

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“O People who Believe! Fear Allah in the manner He should rightfully be feared, and do not die except as Muslims.”

[Al /I`mran 3:102]

# A Refutation of Tahirul Padri's Beliefs

*Our other publication:*  
**Tahirul Padri Celebrating Christmas  
& His Unity with other Religions**



PUBLISHED IN SOUTH AFRICA BY  
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We Dedicate this book to  
all those sincere Muslims who love the Most Merciful Allah Ta'ala ﷻ  
and the Master of the Shari'ah,  
Prophet Muhammad ﷺ (Sallal Laahu Alayhi Wasallam),  
and to all those who are entrusted in expounding, teaching  
propagating and following this Shari'ah through  
the ages and in times to come,

and who follow, especially in this age, the great Scholar who  
revived the Deen of Islam and who fought to save it from  
the corrupt Sects, the Mujaddid of Islam

**A'LA HAZRAT IMAM AHMED RAZA BAREILWI** ﷺ

[MAY ALLAH SANCTIFY HIS SOUL]

who REMINDED us that there is NO COMPROMISE in our  
Deen, that one cannot join with the False Sects - those who insult  
Allah ﷻ and His Rasool ﷺ (Sallal Laahu Alayhi Wasallam),  
and the Ahle Baith ﷺ or His Sahaba Kiraam ﷺ and the Awliya ﷺ  
and Saaliheen ﷺ [may Allah be pleased with them all]  
that one cannot regard the differences we have with the False Sects  
as minor and that Salaah cannot be performed behind those who insult  
Allah ﷻ and His Rasool ﷺ (Sallal Laahu Alayhi Wasallam)  
and ANYONE, NO MATTER HOW GREAT AN AALIM  
OR PROFESSOR OR PEER THAT PERSON IS,  
NO MATTER TO WHICH SILSILA HE OR SHE BELONGS TO,  
NO MATTER WHAT BEAUTIFUL TALKS OR HOW FAMOUS  
THAT PERSON IS, NO MATTER HOW MANY IJAZAHS OR SANADS  
HE HAS, THE PERSON WHO HOLDS SUCH BELIEFS  
then WE SHOULD REJECT THAT PERSON  
AND REGARD HIM OR HER AS  
OUR ENEMY AND DANGER TO OUR IMAAN!!!

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## FOREWORD

**BY MAULANA ABDUL HAMID PALMER RAZVI NOORI**  
**PRESIDENT: JAMAAT-E-RAZA-E-MUSTAFA**

The beloved Rasool ﷺ said: *"In the period prior to the Day of Judgement, false and deceitful groups will emerge. They will say things to you, which neither you nor your forefathers would have ever heard before. Stay away from these deceitful people and do not let them come near you! Do not be misguided by them and do not let them cause strife amongst you!" (Sahih al-Muslim)*

Today, Dr. Tahirul Qadri, as he is known, has become a well-known personality. Many people listen to his lectures, follow him and regard him as a great Sunni Scholar. He attends the Mouloud, 'Urs Shareef, attends Dhikr or Hadra programmes, attends Sama Mehfiles, meets with the Arab 'Ulama, lectures about the Awliya, speaks about Sunni issues and supports the various Silsilas - Qadri, Chishty, Naqshabandi, Suharwardi, etc. He has even been given the title of "Shaykhul Islam" by his followers.

Then there are many Sunnis who regard him as a very controversial person, amongst them being very senior and learned 'Ulama. Why has he become controversial? Although he does everything that is "Sunni", he has no objections about mixing with Deobandis, Shi'as and other corrupt groups or individuals. He even performs Salaah behind Deobandis and Shi'as. He says that we should unite with all the Sects. He says that the differences between them are all minor. He has contradicted many of the established Fatawa and went against the decision of the four Imaams ﷺ and the decisions of the majority of the 'Ulama in the issue of "Diyat". He even recently celebrated Christmas with his Christian "brothers" and showed his unity with the Mushriks in a multi-faith gathering of different religions. [See our second publication on Tahir Padri].

If we objectively examine the issues that we have just mentioned, which are very serious issues of Imaan, we will conclude that in spite of his popularity it does not make him a great Sunni Scholar as he is portrayed to be. In Islam, a person cannot be judged by his popularity, or what good lectures are being delivered, or by him being recognised by the Arab 'Ulama, or by him quoting extensively from Hadith books, or counting how many Sanads and 'Ijazahs that he has obtained, etc. A person is judged

by the BELIEFS or AQAA'ID that he or she possesses! And this belief must not be tainted. It must not be a mixture of this or a mixture of that! A shade of this or a shade of that! It must be CLEAR, UNAMBIGUOUS, PURE and PRISTINE. It must be in conformity with the beliefs of the AHLE SUNNAH WAL JAMA'AH!!!

What we cannot understand is that although people know about his "deviations" they say that what is being said is only based on mere accusations or jealousy. They even say that the 'Ulama of the Ahle Sunnat Wal Jamaat are causing open fitna and slandering a Scholar of Islam. A lot of people say that they are "die-hard" supporters of Tahirul Qadri. They simply listen to his lectures and take what is good. They say that he is trying to unite the Muslims, why are you against that, they say?

The fact remains is that many eminent Sunni 'Ulema and leaders have turned away from him in recent years, despite his "contributions to Sunnism". You have to ask yourself, Why? They cannot all be jealous of him, can they?! Surely, there must be a good reason for doing so!

Initially, the 'Ulama and Awaam (masses) of the Ahle Sunnat Wal Jamaat were immensely pleased with Tahirul Qadri's lectures as they were in accordance with the Mazhab-e-Haqq. Then Prof. Tahirul Qadri acquired the medium of television which he used most extensively to his advantage. Thereafter, he published and distributed pamphlets. His interviews with the tabloids and newspapers became ever so frequent in Pakistan. Soon he became very popular as a Sunni Scholar.

It was during this period that the Sunni 'Ulama and the Sunni masses of Pakistan became aware that the Professor whom they were assisting in creating platforms had other ideas in mind. Whilst the controversy raged during the issue of "Diyat" (which will be discussed later in this book), Tahirul Qadri 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 Wal Jamaat.

He was good in the beginning of his movement but when he began to gain

popularity, he began diverting from the true Sunni path. Now he says that all Sects in Islam are right - meaning that Wahabi/Deobandi/Shi'a all are OK. Many scholars who were with him have left him. We, the ordinary people, should also act like these scholars and support such scholars, and if any of us supports Tahirul Qadri, must leave him so that he might repent and come to the right path of Ahle Sunnat Wal Jamaat.

Today, his followers are making a cult of Prof. Tahirul Qadri. The website of his is very self-promotional! We have seen things like, "Professor Sahib voted Man of the (20th) Century by American Biographical Organisation!" And also by the British, "the International Man of the Year 1998-99" etc. etc. and other such hyberbole! [By the way, these certificates can be bought from these organisations!] His biography is entitled, "*Tahir se Qaid e Inqilab Tak*" and came fresh on the heels of the one about Qaid-e-A'zam, "*Jinnah se Quaid-e-A'zam Tak*." Perhaps Professor Sahib has nothing to do with such publications but you can see why they leave a bad taste in the mouth... Do you know that they are promoting him on Teddy-Bears, T-Shirts and tea-cups which contains Tahirul Qadri's picture! Recently his followers were chanting that he is a Mujaddid!

The Sunni masses should also take special note that the 'Ulama that have opposed him are not only "Qadri" 'Ulama, but 'Ulama from the different Silsilas. You see that Tahirul Qadri uses the "Qadri" title to deceive the Muslims but his deviant beliefs and actions are in no way near the true Qadri Silsila.

We want you, the reader, to now use your common sense and judge for yourselves the beliefs of Prof. Tahirul Qadri. We have translated Urdu extracts from books written by Prof. Tahirul Qadri himself, and some of his beliefs. Remember that to inform people about the deviations of Prof. Tahir is not making fitna or gheebat but it is a warning for the Ummah to be wary of such scholars who are posing as Sunni scholars, but in reality are deviated and corrupt and destroying the Deen from within. May Allah ﷻ protect us all from such deviated Sects. Aameen.

***Maulana Abdul Hamid Palmer Razvi Noori***  
***President***

*Muharram 1433 A.H.*  
*December 2011*



## A REFUTATION OF TAHIRUL QADRI'S BELIEF

### THE BOOK WRITTEN BY PROF. TAHIRUL QADRI THAT EXPOSES HIS TRUE BELIEFS

Tahirul Qadri wrote a book called, *"Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh"* [How to Abolish Sectarianism] which he published under the banner of his organisation, Minhaj-ul-Qur'an. He cannot deny that it is his work. It is a well-known and accepted fact that he is the author of this book. In fact, one of the first publications from the hand of Prof. Tahir is this book. Dating back from the mid-eighties, it has been reprinted endlessly. It has also been advertised on his web site. He himself acknowledges this book.

### PROF. TAHIRUL QADRI'S MINHAJ-UL-QUR'AN ORGANISATION

Minhaj-ul-Qur'an is an organisation that has been formed by the Prof. Let us see what he has to say about the policy of this organization. Let us see how this organisation operates.

Prof. Tahirul Qadri says in the "Jung Newspaper", 27 February 1987:  
***"In my Institute, Minhaj-ul-Qur'an, members of Jamaat-e-Islami can also become members. In Minhaj-ul-Qur'an even followers of the Ahle Hadith, Shi'a, and Deobandis can also be members."***

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 make an accord with that person is Haraam. It is our belief that members of the Ahle Hadith, Deobandi, Wahabi and Shi'a have rejected certain fundamental beliefs of Islam. If this was not the case, then the 'Ulema of the Ahle Sunnat Wal Jamaat would not have considered these groups as misguided or Kaafirs.

