

# TABLIGHI MARKAZ

**HAZRAT NIZAMUDDIN DELHI**

**FEW FACTS! FEW HISTORICAL EVENTS!**

**PART ONE**

ENGLISH TRANSLATION

**COMPILED BY**

**(CHOUDHRY) AMANATULLAH**

**MEMBER, EXECUTIVE COUNCIL**

**MADARSA KASHIFUL ULOOM**

**BANGLEYWALI MASJID, BASTI HAZRAT NIZAMUDDIN, DELHI**

## **Hazrat Maulana Ilyas's (R.A.) invaluable anecdotes**

- *My status should not be considered any higher than any ordinary Momin (believer). Acting solely on my words is deviation from Deen. Whatever, I say it should be verified in the light of Quran & Sunnah and think over it yourself and then act, I am only here to suggest you.*
- *All your tablighi activities (regional efforts and moving out in the path of Allah) and efforts will be in vain if they are not performed completely in conjunction with knowledge (Ilm) of Deen and Allah's zikr (=Allah's remembrance). In fact, it is very dangerous and there is a strong concern that if these two things are neglected then these efforts (of Dawat & Tabligh) might become a Fitna (trial) and can open the doors of deviation from the right path.*
- *Unless your nights become like the nights of the Sahabah (Companions of Prophet (PBUH)) (offering tahajjud salah and seeking repentance from your Lord) your daytime efforts will not attain the desired benefits (goals).*
- *Following someone blindly, so that his personality becomes a substitute to the personality of the Prophet and his word become a substitute to Allah's words, according to me is atheism.*
- *In this effort of Dawat and Tabligh making mistakes (neglecting the basic principles of tabligh) will prove disastrous to this movement in a very short span of time.*
- *Do the work of tabligh with morality, mannerism, ethics and kindness. Do not say things in a commanding tone but rather suggest things.*

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## سُئِلَ الرَّحْمَنُ الرَّحِيمُ

*Let someone ask me the story of the flowers  
We have undergone the shocks of the autumn*

ہم سے پوچھے کوئی افسانہ گل  
ہم نے جھیلے ہیں خزاں کے صدمے

The Centre of Tabligh (tablighi markaz) situated in 'Bangle Wali Masjid', Basti Nizamuddin, Delhi, in reality had become a home (centre) of revival of Islamic spirit. This unparalleled system of Dawat and Tabligh which re-originated from here had left a very deep impact on each and every sect of Ummah across the globe. This movement had lit the hope in those hearts which had the concern of the Ummah that the renaissance of Islam is not far away. Anyone who has spent even a little time in this environment of selfless working, God fearing, giving precedence to others, sympathy and kindness, and a strive to raise Allah's Words (Kalima= Word of Allah), would not have thought in his wildest of imagination that this place (Markaz Nizamuddin) would witness such a time when there will be daily fights, distrust among its workers, hatching conspiracies, violence and open acts of intimidation because of which those *mukhlis* (selfless) workers and elders (of high regard) of this work (of dawat and tabligh) would be forced to bid 'goodbye' to this centre of (of dawat and tabligh).

Those who have some knowledge of the functioning of this place would be well aware that Hazrat Maulana Inamul Hasan Sb before his death, adopted the example of Khulfa-e-Rashidin, and formed an Advisory Council (Aalami Shura) and refuted the suggestion of

making his son Maulana Zubair-ul Hasan Sb, the 'Ameer' (Head). This Shura consisted of ten workers from three countries (IPB).

Due to the expansion of this work (Dawat and Tabligh) which now includes workers from most of the countries of the world which belonged to different strata of society, different temperaments, different 'schools of thoughts' (masalak), it was considered appropriate that this great responsibility be shared by a group of experienced workers which would supervise and guide this work (Dawat and Tabligh) by deliberating on the issues. Although, Maulana Zubair-ul Hasan sb was an excellent Hafiz-E-Quran, 'certified' Aalim-E-Deen, and was permitted todo Ba'ait(take Oath of allegiance) on behalf of Hazrat Sheikh Maulana Mohammad Zakariya, also had been permitted to do Ba'ait by his father Maulana Inamul Hasan Sb, also he was very well aware from the work of Dawat and Tabligh because of his 25 years of continuous association with his father in journeys and at Markaz.

In June 1995, after the demise of Hazrat Maulana Inamul Hasan Sb this global advisory council (Aalami Shura) established a five member advisory team for Markaz Nizamuddin which included Maulana Izaharul Hasan sb, Maulana Mohammad Umar Sb Palanpuri, Miyan Ji Meharab Sb, Maulana Zubairul Hasan sb, and the young master (Mohammad Sa'ad Sallamahu). All members of this council were becoming *Faisal* (decision maker) turn by turn. Some workers showed strong reaction to the above decision, but Mulana Zubairul Hasan Sb neither complained nor showed any

resentment on not being made *ameer*. He carried on his duties as per the system set by the elders. This point needs special attention that the young master (Mohammad Sa'ad Sallamahu) (age approximately 30 years at that time) was also included in this five members shura although he was not having any formal certificate of religious education, he did not establish relationship with any *Ahlullah* (pious-religious personality) for his *Islaah* (reformation), he did not spend any time in Jamat (path of Allah) and neither did he consider this necessary after his inclusion in the five member shura. Although, it is a well-established fact that the actual understanding of this work (Dawat and Tabligh) cannot be gained without going out in Jamat (path of Allah) in strict adherence to the principles established for spending time in Jamat . Moreover, after his inclusion in this five member shura he started demanding that he should also be given the chance for performing *Dua* and *Musafah* (handshake) with the gathering in Ijtemaat (religious gatherings) and on other important occasions.

Although this sort of a demand is completely against the temperament of this work of *Dawat and Tableegh* because humbleness and humility is an essential quality for any person who is entrusted the responsibility of making *dua* in such large gatherings, no one knows what were the compulsions or considerations before the elders that this dangerous demand was accepted and the job of *dua* and *musaafha* was equally divided between the young master (Mohammad Sa'ad Sallamahu) and

Maulana Zubair-ul- hasan sb and the elder's son sallamahu. Later on it was this issue that became the basis of mutual rivalry.

In August 1996, Maulana Izharul hasan sb died. He was the eldest and most respected among the five member shura. He was the imam of the masjid, sheikh ul hadees (Chair of Hadees Teaching) of the madrasa and manager of markaz. After his death the young master (Mohammad Sa'ad Sallamahu) was made the manager of the markaz and after taking the entire job in his hands, he also took in his possession the markaz's treasury. Although, earlier the treasurer was used to be a person other than the manager. And further tyranny is that now no formal account of markaz's income and expenditure is maintained to the extent that its details are not even revealed to the executive committee.

After this the young master sallamahu caught hold of the keys to the old room of elders on the pretext of seeing the books of Maulana Yusuf sb (R.A.). This room used to remain closed except at the time of morning mashwara (consultative meetings). In the mezzanine of this room was Maulana Yusuf sb's library. Then gradually with passage of time he started to use this room and finally took the room in his possession. Even though, he was already having a room in the new building. This was the room for which it was decided during the life of Maulana inam ul hasan sahib (R.A.) that it will be included in the Masjid during the expansion of the Masjid. But the young master (Mohammad Sa'ad Sallamahu) with the help of some

people of Mewat and young boys of Basti Nizamuddin protested against this decision and the decision was taken back.

