

# introduction tablighi jamaat What is

In the name of Allah, Most Gracious, Most Merciful  
Assalaamu `alaykum waRahmatullahi Wabarakatoh

## **A brief introduction to Tabligh Jama'at and their objectives** (TABLIGHI JAMAAT KA MUKHTASAR TAARUF)

Tabligh literally means 'to convey'. Contextually, it refers to conveying the message of Islam. This is the sunnah of all the prophets. The most important rule of tabligh is hikmah. Allah Ta'ala says in the Holy Quran:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

Invite (people) to the way of your Lord with wisdom and good counsel. (Verse: 16:125)

Whosoever does tabligh must adopt hikmah. It is only then, that people will understand and accept.

Tablighi Jamaat is not a jamaat/group Rather it is a movement that saw a gradual evolution starting from 1920-27.

## **Proof from Quran and Hadith For The Work of Tabligh**

The work of tabligh 'has strong basis in Quran and sunnah'. There are numerous verses of the Quran and the Ahadith of Nabi (Sallallahu Alaihi Wasallam) that support the practice of tabligh. Hereunder are a few of them:

From the Holy Quran:

1.

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

Invite (people) to the way of your lord with wisdom and good counsel. (Verse: 16:125)

2.

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر

And there has to be a group of people from among you who call towards good and prevent from evil. (Verse: 3:104)

3.

ومن أحسن قولاً ممن دعا إلى الله وعمل صالحاً وقال إنني من المسلمين

And who is better in utterance than the one who called people towards Allah, and acts righteously and says, “I am one of those who submit themselves (to Allah Ta’ala). (Verse: 41:33)

From the Ahadith of Nabi (Sallallahu Alaihi Wasallam):

4.

فقال أبو سعيد أما هذا فقد قضى ما عليه سمعت رسول الله صلى الله عليه وسلم يقول من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان

Hazrat Abu Sa’eed (Radhiyallahu Anhu) narrates that he heard Nabi (Sallallahu Alaihi Wasallam) saying, “Whosoever witnesses a forbidden act being committed, he should prevent it by the use of his hands; if he is unable to do so, then he should prevent it with his tongue; if he is unable to do so, he should at least consider it a vice in his heart; and this is a very low level of Iman”.

(Sahih Muslim Vol.2 Pg.211/2 - Darul Ma’rifah)

5.

عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال مثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة فأصاب بعضهم أعلاها وبعضهم أسفلها فكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقالوا لو أنا خرقنا في نصيبنا خرقاً ولم نؤذ من فوقنا فإن يتركوهم وما أرادوا هلكوا جميعاً وإن أخذوا على أيديهم نجوا ونجوا جميعاً

It has been reported on the authority of Nu’man bin Bashir (Radhiyallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) said, “There are people who do not transgress the limits (laws) of Allah Ta’ala, and there are others who do so. They are like

two groups who boarded a ship; one of them settled on the upper deck, and the other on the lower deck of the ship. When the people of the lower deck needed water, they said, “Why should we cause trouble to the people of the upper deck when we can have plenty of water by making a hole in our deck”. Now, if the people of the upper deck do not prevent this group from such foolishness, all of them will perish; but if they stop them, they will be saved”.

(Sahih Al Bukhari Vol.3 Pg.152 - Darul fikr)

### **OBJECTIVE OF TABLIGHI JAMAAT**

Their objective is that each and every Muslim adopts the Islamic way in all aspects of life. They do not advice anyone to leave all their daily activities and join this work, but they encourage people to take out some time from their daily engagements so that the rest of the time could be spent in accordance to the teachings of Islam. Spending time in the path of Allah is not the objective of the work, but rather it acts as a motivation to practice on all other aspects of Deen.

**Their call is based on Quran and Ahadith and always guided by Pious Ulema and Muftiyan Karam**

Their call is for complete deen and they say to people:

**Our success in this life and the life hereafter is in obeying the commandments of Allah (SWT) and in following the noble ways (Sunnah) of Rasul-ullah (Sallaho Alaihe Wassallam)**

There is ABUNDANT EVIDENT from the Qur'aan in their call as Allah (SWT) has said:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

[3:132]Obey Allah and the Messenger, so that you may be blessed.

فَأَطِيعُوا اللَّهَ وَالرَّسُولَ بِمَا تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

[3:32] Say: .Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

[23:1] Success is really attained by the believers

خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ جَنَّاتٍ عَدْنٍ

[9:72] Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success.

### **Tabligh Remind people as**

They **remind** our Muslim brothers and Sisters to change their life according to Qur'aan and Sunnah and we believe that our **reminder** also has evidence from the book of Allah (SWT):

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ

[51:55] And keep reminding, because reminding benefits the believers.

How to actually change their life? We refer them to the Ulama (& people of knowledge) and we believe that we evidence for that from the book of Allah (SWT) as well:

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[21:7]...So, ask the people (having the knowledge) of the Message, if you do not know...

### **SUMMARY OF Maulana Ilyas Idea of reformist Movement**

Moulana Ilyas Saheb (Rahimahullah) observed that people were too engrossed in their worldly activities and had forgotten the objective for which they had been sent to this world. He realized

that they had to free some time from their worldly engagements, to sit and ponder about Allah Ta'ala and their purpose for being sent to this world. Therefore, he started calling people to the masjid, and reminded them about Allah Ta'ala and His greatness. Initially people rebuked him, they discouraged him and used to say that they had no time for all of this; but as time went by, they realized the truth behind it and the need for it, and started joining him in calling others towards Allah Ta'ala. Thereafter, when more people started joining this work, a few guidelines had to be set, to make sure that the work was done in a proper manner. Different time periods of 3 days, 40 days, etc. were set, so that people knew for how long they had to be away, and could make the necessary arrangements for that period.

### **THE IMMEDIATE FACTOR FOR start of Tablighi Jamaat**

1. Around 1910 Malkana tribe (near Agra,uttar pardesh,india) who were muslim started turning to nonbeliever.

2. Condition of the mewat tribe (At delhi-haryana border in ALWAR and Gurgaon district, india) was nearly same and were on the verge of becoming MURTAD and leaving Islam. According to gazette of Alwar and gurgaon” *MEW tribe are very loose and careless muslim. They share most of the customs of other religion. There way is to celebrate religious function of both community and not to do any religious duty of any religion. They never go for Haj, but celebrate HOLI and Diwali.*”

(Ref:Gazetter of Alwar 1878,gazette of district Gurgao 1910) For detail refer book Life and mission of maulana ilyas by Maulana abul hasan ali nadwi (ali miyan) page 73-79.

3. The family of Maulana Ilyas was having religious connection with the people of mewat since his father and elder brother Maulana Muhammad .

4. Maulana Ilyas was very serious and in pain from the religious condition of Mew tribe.

5. He adopted different ways for reform/taleem of MEW people but situation was not under control.

### **The evolution of SYSTEM ADOPTED BY TJ**

6. The initial Idea of GUSHT (MEETING MUSLIM BROTHER FOR THE SAKE OF DEEN AT THEIR DOORSTEP and home and doing one to one talk with hikmah and love and passion by MAKING A GROUP OF 3 TO 10 PEOPLE) WAS GIVEN by PEOPLE OF FIROZPUR NAMAK town of MEWAT. They were doing it in informal way and reported this to Maulan Ilyas. Maulana Ilyas liked this method for calling people who are not TALIB at all.

7. Then it evolved to the doing gusht in nearby villages making jamaat. There dawat was about KALMA and Namaz, but it was not in organized or formal way but continued for few years.

### **First Jamaat from Firozpur Namak to work outside in 1927**

8. In 1927-28 Maulana Ilyas called the people of FIROZPUR NAMAK to devote some time for dawat e deen in other area of MEWAT by making jamaat (group).

9. Initially 6 people became ready for going nearly 10 days (three elderly namely hafiz Muhammad Bin Nor Baksh, Nambardar Mehrab Khan, Choudhary Namaz Khan, and three children of 12-13 years.)

### **Work gained momentum after 1933**

10. Work remained at slow pace till 1933, In the winter of 1933 nearly 250 people became ready to offer some time and came to DELHI JAMA MASJID. Maulana Hussain Ahmad Madni (Rahmatullah Alaihi) gave the departure advice to jamaat and it was sent to PANIPAT, KARNAL (HARYANA), SAHARANPUR & KANDHLA (UTTAR PARDESH).

### **Expansion of the work**

With the passage of time People realized the importance of Effort of deen to strengthen our Iman and Amaal. They realized their duty as the ummat of last prophet to convey this message to others also. So people started joining them in large number and started sacrificing for the cause of Islam.



### **Era from 1933 to 1939**

Maulana continued with his work, After return from his second Haj he came with Istaqamat and Sharah sadr (Allah opened his heart to continue with the work). But till 1939 it remained largely in the area around Mewat, Delhi and few districts of western U.P. Largely Mewatis played an active participation although some of the prominent ulemas and shuykh supported it most notably Maulana Hussain Ahmad Madni, (R.A) and Abdur Raheem sb Raipuri (R.A) largely due to the pious personality of Maulana Ilyas but by and large it remain unattended from Circles of ulemas and scholar.

### **Attention of Ulemas and Islamic Scholars to the work around 1939**

In Dec, 1939, three big personalities of India Maulana Abul Hasan Ali Nadvi (R.A), Maulana Manzoor Nomani (R.A) and Abdul Wahid Sb M.A. (R.A), planned to observe the religious work going on by different people/organization and to make a decision about themselves to join.

(They visited Saharanpur, Raipur and in Raipur Abdurraheem Sb Raipuri advised them to visit Maulana Ilyas (R.A.) at NIZAMUDDIN, Delhi and to see the ongoing work of Dawah.

They were aware with the name of Maulana Ilyas and had recently read an article about his Dawah Movement in Mgazine Tarjumanul Quran of SHAABAN 1358 Hijri written by Maulana Abul Ala Maudoodi (R.A) (the Renowed writer and founder of Jamaat e Islami) ,after visiting Maulana Ilyas at Nizamuddin and visiting the areas of mewat. That article was in praise of Tabligh work, The title of this article was "EK DEENI TAHRREK (A religious movement). So with advice of Raipuri Rahmatullah Alaihi their plan to visit Nizamuddin became final. (Ref. Autobiography of Abul Hasan Ali Nadvi "KARWANE ZINDAGI" vol 4)

### **Spread and Acceptance of work by Ulemas**

Abul Hasan Ali Nadvi R.A started taking formal and active participation along with Maulana Manzoor Nomani R.A and it helped much for spreading of work among Ulema and Madarsas.

With there participation the work got an interface at a time when other Ulemas were not much attentive to the work. Maulana Ilyas has always acknowledged it and always praised Maulana

Ali

Miyan.

Ali Miyan visited Peshawar and other parts of (Pakistan) undivided India besides actively doing the effort in India. Apart from this other Ulemas were also took part.

An important Mashwara was called to discuss the ways of participation of students of Madarsa which was attended by Qari Tayyab Sb (R.A) Rector of Darul Uloom Deoband, Mufi Kifayatullah Sb Mufti e Azam Hind, Maulana Mohammad Shafi Sb of Madarsa Abdurrab Delhi, Hafiz Abdullateef Sb of Muzahirul uloom Saharanpur, Maulana Aizaz Ali ,teacher of Darul Uloom Deoband, and Maulana zakariya and Maulana Abdul Qadir Sb Raipuri (RAHMATULLAH ALAIHIM) (Ref :Biography of Ali Miyan:Sawane Mufakkirul Islam page no 197-205, Life and mission of maulana ilyas page no 159)

### **The effect of the work became all inclusive for all section of society**

RIGHT FROM THE BEGINNING VIEW OF MAULANA ILYAS WAS TO INCLUDE EACH SECTION OF THE SOCIETY FOR THE EFFORT OF DEEN AND TO UTILISE THEIR CAPABLITIES FOR THE PROPAGATION OD DEEN. He became quiet successful in its endeavour and work spreaded in colleges and university. Students and teachers of Jamia Millia Islamia and Aligarh Muslim University came closer to the work. Dr Zkair Hussain (Former president of india was professor at Jamia Millia Islamia that time) was close to Maulana Ilyas and used to come Nizamuddin regularly Work also spreaded among business clas and other sections of the society. .(Ref Biography of Abul Hasan Ali NadviPage no 204,Life and mission of maulana Ilyas page no.219 )

### **Maulana Ilyas death**

MaulanA Ilyas died on 13<sup>th</sup> July 1944. During last days of his illness he named a list of 6 persons to lead the effort after his death. Maulana Muhammad Yusuf son of Maulana Ilyas was one of these 6 people. And later on he was selected to lead the movement.



Maulana Yusuf himself was a great scholar of Islam. His famous book in Arabic HAYATUS SAHABA is like a masterpiece on the practical aspect of life of Hazrat Muhammad Sallallahu Alaihi Wasallam and Sahaba Kara. It is an encyclopedic book very popular in the Arab World. Its English and Urdu translations are similarly popular.

### **Transnational expansion of tabligh work after 1944**

Maulana Yusuf was himself a great scholar of Hadith and gave the work of dawat the much needed scholarly support. Apart from HAYATUS SAHABA he also wrote Muntakhab Ahadith collection of Ahadith related to six qualities of Dawat and Tabligh. During his period work spreaded from the Indian subcontinent to other parts of the world. A Jamaat went from India to Arab which included Maulana Ali Miyan who was a prolific writer in Arabic and was popular in Arab World and it rooted the work in Arab Countries. With passage of time it became a transnational movement to strengthen Imaan and Amaal e Saliha. Maulana Yusuf died in 1964 at Lahore.

### **Muqami Kaam (effort of deen at home)**

Tabligh work has two facets

1. Going in the path of Allah for some days.
2. Doing the Amaal and effort while being at home.

After Maulana Yusuf, Maulana Inamul Hasan took the responsibility to lead the effort. Maulana Inaamul Hasan Made a formal Tarteeb of Muqami Kam (effort of deen while being at home) and it helped the brothers to strengthen the qualities and gain achieved in the path of Allah. And established strong connection between Dae and the his neighbour and surrounding.

### **Maulana Ilyas view was of Taking care of whole world**

As Hazrat Muhammad Sallallahu Alaihi Wasallam was last prophet and this ummat has responsibility for whole world. So the system of Tabligh has been designed to cater all these. To start from oneself to whole world. Muhammad sallallahu Alaihi Wasallam simultaneously did effort on all front

eg Even if his family member and people of makkah not accepted he went to Taif, even whole Arab not accepted he reached to Roman and Persian empire and did not waited to be accepted by all people of his area to start work in other areas. So in tabligh work a system was made to cater from onself, to family, to muhallah,to nearby town,to country,to whole world.

E.g FOR INDIVIDUAL :In faradi Amaal, tasbeeh,tilawat e quran Taleem ,gusht and effort in the pth of allah for person himself, FOR FAMILY: Daily Taleem and Muzakra with quran Halqa, . FOR MUHALLA: Daily Taleem in mosque, Daily meeting with brothers, Daily Mashura, Weekly Gusht, FOR NEIGHBORING LOCALITY:Second Gusht,and 3 day in a month,FOR COUNTRY:40 days FOR WORLD RESPONSIBILITY:4 Months. Women will also go in the path of Allah obviously under the ambit of Shariah Ruling and with many restriction always with her Husband/Sharai Mahram.

### **Regarding Dawah among Non Believers**

Maulana Ilyas was in principle very serious about the important work of Muslim of calling nonbelievers towards Allah and the way of Salvation.

When Maulana Muhammad Ali Jauhar was going to London for Round Table Conference Maulana Ilyas wrote him a letter drawing his attention to give the message of Allah to british officials including the british prime ministr churchil.That mean he was very much aware of the importance of this aspect.

But he was of the view that qualities are needed in muslims ummah to convey the message of Islam to all mankind in a effective way. To put the house of muslim in order was of priority importance for him. And it has prove from Quran and Hadith that taking care of muslims is an important aspect of deen.

In Verse ABASA WATAWALLAH.....it has been stressed in the chaptor that those who are already in the fold

should also get importance while about others it is not certain that they will come into the fold.

### **It is necessary to adopt qualities for effective Dawah**

It is also necessary, that one should adorn oneself with the qualities of a true Believer. He should apply the commands of Deen upon himself.

This includes being punctual upon Salaah with *Jama'ah* (congregation). One should refrain from all sins and transgression. One should refrain from disobedience, adultery, drinking, stealing, transacting in interest, lying, backbiting, deceiving, not paying people their dues - even if they be non-Muslims.

He should deal with compassion and kindness. Likewise he should fulfil his promises. **These are the qualities of a Believer. When one will adorn oneself with these qualities, he will be loved by the people. Hence this will attract them to Islam and they will eventually accept it.**

### **EXAMPLES OF SPREAD OF ISLAM BY STEADFASTNESS ON DEEN**

Many of the countries such as **Malaysia, Indonesia, Philippines, etc.** were not conquered by Mujahideen. Islam spread in these countries by means of traders who **were steadfast on Deen.** Hence the people loved them and enquired from them about their religion. Thus they entered into the fold of Islam.

Therefore it is necessary for the *Daa'ie* to adopt these qualities. **We thank Allah Ta'ala that he granted the *Tabligh Jama'ah* the *tawfeeq* to adopt this noble method. They approach people with love and kindness. Hence we find that, due to their efforts, great benefit has been achieved throughout the world. We pray Allah Ta'ala**

to grant them the ability to continue with this good work and may He make all their actions solely for Himself. May they remain steadfast on this noble Da'wah in which there is great benefit for Islam and the Believers. *Insha Allah.*  
**JAZAKALLAH O KHAIR**

## SCHOLARS VIEW Imam of kaba (Makkah) & Baitul Muqaddas Opinion on Tablighi Jamaat

**1.**

**Fazilatus Shaykh Ali Umar Yaqoub Abbasi**, the head Imam and Khateeb of *Bait ul-Muqaddas* [**Masjid al-Aqsa,**] **Palestine views on Tablighi Jamaat.**

**2**

**For Views of other Scholars on tablighi Jamaat please click here**

**3.**

### **THE IMAAM OF KABA (MAKKAH) SPEAKS**

(Sheikh Muhammed Abdullah bin Subail, the head of the Imaams of Makkah Mukarramah and Madina Munawwarah, visited South Africa. He addressed his fellow Muslim brothers at Isipingo Beach on the occasion

of the Annual Jalsa of Madarsah Taaleemuddeen. Hereunder is the crux of his deeply inspiring talk. In his talk IMAM E HARAM has outlined.

- 1) The importance of Knowledge and Dawah and Tabligh,
  - 2) The requisite qualities for doing Dawah and Tabligh
  - 3) Outline the way of dawah of Hazrat Muhammad Sallallahu Alaihi Wasallam. Special admiration of TABLIGHI JAMAAT for adopting that way. And benefit of its work.
  - 4) Importance of Knowledge and stressing that MADARSAS are essential and complimentary for the work of DAWAH.)
- (The subheadings has been made by the blogger)

### **The talk starts.....**

All praise is due to Allah Ta'ala and salutations be upon His beloved Messenger (Sallallahu Alaihi Wasallam). I am extremely pleased to gather here on this auspicious occasion with my brothers in Islam. This is the gathering of *Da'wah*, knowledge and the dissemination of this knowledge.

### **IMPORTANCE OF KNOWLEDGE**

Knowledge is indeed greatly superior since Allah Ta'ala extolled the Ulama in the words: "Allah raises the Believers among you and elevates the people of knowledge to great ranks."

The people of knowledge are those who guide mankind to the Straight Path - the path that leads to *Jannah*. The Ulama are thus the "Nur" (light) of the land. They illuminate it wherever they go just as we witness it in this

land of yours. May Allah Ta'ala cause Islam to spread to an even greater extent in this land by means of these *Du'aat* (inviters towards Allah Ta'ala).

### **THE DAWAH AND its importance**

These *Du'aat* are following the directive of Allah Ta'ala. Allah TA'ala instructed Rasulullah (Sallallahu Alaihi Wasallam) thus: "Say! This is my path. I invite towards Allah with confidence. I do so and those who follow me." ... This path is the path of calling towards Allah Ta'ala and towards the true *Deen*.

The *Daa'ie* (inviter) calls towards Allah Ta'ala with the knowledge that Allah Ta'ala has revealed in the Holy Quran. About this knowledge Allah Ta'ala says: "The book which we revealed upon them so that they may ponder over its verses and so that the intelligent may take heed." Hence Rasulullah (Sallallahu Alaihi Wasallam) is informing the *Ummah* that this is his path. Likewise every person whose intention is sincere will tread on this path - the path of Rasulullah (Sallallahu Alaihi Wasallam). He will thus invite towards Allah Ta'ala with knowledge and confidence.

### **DAWAH DUTY OF ALL MUSLIMS**

This duty is not restricted to any one group. It applies to every person who has followed the path of Rasulullah (Sallallahu Alaihi Wasallam) and accepted his guidance. The one who is most deserving to be called the follower of Rasulullah (Sallallahu Alaihi Wasallam) and the one closest to him is that person who adheres to what has been revealed to Rasulullah (Sallallahu Alaihi Wasallam) in the



Holy Quran and to his *Sunnah*.

## **IMPORTANCE OF NON ARAB IN SPREAD OF DEEN**

The first recipients of this Quran were the Arabs. While they were honoured with this, a great responsibility was also placed upon them. Allah Ta'ala says: "And verily it is a remembrance for you and your nation, and soon they will be questioned." The Arabs will be questioned with regard to this responsibility of propagating the message of the Quran. Hence Allah Ta'ala also cautions them that "if you turn away He will replace you with another nation. then they will not be like you."

Hence O Arabs, this is an honour for you if you fulfil its responsibility. If you do not do so then Allah Ta'ala will raise another nation who will be better than you in inviting towards His Deen.

This has been openly witnessed. Allah Ta'ala has strengthened Islam greatly with non-Arabs. We find that most of the great works of *Tafsir*, *Hadith* and commentaries of *Hadith* have been compiled by non-Arabs. They were people who followed the *Deen* of Allah Ta'ala and the *Sunnah* of Rasulullah (Sallallahu Alaihi Wasallam). Hence Allah granted them knowledge as well as the ability to practice upon it. Hence He used them to benefit mankind greatly.

You are also aware of the great *Ulama* of India, Pakistan, Bangladesh, Afghanistan, Khurasan, etc. We regard these personalities as our leaders and we pray to Allah Ta'ala to resurrect us with them in *Jannah*.

## **IMPORTANCE OF CALLING TOWARDS ALLAH**

Hence whoever has been blessed with Islam, he should invite towards the *Deen* of Allah Ta'ala and the *Sunnah* of Rasulullah (Sallallahu Alaihi Wasallam). There is really nothing more virtuous than calling towards Allah Ta'ala. Calling towards Allah Ta'ala is the best of actions. If Allah Ta'ala guides a single person by means of your efforts, the virtues are extremely great. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "If Allah guides one person by means of your effort, it is better for you than red camels (an extremely valuable possession of the Arabs in those days)."

Allah Ta'ala also says: "Who is better in speech than the one who calls towards Allah and does good actions and says 'verily I am among the Muslims'." The *Daa'ie* invites towards Allah and also does good deeds. He firstly practises and also at the same time invites towards the *Deen* of Allah Ta'ala with extreme love and compassion. Hence who can be better than such a person?

## **DAWAH IS COMBINATION OF SPEECH AND ACTION**

*Da'wah* takes place by means of speech. However it also takes place to a greater extent by means of action. People accepted the invitation of Islam after they became attracted towards the good actions, noble qualities and humility of those who invited them. This was the manner of Rasulullah (Sallallahu Alaihi Wasallam). He was extremely kind and tolerant, even towards those who were rude. He would then invite them towards Islam and they would accept.