In fact, Tahirul Qadri has hosted multi-group conferences throughout Pakistan in which different denominations from the Deobandi, Shi'a and other Sects have joined hands. This has been a consistent feature of Prof. Tahir's propagation back from 1986 when his Minhaj-ul-Qur'an Movement organized one of the biggest "Islamic events" ever held on the soil of London with participants from a multitude of countries and all denominations. In Pakistan, the presence of Shi'a clergy during major religious occasions (e.g. Lailatul-Qadr) is a recurrent theme in the conferences of Minhaj-ul-Qur'an.

Mr. Tahir had repeatedly said that he belongs to the broad tradition of the Ahle Sunnah, not to Barelvism, Deobandism, or other isms. That he does not call himself "Bareilvi" and does not exclude, say, the Deobandis and the Shi'ites from the pale of Islam.

The great Mujaddid of Islam, A'la Hazrat, Azeemul Barkat, Imam Ahmed Raza Khan ؒ warns the Muslims: *"To organise such a function in which Shi'as 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."*

Concerning joining with the corrupt and false Sects, to partake in such programmes, to listen to their lectures, to partake in ceremonies and congratulate and praise them, and to invite them as well is strictly Haraam! It is stated in *"Ghunyaatut Taalibeen"*: *"Do not sit with them, do not be close to them, do not congratulate them on the occasions of their happiness."*

Hazrat Allama Abu Bakr ibne Saireen ؒ used to even avoid listening to the Holy Qur'an and Hadith from the astray persons. Therefore, Hazrat Asma Ibne Ubaid ؒ states that two Bad-Madhabs (people of misguided Sects) presented themselves in the court of Hazrat Ibne Saireen ؒ and said: *"O Abu Bakr! We would like to render a Hadith to you, will you listen to us?"* Hazrat Abu Bakr Saireen ؒ replied *"No!"* They then said, *"Very well! At least listen to the Qur'anic verse from us."* He again refused. He then came into the state of Jalaal (anger) and said, *"You all better go away from here or I am going."* After listening to this they both went away. A certain



individual questioned, “Your Highness! What was the reason of refusing?” He replied, “I was afraid that they would change the Ayahs and the people would have been misled.”

Hazrat Allama Abdul Qadir Tawfeeq Shibli Taraablisi ؒ, who was the former teacher (madaris) in Musjid-e-Nabawi Sharif, states: “It is Waajib to make people aware of them, and to show enmity for them in the hearts of the people on the Mimbar, in every book, magazine, meeting and gathering, etc. So that the root of the evil may be destructed and the foundation of their Kufr may be demolished, and through this fear that they may not spread their poisonous spell over the people of the world.” (Taqreez Husaam-al-Haramain, #35, pg. 237, Nizaami Press, Badayun)

### **TAHIRUL QADRI BELIEVES THAT ONLY MINOR DIFFERENCES EXIST BETWEEN THE SECTS**

In his book, “Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh”, page 65, Tahirul Qadri says:

**“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”.**

On page 59 of the same book, Tahirul Qadri says:

**“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 Shari’ah 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.”**

On page 111, Mr. Tahir says:

**“Bareillvi’at, Deobandi’at, Ahle Hadithi’at, Shia’at, and these titles (makes me) fearful”.**

In simple language, what Tahirul Qadri is saying is that as far as the beliefs of the “all the Islamic schools of thought” or the different groups (firqas) are concerned, they are only based on “minor details”! Now, who are these “schools of thought” that he writes about. These are corrupt Sects - the Shi’as, Deobandis, Wahabis, Ahle Hadith, Khaarijites and other groups that he is referring to. He writes that it is “not fairness and wisdom” to pick on the beliefs and teachings of such groups as these are all “subsidiary and minor.”

When these groups have insulted the personality of the beloved Rasool ؐ, the Ashaab ؓ, the Ahle Baith ؓ, the Laws of Islam, etc., Tahirul Qadri dismisses these as minor issues! When Sayyiduna Rasoolullah ؐ, who is the Master of the Shari’ah and who fore-warned us about the various Sects that will be destined to Jahannam and who has already passed a decision on these misguided groups, do we need a Professor to convince us that these are small matters!

The fact that the Muslims will split up into 73 different sects is taken from authentic Ahadith. The Nabi of Allah ؐ said: “Seventy-two (of the 73 sects of the Muslim nation) will be in the Fire, and only one will be in Paradise; it is the Jamaah (i.e. Ahle Sunnat Wal Jamaat).” (Abu Dawud, Ad-Darimi, Ahmad) We must also bear in mind that two other Ahadith of Sayyiduna Rasoolullah ؐ used the words “Jamaah” and “Sawad-e-Azam”. It is because of this that the Ahle Sunnat Wal Jamaat has been termed “the major group”. It is our Imaan that this is the Jannati group.

Sayyiduna Rasoolullah ؐ said: “In the period prior to the Day of Judgement, false and deceitful groups will emerge. They will say things to you, which neither you nor your forefathers will have ever heard before. Stay away from these deceitful people and do not let them come near you! Do not be misguided by them and do not let them cause strife amongst you!” (Sahih al-Muslim)

Imam Ghazzali ؒ writes: “*The Ahle Sunnat Wal Jamaat is the successful Firqah (group) and it is this Firqah which weighs or determines its thoughts and its actions according to the scales of the Holy Qur’an*”. (Mujarribaah Imaam al-Ghazali)

### **PROF. TAHIRUL QADRI BELIEVES THAT THE PROPHET ﷺ HAS NO AUTHORITY OVER ANY MATTER**

In his book, “*Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh*”, page 86, Tahirul Qadri says:

***“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...”***

As far as Mr. Tahir is concerned, he says that Sayyiduna Rasoolullah ﷺ has no authority over any matter. What greater disrespect towards the Holy Prophet Muhammad ﷺ than this! This belief is akin to that of the Wahabi/Deobandi/Tablighi belief as stated in “*Taqwi’atul Imaan*”, page 41, by Molvi Ismail Dehlwi, wherein he says that “*Whosoever’s name is Muhammad or Ahmed has no authority over anything*”.

The Beloved Habeeb ﷺ said, “*I am the one who distributes and Allah ﷻ is the One Who gives.*” (Sahih al- Bukhari) This Hadith proves that Rasoolullah ﷺ is the one who distributes to the creation from the Bounties of Allah ﷻ. A Rasool is that beloved servant of Allah ﷻ who receives all the Ne’mah from Allah ﷻ and possesses the power to distribute them to the people.

Hazrat Abu Hurairah ؓ narrates that the Messenger of Allah ﷺ has said: “*I was asleep when the keys of the treasures of this world were brought to me and were placed in my hands*”. [Sahih al-Bukhari, the book al-I’tisam, the chapter on Qawl al-Nabi “Bu’ithtu Bi Jawami’i al-Kilam, (Qadimi Kutub Khana, Karachi), Vol. 2, p. 108.]

Abu Nu’aim ؒ reports from Hazrat Abdullah bin Abbas ؓ, who narrated that the mother of the Messenger ﷺ, Sayyidah Amina ؓ used to state: When the Messenger of Allah ﷺ was born he fell straight into prostration. Then I saw a white cloud from the sky appearing and covering the Messenger of Allah ﷺ such that he disappeared from me. When the cloud

appeared, I saw that the Prophet ﷺ was covered in a white woolly shawl and there was a green mat spread on the floor. Within the hands of the Messenger ﷺ there were three keys made of diamonds and there was an Unseen Voice heard saying, “*The Messenger of Allah ﷺ has grasped the key of giving victory, the key of giving benefit and the key of Prophethood.*” Then I saw another cloud which enclosed the Messenger of Allah ﷺ such that he disappeared from my view and it became illuminated. I saw that the Messenger of Allah ﷺ is holding a folded piece of green silk in his blessed hands and an Unseen Voice was heard saying, “*How great! How great! The Messenger of Allah ﷺ has grasped the whole world; all the creation has entered into his grasp, with none left out.*” [Al-Khasais al-Kubra, the chapter on Ma Zahara Fi Lailat Moulidi, Markaz Ahl Sunnat, Gujarat, Vol. 1, p. 48.]

Imam Ajal, ‘Arif Billah Sayyidi Sahl bin Abdullah Tastari ؓ, Imam Qadi ‘Iyad ؓ in his “*al-Shifa*”, Imam Ahmad Qastalani ؓ in “*Mawahib al-Laduniyya*” quote and then Allama Shaahabuddeen Khafaji Misri ؓ in “*Naseemur Riyad*” and Allama Muhammad Abdul Baqi Zarqani ؓ in the “*Sharh Mawahib*” write: “*He who does not regard the Prophet ﷺ as his guardian in all his affairs nor does he see himself in the possessions of the Prophet ﷺ will never able to taste the sweetness of Iman*”. [Al-Shifa Bi Ta’reef Huqooq al-Mustafa, Chapter 2 in the necessity of loving the Prophet ﷺ, Al-Matba’ al-Sharika al-Sahafiyya, Vol. 2, p. 16.]

The Ultimate Owner of the universe, Allah ﷻ, has granted His beloved Prophet ﷺ the keys of treasures of this world, of victory and triumph and the keys of benefitting others together with the keys of Paradise and Hell. In other words, He has given him the keys of everything. To say and believe that the Holy Prophet Muhammad ﷺ does not have authority over any matter is a denial of the status of the Rasool ﷺ.

### **TAHIRUL QADRI BELIEVES THAT ONE CAN PERFORM SALAAH BEHIND DEOBANDIS AND SHI’AS**

In Denmark, Mr. Tahir performed Salaah behind a certain Molvi Idris Deobandi. In Holland, when he mentioned in a public lecture that he sometimes reads Salaah behind the Deobandis and they read behind him, many of the Sunni ‘Ulama and the Sunni public who attended his lecture walked out of the hall in disgust. The Sunni ‘Ulema wrote letters about this

incident. These letters are in the possession of [Marhoom] Mufti Ghulam Sarwar al Qadri and Moulana Abu Dawood Mohammed Saadiq.

