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باسمہ تعالیٰ  
حامداً و مصلياً

Muhtaram

السلام علیکم و رحمۃ اللہ و برکاتہ

## Question :

I am extremely confused about jamaats being sent to the markaz situated in Nizaamuddeen due to the following apparently contradictory directives currently in circulation:

- a) Numerous Fataawa have been issued **discouraging** people from participating in the discourses of Moulana Saad Saheb and as a consequence, **discouraging** jamaats from going to Nizaamuddeen.
- b) Haji Abdul Wahab Saheb has been quoted as **encouraging** jamaats to go to Nizaamuddeen.

## Answer:

- a) With respect to the Fataawa regarding Moulana Saad Saheb and his incorrect statements, there should exist no ambiguity with regards to the threat posed, as

senior reliable ulema and Institutes have expressed their disapproval. One may refer to the Fataawa of Darul Uloom Deoband, Saharanpur, and Dhabel etc.

When dangerous, incorrect and potentially detrimental statements are echoed from the mimbar of Nizaamuddeen, such statements, which are diametrically opposed to the main stream understanding of Quran and Hadith, then consider the following ayah:

“When you hear the verses of Allah being disbelieved and ridiculed, you should not sit with them unless they enter into some other discourse, you in that case will be like them” <sup>1</sup>

Some of the important points to note under the tafseer of this aayah is as follows

- Hazrat Ibne Abbas (Rahmatullah Alayh) said, until the day of qiyaamah, any person who innovates anything in deen will fall under the purview of this ayah. <sup>2</sup>
- Ebrahim An Nakhai (Rahmatullah Alayh) said: A man sitting in a gathering, utters only one word that pleases Allah (Subhanahu wa Ta’ala) and as a result, Allah’s (Subhanahu wa Ta’ala) mercy engulfs him and all those that are around him. You then have a person who utters one word (that displeases Allah (Subhanahu wa Ta’ala) which invites the wrath of Allah (Subhanahu wa Ta’ala) upon him and all those around him.<sup>3</sup>
- One is clearly prohibited from sitting with those who do wrong, irrespective of the nature of the wrong.<sup>4</sup>

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<sup>1</sup> An Nisaa (140)

<sup>2</sup> Tafseer Bhagawi (V1 Pg392)

<sup>3</sup> Zaadul Masir (V2 Pg188)

<sup>4</sup> Roohul Ma’ani ( V5 Pg226)

- If one does not distance himself from the gathering, then both parties are sinful, the speaker for what he said and the listener for not distancing himself from there.<sup>5</sup>
- Being present with the mere resentment of the heart is not sufficient but one should physically move away.<sup>6 7 8</sup>

The above aayah is sufficient to underscore the gravity of the situation, Nevertheless, let us view the ramifications from a practical dimension.

The purpose for proceeding in the path of Allah (Subhanahu wa Ta'ala) is to earn the pleasure of Allah (Subhanahu wa Ta'ala), correct our yaqeen, increase our fiqr and create the awareness that we are the vicegerents of our beloved Nabi ﷺ.

To achieve the above goals, one will need to devote his time in the prescribed activities of dawat with focus and with an undisturbed mindset. Achieving this goal is however highly improbable for the following reasons:

- He will not be receiving the correct, untainted fiqr that was passed on by the elders of the past.
- Due to the situation being so fresh and volatile, it will not be possible to maintain the desired level of focus without being distracted.

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<sup>5</sup> Tafseer Tabari ( V4 Pg2598)

<sup>6</sup> Roohul Ma'aani (V5 Pg226)

<sup>7</sup> Tafseer Abu Saud (V2 Pg245)

<sup>8</sup> Nazmud Durar (V2 Pg337)

- He may become so preoccupied by the situation that “spectating” or “commentating” on the latest developments may now occupy a major portion of his time.
- ❖ One may query with regards to benefitting from the other akaabir that are present in the markaz
  - The answer is simple. Most of the Akaabir that were present from the era of Ml Yusuf Saheb (Rahmatullah Alayh) and Ml In’aamul Hasan Saheb (Rahmatullah Alayh), have now distanced themselves from the markaz due to the problematic issues alluded to above.
- ❖ One may feel that going to Nizaamuddeen to learn the work has always been the trend , so let the trend continue
  - The issue is not as simple as letting the trend continue. These issues affect a person’s Imaan, Aqaaid, Yaqeen and it impacts overall on the mindset of the individual. Very often, an individual’s mindset is corrupted in just one sitting due to the fact that the doubts created stem from a discussion of Quran and hadith that was pitched at an academic level far beyond his understanding, thereafter trying to correct this confused mindset becomes an extremely arduous task with a high probability of failure.
  - Another danger of currently sending jamaats to Nizaamuddeen, is it not only trivializes the dangers of being present there, it also tacitly

encourages and legitimizes the attendance by others who seek an excuse to go there.

