

# Do They Dare Ascend The Mimbar of **Rasoolullah** صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ?

## Part 2: Ulama Who Are People Pleasers

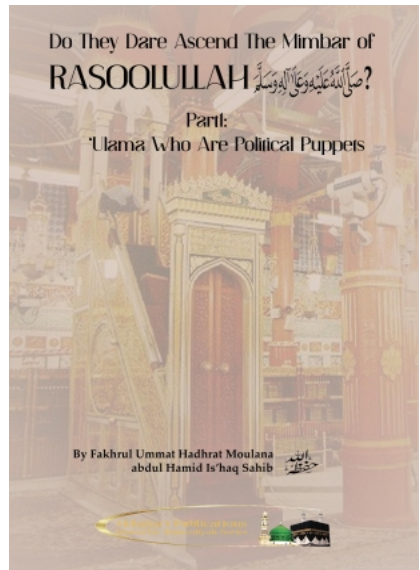
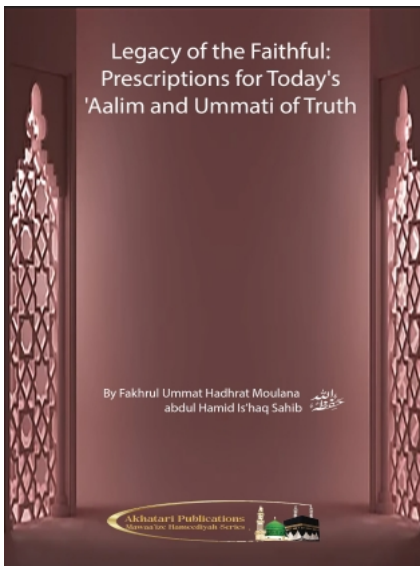
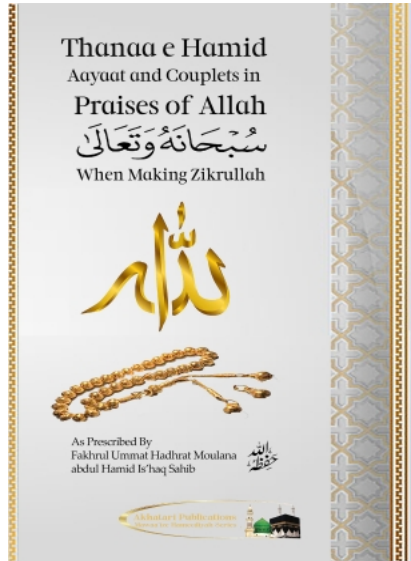
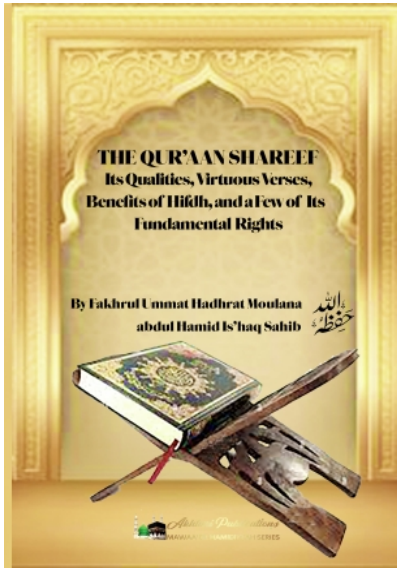
By Fakhru Ummat Hadhrat Moulana  
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## OUR PUBLICATIONS



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صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ? Part 2: 'Ulama Who Are the People  
Pleasers

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## The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ وَكَفَّاهُ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَاهُ  
الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمِهِ  
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
بَلِّغْ سَلَامَ رَوْضَةٍ فِيهَا النَّبِيُّ الْمُحْتَرَمُ  
قَطَابٍ مِنْ ظِلِّهِنَّ الْفَاعُ وَالْأَكْمُ  
فِيهِ الْأَفْصَافُ  
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ  
يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقاصِدَنَا  
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿١٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا  
سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿١١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿١٢﴾ وَلَوْ عَلِمَ  
اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿١٣﴾

صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ

## A Translation of the Khutbah

: In the Name of Allah, the Most Gracious, the Most Merciful,

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,  
And blessings on the Chosen One, as we ought.

O my Sustainer, send blessings forever and ever,  
On Your Beloved, the best of all—our treasure.

O Sustainer, send blessings forever and always,  
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,  
On Taha, the Leader of Prophets' displays.

Convey my greetings to Rasoolullah ﷺ so dear,  
In the garden where he ﷺ rests, may peace be near.

O best of those buried beneath the ground's sway,  
Your presence brings joy to night and to day.

The earth is blessed by your noble remains,  
The spirit of sacrifice in your domain.

In you is purity and in you is grace,  
Generosity flows in your sacred space.

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He is the Beloved whose intercession we seek,  
For every calamity that makes us weak.

O Sustainer, through the Chosen One ﷺ grant our  
desires,  
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,  
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,  
In the Name of Allah, with Grace and Mercy complete.

As for what follows, Allah, Blessed and Exalted, has said,

*"And do not mix truth with falsehood, nor conceal the truth while  
you know [it]."*

And for what follows, Allah, Blessed and Exalted, has said,

*O you who believe! Obey Allah and His Messenger and turn not away  
from him (i.e. Messenger Muhammad ﷺ) while you hear.  
And be not like those who say: "We have heard," but they hear not.  
Verily! The worst of [moving] living creatures with Allah are the deaf  
and the dumb, those who understand not [i.e. the disbelievers]. Had  
Allah known of any good in them, He would indeed have made them  
listen, and even if He had made them listen, they would but have  
turned away, averse [to the truth].*

True is the Word of our Sustainer, so Sublime.

## **Foreword**

In the dismal landscape of today, the so-called scholars who once stood tall as guiding lights for the Muslim Ummah are now drifting away from their sacred responsibilities. This tragic transformation is not a mere lapse; it is a deliberate descent into negligence and betrayal of their entrusted duties. Materialism, coupled with the erosion of pure and pristine Islam, has crept into their hearts like a thief in the night. These 'shepherds' of the Ummah, who were tasked with guiding and nurturing the flock, are now wilfully blind to their responsibilities, leading the masses astray into darkness instead of the light of Deen.

The modern-day 'Ulama, instead of upholding our Islamic legacy with integrity, have largely become distracted by worldly ambitions. Entrusted with the noble task of guiding the Ummah to salvation, they are abandoning their spiritual obligations for fleeting worldly rewards. The disconnect between these scholars and the core tenets of Islam is glaringly apparent. Their focus now rests on the trivialities of prestige, comfort, and self-promotion, while the spiritual needs of the Ummah are ignored, if not entirely forsaken. This discourse seeks to reignite the sense of duty among these errant 'Ulama, for when they stray, it is not just they who are lost—it is the entire Ummah that suffers their downfall.

The 'Ulama, despite their knowledge and stature, are not immune to the whispers of Shaitaan. When they rise to positions of respect, the Devil exploits their ego and nafs, particularly when their spiritual mentors pass away. Without the firm hand

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of a Sheikh to guide them, many of these scholars fall into the abyss of pride and self-adulation. They forget their humble beginnings and become ensnared by Shaitaan's deceptions. The devastation that follows is not limited to their own souls; they lead countless others into error. When a scholar falls, he drags down multitudes who had placed their trust in him for spiritual guidance.

