



The View of the Ulama in Regard to Moulana Sa'd

Question:

Mufti Saheb, currently the ummah is passing through a period of major ikhtilaaf in the circles of Tableegh. Some Ulama are saying that we should follow Nizaamuddeen, while other Ulama say that we should follow Raiwind (i.e. the Aalami Shura).

Some musjids are not allowing jamaats who come from Nizaamuddeen to give bayaans in their musjids, while other musjids are not allowing jamaats who come from the Aalami Shura side to give bayaans in their musjids.

Some people are inviting towards attending the ijtimaa held by one group, while other people are discouraging people from attending the ijtimaa.

Some Ulama say that it is not permissible to listen to the talks of Ml Sa'd, while other Ulama say that there is nothing wrong with listening to his talks.

Some people feel that speaking out against Ml Sa'd and condemning him is not permissible as it enters under gheebah. Is this correct?

We will really appreciate it if Mufti Saheb could present some guidance on this serious difference.

Answer:

Our Deen is complete and perfect in all respects, and it has provided man with guidance in every sphere of his deeni and worldly life. However, it is on account of people not adhering to the deeni guidance that came from Rasulallah ﷺ that we are now witnessing such problems in the ummah.

It should be understood that the only basis of unity in the ummah is practising upon Deen and firmly holding onto the Mubaarak Sunnah of Rasulallah ﷺ. If the ummah firmly holds onto the Mubaarak Sunnah of Rasulallah ﷺ in all departments of their lives, there will be unity in the ummah. There will be no deviation and misguidance found from any group, as all groups will be following the same path – the path of the Sunnah.

The Duty of the Ulama of this Ummah

Every Muslim has a duty to protect Deen according to his deeni understanding and position. However, this duty has been placed upon the shoulders of the Ulama of this ummah to a greater degree.

Therefore, we find that from the era of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and throughout the centuries that followed, whenever any deviated group (e.g. Shi'ahs, Mu'tazilah, Khawaarij, Qaadiyanis, etc.) began spreading their corrupt beliefs or practices

in the ummah, the Ulama-e-Haq (rightly-guided Ulama) of that era immediately exposed their wrong beliefs and practices and condemned them. This was in order to protect the Deen of Allah تَبَارَكَ وَتَعَالَى and safeguard the imaan and Deen of the ummah.

Allah تَبَارَكَ وَتَعَالَى mentions in the Qur'aan Majeed:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

There must be from among you a group who will invite towards good, command with righteousness and forbid from evil, and those indeed are the successful ones. (Surah Aal-e-Imraan v. 104)

Hazrat Mufti Shafee' Saheb رَحِمَهُ اللهُ mentions that in this verse, the entire ummah is being addressed. The ummah is being informed that it is the collective responsibility of all the people to ensure that there is always a group among them who fulfil the obligation of amr bil ma'roof and nahy anil munkar (commanding the right and forbidding the wrong). If such a group does not exist among the Muslims, then all the Muslims will be sinful for neglecting this fardh obligation. (*Amr bi Ma'roof wa Nahi Anil Munkar* pg. 42)

In the Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ warned the ummah that if they do not oppose the wrong which they see taking place, then Allah تَبَارَكَ وَتَعَالَى will send His punishment upon all the people. Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ reports:

إِنَّا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنْ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ لَا يَغَيِّرُونَهُ أَوْشَكَ أَنْ يَعْقَابَهُ

Indeed, we (the Sahaabah رَضِيَ اللهُ عَنْهُمْ) heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioning, "Undoubtedly, when people will see wrong taking place, yet they will not attempt to rectify it, then the time will soon come where Allah تَبَارَكَ وَتَعَالَى will send His punishment upon all the people." (Sunan Ibnu Maajah #4006)

Hence, from the above verse of the Qur'aan Majeed and Mubaarak Hadith of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we understand that the approach of the Ulama-e-Haq, of speaking out against the wrong and condemning it, is in total compliance with the command of Allah تَبَارَكَ وَتَعَالَى and the Sunnah of His blessed Rasul, Hazrat Muhammed Mustafa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is in order to protect Deen and safeguard the Muslims from falling into misguidance.

The Reason for the Split in the Jamaat Circles

This work of Da'wah and Tableegh (i.e. inviting people to Deen) is undoubtedly the work of the Ambiyaa عَلَيْهِمُ السَّلَامُ. However, this work will only gain acceptance in the court of Allah تَبَارَكَ وَتَعَالَى if it is carried out according to the Shari'ah and the Sunnah of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Since this work is taking place on a global scale, it is important that the work be carried out correctly, according to the Shari'ah, so that the good will spread worldwide. If wrongs enter this work, then one can well imagine the widespread harm that will reach the ummah.

