

TAHIRUL QADRI – PRESENT DAY ENEMIES OF ISLAM

Islamic Scholars of the rightly guided Ahle Sunnah Wa Jamaah, have written thousands of books which present the proper beliefs, commands and prohibitions of Islam. On the other hand, dangerous and short-sighted people have attacked Islam's bountiful and luminous Path. They have tried to lay false blame against the scholars of the Ahle Sunnat Wal Jamaat, and have attempted to change the pristine teachings of Islam, thereby, trying to deceive innocent Sunni Muslims. This struggle between Muslims and Heretics has taken place in every century, and it will continue till the end of the world. May Almighty Allah save us from the Heretics!

In spite of this, it has been seen that men of religious authority in all Muslim countries at all times have worked tirelessly to uphold and defend the correct course of the Ahle Sunnah Wa Jamaah. However, certain ignorant people, have not read or have not understood the books written by the illustrious Ahle Sunnat wal Jamaah scholars. Thus they insist on making baseless oral and written statements, which does nothing but betray their own ignorance and wretchedness against Muslims and Islam.

Harmful separatist movements among Muslims attack books of the Ahle Sunnah Wa Jamaah and continue to make accusations against the Ulema of the Ahle Sunnah Wa Jamaah and great men of Tasawwaf. (As proof of this, a video recording shows Tahirul Qadri calling Harrat Allama Mufti Mohan'med Akhtar Raza Khan Azhari as "a leader of the gangsters which attacked him" and addressing our local Sunni Ulema by derogatory terms). May Almighty Allah grant respect to the Ulema-e-Ahle Sunnah!

Speaking in the name of "Islamic scholars" or "Professors" these enemies of Islam have tried to destroy Islam from within. They disguise themselves as Muslims and say that they want to make reforms in Islam, but infact their sole intention is to destroy Islam. They cooperate with the enemies of Islam - the West, the Zionist, the Jews and Christians - to demolish Islam. Ulema of the Ahle Sunnah Wa Jamaah have challenged these enemies of Islam on numerous occasions. They have also written, whenever necessary, answers against them and protected the true Path of the Ahle Sunnah wa Jamaah.

Alhamdulillah, the Ulema of the Ahle Sunnah Wa Jamaat have again been successful in exposing yet another "professor" campaigning, as a "staunch Sunni" and who falsely claims that "there is a crying need for Islam to be progressive". Progressive according to whose standards? He also labels the Muslims of South Africa as "FANATICS", "EXREMISTS" and "FUNDAMENTALIST". Who really uses these defamatory accusations against the Muslim Ummah? Nobody else but the enemies of Islam and the Muslims!

We entreat Almighty Allah that by studying this document carefully with common sense and pure conscience, our valuable Sunni Muslims will judge it fairly and stick together on the right and true Path of the Ahle Sunnah Wal Jamaah. In this way only, can we escape eternal doom. Every quotation in this document pertaining to the corrupt anti-Islamic beliefs of Tahirul Qadri is authentic and can be substantiated by proof.

TAHIRUL QADRI - BACKGROUND OF EVENTS IN SOUTH AFRICA

What were the events surrounding the issue of Tahirul Qadri? Why was there so much of opposition from the Ulema-Ahle Sunnah? Could this issue have been avoided or resolved? What are the points of dispute that the Ulema-e-Ahle Sunnah have against Tahirul Qadri? Is this man a Sunni? These and many other questions will be discussed in this treatise. We will begin by first giving you some background information of events. In 1992, when it was learnt that a prominent Sunni family, supported by certain Molvis and individuals, were deciding to bring Professor Tahirul Qadri to South Africa, a Sunni United Conference was held on the 9th of November 1992 at the Masjid-Noore-Mustafa in Chatsworth, Durban. An overwhelming majority of Sunni Ulema present ACCEPTED a resolution, which highlighted that Tahirul Qadri is misled and was misleading others. The resolution passed also stated that Tahirul Qadri's visit was unwelcome to South Africa because of his history in causing disunity in countries that he visited. Sheikh-ul-Hadith MUFTI GHULAM SARWAR QADRI, an advisor to the Shari'ah Court of Pakistan, and also a very well respected personality among Sunnis, was also present at this meeting. HE PLAYED A VERY IMPORTANT ROLE BY SUBMITTING FIRST-HAND EVIDENCES OF TAHIRUL QADRI'S CORRUPT BELIEFS AND MISCHIEVOUS TEACHINGS. (In 1988, this same Mufti Ghulam Sarwar Al Qadri challenged and struck a defeating blow to the Ahmadis in Cape Town).

Subsequent to this significant meeting, the Ulema-Ahle Sunnah, both locally and internationally, advised this family not to invite this controversial "professor" to South Africa, as this will certainly polarise the Sunni community of this country. This issue continued to be a matter of great concern among the Ulema-e-Ahle Sunnah. THIS PROMINENT SUNNI FAMILY AND THEIR SUPPORTERS WERE GIVEN AMPLE WARNINGS AND PROOFS OF TAHIRUL QADRI'S CORRUPT BELIEFS AND MISCHIEVOUS TEACHINGS, BUT THEY DID NOT PAY ANY HEED TO THESE WARNINGS.

We were certain that these legitimate grievances and objections ventilated by not only the local Ulema-e-Ahle Sunnah, but the vast majority of the Ulema of international calibre from the indo-Pak subcontinent would create some measure of impact on this family on their decision to import this "Fitnah-Taahiriyyah" from Pakistan. However, it became abundantly obvious that this family ARROGANTLY BRUSHED ASIDE AND ENTIRELY IGNORED THE GENUINE AND PASSIONATE PLEAS AND APPEALS FROM THE VOICES OF REASON. They defiantly went ahead and imported this Fitnah to this country. PROFESSOR'S ARRIVAL IN SOUTH AFRICA ON THE 2ND OF APRIL 1993 HERALDED AN ERA OF ANIMOSITY AND DISUNITY in the Beloved Ummah of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) in South Africa.

Due to this state of affairs, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari Al-Qaderi, the President of the All India Sunni Jamiatul Ulema and the Head Mufli of Central Darul Ifaah - Bareilly Shareef, and Muhaddith-e-Kabeer, Allama Zia-ul-Mustapha Al-Qaderi, Sheik-ul-Hadith and Principal of Jamia Amjadia Razawiyya, arrived in Durban (South Africa) to remove the doubts and misconceptions spun around Tahirul Qadri's controversial personality and to determine his claim to Sunniyat.

TAHIRUL QADRI - THE DEBATE THAT NEVER TOOK PLACE

"Professor" was extremely arrogant with the local Ulema-e-Ahle Sunnah by employing delaying tactics and flimsy excuses. He was immensely reluctant to give the Sunni Ulema an audience. However, after

many negotiations, AN AGREEMENT WAS SIGNED WITH TAHIRUL QADRI TO MEET FOR A DEBATE that was to be held on the 5th of April 1993, at the famous Grey Street Jumma Masjid in Durban. Please note that THIS VENUE WAS CHOSEN BY THE PROFESSOR HIMSELF. The Ulema-Ahle-Sunnah did not have a say or choice in deciding the venue. To this effect, hand-written documentary evidences of the "Professor" are available. Hazrat Allama Zia-ul-Mustapha was to be the debater and Hazrat Allama Mufli Mohammed Akhtar Raza Khan Azhari was to oversee the debate.

Both parties met on the night of the debate. The distinguished overseas Sunni Ulema and Tahirul Qadri were introduced to the crowd of about 2000 Muslims. A certain Molvi, an enthusiastic supporter of Tahirul Qadri, who stood up on behalf of him, caused a great commotion when he addressed the crowd. Greater confusion was created when a small number of Tahirul Qadri's supporters began calling for a lecture and not a debate.

Tahirul Qadri then stood up and addressed the crowd. The Sunnis, who had come specifically to listen to the debate, could not restrain themselves. Tempers began flaring when they realised that TAHIRUL QADRI WAS NOT GOING TO ACCEPT THE CHALLENGE WHICH HE HAD ALREADY GIVEN IN WRITING. He did not present himself at the Jumma Masjid that night to answer any questions in the form of a debate, but instead to cause more confusion.

The Muslim public is not aware of the shrewdness he exercised on that night "Professor" very well knew that he could never have won a debate with one of the most talented and popular Scholars of Islam, that is Muhaddith-Kabeer, Allama Zia-ul-Mustapha as he would have certainly been exposed.