## **KINDNESS AND TOLERANCE IS KEY FOR**

## **DAWAH**

Once a Bedouin came to Rasulullah (Sallallahu Alaihi Wasallam). Rasulullah (Sallallahu Alaihi Wasallam) asked him; "Do you bear witness that there is none worthy of worship besides Allah and that I am His Messenger?" The Bedouin bluntly answered: "No!" This Bedouin then pointed to a live lizard that he had and said: "I will not accept you until this lizard bears witness that you are the Messenger of Allah." Rasulullah (Sallallahu Alaihi Wasallam) said: "Give it to me." He then held it in his hands and addressing the lizard asked: "Who am I?" The lizard said: "I bear witness that you are the Messenger of Allah." Upon hearing this and witnessing this miracle the Bedouin proclaimed the *Shahadah* and accepted Islam. He then went to his nation and invited them towards Islam. Hence they also accepted Islam. This was all due to the kindness and tolerance of Rasulullah (Sallallahu Alaihi Wasallam).

Similarly Rasulullah (Sallallahu Alaihi Wasallam) was once sitting in the Musjid with his companions. A Bedouin came into the Musjid and began urinating in one corner. The people became furious and harshly rebuked him. Rasulullah (Sallallahu Alaihi Wasallam) said to them: "Leave him alone. Do not rebuke him." When this person had relieved himself Rasulullah (Sallallahu Alaihi Wasallam) instructed one of the Sahaaba (R.A.) to bring a bucket of water and purify the place. He then called the Bedouin and gently said to him: "This is the Musjid - the house of Allah. This is the place to perform Salaah, recite the Holy Quran, tasbeeh, etc. It is not the place to relieve oneself." Rasulullah (Sallallahu Alaihi Wasallam) thus

advised him with soft and gentle words. The Bedouin went outside and after mounting his camel said: "O Allah have mercy on Muhammed (Sallallahu Alaihi Wasallam) and myself. Do not have mercy on anyone besides us." Due to the kindness of Rasulullah (Sallallahu Alaihi Wasallam) the Bedouin loved him and prayed for him. As for those who had rebuked him, he excluded them from his *Dua*.

**Hence it is necessary to adopt love, kindness and gentleness** in the course of inviting towards Allah Ta'ala. If people are invited with kindness they will accept. Harshness will only drive the people away.

It is also necessary, especially in these countries, that one should adorn oneself with the qualities of a true Believer. He should apply all the commands of Deen upon himself. **This includes being punctual upon Salaah with Jama'ah (congregation). One should refrain from all sins and transgression. One should refrain from disobedience, adultery, drinking, stealing, transacting in interest, lying, backbiting, deceiving, not paying people their dues - even if they be non-Muslims. He should deal with compassion and kindness. Likewise he should fulfil his promises. These are the qualities of a Believer. When one will adorn oneself with these qualities, he will be loved by the people. Hence this will attract them to Islam and they will eventually accept it.**

**EXAMPLES OF SPREAD OF ISLAM BY STEADFASTNESS ON DEEN, the means adopted by Tablighi Jamaat**

Many of the countries such as Malaysia, Indonesia, Philippines, etc. were not conquered by Mujahideen. Islam spread in the these countries by means of traders who were steadfast on Deen. Hence the people loved them and enquired from them about their religion. Thus they entered into the fold of Islam.

Therefore it is necessary for the *Daa'ie* to adopt these qualities. We thank Allah Ta'ala that he granted the *Tabligh Jama'ah* the *tawfeeq* to adopt this noble method. They approach people with love and kindness. Hence we find that, due to their efforts, great benefit has been achieved throughout the world. We beseech Allah Ta'ala to grant them the ability to continue with this good work and may He make all their actions solely for Himself. May they remain steadfast on this noble *Da'wah* in which there is great benefit for Islam and the Believers. *Insha Allah.*

### **IMPORTANCE OF MADARSAS**

Likewise disseminating knowledge by means of establishing Madrasahs and teaching the people is of fundamental importance so that the *Daa'ie* could invite with full knowledge. When a student would graduate from this Madrasah, or any other Madrasah, after he has gained sound knowledge, he would now invite with confidence. Hence his *Da'wah* would be more beneficial. This was the path of Rasulullah (Sallallahu Alaihi Wasallam).

We beseech Allah Ta'ala to grant us all beneficial knowledge and the ability to do good deeds and make us inviters towards his *Deen*. May He make us among those who follow the Path of Rasulullah (Sallallahu Alaihi

Wasallam). Finally, may He enable us to bring into our lives His noble words: "And who is better in speech than the one who invites towards Allah and does good deeds..."

## FATWA on Tablighi Jamaat

Below is the full Fatwa of Mufti Ebrahim Desai (South Africa) which was issued in response to a question that entail the islamic legal status and ruling on different aspect of the work of Tablighi Jamaat. It is taken from AskImam.com with thanks.

**He starts the answer.....**

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatoh

### **A Brief Introduction to Tablighi Jamaat and their objectives**

Tabligh literally means 'to convey'. Contextually, it refers to conveying the message of Islam. This is the sunnah of all the prophets. The most important rule of tabligh is hikmah. Allah Ta'ala says in the Holy Quran:

الْحَدِيثُ وَالْمَوْعِظَةُ بِالْأَحْكَامِ رَبِّكَ سُبُلَ إِلَهِي أَدْعُ

Invite (people) to the way of your Lord with wisdom and good counsel.

(Verse: 16:125)

Whosoever does tabligh must adopt hikmah. It is only then, that people will understand and accept.

The system conducted by the Tabligh Jama'at was initiated by Moulana Ilyas Saheb (Rahimahullah). He observed that people were too engrossed in their worldly activities and



had forgotten the objective for which they had been sent to this world. He realized that they had to free some time from their worldly engagements, to sit and ponder about Allah Ta'ala and their purpose for being sent to this world. Therefore, he started calling people to the masjid, and reminded them about Allah Ta'ala and His greatness. Initially people rebuked him, they discouraged him and used to say that they had no time for all of this; but as time went by, they realized the truth behind it and the need for it, and started joining him in calling others towards Allah Ta'ala. Thereafter, when more people started joining this work, a few guidelines had to be set, to make sure that the work was done in a proper manner. Different time periods of 3 days, 40 days, etc. were set, so that people knew for how long they had to be away, and could make the necessary arrangements for that period.

Their objective is that each and every Muslim adopts the Islamic way in all aspects of life. They do not advise anyone to leave all their daily activities and join this work, but they encourage people to take out some time from their daily engagements so that the rest of the time could be spent in accordance to the teachings of Islam. Spending time in the path of Allah is not the objective of the work, but rather it acts as a motivation to practice on all other aspects of Deen.

## Proof from Quran and Hadith

It is incorrect to say that the work of tabligh ‘has no basis in sunnah’ or that ‘it was not found in the time of Nabi (Sallallahu Alaihi Wasallam)’. There are numerous verses of the Quran and the Ahadith of Nabi (Sallallahu Alaihi Wasallam) that support the practice of tabligh. Hereunder are a few of them:

From the Holy Quran:

1.

الاحسانة والاموعظة بالاحكمة ربك سدبيل إلى ادع

Invite (people) to the way of your lord with wisdom and good counsel.(Verse: 16:125)

2.

عن ويد نهون بالامعروف ويدأمرون الاخير إلى يدعون أمة مذكم ولا تكن  
الامذكر

And there has to be a group of people from among you who call towards good and prevent from evil.(Verse: 3:104)

3.

الامسدمين من إنني وقال صالحا وعمل الله إلى دعا ممن قولا أحسن ومن

And who is better in utterance than the one who called people towards Allah, and acts righteously and says, “I am one of those who submit themselves (to Allah Ta’ala).

(Verse: 41:33)

## **From the Ahadith of Nabi (Sallallahu Alaihi Wasallam):**

4.

صلى الله رسول سمعت عليه ما قضي ف قد هذا أما سعيد أب و ف قال  
لم ف إن ب يده ف ليغيره منكرام نكم رأى من ي قول و سلم عليه الله  
الإيمان أضعف وذلك ف بقل به ي س تطع لم ف إن ف بلسانه ي س تطع

Hazrat Abu Sa'eed (Radhiyallahu Anhu) narrates that he heard Nabi (Sallallahu Alaihi Wasallam) saying,

“Whosoever witnesses a forbidden act being committed, he should prevent it by the use of his hands; if he is unable to do so, then he should prevent it with his tongue; if he is unable to do so, he should at least consider it a vice in his heart; and this is a very low level of Iman”.

(Sahih Muslim Vol.2 Pg.211/2 - Darul Ma'rifah)

5.

عليه الله صلى النبي عن عنهما الله رضي ب شير بن النعمان عن  
قوم كم ثل ف بها والواقع الله حدود على القائم م ثل قال و سلم  
ف كان أسد فلها وب عضهم أعلاها ب عضهم ف أصاب سد فينة على اس تهموا  
لو ف قلا و اف وقهم من على مروا الماء من اس تقوا إذا أس فلها في الذين  
وما ي تركوهم ف إن ف وقنا من نوذولم خرقا ن صيد بنا في خرقنا أنا  
جم يعاون جوانا أي ديهم على أخذوا وإن جم يعا هلكوا أرادوا

It has been reported on the authority of Nu'man bin Bashir (Radhiyallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) said, “There are people who do not transgress

the limits (laws) of Allah Ta'ala, and there are others who do so. They are like two groups who boarded a ship; one of them settled on the upper deck, and the other on the lower deck of the ship. When the people of the lower deck needed water, they said, "Why should we cause trouble to the people of the upper deck when we can have plenty of water by making a hole in our deck". Now, if the people of the upper deck do not prevent this group from such foolishness, all of them will perish; but if they stop them, they will be saved".

(Sahih Al Bukhari Vol.3 Pg.152 - Darul fikr)

The Shaykh then disagrees with the method of da'wa that is carried out by the Tabligh Jama't. He says that it was not found in the time of Nabi (Sallallahu Alaihi Wasallam).

We also agree that the manner in which da'wa is coordinated by the Tabligh Jama'at (e.g. specifying the time period of 40 days, stipulating time for ta'lim and gusht, etc.) is not proven through sunnah, but it is not necessary that the method of each and every ruling of Shari'a is stipulated through sunnah. There are some commandments in Shari'a in which the method is not stipulated. For example, it is a commandment of Shari'a to acquire knowledge, but the manner in which the Madrasas are established today, is not proven through Quran and Hadith. Up until the recent past, the scholars used to teach

in the masjids of their respective towns and villages. The students had to go to different scholars to learn the different sciences. No arrangements of food or boarding were made. However, the zeal for knowledge had decreased as time went by, and the scholars felt it necessary to establish the system of Darul Uloom as is established today. Nobody regards such a system to be bid'ah.

Similarly, Shari'a has commanded us to do the work of tabligh. This work used to be done on an individual basis. The learned people used to preach people and prevent them from all vices. As time went on, vice started prevailing, and people had stopped doing the work on an individual basis; therefore, a collective effort had to take place, and rules had to be set up for the work to carry on in order.

### **Importance of seeking knowledge**

We accept the fact that it is important to seek knowledge, and certain aspects of Deen are such that it is compulsory for each and every Muslim to know them. There are millions of Muslims in the world. It is not practically possible that all these Muslims join Darul Uloom and madrasas or (as mentioned by the Shaykh) sit in the masjid and acquire knowledge, as is the custom in , etc. All the Muslims in the world will not be prepared to do this, nor can the Darul Uloom and madrasas accommodate

such a big body of students. Therefore, a different mechanism had to be adopted.

It was observed that only the minority that were in Darul Uloom and madrasas were acquiring knowledge, and the vast majority was too engrossed in worldly activities, resulting in the ignorance of even the basic principles of Deen. Therefore, a method was engineered where the Muslims were requested to take out some time from their daily engagements and come to the masjid. Here they were reminded about Allah Ta'ala and how ignorant they were of the teachings of Islam. This led them to spending more time in the path of Allah and eventually they were educated with the basic teachings of Islam. It is apparent today that anyone who spends at least 40 days in the path of Allah is acquainted with the basic rulings of salat, wudu, etc. and also learns to recite those suras of the Quran that are read frequently in salat. Moreover, the work of Tabligh has created awareness for the lack of knowledge in Muslims in the past few years, resulting in more students joining madrasas and the opening up of more Darul Uloom and madrasas.

Therefore, we concur with the Shaykh's advice on educating the Muslim masses with the teachings of Islam; but it wouldn't have been practical to expect all the Muslims to disengage themselves from their worldly



activities and be engrossed in acquiring knowledge. Rather, a practical method had to be adopted, which the Tabligh Jama'at succeeded in accomplishing. However, we do not deny the fact many of the brothers fail to adhere to the set of rules given to them by the seniors of Tabligh Jama'at, and do not attain the full benefit they would have otherwise attained.

### **The position of knowledge in Tabligh Jama'at**

Tabligh Jama'at does not discourage people from acquiring knowledge, but rather it acts as an encouragement for people to go seek knowledge. The teachings of Tabligh Jama'at are based on "six points", the third point of which is "ilm (knowledge) and zikr (remembrance of Allah Ta'ala)". When the brothers who go out in the path of Allah, the virtues of knowledge are read to them and they are encouraged to go to the scholars of Deen to acquire knowledge of the rulings of Islam. The students and teachers of schools and madrasas are discouraged to disrupt their studies for the work of da'wa, but they are inspired to give their free time for this work. There are extremists that give preference to da'wa over knowledge, but this is totally against the teachings of the seniors of Tabligh Jama'at.

### **Propagating without knowledge**

It is true that one should not preach what one does not

know. However, not having knowledge in one field does not mean that one cannot propagate at all. **There is no one present on the face of the earth who can say that he has mastered all fields, or even one field for that matter. Knowledge is so vast that no creation can encompass it. Therefore, we cannot say that one should wait till he has perfected his knowledge in order to propagate it. It is enough for a person to know one aspect of Deen to propagate that aspect to another person.** We also understand from the Ahadith of Nabi (Sallallahu Alaihi Wasallam) that he ordered the Sahabah (Radhiyallahu Anhum) to propagate whatever they heard from Nabi (Sallallahu Alaihi Wasallam), even if it was one sentence.

« قال - و سلم عليه الله صلى - النبي أن عمرو بن الله عبد عن  
... آية ولو عنى ب لغوا . »

It has been narrated on the authority of Abdullah bin Amr (Radhiyallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) said, **“Convey (my teachings) to the people even if it were a single verse or sentence (from the Quran or the Sunnah ...”**.

(Sahih Al Bukhari Vol.4 Pg.175 - Darul fikr)

Similarly, the brothers who go out in the path of Allah discuss the “six points” with those who have spent more time than them. After they are well acquainted with the “six points”, they are allowed to give talks in the

mosque. **They are advised to speak only within the “six points” and not speak anything besides that. In this way, they propagate only what they know and not what they do not know. Only the qualified scholars are allowed to elaborate on issues other than the “six points”. This is the reason why most of the brothers that take part in the work of tableegh do not answer questions posed on aqeedah and rules of Islamic jurisprudence. Anyone who poses such questions is asked to consult an ‘alim for an answer.**

It has also been the concern of the seniors of the work of tabligh that many of the jama’ats go out in the path of Allah without a single ‘alim in the whole jama’at. They are trying to rectify this situation by inviting more scholars to do this work. However, they make sure that there are atleast one or two ‘alims in every jama’at that is sent to another country.

The incident of the companions giving fatwa to the injured man does not prove the impermissibility of propagating one’s knowledge. It only proves that one should not comment on a matter that one has no knowledge of. This does not stop him from propagating what he knows. Misquoting the Ahadith of Nabi (Sallallahu Alaihi Wasallam)

It is a great sin to falsely attribute anything to Nabi (Sallallahu Alaihi Wasallam). Nabi (Sallallahu Alaihi Wasallam) has said:

ال نار من مقعده ف لا يتبوأ متعمدا على كذب ومن

Whoever tells a lie against me intentionally, then surely let him occupy his seat in the (hell) fire.

(Sahih Al Bukhari Vol.4 Pg.175 - Darul fikr)

It is a sad fact that scholars and the general masses are all involved in this malpractice of misquoting the Ahadith of Nabi (Sallallahu Alaihi Wasallam). Incidents and sayings are taken from books and other talks, and attributed to Nabi (Sallallahu Alaihi Wasallam) without trying to figure out if they are authentic or fabricated. This malpractice is not found only amongst those brothers who are involved in Tabligh Jama'at, but is a common practice of many of the speakers who want to spice up their talks with interesting stories.

The seniors of Tabligh Jama'at discourage the others from quoting such narrations, but there are many who do not adhere to this advice. However, it will not be advisable for one to abandon the work of tabligh because of these speakers, but rather join the work and correct this malpractice.

It is because of the fear of misquoting the narrations of Nabi (Sallallahu Alaihi Wasallam) that the brothers of Tabligh Jama'at attribute the narrations to their seniors and say that 'so and so said it'. In this way they are saved from attributing those narrations to Nabi (Sallallahu Alaihi Wasallam) of which they have no knowledge.

### **The ones nearer to you have more right**

We accept the fact that the ones nearer to you have more right, and you should propagate to them before you start propagating to others. Allah Ta'ala mentions in the Holy quran:

عَلَيْهَا وَاِصْطَبِرْ بِرَبِّكَ اَلْصَّلَاةَ اَهْلِكَ وَاَمْرٌ

Bid your family to perform Salāh, and adhere to it yourself.

(Verse: 20:132)

However, this does not mean that one has to wait till everyone in his family and locality has come totally upon Islam before he could propagate to others. Nabi (Sallallahu Alaihi Wasallam) did not wait for the whole of Makkah Mukarramah to accept Islam before he went to Taif. All madrasas do not wait till everyone in that town or village becomes an 'alim before they accept students from other towns or countries. Similarly, the brothers involved in tabligh go out in the path of Allah, but they are also doing

this work in their locality when they are not out in the path of Allah.

Moreover, this objection needs to be justified only if we assume that the brothers go out in the path of Allah to rectify the others, whereas, their objective of going out in the path of Allah is to rectify themselves. We have mentioned above that spending time in the path of Allah is not the objective of the work, but rather it acts as a motivation to practice on all other aspects of Deen. The objective is to be involved in masjidwar a'mal after they return home. Masjidwar a'mal includes doing gusht (going door to door) in the locality and reading 'the book of virtues of good deeds' at home.

Ref: Taken mainly from Fatawa Mahmoodiyah Vol.4  
Pgs.228-243 (Jami'a Farooqiyah)

**[(NOTE: From the Blogger (NOT FROM PART OF ORIGINAL FATWA OF MUFTI IBRAHEEM DESAI Sb**

1..As the questioner in this Fatwa for Tabligh was having one claim that tableeghis are Hanafi and this has been presented as a wrongdoing on the part of Tablighi Jamaat. So Mufti Sb is detailing islamic legal status of following a Mazhab.That is below .....  
I WOULD LIKE TO SAY.....

1.But it is open to all that only bond in Tabligh work is 1.Kalima Lailaha Illah Muhammadur Rasulullah, 2.o obey command of Allah and follow path of Rasulullah, 3.To bring deen in our life and to whole mankind we have to strive in the path of Allah.There is no other Subideology/Mazhab/Fiqh boundation in Tablighi Jamaat

2..And all can see that all muslims ranging from Hanafis of Indian subcontinent and Mostly Shafae of Indonesia and Sri Lanka,Mostly Malikis of Africa,Mostly Hanbalis of Arab world and all Ahle Sunnat Wal Jamaat all over the world are actively participating in the work. As being question on most Tablighis are Hanafi two of the reason are

1.Hanafi comprise approx 50% of total Muslims in the world.So in Tablighi work also it will



more.

2.And second reason is that it started from Indian subcontinent which comprise nearly 50 crore Muslim population in whic above 95% are Hanafi.}

## **NOW MUFTI Sb FATWA CONTINUES.....**

### **Taqleed and following a Mazhab**

Shaykh Albani is known for not following a mazhab. He believed in deriving the rulings directly from Quran and Hadith. This is the reason why he objects to those who follow a mazhab. A full clarification of the importance of taqleed and the harms of not following a mazhab requires a detailed article. However, we will try to explain the basic points as briefly as possible.

Obedience, in its true sense, belongs to Almighty Allah alone. This is the logical requirement of the doctrine of Tawheed (belief in the Oneness of Allah). Even the obedience of Nabi (Sallallahu Alaihi Wasallam) (about which the Shaykh repeatedly mentions that the best of guidance is the guidance is the guidance of Muhammed (Sallallahu Alaihi Wasallam)) has been prescribed for us because he is the messenger of Allah Ta'ala and conveys to us the divine commandments; we are ordered to obey and follow him only because Allah's pleasure has been

epitomized in his sayings and acts. Therefore, we are required to follow the Holy Quran, being the direct commandment of Allah, and the Sunnah of Nabi (Sallallahu Alaihi Wasallam), being the indirect form of revelation.

However, the interpretation of the Quran and Sunnah is not an easy job. It requires an intensive and extensive study of both the sacred sources of Shari'a, which cannot be undertaken by every layman. If it is made obligatory on each and every Muslim to consult the Holy Quran and Sunnah in each and every problem rising before him, it will burden him with a responsibility which is almost impossible for him to discharge. The inference of the rules of Shari'a from the Quran and Sunnah requires a thorough knowledge of the Arabic language and the knowledge of many other sciences, which a layman usually does not possess. The only solution to this problem is that a group of persons should equip themselves with the required knowledge of Shari'a, and the others should ask them about the injunctions of Shari'a in their daily affairs. This is exactly what the Holy Quran has ordained for the Muslims in the following words:

الدين في ل يت فقهوا طائفه منهم فرقة كل من ذ فر ف لولا  
ي حذرون ل علمهم إلهم رجوعوا إذا ف ومهم ول ي نذروا

So, a section from each group of them should go forth, so that they may acquire the knowledge and the perception in

the matters of religion, and so that they may warn their people, when they return to them, that they may be watchful.

(Verse: 9:121)

This verse of the Holy Quran indicates that a group of Muslims should devote itself for acquiring the knowledge of Shari'a, and the others should consult them in the matters of Shari'a.

This is exactly what the term "Taqlaad" means. A person, who has no ability to understand the Holy Quran and Sunnah, consults a Muslim jurist, often termed as Imam, and acts according to his interpretation of Shari'a. He never deems him worthy of obedience, but he seeks his guidance for knowing the requirements of Shari'a, because he has no direct access to the Holy Quran and Sunnah, or does not have adequate knowledge for deducing the rules of Shari'a. This behaviour is called taqlaad of that jurist or Imam.

The qualified Muslim jurists have devoted their lives for the study of the Holy Quran and Sunnah and have collected the rules of Shari'a, according to their respective interpretation of Shari'a, in an almost codified form. This collection of the Shari'a rules, according to the interpretation of a particular jurist, is called the mazhab of that jurist. Thus the mazhab of an Imam is not something parallel to Shari'a, or something alien to it. In fact, it is a

particular interpretation of Shari'a and a collection of the major rules, inferred by the Holy Quran and Sunnah by some authentic jurists, and arranged subject wise for the convenience of the followers of the Shari'a. Therefore, the one who follows a particular mazhab actually follows the Holy Quran and Sunnah according to the interpretation of a particular authentic jurist, whom he believes to be the most trustworthy and the most knowledgeable in matters of Shari'a.

As for the difference of the mazahib, it has emerged through the different possible interpretations of the rules mentioned in, or inferred from, the holy Quran and Sunnah.

