answers *to the* Tabligh Question

by his eminence:

Shaykh Muqbil bn Hādī al-Wādi'ī

(رَحِمَه اللّهُ)

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In the name of Allāh, the Entirely Merciful,
the Especially Gracious

TRANSLATOR'S PREFACE

Indeed, all praise is due to Allāh. We praise Him - the Exalted - and we seek His help and forgiveness. We beseech Allāh's protection against the evils of our souls and the unrighteousness in our actions. Whomever Allāh guides, no one can lead him astray and whomever He misguides, no one can be his guide. I testify that there is no deity worthy of worship – in truth - except Allāh, The One without partners as I also testify that Muhammad (sallalLaahu 'alayhi wa aalihee wasallam) is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

' O you who have believed! Fear Allāh as He should be feared and do not die except as Muslims (in submission to Him)' (*Āli 'Imrān*: 102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate [Hawwa (Eve)], and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the (do not severe the ties of) wombs. Indeed, Allāh is ever, over you, an Observer.' (*An Nisā'*: 1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

'O you who have believed, fear Allah and speak words of appropriate justice. He will (then) amend for you your deeds and will forgive your sins. And whoever obeys Allāh and His Messenger (sallalLaahu 'alayhi wa aalihee wasallam) has certainly attained a great attainment.' (*Al-Ahzāb*: 70-71)[1]

To proceed,

It is established in the report from Ibn Mas'ūd[2] (radhiyalLaahu 'anh) that the Prophet *(sallalLaahu 'alayhi wa aalihee wasallam)* said:

'How will the situations be with you when you become engulfed in a tribulation within which the adult grow senile and the young are raised while people have taken the tribulation as the *Sunnah*? When such (tribulation) is abandoned it will be said, the *Sunnah* has been forsaken!

The audience inquired: 'When will that be?'

He (*sallalLaahu 'alayhi wa aalihee wasallam*) said: **'When your scholars are gone and your reciters [of the Qur'ān] become many; when you have few jurists but numerous**

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[1] This is the *Khutbatul Hājah* (opening speech) with which the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) do begin his speeches as narrated by a number of his companions. It is reported by at Tirmidhī (#178), an Nasāī (#208), Ibn Mājah (#584-5) and several others.

[2] He is Abdullāh bn Mas'ūd bn Ghāfil al-Hazlī, the great and intimate companion of the Prophet who served him as a slave would do. He is the most knowledgeable exegete of the Qur'ān in this Ummah. The Prophet said about him, **'whoever would recite the Qur'ân exactly as it was revealed, let him imitate the recitation of Ibnu Ummi 'Abd'**. He died in the year 32AH at an age above seventy. There is no virtue in he who would not seek to know him! See *Tahdheebul Kamāl* of Imām al-Mizzee.

leaders; when material-gains are sought with the deeds of the Hereafter; and when people seek knowledge for (purposes) other than the *Deen* (religion).'[3]

"This hadīth is an indication that he (*sallalLaahu 'alayhi wa aalihee wasallam*) is truly a Prophet of Allāh and that he was truthful in his message; every statement in the above hadīth has happened in the contemporary times. This is in terms of widespread of innovations which people have taken as the *Sunnah*. The degradation is to such an extent that when the real Ahlus Sunnah shun such innovations for authentic practices of the Prophet (*sallalLaahu 'alayhi wa aalihee wasallam*), the people will say, '*the Sunnah has been forsaken*!'" [4]

In addition, Hudhayfah bn Yamān[5] (*radhiyalLaahu 'anh*) reported:

'I once inquired: 'O Messenger of Allāh, we were once in ignorance and evil but Allāh brought us this good (of Islam), will there be any evil after this good?

He *(sallalLaahu 'alayhi wa aalihee wasallam)* replied: **'Yes'**.

I said: 'Will there be any good after this evil?

He said: **'Yes, but it will be cloudy'**.

I said: 'but what will becloud it?'

He replied: '[There will appear] **people who will follow other than my guidance and you will approve of some of**

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[3] Recorded by Ad-Dārimī (1/63), al-Hākim (4/514) and others. Shaykh al-Albānī graded it as *Sahīh* as in his book, *Qiyāmu Ramadān* (pg.4).

[4] Shaykh al-Albānī, *Qiyāmu Ramadān* (pgs 4-5).

[5] He is Hudhayfah bn Husayl bn Jābir al-Yamān, the custodian of the Prophet's secrets. He died in the year 36AH at an old age.

their action (as being correct**) and you will disapprove of some (**as conflicting with the guidance of Islam**)'.**

I said: 'Will there be any evil after this good?

He said: **'Yes, callers at the Gate of Hell** (will appear)**; whoever honours their call, they will cast him thereto**'.

I said: 'O Messenger of Allāh, kindly describe them to us.'

He said: **'They are our fellow tribesmen who speak our language**.'

I said: 'What will you instruct me if I should live up to that (time)?'

He said: **'Adhere to the Muslim Jamā'ah** (Community) **and their Imām (**leader**).'**

I said: 'What if there is no community or leader?'

He said: **'Shun all the sects even if you would have to cling to the root of a tree until death overtakes you…'**[6]

In the light of the foregoing, I am obliged to say that we live at a time when the formation of organizations and societies, that ascribe themselves to Islam, is taken as the *Sunnah* which must be imbibed. Even though, the formation of such organizations and groups has no basis in the *Sunnah* of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and the tradition of the Righteous Salaf,[7] as you dear reader will come to see.

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[6] Recorded by al-Bukhārī (#7084) and Muslim (#1847).

[7] *Salaf*: Our Pious Predecessors from amongst the first three generations of Islām to include the Prophet's Companions, the followers of the Companions (*tābi'ûn*) and the generation of righteous Muslims after them (*atbā'ut tābi'în*) - may Allāh be merciful with them all.

In spite of this, formation of societies has become widespread to an extent that some people (erroneously) believe that one must ascribe oneself to a particular organization or society before one can practice and preach the *Deen* correctly.

In the second hadīth we cited, the Prophet (*sallalLaahu 'alayhi wa aalihee wasallam)* willed that affiliations should only be made to the *established* Muslim communities and not the *purported* 'Islāmic societies'.
One of such groups that exist in the contemporary times and that are invited to by 'callers at the Gate of Hell'- is the Tablīgh Jamā'ah. There is no gainsaying that fact here since the scholars of *Ahlus-Sunnah wal-Jamā'ah*[8] of our time have condemned the existence of these (numerous) Islamic societies and groups while they stress the need to return to the pristine methodology of the *Salaf*.

Meanwhile, there have been much scholarly condemnations of the two most famous groups, al-*Ikhwānul-Muslimūn* and

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[8] *Ahlus-Sunnah wal Jamā'ah:* Also, *Firqatun-Nājiyah* (the saved sect), *Ahlul-Hadīth* or *Ahlul-Athar*, this is the group that will never cease to adhere to the pristine practices of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and that of his Companions; they will not slacken on their path even in the face of enmity against them. The group will always remain in the *Ummah* until the Day of Resurrection. The Prophet (sallalLaahu 'alayhi wa aalihee wasallam) said concerning them: **'Indeed, Islam began strange and it will turn strange as it started; may *Tūbā* (paradise) be for the strangers**. The Companions asked, 'Who are they, O Messenger of Allāh? He said: **'They are those who will remain righteous when people are spoilt.**' Reported by Muslim (#90), Ibn Mājah (#3987), Tirmidhī and others.

In the hadīth of Abdullāh bn 'Amr, he (sallalLaahu 'alayhi wa aalihee wasallam) described them as: **'…a set of righteous people amidst several evil people; those who will oppose them shall outnumber those who will give them support.**' Reported by Ahmad (1/1777, 222) and authenticated by Ash-Shaykh Salīm al-Hilālī in *Tūbā lil-Ghurabā* (#3).'

the *Jamā'atut-Tablīgh*, for two reasons as we shall see; their popularity throughout the world and the intensity of their negative influences on the unity of the *Ummah*.

It is the above that necessitated the translation of this work, which was originally the compilation of verdicts of Shaykh Muqbil al-Wādi'ī of Yemen[9] concerning the Tablīgh Jamā'ah as quite a lot of these issues are applicable to other existing Muslim societies and groups too. It is entitled: *al-Jawābul Balīgh 'an As'ilatin Tata'allaqu bi Jamā'ati-t-Tablīgh* (The Comprehensive Answers to Questions Regarding the Tablīgh Jamā'ah) [10].

Some details of the evils of the Tablīgh Jamā'ah have been exposed in the light of the Qur'ān and Sunnah by many righteous scholars of time. To add to its spice, the compiler

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[9] He is Abū Abdir-Rahmān, Shaykh Muqbil bin Hādī bin Muqbil bin Qā'idah al-Hamdānī al-Wādi'ī al-Khallālī, from the tribe of Āli Rāshid. He studied in the sacred lands (Makkah and Madīnah) and Najd as well as his home country-Yemen. He established an institute (Daarul Hadīth) in Damāj where students from all parts of the world attend classes till today – may Allāh preserve it.

He learnt from the likes of Shaykh al-Albānī, Shaykh al-Uthaymīn and others who had good dispositions to him. His students are widespread upon righteousness and the Salafi *Da'wah* throughout the world. Shaykh Rabī' al-Madkhalī refered to him as "the *mujaddid* (reviver of Islām) in the lands of Yemen".

He passed away on the 2nd of Jumādal-Ūlaa, 1422AH (7/21/2001) and the funeral prayer was held for him in Makkah. He was buried in the al-'Adl Cemetery near the graves of Shaikhs Ibn Bāz and Ibn al-'Uthaimīn, may Allāh have mercy on all of them. Source: *Tarjamah Abī 'Abdir-Rahmān* (pg. 16-29 [2nd Edition; 1999], with abridgements).

[10] Abbreviated here in the translation as *'Answers to the Tablīgh Question.'*

added the verdicts of some other fourteen leading scholars of time in his introduction.

I have endured to bring the message to you, dear reader, as explicit as possible after having sought permission from the compiler - which he granted[11]. Besides the translation work, I have undertaken the following to add to the benefits of the compilation;

- A mention of a brief biography of most of the individuals and ideologies mentioned,[12]
- Explanation of some vague words,
- And I have made some further additions to the statements of the scholars where I deem necessary.

I have restricted my annotations – as mentioned above - in the footnotes and I have differentiated them from the compiler's with the addition of letter 'Q' at the end of each of such annotations. All words and sentences in parenthesis - as found in the main texts - are entirely my inputs.

All translations of the verses of Qur'ān are taken from '*The Qur'ān, English Meanings*' revised and edited by Saheeh International, a publication of Abul-Qasim Publishing House, Jeddah, Saudi Arabia, 1999AH.

My deep sense of appreciation goes to my esteemed brothers; Abū Zaynab - Ishāq Abdur Rahīm, Abū Maryam - Muslim Amīn and others for their painstaking perusal of the manuscripts and for offering invaluable advice. *Jazākumul Lāhu khayran*!

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[11] See a copy of his letter of approval in the appendix p.75 of this book.

[12] This is in a bid to give us clues to what methods the righteous ones employed in setting good pace for us and for us to run away from every group and individuals with likely errant ideology as the ones mentioned. May Allāh deliver us from every misguidance. -Q.

I pray Allāh to benefit the *Ummah* with this (English work as He did with the original Arabic) work and may He make it a source of guidance for those who will go through it. I ask Allāh to prevent them from holding any preconceived notions against the truth contained therein as I pray Him to open their hearts to accepting the truth and to inspire them to follow it.

I beseech Allāh to add this to my scale of good deeds in the Hereafter as I ask Him to reward anybody who will be instrumental to its spread, pray for us over it or hint us of mistakes therein since imperfection is intrinsic with all human efforts. I beseech Him to make this endeavor as being solely for seeking His Face and for gaining His Pleasure for surely, He is capable over that.

wasallal-lāhu wabaarik 'alā mahammadin wa 'alā ālihī wa sahbihī wasallam.

Abū Khadījah,
Qāsim bn al-Amīn bn Abdil-Awwal al-Atharee
Ede, Osun State Nigeria.
Rabī'ul Akhīr, 1432AH (April, 2011AD).

In the name of Allāh, the Entirely Merciful, the Especially Gracious

COMPILER'S INTRODUCTION

Indeed, all praise is to Allāh. We praise Him - the Exalted, and we seek His help and forgiveness. We seek Allāh's protection from the evils of our souls and the unrighteousness in our actions. Whomever He guides, no one can lead him astray and whomever He leads astray, no one can guide him. I testify that there is no deity worthy of worship in truth except Allāh - the One without partner as I also testify that Muhammad (*sallalLaahu 'alayhi wa aalihee wasallam*) is His Slave and Messenger.

To proceed, since the appearance of the first *Bid'ah*,[13] that is, the *Bid'ah* of the *Khawārij*[14] in the year 35AH, Allāh does appoint people who repel every falsehood and explain its evil. This happens at every point of time in history until today.

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[13] *Bid'ah*; lit. invention but technically in the *Sharī'ah*, Shaykh al Uthaymīn defined it as 'all innovated matters in the religion as contrary to the Prophet's (sallalLaahu 'alayhi wa aalihee wasallam) practices and his companions' '. See *al Bida'u wal Muhdathāt* a compilation by Mahmūd bn Abdillāh al Matar, Daar bn Khuzaymah, Riyadh, 1999 - Q.

[14] Al-Khawārij, sing. Khārijī: This refers to the errant group of people who revolted against Alī bn Abī Tālib (radhiyalLaahu 'anh) over the issue of appointment of an arbitrator in settling differences among the Muslims among other wrong accusations.

Their doctrines include having disavowal for Uthmān bn Affān and Alī bn Abī Tālib (may Allāh be pleased with them) among others, making revolts against a leader whenever he contradicts any provision of Islam and the belief that the one who commits any major sin is an apostate and as such will remain perpetually in Hell. They are also into several deviant divisions. See *Al-'Awāsim minal-Qawāsim* by Abū Bakr Ibnu-l-Arabī al-Mālikī for a detailed account - Q.

At the appearance of the *Bid'ah* of the *Khawārij* and the Shiites[15], Allāh appointed *Amīru-l-Mu'minīn* 'Alī bn Abī Tālib[16], 'Abdullāh bn 'Abbās[17] and their likes among the Companions (radhiyalLaahu 'anh) to repel it.

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[15] Shiite, also *Shī'ah* or *Rawāfid* (sing. *Rāfidah*): It refers to the group that went extreme concerning their love for *Ahlul-Bayt* [the members of the Prophet's household]. By contrast, they accuse other than the *Ahlul-Bayt* among the Companions (radhiyalLaahu 'anh) of disbelief or dishonesty. The *Shī'ah* is of several sub-sects among whom are the hardliners who claim divinity for Alī (radhiyalLaahu 'anh).

The first appearance of their *Bid'ah* was during the reign of Alī (radhiyalLaahu 'anh) when Abdullāh bn Saba' (a Jew who claimed to have accepted Islam) told him, 'You are a deity.' Alī (radhiyalLaahu 'anh) ordered that the members his group be incinerated; but Abdullāh bn Saba'- their leader – fled into exile.

They have divergent heretical positions concerning the Attributes of Allāh. They are referred to as *Rawāfid* ('the rejecters') for their rejection of Zayd Bn Alī Bn Husayn Bn Alī Bn Abī Tālib because, when they asked him regarding Abū Bakr and Umar (radhiyalLaahu 'anh), he sought the mercy of Allāh on them. They thereupon turned against him and deserted him.