Instead of immediately following the procedures of the debate, he cunningly whispered to the then Imaam of the mosque: "Ask the public whether they want a lecture or debate". The Imaam then took the mike and repeated the words of the "professor". As soon as he made this announcement, confusion reigned.

At this point we would like to highlight an important fact On Tuesday, the 6th of April 1993, a day after the Jumma Masjid incident, the "Professor," in a private gathering at the residence of a Sunni family, video recorded an interview. In that interview the "Professor" repeatedly claims that the Imaam of the Masjid asked the audience if they wanted a lecture or debate and that the majority shouted, "Lecture! Lecture!" When the Imaam was contacted to verify this fact, he said: "Professor is telling a lie. He is the one who asked me to make that announcement. I did not do this on my own accord". Any sensible person present in the Masjid that night will verify that only after this announcement was made did confusion reign.

This of course suited "professor" perfectly. Then too, the Ulema-e-Ahle Sunnah appealed for calm and restrain If the "professor" was a sincere and righteous preacher of truth he would have stood in that Masjid like a devout Muslim and scholastically cleared all doubts and misunderstandings about his beliefs. Instead, he found it befitting to be hurriedly escorted (infact, he jumped over the masjid wall!) out of the Masjid. A video recording of the incident is evident that the Sunni Ulema constantly tried to calm the people on the night.

THE IMMENSE TRAGEDY IS THAT THE PROPOSED DEBATE DID NOT TAKE PLACE.

It was our intention to expose this fraudulent "professor". Yet, he was too terrified of the consequences of being exposed in public as a "fake". He obviously had no intention of challenging the Ulema-e-Ahle Sunah. It is safe to say that he had "cold-feet".

The organisers of his visit and many of his ignorant supporters, and a few local "Ulema", dumbfounded by the fierce objections and unity of the Sunni public practically ran out of the masjid. This entire episode happened very quickly. The crowds then quickly settled and were addressed by our distinguished overseas Ulema.

This peaceful sitting was again interrupted when certain persons, supporters of Tahirul Qadri, began causing a commotion. Outsiders, totally ignorant of what had transpired, walked in the masjid with a policeman. The Sunnis immediately reacted to this. Seeing that there was A PLANNED ATTEMPT BY A HANDFUL OF SUPPORTERS OF TAHIRUL QADRI AND THE ORGANISERS TO DISRUPT THE PEACEFUL GATHERING, it was decided to close the meeting. The Ulema-e-Ahle Sunnah left the masjid.

TAHIRUL QADRI - TAHIRUL QADRI'S CORRUPT BELIEFS

Certain "half-baked" individuals and "intellectual pygmies," dressed up in the garb of "Molvis", have claimed that there are no valid accusations against Tahirul Qadri. They are saying that Sunnis have no proofs against Tahirul Qadri's beliefs. They are saying that the Ulema of the Ahle Sunnah Wa Jamaah are causing open fitna. Ma' azallah! We want you, the Sunnis, to now use your common sense and judge for yourselves the beliefs of Tahirul Qadri. We have translated Urdu extracts from books written by Tahirul Qadri himself, and some of his corrupt anti-Sunni beliefs. We have commented only on a few of his beliefs, but a more in-depth explanation will follow in the next chapter. Here are his shocking revelations:-

BELIEF ONE

"With all praise to Allah, all the Islamic schools of thought in the issues of beliefs do not possess any differences on basic fundamental beliefs, However, in minor subsidiary matters this difference is only as far as minor details, whose types and kinds are explanatory and detailed. It is due to this, that in missionary affairs to leave the areas of fundamental beliefs and solely become immersed in subsidiary and minor details, and on the basis of this, to make other schools of thought one's target of criticism is not fairness and wisdom". Reference : Firqa Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 65.

What Tahirul Qadri is trying to say is that as far as the beliefs of the different groups (firqas) are concerned, they are only based on "subsidiary and minor details"! When Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has said that it is these very same groups that will enter Jahannam, Tahirul Qadri says that to pick on the beliefs and teachings of Shias, Deobandis, Khaarajites and other groups is "not fairness and wisdom". When Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has already passed a decision on these groups, do we need a misguided "professor" to tell us that these are small matters! May Allah save us from Tahirul Qadri's fitnah

BELIEF TWO

"When the Creator of the Universe did not give the Prophet the authority that he appoint anything according to his wishes in the affairs of religion...". Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 86

Does this "professor" realise the implication of his statement? As far as Tahirul Qadri is concerned, he says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has no authority over any matter. What greater disrespect towards the Holy Prophet Muhammad (sallal laahu alaihi wasallam) than this! This belief is akin to that of the Wahabi/Deobandi/Tablighi belief as stated in "Taqwiyatul Jmaan", page 41 by Molvi Ismail Dehlwi, wherein he says that "Whosoever's name is Muhammad or Ahmed has no authority over anything".

BELIEF THREE

"I do not only like performing Salaah behind the Wahabis and Shias but whenever I get the opportunity I perform Salaah behind them". Reference : Risaalah Deed Shoneed, Lahore, 19 April 1986, page 4

Immediately after this interview, which was recorded in the above magazine, Tahirul Qadri claimed to the Sunni Ulema of Hyderabad that he had never made this statement. The editor of the magazine has the cassette of this interview. Attempts are being made to obtain this cassette.

BELIEF FOUR

"I curse sectarianism. I do not belong to any sect. I am a representative of the Prophet's community". Reference: Risaalah Deed Shoneed, Lahore, 19 April 1986, page 4

In a video recording interview taped in Durban (South Africa), Tahirul Qadri, very emotionally, told his unsuspecting audience that he is a Sunni Hanafi. Yet, he holds a firm belief that he does not have an excessive devotion and adherence to any particular group. This "professor" has already cursed himself!

BELIEF FIVE

"In Salaah, to fold one's hand or to leave one's hand is not amongst the Wajiba'adats of Islam. The important thing is Qiyaam. In the (position) of standing I am following (whoever the Imaam is). If the Imaam makes Qiyaam, Sajdah, Qadah or Salaam then the Muqtadi should do the same. At this point, it is not necessary that the Imaam leaves his hand, and the Muqtadi folds his hands and performs the Salaah or leaves his hand". Reference: Nawaa-e-Waqt Magazine, 19 December 1986.

BELIEF SIX

"I am not working for the loftiness of Hanafiyat or for the school of the Ahle Sunnat". Reference : Nawaa-e-Waqt Magazine, 19 December 1986, page 4.

If Tahirul Qadri is not working for the school of the Ahle Sunnah, then what is he really working for? The Ahle Sunnah Wa Jammah is the only right group that have been promised Jannah. Tahirul Qadri is not working towards Jannah, need we say towards which place he is heading for!

BELIEF SEVEN

"If a person claims that a certain person who has read the Kalimah is a Munafiq and Kaafir, if this is not similar to sitting on the Throne of Allah and His Prophet, then what is?" Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 72

BELIEF EIGHT

"Allah and His Rasool did not issue any school of thought a permit to Jannah. If any person is involved in this conceit, that because he is involved in a certain school of thought and is entitled to Jannat, then this is his vain thoughts and his personal fraud". Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 54

BELIEF NINE

"There should be such a religious institute which is above the constraining teachings of schools of thought so that a student of any school of thought may gain advantage from lessons in this free environment". Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 91

BELIEF TEN

"The clear victims among the worshippers of school of thought have been those people whose education and training have been (confined) to a special school of thought. After they become armed with religious education and they walk in the field of a life of action, then they make their own beliefs and thoughts and the propagation of this as their objectives". Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 108

BELIEF ELEVEN

"Bareillvi'at, Deobandi'at, Ahle Hadithi'at, Shia'at, and these titles (makes me) fearful". Reference: Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 111

Tahirul Qadri cannot say that the book, "Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh" is not his work and not published under the banner of his organisation, "Minhaajul Quran". We have ample proof to show that this is his own writings!

