



BAYAANS FOR ONLY THE PRIESTS OF THE NAFS

The Majlis
P.O. Box 3393
Port Elizabeth
6056, South Africa

We reproduce the valid lament of a Molvi who had studied in Azaadville Darul Uloom. He has commented adequately, hence there is no need for further comment. The Majlis has already written and advised on the topic of exclusive bayaans for the priests.

The Molvi Sahib writes:

“I studied in Darul Uloom Azaadville for approximately 5 years. I saw many Ulama from India/Pakistan/UK etc coming to Azaadville.

They used to give Bayaans to the students mostly and mainly in the Masjid. Some used to give Bayaan after Asr, some after Maghrib and sometimes at 12pm which meant that the last period (classes) before Zuhr used to not take place.

Many of these Ulama-speakers had special Ulama programs as well.

Although I am not in Azaadville, the last personality which I am aware of who recently had a Bayaan at Darul Uloom Azaadville, was Mufti Inaayatullah Saheb of the UK. I have attached the poster. I even have recordings of his Bayaans at Darul Uloom Azaadville - the one which was for 'all' and the Bayaan which was specially for the Ulama.

The reason I am sending this to the Majlis is never to object to the Fatwa of the Majlis on the issue of having only Ulama bayaans or special Bayaans for the Ulama. My main reason why I am sending this is because these 'Special bayaans for Ulama' are sanctioned by the Darul Uloom. The seniors from abroad also conduct themselves irresponsibly. I was surprised that Mufti Inaayatullah had a khaas lecture for the Ulama. Was this lecture for one and all and the Ulama were specifically invited because they are more in need of Islaah or was the lecture meant for only Ulama in the sense that only Ulama should listen to the lecture?

After all, when one reads on the Masjid board that the program is specially for Ulama such as in the attached poster of Darul Uloom Azaadville, then everyone understands that non-Ulama should not attend or else they will be the target of some big eyes by some 'Ulama'.

In fact, I don't think I will attend any Ulama program as having an Ulama program makes one feel that we are Ulama and the rest are Juhala. Although my Islaah is putrid, I can comfortably say that such special Bayaans for the Ulama are not promoting the Islaah of

Molvis, but instead it worsens ones spiritual condition.

Tomorrow people will say that the person who performed Moulana Maseehullahs Janaazah, is having special Ulama Bayaans. Such as Mufti Inaayatullah and all these India and Pakistan seniors. When I was in Azaadville, one India speaker gave a Bayaan in Urdu which was for all. The speaker gave such a beautiful Bayaan in Urdu that myself and other students wished we could go and listen to the Ulama Bayaan in the basement of the Masjid of Darul Uloom Azaadville. I thought that if the speaker rendered such an excellent Bayaan for us, the students, how much more excellent his Bayaan for the Ulama will be! But we could not go for the Bayaan as it was only for Ulama - only for Ustaads and Ifta students!!!

So people do feel deprived and they will lose respect for Ulama. At that time, I believed that special Bayaans for Ulama are permissible. Why I believed it was permissible was for two reasons:

1. Darul Uloom Azaadville allows such Bayaans to be permissible. So it must be correct.

2. The Ijtima have special Ulama sections. And all their Ulama accept this.

That's it.

But both points are invalid. Neither is Darul Uloom Azaadville reliable nor are the Ulama of the Tableegh Jamaat.

Furthermore, I know they will say: "Anzilun naasa manaazilahum". Treat people according to their level/status.

The food at the Ijtima for the Ulama section is something else. The type of food they present to the Ulama is such food that I think if a person like myself had to host an Ijtima just to expose every Baatil, those very same people who spoil and pamper and sponsor food for the Tableegh Jamaat Ulama, would boycott me outrightly. The Ulama are Bootlickers. The concern is no more the Deen. The concern is comfort, chows and luxury - milkshakes, cakes and the works. And not to forget - the people must love the Ulama - so the Ulama must not say anything that will take people further away from Deen like condemning their favourite restaurants and functions which the Ulama e Soo don't speak about!

In fact, I was not allowed to even enter the Ulama section at the Ijtima when one Aalim sent me to go call another Aalim there. And this was because I did not have a VISA or an Aalim to back me up.

Like once I remember, the Hifz Ustaads in one Uloom told me not to worry about having a 'card' to enter the Ulama section whilst I was still most probably in my second year Aalim as they will speak on behalf of me. They even wanted me to eat and sleep with all the Ulama. But I was too shy as I was not an Aalim and I then slept with my friends in the provincial non-Ulama tents and even ate normally the normal food given in the non-Ulama feeding tents.

I have experienced their Ghulu in Darul Uloom Azaadville from beginning to end. Like I heard many students saying:

"Without Tableegh you wont be a proper Aalim"

"If you don't go for one year, you won't understand what is written in the Kitaabs properly."

"We going one year for our Islaah."