They referred to themselves as *Shī'ah* (lit. the party) because they claim to be the party in defense of the *Ahlul-Bayt*. They also seek the overall leadership of the Muslims and they existed in great numbers even until today. See the book '*Al-'Awāsim minal-Qawāsim*' by Abū Bakr Ibnul-'Arabī al-Mālikī'- Q.

[16] He is Abul Hasan, Abū Turāb, Alī bn Abī Tālib bn Hāshim bn Abdul Manāf al-Qurashī al-Hāshimī, a cousin of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and husband of his daughter, Fātimah (radhiyalLaahu 'anh). He was the first to accept Islām after Khadījah (radhiyalLaahu 'anh) and he practiced his Islām well. He fought all battles with the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) except Tābūk when he (sallalLaahu 'alayhi wa aalihee wasallam) appointed him to take care of his household. He became the fourth Caliph after the Prophet and was regarded as the most learned of the people of Madīnah. He was the only person among the Companions who would tell people, 'ask me question about this *Deen'*. He died in

The Qadariyyahs[18] also appeared and were confronted by Ibn 'Umar[19], Ibn 'Abbās, Jābir[20] and others among the noble Companions (radhiyalLaahu 'anhum).

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office as the Caliph around 41AH (radhiyalLaahu ‘anh). See *Usudul-Ghābah* by Ibnul Athīr - Q.

[17] He is Abul-Abbās, Abdullāh bn Abbās bn Abdul Muttalib bn Hāshim bn Abdul Manāf al-Qurashī al-Hāshimī, a cousin of the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam). He is referred to as ‘the ocean’ and ‘the ink of the *Ummah’* for his vast knowledge. He was born three years before Hijrah. The Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) prayed Allāh to endow him with the understanding of the *Deen* and the knowledge of the interpretation of the Qur’ān. He is regarded as the most knowledgeable of the interpretation of the Qur’ān after Ibn Mas’ūd (radhiyalLaahu ‘anh). He died in the year 68AH. See *Usudul-Ghābah* by Ibnul Athīr - Q.

[18] Al-Qadariyyah, also *Qadar*: the Muslim sect that denies that human actions were preordained. They profess that human beings have wills and might that are independent of Allāh’s - the Exalted. The first person to announce this heretical ideology was al-Ma’bad al-Juhanī towards the end of the era of the Companions. He took this ideology from Sawsan - a Christian in Basra.

The sect is into two divisions: the hardliners and the non-hardliners. The hardliners deny Allāh’s Knowledge and Ability, and the fact that human actions are His creation. This division is almost extinct. The non-hardliners believe that Allāh is aware of human actions but they deny the fact that they occur by His Will, Might and Creation. The above are some of the tenets of their ideology. See *al Bida’u wal Muhdathāt* by Mahmud bn Abdillāh al Matar, ed. Daaru Ibn Khuzaymah 1999 - Q.

[19] He is Abdullāh bn Umar bn Khattāb al-Qurashī al-Adawī, one of the scholars among the Companions of the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam). He accepted Islām with his father Umar (radhiyalLaahu ‘anh) before puberty and he migrated to Madīnah shortly before his father. He was known for strict adherence to the guidance of the Prophet even without knowing the reasons. His blessed soul died in the year 73AH at the age of eighty-six. - Q.

[20] He is Abū Abdillāh, Jābir bn Abdillāh bn Amr bn Harām bn Ka’b al-Ansārī, a Companion of the Prophet who was known with adherence to the practices of the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) and he is among the Companions who have the greatest

Ghīlān al-Qadarī (died before 60AH) also invented the *Bid'ah* of Qadar and it was confronted by 'Umar bn 'Abdul 'Azīz[21], Mujāhid bn Jabr[22] and others (رَحمَهُمُ اللّٰهُ).

Ja'd bn Dirham[23] also appeared and proclaimed his *Bid'ah*. Allāh confronted him with al-'Awzā'ī[24], Az-Zuhrī[25] and Khālid al-Qasrī (d. 126AH) (رَحمَهُمُ اللّٰهُ).

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number of narrations from the Prophet. He partook in seventeen battles with him (sallalLaahu 'alayhi wa aalihee wasallam). He died in the year 74AH at the age of ninety-four. - Q .

[21] He is the Just and righteous Imām, *Amīrul-Mu'minīn,* Umar bn Abdul Azīz bn Marwān bn Hakam bn Abil-Āās bn Umayyah al-Qurashī al-Umawī. He was born in the year 63AH and he was the caliph of the Muslims for twenty-nine months until his death in the year 102AH. He was popular for his justice, piety and good governance. - Q.

[22] He is the great black *tābi'ī* scholar, Imām and a leader of reciters and exegetes of the Qur'ān of his time, Abul-Hajjāj Mujāhid bn Jabr al-Makkī. He died in the year 104AH at age eighty-three. See *Usudu-l-Ghābah* by Ibnu-l-Athīr.- Q .

[23] He is of the Qadarīyyah Sect, of Jahmī creed and of Khurāsān (which includes part of today's former USSR, Iran Iraq, Afghanistan e.t.c.) origin. He would say: 'A servant of Allāh undertakes his actions under coercion as he has no will over them' and he is also associated with other heretical ideologies. He lived in Damascus until he proclaimed the ideology that the Qur'ān was created, the Umayyad authority of the period summoned him for interrogation over the claims. He fled to Kūfah where he met Jahm bn Safwān who took this ideology from him. However, Khālid bn Abdullāh al-Qasrī, the viceroy over Kūfah slaughtered Ja'd on the day of Eidul-Adhā. This happened when he proclaimed after his sermon, 'O people, make your slaughtering may Allāh accept them from you for I am going to slaughter Ja'd bn Dirham because he believes that Allāh has not taken Ibrāhīm (υ) as Khalīl and that He did not conversed with Mūsā (υ), Exalted is Allāh above all that Ja'd said in error.' He descended from the pulpit and slaughtered him. See Ibn Kathīr's *Bidāyah wan Nihāyah* - Q.

[24] The ascetic Jurist and scholar who lived in the century after the *tābi'ūn*, he is Abū Amr Abdur-Rahmān bn Amr bn Abī Amr al-Awzā'ī. He died in the year 157AH in Beirut - Q.

The Mu'tazillah[26] appeared in the hands of Wāsil bn 'Atā'[27] and 'Amr bn 'Abīd[28] while Hasan al-Basrī[29], Ayūb bn 'Abī Tamīmah[30], Ibn Sīrīn[31] and others among the noble *Tābi'ūn* (رَحمَهُمُ اللّٰهُ) broke the backbone of their *Bid'ah*.

Shi'ism further spread its tentacles while ash-Sha'bī[32], ash-Shāfi'ī [33] and their likes among the pious people in the *Deen* were responsible for their confrontation.

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[25] He is Muhammad bn Muslim bn 'Ubaydil-Lāh bn 'Abdil-Lāh al-Madanī al-Qurashī az-Zuhrī, one of the leading scholars among the Tābi'ūn. He was born in the year 58AH and he died after a life spent over the service to the prophetic traditions in the year 124AH. Imaam Maalik said about him: 'while he was alive, no one was like him.' (رَحمَهُ اللّٰهُ). See Ibn Kathīr's *Bidāyah wan Nihāyah*.- Q.

[26] Al-Mu'tazilah, this refers to the errant sect of Islaam, the followers of Wāsil bn Attā' who withdrew from the learning sittings of Hasan al-Basree. He professed the heretical ideology that a sinner is between two stations; he is neither a Muslim nor a disbeliever but will abide forever in the Hell. - Q .

[27] Died, 131AH – Q.

[28] Died, 144AH – Q.

[29] He is Hasan bn Yasār al Basrī. He was born during the regime of Umar bn Khattāb (radhiyalLaahu 'anh) and he became one of the leading scholars in Basra. He died in the year 110AH – Q.

[30] He is Abū Bakr Ayyūb bn Abī Tamīmah as Sakhtiyānī al-Basrī. He was a knowledgeable Jurist among the Tābi'ūn. Born in the year 66AH and died in the year 131AH (رَحمَهُ اللّٰهُ) – Q.

[31] One of the greatest scholars among the Tābi'ūn, Muhammad bn Sīrīn al-Ansārī the freed slave of Anas bn Mālik (radhiyalLaahu 'anh). He died in the year 110AH. - Q.

[32] He is Abū Amr Āmir bn Abdullāh bn Sharāhīl ash-Sha'bī al-Kūfī. He was born in the year 28AH. He met with several Companions of the Prophet (radhiyalLaahu 'anh). He was among the greatest scholars of the Tābiūn until his death after 100AH (رَحمَهُ اللّٰهُ). – Q.

[33] He is Abū Abdillāh Muhammad bn Idrīs bn Abbās bn Uthmān bn Shāfi' al-Qurashī al-Mutallabee ash-Shāfi'ī al-Makkī. He was a reviver of the

Jahmiyyah reappeared in the hands of Jahm bn Safwān[34] and it was confronted by Mālik[35], Ibn Mubārak[36] and others. Bishr al-Mirrīsī[37] manifested his over-adorned *Bid'ah*[38] and was dealt with by ad-Dārimī, ash-Shāfi'ī and al-Kanānī with the sword of truth and they tore his *Bid'ah* apart.

During the reign of Ma'mūn al-'Abbāsī, the *Bid'ah* of Jahmiyyah and Mu'tazilah gained much supports, with Ibn Abī Du'ād as the head (of the Supporters). The lion and

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Deen, an aid to the *Sunnah* and a great scholar of Islām to whom a school of thought is attributed. He died in Egypt in the year 204AH at age fifty-four. - Q.

[34] The deviant philosopher and the misguided leader of the Jahmīs, Abul Muharriz Ar-Rāsibī as Samarqandī. He was an intelligent orator who used to engage in much argument. He took his ideology of making denials to the Attributes of Allāh from Ja'd bn Dirham. In a bid to contradict Maqātil who claimed that Allāh is in the human form (i.e. representation), Ja'd said: 'Allāh is no thing and nothing is Allāh'- Exalted is Allāh above all they said in error. – Q.

[35] He is *Imāmu-dāril-Hijrah* (The Imām of the abode of the Prophet's Emigration – i.e. Medina), Mālik bn Anas bn Abī Amr bn Amr al-Humayrī al-Madanī, a student of the *Tābi'uun* and one of the popular Imāms of Madhāhib (sing. Madh-hab; school of thought). He is known for knowledge and piety. He authored a compilation of Prophetic traditions called al-*Muwatta* among others. He died in 179AH at the age of eighty-six. – Q.

[36] He is Abū Abdir-Rahmān, Abdullāh bn al-Mubārak bn Wādih at Tamīmī (born 118AH and died 181AH). As one of the teachers of the teachers of Imām al-Bukhārī, he remained one of the greatest scholars of hadīth and as such, a preserver of Islām. Aside his vast knowledge, Allāh endowed him with much riches too. Imām An-Nasā'ī said about him: 'During the time of Ibn al-Mubārak, we did not see any other person more respectable to us as he.' - Q.

[37] He is Bishr bn Ghiyāth al-Marīsī the heretic innovator. His father was a Jew and he died as a disbeliever into perdition in the year, 219AH. See *Lisaanul Meezaan* of Ibn Hajar. - Q.

[38] That is, the *Bid'ah* of *I'tizāl* (Mu'tazilah). – Q .

helper of the *Sunnah*, Imām Ahmad bn Hanbal[39] (رَحمَه اللّٰهُ) appeared and broke the backbone of the *Bid'ah* with texts of the *Sharī'ah* and indefatigable proofs. He was of utmost patience and perseverance in his path of manifesting the truth and destruction of falsehood. Allāh assisted the truth through him over all creations.

Different versions of *Bid'ah* such as the Shi'ism, Mu'tazilah and 'Ashā'irah later appeared and were repelled - with Allāh's assistance - by a group of Imāms such as al-Barbahārī[40], Ibn Khuzaymah, Ibn Battah[41], al-Lālakā'ī[42], Ibn Mundih, al-Ājurī and others among the people of Sunnah, guidance, piety and righteousness.

The Mu'tazillah appeared with a forcefully penetrating assault but was confronted by Imām Abu Hasan Al' Ash'arī[43], Imām al-Bukhārī[44], Ibn Abī Hātim and others.

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[39] He is the great jurist, the Imām of Ahlus-Sunnah wal-Jamā'ah, the one to whom the Hanbalī school of thought was attributed, Abū Abdillāh, Ahmad bn Muhammad bn Hanbal-bn Hilāl bn Asad ash-Shaybānee. He died in 241AH at Baghdad where he was born in the year 164AH (رَحمَهُ اللّٰهُ) - Q.

[40] He is the devout Jurist and leading Hanbalī scholar of his time, Abū Muhammad, al-Hasan bn Alī bn Khalaf al-Barbahārī the author of popular book, *Sharhus-Sunnah* and others. He died in the year 329AH at the age of 77 - Q.

[41] The exemplary and righteous Hanbalī Jurist, Abū Abdillāh Ubaydullāh bn Muhammad bn Hamdān bn Battah al-'Aqubarī. He is one of the leading students of Imām al-Barbahārī. He was born in the year 304AH and died 387AH (رَحمَهُ اللّٰهُ). See *Siyaru A'lāmi Nubalā'* -Q.

[42] This is Abul Qaasim Hibbatullaah Ibn Hasan Ibn Mansoor at-Tabaree al-Laalakaaee, the great scholar of hadith and 'aqeedah who authored the book; *Sharhu Usooli I'tiqādi Ahlis Sunnati wal Jamā'ah*. He died in the year 418AH after a life spent in the defense of Sunnah and 'Aqeedah (رَحمَهُ اللّٰهُ).

[43] He is Alī bn Ismā'īl bn Ishāq bn Sālim al-Ash'arī. He was born in the year 260AH and he learnt various Islāmic sciences. For a greater

In the later centuries such as the sixth, seventh and eighth, the *Bid'ah* of *Madh-hab* (school of thought), the doctrines of *Sufism*[45], a series of orators among the people of *Bid'ah*

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period of his life, He was a leader of the *Ashā'irah* after whom the sect was named but before his death,-to Allāh is all praise due,- he reverted to the ideology of the *Ahlus-Sunnah wal-Jamā'ah* which he defended until his death in 324AH (رَحِمَه اللّٰهُ). This is manifested in his book, *'Al-Ibānah 'an Usūlid-Diyānah'* - Q.

[44] He is the Leader of the Faithfuls (*amîrul mu'minîn*) and the Imām of the World (*Imāmud-Dunyā*) concerning the knowledge of hadīth, Abū Abdilāh Muhammad bn Ismā'īl bn Ibrāhīm bn Mughīrah al-Bukhārī. He was born in 194AH in the city of Bukhāra and he traveled throughout the Islamic world in the pursuit of knowledge of Islām which he truly achieved. He authored the most authentic book after the Glorious Qur'ân. His life is an ocean of knowledge that cannot be exhausted. He died in the year 256AH (رَحِمَه اللّٰهُ). - Q.

[45] Sufism is defined by the Deobandis – the Sufi order which the Tablīgh Jamā'ah is described as its *Da'wah* organ – as: 'a means of purifying the soul from the lowly bestial-attributes of lust, calamities of the tongue, anger, malice, jealousy, love of the world, love for fame, niggardliness, greed, vanity, deception, etc..'. In reality however, Sufism is far from the above description. Purification of soul and curing the heart from its sickness is part of the religion of Islām and is completely explained in the *Sunnah* of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam).