Sunnis must bear in mind that Shaitaan has always used religious frauds to put forward arguments, which are totally contrary to the Holy Quran and Sunnah. Tahirul Qadri wants Sunnis and all other groups to compromise or come to a settlement. We must remember that Shaitaan uses people to present arguments based on misconstrued (distorted) compromise. We should realise that this "total compromise" is nothing but the evil whisperings of Shaitaan. Almighty Allah has stated in the Holy Quran that "Shaitaan is an open enemy to you". An appeal is made to innocent Sunnis not to be

deceived by this compromise. We should bear in mind that this message of "total compromise" preached by Tahirul Qadri is even against the teachings of Ijma (Consensus). It should, therefore, be the priorities of Sunnis to refer to the learned Ulema of the Anle Sunnah Wa Jamaah if they are in doubt about Tahirul Qadri.

O Muslims! Bear in mind that when a thief intends stealing from a house he first throws a stone. If there is no reaction from the occupants of the house, then the thief takes full advantage of the situation. This self-styled "thinker" and "scholar of Islam", Tahirul Qadri's, first stone on the house of Islam was on the issue of DIYAT or compensation for Blood-Money. Tahirul Qadri presented points totally contrary to the Ijma-e-Ummah (Consensus of the Ummah) on this issue.

But, Al'hamdullillah, we wish to state that the occupants of the House of Islam were not sleeping. The foremost among the Ulema-e-Ahle-Sunnah who refuted this "professor's" corrupt teachings were, amongst others:-

1. Allama Mohammed Abdullali Qadri Ashrafi Barakaati who wrote "Awrat Ki Diy at". This book contains enough proof exposing the ignorance of Tahirul Qadri.
2. Hazrat Allama Ata Mohammed Saheb Bindiyaalwi.
3. Ghazali-e-Zamaa, Allama Sayed Ahmed Saeed Kazmi (radi Allahu anhu)
4. Allama Moulana Abu Dawood Mohammed Sadeck. He has written the book entitled "Khatreh Ki Ghanti" in which the true beliefs of the Taahiriyah group has been clearly exposed.
5. Allama Mufti Mehboob Raza Khan who wrote "Fitnah Taaiiriyah Ki Haqiqat".
6. Allama Mufti Ghulam Sarwar Al Qadri who has written two in-depth volumes entitled "Professor Ka I'imi Wa Tahqeeqih Jaa' izah".

Many other books have also been written by the Ulema-e-Ahle Sunnah exposing Tahirul Qadri's corrupt beliefs and teachings.

We humbly supplicate in the Darbar of Almighty Allah that He reward these distinguished Ulema for having revealed this new and corrupt group.

TAHIRUL QADRI - REFUTATION OF HIS BELIEFS

HIS CALL FOR COMPROMISE IS COMPARABLE TO KUFR

Almighty Allah states in the Holy Quran: "And cover not truth with falsehood, nor conceal the truth when you know what it is." (2:42) From this verse we clearly come to understand that truth and falsehood can never be reconciled, just as Islam and Kufr cannot be reconciled. This has always been the belief from the time of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam). Sayyiduna Rasoolullah's (sallal laahu alaihi wasallam) command is very clear when he says: "Do not sit with the corrupt, do not

drink with them and do not eat with them." Therefore, the message of compromise by Tahirul Qadri is against the very principles of Islam.

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said: "My Ummah will be divided into 73 sects. One of them will enter Jannah, while the rest will enter Jahannam." When he was asked as to who the Ahle Jannah was, he replied: "Those with whom I and my Ashaab are in." We must bear in mind that the syllable "ma" in this Hadith clearly signifies Aqidah and the fundamental principles of action and "not minor subsidiary issues" as Tahirul Qadri claims.

We must also bear in mind that two other Ahadith of Sayyidna Rasoolullah (sallal laahu alaihi wasallam) use the words "Jamaath" and "Sawad-e-Azam". It is because of this that the Ahle Sunnat Wa Jamaah has been termed "the major group". It is our Imaan that this is the Jannati group.

Tahirul Qadri believes and says that NO GROUP has been given the permit to enter Jannat, while Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) assures us that only one group will enter Jannat. Is not Tahirul Qadri's teaching totally contrary to the Holy Quran and Sunnah? One wonders whose words the followers of Tahirul Qadri are going to accept!

We wish to pose two very important questions to Tahirul Qadri and to his representatives in South Africa and elsewhere. Firstly, Tahirul Qadri, when you claim that no group has been given the permit to enter Jannah, then why is it that you persist in claiming to be a Sunni? (Proof of this can be seen from two video recordings in Durban) Secondly, Tahirul Qadri, you also claim to accept the decision of A'la Hazrat (radi Allahu anhu) from his book, "Husaamul Haramain," in which the Ulema of the Ahle Sunnah Wa Jamaah have justifiably branded certain Deobandi Molvis as Kaafirs. Why brand Deobandis only as Kaafirs when you believe that no group has been given permission to enter Jannah? You yourself have said that you cannot call anybody a Kaafir!

O Sunnis! This man claims to be a scholar of Islam, but see how confused he is about his own Imaan.

Tahirul Qadri claims to be a "lover" of A'la Hazrat, Imam Ahmed Raza Khan (radi Allahu anhu). In his lectures he says that he is a Sunni and a follower of A'la Hazrat (radi Allahu anhu). Why does he do this? There is a very simple explanation to all of this. He knows that every Sunni is a fervent admirer of A'la Hazrat (radi Allahu anhu). What easier way of luring or trapping the innocent Sunnis than to use the name of a great person who is beloved to them!

We are fully aware of Tahirul Qadri's plots against Islam. He is so well trained as a master con-artist that when confronted by Sunnis, he claims to be a Sunni! When Deobandis and Shias corner him, he says that there is no problem in performing Salaah behind them. He even practices this! Perhaps he is practising, as described in the following Quranic Verse: "When they meet those who believe, they say 'We believe', But when they are alone with the evil ones, they say 'We are really with you. We were only joking.'" (2: 14) This is a perfect description befitting the founder of the Taahiriyyah sect! As it is said in the English phrase: If the cap fits, wear it. It certainly fits the "professor".

In the monthly magazine of Minhaajul Quran, 12 February (year not stated), many people from various schools of thought were invited by Tahirul Qadri. In this instance, Tahirul Qadri and these persons gave indications that it was important for members of various schools of thought to meet and discuss so that "misconceptions" can be removed. A question still hangs in the air. Was this really the reason for the meeting? Or was it merely a very diplomatic way of accepting and compromising with other groups?

This "professor" claims to be a Sunni. He has full knowledge of all the Kufr statements made by the Deobandis and, in spite of this, says that compromise with them is still possible. He has also stated that whoever doubts the Kufr of certain Deobandi Molvis, they themselves are Kaafirs. Which Deobandi can truly admit that they regard certain of their leaders as Kaafirs? After knowing this and knowing that the majority of Deobandis still consider those Deobandis as their leaders, even though a Kufr Fatawa has been issued against them, Tahirul Qadri still says that Muslims must compromise with them. We thank Almighty Allah for guiding us through His rightly-guided Ulema of the Ahle Sunnah Wa Jamaah and not leading us to Kufr.

Tahirul Qadri claims that he has never performed Salaah behind a Shia Imaam. According to a teacher, Sayyid Bakhtiar Hussain Subzwari, of a Shia madressa (Jaamiyatun Muntazir), situated in Model Town, Lahore Pakistan), who met Tahirul Qadri in Iran confirms that Tahirul Qadri and himself performed Salaah behind a Shia Imaam.

In Denmark, Tahirul Qadri performed Salaah behind a certain Molvi Idris Deobandi. The Sunni Ulema wrote letters about this incident. These letters are in the possession of Mufti Ghulam Sarwar Al Qadri and Moulana Abu Dawood Mohammed Sadeck. Judge for yourself as to what type of person Tahirul Qadri is! He calls himself a "staunch Sunni" but does not hesitate in intentionally reading his Salaah behind the enemies of Rasoolullah (sallal laahu alaihi wasallam) and his Ashaab (radi Allahu anham). See how Tahirul Qadri compromises!

At this moment we would like to mention an incident that occurred during the time of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam). It is reported that a dispute arose between a Jew and a so-called Muslim. When this case was brought to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), he ruled in favour of the Jew. When this so-called Muslim went to Sayyiduna Umar Farooq (radi Allahu anhu) to complain about the decision given against him, Sayyiduna Umar Farooq (radi Allahu anhu) immediately drew his sword and struck the head of this so-called Muslim (Munafiq).

