

Foreword (March 2018)

The views and opinions of Moulana Sa`d Saheb were being exposed in his bayaans for approximately twenty years. His own asaatiza (teachers) Ulama and old friends have been repeatedly bringing these matters to his attention in private meetings (both verbally and in writing), that these views and opinions are not in conformity with the views and opinions of our pious predecessors and likewise, these are also not in keeping to the nehj (method) of Dawat. Hence, he should refrain from such statements and comments. He, however, remained adamant and this problem escalated. In his bayaans, he mentions such inferences and explanations of the aayaat of the Qur'aan and the Ahaadith and such deductions from the incidents of the lives of the Sahaabah (radhiyallahu anhum) which are not in conformity with the opinions of the majority of the Ulama and pious predecessors. He has adopted the approach of a mujtahid and has surpassed all boundaries. When there remained no hope of correction and when the ulama became hopeless due to his conduct, and when they feared hypocrisy in remaining silent, these Ulama and elders found it necessary to leave Nizamuddin. (One can refer to the letters of Moulana Ya'qoob Saheb and Moulana Ibrahim Saheb in this regard.) The Ulama of Deoband had also, in different gatherings, explained to those who have a close relationship with Nizamuddin that through his self-opiniated bayaans, there is a fear of incorrect ideologies and thoughts spreading in the Ummath, hence one should refrain. Moulana Sa`d, on the other hand, kept on moving forward (with his ideologies). He continued mentioning these things in gatherings of thousands in Bhopal, Tongi and Raiwind and also in the bayaans at the Nizamuddin markaz. The problem was not only in the incident of Moosa (alaihi salaam), rather

Moulana M. Saad sb.

Body of the Ulema of Hind (Wifaaq Ulema ul-Hind)

The fundamental reasons for the
ikhtilaaf of the Ulema of the
Ummath with Moulana Saad sb.

there is a detailed list of incidents of this nature which he mentioned in his bayaans at different places. Details of these will be mentioned later on. Whenever he makes a claim in any of his bayaans or he says “according to me” then he will go on to mention such points which are not in conformity with or contradicting the teachings of the majority of the Ulama and predecessors. Audio recordings of these bayaans are available. Such statements are enumerated in this booklet, highlighting his incorrect views that oppose the view of the majority of ulama and pious predecessors.

This matter will not be resolved by retracting from only a few of the inaccuracies. Rather there is a need for him to change his ideology and inclinations. If not, then there remains the fear of those ideas spreading in the Ummath and taking the form of a plague. In this regard, Darul Uloom Deoband had expressed serious dissatisfaction in their “necessary clarification” clarification letter dated 31/01/2018 in which they had written: “from the irrelevant self-opinions of the mentioned Moulana it seems that, may Allah Ta’ala forbid, he is determined on forming a new group which opposes the way of the Ahlus Sunnah wal Jamaa’ah and especially the way of his elders.” During the last few years, the Ulama of India, on different occasions, have sent queries to Darul Uloom Deoband and drew their attention to this. The Ulama of South Africa and U.K. also passed fatwas pointing out the error of these matters. Due to the fact that these points are being mentioned in the bayaans at the Nizamuddin markaz, these Ulama have stopped people from going there. It is incorrect to say that all this started after the fatwa of Darul Uloom Deoband was issued. The Ulama of Bangladesh were the very first to collectively perceive this and raise these issues. They requested fatwa from Deoband, upon which Deoband issued a fatwa endorsed by

thousands of respected Ulama and reputable madaris from across India.

The main issue with Moulana Sa`d Saheb is his incorrect views. First, he forms a view, then he reputedly substantiates it through the tafseer of the Quran, explanation of the Hadeeth and incidents of the Sahaba r.a.d.. Whereas, the correct procedure is that our views should be based on the Quran and Hadeeth.

Moulana Sa`d Saheb wants to explain Quraan, Hadeeth according to his own view, whereas one’s views should be subjected to the Quraan and Hadeeth.

This is his tragedy, which if not checked in time, there is a danger that he will take the work in the wrong direction. This is a matter of great concern for the Ulama and the Akabir (elders) of the Ummath, and without any delay they need to take immediate steps by creating awareness in the masses and putting an end to his lectures, because this matter affects the entire world.

For this reason, the Ulama of Bangladesh decided not to allow Moulana Sa`d the opportunity of repeating these erroneous views before the masses in the Tongi ijtimia. Therefore, in a unified voice they requested the government not to allow him to attend the Ijtimia last year. He, however, somehow managed to come to the Ijtimia. Therefore, this year (2018) they requested the Government not to allow him entry into the country. When somehow Moulana Sa`d entered the country, the Ulama put pressure on the Government to restrict him to the Kakrail Markaz and not allow him at the ijtimia place and be deported.

The question of Imaarat (leadership) thus no longer remains only as an internal or administrative difference. Rather, this is a matter of

Shariah. Can such a great work, and the leadership of thousands of people be left to a person who has deviated from the way of his Akabir (elders) and predecessors, innovated new ideas which has only caused dissension in the Ummath?

Since these incorrect views are being promoted daily from Nizamuddin and the bay'at (pledging of obedience) to Moulana Sa`d Saheb has also commenced, therefore there is a need to ensure that jamaats do not to go to Nizamuddin until such time that these views are corrected, and also that the Mulsims are made aware of these mistakes so that it does not spread in the ummat.

Jamaats from the whole world attend the ijtimas of Bhopal, Raiwind and Tongi. Therefore, no individual should be afforded the opportunity to spread these incorrect views to the entire world. The bold stance of the Ulama of Bangladesh has to be praised and emulated by the Ulema throughout the world.