Sufism is not just an emphasis on the 'purification of the soul' but an ideology itself which is marred with un-Islāmic beliefs, concepts and philosophies such as:

1-The belief in *wahdatul wujūd* (also, pantheism or Moksha) which implies that the Creator (Allāh) and the creation are one and that the creation is a manifestation of the Creator.

2-The belief that the Prophets and the Sufi saints are alive in their graves, just as they were alive in this world.

3-The belief that the spirits of the dead saints come back from the *bar'zakh* (the life in the grave).

4-Exaggeration in praising the Messenger of Allāh (sallalLaahu 'alayhi wa aalihee wasallam) while they neglect his teachings in understanding the religion.

of *Kalāmiyah* (theological scholasticism) and philosophy appeared. A group of scholars from the east and west of Muslim lands rose against it; the likes of Ash-Shātibī, Shaykhul-Islām Ibn Taymiyyah[46] and his students such as;

5-The belief that penance and living the life of the hermits are ways of getting closer to Allāh.

6-Total and complete obedience to the Sufi Shaykh.

7-The belief that some *majzūbs* or *awtāds* (titles of the leaders in the Sufi sect) who have reached the peak of Sufism run the affairs of the creation.

See '*The Jamaah Tableegh and the Deobandis*' by Sajid Abdul Kayum (pp.15-21) - Q.

[46] He is ash-Shaykh, Imām, scholar, jurist, Hāfidh, ascetic, devout, *Mujāhid*, a remnant of the *Salaf* and the exemplary Shaykh-ul-Islām, Taqiyyud-Dīn, Abul-Abbās, Ahmad bn Abdul Halīm bn Abdus-Salām bn Abdullāh bn Muhammad bn Khadr bn Alī bn Abdullāh bn Taymiyyah al-Harrānī and later, ad-Dimashqī.

He was born in Khurāsan in the year 661AH from where he traveled with his parents to Damascus at a younger age. He was a reporter of hadīth and a brilliant person who memorized a lot of knowledge. He became a leading scholar in the field of Qur'ān exegesis and related fields of study. He was versed in Jurisprudence (*Fiqh*) to such an extent that he was considered as the most knowledgeable of schools-of-thought (*madhāhib*) than those who professed them in his time and before. He was well versed in the differences of scholars concerning the fundamentals (*usūl*), the non-fundamentals (*furū'*), the Arabic Grammar and Syntax. In the field of hadīth, he was renowned as an erudite scholar in the memorization of its texts (*mutūn*) and the chains of transmission (*asānid*). He had the intellectual ability to categorize hadīth as weak or authentic and he gained mastery of the knowledge about the reporters in chain of transmissions of traditions (*ilmur-rijāl*). He died in the year 728AH (رحمه الله). Today, no other than the people of innovation and disbelievers speak ill of him. See Ibn kathīr's *Bidāyah wan-Nihāyah*, the Events of the Year 728AH. - Q.

Ibn al-Qayyim[47], Ibn al-Hādī, Ibn Kathīr[48], Adh-Dhahabī[49] and others among the righteous and steadfast people.
Imām Muhammad bn Ibrāhīm al-Wazīr (رَحمَه اللّٰهُ) is one of the scholars of the eighth century in the region of Yemen. Allāh appointed him to manifest the *Sunnah* during a period when *Bid'ah* was ruling over Yemen. It was then he wrote his invaluable book; *'Al-Awāsim wal Qawāsim fī Dhabbi 'an Sunnati Abil Qāsim'*.

In the ninth, tenth and eleventh centuries, the *Bid'ah* of grave-worship and that of the practices of the periods of ignorance[50] appeared and were confronted by a group of scholars among whom was Imām Muhammad bn 'Abdul-

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[47] He is Imām Shamsud-Dīn Muhammad bn Abī Bakr bn Qayyim al-Jawziyyah, one of the leading student of Ibn Taymiyyah until he was considered as 'The Second Shaykhul-Islām'. He benefited the Ummah with his vast and blessed knowledge for the period he spent on earth. He died in 751AH (رحمه الله). – Q.

[48] He is Abul Fidā' 'Imādud-Deen Ismā'īl Bn Kathīr bn Daw-u bn Kathīr bn Zar'. He is of Basra Origin but grew-up and learnt in Damascus. Imām adh-Dhahabī referred to him as 'the Imām, the historian, the giver of religious verdicts, the erudite Muhaddith, the specialist jurist and the Qur'ān exegete who authored a number of treatises the most popular of which is '*Tafsīrul Qur'ānil 'Adhīm*' popularly known as Tafsīr bn Kathīr. His blessed soul died in the year 774AH at the age of 74 (رحمه الله) - Q.

[49] He is the historian of Islām, a scholar of hadīth and a jurist, Shamsu-Dīn Muhammad bn Uthmān bn Qāymāz at-Turkimānī ad-Dimashqī adh-Dhahabī. He was born in the year 673AH and aside being a student of Shaykhul-Islām Ibn Taymiyyah, he also traveled wide in pursuit of knowledge until he learnt from more than three hundred teachers. He is referred to as '*dhahbiyyul qawl*' (the possessor of golden statement). He died in the year 748AH (رحمه الله) - Q.

[50] That is, periods before the advent of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) in Makkah. - Q

Wahāb[51], Muhammad bn Ismā'īl As-Sana'ānī (d. 1182AH) and Husayn bn al-Mahdī an-Na'mī during their centuries.
Several of their students also inherited the defense of *Sunnah* from them and so did the students of their students such as Imām ash-Shawkānī of Yemen[52].

In the later thirteenth, fourteenth, and fifteenth centuries, it was the turn of the people of *Bid'ah*. Meanwhile, these *Bid'ah* came in a new form and dimension; in the name of Islamic groups. Different societies and Jamā'āt appeared with each of them claiming to follow the truth[53]. Each of these Jamā'āt and societies lays down principles that are based on rationality which contradicts Allāh's Decrees.

Among the most famous of these innovations are;

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[51] The great reformer of Islām after Shaykhul-Islām bn Taymiyyah and his student, Ibnul Qayyim al-Jawziyyah. He is Muhammad bn Abdul-Wahhāb At-Tamīmī An-Najdī. He was born in the year 1115AH and remained on the path of the *Salaf* which he called to throughout his life - in the areas that covered Saudi Arabia of today and Yemen - until his death in year 1206AH (رَحِمَهُ اللهُ). For a detailed account of the life of this reformer, see *The Life, Teachings and Influence of Muhammad Bn Abdul Wahhāb* by Jamal al-Din M. Zarabozo - Q

[52] He is the reputable scholar, Imaam, author, Muhaddith and Jurist, Muhammad bn Alee bn Muhammad ash-Shawkaanee. He did not meet with his like and those who met him did not see his like in terms of knowlegde. See Shaykh Mahshoor Hasan's verification of Imām Shaykānī's *Irshādul Gabiyy* (pgs. 27-46).

[53] Scholars have mentioned the following factors as responsible for the discrepancies that exist among the groups as:

1 - Their failure to discover the limit of their might

2 -Their failure in approaching the Qur'ān and Sunnah with the understanding of the Salaf.

See, *'Limādha-Ikhtartul-Manhajas-Salafī'* by Shaykh Salīm al-Hilālī (pp.24-28) and *Madārikun Nadhar fis-Siyāsah* by Shaykh Abdul-Mālik Ramadānī (pp. 41-49). - Q.

1. The *Bid'ah* of Jamā'ah and Organization of al-*Ikhwānul-Muslimūn*.[54] [55]

2. The *Tablīgh Jamā'ah*.

The destruction and the evil in these innovations (of the *Jama'āt*) have been confronted by the leading scholars of the *Ahlus-Sunnah wal-Jamā'ah*; the likes of Imām 'Abdul 'Azīz bn Bāz, Imām Muhammad Nāsirud-deen al-Albānī, our Shaykh Imām Abu 'Abdir Rahmān Muqbil al-Wādi'ī and Imām Muhammad Sālih al-'Uthaymīn (رَحمَه اللّٰهُ).

They were followed by a group among their students and contemporaries, the likes of Shaykh Rabī' bn al-Hādī al-Madkhalī, Shaykh Sālih al-Fawzān, Shaykh Ahmad An Najmī and Shaykh 'Abdul Muhsin al-'Abbād.

One such groups that manifested their destructive tendencies is the *Tablīgh Jamā'ah*.

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[54] With the assistance of Allāh, I have completed the collection of the several verdicts of the People of Knowledge concerning the *Da'wah* of the al-Ikhwānul Muslimūn (the Muslim Brotherhood).

[55] Shaykh Abul Ashbāl, Ahmad Shākir said: 'al-Ikhwānul Muslimūn are the Khawārij of the twentieth century'. See *Ma'ālimi Manhajis-Salafī fit-Tagh-yīr*', an extract by Shaykh Salīm bn 'Eid al-Hilālī (p. 25) – Q.

VERDICTS OF SCHOLARS REGARDING THE TABLĪGH JAMĀ'AH

Religious verdicts have been passed by reliable scholars of *Ahlus-Sunnah wal-Jamā'ah* concerning these Jamā'āt which buttress the fact that they are upon *Bid'ah*. They also indicate that one must be cautious and be distant from them.

Among the verdicts is that of:

1 - Shaykh Muhammad bn Ibrāhīm Āli-Shaykh[56] as found in his *Fatāwā wa Rasāil* (Verdicts and Treatises) (1/267). He said:

"This group, i.e. '*Kuliyyatu Da'wah Wa Tablīgh al-Islāmiyyah*' (the Tablīgh Jamā'ah) is of no virtue. It is a group of *Bid'ah* and misguidance. By reading some booklets…, I found that it comprises misguidance, *Bid'ah*, the call to grave-worship and polytheism." [57]

3- Shaykh 'Abdul 'Azīz Bn Bāz[58] (رَحمَه اللّٰهُ) who said while answering questions concerning the al-*Ikhwānul Muslimūn* and the Tablīgh Jamā'ah, which reads:

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[56] He is the pious and righteous Salafi Shaykh, Muhammad bn Ibrāhīm bn Abdul Latīf Āli-Shaykh the grand Mufti of the kingdom of Saudi Arabia before Bn Bāz. He died in the year 1389AH – (رَحمَهُ اللّٰهُ).

[57] A Nigerian audience may find this strange and unbelievable because he might not have seen their members in the country with such, meanwhile, that is the truth. The fact that the group is said to be a 'modern Sufism' – as in *fatwa* number 4 – while it is also known that Sufism is quintessential with grave-worship – as we all witness in the country-, make it agreeable therefore that the charge is no overstatement. – Q.

[58] He is the eminent, kind and generous Shaykh, scholar, Jurist, *mujtahid* and the Imām of Ahlus Sunnah of our time, *al-'Allaamah* Abdul 'Azīz bn Abdullāh Āli Bāz. He was born in the city of Riyādh in the year 1330AH. He lost his sight at the age of 25 and despite that,

"Are they among the seventy-two lost sects?", he replied:

"Yes, whoever contradicts the *'aqīdah* of the *Ahlus-Sunnah*[59] is among the seventy-two lost sects."[60]

4- Shaykh al-Albānī [61] (رَحِمَهُ اللّٰهُ) who said:

" I believe that the *Da'wah* of Tablīgh is a modern form of Sufism (mystics). It does not rely on the Kitāb and the Sunnah of the Messenger (sallalLaahu 'alayhi wa aalihee wasallam)."

He further said: "It is surprising to me that they go out for propagation (*tablīgh*) while they themselves know that they

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he was not debarred from attaining the exalted level of Islamic scholarship he attained during his life. He was the vice chancellor in the Islamic University of Madīnah between the year 1381AH and 1395AH. He held several leaning circles in Riyādh, Madīnah and Makkah. He became the chief judge and the head of the committee for Islamic researches, verdicts, call and guidance in Saudi Arabia as well as the head of several international Islamic religious committees until his death in the year 1421AH. – May Allāh bestow His Mercy on him. – Q.

[59] *Aqīdah*, lit. creed, it refers to the pristine ideology of a Muslim as brought by the Prophet [ρ] - Q.

[60] *Majallatus Salafiyyah*, no 7 (p, 47), year 1422 AH. See the tape of one of the lectures of al-*Muntaqā* in Tā'if city and the book of '*Fikr wa Takfīr*' by Ash-Shaykh 'Abdus-Salām As-Sahīmī (pp.274-275) the *fatwa* is there with the exact wordings.

[61] He is ash-Shaykh, al-'Allāmah, al-Faqīh, Baqiyyatus-Salaf, Qudwatul khalaf, Muhammad Nāsir Deen bn Nūh An-Najātī al-Albānī. He died in the year 1420AH at the age of 83. During his life, he remained the *Muhaddith* of our century as he became a turning point in the science of hadīth in the contemporary times. His name became the seal with which the authentic traditions of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) is recognized in our time. Above all, he is regarded as the reviver (*mujaddid*) of the *Deen* of this century – may Allāh bestow His extensive mercy on him - Q.

are not entitled to propagate. Propagation is meant to be administered by the people of knowledge since the Messenger of Allāh (sallalLaahu ‘alayhi wa aalihee wasallam) would send only the noble, scholarly and exegetes among his Companions to teach the *Deen* of Islām to people…"[62]

5- The saying of **Shaykh 'Abdur-Rahmān al-'Afīfī** [63] comes up later - *In Shā-Allāh*.

6- Shaykh Muhammad Sālih al-'Uthaymīn[64] (رَحمَه اللّٰهُ) who refuted a number of their *Bid’ah* among which is his statement concerning their Six Points. He said:

‘These issues, as mentioned by the questioner, are surely nice but defective. The reason for their defects is that the

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[62] The recorded tape of *'Qawlul-Balīgh fī Dhammi Jamā'ati-t-Tablīgh'*. See *Fatāwā of the Emirates* (p.38) Question (#73). It was said therein: '…the *Tablīgh Jamā'ah* does not stand on the Methodology of *Ahlu-l-Kitābi-was-Sunnah* (that is, the People of the Qur'ān and Sunnah) and that of the Pious Predecessors, thus, it is not permissible to go out with them.'

[63] He is ash-Shaykh, al-‘Allāmah, Abdur Razzāq al-‘Afīfī bn ‘Atiyyah. He was born in the year 1323AH and he learnt throughout his young ages, from Egypt to Saudi Arabia. He became versed in several Islamic sciences and he has more zeal in sectarian studies (‘*ilmul firaq*) with which he is more popular. He became the head of the committee for Islamic researches, verdicts, call and guidance in Saudi Arabia in the year 1391AH. – May Allāh bestow His Mercy on him.

[64] He is the great jurist, al-Usūlī, and eminent Shaykh Muhammad bn Sālih bn Muhammad al-‘Uthaymīn al-Muqbil al-Wahībī at-Tamīmī. He became the Imām and head teacher at the great mosque at Unayzah after the demise of his teacher, Shaykh Abdur Rahman as-Sa’dī. Shaykh al-Albānī regards him as one of the very few *mujtahids* of our time. He was a member of the council of senior scholars in Saudi Arabia since1404AH and he taught the Ummah until his last breath in the year 1421AH at the age of 74 - may Allāh bestow His Mercy on him. - Q.

Deen which the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) brought is composed of what is mentioned in the Hadīth of 'Umar bn al-Khattāb[65] (radhiyalLaahu ‘anh).

