Majesty’s Government will surely recognise my services.”

(Tableeghi Risalat, pp/28)

In the light of these confessing statements there remains no doubt about the Qadiani Jamaat that it made progress under the direction of the British Government. But look at the audacity of the enemy, after laying the foundation he moved from amidst and this Jamaat emerged as a religious body covering itself with the Gown of Islam, and by making progress now it has become ‘The Greatest Tableeghi Jamaat in the World’ as the weekly ‘Hamari Zaban’ from Aligarh writes:

‘In the present Era, the example of systematic preaching which the Ahmadi Jamaat (Qadiani Jamaat) has established is astonishing. Through their literature, Mosques and Madaris (Religious School) these people have established their efforts in far off places like America, Africa, Asia, Europe, on account of which the non-Muslim Associations are perturbed. Alas other people may take lesson from their example.’

(Hamari Zaban, 24th December 1958)

ANSWER TO A QUESTION

Reading these incidents you could ask that in the name of preaching Islam how did the English people benefit, if it is true they created a new “Islamic” body. My reply is that the benefit of

the enemy is not small, if a new door is opened, creating religious differences between Muslims which will scatter the collective energies of Islamic Society.

MONETARY AID FROM THE BRITISH GOVERNMENT TO THE MISSIONARY MOVEMENT OF MAULANA ILYAS

This was the first front of English men to break the religious unity of the Muslims, which proved very successful. Because the Qadiani Jamaat, on account of its open distinction and stirring name and sign could not become popular among the local Muslims, therefore the English felt the necessity for such an association whose sponsors may be experts in the art of entering among Muslims and sowing the seeds of discord, so that the Muslims are ever involved in religious in-fighting.

Therefore the English Government provided monetary aid to Maulana Ilyas, in order to achieve this objective. Maulana Hifzur Rahman, secretary Jamiat Ulema-e-Deoband in one of his lectures given in Calcutta, and later printed by the Deobandis as a Book states:

“In this connection Maulana Hifzur Rahman said that Maulana Ilyas’s Tableeghi Jamaat was getting some monetary aid primarily from the government through Haji Rashid Ahmad, and then after sometime it stopped”.

(Mukalamatus Sadrain, pp/8. Published at Deohand)

Shocking isn’t it? Can you imagine the British Government helping the cause of Islam? No Sir, this Jamaat was created by the British to create discord among Muslims, which it certainly did throughout the world. Do you note the disunity among the Muslims? Who split this once united Ummah? None other than the Tableeghis and Deobandi/ Wahabis!

THE BARGAIN OF A PEN FOR PREPARING LITERATURE

After laying down the foundations of the Tableeghi Jamaat in the Name of Islam, and in order to work out decided objectives, they felt the necessity of inflammatory literature which will infuse into the minds of people, division and corrupt faith, that will create different groups among Muslims which will never unite!

Therefore to accomplish this work the writing services of Maulana Ashraf Ali Thanvi were acquired, as Maulana Shabbir Ahmad Usmani has stated in Makalamatus S

adrain. He said, addressing Maulana Hifzur Rahman in the same function at Calcutta:

“Please see, Hazrat Maulana Ashraf Ali Thanvi was our acclaimed dignitary in this connection we heard some people saying that he w being given an allowance of Six Hundred Rupees per month, by the British.”

(Makalamatus Sadrain, pp/11, Published at Deohand)

Surely the British Government was not his disciple (Mureed) for it to forward this amount as Nazrana (Gift) for the Pir. Moreover, Nazranas are presented occassionally, monthly payment means that it was the remuneration for services rendered! The burning question is, how did the British establish a link with Maulana Thanvi, and how did he end up on the British payroll? Road what is below and the secret will be exposed entirely. There was a brother of Thanvi Sahib bearing the name of Mazher Ali, who was a salaried officer in the C.I.D. Department of the British Government. People say that in all those matters he was the connecting link between the British Government and the Ulema of Deoband.

As Maulana Hussain Ahmad Sahib has written in this letter:

“The brother of Maulana Thanvi Marhoom remained a senior officer in the C.I.D Department till his last day. His name was Mazher Ali. Whatever he may have done is not surprising.”

(Makroobat-e-Shaikhul Islam, Book ii, pp/299)

AN IMPORTANT NOTE

There is a false publicity of the piety of Thanvi Sahib in his own Jamaat, on this basis there maybe someone ready to falsify Maulana Shabbir Ahmad Usmani and Maulana Husain Ahmad too.

In the previous pages I have pointed out that at one time Thanvi Sahib was a teacher (Muddaris) in Madrassah-e-Jame-ul-Uloom, Kanpur. In those days the environment of Kanpur was such that people were immersed in the love of the Holy Prophet (Sallallahu alaihi wa sallam), therefore the meetings and assemblies of Milad were taking place everywhere. Hence because of the pressure of circumstances,

Thanvi Sahib for a long time used to observe the ceremonies of Milad and Qayam against his faith. When some dignitaries of Deobandi Jamaat chastised him for it, he replied:

“There I had to comply with the ceremony of Qayam (standing) during Milad meetings. I had to agree because I lived there and because of monetary benefits and due to the fact that I get a salary from the Madressa.”

(Saif Yamani, edited by Maulvi Manzoor Nomani, pp/24)

(Maulana Nomani is a leading Deoband Molvi)

I call every religious-minded Muslim to think carefully and decide without prejudice. Should this be the character of a ‘pious leader’, must he trample his faith for economic reasons?

Had Thanvi Sahib loved his religion, he would have migrated because the land of Allah is very wide, He could have earned his livelihood without sacrificing his religious convictions. But if the emphasis is on money, then faith is no more important. Maulana Thanvi sold himself over to the British, as it has been reported by Maulana Shabbir Ahmad Usmani.

Now see another side of Thanvi Sahib’s mind. The habit of selling and buying had made his conscience so daring and habitual that during his last days, he began talking about purchasing the conscience of others. Therefore it has been quoted that surprisingly he used to express his desire to buy off a few influential personalities:

“If! had the sum of Ten Thousand Rupees I would allot bribes to all of them and then automatically they will become Wahabis.”

(Al-Ifadal Al Yaumia, Book iii, pp/67)

Allah Forbid! Notice his great love for ‘Wahabism’ that he had been thinking wishfully to make every Muslim a Wahabi.”

MUTUAL. RELATION OF THE TWO AGENTS

You have read earlier in this book that the English Government got the services of Maulana Ilyas and Maulana Thanvi to ‘petrol bomb’ the religious infra-structure of

Muslims by establishing the Tableeghi Movement. Now observe the mutual relationship of two common agents of a single master, so that you may understand the nature of work and the background of the disruptive conspiracies easily. Firstly read this Eulogy by Maulana Ilyas in favour of Thanvi Sahib:

“Hazrat Maulana Thanvi has performed a great job, hence I intend to spread his teachings through my methods of propagation and preaching, so that his teaching may become popular in public.”

(‘Malfoozat-e-Ilyas, pp/57)

Similarly Maulvi Mohammad Yusuf writes in his letter:

“Whenever the Missionary Association (Tableeghi Jamaat) reached Hazrat Thanvi Sahib, he always invited them, made dua for them and even deviated from his principle. He use to say:

“Ilyas has turned despondency into hope.”

(Chashma-e-Aftab, pp/ 14)

Now as far as the question of creating a civil war among Muslims and communal riots, through the teachings of Thanvi Sahib and his published books, are concerned (and which was the aim of the British Government), certain samples of that have been presented in the previous pages, after reading them you must have felt he has very honestly performed his duties against a remuneration of Six Hundred Rupees. This patriotism to the British is common to both Ilyas and Thanvi. One has prepared disruptive literature and the other invented an alluring method of Tableegh.

At the close of this discussion I want to say one thing explicitly that whatever I have written about Maulana Thanvi and Maulana Ilyas is not a charge but a historical fact, and the reporters of these incidents are their own followers and fellow Maulanas. Up to now if the secret of the house had not been revealed by its inhabitants, we could not have received even the slightest inclination. Therefore it is quite clear that the secret behind the stories of preachings and teachings of these gentlemen is out!

Instead of imparting the sincere Islamic Spirit, there was the aim of disruption by the English and also that their Leaders drew remuneration from them.

THE RELATION BETWEEN THE TABLEEGHI JAMAAT AND THE HINDU COMMUNALIST PARTIES OF INDIA (Anti-Muslim Political Parties)

Till now you have read the story of the conspiracies of the Tableeghi Jamaat with foreign adversaries, now listen to the story of the illicit relationship between the Tableeghi Jamaat and the Communalist Parties of India. (These parties are behind causing Hindu/Muslim Riots in India, since 1947. There has been not a single Hindu/Muslim Riot in Pakistan.)

In the Province of Bihar there is a town named Bati. There a World Conference of the Tableeghi Jamaat was held in the year 1968. Writing the details of this Conference a Deobandi Newspaper of Kanpur published a highly sensational piece of news. I am sure that by reading this, 200 million Muslims of India and Pakistan must have been stunned. In this news this top-secret was disclosed by a dissident and inexperienced member of the Tableeghi Jamaat. The Tableeghi Jamaat Conference held in Bati was managed by Jan Sanghi and Mahasabhaite Hindus. The actual script of news given below:

“Who were the Managers? They were non-Muslims, having the mentality of Jan Sangh and Maha Sabha. And the people for whom these arrangements were conducted were Muslims.”

(Payam-e-Milat Kanpur, 15 February 1968, pp/5)

In the second paragraph a picture is drawn about the mysterious and deep relations of the Tableeghi Jamaat and Jan Sanghis in these words:

“Someone runs to fan the air with Morchhal, and somebody is preparing a tank for Wudu (Ablution). Some are surpassing others in establishing ration-shops, arranging a large quantity of sugar, making special and high-class arrangements for food. Some are trying to entrust themselves to make comfortable arrangements for these ascetics (Rish and Munis) who have left their homes for the sake of Allah and who have traded this world for the hereafter.”

(Payam-e-Milat, Kanpur, 15th February 1968, pp/5)

We wish to inform our readers with disgust and contempt that the dates of this Conference at Batia, coincided with the dates of the Hindu-Muslim Riots at Sur Sand, where the Muslim population was killed most brutally by Jan Sanghis and the Hindu Maha Sabhaites in every street and lane. Yet these very Jan Sanghis and Hindu Maha Sabhaites are the right hand men of the Tableeghi Jamaat. Why?

A BURNING QUESTION

Really, it is highly astonishing that those Jan Sanghis and Maha Sabhaites who regard it as their religious duty to kill Muslims, why are those very Jan Sanghis playing the role of Managers to procure the necessities of life for the Muslims participating in the Conference. You may enjoy the co-operation of a big enemy of Islam for a few moments, possibly during a journey, but this deep relationship between two well-organised Associations could not come into existence without a secret connection and conspiracy!

The intellectuals possessing political enlightenment insist that to defeat the spread of Communism in India all these three Associations are getting financial aid from the U.S.A. in the name of religion, therefore if any illicit connection exists between the Tableeghi Jamaat and Hindu Maha Sabha or Jan Sang it will not surprise us in the least!

A RECEPTION FOR A BEAUTIFUL DECEPTION

The Editor of the Deobandi Newspaper has presented this secret relation of the Jan Sanghis with the Tableeghi Jamaat in this manner as if all this iraculous activity was on account of the magnetism of these pious Dignitaries of the Tableeghi Jamaat.

I say that if the Members of the Tableeghi Jamaat are possessing such effective and alluring spirituality, then why was its manifestation limited to high class catering management only. They could have converted any human being or an infidel into a Muslim by their inner piety. All they could do was sit in their own homes and get the Muslims to recite the Kalima. Upto now they did not go out of their homes to get any non-Muslim to recite the Kalima. How many non-Muslims have the Tableeghi Jamaat converted to Islam.

THE DISCLOSURE OF AN IMPORTANT SECRET

While talking about the recitation of the Kalima by outside people, I want to disclose this secret that nobody should be deceived by their showy spirit of preaching.

There was an incident, some person namely, Hamdi Dalwai, issued a statement connected with the Tableeghi Jamaat, returning from a tour of Gujrat. Responding to this statement, the Editor of the newspaper "Nasheman" commented from Bangalore. Remember that the Editor of this newspaper is a devoted follower of the Tableeghi Jamaat and he has always defended the Jamaat:

"The statement which you have issued after the tour of Gujrat, connected with the Tableeghi Jamaat, Ahmedabad, and the defaming campaign that you have launched against the Jamaat of Noble people, relating wrong things to them, I must warn you that you will never succeed but will surely meet a shameful and humiliating defeat."

(Nasheman, Bangalore, 11 May 1969)

Now read the details of these defaming things, the Editor writes further: "If you could prove that people of the Tableeghi Jamaat have converted non-Muslims into Muslims or have started a campaign for the same, or have tempted people or have invited people to embrace Islam, then we are ready to receive the legal punishment the Tableeghi Jamaat has never tried to play upon religious sentiments."

(Nasheman, Bangalore, 11th May 1969)

The constitution of India basically accepts the right of religious freedom, this is the reason that so far as preaching religions is concerned, they are not punishable under law. But it is surprising that the Tableeghi Jamaat denies its use of this legal right, and not only denies it but proudly announces its abstention from it, whilst in this very India, the Christian Mission is busy day and night in their Missionary Activities with complete freedom.

Here it becomes completely clear that the aim of the Tableeghi Jamaat is not to preach Islam to non-Muslims, but its sole purpose is to change the Muslims to a special group in order to divide them in separate sects according to ideas.

THE SOURCES OF INCOME AND EXPENDITURE OF THIS TABLEEGHI JAMAAT

The beliefs and faith of the Tableeghi Jamaat is not such a cloely guarded secret, as is its departments of finance, therefore this matter is under discussion among millions of people, who are eager to know the sources of its income for its extensive business,

We can easily divide into three heads the general expenditure of the Tableeghi Jamaat:

- 1) Congregations or Assemblies (Ijtemas, Jors or Mini Ijtema)
- 2) The salaries of the House of Amirs (Leaders)
- 3) The expenditure of the Nizamuddin Delhi Centre

CONGREGATIONS

This is a fact, that hundreds of meetings are held each year in the name of religion. All India, All World Congregations, and according to th. .r estimates and statements, the participants in the meeting are nearly 30 thousand to 50 thousand whereas the number reaches to several lakhs during the All World Congregations.

Now the most important question which arises is that there are several other religious bodies and political parties in India who possess enough capital and also a team of enthusiastic workers but they do not even hold a regional congregation, let alone All India and All World Meetings. How on earth does the Tableeghi Jamaat manage to procure wealth, so that after every one or two months they spend Lakhs of Rupees in holding Regional, All India and All World Conferences?

If we allot fifty rupees average expenditure for each person, then for thirty thousand people 15 Lakh Rupees are spent. How do they procure this big amount? You may say that each person participating in the congregation bears his own expenses. I shall say that in this period of religious inefficiencies, it is highly improbable.

THE SALARIES OF THE HOUSE OF AMIRS OF JAMAAT

It is a well known fact that all over India there are thousands of people who are engaged in work on local, regional and at All India levels for the Jamaat and may be rightly called salaried' workers of the Tableeghi Jamaat. It is evident that nobody

can work on a free basis and still remain a permanent member of a Jamaat, totally abandoning their economic activities. Hence while it is difficult to make an assessment about the money spent on their salaries and travelling allowances and the tours, it suffices to say that it is a large amount.

THE CENTRE AT NIZAMUDDIN DELHI

The expenditure of the Centre are divided under three headings

1. The expenditures of Madressah Kashiful Uloom in which the boarding charges of the students and the salaries of the teachers are included.

2. The Langar Khana of the Tableeghi Jamaat from where free food is served to hundreds of the visitors every morning and evening, if we keep an average expenditure of five hundred visitors eating food in the morning and the evening, then the expenditure can not be less than twenty thousand Rupees monthly.

3. The Missionary Staff - those Central Religious Scholars (Ulema) of the Jamaat who work for days and nights devising methods of trapping others, and they have attained special expertise in this art. This team of Paid Staff comprises of people from different provinces. A fairly big amount of money is spent on their salaries also.

THE SOURCES OF INCOME

To run such a big business, a big capital is required and nobody can deny this fact, therefore this natural question cannot be suppressed. Where does the Tableeghi Jamaat receive this sizeable amount of money from?

You will say that the Tableeghi Jamaat enjoys the patronage of the Capitalistic Circle of the Indo-Pak Sub-Continent, hence all the expenditures are met by the donations of those people. But you will be dumb-founded or rather flabbergasted to know that these people do not accept donations or contributions of any kind from anyone. For example the biographer of Maulana Mohammad Yusuf has quoted various incidents in this connection in his book. Please go through a few of these incidents given below.

FIRST INCIDENT

The Author of the book writes about the expenditure at the Centre:

“This is an incident of the initial period of Maulana that the Langar (free-fold) which was under way for the visitors to the Centre of Hazrat Nizamuddin and still is, for a long time failed to pay the grocery account.

The grocer of the asked for payment for provisions supplied. For the payment of this loan certain well-to-do citizens and friends of Maulana deposited an amount of twenty five thousand Rupees to the grocer without informing the Maulana and decided among themselves to keep this a secret from Maulana, and this amount should be spent in the management of the Centre.”
(Biographer of ?vlaulana Mohammad Yusuf. pp/661)

After that he writes, when Maulana came to know about this he called those people and said:

“Whatever you people had done was in good faith, but in my eyes it was an act of tyranny. If you people make such types of arrangements then we shall not remain capable of achieving the help of Allah.”

Quoting the name of Maulana Manzoor Nomani, the editor of the incident writes: “After that Maulana demanded that every one must take back his given amount, hence this was actually done.”

(Biographer of MiuIana Mohamrnad)'uuf pp/662)

ANOTHER INCIDENT

A certain person named Col. Iqbal wanted to give some portions of his property in trust to the Mathessah at the Centre. He came for permission to the Centre at Nizamuddin and met the Munshi (Clerk) and expressed his desires. Now read the incident after this from the pen of the biographer:

“In the mean time Maulana Mohammad Yusuf also appeared and got involved in the discussion. When the facts were disclosed to him, he became very angry and said in clear words: I do not require property for myself or the Madressah.”
(Biograpy of Maulana Mohammad Yusuf. pp /662)

THIRD INCIDENT

The Biographer writes that a few rich people from Hyde:abad and Bombay collected a large amount of Ten Thousand Rupees for printing the book of Maulana Mohammad Yusuf named 'Hayatus Sahaba' without letting Maulana Shib know about it:

"But however Maulana received this information, and he returned nic entire amount and sent the money required for paper and printing etc. himself."