The reason for the split in the jamaat circles is on account of Ml Sa'd moving away from the path of the Ahlus Sunnah wal Jamaa'ah. This is clearly evident from the wrong statements which Ml Sa'd is uttering and continues to utter in his bayaans, due to which Darul Uloom Deoband, many other Darul Ulooms and numerous Ulama around the world are criticizing him.

When one examines the serious wrongs in the statements of Ml Sa'd, one realizes that he is changing and distorting Deen. The great Buzurgaan-e-Deen (pious deeni elders), who spent their lives in Nizaamuddeen doing the work of Da'wah and Tableegh, were forced to move away from Nizaamuddeen on account of the wrong statements which Ml Sa'd has been mentioning in his bayaans, thereby distorting Deen and changing the work of Da'wah and Tableegh.

Initially, these Buzurgaan-e-Deen tried their level best to bring Ml Sa'd's errors to his attention so that he may correct himself and retract from his wrong statements. However, when they found that he was not prepared to listen to anyone, they moved away so that they may not be held responsible by Allah تَبَارَكَ وَتَعَالَى for being part of a deviated group that is changing and distorting the Deen of Allah تَبَارَكَ وَتَعَالَى.

Furthermore, when his wrongs are brought to his attention by the senior Ulama and Muftis, then he does not want to accept his wrongs. Thus, according to the fatwa of Darul Uloom Deoband, there is great fear that such a person will misguide the people and lead the ummah astray.

In the coming pages, we will present the following discussions in sequence:

1. The wrong statements of Ml Sa'd which clearly prove that he has moved away from the path of the Ahlus Sunnah wal Jamaa'ah.
2. The statements of the Buzurgaan-e-Deen who stayed in Nizaamuddeen regarding Ml Sa'd's changing Deen and the reason for them moving away from Nizaamuddeen.
3. The reality of Ml Sa'd's retraction – did Ml Sa'd really retract from his wrong statements?

Through viewing these discussions in sequence, one will understand why the split has taken place in the jamaat circles, and one will also understand which group is treading on the Sunnah and which group has deviated from the Sunnah.

Similarly, one will realize the seriousness of the problem with Ml Sa'd, and through understanding the seriousness of the problem, one will be able to stay away from the group which is on deviation, and join the group which is on the haq and the Sunnah.

Examining the Wrong Statements of Ml Sa'd

There are many wrong statements which Ml Sa'd has uttered in his bayaans which oppose Deen. When one examines the wrong statements of Ml Sa'd, one understands that there are a few reasons for his wrong statements:

1. Extremism in Deeni Matters

- a) Based on his own thinking and reasoning, he regards certain things which are not compulsory to be compulsory without any Shar'ee proof e.g. he regards going out for forty days in jamaat to be fardh.
- b) He regards certain things of the Shari'ah which are Sunnah to be higher and more important than the fardh actions e.g. he regards mashwarah to be more important than fardh salaah.

2. Opposing the Path of the Ahlus Sunnah wal Jamaa'ah in Beliefs and Masaa'il

- a) Based on his own thinking and reasoning, he confines Da'wah and Ta'leem (inviting to Deen and teaching Deen) to the masjid. According to him, all those who engage in Da'wah and Ta'leem out of the masjid are opposing the Sunnah and opposing Deen.
- b) He confines the nusrat (special assistance) of Allah تَبَارَكَ وَتَعَالَى only to Da'wah. According to him, the help of Allah تَبَارَكَ وَتَعَالَى is only acquired by those engaged in the work of Da'wah.

- c) Ml Sa'd has mentioned in his bayaan that it is wrong for an aalim to take a salary for teaching Deen. He even said that the salary an aalim takes for teaching the Qur'aan is like the money a prostitute takes for committing zina.
- d) Ml Sa'd mentioned that for one to leave the mashwarah is even worse and a more severe sin than to flee from the battlefield in jihaad.

3. Referring to the Qur'aan, Hadith and Seerah Directly and Making Wrong Deductions

Ml Sa'd does not possess sound deeni knowledge and understanding, as witnessed through the wrong statements he is making. Further, he refers directly to the Qur'aan, Hadith and Seerah, and makes wrong deductions. On account of this, he at times opposes the clear text of the Qur'aan, and even shows disrespect to Rasulallah ﷺ and the Ambiyaa عَلَيْهِمُ السَّلَامُ. Below are a few examples:

- a) Ml Sa'd said that Allah تَبَارَكَ وَتَعَالَى does not give hidaayat (guidance) to man, but man gives hidaayat to man.
- b) While speaking about extravagance in weddings, he said that Rasulallah ﷺ spent extra in his waleemah with Hazrat Zainab رَضِيَ اللَّهُ عَنْهَا (implying that Rasulallah ﷺ was extravagant – may Allah تَبَارَكَ وَتَعَالَى forbid!) due to which Rasulallah ﷺ had to undergo some difficulty.
- c) He said that Nabi Moosa عَلَيْهِ السَّلَامُ left his people and went for ibaadat, due to which 588 000 people from the Bani Isra'eel became murtad. This was all because of Nabi Moosa عَلَيْهِ السَّلَامُ leaving Da'wah for ibaadat. (Though Moulana Sa'd retracted from this, but he was found mentioning it again after his retraction. It is for this reason that Darul Uloom Deoband did not accept his retraction).
- d) He said that the kuffaar are impressed by the dunya, not Muslims, but then he said that Nabi Sulaimaan عَلَيْهِ السَّلَامُ was impressed with the dunya and missed his asr salaah. In this way, he resembled Nabi Sulaimaan عَلَيْهِ السَّلَامُ with the kuffaar (may Allah تَبَارَكَ وَتَعَالَى forbid!).

For those who wish to view the wrong statements of Ml Sa'd, we have reproduced some of his wrong and deviated statements below:

Ml Sa'd Claiming that Coming Out for Forty Days is Fardh

Ml Sa'd, in one of his bayaans, claimed that going out in jamaat for 40 days is Fardh (compulsory in Islam). This is not established anywhere in Deen, and hence this is changing and adding to the Deen of Allah تَبَارَكَ وَتَعَالَى. His statement is as follows:

“The Usool of this effort is masnoon (i.e. the practice of the Holy Prophet ﷺ). The Usool of this effort is (also) the practice of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (It is) Impossible to leave it. Opposing it openly is the cause of our deprivation. People ask whether completing 40 days is Fardh? I AM SURPRISED THAT PEOPLE ASK MUFTI SAHEB (THIS). IF IT IS NOT FARDH, WHAT ELSE IS IT?”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Ml Sa'd Claiming that Mashwarah is More Important than Fardh Salaah

Rasulullah ﷺ explained in the Mubaarak Hadith that fardh salaah is the most important pillar of Deen. However, Ml Sa'd says that mashwarah is equal in importance to fardh salaah – in fact it is even more important than fardh salaah. Below is his statement:

“Mashwarah is as important as fardh salaah. Instead, it is even more important than fardh salaah. Just as it is compulsory to come to the masjid for fardh salaah, similarly it is also compulsory to come to the masjid for mashwarah.” (Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 14)

Ml Sa'd Claiming that Da'wah and Ta'leem is Confined to the Masjid

It is reported that Rasulullah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ also gave Da'wah out of the masjid. At the time of haj, Rasulullah ﷺ would go to the various tribes in Mina, Arafaat and Muzdalifah and invite them to Deen. However, Ml Sa'd says that Da'wah is confined to the masjid, and those who give Da'wah out of the masjid are opposing the Sunnah. Below is his statement:

“To bring each person to the masjid and speak to him about Deen – this is the Sunnah. To give Da'wah to people out of the masjid is against the Sunnah.”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

He also said:

“The environment outside the masjid is an environment of negligence. To give Da'wah in such an environment is disgracing Deen.”

(Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 10)

In regard to Ta'leem, it is recorded in Tabaqaat Ibnu Sa'd that after the Battle of Badr, Hazrat Abdullah bin Ummi Maktoom رَضِيَ اللهُ عَنْهُ and Hazrat Mus'ab bin Umair رَضِيَ اللهُ عَنْهُ would teach Deen in the home of Hazrat Makhramah bin Nawfal رَضِيَ اللهُ عَنْهُ in Madinah Munawwarah. From this, the Ulama deduce that it is permissible to teach Deen in a place besides the masjid. However, Ml Sa'd says that if Deen is taught in some place besides the masjid, then Deen will not be found. Below is his statement:

“Those deeni institutes where Deen alone is taught, if they do not have any connection to the masjid, then I take an oath by Allah – there will be no Deen in it. Yes, Deen will be taught, however no Deen will be found.”

(Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 10)

Ml Sa'd Claiming that the Help of Allah تَبَارَكَ وَتَعَالَى Can Only Be Acquired Through Going Out in Jamaat

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى says, “If you assist (the Deen of) Allah Ta'ala, He will assist you.” (Surah Muhammed v. 7) This verse is general and refers to all the various efforts for the upliftment of Deen. However, Ml Sa'd claims that the divine assistance of Allah تَبَارَكَ وَتَعَالَى will only be acquired through going out in jamaat. Below is his statement:

“The unseen help of Allah تَبَارَكَ وَتَعَالَى is dependent on coming out in the path of Allah تَبَارَكَ وَتَعَالَى. As long as the Muslims do not come out in jamaat and give Da'wah, the help of Allah تَبَارَكَ وَتَعَالَى will not be attained.”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Ml Sa'd Distorting Deen and Opposing the Laws and Injunctions of Shari'ah

According to all the Mazhabs, it is permissible for an aalim to take a salary for teaching Deen. Taking a salary for rendering deeni service commenced from the time of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. The first person to take a salary for rendering deeni service was Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, followed by Hazrat Umar رَضِيَ اللهُ عَنْهُ. This thereafter continued throughout the centuries of Islam, until the present day.