It has presently become a great responsibility of the Ulama of the entire world that this issue be resolved collectively and the Ummath be safeguarded from his misleading views. Now is not the time to remain silent, nor to offer any explanations. Rather it is time to take action.

Darul Uloom Deoband's clarification letter

AN IMPORTANT CLARIFICATION REGARDING MOULANA MUHAMMAD SA`D SAHIB'S RETRACTION – Darul Uloom Deoband

31st Jan 2018

Ref: 213

Bismihi Ta'la

After the recent retraction of Moulana Sa`d with regards to the story of Hadhrat Moosa (Alaihis Salaam), several queries have been received nationally and internationally with regards to the stance of Darul Uloom Deoband.

At this point, it is necessary to clarify that the retraction of Moulana Sa`d with regards to this specific story can be said to be satisfactory. But the stance of Darul Uloom Deoband still remains, that it cannot overlook the misleading ideology and unbelievable way of thinking adopted by Moulana Sa`d. This cannot be overlooked because despite having retracted, new bayaans of Moulana are being received from time to time, showing that he is persisting in interpreting the Islamic laws as per his own views, incorrect deductions and erroneous application of shar`ee texts to prove his personal views with regards to Dawat.

Due to this, not only the Ulama of Deoband, but many Ulama-e-Haqq are absolutely dissatisfied with Moulana's entire ideology.

We believe that even a slight diversion from the ways of the pious predecessors is very disastrous. Moulana should adopt precaution in his bayaans, abide by the ways of the predecessors and stop interpreting the Quraan and Hadith incorrectly to prove his new

ideology. This is because these irrelevant interpretations give the impression that he wants to form a new Jamaat which is contrary to the ways of the Ahlus Sunnah-wal-Jamaa'ah and the ways of the Akaabir. (May Allah protects us). May Allah keep us steadfast on the ways of the Akaabir.

Those who are continuously referring to Darul Uloom Deoband are again reminded that the Darul Uloom has nothing to do with the internal differences of the Jamaat. This has already been announced from the first day. However, whenever queries were made with regards to wrong ideologies, the Darul Uloom has always tried to guide the Ummath. The Darul Uloom considers it its religious duty to do so.

Letter of Hadhrat Moulana Muhammad Ishaq Sahib Ataarwi (daamat barkaatuhum), principal of Darul Uloom Mewat, Nuh, and Ameer-e-Shariat of Haryana, Punjab, and Himachal Pradesh

Hadhrat Moulana Muhammad Ishaq Sahib Ataarwi (daamat barkaatuhum) had written a letter to Hadhrat Moulana Sa`d, Hadhrat Moulana Zubair and Hadhrat Moulana Iftikhaarul Hasan about a bayaan of Moulana Muhammad Sa`d that took place on 2 November 2001.

Hadhrat Moulana Ishaq Sahib wrote to Moulana Saad, Moulana Zubair ul Hasan and Moulana Iftikhaar ul Hassan saab of this bayaan and expressed his great concern over three issues. (This letter has been published in the book 'Yaade Ayyaam', p. 234).

In the course of the letter, Hadhrat Moulana Ishaq quotes Hadhrat Moulana Yusuf Sahib (rahmatullahi alaihi) saying, "This effort is such that no outside force can bring it to an end. If ever this effort suffers any downfall, it will be on account of our own workers. May Allah Ta`ala not bring that day."

"You people are the deputies of our pious predecessors, whom we can never forget. Furthermore, you are the guardians and custodians of their path and way of work. The layman and the learned look up to you with love and confidence.

In every action of yours, they look upon you and expect to find the light or glimpse of our predecessors in speech and character. Those who are actually involved in the effort of dawat hold you in such esteem that every word of yours is penned down and more so taken to heart and considered to be the foundation principles of this work.

(1) In that bayaan Moulana Sa`d Sahib mentioned, "The dawat of Islam is for the non-believers and the dawat of Imaan is for us, the believers." (See this in the booklet containing the bayaan "Kalima ki dawat", p. 18) Whereas, Imaan which is submission from within is a precondition for the validity of Islam – "the outer submission". So imaan, being the precondition, has to come before the mashroot – (that which is subject to the precondition - "Islam".

Moulana Sa`d mentioned this as well, "Presently the need is that those who have already brought imaan, they should be instructed to bring imaan - يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا (O you who believe, bring imaan!) Bring what type of imaan? آمِنُوا كَمَا آمَنَ النَّاسُ (Believe like how the people have believed.) From the side of Allah Ta`ala, the dawat is being given to

all the believers right until Qiyaamat, that bring Imaan like how the Sahaabah (radhiyallahu anhum) brought Imaan.”

Looking at the above quotation wherein the command of bringing imaan like that of the Sahaabah (radhiyallahu anhum) is being attributed to the exalted being of Allah Ta`ala as though Allah Ta`ala Himself issued this command to the believers, it makes one think that, “Is this not tantamount to wrongly and falsely attributing something to Allah Ta`ala?”

The truth of the matter is that the believers were never the addressees of this ayat. This ayat is purely a directive given to the munaafiqeen (hypocrites). To take this ayat and make it an address to the believers and on top of that to say that Allah Ta`ala is giving this command is extremely dangerous. These because you are combining taking two different ayats, which amounts to distortion of not only the meaning but the wording as well.

