

THE DEVIATION OF MAWLĀNĀ SAAD KĀNDHALVĪ

[Based on the Qurʾān, Sunnah and Fatāwā of the ʾAkābir (Senior) ʾUlamāʾ of Deoband, Dabhel, Bangladesh and South Africa]

Prepared by: Research Centre, Sirājul ʾUlūm Institute

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Who are the Ahlus Sunnah wal Jamāʾah?

The Prophet ﷺ said in a long ḥadīth: “My ʾUmmah (Nation) will split into seventy-three sects. All of them are in the Fire except one sect.” He (a companion) asked: “And which is it, O Messenger of Allah?” He ﷺ said: “What I am upon and my Companions.” [Tirmidhī #2641]

“What I am upon,” refers to the Sunnah and ways of the Nabī ﷺ. “My Companions,” refer to the Jamāʾah (group).

Therefore, those who follow the Sunnah and Jamāʾah of the Ṣaḥābah are the saved sect.

Mullā ʾAlī Al-Qārī comments that undoubtedly and certainly this group is the Ahlus Sunnah wal Jamāʾah. [Mirqātul Maḥfūṭ 1/381 #171].

The Ambiyāʾ (Prophets) are Maʾṣūm (Protected by Allāh) from Sins According to the Ahlus Sunnah wal Jamāʾah Part 1: Allāh has sent all the Ambiyāʾ (Prophets) (ʾalayhimus salām) to the world to be the best and most perfect representatives of His laws and as role models for their nations. The Ahlus Sunnah wal Jamāʾah agrees that they all are maʾṣūm (preserved) and protected by Allāh from sins and any shortcomings regarding conveying the message from Allāh.

One of the great authorities in Islāmic Creed, ʾAllāmah Burhān-ud-Dīn Al-Laqqānī and his son, ʾAllāmah ʾAbdus Salām said: “And it is necessary upon every mukallaf (legally responsible Muslim) to believe that they (Prophets) are protected (maʾṣūm) by the Creator from all movements, inactions, statements or actions which would decrease their status.” [Ithāfūl Murīd bi Jawharah al-Tawḥīd 1/417]

The Ambiyāʾ (Prophets) are Maʾṣūm (Protected by Allāh) from Sins According to the Ahlus Sunnah wal Jamāʾah Part 2: After listing prophets such as, ʾIbrāhīm, ʾIshāq, Yaʿqūb, Dāwūd, Sulaymān, ʾAyyūb, Yūsuf, Mūsā, Hārūn, Zakariyyā, Yaḥyā, ʾĪsā, ʾIlyās, ʾIsmāʿīl, Al-Yasāʿ, Yūnus and Lūṭ (ʾalayhimus salām), Allāh Taʿālā says, “They are those whom Allāh has guided, so follow their guidance.” {Al-Anʿām: 90} Allāh Taʿālā also said regarding our Prophet Muḥammad ﷺ: “Indeed, you have in the Messenger of Allāh a beautiful role-model for those who hope for Allāh and the Last Day, and remember Allāh much.” {Al-Aḥzāb: 21} [See: Hidāyatul Murīd by Laqqānī Pg.704]

The Ruling of Disrespecting any Prophet of Allāh According to the Ahlus Sunnah wal Jamāʾah:

Qāḍī ʾIyād said in his magnum opus, ʾAl-Shifā bi Taʾrīfī Ḥuqūqil Muṣṭafāʾ: “Whoever belittles him (i.e. our Prophet ﷺ) or any other Prophet, criticizes, harms, murders, or fights a war

against any prophet is a **kāfir** (disbeliever) by the consensus of the ʾUmmah (ʾijmāʿ).” [Pg.849]

The great ḥanafī jurist ʾAllāmah Ibn Nujaym said: “The one who finds any fault in a prophet will be deemed a kāfir.” [Al-Baḥrur

Rāʾiq 5/130]

Some Prophets whom Mawlānā Saad Kandhalvī has Disrespected [Part 1: Mūsā alayhis salām]:

He claimed that Mūsā alayhis salām abandoned giving daʿwah to the Banū ʾIsrāʾīl by going onto Mount Ṭūr for ʾibādah (worship) and due to that they went astray.