"You need to go for Jamaat to understand the haalat of the Ummah."

And similar nonsense.

The maqsad I realised was numbers - quantity. They have quantity but hardly any quality unfortunately. Boasting is also the draw card. They have something to boast about. I went for saal and I made so much mujaahadah in places where there was no hot water and no proper food.

And they are the ones who promote this only Ulama Bayaans or Bayaans specially for Ulama. I can't understand - so many Ulama from India come and give naseehat - but there is hardly any change.

It is sad. People like saying that Deen spread throughout the world because of the Tableegh Jamaat. Is this also not the effect of ghulu? Please do advise and rectify my errors.

Was Salaam

QUESTION

The recent trend among the Ulama (I mean no

disrespect to Ulama) is to have special Ulama programs when senior pious Aalims come to our shores, where presumably, they, like Christian priests, discuss what information to keep from the Ummah. Otherwise it makes no sense because Ulama get the same Deeni knowledge when they study surely.

If the aim is to get real piety and taqwa like our Akaabereen (Senior Ulama) of the past, then this can't be achieved in one special ulama program. To achieve this, if they lack it, what they should do is go and spend 6 months - 6 years in their khanqaas or longer.

Did Rasulullah (sallallahu alayhi wasallam) do this, i.e. did he restrict knowledge for only the Senior Sahaabah ? Did the Akaabireen such as Maulana Nanotwi, Maulana Rashid Ahmad Gangohi and Maulana Ashraf Ali Thanvi have special bayaans for Ulama?

At the recent Islaahi Jalsah in Durban, even youngster molvis gave talks, and sadly there was separate food arranged for the “ulama” and the awaam (the ordinary folk). Please comment.

OUR COMMENT

We have already commented in some detail in our recent article on this topic. It is available

on our website. Nevertheless, we shall complement our earlier comment with an article which had been published some time ago.

Some decades ago when Hadhrat Masihullah (rahmatullah alayh) was requested by Maulana Abdul Haq Omarjee (rahmatullah alayh) to convene a special program for the Ulama, he refused. It simply was not the tareeqah of our Akaabir Ulama to have bayaans exclusively for the Ulama or the so-called 'ulama'. Even morons pass themselves off as 'ulama' on the basis of certificates and ammamahs. Nor ever was it the tareeqah of Rasulullah (Sallallahu alayhi wasallam), nor of the Sahaabah nor of the Salafus Saaliheen of the *Khairul Quroon* era. In fact, this method is a new bid'ah recently innovated. Some seniors of this age have fallen into the trap with their short-sightedness and without applying their minds to the ploys of the nafs and the deception of shaitaan, hence they allowed themselves to be stampeded into 'ulama' bayaans by their juniors (mureeds and hosts).

Hadhrat Masihullah (Rahmatullah alayh) said that the Ulama should attend the same bayaan (talk) which he will be giving to all

and sundry. Allah Ta'ala did not reveal a separate Shariah for the ulama. The entire Deen in every sphere and in all aspects applies to the entire Ummah regardless of the division of ulama and juhala. These special ulama programmes are deceptions of the nafs. There is no goodness in nafsaniyat. Shaitaan and the Nafs are cunning ustaadhs. They dupe even senior Ulama into misguidance and misconceptions.

There is no copyright on the *Ilm* emanating from the Qur'aan which Rasulullah (sallallahu alayhi wasallam) taught for the benefit of entire mankind. This Knowledge is not the capital of any exclusive class or strata of society. 'Ulama' are not a special class for whom knowledge may be restricted. It is haraam to debar people from any Deeni bayaan.

While a Madrasah may refuse to enrol a person as a student, it has no right to prohibit any person from the public sitting in the classes to listen to the bayaans on the Qur'aan, Hadith, etc.

“Special” bayaans for only the Ulama are indeed deceptions of the nafs. It creates false pride and self-esteem (ujub) in those attending. There are many youngsters who have just

emerged from Darul Uloom, who with their smattering of knowledge believe themselves to be Ulama whilst in reality they are juhala. Their nafs becomes bloated when they attend bayaans restricted for Ulama.

Then comes the question: Who are the Ulama? Any person who regards himself as an Aalim is in fact a jaahil. The Madrasah certificate does not make a chap an Aalim. Only a stupid molvi thinks of himself as being an Aalim. Those attending such special so-called 'ulama' bayaans are shameless. They bask in stupid takabbur and ujub, hence they believe themselves qualified to attend a talk ostensibly organized for only 'Ulama'. Thus, when a molvi attends such a bayaan, he thereby implies that he is in fact an 'Aalim'. Wallaah! If the nafs has been validly reformed, such a molvi will never attend the bayaan because he will honestly believe that he is not an Aalim, hence not qualified to be in the gathering.