After sometime the residence of the elders of markaz, which was adjoining the masjid and the above mentioned room and in which Maulana Zubair sb. and his family were residing for a very long time. The young master claimed that this part should be given to him although he and his family was already living in a house in the north of this above mentioned residence. This dispute was put before the elders of neighboring country and they referred this matter to the elders of the family and the consequence of this was that without any valid reason Maulana Zubair sb. was forced to vacate his residence. After 14 months of the demise of Hazrat Maulana Inamul Hasan sb in June 1995, in August 1996, Maulana Izharul hasan sb. died and after him 9 months later in May 1997, Maulana Umar Palanpuri sb. passed away and 15 months later Miya Ji Mehraab sb in August 1998 left this mortal world. All these 3 elders had a unique status within their circles and carried on the responsibilities of the work of Dawat and Tabligh till their very last breath (may Allah reward them according to HIS glory, Ameen). The matter to be noted is that in a short span of three years, the five member's council formed for running the Markaz was reduced to just 2 persons but the vacant places were not filled. On the contrary, when this issue was put up by Maulana Zubairul hasan sb, on this the young master (Mohammad Sa'ad Sallamahu) said that the people come here because of you and me, so why



unnecessarily give importance to anyone else. On this reply Maulana Zubairul hasan sb. resorted to silence because till this time lot of unruly incidents had taken place(some of which are mentioned above), and Maulana Zubairul Hasan sb did not want any confrontation, so that this great work of Dawat and Tabligh should not be harmed by any dispute.

When the re-addition of members in the advisory council (shura) was not done, this gave the message to the old workers residing in markaz that the real heirs of this work of dawat and tabligh are the members of the kandhla family. The status of other peoples merely those of helpers and that they should not cross their limits. Along with this, to strengthen his grip on the affairs of markaz, the young master resorted to some highly inappropriate tactics, for example:

1) He started saying that in the previous thirty years (i.e. in the era of Hazrat Maulana Inamul Hasan sb.) dawat was completely neglected and this markaz had become a mere *khanqah* (monastery). Some of the well wishers tried to make him understand that to criticize the work of one's elders who have passed away is the way of politicians. The way of religious people is to admire the efforts made by their elders and to have a sense of gratitude towards them, but he didn't pay any heed to these suggestions.

2) In a place (that is markaz) where the lesson of *Ekram e muslim* (kindness to muslim) was imparted, openly scolding the pious people and his elders had become a matter of daily routine for him.

3) Those who agreed with him were given responsibilities, were included in the mashwara, were given opportunities of *bayaan* (public talk) and were sent in path of Allah (to different countries to spread his new form of tabligh). Contrary to this those who disagreed with his new ideas were not only neglected, but were humiliated. Nobody dared to raise finger on this issue.

In this manner after setting the favourable environment the real work of reformation and innovation was started from changes in namaaz (Salah). There was an evident change in the way of performance of namaaz previously offered and led by his great grandfather, his paternal grandfather, his father and his maternal grandfather. The change was that he started reciting *masnoon duaas* in *qoma*(that is standing after *ruku*) and *jalsa* (that is sitting between 2 *sajdah* ) which according to Hanafi school of thought is meant for *navaafil* and NOT for obligatory prayers. Everyone was troubled by these changes but no one dared to utter a word. When someone dared to ask the reason for this change he replied that I am Muhammadi and I am adopting Sunnah.

After this the entire pattern of the work of dawat and tabligh was changed. With the introduction of a new activity named as “*Daawat taalim istaqbaal*”, the *muqami mehnat* (local effort) was confined to

cordon off the people passing their leisure time in the vicinity of the mosque and make them sit in taalim. This particular act was considered to be instrumental to Masjid *aabadi*. The result of this new activity not only hampered the daily individual *aamal* of the workers, but it also disturbed the practice of meeting people as per their convenience in their houses and work places and making them understand the worldly and eternal benefits of adopting 'Deen' in their lives and the effort of convincing them to spend time in the path of Allah, all disappeared.

In the same way, instead of the book *Fazail-E-Amaal*, the importance was given to the book *Muntakhab Ahadith* although none of our Elders (Advisory council) ever included their new book in the mutually agreed prescribed course of this work (*Dawat and Tabligh*). Furthermore, this book is projected as a text collected by Maulana Yusuf sb (R.A.), although the so called 'handwritten manuscript' prepared by Maulana Yusuf sb (R.A.) is not seen by anybody till date. Since there does not exist any such document and neither did Maulana Yusuf sb. (R.A.) ever mentioned about any such document to anyone and so this book was used as a tool to gain popularity to become famous in the circle of the workers (of *Dawat and Tabligh*) and projected himself as a compiler of this book. Although, this book was prepared by a team of *Ulema-e-deen* from the neighboring country (Pakistan). And this "generous" work of compilation was carried out by the young master *sallamahu* with such secrecy that not even the elders in the neighboring country

(Pakistan) were aware of it. This is the reason why the elders are not ready to include this book in the prescribed course of *Ta'aleem*. In fact, in our country too, the elders who are aware of this above mentioned fact do not want to include this book in the collective *Ta'aleem* in their respective regions.

Furthermore, this has always remained the principle of Dawat & Tableegh that every younger and elder while speaking should restrict his talk within the purview of Six Numbers. Current affairs, differences in Masalik (schools of thought), issues in Islamic jurisprudence, comparison, criticism, contradiction (refuting) should not be included in one's talks. Those people attached with Dawat and Tabligh, but have not acquired formal religious education are not permitted to elucidate Quran and Hadith in their talks, rather may simply mentioned the gist (implied meaning) of what is mentioned in Quran and Hadith. *Ulama-e-deen* (Religious Scholars) should also present only the commentary as done by the *Aslaaf* (Ancestors), but the young master Sallamahu put aside all these golden principles and even started saying things which are against the dignity of some Prophets and to certain Sahabahs (Companions of Prophet PBUH).

Those who used to hear his talks, being most of them devoid of knowledge of *Deen*, started narrating the same things in their respective regions. Due to this the Imams of mosques and other people having religious knowledge were in a fix that if they point out these mistakes, they will be labeled as opponent of Dawat and

Tabligh and will have to face all sorts of criticism and if they do not point out these mistakes then they will be held guilty (in front of Allah) for not preventing from evil.

And even bolder act of the young master Sallamahu was in the context of Bai'at (taking oath of allegiance). After the death of Maulana Inamul Hasan sb, the advisory council (Elders' Shura) decided that Bai'at will not take place in Bangle wali Masjid. In this collective decision of Shura, the young master (Mohammad Sa'ad Sallamahu) was foremost proponent because at that time it was only Maulana Zubairul Hasan sb with whom the people would take Bai'at, as Maulana Zubairul Hasan Sb was permitted for taking Bai'at from both Hazrat Sheikh Maulana Zakariya sb and Hazrat Maulana Inamul Hasan sb. At that time the young master (Mohammad Sa'ad Sallamahu) used to call this practice of Bai'at as unnecessary and rather harmful for the workers. Soon after the death of Maulana Zuabairul Hasan sb, the young master (Mohammad Sa'ad Sallamahu) started Bai'at on journeys, and when he realized that this act of Bai'at was only way to make people bound to follow his instructions, he started this practice of Bai'at in Markaz with such boldness that daily after Maghrib prayers there was a gathering outside his room for the purpose of Bai'at, because all day long a few agents try to convince the people (coming to markaz) for Bai'at and after maghrib till the time this performance of Bai'at continues, the other a'amal in the gatherings of different languages remain suspended. In connection with Bai'at he has

adopted a rather odd (strange) innovation. This pledge of allegiance has the following words (to be recited by the people coming for Bai'at)- "I took Bai'at on the hand of Maulana Ilyas (R.A.) through Sa'ad". Please note on this occasion he even did not remember his grandfather Maulana Yusuf sb, whose statements he frequently quotes in his talks as if he had directly heard those words from Maulana Yusuf sb.