Astaghfirullāh.

Correct Interpretation:

Firstly, Allāh commanded Mūsā to come to the Ṭūr. He did not go of his own accord. So Mawlānā Saad is accusing Allāh in essence. Mūsā appointed Hārūn as his representative who continued preaching. Mūsā worshipped Allāh and received the blessing of the Tawrah. Secondly, Allāh clearly said in the Qurʾān Majīd that **Sāmīrī** is who **misguided** the Banū ʾIsrāʾīl.

{See: Sūrah Ṭāhā: 80-98} [Darul Uloom Deoband Fatwā Pg.1]

Some Prophets whom Mawlānā Saad Kandhalvī has Disrespected [Part 2: Yūsuf alayhis salām]:

He claimed that Yūsuf asked from other than Allāh, and that Shayṭān caused him to forget Allāh when he asked a prisoner to intercede in front of the king for his release. Subsequently, Allāh punished him by keeping him in jail for more years.

Astaghfirullāh.

Correct Interpretation:

The correct translation of the verse is that Shayṭān caused **the prisoner to forget** to intercede for Yūsuf in front of his king. Adopting means in this world, such as eating food, drinking, applying for a passport, hiring a lawyer to fight a case for you is not only permissible but *farḍ* in certain cases. The Prophet ﷺ said: “Tie it (your camel) and then rely (on Allāh).” [Tirmidhī #2517]

[Kashfūl Ghawāmiḍ by Bashāgharī 1/373-9] [Pg.10 Azaadville’s Fatwā]

Some Prophets whom Mawlānā Saad Kandhalvī has Disrespected [Part 3: Muḥammad ﷺ]:

When condemning extravagance in weddings, he said that our Prophet ﷺ usually distributed dates etc. at his *walimah* and that only in Zaynab’s *walimah* he fed meat. He then claimed that because the Prophet ﷺ went against his own sunnah (way) he was harmed in that *nikāh*.

Astaghfirullāh.

Correct Interpretation:

The Prophet ﷺ is the trendsetter. Every new action of the Prophet ﷺ is a new sunnah. It is impossible for the Prophet ﷺ to go against his own sunnah. This is basic knowledge. Then to claim that he was harmed due to this is further disrespect and ignorance. Furthermore, the Prophet ﷺ has even encouraged the ʾummah to celebrate the *walimah* by feeding the people mutton. [Bukhārī #6082] How dare he accuse the Prophet ﷺ of extravagance? [See: Pg.4 Azaadville’s Fatwā]

N.B., He has disrespected other Ambiyāʾ (Prophets) as well, but the above suffices for the believer.

The Ruling of Disrespecting the *Ṣaḥābah* (Companions) (*raḍiyallāhu ‘anhum*) According to the *Ahlus Sunnah wal Jamā‘ah* Part 1:

In his universally accepted treatise on Islāmic Creed, ‘Imām Ṭaḥāwī said:

“We love the companions of the Messenger of Allāh ﷺ. We are not, however, extreme in our love for any one of them [like the *Shī‘ah* regarding ‘Alī], nor do we dissociate from any of them.

We loathe those who loathe them (the *Ṣaḥābah*) or **does not speak well** of them. **We only speak well of them.**

Loving them is (part of) *Dīn* (religion), ‘*Imān* (faith), and *Iḥsān* (spiritual excellence), and hating them is (a form of) *kufr* (disbelief), *nifāq* (hypocrisy), and *ṭughyān* (transgression).”

[Pg.127 DUZ Edition]

The Ruling of Disrespecting the *Ṣaḥābah* (Companions) (*raḍiyallāhu ‘anhum*) According to the *Ahlus Sunnah wal Jamā‘ah* Part 2:

The following verse with its *tafsīr* (commentary) from *al-Jalālayn* shows that the *Ṣaḥābah* and those who follow them are from those whom Allāh is pleased with and has prepared *Jannah* for them:

“And the first to lead the way, of the Emigrants (*Muhājirūn*) and the Helpers (*Anṣār*) (namely, those who were present at [the battle of] Badr, or [it means] all the Companions) and those who follow them (until the Day of Resurrection,) by being virtuous (in deeds,) Allāh is pleased with them (for their obedience of Him,) and they are pleased with Him (for His reward [to them];) and He has prepared for them Gardens — with rivers flowing beneath them to abide therein forever: that is the supreme triumph.” {Al-Tawbah: 100 with *Tafsīr Jalālayn*}

Some *Ṣaḥābah* whom *Mawlānā Saad Kandhalvī* has Disrespected [Part 1: ‘Uthmān *raḍiyallāhu ‘anhū*]:

He made a weird and outlandish claim that ‘Uthmān (*raḍiyallāhu ‘anhū*) did not uphold Madīnah as being the centre for Islāmic issues and due to this, his *khilāfah* ended in Madīnah.