Had Tahirul Qadri been witness to such an incident, would he have said that Sayyiduna Umar Farooq (radi Allahu anhu) was "sitting on the Throne of Allah and His Prophet." According to Tahirul Qadri only Allah and His Rasool (sallal laahu alaihi wasallam) have knowledge of the Kaafir and Munafiq. We ask Tahirul Qadri, did Sayyiduna Umar Farooq (radi Allahu anhu) perform such a deed without knowledge? We are sure that you will say yes, that he had knowledge. In the same manner, today too, the Ulema-e-Ahle Sunnan by virtue of their knowledge can ascertain who is a Munafiq, a Kaafir, a Murtad or a Faasiq. After all, can you not by virtue of your "knowledge" perceive a Munafiq? Perhaps, you yourself are "saving your own skin" from the decision of the Ulema of the Ahle Sunnah Wa Jamaah from branding

you to a term applicable to your own self! Are you not contradicting your beliefs by calling certain Deobandi Molvis and their followers Kaafirs!

It is a fact of documented history that when the Muslims were still in a minority in Madinatul Munawwarah, Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) banished the Munafiqs from Masjidun Nabawi. Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) never agreed to a compromise with the Munafiqs for whatever reasons.

Today, when we Muslims are in a majority as when compared to the Munafiqs amongst us, we will never compromise on Islamic principles. But Tahirul Qadiri, who claims to be a "representative from the Prophet's community" believes that we must compromise with those who are misled. He believes that we are now living in modern times and circumstances. In other words, he knows the present times and circumstances better than even Sayyiduna Rasoolullah (sallal laahu alaihi wasallam). Ma' azzallah! If compromise is the remedy of Muslim survival then Sayyiduna Imam Hussain (radi Allahu anhu) would have compromised with Yazid, after all, Yazid had also recited the Kalima Yet, he never did. (A'la Hazrat, Imam Ahmad Raza Khan (radi Allahu anhu) would have compromised with certain Deobandis. Yet, he never did. Why? Because true Muslims believe: "And cover not truth with falsehood, nor conceal the truth when you know what it is." (2: 42)

A'la Hazrat, Imam Ahmed Raza Khan (radiAllahu anhu) has clearly stated that, "To organise such a function in which Shias and Wahabis can be members, to attend such functions is Haraam and to frequent the corrupt sects is like a fire. Only such a person will donate money to this function who has no religion and has totally lost all senses. Therefore, stay far from the corrupt, remain aloof from them so that they will not be able to corrupt you or immerse you in their fitnah." Alhamdulillah, A'la Hazrat (radi Allahu anhu) never compromised. We too will never compromise!

MINHAAJUL QURAN" IS IN FACT "MINHAAJUS SHAITAAN"

Minhaajul Quran is an organisation that has been formed by Tahirul Qadri. Let us see what he has to say about the policy of this organization. Tahirul Qadri says: "In my Institute, Minhaajul Quran, members of Jamaat-e-Islami can also become members. In Minhaajul Quran even followers of the Ahle Hadith, Shia, and Deobandis can also be members." (Reference: Jung Newspaper, 27 February 1987)

Let us now inspect the Islamic decision of Ala Hazrat (radi Allahu anhu) about what he says about such mixed gatherings. A'la Hazrat (radi Allahu anhu) said: "To organise such a mixed function in which Shias and Wahabis can be members, to attend such functions is Haraam, and to frequent the corrupt sects is like a fire. Only such a person will donate money to this function who has no religion and has totally lost all senses. Therefore, stay far from the corrupt, remain aloof from them so that they will not be able to corrupt you or immerse you in their fitnah".

DECLARES THAT A "RASOOL" IS NOT A RASOOL

In part 2, page 26 of his book, "Ajzaa'e Imaan", Tahirul Qadri declares that a Rasool has to be sent with a Revealed Kitab to be regarded as a Rasool. Yet, it is an accepted fact according to Surah Maryam, verse

54, of the Holy Quran, wherein Hazrat Ismail (alaihi salaam) is regarded as a Rasool and a Nabi, although no Revealed Kitab was sent to him. If you are prepared to accept Tahirul Qadri's definition of a Rasool, you will be guilty of excluding a great Prophet like Hazrat Ismail (alaihi salaam) from the list of Rasools. Allah forbid us from such heresy!

CONTRADICTION OF ISSUE OF DIYAT WITH FOUR IMAAMS

Tahirul Qadri says that he is a true "Hanafi". Now let us see how this "Hanafi" totally contradicts the verdicts of not only Imam Abu Hanifa (radi Allahu anhu) but all four celebrated Imams (radi Allahu anhum). This man says that as far as Diyat of both men and women is concerned, the amounts are equal.

Imam Muhammad bin Hasan Shaybaani (radi Allahu anhu), one of the students of Imam Azam, Imam Abu Hanifa (radi Allahu anhu) states: "Imam Abu Hanifa in the issue of Diyat ha's mentioned that the Diyat for women, be it a severe wound or loss of life, is half that of male." (Kitaabul Hujjah, VoL 4, page 276) The Diyat of the female, being half that of a male, has also been substantiated in the Muwatta, page 670, of Imam Malik (radi Allahu anhu). Imam Shafee (radi Allahu anhu) states: "I have never seen any scholars in my time and those preceding me refuting the fact that the Diyat of women is half that of man, and this is 50 camels." (Kitaabul Umm, Vol. 5, page 106)

This is also accepted in the authentic book of the Hambali school of thought whose leader is Imam Ahmed bin Hambal (radi Allahu anhu), the fourth Imam. (Ar Roudul Murraba, Volume 2, page 339)

From this issue we learn that Tahirul Qadri is not a Hanafi. In fact, he does not follow any Madhab! He is attempting to form a "fifth Madhab" in Islam.

INDIRECTLY CLAIMING TO BE A MUJTAHID

In refutation of Tahirul Qadri, Hadrat Moulana Sayed Ahmed Saeed Kaazmi Shah Saheb (radi Allahu anhu), considered to be the Gazzalli of his age, wrote a book entitled, "Islam me Awrat Ki Diyat".

In this book he considers Tahirul Qadri a misled and corrupt individual for having refuted I'jma (Consensus) of the Ahle Sunnah Wa Jamaah. He clearly states that if a person refutes an argumentation of a Mujtahid, then that person has to be on par with a Mujtahid.

HIS TRUE FEELINGS OF "TAQLEED"

Tahirul Qadri says: "If Taqleed is followed and based on all matters then the capacity of knowledge of Muslims will become tainted and useless." (Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh, page 25)

We can imagine what he must be thinking of all those giant Awliya and Ulema of the Ahle Sunnah Wa Jamaah who have followed Taqleed throughout their lives. What a great enemy of the Ahle Sunnah Wa Jamaah this man is!

"QADRI" TITLE MISLEADING

Hazrat Allama Ata Mohammed Saheb Bindiyaalwi, a leading Sunni Scholar in Pakistan, has stated that "It is very sad that a person who calls himself a Qadri, refutes the teachings of Ghousal Azam, Shaikh Abdul Qadir Jilaani (radi Allahu anhu). Even Ghousal Azam (radi Allahu anhu's) teachings are in accordance with I'jmah (Consensus) in the issue of Diyat. This fact is substantiated by his student, Ibne Qudhaamuh. And we are certain that his student knows him better than a scholar presently going around calling himself a Qadri."This substantiates that Tahirul Qadri's title of "Qadri" does not benefit him. His policy of adopting this title is synonymous with his mission, which is but a deception or ploy. Again his intention is nothing but to deceive you, the innocent Sunnis! After all, which Sunni will doubt a person who has the title of "Qadri" after his name.

In the earlier sixties, a staunch Wahabi/Deobandi poet and Molvi arrived in South Africa posing as a Sunni and Aashiq-e-Rasool. He was the guest of the Buzme Adab Society. His name was Mahirul Qadri. Look at the similarity of their names. He deceived a lot of Sunnis and attacked the great Sunni Ulama subsequently in his book. Dear Muslims, by Tahirul Qadri refusing to accept the I'jma on the issue of Diyat, he is not only trying to prove that he is a Mujtahid, but on par with them. We ask you: do you think that this man is on par with Imam A'zam, Imam Abu Hanifa (radi Allahu anhu), who was the Imam-e-Mujtahid?