However, Ml Sa'd has mentioned in his bayaan that it is wrong for an aalim to take a salary for teaching Deen. In this way, he has opposed the ijmaa (consensus) of the ummah through all the centuries, from the time of the Sahaabah رَضِيَ اللهُ عَنْهُمْ.

In one of his bayaans, Ml Sa'd even said that the salary an aalim takes for teaching the Qur'aan is like the money a prostitute takes for committing zina. Ml Sa'd said:

“Salary taken for teaching the Qur'aan is like the fee of a prostitute. The prostitute will enter Jannah before the person who teaches Qur'aan for a salary.”

(Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 12)

Ml Sa'd Claiming that Leaving the Mashwarah is Worse than Fleeing from the Battlefield

The action of mashwarah is a Sunnah in Deen. However, participating in mashwarah cannot be compared to participating in jihaad, as this is not mentioned in any Aayat or Hadith. Hence, if one leaves the mashwarah, he cannot be treated like the person who commits the major sin of fleeing from the battlefield. However, Ml Sa'd regards the person who leaves the mashwarah as worse than the one who flees from the battlefield. Below is his statement:

“According to me, leaving the mashwarah is even worse than fleeing from the battlefield.”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Ml Sa'd Speaking Against the Clear Text of the Qur'aan Majeed

In the Qur'aan Majeed, Allah تَبَارَكَ وَتَعَالَى says to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “You cannot give hidaayat to those whom you wish, but Allah gives hidaayat to whomsoever He wishes.” (Surah Qasas v. 56)

However, Ml Sa'd contradicts this clear text of the Qur'aan Majeed saying:

*“Allah تَبَارَكَ وَتَعَالَى has made us the means of humanity's guidance and sent us to this earth. We have the habit of saying “Brother! Hidaayat is in the hands of Allah! If He wished, He will grant hidaayat, otherwise, not!” No! This is not the case! Instead, you should remember that **only a human being can be the means of another human being's guidance. Man alone is the reason for another man's guidance.**”*

(Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 8)

Ml Sa'd Speaking Against Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ml Sa'd had spoken against Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying that on account of him being extravagant by serving meat and spending extra wealth in the waleemah of Hazrat Zainab رَضِيَ اللهُ عَنْهَا, against his normal Sunnah practice, he had to face some difficulty. How can Ml Sa'd speak against Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this manner, finding fault with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, whereas every action of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was beloved to Allah تَبَارَكَ وَتَعَالَى and hidaayat (guidance) for this ummah? Below is his statement:

“Avoid extravagance in weddings! Avoid extravagance in weddings! The more extravagant, the more the hardships will there be. In all of his weddings, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sometimes fed cheese, sometimes distributed dates, and sometimes scattered chawri (dry dates). Today, if someone brings dry dates to the waleemah, no one will accept it, no one will consider it as a waleemah, even

though it is the same Sunnah, it is the same Sunnah. Not just one marriage, but all marriages were like this. All, except for the marriage of Hazrat Zainab رَضِيَ اللهُ عَنْهَا. In that wedding, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arranged meat and bread. Hazrat Zainab رَضِيَ اللهُ عَنْهَا used to be proud that meat and bread were arranged in her wedding. Subhaanallah, yet because of this marriage that was different (extravagant) from his usual practice, **he (the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to face some difficulty due to this.**”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Ml Sa'd Speaking Against Nabi Moosa عَلَيْهِ السَّلَامُ

Ml Sa'd has spoken against Nabi Moosa عَلَيْهِ السَّلَامُ, saying that because Nabi Moosa عَلَيْهِ السَّلَامُ left Da'wah and got engaged in ibaadat, the Bani Israa'eel began to worship the calf. Below is his statement:

“Moosa عَلَيْهِ السَّلَامُ left Da'wah among his people and went into seclusion to speak to Allah تَبَارَكَ وَتَعَالَى, and due to this, 588 000 people of the Bani Israa'eel all went astray. Moosa عَلَيْهِ السَّلَامُ was the main person, and Haaron عَلَيْهِ السَّلَامُ was his assistant and helper. The main person was supposed to have remained behind, and all started worshipping the calf.”

(Ml Muhammad Sa'd se Ulama-e-Ummat ke ikhtilaaf ki bunyaadi wujuhaat by Wifaaqul Ulamaa Hind Pg. 11)

It should be borne in mind that a Nabi is sinless, and how can such a great sin be attributed to a Nabi – especially when Nabi Musa عَلَيْهِ السَّلَامُ was called by Allah تَبَارَكَ وَتَعَالَى to Mt Toor, and he appointed his brother, Nabi Haaron عَلَيْهِ السَّلَامُ in his place to take charge of the affairs of the Bani Israa'eel? How can he then be blameworthy for the wrongs that the Bani Israa'eel did on their own?