(2) Page 67 of the book (Kalimah ki dawat) has Moulana Sa`d Sahib saying, “Allah Ta`ala has made us a means of humanity’s guidance and sent us to this earth. Whereas, we have the habit of saying, ‘Brother! Hidaayat (guidance) is in the hands of Allah Ta`ala. If He so wishes He will grant hidaayat, otherwise not.’ No, No! This is not the case! Instead you should remember that only a human being can be the means of a human being’s guidance, and man alone is the reason for man’s guidance.”

This will mean that hidaayat is not pending on the sheer will of Allah Ta`ala. Such a statement goes against the categorical proof of the ayat: إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ – ‘Verily you cannot guide whomsoever you wish to, rather Allah Ta`ala guides whomsoever He pleases.’

(3) Moulana (Sa`d Sahib) then goes on to say, “It is a fact that this is the effort of nubuwat. Hadhrat Moulana Ilyaas Sahib received it. A lost item was granted to him.” However to consider it as a lost thing and to consider the current method as a representing 100% to the way of the Sahaba r.a., is a greap misrepresentation.

This is because dawat is a wide principle which could vary in its style and approach, and this dawat was prevalent in every age in a different way and will always prevail. There was never an era which was empty of dawat nor will there be.

Bismillahir Rahmaanir Raheem

The fundamental reasons for which the seniors of the Ummath differed with Moulana Sa`d Sahib

Below is a list of those factors which were noticed in Moulana Sa`d Sahib’s general bayaans on various occasions, as a result of which the ulama-e-kiraam objected and at the same emphatically cautioned the Ummath to abstain.

There are those statements going against the tafseer of most of the mufasssireen. Then there are explanations of the hadeeth which do not concur with what the majority of the muhadditheen had to say. Again, there are some statements that are conflicting with the principles of fiqh that were laid down by the fuqahaa and mujtahideen. Yet again, some statements even seem to go against the beliefs of the Ahlus Sunnah wal Jama`ah.

Let it may be known that in the ensuing pages, with reference to the different quotations and summaries of Moulana Sa`d’s bayaans, only those viewpoints have been mentioned in which one will find these three elements combined.

1. Excessive exaggeration in matters of deen
2. Personal deductions from the Qur'aan, hadeeth and seerat.
3. Directing away from the true beliefs of the Ahlus Sunnah wal Jama`ah.

As far as the correct approach and method of this work of dawat is concerned, it has been included separately in other booklets. One may refer to them.

Despite being cautioned numerous times, there were only four occasions where Moulana sent his written retraction from one or two statements. However, observing those bayaans that were delivered after these retractions were sent or in the interim, we see that these very statements were repeated. From here one can gauge that even after retracting, Moulana never seriously give up those objectionable statements. Hence, it seems unlikely that in the future Moulana will ever desist from these utterances. Therefore, the need was felt to alert and caution the Ummath against such misleading statements, ideologies and opinions that they may be alerted.

And Allah Ta`ala knows best.

A brief list of Moulana Muhammad Sa`d Sahib's deviating statements

1. "Dawat only refers to the manner in which the Sahaabah (radhiyallahu anhum) strove. According to me, there is no other way of dawat."
2. "The customary ways that we practice nowadays did not exist in the era of the Sahaabah (radhiyallahu anhum), where today, if one

finds an opportunity then he will write a column in some newspaper. Customs will progress through these customary ways, but deen will not flourish."

3. "The minds of those who adopt these customary methods for dawat are influenced by the Jews and Christians."
4. "Bringing each and every person into the masjid and preaching to him is the only sunnat. Preaching deen out of the masjid is against the sunnat. The environment outside the masjid is an environment of heedlessness. To speak of deen over there is a disgrace to deen."
5. "Establishing the halqahs (gatherings) of deen in the masjid is definitely fardh."
6. "There is no other place besides the masjid to receive guidance."
7. "If the branches of deen wherein the knowledge of deen is imparted are not linked to the masjid, then by the qasam of Allah, knowledge will be imparted but there will be no deen."
8. "Combine ibaadat and dawat because how can a person progress in ibaadat without engaging in dawat."
9. "Going out in the path of Allah is a precondition for the perfection of taubah. People have remembered three preconditions, but they have forgotten the fourth precondition. The person who murdered 99 people came into contact with a monk but he caused him to become despondent. He then met a scholar who told him to travel (khurooj) to a certain town and he set out (khurooj). It was the decision of Allah that death overcame him at that time and the angels of mercy and punishment came to extract his soul. Eventually, his taubah was accepted."

10. "Moosa (alaihis salaam) abandoned doing dawat among his people and went into seclusion to converse with Allah Ta'ala. Due to this, 588000 Israelites were misguided. Moosa (alaihis salaam) was the original and main person and Haroon (alaihis salaam) was his assistant and partner. The original and main person should have remained."

11. "People ask: With whom do you have islaahi ta'alluq (reformatory relationship with a shaikh of tasawwuf)? Tell them that my islaahi ta'alluq is with dawat. The one who is involved in dawat and still feels the need to sit in the company of some pious person for his islaah has not understood dawat at all."

12. "The six points of tableegh are the entire deen. Whoever does not regard them to be the whole deen he is considering his own goods defective. Such a person will never be able to do business."

13. "Don't get affected by the bayaans of those ulama who do not physically take part in dawat, and don't ask them regarding any mas'alah."

14. "Coming out in tableegh is not to learn deen. There are many other ways to learn deen. The purpose of coming out for tableegh is the actual objective."

15. He once said that: "guidance is not in the hands of Allah. If guidance was in the hands of Allah, than why did Allah send Ambiyaa?" (Naoozu billaahi min zaalika)

16. He also says that: "mu'jizah (miracles) is not confined to the zaat (being) of a nabi, but it is because of dawat."

17. Moulana Saad considers himself as the ameer of the entire Ummath at the present time whose obedience is compulsory (i.e.

