

Ishaat-e-Tauheed Wa Sunnah (Propagation of Tauheed & Sunnah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HISTORY

The Organization, "Jamaat-e-Ishaat-e-Tauheed Wa Sunnah" (JITS), was founded by late Sheikh ul Quran Maulana Muhammad Tahir (R.A) in 1939 and he was the first Head (Ameer) of the Jamaat, which is solely and purely a religious and non-political organization. Its role is remarkable in the reformation of the custom-bound society of the Muslims. Its main objective is to preach the Islamic faith in the Oneness of Allah and tradition of the Holy Prophet (PBUH), as a code of life and to alienate them from polytheism "Shirk" fabrication in Islam "Bida" and un-Islamic rites and rituals, from the Holy Quran. Firstly, I would like to 'give a short life history of its founder late Sheikh ul Quran Maulana Muhammad Tahir (R.A) and then an introduction of his Jamaat (JITS) and his works.

LIFE OF SHEIKH UL QURAN MAULANA MUHAMMAD TAIHR (R.A)

Sheikh ul Quran, Maulana Muhammad Tahir (R.A) was born at Village Panjpir, District Swabi, In a 'Pathan' family of Yousafzai tribe. He was the oldest of his two brothers and a sister. His father Ghulam Nabi was one of the average level "Zamindars" of the Village.

At the age of five, he was admitted into a primary school in his own village. Being an extraordinary intelligent and brilliant student, he got a distinctive position in primary, but he could not continue further education because his father decided to mould his son's career to that of a religious scholar. He got his early religious education at his native village from the local Ulema or teachers. He was less than thirteen years of age when he lost his affectionate and compassionate father. His mother did not stop his education because his father, before his death, had advised her to spend every penny she could afford on her child's education.

In 1927 AD. he was sent to Kohat for studies. where he studied for several months. He left Kohat for Mak'had, District Attock. He studied their numerous books i.e. logic, philosophy and books about dogmatic philosophy for about one year. Then he went to village Wan Bhechran, District Mianwali, to learn Quran from Maulana Hussain Ali (R.A). He also studied from him Sihah-e-Sitta six authentic books of the Traditions of the Holy Prophet (PBUH). He also studied Masnavi Al-Manavi of Maulana Jalaluddin Rumi, Tuhfat-e-Ibrahimia of Shah Waliullah and mysticism and logic here.

In 1933 he studied Hadith from Maulana Ghorghoshtavi for a few months and returned to Maulana Hussain Ali (R.A), who further taught him Hidayah, Maktobat-e-Rabbani, the Masnavi of Maulana Jalaluddin Rumi and few other books.

In 1934 he went to Darul-Uloom-e-Deoband and studied several books of Islamic literature from Maulana Izaz Ali (R.A) and in 1935 when he was twenty-two years old, he passed his Islamic 'Literature Examination at Deoband.

In 1936 he Went to Mazhanil Uloom at Mianwali, where inspite of unfavourable circumstances, he taught The Quran and Sunnah for about two years. Here, in short span of time of two years, he visited each and every mosque of the city and appealed to the people to listen to him about Quraan - and Sunnah but the people of every group rudely disappointed him. He was insulted, tortured, wounded and even checked out from the mosques but he stood firm, determined and resolute. He did not care for the hardships created by the ignorant and misguided people and continued his heroic efforts for the purification of the faith.

In 1938 he left for Macca to perform Hajj and study Quran from Maulana Obaidullah Sindhi (R.A). After he performed Hajj and presented himself at the tomb of the Holy Prophet (PBUH) to pay his homage, he learnt the Holy Quraan and religious works of Shah Ismail Shaheed (R.A.), Shah Abdul Aziz (K.A.), Sheikh Abdul Qadir Jilani (R.A) and Maulana Rafiuddin (R.A). Then he went to Madina, where Sheikh Umar-bin-Hamdan taught him Sahih Bukhari (one of the six authentic books of the Traditions of the Holy Prophet (PBUH). His teacher Maulana Obaidullah Sindhi (RA) Was reluctant to allow him to go back to Pakistan because he thought that the emotional and sentimental 'Pathans' who were in the clutches of mischievous and misleading Ulema/Scholars, would make his task difficult; the then Chief- Justice (Qaz.i-ul-Quzzat) of Macca Sheikh Abu Sarnha offered him the post of Judge (Qazi), but he refused and preferred teaching Quran which is, no doubt, a tradition of the Holy Prophet (PBUH).

