

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



مجلس العلماء النيوزيلندي
ULAMA COUNCIL OF NEW ZEALAND
National organization of religious scholars in
New Zealand

27 April 2018

الحمد لله رب العالمين، و الصلاة و السلام على خاتم الأنبياء و المرسلين، نبينا محمد و على آله و أصحابه أجمعين. و بعد،

RE: Stance and recommendation of the `Ulamā Council of NZ (UCNZ) with regard to the current Tablīgh Jamā`at crisis.

It is with great sadness that the Ummah has come to this point of discord. The current break-up in the Nizāmuddīn Markaz is not an unknown matter. Through the grace of Allah the NZ elders and brothers have been doing this great work of Da`wat and Tablīgh in some degree of unity, harmony and decorum. Unfortunately Shaitān perhaps has the better of us and we have noted, as of recent, some discord and lack of direction, for which the need for guidance by the scholars of Deen. The prophet S.A.W. has mentioned,

يحمل هذا العلم من كل خلف عدوله ينفون عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين . ييهقي
“This knowledge will be carried and protected in every era by the just scholars. They will eradicate from it the interpolation of the extremist, the incorrect deductions of those who seek evil and the incorrect understanding of the ignorant”. *Baihaqī*

From the outset, we wish to highlight that this statement is non-partisan and the objective is to provide guidance to the brothers towards that which is Haqq. It is not an attack on any individual `Ālim or party, but purely a matter of cautioning the uninformed masses of any incorrect views.

In his bequest to his illustrious student, Imām Abu Hanifah RA has said,

و إذا عرفت انسانا بالشر فلا تذكره به بل اطلب منه خيرا فاذكره به إلا في باب الدين فإنك إن عرفت في دينه كذلك
فاذكره للناس كي لا يتبعوه و يحذروه . الاشباه و النظائر لابن نجيم ت970هـ ص712 ج2 إدارة القرآن

“When you recognise that a person is a wrongdoer, then do not mention it (to the people), rather ask for good of him and mention his goodness, except in the matters of Deen. For if you recognise that a person is a wrongdoer in his Deen (i.e. he has corrupt beliefs), then mention him to the people so that they do not follow him and are aware of him”. *Al Ash-bāh wal Nazā`ir, page 712, volume 2, Idāratul Qur`ān edition.*



Throughout the annals of Islamic academics, we have been guided by the prophet S.A.W. to listen and follow those scholars whose views are in accordance with the Quran, Sunnah and acceptable views of the consensus of the scholars. Ibn Sīrīn R.A. has said,

إن هذا العلم دين فانظروا عمن تأخذون دينكم . مسلم

“Verily this knowledge is your Deen, so be careful of who you take your Deen from”.

Muslim

في سنن الدارمي عن أسماء بن عبيد قال: دخل رجلان من أصحاب الأهواء على ابن سيرين فقالا: يا أبا بكر: نحدثك بحديث؟ قال: لا، قالا: فنقرأ عليك آية من كتاب الله؟ قال: لا، لتقومان عني أو لأقومن، قال: فخرجنا، فقال بعض القوم: يا أبا بكر: وما كان عليك أن يقرأ عليك آية من كتاب الله تعالى؟! قال: إني خشيت أن يقرأ علي آية فيحرفانها فيقر ذلك في قلبك.

In Sunan Dārimī from Asmā bin Ubaid, “Two men from the deviants entered upon Ibn Sīrīn R.A. and requested to recite a Hadīth, to which he refused. They then requested to recite an Āyah from the Quran to which he refused and said: “You will either leave me or I will leave this gathering”. Asmā said, the two men left, thereafter some people asked, ‘Oh Abu Bakr, Why did you even refuse them to recite from the Quran’? He said, ‘**I feared that these two men would recite an interpolated Āyah to me and that would enter your hearts**’”.

Therefore throughout the ages, the science of Jarh and Ta`dīl (authentication of the scholars) has been at the helm of the criterion for the acceptability of any narration or view etc.

The current split in the Markaz, is based on three primary reasons:

- Ml. Sa`d’s breaking away from the methodology of Shūrā,
- Ml. Sa`d’s altering the modus operandi of the three founders of this great work,
- Ml Sa`d’s deviation from the accepted views of the scholars in many fields of Deen.

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Many `Ulamā, the world around, have done research and verification of the concerns arising. Dārul Ulūm Deoband, our primary source of jurisprudence guidance, had been inundated with questionnaires from individuals, scholars and institutions alike. After an exhaustive process of verification by way of personal accounts, eyewitness and audio/visual recordings etc. Dārul Ulūm Deoband has issued Fatwa cautioning the public from Ml. Sa`d's views. It has also expressed concerns of the 'reserved retraction' of Ml Sa`d and the frequency of these deviant views being expressed in the public domain.

Most of the world's leading Dārul Iftās, have issued endorsements to support Dārul Ulūm's fatwa and have cautioned the brothers from taking guidance from Nizāmuddīn whereby the word of Ml Sa`d is the only acceptable word.

In light of the above, the `Ulamā of NZ have held meetings and discussions, and after much deliberation, the UCNZ wishes to inform the public of NZ of the following:

1. Firstly, the forum fully and unreservedly endorses the Fatwa of Dārul Ulūm Deoband.
2. We would like to caution the public from taking guidance from Nizāmuddīn but rather from the appointed Ālami Shūrā.

In Conclusion, we should understand the need of maintaining unity, the lack of which will be very detrimental to the growth of Islam and Muslims in NZ. Thus, we implore the Brothers/ Jamaats on the ground to continue with the work of Da'wat and Tabligh as if nothing has happened. The work of the Tabligh in NZ should not become adversely affected by the crisis in Nizaamuddin. Brothers should adhere to the Six Points and not become involved in disputes pertaining to the leadership, rather they should continue with the work of Da'wat and Tabligh for the Pleasure of Allah Ta'ala.

And Allah Knows Best

Yours sincerely,

Sheikh Mohammed Patel

Secretary