In a magazine, “Risaalah Deed Shoneed”, Lahore, 19 April 1986, page 4, Tahirul Qadri says:

***“I do not only like performing Salaah behind the Wahabis and Shi’as but whenever I get the opportunity I perform Salaah behind them”.***

Mr. Tahir claims that he has never performed Salaah behind a Shi’a Imaam. According to a teacher, Sayyid Bakhtiar Hussain Subzwari of a Shi’a Madressa (Jaami’atun Muntazir, situated in Model Town, Lahore Pakistan), and who met Tahirul Qadri in Iran, confirms that Tahirul Qadri and himself performed Salaah behind a Shi’a Imaam.

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 Sayyiduna Rasoolullah ﷺ and his Ashaab ؓ.

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

When he is confronted by Sunnis, he claims to be a Sunni! When Deobandis and Shi’as corner him, he says that there is no problem in performing Salaah behind them. He even practices this! For such people, Allah ﷻ warns us in the Holy Qur’an:

*“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 jesting.’” [2: 14]*

A’la Hazrat, Azeemul Barkat, Imam Ahmed Raza Bareilwi ؒ was asked: *“What do the ‘Ulema of religion have to say about Zaid who is a Sayed and also an Imam. He also considers the Wahabi, Shi’a, Deobandi and Ahle Sunnah as equal.”*

He replied: *“He who believes that the Ahle Sunnah, the Wahabi, the Deobandis and the Shi’a are equal, so profound is his omittance from the*

*folds of Islam. Salaah behind such a person is Baatil, similar to the performance of Jum’uah Salaah behind a Hindu and a Christian.”* (Fatawa Radawiyah, Vol.3, pg. 292)

A question was posed to A’la Hazrat Imam Ahmed Raza Khan ؒ concerning the performance of Salaah behind a Gustakhe-Rasool ﷺ. In answer to this, the great Scholar of Islam has clearly stated in “*Ahkaam-e-Shari’ah*”, Vol. 1, pg. 128, Masalah 52, that: *“He who recites the Qur’an incorrectly by changing it’s meaning, or does not perform proper Wudhu or Ghusal or refutes a basic principle of Deen; Sects such as Wahabi, Shi’a, Ghair Muqallid, Qadiani - behind these people, one’s Namaaz is Baatil.”*

Elaborating further on the non-permissibility of Salaah behind corrupt Sects, A’la Hazrat Imam Ahmed Raza Khan ؒ, on pg. 129 of the same Kitaab, further comments: *“This is contrary to the first type, eg. Deobandis, etc. Neither is their Salaah (considered to be) Salaah, nor is Salaah behind them (considered) Salaah. If for Jumu’ah or Eidain (a Deobandi is an Imam) and no other Muslims are found, then it is compulsory to refrain from performing the Jumu’ah and Eidain. In the place of Jumu’ah, one should perform the Zohr and there is no substitution for Eidain.”*

So strict was A’la Hazrat Imam Ahmed Raza Khan’s ؒ decree concerning these individuals that in the above Kitaab, Vol 2., page 178, Masalah 83, he has even considered that person an open Fasiq (Sinner) and unable to make Imaamat, who deliberately meets and eat with corrupt Sects. Under such conditions, if a person by just wilfully meeting and eating with a Gustakhe Rasool ﷺ, imagine his condition of Imaan if he intentionally reads Salaah behind persons of corrupt Sects and, even then, does not consider his actions to be incorrect!

### **TAHIRUL QADRI AND “HUSAAM-AL-HARAMAIN”**

The Mujaddid of Islam, A’la Hazrat Imam Ahmed Raza Khan ؒ (1856-1921) wrote a treatise in Arabic entitled “*Husam-al-Haramain Ala Munhir kufr wal myvan*” (The Sword of Two Sanctuaries on the Slaughter-Point of Blasphemy and Falsehood). What is “*Husaam-al-Haramain*” about? Why is this document so important?



After 1857 many anti-Islamic and anti-orthodoxy movements began to emerge in the subcontinent. The British government took full advantage and sought their support to popularize their false doctrines. Since the subcontinent was under the sway of British rulers, they, under the guise of freedom of expression, allowed every Tom, Dick and Harry to utter whatever he wished. This so-called freedom of expression created disturbance and chaos, which fragmented the unity of Islamic community. A'la Hazrat Imam Ahmed Raza ؒ saw this great danger and was able to put up a scholastic attack against these heretical tendencies among the Muslims.

Many false beliefs were being propagated by individuals like Molvi Ismail Dehlwi who wrote *Taqwi'atul Iman* (The Power of Faith). Another book that was circulated was *Kitab al-Tawhid* written by Muhammad Ibn Abdul Wahab Najdi in which he deliberately ignored the doctrine of Risalat and the Finality of the Prophethood of Prophet Muhammad ﷺ. After this one in 1874 Molvi Muhammad Qasim Nanothwi of the Deoband school wrote *Tahzeerun Nas* (Warning/Condemnation of People), Similarly in 1887 Molvi Khalil Ahmad Ambethwi wrote *Barahin-e-Qa'tia* (The Arguments in Refutation), and it was followed by another work in 1901 by Molvi Ashraf Ali Thanwi entitled, *Hifzul Iman* (Protection of faith). Molvi Rashid Ahmad Gangohi wrote an extensive work entitled, *Fatawa-e-Rashidiya* (Religious Verdicts of Rashid). In this connection one may also mention the work of Ghulam Ahmad Qadiyani's book entitled, *Khutbat-e-Ghulamiya* (Speeches of Ghulam Ahmad) and other works in which he claimed for himself the status of prophethood.

The great Mujaddid, Imam Ahmed Raza ؒ in fact dedicated himself to wage war against these popular heresies and presented a powerful defense of true Islam. A'la Hazrat Imam Ahmed Raza Khan ؒ and other illustrious 'Ulama of the Ahle-Sunnat not only reprimanded such Molvis vehemently but also made them aware of their false doctrines asking them to repent over their false notions, but due to the fake egoism and criminal freedom of expression of thought allowed by the Britishers, they did not refrain from their false beliefs.

In 1323 A.H. A'la Hazrat Imam Ahmad Raza ؒ visited Hejaz (Makkah Shareef and Madina Shareef) for performing pilgrimage. During this period he prepared a draft document entitled "*Al Motamad Al-Mustanad*"

(The Reliable Proofs) for presentation to the eminent 'Ulama of Makkah Shareef and Madina Shareef. This document was in the form of a questionnaire pointing out the blasphemous utterances of the Deobandi Scholars. It was an appeal to them to guide the Muslims of the subcontinent by giving their opinions and views, duly stamped, and decide as to what those seditious Molvis were doing.

The opinions and views of the illustrious 'Ulama of Makkah Mukarramah and Madina Munawwarah were collected and A'la Hazrat Imam Ahmad Raza ؒ in an Arabic compilation. The historical name of this book is "*Husaam-al-Haramain Ala Manhar-if-Kufr-e-wal Mayn*" (1324 AH).

This volume is a monumental work containing the thirty-three 'Ulamas' verdicts (20 Meccan and 13 Madinite 'Ulama). All of them gave their verdicts based on the consensus, that all the statements that were written by the Deobandi Scholars were Kufr. All of them condemned in unequivocal terms blasphemy. They also exhorted those at the helm of affairs of the Islamic state to indict and punish them according to the Shari'ah Law. If these heretics do not resort to repentance after imprisonment, the Head of the State must order their execution. This is mandatory obligation of the rulers to kill the apostates.

On his return to India, A'la Hazrat Imam Ahmed Raza ؒ published it and it was translated into Urdu by Maulana Hasanain Raza Khan Bareilwi ؒ. Both the Urdu and Arabic versions were brought out in the market simultaneously. The publication of this book was hailed by the men of faith and beliefs with great fervour. The Molvis who professed such bad beliefs began writing so-called Fatawa and books, arranging gatherings for making interpretations over interpretations. However, the wounds and cuts of "*Husaam-al-Haramain*" were so deep that they neither had any reply to "*Husaam-al-Haramain*" nor had repented over their obnoxious writings. The Molvis protected the corrupt beliefs of their elders very stubbornly.

Supporters of "*Husaam-al-Haramain*" were among leading 'Ulama of not only Hejaz but of the whole Islamic world in earlier decades of 14th Century AH.

In a nutshell, this book is an authentic defense of the articles of faith. It proposes to expurgate the true Islamic orthodoxy from the corrupting



influences of popular heresies and blasphemies.

Tahirul Qadri said that despite the Fatawa of “Husaam-ul-Haramain” being correct, he says that it is no more applicable. He said so in the presence of Sayed Riyaasat Ali Qadri, Sayed Waajahat Rasool Qadri, Prof. Majeedul-laah Qadri, Hajee Shafee Muhammad Qadri, Maulana Ghulam Haider Sa’eedi and Allama Kaukab Okarvi Noorani.

If Tahirul “Qadri” refutes or refuses to acknowledge the Fatawa of the Ulema-e-Haramain, then he appears as a person refusing the consensus of the Ulema-e-Islam and goes astray from the Deen of Islam.

### **PROF. TAHIRUL QADRI BELIEVES IT IS NOT NECESSARY TO BELONG TO ANY GROUP**

In a magazine, “Risaalah Deed Shoneed”, Lahore, 19 April 1986, page 4, Tahirul Qadri says:

***“I curse sectarianism. I do not belong to any sect. I am a representative of the Prophet's community”.***

Tahirul Qadri says in “Nawa-e-Waqt Magazine”, 19 December 1986, page 4:

***“I am not working for the loftiness of Hanafiyat or for the school of the Ahle Sunnat.”***

In plain words, Mr. Tahir is saying that he does not like the term “Sunni” attached to his name! It is surprising that in an interview taped in South Africa, Tahirul Qadri says 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 and even curses such type of allegiance to any group. So by claiming to be Sunni Hanafi he curses himself, according to his beliefs!

