

The Reality of MI Saad's Retraction (Part 1)

MI Saad's fanatical supporters deviously use snippets from the Fatawa of Darul Uloom Deoband to support his supposed retraction. This is just one of the many devious ploys used desperately to defend him. The fact that they were able to extract these isolated snippets from many pages of Fataawa is a clear indication that they have scrutinized all of it and would have understood Deoband's position.

Their deceit is clear, as they sheepishly quote things out of context, secure in the knowledge that most people would not have read the long, conclusive, and detailed Fatwa of Deoband, and they will be able to pull the wool over their eyes. They also ignore Mufti Abul Qasim (Principal of Deoband)'s voice clip, which unquestionably reaffirms Daarul Uloom's position on MI Saad.

Alhamdulillah a panel of Ulama have studied the Fatawa at length and sketched a timeline and a synopsis of all the Fatawa. Supported by many other fatawa from various Darul Ulooms globally, it is clear as daylight that this is a firqah baatil (deviated sect) in the making.

The outstanding feature of Maududi was his view that no one is above criticism. Sadly, and we find no joy in saying that, MI Saad has criticized Ulama, Sahaba, Ambiya and even the Sunnah of Sayyiduna Rasulallah Sallallaahu Alayhi wasallam.

This is a brief synopsis and timeline of MI Saad's Rujoo (retraction), extracted from the various Fataawa of Darul Uloom Deoband and supported by 45 other Fatawa from institutions worldwide.

2016 November – Before Darul Uloom Deoband publicly issued their Fatwa on Maulana Saad, they sent him a reprimand letter to inform him of their intention. They wanted to protect his name and honour before releasing the Fatwa.

2016 November—Maulana Saad sent a delegation to Darul Uloom Deoband, saying he was prepared to make Rujoo. They gave his delegation a list of all his controversial statements deemed outside the fold of the Ahlus Sunnah Wal Jamaah.

2016 November 30 – Maulana Saad sent his first official Rujoo Letter to Darul Uloom Deoband. In this letter, he admitted his errors with the following statement:

"This lowly one considers it his Deeni responsibility and wants to make a clear Rujoo from his previous Bayans (speeches) that have been referred to. May Almighty Allah forgive him."

However, at the end of the Rujoo, Maulana Saad seems to accuse Darul Uloom Deoband of harbouring ill thoughts about him. He alludes that this is the reason they are being critical of him. Worse, he even tried to argue that he has references for his controversial Bayans.

MI Saad writes: This lowly one considers it a very disappointing matter about ill thoughts that important people like yourselves have, who are responsible for an International academic centre. This ill thought, regarding the ideologies, positions and methods of this lowly one and his associates, show lack of support with the blessed effort of Dawah and Tabligh and its Markaz.... despite this lowly one's lack of Ilm, he will attempt to send references and explanations with regards to the objections raised against the speeches of this lowly one

2016 December 6 – Darul Uloom Deoband thus did not accept Maulana Saad's Rujoo and published their [first fatwa](#)

2016 December 8 – Darul Uloom Deoband issued a [supplementary Writeup](#) explaining why his first Rujoo was not accepted

2016 December 11 – Maulana Saad sent his second Rujoo letter. The letter was similar to the first one without the earlier controversial points. Due to the need to avoid further Fitna, they decided to be very lenient and accept his Rujoo purely on this written letter.

2016 December 13 – Two days later, Darul Uloom Deoband prepared a letter to Maulana Saad to inform him that his Rujoo letter was accepted. They sent two messengers to deliver their response to him personally. However, on the way to Delhi, evidence reached Darul Uloom Deoband that Maulana Saad had repeated his objectionable statement regarding Nabi Musa (AS) that very day in his Fajr bayaan. Moreover, he also made a controversial statement regarding Nabi Yusuf (AS). Thus, Darul Uloom Deoband decided not to send the letter and called back their messengers. Within two days, Maulana Saad did Rujoo only to repeat the very same statements.

The chain of events clearly indicate MI Saad's irresponsible approach to the Rujoo.

2017 January – About a month later, Maulana Saad sent his third Rujoo letter to Darul Uloom Deoband. In this letter, regarding Nabi Musa (AS), he argued that whatever he said could be understood in a different context. He tries to prove that he is correct in this aspect. He claimed his statements were only Marjuh (relatively weak) and not Baatil (false). He even blatantly declared his Rujoo upon the statement: *"Even if my words are not Baatil, I make Rujoo regardless."*

2017 February – Darul Uloom Deoband replied by sending a letter rejecting his Rujoo' and refuting the arguments that had been presented. They pointed out that he needs to show sincere repentance. They also pointed out that since his statements were made in public (in front of hundreds of thousands of people), the Rujoo must be done in public as well.

2017 (Possibly around June) – Maulana Saad sent his fourth Rujoo letter admitting his mistakes on the third Rujoo

2017 (Possibly around July) – Darul Uloom Deoband replied in writing that they do not accept any more of Maulana Saad's Rujoo if it is in the form of a letter. By this time, his Rujoo has been rejected three times. Many false accusations have also been propagated against Darul Uloom Deoband. In Darul Uloom's writing, they stated that as the speeches were given publicly, the Rujoo needed to be public as well. Typically, one of the conditions of Rujoo is, *"The*

retractive statement must be made in the same manner that the contradictory statements were made". In the first three Rujooos, Darul Uloom Deoband was very lenient on this but seeing how three Rujooos had already been rejected, they decided to enforce this principle.

2017 December 2 – Maulana Saad did his first public Rujoo. During the Taleem of Hayatus-Sahabah, he openly declared his retraction on his statements concerning Nabi Musa AS.

2018 January 11 – Maulana Saad did his second public Rujoo in front of his followers in Kakrail Masjid. He openly declared his retraction on his statements with regard to Nabi Musa AS.

Deoband found Maulana Saad's Rujoo insincere as he continued his deviation despite the Rujoo

2018 January 31 – Darul Uloom Deoband issued an official clarification on their position concerning Maulana Saad's Rujoo.

In a nutshell, the Rujoo was only accepted for his statements on Nabi Musa AS. That was the only Rujoo he made! Darul Uloom Deoband expressed great concerns regarding the divergence of Maulana Saad as he continued to make controversial statements despite the Rujoo. The original 2016 Fatwa was never retracted.

Deoband fatwa 2023

Since the publication of the above (2018 fatwa) article until now, we have been receiving complaints from various Darul Uloom from time to time. From these complaints, it can be summarized that the matter is of wrong ijtihaad and wrong understanding of Deen (religion) and Sharia (Islamic Rulings). It is not a mere matter of the person in charge (M Saad) giving wrong encouragements (i.e. advice based on Fadhaail or Taqwa). With his recent statements sent to us by the scholars of Bhopal (including his statement during Fajr Bayan on May 13, 2023)

THE FINAL WORD

***"(MI Saad) continues to insist on his distorted views and self-made ideas. This proves the position of Darul Uloom Deoband that the matter is not a partial misunderstanding of parts of the speech (i.e. it is not a speech taken out of context). Rather, it is a perversion of thought, lack of knowledge and making daring Ijtihad and inferences, despite a lack of competency."* (Darul Uloom Deoband)**

2024 January/February - Voice clip of MI Abul Qasim Nomani Sb clarifying the fact that Darul Uloom Deoband's position regarding MI Saad remains unchanged.

Insha Allah, in Part 2, we will disprove all the selective, irrelevant and inappropriate quotes from Fataawa that the followers of MI Saad are using to support their stance.

