

THE EVIL PLOT TO DESTROY NIZAMUDDIN MARKAZ

**A DETAILED EXPLANATION OF THE ALAME SHURA'S
PLOT TO DESTROY NIZAMUDDIN MARKAZ
PART ONE**



Preface

Taken from the Urdu Qists of Maulana Mehbub DB, we are publishing a series of features regarding the current crisis that have engulfed the Tablighi Jamaat. The series will feature the following:

- Part One – The Plot To Destroy Nizamuddin Markaz.
 - Part Two – The Failures Of the Alame Shura.
 - Part Three – The Rejection of the Alame Shura In The Light of Quran and Sunnat.
 - Part Four – The Role Of Deoband in Helping The Alame Shura
- Plus many more features

PART ONE

THE PLOT TO DESTROY NIZAMUDDIN MARKAZ

Note: We have tried our best to make the translation as close as possible

Advices of our elders:

Miajee Abdur Rahman Sahib, was sitting with the Ulama who were in the path of Allah for 1 year, giving Rawangi talk (procedure of spending time in the path of Allah) and was saying: This effort encompasses rapid progress. Very quickly a person can become accepted and famous. People begin to tell his stories (and sing his praises). People begin to present him offerings and gifts. Despite his progress, if he continues to maintain love, obedience and connection with the

Markaz and people of Markaz, then he continues to benefit from their water and remains fresh and active.

The example of the people of Markaz and the elders who are there, are like a person flying a kite. Your example is of the kite. If the kite (you/person) reaches such a height where it begins to become pushy and heedless (uncontrollable), deciding to sever its connection to the person (Markaz) below, then there can be no doubt in its imminent destruction. Where will it go and get stranded? There will be no guarantee for its safety.

Similarly, there is the Markaz Nizamuddin and its responsible people. They are utilising you for demands (Taqazas) of Da'wah... To the extent that you will reach the lofty sky. You will become famous. There will be a fuss over you. People will run to handshake you. At that time, this Markaz and the people there will look small (and inferior) to you (just like the person holding the kite would seem small to the kite). Then the reverence you will have for them will not be the same as you once had. Then soon, this reverence will decrease, slowly and slowly, until the theory will occupy your mind that: "They are people and we are people." So you will consider them to be just one stage above you. Then you will consider them to be the same as you. Then, soon, you will consider yourselves above, and them below. This is the sequence of decline.

Because your nafs will tell you that "You have a name!" (My CD's are selling. People are fussing over me on social media.) Then if the people of Markaz reprimand you, nurture you,

for your further progress, you will turn against them in severe dislike. Further, you will resort to open hatred and reach a disconnection with Markaz and its people. You will begin to search their faults. Then know, that the decision for your destruction has been made. Nobody is there to change this decision.

There were 37 of us present, in 1978.

We had made a promise in front of MiaJee: "Insha'Allah, we will protect and preserve the reverence of Markaz and the people of Markaz.

I also remember in 1985, when I was being sent to England, Qazi Abdul-Wahhab Sahib kept repeating: "You will do an amazing job!" For years I would think they - Allah's true friends speak sometimes directly through him. What will that job be?

Yet, when this Alami Shura fitnah arose and the situation began to worsen, I remembered and realised:

- 1) The promise made in front of MiaJee Abdur Rahman Sahib
- 2) Those words of Qazi Abdul-Wahhab Sahib

...I soon understood them both. I turned to Allah, how can this work be accomplished? I saw in my dream that nothing is greater than a pen! I tried to write, but for many days I couldn't understand how and what to write. (Due to an incident that occurred) I chose the words "Qists" (episodes) and began writing these qists.

I've been tested severely. Threatening phone calls and messages, being sworn at, I have been stretched and tested in many ways. Despite this, I continuously made dua for these people.

A huge Alim of India called messaged me: " One of my relatives sent me your qist. I read it. I was a staunch Alami Shura guy. I began to try to rip apart (i.e. prove it wrong) your qist. It took me hours trying to shred it one word at a time. Finally, my conscience spoke out: To deny the truth is a sign of hypocrisy." I changed my ways and decided, I will ensure these qists reach the Ulama of India. And take everyone to Markaz Nizamuddin. Similarly, numerous Walees of Allah gave me courage. May Allah accept them.

Writing this mini-autobiography, is as to express Allah's blessings upon me. For anyone to use as propaganda for other reasons is incorrect.

We have written hundreds of qists. No idea who, who, where, where, people are reading them. They are written as trust. A 100% effort is made to ensure facts, sources and references are correct and accurate. Simplest of Urdu is chosen. I have no enmity against anyone. Everyone is our own (companion)!

THE EVIL RAIWIND ALAME SHURA CONSPIRACY AGAINST NIZAMUDDIN

"Beware of the foresight of a Mu'min because he sees with the (aid of the) Nur of Allah." (Hadeeth)

If the Alami Shura formed in Pakistan was accepted, immediately, Markaz Nizamuddin would have been closed and locked.

Allah gave our Ameer, Hazrat Molana Sa'd Sahib, the foresight that guided him, to not even accept the Alami Shura for even a short single moment.

The skilful political people behind the evil forces had prepped Molvi Ahmed Laat that you have nothing to do or say. As soon as Molana Sa'd Sahib signs the document accepting the formation of the Alami Shura , Markaz Nizamuddin will be locked.