Khalifah of the Mulsims). Whoever does not accept this, is regarded as a jahannami. Therefore, he said: "By the qasam of Allah, I am your Ameer. Whoever does not accept me as the ameer will enter Jahannam."

18. He is not satisfied with the deductions of the mujtahideen (jurist prudist, original authority on Islamic law) and the fuqahaa (jurists), nor does he submit himself to them. Therefore, he attacks the masaail deduced by the mujtahideen in his bayaans. Some of the examples are as follows:

19. "According to me, Salaah does not take place with such a cellphone in the pocket which has a camera. You may ask fatwas from as many ulama as you wish."

20. "It is haram to listen and read the Qur'aan from a cellphone. This is disrespect to the Qur'aan. There is no reward for this." "Those Ulama who give the fatwa of permissibility are Ulamaa-e-soo (evil ulama), their hearts and minds are influenced by the Jews and Christians and they are completely ignorant." "According to me, the Alim who issues the fatwa of its permissibility, his heart is void of the greatness of Allah." "Even if he learnt Bukhari by heart, because even a non-Mulsim can memorize Bukhari."

21. "It is wajib on every Mulsim to read the Qur'aan with understanding." "There is no benefit in reading the Qur'aan without understanding. Whoever leaves it will be get the sin of leaving a wajib."

22. Many people have heard this point: "Reading the Qur'aan from a cellphone is the same as drinking milk from a toilet pan (urinal)."

23. According to him, due the takbeeraat-e-intiqaliyyah (takbeers that are read when moving from one posture to another) being Sunnat

according to the Hanafi mazhab, people have become heedless. The strictness which is found in other mazaahib is more appropriate.

24. "The salary which is taken for teaching the Qur'aan is like the salary of a loose woman." "A prostitute will enter Jannah before such people."

25. "The one who does zikr without concentration is a sinner." "Such a person is distancing himself from Allah instead of gaining closeness to Him."

26. "After accepting imaan the Sahaabah (radhiyallahu anhum) used to regard leaving Madinah and going back to their hometowns as irtidaad (reneging)." "So don't regard leaving the markaz (Nizamuddin) as something trivial."

27. "The animal which was with the Ashaab-e-kahf was not a dog, rather it was a lion." (He has repeated this statement even after announcing his retraction.)

28. In Bangla Waali Masjid, he does not show a lot of importance to raising the hands and making dua after the fardh salaah. That is why, on many occasion he was seen going away without making dua.

29. "People are objecting and are demanding my removal, so that their demands may be met. This is shaytaan from within. I know this. The being of Allah is quite independent. I know. I am speaking on behalf of Allah. I know everything." This claim is very dangerous. The stench of his claim of receiving wahy (revelation) is perceived. May Allah forbid!

30. Moulana regards it incorrect and even impermissible in shari'ah to take benefit by consulting and taking the opinion of senior experienced and pious personalities regarding the effort of deen and

regarding beneficial plans and methods related to it, whereas this is the sunnat of Nabi (sallallahu alaihi wa sallam) and desired in deen.

He says, "Dawat should be understood directly from the lives of the Sahaabah (radhiyallahu anhum) and to benefit from some personality of the past or present and to make mention of them is adopting a position from a higher standard to a lower standard."

31. The great amount of importance with which the subject of mashwarah (consultation) has been explained in the Qur'aan, the ahaadeeth of Nabi (sallallahu alaihi wa sallam) and in the seerat (history), sometimes in the rank of it being waajib (necessary) and sometimes in the rank of musthab (preferable), Moulana, to a greater extend, regards it insignificant. He continuously shows an independent and don't care attitude, whereas an indication of punishment has been shown for not engaging in mashwarah.

32. Moulana uses the ambiguous terms of "the a`maal (practices) of nubuwwat" and "the a`maal of wilaayat (piety)", thereby deceiving the masses that the ma`moolaat and zikr which the awliyaa of Allah prescribe are contrary and opposite the a`maal of nubuwwat, whereas, the ma`moolaat and wazaaf (litanies) which the awliyaa and mashaayikh prescribe are for the purification of the nafs (soul) which is one of the responsibilities of Nabi (sallallahu alaihi wa sallam). Nabi (sallallahu alaihi wa sallam) had 3 important responsibilities which have been explained in the Qur'aan Majeed. They are:

(1) Tilaawat (recitation) of the ayaat (verses) of the Qur'aan.

(2) Purification of the nafs (soul).

(3) Imparting the knowledge of the Qur'aan and hikmah (wisdom - hadeeth).

Hence, he said, "All that which the shaikh wishes the mureed to achieve is found in this path." The only difference between the a`maal of dawat and the a`maal of wilaayat and sulook is not going out in the path of Allah."

On another occasion he said, (the summary of which is) "These ma`moolaat and wazifahs which the pious prescribe, that, read such and such tasbeeh so many thousand or hundred thousand times, isn't established from anywhere. Be punctual on the masnoon tasbeehaat."

33. According to Moulana, coming out in the path of Allah is given precedence over many other faraa'idh. Hence, he has said many a times, "Nabi (sallallahu alaihi wa sallam) made others break the fardh fasts in the month of Ramadhan, but he didn't allow any deficiency to come about in the naqlo harkat (moving in the path of Allah)."

34. "According to me, if one misses out listening to a portion of the Qur'aan in taraaweeh in the month of Ramadhaan due to coming out in the path of Allah, the Qur'aan will not be incomplete i.e. the sunnat of listening to the entire Qur'aan will not be lost."