### Mindset – Zauq – Mizaaj – Fiqr

- ❖ Every effort and occupation is undertaken with a certain mindset. Two people may be engaged in the similar work but their mindsets and Fiqr in executing that work may be completely different. Below are some examples to illustrate this point:
  - A chef in the restaurant preparing food for the patrons of the restaurant and a mother in the kitchen who is preparing food for her family. Both individuals will prepare the similar meal yet their outlook in the preparation is completely different.
  - A school may be operational for many years and may have been attended by one's self as well as his ancestors. As the years progress, the staff compliment of the school changes and now the new educators introduce fallacious ideologies in the syllabus, it would not be wise to school ones child in that institute due to the fact that the mindset and ideologies have phenomenally changed over the many years and now the incorrect education poses a major threat to the mindset of the innocent child.

Similarly from its inception, the mubarak work of Dawat and Tabligh was also carried out with a certain mindset. Bearing this in mind, **when Nizaamuddeen was referred to historically, it was not only the bricks and mortar that was**

referred to but the mindset and outlook that it presented to the world. Below are some examples to illustrate this point:

- When Hazrat Moulana Ilyaas (Rahmatullah Alayh) was in his final illness. Hazrat Moulana Ali Mia (Rahmatullah Alayh) and Hazrat Moulana Manzoor Nomani (Rahmatullah Alayh) sat twelve days before his demise with Hazrat Sheikh (Rahmatullah Alayh) one morning after fajr in one of the classrooms of Nizaamuddeen. Both these luminaries expressed their concern to Hazrat Sheikh (Rahmatullah Alayh) that after Hazrat Moulana Ilyaas (Rahmatullah Alayh's) demise, will there be anyone with the same mindset who will spearhead this mubarak effort.<sup>9</sup> We observe from this incident that the **mindset** of the individual was the focus of attention rather than the personality himself.
- When Hazrat Moulana Manzoor Nomani (Rahmatullah Alayh) heard that it was Hazrat Moulana Ilyas's son that was appointed as the next ameer, he was not satisfied until he sat in the fajr bayaan and heard Hazrat Moulana Yusuf Saheb (Rahmatullah Alayh) speak. When he perceived the same "colour" of Hazrat Moulana Ilyas (Rahmatullah Alayh) in his son, then only was he at ease.<sup>10</sup>
- Hazratjee Moulana In'aamul Hasan Saheb (Rahmatullah Alayh) was appointed the third ameer. He was not an individual that would normally

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<sup>9</sup> Sawaanih Yusuf (Pg189..193)

<sup>10</sup> Sawaanih Yusuf (Pg189..193)

give lengthy bayaans. It was decided by Mashwara that Moulana Umar Palanpuri Saheb (Rahmatullah Alayh) must deliver the bayaan after fajr daily. Hazrat Sheikh (Rahmatullah Alayh) and Hazrat Moulana In'aamul Hasan Saheb (Rahmatullah Alayh) sat on either side of the mimbar and heard the bayaan for the first fifteen days, Thereafter for the following three days, for the duration of the bayaan Hazrat Sheikh (Rahmatullah Alayh) and Hazrat Moulana In'aamul Hasan Saheb sat at a distance (near the qabr of Hazrat Moulana Ilyas (Rahmatullah Alayh)) in muraaqabah. Hazrat Sheikh (Rahmatullah Alayh) thereafter prior to departing to Saharanpur advised Moulana In'aamul Hasan (Rahmatullah Alayh) that for the next forty days listen to the bayaan attentively. Hazrat Sheikh (Rahmatullah Alayh) returned to Nizaamuddeen after forty days and then both Hazrat Sheikh (Rahmatullah Alayh) and Moulana In'aamul Hasan Saheb (Rahmatullah Alayh) sat a complete week in muraaqabah for the duration of the bayaan. Hazrat Sheikh (Rahmatullah Alayh) only then expressed his satisfaction with the situation. Here again we see that it was the **mizaaj and mindset** that was target of observation.

It is imperative to understand that when the route of a jamaat is being decided upon, the brothers of that jamaat have left it completely to the decision of the Shura.

### المستشار مؤتمن

“The one being consulted is (effectively) discharging a trust”

Imagine if it was one's child. A bright, upcoming, and promising child. It is his first four months in the path of Allah Ta'ala. Will one send him, having full knowledge of the risk of him being misled with the incorrect beliefs and fiqr? There is the risk of him undermining great Ambiyaa (alayh salaam). There is also the risk of him misunderstanding the mubarak ahaadith. Will you ever disparage the situation by saying: "Leave him, I will clear any doubts when he returns"? In all fairness, he should be sent to such a Markaz, which will not disrupt his fiqr, will not distract him from his main objective, and will assist him in obtaining the original untainted mindset of the work.