It is, therefore, crucial to make Du'aa for our scholars, that Allah keeps them steadfast on the straight path. The weight of their responsibility is immense. If they falter, the entire Ummah follows them into the abyss. Time and time again, we have seen pious men, once firm on the path of righteousness, lose their way because no one was there to correct them or rein them in. The absence of a spiritual mentor, the seductions of the nafs, and the insidious plots of Shaitaan collectively lead to their downfall, and tragically, the ruin of all those who follow them.

In conclusion, this is a matter that demands deep reflection. We must return to the teachings of the Qur'aan and Hadeeth Shareefain, ensuring that both the Ummah and the 'Ulama remain firm in their duties. The Tafseer of the Ayah discussed today casts a profound light on this issue, and a deeper reading of Ma'ariful Qur'aan by Hadhrat Mufti Shafi Saheb رحمہ اللہ provides invaluable insights. If we continue to ignore these warnings, we doom not only ourselves but future generations as well. The revival of true Deen rests in the hands of the scholars. If they fail, we all fail.

## The Role of the 'Ulama in Shaping Society

The 'Ulama hold the essential task of shaping the minds and morals of the community. They serve as the guardians of Islamic principles, instilling righteous values and fostering intellectual growth. Through their teachings, they nurture a society grounded in justice, piety, and ethical conduct, ensuring that the community adheres to the core tenets of Islam.

## The Superiority of the 'Ulama

The high rank of the 'Ulama stems from their pivotal role in safeguarding and disseminating Islamic knowledge. Their dedication to the study of the Qur'aan, Hadeeth, Fiqh, and related sciences ensures the continuity of authentic Islamic teachings. By guiding individuals in matters of Deen and morality, they earn immense rewards from Allah ﷻ proportionate to their monumental responsibilities, and more.

## Exposition of the Various Types of 'Ulama

In recent times, we have witnessed a disturbing decline in the calibre of scholars emerging within the Ummah. This degeneration has, unfortunately, led to a rather bleak outlook for the future of Islamic scholarship. Increasingly, certain so-called scholars deviate from the straight path, taking along their unsuspecting followers into an abyss of misguidance and

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eventual ruin. Among the most notorious of these misguided 'Ulama are:

1. Political Pawns
2. Public Pleasers
3. Interfaith Advocates, including those who support
4. The Abrahamic Accord
5. Halaalizers of Haram Banking and Financial Practices
6. Shia Sympathisers

And the list goes on, with countless other factions disgracing the name of Islamic scholarship. One hears of strange groups—particularly from Turkey—who gather in concentric circles inside the Masjid, swaying, or even jumping in unison while chanting Zikr. Such bizarre actions, masquerading as acts of worship, have no connection whatsoever to Islam.

When one encounters practices in the name of religion that appear alien and deviant, it is wise to maintain a safe distance. Where possible, efforts should be made to bring about reforms in a peaceful, gentle, and sincere manner, aligning them with the true spirit of Islam.

We have already published Part 1 of this series, where we exposed the damage caused by 'Ulama who are 'Political Puppets'. This is the second part of the series, focusing on the social responsibilities of scholars, their interaction with communities in accordance with Islamic principles, and the ongoing transgressions that undermine the Shari'ah.

## 'Ulama Who Are the Peoples' Pleasers

The second group of 'Ulama includes those who change religious rulings to match what people want. They adjust Islamic teachings to follow popular trends, similar to how previous religious groups like Jews and Christians went astray. Unfortunately, we see the same decline happening within the Muslim community today. Some 'Ulama remain silent about the wrong that takes place just to keep people happy. This silence creates a dangerous culture of compromise, pulling both the 'Ulama and their followers toward disbelief.

Some of these so-called 'Ulama even support LGBTQ+ rights, promote liberal values, and endorse ideas that have nothing to do with Islam. Certain 'Ulama have openly supported changes that go against Allah ﷻ's laws.

Understanding and following Shari'ah is essential. Criticizing divine laws due to ignorance leads to profound consequences. We must stay alert, seek guidance from righteous 'Ulama, and protect our Imaan from the traps of our desires and the tricks of Shaitaan.

## The Plight of Current Day 'Ulema and Their Antics

In the Aayaat-e-Kareema recited in the Khutbah, and an extension to it that follows up with many more Aayaat, Allah ﷻ says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ مُّخْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾ وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَفَتَكُمْ الْتَّاسُ فَآوَلَكُمْ وَاتَّيَدَ لَكُمْ بِبَصَرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾﴾

O you who believe! Obey Allah and His Messenger, (and turn not away from him) i.e., Rasoolulullah ﷺ while you are hearing. And be not like those who say: "We have heard," but they hear not. Verily! The worst of (moving) living creatures with Allah are the deaf and the dumb, who understand not (i.e., the disbelievers. Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth). O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he ﷺ calls you to that which will give you life, i.e., one is alive, - a true believer (of

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*Islamic Monotheism) who is obedient to Allah and His Messenger (Muhammad ﷺ) and follows the Qur'aan and Messenger's Sunnah practically, and he goes out for Jihad in Allah's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead) and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanaat (things entrusted to you, and all the duties which Allah has ordained for you). And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward.*

[Surah Al-Anfal: 8; Aayaat: 20 to 28]

I am currently revisiting a lesson from the Qur'aan Shareef, and it continues to provide profound insights. I invite all of you to listen and offer any corrections when necessary. As we proceed, we will also engage in memorization as a form of reinforcement and remembrance. This particular passage appears to be directed specifically towards the 'Ulama, as revealed by Allah in this section.

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﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

*O you who believe! Obey Allah and His Messenger.*

All praise belongs to Allah سُبْحَانَهُ وَتَعَالَى! We understand this clearly. However, the Qur'aan Shareef repeatedly emphasizes the importance of obedience—to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger ﷺ —as its central message. The Qur'aan is Allah's divine speech, reflecting His unmatched Majesty and Greatness.

Who is Allah? He is the Creator of the heavens and the earth — Khaaliq-us-Samaawaati wal Ard. He is the Supreme Creator, Khallaq-e-Azeem. He designed not only the universe but also time itself, giving us the ability to measure it, further showcasing His limitless creative power.

Among His remarkable creations is the human being. Consider how Allah perfectly fashioned our brains, enabling us to achieve wonderful things. Yet ironically, this very brain can make us forget Allah سُبْحَانَهُ وَتَعَالَى. The intellect meant to help us recognize Him can become a barrier when we credit our success solely to ourselves.

We often claim, "I did this" or "We achieved that," forgetting that Allah is the Khallaq-e- 'Aleem—The Creator and the All-Knowing. When we ponder the vastness of His creations, we are humbled by the magnitude of His power. He is Mudabbir-us-Samaawaat wal Ard—the One who controls and manages the universe, not through human effort but solely by His Will and Command.

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Allah ﷻ alone sustains the entire existence with perfect balance and precision. Truly, He declares...

﴿وَالِىَ اللّٰهُ تُرْجَعُ الْأُمُورُ﴾

*And all affairs are referred back to Allah.*

[Surah Al Hadeed: 57; Aayat: 5]

Hence, this Speech is the Speech of such a Grand King, such a Grand Master. It is the Speech in which Allah says,

"Obey Allah and Obey the Messenger of Allah."

Then comes the commentary,

﴿وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾

*and turn not away from him, i.e., Rasoolulullah ﷺ ?*

### 'Ulama Who Compromise for Public Approval

There is a group of scholars who change religious rulings to please the public. They alter Islamic teachings to fit popular desires, much like how 'Ulama from previous religious communities—such as Jews and Christians—distorted their scriptures to accommodate public demands.