35. "Leaving the mashwarah is worse than fleeing from the battlefield in jihaad. According to me, to leave the mashwarah and move away is worse than '*tawalli yowmaz zahf*' (fleeing from the battlefield)." (This was mentioned in a recent bayaan after the retraction.)

36. "Mashwarah is like Salaah." "Mashwarah is more important than Salaah and is more prevalent than Salaah." (In a more recent bayaan Moulana mentioned:) "Mashwarah is necessary like Salaah. In fact, it is more important than Salaah. Just as it is necessary to come to the masjid for Salaah, in the same manner it is necessary to come to the masjid for mashwarah."

37. Moulana mentioned, "Azaan is the dawat, Salaah is the tashkeel and the khurooj (coming out) in the path of Allah after salaah, is the tarteeb."

It is as though coming out in the path of Allah is the main objective and the others are just the preparatory steps. This is the very same thing that Maudoodi said that Salaah, zakat, roza are all laws prescribed in preparation and practice for the main function and purpose, and that is the establishment of the rule of Allah. He has given the status of "the means" preference over the "actual object" and vice-versa.

38. Moulana has repeatedly mentioned regarding various aspects, "This matter has already been decided," or "This matter has already been decided by Allah Ta'ala," whereas these aspects have not been mentioned in the Qur'aan and in the Hadeeth. Hence, from where has Moulana Sa'd obtained the knowledge that that matter has already been decreed? Is he trying to say (and we seek Allah Ta'ala's protection from this), that he has received this verification through wahi? For example, he said: "It has already been made decisive that this place (Bangla Wali Masjid) will remain the markaz till the day of Qiyaamah." He says the same with regards to many other issues.

39. "Respect this place. The condition of the entire world is this, that after Makkah and Madinah, if there is any other place that is worthy of respect, worthy of being followed, worthy of being obeyed and worthy of being shown greatness, then it is the Bangla Wali Masjid in Nizamuddin." (This bayaan is available on YouTube.)

40. "Bring all your matters here (Nizamuddin). During his rule, Hadhrat Umar (radhiyallahu anhu) did not allow any matter to leave the precincts of Madinah Munawwarah. He maintained it being the headquarters. But people got tired of this. Hadhrat Usmaan

(rahiyallahu anhu) put an end to this restriction. Hence, he terminated the centrality of Madinah Munawwarah and this became the reason for the khilaafat coming to an end in Madinah.”

41. “The pious people where sufis, they were not helpers of deen. Through their efforts, miracles can become apparent, but assistance to uplift deen cannot become apparent. The pious would produce miracles, but they were not helpers of deen.”

It is as though following the path of the pious is incorrect and deviation, whereas the Qur’aan Majeed speaks about the Siraate Mustaqeem (the straight path) being the path of four groups of individuals, and one of them is the saaliheen (pious).

42. “Just as a believer shows importance to Salaah, much more than that should he show importance to being present in the mashwarah. The reason being that Salaah relates to his personal self. Hence, if he does not read salaah with jamaat and instead reads it at home, his obligation will be fulfilled even though the reward may be less. But if he does not attend the mashwarah, then being absent from this mashwera will have an effect on the work of deen. If the mashwarah is regarding a community, then the community will be affected, if it is regarding a country, then the country will be affected, and if it is regarding the world then the world will be affected.”

43. “In this work, mashwarah is more important and more prevalent than Salaah.”

44. “The greatest collective practise is mashwarah. In the Qur’aan, mashwarah was mentioned with Salaah, whereas Haj, Zakaat and Fasting are not mentioned with Salaah.”

45. “Just as it is necessary for us to leave everything and observe our salaah in the masjid, likewise is the case with mashwarah. Like how

there is no separate Salaah so too there is no separate mashwarah. Just as there will not be two Salaah in one masjid, you will have to participate in one Salaah, the same applies to mashwarah. Make your mashwarah in conformity with the sunnah and seerah.” (18 December 2017)

46. “According to seerah, mashwarah is only in administrative matters. Nabi (sallallahu alaihi wa sallam) would make mashwarah regarding battles. We should be attaching importance to mashwarah regarding administrative affairs. This should not be the case that we are having only havinga mashwarah regarding the practices of dawat. This is already established through categorical proofs (of the Qur’aan and hadeeth).” (18 December 2017)

47. “Dawat could not be imagined in the era of the Sahaabah (radhiyallahu anhum) without going out (khurooj). Nowadays, Mulsims have begun to imagine dawat to take place without coming out. In fact, they understand dawat to be without coming out. The Sahaabah (radhiyallahu anhum) were all 100% unanimous on coming out. You will not find a single sahaabi who did not come out. This is an established fact.” (18 December 2017)

48. “The unseen help of Allah Ta`ala is subject to naqlo harkat (coming out in tableegh). (He said this thrice.) As long as a Mulsim does not go out and give dawat, until then this command of Allah will not be fulfilled.” (This was said in the ijtimah held in Sambhal.)