The Messenger (sallalLaahu ‘alayhi wa aalihee wasallam) said; **"It is Jibrīl who has come to teach you your *Deen*"…** without doubts, these Six Points they call to have a lot of defects that they must make up for with what is evident in the *Sharī'ah*.[66]

The Eminent Shaykh was asked, what is your opinion about the saying of some people that the statement of *'lāilāha illa llāh'* means ‘the removal of *false certainty* about matters and the bringing in the *true certainty* about the essence of Allāh.' They meant that it is He Allāh Who harms and benefits, revives and kills, nothing can harm or benefit except and that it is Allāh Who makes it cause harm and benefit?’

He responded thus;

"This statement is defective because it does not give a full meanings of *Lāilāha illa llāh*. Its real meaning - which the Messenger (υ) called to and about which the polytheists disbelieved - is that there is no deity worthy of worship in truth other than Allāh. In the Arabic Grammar, the word al-*Illāh* is in the accusative case while the declension *fa-'āl* could also come in the accusative case as in many instances such as in *firāsh* (bed) meaning *mafrūsh* (what is laid upon), *binā* (building) meaning *mabniyy* (the built) and *girās* (plant) meaning *magrūs* (the planted).

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[65] Muslim (#8). – Q.

[66] See *As-Sahwatul-Islāmiyyah* of Shaykh Ibn Uthaymīn (p.278).

Therefore, *Illāh* (deity) with the meaning *Ma'lūh* (the One being worshiped) refers to the One the heart loves, desires and exalts. These are not worthy to be devoted to - in truth – besides Allāh. This is the meaning of *Lāilāha illa llāh*.

Scholars have grouped *Tawhīd* (Islamic monotheism) in to three: *Rubūbiyyah*, *Ulūhiyyah*, and *Asmā' was-Siffāt*.

Tawhīd-ar-Rubūbiyyah - It refers to the attribution of creation, dominion and the control of all affairs to only Allāh (the One Who is free of all defects).

Tawhīd-al-Ulūhiyyah - It refers to the attribution of the right of being worshipped to Allāh Alone.

Tawhīd-al-'Asmā' was-Sifāt – It refers to the attribution to Allāh of what He deserves of names and attributes exactly as He puts it [in the Qur'ān and Sunnah] without *Tahrīf* (distortion), *Ta'tīl* (denial), *Takyīf* (qualification) or *Tamthīl* (representation)[67].

If some people argue that this division of *Tawhīd* is *Bid'ah*. We would say: when we researched into textual evidences, concerning *Tawhīd*, we found out that they do not fall outside these three divisions.

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[67] "Allāh states in the Qur'ān that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying any allegorical meanings to them or without attempting to explain how a certain quality could be (while this is only known to Allāh) and without comparing them to creation or denying that He (Allāh) would have such a quality. His attributes are befitting to Him alone, and ***"There is nothing like unto Him."*** (*ash-Shûrā*: 11)". See the introduction, *The Qur'an, English Meanings*, ed. Saheeh international, Riyadh, 1999. - Q.

To establish a matter, it must be based on research and in conformity with the Qur'ān as in the statement of Allāh – the Most High;

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

''Then have you seen him who disbelieved in Our verses and said: 'I will surely be given wealth and children [in the next life]? Has he looked into the unseen, or has he taken from the Most Merciful a promise?'' (*Maryam*: 77-78)

The answer is: neither of the two is applicable as Allāh says:

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

''No! We will record what he says and extend [i.e., increase] for him from the punishment extensively'. (*Maryam*: 79) [68]

6- His Eminence, **Shaykh At-Tuwayjirī** [69] (رَحمَه اللّٰهُ) has a one volume treatise explaining the heresies, and warnings against the Jamā'ah Tablīgh. The book is entitled: ***'Al-Qawlul-Balīgh fīt-Tahdhīr min Jamā'atit-Tablīgh'*** (the

[68] *Majmū'ul-Fatāwā war-Rasā'il* of Shaykh al-'Uthaymīn.

[69] He is the erudite scholar and Shaykh, Abū Abdullāh Hammūd bn Abdullāh bn Hammūd bn Abdur Rahmān at-Tuwayjirī . He was born in the year 1334AH at the Majma' city of Saudi Arabia. He memorized the Qur'ān before the age of ten and he learnt from several leading scholars of his time. He authored several books numbering up to fifty most of which are in refutation to the people of bid'ah such as the one concerning the Tablīgh Jamā'ah as we shall see later in this book. He died in the year 1413AH and was buried at the Nasim cemetery (رَحمَهُ اللّٰهُ). – Q.

Eloquent Statement of Warning against the Tablīgh Jamā'ah). It has been published and widespread.
He said in a response to a question:

"I will like to admonish the questioner and others who care about cleansing their *Deen* from the impurities of *Shir'k*, extremism, *bid'ah* and superstitions not to join the *Tablīgh*. They should never go out with them whether in Saudi Arabia or outside. This is because, the least that could be said about the Tablīgh people is that they are people of *bid'ah*, misguidance, ignorance about their *'aqīdah* and their methodology. For those who possess such derogatory qualities, there is no doubt that to distant oneself from them is the only measure of safety." [70]

7- His Eminence, **Ash-Shaykh Sālih al-Lahīdān** (حَفِظَهُ اللّٰهُ)[71] said: 'Ikhwān and the Tablīgh Jamā'ah are not among the people of sound methodology. The fact is, all *Jamā'āt* and appellations have no basis with the *Salaf* of this *Ummah*.[72]

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[70] See more on this topic in the said book, it is of immense benefit.

[71] He is the great scholar, the caller to Islām and orator, Shaykh Sālih bn Muhammad al-Lahīdān. He was born at the Bakīriyyah city of the Qasim region of Saudi Arabia in the year 1350AH. He graduated from Sharī'ah College in Riyadh and he was one time the secretary to the Grand Mufti, Shaykh Muhammad bn Ibrāhim Āli-Shaykh. He served as a judge for over thirty years until he became the chief Judge at the Supreme Court of Riyādh. He became one of the elderly scholars who are eligible to pass religious verdicts in the Kingdom of Saudi Arabia. He holds learning circles in the sacred mosque of Makkah, in Riyādh and other places – may Allâh preserve him. – Q.

[72] In response to a question about the permissibility of forming Islāmic organizations/societies in general, Shaykh al-Albānī said:

'It is not hidden to any Muslim who has acquaintance with the Qur'ān, the Sunnah and the practice of the Righteous Salaf [τ] that the formation of organizations - with different orientation and methodology – has no place in Islām. Rather, our Lord had forbidden such in more than one verse of the noble Qur'ān as He says:

8 - His Eminence, **Ash-Shaykh 'Abdullāh Bn Ghadyān** (حَفِظَهُ اللّٰهُ) said:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (31) مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

'And do not be of those who associate others with Allâh. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has!' (*Rūm*: 31-2). He also said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (118) إِلَّا مَنْ رَحِمَ رَبُّكَ

'And if Your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom Your Lord has given mercy' (*Hūd*: 118-119*)*

There is no doubt in the fact that for any group to be among the Saved Sect, it must return to the Qur'ān and Sunnah of the Prophet with the understanding of the Pious Predecessors…

The Prophet (sallalLaahu 'alayhi wa aalihee wasallam) once drew a long and straight line and he drew other shorts lines beside it and he recited the Saying of Allāh – the High and Sublime:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

"And, [moreover], this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way" (*al-An'ām*: 153).

He passed his finger over the straight line and said: **'This is the path of Allāh while these are paths (of deviation) beside it.'** He said further: **'over every of the paths (of deviation) is a Shaytān who invites people to it….'**

When he (sallalLaahu 'alayhi wa aalihee wasallam) was inquired about the symbol of the saved sect (the members of the straight path) he said: **'Those who are upon my way and that of my companions….'**. Listen to *Silsilatul-Hudā wan-Nūr*, Tape #608 - Q.

‘This country - i.e. Saudi Arabia, may Allāh protect it from all evil - used not to know the name of *Jamā'āt* before. It got to us from foreign countries…, for example, we now have what is called al-*Ikhwānul Muslimūn*. We also have the Tablīgh Jamā'ah and so many other *Jamā'āt* with each seeing itself as the best and as such, claims that people should join their *Jamā'ah*. They believe only their *Jamā'ah* is on the truth.

How many then are on the truth? The truth is one… but in a situation whereby every *Jamā'ah* lays down a system of operation with a leader, each of these *Jamā'āt* carries out oath of allegiance (*bay'ah*) and wants that they only are to be associated with, they do so to disunite people. In a particular city [with such groups], you always find out that its people are in a state of dissention….

This is alien to the *Deen* because the *Deen* is one, the truth is one and the *Ummah* is one. Allāh the Exalted says:

كُنْتُمْ خَيْرَ أُمَّةٍ

" ***You are the best community…*** " (*Āli Imrān*: 110) and He did not say: "You are groups…"

In essence, these *Jamā'āt* came to us and carried out their activities in the country; devilish activities for that matter. There are now claims for *Jamā'ah al-Ikhwānul Muslimīn* and *Jamā'ah Tablīgh* even in the girls' schools. Why won't someone love to be with the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) [instead of these groups]?![73]

[73] See the tape on the *Fatāwā* of scholars on *Jama'āt* and their impact in the Two Holy Sanctuaries; and see the book, *'Fikrut-Takfeer* by the Eminent Shaykh 'Abdus-Salām As-Sahīmī (pp.278 and the pages thereafter).

9 - His Eminence **Ash-Shaykh 'Abdul-Muhsin al-'Abbād**[74] (حَفِظَهُ اللّٰهُ) said concerning the groups; *Ikhwān* and *Tablīgh*: "Firstly, these new different sects were invented. They were born in the fourteenth century (of Hijrah) and they were previously non-existent. They were in the world of the dead before they were thereafter born in the fourteenth century.

However, the birth of the sound methodology and the straight path was since the advent of the noble Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) and it is based on what the Messenger (sallalLaahu ‘alayhi wa aalihee wasallam) and his Companions were upon since he was raised as a Prophet. Whoever adheres to this truth and guidance is safe and secure while he who departs from them is astray.

Those sects or *Jama'āt* are known to have the correct and wrong sides but their wrongdoings are greater and should as such, be avoided. One should therefore hearken to follow the *Jamā'ah* whose people are of *Ahlus-Sunnah wal-Jamā'ah* who are upon the methodology of the Salaf of the Ummah." [75]

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[74] He is *al-‘Allāmah*, *al-muhaddith al-faqīh*, the ascetic and *salafi* shaykh, Abdul Muhsin bn Hamd al-Abbād al-Badri. He was born in the year 1353AH. He learnt from Shaykh bn Baaz and Shaykh al-Amīn ash-Shinqīṯī. He became the H.O.D. at the college of hadīth in the Islamic University in Madīnah and was the first person to lecture at the college since its inception till date. He authored many books and his blessed knowledge is being spread throughout the globe until today- may Allāh preserve him upon righteousness.

[75] See the tape on the *Fatāwā* of scholars on *Jama'āt* and their impact in the Two Holy Sanctuaries; and see the book, *'Fikrut-Takfeer* by the Eminent Shaykh 'Abdus-Salām As-Sahīmī (pp.278 and the pages thereafter).

10- The Standing Committee which comprises the following Shaykhs; **'Abdullāh Bn Qu'ūd, 'Abdullāh Bn Ghadyān, Abdur-Razzāq al-'Afīfī,** and their head, Shaykh **'Abdul 'Azīz Bn Bāz**, (rahmatulLaahi 'alahim) was asked as follows:

"I am a university student. I live in an environment where views and ideas flow among the several *Jamā'āt* with each of them claims to be superior to others and does its best to gain more membership; the likes of al-Ikhwānul-Muslimūn and the Tablīgh Jamā'ah." He further mentioned other *Jamā'āt* and said: "I wish you direct us to the correct path?"

The Committee replied:

"What is compulsory on you is to hold on to the truth that is supported with evidence without taking side with any particular *Jamā'ah*. The best *Jamā'ah* to collaborate with is the one that takes good care of sound '*aqīdah* on which the Imāms of the *Salafus-Sālih* (radhiyalLaahu 'anh) were upon, that which adheres strictly to the Book of Allāh and the Sunnah of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and that which discards all innovative practices and superstitions. With Allāh lies success." [76]

10- His Eminence, **ash-Shaykh Sālih al-Fawzān**[77] has so many *Fatāwā* warning against the Tablīgh Jamā'ah in his

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[76] *Fatāwā* of the Standing Committee (2/236-237); gathered by Duwaysh.

[77] He is the Salafi scholar and Jurist, Shaykh Sālih bn Fawzān bn Abdullāh Āli Fawzān (حَفِظَهُ اللّٰهُ). He was born in the year 1345AH in Saudi Arabia where he received his Islamic education until he bagged his masters and doctorate degrees in Islamic jurisprudence (*fiqh*). He was a student of Shaykh Bn Bāz (رَحِمَه اللّٰهُ) and he taught in several institutions of learning in Saudi Arabia as he also served as head and member to several religious committees. He is a member of the standing committee for Islāmic researches and verdicts of his country

valuable book entitled: ***'Al-Ajwibatul-Mufīdah 'An As'ilatil-Manāhijil-Jadīdah'*** wherein a questioner asked:

'What is this *Tablīgh Jamā'ah*? What is the methodology it follows? Is it permissible to join them and go out with their individuals for *Da'wah* - as they say, assuming they are students of knowledge who profess a sound *'aqīdah* as with the natives of this country?' [78]

He responded saying: "The *Jamā'ah* that it is pertinent to associate and go out with is the *Jamā'ah* of *Ahlus-Sunnah Wal-Jamā'ah* which follows the path of the Prophet and his Companions. Nevertheless, whoever contradicts this fact should be done away with.

Yes, by obligation, we have to call them to Allāh and to the Sunnah of the Prophet, but to join them, go out with them and follow their foot-steps while knowing that they are not on the correct path, this is not permissible since it implies association with other than the *Jamā'ah* of *Ahlus Sunnah wal-Jamā'ah*.[79]

He was also asked: "What is the verdict on the existence of these sects, the like of Tablīgh, al-*Ikhwānul-Muslimūn* and others particularly in our country and in all Muslim countries in general?"

He replied: "We must not accept all of these new *Jamā'āt* because they only aimed at disuniting us by making this person a *Tablīghī*, this person *Ikhwānī*, the other person So-and-So; why the disunity…?!

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since 1411AH till date. May Allāh preserve him on the path that leads to eternal felicity. - Q.

[78] That is, Saudi Arabia.- Q.

[79] Al-*Ajwibatul Mufīdah* (pp. 232-233)

This would imply ingratitude to the blessing of Allāh as He said:

ﭽ ﭼ ﭼ ڇ ڇ ﭼ ﭼ ڇ ڇ ﭼ ﭼ ڍ ڍ ڎ ﮔ ﭽ

" ***…and remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became by His favor, brothers.*** " (*Āli Imrān*: 103).

Why do we descend so low (by breaking-up) while Allāh has favored us with togetherness, harmony and the sound path? Why should we then ascribe ourselves to a party (*hizb*) which divides us, distorts our unity and plants enmity among us? This is never permissible![80]

I personally witnessed the animosity of the *Tablīgh Jamā'ah* regarding the '*aqīdah* of *tawhīd* and their hostility to those who mention it." [81]

11- The sayings of **Ash-Shaykh Zayd Bn Hādī al-Madkhalī** (*hafidhahu-Llāh*);

'O Tablīgh Jamā'ah, by Allāh! We love that the *Deen* of Allāh be propagated even for twenty-four hours daily but…in what manner do we teach people? We have to teach them the correct knowledge and methodology. You cannot successfully acquire and protect this until you sit with the scholars that are competent to direct towards a sound and unblemished path. However, concerning how they go-out to skylines [for da'wah] without knowing the correct meaning of *lāilāha illā llāh*, we reject this for them and we invite them saying: 'People need knowledge…!'

