

Incorrect Statements of MI Saad at the Camperdown "Ijtima" - Part 3

Translator: He says that Allah Ta'ala says in Qur'aan: "wa shaawirhum fil amr", O Nabi sallallaahu alayhi wa sallam you make mashwara with the sahabah, "wa shaawir hum", and another Riwayat is what? Different qiraat is what, "wa shawirhuma". Nabi sallallaahu alayhi wa sallam to make mashwara with 2 people. "Huma", Abubakr and Umar Radhiyallahu anhuma. Two different qiraats. One qiraat "shaawir hum", another qiraat "shaawir huma". Why Abubakr and Umar Radhiyallaahu anhuma in different qiraat? Because Abubakr and Umar Radhiyallaahu anhuma were with Nabi sallallaahu alayhi wa sallam continuously. That is why they could give their opinion. They can gauge the level at which Nabi sallallaahu alayhi wa sallam is. They can feel what is the mansha and desire, the inner desire of Nabi sallallaahu alayhi wa sallam. The person who is not always with the zimmedaar, with the ameer and is not doing effort continuously all the time his not there he can't come to the level of the ameer and he can't recognise what is the inner motive or mansha or the intention or desire of the ameer. That is why those people who come now and then or they meet after a long time, their opinion sometimes will be wrong and the ameer won't take their opinion. So, they don't know the level of the work that is why the Riwayat is "wa shaawir huma" one of the qiraats, that make mashwara with Abubakr and Umar Radhiyallaahu anhuma. [Click for audio](#)

The speaker clearly says that there is a different riwayat which reads "wa shaawirhuma". Here again consistent with the trajectory of MI Saad's statements, either at best, he quotes an extremely isolated riwayat (we have not managed to locate this Riwayat (narration) despite checking with several experts in the field), or at worst, it is a complete distortion of the actual words of the Quraan Majid. Furthermore, he goes on to make a deduction from this "riwaayah".

This is a brief summary of just a few of the very severe utterances that were made at the Camperdown program. There was never an ijtima in history, wherein Nabi Sallallaahu alayhi wa sallam was slighted or the Noble Sahaba denigrated.

For those who trusted the Senior Ulama's better judgement and abstained from attending, the dangerous statements made in Camperdown are testimony to the fact that associating with MI Saad's Jamaat is not without peril.

For those who unwittingly allowed the Jamaats to stay in their Masjids and who

sanctioned their activities thereby, it is now clear that these Jamaats are inviting to misguidance.

Also, for those who unwittingly attended the Camperdown function thinking it is an “ijtima” in the traditional sense, they should repent and resolve not to fall into this trap again.

Others may have attended the “ijtima” because they were inquisitive and just wanted to see what was happening. Remember, he who increases the number of a people will be counted among them!

Our pious predecessors were extremely careful of being in the company of those who were deviant. Consider the example of Muhammad bin Seereen Rahimahullah. Once, two deviant persons entered his presence and asked permission to relate a Hadith to him. He refused their request. After that, they asked permission to recite an Aayah of the Qur’aan Kareem. Again, Muhammad bin Seereen Rahimahullah refused and said: “Either you stand up and leave, or I will stand up and leave!” Once they left, the people around him asked, what harm would there have been if they were to recite an Aayah of the Qur’aan Kareem? He replied: ‘ I disliked that they recite an Aayah of the Qur’an as there was a possibility that they might distort it and that may settle in my heart (i.e., I feared that my heart may be corrupted by their possible distortions). (Ad-Daarimi, 397)

These are just a few problematic statements extracted from some of the talks of the Camperdown programme that have been made available on social media. We have not been through many of the other talks given at Camperdown. Only Allah Ta’aala knows what they may contain.

For Allah Taala’s sake, if you have erred in taking a position, make Taubah and remedy it before the angel of death appears.

May Allah Taala let truth appear as true to us and grant us the ability to hold onto it. May Allah Taala let falsehood appear as false to us and grant us the ability to abstain from it. Ameen

