

# The Reality of MI Saad's Retraction (Part 2)

## Answer to those misquoting Deoband's Fataawa

The followers of MI Saad have been circulating random snippets from the Fataawa of Darul Uloom Deoband to bolster their position. The following page has been in circulation and its deceptive nature has caused considerable confusion:

### Compilations from The website of Darul Uloom Deoband

[www.darulifta-deoband.com](http://www.darulifta-deoband.com)

(Translated from Urdu)

- 1) He who calls the people of Markaz Nizamuddin misguided is himself misguided.  
(Fatawa Darul Uloom Deoband, Answer No. 69158)
- 2) The people of Markaz Nizamuddin (center of da'wah and tabligh), on the whole are *Ahl-e-Haq* and belong to the maslak of *Ahl-e-Sunnat wal Jamaat* Ulema. So, even to say that this jamaat is excluded from *Ahl-e-Sunnat wal Jamaat* is a matter of abhorrence & misleading. If any person belonging to the 'Tablighi Jamaat (as an individual) has any wrong beliefs or thoughts, that's a different matter. Due to this, the whole Jamaat cannot be misunderstood or considered wrong.  
(Fatwa of Darul Uloom Deoband, Answer No. 69158.)
- 3) Darul Uloom Deoband doesn't have any relation (whatsoever) about the current internal differences in Tablighi Jamaat.  
(A Necessary Explanation, Darul Uloom Deoband)
- 4) As the disagreement in Tablighi Jamaat is related to its internal administrative issues, this has nothing to do directly with the Knowledge of Dean, or Commandments of Dean, or Jurisprudence of Dean. Therefore, in this contentious issue, Darul Uloom Deoband has kept an equal distance from both the parties.  
(A Necessary Explanation and Answer No. 156131)
- 5) Hence, Darul Uloom Deoband has nothing to do with this dispute.  
(A Necessary Explanation, Darul Uloom Deoband)
- 6) Darul Uloom Deoband does not like to be a party (i.e. a supporter of anyone) in this dispute.  
(Fatwa of Darul Uloom Deoband, Answer No.156131)
- 7) As it (Darul Uloom Deoband) is not in favor of any group.  
(Fatwa of Darul Uloom Deoband, Answer No. 165359)
- 8) Despite the statement of Darul Uloom Deoband expressing its neutral position, a section of the people are constantly trying to portray Darul Uloom Deoband as supporting a (particular) party in this dispute. Due to such false rumors, Darul Uloom Deoband declares that Darul Uloom Deoband has nothing to do with the current internal discord of *Jamaat-e-Tabligh*.  
(A Necessary Explanation, Darul Uloom Deoband)
- 9) Regarding the discord in Daawat & Tabligh, from the very beginning, it has been the desire of Darul Uloom Deoband that the leaders of the Jamaat (the responsible persons) should negotiate with each other by mutual talks (& discussions) & try to resolve this dispute as soon as possible. This will be of benefit not only for the jamaat but for the whole (Muslim) nation.  
(A Necessary Explanation, Darul Uloom Deoband)
- 10) And if each other's shortcomings are not publicized, then the differences will cease by itself.  
(Fatawa Darul Uloom Deoband, 155359)
- 11) It's not right to stop any jamaat working in a mosque just because it belongs to Markaz Nizamuddin. Those who are doing so should refrain from it. They should not do so.  
(Fatawa Darul Uloom Deoband, Answer No. 152687)
- 12) Maulana Saad Saab and other Hazraat Akabireen of Nizamuddin (*madà zilhum*) will be the benefactors for the common people, the ummah & including you, will be benefited a lot (from them)  
(interpretation of the dream of a person; Fatawa Darul Uloom Deoband, Answer No. 52989)
- 13) Those who put allegations or slander a muslim are bound to be caught in this world and in the Hereafter. This is proved by the Holy Qur'an and the Holy Hadith.  
(Fatawa Darul Uloom Deoband Answer No. 170491)

**Note:-** In this entire file, a summary of the "fatwas of Darul Uloom Deoband" and a letter titled: "a necessary explanation" published by Darul Uloom Deoband has been summarized in one page for the convenience of the readers. For those who want details may go through the files.

1.

1) He who calls the people of Markaz Nizamuddin misguided is himself misguided.

(Fatawa Darul Uloom Deoband, Answer No. 69158)

2) The people of Markaz Nizamuddin (center of da'wah and tabligh), on the whole are *Ahl-e-Haq* and belong to the *maslak of Ahl-e-Sunnat wal Jamaat* Ulema. So, even to say that this jamaat is excluded from *Ahl-e-Sunnat wal Jamaat* is a matter of abhorrence & misleading. If any person belonging to the Tablighi Jamaat (as an individual) has any wrong beliefs or thoughts, that's a different matter. Due to this, the whole Jamaat cannot be misunderstood or considered wrong.

(Fatwa of Darul Uloom Deoband, Answer No. 69158.)