49. “In order for deen to spread a Mulsim needs to take this work and go out himself. This is the only way that deen will spread. To think that there is any other way that will substitute it is a great misunderstanding. To go out in the path of Allah and give dawat is the exact sunnat. This work is not a resemblance of the sunnat, this is

not a work that is closest to the sunnat. Instead, it is the actual sunnat.” (Mentioned in the Sambhal ijtimia)

50. وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً. فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ -

“If one has to reflect over this aayat, then apparently “mumineen” refers to those ulama and personalities who are responsible members in some branch of deen. I am presenting a very important point. If you reflect over this aayat then those who are instructed to go out are the responsible members of some branch of deen. You will not find anywhere that all should not go out. Hadhrat Ubayy bin Ka`b (radhiyallahu anhu) who is called ‘Sayyidul Qurraa’ (leader of the Qurraa) was greatly perturbed on account of missing going in khurooj during one year. The reason for him not going was also that a youngster who was a newcomer, was appointed as the ameer and made responsible of the group. He felt that he could not work under this youngsters leadership. Due to this, he would always lament that: “how did it matter to me whether the ameer was young or old, junior or senior.” (Mentioned in the Sambhal ijtimia after the retraction)

51. “Allah Ta`ala says in the Qur’aan:

وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللّٰهِ وَ الْحِكْمَةِ

– Women should collectively recite the Qur’aan in their home and conduct muzaakarah (discussions) of the aayaat.” (Moulana Sa`d has interpreted this aayat to mean collective recital of the Qur’aan and having sessions for discussing the Qur’aan.)

52. “Nowadays, mobile phones ring while one is in Salaah. Such a person should break his Salaah and switch off the phone in order save himself from sin. He should not think that how can I switch off the phone while I am in Salaah.” (Moulana has used his personal

reasoning in explaining this mas’alah, totally disregarding the details given by the fuqahaa.) (This bayaan was given on 23 December 2017 after the retraction.)

53. “This is the world mashwarah of the world markaz. These are not two separate things, where the world mashwarah is separate and the world markaz is separate. This is not possible and it will not be possible till Qiyaamat because this is the world markaz and it will remain as such till Qiyaamat.” (This was mentioned in a bayaan on 19 July 2017.)

Mufti Salman Mansoorpuri had written a refutation of this in the monthly journal, Nidaa-e-Shaahi stating that this statement is beyond limit and the knowledge of the unseen is only known to Allah Ta`ala.

54. According to Moulana Sa`d, doing the effort of dawat among the different classes of people and to gather them and speak to them about deen is contrary to the sunnat. And he deduces this from the incident of Hadhrat Abdullah bin Umm Maktoom (radhiyallahu anhu) regarding which verses of Surah `Abasa were revealed. Nabi (sallallahu alaihi wa sallam) was cautioned over the fact that he was prepared to afford separate time for the leaders of the mushrikeen.

55. “The promises of Allah are for those who have yaqeen (conviction). Yaqeen is the first precondition. Without yaqeen, the promise of Allah will not be complete.” (Kalimah ki dawat, p. 2) The ulama have objected to this for there are many promises of Allah Ta`ala that are based on the mere existence of imaan and these are proven in the Qur’aan and hadeeth. Yaqeen is a feature of imaan. How can one generalise that all the promises of Allah are based on yaqeen?

56. Moulana very frequently negates the adopting of means, as though he is inviting towards the abandonment of means. Hence, he

states, "A businessman feels that I will set up a store and Allah will grant me success. I get astonished when our saathis (fellow workers in tableegh) say, 'Brother, this world is a world of means, therefore it is necessary to have a shop, business is necessary. Do this and then ask Allah to grant you prosperity in it.' This should never be the case. Rather, my friends! The standard for Allah granting success is not based on asbaab (means), rather it is on His laws." "It is not tawakkul (trust in Allah) to adopt the means and expect success, even a non-believer knows this".

57. The cause for the ruin of the empire of Kisra was not the tearing of the letter of Nabi (sallallahu alaihi wa sallam). Instead, the cause was the rejection of dawat. (This was mentioned in the jor held in Tamil Nadu. Those who were present are witnesses to it.)

58. In the old workers jor he mentioned, "From the time of Nabi (sallallahu alaihi wa sallam) and the Sahaabah (radhiyallahu anhum) till now, the assistance of Allah that came was on account of mashwarah (consultation)." He meant that mashwarah was the cause.

59. He very often says, "Not to come out in the path of Allah in one year is a sin and a cause of the displeasure of Allah Ta'ala because the reproach that was sent to Ka'b bin Maalik (radhiyallahu anhu) was only due to this that he did not come out on that occasion, though he came out on all other occasions. Due to him leaving khurooj just once, a warning was sounded to him."

The ulama have objected to this statement saying that Ka'b bin Maalik and the other sahaabah (radhiyallahu anhum) would come out in the path of Allah to give dawat of imaan to those without imaan. The command given on the occasion that reference has been made to was for every individual to set out. Hence, how can that be carried out now? And the command was specifically for that occasion only

because there were some saraaya (battles) in which many sahaabah (radhiyallahu anhum) and even Nabi (sallallahu alaihi wa sallam) did not participate.

60. During the bayaan in Kakrail (Bangladesh) he mentioned: "The era of Nabi (sallallahu alaihi wa sallam) and the khulafaa-e-raashideen was the purest of eras and an era of the sincere and pious servants of Allah. Nabi (sallallahu alaihi wa sallam) said, 'Khayrul qurooni qarnee.' (The best era is my era.) Despite this, you will not find a single mas'alah in which there was consensus of every individual. In the seerat of Nabi (sallallahu alaihi wa sallam) you will not find a single mas'alah being decided with the agreement of all individuals. Instead, from the time of the demise of Nabi (sallallahu alaihi wa sallam) till the leadership of Abu Bakr (radhiyallahu anhu) and the dispatching of the army of Usaamah (radhiyallahu anhu), there existed differences in every mas'alah." (The conclusion of this statement is the denial of the ijmaa' (consensus) of the Ummath, which in fact is the belief of the mu'tazilah (a deviant sect in the past). It is not the belief of the Ahlus Sunnah wal Jamaa'ah.)