In order to understand this point properly, it will be pertinent to know that the rules mentioned in the Holy Quran and Sunnah are of two different types. Some rules are mentioned in these holy sources in such clear and unambiguous expressions that they permit only one interpretation, and no other interpretation is possible thereof, such as the obligation of Salat, Zakat, Fasting and Hajj, the prohibition of pork, wine, etc. With regards to this set of rules, no difference of opinion has ever taken place. All the schools of jurists are unanimous on their interpretation, hence there is no room for ijtiḥad or taqlēd in these matters, and because every layman can easily understand them from the Holy Quran and Sunnah,

no intervention of a jurist or imam is called for. But there are some rules of Shari'a, derived from the Holy Quran and Sunnah where either of the following different situations may arise:

The expressions used in the holy sources may permit more than one interpretation. For example, while mentioning the period of 'iddah (waiting period) for the divorced women, the Holy Quran has used the following expression:

قروءة ثلاثه بأذن فسهن ي ترب صن والامط لقات

and the divorced women shall wait for three periods of Qur

The word quru used in this verse has two meanings lexically. It covers both, the period of menstruation and the period of purity (i.e. tuhr). Both of them are possible in the verse and each one of them has different legal consequences. The question that requires juristic effort is which of the two meanings are intended here. While answering this question, the juristic opinions may naturally differ and have actually differed. Imam Shafi' (Rahimahullah) interprets the word Qur as the period of tuhr (purity), while Imam Abu Hanifa (Rahimhullah) interprets it as the period of menstruation. Both of them have a number of arguments in support of their respective views, and no on interpretation can be rejected outright. It is in this way that the differences among certain mazahib

have emerged.

Sometimes there appears some sort of contradiction between two traditions of the Holy Prophet (Sallallahu Alaihi Wasallam) and a jurist has to reconcile them or prefer one of them over the other. In this case also, the viewpoints of the jurists may differ from each other. For example, there are two sets of traditions found in the books of hadith, attributing different behaviours to Nabi (Sallallahu Alaihi Wasallam) while going for ruku' in prayer. The first set of ahadith mentions that he used to raise his hands before bowing down for ruku', while the other tradition mentions that he did not raise his hands except in the beginning of the salat.

The Muslim jurists, while accepting that both methods are correct, have expressed different views about the question which of the two methods is more advisable. This is another cause of difference between various mazahib.

There are many problems and issues which have not been mentioned in the Holy Quran or Sunnah in specific or express terms. The solutions to such problems are sought either through analogy or through some expressions found in the holy sources which have an indirect bearing on the subject. Here again the jurists may have different approaches while they infer the required solution from the

Holy Quran and Sunnah.

Such are the basic causes of difference between the mazahib. This difference is in no way a defect in Shari'a; rather, it is a source of dynamism and flexibility.

A Muslim jurist who has all the necessary qualifications for ijthihad is supposed, in the aforesaid situations, to exert the best of his efforts to discover the actual intention of the Holy Quran and Sunnah. If he does this to the best of his ability and with all his sincerity, his obligation towards Allah is discharged and nobody can blame him for violating the Shari'a, even though his view seems to be weaker when compared to the other ones.

Therefore, the mazhab of a Muslim jurist is nothing but a credible interpretation of the Shari'a. Another competent jurist may disagree with this interpretation, but he can never accuse him of the violation of Shari'a. Similarly, no one can blame the followers of that particular mazhab for following the imam of the mazhab instead of obeying Allah and His messenger; because, they are following the mazhab as a credible interpretation of Shari'a, and not as a law making authority.

The next question which may arise here is what a layman should do with regards to this different mazahib, and which one of them should be followed. Answer to this



question is simple. All of these mazahib, being sincere and competent efforts to discover the true intention of Shari'a, are equally true. A layman should follow the mazhab of any one of the recognised mains, whom he believes to be more knowledgeable and more pious. Although the Muslim jurists who have undertaken the exercise of ijtiḥad are many in number, yet the mazahib of the four Imams are more comprehensive, well arranged and well preserved. The Muslim Ummah as a whole has taken them as the most reliable interpretations of Shari'a. The rest of the mazahib are either not comprehensive or have not been preserved in a reliable form. This is the reason why majority of the Ummah follows any of the four mazahib. If a layman adopts any one of the schools, in the matter of interpretation of Shari'a, his obligation of following the Shari'a is discharged.

Ref of taqleed query: Contemporary Fatawa – Mufti Taqi Uthmani Saheb Pg.317 (Idara-e-Islamiyat)

And Allah knows best

Wassalam

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## 3 days 40 days What is it

Question 1. Whether 40 days or 3 day or 4 month is in Quran or Sahih Hadit.

### Letus discuss these issues

1. Some brothers and some so called video/TV scholars raise a question that from where this 3 days ,40 days,4 months have come.
2. Some go further that restricting the work of Dawah for certain days in a month is non sense.
3. Some say that it is a Bidah.

### **Letus discuss the issue in the light of truth.**

In the name of Allah, Most Compassionate, Most Merciful Enjoining the good and forbidding the evil is a collective responsibility of the Muslims (Fardh al-Kifaya). Allah Most High says:

"You are the best of Nations, involved for mankind, enjoining what is right and forbidding what is evil." (Surah Ali Imran, V:110).

### **Allah has asked from us Our lives and Properties .....**

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
ه مِنْ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِ  
اللَّهِ فَاسْتَبْشِرُوا بِّبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

This collective responsibility of the Muslims requires an organized effort, and this is exactly what the Jama'ah of Tabligh is doing.

Sahaba (radiallahu anhu) gone to all over the world for whole life and made their grave their. In china, in kerala India at so many other places where no battle was fought. Sahaba went only for peaceful Dawah. It is a misconception that Sahaba went only as a Army.

## **Quran and Hadith has two types of command**

1. First In which order and detail (How to do) both have defined like Prayer , Fasting, Zakat

2. Second There are certain commands in which order has been given but detail has not been defined. Broad principle have been laid down. You have to decide the finer detail under the ambit of Shariah.

**Two main examples are..... Knowledge seeking and Dawah and Tabligh work.**

**Quran has commanded Knowledge seeking but not prescribed what exactly system should be .....**

**Is there any Hadith is that 9 years is required for becoming Alim from an Islamic University.**

Teaching Ilm through specified syllabus and class divisions in years and months, certificates and titles, all these things did not exist at time of Rasaulullah (s.a.w) in Taleem/Education. But these are not bidah.

It is a system by expert of the field and it is not bidat.

1. Similarly this 3 day and 40 day is just a system and a (Tarteeb) for management purpose like any other system. And tabligh jamat dont go outside just for dawah. Dawah is only part of it. Mostly it spends time with improving ownself, getting knowledge, just like madrassah. Those days amounts are fixed just for management sake.

### **As Sheikh Salih al Uthaiymeen has said**

*With regard to limiting da'wah to three or four days, or to two or four or six months, or two years, there is no shar'i evidence for that. But they think that this has to do with organizing it. If a person goes out for three days, and knows that he is limited to these three days, he will focus his mind and forget about worldly matters. This is the matter of organization, and is not an act of worship or a matter of sharee'ah.*

*.....and you go out with them in order to purify yourself, there is nothing wrong with that. There are many people whom Allaah has guided at their hands.*

*Al-Baab al-Maftooh, no. 10, P. 304.*

**It is not anyway compulsory and rather it is.....**

Routine that because of our other engagements most of the jamaat does not spend full 3 days.

At some places even it is permanent (like some campuses where there is 5 day week) that Jamaat goes for 2 days only, at some institutions specially in **Islamic Madarsas in India the so called 3 days Jamaat goes only from Thursday Asar to Friday Magrib only. (Where is 3 days?????)**

**At Aligarh Muslim University,** Aligarh India the system is as follows : Jamaat goes on friday after juma they return on Saturday morning for attending classes and again go after classes till Sunday evening/ Monday morning.

**As for 40 days again it is also not mandatory.** I have gone/You can go in jamaat for 10 days, 13 days, there is nothing fixed, Sometimes brothers go in jamaat after giving competitive exam as they are waiting for results they come back after declaration of results for taking admission or attending classes, may be at 6,8,24,31..... or whatsoever number of days. Work has an open door for all 24 hours 365 days. Anyone can check these facts.

**As all of us has family and Job commitments so if you are going preplanned it becomes comfortable** as you can apply for your leave for certain number of days ,Your family will remain informed that you are returning on a particular date. Likewise so many system benefits are ther.

On the other hand I know brothers who give more than three days a month may be 6, 8 or 10 days in a month. Similarly more than 40 days in a year may be 2 months 3 months 4 months in a year. Allah has said in quran that I have bought the *Jan and Mall in*

*exchange*

*of*

*Jannat)*

**Take an example ..** a group of say 6 brothers were sent to Calcutta from Bombay in jamaat and days are not fixed, three BROTHERS says for 6 days, 2 for 18 days, 2 for 22 days and rest 35 days .So after 22 days only 3 will be left and managing jamaat will be very difficult.

It would be rather problematic. Actually if you sent them anywhere it would be problematic.

This is the reason that a fixed time is specified so that it is easier to organise a jamaat so that they will be together all the time, However there is no restriction on going for 1 day / 2 days / 4 days / 1 month etc make the responsible brothers aware the time that you intend to go for so it's easier to send them in an appropriate jamaat.

As for gusht (A Persian word) it is simply an individual mulaqat/meeting for muzakra on basis (wazakkir fainnazzikra.....) that they do two times in a week at evening time

For any system to run properly,for organizational set up some period has to be fixed like in our madarsa system they have fixed 6 yrs ,7yrs or 10 yrs and a

syllabus for becoming an Alim..Is there any ayah from Quran or sahih hadith or from self that an alim certificate needs this much period and this syllabus????????????

Is it a Bidah ?????????? No, it is not a Bidah. It is simply a system developed by experts of the field.

Teaching Ilm through specified syllabus and class divisions in years and months, certificates and titles, all these things did not exist at time of Rasaulullah (s.a.w) in Da'wa and Taleem. But these are not bidah.

**2. Second Point of discussion is to restrict Dawah to 3 days or 40 days are either**

**Answer**

**This question will come only from those who has not seen the work at all.**

Even if you go for once in a Tablighi jamaat you will come to know that

**Tabligh work has two facets**

- 1. Going in the path of Allah outside your place (Khuruj) and doing the Amaal e Dawat**
- 2. Doing Amaal e dawat while being at home (MUQAMI KAM)**



**which include,**

1. Daily Meeting with brothers in Islam,
2. Mashwara for planning work of dawah that is an important sunnah,
3. Daily Taleem in Masjid and in Home with ladies of house.
4. Weekly meeting and talk about IMAAN and Akhlat one in own mosque and one in the neighborhood locality (Named as Gusht).

So those who are telling about restricting Dawah for 3, 40 their allegation is simply a nonsense .

Tableegh work is all over the world and for 24\*7 and 365 days. Just go and confirm it.

Although it is ambit clear that this 40 days and 4 month are not a sharaee ruling. **It is just tarteeb/system. Otherwise their will be so many problems like Family will not be knowing when the person is returning back. Only after going in the path of Allah you will taste these difficulties and its Reward.**

**Still while fixing the days the elders of Tabligh has tried that there should be some relation from Quran and Hadith.**

Here we are Presenting some Ayats of Quran and Ahadith that establish some numerical Value of 40 days and 4 months.

#### **40-Days from Quran**

Allah (ta'ala) mentions in Surah Baqarah verse 51: **"We appointed 40-nights for Musa.."** (wa Idh wa adna Musa arbaain laylatan ...). This verse establishes the numerical value and importance of 40days.

## 40-Days from the Hadith

It will make this nice and easy for the critics. Imaam Tirmidhi (rahmatullahi alayhi) has recorded the following hadith:

**"Whoever prays to Allah for forty-days in congregation, reaching the opening Takbeer, will have immunity from two things: freedom from the Fire and freedom from hypocrisy."**

(Hasan by Tirmidhi, and also by Nasiruddin al-Albani in Saheeh al-Jaami' (6365).)

(*An Anas ibn Maalikin [radhi allahu anhu] qaala, Qaala rasullulahi [sallahu alayhi wa sallam]: man salla lillahi 'arba'aina yauman fee jamaatin yudriku-takbeerata al-ulaa kutibaa lahu baraa-ataani, baraa-atun min-nan naar wa baraa-tun min-nan nifaaqi*) - Rawahu Tirmidhi

What we should ask ourselves is, "have we acted according to this hadith knowing well that it brings immunity from Hypocrisy and fire of Hell?"

This is the manhaj (way) of the messenger of Allah (sallahu alayhi wa sallam) that has been implemented in the work of Tablighi Jamaat.

Spending some time out of our busy schedules to get closer to Allah (ta'ala) and His beloved messenger (sallahu alayhi wa sallam) is literally called "**fee-sabeelillah**" (in the path of Allah). Imaam Bukhari (rahmatullahi alayhi) has mentioned a hadith [more or less] that whomsoever goes in the path of Allah (**fee-sabeelillah**) and dust gathers on their feet, then Allah will forbid the fire of Hell on them. **This hadith was put under the Chapter of Juma'a and Imaam Bukhari has applied it to all Muslims going for Juma Prayers:**

مريم أبي بن يزيد حدثنا: قال مسلم بن الوليد حدثنا: قال الله عبد بن علي حدثنا: قال رفاعة بن ربيعة: قال رسول الله صلى الله عليه وسلم: سمعت في قال الجمعة، إلى أذهب وأذا عيس، أبو وأدركني النار على الله حرمة الله سبيل في قدماء اغبرت من: يقول

There is not a single shred of evidence to suggest that this hadith was narrated by the messenger of Allah (sallahu alayhi wa sallam) regarding "Juma'a".

However, Imaam Bukhari has included this in this chapter because "**fee-sabeelillah**" is a broad word. Similarly, when people "go out" (root word Kharaja: noun - Khurooj) in the "path of Allah" (fee-sabeelillah) for 40-days

they not only get the rewards mentioned in Imaam Bukhari's Sahih but are also practicing the hadith of Imaam Tirmidhi (rahmatullahi alayhi).

## How much we should sacrifice?

Let us ask the fundamental question,

**"How much time & sacrifice should Muslims put-in (or sacrifice) for the pleasure of Allah so that we are closer to the practice (manhaj) of the sahaba?"**

### Allah has asked lives and property

فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ إِنَّ اللَّهَ اسْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
وَفِي بَعْثِهِ مِنَ اللَّهِ فَاسْتَبَشِرُوا بِنُبُوءِهِ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ وَالْإِنْجِيلَ وَالْقُرْآنَ وَمَنْ أ

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

The expedition of Tabook - in which every Muslim in Madina was requested to contribute for the pleasure of Allah.

1. **Sayyidna Abu Bakar (radhi Allahu anhu)** contributed 100% of everything he had. Are there any Muslims like Abu Bakr (ra) today?or even cose!!!!!!!!!!!! Maybe; far and few!

2. **Sayyidna Umar (radhi Allahu anhu)** contributed 50% (1/2) of everything he had. Are there any Muslims like Umar (ra) today?or even cose!!!!!!!!!!!! Maybe; far and few!

3. **Sayyidna Usmaan (radhi Allahu anhu)** contributed 33% (1/3rd) of whole expenditure of

the

Army.

Anyone doing that? Even any figure closer to that.....

Ask yourself this question. 8hrs should include, as a minimum, all the 5 obligatory prayers and extra prayers that are around the clock, including tahajjud prayers, zikr, recitation of the Quran, teaching and learning - self and family, visiting Muslims, entertaining guests, visiting the sick and any actions that are for the pleasure of Allah.

**Instead of doing Good we are simply wasting our time** accusing other Muslims and searching fault in others.

If one is not satisfied with the methodology of Tablighi Jamaat ,He can do by other methods.....  
My Point is that do something positive.....

If you are not finding any Dawah movement on right path  
Start something of your own.....

Simply watching TV/INTERNET SURFING/FACEBOOK /FORUM POSTINGS and Criticizing others is not going to solve any Purpose .....

Dont MAKE YOUR BOOK OF ACTION BLACK.....DAY OF JUDGMENT IS NOT FAR .....FEAR FROM ALLAH.....

**PLEASE.....**

DONT WASTE YOUR TIME IN SEARCHING FAULT IN OTHERS AND CONFUSING MUSLIM AND NONMUSLIMS ALIKE.....

Because in the era of Internet everything is visible to Non Muslims also and they may get confused with group fighting specially in a bad manner among Muslims....

May Allah help us

**So those who are telling these criticism May be of two categories of people.**

**1. Not knowing at all the work of Tabligh. May Allah Pardon them and give them chance to see from close.**

**2. Simply making a lie for the mere benefit of this world, may be for their group mentality**

**For them a request**

Just go there and confirm the things before posting/making Video talks/book/forum writing.

YouTube is obviously free but Allah will not let you free certainly will ask about your false allagations and action specially who are spreading it. In the eyes of Allah all are his slaves even those who are considered as scholars and sheikhs. They should also be careful.

As a muslim, it is obligatory to confirm the things before believing and more importantly spreading it to others. There are clear and emphatic Quranic Ayats and Sahih Ahadith in this regard.

ALLAH                      pak                      says                      in                      surah                      ASRA

And do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart - each one of them shall be interrogated about. [17:36]

Very clear Hadith is there in Saheeh Muslim

The prohibition of speaking about everything that one hears. Matan of Hadeeth starts with

“KAFA BILAMRE KAZIBAN.....(MUSLIM SHAREEF)

(Translation ) “The Messenger of Allaah (peace and blessings of Allaah be upon him) said: ‘It is sufficient lying for a man to speak of everything that he hears.’”

(As translated in Riyazussaliheen translation)

May Allah save all muslims for spreading any wrong information, and save from demand of the Akhrat.

## FAZAIL AMAAL: Allegation of Shirk in Aulia Allah Stories Salafus Salehin Scholars of sunnah views

**Discussion on THE ISSUE OF fazail-E-Amaal and stories of Aulia Allah and alledged issue by some.....group about SHIRK/ Disbilieve**

**May Allah save us all from shirk and Bidat**

اردو مضامین ذیل کے لنک پر کلک کریں  
1 علماء کرام کی طرف سے تنقید کا تجزیہ

قرآن حدیث کی روشنی میں  
2 فضائل اعمال پر الزام وجہ اور پس منظر

WE will discuss here the Islamic Point of view in the light of Quran and Hadith of the issue of Stories of Aulia Allah and its interpretation and Position of Scholars, Imam, and Salafus Salehin including Ibne Taimmiya Rahimulla.

These issues are very broad among Scholars and involve almost all the great scholars

including Imam Ahmad Ibne Hanbal, Imam Shafae, Imam Nawwi, Imam Suyuti., Ibne Kathir, Ibne Taimmiya, Ibne Qayyim, Shah Waliullah, Nawab Siddique Hasan Khan Rahimullah Alaihi Ajmaeen etc. This issue is not even at the level of Deobandi-Ahle Hadith/Ghair Muqallid (Indian Subcontinent) , Hanafi- Salafi Level..... It is still above among Scholars.

**Those who are Presenting it as issue of Fazail e Amaal /Tablighi Jamaat/ Maulana zakaria / Deoband / Hanafi.....they have either very little Knowledge / if knowledge then doing for Groupism / Secterianism.**

**3.Those who are making it isolated case of fazail e Amaal they are cheating themselves and other Muslims.They are concealing truth and telling lie knowingly or unknowingly.**

these ISSUES / ALLEGATIONS are not related with Fazail e Amaal /Tablighi Jamaat/ Maulana zakaria Rather very broad in Ummat. Tablighi Jamaat /sheikh zakaria cannot solve this issue.

As far as Tablighi jamaat is concerned it has allowed to use other books like Riyazus Salehin and Muntakhab Ahadith and you can do dawah work with Tablighi Jamaat without using Fazail e Amaal.For detail of books in Tablighi Jamaat [click here](#).

It is quiet evident that on internet their are certain ..... Groups/Websites are claiming/interpreting the stories of Aulia Allah in a bad light their allegation ranges from denying/accusation of fabrication/different kind of allegation of corrupt Aqeedah on the basis of their interpretation. Stories has an special bearing on understanding/ delivering the message.They present a live example. Allah pak has told many Stories in Quran and Finally said AHSANAL QASASA.....Prophet Muhammad Sallallahu Alaihi Wasallam used to tell stories of Bani Israeel. ....

Throughout the Islamic history Scholars has written books about Aulia Allah and these scholar list also include ibne Taimyya and



Ibne Qayyim Rahimullah . .....Some of these stories has been reproduced in fazail e amaal with reference. This is not even 2% of total content of Fazail e Amaal.....But .....group is presenting it as an isolated case of Fazail e Amaal only to oppose the blessed work of Dawah and Tabligh because of group mentality that is metastatic cancer of present day Muslim Groups..

That is being misprojected on internet with different heading and subheadings like.....Fazail e Amaal inviting to disbelief, Fazail e Amaal Inviting to Shirk, Fazail e Amaal Inviting to Kufr Teaching of Shirk in the book Fazail e Amaal of Tableeghi Jamaat ..... Fazail e Amaal ki Haqeeqat..... What is wrong in Fazail e Amaal ..... Tablighi jamaat ki haqeeqat etc

**WHAT IS THE REASON?????????**  
**WHY IT IS SO?????????????????**  
**WHAT IS CORRECT ANSWER?????????????**

1

**Why it is So????????? that the same stories that has no Problem for Ahle sunnat Scholars throughout Islamic history..... OVERNIGHT BECOME SHIRK FOR SOME PEOPLE.....**

1. Majority of Ahle Sunnat Scholars for centuries, as these stories in fazail e Amaal are from earlier books. In Fazail e Amaal they have been rewritten with reference. And these were established Aulia Allah whose integrity is undisputed.
2. NO PROBLEM.....For a Shekhul Hadith Muhaddith (the writer of Fazail e Amaal) who taught Bukhari Shareef for more than 20 years in India and Madinah, Has done masterpiece work like Aujazul Masalik, Scholarly work on Bukhari, Book on Khasael e Nabwi and called as sheikhul hadith by Islamic Scholars like Abul Hasan Ali Nadvi R.A and Mufti Shafee Usmani , who wrote Tafseer of Quran in Urdu are Regarded as Authority.
3. NO PROBLEM.....For a book that is read daily in the mosque of Darul Uloom Deoband and Nadwatul Ulema and thousands of other Madarsa and Houses having lakhas of Muhaddith, Faqeeh , Mufti and Mashaikh .

# How it become Shirk for Some?????

What is the Reason???????????

**WE WENT AFTER THIS WHY and HOW???**

After going deep into the issue and reading books and article against FAZAIL E AMAAL what is clear that these allegation are basically broader and are based on the difference of opinion on certain issues among the scholars of Ahle sunnat Wal Jamaat/Sunni. **(Hanafi,shafae,hanbali,maliki,AhleHadith/Salafi)**

**Problem areas between Majority of Ahle Sunnat Scholars /Sunni and .....Group Scholars leading to Shirk allegation**

- 1.KARAMATE AULIA
- 2.Permissible types of Waseelah.(There is no controversy that waseela perse is permissible)
- 3.Level of life in Qabar of Prophet and Shuhada and Aulia Allah.
- 4.Sufism/Tasawwuf/Tazakiya/Ihsan

**Because of difference of opinion on these broader issues for Same story of Aulia Allah that Majority of Ulema of Ahle Sunnat Wal Jamaat regard as possible correct and are under KARAMAT E AULIA ,& Special Life of Qabar for ANBIA AND SHUHADA. The ..... scholars has a divergent view on these issues and consider it as impossible and alledges that it is showing Shirk.**

## ISSUE OF KARAMAT E AULIA

There are a lot of things which only Allah knows, And only Allah has right to know.

but it is Allah will that He can let some of it known to others. No one can ask question to Allah. Why he gave this special blessing to a particular person at a particular time.