While he claims to be a Hanafi, he says that he is not working “for the loftiness of Hanafiyat” and not for the school of the Ahle Sunnah. Mr. Tahir! What are you working for? What are you promoting? What are your ulterior motives? The Ahle Sunnat Wal Jamaat is the only right group that has been promised Jannah. If you are not working towards Jannah, need we say towards which place you are heading for!

Imaam Rabbani Mujaddid AlfThaani ﷺ (971 A.H. - 1034 A.H.) states in his famous book “Maktubaat”: “The way of Salvation is followance of the Ahle Sunnat Wal Jamaat. May Almighty Allah ﷻ bestow blessings upon the Ahle Sunnah Wal Jamaat, in their speech, in their actions, and laws, for this is the successful group. Besides this, all other groups have become victims of deception. Today, nobody realises how much these misled groups will be punished, however, on the Day of Judgement this secret will become apparent. Even though at that time this knowledge will be of no benefit to the misled.

*“It is compulsory for the wise people to amend their beliefs to be in accordance with the beliefs of the Ahle Sunnat Wal Jamaat because this is the only group which will be saved from the Fire of Hell. Opposing the Ahle Sunnat Wal Jamaat will completely destroy you forever and make you liable for everlasting punishment. If there are shortcomings in your worship, then there is still hope of forgiveness. However, if your beliefs are incorrect then there is no hope of forgiveness at all.”*

### **TAHIRUL QADRI'S BELIEF THAT NO PARTICULAR SCHOOL OF THOUGHT WILL ENTER JANNAH**

In his book, “Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh”, page 54, Dr. Tahirul Qadri says:

***“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”.***

Tahirul Qadri believes and says that no group has been given the permit to enter Jannah, while Sayyiduna Rasoolullah ﷺ assures us that only one group will enter Jannah. Is not Tahirul Qadri's teaching contrary to the words of Sayyiduna Rasoolullah ﷺ?

The Holy Prophet Muhammad ﷺ said: “The Jews split into 71 groups; one will enter Paradise and 70 will enter Hell. The Christians split into 72 groups; 71 will enter Hell and one will enter Paradise. By Him in Whose Power is the life of Muhammad, without doubt, my Ummah will be divided into 73 groups. Only one will enter Paradise and 72 will enter Hell.” When

asked which group will be on the right path, the Holy Prophet ﷺ replied: *“The main (al-Jama’ah) body of the Muslims.”* (Ibne Majah Kitab al-Fitan)

When Tahirul Qadri claims that no group has been given the permit to enter Jannah, then why is it that he claims to be a Sunni?

Tahirul Qadri said in an interview in South Africa that he accepts the decision of A’la Hazrat ؒ in *“Husaam-ul-Haramain”*, in which the ‘Ulema of Haramain justifiably branded certain Deobandis as Kaafirs. Prof. Sahib, why must you 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!

### **TAHIRUL QADRI’S BELIEF OF NOT CALLING A PERSON A “MUNAFIQ” OR “KAAFIR”**

In his book, *“Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh”*, page 72, Dr. Tahirul Qadri says:

***“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?”***

In the time of Sayyiduna Rasoolullah ﷺ a dispute arose between a Jew and a so-called Muslim. When this case was brought to Sayyiduna Rasoolullah ﷺ, he ruled in favour of the Jew. When this so-called Muslim went to Sayyiduna Umar Farooq ؓ to complain about the decision given against him, Sayyiduna Umar Farooq ؓ immediately drew his sword and struck off the head of this so-called Muslim (Munafiq).

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

We want to ask Mr. Tahir: Was Sayyiduna Umar Farooq ؓ “sitting on the Throne of Allah and His Prophet.” According to Tahirul Qadri only Allah ﷻ and His Rasool ﷺ have knowledge of who is a Kaafir and who is a

Munafiq. Did Sayyiduna Umar Farooq ؓ perform such a deed without this knowledge? Yes, he had knowledge. In the same manner, today too, the ‘Ulema-e-Ahle Sunnat, 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 Sunnat Wal Jamaat from branding you to a term applicable to your own self!

A “Munafiq” is that disbeliever who claims to be a Muslim by the tongue but denies Islam at heart. Such accursed ones will be consigned to the worst torment of Hell. Some people had gained notoriety of being hypocrites during the lifetime of the Holy Prophet ﷺ as Allah ﷻ and His Messenger ﷺ had exposed their hypocrisy (disbelief, infidelity at heart) and declared them “Munafiq” (hypocrites). Describing a Muslim as “Muslim” and a Kaafir (infidel, disbeliever) as a “Kaafir” is one of the fundamentals of Islam. However, it cannot be claimed whether a certain person died in the state of Imaan or in disbelief unless his end is proved by Shari’ah, but it does not mean that one should doubt about the disbelief or infidelity of an open infidel or disbeliever. Such thing renders the doubter as an “infidel” himself.

The commands of Allah ﷻ and His Prophet ﷺ to this effect are that a disbeliever who died without renouncing his disbelief and embracing Islam would be considered a disbeliever and meted out such treatment that is allowed for infidels and disbelievers by the Shari’ah leaving the matter of his end to Allah ﷻ. Similarly, a believer who died without committing any blasphemy would be considered a believer though it is not known whether his end was good or not. The Shari’ah is applicable to the outward state of a man (not to the inward). Reward and chastisement on the Doomsday will be given on the basis of good and bad end. So a Muslim should be called a “Muslim” and an infidel as an “infidel”. There is no reason in forbidding one to call an infidel as “Kaafir”. Allah ﷻ Himself calls infidels as “Kaafir” i.e. *“Qul Yaaa Ayyu-hal Kaafiroon”* (Say O [Muhammad ﷺ] O Infidels!)

### **PROF. TAHIRUL QADRI’S CONTRADICTION OF ISSUE OF DIYAT WITH FOUR IMAAMS**

Tahirul Qadri says that as far as the Diyat [blood money] of both men and women are concerned, the amounts are equal. In saying this he totally

contradicts the verdicts of not only Imam Abu Hanifa ؓ but of all the four Imaams ؓ. Let us see what the four Imams have to say:

- (1) Imam Muhammad bin Hasan Shaybaani ؓ, one of the students of Imam A'zam Abu Hanifa ؓ states: *"Imam Abu Hanifa, in the issue of Diyat, has mentioned that the Diyat for women, be it a severe wound or loss of life, is half that of male."* (Kitaabul Hujjah, Vol. 4, pg. 276)
- (2) The Diyat of the female, being half that of a male, has also been substantiated in the *Muwatta*, pg. 670, of Imam Malik ؓ.
- (3) Imam Shafi'i ؓ 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, pg. 106)
- (4) This is also accepted in the authentic book of the Hanbali school of thought whose leader is Imam Ahmed bin Hambal ؓ. (Ar Roudul Murraba, Vol. 2, pg. 339)

Since Mr. Tahir rejected the decrees of the four Imams, we can conclude that he is not even a Hanafi. If he was a Hanafi he would have accepted the decision of the Hanafi Madhab. In fact, he does not follow any Madhab! He is attempting to form a fifth Madhab in Islam.

In his book, *"Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh"*, page 108, Tahirul Qadri says:

***"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".***

In his book, *"Firqah Parasti Ka Khaatimah Qu Kar Mumkin Heh"*, page 25, Tahirul Qadri says:

***"If Taqleed is followed and based on all matters then the capacity of knowledge of Muslims will become tainted and useless."***

All the great Scholars of the Ahle Sunnah and even present day Scholars do not reject Taqleed, but were all Muqallids or followers of a certain Madhab.

Were their knowledge tainted in any way?

Hazrat Shah Wali'ullah Muhaddith Dehlwi ؓ states in his book *"Aqdul Jayyad"*: *"As the Holy Prophet Muhammad ﷺ has stated, 'follow the Sawad-e-Azam', and when the four Madhabs are within the Sawad-e-Azam, then following of any one of them, is followance of the Sawad-e-Azam. Therefore, refuting any one of them is refuting Sawad-e-Azam."*

Imaam Tahtawi Hanafi ؓ states in marginalia of the book *"Ad-Durr Al-Mukhtar"*: *"One who departs from the path of the 'Ulama (scholars) of Fiqh, from As-Sawad Al-Azam, will have directed himself to Hell. O Muslims! Therefore, hold fast to the path of Ahle Sunnat Wal Jamaat which is called 'Al-Firqat An-Najiyah'- the unique group reported by the Holy Prophet Muhammad ﷺ to be saved from Hell! Because Allah's ﷻ help, protection and taking to bliss are only for those who are on this path. Allah's ﷻ Wrath and torture are for those who dissent from this path. Today, this Firqat Najiyah has gathered in the four Madhabs, namely, Hanafi, Shafi, Maliki and Hanbali. One who does not belong to any of these four Madhhabs is a man of Bid'a."*

### **The View of Hadrat Allama Sayed Ahmed Sa'eed Kaazmi ؓ:**

In refutation of Tahirul Qadri, a very famous Islamic Scholar of his time and considered by all the 'Ulama to be the "Ghazzali" of his age due to his immense knowledge, Ghazzali al-Zaman, Raazi-e-Dowran, Ustaaz-ul-'Ulema, Imaam-e-Ahle-Sunnah, Hadrat Allama Sayed Ahmed Sa'eed Kaazmi Shah Saheb ؓ, wrote a book entitled, *"Islam me Awrat Ki Diyat."* In his book he considers Tahirul Qadri a misled and corrupt individual for having refuted 'Ijma (Consensus) of the Ahle Sunnat Wal Jamaat. He clearly states that if a person refutes an argumentation of a Mujtahid, then that person has to be on par with a Mujtahid. Obviously, Prof. is not a Mujtahid.

A full length chapter on Diyat is found in *"Maqalaat-e-Kazmi,"* Vol. 3. It is said that Tahirul Qadri has Hadith I'jazah from Hadrat Allama Sayed Ahmed Sa'eed Kaazmi Shah Saheb ؓ, but in this article you'll find him criticizing and condemning those who differ on this issue. Since Prof. Sahib has also deviated on this issue, so all that applies to him.