According to the religious scholars it is a serious embezzlement (breach of trust) if any person takes a Bai'at (oath of allegiance) from the people in the name of any elderly pious person from whom he has not received a formal permission. It is a well-known fact that Saad sallamhu (the young master) has neither seen the era of Maulana Ilyas sb nor he had been granted permission by any of his Khalifah (successor) to offer bai'at.

As was mentioned above that the Dua and Musafiha was shared with Maulana Zubair sb on the demand of Sa'ad Sallamahu and this has constantly remained a matter of tussle. After the death of Maulana Zuabir sb in March 2014, persons closed to him demanded that as per the continuing tradition Maulana Zuahir sb (son of Maulana Zubair sb) should perform the Musafiha and Dua in place of Maulana Zubair sb, but it was unacceptable to Mohammad Sa'ad Sallamahu and thus a meak tussle continued on this issue. This tussle became fully exposed in December 2014 at the end of Bhopal Ijtema. When people closed to Maulana Zuhair sb made him sit on the stage for Musafiha, The young master

(Mohammad Sa'ad Sallamahu) was so angry that he left the stage and directed the people closed to him in a manner that a wave of commotion (alarm or panic) was set throughout the region of Mewat. More than a dozen gatherings were conducted at different places, in which thousands of people of Mewat communities gathered. The local heads (Sarpanch) and religious scholars in these regions gave fiery speeches for example:

*Our Ameer is MohamMohammad Sa'ad and after him too, the Ameer will be from amongst his progeny even if he does not reach adulthood. We the people of Mewat will bear the responsibility of Markaz and people of other regions and other countries will not be allowed to do so.*

The gathering was told by many of these speakers that Maulvi Sa'ad sb has told us that "he cannot express the sufferings which he had undergone from Ramadhan till date, the only thing left is to kill him". Those who are inflicting the sufferings are people from your community (Mewat). You can very well make them understand in your own language. The young master's (Mohammad Sa'ad Sallamahu) indication was towards two persons one of them was his *khadim* (servant) who years back clearly refused to be in his service, but still this person was residing in Markaz. He used to take food on the Dasterkhwan (dinning cloth) with the young master (MdSa'adSallamahu) and was daily present in Mashwarah and He was not in a position to do anything against him. By the other person he meant the one who was in the service of Hazrat Ji

Maulana Inamaul Hasansb and after him Maulana Zubairul Hasan sb and now he was in the service of Maulana Zuhairul Hasan sb. It was this person who made Maulana Zuhairul Hasan sb to sit on the stage for Musafiha in Bhopal Ijtema. Both these persons were *Maulwis* (religious scholars) and belong to the region of Mewat.

In these above mentioned gatherings, it was resolved that both these persons should immediately leave Markaz or else the community (of Mewat) will drag them from Markaz and cut them into pieces.

After these gatherings a mob of Mewatis, to accomplish the abovementioned task, reached Markaz. However, because of declaring publicly in these fiery speeches and boldly passing the resolution, the Haryana police (Haryana is the State in which the Mewat region falls) was on high alert and had already conveyed the state of affairs to the Delhi Police and consequently, Delhi police deployed its force all around the Markaz. On seeing this some of the sensible people from among the mob took them back from where they had come without creating any disturbance. By the grace of Allah Markaz was saved from a big tragedy that day.

Then on 18 August 2015, on the conclusion of the gathering (of U.P. Jor) which was being held on the upper story of the Markaz. People were forced not to do Musafiha with Maulana Zuhairul Hasan sb and the supporters of the young master (Mohammad Sa'ad Sallamahu) created a lot of nuisance and the news of this



unfortunate incidence spread throughout Delhi. On 20<sup>th</sup> of August 2015 Thursday because of the above incident there was a heated argument amongst the responsible brothers of Delhi. On 23<sup>rd</sup> August 2015 some people from Basti Nizamuddin who are associated with this work of Dawat and Tabligh came to the responsible workers of Markaz at the time of Mashwarah to express their concern on these unfortunate states of affairs and to request them to find a solution to these problems. When one of these people from Basti Nizamuddin began his talk, he was immediately scolded and was told “you have come without prior permission and now you are unnecessarily interfering, keep quiet”.

This led to a heated discussion and the The young master (Mohammad Sa’ad Sallamahu) said “I am Ameer, I swear to Allah that I am the Ameer of the whole Ummah”. Replying to this someone asked who made you Ameer? On this the young master (Mohammad Sa’ad Sallamahu) he kept quiet and then the person asking question said we do not accept you as *Ameer*. On this he spoke loudly that, “you all go to hell” and on this these people got up and left the gathering. When these people did not find any solution, they went to the neighboring country (Pakistan) on the occasion of this country’s annual gathering and requested the elders (Old workers) of this country to handle this ugly state of affairs.

Thus, in November in 2015 on the occasion of the Ijtema the elders of different countries reviewed the whole situation and decided that

the Shura (Advisory council) established by Maulana InamulHasansb (Whose eight out of ten members have passed away) should be completed and five members council for Nizamuddin Markaz (whose four out of five members have passed away should also be completed. The young master (Mohammad Sa'ad Sallamahu) refused to accept both the proposal. On the issue of Shura of Markaz Nizamuddin he said that there is already a shura in Markaz Nizamuddin and when asked about the names of the Shura people he replied that he will make the shura after returning from this Ijtema. In the same gathering when he was asked that did he claim to be the Ameer of the Whole Ummah. Initially he refused, but when he was told that an audio recording is available of that incident in which he claimed to be the Ameer of the Ummah, he replied that when people were intimidating me then shouldn't I say anything. This conduct of the young master (Mohammad Sa'ad Sallamahu) of first refuting the allegations and then accepting the same led very bad impact on the gathering of elders. Ignoring his disagreement, an eleven member Aalmi Shura (Global Advisory Council) was completed and another five member council for Markaz Nizamuddin was made and a signed document of the above was issued. The young master (Mohammad Sa'ad Sallamahu) returned to Delhi in a state of sorrow and despair and the very next day he called his supporters from all over Delhi and gave them some instructions for example:

*No Shura was made over there. I was treated with disgrace and some workers of Delhi were also party to the treatment meted out to me. You all have to boycott these people (above mentioned workers of Delhi) and their supporters. Furthermore, to express our anger you people should not bring the people to Markaz for a few days.*

This was the first 'strike' in the history of this work of Tabligh. Hence, these workers went from one locality to other, one mosque to other and stopped people from going to Markaz and also provoked people against the some workers of Delhi by name. Thus, on 'Thursdays' at the end of November and the beginning of December large number of people did not come to Markaz.

It was so strange that firstly, the formation of any Shura was denied and a month later in the first week of December a letter was sent to these elders whose proposed Shura was refuted and in this letter he added four names (including his young son) to the already proposed five names by the elders for the functioning of Markaz Nizamuddin; Replying to this letter the elders considered this addition as unnecessary and inappropriate, they re established that the already formed five members Shura will carry out the responsibilities of the Markaz. And that the faisal (decision makers) should be made turn by turn. However, this decision of elders was not followed although all five members of this Shura were permanently staying in Markaz.