A person who is a *Sanadi Molvi* should have gained sufficient insight to understand his own jahl relative to the Ocean of Uloom in front of him, only the surface of which he is able to partly scan with the limited knowledge he has acquired at a Darul Uloom. And, this applies to

the genuine student who had passed his Madrasah days with Taqwa and diligent Mutaala'ah (Study).

As for the majority, we see only flotsam, hence the dunya abounds with what we term 'ulama'-e-soo'. A better designation would be Juhala-e-Soo' because the vast majority is ignorant of even the rudiments of the Uloom of both the *Zaahiri* and *Baatini* dimensions which go into the making of an Aalim who becomes an Heir/Representative of the Ambiya (Alayhimus Salaam).

The malady of bayaans for the 'Ulama' specially, has become a grounded disease especially in the Tablighi Jamaat. In fact, at their Ijtimas they post guards at the entrance to debar Muslims from entering the 'special' bayaan. Nowadays, 'visas' are required to visit and meet the big Buzrug in his special tent guarded by bodyguards. They all dwell in deception, led on by the noose by Iblees. Indeed, Christian priesthood has crept into the ranks of Muslim scholars. We say 'scholars', for they are not Ulama in terms of the Qur'aan.

The Qur'aan stipulates the condition of *Khashiyat* as a qualification for an Aalim. *Khashiyat* is a whole concept embracing the

entire Sunnah of Rasulullah (sallallahu alayhi wasallam), from A to Z. Furthermore, the genuine Aalim, he who is an Aalim in terms of the Qur'aan Majeed – will not know if he is an Aalim, for he will never be able to claim that he has cultivated the attribute of *Khashiyat*. Only his Shaikh, i.e. not a crank, bogus 'sheikh' – will understand if he truly has *khashiyat*.

We are undoubtedly living in an age in which the Juhala-e-Soo' are in the ascendancy. The Ulama are not a class apart from the masses of the Ummah. *Naseehat* and practical implementation of the Deen relate to every Muslim. The very same advice and admonition which are imparted to the masses are also meant for the Ulama who are supposed to observe the Shariah with greater diligence than the ordinary folk.

Special bayaans for only the ulama to the exclusion of others are snares of Iblees. Such special talks are shaitaani and nafsaani traps of deviation (*dhalaal*). Riya (show) and takabbur (pride) are the hallmarks of these talks.

In *Hulyatul Auliya of Abu Naeem* appears the following narration:

“Imaam Auzaa-ee (Rahmatullah alayh) narrated that Umar Bin Abdul Azeez

(Rahmatullah alayh) said: ‘When you see people secretly (or privately) speaking about their Deen to the exclusion of the masses, then know that verily, they are engaged in casting the foundations of dhalaalah (deviation).’

Thus these talks organized for only the so-called ulama, and from which the ordinary people are stupidly and arrogantly excluded, are in reality shaitaani traps of *dhalaalah*.

As for the food division – separate food for the ‘bourgeois’ priests and separate food for the ‘proletariat’, it is most despicable. From whence did these fat cats extravasate this haraam tareeqah? Who is their ustaadh in this matter? None other than Iblees! They preach about *akhlaaqi* issues, but they acquit themselves with villainy. They lack in shame and respect for the Makhlooq of Allah Ta’ala. They are drowned in their rotten takabbur and ujub, hence they fabricate a higher status for them even in an *aam da’wat* (meant for all and sundry).

They have lost the Path – the Path of Tasawwuf and the Path of the Shariah, They have wandered far, very far from *Siraatul Mustaqeem*.

The following episode should be salubrious edification for these priests who hanker after status. Once a very high-ranking government official was Hadhrat Maulana Rashid Ahmad Gangohi's guest. When it was time for meals, Hadhrat seated the guest close to himself. Then Hadhrat observed the other poor Talaba standing forlornly aloof. Seeing the V.I.P., the poor students were somewhat apprehensive of joining in the meals with Hadhrat Gangohi as they would usually do.

Observing their apprehension, Hadhrat Gangohi exclaimed: "Sirs (*Saahibo*)! Why have you back-peddled? (*That is, why are you not joining in the meals?*) Is it because a government official is seated with me? Understand it well that you (Talaba) are my honoured/beloved ones. Relative to the honour I have for you, he (the V.I.P) has no significance (*no status*).” Then all the poor students sat down and joined in the meals.

The priestly ‘scholars’ should take lesson, regret their action of eating special food apart from the others. They should repent for having attributed a pedestal for themselves by having separate meals for the so-called ulama. The division of the Ummah into ulama and awaam

for the purposes of food and bayaan is most despicable and totally unexpected of those who are supposed to be the *Warathatul Ambiya* (*Heirs of the Ambiya*).

Instead of narrowing the chasm between the learned and unlearned, these 'islahi jalsah' molvis, by their un-Islamic, anti-Sunnah creation of unfounded divisions are only solidifying the barrier between the Ulama and the Awaam.