This was also mentioned by the son of Hazrat Allama Mufti Syed Shujaat Ali Qadri, who was the student of Hadrat Allama Sayed Ahmed Sa'eed Kaazmi Shah Saheb ؒ and founder of Madrasa Darul Uloom Na'eemi Karachi currently under Mufti Muneebur Rehman.

Hadrat Allama Sayed Ahmed Sa'eed Kaazmi Shah Saheb ؒ, was a well-known Scholar of Multan, Pakistan. Such was his contribution to Islam that his contemporaries gave him the title of "Ghazzali al-Zaman". He was well-known for his work as a Muhaddith (Dars-e-Hadith), and for his Urdu translation and explanation (Tafseer) of the Holy Qur'an, as well as many other religious services for the sake of Islam. The family descends from Hazrat Imam Musa Kazim ؒ through 35 generations, and this is why he is called "Kaazmi". He founded Madrasa Arabia Anwar al-Uloom in 1943, situated near Chowk Kumharanwala, Multan. He wrote many books, some of the most popular are as follows: (a) "*Al-Bayan*" (Holy Qur'an's Urdu translation) (b) "*Al-Tibyan*" (Tafseer of Holy Qur'an) (c) "*Haq al-Mubeen*" (d) "*Maqalat-e-Kaazmi*".

Allama Sayed Ahmed Sa'eed Kaazmi Shah Saheb ؒ, passed away on the 25th of Ramadan 1406 Hijri [1986].

### **View of Mufti Muhammed Hussein Na'eemi Qadri:**

Another well-known Scholar of Pakistan, Mufti Muhammed Hussein Na'eemi Qadri ؒ 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 Muhammed Hussein Naeemi Qadri ؒ 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 Muhammed Hussein Na'eemi Qadri ؒ states that to further prove his point Tahirul Qadri gave him references from three books and told him that those books proved that Diyat for men and women are equal. However, upon inspection of those books, Mufti Muhammed Hussein Na'eemi Qadri ؒ said that he found that none of those three books proved that Diyat for men and women are equal. (Rooz Nama Wafaaq, Amrooz Jang Lahore, Jasaarat, Karachi, 19 October 1984) It is clear that Tahirul Qadri tried to mislead the learned Mufti Muhammed Hussein Na'eemi Qadri ؒ on the Diyat issue.

### **View of Hazrat Maulana Taqaddus Ali Khan:**

Hazrat Maulana Taqaddus Ali Khan ؒ, a great Aalim and a Wali of Allah ؒ, communicated with Tahir Qadri many times and tried to correct him, but he never gave an ear to his words. Hazrat Maulana Taqaddus Ali Khan ؒ was the Khalifa of A'la Hazrat Imam Ahmed Raza ؒ and his son, Hazrat Maulana Mustafa Raza Khan ؒ, and the son-in-law of Hazrat Maulana Haamid Raza Khan ؒ.

### **View of Hazrat Allama Mufti Waqaruddin:**

A great Sunni Scholar of Pakistan, Mufti-e-A'zam Pakistan, Mufti Waqaruddin ؒ mentions that Tahirul Qadri speaks so much about the Hanafi Fiqh but they see him contradicting the same Fiqh which he speaks about. In fact Hazrat Mufti Waqaruddin ؒ wrote in one of his Fatawa that Tahirul Qadri has opened another Nadwah in Pakistan.

Hazrat Mufti Waqaruddin ؒ was amongst the foremost students of Sadrush Shari'ah, Hazrat Allama Maulana Amjad Ali ؒ, the author of "*Bahar-e-Shari'at*". He lived a simple and austere life. His well-known work is "*Waqar al-Fatawa*" which is a compilation of some of his Fatawa in 2 or 3 volumes. Mufti Waqaruddin's ؒ books demonstrate the extent of his knowledge in Fiqh and Usul. When Hazrat Maulana Amjad Ali ؒ passed away, he willed that the remaining parts of "*Bahar-e-Shari'at*" be completed by any Sunni scholar - preferably his students. Mufti Waqaruddin ؒ was one of them. The original "*Bahar-e-Shari'at*" was intended to be 20-22 volumes, but Hazrat Maulana Amjad Ali ؒ could complete only 17. So there were 5 additional volumes to the original. Mufti Abdul Hakim Sharaf al-Qadri is another of his students who has contributed in no small way.

Mufti Waqaruddin ؒ criticized Prof. Tahirul Qadri - not to mention so many of the other Fuqaha that also disagreed with Tahirul Qadri.

### **View of Hazrat Allama Ata Mohammed Saheb Bindiyaalwi:**

Allama Ata Mohammed Saheb Bindiyaalwi, a leading Sunni Scholar in Pakistan, has stated: "*It is very sad that a person who calls himself a Qadri, refutes the teachings of Ghausul A'zam, Sheikh Abdul Qadir Jilaani ؒ.*"



*Even Ghausul Azam's ﷺ teachings are in accordance with 'Ijma (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."*

Dear Muslims, by Tahirul Qadri refusing to accept the 'Ijma 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 ؒ, who was the Imam-e-Mujtahid?

Another important point from this, Tahirul Qadri's title of "Qadri" does not befit him. His policy of adopting this title is synonymous with his mission, which is but a deception or ploy. After all, which Sunni will doubt a person who has the title of "Qadri" after his name.

### **TAHIRUL QADRI AUTHENTICATES FIFTH MADHAB**

While he has no objections about reading Salaah behind Shi'as he acknowledges the so-called fifth Madhab: Ja'afariyyah as an authentic Islamic Madhab. These are issues which are famously known. The worst and ugliest deviation is that he considers the Shi'a as his brothers.

In one of his speeches which is on the web site [Yanabi.com] which he delivered in a Shi'a congregation, he called the Shia'a host "Hujjatul Islam" or Proof of Islam. How can a Shi'a be a "Hujjat" of Islam. Did Rasool-e-Kareem ﷺ not say that *"Whoever respects deviants (Bida'ti) helps in demolishing the religion"*? May Allah ﷻ save us from deviant sects and from those who respect them.

Prof. Sahib also goes to Shi'a places of worship and Imambaras to deliver talks during Muharram. Two questions arise:

- (1) Why go to Imambaras in the first place?
- (2) Why does he try to curry favour with the Rafidis (Shi'as)?

### **TAHIRUL QADRI'S DREAMS**

In one of his speeches, Tahir Qadri described a couple of his dreams. The summary of one of his dreams is interesting. He says: *"In a dream I saw that there are a lot of people gathered in a ground. Someone told me that the*

*Prophet ﷺ is present there and is very angry at why the people of Pakistan have done nothing for Islam. The Prophet ﷺ is saying that he came on the invitation of the scholars, but now he is angry with them. He (i.e. the Prophet) is going to leave this country. On this, I (i.e. Dr. Sahib) went to the Prophet ﷺ and begged forgiveness on the behalf of my country fellows. After some time, the Prophet's ﷺ anger reduced and he accepted my invitation to stay in Pakistan. He asked me to make arrangements related to his stay and travel including the arrangement of the ticket of the journey."*

From this dream we see that Tahirul Qadri is using cheap ways to win popularity. The dream shows that the Holy Prophet Muhammad ﷺ was angry with all the scholars except the Professor. What is Tahirul Qadri trying to say? Does it show that there is no other good scholar in the country except Dr. Sahib? Why did the Holy Prophet ﷺ ask Tahirul Qadri for the arrangements of the stay or travel, including the ticket? Does the Holy Prophet ﷺ need such things to travel and is he dependant on Tahirul Qadri for these arrangements? Prof. Tahirul Qadri's sayings are very insolent and against the dignity of Prophethood. It is not for him to play host to the Holy Prophet ﷺ for he ﷺ is the benefactor to the whole universe. Allah ﷻ has given him the keys to the two Worlds! How can Mr. Tahir be a host to him. (May Allah ﷻ give one the ability to be courteous!)

### **WILL TAHIRUL QADRI'S SUPPORTERS KINDLY RESPOND TO THESE 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 *"Husaam-al-Haramain"* against Ashraf Ali Thanwi, Rashid Ahmed Gangohi, Khaleel Ahmed Ambhetwi and Muhammad Qaasim 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 Shi'a Imams is permissible?
- (4) Do you HONESTLY BELIEVE AND ACCEPT that the Professor's "dreams" attributed to our beloved Prophet ﷺ are TRUE?

(5) Do you believe like the Professor that Allah's beloved Prophet ﷺ was not bestowed with any authority (Ikhtiyaar) whatsoever?

(6) Do you accept the ruling of the Professor on the Mas'ala of "Diyat" and reject the consensus of the Imams of Hanafi, Shafa'ee, Maliki and Hambali Mazaahib, etc?

(7) Are you aware that he performs his Salaah behind the Imams of Deobandis and Shi'as, etc?

(8) 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?

(9) 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?

(10) 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?

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

### **'ULAMA OF OKARA POSE QUESTIONS TO PROF. TAHIRUL QADRI**

A long time ago the Jama'at-e-Ahle Sunnat and the Ulama of Okara Pakistan approached Sheikh-ul-Qur'an wat Tafseer, Faqeeh-ul-'Asr and Ustaazul Ulama, Hazrat Maulana Al-Haaj Abul Fazl Ghulaam Ali Qadri Ashrafi Okarvi to formulate a questionnaire to put forth to Professor Tahir Sahib in order to determine whether he is a Sunni Sahi-ul-Aqidah or not.

Just as expected, a lengthy period has elapsed, but the Professor has maintained a deadly silence.