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[80] How could it be permissible in the noble Sharī'ah since whenever someone leaves any society/Jamā'ah for the Salafī *Manhaj*, the hostility he meets from its members is always great. Dear reader, *hizbiyyah* (partisanship) – in whatever name it is, - is quintessential with disunity of the *Ummah*, may Allāh deliver us all from all evil.- Q.

[81] Al-*Ajwibatul Mufīdah*. (pp. 233-234).

Worse still, for your reliance on the *Sufi* methodology and your subservience to those who have allegiance to *Sufi* ideologies, we will never agree with you on this and will not say that you are on the (right) path of Allāh and so, cleanse the *Da'wah* from the errors in its methodology….[82]
He further said: "…but concerning the *Tablīgh Jamā'ah*, for those who will want to know more about their *innovations* and heresies, let him read the following books:

1- ***'Waqafāt ma'a Jamā'atit-Tablīgh'*** ('Some Experiences with the Jamā'āh Tablīgh') by Ash Shaykh Nazzār bn Ibrāhīm al-Jurbū' (may Allāh preserve him).

2- ***'Al-Qawlul-Balīgh fī-Tahdhīr 'an Jamā'atit-Tablīgh'*** (The Eloquent Statement of Warning against the Tablīgh Jamā'ah) by Shaykh Hammūd bn 'Abdillāh bn Hammūd at-Tuwayjirī.

3- ***'Haqīqatud-Da'wati ila Llāhi Ta'ālā, wamakh 'Tassat bi-hi Jazīratul 'Arab'*** (The Essence of Call onto Allāh and the Peculiarities of the Arabian Peninsular) by Shaykh Sa'd bn 'Abdur-Rahmān Husayn.

4- ***'Al Ajwabatush-Shadīdah 'alal As-ilatir Rashīdah'*** (The Intense Answers to Questions of Guidance) vols. 2 and 3 for the observations.

5- ***'Adwā'un 'alā Tarīqid-Da'wati ila Llāh'*** (Luminaries to the Ways of Calling unto Allāh) by Ash-Shaykh Muhammad Ammān bn 'Alī al-Jāmī.

6- '***Tanbīhu 'Ulil Absār ilā Kamālid Deen, wa mā fil Bida'u Minal-Akhtā'*** ' (Calling the Wise to the Perfection of

[82] Al -'Aqdul-Mundhidul-Jadīd (1 / 121 – 122).

the Deen and the Errors in Innovation) by Ash-Shaykh Sa'd bn Sālih As-Sahīmī.

7- Let him – sincerely - ask the students of knowledge who had at one time joined the Tablīgh Jamā'ah with the intention of filling the vacuums and spreading books of *'aqīdah* based on the methodology (*Manhaj*) in their midst. The leaders of the Jamā'ah met them with reproof and they were ultimately made to chose between staying by adhering to their methodology or leaving the methodology - without regrets (on their part)! They chose to part with them with a deep sense of regret and sorrow for a group carrying out activities in the name of *Da'wah* unto Allāh with utmost efforts, struggling, sacrifice, zealousness and long and tedious journeys. It is saddening however, that they repelled the *Manhaj* of the *Salaf* regarding the noble and greatly obligatory act of worship; *Da'wah* unto Allāh with wisdom, good admonition and argument in the best manners.

A question was posed to one of our brothers who knows much about the methodology and affairs of the Tablīgh, its leaders and the rest of its members; the brother is among the *salafī* scholars. The question and answer were recorded; his response was as follows:

"The *Tablīgh Jamā'ah* is Sufism in disguise. The *Da'wah* to Allāh it manifests is just a screen for Sufism and partisanship (*hisbiyyah*). That is why they only give allegiance to those who are trustworthy to them [and who might have imbibed their manners] after a long-term experience with them upon the paths of the Four Sufi Orders, namely: ***Naqshabandiyyah***, ***Qādiriyyah***, ***Suhrūridiyyah***, and ***Jashtiyyah***. These are the Four Sufi Orders under the veil of which they manifest *Da'wah* unto Allāh.

"One of their ways is that, their adherents benefit no knowledge from them, those who are knowledgeable among them cannot benefit from them and those who have sound *'aqīdah* among them do not learn that from them…"

He further said: "As it appears to me, I divide the *Jamā'ah* (of Tablīgh) into four categories:

First Category: The Clear-cut *Sufis*. These are found among their leaders and those who take oath of allegiance from them.

Second Category: Those who were deceived by their outward postures which they manifest among scholars and students of knowledge.

Third Category: The common folk, who know little about Islām and their likes. They form the majority of the members of the group as far as I know.

Fourth Category: The strayed sons of the Muslims who were engrossed in the bars, inns and the likes. This Jamā'ah later won them over as they were recruited by the workers (of this *Jamā'ah*). Expectedly though, they believed that they received guidance at the hands of this *Jamā'ah* [and as such, they must be die-hard members].

My position concerning the First Category is that hope is lost about them except if Allāh wills (guidance for them), as for the other three groups, I opine that they must be admonished and the truth be explained to them.

Many of those in these (last three) categories, when the truth becomes clear to them and the crookedness of the *Jamā'ah* is unveiled to them, they break off and leave them. Although the manners of admonition may differ;

scholars among their members should be admonished with juxtaposition of proofs and with a frank expression of truth.

As for the commoners among them, they should be placed in a position of patients who need be cured with wisdom and explanation of the sound creed…."
He further said, "Someone who once followed this *Jamā'ah* phoned me explaining his regrets over following them for such a long time without gaining any knowledge or sound creed from them."[83]

13- **The Observations of the Eminent Shaykh Ahmad An-Najmī** [84] **on the Tablīgh Jamā'ah.**[85]

We shall mention the observations in summary because much has earlier been said about them. Meanwhile, whatever observation has not been mentioned earlier shall be clearly explained:

First Observation: The founder of the *Tablīgh Jamā'ah*[86] grew up upon Sufism, took two oaths of allegiance over it

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[83] Al-*Ajwabatus-Sadīdah*, vol. 5 (pp. 33 – 35).

[84] He is the eminent Shaykh, scholar, Muhaddith, Musnid, Faqīh and the Mufti of the Hazān province of Saudi Arabia, Ahmad bn Yahyā bn Muhammad bn Shabīr Āli Shabīr an-Najmī of the bani Humad clan. He was born in 1326AH as the only child to his pious parents; the reason for which they did not engage him in any worldly affair as they devoted him to learning the Deen right from his tender ages. He learnt from the leading scholar of his time until he became an icon in Islamic sciences. May Allāh preserve him for the betterment of the Ummah. - Q.

[85] From his book: al-*Mawridul-'Adhbuz-Zilāl* (pp. 253 – 259), with the footnotes by his student, Shaykh Muhammad bn Hādī al-Madkhalī.

[86] He is Maulana Muhammad bn Ilyās bn Muhammad bn Ismā'īl al-Kandahlavī Ad-Deobandī. A more detailed account of his biography comes up shortly. - Q.

and practiced it until his death. Therefore, he is a staunch *Sufi*.

Second Observation: He does constantly stay in the graveyards in expectation of *kashf*[87] and spiritual assistance from the inmates of the grave.
Third Observation: He used to engage in *murāqabatul-jashtiyyah'* [88] by the grave of 'Abdul- Quddūs al-Kankūhī who believed in the concept of '*wahdatul-wujūd*'.[89]

Fourth Observation: '*Murāqabatul-Jashtiyyah*' refers to the Sufi practice of sitting by the grave for half an hour every week with the head covered while the following statements are chanted: 'Allāh is in my presence', 'Allāh sees me'...

If this practice is aimed at Allāh, it is an act of *bid'ah* but if it is aimed at the occupant of the grave, it is an act of *Shirk*. The latter is the more apparent because, were it meant for Allāh, he would have done that in the mosque and would not have sat by the grave. Therefore, for him to have sat by the grave with that level of humility, it shows that the reverence was aimed at the occupant of the grave.[90]

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[87] Unlike dreams in which someone might see distant places and things while asleep, the term al-*Kashf* refers to 'the Sufi ideology of seeing something distant, absent or from the unseen in the state of wakefulness'. See *The Jama'ah Tableegh and the Deobandis* (p.171) - Q.

[88] See the following Fourth Observation in the main text. – Q.

[89] *Wahdatul-Wujūd* refers to the Sufi heretical belief that Allāh exists in all creations - also ***pantheism***. – Q.

[90] Dear reader, kindly refer to the book: *Tahdhīrus Sājid min-Ittikhādhil Qubūr Masājīd* (Warning the Muslim against Grave Worship) by Shaykh al-Albāni for an extensive discussion over the legal rulings on grave worship.- Q.

Fifth Observation: The leaders of this *Jamā'ah* and their followers adhere to the Four Sufi Orders namely: ***Jashtiyyah***, ***Naqshabandiyyah***, ***Suhrūridiyyah*** and ***Qādiriyyah***.[91]

Sixth Observation: For the founder of this Jamā'ah to sit by the grave of someone who believed in *wahdatul wujūd* proves that he also believes in it. Had he not believed in it, he would not have sat by the grave of the one who believed

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[91] Khalīl Ahmad As-Sahārānfūrī – one of the Tablīgh elders of the Deoband - as earlier mentioned in his book, al-*Muhnidu 'alal-Mufnidu* (p.30). Khalīl wrote this book to explain the creed of the scholars of Deoband in refutation to Ash-Shaykh Muhammad bn 'Abdul-Wahāb (رَحمَه اللّٰهُ) and his *Da'wah*. The Deobandi scholars are Tablīghs. He said:

> *"Firstly, know you all before we go into the answer that we, our Shaykhs - may Allāh be pleased with them - all of our sect and all members of our Jamā'ah are followers of the model for mankind, the acme of Islām, the resolute Imām, Abu Hanīfah An-Nu'mān (رَحمَه اللّٰهُ) in the non-fundamentals (furoo'), while we are followers of the resolute Imāms Abul-Hasan al-'Ash'arī and Abū Mansūr al-Māturīdī (رَحمَه اللّٰهُ) in 'Aqīdah and in fundamentals. We are of the Sufi cults which affiliate to the 'Aliyyah Order which in turn ascribes itself to the leaders of the Naqshabandiyyah Order; we are of the Zakiyyah cult which ascribes itself to the leaders of al-Jashtiyyah Order; we are of the Bahiyyah cult which affiliates to the leaders al-Qādiriyyah Order; and of the cult which affiliates to the leaders of Suhrūridiyyah order.'* End of quote from his comment.

Their Amīr (in Yemen), In'ām al-Hasan who died about three years ago confessed in his own handwriting that they do take oath of allegiance upon the Four orders mentioned. This confession of his' is attached to the end of the book, *Waqfāt ma' Jamā'ati Tablīgh*' by Nazār al-Jar'bū'. Check it out, if you so desire.

I (Muhammad bn Hādī) say: "To know these Orders and their heresies, see the book: al-*Māturīdiyyah* by the author, Shamsud-Deen al-Afghānī As-Salafī. It is the thesis of his Master's degree from the Islamic University in Madīnah; Department of *Aqīdah,* Faculty of Da'wah and the Fundamentals of the Religion." - Muhammad bn Hādī.

in it with such a reverence. May Allāh protect us from what they are afflicted with.

Seventh Observation: That the founder of this Jamā'ah was a Sufi, grave worshipper (*Qubūrī*) and someone who believed in *khurāfāt* (superstitions).

Eighth Observation: Their mosque, from where their *Da'wah* spread, has four graves. The Prophet (sall Allāhu 'alyhi wasallam) has said; **"The worst among creatures are those who make graveyards as places of worship. Lo! Do not make graveyards as places of worship, I forbid this for you"** – Bukhārī and Muslim**.**

Ninth Observation: The founder of this Jamā'ah believed in *kashf* as is evident in his interpretation of the verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best community ever produced [as an example] for mankind" (*Āli 'Imrān*:110).

He interpreted it using the Sufi concept of *kashf* whereas it is not permissible to interpret the Qur'ān with the Sufi ideology of *kashf*.[92]

Tenth Observation: The Tablīghis do worship with *Adh-Dhkār* (words of remembrance of Allāh) of *bid'ah* (that are recited) in the manners of the Sufis. That is by fragmenting the Statement of Tawhīd: *lāilāha illa llāh*.

[92] The Qur'ān is to be interpreted with the following; the Qur'ān itself, the Sunnah of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and the interpretation of his companions particularly those among them who were known and revered for their knowledge of the Qur'ān such has Ibn Ma'sûd and Ibn Abbâs (radhiyalLaahu 'anh) – Q.

Eleventh Observation: That whoever intentionally separates between the denial and the affirmation (as contained in the Statement of Tawhīd: lā ilāha illal lāh) such as when someone says: *'Lā ilā-ha'* ('there is no deity'), he becomes a *Kāfir* with that[93]. Whoever says: *'illAllāh'* ('except Allāh') five hundred times becomes a *Kāfir* five hundred times[94]. This agrees with the statement of scholars as quoted by Ash-Shaykh At-Tuwayjirī.

Twelfth Observation: The *dhikr* in this manner of the Sufis is *bid'ah* and heresy; one is not allowed to worship in such a manner**.** Therefore, whoever says *'lāilāha'* five hundred times and then says *ill-Allāh* four hundred times is a heretic innovator. He becomes a *Kāfir* because he separates denial (*nafyu*) from affirmation (*ithbāt*)[95], and whoever does this intentionally becomes a *Kāfir* and if it is done in ignorance, ignorance is not an excuse (for such in this regard).[96]

Thirteenth Observation: That all or some of them took *Hirz Jūshūn*[97] as their daily *wird* (word of remembrance). It contains a lot of *Shir'k* and *Bid'ah*.

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[93] If he persist even after the implications are made known to him; since he would have impliedly denied Allâh also.-Q.

[94] Since he would have turned pantheistic.-Q.

[95] When we utter the statement of shahaadah; *laailaaha illal laah*, we deny all that is worshipped besides Allāh (denial) while we reaffirm Lordship to only Him I (affirmation). -Q.

[96] Kindly refer Shaykh Hasan al-Halabee's *Masaailul 'Ilmiyyah fee Qadaayaa al Manhajiyyah* (series 1-4) for a compilation of the classical scholarly verdicts on the extremely delicate issue of belief and disbelief. -Q.

[97] Hirz Jūshūn: A form of Sufi chant which is purported as a form of remembrance of Allāh. -Q.

Fourteenth Observation: That they permit the possession and carrying about of amulets that contain talisman and unknown names that could be names of jinns. This practice is not permissible.

Fifteenth Observation: They believe that the Prophets and *Awliyā* (friends of Allāh) are alive on earth and are [rather] not in their graves.
Sixteenth Observation: They are ignorant of ***Tawhīd al-Ulūhiyyah*** and as such, they do not attach any importance to it as we have explained in earlier comments.

Seventeenth Observation: Concerning the ***Tawhīd al-Asmā'i was Siffāt***, they are Māturīdī-Ash'arīs and as such, they do recite hadīth to seek blessing (*tabarruk*).

Eighteenth Observation: Their speeches revolve round ***Tawhīd Ar-Rubūbiyyah***. This type of Tawhīd [only] does not make anyone a Muslim just as it did not make the Arabs (the infidels of the Prophet's time) become Muslims (despite that they professed it).