**Yaqub Alaihissalam** Could not trace from the well of Kunan which was nearby But By will of Allah he could smell the cloths of Yusuf Alaihissalam from far away Egypt. He used Isa Alaihissalam for showing the cure of leprosy and blind but didnot give to many other Prophet. He knows from the beginning, but He may let it know some part later to his Prophet or his friends (Aulia Allah) "(And all who obey Allah and the Apostle) are in the company of those on whom is the grace of Allah: of the prophets, the sincere lovers of truth, the martyrs and the righteous; Ah! what a beautiful fellowship." (an-Nisa', 69,70)

**A muslim believe that Karamat/ Kashf is totally under control of Allah.**

It is not related to the will or status of a person (Aulia Allah)

It is by Allah will and not the Desire/status of person have much Role.

**Sometimes a person other than Prophet may get Kramat from Allah.**

Eg: Quran says that Hazrat Mariyam used to get fruits without season and Prophet Zakaria was not getting, But it does not mean that she became bigger than Prophet. As already being said that through kashf a lot of things can be seen/feel with the permission of Allah. like this one:

**KARAMAT/KASHF OF ABU BAKAR RAZIALLAHU ANHU**

'A'ishah narrated: "When he (Abu bakr) was on his deathbed, my father (Abu bakr) said to me: "**Verily**, you have two brothers and **two sisters**." So, I became startled at this, as I only had two brothers and **one sister**. He referred to his then-pregnant wife, Bint Kharijah, saying: "**I see that she is pregnant with a girl**," and that turned out to be exactly the case."

[Reported by ash-Shatibi in 'al-Muwafaqat' (4/85), and Ibn Taymiyyah mentioned it in 'Majmu' al-Fatawa' (11/318)]

Yaqub Alaihissalam could not trace from the well of Kunan But By will of Allah he could smell the cloths of Yusuf Alaihissalam from far away Egypt.

**So if you will see the Karamat e Aulia with Muslim vision you will find the greatness of Allah.**

Otherwise you may find something else if you consider that it has been done by the Aulia Allah, then it will become shirk, as Some of the groups are making Propaganda of Shirk in Aulia Allah Stories IN FAZAIL E AMAAL. (These stories are from older book of great Imams and scholars REPRODUCED WITH REFERENCE)

May Allah show all of us Right path.

**SHAIKHUL ISLAM IBNE TAIMIYYA R.A. views on these Issues**

"The miracles of saints are absolutely true and correct, by the acceptance of all Muslim scholars. And the Qur'an has pointed to it in different places, and the Hadith of the Prophet (s) has mentioned it, and whoever denies the miraculous power of saints are only people who are innovators and their followers." [al-Mukhtasar al-Fatawa, page 603].

Ibn Taymiyya says, "what is considered as a miracle for a saint is that sometimes the saint might hear something that others do not hear and they might see something that others do not see, while not in a sleeping state, but in a wakened state of vision. And he can know something that others cannot know, through revelation or inspiration." [Majmu'a Fatawi Ibn Taymiyya, Vol. 11, p. 314].

Ahlu Sunnah believe in Karamat of Auliya: By Shaykhul Islam Ibn Taimiyah (RA) [Sharh Al-Aqeedat-il-Wasitiyah]

وَمِنْ أَصْوَلِ أَهْلِ السُّنَّةِ: التَّصَدِيقُ بِكَرَامَاتِ الْأَوْلِيَاءِ وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مَنْ ،  
خَوَارِقِ الْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأَثِيرَاتِ  
عَنْ سَالِفِ الْأُمَّمِ فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الْمَأْثُورِ  
الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ فِرْقِ الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ -

The testimony of the Karamat (charismata) occurred by the Auliya (those righteous people who are close to Allah) also forms part of the principles of Ahlus-Sunnah, as also the testimony of all those extraordinary occurrences and habits which Allah manifests through them in terms of various knowledges, spiritual experiences, powers, and influences and those that are mentioned in the Qur'anic Surah Al Kahf etc. regarding former communities and about the initial period of the Sahaba and Taba'een of this Ummah till today and will continue to remain till the day of judgement.

A.....Group also accept KARAMAT E AULIA as correct but Practically their stand is to “DENY ANY OCCURRENCE OF KARAMAT

So they denotes all the stories of Aulia Allah Kramat as Fabricated /showing shirk/ etc word of their choice

Actually Karamat are impossible thing. But everything is under the control of Allah will, power and knowledge. And doing impossible as possible is by Allah only. Auliah has no role except Allah chosen them for manifestation of Power. So this should be approach of a muslim. Their are certain things that can be disapproved as wrong through logic, But in the light of Quran and Hadith they are correct and certain. A muslim should have an approach that even

if something looking impossible but proved by Quran and authentic sources he should

C. This difference of approach leads to different view on a particular story of KARAMAT E AULA

## Level of life in Qabar of Prophet and Shuhada and Aulia Allah Issue.

1. Every one has to taste the death, (Kulli Nafsin ZaeqatulMaut)..... and Prophet S.A.W. has also tasted it.....There is no controversy on it..... Then there is a life for everyone in Graves /That is life of Barzakh in Qabr for all human being thats why .....AZAB E QABR.....COMES IN HADITH

There is no difference upto this Point.....

## **NOW THE DIFFERENCE??????????????**

### **1. Ahle Sunnat Wal Jamaat Mainstream has Aqeedah**

In surah Baqra (2:169) Allah Taala says

“And never take those killed in the way of Allah as dead. Rather, they are alive, with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those who, after them, could not join them, that there shall be no fear for them nor shall they grieve. [I70]

**That Prophet has special life** in grave and it is not similar to normal life that every muslim has in grave.....Rather Authentic Ahadith Proves that Amaal of Ummat are Presented to him on Thursday.....Angel are deputed to carry Darood to him.....He hears the Salam Presented to him at his Grave from Close.

**Some Salafi Groups (NOT ALL)** .....Has a believe that their is no special life for Prophet and it is similar to life of a common man.

(Allah Knows the best)

**this difference bring a major impact on interpretation of stories**

## 1) **WASEELA and its permissible type.**

All Groups are Agreed on Waseela perse. And there is no controversy on the following points

1. Waseela perse (itself) is Permissible and recommended.

“O you who believe! Fear Allah and seek a means (waseelah) to him” (Surah al-Ma’ida, V: 35)

## **All Sunni Ulema are agreed on following type of Waseela**

1. **First type of waseela** To make Tawassul with the names and attributes of Allah Taala :

Allah Almighty says

‘And Allah has beautiful names, so call unto Him through them.’ (Surah A’araaf v.180)

2. **Second type of waseela** To make Tawassul to Almighty Allah due to one having performed a certain good deed. It is permissible and unanimously accepted.

It is supported by the Hadith of Sahih Bukhari in which three people were trapped in a cave. Each of them made Duaa to Allah Taala to move the obstructing rock and they requested Allah Taala to accept their duaas due to some good deed that each of them had done.



3. **Third type of Waseela** Request to a Pious person who is alive for making dua for the fulfillment of ones need It is permissible and unanimously

## **Difference of opinionon is on Fourth 4<sup>th</sup>Type of Waseelah**

The controversial point is 4<sup>th</sup> type of Waseela from prophet /Aulia a after their death.

**Waseelah by supplicating to Allah Ta'ala through the rank and position of certain individuals in the sight of Almighty Allah, alive or deceased.**

This includes the Prophets alayhimus salaam, the martyrs and any other pious servant of Allah like Siddiqeen Shuhada and Saliheen.

For example; if one says, 'Oh Allah, I beseech you to accept my du'aa due to the status of Rasulallah Sallallaahu Alayhi Wasallam in Your eyes, this form of Tawassul is permissible according to the vast majority of the Ulama and it has in fact remained part of their practise.

**Majority of Ahle Sunnat Wal Jamaat Scholars Permits it and few Scholars donot permit it.**

## **Some Agreed point on waseela among scholars**

Before discussing in detail about waseela from pious following Principle that are agreed by both Sunni and Salafi Scholars is essential to know

Before discussing in detail about waseela from pious following Principle that are agreed by both Sunni and Salafi Scholars is essential to know

1. Waseela is not Dua from anyone other than Allah. Dua is an IBADAT that can be done only for Allah. When one uses Tawassul in supplication, one does not ask and seek from other than Allah.
2. While explaining/for understanding Waseela the example of King and person closer to king, Example of ladder/steps to reach the building must not be used. These are dangerous example and not proper at all and will lead to deviated thought sometimes may lead to the Shirk. Allah power/his way of doing things should never be compared it is free from all
3. Allah always command for best way.As waseela is way of quran and sunnah. So chances for acceptance of dua is more with waseela. And we should seek waseela to increase the dua acceptance . Tawassul is not only

permitted, rather recommended But it is not a compulsory thing for a dua to be accepted.

Majority of Ahle Sunnat Wal Jamaat Ulema give permission for taking Waseelah from Prophet Muhammad Sallallahu Alaihi Wasallam and Aulia Allah. ....Group Scholars do not permit it

S

## **Discussion on the waseela from Prophet and Aulia after their death**

Those majority scholars Evidences to support their position to permit it

### **HADITH NO 1.**

Sayyiduna Uthmaan ibn Hunayf [radhiallaahu anhu] narrates that once a blind person came to Rasulallah [sallallaahu alayhi wasallam] and said:

تَوَجَّهْتُ إِنِّي مُحَمَّدٌ، يَا الرَّحْمَةَ، نَبِيِّ مُحَمَّدٍ بِنَبِيِّكَ إِلَيْكَ وَأَتَوَجَّهُ أَسْأَلُكَ، إِنِّي اللَّهُمَّ  
”فِي شَفْعِهِ اللَّهُمَّ لِي، فَتَقْضِي هَذِهِ، حَاجَتِي فِي رَبِّي إِلَيَّ بِكَ“

'O Rasulallah [sallallaahu alayhi wasallam]! Ask Allah to cure me.' Rasulallah [sallallaahu alayhi wasallam] replied, 'If you wish I will make Du'aa or else you may be patient and this is better for you.' The man said, 'Make Du'aa instead', Rasulallah [sallallaahu

alayhi wasallam] then commanded him to make Wudhu properly and that he recites the following Du'aa, 'Oh Allah, verily, I ask of you and I turn to you through your prophet, the prophet of mercy, O Muhammad [sallallaahu alayhi wasallam], verily, I have turned to my Lord through you so that my need be fulfilled. Oh Allah, accept his intercession on my behalf.'

*(Musnad Ahmad vol.4 pg.138; Sunan Tirmidhi; Sunan ibn Majah; Mustadrak Haakim and others).*

**Imaams Tirmidhi, ibn Khuzaymah and Haakim have classified this Hadith as authentic.**

The words, 'I turn to you through your prophet' clearly proves Tawassul through the position of a person. Rasulullah [sallallaahu alayhi wasallam] also told him that he should make the same supplication whenever he needed to. (al-Raddul Muhkamul Mateen pg.145)

## **HADITH NO 2**

When a person leaves the Musjid, the following du'aa is recorded,

'Allaahumma inniy as-aluka bi haqqis-saa-ileena alayka, wa bi haqqi mamshaaya haaza...'.  
(Translation: Oh Allah, I ask you through the right of those who ask you and through the right of the act of my walking...)

(Translation: Oh Allah, I ask you through the right of those who ask you and through the right of the act of my walking...)

In this narration, Tawassul through people is established, '...through the right of those who ask' and Tawassul through one's deeds is supported by the second part.

*This Hadith is recorded in Sunan ibn Maajah, Musnad Ahmad (vol.3 pg.21), Musannaf ibn Abi Shaybah and others.*

*The following Muhadditheen have regarded it as authentic:*

*Imaam ibn Khuzaymah (Kitaab Tawheed pg.17),*

*Hafiz Abdul-Ghani al-Maqdisi (al-Naseehah),*

*Hafiz Abul-Hasan al-Maqdisi - teacher of Allaamah Munzhiri (refer al-Targheeb vol.3 pg.273),*

*Allamah al-Iraqi - Ustaadh of Hafiz ibn Hajar (Takhrijul Ihyaa),*

*Hafiz ibn Hajar al-Asqalaani (Nataa-ijul Afkaar vol.1 pg.272),*

*Hafiz Dimiyati (Al-Matjarur-raabih).*

## **Some Ahadith that give indirect evidence to permissible Position**

### **HADITH 3.**

Imam Tabrani narrates: A person came to Uthman Ghani radhiallaahu anhu with regards to seeking some assistance, but he was unable to attract the attention of the Khalifah on every attempt. The same person met Uthman bin Haneef radhiallaahu anhu, and told him his problem. Uthman bin

Hunayf gave him some advice which was: ‘Perform Wudhu, pray two rak’at Nawaafil and then supplicate in this way: “Ya Allah, I ask You through the Waseela of Your Messenger Muhammad sallallaahu alayhi wasallam. The person acted accordingly and again went to Uthman bin Affan radhiallaahu anhu who helped him with his work and also said ‘If you ever need my help in future, I will be there for you.’”

**Hafidhh Ibn Taymiyya after writing this narration comments:** ‘Maqdasi states that this narration is Sahih and Hakim declares that it fulfils the conditions of Bukhari,’ Hafidhh Ibn Tayymiah goes on to say: “The opinion of Uthman bin Hunayf is that it is permitted to supplicate in this way even after our Prophet sallallaahu alayhi wasallam passed away. But since this is not evident from any other companion it does not prove that it is Wajib.’ (Al-waseela Hafidhh Ibn Taymiyah page 98)

## **Hadith 4.**

Narrated by Abdullah bin Dinar;

My father said, “I heard Ibn ‘Umar reciting the poetic verses of Abu Talib:

“And He is of a white complexion (i.e. the Prophet) through whose face rain of the

clouds is sought and who is the refuge of the orphans and is the guardian of widows.”

In another narration Ibn ‘Umar said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet sallallaahu alayhi wasallam while he was praying for rain. He did not get down until the rain water flowed profusely from every roof-gutter:

“And He is of a white complexion (i.e. the Prophet sallallaahu alayhi wasallam) through whose face rain is sought from the clouds and who is the refuge of the orphans and is the guardian of widows.

And these were the words of Abu Talib.” (*Bukhari Volume 2, Book 17, Number 122*)

### **Supporting ulema view about the Hadith of Umar Raziallah Anhu at the time of dua for rain.**

In the Hadith recorded by Imam al-Bukhari and others, it is stated that at the time of Istisqaa (praying for rain) Hadhrat Umar



radhi Allahu Anhu made Tawassul through the uncle of the Messenger of Allah sallallaahu alayhi wasallam, namely Sayyiduna Abbas radhi Allahu Anhu, Umar Ibn Khattab used to pray to Allah resorting to and through Abbas Ibn Abdul Muttalib during drought to get rainfall. He used to say: “O Allah we always did beseech you by petitioning through your Prophet (s.a.w) and you used to send us rain. Now we beseech you by petitioning through the Uncle of the Prophet sallallaahu alayhi wasallam. So let the rain fall. He says: “The people would get rain.” (Bukhari Volume 2, Book 17, Number 123)

Majority of Ahle Sunnat Scholars view about this Hadeeth.

1. The usool (principle) of the muhadditheen and the fuqaha (jurists) is that ‘leaving something out is not daleel of impermissibility.’

2.Hadhrrat Umar used Hadhrrat Abbas to show people the status of the Prophet's family within the society and teach people to respect them, as Ibn Hajar said in explanation of the report of Hadhrrat Anas:"It is desirable to seek the intercession of saintly people and the relatives of the Prophet sallallaahu alayhi wasallam, and it shows Hadhrrat Abbas's great merit and that of `Umar due to the latter's humbleness before al-`Abbas and his recognition of his due right." (Fathul Bari, volume 3, page 632, beirut)

3.Hadhrrat Umar radhi allahu anhu did this to make it clear that it was permissible to seek intercession through others besides the Prophet sallallaahu alayhi wasallam, i.e. the people of righteousness and good whose barakah is hoped for. This is why we read in Fath-ul-Bari, after the story of Umar seeking intercession through Hadhrrat

Abbas radhi allahu anhu: “We can deduce from the story of Hadhrat Abbas that it is recommended to seek the intercession of the people of righteousness and good, and the people of the House of the Prophet.”

4. The use of the Prophet’s uncle shows that tawassul is essentially through the Prophet sallallaahu alayhi wasallam, as the importance of Hadhrat Abbas radhi allahu anhu in this respect is only in his relationship to the Prophet as ‘Umar himself states with the words “the uncle of your Prophet” and as Hadhrat Abbas radhi allahu anhu states:”O Allah, The people have turned to you by means of me because of my position in relation to your Prophet sallallaahu alayhi wasallam.”Mentioned from al-Zubayr ibn Bakkar’s narration in al-Ansab by Ibn Hajar in Fath al-Bari (2:497).

5. Imam Hakim has mentioned in his Mustadrak that Hadhrat Umar radhi allahu anhu addressed the people: "O' people, verily the Prophet sallallaahu alayhi wasallam would hold Hadhrat Abbas radhi allahu anhu in very high esteem as a son would his father, so follow the Prophet sallallaahu alayhi wasallam in [his relationship towards] his uncle and make him a means to Allah in whatever befalls you." (Musatadrak-e-Hakim Volume 3 Page 334)

Great Imams and Scholars on Waseela

Imam Ahmad and Tawassul:

الْمَذْهَبُ، مِنْ الصَّالِحِ بِالرَّجْلِ الْوَسِيلِ يَجُوزُ... " (2:456) (الإِنْ صَافٍ فِي الْمَرْدَاوِيِّ):  
 فِي بِهِ وَجُزْمَ دَعَائِهِ فِي وَسْطِهِ عَلَيْهِ الْوَسِيلُ بِالرَّبِّ يَتَوَسَّلُ: لِمُرُوذِيِّ أَحْمَدَ الْإِمَامِ قَالَ يُسْتَحَبُّ: وَقَدْ يَلِ  
 الْمَسْئَلَةَ تَوَعَّبَ

Al-Mardawi said: "The correct position of the [Hanbali] madhhab is that it is permissible in one's du'a to use as one's means a pious person (saalih), and it is said that it is desirable (mustahabb). Imam Ahmad said to Abu Bakr al-Marwazi: 'Let him use the Prophet as a means in his supplication to Allah.'" (Al-Insaf 2:456) This is also cited by Ibn Taymiyyah in Majmu' Al-Fatawa (1:140).

Imam Shawkani and Tawassul:

الاله صلى الله بر رسول الة توسل جواز على دل ال حدیث وفی " :الذاکرین ت ح د فة فی ال شوکانی قال شاء ما والمانع المعطي وأنه وتعالی، سبحانه الله هو ال فاعل أن اء تقاد مع وجل عز الله إلى و سلم علیه 34 (الأحوذی ت ح د فة) " یکن لم ی شأ لم وما کان (10/).

Al-Shawkani said, in Tuhfatul Dhakireen:

"And in this hadith is proof for the permissibility of tawassul through the Prophet [s] to Allah, with the conviction that the [actual] doer is Allah, and that He is the Giver and the Withholder. What He wills is, and what He does not will, will never be."

Imam Nawawi on Tawassul:

صلى الله رسول وجهه ف بالة الأول موقه إلى يرجع ثم : (ال حج ك تاب) المذهب شرح المجموع في النووي وتعالی سبحانه ربه إلى به ویستشفع نفسه، حق فی به وی توسل وسلم علیه اله

[The pilgrim] should then face the shrine of the Messenger of Allah (s) , make him an intermediary [to Allah], and intercede through him to Allah... (Majmu' Sharh Al-Madhhab – Kitab Al-Hajj)

Imam Ibn Khuzaymah and Tawassul:

المؤمل بن محمد ب كر أب او سمعت (ال ن يساب وری ال حاکم) قال (339) ال تهذيب تهذيب في حجر ابن /7): ال ثق في علي أبي وعدي له خزيمة بن ب كر أبي ال حدیث أله امام مع خرجنا ی قول عيسى بن الحسن بن من فرأيت قال بطوس الرضى موسى بن علي ق بر زيارة إلى متوافق رون ذاك إذ وهم مشائخنا من جماعة مع ت ح دیرنا ما عندها وتضرعه لها وتواضعه ال بقعة لتلك خزيمة ابن یعنی تعظیبه

Ibn Hajar (Tahdhib 7:339) narrates the account of the Imam of Ahlul-Hadith Ibn Khuzaymah, under the entry of the same Ali bin Musa Al-Ridha. He relates that Ibn Khuzaymah also performed tawassul at the grave of Al-Ridha.

Ibn Hibban and Tawassul:

سقاہ شربة من بطوس الرضا موسى بن علي مات (1441) ال ثقات ك تابه في ح بان ابن /8/456): خارج ب سداب اذوق بره ومائ تین ثلاث سنة یوم آخر ال سبت یوم فی وذلك ساءته من ف مات المؤمن إیاهل مقامی وقت فی شدة بی حلت وما ک ثيرة مرارا زرتة قد ال شدید، ق بر ب جنب یزار مشهور ال نوقان إلا عنی إزالتها الله ودعوت وعلیه جده علی الله صلوات الرضا موسى بن علي ق بر فرزت سبطو محبة علی الله أماتنا كذلك ف وجدته مرارا جربته شيء وهذا ال شدة ت لك عنی وزالت لی أس تجیب

In his Rijal book Al-Thuqat (8:456:14411), under the entry of Ali bin Musa al-Ridha, Ibn Hibban relates his own account of going to Al-Ridha's grave, performing tawassul through him and states that whenever "I was afflicted with a problem during my stay in Tus, I would visit the grave of Ali bin Musa (Allah's blessings be upon his grandfather and him) and ask Allah to relieve me of that problem and it (my dua) would be answered and the problem alleviated. And this is something I did, and found to work, many times ..."

These are not .....present day type polemic debator. Rather they are authority on Hadeeth and scholars of undisputed integrity. So view is based on these Ahadith .

## 2) **The level of life in Qabar of Anbia/Shuhada.**

In surah Baqra (2:169) Allah Taala says

**“And never take those killed in the way of Allah as dead. Rather, they are alive, with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those who, after them, could not join them, that there shall be no fear for them nor shall they grieve. [I70]**

All are agreed that everyone has to die and for everyone their is life in Qabar, So he will taste pleasure/ Azab e Qabr as mentioned in Ahadith.

But there is difference of opinion between Scholars about the level and detail explanation of life in Graves of Anbia and Shuhada/siddeeqeen and saliheen.

## .....Group SCHOLARS VIEW about life in Qabar/Grave

All person have a life in grave that is from authentic Ahadith that say about comfort /Azab in Grave. There is no difference in the life of Grave of Prophet and of General Muslim/Common. Both have life of Barzakh and for all practical purposes there is no difference.

## Majority of Scholars of Ahle Sunnat Wal Jamat has a view.....

All person have a life in grave that is from authentic Ahadith that say about comfort /Azab in Grave. But they consider that all have died but the Grave life/Barzakh of Anbiya and Shuhada is special. And it is not like the life of common man i

They present following Evidences from Quran and Ahadith.

1. Allah (SWT) explicitly confirms the life of Shuhada (martyrs) in the Qur'aan:

نَ لَا تَشْعُرُونَ      وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ ۖ وَلَآكِ

[2:154] Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you do not perceive. {jb\_bluebox}

The prophets of Allah (SWT) are the best and the most noble of Allah (SWT)'s creation with our



beloved Nabi (Sallaho Alaihe Wassallam) ranked the most high amongst them therefore since the Shuhada (martyrs) are alive we can state that the prophets of Allah (SWT) including the best amongst all of them Nabi (Sallaho Alaihe Wassallam) is also alive.

## 2. Bodies of Prophets (AS) don't decay:

The earth is forbidden from decomposing the bodies of the prophets of Allah (AS).

نَحَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ نَوْمَ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصُّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ تَنَا عَلَيْكَ وَقَدْ أَرَمْتَ يَقُولُونَ بَلَيْتَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيَّ وَكَيْفَ تُعْرَضُ صَلَاةُ الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

{jb\_bluebox} Sayyidina Aws ibn Aws (RA) narrated that the Prophet (Sallaho Alaihe Wassallam) said: Among the most excellent of your days is Friday; on it Adam (AS) was created, on it he (AS) died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah (Sallaho Alaihe Wassallam), how can it be that our blessings will be submitted to you while your body is decayed? He (Sallaho Alaihe Wassallam) replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets. [Abi Dawud] {jb\_bluebox}

## 3. Prophets are alive and they pray in their graves:

أَخْبَرَنَا أَبُو سَعْدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْخَلِيلِ الصُّوفِيُّ ، رَحِمَهُ اللَّهُ ، قَالَ (حديث مرفوع) : قَالَ ، ثنا قُسْطَنْطِينُ بْنُ عَبْدِ اللَّهِ الرَّومِيُّ : الْقَق ، أَنبَأَ أَبُو أَحْمَدَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْحَافِظِ : ثنا الْمُسْتَلِمُ بْنُ سَعِيدٍ ، حَدَّثَنِي الْحَسَنُ بْنُ قُنَيْبَةَ الْمَدَائِنِيُّ : قَالَ ، ثنا الْحَسَنُ بْنُ عَرَفَةَ : رَضِيَ اللَّهُ عَنْهُ ، قَالَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنْ ثَابِتِ بْنِ الْأَسْوَدِ ، الثَّقَفِيِّ هَذَا ، " الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ " : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ رَوَى عَنْ يَحْيَى بْنِ أَبِي بُكَيْرٍ ، حَدِيثٌ يُعَدُّ فِي إِفْرَادِ الْحَسَنِ بْنِ قُنَيْبَةَ الْمَدَائِنِيِّ ، وَ عَنْ الْمُسْتَلِمِ بْنِ سَعِيدٍ ، عَنْ الْحَجَّاجِ ، عَنْ ثَابِتٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ .

{jb\_bluebox} Sayyidina Anas (RA) narrated that the Prophet (Sallaho Alaihe Wassallam) said: The prophets (AS) are alive in their graves and they pray. [Baihaqi]{jb\_bluebox} Nature of life of Prophets & Rasul-ullah (Sallaho Alaihe Wassallam):

Prophets of Allah (AS) and Rasul-ullah (Sallaho Alaihe Wassallam) are alive in their graves and possess the life of Barzakh but in reality we do not know the exact nature and reality of their lives.

Angels convey the Salutations to Rasul-ullah (Sallaho Alaihe Wassallam) from distance:

When Salutations and Salawaat are sent to the noble and beloved Rasul-ullah (Sallaho Alaihe Wassallam) from a distance then it is carried by specially appointed Angels and presented in his noble and auspicious presence.

وَفِي هَذَا الْمَعْنَى الْحَدِيثُ الَّذِي أَخْبَرَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ بْنِ (حديث مرفوع) ، مَائِي ، ثنا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْكَارِزِيُّ ، ثنا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ عَلِيٍّ الطُّه

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، عَنْ زَادَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ ، ثنا سُفْيَانُ ، ثنا أَبُو نُعَيْمٍ ،  
 إِنَّ لِلَّهِ عَزَّ وَجَلَّ " : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هُ ، قَالَ رَضِيَ اللَّهُ عَنْهُ ،  
 مَلَائِكَةٌ سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ "

{jb\_bluebox}Sayyidina Abdullah Ibn Masood (RA) narrated that the Prophet (Sallaho Alaihe Wassallam) said: Indeed there are many Angels of Allah (SWT) who sojourn the Earth and bring the Salam of my Ummati to me.[Baihaqi]{jb\_bluebox}

Rasul-ullah (Sallaho Alaihe Wassallam) personally hears Salutations from close:

ثَنَا عَيْسَى ، أَنبَأَ أَبُو جَعْفَرٍ الرَّزَّازُ ، خُبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَشْرَانَ أ (حديث مرفوع))  
 عَنْ ، ثنا أَبُو عَبْدِ الرَّحْمَنِ ، ثنا الْعَلَاءُ بْنُ عَمْرٍو الْحَنْفِيُّ ، بِنُ عَبْدِ اللَّهِ الطَّيَالِسِيُّ  
 رَضِيَ اللَّهُ عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ ، هُرَيْرَةَ عَنْ أَبِي ، عَنْ أَبِي صَالِحٍ ، الْأَعْمَشِ  
 " مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ ، وَمَنْ صَلَّى عَلَيَّ نَائِيًا مِنْهُ أَبْلَغْتُهُ " : وَسَلَّمَ ، قَالَ  
 وَقَدْ مَضَى ، السُّدِّيُّ فِيمَا أَرَى وَفِيهِ نَظْرٌ نَ أَوْرَمُنْ بَدْمَحْمَوْهُ أَدَهِنْ مُحَرَّلًا دَبْعَ وَبَأْ ،  
 مَا يُؤَكِّدُهُ .

{jb\_bluebox}Sayyidina Anas (RA) narrated that the Prophet (Sallaho Alaihe Wassallam) said:Whoever invokes blessings on me at my grave, I hear him, and whoever invokes blessings on me from afar, I am informed about it.[Baihaqi]{jb\_bluebox}

This narration has been Authenticated by the famous Hadeeth Master commentator of saheeh bukhari Al-Hafidh Ibn Haj'r Al-Asqalani (RA):

ب سند جيد ب لفظ من صلى علي عند قبري سمعته ومن صلى علي

**Sahaba (RA) sending Salutations to Rasul-ullah (Sallaho Alaihe Wassallam):**

It has been an unbroken practise of the Muslims to send Salutations to not only Rasul-ullah (Sallaho Alaihe Wassallam) but also to Khalifatur-Rasool Sayyidina Abu-Bak'r As-Sideeq (RA) and also to Ameerul-Mumineen Sayyidina Umar (RA) in Madina and the practise of the Sahaba (RA) is confirmed by

**this Authentic Athar of Sayyidina Abdullah Ibn**

**Umar (RA).**

السلام عليك يا رسول الله ، السلام عليك يا أبا بكر ، السلام : فقد كان ابن عمر يقول  
رجح نبا ظفاحلا هححص . عليك يا أبتِ ، ثم ينصرف

{jb\_bluebox} Sayyidina Ibn ‘Umar (RA) used to say, “Al-salaamu ‘alayka ya Rasool-Allaah (Sallaho Alaihe Wassallam), al-salaam ‘alayka ya Aba Bakr (RA), al-salaamu ‘alayka ya abati (O my father) (RA),” then he would go away. This was classed as saheeh by al-Haafiz ibn Hajar.

The lives of the Anbiyaa (Alayhis salaam) are also proven through the Ahaadith of Mi'raaj narrated by Bukhari and Muslim where it is mentioned that Nabi (Sallallaahu Alayhi Wasallam) led the Anbiyaa (Alayhis salaam) in Salaat and also his meeting them in Jannah.

4

ibn Mas'ood (Radhiallaahu Anhu) narrates that Nabi (Sallallaahu Alayhi Wasallam) said, 'Verily, Allah has angels travelling through the earth, they bring to me the salaams of my Ummah.' (Targheeb wat Tarheeb vol.2 pg.498)

Nabi (Sallallaahu Alayhi Wasallam) said, 'Whoever recites Salawaat upon me (in my presence, I hear it and whoever sends Salawaat to me and he is not by me, his Salawaat is brought to me.' (Nasaaie)

SO BECAUSE OF THESE DIFFERENCE OF APPROACH ABOUT THE LIFE OF ANBIA AND AULIA IN QABAR THERE IS DIFFERENCE IN THE INTERPRETATION OF SAME STORY BY SCHOLARS. (ALLAH KNOWS THE BEST)

### **3. Issues of Sufism**

A) Present day.....Group scholars and brothers are permanently dead against Sufism. They criticise/sometimes demonise Sufism by all their effort.They uses the word SUFI/TASAWWUF as synonymous to shirk.

B)However scholar that .....group claims to be closer to their views like Ibne Taimiya R.A.and Ibne Qayyim R.A. has endorsed Sufism and always used to have good words about sufism.

(It is known to all that on the name of Sufism so many bad people has entered and spreade Innovation on Graves and so many rituals. No one is supporting those deviated people on the name of Sufism. And Ulmae Haq and good Sufis themselves has always come up agaist innovations on the name of Tasawwuf. The person who gave death sentense to Mansur Hallaj was also a sufi Junaid Bughdadi.R.A. Although both were Sufi but when he Junaid R.A. felt something contradictory to Shariah he Gave death sentence. Mujaddid Alfasani R.A ,Syed Ahmad Shaheed, Syed Ismaeel Shaheed R.A also were Sufis but strived against wrong practices on the name of Tasawwuf, and made it pure and according to Quran and Sunnah. )

### **Ibn Taymiyya (661 - 728 AH)**

"Tasawwuf has realities and states of experience which they talk about in their science. Some of it is that the Sufi is that one who purifies himself from anything which distracts him from the remembrance of Allah and who will be so filled up with knowledge of the heart and knowledge of the mind to the point that the value of gold and stones will be the same to him. And Tasawwuf is safeguarding the precious meanings and leaving behind the call to fame and vanity in order to reach the state of Truthfulness, because the best of humans after the prophets are the Siddiqueen, as Allah mentioned them in the verse:

"(And all who obey Allah and the Apostle) are in the company of those on whom is the grace of Allah: of the prophets, the sincere lovers of truth, the martyrs and the righteous; Ah! what a beautiful fellowship." (an-Nisa', 69,70)

"...some people criticised Sufiyya and Tasawwuf and they said they were innovators, out of the Sunnah, but the truth is they are striving in Allah's obedience [mujtahidin fi ta'at-illahi], as others of Allah's People strove in Allah's obedience. So from them you will find the Foremost in Nearness by virtue of his striving [as-saabiq ul-muqarrab bi hasab ijthadihi]. And some of them are from the People of the Right hand [Ahl al-Yameen mentioned in Qur'an in Sura Waqi'ah], but slower in their progress.... And this is the origin of Tasawwuf. And after that origin, it has been spread and [tasha'abat wa tanawa'at] has its main line and its branches. [Majmu'a Fatawa Ibn Taymiyya al-Kubra, Vol. 11, Book of Tasawwuf, p. 497].

"The miracles of saints are absolutely true and correct, by the acceptance of all Muslim scholars. And the Qur'an has pointed to it in different places, and the Hadith of the Prophet (s) has mentioned it, and whoever denies the miraculous power of saints are only people who are innovators and their followers." [al-Mukhtasar al-Fatawa, page 603]. Ibn Taymiyya says, "what is considered as a miracle for a saint is that sometimes the saint might hear something that others do not hear and they might see something that others do not see, while not in a sleeping state, but in a wakened state of vision. And he can know something that others cannot know, through revelation or inspiration." [Majmu'a Fatawa Ibn Taymiyya, Vol. 11, p. 314].

### **Ibn Qayyim (691 - 751 AH.)**

"We can witness the greatness of the People of Sufism, in the eyes of the earliest generations of Muslims by what has been mentioned by Sufyan ath-Thawri (d. 161 AH), one of the greatest imams of the second century and one of the foremost legal scholars. He said, "If it had not been for Abu Hisham as-Sufi (d. 115) I would never have perceived the action of the subtlest forms of hypocrisy in the self... Among the best of people is the Sufi learned in jurisprudence." [Manazil as-Sa'ireen.]

C) It is true that some people on the name of sufism did something parralal/against shariat, but these were only few black spot and

D) Majority of Sufis have been on Shariat and Sunnat. They were the propagator of Tauheed and were saviors of Islamic spirit.

After Shaba you will find that Islam reached to different places by the pious personalities of Sufia Karam. Just read History of Islam Propagation in North India, Kashmir, Kerala, Lakshdeep or Islamic rervival after the period of King AKBAR.

E) But the Present day.....Group are very liberal in branding anyone sufi according to their bad definition of sufi and this labeling is enough to brand someone wrong. Whatever good comes from a person if he has been labeled by them as sufi they will not accept.

The Ahadith and hadith discussion has been taken from central mosque with thanks.

For detail on ahle sunnat wal jamaat position on Aqeedah please refer

<http://www.central-mosque.com/index.php/Aqeedah/tawassul-and-its-position-in-islam.html>

<http://central-mosque.com/index.php/Aqeedah/life-of-rasul-ullah-sallaho-alaihe-wassallamin-the-grave-a-salutations-upon-him.html>

**Here we are not discussing the validity or invalidity of .....Group Position.(Who is accusing shirk in Aulia Allah Stories)**

**What we simply want to say some Rational points of Justice.**

If.....Group brothers are not satisfied with the supportive Quranic Ayats and Ahadith presented by great Majority of Ahle Sunnat Wal Jamaat Scholars then instead of targetting Tablighi Jamaat/general muslims



they should go to Madaris/Big Ulemas and should present their point to them.

Ulemas having other position can be found everywhere. It is not a difficult thing to find them. I can suggest some of the Alim .

In India they can discuss Maulana Rabey Hasni Nadwi Lucknow, Maulana Saeed sb Deoband ,Maulana khalid saifullah Rahmani Hyderabad

In pakistan Maulana Taqi Usmani, karachi,

In Arab Maulana Makki who daily give dars in Masjid e Haram after Magrib and after Isha. Rather he clearly emphatically present the position of Ahle sunnat Wal Jamaat on these issues.

And similarly an uncountable Aalims of this majority group of Ahle sunnat Wal Jamaat.

Arguing/confusing general muslims will not solve the issue.

If they are really serious on the issue they should consult Madarsa/ Alims.

## **TABLIGHI JAMAAT CANNOT DO MUCH TO SOLVE THESE ISSUES**

What I think it is wrong and unjustified to expect from Tablighi jamaat/Fazail e amaal/Maulana zakariya to solve these root cause of differences.

This issue is outside their scope/jurisdiction/interference/authority.

If someone is expecting from them he is fooling himself and at the same time to others also.

## **MAULANA ZAKARIA HAS Ahle sunnat (Sunni) position and APPROACH**

Maulana zakaria the (author of FAZAIL E AMAAL) stand on all these issues according to the majority of muslims that is Ahle sunnat wal jamaat approach (that has difference with .....Group approach).

His approach is broadly reflected in selection of stories in FAZAIL E AMAAL .

### **WHO CAN SOLVE THESE ISSUES**

- A. These differences are at much higher level among Ulema e karam. On all these issues 90% of Scholars are on one side of Table while Salafi are on the other side.
- B. If Ummat solves these broader issues the consequential differences can also be solved.
- C. It is very important, novel but untouched area to work between Ulmae Karam. If anyone want to do something for ummat it is a very good opportunity and area to work among scholars of Islam. It is broader and continuing issue that should be solved at higher level between scholars. Only big Ulemas and Madarsas representing salafi and sunnis can solve these issues.

**IT IS LOSS OF UMMAT E MUSLIMA**

1) Volumes has been written on for and against of Fazail E Amaal.I have three books and one 20 page article in favour of Fazaaile amal and also 2 books against Fazail E Amaal.All these for and against centre around these core issues.

2) General Muslim are wasting their energy and resources on these discussion and publication no significant effort is on to solve the core issue.

3) They are abusing each other making fun of teaching of quran and Hadith.

4) Tablighi Jamaat has been blessed specially by grace of Allah and Ummat can get benefit from their effort. They are generally devoted ,Allah Fearing and having love for Sunnat and also practice it considerably.But this allegation and counter allegation has its own impact.

5) Tablighi Jamaat has nothing to loss. It is not an party or organization or membership /financial or administrative position .

6) Only and only ummat/muslims are losing.

7)Our duty to convey message to all human being is losing.

JAZAKALLAH

# SALAFI POINTS on Jamaat ut Tabligh scholars views discussion

## Salafi Scholars views on Tablighi Jamaat

Assalam O Alaikum Wa Rahmatullahi Wa Barakatuhu,  
**1. Sheikh Abdul Aziz bin Abdullah bin Baz r.alayhi** (For Arabic writing of sheikh and translation [Reference click here](#))

.....People narrate differing accounts regarding them, some praise them while others object to them but we have enquired about them from trustworthy brothers from Najad (part of Saudi Arabia) who have accompanied them in their travels and also made journeys to India/Pakistan and they have not made any mention of matters which are objectionable in Shariah or would prevent in joining them. I have also witnessed many people who have spent time with them and they went out with them because they were impressed by them and their condition and ideas about Deen, Akhlaaq (morals) and Aakhirah had become good, therefore I see no impediment in leaving with them and to cooperate with them in Dawah. Moreover, people of knowledge and foresight should engage in this work (of Dawah) and should correct and reform if they (people of Tableegh) commit any mistakes or errors because there is impressive effect in their Seerah and actions and those who are well known in indulgence in sins and divergent from Deen are effected by their companionship and with this I am enclosing a letter of our teacher Shaykh Muhammad Ibn Ibraheem Aal Shaykh (RA) in which he praised this Jamaat and its work and therein he encourages people to make Nusrah (provide assistance to them) and prevents people from placing impediments in their path. ....

....."As for shunning them or ignoring them and giving warnings to people not to mix with them is a terrible mistake indeed. The danger far outweighs its benefits."

**2. Sheikh Yusuf Al Malahi**....."I had the opportunity to review a compilation (of various writings) entitled, "Haqaiq Un Jamaatut-Tableegh" and before embarking upon discussing some of its constituents and highlighting some of its errors I would like to bring certain facts to the attention of esteemed readers from which many people are heedless. So understand! That to investigate and research news is a basic principle of Shariah and its injunction is plainly stated in the Qur'aan & Sunnah as Allah (SWT) states:

[49:6] O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

And Allah (SWT) states:

[4:94] O you who believe, when you go out in the way of Allah, be careful...

Sayyidina Abu Hurairah (RA) narrated that Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) said, "It is enough falsehood for a person to transmit everything he hears."  
[Muslim]

### 3. Sheikh Saalih ibn Muhammad ibn al-Uthaymeen

.....If we go back to the effects (of the Jamaa'ah) then it is my conviction that no one from any area or any party or any group has made an effect like their effect. For them there is an amazing effect. How many thalims were guided through them? How many fasiqs were guided? No, how many kafirs became Muslim (through them)? It is said that they guide (people in) an airplane in an airport that is (indistinct) in a country of atheism. Then the mu'adhin calls the adhan and they establish salah in congregation in front of the people. Who is capable of doing this?.....

### 4. Shaikh Abu Bakar Jabir Al Jazairi

.....Who was Ustad at Masjid e Nabwi Madeena Munawwara, has written a book in Arabic which has been translated in urdu Titled "*Tablighi Jamaat ka Belag Jaeza*" ("**An Unbiased study of Tablighi Jamaat**").published by Al Markazul Arabi Lilkitab,U.A.E.)

This book has been translated in urdu but unfortunately not in english.

He has first described the Basis and methodology of the work of Tabligh and then discuss the doubts/allegations against it.

He has discussed almost every points/doubts that salafi brothers bring against Tabligh.

He extensively travelled outside the Arab World and in Africa and Europe got first hand information and finally wrote the book.

The shaikhs starts with these words

"Now a days talk about Tablighi Jamaat is very common and base on his knowledge and understanding anyone praises it or criticize it.

For this reason I am writing this book so I become free from my responsibility and clear my duty of informing the right things and afterall everything has to be presented to Allah".....

## **DISCUSSION OF THE TOPIC STARTS .....**

Misprojection and rumour is being spreaded by some Muslim brothers that the Salafi Scholars from Saudi Arab has an axe to grind with Tableeghi Jamaat.

Reality on the ground with hundreds of thousands of Arabs (worldwide) laymen, Scholars and students (of knowledge) alike who are engaged in this work of Dawah paints a different picture, altogether Although .....

**No elder of Tabligh is claiming that Tableegh workers (laymen, Scholars and students (of knowledge) alike are perfect or free from error as Shaykh Ibn Baz (RA) himself stated that deficiency is in itself part of human nature.**

However to present an exaggerated and false side of the picture in condemnation is neither fair nor Islamically acceptable.

(Tablighi Jamaat elders are of the view that work for Islam in different field are complimentary to each other. And they do not consider themselves as perfect.

It is common part of dua of Tabligh elders that whosoever is working for deen in different field by different methods, give them Ikhlas, May Allah accept them all and making them means give Hidayat for Mankind (Urdu words... O, Allah deen ke liye jis jis line mein mehnat ho rahi hai unko qabool farma Ikhlas ata farma aur usko zarie bahane ke taur par qabul karke Insanon ki Hidayat ke Faisle Farma.). Please listen to them to confirm. Recently also in book **priceless Advice for all dawah worker**, which is collection of talk of Maulana Saad Sb of Nizamuddin markaz has stressed and clarified it. It is very good book for all workers of deen in different field and not only tablighi worker. All daee will get benefit from this book.

**Regarding criticism Maulana Inamul Hasan (R.A.) (died 1995) the former Amir of Tableeghi Jamaat has said.**

**"It is better that in case the objections and criticism if they are correct, rectify them. {No one is free from shortcomings} Whereas if they are wrong, have patience (leave the matter to Allah)."**

(Book Insight into dawah and its understanding & cognition Page No 181 translation of urdu book Dawat ki Faham o baseerat or uska Idrak)

**Actually co-operation is needed in people working in the different field of Dawah/Any other field of Islam. They should co-operate each other on good and short comings should be pointed out in a way suggested for Nahi Anil Munkar by the Quran, Ahadith life of prophet and Salafus Salejhin.**

May Allah give Ikhlas (Sincerity of intention to all Muslim and keep free from group mentaliry.)

(Some of the translation Taken from [central-mosque.com](http://central-mosque.com) with Thanks )

Before starting the view of Salafi Scholars on Tablighi Jamaat, **we would like to clear that what**

we mean from the word Salafi in this discussion,

or who are being referred as Salafi in this article.

### CLARIFICATION

This clarification we are giving because the **fourth group** of scholars/people in our discussion, **We dont consider them as Salafi.** Actualy they make baseless allegations and that cannot be a quality of Salafi

### 1. Who are Salafi? (To whom we are referring in this article)

World Salafi has been derived from Salfussalehin and is a broad term and all those who will follow Quran and Sunnah as explained by Salfussalehin are literally salafi. With this definition all the Great Imams, Scholars, Muhaddith were Salafi.

**If you will ask me to name any Salafi Alim of Indian Subcontinent the first name I will take will be of Shah Waliullah R.A. and all those who carried his legacy..... Although he was not from group salafi.....Rather .....**

1. In jurisprudence he was a follower of Imam Abu Haneefah Rahimullah
2. He was a sheikh of Tasawwuf of *Naqshbandi Sufi Silsilah.*
3. *He was not salafi by definition of group salafi or in the manner the word salafi being used in last 4-5 decades....*
4. He played most important role in removing the shirk and bidah from Indian subcontinent and bringing the Islamic thought on the way of salfussalehin in words and practice.

Although the use of word salafi to designate the true path or to call oneself/anyone as salafi is itself disputed and scholars has divergent opinion. The view of many scholars including Dr. zakir Naik is that it is not right to call themselves as Sunni/salafi/Hanafi/Shafae/Hanbali/Maliki and he proves his view from quran and sunnah. He opines Rather we should call ourselves as Muslim only. In the words of Zakir Naik “we are first the Muslim and last the Muslim”. (And Allah knows the best.) (Among present day people/organisation who are identified as word salafi, also many subgroups have come up as Dr. zakir Naik in one of his talk says which type of salafi you are? He named Qutubi, Sururi, Madkhali, Jamiat Ahle Hadith, Gurba Ahle Hadith and so on.)

2. Here without going into all these detail here with the word Salafi we are taking all those individual and groups who call themselves as Salafi or others know them as Salafi. So we



have included fourth type of person/scholars in this discussion also although we donot consider them as Salafi/Ahle Hadith.

## **Salafi Scholars are of Divergent views in relation to Tablighi Jamaat**

Diffirent Salafi Scholars have divergent views on Tablighi Jamaat. The range from full endorsement, to support, to Advice and mild criticism to hard criticism. Based on their views and approach on Tablighi Jamaat they can be following.