MISINTERPRETION AND PRESENTATION OF QURANIC VERSES AND ARABIC WORDS

We should remember that for a person to present a Tafsir on the Holy Quran he has to be well versed with the Arabic language. He must make sure that he does not recite the Arabic verses incorrectly. He must not quote from the Holy Quran incorrectly. He must be knowledgeable of the basic laws of Arabic Grammar.

This "scholar of Islam" cannot even satisfy these basic rules. He has proven that not only is he totally ignorant about the Arabic language but also of the Holy Quran. In page 123 of his book "Tasmiyatut Quran", he incorrectly quotes the 7th verse of Sura Mu'min. In the same book, page 110, he gives the examples of many words, which is based on the "Scale of Ar Rahman". However, two examples presented by this man to prove his statements are totally incorrect as both these words are not included in the "scale of Ar Rahman".

This again proves his ignorance as far as the Arabic language is concerned. He is not qualified to make Tafsir of the Holy Quran.

HIS REJECTION OF A FUNDAMENTAL BELIEF OF ISLAM

We should bear in mind that a person who refutes a fundamental belief of Islam is certainly a Kaafir. Therefore, to deliberately assist this person or to create an accord with that person is Haraam. It is our belief that members of the Deobandi, Wahabi, Shia or Qadiani group (firqa) have rejected certain fundamental beliefs of Islam. If this was not the case, then the Ulama of the Ahle Sunnah Wa Jamaah would not have dared considered these groups as misguided or Kaafirs.

Yet, Tahirul Qadiri declares in his book, "Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh", page 59, that: "This is an indisputable fact that between all 'Islamic group's' fundamental beliefs are common. The system of Islamic beliefs stands upon this common foundation. Muslims do not refute the Nabi or Rasool and his Shariah and, besides Islam, they do not accept any other religion. Every Muslim accepts and believes in both action and beliefs pertaining to Tauheed, Risalah, Wahy, the Hereafter, the presence of Angels, the finality of prophethood, Salaah, Roza, Zakaah and Hajj and its compulsion. If there is any dispute then this is only in minor subsidiary issues. This is only according to explanation and interpretation. This does not effect the foundation of Islamic beliefs."Astagfirullah! Concealing the Kufr of others is also Kufr. What Tahirul Qadri is really doing is that he is trying to accommodate and satisfy the corrupt sects by cleverly hiding their derogatory statements made against Allah and His Rasool (sallal laahu alaihi wasallam). He says that there is no fundamental difference between the different groups - the Sunni, Deobandi, Wahabi, Shia, etc. He claims that this dispute is only in minor subsidiary issues. He also claims that for Sunnis to target other groups by merely using minor subsidiary issues is unfair.

The above statement of Tahirul Qadri is a contradiction of the statement of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) who said that 72 groups will enter into Jahannam and only one, the Ahle Sunnah, will enter into Jannah. Tahirul Qadri is now trying to prove that Rasoolullah (salal laahu alaihi wasallam) was incorrect in his statement Ma'aazallah! What further proofs does one need to prove this man's open insult to Sayyiduna Rasoolullah (salal laahu alaihi wasallam)?

O Sunni Muslim, let us hear the reply from the blessed lips of A'la Hazrat (radi Allahu anhu). A question was put to A'la Hazrat (radi Allahu anhu) which read, "What do the Ulema of religion have to say about Zaid who is a Sayed and also an Imam. He also considers the Wahabi, Shia, Deobandi and Ahle Sunnah as equal." (Fatawah Radwiyah, vol.3, pg. 292). A'la Hazrat (radi Allahu anhu)'s reply to this question was: "He who believes that the Ahle Sunnah, the Wahabi, the Deobandis and the Shia are equal, so profound is his omittance from the folds of Islam. Salaah behind such a person is Baatil, similar to the performance of Juma Salaah behind a Hindu and a Christian."Therefore Sunni Muslims, do not let this "professor" deceive you. No greater enemy of A'la Hazrat (radi Allahu anhu) has appeared in the present times, than this "reformer". He said that from the time of A'la Hazrat's passing away, no structural progress has been made in this blessed place.

Do you know that by this statement, he has insulted the blessed family of A'la Hazrat (radi Allahu anhu), which includes such Awliya as: Hujjatul Islam, Hazrat Haamid Raza Khan (radi Allahu anhu) and Huzoor Mufti Azam-Hind, Shah Mustapha Raza Khan (radi Allahu anhu). These were the illustrious sons of A'la Hazrat (radi Allahu anhu) who followed the great Imam.

He has also insulted every Khalifa of A'la Hazrat (radi Allahu anhu) who include, among others, such blessed personalities as:

A. Qutbe Madina, Hazrat Moulana Zia-ud-Deen Madani (radi Allahu anhu), the father of Hazrat Shaikh Fazlur Rahmaan Madani (radi Allahu anhu) of Madina Shareef,

B. Hazrat Moulana Abdul Aleem Siddique, who was the Shaikh and Spiritual teacher of Professor Fazlur Rahman Ansaari (radi Allahu anhum).

He has also insulted practically every Sunni Scholar and layman whose spiritual allegiance is to one of the successors of A'la Hadrat (radi Allahu anhu).

PROVEN A LIAR

Mufti Mohammed Hussein Naeemi relates that he once found himself sitting next to Tahirul Qadri in a function held at the Jinnah Hall, Pakistan.

Tahirul Qadri told him, "Mufti Saheb! Today is the time to take the lead".

When Mufti Mohammed Hussein Naeemi enquired as to how this was possible, Tahirul Qadri replied, "If you proclaim that the Diyat of men and women are equivalent then you will be able to take the lead."

Mufti Mohammed Hussein Naeemi states that to further prove his point Tahirul Qadri gave him references from three books to prove that Diyat for men and women is equal. However, Mufti Mohammed Hussein declares that when he referred to these three books none of them proved that Diyat for men and women is equal. (Rooz Nama Wafaaq, Amrooz Jang Lahore, Jasaarat, Karachi, 19 October 1984)

It is clear to you that Tahirul Qadri tried to mislead Mufti Naeemi on the Diyat issue. He was proven a liar!

HIS BELIEFS WITH REGARDS TO CONDITIONS IN THE QABAR

In part 1, page 215 of his book, "Aftaa'e Imaan", Tahirul Qadri writes: "In the issue of resurrection after death it is not necessary that the same body will come to life the second time with the same parts and cells, which was, as was found in the world." He also considers the punishment in the grave as a dream. These beliefs of Tahirul Qadri are new to Islam and totally contrary to the Holy Quran and Sunnah.

Let us see though, what the Holy Quran has to declare. In Surah Qiyaamah, verses 14, it is stated: "I do call to Witness the Resurrection Day: and I do call to witness the Self-reproaching Spirit: Does man think we cannot assemble his bodies, No! we are able to put together in perfect order the very tips of his fingers."

TAHIRUL QADRI - ULAMA OF OKARA TACKLE THE PROFESSOR

In the discourse you are about to unfold, the Jama'at-e-Ahle Sunnat and the Ulama of Okara Pakistaan have taken up the cudgels against Professor Tahir Sahib and have approached the Sage of this Age, Sheikh-ul-Qur'aan wat Tafseer, Faqeeh-ul-'Asr and Ustaazul Ulama, Hazrat Maulana AI-Haaj Abul Fazl Ghulaam Ali Qadri Ashrafi Okarvi. He was asked by the Ulama of Okara to formulate a questionnaire to put forth to Professor Tahir Sahib in order to once and for all determine whether he is a Sunni Sahi-ul-Aqidah or just a pretender, so that the Ummah at large could be informed accordingly.