(Biography of Maulana Mohammad Yusuf, pp/662)

FOURTH INCIDENT

This very Biographer of Maulana Mohammad Yusuf writes:

"A trader who was a great devotee of Maulana Mohammad Ilyas, paid a visit to the Centre four or five months after the death of Maulana and presented a large amount of money to Maulana Mohammad Yusuf, Maulana refused to accept it. He said: You are perfectly aware of the relations which I had with your deceased father, he loved me very much.' In spite of this Maulana Mohammad refused to accept this money and said: "I do not require this amount of money."

(Biographer of Maulana Mohammad Yusuf pp/663)

It must be noted that these incidents of refusal were not accidental but it was the routine of Maulana Mohammad Yusuf that he never accepted any financial assistance of any type. As his biographer writes in his biography: "He never accepted any amount of money for his religious movement (Tableeghi Jamaat), his Madressah (Kashiful Uloom) and his institution as well."
(Biography of Maulana Mohammad Yusuf pp/660)

Tell me honestly, is not this question nagging you endlessly, that if he was not accepting any monetary assistance from anybody, how was this institution spending Lakhs of Rupees. You will say that it was running because of Allah's help and is continuing to run so. I will concede that this is 100 percent correct. But in this world of causes and effects even the Messenger of Allah (Sallallahu alaihi wa sallam) never refused assistance because of the needs of religion, and accepted the financial offers of the Companions. Who then is greater than the Prophet (Sallallahu alaihi wa sallam) and who is the man for whom gold rains from the sky?

If a religious institution could run with the unseen treasure of Allah, then why has the system of zakat (religious tax) been enforced in Islam?

THE UNSEEN HAND OF THE TABLEEGHI JAMAAT

Under these circumstances you will have to admit that behind this selfless struggle or showy spirit of sacrifice of the Tableeghi Jamaat surely the working organ is the Riyal of the Najdi Government of Saudi Arabia or the Dollars of Western Nations (especially C.I.A.). Moreover, since initially the British Government helped to sponsor the 'Tableeghi Jamaat', then it is not impossible that even today this Jamaat may be getting undetected help from the same sources.

After confirming these statements about Maulana Mohammad Yusuf that he never accepted any financial help from any source, it will have to be admitted that there is surely some secret sources of income of the Tableeghi Jamaat which could be brought to light, otherwise these canals of gold and silver flowing in its Centres could have dried up long ago. And once it is established and proved it is no more difficult to understand that the Movement which is advancing with the capital of foreign anti Islamic forces, will never fulfill the goal of Islam but the destined objective of its sponsors.

Whether at the back of this Movement there is the push and pull of the Najdi Government's Riyal or the Dollar of Western Nations, both of these sources have this objective before them. Remove the love of the Prophet (Sallallahu alaihi wa sallam) from the hearts of Muslims. Portray him as just another ordinary man who is dead and gone. He cannot see you, hear you or assist you. Calling Mushrik those who call-out Ya Rasoolullah(Sallallahu alaihi wa sallam) and send Salaams to him are Mushriks. That is why the Tableeghi Jamaat go to Muslims and teach them the Kalima re-converting them because they regard all non-Wahabis as Kaafirs as was the belief of the Wahabis expressed in their book "Fathul Majid" and "Kitab-alTawheed".

Chapter 5

An Estimate of the Outwardly Good Qualities of the Tableeghi Jamaat

Lipto now I have discussed their beliefs, thoughts, finances, aims and objects, expected results of its activities. Now I wish to investigate and analyse those outwardly good qualities of the Tableeghi Jamaat through which they create a false impression among Muslims.

I hope that the information given below will be beneficial to people who are very fond of the Tableeghi Jamaat because of its exterior 'good qualities'. As far as I have estimated the evident good qualities of the Tableeghi Jamaat may be brought under two headings:

1. The struggle to start afresh the religious life among the Muslims.
2. The preaching of Islam in foreign countries (among Muslims only).

THE STRUGGLE TO INFUSE A FRESH RELIGIOUS LIFE AMONG MUSLIMS

Generally people think the Tableeghi Jamaat in the following perspective, that inspite of a thousand defects in the Tableeghi Jamaat related to faith and thought, nobody can deny that through its devotional spirit it is creating among Muslims a spirit of attachment with religion', apart from its Missionary activities. Therefore its not harmful if we accept its good qualities and neglecting its defect and drawbacks. This is the attitude of the gullible public!

I am quoting a writing of a devoted follower of the Tableeghi Jamaat, Maulana Amir Usmani, Editor of 'Tajalli' Deoband. I quote him for the benefit of my readers, He writes:

"Even a single defect of either faith or thought is often so serious that all the good actions are wasted. For example if any person does not believe that the Holy Prophet (Sallallahu alaihi wa sallam) is the last Messenger of Allah, or he does not possess in his heart respect for his Companions or does not regard the confirmed sayings of the Holy Prophet (Sallallahu alaihi wa sallam) as greater than a piece of history, is so serious that an entire line of good actions may not cancel its evil, an& wherever evil is found, even mountains of good actions are useless."
(Tajalli, June 1958, pp/18)

Please ponder over his statement. If this is the result when only ONE defective faith and thought occurs how can the exhibition of good action be of any use to the Tableeghi Jamaat who are riddled with corrupt beliefs. The details of false beliefs

and thoughts of the Tableeghi Jamaat have been given in previous pages, if you like, go through it once again.

THE FATWA (LEGAL VERDICT) OF INFIDELITY OF THANVI SAHIB ON MAULANA SHIBLI NOMANI AND MAULANA HAMEEDUDDIN FARAHI

Now read a Fatwa (religious verdict) of Maulana Thanvi, the fountain head of instructions of the Tableeghi Jamaat. Maulana Abdul Maajid Daryabadi has quoted a letter of Maulana Amin Ihsan Islahi, in his book, 'Hakimul Ummat'. This letter is of that period when Maulana Islahi, was the Manager of Madressatul Islah, Sarai Meer, District Azamgarh. This portion of his letter is relevant:

"The Fatwa (legal verdict) of Maulana Thanvi has been published. Maulana Shibli Nomani and Maulana Hameeduddin Farahi are infidels and since this Madressah (religious school) is the mission of these very people, therefore Madressatul Islah is the religious school for Infidels and Unbelievers, and the religious scholars (Ulema) participating in his missionary meetings are also infidels and heretics."

(Haakimul Ummat, pp/475)

After receiving this letter from Islahi Sahib, Maulana Abdul Maajid Daryabadi wrote a letter to Thanvi Sahib in which he tried to present the defence of Maulana Shibli Nomani and Maulana Hameeduddin Farahi and describing their worship and prayer and Namaaz-eTahajjud, etc.. expressed their faith and piety.

Thanvi Sahib replied to his letter as follows:

"These are actions and conditions only. Beliefs are a separate entity from them. A man with corrupt beliefs is capable of good deeds too, and a man who has correct beliefs can also indulge in corrupt deeds."

(Hakimul Litninat, pp/476)

Now read one more statement of Thanvi Sahib, he says:

"If a religiously corrupt man talks about religious matters, then too, darkness is inherent in it. In the profile of his writing a complete darkness is wrapped, therefore

one must avoid the company of heretics and also one must avoid reading the books written by heretics.”

(Kamalat-e-Ashrafia, pp /55)

In these sentences Maulana Thanvi is merely confirming what the Sunni Ulema have been saying from day one. “Do not just look at the good deeds of a man. Judge his beliefs first!” Beliefs form fundamentals while deeds follow.

THE TOUCHSTONE OF DECISION

I do not wish to say anything more than this. The evidence which I have given about the false beliefs of the Tableeghi Jamaat from their own books in the previous pages are binding and irrefutable. They can either deny that the books cited do not belong to them or if I have framed false charges against them it should be proved that my references are incorrect.

If nothing could be done between the two, then it must be remembered that it is not wise to lose the essence of religion in the temptation of prayer and piety. Indeed it is an open revolt against Islam in the name of religious mindedness. It is the destruction potentialities, wrong consumption of labour and a total wastage of time.

And since according to Thanvi Sahib the Madressah (religious school) established by people holding false beliefs, is a religious school of infidels and unbelievers (Kaafirs), and so much so that people who participate in the Missionary meeting of this school, are non- believers and infidels, then in that case we find the Tableeghi Jamaat which falls within the range of these charges and in the light of previous references, not worthy of any attachment. Joining the Tableeghi Jamaat will have no religious benefit whatsoever. Therefore it must be understood clearly that before making any decision about the Tableeghi Jamaat in respect of its good or bad, we must observe whether their beliefs are within the boundries of Islam or not, because according to Thanvi Sahib when a heretic talks about religion, he is bound to mislead and misdirect. So far as the Question of the false beliefs of the Tableeghi Jamaat is concerned, it has already been recorded previously. The decision is yours.

THE EXAMPLE OF A CASE

Probably you will be aware that, in the Indo-Pak Sub-Continent there is a Jamaat in addition to Tableeghi Jamaat, which is an organised religious Movement, and is called Jamaaté Islami. This is also a very attractive Jamaat, because of its slogan, its missionary and reformatory steps, its untiring efforts and its apparent stature, as the Central Leaders, of Tableeghi Jamaat have also accepted it. In this regard the rector of Darul Uloom Deoband, Qari Taiyyab Sahib describing his impressions about Jamaaté Islami, says: "I have seen the basic portions of the literature of this movement and as far as their effort to establish a Divine Government is concerned, and also its aims and objects I did not note anything against Divine Laws (Shariat) in them hence it is a beneficial and a good movement in the constructive aspect." (*Kalam-e- Tayyib*, pp/93, *Published at Deoband*)

Now read a script of the Crown Prince of Qari Taiyyab, viz., Maulvi Mohammad Salem and imprint it in your mind:

"How welcoming is that Mission, which Jamaat Islami has presented and its target, meaning thereby, to invite towards faith in Allah. to purify the life of a believer from hypocrisy and contradiction and to handover the reigns of Government to the believers and pious men snatching it away from the hands of non-believers and hypocrites."

(*Haqeeqat-e-Meraj*, pp/5, *Published at Deoband*)

At the end observe this Eulogy by a Mudarris (religious teacher) of Darul Uloom Deoband. He writes:

"The object of this Jamaat is very noble. It means the establishment of the Government of Allah, and the achievement of the pleasure of Allah in the hereafter, It is evident that even a Muslim of a humble stature will not differ from this gracious objective. And we pray to Allah the Almighty, that he may reward us with this blessing."

(*Tambeehat*, pp/4)

Consider it carefully. The above mentioned statements have readily accepted the literature of Jamaat Islami, and its target, and the graces of its objectives, its necessities and benefits etc., it has even surpassed Tableeghi Jamaat. Moreover in this avenue Jamaat Islami has gone so far that it even regards and treats Tableeghi

Jamaas aS defective and unsatisfactory, as the very religious teacher of Darul Uloom Deoband, writes in his book:

“Jamaat-e-Tableegh which was founded and established by I-{-ai.rat Maulana Ilyas, is not satisfactory in the eyes of Maulana Maudoodi so far as their method of preaching is concerned. Therefore in the report of the third congregation page 71, in proposal number 17, AIlama Maudoodi has been requested in these words: ‘To work among the common people, so the method of the late Maulana Mohammad Ilyas may be adopted.’”

In connection with this proposal, the following words are noteworths lie replies:

“So far as I have been informed, I am not satisf’ed with their method of Tableeg.”

(Tambeehat, pp/ /2, Published at Deoband)

After reading this you will be astonished to learn that even after praising Jamaaté Islami so much, and conceding to the grand qualities and religious benefits possessed by Jamaaté Islami the unanimous judgement of Ulema-e-Deoband, Saharanpur, Jamiaté Ulema and Tableeghi Jamaat, regarding Jamaaté Islami is as follows:

“The Maudoodi Movement which is under operation in India and Pakistan in the name of Jamaat-e-Islami, the majority of the aged religious leaders and Muftis of the following places viz. Deoband, Saharanpur, Delhi, Phulwari Sharif. Khanqah-Rahrnania (Munger), Dhabel, Bombay, Kanpur, Varansi, DaIra-e-Ajmal Shah Ajmal Allahbad etc. consider this Jamaat harmful to Muslims. And Jamaat-e-Ulema, Tableeghi Jamaat, Ehrar, Muslim League and Ahle-e-Hadith in the capacity of an association, finding religious misleadings and deceptions in the movement, advise the Muslims that they should remain aloof from this Jamaat because the safety of religion is only possible by keeping far from them.”

(Hashia Maktoohai-e-Sheikhul Islam, pp/307)

MAKE YOUR OWN DECISION

Now please state with justice that if such types of religious misconceptions are existing in “Tabeeghi Jamaat” too, then are we not justified in advising Muslims to remain aloof from them for their own safety. So far as the existence of misconception in Tableeghi Jamaat is concerned we have pointed out these things

in the previous pages. Anybody who differs from these citations, may rightfully challenge me.

And according to the above quoted references, *Tahleeghi Jamaat itself is a party in declaring Jamat Islami as fatal and misleading organisation.* Surely then the Leaders of Tableegh Jamaat must at least admit this on the basis of their own decision, that the circumstances under which they gave the above mentioned decision against Jamaat Islami is likewise and equally applicable against them too!

Since neither of them can claim that any specific Quranic verse has been revealed, outlining greatness of Jamaaté Islami or Tableeghi Jamaat, we obviously conclude that both of them are criminals of the same degree in the Court of Allah. Justice will not make concessions for anybody.

A true Muslim must remain aloof from a place where he finds misleading and wrong beliefs. There may be some good points in Tableeghi Jamaat just as in Jamaaté Islami. but as it has been advised that Muslims should remain aloof from Jamaat-e-Islami, similarly the advice of remaining away from Tableeghi Jamaat inspite of some qualities is also justified. And this decision will be right according to Divine Law (Shariat) and reason.

THE REMEDY OF ONE MORE MISCONCEPTION

People have good faith about Tableeghi Jamaat which it "exhibits" in the path of religion such as an "unbaised" spirit of "sincerity", its "good" objectives, and the zeal of "welfare" of religion can ofcourse never be doubted in any manner.

I say firstly this is only an 'exhibition' which has wrongly been interpreted as reality'. Secondly if this is correct, even then the spirit of sacrifice and sincerity alone is not a commendable sentiment. It only becomes worthy if the cause is worthy. In this connection the things to be seen are the aims and objectives for which all these sacrifices and efforts are being made. If the aims are beneficial, profitable and honest, then there is no doubt about the merit of sentiments, sincerity and sacrifice.

If the pre-condition of examining intention is removed and deeds are only regarded as a criterion then there will certainly emerge many corrupt movements who are

also devoted hard workers and sincere to their despicable aims and objects and even Tableeghi Jamaat advises Muslims to keep away from them.

For example take the case of movements of Christian Missionaries, Jan Sanghis and Communists, inspite of glaring differences nobody can deny their sentimental struggle and the spirit of unimaginable labour and love of sacrifice, but in this connection we ourselves feel that all these qualities are tempting us towards their aims which may be valuable for them but for us they are the root causes of annihilation and destruction.

And why go far, the people of Jamaaté Islami from whom the people of Tableeghi Jamaat advise Muslims to disassociate, the spirit of sacrifice and sincerity with which its members work for spreading their movement is unique and in this age you will hardly find a better example to quote, but inspite of it he decision to remain aloof from it remains intact, and because as far as its real objectives and the results of their activities are concerned this Jamaat is very harmful, almost fatal and misleading.

I say that this test should not only be restricted to Jamaat-e-Islami if Tableeghi Jamaat **is** also examined on this teststone, then accordingly its actual objectives and according in the result of its activities, it too, is not worthy of joining. because by having an attachment with this Jamaat it is not possible for anyone to save himself from its religious harm.'

As I have clarified earlier in the previous pages of the book that Tableeghi Jamaat has emerged to change our religion under cover of Kalima and Namaaz. Apart from this aim **it** has no other religious objective. They merely want to establish the Wahabi Sect which is devoid of love and respect for the Prophet(sallallahu alaihi wa sallam). Sahaba and Aulia-Allah they want to demolish every Mazaar(Tomb) uproot Meelad, Urs. Eesaalé Sawaab etc. In short they wish to create a useless. docile and lifeless Ummah who can be a football at the feet of the Kuffaar!

Therefore for achieving this objective, its sentiments. sincerity and sacrifice maybe commendable in the eyes of others, but so far as we are concerned, we regard the movement as an agent. **of** religious assassination, with the Personality of the Prophet (sallallahu alaihi wa sallam) being the prime target. Quranic verses are quoted out of context to belittle Prophets and Saints. [those verses depicting the

uselessness of idols and the folly of idol worshippers are deheratel heingattached to the graves of Aulia-Allah and Muslims are being labelled as Qabar Pujaris(graveworshippers). Ifthereeverexisted in historya man wh' sas grateful to his osn murderers then and then only we accord you the option ol being grateful to the 'sincere destructise activities' of Tableeghi Jamaat. because today it is impossible to find a movement full from top to bottom with murderers, as ruthless at those existing in Tableeghi .Jamaat. Recently they have embarked on a campaign tc murder Muslims because the\ regard the Sunnis as Kaafirs and Mushriks. They beliew that to kill the Sunnis is Saaab. [heir hclonginizs are worthy of being impounded. This is what the \Vahahis did in Mecca and Medina etc.

THE PREACHLN OF REUION IN FOREIGN COUNTRIES

This magic of Tableeghi Jarnaat has also hoodwinked certain people when the Missionary activities of the Jamaat spread over Europe, Asia, Africa and to the far distant places of the world. I say that this is such a charming propaganda of Tableeghi Jamaat, that when deeply examined, brings nothing but great astonishment.

If you want to know the secret of this propaganda. then carefully examine those businessmen participating in Tableeghi Jamaat. You will find among them such people who are dping import and export trade with foreign countries, Travelling in the name of 'preaching', and searching new fields for their business resources is such a trade-secret which these people have carefully camouflaged as religion!