### **First Group of scholars**

There are Salafi scholars who have fully endorsed and has given open and vocal support for the effort of Tablighi Jamaat/Jamatut Tableegh. They saw the effort of Tabligh from close and got first hand information and presented their views.

### **Second Group of Scholars**

This group of scholars are those who appreciate some aspect of the work and criticize some other aspect. There approach remain

advisory and generally of well wisher and appreciate the good with open heart.

### **Third Group of Scholars**

This group of scholars are those that will not have a words of appreciation and will criticize the effort without any words of appreciation.

But there criticism is in a mannered way and most of the time point based. Exceptionally they also put some baseless allegation but it is not general.

### **Fourth Group of Scholars** (They are actually Self styled internet sheikh flag bearers at You Tube ,Islamic Forums and Face Book))

This group include the so called Salafi Scholars who criticize in the worst possible terms, it is not rare for them to use clear and implied abusive words. They criticize with baseless allegations, will alledge grave worshipper, will mug up the things. (*In urdu Kahin ki lathi kahin ka Sar*)

**It is important to note that among general (NonScholars) salafi brothers also their are**

divergent people.  
I personally know salafi brothers who are actively working the effort of Tabligh.

## **DISCUSSION**

First Group of scholars

Who have fully endorsed and has given open and vocal support for the effort of Tablighi Jamaat/Jamatut Tableegh. They saw the effort of Tabligh from close and got first hand information and presented their views clearly and boldly.

These are some notable mentions.

### **1. Shaikh Abu Bakar Jabir Al Jazairi**

Who was Renowed Ustad at Masjid e Nabwi Madeena Munawwara, has written a book in Arabic which has been translated in urdu Titled “*Tablighi Jamaat ka Belag Jaeza*” (“An Unbiased study of Tablighi Jamaat”.published by Al Markazul Arabi Lilkitab,U.A.E.)

This book has been translated in urdu but unfortunately not in english.

He has first described the Basis and methodology of the work of Tabligh and then discuss the doubts/allegations against it.

He has discussed almost every points/doubts that salafi brothers bring against Tabligh.

He extensively travelled outside the Arab World and in Africa and Europe got first hand information and finally wrote the book.

**The shaikhs starts with these words**

“Now a days talk about Tablighi Jamaat is very common and base on his knowledge and understanding anyone praises it or criticize it.

For this reason I am writing this book so I become free from my responsibility and clear my duty of informing the right things and afterall everything has to be presented to Allah”.

This book is available at following link

<http://www.attablig.com/tablig>

[http://www.4shared.com/office/-](http://www.4shared.com/office/)

[EAIrkQE/Tableegh\\_Ka\\_Jaeza\\_Shiekh\\_Abu\\_B.html](http://www.4shared.com/office/EAIrkQE/Tableegh_Ka_Jaeza_Shiekh_Abu_B.html)

If someone claim that it is only book that has been written for clarification of doubts around tablighi Jamaat in whole history his claim may be right. Only other book is from Zakaria Rahmatullah Alaihi in urdu but the issues discussed in it are very old.

As tabligh has a written policy of not indulging in argument and counter argument so there is no question of any book from Tablighi Jamaat officially. Some brothers has written as their personal capacity but it is not complete book and are scattered articles on certain issues and not in book form.

2 **Shaikh Salih Ibne Ali Alshaweeman** the representative of Dawat Al Irshad in Aneeza whose was sent as a part of fact finding mission on Tablighi Jamaat to Raiwind, Pakistan .

On this report Abdul Aziz Abdullah Ibne Baaz R.A. praised Tableeghi Jamaat and replied officialy with Letter number 1007 dated 17 Shaban 1407 Hijri.

ي ب اك سد تان في 7041/3/3 هـ مع مجموعة من العلماء وطلاب العلم من مختلف الجامعات، من الجامعة إلى  
 الإسلامية، وجامعة الإمام محمد بن سعود الإسلامية، وجامعة الملك سعود وغيرها، شاهدنا العجب العجاب،  
 لعلموا الإيمانيات من بعد وصولنا مطار لاهور استقبلنا جماعة من الشبان الصالحين الذين يشعرون نوراً  
 لحاهم ووجوههم، واتجهنا إلى مسجد المطار فأي نافع فيه السنة ثم جلسنا حول بعضنا ونحن من بلاد مختلفة،  
 فقام واحد منهم يتكلم بكلام عجيب يأخذ بمجامع قلوبنا ثم جاءت السيارات ونزلنا إلى مقر الاجتماع  
 بـ وتنزف منه العيون وأبلى دموع الفزع والسرور في رأي وندد ذلك الاجتماع تماعاً جميل الذي تخشع بسببه القلوب  
 نظيف جداً لا روائح ولا أوساخ، ولا كذب، ولا فوضى، ولا نصب، ولا لغو، والخوف من الله، يشبه اجتماع أهل الجنة، لا صخب  
 ومرتب ترتب يق، فلا مرور ولا شرطة ولا نجدة ولا حراس، مع العلم أنه في فوق الملأ يون حياة  
 يحوطها ذكر الله، علم ومحاضرات ودروس وحلق ذكر ليلاً ونهاراً، فوالله إنه اجتماع تحيي به القلوب وينصقل به طبعه في طري  
 الإيمانيات من زاد، فما أروع وما أجمله يعطيك صورة ناطقة عن حياة الصحابة والتابعين واتباعهم رضوان  
 فلا إمامية رائحة، ووجوه مشرقة بنور الإيمان والعلم الله عليهم، جهد وعلم وذكر، كلام جميل، أفعال جميلة، حركات إسل  
 والسلام عليكم السلام ورحمة الله، وجزاكم الله، وقرأ القرآن تسمع الكلام التوحيد والذكر، والتسبيح والتحميد، والتلهيل والتكبير  
 لحظة، ما كيف لمبعت تمتت قيرطى فطصم لانس عاي حانم كبلق ج مبيو كرسى ام إلى عرت الو خيراً  
 وبالجملة تطبيق عملي لكتاب الله وسنة رسوله، فيها لها من حياة طيبة سعيدة، كم تمنيت من أجمله وما أحلاه من اجتماع إسلامي عظيم  
 قلبي أن يكون هذا الاجتماع في ربوع المملكة العربية السعودية، لأنها جديرة بكل خير، ولأنها سبقة إلى كل خير منذ فجر عهد الملك  
 فيصل آل سعود، فبمكافئوا من عجمو يد العزيز المشرق غفر الله له وقُدس روحه في جنات النعيم  
 وكانهم أبناء رجل، وهدف واحد، وكلام واحد، وطبع واحد، وأفراد هذا الاجتماع أشخاص من جميع جهات العالم على شكل واحد  
 اء، ليس لهم مطامع، ولا مأرب غير الله، ثم سكب أهداب الدين، أو كأن الله سبحانه خلق قلباً واحداً فؤزه على هؤل واحد  
 وإصلاح شذباب المسلم، وهداية غير المسلم إلى صراط الله الحميد، فكيف يجرؤ المرء على  
 الذي لمن هؤلاء الصالحين؟ وقد قال فيهم الشيخ عبد المجيد الزنداني: "هؤلاء أهل السماء يشؤون على  
 أنني أزعم أن هدف هذه الجماعة هو هدف حكومة المملكة، ليس بهم أو اتهامهم بما ليس فيهم الأرض". في أي قلب يدتري ع  
 وإذا إنتهت المحاضرات بعد... ونشر الأمن والأمان في جميع المعمورة، إصلاح الناس في جميع العالم: العربية السعودية، وهو  
 ادي ثم شئت، في أي دلقة تجلس فيها لا بد أن تخرج العشاء وسرحت طرفك يمناً ويسرة رأيتموروداً علمية تتفكك فيه  
 منهاج فائدة، وإذا هأت الرجل ونامت العين رأيتم كالأعمدة يصلون قبل النوم، فإذا كان آخر الليل سمعتم  
 وكأنتهم خلية نحل بكاء وندحيب وابتهال إلى الله، بأن يغفر الهمز وبهم وندوب المسلم بين وأن ينجيهم  
 من النار، وأن يهدي الناس جميعاً إلى إحياء سنة المصطفى، وقصار القول أنه اجتماع جدير بأن يحضره الله وإخوانهم المسلمون  
 كل عالم طلاب علم، بل وكل مسلم يخاف الله ويرجو الآخرة، في جزى الله القائم من علمه خير الجزاء  
 وثبتهم وأعانهم، ونفع بهم المسلمون، إنه سمع مجيب  
 لخدمة فكلهم من حفظه القرآن الكريم، فصاحب المطحنة يطحن باسم الله وبالتكبير والتسبيح، وصاحب المعجنة أما القادمون على  
 يعجن باسم الله والله أكبر وسبحان الله والحمد لله، والخبازين يخبزون باسم الله ويذكر الله والتسبيح والتحميد والتكبير أيضاً، وقد  
 بحان من فتح صائرهم ووقفهم لذكراهم، ودلهم على الطريق شاهدناهم وسمعناهم وهم لا يشعرون، فس  
 الصدح الذي تمناه كل مسلم  
 والحقيقة يا سماحة الشيخ أن كل من صحبهم لا بد أن يكون داعية إلى الله بالتميز وطول الصحبة، فباليتمني عرفتم منذ أن كنت  
 هذا! والله ما أدين الله به، وسأله في الجبار سد بحانه وطالباً في الجامعة لكنت اليوم معلماً في الدعوة وسائر العلوم  
 عن ذلك، يوم لا ينفع مال ولا بنون ولا يغني أحد عن أحد  
 ويداليت جمع الدعوة التابعين لرئاسكم المباركة في هذا الاجتماع، ويدخرجون مع هذه  
 عين واتباعهم رضوان الله عليهم الجماعة، ليعلموا الإخلاص، وأسلوب الدعوة، وأخلاق الصحابة والتابعين  
 أجمعين  
 رورش اني فكين أو وختاماً أسأل الله سبحانه أن يرينا الحق حقاً ويرزقنا اتباعه، وأنيلهمنا رشدنا ويوفقنا للإخلاص والصواب  
 أنفسنا واليهوى والشيطان، وأن ينصردني نه ويعلي كملته، وأن يعز حكومتنا بالإسلام ويعز الإسلام بهما  
 ذلكوال قادر علمه، وصلى الله على نبينا محمد وآله وصحبه إنه ولي  
 كتبه اب نكم صالح بن علي الشوي من مندوب الدعوة والإرشاد بمنطقة عنيزة

**(Below is the English Translation has been taken with thanks from [www.central-mosque.com](http://www.central-mosque.com). May Allah give reward to all)**

In the name of Allah (SWT), the most beneficent the most Merciful,

To my respected father respected Shaykh Abdul-Aziz Ibn Abdullah Ibn baz (RA) شوحبلا تارادإل ماعلا سيئرلا  
العلمية والإف تاء والدعوة والإرشاد) حفظه الله من كل سوء ووفقه  
(neemA) و سدد خطاه

Asslamo Allaikum Wa Rahmatullahi Wa Barakatuh,

And thereafter, today dated 1st of Raibul-Awwal 1407 (4th of November 1986) my holidays started and on the 3rd of Rabiul-Awwal I travelled to Pakistan along with Ulama and students of different groups to Pakistan. These Ulama and students belonged to “Al-Jamia Al-Isamia”, “Jamiatul-Imam Muhammad Ibn Saud Al-Islamiyyah”, “Jamia Al-Malik As-Saud” and others and we witnessed some astonishing events there.

When we landed at Lahore airport a Jamaah (group) of pious youngsters welcomes us whose faces and beards were illuminated with the Noor (light) of Ilm (knowledge) and Eemaan. We went to the Airport Mosque and after praying the Sunnah gathered together and sat down in a Halaqah. We were from various localities and then from amongst those youth one of them stood up and spoke in an amazing manner which penetrated the hearts.

Then the buses came and transported us to Raiwind Ijtema site and the Ijtema was on such a beautiful site that



it filled the heart with “Al-Khushu” and the eyes became wet with tears of fear (of Allah (SWT)) and happiness.

This Ijtema resembled the gathering of Jannah in the sense that there was no shouting or yelling, no Laghw (irrelevant and useless matters), no lies and no chaos but the surroundings were nice, clean, organised and free from foul smell and filth.

It was organised and structured in a disciplined and graceful manner with no traffic (jams), no police and no security guards although there were in excess of million souls there but life was continuing along its natural course and this natural course (of life) was encircled with Halaqahs of Dhikrullah, speeches, teaching and learning day and night.

I swear by Allah (SWT) that it was an Ijtema through which dead hearts are revived and Eemaan strengthens and gets illuminated. So how wonderful and majestic (of a scene) it was! A scene which placed the pictures of the lives of the Sahaba (RA), Taba’een (RA) and Taba-Taba’een (RA) in front of our eyes. There were talks of effort of Deen, Ilm & Dhikrullah, (inculcating) good habits and (to make) movements for Islam and faces radiant with knowledge and Eemaan. You would not have heard anything but Tauheed of Allah (SWT), Dhik’r, Tasheeb, Tahmeed, Takbeer and recitation of the Qur’aan. Saying Asslamo Allaikum wa Rahmatullahi and Jazakullah Khairun was the norm there. Everything there was pleasing to the heart and Sunnahs of Rasul-ullah (Sallaho

Alaihe Wassallam) were being revived and freshened every moment. In short, there was practical teachings of adopting the life based upon the book of Allah (SWT) and Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam) and how fortunate and wonderful such a life is. A desire arose in my heart many times that such a Ijtema should have been in Saudi Arabia as the era of Malik Abdul-Aziz (RA) has given rise to an illuminated age and every moment is competing to surpass the last one (in virtue and goodness).

There were people from various countries of the world in the Ijtema but as if they were of the same face, same intention and same the purpose like they were children of the same man as if Allah (SWT) had created a single heart and then distributed it amongst them (all) and it served no purpose but to fulfil all the commandments of Deen and to reform the Muslim youth and to bring Non-Muslims to the path of Allah (SWT).

Those (unknown people) who spread rumours about them dare to criticise these pious souls when Shaykh Abdul-Majeed Zindaani (HA) said, "These are heavenly beings who walk on this earth!" So who are those who dare to criticise them and accuse them of matters which are not present in them? In my opinion, Tableeghi Jamaat has the same objective as Saudi Arabia which is to reform all of humanity and to bring them to the straight path and to spread peace and harmony in the world. So which of these is objectionable?

After Esha (Salah) when the Bayans are all completed and when you gaze your eyes to the right and to the left you find nothing but gatherings of knowledge and you will find beneficial information from wherever you may find yourself and you will benefit no matter which Halaqah you may sit in. When people are fast asleep you will witness them standing (in Salah) like Pillars and in the last part of the night you will hear their crying in the presence of their Lord (SWT) like buzzing of a honey bee and you will witness that they are beseeching their Lord (SWT) with utmost humility for the sins of the whole Ummah to be forgiven and for the whole Ummah to be delivered from the fire of Jahannum and for the entire Ummah to be given Taufeeq (of Hidayah) and to live their lives according to the Sunnah of Mustafa (Sallaho Alaihe Wassallam).

So this Ijtema deserves that every Scholar and every student and every Muslim who fears Allah (SWT) and has hope in the day of judgement should attend it. May Allah (SWT) give the best of reward to those who worked in it and to give steadfastness and to assist them and to benefit the Muslims from them, for verily he is the Listener, the Acceptor.

Those who were appointed to serve were Hafidh of the Qur'aan. The one grinding the flour commenced his task with "Bismillah" and then continued with "Subhanullah, Alhumdolillah, Allahu-Akbar", the one kneading the dough commenced his task with "Bismillah" and then continued with "Subhanullah, Alhumdolillah, Allahu-Akbar" and the one making bread commenced his task with "Bismillah"

and then continued with Tasbeeh, Tamheed and Takbeer. We heard them and we witnessed their Dhikr and yet they didn't know that we were watching them.

So Purified and Exalted be Him (SWT) who opened their eyes and granted them Taufeeq for their Dhikr and showed them the straight path and surely this is desired by every Muslim. O honoured Shaykh! The reality is that whoever will sit in their company will become a Daeelillah (inviter towards Allah (SWT)) due to their experience and companionship.

I wish! That while I was a student at the Jamia I would have recognised this Jam'aah (Tableegh) and engaged in this work so today I would have been an Allamah of the knowledge of his work. I swear by Allah (SWT), I consider this Deen! And soon I will be questioned regarding it, that day when no wealth and no sons will help anyone.

I wish that all those who work (under you) would have attended this Ijtema and to have proceeded in the path of Allah (SWT) along with them so that they may have learned Ikhlaas (sincerity) and the work of Dawah with the Akhlaaq (mannerism) of the the Sahaba (RA), Taba'een (RA) and Taba-Taba'een (RA).

In the end I beseech Allah (SWT) to give us the correct understanding of the truth and to follow it, to give us the fervour of doing righteous deeds and to grant us the Tawfeeq of Ikhlaas (sincerity) and action, to protect us from the evil of our Nafs (self) and the evil of our desires and Shaytaan and to grant honour to His Deen, to elevate His

Kalima and to strengthen our kingdom with Islam and to strengthen Islam with it and verily He (SWT) is the owner of it and has control (over it).

Written by your Son

Shaykh Salih Ibn Ali Al-Shawaymaan (HA)

Representative of Ad-Dawah Wal-Irshaad in Unaiza

This is available on following link

<http://www.tauheed-sunnat.com/bk/General/Tableeghi%20Jamaat/Tableeghi%20Jamaat.pdf>

### 3. **Fazilatus Sheikh Yusuf Al Malaee**

Who has written reply of a critical book in Arabic.....His Arabic book link is [http://www.binatiih.com/go/news.php?action=list&cat\\_id=12](http://www.binatiih.com/go/news.php?action=list&cat_id=12)

**Translation of some part of book.....**I have titled this treatise as “Islah Wal-Insaaf, La-Hadam Wala-Ait’saaf” and seek the Mercy and benevolence of Allah (SWT) that he (SWT) makes it beneficial and makes it sincere (and exclusive) for Him (SWT) and that He (SWT) reforms the condition of the believers and joins their hearts upon the truth, guidance and Dawah towards the Path of Allah (SWT).

#### **Text:**

All praise belong to Allah (SWT), the Lord of the worlds and salutations upon the best of Prophets & Messengers, our Nabi (Sallaho Alaihe Wassallam) and his family and his companions, thereafter...

I had the opportunity to review a compilation (of various writings) entitled, "Haqaiq Un Jamaatut-Tableegh" and before embarking upon discussing some of its constituents and highlighting some of its errors I would like to bring certain facts to the attention of esteemed readers from which many people are heedless. So understand! That to investigate and research news is a basic principle of Shariah and its injunction is plainly stated in the Qur'aan & Sunnah as Allah (SWT) states:

[49:6] O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

And Allah (SWT) states:

[4:94] O you who believe, when you go out in the way of Allah, be careful...

Sayyidina Abu Hurairah (RA) narrated that Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) said, "It is enough falsehood for a person to transmit everything he hears." [Muslim]

It is so because many people merely accept everything they hear or read and don't endeavour to investigate (its truth) and establish its authenticity and forget to act upon this basic principle which Allah (SWT) has commanded since those from amongst the Jinn and humans who are influenced by Shaytaan are busy in spreading falsehood and thus abandoning this basic principle enables many from amongst the people to abandon the truth and adopt falsehood until they begin to establish the realities of their lives upon falsehood and this has resulted in hatred, enmity and ill feelings between sons of Adam. These naive people will continue to harbour ill feelings towards Musliheen (those who attempt to make peace and reconcile) and good feelings towards Mufsidis (those who attempt to spread vice and corruption) if they continue on their path of accepting everything (as truth) they read or hear.

How much blood has been shed, how many idols have been worshiped as a consequence of accepting random speeches and writings as truth? Similarly, some placed their belief in those in the grave that they can benefit or harm besides Allah (SWT) so innovations and baseless customs became widespread amongst them until devotion, humility, prayers, asking for help and even acts of worship were directed deities (other than Allah (SWT)) even though there is none worthy of worship besides Allah (SWT), Alone & Al-Mighty.

These thoughts compelled me to summarise these words lest someone develops ill feelings towards those who are engaged in work (of Tableegh) after reading "Haqaiq Un Jamaatut-Tableegh". In addition, one of my friends and companions (in Islam) requested me to warn others about the errors in the fore mentioned compilation and if this brother wouldn't have insisted on exposing the truth and highlighting the falsehood I perhaps wouldn't have engaged myself in this endeavour. May Allah (SWT) reward him from me and those of Islam. Indeed there are errors in "Haqaiq Un Jamaatut-Tableegh" and although we have Husnud-Dhun towards those who compiled it that they must have meant Khair (good) during its compilation because our Husnud-Dhun is in accordance to the statement of Sayyidina Umar (RA):

As long as you continue to ascribe the works of a believer towards Khair (goodness) then don't ascribe it to evil.

But it is possible that a person may intend good but make an (earnest) mistake and that's why Sayyidina Abdullah Ibn Masood (RA) said:

Many amongst the people intend to perform goodness but don't achieve it.

I don't intend to refute every trivial or detailed allegation in the compilation because this will necessitate a lengthy (counter compilation) so we will suffice with refuting some of its points although these are not hidden from those who reflect, ponder and research. The salient errors of the compilation are as follows:.....Full translation is available on <http://www.central-mosque.com/index.php/Civil/investigative-reports-findings-of-saudi-scholars-on-tableeghi-jamaat.html>

## Urdu Translation of some of its part.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين والصلوة والسلام على اشرف الانبياء  
والمرسلين نبينا محمد وآله وصحبه اجمعين وبعد.

مجھے مقالات کا ایک مجموعہ دیکھنے کا موقع ملا جس کا نام تھا ”حقائق عن جماعة التبليغ“ ان مقالات کے بعض مضامین پر بحث کرنے اور ان میں موجود غلطیوں کے بیان کرنے سے پہلے میں چاہتا ہوں کہ قارئین کرام کو ایک بہت بڑی حقیقت کی طرف متوجہ کروں جس سے بہت سے لوگ غفلت برتتے ہیں۔ ہاں! تو سنیے! کسی بھی خبر کی تحقیق اور جستجو کرنا ہے یہ شریعت کے بنیادی قواعد میں سے ہے اور کتاب و سنت میں حکم آیا ہے کہ خبر کی تحقیق کرو۔ اللہ تعالیٰ ارشاد فرماتے ہیں: يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ.

ترجمہ: اے ایمان والو! اگر کوئی شریر آدمی تمہارے پاس کوئی خبر لائے تو خوب تحقیق کر لیا کرو ایسا نہ ہو کہ کسی قوم کو نادانی سے کوئی ضرر پہنچا دو پھر اپنے کئے پر پچھتانا پڑے۔

اللہ تعالیٰ ارشاد فرماتے ہیں: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللّٰهِ فَتَبَيَّنُوا  
ترجمہ: اے ایمان والو جب تم اللہ کی راہ میں سفر کرو تو ہر کام کو تحقیق کر کے کیا کرو۔

صحیح مسلم میں ہے حضرت ابو ہریرہ رضی اللہ عنہ کہتے ہیں رسول اللہ صلی اللہ علیہ وسلم نے ارشاد فرمایا: كَفَىٰ بِالْمَرْءِ كَذِبًا أَنْ يَحْدُثَ بِكُلِّ مَا سَمِعَ.