Hazrat Maulana Ghulaam Ali Okarvi, for more than 50 years has carried

out the duty of teaching Qur'an and Ahadeeth, and by doing so, made thousands of individuals into Scholars of Deen. He was also the Ustaaz of Hazrat Maulana Muhammad Shafee Okarvi ؑ. By virtue of his learning and services to Islam he is called, "Sheikh-ul-Islam wal Muslimeen". Even the Ulama of Egypt, Syria and Iraq have sought from him permission to teach Hadith and Tafseer. Naqeebul Ashraaf, Sayyidina Peer Taahir Alauddeen Gilani ؑ used to refer to him with the title of "Ustaazu Asaatiza tina" (Teacher of our teachers).

*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'an, 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 (Shi'as consider themselves to be "Isna Ashrafiya" 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 lived 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 Khomeini subsequently.

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

(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 ﷻ and His Rasool ﷺ. The followers of these groups still consider their infidel leaders as Muslims. Please state clearly what is your belief concerning individuals such as Qaasim Nonotwi, Ashraf Ali 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'an, Janaab Anwar Quraishi, publicly sympathised at the death of a prominent Deobandi/Wahabi. 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 Shi'as. 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'an?

(6) Muhammad ibne Abdul Wahab 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 Wahab*" by Peer Sayyid 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 Ghausul Azam ؒ, then why do you insist on posing as a Hanafi-Qadri? Huzoor Ghausul Azam ؒ 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-Qadri 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 Imams of the Ahle Sunnat. However, let me remind you that this is in conflict with even the teachings and beliefs of Hazrat Ghausul Azam ؒ, who was attached to the Hanbali Madhab. There seems to be a remarkable similarity between you and Maudoodi Sahib on the issue of "Ijtihad", then why do you insist in calling yourself a Hanafi?

(11) On the question of "Diyat" you have boldly gone against the 'Ijma of the venerated Sahaba-e-Kiraam ؓ and the four Imams of Shari'ah ؒ, this compelled the Imam-e-Waqt, Imam-e-Ahle Sunnat, Imam Allama Sayed Ahmed Sa'eed Kaazmi Mia ؒ, 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 Sayyiduna Rasoolallah's ﷺ authentic and proven Sunnah. My Iman 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 ﷺ 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 cause 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 Sayyid Wajaa’at Rasool Qaadri and in the presence of the following individuals: Allamah Kaukab Noorani Okarvi, Sayyid Ri’aasat Ali Qadri, Hajee Shafee Muhammad Qadri, Professor Majeedul Qadri and your former supporter and sympathiser Hazrat Maulana Ghulaam Haider Sayyidi, you uttered a statement, the gist of which is as follows:

(1) “*Fatawa Husaam-al-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 Ghulam Ahmed Qadiani and other Kaafirs such as Ashraf Ali Thanwi, Rashid Ahmed Gangohi, Khaleel Ahmed Ambhetwi and Qaasim 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 (Murtads) who have REJECTED THE FUNDAMENTALS OF ISLAM?

(3) You have declared YAZEED (PALEED) AS A KAAFIR. Was he YOUR CONTEMPORARY? Imam-e-Azam Abu Hanifa ؓ, after thorough research, has withheld his Fatwa-e-Kufr on Yazeed (Paleed), what proof did you discover which even escaped the greatest Imam of the Mazaahib? Please do not adopt the evasive tactics of the Shi’as.

(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’AL 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 Aqaa’id 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’an” have disassociated themselves from your Movement. 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 Pakistan 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) Sayyid Muhammad Mahmoodul Haqq - Khateeb Madinah Masjid Okara.
- (8) Ghulaam Yaseen - Khateeb Maule Waalah, Okara.
- (9) BasheerAhmed Mufti - Jaamia Hanafiyah Ashraful Madaaris Okara.

*The Executive  
Jamaat-e-Ahle Sunnat Okara  
Madinah Masjid - Okara*

### **HIS ASSOCIATION WITH THE ARAB ‘ULAMA AND SHUYUKH**

Today we see that Tahirul Qadri invites many Arab ‘Ulama and Shuyukh to his organisation. These Arab ‘Ulama are regarded as Sunnis. When the public looks at this, they think that the Arab ‘Ulama are just like him or have beliefs similar to him. When Tahirul Qadri is with them, he presents a very strong Ahle Sunnah stand. They, unfortunately, being from foreign soil, are unaware of his true beliefs. But all this does not mean that they accept his beliefs.

Even the Deobandis very cunningly present themselves to the Arab ‘Ulama as Sunni Hanafi because even they know that the most of the Arab Shuyukh are from the Ahle Sunnat. The Arab ‘Ulama are unaware of such Deobandi tactics.

Many of the Arab ‘Ulama have read the “*Husaam-al-Haramain*” and accept the Fatawa found therein. They are well aware of the Kufr statements of certain of the Deobandi leaders. The question that has to be asked is that: Did Prof. Tahir Sahib show the Arab ‘Ulama the ugly statements of the Deobandis or did he talk only on fuero’ee matters? Did he mention to them his views about “*Husaam-al-Haramain*” and that he presently does not accept this document and that it is not applicable today, according to him? One thing for sure that he did do, that is to prove to them what a staunch Sunni he is!!!

People say that: Tahirul Qadri is spiritually linked with many great Awliya Allah ﷺ and his Peer (Spiritual Guide) is Qudwat-ul-Awliya, Peer Sayyidina Taahir Ala’uddin Al Qadri al Jilaani ﷺ who is a descendant of Hadrat Ghawth al-A’zam, Sheikh Abdul Qadir al-Jilaani ﷺ. They say that

this is his main nisbah, but he has many more from Shuyukh throughout the world; not just the Indo-Pak. If Tahirul Qadri was in any way or form “misguided” then there is absolutely no way Peer Tahir Ala’udin ﷺ would take him as his Mureed.

This is an old argument. There are many Mureeds, who due to their corrupt beliefs, have excluded themselves from the Ahle Sunnat Wal Jamaat. Tahirul Qadri is one, no matter what pretence he puts up in the presence of the Shuyukh or Arab ‘Ulama.

### **HAZRAT PEER MEHER ALI SHAH AND THE DEOBANDI QUESTION**

Hazrat Sayed Peer Meher Ali Shah ﷺ was born on Monday, 1<sup>st</sup> Ramadan, 1275 A.H (14<sup>th</sup> April 1859) in Golra Shareef. He passed away on the morning of 29 Safar (11 May 1937), in Golra Shareef. Golra Shareef is located midway between Rawalpindi and Islamabad, in present-day Pakistan. The time just before his birth saw the war of Independence of 1857 fought between the British and the Muslims.

He is renowned as a Sufi Saint, a great Hanafi scholar upholding the position of Hazrat Shah Abdul Haqq Muhaddith Dehlvi ﷺ, and especially for being at the forefront of the anti-Ahmedi (Qadiyani) movement. He wrote several books, most notably “*Saif-e-Chishtiyai*”, [the Sword of the Chishtis] proving the unorthodoxy and the heresy of the Ahmedi/Qadiyani movement of Mirza Ahmed Qadiyan.

Tahirul Qadri and some of his supporters have said that since Hazrat Sayed Peer Meher Ali Shah ﷺ did not issue a Fatwa of Kufr against certain of the Deobandi leaders, that he regarded them as from the Ahle Sunnat Wal Jamaat (being Sunnis), and because of that he (Tahirul Qadri) refrains from issuing Fatwa of Kufr on such leaders. This has certainly caused much confusion amongst Sunni Muslims. We will, Insha-Allah, clarify this.

Let us see the reason for Hazrat Peer Meher Ali Shah ﷺ not issuing a Fatwa of Kufr against certain leaders of the Deoband fraternity. When such an important question was put forward to Ghazzali-e-Zamaan, Hazrat Allama Sa’eed Ahmed Kazmi Sahab ﷺ he immediately came to the defence of Hazrat Peer Meher Ali Shah ﷺ. He said that Hazrat Peer Meher Ali Shah

did receive the book “*Husaam-al-Haramain*”. Hazrat Allama Sa’eed Ahmed Kazmi Sahab ؒ said that Hazrat Peer Meher Ali ؒ put a paper of note in the book that this book was to be read thoroughly but his life didn’t permit that and he passed away not long after that. That book with the footnote can be seen today in Golra Shareef. So, it can be seen that in reality Hazrat Peer Meher Ali ؒ did not read the Fatawa against the ‘Ulema of Deoband.

Had Hazrat Sayed Peer Meher Ali Shah ؒ seen and studied the Kufr statements of these Deobandi ‘Ulama he would most certainly have taken a strong stand against them. One must remember that Hazrat Peer Meher Ali Shah ؒ gave a Fatwa of Kufr to one who pronounced that it is possible for a Nabi to come after [Khatimun Nabiyeen] then how can Hazrat Peer Meher Ali Shah ؒ regard such a person as a Mo’min who admits that a Nabi can come after the Holy Prophet Muhammad ﷺ.

We want to ask the likes of Mr. Tahir: If any Aalim knew about Qadiyani beliefs and nobody took a Fatawa about Qadiyanis from him and if that Alim passed away before a book was written against Qadiyani, would this mean that he was in favour of Qadiyanis? No, definitely not!

[Marhoum] Hazrat Allama Faiz Muhammad Sahab ؒ, who was the Head Mufti of the Madressa of Hazrat Sayed Peer Meher Ali Shah ؒ, was convinced with the Takfir (Kufr) of certain leaders of Deoband.

It should also be remembered that Deobandi mischief was mostly in India and at that time the information about them hardly reached Pindi (City of Punjab).

Hazrat Maulana Ghulam Meher Ali Sahab, who is the Khalifa of Hazrat Sayed Peer Meher Ali Shah’s ؒ son, wrote a complete book against the Deobandis. This book was named “*Deobandi Mazhab*”.

When one reads through the different writings of Hazrat Peer Meher Ali Shah ؒ, one sees that his thinking, opinions and beliefs are exactly in line with what Deobandis would call now-a-days “Bareilwi”. One only needs to study his Fatawa called “*Fatawa-e-Mehriyya*” or his massive biography named “*Mehr-e-Muneer*”. Both books can be obtained from “Pakistan International Printers, Lahore” or from any major Sunni distributor such as

“Zia-ul-Qur’an Publications, Lahore”.