And supposing we do admit that these people are going overseas for Islam only and because they leave their home countries and go to foreign countries, they deserve to be joined, then we want to say to the followers of Tableegh this much, that if preaching **in** foreign countries is enough reason for which any Jamaat may be joined then the Qadiani Jamaat is worthy of this honour, whose preaching Centres have been established long before in those countries, where now-a-days the preachers of Tableeghi Jamaat are making endeavours to enter. As Maulana Abdul Maajid Daryabadi, the writer of the []eobandi group, editor of 'Sidq-e-Jadeed' Lucknow, writes his comments on a booklet published by Qadiarii Jamaat:

'This magazine **is** a complete pictorial exhibit of the services which Ahmedia Jamaat of Qadian, is rendering for preaching Islam in its own colour. The missions

of the Jamaat are fully established in Europe, America, West Africa, Mauritius, Indonesia, Nigeria, India and Pakistan, and many different places.

The list of all these missions, their activities, and through them the publicity of Missionary Literature in different languages e.g. English, French, German, Dutch, Spanish, Persian, Burmese, Malayan, Tamil, Malyalam, marhatti, Gujrati, Hindu and Urdu etc. There is also another list of their Mosques, magazines and newspapers, and the description of other missionary activities that appear before you in these pages.

(Sidq-e-Jadeed, 7th June 1957, with reference to Tableeghi-e-Islam. Qadian)

Now in this connection read thc. paragraphs of a book published by the Idara-e[)awaw-o-Tableegh of the Qadiani Jamaat. Through this you can correctly assess the Missionary activities of the Qadiani Jamaat:

“An English Lieutenant is working as a Missionary in England, devoting his life to this work. He offers prayers regularly. He does not consume alcohol. He publishes articles with his hard earned money and organises Qadiani Ijtimas also! Similarly a German has also devoted his life tor this Missionary work. He is also a Missionary Officer, After a great struggle he managed to get out of Germany. We have just now received the information that he has reached Switzerland and is waiting for a visa there. This young man has a great zeal to serve Islam.

Another young author of Germany ad his educated wife are intending to devote their entire lives, and perhaps after making this decision they will come to Pakistan to study Islam. Similarly a young man from Holland has decided to devote his life for Islam and will probably join as a Missionary of Islam in any country as soon as possible.”

(Paigham-e-Ahmadiyat, pp/30)

Read these details of Missionary activities in Foreign Countries of the world, many times, and consider that inspite of these universal endeavours, do you have any soft spot in your heart for this movement, or can you prepare yourself to be included in this movement. You will say that because the Qadianis have a faith against Islam, they are not convinced of the finality of the Holy Prophet sallallahu alaihi wa sallam), they do not believe in the wordings of Quran and Hadith, hence the question of a true Muslim to join their movement does not arise. May I point out to you that the Qadianis have themselves proclaimed their 'Islam' in the following

words:

"We have faith in that there is no God except Almighty Allah and Sayedina Hazrat Muhammad Mustapha (sallallahu alaihi wa sallam) is His Prophet and His Last Messenger. We believe that Angels are true and the Resurrection Day for hu an bodies is true. We believe in Paradise. We believe in the whole Quran and whatever the Prophet(sallallahu alaihi wa sallam)has mentioned. We believe that whosoever rejects any cardinal principles of Shariat is a non believer. We encourage our followers to boldly read the Kalima arid firmly believe in it and die on it. We believe in all the Prophets, we observe Salaah, Fast. Give Zakaat (religious tax) and go for Hajj. We accept all the instructions of Allah an: His Rasool). We a ;ept every belief held by the Sunnis." (*Ayyaamus Sulah pp 86 &87*)

Infact an entire pamphlet appeared in the "Sunday times Extra" which we reproduce below.

Here the Qadianis have given a statement about the general beliefs of Islam, now read their script about the problem of the Finality of Prophethood. He writes:

"Some people claim that the Ahmadis refuse to accept the Prophet of Islam (sallallahu alaihi wa sallam) as the last Prophet. This is a deception and stems from ignorance. When Ahmadis call themselves Muslims and recite the Kalima how can they then deny the Finality of Prophethood. Allah says in the Quran: 'Muhammad is not the father of you men but He is the Messenger of Allah and is the Last Prophet "*(Sura Ahzaab)*

How can a person having faith in the Holy Quran deny this verse? Hence Ahmadis never believed that Hazrat Muhammad (sallallahu alaihi wa sallam)was not the Last Prophet. Nevertheless, Ahmadis do say that the meanings prevalent among Muslims at present are not consistent with the quoted verse and neither is the status of the Prophet (sallallahu alaihi wa sallam) and his greatness exhibited in this verse befitting the Prophet (sallallahu alaihi wa sallam), as claimed by the Muslims!" (*Paigham-e-Ahmadiyah. pp/10*)

TABLEEGHI JAMAAT AND QADIANI JAMAAT CONCUR ON THE DENIAL OF THE FINALITY OF PROPHETHOOD

Now I begin that discussion, after reading which you ought to be spellbound for a long time. The above quoted script is of Qadianis. It is totally clear that *they do not*

deny the finality of the Prophethood of Hazrat Muhammad (sallallahu alaihi wa sallam). but they deny the understood meaning prevalent among the Muslims these days and because of this denial they are called the rejectors of the finality of his Prophethood.

The above statements reveal that they do not reject the Holy Prophet sallallahu alaihi wa sallam as a Khatimun Nabiyeen but reject the general meaning of Khatimun Nabiyeen which is established in the Muslims. Because of this very rejection they are labelled as people who reject the finality of the Prophethood of Rasoolullah (sallallahu alaihi wa sallam).

Let us examine the meaning of Khatimun Nabiyeen as it is generally understood by Muslims, and also see as to who the first man was to reject the generally accepted meaning. We quote a well known Qadiani Book, printed in Pakistan, in which they have rightly quoted Maulvi Qasim Nanotwi's interpretation of the concept of Khatimun Nabiyeen to prove the truth of Mizra Gulam Ahmed Qadiani. It states:

"Muslims are unanimous that the Prophet (sallallahu alaihi wa sallam) is Khatimun Nabiyeen because the Quran bears testimony to this. Muslims are also unanimous that the word Khatimun Nabiyeen used in the Quran is in his praise and is pointing out his greatness. Now the only question is, what is the meaning of the word Khatimun Nabiyeen. Obviously Qasim Nanotwi Sahib, the founder of Darul Uloom Deoband has rejected the generally understood meaning of this Quranic verse." The Maulana writes:

"Before replying I wish to state that firstly the meaning of Khatimun Nabiyeen must be known so that my answer can be understood easily. So in the opinion of the lay masses the meaning of the Finality of the Prophet sallallahu alaihi wa sallam is that his era is after the era of the past Prophets and that he is right at the end of all the Prophets. But it must be obvious to those who really understand that there is nothing great about the beginning of an era or the end of an era. Then how can it be correct to quote the verse: 'But he is the Prophet of Allah and the Final of the Prophets,' as a verse of praise. Yes, if this attribute is not regarded as an attribute of praise and if this station (the station of Finality of Prophethood - Khatimun Nabiyeen) is not regarded a station of praise then only the Finality of Prophethood in respect of Finality of Era can be true."

(Tahzeerun Naas, pp/3) - Quoted from Risala Khatimun Nabiyeen Ke Behtareen Manee, pp/ 7, printed in Qadian).

EXPLANATORY NOTE:

What the above passage really means, is that the author has compared the concept of Khatimun Nabiyeen to that held by the common people. Although in reality this is the very meaning which is proven from the words and works of the Companions of the Holy Prophet (sallallahu alaihi wa sallam) and the subsequent great scholars, This person has infact compared the concept of the Final Prophet as held by the Companions, Scholars and even by the Prophet (sallallahu alaihi wa sallam) himself to that held by the common man. Implying that the understanding of the common man is incorrect.

The first thing which has come to our notice is that according to the explanation of Maulana Mohammad Qasim Nanotwi, founder of Madressah-e-Deoband, to interpret the word Khatimun Nabiyeen as the Last of the Prophets with reference to Hazrat Muhammad (sallallahu alaihi wa sallam), Allah forbid', is the idea of unlettered people. All the educated and reasonable people do not admit the Holy Prophet (sallallahu alaihi wa sallam) as the Last Prophet by the word 'Khatimun Nabiyeen'.

According to this interpretation Maulana Mohammad Qasim Nanotwi was the first man who denied the Last Prophethood of Hazrat Muhammad (sallallahu alaihi wa sallam), because the members of Qadiani Jamaat consider Maulana Nanotwi as their Leader (Imam), in this respect. if they were the first to deny the Finality of the Holy Prophet (sallallahu alaihi wa sallam), they would not have claimed to follow Maulana Nanotwi as the Qadiani writer has confessed clearly in his book, his words are given below:

“In the matter of Finality of Prophethood. Jamaat-e-Ahmadi. follows the understanding and interpretation of Maulana Mohammad Qasim Nanotwi which we have quoted after referring to the statement of Maulana Nanotwi.”

(Ifadaaté Qasirniya, pp/ 16)

The thing which has come to light is that so far as the topic of Finality of Prophethood is concerned, the manner of thinking and the logic of Mirza Qadiani and Nanotwi Sahib is remarkably similar. There also, the great status of the Holy Prophet (sallallahu alaihi wa sallam) is used to support their arguement. It has also been said that these meanings are only prevalent among common people, and here also they are saying that these meanings are interpreted by the common Muslims.

After such great similarities who can claim that the Qadianis differ from the Deobandis on the issue of Khatimun Nabiyeen. Both share the same beliefs. There is no denying that Qadian and Deoband are the two sides of the same picture, both are travelling to the same destination, the only difference being that one traveller has reached the goal and the other is still on his way!

Since the Qadianis are being condemned for their denials of the Finality of the Prophethood of the Holy Prophet (sallallahu alaihi wa sallam) then there is no reason why on this very basis, Tableeghi Jamaat (Deobandi Jamaat) cannot be declared as people refusing the Last Prophethood of Hazrat Muhammad (sallallahu alaihi wa sallam) also.

You may say that because the members of Qadiani Jamaat, admit the presence of a new Prophet amongst them, after the Holy Prophet (sallallahu alaihi wa sallam), therefore they can be charged as people denying the Finality of Prophethood. I will say that this is the Faith of Tableeghi Jamaat also, as printed in their book, Tahzeerun Naas. On page 14, Maulana Qasim Nanotwi, founder of Darul Uloom Deoband, writes:

“In short, if the meaning of the word Finality is accepted as explained, then his Finality of Prophethood will not be exclusively attached to the past Prophet. But even if for instance another Prophet appeared during the era of the Prophet (sallallahu alaihi wa sallam) then too, him being the Final Prophet remains intact as normal.”

(Tahzeerun Naas. pp/14)

EXPLANATORY NOTE

The author is telling in simple terms that the Prophet (sallallahu alaihi wa sallam) is not only the Final Prophet for the past Prophets, he remains the Final Prophet even if another genuine Prophet is born during the era of the Holy Prophet(sallallahu alaihi wa sallam). The very possibility of the birth of another Prophet and the propagation of this belief is objectionable, to say the least!

He goes even further and says:

“If for instance even after the era of the Prophet (sallallahu alaihi wa sallam) any Prophet is born, then too it will not make any difference to the Finality of Prophethood of the Prophet (sallallahu alaihi wa sallam).”

(Tahzeerun Naas, pp/34)

EXPLANATORY NOTE

An open licence is hereby issued to all and sundry to announce their own Prophethood. The consent is given by the Founder of Darul Uloom Deoband, Molvi Qasim Nanotwi. If the birth of another Prophet does not affect the Finality of the Prophethood then why shouldn't fakes go ahead and announce that they are Prophets of Allah, as did Mirza Gulam Qadiani, because Maulana Nanotwi states that the announcement of new Prophethood does not affect the Finality of Prophethood!

Just imagine, if the birth of a new Prophet within the circle of Tableeghi Jamaat does not disrupt the Finality of Prophethood, then why is the Qadiani Jamaat victimised? All it did was to bring into existence that possibility which was declared possible by Tableeghi Jamaat. The real infidelity lies in believing in the possibility of a new Prophet. If this very belief (Allah forbid!) is not accepted as Kufr then we have no way to restrain any lunatic who may come along and claim to be a Prophet and bring the Founder of Deoband as proof.

The object of my discussions is that if on the basis of the denial of the Finality of Prophethood of Hazrat Muhammad (sallallahu alaihi wa sallam) the Missionary Movement of Qadiani Jamaat is not acceptable to a true Muslim, similarly there is no reason why Tableeghi Jamaat should not be declared undesirable for a true Muslim. Both these Jamaats (associations) are preaching infidelity in the name of Islam, therefore there is a danger to the safety of true belief from both of them!

Chapter 6

The Remedy of a Mental Upheaval

If you attempt to co-ordinate the various things which I have described about Tableeghi Jamaat so far, you are bound to face tremendous difficulty.

You will say that the speeches heard during the Tableeghi Jamaat congregations contain reformative aspects and the hard and fast rules of Islam are discussed. They avoid expressing their ideas on religious differences and the problems of beliefs, during these meetings. The last thing you can do is to accuse them of changing the religion of someone.

I say, that this is the policy of Tableeghi Jamaat and not its object. After failing to differentiate between policy and objectives one can be deceived by many such Jatnaats, not only by Tableeghi Jamaat. Even the most dangerous group never confesses that its aim is to change the religion and faith of other people.

The words of preaching are always charming, alluring and free of ambiguity. You have the right to ask one question here. Apart from its policy is there any other aim or objective of Tableeghi Jamaat? If so, then it must be stated explicitly as to what it is and how will they achieve it. I recommend you to read the following discussion to get a reasonable answer to this question.

CERTAIN UNIQUE METHODS TO CHANGE THE MIND ---TABLEEGHI GHAST

The top secret of the activities of Tableeghi Jamaat which has been hidden up to now is that its preachers never exhibit during general congregations that they have come out to change the religion and faith of Muslims at large.

But truly the actual field of their hunting is that Tableeghi Gasht (rounds) in which they accompany other simple Muslims to villages and cities and make them wander here and there. This is the reason why its preachers everywhere emphasize in their speeches, that people should accompany them during these Tableeghi Gasht. 'Walking and Visiting' is actually a special slogan of Tableeghi Jamaat, and it is so important that if people in a certain congregation are not convinced to accompany them for Tableeghi Rounds, they call that meeting a failure.

They attach so much importance to physical movement that during the course of travel a man is totally detached from his own world or environment, and begins rely on those people who are his fellow travellers. And to convince any person, this is the best time, where leisure and opportunity is available. Hence at the very first step of the tour the idea of a disciple-like religious attachment with the Leader (Amir) of the Jamaat is imposed on the person so that none of the co-travellers are mentally free from the captivity of their religious environment.

In this manner, in the very first meeting, like a trust-worthy Murshid (Spiritual Leader), all the control of the programme and the hobbies of the companions is transferred to the Ameer. Now this group of the faithful servants, reaching a populated area stay in a Mosque of their choice. After making rounds of the inhabited area, when this group returns, an advisory meeting is held (Mashwara),

in which no outsider participates. This is a very delicate moment of attacking the minds and ideas from which it is very difficult for a man to escape.

CHILLA OR THE ACTION OF 'PURIFYING' THE MIND

From this very place the old workers of Tableeghi Jamaat start their action of 'brainwashing'. Brain-washing is a technical term, which means that any new person should be changed to this extent mentally, that he may remain attached to the Jamaat only, detaching himself from everyone, and he must disassociate himself from everything of his past to adopt into the mental environment of the Jamaat.

This action of brain-washing gradually moves forward. At the end of a journey again certain new people are initiated for a long journey. As a result of repeated rounds of preaching, the new people are strongly attached to the regional workers.

This relationship gradually brings one so close to Tableeghi Jamaat, that after some time to pass the Chilla (religious penance) of forty days, a caravan of simple Muslims march towards the Centre at Nizamuddin Delhi. Reaching there they meet a group of artistic religious teachers (Ulema) of Tableeghi Jamaat under whose supervision and control they have to pass each moment of their days and nights. In a depressing environment of this mental training, everyday the world-wide progress and extension of Jamaat, the artificial piety of the Central Amir-e-Jamaat, the belief shaking explanations of the faith of the Unity of Allah, wrong interpretations of Polytheism (Shirk) and bad innovations (Bidah), and the desire-provoking descriptions of the dignitaries of Deoband, all these things influence the mind to the extent that ultimately they become the disciple of some 'Sheik' (Spiritual Guide), or they are initiated to become disciple. In this way they are made the mental-slaves of their Jamaat and its faith.

In the previous age, Maulana Ashraf Au Thanvi, Maulana Husain Ahmad, and Maulana Abdul Rahim Raipuri were the 'Spiritual Guides' (Sheikh) of the Jamaat, now-a-day Maulana Zakaria Saharanpuri is looking after this office. (Died ever since. This office is now probably occupied by one of their many 'Hazratjies', probably Moulvie In'Aamul Hassan).

After passing these hurdles, there is no need to explicitly spell out that you should change you religion, abandon your old beleifs, make your mind empty of the

greatness and grandness of the Holy Prophet (sallallahu alaihi wa sallam), consider the Milad (Celebration of the Birth of the Holy Prophet (sallallahu alaihi wa sallam) and the standing up for Salaam as Haraam acts, calf the traditions of Khanqah as Shirk, and hate the religious shrines like the temples. Because of the new environments, automatically a man's mind is changed to this extent that he abandons all these beliefs and traditions one by one, which are being interpreted as Polytheistic (Shirk) customs by Tableeghi Jamaat, and the most admonishing phase of the mental infidelity is that he never feels guilty at rejecting the well known religion and beliefs accepted centuries ago. On the contrary he thinks that he has now achieved the true path of the religion after abandoning the life of Kufr, Shirk and Bidat.

This is the picture of the 'Silent Murder' of Tableeghi Jamaat in which not a single drop of blood trickles down, not even a spot of blood is observed on the edge of the sword, inspite of the fact that it has killed the religion and faith of millions of Muslims. And remember, this statement about the mysterious method of Tableeghi Jamaat is not my invention but the Central Amir, Maulana Mohammad Yusuf, has exposed this in one of his letters.