In Delhi the work of Dawat and Tabligh was so affected that nothing remained in its original state. The responsible brothers of the city were made the target of all sorts of criticism and also the other sincere workers of the city fell prey to the ongoing perplexing situation. Some new people of the confidantes of the young master (Mohammad Sa'ad Sallamahu) became the leaders (of Delhi city) and abolished the monthly Ijtema which was continuing from years in a particular mosque. The work of Dawat and Tabligh was reduced to merely a subject of get together. To mislead the masses it was propagated that the reason behind the ongoing dispute was Maulana Zuhairul Hasan sb's claim of becoming *Ameer*, and foul play of his supports. Although, this is a completely false and a serious allegation because the claim of *Imarat* (becoming the head) was never made even by Maulana Zubairul Hasan sb although, he was a deserving person to become the *Ameer*. On the contrary, he spent the last nineteen years of his life as subordinate to a person who was actually inferior to him.

**Today**, the situation is deteriorated that the majority of the people joining the work of Dawat and Tabligh have become fearless of Allah and are involved in spreading lies and in backbiting. With the help of such people who are unaware of their end and who are called "the Ameer" (head) in their respective regions, a crop of such youngsters has been prepared who are not ready to listen to anyone and they only consider dying for their Ameer as their success. Such youngsters from the area on other side of the river Yamuna in Delhi

and from Mewat are being called for two months to Markaz, who are regarded as security team. They are deputed at different locations within the Markaz. According to an estimate their count remains around a hundred. With the help of this so called security team many a times the incidences of violence took place in Markaz and last Ramadhan, all the limits of hooliganism were crossed when after *Iftar* the gates of Markaz were closed and those people who were considered as opponents of The young master (Mohammad Sa'ad Sallamahu) were spotted and beaten. Around 15-20 such people reached the hall adjacent to the room of Maulana Zuahirul Hasan sb and started beating the door of his room. Few of these people reached the first storey of the new building where rooms of MaulanaYaqub sb and Maulana Ibrahim sb are situated and broke the lock of two rooms and stole the belongings from the same. One of these rooms was in use of Maulana Ahmad Laat sb' guests. In this terrifying environment Maulana Zuhairul Hasan sb could not go to Masjid Quraish to conduct the Taraweeh. His family spent the whole night in a state of fear and terror; no arrangement could be made for *sehri* (a meal before dawn in Ramadhan) in the following morning. When Maulana Ahmad Laat sb came to know of this open barbarism the very next day he left Markaz and returned to his home town. The young master (Mohammad Sa'ad Sallamahu) instead of acting against these rioters lodged a complaint with the police against some local residents who were opposed to him.

Actually, this whole operation was carried out to drive out from Markaz those two people from Mewat (who were previously mentioned) who spent the major part of their lives in the service of these elders of Markaz.

These two people somehow managed to escape from Markaz, but we don't know who from Allah's enemy suggested to take this step which in a single moment wiped off from the hearts of the people of world, the respect that they had for the Markaz.

(1) Witnessing this serious situation the patience of the first line elders in this work of Dawat and Tabligh had reached up to the brim. These people were already unhappy of the activities of the young master (Mohammad Sa'ad Sallamahu) and secretly had been trying to make him understand many a times. These elders collectively even wrote letters to the described and many a times had collectively gone to him to make him aware of their views and dangers, but he refuted all this in a disgraceful manner.

(2) The act of violence in the month of Ramadhan had shattered all the hopes which these elders had. That is why these elders wrote a letter of excuse from attending the 3 monthly *Jor* (congregations) at Nizamuddin held in July 2016. Copy of this letter and a subsequent letter in August 2016 can be seen on pages 22-36

(3) Even after the departure of his colleagues Maulana Ibrahim sb, in the hope of rectifying the situation continued to remain attached

with Markaz, but he too at last had to leave it. His letter dated 15 August 2016 can be read on pages 37-42

(4) In this worldwide work of Dawat and Tabligh, the neighboring country has an equal role. In fact at the global level they are fore runners. Heartbroken from the attitude of the young master and from the prevailing situation at Markaz Nizamuddin, the elders from the neighboring country decided that on the occasion of Hajj they would camp separately from the Markaz Nizamuddin's camp and so they will work in the people coming for Hajj.

(5) Maulana Mohammad Yaquub sb, who has been part of this work of Dawat and Tabligh for the last 50-60 years, and is the eldest amongst the teachers of the Madrasa Kashiful Uloom (Bangle wali Masjid Nizamuddin), and The young master (Mohammad Sa'ad Sallamahu) and even his father (Maulana Harun Sb R.A.) have also been his pupil, has expressed his views on this prevailing situation in his letter dated 28 August 2016, which can be read on pages 42-48.

A few of the letters are being presented over here for specimen, otherwise there is a large number of letters in which *Ulama* (religious scholars) and pious personalities have expressed their heartfelt grievances on this misfortune that has surrounded this great work of Dawat and Tabligh. That is why it is of utmost importance for every person related to this work that he should act

sensibly and make every possible effort to safeguard this work, and to be constant in making special *duas* for it.

Amanatullah (Afi Anhu)  
Member, working committee  
Madrasa Kashiful Uloom, Bangle Wali Masjid  
Basti Hazrat Nizamuddin Auliya, New Delhi  
Mob: +91- 8826297141  
Landline: 011-22029832  
Email: [inam\\_ur\\_rehman2003@yahoo.co.in](mailto:inam_ur_rehman2003@yahoo.co.in)  
Dated: 1<sup>st</sup> October 2016  
Translation Dated: 1<sup>st</sup> October 2017



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected Maulana Saad sb, May Allah swt give us the Taufeeq for all what He likes and gets pleased with,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

This letter is being written only for the sake of Allah s.w.t in the goodwill of this benign effort of deen and the Ummah.

All the brothers engaged in the effort of Deen and all the Muslims having the concern for the Ummah are distressed, perturbed, worried, concerned and are making duas due to what has transpired in the past few months in Nizamuddin. The century old awe and aura of Nizamuddin has been sabotaged by the recent situation.

The whole conflict is being propagated as if it is a leadership tussle between two individuals and their followers, although the reality is that it is a conflict between the correct pattern (nahaj) and the stand taken by one individual. For a long time we have tried to resolve this conflict, but now your devotees have handed over this issue in the hand of those people who are using force to impose your notions and they are threatening to physically assault those who will not submit to these notions. The fundamental issue is that the old workers from the time of Maulana Yusuf sb and Maulana Inamul Hasan sb are requesting that the effort should continue as it was under the supervision of shura and your devotees are pushing to establish your leadership (imarah).

We are attaching a letter of Maulana Ilyas r.a from his Makateeb (letters) from which it is very clear that Maulana Ilyas R.A. wanted this effort to continue under the supervision of shura in the future. Maulana Ilyas r.a was not comfortable in the continuation of this work under the imarah of one individual. No single individual is void of weaknesses and with the degradation of the time, these weaknesses are growing. The solution of this issue, as suggested by Hazrat Maulana Ilyas r.a, is the existence of a Jamat under whose guidance and supervision this work should continue. This is the view of all of us, the old workers of various states and the old workers of the countries.

You have started few things which were not present during the time of our elders. We have brought these issues to your notice time and again and due to which our unity is being affected and the effort is being bifurcated. There is conflict in every state and conflicts are initiated in each masjid. May Allah s.w.t forbid, that the danger will become a reality, against which Maulana Ilyas R.A. had warned, that if the principles (usools) are being compromised than the fitnas that were to come in centuries will come in days. The indications are already visible on the horizon.

Secondly, you have started giving statements in your bayans which are against the maslak of salaf, and majority (jamhoor) of the scholars and these statements are being replicated by your devotees. That is why the scholars are worried that in which direction this work is going. Although in the matters of maslak and

masail (jurisprudence) we should be following the majority of the scholars. In your bayans there is criticism on religious institutions and religious personalities. In our effort, elders has always advised us to avoid any criticism, downplaying and contradiction. Our elders took everyone along with them in this effort. There is always a need of the support and duas of the righteous people.