In the Ummah of Rasulullah ﷺ some 'Ulama remain silent while secretly agreeing with what people want, fostering

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a culture of dangerous compromise. This silence becomes a major test, pushing both the scholars and their followers toward disbelief.

Today, we see some scholars supporting LGBTQ+ rights, promoting liberal ideas, and endorsing agendas that contradict Islamic principles.

Understanding Islamic Shari'ah (law) is essential. Being ignorant of divine rules can lead to severe consequences. We must stay alert, follow trustworthy scholars, and protect our Imaan from the traps of our desires and the deceit of Shaitaan.

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

*Those who understand not.*

There are people who are deaf and mute in understanding, yet they believe themselves to be wise. However, Allah ﷻ clearly commands that when His divine message reaches them, they must not turn away. So, do not ignore Allah ﷻ's command; instead, stay faithful to Him and His Messenger ﷺ. You are among the few who truly listen.

Allah ﷻ has blessed you with the ability to hear, allowing sound to travel from your ears to your mind. He has given you the power to think, a heart to feel, and an intellect to understand. Use these precious gifts wisely, for what you hear is the divine speech of Allah. Listen carefully, for in the Aayaat that follow, Allah ﷻ Himself explains His message,

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﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾

*Nor be like those who say, "We hear, but listen not."*

This attitude is unfortunately quite common. Once, while walking through a busy marketplace, I told one of my companions,

"Recite the fourth Kalimah as we pass through this bazaar."

He casually replied,

"I know it."

But simply knowing is not enough. We must ask ourselves:

"Are we actually acting upon what we know?"

Many people, especially 'Ulama, fall into the trap of thinking,

"I already know this; it's nothing new."

However, this mindset is far from what Allah ﷻ expects from us. His guidance teaches us that knowledge is valuable only when it leads to action, not just recognition.

﴿لَا يَسْمَعُونَ﴾

*You do not listen.*

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Do not mimic such behavior. Heed these words with seriousness! In other words, listen with full attention and sincerity. Thereafter, Allah ﷻ offers further clarification, stating,

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ﴾

*Indeed, the most despicable of creatures,) whether human or animal), in the sight of Allah...*

﴿الصُّمُّ الْبَكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

*(They) are the deaf and the dumb, those who understand not.*

There are people who know the truth but choose to remain silent. Despite their knowledge, they avoid speaking out. Many among the 'Ulama stay quiet about the widespread sins and growing evil in society. They ignore the dangerous path the Ummah is following. Our youth and women—may Allah protect them—are increasingly being drawn toward disbelief, Shirk [associating partners with Allah], and even dark practices like Satanism and devil worship. These alarming trends are becoming more common.

The 'Ulama are fully aware of these serious issues, yet they hesitate to address them. They witness children visiting places of misguidance but remain silent. Incidents of Kufr [disbelief] and Shirk are frequent, but the response is often indifference:

“It doesn’t matter; what can we do?”

## Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ ?

### Part 2: 'Ulama Who Are the People Pleasers

In Allah ﷻ's view, those who know the truth but choose silence are like the worst of creatures—deaf and mute. Yet, they see themselves as intellectual authorities, thinking they know everything. They follow a misguided idea of "Sulh-e-Kul" [peace with all], even if it means compromising with Shaitaan himself. They avoid upsetting people, forgetting that Allah's guidance calls for standing up for the truth, especially from the 'Ulama. So, who are these people who choose silence over speaking the truth?

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

*Those who understand not.*

They are orphaned of hearing, speechless, devoid of intellect—the capacity to comprehend, yet they perceive themselves as being exceptionally astute. Nevertheless, Allah proclaims that they are,

﴿لَا يَعْقِلُونَ﴾

*Those who understand not.*

Hence, the sermons concerning the truth of Deen demand to be heard, and an individual should lend an ear to them with a conscious heart. Afterwards, he needs to be expressive as well, and in harmony with this, he should possess intelligence to that degree. Then, what a challenging warning Allah bestows upon us,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرٌ الْأَسْمَعُ﴾

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*If Allah had found in them any good, He would indeed have made them listen.*

This implies that if Allah ﷻ observed any virtue in these individuals, He would have granted them the ability to hear, signifying that whatever is spoken does not become an intrinsic aspect of their being. They do hear, yet they are not prepared to truly listen.

﴿وَلَوْ أَسْمَعَهُمْ لَوَلَّوْا وَهُمْ مُّعْرِضُونَ﴾

(As it is), *"If He had made them listen, they would but have turned back and declined."*

According to the rules of Nahw [Arabic grammar], this verse clearly shows that such people will certainly go astray and reject the truth. Their primary concern is safeguarding their personal status, protecting their homes, and avoiding challenges from anyone. They crave approval and admiration, hoping people will say,

"This Moulana is great; he considers everyone's feelings".

Consider a historical example: the disbelievers of Makkatul Mukarramah once approached Nabi-e-Kareem ﷺ with a proposal. They suggested,

"Don't criticize our idols, and we won't speak against your Deity."

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But can such a compromise ever be acceptable? Is it possible to coexist peacefully while ignoring the clear differences in beliefs? Their offer was essentially,

"You follow your way, and we'll follow ours. Let's avoid conflict in our community".

However, this idea goes directly against the wisdom of Allah. He chose a different path based on true love and sincere guidance. Think about how much Allah ﷻ loves us. His guidance comes with clarity and compassion, urging us to pay attention and follow His commands. While these words may seem directed at the 'Ulama, their message applies to everyone.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

*O you who Believe*

However, in the lesson that is given, the responsibilities that are to be carried out by the 'Ulema are especially pointed out and given in the form of a discourse.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِي وَلِلرَّسُولِ﴾

*O you who believe! Answer Allah [by obeying Him] and [His] Messenger when he [ﷻ].*

In the former Aayat Allah ﷻ says,

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﴿أَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

*Obey Allah and His Messenger.*

And in the latter Aayat Allah ﷺ says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِي وَلِلرَّسُولِ﴾

*O you who believe! Answer Allah [by obeying Him] and [His] Messenger when he [ﷺ].*

The command of the latter Aayat is one of acceptance. That we should from our hearts believe in what Allah is telling us, and that we should tread on the path that Allah has commanded us to tread. It should not be a case of,

﴿سَمِعْنَا وَعَصَيْنَا﴾

*We hear, yet we disobey.*

[Surah An-Nisa: 4; Aayat: 46]

### Significance

- This portion of the Aayat serves as a warning against hypocrisy and the consequences of distorting Deeni teachings, emphasizing the importance of sincerity in Imaan.

## Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ؟

### Part 2: 'Ulama Who Are the People Pleasers

- It highlights the attitude of disobedience towards divine commands, contrasting it with a call for obedience and humility.

Alternatively, we behave as though we are deaf and mute, pretending not to understand what has been conveyed. Worse still, some simply dismiss what is said with a complacent attitude, thinking,

"They are just talking, that's all they ever do."

It is imperative that we recognize our current state. We must grasp the gravity of our situation, the opportunity before us, and respond accordingly. Therefore, we must wholeheartedly accept Allah ﷻ and, most importantly, His Messenger ﷺ, and act in submission to their guidance.

﴿إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

*When He calls you to that which will give your life.*

When the word of Allah and His Messenger calls you, it invites you to embrace life—the very essence of existence. Within this message, there are three distinct elements: the living Deen [faith], its manifestation, and the true Deen itself.

