

Changes introduced by MI Saad to the detriment of Dawat and Tableegh

The Khilaafah had just fallen, and the condition of the Muslims was in general decline. It seemed as if there was no longer any hope of revival. Allah Ta'ala, through his infinite grace and mercy, inspired MI Ilyas Kandhelwi Rahimahullah to initiate an effort that, as history bears testimony, reversed that condition of hopelessness and brought enormous transformation in the Ummah.

The progress of this effort, clear as daylight, has always been a thorn in the side of the enemies of Islam. Its decentralized nature has made it difficult to halt. The only way to impede its effect was to corrupt it from within by interfering with its core values.

Many efforts of Deen were found in the Ummah, even at that time. Learning and teaching continued in Madrasahs, social welfare (Khidmah) was maintained to a great Degree, and the Khanqahs upheld Zikr and Ibadah. Many a general person did not have the required desire to take benefit from these great works of Deen.

Moulana Ilyas Rahimahullah realized that the first step in reforming the Ummah was to create a desire for Deen and good actions in the general person, i.e. taking Deen to the masses who were not connected to the Madrasahs and Khanqahs.

It was eventually identified that there were two key elements to the success of this work:

Da'wat – Going to people and inviting them to Allah Ta'aala. This was fulfilled through the weekly Ghust and the daily meeting of every person in his own setting to invite him to the greatness of Allah Ta'ala. Da'wat was accomplished through the Umoomi ghust and daily visits to people's homes, places of work, or anywhere where they could be found.

Taaleem of Fazaail – The virtues and value of Amaal (good Deeds) would be taught, and people would then be encouraged to bring them

into practice. Taaleem of Fazaail was accomplished mainly through the reading of two Kitaabs, Fazaail Amal and Fazaail Sadaqaat.

Now let us examine the changes that MI Saad attempted to make to the work of Tableegh:

Over several years, Moulana Saad unilaterally attempted to make significant changes to this effort. Even before proclaiming himself Ameer, Moulana Saad disregarded the Mashwara and tried to implement these changes. The Shura opposed these alterations and maintained the tried and trusted methodology employed for approximately 100 years.

One big element of the success of the work was it was a means of linking the general person to the Ulama and Mashayikh. MI Saad has changed the work and cut off the people from the Ulama.

Change No. 1: Moulana Saad introduced and stressed the reading of Muntakhab Ahaadeeth in the general Taaleem. This has slowly replaced the Taaleem of Fazaail A'maal and Fazaail Sadaqaat

Let us compare the two:

Fazaail Amaal/Sadaqaat	Muntakhab Ahaadeeth
Authored by Hazrat Sheikh Moulana Muhammad Zakariyya Rahimahullah, a great saint and Muhaddith of note. Many parts of the Kitaab were written upon the request of MI Ilyas and Moulana Yusuf Rahimahullah.	Attributed to Moulana Yusuf Rahimahullah. However, the reality is that a compilation of 70 Ahaadeeth were found in Moulana Yusuf Rahimahullah's library. No Manuscript has been provided for this kitab. Similarly, MI Yaqub Saharpuri RA wrote in his letter that MI Yusuf RA never mentioned Muntakhab Ahaadeeth nor did he ever indicate towards it. In fact, under the direction of MI Saad, a group of Ulama in Karachi were directed to complete this book.

Includes an explanation of every Hadith by the great Muhaddith Moulana Muhammad Zakariyya Rahimahullah.	Has no explanation of the Ahaadeeth. Its use in general Taaleem will open up doors of self-interpretation of Hadith. Some Ahaadeeth in this kitab refer to intricate subjects like Allah's attributes, which cannot be understood without the explanation of an expert scholar.
These kitaabs were meant for all Muslims. Whether a person was affiliated to Tableegh or not, he took immense benefit from these kitaabs	This kitaab specifically catered for those involved in the effort of Tableegh.
Universally accepted for the general Taaleem and proven as beneficial	Rejected for general Taaleem by the Shura in the lifetime of Haji Abdul Wahhab Sahib RA
Served the fundamental purpose of Moulana Ilyas Rahimahullah when he desired that Fazaail (virtues) of actions be explained to the people so that the desire to do good be inculcated in them.	It does not adequately fulfill the purpose of inspiring people. In fact, it opens the door to self-opinion regarding Hadith.

Change 2: Introduction of Dawat, Taaleem and Istiqbaal: (DTI)

Moulana Saad has constantly mentioned that giving Da'wat outside the Masjid is incorrect. This statement is very detrimental as it goes against the practice of Nabi sallallaahu alayhi wa sallam and his beloved Sahaabah radhiyallaahu anhum. Likewise, it goes against the very purpose of the effort started by MI Ilyas Rahimahullah.

Nabi sallallaahu alayhi wa sallam would give Daw'at in the marketplaces, Hajj tents and when visiting people. Moulana Ilyas Rahimahullah sent Jamaats to give Da'wat to people in their own settings and create a desire within them to come closer to Allah Ta'aala.

By restricting Da'wat to the Masjid and the form prescribed by MI Saad, the life-vein of this effort will be severed. The reality is that the tarteeb of DTI is not practical and does not work.

Again, this change was introduced without Mashwara even before MI Saad's claim to leadership.

Change 3: 5 Amaal of home Taalim

Introducing 5 actions into the home Taaleem, including the muzaakarah (revision) of Surahs

Here again, what was within reach and was working was replaced by that which was not. It became difficult and was eventually omitted.

This also did not consider that women experience Haidh, Nifaas etc. By practicing upon this, the status of women in the home would be exposed to other family members.

This change was also introduced without Mashwara and before his claim to leadership.

Change 4: Stopping the Tabaqaati effort (effort in specific categories of people)

The effort of Tableegh reached various categories of people by focusing on them individually and gradually bringing them closer to Deen, For example, students were reached through efforts aimed specifically at them. Special programmes were held for them. This made it easier to reach them with the aim of then integrating them into the general effort. Experience has shown that many of today's senior workers were affected by this Tabaqaati (specific) effort, Moulana Saad stopped this, again, without Mashwarah.