Molana Azad Sahib (Ra) had taken Dr Wilbha Bhai Patel and signed an agreement with Hazratjee Molana Yusuf Sahib (Ra):

"Markaz Nizamuddin has no connection with the people of Pakistan. No person from the neighboring country will be able to gain membership or position in Markaz Nizamuddin. Molana Sa'd Sahib took up his position with steadfastness and did not accept the Alami Shura.

When he returned to Delhi, then he found about this agreement. To become this steadfast without knowing this, cannot be less than a (Karamat - pious people's) miracle.

If the Alami Shura was accepted, then immediately, the government of India would have categorised Molana Sa'd Sahib as an agent of an enemy state.

Straight away, Markaz Nizamuddin would have been closed. And with force, Raiwind Markaz's political people's 50 year old plot would have succeeded. Molana Ahmed Laat would have become Hazrat. Molana Tariq Jameel would have demanded the respect and position of Molana Umar Palanpuri (Ra). Naeem Butt would have become the media's pet.

Really, the planning of destroying Imarat was already in process from the time of the demise of Hazratjee Molana Yusuf Sahib (Ra).

According to Hazrat Molana Yusuf Motala Sahib, when Hazrat Shaykh Zakariyya (Ra) announced the Imarat of Hazratjee Molana In'aamul Hasan Sahib (Ra), the zimmedaar of Raiwind wrote that: " Like the *war lords of Punjab*, the dad died so the son takes over. This is what you have done with Markaz Nizamuddin." Hazrat Shaykh (Ra) replied, "I made mashwera with senior Ulama here before making a decision."

At the demise of Hazratjee Molana In'aamul Hasan Sahib (Ra), the people of Raiwind were present. That same zimmedaar (Elder) who 30 years ago, gave that example of the *warlords of Punjab*, at this time repeated those same words in Markaz Nizamuddin. He added:

- 1) "There will be no more bay'at in Markaz Nizamuddin."
 - 2) "There will be no more Ameer in Markaz Nizamuddin."
- Someone challenged him: "What are you saying here?" So he began saying, "We have taken over the big streets of Punjab."

The Alami Shura was formed in 2015, to eradicate Imarat. The people of Raiwind from the beginning have not accepted the Imarat of Markaz Nizamuddin.

With such a sadness would Hazratjee Molana In'aamul Hasan Sahib (Ra) say: "The people in Raiwind Markaz have never counted us as an Ameer. We are the ones who keep them as our companions."

Note from Translation Team

We are publishing a translation of a letter written by the great scholar of the last century Maulana Abul Hasan Ali Nadwi in which it is clearly stated that decisions pertaining to Imarat and major Tablighi issues should not take place in Raiwind. It was a deep conspiracy of the evil political Raiwind Alame Shura (World Council) to set up the Alame Shooraa at the Raiwind Ijtima in November 2015. If Hazrat Jee Molana Saad would have accepted the World Shura, Nizamuddin Markaz would have been shut down and Nizamuddin would have lost its position as the World Markaz and Raiwind would have been the World Markaz – an evil dream accomplished!

English Translation of Maulana Abul Hasan Ali Nadwi's letter (with the urdu letter)

The first issue is all energy is expended to preserve the supporting shura & responsible persons that were selected at the demise of Hadhrat Jee (RA). This must be done at whatever cost. At present, the eyes of the world, friends & enemies alike are on the current situation. The sincere ones do not wish to see a fracture in unity or that the enemy is given an opportunity to cause a break. Shaytaan, the jealous and the antagonists are in anticipation of causing a fracture in this bond & the sincere ones make du'a that this understanding remains intact.

The second issue pertains to my understanding obtained from experience, insight & some knowledge pertaining to politics & history.

And that understanding is:

Decisions pertaining to Imarat & major issues should be made in Nizamuddin Markaz alone, not Pakistan. If devolution to Pakistan does take place, not only will the work become difficult in India, but all over the world too. This would cause political upheaval and, in addition, the Help of Allah & spirituality connected to Bangle wali Masjid will not be found elsewhere.

These 2 points I have made are because I felt compelled to do so; I consider it to be my Deeni obligation and because of my historical connections (with the effort of Dawat).

Maulana Abul Hasan Ali Nadwi

The Plan Of The Alami Shura

During the time of Hazrat Ali (Ra), the Khawaarij had also devised a similar global, disruptive and destructive plan... That in one go, to destroy 3 of the main Maraakiz of that era:

- 1) Hazrat Mu'aawiyah in Damascus (Ra)
- 2) Hazrat Ali in Kufa (Ra)
- 3) Hazrat Amr bin Al-Aas (Ra) in Egypt

To accomplish this, they sent trained people (assassins), who were told that these three people with lead Fajr Salaah. Mid-Salaah, kill them.

In Kufa, Abdur-Rahman bin Muljim assassinated Hazrat Ali (Ra) who became shaheed.

In Damascus, Hazrat Mu'aawiyah (Ra) was injured during Fajr Salaah.

In Egypt, Hazrat Amr bin Al-Aas (Ra) was suffering from a strong fever and his deputy was leading Fajr. The assassin didn't recognize him and thought he was Amr bin Al-Aas (Ra) and killed him. This deputy became Shaheed.

All 3 events took place on the same date, all during Fajr Salaah.