The letter, original copy of which is in my custody and whosoever desires, may examine it. Observe that letter below, but before doing so you may read that letter containing the question, in response to which he wrote the said letter.

A very important letter addressed to Amir Jamaat Maulana Mohammad Yusuf:

Respected Sir,

I have to bring to your kind notice that certain people in our circle are raising objections to the method of working in Tableeghi .Jamaat and say that the workers of Tableeghi Jamaat, during their preaching emphasize more on the reformation of actions, they are not anxious, about the rectification of beliefs, when most of the Muslims of India (here you may substitute the name of your own country because the Shaitaans adopt the same pattern wherever they go!) have remained Muslims in name only.

After observing carefully we note that the major part of their lives is soaked in polytheistic traditions. We tried to pacify those critics so far as we could, but they were not satisfied. Now your honour must take the trouble to satisfy them yourself, giving us your most valuable time, so that the work of Tableeghi Jamaat may proceed forward with great zeal and fervour.

Yours Sincerely
Abdul Tauhid
Jamshed pur

Now go through the reply of Maulana Mohammed Yusuf, which exposed the secret of Tableeghi Jamaat on the crossroads.

THE MYSTERIOUS LETTER OF AMIR JAMAAT MAULANA MOHAMMAD YUSUF

IN THE NAME OF ALLAH THE MOST BENEFICILNT AND KIND

Respected Sir,

Assalam-o-Alaikum,

I received your kind letter and have read the contents. The preaching `ork began by Hazrat Maulana Mohammad Ilyas, he started this to invite not only Muslims of the World but also the entire mankind. (Strange! How many non-Muslims have they converted?) If you are aware of the basic principle of his work, then you will not face difficulty even for a moment. Objections are always raised but answering the objections r sed against our work is an impediment, and when we answer the objection, we find that `hese people dsassoeiate from us.

Our Missionary work is not only to promote pious deeds but primarily it is a movement to establish True Beliefs and Faith, and secondly it is a movement for inculcating piety. Uptil now we have learnt from past experience of 25 to 30 years, that by touching the `Polytheistic Customs` and sins, people do not leave the sins and customs, but if they are asked to make rounds with the Jamaat and if the real requirement and interpretation of the Kalima Taiyyab is placed before them, they leave the customs and sins automatically. This is our experience how can we deny this?

We do not disturb c roversial matters because we have to involve everyone on this work. These things are not to be written in a letter, they are understood only by living in the Centre, therefore you are asked to send a group of enlightened people so that they may be able to comprehend the actual structure of the work done here, and engaging themselves in the work of Meerut and Meiwat learning the basic principles of the work they aim to carry on this work at their place.

With Best Wishes,
Madressah Kashiful Uloom,
Nizamuddin Delhi
Randa Mohammad Yusuf Afa Ahnu
With the pen of Mohammad Ashiq Ilahi

THE SPOTS TO BE PIN-POINTED

Now read a comment on the special sentences of this letter below:

1. "The work does not move forward by answering the objections, and when replied they dissociate from this work."

This is the first time we have heard that when queries are answered, people disassociate from the work of Tableeghi Jamaat. In any movement if satisfactory answers are given, people are more attracted and the activities grow faster, but here it is vice-versa. Now what can be the reason for this?, when the secret of faith is exposed and what is hidden in the mind is spoken, then only the people who do not agree with it, disassociate from this work, otherwise if the objective and subjective aspects are one then there is no danger in expressing anything!

2. "Our Missionary work is not meant only for pious actions, but primarily it is a movement of True Belief. Secondly it is a movement of pious action." By repeating again and again the words 'pious actions', at last the hidden term 'Faith and Belief has come to the lips. Now consider that if it is a movement of True Faith, can one evade the aspect of beliefs. Therefore since according to Tableeghi'Jamaat the beliefs of Muslims amount to no more than infidelity, polytheism, innovation and illegitimacy, then surely the work of their reform will include denouncing all Bidah otherwise the object of True Faith will never be fulfilled.

I must say at this point that this is their actual object! Then the statement of the Leaders of Tableeghi Jamaat 'we have come forward to reform the actions and morals, we are not concerned with belief,' is a gigantic bluff!!

To plunder a man by sprinkling dust in his eyes, is certainly a sinful action, but it is greater sin to plunder the faith of a Muslim by masquerading under the banner of piety.

“We have come to know after an experience of 20 to 25 years that the disturbing customs and sins are not easily abandoned, but if people are made to make rounds in Jamaats and if the actual requirement and interpretation of the Kalima is shown to them constantly then they leave these customs and sins automatically. This is our experience which we can never deny.”

OPEN YOUR EYES

This is this silent method of changing the religion which the people of Tableeghi Jamaat, hide as Top Secret. What does the writer of this letter mean by polytheistic customs? Meelad, Salaam, Qiyam, Fateha, Urs, Giyarwi Sharief, Eesalé Sawaab for the deceased after 3 days, 40 days, 1 year etc., going to the tombs of Aulia-Allah etc. are all interpreted by the Tableeghis as Shirk and those who believe in them are all Mushriks and Kaafirs. Hence they re-convert Muslims to Islam!

You will now understand the aim of making people wander from place to place in this Jamaat. As I have said before that this Tableeghi Round or Movement has no objective but that a true Muslim should be victimised and sent to a ‘rehabilitation centre’ where they are subjected to Wahabi propaganda.

If after such explicit and clear explanation anyone expects any religious benefit from Tableeghi Rounds, then he is himself an enemy of his Faith and Religion. There is also another point to seriously consider. What is the real meaning of Kalima-e-Taiyyab, influenced by which ‘people leave all polytheistic customs automatically’, which they all along had been considering as the pre-requisites of Faith and Belief in Islam. Remember the danger is not with the recital of the Kalima but it lies in their concocted interpretation through which the beliefs of simple Muslims are changed.

“This is our experience, how can this be falsified.” Observe the emphatical manner of this sentence. The meaning of the statement is that in the long period of 20 to 25 years, the method through which we defiled the faith of true believers, leaving that tried and tested method, why should we adopt such a path which may reveal our secret, and we may not achieve our objective. Like an experienced and wise hunter, observe the correctness of their aim and target. Blood drips from every word. A close examination will show a heap of rotting corpses killed by deceptive Tableeghis, floating poison around, labelled as milk shake!

SUMMON THE CONSCIENCE OF YOUR FAITH

As far as diagnosing the shameful conspiracies of Tableeghi Jamaat against Iman and belief goes, there are no more hurdles left. This secret has been revealed by the head of Tableeghi Jamaat.

What is our Duty now? Should we leave our simple people to fall prey to the snares of these religious hypocrites, or should we make them aware of the dangers of moving from door to door. Right from the 'Tableeghi Rounds' down to the Kalima and prayer, none of them has any link with tFt original Islam brought by the Holy Prophet (sallallahu alaihi wa sallam). These people take the name of religion only to exchange their self-made religion with yours.

The true believers must be aware that behind all this exhibition of Religion there is a snare, laid to trap the simple minded Muslims. Bear in mind that for the upliftment of the true religion, doing Dawah and propagating Islam is an action worthy of reward, but to proceed even a step forward towards changing your correct beliefs is an open stride towards religious suicide.

"We do not disturb the controversial issue as we have to involve every one in this task." What do you understand by this statement? We deliberately avoid controversial topics and issues because our Prime Target is the Bidatees Group whom we wish to convert back to Islam. Really speaking the Bidatees are Kaafirs and Mushriks and if we interfere directly with Moulood and Salaam, then they will leave us at once! Let them join us first, then we can slowly change them! If we rush the issue and reveal our true identity, that we are Wahabis, paid by Rabita and C.I.A. then they will go astray and leave our company!

The Leader of J'ableeghi Jamaat has himself exposed the hidden reasons why they do not touch on controversial topics and do not attack the Sunni beliefs in their Ijtemas. We hope the readers will re consider their established opinions, in the light of what has been stated.

"These things are not to be recorded in letters, they should be understood while staying at the Centre." This sentence has exposed the entire sincerity of Religion. The thief of the heart is clearly visible via the picture created by the pen because obviously the talks of religion are not intimately secret relationships between husband and wife, which cannot be disclosed in letters. Therefore behind all this

Tableeg there is a criminal conspiracy and a dangerous plot. If the Policy of spreading Wahabism in the name of .Islam is ever mentioned in writing, then the entire pretence and deception of Tableegh will be exposed in public.

“These things are comprehended by staying at the Centre.” This single sentence confirms this fact that the so-called Centre of these people is the ‘hunting ground’ for these Wahabi wolves who attack the faith and beliefs of Muslims.

Now the question is also answered as to what that enchanting atmosphere of the Centre of Tableeghi Jamaat is, where a person is able to understand everything. And when he comes from there he comes out empty-handed, all his wisdom having been plundered and he even sacrifices his best capital, that is religion, on the alluring actions of the ‘Magicians’ of najd.

THE LAST WORD

At the end of my comment, simply because of our Islamic relationship, I wish to say that in order to comprehend the outward deception of Tableeghi Jamaat, extracts from the letter of Maulana Mohammad is quite sufficient. If you attach the absurd condition that ‘unless the murderer clearly reveals his intention to poison us, we will not regard him as dangerous’, then I am afraid to say that your condition is impossible. The biggest confidence trickster in the World will not reveal his true aim. He too will have to set up a bogus shop in order to trap customers.

In spite of these black and awful deeds of Tableeghi Jamaat not being hidden from those persons whose heads have been shaved in the Centre, we are sorry to find them too in the rows of hunters today. However the persons who have returned safely from the Centre have told many stories about their magical deception and those tales have come to the knowledge of the outside World.

TWO MORE DOCUMENTS

After exposing the secret affairs of Tableeghi Jamaat, namely, changing the religion and making the man mentally infidel and after reading the letter of Maulana Mohammad Yusuf there is no other document needed in this connection. In spite of it I reproduce here the true copies of two letters received from Hazrat Nizamuddin Delhi. One of the letters is from the famous writer Kwajah Hasan Nizami, and the other letter is from Pir Syed Zahoor Hasan Nizami, General Secretary, Jamaat

Nizamia dargah-e-Nizamuddin. Many years ago some Truth Seekers sent letters to the abovenamed persons and wanted to know somethings about Tableeghi Jamaat. In reply to those letters, both these letters were received. Read firstly the Questioner, so that you will know the nature of the question.

LETTER FROM A QUESTIONER FROM JAMSHEDPUR (INDIA)

15th February 1954 Jamshedpur

Respected Sir,

We wish to state that a new group called Tableeghi Jamaat appeared a few years ago. Its founder was Maulana Mohammad Ilyas and now-a-days Maulvi Mohammad Yusuf, his son, is holding the office of Amir Jamaat (Leader of Party).

From about one or two years the influence of this Jamaat is spreading in Jamshedpur, and a few Imams of the Mosques are actively participating in this. Some Lime back a few Sunnis, holding true faith also joined' Tableeghi Jamaat, and according to the programme of this Jamaat these people also had to go to the Centre at Basti Nizamuddin Delhi. Only after reaching the Tableeghi Markaz did they realise that these people have corrupt beliefs, besides being opponents of religious shrines, tombs of the friend of Allah (Aulia), Urs, Meelad, Salaam, Niyaz, etc. they then disassociated from Tableeghi Jamaat.

Since you are living close to the Centre of Tableeghi Jamaat, you may be fully aware of their religious concepts or beliefs. Kindly inform us about the true position.

THE REPLY OF KHAWAJA HASAN NIZMANI

25th February 1954

Dear Friend, Assalam-o-Alaikum,

I received your letter. It pleased me. Maulana Mohammad Ilyas used to study with me at Gangoh when his brother Maulvi Mohammad Yahya was doing educational work under the influence of Maulana Rashid Ahmad Gangohi. I received education from Maulana MohammadIsmaiel, the father of Maulana Ilyas, from an early age of eight years.

This is correct that all these people are opponents of religious shrines, and also of Niyaz, and Urs etc. And since Maulvi Mohammad Yusuf assumed leadership of the Party, each Thursday it is frequented mostly by those people who are against the religious shrines. Therefore one year ago nine people of Tableeghi Jamaat entered the Rauza Shareef of Khwaja Nizamuddin Aulia wearing their shoes. This event created a fight and the police brought to me the wounded men and women of the parties and I worked out a compromise between them, otherwise both parties would have gone to jail. Although I am a student of this family, I am totally against their beliefs.

Yours Sincerely,
Hasan Nizami

Note: When Sunnis engage in Khatmul Quran or Zikr on Thursdays it becomes Bidah but when Tableeghi Jamaat visits its headquarters on thursdays it is Sunnat I suppose?

THE REPLY OF THE GENERAL SECRETARY, JAMAT NIZAMIA DARGAH NIZAMUDDIN, DELHI

Dear Friend, Assalam-o Alaikum,

Your kind letter was received by us. The Jamaat regarding which you have enquired, denies our Sufi Beliefs. This Jamaat considers the demolition of the shrines of the friends of Allah (Aulia) as a rewarding act. Moreover, it considers all the practices of Niyaz, Fateha, Milaad and Urs as illegitimate. To keep away from this Jamaat is quite necessary, otherwise their first principle is to mislead Muslims and to create disruptions in their beliefs, they mislead people and also change their beliefs in the name of propagating Islam.

Yours Faithfully,
Syed Zahoor Hasan Nizami Azezi.

THE DUTY OF THE PEN

I wish to comment lightly on the above letters. The letter of Khwaja Hasan Nizami is worthy of confidence because he held a humble and a student like relationship with this family, therefore his statement cannot be disputed.

And the confession of Kwaja Hassan Nizami: "Although I am a student of that family, yet I am totally against their beliefs", has exposed these confidence tricksters.

Obviously, a student will oppose the beliefs of his tutors aft'r being convinced that they are corrupt. That portion of the letter of Khwaja Hasan Niiami is worthy of note, in which he has described the aggressive and violent steps of the Preachers of Tableeghi Jamaat, that they defiled the sanctity of Rauza-e-Paak (Religious Shrine) and were stubbornly violent as a result of which many people were wounded. Violence and murder seems to have become a way of life for the Tableeghis (Religious Terrorists?).

Stop here for a moment, and keep this incident in mind and on the other hand read the tyrannical actions of the Wahabis of Najd who demolished and defiled the shrines and graves of the family of the Holy Prophet (sallallahu alaihi wa sallam) in the Holy Land of Hijaz, whose details have been mentioned in the previous pages. Surely your conscience is crying out that the Tableeghi Jamaat of India is also following the same path, the path through which the Barbaric Men of Najd have passed. if this .is the behaviour of the audacious minds in poverty stricken circumstance, Allah Forbid!, if only the Tableeghi Jamaat obtains the resources of political power, then like in Hijaz they would not be reluctant to repeat the history of Karbala. In that case, Allah Forbid!, they would wipe out shrines of Sufis, like Khwaja Ajmeri, Nizam and Qutub of Delhi, Sabir of Kalyar, Farid of Pak Patan, Data of Lahore, and many other Shrines and graves of the Friends of Allah (Aulias). (May peace be upon all of them!)

A RESTLESS MOMENT

The existence of these Spiritual Centres of Love and Marifat of Allah (The Tombs of Aulia Allah) is a burden on the minds of certain unfortunate people. I do not wish to talk to them, but I would surely challenge the modesty and faithfulness of those people who regard these Holy Shrines as the Fountain Head of Spiritual contentment, and subjective enlightenment, that they should not wait for that hour which they will shed tears stained with their own blood! Wake up before it is too late!!

These days people are pouring into the camp of Tableeghi Jamaat in the name of Kalima and prayer. The History of Najd bears testimony that this very congregation will turn into an army of barbarics and ruthless tyrants after moulding the circumstances in their favour. In that event our unfortunate eyes will have nothing to do except to drop tears of blood on the burning ashes of our hopes and desires, and we may weep bitterly at the deserted and desolated area of our beliefs and devotion, his necessary before facing this black day, that we construct a dam wall against this storm, and must intelligently make a survey of the destructive activities of the enemy like a faithful guard of the Haram (Holy Place) of our Masters. It is dangerous negligence if you do not comprehend your enemy as a real adversary who has done no good.

The dangerous plans of the Tableeghi Jamaat is no more hidden due to ignorance, for us to remain naive. They have vomitted everything in symbolic languages at the altar of the assassination of Faith and Devotion. They have made no bones about it that they wish to slaughter our Aqida (beliefs) under the pretext of Tauheed (Shaitaani Tauheed, which is devoid of the love and respect of Prophets and Saints. Remember Shaitaan refused to respect Hazrat Adam even at Divine command? He too was demonstrating a corrupt version of Tauheed as we see now-a-days in the Tableeghis.)

Now for the safety of our religious future there is no other remedy except that we may propagate and convey this message to each Muslim openly, that Tableeghijamaat is not the group that can be called the servants of Islam, but isa band of parasites, plunderers of the faith, dressed in a white garb, which has emerged to make a surprise night attack, on the dearest capital of Allah's Love and Marifat. Behind their artificial piety and artificial politeness is hidden an intention of the most despicable nature indeed! These people do not open their hearts clearly and speak like selfless advisers, but they remain always ready to hunt their prey like a cunning fox.

THE RELIGIOUS VERDICTS OF ULEMA-E-DEOBAND REGARDING TABLEEGHI JAMAAT

It is just possible that people may regard as religiously prejudiced, the statements given in the letters of Khwaja Hasan Nizami, and the General Secretary of Jamaat Nizamia, Dargah-e-Nizamuddin, Delhi, about the people of Tableeghi Jamaat that they do not tolerate religious shrines, Milad and standing posture (Qiyaam), Urs

and Fateha etc. Therefore I am giving below two religious verdicts of Ulema (religious leaders) of Tableeghi Jamaat, which will clarify the beliefs of Tableeghi Jamaat.

Read the script of Question sent by a person from Jhaar Sokda, District, Simbalpur, Orrisa.

QUESTIONS

FIRST VERDICT:

What do the Ulema of Islam say about this problem?