Consider the human being: one aspect consists of physical elements—the flesh, bones, and muscles—while the other is the soul.

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Picture a person in a coma, unable to perform basic functions such as eating, drinking, or controlling their movements. Their eyes remain closed, and they are utterly dependent, yet they are still alive.

In the same vein, individuals suffering from paralysis or strokes may experience numbness in their limbs, as if their soul has departed.

Now picture an elderly man, frail and unable to rise from his bed. His movements are slow, and he merely represents a shadow of life.

In contrast, envision a vibrant young man, perhaps sixteen or seventeen, bursting with energy and vitality. Despite both being alive, the difference between them is immense, spanning the heavens and the earth.

Now, think of Islam—the Deen at its pinnacle—and the guidance offered by Allah ﷻ's Messenger ﷺ. These divine commands fill your existence with true vitality.

When you receive such an invitation, embrace it wholeheartedly. Act upon it, and you will attain genuine life. Otherwise, despite your physical existence, you risk becoming a 'lifeless' soul. Dr. Iqbal, in his poetry, poignantly depicted such individuals as a nation of 'lifeless' beings.

Do not resign yourself to a coma-like existence. Instead, strive to embody the spirited youth—filled with strength and

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purpose. Recognize that these opportunities, similar to the call of.

“Labbaik!” [Here I am, O Allah – I am present], are blessings from Allah. Do not turn away; seize them. Remember...

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

*“... and know that Allah comes in between a man and his heart.”*

In principle, Allah offers His assistance based on our intentions. He presents us with a rare and invaluable opportunity—an invitation that echoes through the Hadeeth Shareef. When this opportunity knocks, respond promptly with

“Labbaik” [here I am] and ‘Marhaba’ [welcome]. By doing so, you will unlock countless doors.

However, be warned: if you neglect to focus on this divine opportunity, you risk missing a moment of great significance—a moment rich with blessings, guidance, mercy, and spiritual treasures. Alongside these blessings, distractions will emerge, seeking to divert you from your path. Your duty is to cast aside these diversions and grasp the opportunity at hand.

These rare moments demand a heartfelt ‘Labbaik.’ If you fail to respond, Allah may intervene, and the chance may slip away. Let us act decisively, for hindsight will only bring regrets over missed opportunities.

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﴿وَأَنذَرُ إِلَيْهِ تُحْشَرُونَ﴾

*Your ultimate decision rests with Allah, in His divine presence.*

Striving to please everyone—known as Sulh-e-Kul—ultimately proves to be a futile endeavour. It is an impossible task, one that even the most adept diplomat cannot accomplish. Instead, focus on the clear and direct path: seek to please Allah ﷻ. This approach is refreshingly simple. When you bring joy to Allah ﷻ, He, in turn, ensures that people find happiness in your presence. On the other hand, when you displease Allah ﷻ, those same individuals may turn against you, metaphorically stabbing you in the back.

This is guidance from Allah ﷻ, especially as it pertains to the 'Ulema, emphasizes this fundamental truth. Therefore, save yourselves.

If one neglects to fulfil Allah's commands and fails to serve the Deen in a manner that preserves its purity and strength, one risks encountering trials and tribulations.

Picture a scenario where you continue with your daily duties, remaining silent even when faced with the truth. Be wary—the trial of Mudaahanat fid Deen (compromise in Deen) is on the horizon.

### Context

The term is often used to describe situations where individuals or groups may compromise their religious beliefs or practices

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for social acceptance, personal gain, or to avoid conflict. It carries a negative connotation, suggesting a lack of sincerity or commitment to one's Deen.

### Significance

In Islamic discourse, "Mudaahanat fid Deen" is generally viewed as undesirable, as it implies a dilution of Deeni principles and values. It serves as a caution against prioritizing worldly considerations over adherence to one's Deen.

This trial entails recognizing the truth yet opting for silence. Do not fear the disapproval of well-wishers; instead, prioritize Allah ﷻ above all. Remember the narrations from the time of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ:

Families can be swayed by those absorbed in falsehood. Your daughter might be married to such an individual, or your wife's sister may be married to someone from that group. These are individuals caught up in fitnah [trials]. How can you choose to remain silent in the face of such reality?

Protect yourself from this dangerous trial. The consequences — Azaab (punishment) — are imminent.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢٥﴾

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*And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.*

### Typical Acts of People Pleasing 'Ulama

The Fitnah [trial] impacts not only those who engage in wrongful deeds but also permeates society as a whole. In our contemporary era, we observe deviations even among the 'Ulema [scholars], particularly during solemnized weddings.

Despite being aware that certain practices violate the principles of Shari'at, these gatherings often lack proper Purdah [segregation]. Hosts may promise separate accommodations for men and women, yet these assurances frequently prove to be mere empty words. Meanwhile, the 'Aalim [scholar] sits at the front table, officiating the Nikah [marriage contract], fully cognizant of the transgressions taking place around him.

This issue extends beyond weddings. Scholars sometimes justify their presence at events that compromise Islamic values, citing friendships or familial ties as excuses. They skilfully employ Mantiq [logic] to craft elaborate justifications.

Talking of Mantiq, it reminds me of an anecdote related by Hadhrat Moulana Ashraf 'Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ.

## **The Narrative of An Old Woman and the Mantiq [Logic] of 'Ulama**

An elderly woman lost her lota [a small water jug commonly used for cleaning]. Desperate, she kept praying that a Moulvi [scholar] wouldn't find it. Curious, a friend asked why she was making such a strange Du'aa. The woman explained that if anyone else found the lota, they would return it. But if a Moulvi found it, he might use clever arguments and logical proofs to claim it as his own.

This reflects how some wayward 'Ulama manipulate religious teachings for personal gain. They use knowledge to justify wrongdoings, leading others astray while appearing righteous.

Another amusing incident was narrated by Sheikhul Hadeeth of Daarul 'Uloom Jalalabad, Moulana Yaseen Sahib. Moulana was the guest of honour at our annual Jalsah of the Daarul Uloom. Moulana narrated that there was a widow who approached a Moulana requesting that she did not want her son and daughter in law to receive anything from her late husband's estate. The Moulana quoted a fee for this to become a reality for her. When the son and daughter in law came to realize that they are not going to receive anything from his late father's estate, he queried with protest from the Moulana as to how it was possible, as he knows that Islamically he stands to inherit even more than his mother. He told the Moulana to provide proof regarding his decision. The Moulana quoted an Aayat from Surah Lahab reciting,

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﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ﴾

(Correct translation – referring to Abu Lahab). *His wealth and his children will not benefit him!*

However, the Moulana knowing that they understand Urdu and not Arabic gave the translation as,

﴿مَالُهُ﴾

*His (the late father's) wealth.*

﴿وَمَا كَسَبَ﴾

He used the following Urdu phrase as his proof,

وہاں کاسب

Woh Maa kaa sab

All belongs to the mother.

The issue goes beyond personal conduct. Some 'Ulama attend gatherings, especially weddings, where un-Islamic practices take place openly. Despite seeing these wrongs, they remain present, sometimes even sitting at the main table—a clear compromise of Deeni principles.

Another example is when visiting wealthy friends' luxurious homes, they admire the extravagance instead of advising moderation. They should remind such individuals to seek

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guidance from 'Ulama before building lavish homes and encourage them to help the needy.

In business circles, 'Ulama often ignore un-Islamic practices like immodesty or selling prohibited items, fearing they might offend influential people. This silence becomes a Fitnah [trial], harming the reputation of religious leaders.