He concocts false theories for his own agenda.

For instance, here he started off instructing people to make Nizamuddeen the centre for all matters. To prove this false virtue of Nizamuddeen, he fabricated a theory and did not care that he disrespected the son-in-law of Nabī ﷺ and third *khilāfah* of Islām. [See: Pg.16 Azaadville’s Fatwā]

Some *Ṣaḥābah* whom *Mawlānā Saad Kandhalvī* has Disrespected [Part 2: Ka‘b *raḍiyallāhu ‘anhū*]:

To claim the gravity of delaying going into *tabligh jamā‘at*, he accused the great *ṣaḥābī*, Ka‘ab ibn Mālik of committing the gravest crime amongst the *Ṣaḥābah*.

Astaghfirullāh.

Correct Interpretation:

Firstly, Ka‘ab’s forgiveness has been revealed in the Qur‘ān *Majīd* to be recited until the end of time. {Al-Tawbah: 118} Therefore, one must tread very carefully when recounting his story of the

battle of Tabūk. Secondly, the Prophet ﷺ had made a general call to go in *jihād* with the sword, not *tablighī jamā‘at*. So, it was *fard* on everyone to go. It is **not** *fard* to go in *tabligh jamā‘at*, let alone hastening one’s participation. Thirdly, the Prophet ﷺ called to combat, not *da‘wah* as *Mawlānā Sa‘d* erroneously is trying to deduce. [See: Pg.17 Azaadville’s Fatwā]

Some *Ṣaḥābah* whom *Mawlānā Saad Kandhalvī* has Disrespected [Part 3: All *Ṣaḥābah*/All 4 *Khulafā‘* *raḍiyallāhu ‘anhum*]:

He claims that all the *Ṣaḥābah* busied themselves with the burial of the Prophet ﷺ and choosing a *khilāfah* and abandoned *da‘wah* for this period and due to this, the Arabs renounced Islām (i.e., became *murtad*).

Astaghfirullāh.

Correct Interpretation:

What can be more important than respecting the Prophet’s blessed body and choosing a leader for the ‘*Ummah*? There was also no *tabligh jamā‘at* going out. It was the army of ‘*Usāmah* going in battle, which was delayed by the permission of Nabī ﷺ himself, and later sent by ‘*Abū Bakr*. [*Minḥajus Sunnah* 6/318] The people who renounced Islām was due to their own weaknesses and hypocrisy. Is *Mawlānā Saad* and his faction to blame for the droves of youngsters who are leaving Islām daily during this era? [See: Pg.41 Azaadville’s Fatwā]

***Mawlānā Saad* Has Not Even Spared Allāh *Ta‘ālā*:**

He falsely claims that *hidāyah* (guidance) is not in the hands of Allāh.

Astaghfirullāh.

Correct Aqīdah (Belief):

This is clearly against the evidential texts and questions the very ‘*imān* of a person, says *Muftī Ebrahīm Desai*.

Allāh *Ta‘ālā* says: “Surely you [O Muḥammad] do not guide who you wish, rather, it is Allāh Who guides whom He wishes” {*Sūrah*

Al-Qaṣaṣ: 56} [Askimam.org]

Not *Masjid Al-Aqṣā*, But Nizamuddeen is The Third Most Important Place in Islām:

He also states that *Markaz Nizamuddin* is second in place after the *Al-Ḥaramayn*.

Astaghfirullāh.

Correct Aqīdah (Belief):

This is indeed serious and clear extremism. The prophetic *ḥadīths* clearly state that *Masjid Al-Aqṣā* is third in place after the *Al-Ḥaramayn*.