Note: Though Moulana Sa'd retracted from this, but he was found mentioning it again after his retraction. It is for this reason that Darul Uloom Deoband did not accept his retraction.

Ml Sa'd Speaking Against Nabi Sulaimaan عَلَيْهِ السَّلَامُ

In his bayaan, Ml Sa'd mentioned that the kuffaar get impressed by the things of this world, not the believers. The believers become impressed by the Creator of the things of this world. Thereafter, he mentioned that Nabi Sulaimaan عَلَيْهِ السَّلَامُ became impressed by his horses, until his asr salaah became qadha. In this way, he resembled the great Nabi of Allah تَبَارَكَ وَتَعَالَى – Nabi Sulaimaan عَلَيْهِ السَّلَامُ, to the kuffaar who are impressed by the things of this world. This, is indeed showing great disrespect to the Nabi of Allah تَبَارَكَ وَتَعَالَى. Below is his statement:

“Sulaimaan عَلَيْهِ السَّلَامُ was so busy inspecting his horses, that he had missed his asr prayer. While looking at his horses, the sun had already set. Allah is the creator. **The real purpose for Allah creating the things of the world is not so that the creation is impressed with the things of the world, but so that the creation is impressed with the creator of the things of the world. The disbelievers are those who are impressed with the things of the world and the Muslims are those who are impressed with the Creator. The things of the world are meant for us to recognize the Creator. That time was the time to remember Allah تَبَارَكَ وَتَعَالَى, but inspecting his horses had caused Sulaimaan عَلَيْهِ السَّلَامُ to be so busy and miss his asr prayers.**”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Ml Sa'd Contradicting the Fundamental Belief of the Ahlus Sunnah Wal Jama'ah

The belief of the Ahlus Sunnah wal Jamaah is that the imaan of the Ambiyaa عَلَيْهِمُ السَّلَامُ is the greatest. On the contrary, Ml Sa'd has claimed that our imaan is greater than the imaan of the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the angels. Below is his statement:

“Listen to me! The Prophets عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ (and the angels). Muslims today do not understand, **the imaan given to us is better than the imaan of these three groups (the Prophets عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the angels).**”

Click [HERE](#) for the audio recording of the above statement of Ml Sa'd

Note: These are only a few examples of the wrong statements which he made and continues to make. There are many more wrong statements that he had uttered. All these wrong statements are on record for those who wish to personally verify it.

The Statements of the Buzurgaan-e-Deen regarding Ml Sa'd and the Reason for Them Breaking Away from the Nizaamuddeen Group

When the seniors who had given their lives for the effort of Deen were constrained to break away from Ml Sa'd and the Nizaamuddeen group, they explained the reasons for their separation. These statements were to clarify their position and the reasons for them disassociating themselves from the Nizaamuddeen markaz.

It was an obligation upon them to warn the ummah of the potential deviation that would henceforth be spread from Nizaamuddeen through Ml Sa'd.

These testimonies are an important source of evidence, as it is impossible to imagine that all of them are lying, and Ml Sa'd alone is on haq.

1. Haji Abdul Wahhaab Saheb's ﷺ Statement:

"I fear that because of this (what Ml Sa'd is doing), the blessings of the Khandhalwi family will end..., Ml Sa'd should stop taking Bay'at..., People of Nizaamuddeen must make tawbah..., Ml Sa'd himself has not spent even 40 days in jamaat."

2. Ml Ebrahim Dewla's Letter:

"In Nizaamuddeen, such a group has taken control and is trying to push even the wrong things as right."

Ml Ebrahim Saheb further writes:

"However, nowadays, many senior workers are crossing these limits in their discourses, particularly in making wrongful deductions from the lives of Sahaabah, excessive criticism, and passing judgments on other deeni efforts. I have not been in agreement with this and have been trying to bring this to their attention. In my talks also, I had been trying to warn about it positively. However, when the limits were exceeded and people started interpreting my stay in Nizaamuddeen wrongly by saying that that I approve of the current state and Tarteeb of the effort, thereby creating a feeling of difficulty for me in the current environment of Banglawali Masjid, then after many days of Istikhaarah, I have decided to open my heart before the brothers in clear words."

3. Ml Ahmad Laat's Recorded Testimony:

"I have copies of threatening letters written to me. After investigation, it was clear that this was all happening under the direction of Ml Sa'd."

4. Ml Ya'qoob's Letter (Ml Ya'qoob Saheb spent +- 50 years in Nizaamuddeen):

"There is such chaos in Nizaamuddeen that has led to verbal arguments, curses, and even situations of brutal maltreatment."