### **Misquoting Deoband's Fatwa #69158:**

In August 2016, Deoband issued Fatwa #69158:

- *Those who say the people of Nizamuddin are misguided are the ones who are misguided!*
- *People who are in Nizamuddin are of the Ahlul Haq (Righteous People) and Ahlus Sunnah Wal Jamaah!*

This Fatwa is often quoted claiming that Deoband actually supports Ml Saad and those who oppose him are misguided.

Before proceeding, take note that this Fatwa has been **DELETED** from Deoband's website! Check the following link:

<https://darulifta-deoband.com/home/ur/fatwa/69158>

### **Response:**

The fact that the fatwa has been deleted now shows that it's no longer applicable. This clearly indicates that the promoters of Ml Saad are holding onto a thread. In the absence of any substantial evidence in favour of Ml Saad, they are using a fatwa that is already rescinded.

Secondly, this Fatwa was issued on the 29th of August 2016. This date is BEFORE Deoband's First Fatwa against Ml Saad (The first Fatwa was issued on 28th November 2016). The later Fatawa resulted from a lengthier analysis and clearly ascertain Ml Saad as misguided and as having deviated from the path of the Ahlus Sunnah Wal Jamaah.

## 2. Misquoting Deoband's 2017 Clarification, claiming that Deoband has cleared Maulana Saad

On 9 August 2017, Darul Uloom Deoband issued a clarification letter stating that they are not involved in the administrative matters of Tablighi Jamaat (i.e., Shura vs. Saad) and maintain neutrality on this.



### ایک ضروری وضاحت

تبلیغی جماعت کے اکابر کا باہمی اختلاف کوئی دشمنی جھگی بات نہیں ہے، آج کی دنیا میں ملت اسلامیہ کے مسائل و معاملات سے ادنیٰ واقفیت رکھنے والا بھی اس سے پوری طرح باخبر ہے۔  
دارالعلوم دیوبند کے موجودہ اکابر و اصناف سب ہی کی اس اختلاف کی ابتداء سے یہ خواہش رہی ہے کہ جماعت کے اکابر باہمی گفت و شنید سے اس اختلاف کو جس قدر جلد دور فرمائیں یہ صرف جماعت ہی کے لیے نہیں بلکہ پوری ملت کے حق میں بہتر ہوگا۔  
اسی کے ساتھ دارالعلوم دیوبند اس اختلاف سے متعلق اپنے اس موقف کا بھی پارہا نظہارہ اعلان کر چکا ہے کہ یہ اختلاف چونکہ

Click here => [Full letter and English translation](#)

It has been claimed that this letter clears Ml Saad from his errors since Deoband is “Neutral” in this matter.

### **Response:**

The is an unconvincing conclusion. Deoband's statement does NOT clear Ml Saad at all. The statement simply says that Deoband has nothing to do with the current internal difference of opinion and neither supports “Ml Saad” nor “Shura” in the matter of Shura and Imaarat. This is certainly the correct position to take as a religious authority with no personal affiliation. Here again, In the absence of any substantial evidence absolving Ml Saad of his deceitful utterances, they are twisting an unrelated extract of one Fatwa to use in their favour. The deception is clear and the dishonesty evident!

## **Deoband's other Fataawa on neutrality**

Other similar fatwas on the neutrality of Deoband concerning the Tableegh Jamaat split have also been quoted:

3) Darul Uloom Deoband doesn't have any relation (whatsoever) about the current internal differences in Tablighi Jamaat.  
*(A Necessary Explanation, Darul Uloom Deoband)*

4) As the disagreement in Tablighi Jamaat is related to its internal administrative issues, this has nothing to do directly with the Knowledge of Dean, or Commandments of Dean, or Jurisprudence of Dean. Therefore, in this contentious issue, Darul Uloom Deoband has kept an equal distance from both the parties.  
*(A Necessary Explanation and Answer No. 156131)*

5) Hence, Darul Uloom Deoband has nothing to do with this dispute.  
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7) As it (Darul Uloom Deoband) is not in favor of any group.  
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9) Regarding the discord in Daawat & Tabligh, from the very beginning, it has been the desire of Darul Uloom Deoband that the leaders of the Jamaat (the responsible persons) should negotiate with each other by mutual talks (& discussions) & try to resolve this dispute as soon as possible. This will be of benefit not only for the jamaat but for the whole (Muslim) nation.  
*(A Necessary Explanation, Darul Uloom Deoband)*

10) And if each other's shortcomings are not publicized, then the differences will cease by itself.  
*(Fatawa Darul Uloom Deoband, 155359)*

- [Fatwa #156131 on Deoband's site](#)
- [Fatwa #163359 on Deoband's Site.](#)

As mentioned previously, being neutral on the Tablighi Jamaat administration does not mean that Ml Saad is free from blemish. Deoband is addressing the deviated ideologies of Ml Saad, not the administration matters of Tablighi Jamaat.