As far as a personality is concerned, then as Muslims our loyalty is first with Deen, and then with people, otherwise, The Quraan Sharif has even made mention of the children of Ambiyaa (alayhimus salaam) who moved away from the mainstream and were on misguidance.

Hazrat Moulana Ali Mia (Rahmatullah Alayh) and Hazrat Moulana Manzoor Nomani (Rahmatullah Alayh) were initially with Sayyid Abul Ali Maudoodi, holding high influential positions under him. As soon as they realized that he has now deviated from the mainstream, they left him and openly announced their alienation from him.<sup>11</sup>

**(b)** You quote Hazrat Hajee Abdul Wahab Saheb (Daamat Baraakatuh) as saying: "One should go to Nizaamuddeen!" ask yourself the following:

- If statements conflicting with the mainstream of Shariah are uttered, will such company not affect my Imaan? Irrespective of what duration I have spent in the work, no one can dispute the ill effect of wrong company. We

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<sup>11</sup> Puraane Chiraage (V2 Pg314-317), Maudoodi Saheb Ke Muta'alliq Chand Mazameen (Pg 61)



may have heard the Hadith warning us of Dajjaal. Nabi ﷺ took an oath and said that a man will feel that his Imaan is intact, and with this feeling, he will go in the company of Dajjaal. Eventually, he will end up following Dajjaal, since Dajjaal will bring about many things which will confuse people.<sup>12</sup>

- How can I ever feel secure of myself? Great people in the past like the student of Shah Abdul Aziz Saheb (Rahmatullah Alayh) dared to join the wrong company and one sitting was sufficient to veer him off the path. Hazrat Moulana Ali Mia (Rahmatullah Alayh) and Hazrat Moulana Manzoor Nomani (Rahmatullah Alayh) despite them being such astute and capable scholars distanced themselves from such danger.
- Is not my participation in such gatherings after being well informed of the harms of participation, diametrically conflicting with the dictates of the abovementioned aayah?
- Is going to Nizaamuddeen the general take of all the seniors, or is it Hajee Abdul Wahab's personal view?
- Did Hajee Saheb mention that everyone should go under every condition or was his address in relation to normalised conditions?

### A Principle To Remember

If any of our Akaabir (seniors) make a statement, that is apparently and practically not in conformance with the Usool (Principle Teachings) of Shariah, then what Shariah says will always remain the criteria, however, simultaneously, since it is a senior who has uttered something and whose life is

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<sup>12</sup> Mishkaat (Hadith 5488)

known to be consistent with the Shariah, we will respectfully give some suitable explanation for his statement.<sup>13</sup>

For example: Hajee Saheb (Daamat Barakaatuh) was probably referring to jamaats going there in the absence of fitnah i.e. when the situation is restored to normal as it was in the past.

Consideration should also be given to the significantly deteriorating health condition of Hazrat Hajee Saheb (Daamat Barakaatuh) at the time of being asked the question and his understanding of the entire situation under these circumstances.

This is indeed a sensitive topic, hence we should deal with it like a copy of the Quraan, which has some printing errors. Obviously, we won't read it, at the same time, with all the respect and reverence, we will wrap it in a paak cloth and place it in a respectable place. In doing so, the error is maintained an error, and its respect and dignity was not compromised.

فيه دلالة على أن إظهار العيب لإظهار الحق و دلالة الناس على الهدى غير منهي عنه.  
فمن اقتدى به الناس و هو غير متأهل لذلك، وجب عليهم كافة إظهار معايبه و التشنيع  
على مثالبه لئلا تفتن الخليقة به

Hazrat Moulana Khalil Ahmad Saharanpuri (Rahmatullah Alayh) has written in Bazlul Majhood, under the chapter; “Ar rajulu yadhubbu an irdi akheehi“ the Hadith indicates that informing of someone's error to make the truth clear and

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<sup>13</sup> Imdaadul Fatawa (V4 Pg300)

to guide people towards guidance is not prohibited.<sup>14</sup> Hence, it becomes incumbent on all of them to make apparent his errors if such a person is one who people follow, whilst he is unworthy of that position (of being followed), and it becomes incumbent to speak against his errors, so that the masses are not misled by him.

In conclusion, it should be remembered that the dispatching of jamaats to suitable places is a serious Amaanat that the responsible brothers will be questioned about.

After being informed and warned by so many of our senior ulema and leading institutes about the dangers and harms of sending Jamaats to Nizaamuddeen under the current conditions, the only intelligent and prudent option would be to heed to the advice our ulema and not send any jamaats there until the situation changes.

And Allah (Subhanahu wa Ta'ala) knows best.

Ebrahim Salejee (Mufti)

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<sup>14</sup> AD Durul Mandood (V6 Pg576)