In the end we would like to humbly state that this effort was opened by Allah s.w.t on Maulana Muhammad Ilyas R.A., Maulana Muhammad Yusuf R.A. explained each and every aspect of this work in the light of Quran, Hadith and the life of sahaba; and Maulana Inamul Hasan r.a organized and defined the pattern of this work. We intend to do this effort on the same pattern without any alterations as was established by our elders. If there is a need of addition for anything it should be done through the consensus of the combined shura of the three countries. We are in the last stages of our lives and we want to clarify that we don't agree with the present scenario, that is why we are not participating in the quarterly mashwara. We want to keep this effort under the supervision of shura, the way it was going on, otherwise we and the old workers of the country will not be able to do the effort the way you want us to do the effort. However, we will contribute to do the effort in our areas. The effort of dawah is the objective of our life and tableegh is our life long purpose and determination and Nizamuddin is our homeland. When the situation is rectified then InshaaAllah we will return to Nizamuddin.

Currently the scenario in the whole world in general and in our country in particular, is such that the brothers, instead of doing the fikr of the effort are discussing the situation of Nizamuddin in their gatherings. The topic of every gathering is Nizamuddin. May Allah s.w.t relieve us from this mental agony and put us back on the fikr for the effort of deen. Ameen.

### Faqat Wassalam

1. Maulana Ismail Godhra
2. Maulana Abdur Rehman royana (Bombay)
3. Maulana Usman Kakosi
4. Farooq Bhai Bangalore
5. Mohsin Usmanani sb
6. Dr. Sanaullah Khan sb
7. Professor Abdur Rehman Madras

Dated: 12th Shawwal 1437 hijri , 17th July 2016.

### Copy to:

1. Haji Abdul Wahab sb D.B.
2. Maulana Yaqoob sb D.B.
3. Maulana Ibraheem sb D.B.
4. Maulana Ahmad Lat sb D. B,
5. Maulana Zuhairul Hasan sb D.B.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Note: *This is the English translation of the letter to Maulana Saad sb from the old workers of India.*

Respected Maulana Saad sb, *May Allah swt give us the Taufeeq for all what He likes and gets pleased with,*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

We the servants, keeping in mind that we are accountable before Allah SWT, would humbly state that, ever since we joined *Tableegh*, there has been continued enhancement in the intense love, connection and respect that we have with *Markaz Nizamuddin*, on a daily basis. This is because *Nizamuddin* is such a place where loads of tears have been shed for the cause of *Deen*, hundreds of pious people have spent their lives in the worry and *fikr* of the *hidayt* of *Ummah*. We hope and make *Dua* from Allah swt that, with His gratitude, He will do our resurrection on the day of judgement with those pious elders (Ameen). Along with this, we wish to clarify that we do not have any personal difference with any believer on the face of the earth. In our hearts, we have the respect, love and greatness of all believers according to their status. Now, with these two things in mind, there are some realities that must also be kept in mind, so that nobody remains in confusion about what are the foundations of the work in *Nizamuddin* and how they have been shaken up.

The foundations of the work laid out in *Nizamuddin*, from the very first day, are not the creation of any mind, rather they are laid out on the basis of Quran, Hadith and the life of *Sahabah* with the guidance and proximity of spiritual *Ulama*, so that the correct *Deen* reaches each and every human being in all its completeness. The efforts on six qualities is meant for the humanity to achieve the complete *Deen* with its full reality and through which it is easier even for a laymen to bring complete *Deen* in anyone's life and get reality in Aamal. To achieve these qualities, it is necessary for every person of the *Ummah* to involve in the "*Aamal-e-Nubuwwat*", which are enumerated as "*Dawah*", "*Taleem*", "*Ibadah*" and "*Akhlaaq*". To achieve this, two distinct efforts are suggested, one is khrooj and the other is the local effort. And for the acceptance of the effort in this direction, unity "*Ijtemiyah*" has to be established through "*mashwara*" with "*Ikhlaas*", sincerity of intention". This effort and its foundation is identical to the way of the effort of Prophet Muhammad SAW, "*Nahj-e- Nubuwwah*". For this reason, Maulana Ilyas sb R.A. used to say, "I regard this effort as the effort of Prophet" and used to say "the objective of this effort is to revive everything brought by Prophet Muhammad SAW, "*Jamee Majaa BihinNabi SAW*"".

To achieve this, each and every one, common or special, should be joined in this effort. So much so, that an alcoholic or a sinner must also be requested to join the effort. The weaknesses of the believers

should not be paid heed to, rather the believers should be valued for their capabilities and, with a feeling of politeness, love and goodwill, they may be enjoined to spend their life and wealth. More specifically, the *Ulama*, elders and people in all the different sections of *Deen* may be respectfully requested to contribute through their support and *Dua* while remaining in their fields. These are the foundations of *Nizamuddin*. These foundations were understood from the *malfoozat* (anecdotes), letters, effort of *Dawah*, of Maulana Ilyas sb. RA, and from the efforts, talks, written literatures and elders who spent their lives with his trusted lifetime companions, Maulana Yusuf Sb. R.A. and Maulana Inamul Hasan Sb. R.A., both of whom relished the confidence and upbringing from Maulana Ilyas Sb.

For the last few years, instead of spending the efforts on strengthening the real foundations in the *Ummah*, distractive things have introduced, due to which the brothers are unable to focus in achieving these qualities and are prey to mental misperception and disruptions. At times, people have been confused on the premises that engaging in “*Asbab*” because of this confusion, many sick people have left out the treatment process, and many left their occupations thereby getting into severe unbearable conditions.

At times, confusion was created on which book should be read in the *halqa* of *Taleem*. Even with the disagreement of two elders of *Shoora*, *Muntakhab Ahadith* was introduced in the daily *Taleem* of

*Nizamuddin* and *Taleem* through *Muntakhab Ahadith* was so much emphasized in the regular gatherings, that slowly the books of *Fazail* which Maulana Ilyas RA advised to author particularly for this objective have disappeared from many masjids.

At times, the masses are being confused for the true meaning of *Jula*, “*Gusht*” through the misinterpretation of the stories of *Sahabah* which has resulted that the brothers who were engaged in their localities in doing daily 2.5 hr effort door to door, they are now sitting for the majority of the time in masjids in the name “Masjid Abadi”. Due to this, the opportunity to reach out to every single person in the *Ummah* has been limited to very few persons and as a result, a major chunk of the *Ummah* is void of listening to the talks of the *Deen*. This has led to awkward situations in the public and diminished the value of weekly *Jula* in the hearts.

Quite often, the 30-year long period of Maulana Inamul Hasan Sb. R.A. is also being dismissed in front of the masses as a period of “*Tanzeem*”. It has been said that the effort was carried out in the times of Maulana Ilyas Sb. R.A. and Maulana Yusuf Sb. R.A., but it has turned into *Tanzeem* in the duration of Maulana Inamul Hasan sb RA. The dangerous fallout of this happened to be the fact that the very brothers in the effort started saying that Maulana Inamul Hasan Sb. R.A. could not understand the effort of the earlier two elders “*Buzurghs*” and hence, wasted a long period of 30 years. At times, the old workers have been ridiculed and belittled which has created confusion in the new brothers and at



times, trusted brothers were humiliated and blamed for converting the effort into an organization. This has shattered the trust of old workers in front of the new brothers. At times, efforts in different walks of life have been ruined, through categorization of effort as *tabqati*, even though people from different walks of life, through this effort, were going in the path of Allah swt and were joining local effort in their respective masjids.