This planning (of the evil Fitnah of the Pakistan-made Alami Shura), was one and the same... On the same date, 11th August 2017, the announcement of adopting Bangalore as their (Alami) Markaz and rejecting Markaz Nizamuddin, was made in: UK, Mumbai, Panama, Trinidad, Barbados, Bangalore

Before the announcement in Mumbai, permission was sought from Molana Ebrahim Devla Sahib. Witnesses explain that he replied in a fit of rage and anger: "We have only Markaz and that is Markaz Nizamuddin. Until Qiyaamat, no other place will have an Alami Markaz.

Yes there are differences in opinion with Molana Sa'd Sahib and these remain. But there will be no Alami Markaz except Markaz Nizamuddin. These words of Molana (Ebrahim Sahib) shattered the Alami Shura's plans. All their announcements weakened.

History of Rebellions/Uprisings Against Markaz Nizamuddin:

First Rebellion:

The first rebellion against Markaz Nizamuddin occurred in the 1960's. The storm of rebellion at that time was against the Imarat of Hazratjee Molana In'aamul-Hasan (r.a.). Even this was the work of a great individual, a particular Mia Jee. Hazrat Shaykh Zakariyya (ra) had prepared the people of Madras to present their (requirement) Taqaza regarding a headship position for a girls' Darul Uloom (Madrassah Jami'aatus-Salihaat), that we would like MiaJee. Mashwarah was made and MiaJee said, "The Madrassah people have recognised my value." He left Markaz and the fitnah ended.

Second Rebellion:

In the 1970's, Molana Ramatullah Meerthi Sahib, became the cause. An illustrious fearsome personality and a learned scholar, influencing the entire UP and Delhi, to the extent that those who were extreme in venerating him, tried to

convince him that “We shall build you another Markaz!” However, he replied in a strong negative. Before he passed away, normality was restored.

To remain steadfast on Haq is so magnificent. And to prefer others over oneself is a beautiful Sunnah. Hazrat Hasan (RA) transferred his earned Khilafat to Hazrat Mu’aawiyah (RA) to avoid a possible civil war.

Third Rebellion:

In the 1970’s, the rebellion also rocked Zambia and some other African countries. It began to be widely claimed that “What is the purpose of remaining connected to Nizamuddin Markaz?” (The work of Da’wat is not bound to the manor of someone’s dad. It is everyone’s effort.) “We will do the effort in Africa, as we wish.” The instigator of this rebellion was of such calibre, as was Hazrat Hafiz Patel (RA) in Europe. Soon a rebellious Markaz was built in Zambia. Hazratjee In’aamul Hasan Sahib (RA) tried hard to resolve the crises but in vain. The name of the instigator was Abu Bakr Darwesh. Sponsoring him was the same group of wealthy people who are sponsoring the rebels of today. Darwesh Sahib’s Khanqah was complete. People began to present him with gifts and offerings. People began to give him Bay’ah. His sacrifices across Africa were renowned. People were affected by him. This fitnah had caused the sleep of the elders of Nizamuddin to become Haraam – they stopped sleeping and began praying even more. The “Ah” of those pious people then defeated that fitnah. Darwesh’s mental health worsened. People began to despise him upon witnessing his actions. One-by-one, people began to escape

from his company. Darwesh was deserted and was alone. The public began to do Tawbah and returned to Nizamuddin. The African fitnah was suppressed.

Fourth Rebellion: After Africa, it was the turn of the UK

Then this same fitnah turned its attention to England in the 2000's... to the extent that the Ameer began to say Darweshi phrases. "We don't interfere with the internal affairs of Nizamuddin Markaz. They should not interfere with our affairs either." I was present in this Majlis. Upon hearing these sentences, I became restless.

Hazrat Hafiz Sahib was going to depart and fly abroad and requested me to spend the night at the Wembley Park Masjid where Bhai Ataa'ullah is from, with my bedding. Before going to sleep, I remained in his khidmat and during this time, I said, "Hazrat Hafiz Sahib! Qari Tayyib Sahib (ra) did khidmat of Deen all his life but his children and close acquaintances used him to their own benefit to the extent that he passed away as a controversial figure. I love you like a father figure and cannot stand to see your dishonour. We can never be independent of Nizamuddin Markaz. They retain the right to guide us during our time of problem. To think that Nizamuddin Markaz should not interfere with our issues leads me to think that you consequently face a similar end-result as did Qari Tayyab Sahib."

Next day at Tahajjud, Bhai Jalal Choudhry Sahib asks, "Hafiz Sahib, did you sleep well?" Hafiz Sahib replied, "Molana Mahbub's words prevented me from sleeping all night." Then he said, "Molana Mahboob Sahib has saved me from a

huge fitnah. From now, all issues will be resolved under the supervision of Markaz Nizamuddin, including the construction of London Markaz.” I thanked Allah that with a bit of bravery and frank talk, Allah did not let such a great Daa’ee fall from grace. From that day onwards, Hazrat Hafiz Sahib’s love and care towards me increased. Allah forgive him and elevate his status abundantly. He himself was true. And therefore, considered others to be true. Even our beloved Prophet (saw) lost 70 of his Sahabah due to this reason. With the Shawq of the teaching and learning of the Qur’an, the Zaalimeen made 70 Qari Sahabah Shaheed.