The Prophet ﷺ said: “A mount should not be saddled [i.e., do not embark on a journey] except to three *Masājīd*: *Al-Masjid Al-Ḥarām*, the *Masjid* of the *Rasūl* ﷺ and *Al-Masjid Al-Aqṣā*.”

[*Bukhārī* #1189] [Askimam.org]

Miscellaneous False Statements of *Mawlānā Saad*

1. To abandon Nizamuddeen is equivalent to renouncing Islām.
2. The entire world must refer to Nizamuddeen. This is a matter established by Allāh.

3. Obey like a trained dog.
4. All methods of *da'wah* (inviting the masses to Allāh) besides this one is against the *Sunnah*.
5. Worshipping Allāh is not (*nuṣrah*) helping Islām. Spending in righteous causes is not (*nuṣrah*) helping Islām.
6. The Six Points are the entire Dīn (religion).
7. This method of *da'wah* (inviting the masses to Allāh) is the only guarantee for all rectification.
8. The fourth condition of *tawbah* (repentance) is going out in *tabligh*, which all the 'ulamā' have forgotten.
9. Allāh will take such work from you that He did not even take from the Prophets.
10. The letters which the Nabī ﷺ sent to kings were not for *da'wah* purposes. *Jamā'at* is the main effort. [Da'wat aur Tabligh ke Muta'alliq Kuch Zarūri Mudhakarrah by Mufti Abdul Mālik Pg.10]

Some Claim This is Just a Difference like the Four Madhāhib (Schools of Thoughts)

Answer: The four madhāhib do not differ in *aqidah* (creedal) issues. They all agree on the creed mentioned above. They only differ in *fiqhī* (jurisprudential) issues. Therefore, it is incorrect to label this as a small difference of opinion which can be tolerated.

'Allāmah As-Sam'ānī said: "Indeed, disagreement within the 'Ummah is of two types: The first is such a disagreement which necessitates disassociating oneself (from others). It causes division in the 'Ummah and it removes the harmony. The second is such a disagreement which does not necessitate disassociating oneself (from others), nor does it remove the harmony.

The first category is like disagreement regarding *tawhīd* (the oneness of Allāh) and similarly everything associated to the foundations of the Dīn. The evidence regarding this is manifest and clear! Anyone who opposes is stubborn and arrogant. Declaring him to be deviant is *wājib* (compulsory) and disassociating oneself from him is the legislation of the *Sharī'ah*." [Mawlānā Saad aur unke Muttabi' in ke Bāre men 'Akābir 'Ulamā' Bangladesh kā Mutfa'iqah Fatwā Pg.195]

Is it not necessary to Follow the 'Amīr (leader)?

An objection the Nizamuddeen faction presents is that Mawlānā Saad is the 'amīr of the world, so it is necessary to follow him even if he speaks falsehoods.

Answer: This is a misapplication of the principle of following an 'amīr (leader) of an Islāmic governmental post. *Tablighī Jamā'at* is apolitical and has nothing to do with the Islāmic State. It is simply a movement of *ta'lim* (teaching) and *tarbiyah* (training) the masses in certain aspects of the Dīn (religion).

The principle which will apply here is what the greatest *tābi'ī* Sa'īd ibn Musayyib said: "Indeed this knowledge is faith, so carefully consider from whom you take your faith." [Muslim #26]

Just as we would abandon a shaykh and look for another reliable one if he started to criticize the Prophets and Companions, despite studying by him for several years, the same should also be done with Mawlānā Saad.

We will Take the Good and Leave the Bad

Some of the Nizamuddeen followers say that if he says wrong things, we will simply not follow those.

Answer: When a person is accused of saying things contrary to the teachings of the *Ahlus Sunnah*, now he is deemed as a person of *bid'ah* (innovation). Therefore, one must refrain from taking knowledge from such a person, especially those who are not knowledgeable enough to discern what is right from what is wrong. Sa'īd ibn Musayyib also said: "We would look at the people of the *Sunnah* and take *ḥadīths* from them and would look at the people of *Bid'ah* (innovation) and we would not take *ḥadīths* from them." [Muslim #27]

Did Mawlānā Saad Retract from These False Statements?