Ml Ya'qoob Saheb further writes:

“Nowadays, the bayaans (of Ml Sa'd) are full of pointing fingers, criticism, downplaying (other deeni efforts), authoritative tones, deductions and new explanations, which are against the pattern of our elders. Every day, a new notion is introduced. Scholars (Ulama) and Mashaayikh are astonished and worried about what is happening. If the same direction of the effort persists, the time is not too far when the scholars (Ulama) will be against this effort, and the people having serious concern for the Ummah will be alienated from this effort.”

5. Ml Zubair Kandhlawi's رَحْمَةُ اللَّهِ Statement:

“The issue of Muntakhab Ahaadith is very serious. Many are worried about it. This book has been translated into various languages without Mashwarah.”

Note: On the instruction of Ml Ilyas رَحْمَةُ اللَّهِ, Hazrat Sheikhl Hadith, Ml Muhammed Zakariyya رَحْمَةُ اللَّهِ had prepared the Fazaal Kitaabs (i.e. Fazaal-e-A'maal and Fazaal-e-Sadaqaat) so that these kitaabs could be read by all Muslims, whether they are affiliated to the Tableegh effort or not.

Hazrat Sheikh رَحْمَةُ اللَّهِ, being a renowned expert in the science of Hadith, provided the commentary and explanation for the Aayaat and Ahaadith mentioned in the kitaabs, so that people will not misunderstand the Aayaat and Ahaadith and arrive at their own, incorrect conclusions.

The purpose of these kitaabs was to teach the people the virtue and value of good deeds, thereby encouraging them to bring the Sunnah into practice in their lives and pass it on to others. Allah تَبَارَكَ وَتَعَالَى blessed these Fazaal kitaabs with such acceptance that from the time they have been written, these kitaabs have been a means of thousands of people throughout the world reforming their lives.

Ml Sa'd has removed these kitaabs from the ta'leem and replaced them with the Muntakhab Ahaadith kitaab. Despite the elders of Tableegh expressing their disapproval, he opposed them and unilaterally replaced the Fazaal kitaabs with the Muntakhab Ahaadith.

The reason for the elders disapproving replacing the Fazaal Kitaabs with the Muntakhab Ahaadith is that this kitaab does not have any commentary or explanation given with the Ahaadith. It is merely a translation of the Ahaadith. Hence, the result of this is that each person reading the Ahaadith will incorrectly interpret the Ahaadith according to his own reasoning and understanding.

The Reality of Ml Sa'd's Retraction – Did Ml Sa'd Really Retract from His Wrong Statements?

Some people who are supportive of Ml Sa'd say that Ml Sa'd made rujoo (retracted) from these wrong statements, so why are the Ulama still criticising him for them?

The answer to these people is that Ml Sa'd did not retract from all the wrong statements that he had made. Rather, he only made rujoo for a few of his wrong statements, and even these few retractions were not made in the correct, Shar'ee manner of rujoo.

The law of Shari'ah is that if a sin is done in private, then the tawbah should be done in private, and if a sin is done in public, then the tawbah should also be done in public.

Therefore, the only way for Ml Sa'd to retract is for him to make tawbah to Allah تَبَارَكَ وَتَعَالَى for all his wrong utterances against Deen, and also go to all those places where he misguided the public and inform them that what he had mentioned in his bayaans was wrong, and that he has repented and made rujoo.

Since his wrongs have reached many parts of the world, he should also circulate around the world a clear rujoo (clear retraction) from all his wrong statements which he had spoken against Deen so that his retraction reaches all the people.

Note:

As for Ml Sa'd's rujoo for his statement regarding Nabi Moosa عَلَيْهِ السَّلَامُ being the cause of the Bani Israa'eel going astray, then initially, Ml Sa'd did not want to accept his error and tried to justify his wrong statement. However, Darul Uloom Deoband proved him to be wrong and he was forced to send a retraction to Darul Uloom Deoband.

Darul Uloom Deoband was about to accept his rujoo when they heard that he had repeated the same wrong statement about Nabi Moosa عَلَيْهِ السَّلَامُ in another bayaan which he gave two days after he made rujoo. It is for this reason that Darul Uloom Deoband did not accept his rujoo.

Is Condemning the Wrongs of Ml Sa'd Gheebah?

The teaching of the Hadith is that when a wrong takes place in the open, then to correct the wrong practice in the open and conscientize people about the wrong is a duty upon the ummah, and this does not enter under the purview of gheebah.

Therefore, we find that in Bukhaari Shareef, Imaam Bukhaari رَحِمَهُ اللهُ exposed the wrong of the deviated sects throughout his kitaab.

Based on the above, the senior Ulama of India, Pakistan, Bangladesh and many other countries around the globe have criticized Ml Sa'd for the wrong statements which he has been uttering for a few years in his bayaans in Nizaamuddeen and in other countries when travelling for ijtimaas or tableegh, etc.

