

UNMASKING THE MINHAJI APOSTASY

Tājush Sharī'ah Muftī Akhtar Riḍā Khān al-Qādirī



Translation by Muhammad Kalim
TheSunniWay.com

TheSunniWay 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده و نصلی علی رسولہ الکریم و آلہ و صحبہ أجمعین و من
تبعهم یا احسان إلی یوم الدین - اللهم إني أعوذبک من همزات الشیاطین
و أعوذبک رب أن یحضرُون

Recently, I received a phone call from a well-wisher in Bangalore, who informed me that the people from Jāmi'a Bilāl (Bangalore) have requested my written verdict on Ṭāhir ul Qādirī. My verbal stance regarding Ṭāhir ul Qādirī, which is widely available on the internet, has already reached the general public; therefore, a written response was not required. Nevertheless, upon their request, a written response has been presented here; so that henceforth, none have an excuse [of not knowing regarding Ṭāhir ul Qādirī], and to make the proofs apparent.

The approval of this so-called Ṭāhir ul Qādirī within the circles of the Ahl al-Sunnah induces bewilderment, as it is apparent and clear that he is not a representative of Sunnīs. From his books, namely *Firqah Parastī Kā Khātimah*, which has been published for a long time and is publicly available – it is absolutely clear that according to him, Barelvīs, Deobandīs, Shīās etc. are all one. According to him, the differences between these sects are merely differences in explanations (*tashrīhī*) and interpretations (*ta'bīrī*).

If, according to Ṭāhir ul Qādirī, Deobandīs are Sunnī Muslims with correct beliefs, then so be it. However, the crux of this discussion is not about him calling them Sunnīs but rather, the problematic issue lies in the fact that Deobandīs hold blasphemous beliefs regarding Allāh ﷻ and His Beloved Prophet ﷺ. For example, Allāh ﷻ can lie¹; in fact, according to the fatwā of Rashīd Aḥmad Gangohī, lying has already taken place, meaning, Allāh ﷻ has already lied. Also, [Deobandīs believe that] the Prophet ﷺ being the final Prophet is the thought held by laymen, but not adopted by the learned. According to the learned, there is no intrinsic (*bi al-dhāt*) excellence of being first or last; therefore, if during or after the Prophetic era, a new Prophet is sent, it will not affect the finality of Muḥammad ﷺ.² The clear purport of this is that the Prophet ﷺ is not the final

1 See *Fatāwā Rashidiyyah*, chapter of 'Aqīda, pages 210-211; *Risāla Yak Rozah* by Ismāil Dehlwī, page 17.

2 See *Taḥdhīr al-Nās* by Qāsim Nānorvī, pages 4,5, 18, 34.

Prophet; to believe him as the final Prophet is not the belief of the learned, and that the Prophet ﷺ possesses no excellence whatsoever in this matter; hence, the arrival of a new Prophet is possible.

[Deobandīs also believe that] the Prophet ﷺ has no speciality in knowing the Knowledge of the Unseen, as such knowledge is, in fact, possessed by every infant and madman, rather, all animals and beasts too.³ Additionally, [they believe] the knowledge of Shaytān and the Angel of Death is vaster than the Prophet's ﷺ knowledge⁴, and that to prove the Knowledge of the Unseen for the Prophet ﷺ is polytheism (*shirk*).⁵

Ask this so-called Ṭāhir ul Qādirī – who claims that the dispute between the Bareilvīs and Deobandīs is simply based on different interpretations and explanations; meaning, he believes it to be a mere semantic dispute,⁶ insinuating that the dispute is not real or meaningful. The clear implication of his statement is that Bareilvīs and Deobandīs believe in the same meaning, but the dispute is in the words used. In terms of their intended meaning, they are both alike in their belief – What bigger lie can there be than this? Dear readers, look at how he is pulling wool over the eyes of Sunnīs. Ask him: Which Sunnī holds such beliefs regarding Allāh ﷻ that He ﷻ can lie? Which Sunnī rejects the finality of Prophethood and believes it to be possible for a new Prophet to arrive after the Final Prophet ﷺ? Which Sunnī claims that the Prophet's ﷺ knowledge is equivalent to the knowledge of animals and madmen? Which Sunnī believes Shaytān's knowledge to be vaster than the Prophet's ﷺ knowledge and which Sunnī deems the Prophet's [possession of the] Knowledge of the Unseen to be categorically *shirk*?