The media makes matters worse. Television shows immodest content alongside Qur'aan Shareef recitations, while radio stations switch between music and religious programs. When scholars participate on such media platforms, it confuses the public about what is permissible. This web of Fitnah tests the integrity and responsibility of the 'Ulama.

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ وَآتَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

*And fear the Fitnah [affliction and trial, etc.] which affects not in particular [only] those of you who do wrong [but it may afflict all the good and the bad people].*

Hence, Allah ﷻ had directed this especially to the 'Ulema,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

*And know that Allah is Severe in punishment.*

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You undertook certain actions to 'preserve your reputation' or maintain your 'status.' While you strive to keep your friendships intact and ensure others' satisfaction, it is crucial not to lose sight of Allah ﷻ. If Allah ﷻ supports you, and a friend or well-wisher who consistently assists you wishes to step back, allow them to do so graciously. Remember that Allah ﷻ is always by your side. The essence of the matter lies in Tauheed [the oneness of Allah] and unwavering trust in Him.

When attempting to please people, particularly those of wealth, understand that their Deen may differ from yours. For many, wealth significantly shapes their world view, and they may not recognize the sacrifices you have made for them. If you were to displease Allah ﷻ for their sake, would they genuinely appreciate it? Their grasp of gratitude might be limited. What sincere expressions of thanks would they offer in return?

Furthermore, Allah ﷻ reminds us that as 'Ulema [scholars], we bear significant responsibilities during crucial events. Whether it is a wedding, a customary gathering, or a family event where divergent beliefs arise—be they Biddati, Salafi, or Shia—it is our duty to clarify the Aqeedah [beliefs]. Ignoring such matters is not an option; we must confront them openly. Allah's guidance remains unwavering.

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ﴾

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*Remember, your numbers were small, you were considered to be weak. There remained a perpetual fearful feeling.*

In a chilling echo reminiscent of the fear that gripped Makkatul Mukarramah, they were haunted by the apprehension that wicked forces may descend upon them.

These adversaries, stubbornly opposed to their cause, exerting threats as weapons, their threatening statements booming.

Like in today's time's, the 'Ulama face threats such as,

"We know your house; we are aware of the Madrasah your children attend."

Really, they vow to shadow our every move, possibly even to abduct our loved ones. Such incidents have indeed transpired even worse during the time of Rasoolullah ﷺ and the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ — there is no denying that. Yet, in steadfast determination, much like the steadfastness of Hudhoor ﷺ and the esteemed companions of the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ, we find our refuge.

﴿فَنَآوِلَكُمْ﴾

*He had granted you solace.*

What was the condition in Makkatul Mukarramah? Then what a firm repair did we give you in Madeenatul Munawwarah?

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﴿وَأَيَّدَكُمْ بِنَصْرِهِ﴾

*Allah, with His help, helped you.*

When Allah's help comes, then man does not have to shiftily look around for the assistance of anybody.

﴿وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ﴾

*He will feed you that which is wholesome and pure.*

Then they threaten you, that we will fire you,

"Imaam Sahib, if you even mention this, and especially from the Mimbar, then you won't be in good stead at all."

So, for this, Allah says,

﴿وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾

*We will feed you that which is wholesome and pure. So that you appreciate and be thankful.*

Then Allah gave another special command,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

*Oh, you who believe.*

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Moreover, this especially is for the 'Ulema. From this lesson it is apparent that Mudaahanat fid Deen [compromising of Deen] is for the entire Ummat, but the 'Ulema are responsible for this. Hence, especially for the 'Ulema,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

*Do not abuse the trust of Allah, and Allah's Rasool.*

Reflect on the countless blessings Allah has bestowed upon you. His vigilant gaze encompasses all, and His knowledge is infinite. Safeguard this trust, along with the trust of the Rasool [the Messenger ﷺ]. Contemplate the profound sacrifices made by Rasoolullaah ﷺ on your behalf.

Recognize that action is paramount. Regardless of concerns about reputation, dissent, or community discord, our duty remains unwavering. Place Allah above all else, envision your final resting place, and keep the Hereafter at the forefront of your thoughts. Embrace scarcity, as it paves the way for spiritual abundance. In these rare moments, let us strive to emulate our pious predecessors—those esteemed scholars who steadfastly followed the path of Deen.

﴿رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

*You have indeed in the Messenger of Allah a beautiful pattern (of conduct).*

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This is more than sufficient for each of us. Reflect on the severe trials that Hudhoor-e-Aqdas ﷺ endured during the events of Badr and Ahzaab. What challenges did our Beloved face moment by moment? Yet, Allah granted such success that even after fourteen hundred years, no religion—given that true religion comes from Allah ﷻ — has endured what Islam has faced to this day. This stands as a testament to the sacrifices made by Hudhoor ﷺ.

Visualize the sacrifices of Hudhoor ﷺ, the Taabi'een, and the Tabe Taabi'een, alongside the Fuqahaa like Imaam Abu Hanifa رَحِمَهُ اللهُ, who was imprisoned—where did his Janaazah [funeral bier] depart? Consider how much Imaam Ahmed Ibne Hambal endured under torture yet remained steadfast on the path of righteousness. Even after these great personalities, countless examples exist.

Moreover, we are called to practice and propagate the true Deen. This encompasses everything that Hudhoor ﷺ asked the Sahaabah on the plains of Arafat:

“Did I convey to you the message?”

This message contains the entirety of what Allah has sent—the complete Deen. What are miracles, proverbs, or orations? Contemplate the task at hand and how Allah's Messenger accomplished it in just ten years from Madeenatul Munawwarah Shareef. He imparted the complete Deen in such a way that it continues to exist in its pure form across the world today, a manifestation of Allah ﷻ's Power.

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Whoever administers a Daarul Uloom or teaches in a Madrasah for six or seven years will understand. Despite the wealth of literature printed, published, and disseminated, and the preparation of subjects and teachers, we can only impart a fraction of knowledge in six to eight years. Students arrive at Daarul Uloom having learned Naazira [to recite the Qur'aan Shareef], with many having completed Hifdh and some already spiritually nurtured. Yet, in the era of Hudhoor ﷺ, many did not even know the basics of istinja or what it meant to be human.

The transformations were so profound that the 'Ulema questioned, "What must have been the effect of a mere glance from Hudhoor ﷺ that could turn a corpse into a saviour?" Indeed, they were like corpses, lacking life in terms of character, knowledge, and spirituality. Yet, they transformed into saviours who revived others—these were the Sahaabah, who received the focus, compassion, and teachings of Hudhoor-e-Akram ﷺ.

Allahu Akbar! Those who were not on the righteous path became guides for others. This phenomenon is not limited to the Sahaabah; to this day, the 'Ulema continue to carry forward the blessings and sacrifices of Hudhoor ﷺ. Do not betray the trust of the Rasool of Allah. Reflect on the countless sacrifices he made on your behalf. This is vital for reviving and fortifying the Deen.

Consider Hudhoor ﷺ's deep concern for his Ummah, especially at the moment of meeting his Master. His heart and

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tongue will fill with worry for his Ummah at the time of Qiyaamat. Even during the Me'raaj, when Rasoolullah ﷺ met Allah ﷻ, his concern for the Ummah was present. Therefore, for such a being—who loves you and has compassion for you to this extent—how can you neglect him? Do you place his Deen behind you, prioritizing your personal interests and preferences? Refrain from doing so.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

*O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanaat (things entrusted to you, and all the duties which Allah has ordained for you), nor betray knowingly your Amanaat (things entrusted to you, and all the duties which Allah has ordained for you).*

Moreover, do not misappropriate what you have been entrusted with.