Why should there be any doubt now about Hazrat Peer Meher Ali Shah’s ؒ silence, when he himself has openly written about such Sects? After reading the above and also studying Hazrat Peer Meher Ali Shah’s ؒ life, one constantly sees Hazrat Peer Meher Ali Shah ؒ defending classical Sunni-Bareilwi issues. One also sees his constant disgust at Wahabism as can be seen in “*Mehr-e-Muneer*”. Not a single book of his contains anything against the mainstream Sunni-Bareilwi position.

So those who support Tahirul Qadri’s views about this great Scholar and Sufi should re-consider their position and refrain from using such a cheap argument. They should actually repent!

### **SHOULD MUSLIMS LISTEN TO TAHIR QADRI’S LECTURES AND AN APPEAL TO THOSE WHO SUPPORT HIM**

There are some ‘Ulama and “pseudo-Ulama” who openly support the Professor without any reservations, thus breaking away from the majority of the ‘Ulama fraternity. Many non-’Ulema also fell into this trap.

But, Alhamdulillah, many have managed to extricate themselves from this deceit and return to the folds of the majority. But there are still the stubborn few who are promoting the tapes, videos and DVD’s of this deviant Professor, advertising him on their web site, some are busy in transcribing his lectures to the written form, and some are actually lecturing word-to-word from the talks of Tahirul Qadri. Some of the Sunni youth, who possess little knowledge of the Shari’ah, are so taken by these “pseudo-’Ulama” that support Tahirul Qadri and with their fancy philosophical talks that they even regard them as the “leading scholars of the day” and even “superceding the ‘Ulama-e-Haq”. These “pseudo-’Ulama” also warn other Sunnis not to follow the ‘Ulama and seek their advice as “they will take you to Jahannam”. They have turned the innocent Sunni youth away from the ‘Ulama. Allah ﷻ forbid!

It is our duty to avoid listening to those who support Tahirul Qadri, as they have taken a decision to support a person who violated the laws of Shari’ah, compromised the true Aqaa’id of the Ahle Sunnah and broken away from

the ‘Ijma (Consensus) of the majority of the Ahle Sunnah. To support such persons will make the listeners also liable. We can further deduce that those who listen to such speakers consider the deviations of Tahirul Qadri very lightly or a “petty issue”, thus having no regard for the Sacred Shari’ah. Our advice is that such people, in spite of them speaking about the Awliya or on other aspects of the Deen, they should be boycotted and severely reprimanded to repent from their deviated ways. Our illustrious ‘Ulama have stated that praise for the misguided or efforts to disseminate or to advertise them shows approval or love. It shows one’s consent to them. A Hadith Shareef says that consent to evil is also evil.

If such so-called ‘Ulama have been so easily misled by Tahirul Qadri then what guarantee do you have that by listening to such persons who have compromised their beliefs in support of Tahirul Qadri, they cannot be misled? No matter what other good they speak about, how can we place our Imaan and Deen in their trust? Surely, Wahabis, Deobandis, Shi’as or Qadianis also speak about the Deen and on the Awliya Allah ﷺ. Do we then listen to them? No, definitely not! Remember that Shaitaan, man’s ardent enemy, can also mislead you in a moment as your heart is already inclined towards supporting the deviant!

Allah ﷻ says in the Holy Qur'an:

***“You will not find a people who believe in Allah and the Last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen. These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself, and will make them enter gardens beneath which flow streams, abiding therein, Allah is pleased with them and they are pleased with Allah. This is Allah’s party. Do you hear”? It is Allah’s party that is successful.”*** [“Kanzul Imaan”: Surah Al-Muja’dilah, 58:22]

There are also those righteous Ulama (Ulama-e-Haqq) who aligned themselves with the majority of Scholars and vehemently opposed Tahirul Qadri without compromising the Shari’ah. May Allah ﷻ bless them.

There are also those ‘Ulama who wish to remain silent and non-committal in their decision regarding the deviant Professor. Those who remain silent

in these crucial moments when the Deen is being attacked should reconsider their position in order to save the Ummah from deviation.

Sayyiduna Rasoolullah ﷺ states: ***“Keep them (misled) far from you, keep yourself far from them, so that they may not mislead you and put you in disarray (Fitnah)”***. (Cited in Sahih Muslim, Vol. 1, pg. 73, Hadith #4 narrated by Sayyiduna Abu Hurayra ؓ)

In another Hadith Shareef, Sayyiduna Rasoolullah ﷺ states, *“I say this by an Oath! Whoever has friendship with any nation, he will be raised with them on the Day of Qiyamah.”* A true believer certainly believes every word of the Beloved Nabi ﷺ as part of Imaan. The state of certainty is even stronger if he takes an oath.

## CONCLUSION

The emergence of Prof. Tahirul Qadri as the modern day scholar and the “Shaykhul Islam” is a serious threat to Ahle Sunnat Wal Jamaat and has to be refuted as he represents the “new world order” of thinking under the banner of Islam as diametrically opposed to the orthodox doctrines of the Ahle Sunnah and the ways of the Salaf.

This “new world order” of Tahirul Qadri is his rejection of ‘Ijma (Scholarly Consensus), which is, by the way, one of the fundamentals of the Wahabi doctrine (shocking!), as Tahirul Qadri opposed scholarly consensus on the issue of Diyat of women. Whether it was politically motivated for worldly gain or not, it boldly challenged the Shari’ah as by doing so he indirectly claimed to be a Mujtahid. He proved false to this claim as the ‘Ulema-e-Haq exposed this fraudulent deviation.

His other deviant plan was that by attempting to unify the various deviant Sects (Deobandis, Wahabi, Shi’a, Ahle Hadith, etc.) for which his Minhaajul Qur’an foundation was established, he had to disassociate and reject the *“Husaam-al-Haramain”*, which at a critical juncture in Islamic history saved the Imaan of the Muslims. Tahirul “Qadri” openly proclaimed in Holland that he reads his Salaah behind the Deobandis (and has done so). Here again it was the eminent ‘Ulema-e-Haq that exposed his fraudulent deviation.

While he was in South Africa, it was the eminent scholar and Sufi, The Crown of Shari'ah, the current Chief Qadhi of India, Hazrat Allama Mufti Mohammed Akhtar Raza Khan Azhari, and Muhaddith-e-Kabeer, Hazrat Allama Zia-ul-Mustafa Amjadi, who presented Prof. Tahirul Qadri with a document to accept the "*Husaam-al-Haramain*." The Prof. refused!!!

If one has to critically analyze why Mr. Tahir was prepared to face the onslaught from the Ahle Sunnah Scholars, yet he himself posed as a strong proponent of the Ahle Sunnat Wal Jamaat, one will realize that he was firstly, actually "testing the waters" by openly going against 'Ijma to see what the reaction from Ahle Sunnah Scholars would be, and secondly by rejecting "*Husaam-al-Haramain*" to test the allegiance of the Ahle Sunnah Scholars to this important document that exposed all deviant Scholars and Sects. Supporters of "*Husaam-al-Haramain*" were among leading 'Ulama of not only Hejaz but of the whole Islamic world in earlier decades of 14th century AH. Failing to get support on both issues, he was once again exposed.

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 Pakistan 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 foremost among the 'Ulama-e-Ahle-Sunnah who refuted Professors corrupt teachings were, amongst others:-

1. **Allama Mohammed Abdullah Qadri Ashrafi Barakaati** who wrote "*Awrat Ki Diyat*" [Blood-money of a Woman]. This book contains enough proof exposing the ignorance of Tahirul Qadri.
2. **Hazrat Allama Ata Mohammed Saheb Bindiyalwi.**
3. **Ghazzali-e-Zamaan, Hazrat Allama Sayed Ahmed Sa'eed Kaazmi** (*Alaihir Rahmah*)
4. **Allama Moulana Abu Dawood Mohammed Saadiq (Gujranwala).** He has written the book entitled "*Khatre Ki Ghanti*" [An Alarm Bell] in which the true beliefs of the Tahiri group have been clearly exposed. The book first appeared in his "*Mahnamah Raza-e-Mustafa*" in parts, then he

brought it in the book form for the benefit of the Sunni Community. It can be obtained from Maktaba Raza-e-Mustafa, Chawk Dar-us-Salam, Gujranwala, Pakistan.

5. **Allama Mufti Mehboob Raza Khan** who wrote "*Fitna-e-Tahiri ki Hajeegat*" [The reality about Tahir's Mischief]. It can be obtained from Qutb-e-Madinah Publishers, Attari Kutubkhana, G-K.2/44, Shaheed Masjid Kharadar, Karachi, Pakistan. In this book he included all those Fatawa of our Akaabir 'Ulama-e-Kiraam (Senior aUlama) who rightly pointed out the GUMRAHI of Dr. Tahir and cautioned Sunni people to beware of this new trend in Aqaa'id that will lead to the punishment of Allah ﷻ. Allama Mufti Mehboob Raza Khan Qadri was himself a great Mufti and served the Ifta section of Darul Uloom Amjadiya, Aalamgir Road, Bahadurabad, Karachi, for 8 years.

6. [Marhoom] **Dr. Mufti Ghulam Sarwar Qadiri** who has written two in-depth volumes entitled "*Aik I'Imi Wa Tahqeeqih Jaa'izah*." [A Literary and Research Survey] He even produced a video recording exposing Tahirul Qadri.

7. "**Shaitaan Ya Farishtah**" [Satan or Angel] by Fareed Anwar, Tanweer Publishers, Shaaraahe Quaid-i-Azam, Lahore.

In fact, well-known personalities wrote Fatawa on Tahirul Qadri's Gumrahi (deviancy). One such personality was Mufti Taqaddus Ali Khan Saheb ﷺ, who was the Mufti and Shaikhul-Jamia'ah of Darul Uloom Raashidiyah, Peer Gothh, Khyrpur, Sindh, Pakistan.