The Fifth Rebellion:

Began in *Dakan* Hyderabad regarding the shura - it's architect was also a high-ranking brother - Bhai Abid Khan Sahib. The Ameer Sahib announced with the mashwera of Markaz Nizamuddin that "I am now old. I can't work properly. Therefore, with the happiness of the saathis, we have formed a shura. Now Marhum Abid Bhai wasn't ready to accept this.

The expectation of becoming an Ameer ruins a person. With great difficulty, this dispute was resolved.

The reality is this that the ‘seeds of Alami Shura’ were planted in this Hyderabad fitnah.

The same rebellion, first in Africa, then the UK, then Hyderabad. In Africa, it caused a lot destruction. The people of the UK were saved. Now it was the turn of India.

The Sixth Rebellion:

Began in Raiwind Markaz. And the final *nail in its coffin will also be hit there.* Really, the planning of destroying Imarat was already in process from the time of the demise of Hazratjee Molana Yusuf Sahib (Ra).

According to Hazrat Molana Yusuf Motala Sahib, when Hazrat Shaykh Zakariyya (Ra) announced the Imarat of Hazratjee Molana In'aamul Hasan Sahib (Ra), the zimmedaar of Raiwind wrote that: " Like the *war lords of Punjab*, the dad died so the son takes over. This is what you have done with Markaz Nizamuddin." Hazrat Shaykh (Ra) replied, "I made mashwera with senior Ulama here before making a decision."

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Someone challenged him: "What are you saying here?" So he began saying, "We have taken over the big streets of Punjab."

With the same mentality, the Alami Shura was formed in 2015, to eradicate Imarat. The people of Raiwind from the beginning have not accepted the Imarat of Markaz Nizamuddin.

However, through the duas of the sincere people, the *jinn of all the rebellions* were also buried.

The Seventh Rebellion: In England, UK

This fitnah re-appeared on 11th August 2017 with great planning behind it. To the extent that it was claimed and announced that: "As of today, the Tableegh in the UK will be on the methodology and supervision of the Alami Shura." Ties have been severed with Nizamuddin Markaz and Bangalore Markaz will now be our Markaz.

The chief driver behind this evil Fitnah was Ishaq Patel. He gathered his like-minded crew and announced that "Markaz Nizamuddin is not our Markaz. We will only do Tableegh under the guidance of Bangalore."

When the remaining Shura brothers of the UK found out, they gathered and decided that this announcement and decision was Ishaq Patel's own and not representative of the remaining Shura members of the UK. So they gathered the saathis of the country on the following Friday and announced that:

For 50 years, we have been working in conjunction with Nizamuddin Markaz and will remain this way until Qiyaamat. We totally reject the announcement made by Ishaq Patel.

The Rising Of Ishaq Patel

With such speed and without the permission of the remaining Shura, his announcement of adopting the Alami Shura and working under them was not coincidental. Rather

it was his action according to the plan of these destroyers from the Alami Shura, which they had prepared for him.

After the UK announcement, Ishaq Patel was so gutted that if he had honour equivalent to a dust mite, he would have moved away, never to return to Dewsbury, again. This is dependent on one's capacity.

Hazrat Bilal (Ra) was preferred above Hazrat Sufyaan (Ra) so out of honour, so out he (Abu Sufyaan Ra) went in the path of Allah, such an honour and intention, that he never returned to Hijaz (Makkah-Madinah). Ishaq Patel is such a person that despite such humiliation, he has stuck stubbornly to his methods. In a Hadeeth-Nabwi, it is mentioned: "When you do not have shame then do as you please!"

Raiwind Markaz:

The Tableeghi effort was revived by Hazratjee Molana Ilyas Sahib (Ra) and whoever joined him, began to be called "Tableeghis". So some etiquettes and principles were built. Molana Ilyas Sahib (Ra) made Bangla Wali Masjid as the "Markaz" and people considered it and called it "Markaz". There, people would learn the effort from him, continued the effort for their self-rectification and the work continued to spread. Soon the (India-Pakistan) partition was made (and Markaz Raiwind was made the main Markaz of Pakistan). Initially, the people of Raiwind Markaz were completely following Markaz Nizamuddin.

The direction of Tableeghi politics and its beginnings in Raiwind Markaz:

Just like the active people behind every new group and party try to stamp their authority and direction to prove their fame and capabilities, by introducing new ideas and visions, the political people behind Raiwind Markaz did the same:

Changes made from the Tableegh of Molana Ilyas Sahib (Ra):

Change Number 1:

- Raiwind (change): To tashkeel and send public Jamats for 1 year!
- Nizamuddin (methodology): Only 4 months Jamats were tashkeeled for the public!

Change Number 2:

- Raiwind (change): To go abroad in Jamaat, a minimum age restriction of 40 years old was fixed. Younger people couldn't go abroad إلا ما شاء الله
- Nizamuddin (methodology): No such restrictions. Anyone with understanding of the effort who could work with the Jamaat could go!

Change Number 3:

- Raiwind (change): 3-5-3 Tarteef in old workers Jor.
- Nizamuddin (methodology): There was no such (lucky number) method here!

Change Number 4:

- Raiwind (change): 1 & 1/2 years Tarteef.

- Nizamuddin (methodology): 4 months for public and 1 year for Ulama!

Change Number 5:

- Raiwind (change): Mudhakarrah Jamaat.
- Nizamuddin (methodology): Listen to Hidayat (rawangi) talk before you leave and give karguzri (returning reflection) upon return.