Similarly, [the main discussion is also] in the specific beliefs of the Shīas. As Shīas reject the fundamental beliefs of Islām, they are disbelievers (*kāfir*) and apostates (*murtadd*) according to the Ahl al-Sunnah. To briefly summarise their beliefs: Shīas believe that the Holy Qur'ān is incomplete and Jibrīl ﷺ erred while bringing the revelation; they accuse Sayyidah 'Āisha Ṣiddīqah ﷺ of

3 See *Ḥifẓ al-Īmān* by 'Ashraf 'Alī Thānvī, 'answer to question three,' page 13.

4 See *Barāhīn e Qāṭi'ah* by Khalīl Aḥmad Ambhetvī and endorsed by Rashīd Aḥmad Gangohī, page 55.

5 Ibid.

6 Ṭāhir claims that the dispute is just down to a misunderstanding about some words used by the Deobandīs. He believes that for such a trivial matter (trivial according to him), people should not be declared apostates, thereby not accepting the statements made by the Deobandī elders as blasphemous, which is in itself kufr. "He who doubts in their punishment and disbelief is himself a kāfir" [see *Ḥussām al-Ḥaramayn*].

adultery and transgression, even though the Qur'ān enunciates her purity and salvation, and they hold many other heterodox beliefs.⁷ According to the so-called Ṭāhir ul Qādirī, these are not fundamental differences, but merely disputes in interpretation.⁸

From his claims, Ṭāhir ul Qādirī has clearly shown us that he believes these not to be fundamental differences, meaning differences in principals (*uṣūl*), but simply secondary (*furū'*) differences. In fact, as he calls these differences *ta'bīrī* and *tashrīḥī*, it is not considered to be a difference (*ikhtilāf*) at all, – neither in principals nor in secondary matters, but simply a dispute regarding words. Ask him: can he show any basis of these beliefs from the Qur'ān and the Sunnah? If he cannot, and indeed he cannot, then not only is it slandering the Ahl al-Sunnah, but it is also an accusation upon the Qur'ān and the Sunnah. These were just a few examples of the slanders and delusions of Ṭāhir ul Qādirī; found in one book of his.

In this age of technology, his numerous speeches found on the internet are not hidden from those who are up to date with electronic media, especially to the youth who are fond of the internet. To summarise from his speeches, [he believes] Jews and Christians to be believers (*ahl e Īmān*) and he has opened up his Masjid to his Jewish and Christian brothers, who are then allowed to worship as per their religious ways.

We now present [excerpts from that] very speech of Ṭāhir ul Qādirī for the benefit of the reader, which are his own words extracted from his audio and video clips by a few people. Thereafter, there will remain no doubt for the Ahl al-Sunnah that not only is this so-called Ṭāhir ul Qādirī another Mawdūdī; a Deobandī and Rāfiḍī sympathiser, but he is also an agent of the Jewish Lobby, hence why he has such a high status in the UNO.

Ṭāhir ul Qādirī's speech: Jews and Christians are believers

At the Minhāj al-Qur'ān event, on the occasion of Christmas, while addressing the Jews and the Christians, he said⁹:

7 See *Radd al-Rifada, al-Mustanad al-Mu'tamad, al-Fatāwā al-Hindiyyah, Tolḥfa e Ithnā Ashariyyah* etc.

8 See *Firqaḥ Parastī Ka Khātimah* by the Dr.

9 Speeches quoted hereunder are widely available online and easily accessible.

“When the entire world is categorised, there are two categories: believers and non-believers. Non-believers are called *kāfir*, according to academic terms. And the believers are those who, irrespective of their religion, bring faith in the revelation (*wahīy*) sent by Allāh, in the divine books and in the Messengers. So, in this division of believers and non-believers, **those who believe in the Jewish creed, the Christians and the Muslims; these three religions are categorised as believers and not as *kāfirs***. Whereas, those who do not believe in the divine books or in a Prophet, they fall in the category of non-believers¹⁰ [...] Thus, if we study the Qur’ān thoroughly and the Sunnat of the Prophet as well as the teachings of the Prophet, it is clear that this relationship and connection of faith, revelations, believing in the divine books and the hereafter, believing in the Prophets, the Messengers, believing in the revelations sent by Allāh, believing in reward and punishment and so on, **these are those commonalities on the basis of which these two creeds and religions are very close.**”¹¹

The Masjid of Minhāj al-Qur’ān is open to Jews and the Christians – Tāhir ul Qādirī

He further states (at the same event):

“**You have come to your house** (referring to the Masjid); definitely not to any other place. If the time of your worship starts, soon Muslims will worship in the Masjid; **when it becomes your time of worship, then Masjid Minhāj al-Qur’ān was not opened for one event, but it is open to you forever.** It was not opened because there was a political gain or during a political time, or someone may think it was due to some political requirements. I do not have any political needs anymore. I am exempting you from this part, but those people who are powerful in politics, I have refused them on my end, and I have thrown my shoes on them, as I still don’t have any need for politics. If I have invited and welcomed you, and arranged a conference, and also announced again that the Masjid will remain open, it means my steps are not due to any ulterior motive, but due to my faith. Thank you.”¹²

Similarly, he held a conference in London¹³ (24th September 2011) under the name of ‘Peace for Humanity Conference’ in which he gathered various people

10 See appendix A, transcription 1.

11 Ibid. transcription 2.

12 Ibid. transcription 3.

13 Conference held at Wembley Arena, London.

from different religions. In this very conference, he said, addressing the people stood on the stage:

“And Allāh means God, nothing else; it is not a special thing for Muslims. Allāh is the Arabic word for God, for Brahma, for Lord, for the Creator you know. But you can raise any word specified for your Lord according to your own religion. So let us remember our Lord according to our own traditions and religions; remember our God!”

Thereafter, Mr Ṭāhir and the people of the audience began proclaiming: “Allāh Allāh” while the *kāfirs* on the stage remained silent. Ṭāhir then approached a Hindu pandit and gave him the microphone, saying to him:

“Any God you want to say, any word, probably any name according to your religion.”

The Hindu pandit took hold of the microphone and began to continuously proclaim loudly: “*Hare Rām, Hare Krishnā*”¹⁴ which means – ‘O Rām and Krishnā! eliminate my difficulties.’ As the pandit finished chanting, Ṭāhir then approached a Christian present on the stage and gave him the microphone, after which the Christian began to proclaim: “Jesus, Jesus, Jesus, Father God, *amen*.”¹⁵ Subsequently, Mr Ṭāhir took the microphone to a Buddhist, who proclaimed on the microphone: “*Namo Budhaya Namō Bhudhaya*.” The Buddhists chant this while they worship, which means – ‘homage and honour to the Buddha.’ Other disbelievers chanted the name of their deity according to their religion. At that moment, Ṭāhir began to proclaim: “There is no God Besides Allāh ﷻ”¹⁶ while all other *kāfirs* remained silent save one Buddhist, who continued to proclaim: “*Namo Bhudhaya, Om Bhudayya*.”

Translator’s note

Due to Ṭāhir ul Qādirī’s beliefs cited above, the position held by Sayyidī Tājush Shari’ah, Muḥaddith e Kabīr and other eminent scholars of the Ahl al-Sunnah is that Ṭāhir ul Qādirī is a **kāfir** and is **out of the folds of Islam**. Permission

14 [Tājush Shari’ah] This is a mantra in the Hindu religion, chanted as a prayer while worshipping Rām and Krishnā.

15 [Tājush Shari’ah] The Christians use the word Jesus to refer to ‘Isa ﷺ’ and use the word father for Allah ﷻ.