Deen, in its profound essence, is a sacred trust, a responsibility of paramount importance. It is incumbent upon the 'Ulema, the learned scholars, to safeguard and nurture this trust with utmost diligence. While there are others who contribute and partake in this noble endeavour, the crux of the responsibility undeniably rests with the 'Ulema. This, indeed, is a trust of significant magnitude.

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﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (72)

*Truly, We did offer Al-Amaanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).*

[Surah Al-Ahzab: 33; Aayat: 72]

The sky, the earth, and the mountains—these magnificent and challenging creations of Allah—did not shy away from the mammoth trust placed before them. Instead, they sought permission to abstain, expressing their inability to fulfill such a weighty responsibility. Yet, it was human the being who bravely stepped forward, declaring their readiness to shoulder this task.

Hadhrat Moulana Maseehullaah Khan Sahib رَحْمَةُ اللَّهِ provides a profound commentary on this matter. He likens human beings to a 'Bhola Bhaala' [Simple Simon]. Consider a scenario where a father asks his elder son, on the verge of adulthood at nineteen or twenty, to perform a task like lifting a crate onto a table.

Although the son is capable, he may resist, saying, "I do not wish to do it. I am not prepared." In contrast, the younger son, merely two years old and filled with love and affection for his father, eagerly exclaims, "I will do it!" However, he lacks the ability to accomplish the task, being just a toddler. In this way,

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it is the Simple Simon—the human being—who stepped forward.

﴿وَحَمَلَهَا الْإِنْسَانُ﴾

*(But man) bore it.*

Saying,

“We will take the responsibility of the entrustment of Deen.”

Thus, we have assumed the responsibility of this grand task. Moreover, the 'Ulema are the esteemed inheritors of all the Ambiya, and the uniqueness of this inheritance lies in the fact that it is the legacy of the Imaamul Ambiya. As we delve deeper into the Aayat,

﴿وَأَنْتُمْ تَعْلَمُونَ﴾

*Intentionally knowing it.*

Even as 'Ulema, it is through Our Benevolence that you have been granted knowledge. The acquisition of knowledge by any individual is not solely reliant on their abilities, time, or opportunities. Rather, it is a reflection of Allah ﷻ's special Kindness and Grace.

Many individuals arrive at the Daarul Uloom with the noble aspiration of becoming 'Aalims. However, for various minor reasons or excuses, they often depart, halting their journey. Alternatively, they might become ensnared in some form of error, leading to their expulsion. These are merely superficial

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'excuses,' but their origins lie with Allah ﷻ. If Allah ﷻ wills for someone to become an 'Aalim, He possesses the power to make it so. The true reason behind Mudaahanat fid Deen lies in...

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

*Know! Your wealth and your children are your trials.*

"This matter pertains to my sister, my brother, my nephew - how can I possibly voice my concerns? I implore you to speak on my behalf, for I find myself at a loss for words."

Prioritize Deen, uphold its rules, and cherish its knowledge. If the occasion is your brother's wedding, refrain from saying,

"This involves my brother, and the relationship may sour, leaving me powerless in the situation."

Be cognizant of the fact that this is a trial, a test. On one hand, there is a close relative, and on the other, the Mutawallee's son's wedding is underway. The venue may be distasteful, and numerous wrongs may be committed, but what can I do? He is the Mutawallee, and our relationship is strong.

Therefore, your wealth and your children are your greatest trials. Allah ﷻ has reserved this for the end. Until now, Allah ﷻ has captivated us, shaping our minds in a universal and concise manner in preparation for the final part.

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﴿يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ﴾

*He will cause your deeds to be virtuous and will forgive you your sins. And [know that] whoever pays heed unto God and His Apostle has already attained to a mighty triumph.*

[Surah Al-Ahzab; 33: Aayat: 71]

Allah ﷻ has in store for you great rewards. Have courage, be patient, it is a matter of but a few days. How long is life going to last? With great difficulty, if at all, one reaches the age of one hundred, and the Hereafter is eternal. Should you have done as prescribed, and fulfilled the commands as discussed above,

﴿إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

*If you fear Allah, He will grant you a direction.*

[Surah Al Anfal: 8; Aayat:29]

For this Allah will immediately grant you the ability to distinguish to be able to make correct decisions.

Deen has flourished, and with the blood of Rasoolullah ﷺ and the blood of the Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ, and with the blood of great "Ulema, and our pious predecessors, the garden of Islam has flourished. No, not merely through their sweat, but with their blood, through their great sacrifices. Should you have made sacrifices for this, then Allah ﷻ will grant you the ability to distinguish.

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﴿وَيُكَفِّرُ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

*God. He will endow you with a standard by which to discern the true from the false, and will efface your bad deeds, and will forgive you your sins: for God is limitless in His great bounty.*

[Surah Al Anfaal; 8 Aayat:29]

In addition, the following portion is evident throughout the Qur'aan Shareef,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

*And (remember) when the disbelievers plotted against you) O Muhammad ﷺ to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting, and Allah too was plotting; and Allah is the Best of those who plot.*

What did the Makkans say to the esteemed Hudhoor-e-Aqdas ﷺ?

They harboured intentions to "eliminate" him, plotting his assassination. Yet, what of the divine assistance of Allah ﷻ? Who did they truly manage to "eliminate"? In their misguided actions, they inadvertently brought about their own demise.

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The names of these adversaries have all but vanished from historical records. Only the name of Abu Jahal remains, and that too, as a result of the blessings of Islam, in the annals of history. Beyond him, no one remembers or speaks their names. They appear in our texts solely to recount the manner of their downfall. Even their names were ultimately discarded. And as for Hudhoor ﷺ? Not a single moment passes in this world without the loving invocation of...

﴿أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ﴾

Across the globe, at every moment and in every corner, the Athaans resonate, marking the passage of time. Somewhere, the Fajr Athaan breaks the dawn's silence, while elsewhere, the Maghrib Athaan heralds the sunset, and in another location, the Zohar Athaan echoes under the midday sun. The Salaah, as taught by Hudhoor ﷺ, is being observed and established all around the world. The Masaajid echo with life, and his teachings reach every corner of the earth.

If you choose to live in opposition to the principles of Islam, attempting to beautify your life for personal gain, you will ultimately be cast aside. However, if you believe that your separation from the truth will somehow promote the flourishing of Allah ﷻ's Deen, rest assured that you will never be forsaken or face punishment. You will continue to exist, and your name will remain, eternally alive.

## Our Pious Elders

Exemplars who were virtually our contemporaries, towering figures in our sight, are individuals of the calibre of Allaamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ and his predecessor, Sheikhul Hind رَحْمَةُ اللهِ عَلَيْهِ. These stalwarts lived through extraordinarily challenging times, all to uphold the unerring truth. They did not tolerate any deviation from this truth. Then came Allaamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ, a personality of awe-inspiring stature! His forte was literature and books, he was a person who had a deep love for books. When he received news that Doctor Iqbal, the philosopher and poet, was leaning towards Qadianism, Allaamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ, embarked on a special journey to Lahore with a singular purpose, to meet Doctor Iqbal and engage him in a quest for truth.