Change Number 6:

- Raiwind (change): Supreme Shura: First the Raiwind Shura decide something. Then this was presented to the Supreme Shura who would analyse (tear it apart), keeping somethings which would come into practice. This Supreme Shura is openly in opposition to the method of Rasulullah (saw) and is perfectly consistent with the Supreme Communist party council. (We have only learnt one things with regards to this in Tableegh. There is no Mashwera before Mashwera and no Mashwera after Mashwera.)
- Nizamuddin (methodology): No such Supreme Shura!

Change Number 7:

- Raiwind (change): Jor of old working women with their husbands for 15 days.
- Nizamuddin (methodology): No such jor. Just for a couple of hours at a Purana sathis hidden house for karguzari and short talks. Nothing more.

Change Number 8:

- Raiwind (change): Old worker practices with new workers and explains the effort to them!
- Nizamuddin (methodology): No such tutoring method!

Similarly, plenty of other methods were implemented which were never heard of in Nizamuddin, nor were they ever seen there.

This means that from its early days, the political people behind Raiwind Markaz would implement their political agendas without either consulting or even asking Markaz Nizamuddin!

With such a sadness would Hazratjee Molana In'aamul Hasan Sahib (Ra) say: "The people have Raiwind Markaz have never counted us as an Ameer. We are the ones who keep them as our companions."

If we ponder over each word of that sentence, that the worldwide Tableeghi Ameer Sahib is complaining with search heart-felt sadness and hurt.

The Politics Of Raiwind Markaz:

The political achievements of the Alami Shura from Pakistan:

1. Formed the Alami Shura, which Molana Sa'd Sahib didn't accept.
2. Pressurised Darul-Ifta of Darul Uloom Deoband to issue fatwas against Molana Sa'd Sahib.

3. Bought the Fatwa to the attention of the public, causing worldwide disruption.
4. This rebellious group blackmailed Molana Sa'd Sahib... By saying:
 - Accept the Shura or-else face the Fatwas (of Deoband)
 - If you accept the Shura, the Fatwas will automatically become cancelled.
 - They dictated to Darul Uloom Deoband to wait so the Alami Shura can be accepted ... But this didn't happen. Never until Qiyaamat Insha'Allah!

The Plan of Alami Shura

The rebellious group which had deserted Nizamuddin Markaz has planned to denounce listening and obeying one Ameer. Instead, accept the Alami Shura (World Council), no proper Ameer but a decision maker, who is rotated in responsibility, week by week, month by month and year by year. This ensures the method of Nabuwwah is destroyed and the method of communism is established.

The Evil Intentions Of This Communist Shura

- To kill off the Markaz Nizamuddin and it's status.
- To desolve the Ameer and Imarat.
- To devolve the effort of Da'wah temporarily to the Alami Shura.
- To then instigate the Alami Shura to fight amongst itself.
- To take the effort of Da'wah and movement of Ambiya' by the throat and finish it off for ever.

This is such a dangerous conspiracy that the fitnah of the Tatars and Cheng's fitnah are overshadowed!

May Allah defeat the Alami Shura and it's promotors. Ameen!

Deoband And Jamiatul Ulama

In 1980 in the Darul Uloom Deoband 100 year Jalsa (gathering), when Indira Gandhi appeared uninvited, her heart began to burn with jealousy at the 15'000 strong mega-gathering. Through her hints, the puppet of the Congress of that day, Molana As'ad Madni, began his propaganda against the 60 years of khidmat-experienced principal, Qari Tayyab Sahib (Ra)!

This propaganda was so influential, that even sincere entities (like Molana Abul-Hasan Nadwi and Molana Manzur Nu'mani) also became influenced!

Then, on the dark night when Qari Tayyab Sahib (Ra) was finally dismissed on 23-03-1982, and a Congress-approved interim executive board was initiated, then their (Molana Abul-Hasan Nadwi and Molana Manzur Nu'mani) eyes opened! They repented deeply with humility and shame and as a result, never returned to Darul Uloom Deoband again during their lives.

Oh claimers of the Alami Shura, a similar attack was already made upon Jamiat Ulama before. Then at his (Molana As'ad Madni's) death in 2006, just like how his brother Molvi Arshad Madni (and his own eldest son) played his war game

to claim the leadership of this Jamiat, as if it were his very own inheritance, was sufficient to open even the eyes of those who were drowned into them, head to toe!

Plots of the Alami Shura against Molana Sa'd Sahib

Acting upon this example, the bright sparks of this group plotted three ways against Molana Sa'd Sahib:

Plot 1) To say that Molana Sa'd Sahib has moved away from the style of Da'wah of the Tableeghi elders.

However, this Alami Shura fitnah have failed to substantiate this claim with any evidence!

Plot 2) To say that Molana Sa'd Sahib is deviated in his theories and specifications of this work, his explanations and has separated himself from our pious predecessors.

They even managed to collude with Darul Uloom Deoband for this, used (and abused) them and managed to get Fatwas publicised against him. However, the Ulama of Tableegh and other Ulama of truth clarified the Ilm-related accusations held against Molana Sa'd Sahib with open clarity and proved each of these points in light of Qur'an and Hadeeth, all in his favour! To the extent that even the Muftis of Darul Uloom Deoband have not managed to reject these answers!

We have also requested them many times that if our answers are correct, then support us! If they are wrong then reject us! Instead, they have chosen to remain silent on the matter.