Just as expected, a lengthy period has elapsed, but the Professor has maintained a deadly silence. The Professor's silence to these questions in Pakistaan was so deafening that it must have shattered the eardrums of the Tahiris. Here, a little insight to the calibre and personality of the QUESTIONER is

incumbent to familiarise the reader with this Towering Colossus of a Scholar who runs the rule over the "intellectual pygmy". Hazrat Maulana Ghulaam Ali Okarvi, for more than 50 years has carried out the duty of teaching Qur'aan and Ahadeeth, and by so doing, made thousands of individuals into Scholars of Deen. By virtue of his learning and services to Islaam is called, "Sheikh-ul-Islaam wal Muslimeen". Even the Ulama of Egypt, Syria and Iraq have sought from him permission to teach Hadeeth and Tafseer. Naqeebul Ashraaf, Saiyyidina Peer Taahir Alaauddeen Geelani (may Allah shower His mercy upon him) used to refer to him with the title of "Ustaazu Asaatiza tina" (Teacher of our teachers). This Alim-e-Rabbani has been the Ustaaz of even Mujaddid-e-Maslak-e-Ahle Sunnat, Hazrat Maulana Muhammad Shafee Okarvi (Alaihir Rahmah). Among his other pupils are, Hazrat Maulana Yaar Khan, head teacher of the Jaami'ah Ashraful Madaaris, Okara, Mufti Muhammad Abdus-Subhaan Qadri of Darul Uloom Qaadiyah Subhaaniyah, Karachi, and his son, Mufti Muhammad Abdul Aleem Qadri and numerous high-profile Ulama.

Since the Professor has failed to convince the Pakistaani Sunnis of his "Sunnayat" by his failure to answer the questions, let see if he succeeds in South Africa and elsewhere where the very same questions are once again put to him. The questions are not really difficult to answer, any ordinary Sunni will be able to answer them within minutes, because only a "yes" or a "no" would be sufficient as a response. Why the ducking, the dodging, the diving and the evading, is clearly beyond us.

TAHIRUL QADRI - HIS SUPPORTERS - KINDLY RESPOND TO THESE QUESTIONS

However, before we put forward the questions to Professor Tahir Sahib within this document we would first like to pose several questions to his supporters as well, to determine their "Sunnayat" and their ability to respond. We trust they will not emulate their Professor's evasive tactics. So let put these supporters and admirers of the Professor to a simple test through these simple questions:

- (1) Do you accept the Professor's contention that there are no fundamental differences between the Sunnis and the other 72 Jahannami sects?
- (2) Do you share the Professor's belief that A'la Hazrat's Fatawa of Kufr in Husaamul Haramain against Ashraf Ali Thanwi, Rashid Ahmed Gangohi, Khaleel Ahmed Ambhetwi and Muhammad Qasim Nonotwi, although correct then, but it is NOT APPLICABLE TODAY? (Null and void).
- (3) Do you believe like the Professor that Salaah behind the Wahabi, Deobandi, Tablighi and Shia Imaams is permissible?
- (4) Do you HONESTLY BELIEVE AND ACCEPT that the Professor's "dreams" attributed to our beloved Prophet are TRUE?
- (5) Do you agree that the Professor's rejection of the Asa and the Second Azaan at a Jum'ah assembly in Pretoria, an act of a SUNNI, and was this act JUSTIFIED?
- (6) Do you believe like the Professor that Allah's beloved Prophet - Sallal Laahu Alaihi Wasallam - was not bestowed with any authority whatsoever? (Iqtiyaar)

(7) Do you accept the ruling of the Professor on the Mas' ala of "Diyat" and reject the consensus of the Imaams of Hanafi, Shafae, Maliki and Hambali Mazaahib etc?

(8) Where you aware - prior to the arrival of the Professor to South Africa - that he performs his Salaah behind the Imaams of Wahaabis, Deobandis and Shias, etc?

(9) Do you agree with the statement of the Professor when he stated that his mission is not to work for the loftiness of Sunni-Hanafiyat or for the school of the Ahle Sunnat?

(10) Do you endorse the statement of the Professor when he said that Khomeini lived like Hazrat Ali and died like Imaam Husain and that love for Khomeini demands that every child should become a Khomeini?

(11) Is it permissible for a Sunni Muslim to attend the death anniversary gathering. and make Du'a-e-Maghfirat for Khomeini, can such a person doing so be called a Sunni?

(12) Do you endorse the belief of your Professor that if you have to accumulate all the knowledge of the Sahaaba-e-Kiraam, it will not even be equivalent to the knowledge of Hazrat Ali?

Now this is where the fun really starts, lets see if you can score 12 out of 12. Unfortunately there are no prizes to be won for a 100% score. If the admirers of the Professor respond correctly to the above 12 questions and which correspond with our answers, then the Professor can never be a Sunni, by YOUR OWN ENDORSEMENT. But if they remain silent, duck, dive and dodge these questions like their Professor is presently doing, then you all are placing your Sunniyat in jeopardy. The ball is now in their court, and we are impatiently waiting for their response.

We wish to also report that many of his followers in South Africa have disassociated from him and have once again joined the mainstream Ahle Sunnat Wal Jamaat. May Allah guide all of us on the Straight Path! Aameen.

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AHIRUL QADRI - FOISTING A NEW SECT

The founder of the Idara Minhaajul Qur'aan, Professor Taahir Saahib, who is incidentally also the Patron of the Pakistaan Awaami Tahreek, at the inception of his mission presented himself as a Sunni-Hanafi "Bareilvi". He first caught the eye during the commemoration of YAUM-E-RAZA held under the auspices of the ANJUMAN TULAABA-E-ISLAAM in the vicinity of Jang and Lahore. Initially, the Ulama and Awaam of the Ahle Sunnat wa Jama'at were immensely pleased with his lectures as they were in accordance

with the Mazhab-e-Haqq. Subsequently, after befriending the wealthy Hajee Mia Muhammad Shareef and his sons Muhammad Nawaaz Shareef and Muhammad Shabaaz Shareef he acquired the medium of television which he used most extensively to his advantage. Thereafter, he published and distributed widely, pamphlets entitled "Naa Baaligh-e-Asr" in which he unashamedly presented his credentials.

After gaining public recognition, his interviews with tabloids and newspapers became ever so frequent. It was during this period that the Sunni Ulama and the Sunni masses of Pakistaan became aware that the Professor whom they were assisting in creating platforms for, was in fact foisting a New Sect in Islam. Whilst the controversy raged during the issue of "Diyat", he attempted to solicit the support of "modern and broad-thinking" women by deceiving them that the "Diyat" for men and women was equal. It was during this period that the hidden agenda of the Professor was becoming more and more transparent which compelled the prominent Ulama to publicly condemn him as MISGUIDED AND ASTRAY and declared him out of the folds of the Ahle Sunnat wa Jama'at. It is truly disturbing to note the extent to which this Professor went merely to acquire the support and recognition of the public.

In order to widen this support and recognition he even went so far as to relate a "dream" to an assembly in which he purports that the Holy Prophet (sallal laahu alaihi wasallam) had stated to him that he was disappointed with all the institutes and Ulama in Pakistaan except the Professor and his Movement. He further claimed that the Holy Prophet (sallal laahu alaihi wasallam) was prepared to visit him for one week only and he must play host to him, and the purchase of a two-way air ticket from Madinah Munawwara to Lahore for the Holy Prophet, was the responsibility of the Professor.

After suffering humiliating defeats in the field of Politics (an area in which he entered through another "Prophetic dream") he then publicly announced his resignation from the Political arena. It is indeed sad to note that Mia Nawaaz Shareef, a staunch supporter of the Ahle Sunnat wa Jama'at cause in Pakistaan and supporter of Professor Taahir Saahib as well, was so disappointed when he realised that he was deceived and hoodwinked by the Professor that he immediately dumped him in disgust and disappointment. This tragic incident caused an exodus of supporters to desert him.

TAHIRUL QADRI - NO PERSONAL VENDETTA

When the Ulama-e-Haqq unitedly opposed the Professor, they were baselessly accused of being jealous of him. This blatant accusation compelled individual Ulama to scrutinize the books, lectures and newspaper interviews of the Professor and presented their findings to the Sunni masses of Pakistaan thus proving beyond a shadow of doubt that the opposition of the Ulama-e-Haqq against the Professor was totally justified and based on the principles of the Shari'ah. The question of personal vendetta and jealousy does not even arise. Subsequently, his popularity fell to its lowest ebb in Pakistaan, he was so terribly disgraced and dishonoured that apart from the Sunni masses who have unceremoniously dumped him, even the supporters of other leanings have declared their opposition to him. However, it is indeed unfortunate that a small group of individuals still remain confused about the Professor in Pakistaan (as well as in South Africa) or perhaps they are slow to absorb, or the true picture has not yet been revealed to them. There could be others who may still consider him a "Sunni-Hanafi-Qaadri". This is indeed a tragedy to those whose hearts are sealed.