Nineteenth Observation: They hate the callers to Tawhīd whom they named *Wahābis*, the likes of Ibn Taymiyyah, Ibnul-Qayyim and Ibn 'Abdul-Wahhāb[98]. This is a proof of their deviation and wickedness.

Twentieth Observation: They do not proclaim the obligation of disbelief in *Tāghūt* (all deities besides Allāh) and they do not like that anyone should talk about disbelief in *Tāghūt*. They become very angry whenever someone talks about that and may even avoid relating with him!

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[98] Check this in *'Al-Mawridul-'Adhb'* (p.249), comment #1, and their statement of wickedness about Imām Muhammad bn 'Abdul-Wahhāb (رحمه الله) and his aides, under the title: *'The Malicious Wahabism.'* - Muhammad bn Hādī.

Twenty-first Observation: They do not forbid reprehensible acts and they do not tell anybody to forbid any of such. Rather, they consider mentioning some wrong-doings as against wisdom – as they thought.

Allāh the Exalted condemned the children of Israel and cursed them because they do not forbid *munkar*. He says:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (78) كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

"***Cursed were those who disbelieved among the children of Israel by the tongue of David and Jesus, son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing'' (****Al-Mā'idah*: 78 - 79).

Do you consider them as more knowledgeable or Allāh?!

Twenty-second Observation: Concerning the statement of the founder of this *Jamā'ah*: "The removal of *false certainty* from the mind about things and the bringing in the *true certainty* about the essence Allāh", this statement implies the belief in *wahdatul-wujūd*.

It implies therefore that the *false certainty* to them refers to what every Muslim believes; those things we see, hear, hold and sense are creatures except the Word of Allāh which is an Attributes of His and was not created. Thus, it is Allāh Who created this universe and He possesses and manages it. He is above His throne with His Essence, distant from His creatures and His Knowledge is everywhere (i.e. He is Omniscient).

This *'aqīdah* (as we have just mentioned) is invalid to the people of *wahdatul-wujūd* and to them, such belief is a nullity.

So the statement, 'the *true certainty* about the essence of Allāh' is meant to portray Him as not being over the Throne and that the *Rabb* (Allāh) is everything we see among the creatures as we have mentioned earlier. This is evident in their sayings and pronouncements.[99]

It thus implies that the meaning of *'lā ilāha illAllāh'* (to them) is: *There is nothing in existence except Allāh*. This is a negation of the existence of other than Allāh.[100] Exalted is Allāh above all they say [in error].

Twenty-third Observation: Their creed about dreams, miracles, tales and superstitions. For example, they may narrate that someone left his family, locked the door on them, stayed away for four months and returned to them and met them in a better condition. When he inquired (about how they sustained themselves), they told him that an old woman used to enter unto them to assist them. I have heard things like this with my own ears. They do think that these miracles are proofs that their deeds are pleasing to Allāh *'azza wa jall*.

Twenty-fourth Observation: The founder of this *Jamā'ah* assumed himself of the position of a legislator of the *Sharī'ah*. He legislated the Six Points or Six Attributes; the three-day, ten-day, forty-day, or four-month outings.

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[99] See the footnote 45 of this book. - Q.

[100] This implies the Sufi heretical and pantheistic ideology that everything we think, see, touch or feel is Allāh-. - Q.

This is considered a legislation binding on his followers and should his followers adhere to what he planned for them without contravention (as the case is), they are considered as having made him a legislator *of the Sharī'ah* as long as they work with the line of actions he planned for them as we have previously mentioned. This is evident in how they avoid proclaiming the believe in *Tāghūt*, the denunciation of *munkar* and so on.

Twenty-fifth Observation: Ash-Shaykh Hammūd at-Tuwayjirī quoted Ustādh Sayfur-Rahmān bn Ahmad as he wrote in his book: ***Nadharatun 'Ābiratun I'tibāriyyatun 'anit-Tablīgiyyah*** that they have a host of common ideologies with the Shī'ah.

He said: "Sayfur-Rahmān mentioned in his book[101]:

"There are various issues wherein the Tablīgh and the Shī'ah share common platform, **"and whoever imitates a set of people is one of them."**"[102]

He noted the followings as a summary of the similarities between them:

1. Manifestation of the good aspects of Islām while concealing their heretical tendencies. They are also similar to the Shī'ah in concealing what is contained in their books.
2. Concealing most of their far-reaching extreme ideologies, misguidance and distant excessiveness.
3. *Tuqyah* (pretext) but in the name of wisdom and precautions. This involves concealing something and

[101] Pages 56-57.

[102] Ahmad in al-*Musnad* (#5114, #5110 and #5667) and others. See al-Albānī's *Sahīh Sunan Abī Dāwud* (#4031) and *Irwā'ul-Ghalīl* (#1269).

manifesting another. They misplace priorities and say the opposite of what they do.

4. In many interpretations, they defy the methodology of the *Salaf*.

5. Their remoteness from textual evidences and the knowledge about them.

6. In defining their source of knowledge and that of their adherents, they stipulate that it should be from their famous books and not from other scholars or books.

7. They prevent their followers from researching and seeking the truth from other than themselves.

8. They centre the fundamental aspects of the *Deen* on virtues and ideals (according to their own definitions) and reverence for the elders.

9. Their involvement in hypocrisy as they proclaim *Tawhīd* openly but conceal their spread of *Shir'k*.[103]

On the same page, he also mentioned their similarities with *Qadiyanis* (The Ahmadiyah Sect), while also quoting Sayfur-Rahmān as it appeared in *Nadhratun 'Ābiratun l'tibāriyyatun 'anit-Tablīgiyyah*.

For more on this, consult one or both of the two books.
With Allāh lies success for whomever He desires among His slaves, He is the Guide to the right path.

14. Our Shaykh, **Yahyā Bn 'Alī al-Hajūrī (**may Allāh preserve him).
He made many statements of warning against them while he explains their acts of innovations. Some of what we do hear him say are thus:

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[103] See the book; *Nashr Tayyib* by Ashraf Alī An Nahārfūrī (pp. 5-6) as cited in the book, al-*Qawlul Balêgh fīt Tahdheer min Jamā'ati-t-Tablīgh* by Shaykh Hamūd at Tuwayjirī (رحمه الله) with a slight variation in wording.

1. That it is a *Sufi Jamā'ah* that has deviated from the sound *Manhaj*.
2. That it is a *Jamā'ah* established on ignorance. He said in some of his lectures: "Nobody among the Tablīghis is known as being capable of issuing *Fatawā* (Islāmic religious verdicts) and that could be referred to (for islamic knowledge)."
3. That it is a Jamā'ah upon *Bid'ah* and heresies. It is imperative on the People of Knowledge to expose their evil to people such that they are not allowed to give *Da'wah* in the mosques since this will have many evil consequences on individuals and the society (at large).[104]

After this brief tour on the verdicts of scholars concerning the Tablīgh Jamā'ah and before going into the verdicts of our Shaykh Muqbil (رَحمَه اللّٰهُ), I will like to mention the biography of the founder of the Tablīgh Jamā'ah.

[104] I also read it to our Eminent Shaykh, [Yahya al-Hajūri (حَفِظهُ اللّٰهُ)] and he approved it.

THE BIOGRAPHY OF THE FOUNDER OF THE TABLIGH JAMĀ'AH

He is Muhammad bn Ilyās bn Muhammad bn Ismā'īl al-Kandahlavī, Ad-Deobandī (b. 1303AH, d. 1363AH). He is of the Hanafī School of Thought and of Sufi Orders. He took the Sufi Order from Shaykh Rashīd Ahmad al-Kanūkūhī. He renewed it after the death of Shaykh Rashīd at the hands of Shaykh Ahmad as-Sahanfūrī who gave him the authority to give it to others on the known Sufi Order.

Muhammad bn Ilyās used to sit in seclusion by the grave of Shaykh Nūr Muhammad al-Badāyūnī. He also used to engage in *murāqabatul-jashtiyyah* by the grave of al-Quddūs al-Kankūhī who is well-known with the ideology of *wahdatul-wujūd*.[105]

Shaykh Sayfur-Rahmān said while explaining the reason behind the popularity of Muhammad Ilyās: "He was of the Hanafī school of thought, and of the Sufi inclination. He possessed little knowledge about the Deen and was not popular with it. Nevertheless, he has the zeal for the Islamic Da'wah or rather, the Sufi Ideology and Sufi Orders.[106]

Having known the founder, what do you think he would establish? Could he have founded righteousness, Da'wah to the *Sunnah* of the Prophet and the Deen of Allāh or to the *bid'ah* of Sufism and the Hanafī *madh'hab* - the most distant among famous *madhabs* from textual evidences? All these in

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[105] *Haqīqatu-d-Da'wati ilal Lāh* by Shaykh Sa'd al-Husayn (p.75) and the book, *'Jamā'atut-Tableegh' by* Dr. Sayyid Tālibur-Rahmān (pp.19-21).

[106] The book, *Nadharatun 'ābiratun l'tibāriyyatun 'an Jamā'atit-Tablêgh* (pp.7-8) and Ibid.

place plus their belief in grave worship and reverence for the inmates.

O you who wastes his time and whiles away his life with this Jamā'ah, I am calling you - in truth - to be wary of meeting Allāh on that path which is detrimental to your goals in the Deen and your *'aqīdah*. When you meet Allāh, the questions you shall be posed with will be concerning your Rabb, your Prophet and your true religion which is the Qur'ān and Sunnah.

The questions are not going to be regarding your travels to so-and-so cities and your recognition of so-and-so grave. These will probably not make you withstand the questions you are going to be faced with in your dark and narrow grave.[107]

As we invite you to shun this heretical group, we do not invite you to enter into another innovation (i.e. another Jamā'ah/society/group). Rather, we invite ourselves and all Muslims to the clear methodology (*Manhaj*) and the right path which is derived from the Book of Allāh and the Sunnah of the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) with the understanding of the Companions and those who follow them.[108]

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[107] The Tablighis always boast of their journeys to distant and remote places although their immediate families wander in shirk and utter ignorance. As a way of the Salaf, we are responsible for our immediate environment and not those in far places. -Q.

[108] Some people would argue that any form of gathering is an establishment of society - even knowledge circles. As such, when scholars condemn the formation of societies/parties, such people misconstrue them as forbidding Muslims to engage in collective efforts (*‘amalul jamā’ī*). In response to such false claims, Shaykh al-Albānī has this to say:

I pray Allāh make you and me successful in adhering to His Book and the Sunnah of His Prophet and to make us successful in treading this path until we meet Him. Surely, He is capable over that.

> "Let me say unequivocally here that: every group/society that is not established with an all-encompassing understanding of the Qur'ān and Sunnah and the methodology of the *Salafus Sālih* as has to do with the minor, the major, the fundamental-and the non-fundamental (aspects of Islām), such a group is not among the Saved Sect... Nevertheless, in such cases where we have pockets of people dispersed around the Islāmic world who are on the said methodology (*manhaj*), such groups are not to be regarded as *Hizb* (parties). Rather, they (as many as they could be) are a Jamā'ah with a methodology. The way they are scattered throughout the countries of the world has nothing to do with any difference in ideology, creed and methods. They are only separated due to [geographical] location as contrary to societies and partisan groups who would co-exist but each of them would boast over the others.
>
> We believe such groups are not on the straight path. Rather, they are upon the paths that are led by Shaytān who invites people to it…" End of quote.

Listen to *Silsilatul-Hudā wan Nūr*, tape #608 - Q.

(Answers to the Tablīgh Questions)

By the Eminent Shaykh Muqbil bn Hādī al-Wādi'ī (رَحمَه اللّٰهُ)

THE NECESSITY OF CAUTION AGAINST THE TABLĪGH JAMĀ'AH

Question One: Is it necessary to caution the youths who do not relate with this *Jamā'ah* against those who relate with it?

Answer; It is necessary to make caution against the *Da'wah* of al-Ikhwānul Muflisīn[109] and the Tablīgh Jamā'ah. However, for those youths who assume that the Jamā'ah Tablīgh is upon guidance, you have to invite and teach them. If you can avoid mentioning them (the Tablīghis) such that they discover and realize [its evil on their own], they will (eventually) leave it.[110]

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[109] Our Shaykh (رَحمَه اللّٰهُ) was asked as in *'Ghāratul 'Ashritah:* 'What is the meaning of the word; '*Iflās*' (ruin) as you always mention '*Al-Ikhwānul Muflisūn*'?' He responded: "I feel the reality is apparent, without ambiguity, that now, after their merger with the Socialist Party in Yemen and with the Delegation Party and the Socialist Workers' Party in Cairo, we took them for granted because they say: 'We are Ahlus-Sunnah.' It was later that the reality became clearer to us and we shall see more and more of this."

He meant that they went bankrupt of knowledge and good deeds, and he is right. There were youths who memorized the Qur'ān and were zealous about the Sunnah but once they joined them, they forgot what they have memorized and became like everyone around them. Sufficient for us is Allāh, what an Excellent Guide He is!

He was again asked as in al-Ghārah (2 / 379): 'Is everyone of the al-Ikhwānul-Muflisūn and the Tablīgh upon this condition?'

He replied: No, there are nice brothers among them who love the *Sunnah* and do not follow the Ikhwān except where they assume them to be on the truth or that they are rightly guided [regarding the particular issue].

[110] Ghāratul-Ash'ritah [2/90].

THE RULING CONCERNING ASSOCIATING WITH THE TABLĪGH JAMĀ'AH AND OTHER JAMĀ'ĀT.

QUESTION 2: Someone said: 'One must belong to a particular Jamā'ah he calls people to'[111]. Is this statement right or wrong?'

ANSWER: One is required to join the Muslim Jamā'ah as the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) said: "…**and whosoever deviates, he deviates in hell"** [112]

So, when a Muslim deviates from the Muslim Jamā'ah, he goes to hell. Allāh-the Exalted said in His book:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

’’And whoever opposes the Messenger after guidance has been clear to him and follows other than the way of the believers - We will give him what he has taken and drive

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[111] This is the like of the statement of the *Madh'hab* partisans; 'A person must have a *Madh'hab* he follows.' Such is an invalid statement as Allāh only encourages adherence to revelations – the Qur'ān and the Sunnah, as He says:

چ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک ڤ ڤ ڤ ڤ چ

'' Follow, [O mankind] what has been revealed to you from your Lord and do not follow others than Him any allies. Little do you remember." (*al A’rāf, 3*)

Consult the Ma'sūmī’s Article: *Halil-Muslim-Mulazzam Bittibā'i Madhabin Mu'ayyan?* ("Is a Muslim Under any Obligation to Follow a Particular School of Thought?") It is very beneficial.

[112] The hadith is **weak**; it is reported by Tirmidhī (2167) on the authority of Ibn 'Umar. This wording is from the chain (*tarīq*) of Sulayman al-Madanī who is a weak narrator. See Shaykh al-Albānī’s *Hidāyatur-Ruwāt* (171).

him into hell, and evil it is as a destination.*" (An-Nisā*; 115)

Therefore, since Tablīgh Jamā'ah, the al-Ikhwānul-Muslimīn and other *Jamā'āt* are innovated, one is not permissible to join them. Whoever had taken an oath of allegiance upon their path should just disengage from them except if it involves a vow which he will have to expiate for. This is due to the saying of the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam): **"Whoever makes a vow and sees another better option, let him take to the better one and expiate for his vow."**[113] [114].