61. In the jor for old workers, Moulana said: "The rank of the shura before the faysal (ameer – leader) is like the rank of the muqtadi (follower in salaah) behind the imaam. The muqtadi can correct the imaam at the time of need. If he accepts the correction then well and good, otherwise the responsibility of the Salaah lies on the imaam." (So this will mean that if the imaam did not accept the correction and he read such a qiaraat that nullifies the salaah then too, should he be left? And than too, should the Salaah not be repeated? It would be said that the imaam will be entirely responsible.)

62. In a recent bayaan that is being widely circulated Moulana stated that putting one's money in musjids, madrasahs or in any other work

of deen is not regarded as nusrat (help) of deen. (This is an old effort of the forces of falsehood that Mulsims should not spend their wealth in these avenues of good, and these departments would then die off automatically.)

(Study the whole bayaan with the omission of repetitions.)

“I am saying a very important point. Listen attentively. Allah has laid down a condition that if you remain calling to Allah then Allah will assist you against your enemies. And if you do not remain committed to dawat then Allah will not assist you against your enemies. This is an established fact. Assistance will not come based on ibaadat and worship only because ibaadat is not nusrat (helping/assisting) deen. Listen further! Spending your wealth on Mulsims is not regarded as assisting Islam. People spend their wealth on widows, orphans, the destitute, in the construction of musjids and in avenues of good thinking that they are assisting Islam. You will have to listen to my talk very attentively. All the wealthy people think that by spending in charitable causes, they are assisting Islam. This is a global misunderstanding. The Mulsims consider spending on good works as Nusrat of Islam. This is a global misunderstanding. There is a vast difference between spending on Islam and spending on Mulsims. Nowhere in the seerat and history of Islam will you find the sahaabah (radhiyallahu anhum) spending wealth on Islam. Instead, whatever wealth the sahaabah spent, they had spent it for the needs of the Mulsims. They contributed animals, weapons, and food. Listen attentively to my point. All this help and assistance that the sahaabah rendered, it was for the Mulsims. So what does helping Islam mean? What is nusrat (assistance)? There is a difference between helping Islam and helping Mulsims. Helping Islam is giving dawat. I am simplifying this and saying that an invitation for meals is an assistance to Mulsims and giving dawat to deen is assisting Islam.

This is the help of Islam, that you give dawat and bring a person towards Islam. To fulfil the need of a Mulsim is nusrat and assistance of a Mulsim.”

Deviant statements mentioned in various lectures after the retraction

1. “Moosa (alaihis salaam) abandoned doing dawat among his people and went into seclusion to converse with Allah Ta`ala. Due to this, 588000 Israelites were misguided. Moosa (alaihis salaam) was the original and main person and Haroon (alaihis salaam) was his assistant and partner. The original and main person should have remained.”

(Moulana Saad recently announced his retraction from this statement in Bangladesh in the Kakrail Musjid. However, there is a need for him to publicly announce his retraction, acknowledge his mistake, and also emphasise this on others as well.)

2. “According to me, to leave the mashwarah and move away is worse than *‘tawalli yowmaz zahf’* (fleeing from the battlefield).”

3. “Mashwarah is like Salaah. Mashwarah is more important than Salaah and is more prevalent than Salaah.” (In a more recent bayaan Moulana mentioned:) “Mashwarah is necessary like Salaah. In fact, it is more important than Salaah. Just as it is necessary to come to the masjid for Salaah, in the same manner it is necessary to come to the masjid for mashwarah.”

4. On 18 December 2017, Moulana mentioned the following in the bayaan after Maghrib: “Hadhrat Umar (radhiyallahu anhu) used to say that if any matter arises then bring it to Madinah Munawwarah. This was in order to maintain it being the headquarters. But people

got weary of this. Hadhrat Usmaan (rahiyallahu anhu) put an end to this restriction. Hence, this became the reason for the khilaafat coming to an end in Madinah.”

5. “The pious people were sufis, they were not helpers of deen. Through their efforts, miracles can become apparent, but assistance to uplift deen cannot become apparent. The pious would produce miracles, but they were not helpers of deen.”

6. This year, during Rabiuth Thaani 1439 / January 2018, a few days before the Tongi ijtimaa in Bangladesh, while in Qatar, Moulana said the following in an Arabic bayaan, the translation is as follows: “Just as a believer shows importance to Salaah, much more than that should he show importance to being present in the mashwarah. The reason being that Salaah relates to his personal self. Hence, if he does not read salaah with jamaat and instead reads it at home, his obligation will be fulfilled even though the reward may be less. But if he does not attend the mashwarah, then being absent from this will have an effect on the work of deen. If the mashwarah is regarding a community, then the community will be affected, if it is regarding a country, then the country will be affected, and if it is regarding the world then the world will be affected.”

