

## Nizaamuddeen

4 Third Avenue  
P.O.Box 26393  
Isipingo Beach  
4115

Phone : (031) 902 9818  
Fax : (031) 902 5681  
Email : mufti@alhaadi.org.za

21 Rabi`-ul-Awwal 1438  
21 December 2016

باسمہ تعالیٰ  
حامدًا و مصليًا

Muhtaram

السلام عليكم و رحمة الله و بركاته

### QUESTION

The present situation in Nizaamuddeen is well known. This has had a major impact, especially on those involved in the Jamaat effort all over the world. Here in South Africa also there are two views. One view is that the Jamaats should still be sent to Nizaamuddeen as used to always happen. The second view is that the Jamaats should not be sent to Nizaamuddeen until the matter is resolved. Please advise on this matter in the light of the Shariah. (Question summarised)

### ANSWER

The work of Da'wat and Tableegh which was revived by Hazrat Moulana Muhammad Ilyas Saheb Khandelwi (rahmatullahi 'alaih) has, in the last century, been the most effective means of bringing Deen alive in the masses. It continues to be a means of bring back numerous people who have strayed from the Path of Deen and is a source of guidance and inspiration for millions of people worldwide. Therefore the present situation in Nizaamuddeen has resulted in great unease for all, and everyone is concerned about how can the work continue with unity of purpose on the pattern that Hazrat Moulana Ilyas Saheb (rahmatullahi 'alaih) had laid down in the light of the Qur'an and Sunnah.

The issue is not as simple as choosing which of the Elders to follow – whether to follow Hazrat Moulana Sa'd Saheb or to follow Hazrat Moulana Ebrahim Saheb and Hazrat Moulana Ahmad Laa Saheb? It is also not a matter of whether to go to Nizaamuddeen or not to go to Nizaamuddeen. The problem will not be solved by just choosing in this way. The problem is deeper than that.

Bringing about ijtimaa'iyat (unity) is very important, but this will only be possible if the right procedure is adopted. When faced with complicated situations, the guidance given by our Nabi (sallallahu 'alaihi wasallam) is explained in the mubarak Hadeeth Shareef. Hazrat Ali (radhiyallahu 'anhu) reports that he asked Rasulallah (sallallahu 'alaihi wasallam): "If some serious matter befalls us, what is your instruction of what we should do?" Rasulallah (sallallahu 'alaihi wasallam) replied: "Make mashwarah with the Fuqaha and Aabideen and do not make any personal decision." (Kanzul Ummaal, 2/344)

In keeping with the spirit of this guidance, the fatwas issued by senior Ulama and Muftis of India were carefully studied. A fatwa was issued by Darul Uloom Deoband which was signed by the principal, Hazrat Mufti Abul Qasim Saheb, the Sheikhu'l Hadith Hazrat Mufti Saeed Palanpuri Saheb and more than a dozen other senior Ulama. Another fatwa was issued from Dhabel which was signed by Hazrat Mufti Ahmad Khanpuri Saheb and several other Ustaads of that institution. Likewise, a letter was also sent out by Madrasah Mazaahirul Uloom, Saharanpur and endorsed by senior ustaads.

Furthermore, together with the Ulama of Dhabel and Mazahirul Uloom, a senior and well respected Aalim of India, Moulana Zaid Mazaahiri Nadwi, an Ustaaz of Nadwatul Ulama, Lucknow, wrote a detailed letter to Hazrat Moulana Sa'd Saheb, a copy of which we have in our possession. We have studied all these writings carefully and agree with the conclusion of these senior Ulama-e-Kiraam and respected Muftis.

The crux of the issue is that many statements which Hazrat Moulana Sa'd Saheb has made in Ijtimas and other gatherings have been found to be highly objectionable. In the letter to Hazrat Moulana Sa'd Saheb, Mufti Zaid Mazahiri Saheb states that after studying some of Moulana Sa'd Saheb's writings and listening to his talks delivered in Ijtimas, he has realised that "not just one or two, but many things have veered off from the path of Haq and Siraat-e-Mustaqeem, and is against the maslak (way) of the Jamhoor (overwhelming majority of the Ulama) and the clear explanations of the Fuqaha and Muhadditheen." He also writes to Hazrat Moulana Sa'd Saheb that "many of your statements are against the Hanafi maslak..., many statements result in degrading the Ambiya, Sahaaba, Khulafa e Raashideen, many of your statements result in distancing the Ulama, Mashaaikh and Khanqahs and creates suspicions against them, which instead of uniting the Ummat is breaking up the Ummat ..." He states that the seniors of Darul Uloom Deoband, Mazaahirul Uloom Sahaaranpur and Nadwatul Ulama Lucknow have all agreed with his objections.

The fatwa of Darul Uloom Deoband has also cited several statements which they have described as tahreef (distortion).