An Imam of a Mosque openly accuses the Leaders of Tableeghi Jamaat of falsely claiming that they are reforming Muslims because in spite of knowing, they do not apprehend the ignorant Muslim from performing polytheistic deeds like Milad, Salaam, Qiyaam, Urs, Gyarwee, Tija, Chehlem etc. Although members of Tableeghi Jamaat are the followers of Ulema-e-Deoband, according to whom these things border on Shirk.

What is the use of offering Salaah when there is an influence of polytheism in the heart instead of True belief. It seems that forced by circumstances, these people have been declaring these traditions as legitimate, Allah Forbid! Therefore we enquire from you that, is this accusation which is hurled at leaders like Hazrat Maulana Ilyas (Founder of Tableeghi Jamaat), Hazrat Maulana Mohammad Yusuf, Hazrat Maulana Inran of Bhopal, Hazrat Maulana Ziauddin of Calcutta and on the Monotheistic personalities of these gentlemen, correct or not? Is his Imamate legitimate, according to Divine Law (Shariat) or not."

Rahim Bax, Hairi Bazar, Jhaar Sokda.

THE REPLY OF DARUL IFTA, DARUL ULOOM DEOBAND

The saying of the said Imam (one who leads prayers) is wrong, the prayer behind him is Makrooh. If he does not offer Taubah (repentance), suspend him from Imamate and appoint another person who may lead the prayers. The Holy Quran says: "Call towards the path of your Lord with Wisdom and kind words. People working as preachers must be polite and consider every kind of reform."

Masood ,Ahmad, Naib Mufti. Darul Uloom Deoband, 2/5/72 (Hijra)

CONFESSION OF CRIME

The hatred for Milad, Qiyaam, Urs and Fateha cannot be better displayed than this. Imagine, the person associating these functions with Tableeghi Jamaat does not even remain worthy of leading the prayers and if he does not repent from this great sin, then he must be dismissed from the service of Imam (leading the prayers). Allah Forbid!!

Now as far as forbidding good deeds are concerned, they have confessed that Tableeghi Jamaat and their hunters are performing this duty very well. It is obvious from this religious verdict (fatwa) that if an Imam wishes to retain his Imam job, he must necessarily regard the Tableeghi Jamaat as a group that condemns Milaad, Salaam, etc.

THE SECOND FATWA (RELIGIOUS VERDICT)

What is the ruling of the Ulema and Muftis of Islam on the following question. Are the following books Taqwiatul Imaan, Behishti Zevar, Tahzirun Naas, Baraheen Qatia, Fatawa.e-Rashidia, true Islamic books or not?

A religious Scholar has told that these books are totally false. Since there are people under the influence of Tableeghi Jamaat, therefore he has further stated that the founder of Tableeghi Jamaat, Maulana Mohammad Ilyas, and Maulana Mohammad Yusuf are strictly against these books. Kindly inform us of the truth.

He went to the extent of saying that Gyarwee, uttering Ya Ghous, Ya Rasoolullah (sallallahu alaihi wa sallam), respectfully standing near the religious shrine, Teeja, Chehellum and Urs etc. are deemed as legitimate by these people because they do not stop their people from these practices.

This statement of Maulvi Sahib has badly confused those people who are presently active in Tableeghi Jamaat and are the ardent followers of the Ulema of Deoband. For Allah's sake, leave all other work aside and clear the confusion before there is a split in our own camp.

Mohammad Yasin
Jamshedpur.

Below is the reply, from Darul Ifta Department, of the reliable Dargah of Tableeghi Jamaat viz. Madressah Ameeniah, Delhi.

AL JAWAB

Taqwiatul Iman, Behishti Zevar, etc. all the aforesaid books are authentic and correct books on Islam, The authors of these books were religiously minded scholars. The person who says that these books are false and untrue, is misguiding you. It is totally wrong that Maulana Hyas (late), and Maulvi Mohammad Yusuf were against these books. They also admit that Gyarwee, Tija etc. are illegitimate customs. Both these gentlemen are followers of Maulana Ismail Shaheed, Maulana Rashid Ahmad Gangohi and Maulana Thanvi.

(Mohammad Ziaul Haq Dehiavi, Madressah-e-Aminia Delhi)

THE OBLIGATION OF THE PEN

Don't forget that this is the same book 'Taqwiatul Iman' (Writer Maulvi Ismaiel Dehiavi) in which derogatory and insolent sentences against the Holy Prophet (sallallahu alaihi wa sallam) has been used, that after reading them, even their own followers have cried out in pain, needless to say how much it hurt the Sunnis. If you want to see the reaction to this audacious pen then read the following statement of Maulana Aamir Usmani, Editor, 'Tajalli Deoband'. Of course you are aware that Aamir Usmani is of the Deoband school of thought.

He writes:

"I saw that Shah Ismaiel Shaheed has written under Chapter 3, "Evils of Shirk": 'It is certain that every creature, small or great, is lower than a Chamár (cobbler), in comparison to the Glory of Allah.' Does not this clearly mean that let alone the Sahaba and Aulia (friends of Allah), all the Messengers of Allah, including the Last Messenger Hazrat Muhammad (sallallahu alaihi wa sallam), are lower than a cobbler (Allah Forbid!!), before the Greatness of Allah? How dangerous is this manner of speech and how nerve wrecking are these words"

(Tajalli, Feb./March 1957)

Now listen to the admonishing of Taqwiatul Iman, which is enough to shock the Muslims. Ibis book has destroyed the Unity of the Ummah, and is destroying Islam

upto this day and Allah knows how long this will continue. It is stated that when Maulvi Ismaiel Dehiavi completed his book, he called up a meeting of his friends at his place and presented Taqviatul Iman before them. Now read the anticipation an'd feelings of the author as reported in the highly authentic book of the Deoband School of Thought, viz. 'Arwah-e-Salasa'

Hewrites:

"And he said that I have written this book, and I know that at certain places I have used very harsh words and I have become violent eg. I have written those things which were 'minor polytheistic' as 'major polytheistic' (i.e. that polytheism which discards a man from the folds of Islam)

I am afraid that on account of this there is bound to be chaos and protest after the publication of this book. If I lived here longer, I would have explained these subjects gradually, within a period of 8 to 10 years, but presently lam intending to go for Hajj, and after returning from there I am determined to go on a Jihad (Holy War), therefore lam unable to take up this task, and I can see that no other person will be ready to shoulder this burden, therefore **I** have written this book. *Although is will create great opposition* and violence, yet I expect that they will unite after fighting for sometime."

(*Arwah-e-Salasa, pp/81*)

The anticipated fear of violence proved'true, but upto this day the matter has not been settled. I am astonished at the despicable and revolting attitude of the Deoband Molvis. They did not even pause a second to consider the consequences of deliberately poisoning the Limmah. How will they answer Allah on the day of Qiyamah?

If, as the author confesses, he knew that the publication of this book will cause a split and division in the Ummah, what was the dire need to write this fitna-causing book in the first place. It is the height of irresponsibility to write such a book and topple the Ummah into a flaming pit of controversies!

The most thought provoking aspect of this Qiyamat story is that even after witnessing the blazing Muslim Homes (through the 'religious' fire lit by Tableeghis and Deobandis) no effort has been made to extinguish thc flames. On the contrary,

the smouldering garden of Islam is being further fanned through the provocative pages of "Taqwiatul Iman" and a host of other inflammatory literature, circulating on a global scale. Whose interest are these Wahabi Molwis serving? Certainly not Islam! Islam unites, Tableeghis/ Wahabis disunite!

A SURVEY OF THE SERVICES OF TABLEEGHI JAMAAT

In view of all the aims and objects and the pattern of approach adopted by Tableeghi Jamaat (documentary evidence of which have been furnished in preceding pages) is it not clear that it is an arrogant, respectiess and a corrupt movement, masquerading under the guise of "Tableeghi", while the real intention is to relegate Muslims to a new "Cult". They too want to commit those very barbarism which the Wahabis committed in Arabia. After so much evidence if you are still harbouring any emotional links with the Tableeghi Jamaat then I respectfully request you to impartially re-read and reconsider all the supplied evidence.

The Tableeghi Jamaat is in existence in India for the last 40 years. May I ask that in this long period how many non-Muslims have they converted to Islam? The answer is pretty obvious. In other words even after spending billions of Rupees on Ijtemas, Gasht and Chillas no, real significant achievement is evident, with the exception of Fitna, disunity, enmity and dividing the Ummah worldwide!

How many Muslims were introduced to real piety, honesty and a meaningful fear of Allah. On the contrary let me say that far from injeèting any piety into the Muslim society the truth is that the Ummah is worse off than they were 50 years ago! You may say that through the efforts of the Tableeghi Jamaat we now see many mosques occupied with Musallies. May I point out that the actual piety of a believer is definetly not confined to mere worship (Namaaz alone) but extended and the yard stick is to see the conduct, affairs, transactions and dealings of a Muslim (Mu'amalaat).

If worship is declared as a criterion then what will we say about those notorious personalities of History who have harmed the integrity of Islam so much and yet bear black traces of prostration on their forehead? The important thing is'not the number of prostrations (Sajdahs) inside the Masjid, no, what is important is the conduct of these people outside the Masjid even if they have succeeded in reaching the Masjids!

PRACTICAL LIFE

(1) Don't talk about the pious performance of the Tableeghi Camp! The conduct of their "Holy Leaders" which have been recently revealed is shameful, to say the least. The central leader of the Tableeghi Jamaat, Moulana Manzoor Nomani recently made headlines in the press. In 1964 a relief fund was set up to help the victims of communal riots. Seventy thousand rupees vanished from the funds and the blame was publically heaped on the head of Moulana Manzoor Nomani that he embezzled public funds. Upto now he has not been cleared of the lingering accusation.

(2) Everybody in Jamshidpur is aware of the misappropriation and embezzlement of cash and kind committed by the Tableeghi Jamaat after communal riots there. Goods and cash collected by the relief fund went missing. Widows and orphans were robbed of relief rightfully belonging to them and those Tableeghi members who have been accused of hijacking relief-aid funds and goods suddenly emerged as owners of large homes and have become wealthy overnight! (The author hails from Jamshidpur and is personally aware of the goings on there)

(3) The fortnightly 'Al Hasanaat' of Rampur reported in **1959** that one of the Chief Patrons of Tableeghi Jamaat from Lucknow spent 30 Lakh Rupees (R300,000) on his daughters wedding! If he had any Islamic mentality he could have spent the same amount in the marriage of possibly **5,000** poor and needy girls.

(4) The Mufti of Maloh, Moulana Ridwanur Rahman has disclosed that a group of Tableeghi Jamaat men were arrested at the Indore Railway Station. They were in possession of a large quantity of opium. It is said that this despicable act exposed the Jamaat and all the secrets of "Gasht" were revealed.

(5) If you wish to assess the correct position of this "Pious Group", study their domestic lives and you will see them too deeply submerged in all the luxuries and elite life pattern of the 15th Century (A. H.). Those who are devoid of deep religious life themselves, cannot possibly inject the real essence of Islamic life into anyone.

Allow me to say that you have observed the filling of Mosques but failed to note the number of hearts from which the love of the Prophet (sallallahu alaihi wa sallam) has been snatched away by these "Pious People". Recently I attended a function in Peelkhana Ohara (a village in India) where I was told by the locals that a

gentleman had lately been transformed into a regular Namazi since joining the Tableeghi Jamaat. Just a few Sajdas have made him so arrogant that he was now publicly declaring that: "Through worship and piety we too can become parallel to Muhammad, the Prophet of Allah (sallallahu alaihi wa sallam)" (Allah forbid!). My experience is that this Satanic arrogance is not necessarily confined to this one isolated Tableeghi individual but is characteristic of virtually every Tableeghi Namaazi. If you have any reservations or doubt study their environment from close range and verify it for yourself. Judge for yourself, what did this harmful Namaazi benefit from this type of Namaaz? In fact he was better off when he was a non-Namaazi because he was then at least humble and simple. After adopting Shaitaanjc characteristic (Pride) whatever hope of mercy and forgiveness was left, is lost!

THE OTHER SIDE OF THE PICTURE

So far we have discussed the trained section of Tableeghi Jamaat. Let us see the state of those who have been educated and groomed by Tableeghi Jamaat, to gauge how much of Islamic Tauheed is found in them. Former president of India, Dr. Zaakir Husein was an old patron of Tableeghi Jamaat, noting that the first "Gasht" undertaken in London was under his command. In the "Gasht" biography of Moulana Yusuf (successor of Moulana Ilyas) it is stated: "There were many people who were educated in the secular, western field and people who had an indepth knowledge of Western Culture, and yet they maintained links with Molvi Ilyas. One of the leading names is Dr. Zaakir Husein, Chancellor of Jamia Milla and President of India. These people have been visiting Molvi Ilyas for a long time and had been allied to his organisation." (*Sawanih Moulana Yusuf pp/246*). Writing on the Tableeghi Gasht of London, he writes: "During that time Dr. Zaakir Husein had gone to London on an educational conference, and he personally opened the Gasht." (*pp/247*)

Now read an extract from the letter which Dr. Zãakir Husein had written to a female acquaintance from Calcutta and later printed in the English Newspaper "Indian Express": "India needs a unique place of worship where people of different religions can go and worship their Lord. Different religions are different roads leading to one gigantic truth. We will be accomplishing a great task if we find a road which will end this confined thinking that there is only one road." (*Indian Express 8th October 1968*). (Something like Akbar's Deene Ilahi?)

Note the mentality of this personality who has been in the company of Molvi Ilyas for a long time and has been trained and influenced by him. Leave alone religious life, he even denies that Islam is the final way of Life, leading to success and salvation. Where will you now place Tableeghi Jamaat in the warehouse of corrupt movements.

THE REAL KAAR GUZAARI (ACTIVITIES)

If I accuse the Tableeghi Jamaat of achieving nothing in the field of Dawah work and real progressive service to Islam you may interject and say that: "What about all these Ijtemas, Jors, Gasht, gatherings, spending of millions and all these Deené activities? So many have been brought back to the doors of Masaajids? have not all these influenced and affected Muslims internationally?' My reply is: "Certainly, that brand of Tableeghi Jamaat Service which is riddled with conspiracies, plots against Islam, creating disunity and dissention, splitting the Ummah, Fitnah and Fasaad, and dividing the Ummah under the pretext of Tauheed and Sunnah is fully recognised by us. How can we deny those events that happened in front of the eyes of Muslims in every country where the Tableeghi Jamaat has been. The truth is that a large batallion of Jaahils but innocent Muslims were gathered under the pretext of Kalima and Namaaz and gradually transformed into a new cults These ignorant people, after reaching the mysterious surroundings of Jamaat failed to free themselves from evils that surrounded them for so long, on thç contrary they broke their links with the original peaceful Islam handed down for generations."

Bear in mind that all these accusations arc not baseless. Whatever is stated is the actual achievement, of this Fitnah group. If you doubt this, read the, following passages. Meiwaat, which is the conquered land of the Tableeghis and writing about it before the arrival of the Tableeghi Jamaat there, Moulana Abul Hasan Ali Nadwi writes: "These people go to the Bahraaich to visit the Mazaar of Sayed Masood Saalaar Gazi and regard the oath that is taken under the flag of (Hazrat Masood Gazi) as strongly binding. They also go to the other blessed tombs of India." (*Deeni Dawat pp/72*).

But after the establishment of the Tableeghi Jamaat these people no more visit these tombs. There are no traces of love for Aulia Allah left in their hearts. The link between them and the beloveds of Allah who had introduced them to Islam is broken. Thanks to the Tableeghi Jamaat and their concocted version of Shaitanic

Tauheed. Now these people visit Deoband, Jalalabad, Saharanpur, Thana Bhawan, Gangoh and the Tableeghi Markaz in Delhi.

Moulana Abut Hasan Ali Nadwi writes about the methods used to change these people:

“Bidats, Traditions, and Vice could not flourish because it failed to get the correct environment. An aged person from Meiwat described it very aptly. Qari Dawood asked a Meiwati what was going on in his locality. The old man replied: ‘I do not know much, I do know that what could be achieved previously even after great effort, is now easily achieved and automatically done, and what could not be curbed previously even after use of violence and force is now stopping without effort.’” (*Deeni Dawat pp/90*)

He writes further: “As far as Moulana Hyas is concerned the biggest reason for this dramatic change and improvement seen in the people of Meiwat was their leaving their homes and going to the religious institutions of Uttar Pradesh (U.P.) eg. Deoband, Saharanpur, Jalalabad, Thana Bhawan etc.”

Bear in mind that I am quoting all these extracts to show you that the entire Tableeghi Movement and their operation is designed in such a way that once a man enters its fold he “automatically” changes his beliefs. (And needless to say, adopts the corrupt beliefs of the Wahabis and Najdis and presently the rotten Saudis).

Meiwat is not the only example, no, whenever a good Muslim innocently joins this Jamaat, although he had been a humble Sunni Muslim, following the correct Islamic beliefs, after some time he becomes an absolutely corrupted man, with rotten beliefs, thanks to the Tableeghi Jamaat.

I am aware of countless districts where a few inhabitants joined this Jamaat, and when they returned after a few “Chillas” (spending 40 days or months with the Tableeghi Jamaat and touring distant places) they disrupted the Islamic Unity of that locality and divided people into groups and sections (with one fighting with the other especially in Mosques, even homes), (The reader might be aware that wherever the Tableeghi Jamaat went they fulfilled the policy of divide and rule. They have closed mosques to Sunni Muslims, boycotted religious functions organised by Muslims, opened their own corrupt Mad ressas with their own brand of Molwis. Quran and Hadis bear little importance to them the Kitab and their own

vattcan with Wahabis as "Moulana" are now passing d rnent on Islamic matters). If the aim of the Tableeghi Jamaat is Kalima and'Namaaz only as claimed by them then why is it that when a man joins them his Aqida (beliefs become corrupt. Surely the Kalimá and Namaaz should not disunite Muslims. One has to agree that behind the excuse and screen of Kalima and Narpaaaz the Tableeghi Jamaat is expounding corrupt beliefs and teaches its followers to keep away from Muslims and move in their own circles. This is its real service'

Chapter 7

TABLEEGHI JAMAAT AS SEEN IN THEIR OWN CAMP BY THEIR OWN PEOPLE

There may be somebody who will dismiss all our expositions as biased or one sided in an effort to mislead the masses and hide the truth. To combat that, I have included in this book the views of their very own Moiwis (living in one house under one roof). This is a fact that no one can be more fully informed of the realities of an individual or group than those who are within. Outsiders may not be fully aware of the realities because of the false garb of piety that is flung over, hiding the true character which cannot be seen from the outside but only from inside where every avenue of life is transparent. That is why to know the realities and truth about anybody, domestic views are most reliable and trustworthy. Here there is no question of biased views or party politics or even religious intolerance. Whatever is stated here is absolutely factual and a clear revelation of truth. It is a welt guarded secret that has suddenly been revealed and has surfaced by accident.