When these concerns are raised to people who follow and support the Nizamuddeen faction, they claim that Mawlānā Saad has retracted from these statements. It is true that he has retracted in front of certain giant 'ulamā' when they confronted him with these issues. However, the issue is that the very next day, in his bayans, he repeats these falsehoods.

For a retraction to be valid, he will have to list all his false statements, admit they were wrong, and retract in public. Record it and send it around the world. Then most importantly, he must refrain from repeating them or fabricating new ones.

'Imām Aḥmad said that if a person of *bid'ah* retracts, his *tawbah* will not be accepted unless a year relapses without him repeating his *bid'ah*.

'Allāmah 'Abū Shāmah al-Maqdisī said: "A person who spreads *bāṭil* (falsehood) among the people and attributes it to the Dīn, his *tawbah* (repentance) from it will not be correct except by announcing it openly and publicising it so that the people become aware of his retraction from his lies and until he refutes himself, due to the statement of Allāh Ta'ālā: 'Surely, those who conceal the clear signs and the guidance We have revealed, even after We have explained them for people in the Book, upon them Allah casts damnation, and they are cursed by all those who curse. Yet, those who repent and correct and declare (what they used to conceal), their repentance is accepted by Me. I am the Most-Relenting, the Most-Merciful.'" {Al-Baqarah: 159-160} ['Ulamā' Bangladesh kā Fatwā Pg.185]

The Status of Mawlānā Saad Kāndhalvī in the Eyes of Giant Righteous 'Ulamā' Part 1:

The Akābir 'Ulamā of Darul Uloom Deoband Including Mufti Saeed Ahmad Palunpuri, Mufti Abul Qasim Numani:

"We consider it our religious duty to inform the 'Ummah and specifically the *Tablighī 'Aḥbāb* (beloved brothers) that due to **his lack of knowledge**, Mawlānā Saad is **deviating** from the path of the *Ahlus Sunnah wal Jamā'ah* in his thoughts, ideology, and interpretation of the Qur'ān and *ḥadīths*, which is undoubtedly **misguidance**. Therefore, one cannot remain silent on these statements because although these are the ideologies of one individual, they are now spreading rapidly among the masses." [Darul Uloom Deoband Fatwā Pg.3 2016 1438 A.H.]

The Status of Mawlānā Saad Kāndhalvī in the Eyes of Giant Righteous 'Ulamā' Part 2:

Mufti Ebrahim Desai ṣāhib concludes: "We have taken note of the comments in the *Fatwa* of Darul Uloom Deoband against

Moulana Sa'd. We have also heard many recordings of Moulana Sa'd through other media channels. It is our humble submission that the Fatwa of Darul Ulum Deoband has been generous in sparing Moulana Sa'd.

It is not permissible for a person guilty of such comments to be in a position of a person who is followed by the people (Muqtada). **It is also not permissible to promote such a person or lead the masses to such a person.**" [Askimam.org]

The Status of Mawlānā Saad Kāndhalvī in the Eyes of Giant Righteous 'Ulamā' Part 3:

Over 20 Akābir 'Ulamā of South Africa including Muftī Radha-ul-Ḥaqq ṣāhib, Mawlānā Abdul Hamid ṣāhib and Muftī Saeed Motara ṣāhib state:

"After exhaustive research, much deliberation and perusal of approximately 50 Fataawa on the matter, we are constrained to declare that Maulana Saad Kandhelwi has, through multiple utterances spanning over the past 23 years deviated from the fundamental principles of the Ahlus Sunnah Wal Jama'ah. [...] Hence any person who subscribes to his values **risks corrupting his Aqeedah** and putting his Imaan in jeopardy."

[Declaration by Concerned Ulama Pg.2]

The Status of Mawlānā Saad Kāndhalvī in the Eyes of Giant Righteous 'Ulamā' Part 4:

The Akābir 'Ulamā of Jāmi'ah Dabhel Including Muftī Aḥmad Khānpūrī ṣāhib and Muftī 'Abbās Bismillāh ṣāhib:

"Mawlānā Saad mentions explanations of the Qur'ān and Ḥadīths which are contrary to the stance of the majority and this practice is increasing daily. Hence, **he is a deviant** who propagates misguidance and persists in adopting an unscrupulous path. [...]