Speaking of seizing opportunities, Hadhrat Moulana Umar Palanpuri Sahib رَحْمَةُ اللهِ عَلَيْهِ shared an inspiring tale. A Jamaat from Mewaat extended an invitation for four months of Khuruj [spiritual travel]. Despite personal hardships and doubts, Hadhrat decided to participate. At Bombay station, he hesitated — should he board the train or remain on the platform? A fellow traveller encouraged him in Urdu:

“If you climb, you’ll always be on the rise; if you stay down, you’ll remain there.”

Indeed, such opportunities are rare. The chance to safeguard Deen and serve it arises infrequently. Who are we to protect

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Deen or serve it? Yet, Allah ﷻ, in His kindness, grants us these noble tasks.

Hadhrat Moulana Arshad Sahib Madani emphasized that conventional study methods alone are insufficient. The Ummah faces trials—Shi'ism, Qadianism, and more. The rights of Deen, Ahle Sunnat Wal Jamaa'ah, and the 'Ulema of Deoband must not be neglected. These 'Ulema unwaveringly uphold the truth, never wavering or remaining silent.

Consider the distortions propagated by Qadianis, Shias, and Salafis. Compare their claims to what our Asaatiza [tutors] taught us. Were we misled? Did they guide us toward Jahannum [Hell]? If so, we should renounce our certificates and turbans. But if they taught us correctly, we face two choices: silence, leading to separation from Deen, or scrutiny of our 'Ulema.

How did our Akaabir of this time give their lives for Deen? These are our 'Ulema-e-Deoband. Deoband is not just one Madrasah, to teach Qur'aan and Hadeeth Shareefain. This, of course is part of the curriculum, and is fulfilled, Alhamdulillah! However, Deoband is there to fight the Fitnah of the time. It is Allah ﷻ's Fadhl, that Daarul Uloom Deoband did not only preserve Islam in the sub- continent, Daarul Uloom Deoband's Ihsaan [favour] to the whole Ummat, is that it has preserved Islam in the world, and this is not our acknowledgement. I will mention one or two instances to you regarding what I have just said.

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This 'Aalim expounds and makes known the teachings of Deen as it was conveyed to us; as it reached us, from Rasoolullaah ﷺ. These scholars are the Mukhliseen. They do the work of Deen seeking the pleasure of Allah ﷻ. They call people to Allah ﷻ, not to themselves. Even if the wealth of the world is placed before them, they will not diverge from the Qur'aan and Sunnah. They cannot be bought.

For such people, life may not be so rosy during their time in Dunya. Many people may criticize, condemn, or mock them, but they know their duty is to convey the truth, seeking the pleasure of Allah ﷻ. From Allah ﷻ' side, He will give them support and help, and in the Akhirah, they will receive great rewards from Allah ﷻ.

In the mission of Nabi ﷺ to invite to the Truth, great difficulties were encountered. There were many proposals and offers. The Quraish offered Nabi ﷺ every worldly bounty so that he would abandon the call to Islam. They also proposed a compromise in their worship, suggesting that Nabi ﷺ worship their idols for one year and they would worship Allah ﷻ for one year. Allah ﷻ revealed Surah Al-Kafiroon, instructing the Muslims to worship Allah ﷻ alone and prohibiting such compromises.

Nowadays, we have scholars who are completely at variance with the divine prohibition against mixing the practices of Kufr/Shirk with Tauheed. This is a disastrous compromise on Tauheed, showing acceptance and even approval of all

religions. Na'oozubillah. No matter what concessions and agreements are made for such people.

### **What Beauty in Islam – Yet the Misuse of Our Mimbars**

When 'Ulama cannot be advised and cautioned by Mutawallis when 'Ulama are involved in Fitnah [trial] that impacts not only those who engage in wrongful deeds but also floods society as a whole, observe deviations among the 'Ulema [scholars] merely to make wayward 'Ulama aware of where they – even mistakenly or by oversight – overlook these aspects.

How will Mutawallis advice and caution those meticulously chosen 'influential scholars' with dedicated followings, aiming to use them as instruments for their wicked agendas. An undisputable concern has permeated society, affecting both scholars and laypeople alike: the fear of criticism. This apprehension shackles individuals, preventing them from embracing the truth. Moulana elucidated that the Mimbar of Rasoolullaah ﷺ has regrettably become a platform for Political Pawns, People Pleasers, Interfaith Instigators, Abraham Accord Advocates, and Haraam Finance and Banking Halaalizers. Yet, the Grand Islamic Educated Mutawallis possess the ultimate authority regarding who may ascend the Mimbar. Those deemed suitable enjoy complete freedom over their chosen topics, while others merely follow dictated agendas.

## **Do They Dare Ascend the Mimbar of Rasoolullaah ﷺ ?**

### **Part 2: 'Ulama Who Are the People Pleasers**

These Mutawallis bar 'Ulama-e-Haq and Muftis from ascending the Mimbars of certain Masaajid due to Kuffar court orders preventing them from delivering discourses in those Masaajid?

We have now reached a point where female politicians stand boldly at the front of Masaajid, addressing male congregants from the Mimbar, and the Mutawalli becomes deaf and dumb. This unprecedented scenario is wholly unacceptable.

Shame on you, Mutawallis, who have been entrusted with the vital task of serving as guardians of Haq and Baatil, appointed by your community due to your ability and proficiency to carry out this duty with 'Adl [justice]. How can you attack the Haq while turning a blind eye to the Baatil? It is disgraceful for you, Islamically uneducated and illiterate so-called 'Trustees,' to presume authority overqualified Daarul Uloom Dars-e-Nizaami scholars and Muftis!

### **Mutawallis Take Note**

Approximately 100 to 150 years ago, Hadhrat Moulana Ashraf 'Ali Thanwi رَحِمَهُ اللهُ shared a profound insight regarding a prevalent concern that permeated society, encompassing both scholars and laypeople alike. It was the pervasive fear of criticism, a sentiment that shackled individuals, preventing them from embracing the truth. Moulana elucidated that this apprehension stemmed from Hubb-e-Jaah, the love of prestige, wherein one harbors the desire to be esteemed by all, thereby shying away from expressing inconvenient truths.

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Even among the learned, this phenomenon was palpable. While they delivered sermons and expounded on matters of Deen, they often omitted crucial topics deemed contentious or liable to invite censure. For instance, the reluctance to address those who misguide others despite knowing the dire consequences of their actions amounted to a betrayal of Deen. Moulana emphasized that this reluctance to confront falsehood in the name of preserving one's reputation or following constituted a breach of trust in matters of Deen.

The essence of Moulana's message was the imperative to prioritize the truth over personal comfort or popularity. He likened the obligation to speak the truth to address an epidemic. Just as doctors cannot afford to ignore a rampant disease for fear of backlash, scholars, and leaders [Mutawallis] must not shy away from confronting spiritual maladies that threaten the integrity of Deen.

However, the widespread disease of Hubb-e-Jaah (love for fame), or pride, causes a reluctance to speak truthfully. It issues illegitimate offspring in the form of anger and silence in the face of falsehood. The crafty desire for universal adulation cripples' individuals, inhibiting them from engaging in constructive criticism or self-reflection.

Moulana cautioned against succumbing to the allure of superficial praise and harmony at the expense of truth. He lamented the prevalence of flattery and mutual flattery, where individuals refrain from acknowledging each other's faults to maintain a facade of harmony. Such behavior, he argued,

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perpetuates ignorance and spiritual stagnation, leading to the erosion of Deen.