16 Lā Ilāha Illallāh.

was granted to us by Sayyidī Tājush Sharī‘ah and Muḥaddith e Kabīr to include their stance here.

One may also listen to the recording of Tājush Sharī‘ah at the Qul Sharīf during Urs e Razwī 1435AH¹⁷, where Ḥazrat reiterates his edict on Ṭāhir ul Qādirī, declaring him to be outside the folds of Islam.

English translation verified by:

Tājush Sharī‘ah Muftī Akhtar Riḍā Khān al-Qādirī

وہی ہے جس نے فرمایا تھا کہ

Akhtar Riḍā Khān



17 At jamiaturraza.com.

APPENDIX A

Transcription of utterances from Urdu speech

Transcription 1

پوری دنیا میں جب تقسیم کی جاتی ہیں تو بی لیورز اور نان بی لیورز کی تقسیم کی جاتی ہیں۔ نان بیلیورز کو کفار کہتے ہیں، علمی اصطلاح میں اور بی لیورز ان کو کہتے ہیں جو اللہ کی بھیجی ہوئی وحی پر، آسمانی کتابوں پر، پیغمبروں پر ایمان لاتے ہیں، مذہب ان کا کوئی بھی ہو، تو جب بی لیورز اور نان بی لیورز کی تقسیم ہوتی ہے، تو یہودی عقیدے کے ملنے والے لوگ اور مسیحی برادری اور مسلمان یہ تین مذاہب بی لیورز میں شمار ہوتے ہیں، یہ کفار میں شمار نہیں ہوتے، اور جو کسی بھی آسمانی کتاب پر آسمانی نبی اور رسول اور پیغمبر پر ایمان نہیں لاتے وہ نان بی لیورز کے زمرے میں آتا ہیں

Transcription 2

تو قرآن مجید کا اگر گہرائی سے مطالعہ کیا جائے اور سنت محمدی کا حضور کی تعلیمات کا تو واضح طور پر یہ جو رشتہ اور تعلق ہے ایمان کا وحی آسمانی کے ملنے کا آخرت پر ایمان لانے کا، انبیاء، رسل، اور پیغمبروں اور اللہ کی بھیجی ہوئی وحی پر ایمان لانے کا جزا اور سزا پر ایمان رکھنے کا علیٰ هذا القیاس یہ وہ مشترکات ہیں، جن کی بنیاد پر یہ دو عقیدہ اور مذہب بہت قریب ہو جاتے ہیں

Transcription 3

آپ اپنے گھر میں آئیے ہیں قطعاً کسی دوسری جگہ یہ نہیں، آپ کی عبادت کا وقت ہو جائیے، تو ابھی مسلمان عبادت مسجد میں کریں گے، اگر آپ کی عبادت کا وقت ہو جائیے، تو مسجد منہاج القرآن کسی ایک وقت کے ایونٹ کے لیے نہیں کھولی تھی، ابداً الابد تک آپ کے لیے کھلی ہیں، یہ اس لیے نہیں کھولی تھی کہ ایک وقت کوئی سیاسی کام تھا یا سیاسی دور تھا یا شاید کوئی مجھے کہ سیاسی ضروریات میں سے تھی، اب تو میری کوئی سیاسی محتاجی نہیں ہیں، آپ سب کو اس بیان سے بری الذمہ کرتے ہوئے اب جو سیاست کے اوپر قابض اور غالب ہے، میں تو نہیں جوتے کے نوک پر ٹھکرا چکا ہوں، جوتا مار چکا ہوں، کوئی ضرورت نہیں ہے سیاست کی اب بھی اگر آپ کو بلایا اور یہ ویلٹ کیا ہے، اور تقریباً منہج کی اور مسجد کھلے رہنے کا اب بھی اعلان کیا ہے، تو اس کا مطلب ہے ہمارا کوئی اقدام کسی غرض اور مصلحت پر مبنی نہیں ہوتا ہمارے ایمان پر مبنی ہوتا ہے۔ شکریہ