TAHIRUL QADRI - QUESTIONS POSED TO TAHIRUL QADRI BY OKARA ULAMA

Because of the confusion still prevalent amongst a small group of individuals regarding the Professor's "Sunnayat" the Jama'at-e-Ahle Sunnat of Okara approached Sheikh-ul-Qur'aan wat Tafseer Hazrat Allamah Ghulaam Ali Ashrafi Okarvi to present several questions to the Professor for his response so that the true identity of Taahir Saahib could be established and the general public be made aware. However, a lengthy period has elapsed and still the Ulama and Awaam of Pakistaan have not been favoured with a response from the Professor. There could be a number of reasons for the Professor's non-committal, maybe he has decided to run away from his commitment or altogether evade the issue. Within this document we have presented a set of unanswered questions scrupulously framed for the Professor's response and for the attention and information of the Muslim public. If for some reason or other the Professor is unable to respond to any of the questions, perhaps some of his supporters or sympathisers could be kind enough to do so. (ULAMA-E-AHLE SUNNAT – OKARA)

Nahmadahu Wa Nussali Ala Rasoolihil Kareem

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

Janaab "Leader of the Revolution" and founder of the Idara Minhaajul Qur'aan, we have herein presented a few questions and trust that at your earliest convenience you would be able to furnish us with satisfactory answers:

PART 1

(1) If a proper Sunni Muslim, possessing proper Sunni beliefs declares that a Muslim rejecting the fundamentals of Islam is a Kaafir, then in your opinion will this Sunni Muslim still remain within the folds of Islam?

(2) Presently the overwhelming majority of Raafizis (Shias consider themselves to be "ISNA ASHARIYAH OR JAAFIRIS" (Khomeini's Sect). Are they Muslims or Disbelievers?

(3) In view of his writings and lectures, can Khomeini be considered as the Imaam of the Sunnis and is it permissible for a Sunni Sahi'-ul-Aqeeda to make Du'a-e-Maghfirat for him? Can one consider the Revolution initiated by Khomeini as an Islamic Revolution? You have also been reported to have declared in the "Daily Nawaa-e-Waqt Lahore" dated 8th June 1989, amongst other things that: "Khomeini is like Hazrat Ali and died like Imaam Husain and that love for Khomeini demands that every child becomes like Khomeini." We have seen a photograph of this assembly with you in it thus verifying your presence at this Ijtima. It is also a fact that you have not retracted your statement on Khoineini subsequently.

(4) Does one still remain a Sunni after having participated in the 40 days and one year Isaal-e-Sawaab ceremonies of Khomeini even though it is apparent that Khomeini had adhered strictly to the tenets of Shiaism?

(5) According to your lectures and writings, you claim that your mission is to create and foster Islamic Brotherhood, although there are many corrupt groups whose leaders have openly insulted Allah and His Rasool. The followers of these groups still consider their infidel leaders as Muslims. Please state clearly what is your belief concerning individuals such as Qasim Nonotwi, Ashraf Ah Thanwi, Rashid Ahmed Gangohi and Khaleel Ahmed Ambhetwi? What is the ruling of Shari'ah on these individuals and those who still consider these infidels as Muslims? In one of your periodicals, the Chairman of your Idara Minhaajul Qur'aan, Janaab Anwar Quraishi publicly sympathised at the death of a prominent Deobandi/Wahaabi. Do you hold the same view as your Chairman Anwar Quraishi? Kindly bear in mind that to conceal one's true belief is a cardinal belief of the Shias. Please do not adopt this ploy and state your real belief that is hidden in your heart. Further, what is your belief concerning the Chairman of the Minhaajul Qur'aan?

(6) Muhammad ibne Abdul Wahaab and his followers have declared all the Sunni Muslims as Kaafirs and Bid'atis, therefore he considers the killing of the Sunnis and the seizure of their properties as COMPULSORY. I am certain that you must have come across many books which verify these facts, especially the book "Kashful Hijaab an Waj'hi Dalaat-e-ibne Abdul Wahaab" by Peer Saiyyid Taahir Alauddeen Jilaani (your own Peer Murshid). In this book the illustrious Sunni scholar categorically condemns the followers and sympathisers of the evil Wahabi sect. My question to you is, is Salaah behind a Najdi Imaam or any supporter of the Najdi sect permissible?

(7) Please explain to me in unambiguous language this "unity" you are always propagating. Is unity this, that we unite with the Munaafiqs and Kaafirs?

(8) In your numerous lectures and writings you have stated that you do not belong to any "Maslak", then can you explain on which "Maslak" are your beliefs based?

(9) Have you changed the controversial statements in your book "Firqa Parasti ka Khaatimah Qu Kar Mumkin Heh", which you promised to Maulana Taqaddus Ali Khan that you would do?

(10) When you do not fully accept or follow the teachings of Huzoor Gh'ausul Azam (Alaihir Rahmah), then why do you insist on posing as a Hanafi-Qaadiri? Huzoor Ghausul Azam (Radiyal Laahu Anhu Ardaahu Anna) has categorically condemned all the 72 astray sect. In his book "Ghunyatut Taalibeen", he has rejected the beliefs of the majority of the Gumrah sects. I am certain you are well aware of this fact since you do claim to be Hanafi-Qaadiri in expounding the issue of "Diyat". (You have unshackled yourself from the "nuisance" of Taqleed) and have clearly indicated that it is not necessary to follow any of the four righteous Imaams of the Ahle Sunnat. However, let me remind you that this is in conflict with even the teachings and beliefs of Hazrat Gha'usul Azam (Radi Laahu Anhu Wa Ardaahu Anna), who was attached to the Hambali Mazhab. There seems to be a remarkable similarity between you and Maudoodi Sahib on the issue of "Ijtihad", then why do you in calling yourself a Hanafi?

(11) On the question of "Diyat" you have boldly gone against the Ijma of the venerated Sahaaba-e-Kiraam (Ridwanullahi Ta'ala Alaihim Ajmaeen) and the four Imaams of Shari' at (Alaihimur rahmah), this compelled the Imaam-e-waqt, Imaam-e-AhleSunnat, Imam Allama Saiyyid Ahmed Saeed Kaazmi Mia

(Alaihir Rahmah), to declare you as Gumrah and Astray, and a Taghoot (Shaitaan). He also thoroughly rebutted your flimsy arguments. Have you repented yet or not?

(12) In your final discourse on the issue of "Diyat" in front of a mixed audience of men and women, you had the downright audacity to RIDICULE AND MAKE A JOKE of Saiyyidina Rasoolallah's - Sallal Laahu Alaihi Wasallam - authentic and proven Sunnah. My Imaan does not permit me to quote the actual insolent words you uttered. You also repeated this in the presence of Hazrat Allama Kaukab Noorani Okarvi on a journey between Lahore and Islamabad. Are you so naive not to realise that to make a joke and ridicule an authentic and proven Sunnah of the Mighty Messenger of Allah IS KUFR?

We have presented all these facts for the consumption of the Sunni masses so that you do not deceive them with your worn-out excuse of jealousy and personal vendetta. This bluff of yours is nothing but unsubstantiated rubbish. We have supported you in the past without prejudice or jealousy but it seems that you have a mission of your own to create disunity under the guise of unity. If you CANNOT, or WILL NOT respond to my questions, then you leave us with no choice but to explore other avenues to reveal the TRUTH ABOUT YOU AND YOUR MOVEMENT to the Sunni masses of Pakistan. A simple "yes" or "no" where applicable, is required to my questions, and if you so desire, you could solicit the aid of your "Secret Panel", we have no objections to this.

PART 2:

Is it not a fact that at the residence of Saiyyid Wajaa'at Rasool Qadri and in the presence of the following individuals; Hazrat Allamah Kaukab Noorani Okarvi, Saiyyid Riaasat Ali Qadri, Hajee Shafee Muhammad Qadri, Professor Majeedul Qadri and your former supporter and sympathiser Hazrat Maulana Ghulaam Haider Saiyidi, you uttered a statement, the gist of which is as follows:

(1) Fataawa Husaamul Haramain was correct for that period only, however, PRESENTLY IT IS NOT FIT TO BE ACCEPTED. If this is what you have stated (there are witnesses), then what is your opinion concerning the books written by the Kaafir Mirza Ghulaam Ahmed Qadiani and other Kaafirs such as Ashraf Ali Thanwi, Rashid Ahmed Gangohi, Khaleel Ahmed Ambhetwi and Qasim Nonotwi?