THE DISPOSITION OF THE ENEMIES OF ISLĀM TOWARDS THE TABLĪGH JAMĀ'AH

He (رَحمَه اللّٰهُ) said: "…this is how Communism, the Ba'thism and the Nāsiriyyah waged war against this *Da’wah*[115]. However, the fact that it[116] is not of the ahlus-Sunnah, they may -as such- take hold of (an individual in) the Tablīgh Jamā'ah and rub his back[117] saying: "We are with you; you may make invitations to this dead Da’wah."[118] [119]

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[113] Reported by Muslim (#1650, #1652) from Abu Hurayrah and 'Abdur-Rahmān bn Samrah respectively, al-Bukhārī (6722) and others with its meaning.

[114] Al-Ghārah (1/220-221).

[115] That is, the Da’wah of Ahlus-Sunnah wal-Jamā'ah, the Da’wah of Salafiyyah. - Q.

[116] That is, the Da’wah of Tablīgh. - Q.

[117] That is, in appreciation of any individual among them who sets out for the Da’wah. - Q.

[118] Meaning that it is dead in the revival-of Sunnah and the call to it.

[119] al-Ghārah (1/216).

ABOUT THE TABLĪGH JAMĀ'AH AND THEIR METHOD OF DA'WAH

QUESTION 3: What do you say concerning the Tablīgh Jamā'ah and their system of Da'wah, what do you know about them?

ANSWER: Shaykh Hammūd At-Tuwayjirī wrote a book namely: *Al-Qawlul-Balīgh fīt-Tahdhīr min Jamā'ati Tablīgh* (the Eloquent Statement of Warning against the Tablīgh Jamā'ah). I will advise that the book be read. So also is the work of the brother, Fālih al-Harbī, brother Sharqāwī, a Jeddah resident and so many written works exposing their *Shir'k*, Sufism, the heresies they uphold and the dead Da'wah. Had it not been a dead Da'wah, it would not have found its way to the Communist State during the heat of Communism.

A French brother came to us and we inquired, can we come to your country for Da'wah unto Allah? He replied: 'No, you cannot except if you enter in the name of Tablīgh Jamā'ah for they [are the only group that] are permitted therein.'

Had their Da'wah appeared during the period of Abu Jahl, he would not have resisted it. They call to the Six Points[120] which is based on ignorance.

Allāh -the Exalted- says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

'Say, "This is my way; I invite to Allāh with insight, I and those who follow me" ' (*Yūsuf*: 108).

[120] As earlier mentioned in this book, see also footnote 148.

The commoners who know nothing (about Islām) form the majority of people who affiliate with them and as such, their Da'wah is that of ignorance and heresies. I do not advise that someone go out with them. How I wish that such people are prevented!

Shun all these timings; three days, one month or three [and four] months because they are all *bid'ah*. Allāh the Exalted says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"So fear Allāh as much as you are able…" (*At-Taghābun*: 16)

Go out (for *Da'wah*) in respect of your readiness and ability. I will advise that you go out with the *Ahlus-Sunnah* for you will benefit in the revision of the Qur'ān, memorization of the hadīth, caution against *Shir'k* and intellectual memoirs. We need not go out with them.[121] [122]

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[121] *'Tuhfatul-Mujīb'* (pp.74 -75).

[122] In his book, *Hādhihī Da'watunā* (This is Our Call, Point #17), Shaykh Muqbil stated:

"With respect to Tablīgh Jamā'ah, the honorable brother, Muhammad bn Abdil-Wahāb al-Wasābi, wrote about them - may Allāh preserve him:

a. They act upon weak *Ahādith* and sometimes fabricated ones or those that have no basis.

b. They engage in several bid'ah practices. In fact, their call is based on innovation because the spine of their Da'wah is 'outing' which is scheduled as follows: three days in every month, forty days in a year and four months in a lifespan. There are two *jawlas* (walk-rounds) weekly; one of them takes place in the mosque where the member offers [his] daily prayers and the other takes place in his neighbourhood.

In addition, there are two sittings daily, one in the mosque where you (as a member of the Jamā'ah) perform Salāh while the second takes place in the house. They will not be pleased with a person (who

SOME OTHER ISSUES AGAINST THE TABLĪGH JAMĀ'AH

The followings are also counted against them:[123]

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might have decided to join the group) unless he abides by it. There is no doubt that these acts are innovated practices that have no authority from Allāh.

c. They consider the call to *Tawhīd* (belief in Allāh's Oneness in all its ramifications) as scary to the Muslims.

d. They (also) regard the invitation to Sunnah (of the Messenger of Allāh (sallalLaahu ‘alayhi wa aalihee wasallam)) as driving the Muslims away.

e. Their Amīr in al-Hudaydah (a city in southern Yemen) said: 'An innovation that brings people together is better than a Sunnah that splits them.'

f. They display hostility against the People of Sunnah.

g. They make people turn away from acquiring knowledge (about the *Deen*); they do so implicitly and explicitly.

h. They believe no one can succeed (in his religious endeavor) except through their path. They do cite the Noah’s Ark as a simile; that those who are on board are safe and those who fail to board it shall perish. They say, ‘Our Da’wah is like the Noah’s Ark’. I have heard them cite this as an illustration in both Jordan and Yemen (and even everywhere).

i. They give no importance to *Tawhīd al-Ulūhiyyah* (Allāh being the Only Deity worthy of worship) and *Tawheed-Asmāi Was-Sifāt* (Allāh's Oneness with regard to His Names and Attributes).

j. They are not ready to seek knowledge; they consider the time spent for seeking knowledge as a waste.

They also have some other absurdities too.” - Q.

[123] In some previous statements, the Shaykh had mentioned some words of praise about them; meanwhile, from what you have read from him so far, he has refuted such statements. This is because, he had written this book before (the evils of) this *Jamā'ah* became manifest and before the extent of its deviation was known. This was why he concluded this section with those statements you will see in the foregoing.

ONE - Indifference towards the (correct) *'Aqīdah*. Many a time, you will find someone who goes out with them for forty years but still remains on his polytheistic or heretical ideologies. This is against the *Sunnah* because the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) ordered Mu'ādh when he was sent to Yemen to start with the call to the statement: (*lā ilāha illal Lāh muhammadun rasūlullāh*) 'There is no deity worthy of worship -in truth- safe Allāh and that Muhammad is His Messenger.'[124]

Since the call to *Tawhīd* supersedes all other issues and as such, the one who submits to *Tawhīd* will be ready to shun all that contradicts the *Sharī'ah*.[125]

TWO - Indifference towards knowledge;[126] you could find among them one who might have spent twenty years with them but remains in his ignorance and penury of knowledge and virtue.

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[124] Al-Bukhārī (#1395) and Muslim (#19); on the authority of Ibn 'Abbās and Mu'ādh bn Jabal - (radiyAllāhu'anhumā).

[125] See the statement of Shaykh bn al-'Uthaymīn in his collection of dissertations and verdicts (*Majmū' Fatāwā war Rasā'il*) concerning the deviation of the Tablīgh Jamā'ah as regards the *'aqīdah*, the book; '*Sifātus-Sitta 'inda Jamā'atit-Tablīgh*' (pp. 22 – 28) and '*Al-Qawlu-l-Balīgh*' by Abu Usāmah (p. 22).

[126] Our Shaykh made a comment on this thus:"…rather, some of them do run away from those they could benefit knowledge from on the notion that knowledge will disturb the *Da'wah* …, this is a wrong notion." See the book, *As-Sahwatul-Islāmiyyah* by Shaykh al-'Uthaymīn, he has made it clear in his response to some questions that: "Negligence towards knowledge is ignorance, and to realize that their *Da'wah* is without knowledge necessitates that they search for knowledge." See the books, *Jamā'atut-Tablīgh* (p.48) and *Waqafāt ma'a Jamā'atit-Tablīgh*' (pp. 22, 29 and 199).

Al-Bukhārī and Muslim reported in their *Sahīh* on the authority of Mu'āwiyah[127] (radhiyalLaahu 'anh) that the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) said: "**Whomever Allāh desires good for, He makes him understand the *Deen*.**"[128]

He who calls to Allāh is expected to have zeal for valuable knowledge so that he could call people upon sure knowledge. Allāh the Exalted - says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِين

'***Say, "This is my way; I invite to Allāh with insight, I and those who follow me. And Exalted is Allāh; and I am not of those who associate others with Him" '*** (*Yūsuf*: 108).

THREE - Their restrictions to the propagation of some parts (of the *Sharī'ah*) and negligence of most part thereof. Allāh says in His glorious book;

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

"O you who have believed, enter into Islām completely [and perfectly] …" (*al-Baqarah*: 208).

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[127] He is Sakhr bn Harb bn Umayyah al Qurashee al Umawee popularly known as Mu'āwiyah bn Abee Sufyaan, one of the scribes of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) who later became the Caliph after Ali bn abee Tālib, the position he held for twenty years until his death. He died in the year 60AH at the age of eighty-two [τ] - Q

[128] Reported by al-Bukhārī (#71) and Muslim (#1037).

That is, hold on to Islām in all ramifications.

Many of the noble scholars do run away from their *Da'wah* for this reason. Nevertheless, we do neither say that they should meddle into issues about which they have no knowledge, but we say: it is upon the caller to Allāh to speak with justice. Allāh - The Exalted - says:

وَإِذَا قُلْتُمْ فَاعْدِلُوا

''And whenever you speak (i.e., testify), be just…" (*al-An'ām*: 152).

Moreover, the Prophet told Abu Dharr to say the truth even if it is bitter[129]. Until when shall we show courtesy to the government who gets offended when the truth is said? Until when shall we show courtesy to the societies that only take to that which agrees to their inclinations and befits their material life?

FOUR - Many of them are partisans to the Hanafī[130] school of thought. A caller to Allāh, and even every Muslim, has to follow and give his submission to the evidences (of the Qur'ān and Sunnah upon the understanding of the Salaf). Allāh - the Exalted - says:

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[129] The hadīth is hasan; reported by Ahmad (5/159) and others. It is in the *Sahīhul Musnad* of our Shaykh (رحمه الله) (#267).

[130] Shaykh Sa'd Husayn said in his book, *Haqīqatud-Da'watu ila-Llāh* (pg. 70): 'Concerning their *'Aqīdah* (i.e. the Tablīgh), they are Hanafis in jurisprudence, *Ash'ariyyah* and *Māturīdiyyah* in *'Aqīdah*, *Jashtiyyah*, *Naqshabandiyyah*, *Qādiriyyah* and *Suhrūriyyah* in Sufi Order.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

"It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger, he has certainly strayed into clear error." (*Al-Ahzāb*: 36).

How will he call to obedience to the Prophet while he is the first of those who disobey him?

Allāh - the Exalted - said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

''O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allāh that you say what you do not do''. (*As-Saff*: 2-3).

As He also said:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

''Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? '' (*al-Baqarah*: 44).

Shu'ayb (*'alayhis-salām*) told his people:

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ و

''And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able….'' (*Hūd*: 88)

FIVE - Narration of *Ahādīth* that are weak, fabricated and those that have no source. The Prophet (*sallalLaahu 'alayhi wa aalihee wasallam*) said: "**Be careful of narrating too many hadīth from me, for whoever says on my behalf what I have not said, let him appoint a seat for himself in the hell fire.**" Reported by Ahmad on the authority of Abū Qatādah.[131]

Someone might say that the scholars permit narrating weak *Ahādīth* in *fadā'ilul-a'māl*[132], whereas he is unaware of the conditions attached to that such as:

1- That the weakness should not be severe.
2- That it should have a basis in the *Sharī'ah*.
3- That it should not be practiced by everyone.[133]

Meanwhile, the most correct position is that it is not permissible to narrate other than that which is authentic[134] and whoever claims to make any divisions in the *Sharī'ah* [as regarding the use of weak or fabricated *Ahādīth* in *fadā'ilul a'māl* or others], let him bring his proof. Nevertheless, whenever he would narrate a weak, or fabricated *Ahādīth*

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[131] The chain of the hadith is sound. Reported by Ahmad (37/225), no. (22538). The origin of the hadīth is *mutawātir* as I have sourced it in my comments on *At-Taqyīd wal-Eedhā* as it was reported by more than seventy Companions.

[132] This refers to virtuous actions in Islām. Although they are not obligatory but we are exhorted to do them. - Q.

[133] And that one should not practice it with the intention of seeking nearness to Allaah.-Q

[134] I have expatiated - with Allāh's Grace - on this issue in a whole book entitled: *Fathu-l-Latīf fī Hukmil-'Amali-bil Hadīthi-d-Da'īf*. Dārul Āthār publications, Yemen.

that have no source(s)[135], let him explain that it is not allowed to take such into practice. Allāh knows better.

Conclusively, many books have been written against them (i.e. the Tablīgh) among which are:

1- The book by our brother Fālih.
2- The book by our brother Muhammad bn Aslam.

I will advise that these two books be read, as I do not have any doubt that the *Manhaj* of this Jamā'ah is heretical although there are pious people[136] among its adherents. [137]

LACK OF SCHOLARS IN THE TABLĪGH JAMĀ'AH AND ITS FOUNDATION UPON IGNORANCE

During a response to some questions, he (رَحمَه اللّٰهُ) said: "The Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) said: **"Allāh's Hand is with the Jamā'ah.**[138] And He did not say "Allāh's Hand is with the Jamā'āt (groups)." What then is Jamā'ah?

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[135] *Ahādīth* that have no sources are of two types: It could be that they do not have authentic chains of transmission (*isnād*) as in false and fabricated *Ahādīth o*r that they have no chain of transmission at all. This is the most commonly implied. Allāh knows better.

[136] This is a fact that cannot be denied and this shows how balanced the Salafi scholars are. Meanwhile, the piety of a person does not make him infallible as it neither shields him from falling into *bid’ah*. And at all instances bid’ah has to be condemned. The Prophet (*sallalLaahu ‘alayhi wa aalihee wasallam*) said: **‘He whose deeds have made to lag behind can never be hastened by his tribal affiliation**.' (Recorded by Muslim (#2699). - Q.

[137] Sourced in al-*Fitnah* (141-144) Dārul-Āthār publications.

[138] Recorded by al-Hākim (1/116) in the hadīth of Ibn 'Abbās. Our Shaykh also sourced it in *'Sahīhul Musnad'* (#603) with the wording: **‘The Hand of Allāh is upon the Jamā’ah’**. Its chain is *Sahīh* as Shaykh al-Albānī said in *Hidāyatur-Ruwāt*' (#171).

It refers to those who adhere to the Book of Allāh and the Sunnah of His Messenger (sallalLaahu ‘alayhi wa aalihee wasallam) with the methodology of the Pious Predecessors (*Salafus-Sālih*). Concerning them, the Prophet (sallalLaahu ‘alayhi wa aalihee wasallam) said as reported by Bukhārī and Muslim on the authority of Mu'āwiyah and Mughīrah bn Shu'bah with close meanings:

"**A group among my *Ummah* will remain victorious upon the truth, they will never be bothered neither by their opponents nor those who disappoint them until the Order of Allāh comes while they remain on that.**"[139]

We therefore challenge these *Jamā'āt*: al-Ikhwānul Muslimīn, the Tablīgh and the Jihād Jamā'ah to produce an erudite scholar who has authored many books such as done by the like of Shaykh al-Albānī, Shaykh bn Bāz and others among the scholars. Meanwhile, such groups are upon ignorance as it is said: "Wreckage upon wreckage upon wreckage."[140]

SOME OF THE HARMS OF TABLĪGH JAMĀ'AH AND ITS *BID'AH*

Question: ‘There is a Jamā'ah here called Tablīgh Jamā'ah which does not face any opposition from the government and most especially in the mosques whereas all other Jamā'āt were faced with opposition anywhere they operate, especially *Jibhatul-Islāmiyyah lil-Inqād* (Islamic Salvation Front). What is the ruling on Tablīgh Jamā'ah, is it *bid'ah* or *Sunnah*?