It should be borne in mind that the only basis of unity in Islam is conformity to the laws of Shari'ah and the Sunnah of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hence, if Ml Sa'd changes his ways, makes an open retraction, and conforms to the Ahlus Sunnah wal Jama'ah in all aspects of Deen, then the Ulama will stop condemning him and speaking out against him.

The Command of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Change the Ameer

It should be borne in mind that in deen, the objective and purpose is to follow the Shari'ah and to uphold the Sunnah. Following a certain personality or group is not the objective and purpose in deen. Hence, as long as the ameer follows the Shari'ah and upholds the Sunnah, he can be followed and taken as a guide in Deen.

If the ameer follows the Shari'ah and upholds the Sunnah but at times errs, then if he is such that when his error is brought to his attention, he immediately corrects himself and follows the Sunnah, then such a person can be followed.

On the contrary, if the ameer opposes Deen in his beliefs, statements or actions, and when his mistakes are brought to his attention, he does not accept his mistakes and correct himself and continues on the wrong, then the law of the Shari'ah is that such a person should not be followed.

Rather, in such a situation, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the ummah to replace the ameer with another person who will uphold Deen. Continuing to follow such a person will be giving preference to the person over the command of Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

In this regard, it is reported that once, Rasulullah ﷺ sent an army of Sahaabah رَضِيَ اللهُ عَنْهُمْ in the path of Allah تَبَارَكَ وَتَعَالَى for the purpose of jihaad. Before dispatching the army, Rasulullah ﷺ himself appointed a certain person among them as the ameer of the army and gave him a certain command to carry out. Later on, Rasulullah ﷺ came to know that the ameer whom he had appointed did not fulfil the command which he had given him.

Rasulullah ﷺ was greatly displeased at this and he reprimanded the Sahaabah رَضِيَ اللهُ عَنْهُمْ for continuing to follow the person despite seeing him not fulfil Rasulullah's ﷺ command.

At that occasion, Rasulullah ﷺ told the Sahaabah رَضِيَ اللهُ عَنْهُمْ that they should have replaced the ameer with another ameer. Rasulullah ﷺ said:

أعجزتم إذ بعثت رجلا منكم فلم يمش لأمرى أن تجعلوا مكانه من يمشى لأمرى

“When I appointed a man from among you (as the ameer), and he did not fulfil my command, then were you unable to replace him with someone else (another ameer) who will fulfil my command?” (Sunan Abu Dawood #2629)

When we view the situation of Ml Sa'd and the fatwa of Darul Uloom Deoband against him for the wrong statements that he is making in his bayaans, it is clear that he does not have sound knowledge and understanding of deen to be able to lead the ummah.

In such a situation, the command of Rasulullah ﷺ to the ummah is that such a person should not be followed, but rather should be replaced. We should remember that following a personality is not the objective and purpose in deen. Rather, the purpose of deen is to uphold the command of Allah تَبَارَكَ وَتَعَالَى and the Sunnah of Rasulullah ﷺ at all times.

The Command of Shari'ah to Move Away from the Deviated Group

The command of Shari'ah is that when one sees a group that is on deviation, then one should try to correct them. If they are not prepared to accept correction and change, then one should move away from this group which is treading on the path of deviation and disassociate from them so that one is not influenced by their wrongs and does not become a party to their wrongs.

Once, Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا was informed regarding a certain deviated group. On hearing the wrong statements and wrong beliefs of this group, Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا said to the person who conveyed the information to him, “When you meet those people, then inform them that I have nothing to do with them, and they have nothing to do with me.” (Sunan Abu Dawood #4695)

In another narration, it is reported that a person conveyed salaam to Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا from another person. Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا replied, “It has reached me that this person (conveying salaam to me) is innovating things in Deen. If he is indeed innovating things in Deen, then do not convey my salaam to him.” (Sunan Tirmizi #2152)

From this statement of the Sahaabi, we understand that when a group deviates from the right path and do not want to correct themselves, then one should move away and disassociate from them.

Ml Sa'd has innovated many things in Deen from his own side, thus to support him in his wrong is an extremely grave sin. Severe warnings have been sounded in the Mubaarak Hadith for the one who assists the person who innovates in Deen. Rasulullah ﷺ said, “The one who shows respect and honour to a person who innovates in Deen has assisted in the destruction of Islam.” (Shu'abul Imaan #9018)

In this Hadith, Rasulallah ﷺ mentioned that the one who honours and respects a person innovating in Deen is assisting in the destruction of Islam. When this is the severe warning sounded for the one who merely respects and honours the innovator, then we can well imagine the severe plight of the one who actually supports him and assists him in his cause!