He came back to his, Village Panjpir and organized a three days Dars-e-Quran program, in which Maulana Hussain Ali (R.A.) delivered sermons and finally prayed for his success. Shaikh ul Quran Maulana Muhammad Tahir (R.A.) on coming back from Saudi Arabia, felt that Islamic society was misguided by the greedy, selfish, and self-opinionated Mullas. People were-ignorant of the basic teachings of Islam/Quran and like the idolators of the pre-Islamic Arabia, they used to seek help from sources & Wasilla's other than Almighty Allah. They bowed before the tombs of the saints and kissed the stones of these shrines like the Black Stone (Hajr-e-Aswad) of the Holy Kaaba, which the pilgrims use to kiss. They indulged in sins and vicious rituals and had to pay taxes to the 'Mulla' at each ritual and rite.

MISSION

Sheikh ul Quran Maulana Muhammad Tahir (R.A.) initiated his mission of propagation of Quran and Sunnah in his own village Panjpir. He was confronted with a very tough, stubborn, and vengeful resistance by the proud, wheedling and less qualified Ulema Scholars. They tried hard to block his way but in vain. In society steeped in false beliefs and superstitions. His first step was to teach/preach Tauheed and Sunnah to the people. He requested the Imams/Khatib's of every mosque, also Maulana Abdul Haq, the founder of Darul Uloom Haqqania, Akora Khattak, to allow him to teach the Holy Quran in their respective mosques but he was not allowed to do so.

Sheikh ul Quran Maulana Muhammad Tahir (R, A.) was a good writer and an industrious research scholar and wrote more than twenty books and booklets. Only a few of them have been published until now. His most important and impressive work is the commentary and translation of the Holy Quran, which remains unpublished. Since preaching and the propagation of Islam was the passion of his life, his good deeds also show the same enthusiasm and zeal. His main task is aimed at religious learning, especially about dogmatic theology. It touches almost every field of theological learning. He spares no effort to eradicate 'bidah' (creating new thing in Islam) and as a reformer stands out as a proficient writer whose work has freshness and has the force of conviction.

One of his published books is **Simt-ud-Durar Fi-Rabtil Aayaat-e-Was-Suwar** (Garland of Pearls) consists of 254 pages. It gives introductions, the main themes and objectives or principles of every Surah of the Holy Quran. In this book he outlines the Order of revelation (Nuzul) of each surah, Interconnection (Rabat) between various Suras/chapters and verses of the Holy Quraan based on their importance, Objectives and the message, Importance or Excellence (Mumtaz) of each Surah, Purpose (Maqsad) of each Surah, and the Summary (Khulasa) of each Surah. It explains all the important points discussed in each Sura, its number, the necessity and purpose of its revelation, its special features and its relationship with, other Suras/chapters and verses of the Holy Quraan.

Every Sura of Quraan from "Sura Al-Fatiha to Sura Al-Nas" is discussed separately in such a way that it fully acquaints the reader with all the necessary and essential information about the Holy Quraan. Different names and basis of the nomenclature of every Sura are given. The most distinctive feature of the book is that at the end of almost every Sura, the veracity of the Oneness of Allah (Tawheed) is proved and established beyond doubt. The book, though not very voluminous, is comprehensive enough in its scope. It testifies to the proficiency of the author in understanding and interpreting the Quranic message.

Sheikh ul Quran Maulana Muhammad Tahir (R.A) followed the interpretation of Imam Abu Hanifa and other Muslim luminaries of the past. His sole objective was to form a society totally based and run on the golden principles of the Quraan and Sunnah. In every piece of his work, he stresses on the purification of Faith in the Oneness of God (Tawheed), which he believed is the basic factor that can ensure human welfare and success in this world and in the hereafter.

SALIENT FEATURE OF HIS JAMAAT (ORGANISATION)

The following are the salient features of his doctrine which vividly portrays the philosophy of his religious thought:

(1) Knowledge of hidden things (Elm-e-Ghaib) exclusively belongs to Allah alone and to believe or to presume possession of this faculty by anyone else except Allah, in present, past, or future, is certainly polytheism "Shrik".

(2) No one other than Allah either can benefit or cause any harm to anyone provided there are reasonable means of approach and to believe that any person except God can benefit or harm without means is a doctrine of polytheism "Shirk".

(3) Devotion, prayer, and worship are the legitimate right of Allah alone. To do it for anyone else except Allah is polytheism "Shirk".

(4) To ask help from someone, without sources (asbab), except God is polytheism "Shirk".

(5) To offer a sacrifice to anyone, other than God, is polytheism "Shirk" because offering up a sacrifice is a worship and to do it for other than God is infidelity.