ترجمہ: آدمی کے چھوٹے ہونے کے لئے اتنی بات کافی ہے کہ وہ ہر سنی سنائی بات کہتا پھرے۔

اور یہ اس لئے کہ کچھ لوگ ہر سنی اور پرہمی ہوئی بات کو جلدی سے قبول کر لیتے ہیں اور تحقیق کرنے کی مشقت گوارا نہیں کرتے کہ یہ خبر صحیح ہے یا نہیں اور اس بنیادی قاعدہ پر عمل



کرنا بھول جاتے ہیں جس کا حکم اللہ تعالیٰ نے دیا ہے چونکہ شیطان قسم کے جن وانس فساد پھیلانے میں لگے رہتے ہیں اس لئے اس بنیادی اصول پر ترک عمل نے بہت سے لوگوں کو اس بات پر آمادہ کیا کہ انہوں نے حق کو چھوڑ دیا اور باطل کو قبول کیا حتیٰ کہ انہوں نے اپنی زندگی کی بنیاد غیر واقعی باتوں پر رکھی اور نتیجہ میں اولاد آدم کے درمیان مصائب، حادثات اور عداوتیں رونما ہوئیں۔ جب تک کہ یہ سادہ لوح لوگ اپنی اس روش پر قائم رہیں گے کہ جو بات سنیں اس کو قبول کر لیں۔ اور جو کچھ پڑھیں اسے تسلیم کر لیں اور اس کے تقاضے پر عمل کریں تو مفسدین کے بارے میں حسن ظن رکھتے رہیں گے اور مصلحین کے بارے میں بد ظن ہوتے رہیں گے۔

ہر سنی سنائی اور لکھی لکھائی بات کو بلا تحقیق قبول کرنے کا ہی اثر ہے کہ کتنے ہی خون بہائے گئے اور کتنے ہی بت پوجے گئے اور بہت سے لوگوں نے قبر والوں کے متعلق یہ عقیدہ رکھا کہ اللہ تعالیٰ کے علاوہ وہ نفع و نقصان کے مالک ہیں اور تو ان میں بدعات و خرافات رائج ہوئیں اور عاجزی، محبت، تعظیم، خوف، دعاء، استعانت، نذر و نیاز وغیرہ بڑی بڑی عبادتیں غیر اللہ کے لئے ہونے لگیں حالانکہ عبادت کی کوئی قسم سوائے اللہ واحد قہار کے کسی کے لئے بھی جائز نہیں ہے۔

ان ہی خیالات نے مجھے یہ مختصر کلمات لکھنے پر آمادہ کیا مبادا کوئی شخص ”حقائق عن جماعة التبلیغ“ نامی مجموعہ رسائل کا مطالعہ کر کے دعوت دینے والوں کے متعلق سوئے ظن کا شکار ہو جائے۔ علاوہ ازیں میرے ایک دینی بھائی اور دوست نے مجھ سے مطالبہ بھی کیا کہ میں اس مجموعہ رسائل میں موجود خطاؤں پر تنبیہ لکھوں اگر اس بھائی کا احقاق حق اور ابطال باطل پر اصرار شدید نہ ہوتا تو میں شاید اس کام میں مشغول نہ ہوتا۔ اللہ تعالیٰ اس کو میری طرف سے اور اہل اسلام کی طرف سے جزائے خیر عطا فرمائے۔ ”حقائق عن

جماعة التبليغ“ کے مجموعہ رسائل میں یقیناً بہت سی غلطیاں پائی جاتی ہیں اگرچہ ہم ان کے لکھنے والوں کے متعلق حسن ظن رکھتے ہیں کہ ان کا ارادہ اس میں خیر کا ہوگا اور ہمارا یہ حسن ظن امیر المؤمنین حضرت عمر بن خطاب رضی اللہ عنہ کے ان فرمان کی مطابقت میں ہے کہ

لا تحمل احاک علی الشر مادمت تجد له فی الخیر محملاً  
یعنی جب تک آپ کسی مسلمان کی کسی بات کو خیر پر محمول کر سکتے ہیں تو اس کو شر پر محمول نہ کریں۔“

لیکن یہ ممکن ہے کہ آدمی حق کا ارادہ کرے اور خطا کر جائے اور اسی لئے تو جلیل القدر صحابی عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا: کم من مرید للخیر لم یصبہ یعنی بہت سے لوگ ہیں جو خیر کا ارادہ کرتے ہیں لیکن اس کو پاتے نہیں ہیں۔

ان رسائل میں موجود ہر چھوٹی بڑی بات پر رد کرنے کا میرا ارادہ نہیں ہے کیونکہ اس طرح بات کے طویل ہو جانے کا خطرہ ہے، بلکہ ہم بعض اہم باتوں کا رد کرنے پر اکتفا کریں گے۔ اگرچہ یہ سب باتیں کسی سوچ بچار اور تحقیق کرنے والے شخص پر پوشیدہ نہیں ہیں ان رسائل میں موجود موٹی موٹی خطائیں یہ ہیں۔

1- بغیر تخصیص کے ساری جماعت پر غلط کام ہونے کا حکم لگایا گیا ہے اس میں کوئی شک نہیں کہ یہ حکم صحیح نہیں ہے یقیناً ہر منصف مزاج آدمی جس کو جماعت کی پوری پوری معرفت حاصل ہے وہ بالیقین جانتا ہے کہ جماعت کے بہت سے لوگ ان بدعات و خرافات سے سالم ہیں جن کی ان کو تہمت لگائی گئی ہے بلکہ ہر وہ شخص جو جماعت کے ساتھ چلا اور وہ خواہش نفسانی سے خالی تھا سے خالی تھا وہ ان میں کوئی ایک بات بھی ثابت نہیں کر سکتا جو بالاتفاق علماء امت شریعت کے خلاف ہو (اسی پر اجماع امت ہے) لیکن بعض جماعتوں کا ایسے ممالک سے آنا جو بدعات، شرک، جہالت اور گمراہ صوفیانہ طریقوں کے

ساتھ معروف و مشہور ہیں۔ پھر گمان کرنا کہ ان تمام یا بعض آنے والوں کی گمراہ مشائخ سے بیعت ہے تو یہ بات درحقیقت ظن پر مبنی ہے خبردار امر حق کے مقابلہ میں گمان ذرا بھی مفید نہیں ہے اور یہ بھی یقین نہیں ہے کہ جماعت کے ہر فرد کے ہاں بیعت ہے۔

2- دوسری خطا یہ ہے کہ ان مقالات کے لکھنے والوں نے جماعت کے ساتھ انصاف نہیں کیا اور ان کی کسی خوبی کو ذکر نہیں کیا گویا کہ وہ ہر بھلائی سے خالی ہیں ان مقالات کو لکھنے والے ان منصف مزاج لوگوں کی راہ پر نہیں چلے جنہوں نے جماعت کے متعلق لکھا ہے اور ان کی خوبیوں اور خامیوں سب کو بیان کیا ہے بلکہ بعض لکھنے والے تو (اللہ تعالیٰ ہمیں بھی اور

**There are other scholars also I know but as I don't have refrence I am not quoting them.**

There are some scholars for whom We are not able to decide whether to put in first group or second We are presenting their position.

**Sheikh Muhammad Saalih ibn al-Uthaymeen has opined** on Tablighi jamaat in these words.

Question: I have started to become committed recently, praise be to Allaah. In our area there is the Jamaa?at al-Tableegh, who go out for thirty days or more. People say different things about them. Some say, don't go out with them, because their going out is an innovation (bidah) and they have some mistaken ideas. Others advised me to go out with them. What is the correct view concerning that? Should I go out with them or not?.

Answer: Praise be to Allaah. We have already discussed this group and some of their pros and cons.

Usually in every issue there are two extremes and a middle way. Some people praise this group a great deal and encourage going out with them; others condemn them a great deal and warn against them more than they would warn you about a lion. And some people tread a middle path between those two extremes.

I think that there is some good in this group; they call others to Islam and have a clear influence that no other daaiyahs have had. Many kaafirs have become believers at their hands, and many evil doers has Allaah guided through them.

Moreover they have an attitude of humility and selflessness that is not found in many others.

Some people say that they have no knowledge of hadeeth, and so on.

They are undoubtedly good people, but I think that those of them who are in Saudi do not go to Pakistan or other countries, and we do not know anything about the aqeedah of those people (in other countries) or their manhaj (methodology). But there is nothing wrong with the manhaj followed by our companions here in Saudi.

With regard to limiting dawah to three or four days, or to two or four or six months, or two years, there is no sharaee evidence for that. But they think that this has to do with organization (of groups). If a person goes out for three days, and knows that he is limited to these three days, he will focus his mind and forget about worldly matters. This is the matter of organization, and is not an act of worship or a matter of shareeah.

I think, may Allaah bless you, that if you have the opportunity to seek knowledge then it is better to do that, because seeking knowledge is good and the people nowadays have a great need for scholars who have knowledge of the Sunnah and who are well-versed in knowledge. If you are not able to seek knowledge, and you go out with them in order to purify yourself, there is nothing wrong with that. There are many people whom Allaah has guided at their hands. And Allaah is the Source of strength

Al-Baab al-Maftooh, no. 10, P. 304.

## **Below is Another talk of Shaykh Uthaymeen (RA) on Tableeghi Jamaat Answering some question:**

This video is available on following link

<http://www.youtube.com/watch?v=wYbIevRnCik>

<http://www.youtube.com/watch?v=a9QOHdTgzcQ&feature=related>

Rough Translation of the video with Shaikh Ibn Uthaimen

**Questioner:** I have a question O Shaikh on the Tablighi Jamaa'ah. Their movement is (indistinct)... (indistinct)...from the

ikhwan.

**Shaikh Uthaimen:** They are not from the ikhwan.

**Questioner:** This O Shaikh, I don't know...(indistinct)

**Shaikh Uthaimen:** Clarify (the question) for me so that I can answer you.

**Questioner:** (About) This, O Shaikh, like they have Al-khurooj (leaving out), they go amongst people giving da'wah for Allah. And they have a need like for example...

**Shaikh Uthaimen:** (it's) a sunnah of Rasulallah Sallallahu 'alaihi wa sallam

**Questioner:** (it's) a Sunnah of Rasulallah Sallallahu 'alaihi wa sallam but O Shaikh, for example they have for khurooj (leaving out) in a month 3 days, they go to another city, they gather with the people so that(?) you can be like them. They revive the sunan, O Shaikh. So the people oppose them and they say, 'This is bid'ah (an innovation). Who brought khurooj like this? This was not mentioned by Rasulallah Sallallahu 'alaihi wa sallam . Rasulallah Sallallahu 'alaihi wa sallam said: *'Whoever brings something new into this affair of ours which is not from it, then it will be rejected'*. They say this is bid'ah. How did all of you bring this...(indistinct)? And some people support them and people oppose them. And this, O Shaikh, they're not just in one town.

**Shaikh Uthaimen:** They say the people are standing up so you can say...moderately delighted (farhani wasat?)

**Questioner:** Right O Shaikh.

**Questioner:** And they like, in every town they have (these) two varieties (of people). And maybe one gets engaged with them, they are many people, O Shaikh. For example they have, O Shaikh, (al'asad?) like, they gather together and appoint one group, (like) your group visits another town and your group visits another town.

**Shaikh Uthaimen:** Like a tarteeb (format).

**Questioner:** (Yes like) a tarteeb, O Shaikh.

**Shaikh Uthaimen:** As for going for giving da'wah to people, So your Prophet Sallallahu `alaihi wa sallam in the days of the season of hajj used to go around to the people in their residence and give da'wah.

This is one (thing). And he (Sallallahu `alaihi wa sallam) made hijrah to Madinah for Da'wah. Because Makkah, as it is well known, its people were enemies and prevented him from da'wah. So he was ordered to make hijrah to Madinah, for completing the da'wah. There is nothing wrong with this.(Indistinct talk)...

**Shaikh Uthaimen:** Be patient. Let us take (questions) little by little so that we give (answers) little by little. This is the shore of da'wah. (saifid da'wah?)

As for its (the Jamaa'ah's) tarteeb of 3 days or 40 days or 6 months so they say: We don't say this is sunnah. We say this is tarteeb, a means for establishing da'wah. And the one using the means what does he get?

Are we not now using the microphone?... Answer (the question)...(indistinct talk)..Good. Did Rasulullah Sallallahu `alaihi wa sallam use a microphone? It wasn't available (then).

The microphone wasn't available to begin with. He did not say don't give sermons using means. And if Rasulullah Sallallahu `alaihi wa sallam didn't know that there will be microphones then Rabb `azza wa jall knew.

So as for the means and the means of ibaadaat, the purpose is not for its self, verily it's for something else.

So they say: We say go out for 3 days in order to move away from the dunya and its pleasures. And we want to concentrate on spending one's time for dhikr and tasbeeh and reading the Qur'an and what's associated with that.

And as for the regional tarteeb, every person goes to one area. So for this also there is nothing wrong with it. When a people that gather together in one area, or people who separate, which one of them is (indistinct)?.... Astonishing group. (Indistinct talk) Are they people who separate or not? Because (there's) more capacity for spreading out. And when they all gather together and they are 40 or 50 men, no one speaks except one (person), or 2 or 5. So their dividing on areas is no problem. And here Nabi Sallallahu 'alaihi wa sallam would send one (Sahabi) to Yemen and one to another area for da'wah to the people. Did you understand? Then it is no problem.

If we go back to the effects (of the Jamaa'ah) then it is my conviction that no one from any area or any party or any group has made an effect like their effect. For them there is an amazing effect. How many thalims were guided through them? How many fasiqs were guided? No, how many kafirs became Muslim (through them)? It is said that they guide (people in) an airplane in an airport that is (indistinct) in a country of atheism. Then the mu'adhin calls the adhan and they establish salah in congregation in front of the people. Who is capable of doing this?...

### **3. Sheikh Mohammad Al Arifi.**

While opining on Tablighi Jammah he praised them but advised them to add something in their programme.

[www.youtube.com/watch?v=oHikS3YucHE](http://www.youtube.com/watch?v=oHikS3YucHE)



Below is the translation of his Arabic speech, which was in response to a question (Translation is also taken from the link)

"Our brother asked about Tablighi Jamaah

Actually tablighi jamaat is an association that activate to ask people to worshiping Allah Soubhanahou wa taala and to guide people, they travel around the world in many countries, they have nerve and cheek to call people, to guide them, sometime even in the disco and talk to people, guide them and give them advise even in debauchery and immoral places. People would sometimes listen to them and change their behavior, Sometime they visit people in their own homes and speak to them. And guide them. They have a good activity so no problem to join them, but (He advises)

1. Its better for the one who join them and its better for the Tablighi Jamaat themselves to seek good knowledge of Aqeeda (Islamic believes) and Islamic Laws. To make sure to explain the good Islamic practices for those who make bidah (practice that is not in accordance with the Islamic teachings) ,for example those

who make Tawaf (circumambulation) around tombs and build mosques on them, or people that ask other people to worship other God except Allah Subhanahu wa taala, or those who's aqeedah (Islamic knowledge) is incorrect, Tablighi Jamaa have to give these people good advise, also tablighi jamaah should make sur they speak in accordance to the Islamic laws and so on and

Inshallah Tablighi jamaah is on the right path.....  
"

#### **4. Dr Muhammad salah**

While replying to a question on Tablighi Jamaat in his english speech.

<http://www.youtube.com/watch?v=rfeSJIONuLI>

In 9 minute talk he emphasized many aspect of tabligh that dawah is for all muslims, He praised effort of tabligh at the same time he politely advised also and he commented on some aspect like restricting dawah to certain days (Actually it is not restricted, in Tablighi jamaat muqami

amaal (dawah while being at home) is also there are daily and continuous effort ).

He ended his talk with these words that

“these are my friendly, brotherly and lovely advice to my lovely brothers I don’t have any doubt inshaallah that they are sincere in their intention.”

5. Shaykh Aidh Al-Qarni's

He praised with Tableegh in his talk in Paris (France):

<http://www.youtube.com/watch?v=mwBJfA0vBHs>

### Second group of scholar

These are scholars that have at times words of praise of Tablighi Jamaat and at times have incite to to cooperate with them and to advice them.

But they have criticized also and raised concern over certain aspects of Tabligh.

Most notable among them are

1. Abdul Aziz ibn Abdullah ibn Baz (R.A.)

2. Sheikh Abu 'Abd Allah Muhammad ibn Saalih ibn Muhammad ibn al-Uthaymeen at-Tamimi

### **Abdullah Ibne Baaz on Tabligh**

**1. Letter No. 1155** dated 05/09/1399 A.H.

In his response to Iwad Bin Iwad al-Kahtani, when the latter inquired about this group, he stated that it was confirmed from trustworthy people who kept company with them that they did not notice anything contradictory to the Shariah, or anything that would prohibit going out with them. He mentioned some of their positive effects on whomever accompanied them, and he does not see any harm in going out with them. The people of knowledge should cooperate with them and make up for any shortcomings that may result from them.

**2. Letter No. 325** dated 20/03/1406 A.H.

In his response to Abdel-Selam Al-Sulaimani he stated that he learnt from trustworthy people

who are impossible to lie, like the lecturers of Tawheed in the Islamic University (Al-Jami'a Al-Islamiya) and others, that the Tablighi group are patient in calling to Islam, being affectionate and steadfast. Allah guided, thanks to them, many people who are astray. Ibn Baz was advising the people of knowledge to participate with them in calling to Allah so that they would help each other. It is not appropriate to judge the Jama by the shortcoming of some individuals amongst them. It is incumbent upon a Muslim to advise his Muslim brothers with soft words, and not run away from them or make other people dislike them.

### 3. Letter dated 27/01/1407 A.H.

In his response to Ibrahim Abdurrahman al-Hussein Ibn Baz stated that he is still holding to his opinion in what he wrote about them previously, because, thanks to them, Allah benefited enormously other people, and guided many people. Therefore, we must thank them for their efforts and encourage them and draw their attention to things that they might not be

aware of, because Muslims must advise each other. He urged people to go out with them and gather with them. He stated to those who contradict them the following:

“You have to stop criticizing them, or do what they have done.”

For full article click <http://islamicbookslibrary.wordpress.com/2011/11/30/tableeghi-jamat-aur-mashaikh-e-arab-by-shaykh-nur-muhammad-tonsvi/>

## حضرت علامہ شیخ بن باز کا شیخ سعد الحصین کے نام جواب

بسم اللہ الرحمن الرحیم

المملکت العربیة السعویة، ادارات التحوث العلمیة، والافتاء والدعوة والارشاد، مکتب الرئیس  
نمبر ۴۱۴۔ تاریخ ارتبغ الاول ۱۴۰۸ھ لہل المرتفات ۱۶۔

منجانب عبدالعزیز بن عبداللہ بن باز خدمت برادر مکرم شیخ سعد بن عبدالرحمن الحصین  
اللہ تعالیٰ ان کو تاراضگی اور رضا میں حق بات کہنے کی توفیق دے ہم کو اور ان کو  
خواہش نفس کے شرور سے پناہ دے آمین۔

السلام علیکم ورحمة اللہ وبرکاتہ

اما بعد! آپ کے خط مورخہ ۳ ربیع الاول ۱۴۰۸ھ اور آپ کے خطوط بنام شیخ ابوبکر  
الجزائری اور شیخ یوسف الملائی اور دیگر تحریروں میں جو کچھ شامل تھا، میں نے اس سارے  
مواد پر اطلاع پائی۔ میں آپ سے کوئی راز کی بات چھپانا نہیں چاہتا میں کہتا ہوں کہ میں  
آپ کے خطوط سے خوش نہیں ہوا اور نہ ہی ان کے لئے میرا شرح صدر ہوا اس لئے کہ آپ  
جس راستے پر چلے ہیں وہ دعوت کو ذرہ بھر فائدہ دینے والا نہیں ہے۔ اس لئے کہ وہ گرانے  
والا راستہ ہے نہ کہ بنانے والا اور بگاڑنے والا ہے نہ کہ اصلاح کرنے والا اس کا نقصان اس  
کے نفع سے زیادہ ہے اس سے نقصان صرف دعوت و تبلیغ کا نہ ہوگا بلکہ آپ کے دینی بھائیوں  
میں سے ان بہترین مشائخ اور طالب علموں کا بھی ہوگا جنہوں نے دعوت و ارشاد کے شعبہ  
سے تعلیم و تعلم کیا تو حید اور عقیدہ صحیحہ پر تربیت حاصل کی ہے اور پروان چڑھے ہیں۔ یقیناً  
بے بصیرت لوگوں نے اس سے یہ فائدہ اٹھایا ہے کہ انہوں نے مقابلہ بازی شروع کر دی  
ہے بلکہ بعض لوگوں نے انہیں کافر قرار دے دیا اور بعض نے تو ان کے قتل تک کو مباح قرار  
دیا۔ العیاذ باللہ منہ۔ اس کے ساتھ ہی ان کے حق میں چٹل خوری اور ذمہ دار افسران کو ان



کے حق میں بھڑکانا شروع کر دیا اور ان کا معاملہ خطرناک بنا کر ان کے سامنے پیش کیا اس طرح سے افسران کو ان سے خوفزدہ کیا اور ان پر بڑے بڑے الزامات لگائے جس سے وہ بری ہیں حتیٰ کہ اس سے دعوت اور داعیوں کا اتنا بڑا نقصان ہوا جس کو اللہ ہی جاننے والا ہے۔ جن کے لئے تم نے دنیا کو کھڑا کیا اور جن کے لئے بٹھایا ہے اس سے تم پر شاعر کا یہ شعر صادق آتا ہے۔

وناطح صخرۃ یوماً لیوہنہا

فلم یضرہا وادھر قرنہ، الوہل

ترجمہ: ”بہت سے سخت چٹان کو سینگ مارتے ہیں تاکہ چٹان کو ایک دن کمزور کر دیں لیکن چٹان کو تو کچھ نقصان نہ ہوگا البتہ گھبراہٹ میں اپنے سینگ کو کمزور کر دیں گے۔“

اس لئے کہ وہ لوگ اپنے شہروں میں تم سے بہت دور اپنی حکومت کی حفاظت میں دعوت و تبلیغ میں چل رہے ہیں کیونکہ ان کی حکومت ان کا احترام کرتی ہے جیسا کہ آپ نے اپنے خطوط میں ذکر کیا ہے کہ صدر مملکت ان کے اجتماعات میں حاضر ہوتا ہے اور ان کی حوصلہ افزائی کرتا ہے جس طرح کہ ان دنوں میں ہمارے بعض نوجوانوں نے جو کہ شرعی کالج۔ جامعہ اسلامیہ سے فارغ ہوئے ہیں جو کہ کئی سال دعوت و تبلیغ والے کام میں ان کے ساتھ شریک رہے ہیں۔ ہمیں بتایا ہے کہ راینیونڈ والا مرکز چوبیس گھنٹے کھلا رہتا ہے اور جماعتیں اللہ کے راستے میں نکلتی رہتی ہیں اور واپس آتی رہتی ہیں تو جب تک یہ کام اسی طرح جاری و ساری ہے آپ کے اور آپ جیسے لوگوں کی تحریریں ان کو کمزور نہیں کر سکتیں۔ جب کہ آپ کی تحریریں بد اخلاقی، سختی اور سب و شتم پر مشتمل ہیں بلکہ آپ کی تحریریں ان کے لئے حق سے نفرت اور دوری کا باعث بنیں گی۔ اس لیے کہ اللہ تعالیٰ اپنے نبی محمد ﷺ کو اچھے آداب کی تعلیم دیتے ہوئے فرماتے ہیں۔

فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لا نفصوا من حولك.