The 2023 Fatwa of Darul Uloom Deoband Against Ml Sa'd

The following is part of a response of Darul Uloom Deoband to the Ulama of Bhopal who complained about Ml Sa'd's wrong statements which he made in one of his bayaans. The wrong mas'alah which Ml Sa'd explained in the bayaan was that it is not correct for those rendering deeni service to take a remuneration for their deeni services. Rather, they should engage in business for earning a livelihood.

In the beginning of the answer, Darul Uloom Deoband explains the root cause for Ml Sa'd's deviation. They mentioned the following in their fatwa:

“The stance of Deoband in regard to this personality (Ml Sa'd) is that his problem is not confined to one error or mistake in his talk (that can be rectified). Rather, his problem is that his reasoning and understanding is corrupt, he lacks deeni knowledge and does not possess academic capability. Despite this, he boldly makes his own deductions and reaches his own conclusions (through referring directly to the Qur'aan, Hadith and Seerah), due to which a series of distortion of deen is continuing (through his talks).”

Among the question which the Ulama of Bhopal asked Darul Uloom Deoband are the following:

Question:

1. According to the Shari'ah, are the bayaans of the speaker (Ml Sa'd) correct? Is it permissible to spread and propagate the wrong statements of such a person?
2. Those people who defend this personality (Ml Sa'd), and present incorrect proofs in his defence – what does Shari'ah say in regard to such people?

Answer:

1. According to the Shari'ah, the speaker's bayaans (i.e. the bayaans of Ml Sa'd), which were sent to us, are not correct. Many of the points mentioned in these bayaans are based upon his own deductions from the Qur'aan, Hadith or seerah, or they are based upon incorrect or unaccepted explanations. To spread these types of bayaans, or propagate and promote them in any way, is not permissible. It is compulsory for the speaker (Ml Sa'd) to refrain from giving these types of bayaans. (Rather,) when giving bayaans, he should follow the explanations which were given by the Salaf-e-Saaliheen (pious predecessors) and our Akaabir (our senior Ulama of the recent past). He should not move away from the explanations and views of the Salaf and Akaabir, thus becoming a means for people falling into confusion and dissension. This is the path of safety, and it is in adopting this method that all the people will benefit and acquire goodness.
2. As for those people who give interpretations to these types of bayaans (trying to justify the wrong statements of the speaker, Ml Sa'd), and they defend the speaker (Ml Sa'd), thereby leading the simple masses astray, then their actions are most unfortunate and lamentable. They will be held answerable for this by Allah تَبَارَكَ وَتَعَالَى.

Click [HERE](#) to view the Urdu Fatwa of Darul Uloom Deoband

Ulama and Trustees Stopping Nizaamuddeen Jamaats from Speaking in their Musjids

The Ulama or trustees of certain musjids who do not allow the Nizaamuddeen jamaats to give bayaans in their musjids are doing so because these jamaats follow Ml Sa'd who has deviated from the path of the Ahlus Sunnah wal Jamaa'ah. In the Qur'aan Majeed and Mubaarak Ahaadith, we are commanded to protect the masaajid from all types of wrongs and deviations.

These Ulama and trustees feel that when these jamaats are aligned with a person who has deviated from the path of the Ahlus Sunnah wal Jamaa'ah, then it is possible that in their bayaans, they will make the same wrong statements which their ameer (leader), Ml Sa'd, is making in his bayaans, and this has been witnessed in certain places. Similarly, in their bayaans, they will invite people to Nizaamudeen where Ml Sa'd is based, as this is their Markaz.

Therefore, these Ulama and trustees stopping these jamaats from speaking in their masjids conforms to the law of Shari'ah. Just as we will not allow other deviated sects (e.g. Shi'ahs, Qadiyaanis and Salafis etc.) to give bayaans in our masaajid, as it is possible that during the bayaan, they may utter something against Deen, similarly we will not allow the jamaats aligned with Ml Sa'd to deliver bayaans in our masaajid, for the same reason and based on the same fear.

Nevertheless, apart from not allowing them to give bayaans in the masjid, the Ulama and trustees do not stop anyone from coming to the masaajid to perform salaah, as the masjid is the house of Allah ﷻ, and the purpose of the masaajid is to perform salaah.

In conclusion, according to the fatwa of Darul Uloom Deoband, the matter is very clear that Ml Sa'd has deviated from the path of the Ahlus Sunnah wal Jamaa'ah as well as the manhaj (the way) of the esteemed elders and seniors of the noble work of Da'wah and Tableegh. Hence, any person who follows him or subscribes to his values risks corrupting his aqeedah (beliefs) and putting his imaan and Deen in jeopardy.

May Allah ﷻ guide the ummah towards the straight path - ameen.

Answered by:

Mufti Zakaria Makada

Checked & Approved:

Mufti Ebrahim Salejee (Isipingo Beach)