(6) Visit to graves is not forbidden for men provided that the purpose is to remind one of death and life of the Hereafter (Aakhirah). It is forbidden/prohibited for women to visit graves. Also, to visit a grave at long distance is also not permissible because the Holy Prophet (PBUH) says, "Journey for the purpose of seeking reward (from God) is to be done only to three mosques, "Masjid-e-Haram, "Masjid-e-Aqsa" and my own mosque "Masjid-e-Nabawi".

(7) To believe that the dead saints can plead to Allah on behalf of the people before the Day of Resurrection is against "Shariah".

(8) To believe that the dead saints can bring blessing and good fortune for someone is polytheism "Shirk" because Allah (God) is the Creator, sustainer and He alone is the Master of everything.

(9) To believe that the spirits of saint's plan and run the system of the whole world is polytheism "Shirk".

(10) The customary pre-verification' of miscarried religious obligations (Heela-e-Isqaat) is totally un-Islamic. It is "Bidat" because it was not done in the days of the Holy Prophet (PBUH) and his companions. In this very system, the inheritance, property, or the belongings of the orphans, the poor and of those who are not present on the spot, are mis-appropriated and mis-used by the rich, especially the priestly class. To accept such windfall gifts are unlawful and forbidden.

(11) All the Holy Prophets of Allah, no doubt, were chaste and sinless (Masoom), they had not committed any sin, little or big, throughout their lives.

(12) The companions of the Holy Prophet (PBUH) are better than the common Muslims and are Mahfooz (protected). All of them were just and justified. Their precedents should be followed. Misunderstanding amongst them was merely based on "Iitihad" and the questioning matter amongst them should not be discussed by the Muslims. If one does so, he/she commits sin.

(13) To eat in the house of a dead person 'at the cost of legal heirs of the deceased within three days alter his/her death is "Makrooh-e-Tahreemi" (strongly prohibited). It has been declared prohibited and unjustified by the pious companions of the Holy Prophet (PBUH) and the great jurists of Islam.

(14) Congregational prayer (Duah Baadas-Sunnah Baheeat litimae), after Sunnah prayer is against the Sunnah and it should be declared as "Bidda'at" (newly created thing in Islam) because the Holy Prophet (PBUH) had not done it, nor his companions (Sahabah), nor any one of the Aamma Muiyahideens.

(15) Recitation of the Holy Quraan is a prayer and God will reward the reciter. However, to recite Quraan with the objective of benefiting the dead against remuneration is prohibited in Islam and the reciter who receives remuneration for his job- (i.e., Quraan recitation) is sinful. Both who get and pay remuneration for the recitation of Quraan for "Eesal-e-Sawab" benefiting the dead, are sinful. According to a tradition of the Holy Prophet (PBUH), "One who recite Quraan with a purpose to be fed by the people, will be raised on the Day of resurrection with the bare skeleton with no flesh on his face."

(16) Construction of nigh and magnificent shrines and minarets on the graves, having no evidence, is Biddat (creation of new thing in Islam).

(17) Celebration of the death anniversaries of saints (Urs) and celebration of the Holy Prophet's Birth (Eid Milad-un-Nabi) are "Bidda'at" (creation of new thing in Islam) because these were not done by the pious companions of the Holy Prophet (PBUH) and the pious ancestors (Salaf).

(18) To pray for a dead person in congregation after his funeral prayer and before his burial rituals' is prohibited 'because delaying the burial rituals is against Shariah. The dead' body should be buried soon after his funeral prayer.

(19) Zakat " Isgat and "Sadaga-e-Fitr" should not be given to the rich, if it is given and those who receive it are unlawful earners.

(20)Selection of a particular time and position for any prayer or worship not practiced by the Holy Prophet' (PBUH) and his companions) is "Bidda'at" (creation of new* thing in Islam i.e. funeral rites performed on the fortieth day of death (Chehlam), death anniversary, reading of "Sura Ankaboot" and Sura Room of the Holy Quraan, on a selected night of Ramzan i.e. 23th for giving of alms, charity and ransom etc: are un-permissible in Islam.

(21) Reading of "Durood-e-Taaj" (a benediction to invoke Allah (God's blessings on the Holy Prophet (PBUH) is not good because it has infidel words.

(22) All qualified Ulema and saints are respectable. They Can do nothing but only that which God wishes or gives them the power to do. They have no attributes which are peculiar to Allah alone. The Holy Book proves that miraculous power of Allah's friends is from Him.

(23) To light candles on the graves is prohibited and if one does so, is a sinner.

May Allah except his works, Ameen.