Ultimately, Moulana's teachings underscored the indispensable role of courage and integrity in upholding the principles of truth and righteousness. He implored individuals to transcend the shackles of pride and fear, urging them to prioritize the pursuit of truth over personal acclaim or approval.

Furthermore, in contemporary times, Mutawallis [the custodians] of mosques often dissuade Islamic jurists, known as Muftis, from addressing certain issues rooted in truth. These matters aim to guide congregants towards the commandments of Allah and the teachings of the Rasoolullaah ﷺ. Astonishingly, these custodians have become so audacious that they even prohibit Muftis from delivering sermons in the Masaajid under their supervision. They instruct Muftis to refrain from discussing topics related to wayward scholars. But are these custodians superior to Muftis? Do they possess greater knowledge than Muftis? Do they recognize that Masaajid are the houses of Allah ﷻ, not their personal fiefdoms to dictate terms and silence Muftis? Are they aware that allowing deviant scholars to speak is a breach of trust with Allah ﷻ? Do they grasp the gravity of their betrayal? By Allah ﷻ, they will be answerable for their actions before Allah ﷻ.

They must contemplate the grave consequences of their actions narrated herein. One day, they will be laid to rest in their graves. It would be regrettable if they find themselves deprived even of

graves that might offer them some form of redemption and salvation.

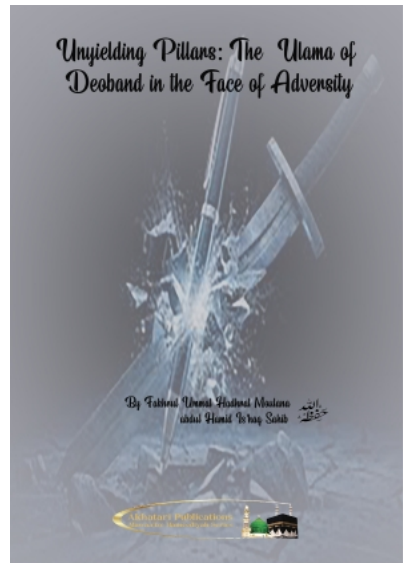
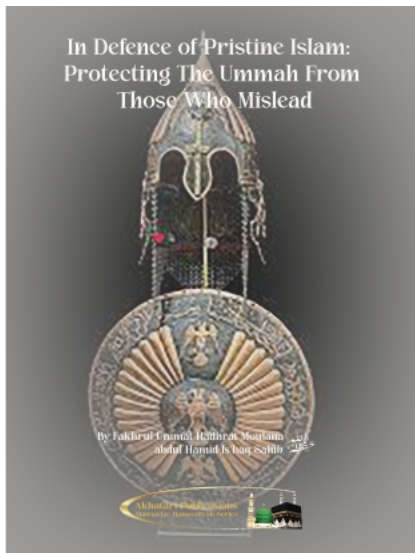
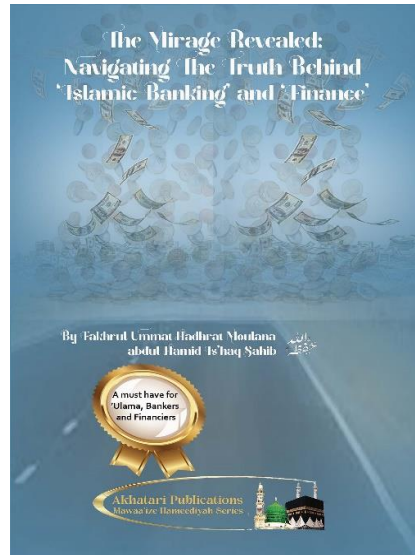
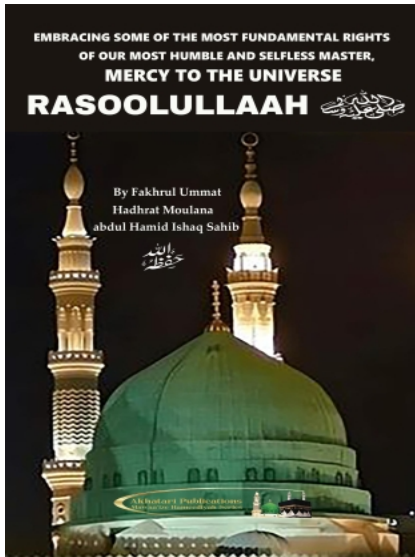
Among the many areas where Maududi deviated was a narrative presented in his flawed work titled "Khilaafat-o-Malookiyat." In this work, he insinuated, in a manner quite derogatory, that Sayyiduna Uthman ibn Affan رَضِيَ اللهُ عَنْهُ misappropriated spoils of war. As elucidated earlier, due to constraints of brevity, addressing this issue comprehensively warrants another discussion at another time, Allah willing.

The demise of Maududi occurred in America, following which his remains were transported to London for the funeral rites. Despite repeated offers from the Saudi government to bury him in Jannat al-Baqi', the final resting place, the ceremony unfolded differently.

As dignitaries gathered, the suggestion to lay him to rest in Lahore, at his familial abode, emerged from Shah Sahib. "Shah Sahib" who decided that Abul A'la Maududi be buried in his familial grounds was Shah Ismail, a prominent spiritual and religious leader. Shah Ismail was the caretaker of the Shah Jehanian Jalal Bukhari shrine in the town of Tombs of Jehanian, located near Multan, Pakistan.

One wonders if they were deprived of the sacred sands of Jannatul Baqi and Jannatul Mu'alla or was it the sands of Jannatul Baqi and Jannatul Mu'allaa that supplicated to Allah that their bodies should not be interred within their sacredness. Makes one think, doesn't it?

## OUR PUBLICATIONS



# Do They Dare Ascend The Mimbar of Rasoolullah Sallallaahu 'Alaihi wa Sallam.

## Part 2: 'Ulama Who Are People Pleasers

The modern-day 'Ulama, instead of upholding our Islamic legacy with integrity, have largely become distracted by worldly ambitions. Entrusted with the noble task of guiding the Ummah to salvation, they are abandoning their spiritual obligations for fleeting worldly rewards. The disconnect between these scholars and the core tenets of Islam is glaringly apparent. Their focus now rests on the trivialities of prestige, comfort, and self-promotion, while the spiritual needs of the Ummah are ignored, if not entirely forsaken. This discourse seeks to reignite the sense of duty among these errant 'Ulama, for when they stray, it is not just they who are lost—it is the entire Ummah that suffers their downfall.

The 'Ulama, despite their knowledge and stature, are not immune to the whispers of Shaitaan. When they rise to positions of respect, the Devil exploits their ego and nafs, particularly when their spiritual mentors pass away. Without the firm hand of a Sheikh to guide them, many of these scholars fall into the abyss of pride and self-adulation. They forget their humble beginnings and become ensnared by Shaitaan's deceptions. The devastation that follows is not limited to their own souls; they lead countless others into error. When a scholar falls, they drag down multitudes who had placed their trust in them for spiritual guidance.

It is, therefore, crucial to make Du'aa for our scholars, that Allah Subhaanahu wa Ta'aala keeps them steadfast on the straight path. The weight of their responsibility is immense. If they falter, the entire Ummah follows them into the abyss. Time and time again, we have seen pious men, once firm on the path of righteousness, lose their way because no one was there to correct them or rein them in. The absence of a spiritual mentor, the seductions of the nafs, and the insidious plots of Shaitaan collectively lead to their downfall, and tragically, the ruin of all those who follow them.