The other was Taaajush Shari'ah, Hazrat Allama Mufti Mohammed Akhtar Raza Khan, who is the Janasheen of his maternal grandfather, Huzoor Mufti-e-A'zam Hind, Hazrat Allama Maulana Mustafa Raza Khan Saheb ﷺ, who was the younger son of the Mujaddid of Islam, A'la Hazrat Imam Ahmed Raza Fazil-e-Bareilvi ﷺ.

These Fatawa with those written by Ghazzali-e-Daurran, Hazrat Sa'eed Ahmed Kazmi ﷺ, Moulana Abdul Ali Qadri Ashrafi Barkaati Qibla, Allama Ata Muhammad Saheb Bindiyalwi, etc. have all asked Sunnis to beware of Tahirul Qadri's deviation. These must be given utmost importance. Also foremost in his rejection of Tahirul Qadri and exposing Tahirul Qadri is the well-known Scholar, Muhaddith-e-Kabeer, Hazrat Allama Zia-ul-Mustapha Qadri Amjadi, who is the son of Sadrush Shari'ah, Hazrat Maulana Amjad Ali ﷺ - the eminent Khalifa of A'la



Hazrat Imam Ahmed Raza ؒ. Even the honourable and learned Hazrat Allama Sayed Shah Turabul Haq Qadri of Pakistan distanced himself away from Tahirul Qadri.

There are also many ‘Ulama of the Indo-Pak subcontinent, too numerous to mention, and from throughout the world who have totally boycotted Tahirul Qadri and are speaking out against his false beliefs. Opposition to him is growing day by day.

We think that enough is enough. If any one still talks of the I’lm of Tahirul Qadri, then it will be assumed that whosoever wishes to go on the path of transgression, he is free to do so.

Love and hatred for the cause of Allah ﷻ really means Love for the Most Beloved of Allah - Prophet Muhammad ﷺ, and love for the Rasool ﷺ means love for the principles of Islam, which are embodied in the Messenger’s ﷺ message, examples and the Holy Qur'an.

It is only logical, that those who follow the principles set by the Holy Qur'an, the examples of the Rasool ﷺ and his Companions ؓ and the teachings of the pious and righteous, are deserving of the Love of Allah ﷻ, and those who do not follow these standards of Truth are deserving of the Wrath of Allah ﷻ and His Rasool ﷺ.

### REFERENCES

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2. **PROFESSOR TAHIRUL QADRI (If you are really a Sunni) THEN RESPOND TO THESE QUESTIONS!**, June 1998, Maulana Okarvi Academy Al-A'lami
3. **ABOUT PROF. TAHIRUL QADRI AN IMPORTANT INTERVIEW**, International Sunni Movement, South Africa
4. Web sites: [www.raza.org.za](http://www.raza.org.za)
5. **Discussions from various forums on the internet.**

### OUR NEW PUBLICATION: TAHIRUL PADRI CELEBRATING CHRISTMAS AND HIS UNITY WITH OTHER RELIGIONS

Recently, *Jamaat-e-Raza-e-Mustafa* [South Africa] had translated an Urdu Fatwa - “*Tahirul Qadri ki Kilaaf Qur'an ki faryaad*” [A Refutation of Tahirul Qadri and a Plea from the Qur'an to those who accept (and respect it)] written by Shaikhul Hadith, Hadrat Allama Mufti Mohammed Fazle-e-Rasool Siyalwi [Darul Uloom Ghousia Radawi, Darul Iftah, Androon Lorry Centre, Sarghoodah]. The entire Fatwa of the learned Shaikhul Hadith has been reproduced in this book.

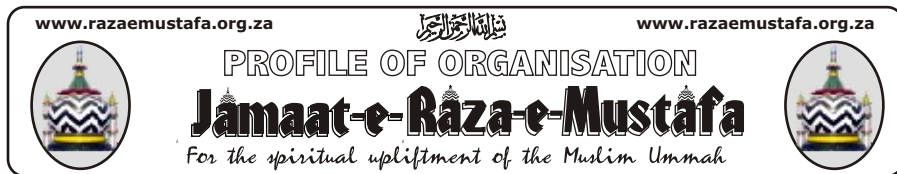
This decree was issued in April 2011 based on a speech delivered by Dr. Tahir on 2 January 2006 during the Christmas celebration held at the MQI premises in Lahore.

The Shaikhul Hadith was duty-bound to write this Fatwa after his initial request for answers for 10 questions from the Minhaajians who ignored and rejected them after a very long period of time. Failing to get an adequate response from them he was compelled to warn the public of this dangerous group and the Kufr of Mr. Tahir.

The learned and senior Mufti uses contextual proof from the Holy Qur'an and the Ahadith to refute Mr. Tahir who said that Christian and Jews are believers and not disbelievers, that he is happy with the Jewish and Christian faiths, that the Meeladun Nabi ﷺ and Christmas celebrations are similar, that the Islamic ‘Ulama and Christian priests are of equal standing, and that he has compared their misguided teachings to Islam and even considered their Kufr the same as Islam. [Allah forbid!]

Recently, a well-known writer and defender of Islam, Janab Aqib Farid Qadri wrote a book called “*Hussam al-Furqan Ala Mann Haajj Al-Qur'an*” [Sword of the Criterion upon one who refuted the Qur'an] - a refutation of the corrupt beliefs of Dr. Tahir. In this book he exposed Tahir Padri and severely criticised him for his deviated actions of celebrating Christmas and uniting with other religions. This book is available widely on the internet. We have used some points from his research and included it in our publication.

Added to this, Alhamdulillah, the ‘Ulama of Jami’a al-Ashrafiyya, Mubarakpur, Hind - Mufti Mohammed Ahmed Azami Misbahi, Mufti Mohammed Nizaamudeen Radawi & Maulana Yaseen Akhtar Misbahi - have also written a refutation of Tahir - “Professor Tahirul Qadri - A Moment to Reflect!” These are very senior and learned Scholars of Islam. They have also criticised Mr. Tahir based the laws of the Shari’ah. We have also included their views in this book.



## INTRODUCTION

“Jamaat-e-Raza-e-Mustafa” was founded on the 19th of September 1986 (14th of Muharram 1407) by Hazrat Maulana Abdul Hamid Palmer Al-Qaderi Razvi Noori. The organisation is dedicated to the great Mujaddid of Islam, A’la Hazrat Imam Ahmed Raza Muhaddith Bareilwi al-Qaderi; Hujjatul Islam, Hazrat Allama Maulana Haamid Raza Khan al-Qaderi and Ghaus-ul-Waqt, Huzoor Mufti-e-A’zam Hind, Hazrat Allama Moulana Mustafa Raza Khan al-Qaderi (Alaihimur Rahmah).

## SCOPE OF OUR ACTIVITIES

**PUBLICATION DEPARTMENT:** *Jamaat-e-Raza-e-Mustafa* translates into English and publishes numerous books, articles, etc. on important topics that effect the Muslim Ummah. To date we have numerous books to our credit. To name a few: (1) *A’la Hazrat at a Glance*, (2) *Women and Freedom*, (3) *Wisdom of Azaan at the Grave*, (4) *Excellence of Meelad-un-Nabi*, (5) *Permissibility of Celebrating the ‘Urs*, (6) *The Noble Parents of the Prophet are Believers*, (7) *Tamheedul Imaan*, etc. etc. *Alhamdulillah*, all of our publications are distributed free of charge. We rely solely on kind sponsorships from generous donors for the publication of books or other literature, even in the form of *Esaal-e-Sawaab* so that *Sawaab-e-Jaariyah* is conveyed to the deceased family members. We urge you to partake in this worthy course and attain abundant *Sawaab*.

**SOCIAL WELFARE:** In these difficult times, we have a great responsibility towards poor and needy families who are assisted on a regular basis depending on the availability of funds. Assistance in the form of grocery hampers, payment of light and water account, rent, school uniforms, etc. are given. Many hampers are distributed in the month of *Ramadaan*. This is made possible by the donors contributions of *Zakaah* and *Sadaqah*.

**FEEDING SCHEME:** Our monthly feeding scheme is in current operations. Food is cooked by us and poor and needy families are fed.

**JUDICIAL (FATAWA) DEPARTMENT:** *Jamaat-e-Raza-e-Mustafa* answers numerous religious queries either telephonically or in writing. We

have the assistance of the *Ulama-e-Ikraam* who are well versed in the *Shari’ah*.

**“RAZA-E-MUSTAFA” MONTHLY NEWSLETTER:** A monthly newsletter, “*Raza-e-Mustafa*” is published that covers important articles on various aspects of Islam, both current and information based, and also deals with issues of Fiqh. “*Raza-e-Mustafa*” is well read and has become very popular with the community. Thus far we have published more than 52 issues each month and 10,000 copies are distributed at all major *Masaajids* throughout the country.

## OUR APPEAL

*Dear Brothers and Sisters in Islam!* That which has been mentioned in this profile is only a brief synopsis of the multifaceted activities of the ***Jamaat-e-Raza-e-Mustafa***. *Alhamdulillah*, with whatever little financial resources at hand, our work is *Fee Sabeelillah* and we pray that Almighty Allah allows us to continue serving His *Deen* with sincerity. *Insha-Allah!*

There is a great need and opportunity to spread Islam in this country. By sending us your *Lillah* and *Zakaah*, we will channel your wealth towards our Islamic activities as required by the *Shari’ah* so that you and your family will be able to receive the *Sawaab* as Allah Ta’ala promises. *Insha-Allah!*

## BANKING DETAILS

NAME	: JAMAAT-E-RAZA-E-MUSTAFA
BANK	: NEDBANK (CHATSWORTH)
BRANCH CODE	: 132226
ACCOUNT No.	: 1322077495

*Please indicate whether Lillah or Zakaah*

**CELL: 073-3894-425**

**CELL: 082-6677-880**

***Our Postal details are on page 1***