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[139] Recorded by al-Bukhāri(7311) and Muslim (1921) on the authority of Mughīrah, Recorded by al-Bukhārī (#3641) and Muslim (#1037) on the authority of Mu'āwiyah and from others as I mentioned them in *'Adillatun-Nasri wat-Tamkīn.'*

[140] Gāratul-Ashritah (1 / 432 - 433).

Answer: The Tablīgh Jamā'ah is Bid'ah. Although its members do strive hard but it was founded in India upon Sufism and Bid'ah.

Among those innovations are: Specification of forty or four days outing and worse still, they are of Sufi ideology. I will advise that the books written by our brothers: Sa'd bn 'Abdullāh Husayn, Nazzār, Fālih al-Har'bī and Muhammad bn Aslam al-Pakistānī concerning this Jamā'ah be read.
Concerning the fact that it preaches without opposition from the government, this is because its *Da'wah* is sick. They may be angered when we unequivocally say that their *Da'wah* is dead and say: "The dead do not move whereas we move." Their *Da'wah* is sick as it neither enjoins righteousness nor forbids evil. Neither does it call to *Tawhīd* nor steadfastness upon repelling darkness. Had the Prophet employed such manner of *Da'wah*, he would have endured peacefully with Abu Jahl and Abu Lahab[141].

The Six Points[142] are not to be contravened. Should anyone contravene them, they will ostracize him from the Jamā'ah.

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[141] Both personalities are members of the prophets' tribe. In fact, Abu Lahab is an uncle of the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) who vehemently opposed him in his Da'wah until his death upon disbelief. Concerning him, Allāh revealed Chapter 111 of the Glorious Qur'ān. See the interpretation of Chapter 111 in *Tafseer bn Katheer*' - Q.

[142] The Shaykh is referring to their Six Points as invented by their founder, Muhammad Ilyās, viz:

(1) The Good Statement: *Lāilāha illa llāh muhammadu rasūlillāh*,

(2) Observance of Salāh - with piety and tranquility,

(3) Knowledge and remembrance,

(4) Honoring Muslims,

(5) Sincerity,

(6) Going out in the path of Allāh.

If he had been their companion, they will run away from him; one needs not give to the deception of this Jamā'ah of bid'ah.[143]

Question: What are the evils with the ignorant al-Ikhwānul Muslimūn and Tablīgh Jamā'ah?

Answer: Their evils can never be estimated. Books have been authored concerning their remoteness to the Qur'ān and the Sunnah of the Messenger of Allāh (sallalLaahu 'alayhi wa aalihee wasallam). One of the best being that of our brother, Fālih al-Har'bi - may Allāh reward him with good.[144]

These attributes are mere drafts; they are far from being applied. There are sorcerers among them. Some of them do circumambulate the graves and make supplications towards them besides Allāh. Where then is the accomplishment of the Statement of Tawheed?! This is one issue.

Another issue is that the *Deen* is not just about these Six Points. This brief comment is meant to lessen this heresy. You can see the refutation in the book of Abu Usāmah namely: *Jamā'atut-Tablīgh fī Shubahil Qāratil Afrīqīyyah 'Aqā'iduhā Ta'rīf* (pp.22-49).

[143] al-Ghārah (1/431).

[144] … And the book by the Eminent Shaykh Hammūd At-Tuwayjirī entitled: *al-Qawlul-Baleegh fī Jamā'atit- Tableegh*. We also have the most all-encompassing of the written works: *Jamā'atut-Tableegh* by Abu Usāmah Sayyid Tālibur-Rahmān and the book by the Eminent Shaykh Sa'd al-Husayn namely: *Haqeeqatud-Da'wati ila Llāh Wamakhtassat bi-hi Jazeeratul-'Arab* and *Taqweemu Manāhijid-Da'wātil-Islāmiyyatil-Wāfidatu-Ilayhā* published by Shaykh Fālih al-Har'bi. Perhaps, the Shaykh meant that Shaykh Fālih authored this book.

The teacher of our Shaykh, Shaykh Muhammad Taqiyyud-Deen al-Hilālī also wrote a book on the Tablīgh Jamā'ah entitled: '*As-Sirājul-Munīr fī Tanbīhi Jamā'atit-Tablīgh alā Akhtā'ihim*' as explained by Muhammad bn Aslam al-Pakistānī.

The same thing applies to al-Ikhwānul Muslimūn for they do run away from knowledge and from the Sunnah of the Prophet (*sallalLaahu 'alayhi wa aalihee wasallam)*.[145]

VERDICTS CONCERNING THE INSTITUTION OF AMĪR IN THE TABLĪGH JAMĀ'AH AS IN OTHER SECTS

Question: What does the institution of Amīr imply in the *Sharī'ah*? When is it allowed and when is it not?

Answer: The institution of Amīr of *Sharī'ah* is meant for the (overall) Imām of the Muslims. Once we could find an Imām for the Muslims, such is the Amīr of the *Sharī'ah*. Whomever the Imām of the Muslims appoints as an Amīr over Egypt, Yemen, Sudan or Libya – as this will happen *Inshā'Allāh* – are all Amīrs of the *Sharī'ah*.

In addition, the leader of a group of travellers is also referred to as Amīr as the Prophet (*sallalLaahu 'alayhi wa aalihee wasallam*) said: **"Whenever three persons set out (on a journey), let them appoint one of them as the Amīr."**[146]

The Muslims of today are being afflicted with the Amirship of *Bid'ah*. While I was living in Egypt, I would sometimes find three people with an Amīr who would invite me to be their fourth. Consequently, people became segregated because of such *Amirship* about which Allāh has not revealed any authority.

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[145] Gāratul-Ashritah (1/222).

[146] It is the tradition with our Shaykh in all his authored works and lectures that he does not cite a hadīth other than that which he considers authentic. See al-Albāni's *Silsilatul Ahaadeethis Sahīhah* (#1322).

The Amīr of Tablīgh Jamā'ah is upon *Bid'ah* as well as the Amīr of Jamā'ah of al-Ikhwānul-Muslimūn. Thus, any Jamā'ah that is not from the Imām of the Muslims is to be considered as being upon *bid'ah*. When I say, Imām of the Muslims, I do not refer to the libertine Imām of the Shiite, 'Alī Akbar Hāshimī Rafsanjānī. He should not deceive us with his *Rāfidah* (Shi'sm) as we will not be pleased that Muslims be attributed to them.'[147]

Question: In our place, there are youths who love the *Sunnah*. They deem it fit to appoint an Amīr for every mosque who will carryout *halaqāt* (learning circles) in those mosques and they refer to him as Amīr. Is such a practice permissible in the light of evidences?

Answer: Such a practice is not established from the Prophet (sallalLaahu 'alayhi wa aalihee wasallam). Had the Companions apllied such in Madīnah during the lifetime of the Prophet? If he (the person giving the Amīr titles) had done this because he is the Amīr of the Muslims, it would have been permissible but such is *Bid'ah* and a cause of dissension among the Muslims.

The correct way is to teach people as the Prophet (sallalLaahu 'alayhi wa aalihee wasallam) and the Companions did. It is important that one is sincere to Allāh and teach whoever comes to him. Be he from the Tablīgh Jamā'ah, the al-Ikhwānul Muflisīn[148] or the Sufis; but on the condition that you do not have the fear that he may influence your brothers. When there is such fear, send him away for he deserves no honour.[149]

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[147] Ghāratul Ashritah (1/158).

[148] I shall publish the *Fatāwā* of our Shaykh (*rahimahullāh*) with regard to the Ikhwān Jamā'ah very soon (Allāh wiling).

[149] al-Ghārah (1/159).

THE TABLĪGH'S AVOIDANCE OF JIHĀD IN THE PATH OF ALLĀH

He (رَحمَه اللّٰهُ) said: Concerning the appellation, Tablīgh Jamā'ah; I mean that it kills the [zeal for] Jihād in the path of Allāh. You may only go out with them upon Bid'ah but not for Jihād. The situation is such that they prevent their adherents from partaking in the Afghan Jihād with the claim that Russia will prevent their adherents from entering their country (for their Tablīgh Da'wah). This is an errant Sufi claim.[150]

Imām Ash-Shāfi'ī (رَحمَه اللّٰهُ) said: If a person becomes a Sufi at daybreak, he becomes an idiot before the end of that same day.[151]

HOW DOES A SALAFĪ RELATE WITH THE INNOVATED JAMĀ'ĀT SUCH AS THE TABLĪGH JAMĀ'AH

Our Shaykh was asked: In our place, there are many of the (members of) al-Ikhwānul Muslimūn, the Surūris and the Tablīgh Jamā'ah whereas the Salafis are very few. How will the Salafīs relate with these Jamā'āt?

Answer: We have earlier noted that he must avoid them. Nevertheless, concerning the Tablīgh Jamā'ah, I will advise adherence to the book of the noble Shaykh Hammūd

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[150] Shaykh 'Abdur-Razzāq al-'Afīfī said as in his *Fatāwā* (1/174): "The truth is that they, that is, members of the Tabligh Jamā'ah are well grounded in *Bid'ah*. They are people of the (*Sufi*) Order of Qādiriyyah and others; their outing is not in the path of Allāh but in the path of Ilyās. They do neither call to the Kitāb nor Sunnah and rather, they call to their Shaykh Ilyās in Bangladesh. Nevertheless, going for outing with the intention of Da'wah to Islām is regarded as Jihād in the path of Allāh, but this does not apply to the Tabligh Jamā'ah. I have known the Tablīgh Jamā'ah long ago; they are upon their *Bid'ah* wherever they are; in (Nigeria, - Q.) Egypt, Israel, America and Saudi; they are all linked to their Shaykh, Ilyās.

[151] al-Ghārah, (21/2).

Tuwayjirī (رَحمَه اللّٰهُ), al-*Qawlu-l-Balīgh fit-Tahdhīr 'an Jamā'atit-Tablīgh*.[152]

[152] Tuhfatul-Mujīb (pp.153 - 154). End of translation and to Allāh is all praise due.

TRANSLITERATION CHART

In transliterating the Arabic sounds in this book, we have employed the following style:

Arabic Alphabet	English Symbol	English Words with Similar pronunciation
أ ء	Vowels (a, i, u) ‘_’ **	pat, skid, put. -
ب	b	boy
ت	t	tale
ث	th*	-
ج	j	jug
ح	h	horse
خ	kh*	-
د	d	day
ذ	dh*	-
ر	r	ram
ز	z	zebra
س	s	sun
ش	sh	shade
ص	s̲*	-
ض	d̲*	-
ط	t̲*	-
ظ	dh̲*	-
ع	‘ *	-
غ	gh*	-
ف	f	fox
ق	q	quick
ك	k	kite
ل	l	lamp
م	m	mast
ن	n	nest
و also, as a long vowel	w ū or oo	watch book
ه - ة - ≠	h̲*	-
ي	y	yam

also, as a long vowel	ī or ee	feel

Notes

* - There are no equivalent sounds for these symbols in the English language.

** - Used in transliterating letter *Hamzah* when it takes the *sukūn* sign medially and finally and not when in the initials of words.

To be precise in their pronunciation, the Arabic sounds are learnt by imitating the native speakers.

- (*sallalLaahu 'alayhi wa aalihee wasallam*) – may Allāh exalt his mention and render him and his household safe from every derogatory thing; used after the name of the Prophet Muhammad.

- (υ) – *'alayhis-salām* – may Allāh's Peace be on him; used after the names of other Prophets.

- (radhiyalLaahu 'anh) - *radiya-Llāhu 'anh(ā)* – May Allāh be pleased with him (her); used after the names of the companions of the Prophet.

- (رَحمَه اللّٰهُ) - *rahimahu-Llāh (pl.*رَحمَهُم اللّٰهُ - *rahimahumu-Llāh)*- may Allāh bestow His mercy on him; used after the names of Muslims after the companions.

- (حَفِظَهُ اللّٰهُ)- *hafidhahu-Llāh* - may Allāh preserve him; used after the names Muslim scholars that are alive.

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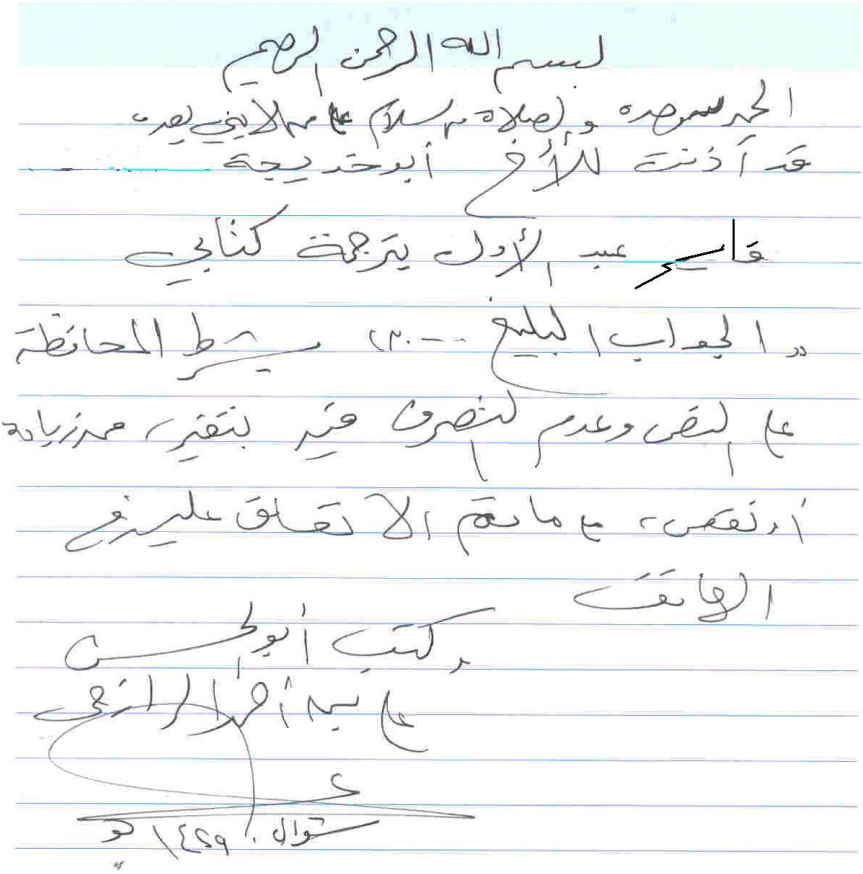
Subhānal-Lāhi wabihamdih subhānaka allāhumma wabihamdik, ash-hadu al-lāilāha illā Anta astaghfiruka wa atūbu ilayk.

Appendix

LETTER OF AUTHORIZATION



بسم الله الرحمن الرحيم

الحمد لله وحده والصلاة والسلام على من لا نبي بعده

قد أذنت للأخ أبو خديجة

قاسم عبد الأول بترجمة كتابي

"الجواب البليغ ... ٢٠" بشرط المحافظة

على النص وعدم التصرف فيه بتغيير، من زيادة

أو نقص، إلا ما تقتضي الاتفاق عليه في

الملاحق

وكتب أبو الحسن

علي بن أحمد الزهراني

شوال ١٤٢٩ هـ

This letter is from the compiler as sent to m email box in September 2008 (Shawwaal, 1429) authorizing me to translate his work. May Allāh benefit him with his knowledge – Amīn.