Likewise, the *Ulama* had also been ridiculed as *Ulama Soo* in front of the masses and their income has been relegated as that of a prostitute. All other *Deeni* Departments and efforts have been termed as mundane. The current form of *Dawah* effort is, however, regarded as the only exception, because it is supposedly the only effort which is Sunnah and rest of the forms are a formality that may lead to the prevalence of only the traditions and not *Deen* as such. This is despite the fact that whatever *Deeni* resurgence we see around the whole world is directly or indirectly to the credit of all *Deeni* Madrasahs. Maulana Ilyas R.A., Maulana Yusuf R.A. and Maulana Inamul Hasan R.A. have benefitted from these fountains only. Whatever *Deen* is being practiced now (*Deendari*), which we see in the whole world, is due to the different Departments of *Deen*, including this effort of *Dawah*. Every Department of *Deen* is fully focussed on its own work. Talking about the weaknesses, the interval from the times of Nabi S.A.W. has seen the weaknesses creeping in all the Departments. Now, saying these things in detail and with continuity from the

podium of *Nizamuddin* has seen the masses moving with a typical mentality. Due to the lack of proper understanding, they are thus moving away from truth and the people of truth. The visionary people are thus feeling that this effort may acquire the shape of a cult.

Further, extreme efforts were put in by the Arab and non-Arab elders to create a 5-member Nizamuddin “Shoora” and a 13-member “Shoora” of the three countries. Instead of its acceptance, a chaos was created through creation of clashing situations. All this chaos led to fights and bloodshed in Nizamuddin, many times on which a criminal silence was adopted and the impression was given that everything is going on smoothly.

Our dilemma is that there are brothers who do not understand the difference between beneficial and harmful things in the work and as per Hazrat Ali RA’s intellectual interpretation of “follow the louder one, Ittbai Kulley Naiq”, are mesmerized on every bayan. The second chunk of the brothers are those who understands that these things are harmful, but remain silent. The third chunk feels suffocated and is thus restless. The fourth chunk are those who are unaware of their outcome and instead of trying to correct the wrong discourse, are sticking to it and are vocal in elaboration and advocacy of the wrong discourse.

One of the reason for all these weaknesses is the spectre of awe of Nizamuddin and secondly, the personality-cult. In Islam, neither,

exaggeration in the awe of any place nor blind personal obedience “Shakshiyat Prasti” of any personality is allowed. History witnessed that in the misguidance of humanity, one of the major reason was exaggeration and blind personal obedience “Shakshiyat Prasti” due to which the masses accepted both right and wrong discourse, both with equal aplomb. Jews, Christians and all misguided sects came into existence due to exaggeration and blind personal obedience “Shakshiyat Prasti”. A common example in India are the worshippers at tombs. Regardless how much respected a person is, there is a permission to accept his righteous views only, because no mortal (nafs) can claim to be free from desires and being infallible, except the Prophets, who, by virtue of the protection and upbringing they enjoyed from Allah SWT, spoke truth only. Also, the Sahabah were made the standard of truth by Allah SWT by putting on them the seal of acceptance. Therefore, no human being has the right to proclaim that “whatever he is saying only that is true”. There is a need to come out from the influence of the awe of a place or the personality cult and understand what true, act accordingly and also to develop a consensus on the rightful manner (Nahaj), to go out in the whole world. There is also a need to be saved from being divided because the division is the biggest punishment for this Ummah. To carry out every work in only a rightful manner brings Allah’s pleasure and leads to Jannah. To carry out the right work in a wrong way, however, invites Allah’s wrath and leads to

Jahannum, which is the worst destination. This excuse will just not be acceptable on the day of judgement that this discourse or work was carried out on the instructions or actions of any person. The Hadith of Abu Hurairah R.A., who has narrated from Rasoolullah S.A.W. the following. On the day of judgement, the Jahannum will be inflamed first by those who have spent their lives in the service of knowledge, their wealth for the noble causes without any hesitation, each and every moment of their life and drop of their blood for Tabligh, but having carried out all these noble works in a wrong way would lead them to such a fate.

Utmost care should be taken to save the capabilities of one's own self, his family and the entire Ummah from the selfish hands and try to make their lives in the hereafter better and better, through the ways of sincere souls, so that the pleasure of Allah SWT is granted, the Barakah in the meeting with Allah SWT is obtained, the intercession from Rasoolullah S.A.W. on the day of judgement followed by an access to his Hauze-Kausar is allowed and Rasoolullah S.A.W. declares that they are mine and they have carried out my work.

Another chunk of brothers are those who are trying to correct this wrong trend by putting in all their capabilities and energies, thereby risking their lives. All

our efforts have been made to set right this otherwise wrong trend and to protect and enhance the foundations of Nizamuddin. But, there has been a complete failure in this and there is no hope of

success in future as well. Now, one way out would have been to join this wrong trend, thereby supporting the wrong in place of the right so that there is no “Fitnah”. However, this insincerity would have seen all our capabilities in terms of life and wealth being spent for the cause of establishment of wrong things rather than the right things in the world. Therefore, being left with no alternative, the friends decided to spend their entire capabilities, life and wealth to find out the ways and means of utilizing the life and wealth of the entire Ummah in a rightful way. For this, there is no intention of establishing a new Markaz, or to induce fights between the workers, or to deceive the Ummah, or to start a new Jamaat altogether.

It is evidently not possible to bring alive the true foundations of Nizamuddin in the present practical setting of Nizamuddin. So, with a firm thought of being accountable before Allah SWT in our minds, we have decided to save ourselves and our brothers from confusing talks, works and places. We will not give our brothers and work away to confusion. We do not give a vehicle into the hands of an incapable driver, because that may put the vehicle as well as the passengers in danger. Over here, the very Deen and the life hereafter of the Ummah is on the line. Therefore, it is utmost necessary that we shall put ourselves and our brothers on only the correct foundations of the work. Therefore, we are compelled to engage ourselves and our brothers through the foundations of the effort and saving them from the traditionalism

in the local effort. For Khurooj, every Jamat should go to required areas and spend the time as per the foundations of Khurooj. Same hidyat (rawangi talk) should be given in the masjid and karguzari should be taken in the masjid.

### **Foundations of the local effort and Khurooj**

Firstly, everyone joining the effort must gain rectification (tarbiyah), which means that the direction of their hearts should be turned towards Allah and His commands and the life hereafter. The entire life should mould into the ways of Rasoolullah SAW. Everyone making the effort should develop the concern for Dawah. For this, all the individual and collective actions should be explained. All the prohibited actions should also be explained because doing the good and abstaining from bad are the foundations of rectification (tarbiyah). Every person of this Ummah should be connected through masjids to the “Aamal-e-Dawah”. To get a full control over these foundations, all out efforts should be made by everyone, so as to be tired and thus garner Allah’s love. But in this effort one should not engage with ignorance, forgetfulness, bad behaviour and arrogance, rather with the knowledge from Nubuwwah, remembrance (zikr) and attachment (Talluq) with Allah swt and sacrifices. Sacrifice is not about

being reclusive and leaving out the house and job. Instead, it is to leave one’s own wishes for the sake of completing the commandments of Allah and the requirements of Dawah and also,

to prioritize the demands of Deen and Dawah on the worldly demands. This only is named as “Mujahadah” and sacrifice, based on which a boost in the guidance from Allah, provision of food legitimately from the treasures of Allah, the easing up of tight situations and the acceptance of prayers are guaranteed. This will solve our problems and the problems of the entire Ummah, just as the problems of “Sahabah” were solved. That is why we should spend all our efforts in understanding and explaining these foundations to all our brothers.