Plot 3) - Their final plot when nothing happened in their favour, was that they bought into practice by means of this Shura whatever they chose.

And this Alami Shura, based on a communist ideology has been rejected by Ulama and Muftis of Haq, who proved in their speeches and in writing how it has been rejected. Now this Shura has fallen apart and blown away like dust. Unfortunately, with it, it sunk the respect, dignity and admiration of Darul Uloom Deoband.

At the beginning, Molvi Arshad Madni supported them a lot and badly criticised Molana Sa'd Sahib “(He is a child. His knowledge is raw and his upbringing”... etc etc.) Now he has landed upon his own head a significant issue that 95% of the Tableeghi public don't hold Darul Uloom Deoband in the same esteem compared to before. (And the main reasons are Molana Arshad Madni's comments and the non-sunnah Fatwas of Mufti Abul-Qasim).

Remember, Lenin and Stalin had power and subsequently killed 5'000'000 Muslims. If this Alami Shura had power, they would not leave their opponents either.

However, this evil Dajjali fitnah has broken the Ummah into small factions. They attacked Molana Sa'd Sahib with their lives and made a mockery of his respect and dignity.

After the funeral of Molana Zubair Sahib (Ra), these fitnah people said to Molana Sa'd Sahib: "Wrap up your bedding

and stuff, we are bringing a truck and you will (have to) vacate Nizamuddin immediately!"

When things had reached such a dire state, then the people of Delhi and Mewat made a firm decision of getting rid of this evil mafia. Soon, this mafia scattered and deserted Nizamuddin thinking there is some good in doing that and have now formed their own Alami Shura.

Principles Of Da'wah Being Spread By The (Fitnah of) Alami Shura:

1) To expel the significance of Markaz Nizamuddin from the hearts of the Tableeghis, worldwide.

2) To obscure and hurt Molana Sa'd Sahib and his personality (who is the foundation and base of Markaz Nizamuddin).

3) To classify the people who call towards Markaz Nizamuddin as Mushriks, hero-worshippers and blind-followers!

4) To bring themselves to say: "Markaz is not real. The effort is real."

5) To say: "Where does it say that you must go to Nizamuddin?"

6) To call Markaz Nizamuddin a "Dargah", to the extent of defaming the family of Molana Ilyas Sahib (Ra) using these means...

So that just like visiting a Dargah is considered an evil and Mushrik deed, similarly, they spread this about Markaz Nizamuddin as well (that it is a Dargah - so wrong!), so that people stop going! Then they begin to hate Markaz Nizamuddin!

Sadly, these things form the equivalence of the 6 points for the Alami Shura - They keep repeating these points too!

They are even regularly covered in the speeches and audios of Molana Ebrahim Devla Sahib too!

We Tableeghis have been noticing for years that if a couple of years pass by wherein we don't return to Nizamuddin Markaz, then weaknesses begin to appear in our Da'wah efforts. If we don't return in 10-20 years, can we even be qualified to be called Tableeghi?

This is the poisonous method by unseen forces so that the effort dies out and they can't even be blamed!

World Shura Bayans

(A) Bangle wali Masjid's walls & roof are not called Markaz.

(B) Wherever the work's undertaken correctly, that place will be known as Markaz, otherwise not.

(C) Bangle wali Masjid's now a shrine & it's caretaker & attendant is Molvi Sa'ad.

(D) At this moment deviation's spreading from Nizamuddin Markaz, hence it's no longer a Markaz.

(E) We request brothers from all over the world to spend time in your countries & under no circumstances should you attend Nizamuddin Markaz.

(F) Whoever goes to Nizamuddin Markaz is not from amongst us.

(G) To preclude someone from attending Nizamuddin Markaz is a virtuous deed.

These citations are from the texts & talks of responsible brothers of World Shura.

After their talks, whoever attends Nizamuddin Markaz is assaulted, threatened & reproached. This has been prevalent in Gujarat, Karnatak & Hyderabad. When this reality of World Shura became apparent to the common people, they became fearless. They then spoke of & attended Nizamuddin.

The Stance of England's Shura (Dewsbury)

The brothers of Dewsbury Markaz Shura advised one of their own responsible brothers & fesaal, Ishaq Patel, let's inform Maulana Sa'ad Sahab that we're working under his supervision. Our stance will then become clear to all as the public keep asking whether we're with Nizamuddin or World Shura.

Infuriated, Ishaq Patel replied: "Wait 6-12 months, after which there will be no Molvi Sa'ad or Nizamuddin Markaz. From now on it will be the currency of World Shura."

Dewsbury Markaz have determined that work will be done on the method laid down by Nizamuddin Markaz.

World Shura: Link of the Dajjali effort

This movement came in to existence all of a sudden with a lot of wealth & investment thrown behind it. History's testimony to the fact that fitnas such as these come quickly & cast their shadow over the whole world.

In contrast, haq comes in to existence slowly & is lasting/permanent. After 10 years of hard effort, Maulana Ilyas (RA) took out his first 3 days' Jamat. Nabi Sallallahu Alayhi Wasallam was the epitome of sacrifice & mujahadah, yet at the time of Hijrat, Muslims numbered approximately 123. By the time of his passing, Muslims numbered approximately 500'000 & 1/3 of the Muslim Ummah (approximately 125'000) performed the farewell Hajj. At one point that probably would have been unfathomable.