SENSATIONAL REVELATIONS

Whatever is revealed by the Tableeghi Jamaat members about the devious pattern that is applied and also the attack on Tableeghi Jamaat by the Ulema of Deoband is in reality a punishment inflicted by nature and it had to come sooner or later. It is food for thought for those who had gone overboard, at the artificial piety displayed and had refused to listen to any reason.

HOW IT ALL BEGAN

On the 26th February 1968 a conference was held in Mad ressa Husseinyah in the city of Muzaffar Nagar, (U.P.) India. Many notable Ulema of the Deobandi School

of Thought attended the conference, delivered lectures and read papers. Almost every speaker openly criticised Tableeghi iamaat. Molwi Abdur Rahim Shah, a graduate of Deoband delivered such a dynamic and comprehensive lecture that it has been fully accepted in the Deobandi circle. In fact, it has been printed in a book form by 'Aijamia Press, Delhi' under the title "Usoole DawatO Tableeg". The compiler of this book is Molwi Noor Mohamed Chandina (A Molwi of Deoband) and is the trusted companion of Molwi Abdus Subhaan Mewati who was the leader of Tableeghi Jamaat in Meiwat.

A monthly magazine "Darul Uloom" is issued from Darul Uloom Déoband. They have a section under the heading "Review on Books". In September .1968 in a page of "Darul Uloom" he writes: "We have received a book called 'Usoolé Dawatô Tableeg' for our comments. The author of the book is Molwi Abdur Rahim Shah Sahib of Delhi. A large selection of this book is devoted to the argument that the Ulema retain the right of guidance and leadership of the Ummah by virtue of the fact that they are thoroughly informed of the teachings of Quran and Sunnah. After this, the internal practical patterns of Tableeghi Jamaat have been brought to the notice of the masses. We have withheld our comments and views on this book because we wish to draw the attention of responsible leaders of Tableeghi Jamaat to the contents of this book and have asked them to either accept all the accusations or to refute them."

He goes on to say: "This book has been in circulation for quite some months now and in fact the newspaper 'Aijamia', Delhi, has printed quite a few articles on it. In spite of this there has been a mysterious non-response or reply, even clarification or refutation from the. Tableeghi Jamaat. This quietness can plunge a large section into mental turmoil." (*Mahnama Darul Uloom Deoband, pp/4*)

Do not forget that this statement is made by ardent supporters of the movement. During the course of his lecture, Moulana Abdur Rahim Shah emphasised that the Ulema are the guardians and expounders of the Quran. "How idiotic are those who under-estimate the Ulema and belittle Islam." He further threw ample light on the misleading effect being created by this dangerous and artificial exponents of Islam.

"The district of Meiwat has been made the unfortunate victim of this cult. It is disturbing to see that the specialised field of the Ulema are being usurped by the ignorant members of the Jamaat who are not qualified to do Tableeg work. These

self appointed propagators of Islam are not ignorant of the basic tenets of Islam but they themselves are a low, dubious and doubtful characters, and are frowned upon by society." (*Usoole Dawat wa Tableeg, pp/40*)

Remember that Molwi Abdur Rahim Shah of Deoband was not the only Aalim to criticise the ulterior motives of the Jamaat. His views were shared by the other leading Ulema of the Deobandi School of Thought. Molwi Noor Mohammad Chandini goes on to say: "I saw that Moulana had made a great impression on the audience. Subsequent speakers also elaborated and supported the views of Moulana Shah Abdul Rahim. The audience was so impressed that no one walked out."

"The following Ulema delivered their lectures after Shah Abdul Rahim:

- a) Moulana Fakrul Hasan of Darul Uloom Deoband.
- b) Moulana Abdul Ahad Sahib of Darul Uloom Deoband.
- c) Moulana Irshaad Ahrnad of Darul Uloom Deoband.
- d) Moulana Anwar Shah Kashmeeri of Darul Uloom Deoband.

Besides these Ulema, there were also others, including a large group of students of Darul Uloom Deoband and an audience running into thousands." (*Usoolé Dawatô Tableeg, pp/5*)

At another spot Molwi Noor Mohammad has described the participants of the function.

He writes: "The following Ulema were present during lectures:

1. Moulana Abdul Ahad Sahib Mohaddis Darul Uloom Deoband.
2. Moulana Fakhrul Hasan Sahib of Darul Uloom Deoband.
3. Moulana Irshad Ahmad Sahib Muballig of Darul Uloom Deoband.
4. Moulana Anwar Shah Kashmeeri Sahib of Darul Uloom Deoband.
5. Moulana Abdul Kalam Sahib Mubaflig of Darul Uloom Deoband.
6. Moulana Mohammad Yacoob Sahib Mazahire Uloom Saharanpur.

Beside these Ijiema, the stage was packed with local and surrounding Ulema, and students of Deoband. The general feeling was as if Moulana (Shah Abdul Rahim) was the voice of all those present." (*Usoolé Dawaté Tableeg, pp/54*).

A DISGUSTING DISPLAY OF HYPOCRICY

Readers are invited to observe the following hypocritical role played by Molwi Irshaad Ahmad Sahib, the very spokesman and representative of Darul Uloom Deoband, who had advocated to defend the Tableeghi Jamaat in an open debate (with the Sunni Muslims) which took place in Baraar, situated in the district of Muneer. He had suffered such a humiliating defeat in this debate that ! doubt he will ever forget it in his entire life. In spite of repeated request from the Sunni speaker to repent, he remained adamant and thousands of witnesses were convinced that he will not return to the truth, and indeed he did not!

This happened in the debate that took place in Muneer. Now observe the behaviour of the very Moiwi Irshaad Ahmad in another function that took place in MuzaffarNagar. Here, he openly opposed the Tableeghi Jamaat, which he had so vehemently supported previously. He did not shudder to arm himself and attack the very Jamaat which he had defended.

He has committed an act which smacks of hypocrisy. I have the right to insist that this is a peculiar speciality of the Ulema of Deoband and their group which is not found in any other sect. They are such professionals in defending and opposing one and the same principle simultaneously, that the layman is helpless to diagnose exactly what they stand for.

A MENTAL TURMOIL: THE INITIATER OF TREASON

Molwi Abdur Rahim Shah has confessed that he himself drew the attention of Moiwi Yusuf Kandehiwi (son of Molwi Ilyas, founder of the Tableeghi Jamaat) to the internal corruption of the Jamaat. Each time his reminders were ignored.

We quote: "For approximately 5 to 6 years, I have been continuously drawing the attention of Moulana Yusuf to the glaring weaknesses of the Tableeghi Jamaat. I also stated to him that if he did not pay attention to these problems, the Ulema will not remain silent for long. They will be forced by circumstances to react and the end result can never be predicted." (*Usoolé Dawatô Tableeg, pp/46*)

A frustrated man goes on to state his subsequent actions: "Finally when I did not see a desirable result, I resorted to a lot of Istikaara and Duas. Alhamdulillah, when I was thoroughly convinced of the dangers of Tableeghi Jamaat and the harm inflicted on the Ummah, I openly began to rectify their mistakes in my lectures in the presence of the Tableeghi Jamaat." (*Usoolé Dawatô Tableeg, pp/s46*)

PIN-POINTING THE INSTIGATORS

For 6 consecutive years Molwi Abdur Rahim Shah drew the attention of Molwi Mohammad Yusuf to the incalculable harm done by Tableeghi .Jamaat. Moiwi Moham mad Yusuf criminally ignored these warnings which led to Moiwi Abdur Rahim Shah resigning from the Jamaat. He has now resorted to Divine guidance, as he himself claims. The Divine guidance received catergorically points out that Tableeghi Jamaat is a danger to Islam, and Muslims must be made aware of this. "So inexperienced members of Tableeghi Jamaat are causing internal dessentions and friction and the matter has reached so far that in the Tableeghi Ijtimah they display support, zeal and diligence whilst they oppose other Islamic gatherings. The Amirs of virtually every district complain that members of the Tableeghi Jamaat refuse to attend lectures of even the biggest Aalirñs, on the contrary, they belittle the Ulema and ridicule them." (*Usoolé Dawatô Tableeg, pp/44*)

This report of Moiwi Abdur Rahim Shah is not to be taken lightly. He has placed his fingers on the pulse of Fitna and has diagnosed a killer disease. All those people who were even remotely connected to Tableeghi Jamaat will confirm each and every word stated. This deadly disease emanating out of the Tableeghi Jamaat environment is so fatal, that if not checked and remedied in time, will ultimately lead to the destruction of ihe Ummah. This is a fact that after having links with Tableeghi Jamaat a man becomes so biased and confined in thoughts that he refuses to recognise the religious services of other Ulema and individuals attached to other organisation. He remains aloof from all other groups and kicks aside every other servant of Islam and constructs his own isolated environment.

Allow me to say that to mentally detatch Muslims from each other and make them an exclusive slave of a particular sect is no service to Islam. On the contrary it is a gigantic dis-service and is bound to spread mutual hatred.

BIASED MENTALITY

Pointing out these biased tendencies of the Tableeghi Jamaat, Moiwi Abdur Rahim Shah states: "Wherever the Tableeghi Jamaat are in control, invariably teachers and Imams of Masjids are labelled as opposition and dismissed, regardless of the long services and proven ability. I can quote specific examples, but that is not my aim. My aim is to highlight the faulty mentality which is gaining foothold and I wish to save the Ummah from this calamity." (*Usoolé Dawató Tableeg*, pp/48)

A point worthy of noting is that, if the Tableeghi Jamaat treat people of their own beliefs in this manner whereby they cannot even tolerate in their midst non-Tableeghi teachers and Imams, can you imagine the ill feelings that they are harbouring against Muslims in general and Sunni Muslims in particular?

DESTRUCTION OF ISLAM BY IGNORANT LEADERS

Views expressed below are obviously that of a person who is sincerely concerned. Every word reminds the reader of an approaching storm. He says: "I swear by Allah that this description and exposition of the Tableeghi Jamaat is being done with regret. Indeed it is my religious duty, If these amateur leaders (the ignorant lecturers of Tableeghi Jamaat) started open lecturing and assumed the duties of Ulema, to which they have no religious right, and if they exaggerate the merits of Tableeg reducing the greatness of other Islamic faculties, and inspite of reminders by other leaders, they do not desist, then it will be our Islamic duty to expose this entire movement, regardless whether anyone accepts it or not." (*Usoolé Dawató Tableeg*, pp/52)

He further states in another portion of his lecture: "It is note worthy to ponder, that even a compounder at a chemist requires certain qualifications in order to discharge his duties. The Tableeghi Jamaat has taken religion so lightly and easy that any individual without the required and necessary qualification delivers lectures when he so desires. How true the following proverb proves: "A half baked healer is a danger to life and a half baked Mullah is a danger to one's Imaan." (*Usoolé Dawató Tableeg*, pp/.54)

No doubt, the biggest gateway for dissension (fitna) amongst Muslims has been opened by the Tableeghi Jamaat who assure this to be a rewardable act (Sawaab). Outwardly it seems to be a very good statement that everyone should be involved in Tableeg, but one should pause and reconsider the consequences, obviously this

exercise is just as dangerous as placing on the driving seat a man totally ignorant of driving. Only he who has no feeling for Islam can ridicule it in this way. Just to swell the number of party members and increase the group, is like sending inexperienced *unarmed soldiers* to war!

Possibly some may say that the Tableeghi Jamaat can be admired, since they allow even the ignorant to take part in their activities. Don't be misled. In fact the Holy Prophet (sallallahu alaihi wa sallam) has interpreted this exercise as a sign of Qiyamaat. He says: "When the work of religion is undertaken by unqualified and irresponsible persons, then await the day of Judgement." In another hadith it is mentioned that the loss of knowledge and disregard for religion is a condition before Qiyamaat. Rasoolullah (sallallahu alaihi wa sallam) says: "When there remains no bearers of knowledge, men will take Jahils (ignorant persons) as their leaders. Religious inquiries (fatwas) will be made and the answers will be furnished without any knowledge. The result is that they themselves are lost and will mislead and misinform others too."

The Tableeghi Jamaat is ambitious to gain leadership amongst the groups of Jahils (ignorant). It is not surprising then, that the Prophecy of our Beloved Prophet (sallallahu alaihi wa sallam) has been confirmed by their advent. The Tableeghi Jamaat is one of the early signs of the approaching Day of Qiyamaat.

THE IRRITATING ARROGANCE OF TABLEEGHI WORSHIPPERS

Molwi Abdur Rahim Shah has strongly attacked the proud and arrogant members of Tableeghi Jamaat who have an opinion about themselves and their Salaat, whilst under-estimating simple Muslims, Nobody denies the greatness of Salaat, but at the same time *no* worshipper is allowed to become influenced by a sort, of satanic arrogance or be conceited. He specifically points out this arrogant mentality: "I sincerely value the efforts of those Muslims who leave their homes purely for learning Deen and endeavour to become practical Muslims, but if they return with an attitude that Ulema, Islamic Institutions, Sufi Seminaries and other places of Islamic activity are inferior to what they are doing, then in my opinion this nocturnal worshipper is the greater criminal in comparison to the one who may not be a practising Muslim, but respects others and is ashamed and aware of his own sins. The harm of the latter is confined whilst the harm caused by the former is

contagious, and is capable of destroying our entire Ummah." (*Usoolé Dawatô Tableeg, pp/54*)

What words of wisdom have been uttered by Shah Sahib. If one ponders on his statement then surely one is bound to seek Allah's protection from the deadly pangs of the Tableeghi Jamaat, and indeed will wish the same for the Ummah. Closely observe the behaviour of this Jamaat and you will realise that behind the screen of Salaat, they are looting the Imaan (faith) of Muslims.

We do concede that there may be an addition to the number of worshippers in the Mosque which is outwardly attributed to this group, but have you ever stopped to consider the belief and Imaan of how many that are slaughtered outside the Mosque? Statistics are not yet available!! Until a person's life is devoid of Salaat, he poses a threat to nobody but himself. But immediately on return from the Tableeghi Jamaat camp, two prostrations, and he becomes a danger to the safety of the Islamic society. Is not this true?

MORE SIGNS OF WOUNDS

The arrogant attitude of this Jamaat is shattering the much needed unity of the Ummah. Describing this, Shah Sahib cites a few incidents which is worth reading. "Due mainly and foremostly to the Tableeghi Jamaat, dissension, friction, hatred and disunity has spread to several places, especially in Meiwat. Despite the great emphasis laid on the respect for the Ulema. they insist on disrespecting them. Undoubtedly they have been reduced to being a separate cult. You may read in the press that an Aalim was severely assaulted with a stick in Ferozpur, similarly Moulana Abdul Manan, the son of the Sheikh of Meiwat, Moulana Abdus Subhaan, was also attacked for his anti-Tableeghi Beliefs. There were several horrible and unsightly incidents because the common masses are ignorant of the real fact and many of the true missionaries of Islam are hushed and brushed aside, lest they be successful in propagating the true message of Islam." (*Usoolé Dawatô Tableeg, pp/56*)

He further describes: "Whoever opposes the baseless lectures of these Jahils (ignorant people) he is described in the Markaz (Headquarters, based in Delhi) as anti-Tableeghi and they adopt towards them, attitudes as adopted towards the Sunni Muslims. Nobody bothers to ask them what is the reason for their opposition, they blindly begin to cause harm. After investigation it will become obvious that

there is a personal vendetta. Imagine, a movement that was launched to create harmony amongst the masses and the Ulema, is now fast becoming the cause of Muslim division! It is quite surprising that the more a person becomes near to the Tableeghi Jamaat the further he gets from the Ulema and Muslim masses. And those who have given a few Chillahs, then their status is beyond question! It is a foregone conclusion that the Ulema are nothing in his eyes." (*Usoolé Dawatô Tableeg. pp/50*)

This is the satanic arrogance that has destroyed thousands of years of worship. I don't think that the creation of such a mentality is a service to Islam. What's the use of that Tableeg which takes the good man by his hand and seats him next to Shaitaan (Devil). Hijacking the masses from the Ulema and enslaving them is another form of ego- worship. Those who call this Tableeg are trying to fool the entire world. We cannot imagine another religious tragedy than driving a wedge between the masses and the Ulema. Indeed this is the service of the Tableeghi Jamaat.

STATUS OF THE TABLEEGHI JAMAAT ACCORDING TO THE QURAN

Molwi Abdur Rahim Shah has elaborated in great detail the status of the Tableeghi Jamaat in accordance to Shariah. He states: "The Tableeghi Jamaat in their Ij'tima claim that their present movement is in accordance with the Sunnah of the Prophet (sallallahu alaihi wa sallam) and Sahaba (Companions) of the Prophet (sallallahu alaihi wa sallam)." Ponder and ponder again if this is a justified claim?

In the books of Ahadith the merits of propagation is clearly mentioned. The merits thus mentioned, are they in respect of this movement? Let us examine the words of Abdur Rahim Shah: "I must state that many unseasoned individuals have written several books on the virtues of Tableeg. These books are read at educational gatherings and create a gross misunderstanding and confusion amongst the people who assume that the virtues of propagation thus mentioned in the Ahadith specifically refer to this movement, It is absolutely necessary that the writers should amply clarify the position that this is not so! This is a grave deception. If you regard this movement as virtuous and of a high status and a Sunnah of the Prophet (sallallahu alaihi wa sallam), then we challenge you to furnish your evidence from the Holy Quran and Ahadith. If you are able to prove this as a Sunnah then explain the

reason for the Ummah not implementing this Sunnah for the past 1400 years. Then do we classify theiilema, Aulia Allah and the Muhaddiseen as anti-Sunnah?!