(2) You have stated that you do not consider the "Ulama" of Deoband as Kaafirs because you were NOT THEIR CONTEMPORARY. What then is your opinion about the Qadianis and other (Murtadds) who have REJECTED THE FUNDAMENTALS OF ISLAM?

(3) You have declared YAZEED (PALEED) AS A KAAFIR, was he YOUR CONTEMPORARY? Imaam-e-Azam Abu Hanifa (Radi Allahu Anhu) after thorough research, has with-held his Fatwa-e-Kufr on Yazeed (Paleed), what proof did you discover which even escaped the greatest Imaam of the Mazaahib? Please do not adopt the evasive tactics of the Shias.

(4) You have inexplicably declared that if all the controversial books of the Deobandi-Wahabis are to be banned, so should the famous book "JAA'UL HAQQ" by Hazrat Allama Mufti Yar Khan Saahib be banned as well. You have either misunderstood or not read the book properly, or you consider it among the books which contain Kufr. Why have you equated and categorised such an important work

compounding the true Aqaaid of the Sunni Muslims with the Kufria books of the Maulvis of Deoband? This book sensationally exposes the fraud of Murtaddeen and the Munaafiqeen. Does this book cause pain to you?

PART 3:

(1) Could you furnish us with the reasons why so many eminent personalities, supporters and foundation members of Awam Idara Minhaajul Qur'aan have disassociated themselves from your Movement (except the Tarmahomed family of Durban). What caused this great disunity and dissatisfaction amongst the eminent personalities?

(2) How many "Sunni" Ulama thus far have graduated from your institute? Please make their names (and addresses) public.

(3) The High Court Commission of Inquiry thoroughly rejected and refuted your MOCK ASSASSINATION attempt. Why have you remained silent for so long and have failed to refute the Court's findings? This stain against religious individuals still exists, please come clean for once and reveals the REAL TRUTH behind your so-called assassination attempt.

If you fail to respond to our questions within the next 2 weeks (or at your earliest convenience) then the Jama'at Ahle Sunnat will be constrained to accept that you are SADLY UNABLE to do so, or are COMPLETELY HELPLESS in this regard.

However, if you CANNOT, or DO NOT, want to answer, or consider it UNNECESSARY to do so, then please notiFY us of this fact.

Further, if we are satisfied with your answers, then we are prepared to assist you in all your future Islamic activities. If not, then after due consultation with all our members including the Ulama-e-Haqq of Okara, we will have no recourse but to announce to the Sunnis of Pakistaan to disassociate themselves from you and have nothing whatsoever to do with you, your mission or your Movement

(1) Khaadim-ul- Islaam, Abul Fadl Ghulaam Ali Ashrafi Okarvi, Darul Uloom Ashraful Madaaris, Multan Road, Okara.

(2) Ahmed Yaar - Khateeb Jaamia Masjid, Gulla Mandi, Okara.

(3) Ghulaam Yaseen - Khateeb Noori Shahi Jaamia Masjid, Okara.

(4) Faiz Rasool - Khateeb Jaamia Masjid Deedaar-e- Mustafa, Okara.

(5) Muhammad Jahaangir Thaaqib - Khateeb Jaamia Masjid Tayyibah, Okara.

(6) Muhammad Iqbal Chishti - Khateeb Markazi Jaamia Masjid Ghausia, Okara.

(7) Saiyyid Muhammad Mahmoodul Haqq - Khateeb Madinah Masjid Okara.

(8) Ghulaam Yaseen - Khateeb Maule Waalah, Okara.

(9) BasheerAhmed Mufti - Jaamia Hanafiyah Ashraful Madaaris Okara.

The Executive

Jama'at-e-Ahle Sunnat - Okara

Madinah Masjid - Okara

N.B. Till this date, No reply from Tahir Sahib has been received!

TAHIRUL QADRI - CONCLUSION

It should be brought to the attention of the innocent Sunnis that on numerous occasions previously the Ebrahim Tar Mohammed Family of Durban had been warned and educated that this controversial "professor" would create great divisions and disunity among the Sunni masses. However, steeped in their minds was the fact they were financially "powerful" and had many "influential" friends, or so they thought. Even after extensive meetings with them, this family was still adamant that they would bring this "professor" to South Africa! We are sad to say that by insisting on this, they have certainly destroyed all their previous credibility. Not only have they been humiliated and insulted, but the Sunni masses have finally become aware of this family's true intentions.

What is also surprising is that they have always sold their cassettes to the Sunnis, yet, they seemed hell-bent on distributing this "professor's" cassettes FREE of charge to whosoever they came across. This again proves the false intentions of this family. Remember that they have always claimed that Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari is their "SUPREME COURT", yet, long before he could even give his verdict against Tahirul Qadri, this family had already decided amongst themselves that they were the "Supreme Court" by insisting on distributing these cassettes! The "Supreme Judge" scenario was just to mock Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari and the concerned Sunni Muslims.

We can continue proving their double standards, however, just this incident is sufficient. These video-cassettes contained material which tried to prove that Tahirul Qadri was a staunch Sunni, all the time though, this was far from the truth. But video-cassettes that contained "professors" corrupt beliefs were very cleverly hidden and this was done deliberately. They knew very well that Tahirul Qadri performs Salaah behind Wahabi/Deobandis and Shias, yet concealed this fact from the public and went ahead to sponsor his visit.

Furthermore, this family is now mass-producing an interview with this heretic where he lies as easy as he breathes concerning the allegations made against him. Tahirul Qadri labels the personality of Hazrat Allama Mufti Mohammed Akhtar Raza Khan (a direct descendant of A'la Hazrat radi Allahu anhu) as the leader of the "Ghundas" (gangsters) and at the same time also insults Allama Zia-ul-Mustapha (the son of one of A'la Hazrat's Khalifas). He also brands the Sunni Ulema and the Sunni masses who were present at Grey Street masjid as gansters, ignorant, fanatics and extremists.

In his last interview held at the residence of a certain Mr Gani Kazi, Tahirul Qadri among other falsehoods claims that, "I fully endorse the verdict of A'la Hazrat Imam Ahmed Raza Khan (radi Allahu anhu) found in his book "Husaamul Haramain". I do not differ from the verdict of the great Imam. I love and honour him, I always quote him. My organisation Minhaajul Quran has always produced articles on him...".

In the very same interview he continues to insult the very family of A'la Hazrat (radi Allahu anhu). He also presents, in this interview, a blue covered booklet whereby he tries to prove that he is a great Lover of Rasoolullah (sallal laahu alaihi wasallam). Can there be a greater con-man of the century? Remember that this very same person is declaring that one who insults Rasoolullah (sallal laahu alaihi wasallam) should be killed and with the same tongue he says that the differences between the Sunni masses and the minority Wahabi/Deobandi/Tablighi group is merely based on minor and subsidiary issues. At one moment, he accepts that A'la Hazrat (radi Allahu anhu) was correct in declaring certain Wahabi/Deobandi/Tablighi leaders as Heretics because of their Kufr beliefs and in another, he declares that these issues are merely minor!

Also bear in mind that he may say to you that the hook "Firqah Parasti ka Khaatimah Qu kar Mumkin Heh" is NOT his book, (as he has already done once), yet on the back cover of this very same blue booklet which he proudly displays to innocent Sunnis, there appears a list of published hooks, and the name of this book also appears!!!

This is also the same "Professor" who claims in one newspaper that "I appeal to Sunnis and Tablighis to stop imposing their values on each other...", and in one interview he states that A'la Hazrat (radi Allahu anhu) was correct in declaring certain Deobandis as heretics. He also states that whosoever doubts the Kufr of these Deobandis, he is also a Kaafir. Remember that this will include all the Tablighis as they still consider Ashraf Ali Thanwi as one of their leaders! Are you not also "Professor" Tahirul Qadri, imposing your "personal" views on others? Such double standards are indeed very hard to find. This man however has a gift of the gab.

Tahirul Qadri says in the same VIDEO that he had been victorious and certain "Sunnis" have supported and complimented him. Depending on how you would look at this whole issue you can decide what VICTORIOUS means! Certainly he was victorious in splitting the Muslim Ummah, which is but the aim of the Kuffaar!!!

Source: Imam Ahmed Raza Academy