Second foundation is that “Tauheed”, “Risaalat” and “Aakhirat” should be explained to everyone and they should be taken out of their corrupted environment and brought into the environment of masjids and be prepared to move. Without this movement and thereby seeing one’s face in the mirror of Sahabah, the realization of one’s weaknesses will not be possible.

This foundation is that nothing will happen by our efforts until Allah’s will and intent is there. The only way to this is through crying and shedding tears. Therefore, every Jamaat as well as local brothers should spend a major portion of their nights in Salah, Dua, crying and shedding tears, because the very foundation of this effort is Dawah and Dua. Movement is just like a container and the container is valued by what is contained in it, just as a human being is valued by his belief and actions and not by his physique.

In reality, till a person attains the capability and understanding of

the effort through engaging himself in umoomi effort with sacrifice, till such time, understanding of the effort and qualities will not be developed. That's why till such time the effort doesn't come on the right course (Nahaj), just the same way as our three elders (Maulana Ilyas R.A., Maulana Yusuf R.A. and Maulana Inamul Hasan R.A.) initiated and continued this effort in the light of Quran, Hadith, lives of Sahabah and true Ulama, we will remain with this position. Till such time to keep ourselves and our brothers from any more confusion, we will engage in local effort and send Jamaats to those areas which are free from these confusions.

4th *Ziqada*, 1437 AH August 9th, 2016

From:

1. Molvi Ismaeel Godhra
2. Molvi Usman Kakosi
3. Molvi Abdur Rehman Ruyana, Mumbai
4. Farooq Bhai, Bangalore
5. Professor Khalid Siddiqui, Aligarh
6. Mohammad Mohsin Sb., Lucknow
7. Professor Sanaullah Sb., Aligarh
8. Professor Abdur Rehman Sb., Madras





Translation of the **Letter of Hadhrat Maulana Ibraheem sb's d.b.**  
(Dewla, Gujrat) clarification for his standing

All kinds of rumors are going around regarding my return from Bangley wali Masjid, Nizamuddin to Gujrat in the evening of August 12, 2016. All these rumors are entirely baseless and contrary to the truth. Therefore, I think it is appropriate that I describe the truth myself.

1. The good image of this effort has taken a walloping and the sanctity that this effort enjoys over the years is being shattered due to all what has happened in Bangley wali Masjid, Nizamuddin from the month of Ramadan till now in the year 2016. A few days back, one such an ugly incident was witnessed by me in person too. All this has saddened and troubled the brothers all over the world, the Renowned Ulama and the spiritual elders. The current situation has affected the collectiveness of the effort badly. On the other hand, in Bangley wali Masjid, Nizamuddin, such a group has taken control who is trying to push even the wrong things as right, thus proving as an obstacle in any worthy effort of setting things right. This is a very serious and dangerous situation for the effort. There is a dire need to solve this intense problem with all seriousness. All those who think that there is no problem in Markaz at all and everything is going on normally are grossly mistaken, as this is contrary to the existing conditions and facts.

2. Despite feeling clogged, I decided to go to Bangley wali Masjid,

Nizamuddin after Eid-ul-Fitr this year. Before going, I had a feeling that the problems will be solved amicably soon, In-Shaa-Allah. So, while I was there, I talked to Molvi Saad Sahab many times directly with reference to the current scenario. But, sadly, no useful result came out. Instead, due to my stay in Nizamuddin and the participation in Mashwarah daily, it started getting propagated that I am in agreement with the current pattern (“Tarteeb”) and way ahead (“Manhaj”) of the effort. Not expressing my perspective and viewpoint vis-à-vis the current scenario of the effort would be taken as sycophancy in Deen. Therefore, in the following, I express my viewpoint in clear words for the benefit of the brothers all over the world.

This Mubarak effort of Dawah has got its circle widened across the world. Millions of people are participating in the effort. People of different temperaments and different views are attached to this effort. It is obvious that, to take up the burden of such a vast and extensive effort, such an authentic group (jama’at) is required which has learnt from the elders well. All the brothers who are striving for deen, have the quality of fearing Allah, trustworthiness, sincerity and striving for deen must have no doubt about this jama’at. This group (jama’at) must carry the effort on with mutual consultation and collectiveness. Without this, it is very difficult to keep the effort off from disorientation and to keep the brothers united. That’s why only, in the lifetime of Maulana Zubairul Hasan Sahab R.A. itself, on the occurrence of some important Masael, I had suggested many

times to add more persons from across the world to the Shurah made by Maulana Inamul Hasan Sahab (ra). I had presented the view that the solution to the emerging problems lies in this expansion of the Shurah only. In the last years of his life, Hadhrat Maulana Zubairul Hasan Sahab (ra) also had got ready for that. But, suddenly his last time came, may Allah (SWT) grant him forgiveness and enter him into Jannah. After the passing away of Hadhrat Marhoom, with the Mashwara of old brothers, we had sent a detailed letter to Maulana Saad Sahab., in which we had expressed our apprehensions about the current Tarteeb and Nahaj of the effort, thereby requesting to give a shape to the Shurah as a step towards solving the problems. But, alas, nothing consequential came forth and the condition of the effort kept deteriorating.

Then, last year in November 2015, when the Shurah got formed, in the congregation of the older brothers from across the world, I myself had requested again Maulana Saad Sahab to accept this Shurah and said that the problems will be solved In-Shaa-Allah. But, he refused to accept, because of which the effort got disturbed in the whole world and the situation became pretty alarming. Even now, in my view, the solution to the problem is in the acceptance of this Shurah and then completing all the requirements of the effort with the collective wisdom of this Shurah.

As regards to the Nahaj and Tarteeb of the effort, it should be maintained in accordance with the previous three tenures. If there is a need for any addition or modification in the same, it should be

affected only after a collective decision of the Shurah. At this time, the reason for the collectiveness being hampered is only that new things and formats are being introduced without the Mashwara and confidence of the old brothers.

This jamat of Tableegh is bound by the Maslak of Ahlus Sunnah Wal Jama'ah (Muslims in large with Sunnah and Deen in their life) with regards to the explanation and interpretation in the matters of Deen and Shariah. Similarly, they are bounded by the Legendary (Jamhoor) Mufassirin in pronouncing the Tafseer of any Ayah of Quran-e-Kareem, Legendary (Jamhoor) Muhaddisin in pronouncing the explanation (Tashreeh) of any Hadeeth and the opinion of Legendary (Jamhoor) Fuqaha in derivations from the lives of Rasool S.A.W. and Sahabah R.A. Our elders in the

previous three periods remained bounded to this principle, because without this, the doors to the alterations in Deen will open up.

From the very beginning of the effort, extreme care has been taken in all the discourses. All efforts had been made to stay away from the non-authentic anecdotes and undue derivations and innovations. For this only, we have ordained to confine ourselves within the six qualities during our discourse and to follow the authentic Ulama in pronouncing the explanation of any Ayah or Hadeeth. Our elders had been abstaining from contradictions, criticism, comparisons or judgements, discussions on Aqaaed, Masaael and current affairs. It is one of the basic principles of this

effort to abstain from criticizing or passing judgement on any religious organizations or person. However, nowadays, many of the elders are crossing these limits in their discourses, particularly in making wrongful derivations from the lives of Sahabah, excessive criticism and passing judgements on other religious organizations. I have not been agreeing with this even before and had been trying to divert the attention towards this. In my talks also, I had been trying to warn about it all, in a positive way though. However, when the limits were exceeded and people started interpreting my stay in Nizamuddin wrongly that I approve of the current state and Tarteef of the effort, thereby creating a feeling of suffocation for me in the current environment of Bangley wali Masjid, then after many days of Istikhara, I have decided to open my heart before the brothers in clear words. When the situation will improve, I shall not have the slightest hesitation in coming back again. My return to Gujrat should not be taken as being party to anyone, rather it is for the sake of protection of the effort and to save myself from sycophancy. I am also answerable in the courts of Allah. May Allah SWT only save the effort and its brothers, Ameen.