It is a strange contradiction that at times it is claimed as the Sunnah of Prophets and on the other hand it is claimed that Molwi Ilyas is the founder of this Movement." (*Usoolé Dawatô Tableeg, pp/50*)

THE UNANSWERED QUESTIONS

Molwi Abdur Rahim Shah poses very basic questions, that must be noted before proceeding any further. The Tableeghi Jamaat in one breath contradicts itself. They claim it is a Sunnah of the Prophets and Sahaba and in the same breath, that the founder of this movement is Molwi Ilyas.

QUESTION 1:

If in reality this is a Sunnah of the Prophet (sallallahu alaihi wa sallam) as claimed, then it must be proven by authentic Islamic books that the Prophet (sallallahu alaihi wa sallam) and the Sahaba also used to form Jamaats and do ghastr and tableeg of Kalima and namaaz *amongst Muslims*.

QUESTION 2:

If this is proved to be Sunnah of the Prophet (sallallahu alaihi wa sallam) and Sahaba, then why was this Sunnah ignored for 1400 years and do we classify all the past Spiritual Illurninaries as antiSunnah?

QUESTION 3:

If this claim be true that this is the Sunnah practice, then surely Molwi Ilyas is definitely not the founder. If it is the Sunnah of the Prophet () then they are the rightful founders of Tableeg and not Molwi Ilyas as claimed. If Molwi Ilyas is the founder, then obviously this type of Tableeg did not exist before him, and if so, it can be called a Sunnah. (It is Bidah!)

These questions posed by Shah Sahib are so important that it can never be ignored by the members of the Tableeghi Jamaat and I think it is their religious duty to clarify the position before continuing with their Tableeg work and deceiving the Muslim Community.

A SHOCKING CONFESSION

In the previous pages you have read the name of Moiwī Ihtashmul Hasan, the most respected confidant, IChalifa and Brother-in-Law of Molwi Ilyas (founder of Tableeghi Jamaat). From childhood to old age the major portion of his life was spent in leading and guiding Tableeghi Jamaat. Establishing a relationship with the Saudi Wahabi government was his personal achievement. In spite of this he has stripped the Tableeghi Jamaat absolutely naked at the junction for all to openly see. The name of his kitaab is "Zindagi Ki Sirat-e-Mustileem."

Under the heading Zaroori Intibah (important announcement) he writes: "The present form .of Tableeg taking place from Markaz Nizamudeen (Headquarters of Tableeghi Jamaat), in my opinion and knowledge is neither in accordance with the Quran or Hadith. It is not in agreement with the teachings of Hazrat Mujaddid Alf-e-Saani and Hazrat Shah Wali-ul-lah Muhaddis Dehlawi and-the rightly guided Ulema. Those Ulema who are actively engaged in Tableeg, it is their first and foremost duty to conform it to the teachings of Quran, Hadith and the past leaders and Ulema. It is beyond my comprehension that a service which in the lifetime of Moulana Ilyas was confined to Bidat-é-Hasana (good innovation) in spite of the strict implementation of Osool's (principles), can now be regarded as the most important service to Islam, even if done absolutely haphazardly. Now in its degenerated state it cannot even be called a good innovation (Bidat-é-Hasana). I want to expose this and end my responsibilities."

REACTION

Readers are invited to observe this about turn. When this evil has spread on a global scale and when this scandal has reached its peak, now it is stated that the present Tableeghi Movement operation in virtually every town is in opposition to Quran and Hadith. We demand an explanation as to why, for so many years it was claimed that:

- a) This is the Sunnah of Prophets.
- b) This is the Sunnah of the Sahaba.
- c) This is the highest form of Worship.

d) This is the most important task of Islam and so on.

Who is responsible for this global misleading? Under present circumstances it is incumbent upon them to recall the entire movement and reconsider the position anew before repentance can be implemented.

And the greatest crime happened to be that whilst Molwi Ilyas was alive, the status of this Jamaat was confined to be a Bidat-é-Hasana (good innovation) and not a Sunnah! Why were the people misled that this is an example of the Prophets and Sahaba?

Let it be said, that the responsibility lies squarely on the shoulders of the leaders of this movement to name a few:

1. Molwi Ilyas.
2. Molwi Mohammad Yusuf.
3. Molwi Ihtashamul Hasan.
4. Molwi Manzoor Noornaani.
5. Molwi Abdul Hasan Ali Nadwi.
6. Molwi Imraan.
7. Molwi Raghieb etc.

All of them were aware of the realities of this Jamaat. But they played around with the Imaan of simple gullible Muslims and ridiculed Islam. Now that misleading beliefs have reached the hearts and souls, we suddenly hear that the Tableeghi Movement is no more a Sunnah but a Bidat (innovation). Indeed, not a Bidat--Hasana (good innovation) but a Bidat-e-Dalalah (evil innovation) the perpetrator of which is destined for Hell according to Hadith.

NO PLACE TO HIDE

It should not be said that this is the personal opinion of Molwi Ihtashaamul Hasan. It should not be forgotten that Molwi Jhtashaamul Hasan is a foundation member who is obviously aware of internal secrets, thus his utterances can never be dubious and his allegiance to the organisation beyond doubt. It is quite possible that this confession could be made towards the end of his life when death was staring at him in the eye. It is remarkable that these accusation by this Tableeghi Molwi went unchanged and unanswered.

Some comments were made in a book called *Chashmaé-Aaftaab'* (Author - Molwi Qaamrudin Mazahiri):

"Moulana Ihtashaamul Hasan ICandhalwi is a foundation member of this movement. Recently he made a severe attack on Tableeghi Jamaat and has labelled it as a group that mislead people. It is surprising that being the initial member and advisor up to now, his views being implemented for so long, principles were formulated by him totally, what evil does he now see, that has generated his opposition?" (*Chashmae-Aaftaab*, pp/3, printed in Kanpur).

Readers should gauge the status, Molwi Ihtashaamul Hasan enjoys, in the eyes of the Deobandi Ulema. However, Molwi Mehmood Hasan Gangohi has also commented:

"I was under the impression that Molwi Ihtashaamul Hasan has left the Tableeghi Markaz in Delhi due to ill health and permanently settled in Kandhala and owing to this, is unable to participate in Tableeghi activities. But it was not so. The actual reason of his abstention from the Tableeghi Jamaat was that in his opinion the present Tableeg is not a religious act and, on the contrary, corrupts the religion." (*Chashmaé-Aqftaab*, pp/7)

Elsewhere he writes:

"You regard this Tableeg contrary to Quran and Hadith and a cause of destruction of the Ummah."

He further comments:

"Ypu have not clarified as exactly after how many years of Molwi Ilyas's death this Tableeg degenerated from good to bad innovation and became a destructive factor for the Ummah. Was it so immediately?" (*Chash,naé-Aafraab*, pp/6)

MOUNTAINS OF ACCUSATION

The question is not "How long it took to degenerate from Bidaté Hasana to Bidaté Sayyia?" (from good to evil Bidah). The real question is "What was the status of Tableeghi Jamaat in the life time of Moulana Ilyas?" "Was it a Bidah or Sunnah'.

A passage of time does not change the status of an organisation, so why were simple Muslims misled into believing Tableegh to be a Sunnat, whilst in reality it is a Bidah? He goes on: "I am surprised to see that you sat and watched an organisation to which you had been attached for so many years deteriorate right before you and you could not even issue a single statement against it." (*Chashmaé Aaftaab, pp/7*)

FROM START TO FINISH

After reading the Deobandi/Tableeghi literature in detail, one is amused to see them using dreams to justify their actions, and these dreams are supposed to have been seen by people of the Jamaat, but it cannot be verified at all. Each time the Holy Prophet (*sallallahu alaihi wa sallam*) is directly involved, in encouraging and showing happiness at the work done by the Jamaat!

In fact Tableeghi Jamaat was created by Moulana Ilyas after he is said to have had a dream in which, directions were given to him! I am surprised to see that Tableeg, which is portrayed as the most important Islamic activity, is being justified and 'proved' via a dream! No Quranic verse or a single Hadith was presented. To crown it all, those who have had these dreams are not known, and are floating in oblivion!

Nevertheless, Moulana Ihtashaamul Hasan has pointed out two important facts i.e.:

1. Tableeghi Jamaat, in its present form is an evil Bidat, because of its Islamic Defects and inherent fitna.

2. The present Tableeghi Jamaat is definitely not in accordance with Quran and Hadith or in agreement with the schools of thought of Shah Waliullah, Hazrat Mujaddid Alf Thani or other past illuminaries of Islam. (The latter is the reviver of Islam who served in India in the 10th Century)

ANOTHER BLOW

In opposing Tableeghi Jamaat, Moiwil Abdur Rahim Shah and Ihtashaamul Hasan are not giving vent to their own personal feelings. Even Moulana Zakariyya has acknowledged that close followers and even the disciples/successors of Moulana Ashraf Ali Thanvi dislike Tableeghi Jamaat. This goes to show that a large group of even the Deobandis have detected this glaring fact that Tableeghi Jamaat is a liability and burden on Islam and Muslims. Moulana Zakariyyah writes:

"Nevertheless I have also been hearing that some Khalifas (Successors) and close confidants of Moulana Thanvi also dislike the Jamaat." (*Chashmaé Aaftaab, pp/11*)

THE SHAITAANIC LUST FOR POWER

When the members of Tableeghi Jamaat go out on their hunting rounds they display an embarrassing degree of humility and simplicity. But alas, not many victims are aware of the hidden Shaitaan behind that facial make up! Molwi Abdur Rahim Shah has also exposed the evil deeds of the present head (Hazratii) of the Markaz. He writes that there used to be a Madressah named Madressa Hafizul Islam in Ferozpur (District Meiwat). Hazratji took control of the Madressa by force, resulting in a lengthy controversy and its subsequent closure. He goes on: "The organising committee has laid a charge against the imposed control of Moulana Inamul Hasan (present Head of Tableeghi Jamaat), and there is a strong tussle, rising controversies, and the Madressa is closed for more than a year." (*Usoolé Dawatô Tableeg, pp/60*)

After describing this disgusting behaviour of Hazratji, Moulana Abdur Rahim Shah questions: "Now I ask you to note the display of artificial humility and simplicity on one side and then see this arrogance and pride on the other. Judge for yourself the honesty in this 'piety and humility'." (*Ibid. pp/60*)

Imagine! This is the character of the leader of this Jamaat who regard themselves as the Angels of this World!

THE LAST ARROW FROM THE QUIVER

Despite them being aware of the many religious shortcomings and falsehood of the Tableeghi Jamaat, they diplomatically present certain convincing excuses.

Humbly they say: "We admit that the Tableeghi Jamaat does have their weaknesses but they render some service to religion, you find shortcomings everywhere therefore, give them credit for their 'good work'."

Moulana Abdur Rahim Shah presents a splendid reply to their dectieful activities: "I would like to clarify certain misunderstandings amongst the people; that some work of 'Deen' is being carried out, therefore some of the shortcomings should be disregarded. To err is human! Regarding this issue, if we ponder; that a person who

neglects his Salaat has deficiency in his actions, but to degrade the Ulema and Islamic Institutions, and to make most venerable acts as undesirable and non-Sunnah acts (Bidah) as Sunnah, is a deficiency in Faith. I find it difficult to comprehend why corrupt beliefs are overlooked simply because they (the Tableeghis) belong to a reformative organ. Is this in accordance with Shariat? Faith has been disregarded. You will agree that fulfillment and success depends on Faith and Action." (*Ibid. pp/64*)

We have been insisting for so long that Tableeghi Jamaat is not a reforming movement, it is a new way of life, in conflict with Islam. This was ignored and deliberately misinterpreted only because it was issued by the Muslims adhering to the mainstream, Ahlé Sunnat Wa-Jamaat, to which belong all the Sahaba and Aulia. Truth can never be suppressed for too long. Now even Molwi Abdur Rahim Shah has also confessed that Tableeghi Jamaat is no more a reforming organ but it is fast degenerating to be a new 'Deen.' No wonder the Tableeghi Jamaat regard their Muslim oppositions as Kaafirs and Murtads (one who leaves Islam and returns to Kufr) because to believe in Tableeghi Markaz is their 6th pillar of Islam.

Moulana Abdur Rahim Shah further went on to say: "I am baffled and I do not understand as to since when is the acceptance of the Tableeghi Jamaat part of Faith (sixth pillar) and whosoever opposes it, is declared a Kaafir (infidel)." (*Usulé Dawat Wa Tableeg, pp/61*)

In the course of his discussions Molwi Abdur Rahim Shah Deobandi explicitly stated that instead of propagating Islam, the Kalima, Salaat, etc. the Tableeghi Jamaat is exerting its energy in calling others 'Kaafirs', they take and consider all opposition to them as Kaafirs and Mardoods. (Infidels and rejected)." (*Ibid. pp/61*)

Referring to Meiwat, a place plagued and overtaken by the Tableeghi Jamaat, Moulana Abdur Rahim Shah disclosed the following: "Our people of Meiwat have converted non- Muslims to Islam but now, unfortunately, some of the Missionaries and Ulema of Meiwat are bent upon converting Muslims to Kaafirs and Murtads.

(*Usulé Dawat Wa Tableeg, pp/61*)

The compiler Moawi Noor Mohamed Chandini, writes in his commentary on the condition of Tableeg in Meiwat: "As soon as a man can afford to go to the Markaz and if he does not do so he is regarded as Murtad." (*Ibid, pp/60*)

CONCLUSION

In conclusion, we desire to make it quite clear to our broad-minded and enlightened readers that the quotations revealing the religious misfortunes of the Tableeghi Jamaat are not those of the Ahle Sunnat Wa Jamaat but from the Ulema of Deoband and the followers of the Tableeghi Jamaat. It should, therefore, be accepted without doubt that the accusations and allegations against them are true. The clear evidences and exposures of the Tableeghi Jamaat by the Ulema and the so-called devoted servants of Tableeghi Jamaat makes it impossible for a true Muslim to tolerate the actions of Tableeghi Jamaat as a Movement worthy of recognition. Therefore, it is your religious duty, as brethren of the True Faith to stay away and remain aloof from the mischief of Tableeghi Jamaat and strongly protect your Imaan (faith) and beliefs.

Chapter 8

Tableeghi Jamaat in the Hadith

The Holy Prophet (*sallallahu alaihi wa sallam*) has Prophecised that many individuals and religious sects will cause dissension and mischief till the Day of Judgement. He has made a particular reference to the Wahabi Movement.

Hazrat Abu Huzaifa (Radiallahu Anhu) narrates a Hadith concerning the leaders of the mischief makers: "I swear by Allah that the Holy Prophet (*sallallahu alaihi wa sallam*) has not left out a single leader of Fitna from this day to the day of Qiyamah. Their followers would number 300 or more and further gave their names and that of their tribe." (*Abu Dawood*)

FIRST HADITH

Imam Bukhari (Radiallahu Anhu) quotes this Hadith from Abdullah ibn Umar (Radiallahu Anhu) that the Holy Prophet (*sallallahu alaihi wa sallam*) once prayed for

Syria (Shaam) and Yemen. It is narrated that there were some people of Najd also present in the gathering and requested the Prophet (*sallallahu alaihi wa sallam*) to make Dua for Najd also. The Holy Prophet () continued saying: "O! Allah, Shower Blessings on Shaam and Yemen." The people of Najd again requested the Prophet *sallallahu alaihi wa sallam* to offer prayers for Najd. The Prophet (*sallallahu alaihi wa sallam*) said:

"It is a place of tiemor and Fitna (Mischief) and the horn of Shaitaan will rise from there." (*Bukhari Shareef*)

It can be deduced from the above Hadith that Najd is neither blessed nor a good place but one of Fitna and Evil. Najd has been deprived of the prayers of the Holy Prophet (*sallallahu alaihi wa sallam*) and therefore has the seal of misery and misfortune and hoping for any good from there is going against the Will of Allah.

The Arabic word used in the above Hadith is Qarnush Shaitaan, which normally means the horn of Shaitaan. But the 'Misbahul Lughaat', a dictionary printed in Deoband has the following meaning: "One who follows the advice of Shaitaan." (*Misbahul Lughaat, pp/663*). Thus we learn that a Najdi/ Wahabi group will emerge, as pointed out by Rasoolullah (*sallallahu alaihi wa sallam*) and this group will follow the advice of Shaitaan (Shaitaan refuses to respect Prophets and Saints, remember his refusal to bow to Hazrat Adam (Alayhis Salaam) as mentioned in the Quran.). It will create havoc in the Muslim world. We are now witnessing the emergence Of the Wahabis who, with the assistance of petro-dollars, are sweeping the Muslim world and are bribing them into accepting Wahabism as the official version of Islam. Wahabism is a disease but so many are misled into believing that it is curing the Ummah of Shirk, Kufr and Bidah. It is being portrayed as a revivalist movement. This is against the Ahadith. Looking at the geographical position of Najd, it lies to the east of Medini. The Prophet (*sallallahu alaihi wa sallam*) pointed towards the east and said: "There, that is the direction from where Fitna will emerge."

SECOND HADITH

Abdullah bin Umar (Radiallahu Anhu) narrates in Muslim Shareef: "The Holy Prophet (*sallallahu alaihi wa sallam*) once emerged from the room of his wife, Hazrat Ayesha (Radiallahu Anha) and pointing towards Najd exclaimed: 'This is the centre of Kufr from where the horn of Shaitaan will rise.'" (*Muslim Shareef. Vol. ii. pp/394*)

THIRD HADITH

Allama Dahlan narrates an authentic Hadith in his book "Addarus Sunniah", which he has quoted from Sihaah. The Holy Prophet(*sallallahu alaihi wa sallam*) is reported to have said: "There will rise a group of people in the East who will recite the Holy Quran, but alas, the Quran will not go beyond their throat. This group will keep rising till the Day of Judgement and they will eventually rise with Dajjal." "Their main symbol will be to sit in groups." (*Halqa*) (*from Bukhari Sharief Vol. iii*)

It will be noted from the above Hadith that the centre of Kufr and Shaitaan is situated on the East of Medina. You will also note that Najd also lies on the East of Medina from where a group of so-called Muslims will recite the Holy Quran but it will not penetrate beyond their throat. They will invite the masses towards the Holy Quran and religion. Now, if you examine the situation carefully, one would observe without any fear of contradiction, that reference is made to no other Group besides the notorious Tableeghi Jamaat whose one end is in Delhi and the other is implanted in Najd (Riyadh).