After 2016 World Shura came to the fore & their word spread quickly in 3 months in 7 major countries & the people readily accepted their ideology. Gradually, though, as people realised the corrupt nature of the ideology & its members, they distanced themselves from World Shura, made tauba & realigned themselves with Markaz Nizamuddin.

This movement had been waiting for approximately 25 years to explode on to the scene. They were waiting for a leader that was independent of reliance on people's wealth &

possessions; who was beyond challenge in terms of tawwakul & conviction & whose knowledge could not be tested by the forces of falsehood.

Allah made it such that they were granted their “wish” in the form of Maulana Sa’ad Sahab. Then what happened? This year (in 6 months) the work increased 200 fold. In addition, in accordance with Allah’s formula, World Shura’s Dajjali fitna became apparent & people began to understand their falsehood & lack of foundation. They reversed their opinion & returned to Nizamuddin Markaz.

Recently, in the Kul Hind monthly Mashwarah a combination of weaker states such as Andaman, Assam, Orissa etc got, on average, 400 Jamats ready. This is amazing.

Are the 3 saathis in Pakistan fit to be members of World Shura when they are currently being dragged through the courts for alleged fraud to the tune of 3.5 billion rupees? One Molvi Sahab was kept in police custody for 2 days for being an informant for a neighbouring country.

The scheme of World Shura Is To destroy Maulana Ilyas’s Household

The campaign by people of Raiwind is to remove the responsibility of Tabligh from Maulana Ilyas’s family. This has been their age-old desire.

Maulana Yusuf Sahab (RA) was healthy. He had delivered a long talk in Raiwind. After breakfast he repeatedly vomited.

Within a few hours he'd passed away. Maulana Haroon Sahab passed away at a tender age, without any prior illness.

Maulana Sa'ad Sahab, (Allah give him long life): Due to internal planning, has been put in to mental difficulties; the intention being to make him a mental patient & then leave him so that he's useful for nothing. They failed in this plan & hence they created this World Shura to unsettle him & through worldwide opposition it was hoped that the torture would render him virtually comatose. Allah's help came to the fore, such that in these grave conditions instead of falling, Raiwind's World Shura could not dent him.

Birth Of World Shura_

Approximately 120 years ago, Stalin & Lenin, in opposition to democracy, prepared a World Council (Alami Shura); the rationale being that the post of Prime Minister or Chairman lasted too long & many people were therefore precluded from holding a position they desired. By inception of a World Council, people would get the opportunity to be leaders on a rotational basis. World Shura's scheme is a contraption of communism & socialism. Both ideologies were destroyed by Allah Ta'ala.

In 2016 people of Raiwind Markaz decided to revive the dead "Sunnah" of Lenin & Stalin. This abomination of theirs will be remembered until Qiyamat. To dress socialism & communism with Tabligh does not result in these ideologies becoming Muslim.

If after elaboration & detailed elucidation if the heart is still inclined to World Shura, then understand that a lock has been placed on the heart. Once the heart's sealed, the face loses its lustre & becomes scary.

How did differences of opinion begin among the workers of the Tableegh?

The elite group in Markaz Nizamuddin consisted of a few high ranking Ulama. They had been sent all around the world through Mashwera for approximately 40-50 years despite numbering 6 or 7 only. The current zimmedaars of Nizamuddin Markaz decided that there were many more brothers who were of the calibre to fulfil foreign takazas. Soon, through Mashwera, newer brothers began to fulfilling these takazas

These few famous elders were told to rest. Now their desires were hurt and it became an issue of love for one's self. Human nature took over and subsequently, they began to speak out against Markaz.

Soon this led them to desert Markaz and they began an earnest campaign against Molana Sa'd Sahib. They fell within the remit of the aforementioned Ayah, i.e.: "On the verge".

It wasn't just that they left Markaz, it was the hate campaign that they began, i.e.:

- The effort has gone off track

- Molana Sa'd Sahib has changed his thinking, his ways and methodology
- Molana Sa'd Sahib has moved himself away from the track of the pious predecessors.
- Maulana Sa'd Sahib interprets the Quran through his own thinking and gives his own personal opinions on the Quran.
- He changes the commandments of Shari'ah
- He disrespects the status of the Prophets

Then to gloss over themselves, they seduced the people of Gujarat to win their support.

They began travelling around the world together to Australia, New Zealand, South Africa, Panama, Barbados, Trinidad, Canada and UK.

Over 2 years they travelled on several occasions holding huge gatherings. However when Allah's help is not with them, it all appears to be a mirage. Similarly, their one last hope was holding an Ijtima' in Blackburn. Even this did not bring them success.

FURTHER NOTES FROM TRANSLATION TEAM

Salient Historical Points Relevant To The Contemporary Issues in Dawat & Tabligh by Hazrat Maulana Yusuf Motala DB

Produced is a brief translation of three bayaans of Hazrat Maulana Yusuf Motala DB

Note: Best attempt has been made to make the translation as close as possible to the urdu version.

IMPORTANT CLARIFICATION

This translation has been produced independently and for the benefit of doubt and brevity Hazrat Moulana Yusuf Motala has no knowledge or involvement whatsoever that this English translation is being published.

However, the audio recording in urdu is widely available on social media.