**Banda Ibraheem Dewla** Currently at: Dewla, Gujrat

Monday August 15th, 2016

Translation of the **Letter of Hadhrat Maulana Yaqoob sb d.b.**

To the brothers engaged in the effort of deen,

In Nizamuddin, I have spent more than 15 years with Maulana Yusuf (ra) and almost 30 years after that with Maulana Inamul Hasan (ra). In this long duration of 50 years, Allah has blessed me with the mubarak company of these two elders and I got numerous opportunities to spend time with them during various khurooj and regular stays of Nizamuddin. Allah s.w.t has given me the opportunity to engage in this auspicious effort of deen under the guidance and supervision of these two elders. Based on this continued involvement, I can state with utmost conviction that this effort has been de-tracked now from the path on which those elders have established the effort of deen.

Although, these two elders of ours were the unanimously accepted Ameers, but they never claimed for the amarah, they never talked in an authoritative way. They never imposed their personal self-proclaimed view. They always abided by the mashwara. Today, the situation is completely upside down. There is an assertion of self-claimed amarah and whosoever does not accept it, is being forced to accept it through various tactics. As a result, there is such a chaos in Nizamuddin that it has led to verbal arguments, curses and even situations of brutal manhandling.

Nizamuddin, which was a place for the fikr of the Ummah, a place for the self-rectification and preparation of the hereafter, from

where everyone used to attain these qualities; the environment of that place has changed into back biting, suspicion and slandering. Continuous planning is going on to defame and downplay those who are trying to bring the effort on the right track (nahj). A notion is being propagated and people are being brainwashed that salvation is only in submission of (self-proclaimed) Ameer (no matter what your actions are afterwards). If you do not submit, or have different opinion, you will not attain salvation, regardless of your level of sincerity and sacrifice. The environment of self-rectification, preparation of hereafter and attainment of the Fikr and concern of the Ummah has vanished from Nizamuddin. In lieu of that, an environment of self-imposition, autocracy and desire for worldly benefit has been established.

It is for this purpose that a system of large scale baiat has been established. Although, the Shurah established during the time of Hadhratji (ra) had unanimously decided and stopped from doing the baiat, the written proof of which is available having the signatures of the Shurah established during the time of Hadhratji RA.

The innovations, which were not present in the time of the two elders, which are being propagated without the mashwarahare:

First: Dawah-Taleem-Istiqbal; it is a newly fabricated terminology, which was not present during the time of our elders. Although, its name has been changed now to tamer-e-masjid, but the concept is same, because of which the importance of the daily door to door effort and umoomi jaula has been diminished.

Second: Curtailing the effort in khawas and various tabqat (special segments) of the Ummah, which was well established in the time of previous elders. Khawas and people from different tabaqat later used to join the efforts in their local masajids eventually. To curtail the tabaqati effort and to channelize the notion of tamer- e-masjid, erroneous interpretations were deduced from Quran, Hadith and life of sahabah.

Third is Muntakhab AHadith: Maulana Yusuf (ra) has never even indicated, directly or indirectly, t'aleem from this book. It is being tried to bring the collective t'aleem of Muntakhab AHadith by gradually replacing and vanishing the collective taleem of Fazail-e - Amaal and Fazail-e-Sadaqat.

Fourth is five amaal of mastoorat. The brothers are being confused on a regular basis with such notions.

Whosoever doesn't propagate them and in which ever place these notions are not followed are all considered against the order of Nizamuddin. Although, all these new notions are introduced by only one individual, Molvi Muhammad Saad sb.

All the gatherings of Nizamuddin are being devoted for the propagation of these notions. Nizamuddin has been taken over by a new group of people who haven't had the privilege of the company of our elders and they are daily confusing the mind-set of the brothers. They say that do not listen to the responsible brothers of your province/Halqa, as they are not propagating the current tarteeb of Nizamuddin. Even the Jamaats are given guidelines to



propagate the new tarteefs. That is the reason that the hidayah in Nizamuddin and the Ijtemas are decided only for those who explain these new notions. This has led to division of hearts in every place and two mind sets are being developed. The brothers who are new in the work think that their area elders are not following the tarteef of Nizamuddin. The old workers are in the dilemma of how to run the new tarteefs which are not even decided by Mashwarah, but also through which the effort deviates from the foundation and gets de-tracked from the correct pattern (nahaj). Everywhere there is division, chaos and confusion. Fikr of hereafter, worry and concern of deen and Ummah, self-rectification and the aspect of tarbiyah (upbringing) which were the soul of this effort are being vanished.

Currently, Molvi Saad sb. is being surrounded by such a group which never had the company (sohbah) of the elders. For their personal benefit, this group appreciates every notion of Molvi Saad sb and keeps him in this misunderstanding that whatever he has understood the effort, no elders in the past or present have understood it. When Molvi Saad sb explains these new notions, he says that I am explaining you these notions from Quran, Hadith and Seerah and want to bring the effort on Quran, Hadith and Seerah. Does it mean that whatever effort was deduced by our elders was not from Quran, Hadith and Seerah?

Nowadays, the bayans are full of pointing fingers, criticism, downplaying, authoritative tone, deductions and new explanations, which are against the pattern of our elders. Everyday a new notion

is introduced. Scholars (Ulama) and Mashaikh are astonished and worried that 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 Ummah will be alienated from this effort.

In the month of November 2015, in the presence of all the old workers of the world, the Shurah established during the time of Hadhratji (ra) was completed to safeguard the collectiveness (ijtimaiyah) and the nahaj of the work. I was present at that time, but I am surprised that why Molvi Saad sb has denied to accept it and I couldn't understand any valid reason for his denial.

There is no Islamic institution, either educational or in any way related to Muslim community or any collective effort for the muslim Ummah which will be functioning nor can be functional without the supervision, guidance and mentorship of a Shurah. It is a very critical and dangerous situation to handover such a vast effort to a single individual to operate this benign effort according to his own will. No one in this world is free from the natural weakness and the ill effects of the nafs ( ). Most probably, it was due to this fact that Maulana Muhammed Ilyas Sb. R.A has stated that, "In the future, this effort will function under the supervision of a Shurah" (reference: "last letters Maulana Ilyas R.A" by Maulana Abul Hasan Ali Nadwi RA).

I am writing this letter due to the responsibility and the fear of reckoning from Allah. May Allah s.w.t give us taufeeq to do the

effort on the pattern of our elders and save us from following the innovations in the effort. Ameen.

WasSalam,  
Banda Muhammed Yaqub  
August 23rd, 2016

**Eagerly awaiting for your constructive comments**

Amanatullah (Afi Anhu)  
Member, working committee  
Madrassa Kashiful Uloom, Bangle Wali Masjid  
Basti Hazrat Nizamuddin Auliya, New Delhi  
Mob: +91- 8826297141  
Landline: 011-22029832  
Email: [inam\\_ur\\_rehman2003@yahoo.co.in](mailto:inam_ur_rehman2003@yahoo.co.in)  
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