CONFIRMATION BY MOLWI MASOOD AALAM NADWI

The above Nadwi writes in his well known book "Muhammad Ibné Abdul Wahab" - on the. side commentary: "The Southern part of Najd has the famous town of Riyadh, the Capital of his (Wahabi) headquarters in Dariya. Both these villages are in the valley called Waadi Hanifa (situated in Najd)."pp/16)

Allama Dahlaan has quoted these Ahadith from the Sihaah:

The Holy Prophet (*sallallahu alaihi wa sallam*) said: "During the initial part of my Dawah in Mecca, I particularly invited the outside tribes who used to arrive during the Hajj season. From all these tribes the most hostile and ugly reaction was from the Banu Hanifa tribe." (The same tribe in which Ibné Abdul Wahab was born. He founded Wahabism which is being followed by the Tableeghi Jamaat) (*Addarus Sunniah, pp/52*)

He quotes a further Hadith:

Hazrat Abu Bakr Siddiq (Radiallahu Anhu) reports that the Prophet (*sallallahu alaihi wa sallam*) said: "From the tribes that live in Waadi Hanifa, fitna shall emerge till the final era. That valley shall be notorious for its fitna because of the rise of false leaders." (*pp/52*)

Hazrat Imraan, the son of Hazrat Haseen (Radiallahu Anhu) reports that the Prophet disliked three tribes life long. (1) Banu Saqeef (2) i3anu Hanifa; (3) Banu Umayya.

(Tirmizi Shareef)

FOURTH HADITH

It is reported in Mishkat from Hazrat Abu Said Khudr (Radialihu Anhu) who narrates that: "Once we were in the presence and company of the Holy Prophet (*sallallahu alaihi wa sallam*). He was distributing booties (Spoils of War) when a person named Zul-Khawaisara who was from the tribe of Bani Tamim addressed the Holy Prophet (*sallallahu alaihi wa sallam*): "Oh Muhammad Be Just!"

The Prophet (*sallallahu alaihi wa sallam*) replied: "A Greet pity that you have doubts, if I am unjust then who will be just you are a loser and a failure."

Zul-Khawaisara's attitude infuriated Hazrat Umar (Radiallahu Anbu) and he pleaded with the Prophet (*sallallahu alaihi wa sallam*) to permit him to slay Zul-Khawaisara. The Prophet (*sallallahu alaihi wa sallam*) remarked: "Leave him as his slaying will serve no good purpose as he is not the only individual but there are a host of others like him and if you compare their prayers and fasting to that of yours, you yourself will feel ashamed. These are the people who will recite the Quran but it will not go beyond their throats, with all these apparent virtues they will leave the fold of Deen just like the arrow leaves the bow." (*Miskhat Share'f* pp/535).

FIFTH HADITH

The previous Hadith has also been narrated as follows: "A person with eyes protruding, with a long beard and head clean-shaven came to the Prophet () and declared: 'O Muhammad! (*sallallahu alaihi wa sallam*) fear Allah.'"

The Prophet (*sallallahu alaihi wa sallam*) replied: "If I disobey Allah then, who else will obey Him? I am obedient to Allah at all times and never disobedient. Allah has sent me as Amin (Honest) for the entire world, but you don't accept me as an honest man?'

A Sahabi (Companion) became infuriated and sought permission to remove him from the presence of the Prophet (*sallallahu alaihi wa sallam*). The Prophet (*sallallahu*

alaihi wa sallam) prevented the Sahabi from doing so. After the person had left, the Holy Prophet (*sallallahu alaihi wa sallam*) said: "From his progeny will rise a Group who would recite the Holy Quran but it will not go below their throats. They will leave the Deen just as an arrow leaves the bow-string. They will kill the Muslims but spare the idolators. If I ever confronted these people I would slaughter them just as the people of Aad had been destroyed." (*Mishkat Shareef, pp/535*)

SIXTH HADITH

Shareekh Ibn Shihab (Radiallahu Anhu) also narrates a similar incident of a person who displayed disrespect towards the Holy Prophet (*sallallahu alaihi wa sallam*). He states: "The Prophet (*sallallahu alaihi wa sallam*) said:

'Neanng Qiyamat there will be a Group of people who will recite the Holy Quran but it will not go below their throat. They will leave the true Religion of Islam as fast as the arrow leaves the bow. They will be recognised by the shavings of their entire head and they will move in Groups and their last Group will emerge with Dajjal. When you meet them you will discover their nature and character the worst of its kind'." (*Mzshkaipp/309 Pritns may vary and pages may be different in other publications*)

The afore-mentioned Hadith are the words of a Great and Noble Prophet of Allah (*sallallahu alaihi wa sallam*) who is the possessor of Unseen Knowledge, who knows the signs and the secrets of the future.

All Praise is due to Allah, that we do not have to search far for that Group as the Prophet (*sallallahu alaihi wa sallam*) had mentioned the different signs of this notorious Group that we are able to detect our enemies without difficulty.

Other signs mentioned in recognising this particular Group is that they will be so punctual and devoted to their Salaat that one will feel ashamed of ones own Salaat compared to theirs, It is obvious that these qualities are prevalent amongst the Tableeghi Jamaat. For example, you will agree that there are thousands of individuals, nay, many millions of individuals that are performing Salaat for a period of over 40 to 50 years, and yet, they do not possess a sign on their forehead (sign of Sajda) whereas very surprisingly, the devotees of the Tableeghi Jamaat get the mark of Sajda on their forehead within a few weeks! The reason for this is very clear, they deliberately press and rub their foreheads on the mussallah to obtain

the much coveted mark. This is to display to the Muslims, their so-called piousness. Another sign of this Group is that they will consider all other persons as being inferior to them and even those of high standing in society are looked down upon by them. The most glaring sign of recognising these people is their constant attempts in degrading the Prophets, Ambiya and Aulia (Prophets and Saints)

These signs are prevalent amongst the Tableeghi Jamaat. They look down upon all the Sunni Muslims who are, without any doubt, true and devout Muslims. they openly challenge the Ulema and Imams. They engage in discussions and arguments on matters which they themselves do not understand ai'd yet they have the audacity to degradethe Status and the Glory of the Holy Prophet (*sallallahu alaihi wa sallam*).

In the fifth Hadith it is mentioned that another sign of this notorious Group is that they will shed the blood of fellow Muslims and will have no dispute whatsoever, with the idolators. This glaring sign is also present in the present Tableeghi Jamaat. You have often witnessed or heard that in certain Musjid the Tableeghi Jamaat had a dispute or in a certain Musjid the Tableeghi Jamaat had come with sticks, chains, knives, etc. You have also noticed that when and wherever they fight it is always with the Muslims and not the Kafirs and Mushriks (Polytheists). You may have also noticed that when or wherever they confront the Kafirs or Mushriks, which is seldom or never, they tug their tails' between their legs and run. This is true in India, during Hindu Muslim Riot.

In the sixth Hadith it was mentioned that a peculiar sign of this Group will be the shaving of their head completely. This act is now reckoned to be its sign and emblem as such they advise their followers and Mureeds (Disciples) to also shave their heads and therefore you will notice that most of them are bald.

A STRANGE FACT

The Arabic word Thaleeq (Shaving) as used in the Ahadith riust be taken into consideration. The common translation of the word Thaleeq is clean-shaving of the entire head. The Deoband scholars in Misbahul Lughat - page 148, give its meaning as: To turn around and sit in a circle. This translation fits as a glove with the Movement of the Tableeghi Jamaat, the one translation is regarding the moving around and the other indicating their sitting in circles in Masjids and doing Kitab-

reading as a splinter group, detached from the other Musallies. They cut across the Imam and display a defying attitude. They never read the Quran. They love the Kitab written by Molwi Zakariya. They will never participate in Khatamul Quran organised in Mosques on certain nights or auspicious nights. If the Imam is delivering Tafseerul Quran, or Darsé Hadith or fiqah lessons or even Zikrullah, these people never take part, as if they are the only super Muslims and everybody else are 3rd grade! These Tableeghis are programmed internationally to behave in this manner, It is not peculiar to any country. This is their global strategy to destabilise the Muslims. The anti-Muslim West has realised that they cannot break the Muslims from outside. They will have to use a group of hypocrites who will use Western financial resources, and creep in Muslim Society, systematically dismantling them and fragmenting them. Remember, all this is done in the Name of establishing the Sunnah and "The Mubarak Tareeqa of our Beloved Rasoolullah (*sallallahu alaihi wa sallam*)," as claimed by them!

Hazrat Abu Saeed Khudri (Radiallahu Anhu) and Hazrat Anas (Radiallahu Anhu) report that the Holy Prophet (*sallallahu alaihi wa sallam*) stated: "My Ummat is destined to differ and be divided. So a group will arise whose talks will sound very good but their character will be misleading. They will read the Quran but it will not descend below their throats (just oral reading). They will leave Deen just as an arrow pierces and goes right through the prey. They will not return to Islam. They are the worst of creation because of their nature and constitution. They will call the people towards the Quran and Deen whilst in reality they will have nothing to do with Islam. Whoever will confront them, he will be the most beloved servant of Allah. The Sahaba enquired: "Ya Rasoolullah, (*sallallahu alaihi wa sallam*) what is their sign?" He replied: "Sitting in a Halqa (circle)." (*Mishkat Shareef, pp/308*)

SEVENTH HADITH

Hazrat Ali (Radiallahu Anhu) once narrated: "I swear by Allah that to fall from the sky to the earth is very simple for me, but to utter one false word in reference to the Holy Prophet (*sallallahu alaihi wa sallam*) is a very difficult and impossible task for me."

Hazrat Ali (Radiallahu Anhu) then narrated as follows: "I heard the Holy Prophet (*sallallahu alaihi wa sallam*) as saying that as the Day of Qiyamah approaches, there will appear a Group of Youths with a low mental capacity and understanding.

Apparently they will talk of good but their Imaan will not go beyond their throat and they will leave the true Deen like an arrow leaves the prey. Wherever you find them, you should make Jihaad with them. (*Bukhari Shareef, pp/ 1024*)

EIGHTH HADITH

The following Hadith is reported by Hazrat Abu Naim (Radiallahu Anhu) in his book entitled 'Huliya'.

Hazrat Abu Umana Bahili (Radiallahu Anhu) narrates that the Holy Prophet (*sallallahu alaihi wa sallam*) said:

"Before the Day of Qiyamah, they (Tableeghi Jarnaat) will spread and attack bitterly like the small and the large insects and whosoever witnesses this period must seek refuge in Allah." (**Huliya**)

Hazrat Hassan Basri (Radiallahu Anhu) narrated the following hadith: "The Holy Prophet (*sallallahu alaihi wa sallam*) said that there will come a time when people will speak of worldly affairs in the Masjid and when this period arrives, keep away from such people as Allah has no relation with them" (*Mishkaat*)

In the previous Hadith above it is stated about that Group consisting of youths of low mental capacity and understanding. If one desires to confirm this sign then one has to go to their Ijtima (as an observer) and one would find people of both these categories. You will also notice that a great number of ignorant people joining the Tableeghi Jamaat with the idea in mind that they are doing a great service to Islam. You will also find a group of little children from schools, colleges, madressas and the general public who without thinking or understanding join the Tableeghi Jamaat in the belief that they are rendering a religious service. These innocent, simple-minded individuals unwittingly become a target of their deception and fraud. Thus, many youth and unwary persons have unconsciously joined the Tableeghi Jamaat due to their mis-leading tactics.

In the eighth Hadith it is stated that before Doomsday the 'Mullahs' will multiply like the insects and the Musjids will be turned into a village pavilion or rural club. It is apparent from observation and experience that the Tableeghi Jamaat is a living picture of this Prophecy. There are a great number of individuals who by merely reading a few pages of the "Tableeghi Nisab" (Teachings of Islam) automatically

become Moulvies and Alims. These so-called 'Mullaahs' show utter disrespect and disregard for the Great Ulema who have spent the best and greater part of their lives in attaining Islamic Knowledge at reputed Colleges and Universities, here and abroad.

The state of Musjids has now become the centre of various activities besides a place of Worship. These 'gypsies' (Tableeghi Jarnaat members) have transformed the Masjid into a hostel, with canteen and sleeping hail and engage in other worldly affairs. This disgraceful and tormenting attitude towards the Masjid is both shocking and disheartening.

NINTH HADITH

Sayed Allama Dahlan (Rahmatullahi Alaihi) quotes in his book 'Addarus Sumiia an authentic Hadith of the Holy Prophet (*sallallahu alaihi wa sallam*) which states: "There will be a Group of people emerging from the East who will recite the Holy Quran but it will not go down their throat. They will leave the folds of Islam like an arrow leaves the bow never to return. A feature to recognise this Group is that their heads would be shaven clean.' (*Addarus Sunnia*, pp/49)

From the above Hadth it will be noted that since they deviate from the truth it is impossible for them to return to the Right Path. This Hadith could be put to a simple test by yourself, for the sake of confirmation of your doubts, if any, then confront a staunch follower of the Tableeghi Jamaat and try and influence him a thousand times and try to rid him of his false belief and not to associate with those who degrade the Prophet (*sallallahu alaihi wa sallam*) and to believe in the true status of the Aulia Allahs (Saints). Surprisingly, you will note that your attempts and confrontation will fall on deaf ears and they will neither return to the truth nor will they try to reason and see the truth.

Mohaddith Kabir Imam Abu Ya'la (Rehmatullah Alay) narrates a Hadith from Hazrat Anas bin Malik (Radiallahu Anhu) and the Author of 'Ibriz' who states: "Hazrat Anas Bin Malik (Radiallahu Anhu) narrates that in Medina, there lived a very 'pious' youngster. One day we made reference about this youngster to the Holy Prophet (*sallallahu alaihi wa sallam*). In spite of the Sahaba describing the youngster's features and character to the Prophet (*sallallahu alaihi wa sallam*), the Prophet (*sallallahu alaihi wa sallam*) was unable to recognise the youngster made mention of. However, a few

days later, whilst we were in the company of the Holy Prophet (*sallallahu alaihi wa sallam*), the young man passed that way. On seeing the young man, the Prophet *sallallahu alaihi wa sallam* exclaimed: 'I see the scabs of Shaitaan imprinted on his face.' The youngster then approached the Prophet (*sallallahu alaihi wa sallam*) and made salutation. The Holy Prophet (*sallallahu alaihi wa sallam*) then said to him: 'is it not true that right now you are thinking that there is no one better than yourself here.' The youngster then replied: 'Yes, these thoughts did pass my mind.' He then walked away into the Masjid. The Prophet then enquired as to who will kill this person. Hazrat Abu Bakr (Radiallahu Anhu) volunteered to do so and entered the Masjid and saw the person he was to kill engrossed in performing his Salaat and he remembered a Hadith of the Holy Prophet (*sallallahu alaihi wa sallam*) which prohibited one from killing a person who is performing his Salaat and returned to the Prophet (*sallallahu alaihi wa sallam*).

The Prophet (*sallallahu alaihi wa sallam*) again enquired as to who will kill the youngster, this time Hazrat Umar (Radiallahu Anhu) volunteered to kill him and entered the Masjid and found the youngster performing his Sajda and with the same thoughts as Hazrat Abu Bakr (Radiallahu Anhu), Hazrat Umar (Radiallahu Anhu) returned to the Prophet (*sallallahu alaihi wa sallam*). For the third time the Prophet (*sallallahu alaihi wa sallam*) again enquired who will kill the youngster, this time Hazrat Au (Radiallahu Anhu) volunteered to do so, the Prophet (*sallallahu alaihi wa sallam*) said: 'You will surely kill him, if you find him.'

When Hazrat Ali entered the Masjid, he was surprised to see that the youngster was no longer in the Masjid and he too like the others returned to the Prophet (*sallallahu alaihi wa sallam*). The Holy Prophet (*sallallahu alaihi wa sallam*,) said: 'if you had only killed him then all the Fitna in my Ummah till Day of Qiyamah would have been wiped out and no two persons in my Ummah would have fought between themselves.'" (*lbreez Shareef pp/277. Author A llama Shah Abdul .4ziz Dabbaag (Rehmatullah Alay).*

'The Holy Prophet (*sallallahu alaihi wa sallam*) informed the Sahaba (Companions) that among my Ummah will rise a Group of people who will recite the Quran, invite to good talks, will be punctual for their Salaat and will be mindful of their fasting, yet they will have no relation with Islam. With this confusion in their minds the Sahaba asked the Prophet (*sallallahu alaihi wa sallam*) to forecast a sign to recognise this particular Group of people. The Prophet (*sallallahu alaihi wa sallam*) replied that their heads will be shaven clean or sitting in circles.

Let us all fervently pray to Almighty Allah, with the Grace and Blessings of the Holy Prophet (*sallallahu alaihi wa sallam*) that Allah grants protection to all true Muslims from this false and astrayed Sect.

I invite you to be impartial and ask yourself one question. Where is that group which the Holy Prophet (*sallallahu alaihi wa sallam*) described so vividly in so many Ahadith? Is it so difficult to pin-point them? Surely these prophetic statements are a pen-portrate of Tableeghi Jamaat.

SUMMARY OF AHADITH

(1) Zul Khuwaisra - the man who showed so much disrespect to the Prophet (*sallallahu alaihi wa sallam*) was from the tribe of Bani Tamim. The Prophet *sallallahu alaihi wa sallam*) foretold that the Wahabi group who will cause much Fitna will be the off-springs of the above Munaafiq.

Alama Dahlaan, the celebrated Historian of our era writes: "Zul Khuwaira was of the Banu Tamim tribe and so was Ibné Abdul Wahab Najdi." (*Addarus Sunniah. pp/51*) These Ahadith certainly do not fit the Kharajees because they were not the off-springs of Bani Tamim. Shah Abdul Haq, the great Muhaddis of Delhi writes: "The Kharajees were not the descendants of Zul Khuwaisra." (*Ashatul Lamaat, Commentary on Mishkat. pp/535*)

Moulana Muhammad Mi Jauhar has made the following observations about the Wahabi Najdi Jamaat: "The hands of the Najd and Najdis are red with the blood of Muslims. This is their only achievement. Now too, there are hostilities with the Yamenis, and a war is looming." (*Maqaalaaté Muhammad Ali, Part 1, pp/37*)

END.