3. 12) Maulana Saad Saab and other Hazraat Akabireen of Nizamuddin (*madà zilhum*) will be the benefactors for the common people, the ummah & including you, will be benefited a lot (*from them*) (interpretation of the dream of a person; Fatawa Darul Uloom Deoband, Answer No. 52989)

### **Misquoting Deoband's older/deleted Fatwas praising Maulana Saad**

Some older Deoband fataawa, which appear in support of Ml Saad, are also being quoted. These Fatwas have also been **deleted!** For example:

- [2015 Fatwa #69158](#) on Tablighi Jamaat (Deleted)
- [2014 Fatwa #52989](#) on Maulana Saad (Deleted)

These Fataawa predate the first 2016 Fatwa on Ml Saad. It is obvious that the quotes in praise of Ml Saad have been deleted, indicating that they no longer apply. Again, in the absence of any substantial evidence in favour of Ml Saad, they are clutching at straws and taking comfort in phantom evidence.

4. 11) It's not right to stop any jamaat working in a mosque just because it belongs to Markaz Nizamuddin. Those who are doing so should refrain from it. They should not do so. (Fatawa Darul Uloom Deoband, Answer No. 152687)

### **Misquoting Deoband Fatwa #152687, claiming Deoband have no issues with M Saad and Nizamuddin**

In Darul Uloom Deoband's [Fatwa #152687](#), a questioner asks whether a masjid can prohibit a Jamaat if the Jamaat is affiliated with Nizamuddin.

This fatwa is only being partially quoted by his supporters:

*"It is not right to prevent a Jamaat from working in the Masjid because they are affiliated with "Nizamuddin".*

By this, they deceptively want us to believe that Deoband is 100% OK with Nizamuddin and the Fatwa against Ml Saad is not applicable.

## **Our Answer**

The answer in Deoband's [Fatwa #152687](#) has been misleadingly partially quoted. Deoband's full answer is as follows:

*If a Jamaat refrains from exaggeration in their Bayans, Da'wa affairs and observes the Aa'dab of the Masjid while staying there, then it is not right to prevent the Jamaat from working in the Masjid simply because they are affiliated with "Nizamuddin". Those who prevent the Jamaat from working in the Masjid despite knowing that the Jamaat will refrain themselves from doing the above-mentioned matter, should not do so.*

Link to the [Fatwa on Deoband's Site](#). It is important to note that this Fatwa was issued around 6 years ago (1438).

Here again, the deception is clear. They are quoting incomplete parts of the Fatwa in the hope of absolving Ml Saad of all the very offensive utterances. The reality is that the 2023 Fatwa (the last and conclusive one) clearly states that "It can be summarized that the issue is one of wrong ijti had and incorrect understanding of Deen and Sharia (by Ml Saad). It is not a simple matter of him giving wrong encouragements (i.e. advice based on Fad hail or Taqwa). With his recent statements sent to us by the scholars of Bhopal (including his statement during the Fajr Bayan on May 13, 2023), it seems that Ml Saad continues to insist on his distorted views and self-made notions. 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 the thought process, lack of knowledge and making daring Ijtihad and inferences, despite a lack of competency. As a result, we find a continuous trail of distortions emanating."

Similarly, the same Fatwa says: "The statements received of Ml Saad are incorrect according to the Sharia. Most of his statements result from his personal interpretation of Sharia texts and

erroneous interpretations of the Qur'an, Hadith, and the lives of the Sahabah RA. It is not permissible to propagate them by any means. He (Ml Saad) must refrain from such statements and adhere to the interpretations of the pious predecessors and esteemed Ulema. He should avoid any action that may cause confusion and distraction. Staying focused on the path of safety and righteousness will be beneficial for everyone.” (Closest translation to the Urdu text)

It is quite obvious that five long years later, after much more research, Deoband ultimately exposes Ml Saad's deviance. but to pacify themselves his followers are using shreds of twisted evidence to support their case.

The Nizaamuddeen Jamaats visiting the Masaajid are linked to Ml Saad and are actively inviting towards an Ijtima, which Ml Saad is supposed to attend. Is it reasonable to believe that Ml Saad is totally deviated but his Jamaats (that actively invite towards him) are innocent?

### **Conclusion:**

It is clearly understood from the abundant Fatawa and the “declaration” by the consensus of the Senior Ulema of our country that we should not support those who call towards Ml Saad. We certainly would not host a jamaat of Maududis? How is it that we see no problem in hosting people who promote a man with the same tendencies as Maududi, who lived by the maxim that no person is above criticism.

Despite abundant incriminating evidence against Ml Saad his supporters stand by him at all costs. They brazenly pledge their unwavering support of him, notwithstanding his criticism of the Ambiyaa Alayhimus Salaam, Sahaabah Radhiyallaahu Anhum, and even the very Sunnah of our Beloved Nabi Sallallaahu alayhi wa Sallam.