In light of these juristic texts, it becomes clear that **Mawlānā Saad Kāndhalvī or any individual or jamā'at** which is influenced by the ideology of Nizamuddeen **should not be invited to Barbados**. Their advices, lectures, ta'lim and tabligh should not be heard nor should they be given the opportunity to impart it." [Jāmi'ah Dabhel Fatwā]

Guidelines for Masājīd and General Public Regarding Mawlānā Saad and Nizamuddeen Jamaats:

1. The general masses should be strongly discouraged from attending any 'ijtimā'/jhor held by the Nizamuddeen faction, whether Mawlānā Saad attends or not.

·Nabī ﷺ said: "Whoever increases the number of a group, he will be counted from amongst them and whoever is happy with the actions of a group, he will be considered to have taken part in that also." [Abū Ya'qūb, see: Fatḥul Bārī 23/74]

2. Those who follow Mawlānā Saad will not be stopped from entering our masājīd for performing ṣalāh.

3. However, they should not be entertained to engage in tablighī activity, nor should their jamā'ats be allowed to deliver programmes inside the Masjid.

4. They should not be allowed to promote or encourage their 'ijtimā'/jhor.

·A 1-hour lecture which consists of 55 minutes of beneficial advice and 5 minutes of troublesome words can be detrimental to a person's Dīn or 'Aqīdah.

5. If it so happens that in your masjid their jamā'at has come and has started giving programmes or is mixing with the people inviting towards their 'ijtimā'/jhor/markaz, then the committee or responsible brothers/'ulamā', who have the authority to deal with the issue, should be notified, so that they can deal with the problem in a manner in which the sanctity and rights of the masjid are not violated (voices being raised, shouting, fighting, bloodshed).

6. The laymen, who do not have such authority, should not try to sort the matter and get involved on their own accord. Rather, as mentioned above, they should notify the authoritative individuals, who should deal with the issue with wisdom and in an effective manner.

The Messenger of Allāh ﷺ said, "Each of you is a shepherd (i.e., responsible), and each of you is responsible for his flock (i.e., those under him)."

7. If they do not desist, they can be barred from entering the masjid totally.

Ḥazrat Thanvī mentions: "In al-Durr al-Mukhtār the following is mentioned: 'The one who eats garlic is prohibited from the masjid, as well as anyone else who causes harm, even with their tongue.' This indicates that a person who comes to the masjid and causes trouble or disorder can be prohibited from entering, regardless of their sect." [Imdādul Fatāwā 2/700]

8. Likewise, one should not join, take part or assist them in their work/effort/ 'ijtimā' or jhors.

Allāh says: "And assist one another in righteousness and piety, but do not assist one another in sin and aggression. And fear Allah; indeed, Allāh is severe in punishment."

9. Despite this, the members of the Nizamuddeen faction are still our Muslim brothers. Therefore, the rights of a Muslim over another Muslim will apply.

10. Also, we should try to explain this current fitnah to them in a soft and compassionate way.

On the other hand, one should not mix or socialise with them to the point that the wrong they are involved in is downplayed and forgotten, or worst, that one becomes affected by them and their ideologies nor to the point that people consider us from amongst them. [Summarized from Azaadville's Fatwā Pg.85-88]

The fatwās issued by Dārul 'Ifṭā' of Jāmi'ah Dabhel gave the following guidelines:

Giving Mawlānā Saad an official or unofficial platform in a masjid or otherwise will constitute assisting in propagating misguidance. Thus, doing so is absolutely incorrect.

Mawlānā Saad Kāndhalvī or any individual or jamā'at which is influenced by the ideology of Nizamuddeen should not be invited to Barbados. Their advices, lectures, ta'lim and tabligh should not be heard nor should they be given the opportunity to impart it. It is binding on the local groups (jamā'ats) and Jami'ats (councils) to warn the masses who reside there of their poison and to emphatically enjoin the masses to stay far away from them.

May Allāh Ta'ālā open our hearts for the Ḥaqq (truth) and may He allow us to leave our egos, affiliations, politics and biases aside to follow the Ḥaqq. May Allāh Ta'ālā protect us from deviation and may Allāh Ta'ālā guide us all.



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