7. “In this work, mashwarah is more important than Salaah and is more prevalent than Salaah.” (Qatar bayaan)

8. “The greatest collective practice is mashwarah. In the Qur’aan, mashwarah was mentioned with Salaah, whereas Haj, Zakaat and Fasting are not mentioned with Salaah.” (Qatar bayaan)

9. “Just as it is necessary for us to leave everything and observe our salaah in the masjid, likewise is the case with mashwarah. Like how there is no separate Salaah so too there is no separate mashwarah. Just

as there will not be two Salaah in one masjid, you will have to participate in one Salaah, the same applies to mashwarah. Make your mashwarah in conformity with the sunnah and seerah.” (18 December 2017 – Bangla Wali Masjid)

10. “According to seerah, mashwarah is only in administrative matters. Nabi (sallallahu alaihi wa sallam) would make mashwarah regarding battles. We should be attaching importance to mashwarah regarding administrative affairs. This should not be the case that we are having a mashwarah regarding the practices of dawat. This is already established through categorical proofs (of the Qur’aan and hadeeth).” (18 December 2017 – Bangla Wali Masjid)

11. “Dawat could not be imagined in the era of the Sahaabah (radhiyallahu anhum) without going out. Nowadays, Mulsims have begun to imagine dawat to take place without coming out. In fact, they understand dawat to be without coming out. The Sahaabah (radhiyallahu anhum) were all unanimous on coming out. You will not find a single sahaabi who did not come out. This is an established fact.” (18 December 2017 – Hayaatus Sahaabah taleem)

12. “The unseen help of Allah Ta’ala is subject to naqlo harkat (coming out in tableegh). (He said this thrice.) As long as a Mulsim does not go out and give dawat, until then this command of Allah will not be fulfilled.” (This was said in the ijtimaa held in Sambhal.)

13. “In order for deen to spread a Mulsim needs to take this work and go by himself. This is the only way” that deen will spread. To think that there is any other way that will substitute it is a great misunderstanding. To go out in the path of Allah and give dawat is the exact sunnat. This work is not a resemblance of the sunnat, this is not a work that is closest to the sunnat. Instead, it is the actual sunnat.” (Mentioned in the Sambhal ijtimaa after the retraction)

14. **وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً. فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ** - If one has to reflect over this aayat, then apparently “mumineen” refers to those ulama and personalities who are responsible members in some branch of deen. I am presenting a very important point. If you reflect over this aayat then those who are instructed to go out are the responsible members of some branch of deen. You will not find anywhere that all should not go out. Hadhrat Ubayy bin Ka`b (radhiyallahu anhu) who is called ‘Sayyidul Qurraa’ (leader of the Qurraa) was greatly perturbed on account of missing out going in khurooj during one year. The reason for him not going was also that a youngster who was a newcomer, was appointed as the ameer and made responsible of the group. He felt that he could not work under this youngster’s leadership. Due to this he would always lament that how did it matter to me whether the ameer was young or old, junior or senior.” (Mentioned in the Sambhal ijtima after the retraction)

15. “Allah Ta`ala says in the Qur’aan:

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

Women should collectively recite the Qur’aan in their home and conduct muzaakarah (discussions) of the aayaat.” (Moulana Sa`d has interpreted this aayat to mean collective recital of the Qur’aan and having sessions for discussing the Qur’aan.) (18 December 2017 – Bangla Wali Musjid)

16. “Nowadays, mobile phones ring while one is in Salaah. Such a person should break his Salaah and switch off the phone in order save himself from sin. He should not think that how can I switch off the phone while I am in Salaah.” (Moulana has used his personal reasoning in explaining this mas’alah, totally disregarding the details

given by the fuqahaa.) (This bayaan was given on 23 December 2017 after the retraction.)

17. “This is the world mashwarah of the world markaz. These are not two separate things, where the world mashwarah is separate and the world markaz is separate. This is not possible and it will not be possible till Qiyaamat because this is the world markaz and it will remain as such till Qiyaamat.” (This was mentioned in a bayaan on 19 July 2017.)

(Mufti Salman Mansoorpuri had written a refutation of this in the monthly journal, Nidaa-e-Shaahi stating that this statement is beyond limit and the knowledge of the unseen is only known to Allah Ta`ala.)

18. “When hayaa (modesty) ceases, people think that the meaning of hayaa is to do something discreetly, to commit a sin in secret. No! By the qasam of Allah, to do something in secret, to commit a sin in secret is immodesty. To openly commit a sin is not immodesty. The understanding of people is quite opposite. It is a great misunderstanding. Due to the standards of deen dropping, the committing of a sin openly is being understood as immodesty. Whereas, by the qasam of Allah, committing a sin openly is not immodesty. Immodesty is to commit a sin in secret.” (Aurangabad ijtima)

19. “At times, Nabi (sallallahu alaihi wa sallam) fed cheese, at times he distributed dates, at times he flung dates, and he said, ‘Eat. This is the waleemah of your mother.’ All the weddings of Nabi (sallallahu alaihi wa sallam) were like this with the exception of the wedding of Hadhrat Zainab (radhiyallahu anha). On this occasion, Nabi (sallallahu alaihi wa sallam) made arrangements for meat and bread. It was the doing of Allah, that the marriage in which Nabi (sallallahu alaihi wa sallam) shifted from his normal habit, in the very same

marriage, Nabi (sallallahu alaihi wa sallam) faced difficulties and problems. This is something for us to reflect over. If Muhammad (sallallahu alaihi wa sallam), on account of arranging for meat and bread“ (Can Nabi (sallallahu alaihi wa sallam) be subjected to difficulties and problems?) (Aurangabad ijtima)

It is perceived from this that Moulana Sa`d Sahib has degraded and even refuted the sunnat of Nabi (sallallahu alaihi wa sallam) in his bayaan, whereas every sunnat of Nabi (sallallahu alaihi wa sallam) deserves honour and respect, and is worthy of emulation. Every sunnat of Nabi (sallallahu alaihi wa sallam) is a source of comfort and salvation.

It is understood from this that he has not abandoned discussing the objectionable points even after his retraction. Based on this, it is difficult to hope that he will desist from making such statements. Therefore, a request is made to the readers to be concerned of saving themselves and the rest of the Ummath from uttering such statements.