This is obviously a very serious matter. Therefore, the issue is not of just choosing between going to Nizaamuddeen or not. It is an issue of making sure that the work continues on the path of Haqq and does not shift from the Shariat and Sunnat. The work in its correct format is greater than the personalities on both sides. If the personalities are going to be put first even if the work goes off the Path of Haq, it will become like the Bani Israeel who said "we found our forefathers on a way and we followed them".

Now that the main institutions of India have issued such serious objections, until these serious objections are clarified and the clarification is accepted by the Akaabir Ulama, and there is an OPEN UNCONDITIONAL RETRACTION from Hazrat Moulana Sa'd Saheb, we will be constrained with a shar'ee obligation to request people not to listen to his discourses, since we will then be responsible for exposing them to views which the senior Ulama have completely condemned.

In Sura Al-An'aam, Allah Subhanahu wa Ta'ala says: "And when you see those who indulge in Our commands adversely, turn away from them until such a time that they may move on to a different subject. And if Shaitaan makes you forget, do not sit with the unjust ones after the recollection." (Sura An'aam, v 68)

Hazrat Mufti Shafee' Saheb (rahmatullahi 'alaih) writes in the commentary of this verse; "Also included here (in the above verse) is the act of distorting the meaning of a verse, that is deducing such meanings of the Holy Quraan which are contrary to the tafseer or explanation given by Rasulullah (sallallahu 'alaihi wasallam) and his blessed companions, or against ijmaa' (the consensus of the Muslims). Therefore Hazrat Abdullah bin Abbaas (radhiyallahu 'anhuma) has said that included within the meaning of this

verse are those who make tafseer of the Quraan erroneously or distort its meaning (tahreef) or invent what is not there (bid'ah)." (Ma'aariful Quraan, 2: 584)

Hazrat Mufti Shafee' Saheb (rahmatullahi 'alaih) then states that it is understood from this discussion that it is impermissible to sit in the dars (discourse or lesson) of a person who makes tafseer-bir-raai (gives self-opinionated tafseer which goes against the tafseer of the Sahaabah [radhiyallahu 'anhum] and the pious predecessors). To sit in the dars of such a person will be a sin. It is not even permissible to sit in the gatherings of such people even when they stop that conversation and engage in some other topic. Hazrat Mufti Shafee' Saheb (rahmatullahi 'alaih) quotes Qadhi Thanaa'ullah Paanipatti (rahmatullahi 'alaih) who says; "Should the discussion which includes distortion of the meanings etc. stop and some other (permissible) discussion takes its place, even at that time to sit unnecessarily in the company of such people will be forbidden." (Ma'aariful Quraan, 2: 584)

The senior Ulama of Darul Uloom Deoband and other institutions have objected to many statements of Hazrat Moulana Saa'd Saheb and have stated that several of his statements have strayed from the Siraatul Mustaqeem because of tafseer-bir-raai, etc. Therefore it will not be permissible to participate in his discourses until he publishes an OPEN CLEAR RETRACTION which is accepted by all leading ulama and mashaayikh.

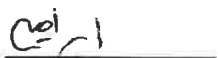
It should also be remembered that the guidance of the Ulama is indispensable. If so many senior Ulama have unanimously declared various statements as incorrect and unacceptable, their guidance must be accepted. Hazrat Moulana Ilyas Saheb (rahmatullahi 'alaih) was very concerned about the work always being done in the guidance of the Ulama. While he was in his last illness, Hazrat Mufti Shafee' Saheb (rahmatullahi 'alaih) visited him. In that conversation, Hazrat Moulana Ilyas Saheb (rahmatullahi 'alaih) expressed a fear. He said to Hazrat Mufti Shafee' Saheb (rahmatullahi 'alaih) that there are more awaam in the work and the Ulama are small in number. "I fear that when the leadership comes in the hands of the awaam, then later they must not take the work on the wrong road, and I will be held accountable for this." (Taqreer Tirmizi, 2/213)

Once again, the main concern is that the work must continue on Siraat-e-Mustaqeem. The work is greater than the personalities on both sides. On one occasion Nabi (sallallahu 'alaihi wasallam) sent an army. When they returned, due to some problem he reprimanded them severely and said; "If the person I had appointed to carry out the task could not carry it out, could you people not then appoint someone else in his place to carry out the task?" (Abu Dawood)


After studying the writings of both sides we have reached this conclusion that the basic element to this confusion and problem is that Hadhrat Moulana Sa'd Sahib should subject himself to the 13 member shura. We find that before him, Hadhrat Moulana In'aamul Hasan Sahib (rahmatullahi 'alaih) had also subjected himself to seniors and elders and with this in place the effort functioned quite smoothly and efficiently. Hence, there is a precedent for him to follow which saw to the smooth functioning of the effort. Thus, by Moulana Sa'd Sahib adopting the same procedure we expect the same fruitful outcome as well.

We must all keep making dua for the hidaayat of ourselves and the entire Ummat and for the protection of this noble effort.

And Allah Ta'ala knows best



(Mufti) E Salejee

زکریا ماکدا  
صینا محمود  
  
دعا و دعا