Maulana Yusuf Motala Sahab
25th March 2018 and April 1st 2018
Masjid-e-Zakariyya, Bolton

On the demise of Maulana Sa'ad Sahab's father at a tender age, the mother of Maulana Sa'ad Sahab wrote to Hadhrat Shaykh (RA) stating that you're undoubtedly aware through the Almighty as to who did what to my husband. Provide me with the name so that I may curse & make du'a against him in my prayers.

Hadhrat Shaykh addressed her in a letter & said, my dear daughter, don't ever think who did what. He then proceeded to console & advise her on how to benefit her late husband.

Thereafter, Hadhrat Shaykh wrote a letter to Maulana Sa'ad's grandfather, Maulana Izhaarul Hasan Sahab.

In it he wrote that after Molvi In'amul Hasan, it's you and, in the interim, you should undertake such tarbiyah of Sa'ad that he acquires such capability that he can oversee the effort like his grandfather & great grandfather.

What was the effect of this push by Hadhrat Shaykh & what must have been the effect of his du'as? This is evident from the news reaching us from Malaysia & Indonesia (following Maulana Sa'ad Sahab's visit to these countries).

Prior to the Janaza of Maulana Yusuf (RA), Hadhrat Jee assembled the Akabireen Ulama such as Qari Tayyab Sahab (RA), Maulana Ali Mia (RA), Maulana Asad Madni (RA) etc & told them of his intention to submit the name of Maulana In'amul Hasan as the new Ameer. There was consensus that this was the correct decision & therefore Hadhrat Shaykh publicly announced the appointment.

Hadhrat Shaykh subsequently received a letter from Raiwind criticising the appointment. The letter stated: "You have made Nizamuddin the cushions of the Peers of Punjab", meaning that if the Peer dies, the son inherits, i.e.

they were unhappy with the appointment, even though Hadhrat Shaykh had appointed him by Mashwarah.

When Maulana In'amul Hasan (RA) passed away all of Raiwind attended the Janaza. After burial they undertook Mashwarah, following which they made 3 announcements, two of which were:

(A) No bay'ah will take place here from now on &

(B) There will be no Ameer here.

Ulama present reprimanded them for making such an announcement to which one individual responded with the same statement that was made at the time of the demise of Maulana Yusuf (RA): "You have made Nizamuddin the cushions of the Peers of Punjab." He went on to say that: "We have snatched the cushions of the Peers of Punjab."

At Masjid-e-Noor, Bradford (21st April 2018)

In 1971 Hadhrat Shaykh Zakariyya (RA) was residing with Maulana Sa'eed Ahmad Khan Sahab in Madina (Masjid-e-Noor). At that time the people of Raiwind were conducting Mashwarah in Jeddah. In that Mashwarah it was decided that a spokesperson visit Hadhrat Shaykh & inform him that his residing with Maulana Sa'eed Ahmad Khan Sahab was harmful to the effort of Tabligh. 4 people visited Hadhrat Shaykh & informed him as such.

A few days prior to this incident Maulana Muhammad Umar Palanpuri saw a dream in which Rasulullah Sallallahu Alayhi

Wasallam informed him that he should pass his Salams to Hadhrat Shaykh & inform him that 4 people would be visiting him & that Hadhrat Shaykh shouldn't even allow them to get close to him as their objectives were politically motivated. Unfortunately Maulana Umar Palanpuri was unable to convey the message in time.

Due to this fitna by the Raiwind party, Hadhrat Shaykh returned to India

Molana Sa'eed Ahmed Khan Sahib's and Hazrat Ali Mia Sahib Nadwi

In 1976, Molana Sa'eed Ahmed Khan sahib was in a gathering of old workers which included Molana Ahmed Laat Sahib, Molana Ismail Ghodra Sahib and other puranas too. Molana Sa'eed Ahmed Khan Sahib suddenly turns towards Molana Ahmed Laat Sahib and says: "Look, Don't you ever leave Markaz Nizamuddin. No matter whatever happens!"

Hazrat Ali Mia Sahib (Nadwi)

Like Hazrat Molana Sa'eed Ahmed Khan Sahib, Hazrat Ali Mia Sahib Nadwi also advised Molana Ahmed Laat Sahib: Don't ever be bought out by anyone! There are plenty of (bidders and) buyers!

These examples of foresight have come to be true! Such utterances, that were said 40 odd years ago! Rahimahumallah

Sometimes, such words of wisdom and importance are uttered by the friends of Allah that are only fulfilled in the future.

Similarly, the words of MiaJee Abdur Rahman Sahib are also proving to be reality, one word at a time, such that nobody could even imagine such a sincere, far-sighted, selfless, unrivalled individual (such as Molana Ebrahim Devla Sahib), would ever say goodbye to Nizamuddin Markaz. May Allah return him back (to his home - Markaz Nizamuddin). Ameen!

Disclaimer From Translation Team

1. Questions pertaining to the veracity of the content should not be posed to the translators of the Qists. Their job is to translate. They are not spokespeople for the Urdu author Maulana Mehboob.

2. Any reasonable question pertaining to the English translation itself, e.g. structure, wording etc will be answered.

3. Unreasonable questions will not be answered, e.g. where it is obvious that the reader has not read the translation fully and is asking a question that has already been covered in the document itself or previously. If you do not receive a response, understand that you may be in this category.

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5. Finally, acquit yourself like an intelligent Muslim. Instead of engaging in pedantry, nit picking or looking for minute discrepancies that have no overall bearing, try to understand the translation holistically.

May Allah Ta'ala grant us understanding.