تو اللہ کی رحمت کے سبب آپ ﷺ ان کے ساتھ نرم رہے اور اگر آپ تند خوخت دل ہوتے تو یہ سب آپ سے منتشر ہو جاتے اور حضور اکرم ﷺ کا ارشاد گرامی ہے کہ بے شک اللہ تعالیٰ مہربان، نرمی کرنے والا ہے اور نرمی کو پسند کرتا ہے اور بے شک نرمی جس چیز میں آتی ہے اس کو زینت دیتی ہے اور جس چیز سے نرمی نکل جاتی ہے وہ عیب دار ہو جاتی ہے اور یقیناً اللہ تعالیٰ نرمی پر جو عطا کرتا ہے وہ سختی پر عطا نہیں کرتا اور نہ کسی دوسری چیز پر عطا کرتا ہے اور اللہ تعالیٰ نے کفار کو برا بھلا کہنے سے منع فرمایا ہے جبکہ وہ اللہ تعالیٰ کو برا بھلا کہنے کا سبب بنے تو مسلمانوں کو کس طرح برا بھلا کہنا جائز ہوگا۔ جبکہ وہ حق سے اور حق کی دعوت دینے والوں سے نفرت و دوری کا سبب بنے۔ تو آپ پر لازم ہے کہ اصلاح کی کوشش کریں نہ کہ بگاڑ کی اور یہ کہ ان کے ساتھ میل جول رکھیں۔ اگر ان میں سے کسی سے خطا سرزد ہو جائے تو پیار، محبت اور نرمی سے سمجھائیں اور تنبیہ کریں۔ سختی اور سرکشی نہ کریں۔ باقی رہا آپ کا بیعت علی التوہ یعنی گناہوں سے بچنے کے لئے کسی شیخ کے ہاتھ پر بیعت کرنے پر سختی سے انکار کرنا تو اس بارے میں میں نے قائدین جماعت تبلیغی کے سامنے جبکہ گذشتہ حج کے موقعہ پر مکہ مکرمہ میں ان سے میری ملاقات ہوئی تو میرے اور ان کے درمیان بات چیت ہوئی جس سے فائدہ کی امید ہے تو میں نے ان سے کہا تھا کہ لفظ بیعت، کی بجائے عہدہ کا لفظ ہونا چاہیے تو انہوں نے میری تجویز کے مطابق لفظ بدل دیا تھا۔ شاید کہ انہوں نے اس سے استدلال کیا ہو کہ شیخ الاسلام ابن تیمیہ رحمۃ اللہ علیہ نے اپنے فتاویٰ ج ۲۸ ص ۱۲ پر اس سے انکار نہیں کیا۔ اسی طرح آپ کا دعوت و تبلیغ والوں پر یہ شدید تکلیف کرنا کہ یہ لوگ گشت کو جاتے ہوئے ایک داعی (ساتھی) کو مسجد میں ذکر کے لئے چھوڑ جاتے ہیں شاید کہ یہ لوگ اپنے اس

عمل میں حضور اکرم ﷺ کی پیروی کرتے ہیں جبکہ بدر کے دن حضور اکرم ﷺ حضرت ابو بکر صدیق رضی اللہ عنہ کے ہمراہ عریش (چھپرے) میں باقی رہ گئے تھے اور اللہ تعالیٰ سے فتح و نصرت کئی دعا مانگتے رہے حتیٰ کہ آپ ﷺ کی چادر آپ ﷺ کے کندھے مبارک سے گر گئی حضرت ابو بکر صدیق رضی اللہ عنہ نے آپ ﷺ کی چادر کو واپس کر دیا اور عرض کیا اے اللہ کے رسول ﷺ اب دعا کی بس کیجیے اللہ تعالیٰ اس وعدہ کو پورا کرنے والا ہے جو آپ ﷺ سے کیا ہے یعنی فتح و نصرت کا اور تبلیغی جماعت والوں کا یہ عمل بہر حال اس کا حقدار نہیں کہ اس پر اس قدر سواکن برائی بیان کی جائے، اللہ تعالیٰ ہمیں اور آپ کو ہدایت عطا فرمائے۔

میری یہ تمنا ہے کہ آپ میری بار بار کی نصیحت اور جو میں نے آپ کو آگے پیچھے اپنی تحریروں میں (جن میں سے بعض میں آپ کی کچھ ان زیادتیوں کا بھی ذکر ہے جو آپ سے اس سلسلہ میں سرزد ہوئیں) مشور دیا ہے آپ اسے قبول کر لیتے۔ اس لئے کہ میں نے وہ بصیرت، سوجھ بچار انجام کو سامنے رکھ کر جلب منفعت اور دفع مضار کے اصول کو مد نظر رکھ کر اور جماعت کے متعلق مکمل معلومات حاصل کرنے کے بعد لکھا تھا، کیونکہ مکہ مکرمہ، مدینہ منورہ اور ریاض میں ان لوگوں کے ساتھ میری ملاقاتیں ہوئیں ہیں۔ ساتھ ساتھ میں نے باوثوق اور قابل اعتماد مشائخ سے بھی استفادہ کیا ہے جنہوں نے ان کے ساتھ سفر کیے ہیں اور ان کے اجتماعات میں حاضر ہوئے ہیں اور بہت قریب سے ان کو دیکھا ہے اور ان کے کام کو پسند کیا ہے میں نے آپ کو وہی نصیحت کی تھی جو میں نے محمود استنبولی کو کی تھی جبکہ اس نے تبلیغی جماعت پر بغیر بصیرت کے چڑھائی کی تھی جیسا کہ پیشتر لوگ اس وقت جہالت اور خواہش نفس کی وجہ سے ان لوگوں پر حملہ کرتے ہیں اور آپ نے تو خود اپنے مذکورہ خط میں محمود استنبولی کو کہا تھا کہ:

(آپ کی طرف سے مجھے ایک رسالہ موصول ہوا ہے جو کہ تبلیغی جماعت کے

متعلق ہے مجھے اس بات پر افسوس وا کہ اللہ تعالیٰ کے دین کے لئے دعوت و تبلیغ کا کام کرنے والوں میں سے ایک شیخ اپنے جیسے دعوت و تبلیغ کرنے والوں کے خلاف اٹھ کر ان پر سب و شتم کرتا ہے، انہیں گمراہ قرار دیتا ہے، اور ان پر یہ تہمت لگاتا ہے کہ وہ اسلام اور مسلمانوں کے خلاف دشمنان خدا کی چالوں میں آ کر ان کے خیالات کو نفاذ کرتے ہیں۔ زیادہ سے زیادہ یہ ہے کہ تبلیغی جماعت دعوت الی اللہ کے کام میں جس نہج پر چل رہی ہے، ہماری دانست کے مطابق اس کے بعض پہلوؤں میں خطا ہے لہذا ہم پر واجب ہے کہ اس غلطی پر ان کو تنبیہ کریں اور ان کی اصلاح کریں جس طرح کہ ہم پر واجب ہے کہ ان کے طریقہ کار میں جو خوبیاں ہیں ان کا اعتراف کریں۔ کاش اے میرے بھائی۔ آپ ان کے ہمراہ اللہ کے راستے میں نکلتے تاکہ ان سے سختی کی بجائے نرمی سیکھتے۔ مسلمانوں پر بددعا کی بجائے دعائیں کرنا سیکھتے اور جہر بالسوء کی بجائے احسن طریقہ سے دفاع سیکھتے۔ ہم میں سے ہر ایک کی یہ ضرورت اور حاجت ہے کہ اپنے نفس کا جائزہ لے یعنی اس کی اصلاح کی فکر کرے اور اپنے راستے کو صحیح بنائے اور اللہ کی عبادت اور دین کی دعوت میں اللہ اور اس کے رسول ﷺ کی سنت کی طرف رجوع کرے۔

آپ کے خط کا اقتباس بالفاظ ختم ہوا۔ اور یہ سب کچھ آپ نے ان لوگوں سے اختلاف رائے کے بعد لکھا ہے اللہ تعالیٰ نے آپ کو حق بات کہنے کی توفیق بخشی ہے۔ الحمد للہ علی ذلک آپ کا خط مذکورہ اپنے مشمولات سمیت شکر یہ کے ساتھ آپ کی طرف واپس کیا جا رہا ہے آپ کی سخت تحریروں سے ہو سکتا ہے کہ کوئی ایسا شخص دھوکہ کھا جائے جو پوری زندگی تبلیغی جماعت کے کسی ساتھی کو بھی نہیں ملا اور نہ ہی ان کے ساتھ اللہ کے راستے میں نکلا اور ان کے متعلق بجز آپ کی تحریروں کے وہ کچھ بھی نہیں جانتا۔ صرف آپ کی تحریروں پر بھروسہ و اعتماد کر کے اگر وہ شخص ان سے دور رہا تو اس کا گناہ اور قیامت تک آپ کی تحریروں کی وجہ

سے جو بھی دھوکے میں آئے گا اس کا گناہ آپ پر ہوگا۔

میرے بیٹے۔۔۔ اپنی رائے کو غلط قرار دے اور جان لے کہ بے شک اللہ تعالیٰ ہر  
 بولنے والے کی زبان اور دل کے پاس ہے اور جو کچھ انسان بولتا یا عمل کرتا ہے اللہ تعالیٰ عنقریب  
 اس کا حساب لے گا۔ اپنے رب کی طرف رجوع کر اس کی طرف عاجزی کر کہ اللہ تعالیٰ آپ کو  
 اپنے راستے کی رکاوٹ کا سبب اور مسلمانوں کی اذیت کا ذریعہ نہ بنائے۔  
 میں اللہ تعالیٰ سے درخواست کرتا ہوں کہ ایسے کاموں کے لئے آپ کا شرح  
 صدر فرمائے جو اس کو محبوب ہوں اور اس کے بندوں کے لئے زیادہ نفع دینے والے ہوں۔  
 مجھے آپ کو اور تمام مسلمانوں کو اللہ تعالیٰ حسن خاتمہ نصیب فرمائے بے شک وہ بڑی مہربان  
 اور کریم ذات ہے۔

والسلام علیکم ورحمۃ اللہ وبرکاتہ

رئیس عام

ادارات: البحوث العلمیہ۔ والافتاء والدعوة والاارشاد

#### 4. Letter No. 889, dated 12/08/1406 A.H.

Ibn Baz responded also to Saad Bin Abderrahman Alhussayn to doctor Taki al-Dinn al-Hillali and criticized them about discrediting this group. He also responded to Fahih Bin Nafi'i when he criticized them, and praised them and confirmed his view by standing by their side but advising them with regard to the shortfall that could result from some of them, as everybody is subjected to imperfection, this is the human nature.

He stated that running away from them and warning people not to mix with them is a serious mistake as these causes more harm than benefit.

5. On the report of Salih Ibne Ali Alshaweeman the representative of Dawat Al Irshad in Aneeza whose was sent as a part of fact finding mission for on spot assessment on Tablighi Jamaat to Raiwind Pakistan Abdul Aziz Abdullah Ibne Baaz R.A. praised Tableeghi Jamaat and replied that these sort of Ijtema should be continued with Letter number 1007 dated 17 Shaban 1407 Hijri

(Here we want to clarify that It is well known that they criticized Tablighi Jamaat also. As so called Salafi/Ahle Hadith website You tube video with different titles and subtitles has already publicized those material. And everyone know these articles.

Here we are giving some speeches and writing that gave in support and praise of Tablighi Jamaat but these are not widely known, and those who criticize Tableegh by taking name of these shaikhs conceal from the audience and public these words of praise. Ideally they should present both facets.

### **Third Group of Scholars**

These scholars are those who has been constantly critical on Tableeghi Jamaat.

They have certain objections that are actually broad issue in ummah. They combine these issue in criticizing the ummah. Some of their points are

1. Issue of following a Imam/Mazhab

2. Issue of Tasawwuf and its understanding.

And some issues where Islamic Scholars have difference of opinion

All these issue were asked as a question in detail to Askimam.com where Mufti Ibraheem Desai has answered these issue in the light of quran and Hadeeth.

We are giving the link where complete Fatwa has been copied and this is answer to their raised questions against tabligh.

<http://tablighijamaattruth.blogspot.in/p/fatwa-on-tablighi-js.html>

**The fourth Group of Slafis**



This group include the so called Salafi Scholars who criticize in the worst possible manner, it is not rare for them to use clear and implied abusive words, baseless and false allegations. But unfortunately they are the actual spokesperson of salafi views on Internet. They have already done so much damage to salafi Dawah. Because in this era of internet if you do any baseless allegation there are people to expose them.

(We do not consider them as salafi as this word has a connection with Salfussalehin so a sacred word. But as initially we told that here we are discussing all those who call themselves as salafi or people consider them

salafi. One of my salafi friend say that their approach is blot on the face of Salafi Dawah)

Some of their qualities are like

1. Almost all of them are from Indian subcontinent.

2. They criticize with baseless allegations that anyone can confirm as baseless as Tabligh door is open 24\*7.

3. They will alledge them as grave worshipper (Only Allah can answer these type of people).

4. They will mug up the things. (*In urdu Kaheen ki lathi kaheen ka Sar i.e Blaming out of context*)

5. They will criticize Tabligh on issues that are broader between the scholars of Ahle sunnat Wal Jamaat. like Waseela, Karamt e Aulia, Following an Imam out of four, Tasawwuf and its understanding and similar topic .

We have no intention to answer these brothers.

Although some individuals have answered them in the same language on the principle of *TIT FOR TAT* (jaise ko Tisa). We do not approve this approach as it is against Islamic Principle and Tablighi elders are fully unaware from all these answers. They do not know the people who have alleged and also do not know those who have replied. They have a written policy that "It is better that in case the objections and allegation are correct, rectify them. Whereas if they are wrong, have patience (leave the matter to Allah)." (Reference: Insight into dawah and its understanding & cognition PAGE NO 181)

**We want to say one point.**

What we think it is wrong and unjustified to expect from Tablighi jamaat/Maulana zakariya to solve these root cause of differences between scholars. These issues are outside

scope/jurisdiction/interference/authority of tablighi Jamaat. If someone is expecting from them he is fooling himself and at the same time to others also. Arguing/confusing general muslims will not solve the issue.

If they are really serious on the issue they should go to Madaris/Big

Ulemas/Scholars of who are following  
Imam/approve Karamate  
Aulia/Waseela.

## **CONCLUSION**

We are concluding with words that is  
reminder for us and for all  
Muslims. May Allah give us taufeeq to  
follow. Only Allah can give the strength  
and Hidayat.

1. A Muslim has to/must ask Allah often  
for guidance about things on which  
there is a difference of opinion,

2. He should seek the truth without  
groupism and fanaticism,

3. To cooperate with those who work for  
Islam on whatever truth they are upon  
and not to imitate them if they deviate  
from the truth.

4. Nobody is infallible after the Prophets. The words and actions of every person could be accepted or rejected.

5. However, we have to advise with wisdom whoever deviates from the truth, and explain to him the truth with the best manners.

6. In addition to this, we draw every muslim attention to the fact that we should be keen in educating ourself, by learning what is required of Aqeedah and Islamic rulings.

7. To know that Allah has a right upon him, his body (soul) has a right upon him, and his wife (and family), has a right upon him, so he has to give the right of everybody.

8.He has to benefit from the point of view of others on himself, and not to be content with oneself, and not to call to Allah except with something he is sure about, that it is from Allah and His Prophet (Sallallahu Alaihi wa Sallam).

9.In every criticism there is a either a lesson or reward for Akhirah.Because if you will do sabr (Patience) on baseless allegation Allah will surely give you Reward. Be sure of it .It is prophets word.

**The Tablighi Jamaat elders**(other call leaders) at Markaz Hazrat Nizamuddin,India (R.A.) have a written policy of not indulging in any argument and counterargument and defence.

Maulana Inamul Hasan (R.A.)(d 1995) the former Amir of Tableeghi Jamaat has said.

"It is better that **in case the objections and allegation are correct, rectify them. Whereas if they are wrong, have patience** (leave the matter to Allah)."

(Reference: Insight into dawah and its understanding & cognition PAGE NO 181)

MAULANA has further said.....

"If you reply they will give a rejoinder. You reply again they will issue another rejoinder. It will continue like this and no purpose will be served."

(Reference: Insight into dawah and its understanding & cognition PAGE NO 181)

We have to supplicate a lot with the supplication that the Prophet (Sallallahu Alaihi wa Sallam) used to make at the beginning of the night prayer which is: "O, Allah! Lord of Jibreel, Mikael, and Israafeel, Creator of the Heavens and the Earth, Knower of the Seen and the Unseen, You are the Arbitrator between Your Servants in that which they have

disputed. Guide me to the truth by Your leave, in that which they have differed, for verify You guide whom You will to the straight path.”

JAZAKALLAHU KHAIR

## What Tablighi jamaat Aqeedah, Allegation of neglect of Tawheed, Tawheed al-Uluhiyyaha

Assalam O Alaikum .Aqeeda is most important thing in Islam So all Muslim must understand and belief from heart on it. Below is the book on Aqeedah for Download.

[A MUST BOOK FOR ALL GENERAL MUSLIMS ON AQEEDAH KNOWLEDGE FOR DOWNLOAD.](#)

**All About Aqeedah In Islam**

**(AQEEDAH OF AHLE SUNNAT WAL  
JAMAAT WITH SAHABA SCHOLARS OF SUNNAH &  
SALAFUS SALEHIN POSITION IN AQEEDAH)**

**What General Muslim Must Know Should Know and Need  
Not to Know about Aqeedah [Click Here for Download](#)**

**Now coming to some.....group  
Allegation on Tablighi Jamaat about  
Aqeedah:**

**A neutral Analysis of facts and truth**

**(May Allah help us)**

**Plz point out any mistakes in article, surely it will be corrected .**



Some .....GROUP/WEBSITES on internet make open/ implied allegation about Tablighi Jamaat Aqeedah. Their allegation can be summerised as..

1. Tablighi Jamaat is not concerned about emaan and Aqeedah . They talk about Amaal e Saliha and not concerned about Emaan.

2. They are not emphasising on Tawheed.

3. They talk about TAWHEED RUBUBIYAH but not about Uluhiyah and Asma o Sifat.

4. Some of them make allegation in following words/ sentences also.....

level an Allagation that Tablighi Jamaat Aqeedah is wrong, they also have propaganda under different titles like Deviated Aqeedah, corrupt Aqeedah, Tablighi Jamaat is not following Ahle Sunnat Wal Jamaat Aqeedah Shirkia Aqeeda, Shirk, Tablighi Jamaat Aqeedah ki Haqqeqat, Real face of Tablighi Jamaat, Deviation in Aqeedah.....,

Letus Discuss the Whole issue of Tablighi Jamaat in context of Aqeedah .

**WE Will discuss this Issue Under 3 Sub headings.**

1. What is Aqeedah in Islam.Position of Ahle Sunnat Wal Jamaat in matter of Aqeedah.

2. Allegation on Tablighi Jamaat for neglecting Aqeedah matter and neglecting Tawheed.

3. Specific Allegation of neglecting the different type of Tawheed.

## **AHLE SUNNAT POSITION ON AQEEDAH**

***Tablighi jamaat is a movement of Ahle sunnat Waljamaat. And its Aqeedah is same as of Ahle sunnat wal jamaat.***

### **Ahle Sunnat Position and Guidelines in AQEEDAH matter for general Muslims**

1.. Please remember the fact very emphatically that Islamic Aqeedah / Articles of faith/ Beliefs are

**very simple and clear without any confusion and well described in Quran and Ahadith and has been well explained by salafussalehin.**

2. You have to be on Aqeedah of Ahle Sunnat Wal

## **Jamaat on which Huzure Pak Sallallahu Alaihi Wasallam and Sahaba and Salfussalehi and great Imam and Muhaddethin were there.**

These are six basic Aqeeda or article of faith (Iman) and these are to believe in

1. Allah,
  2. His angels,
  3. His Books,
  4. His Messengers,
  5. In coming to life after death (resurrection) the Day of Judgment,
  6. And in that the fate good and bad is predetermined by Allah
- (Some books have separated life after death and Day of Judgment as separate number and it makes total number to seven)

These six articles of belief has been described in clear words in Quranic Ayats and has been sum up in the Hadith of Jibraeel that is in Bukhari and Muslim shareef both.

Sahih Bukhari Volume 1, Book 2, Number 48:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/bukhari/002.sbt.html#001.002.047>

Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

**If you want the detail of Ahle sunnat Wal Jamaat Aqeedah .It has been nicely codified in AQEEDA TUT TAHAWIYYA by Famous Muhaddith Imam Tahawi.**

Aqeedatut Tahawi arabic text with english translation can

be seen here

4. It is sufficient for general muslim to read Aqeedatut Tahawi and believe accordingly.

5. It is sufficient to follow and believe the aqeedah detail from Quran and Ahadeeth and there is no need of new Dilactic/Ilme Kalam terminologies AND LOGICAL AND PHILOSOPHICAL DISCUSSION in Aqedah for general muslims.

5. Even if some terms to describe Aqeedah which may be correct BUT THEY ARE CERTAINLY NOT THE CORE OF ISLAM AND THEY CAME AFTER SAHABA (Ilme Kalam/Dilactic) and **there is no point for general Muslim to enter into these Discussions of Terminologies and Philosophical/Logical**

**concepts.** (In the past those Scholars entered into field of DILACTICS/ ILME KALAM, because of necessity and not out of fun and were great scholars. They entered to dispel the wrong Ideas of Muatazellah, qadria etc. deviated group. They successfully did it and they were knowing the limitation of it. If a less knowledgeable person will enter he is bound to do mistake at times even may leave the bound of Islam.

**So At present muslim world also these should be left to the scholars of competence. General Muslims should not be involved**

(These should be great scholars only and Even the normal low and middle level scholars/internet bloggers/forum discussion doer. They are totally incompetent to discuss these Philosophical terminologies. If they are doing without competency they are cheating themselves and others for their Akhirat)

5. Please Believe and practice as Salfussalehin Scholars and Imams has said practised and advised.

## **Position of Sahaba in Aqeedah philosophical detail.....**

Everyone knows that SAHABA were very curious about matter of deen and Islam and asked even small detail from our beloved prophet but they didnot entered into these terminological detail of Aqeedah.This is enough proof that there is no need of entering into discussion of Aqeedah detail at least for general Muslim. If scholars consider it necessary Only Competent Scholars will enter into it.

## **IMAM SHAFEE R.A. Advice to Muslims.....**

the Imam of Hadith and Fiqh has Practised and advised the muslims in these words for Aqeedah.....

"I believe in what Allah revealed according to the meaning that Allah willed, and in what the Messenger of Allah conveyed according to the meaning that the Messenger of Allah willed."

## **Imam Tahawi R.A. has Advised in these word.....**

We agree that holding together is the true and right path and that separation is deviation and torment.

تعالى الله قال كما الإسلام، دين وهو واحد والأرض السماء في الله ودين

الإِسْلَامُ اللهُ عِنْدَ الدِّينِ إِنَّ

تَعَالَى وَقَالَ ،

مِنْهُ يَقْبَلُ فَلَنْ دِيناً الإِسْلَامِ غَيْرَ يَبْتَغِ وَمَنْ

تَعَالَى وَقَالَ ،

دِيناً الإِسْلَامَ لَكُمْ وَرَضِيْتُ

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission").

Allah says: "Surely religion in the sight of Allah is Islam."

(Al `Imran 3: 19) And He also says: "I am pleased with

Islam as a religion for you." (al-Ma'ida 5: 3)

وَالْيَأْسِ وَالْأَمْنِ وَالْقَدْرِ، وَالْجَبْرِ وَالتَّعْطِيلِ، وَالتَّشْبِيهِ وَالتَّقْصِيرِ، الْعُلُوِّ بَيْنَ وَهُوَ

104. Islam lies between going to excess and falling short,

between the likening of Allah's attributes to creation

(tashbih) and divesting Allah of attributes (ta`til), between

determinism and freewill, and between sureness and

despair.

وَبَاطِناً ظَاهِراً، وَاعْتِقَادُنْ دِينُنَا فَهَذَا

وَبَيْنَاهُ ذَكَرْنَا، الَّذِي خَالَفَ مِمَّنْ تَعَالَى اللهُ إِلَيَّ نَبْرًا وَنَحْنُ

105. This is our religion and it is what we believe in, both

inwardly and outwardly, and we renounce any connection,

before Allah, with anyone who goes against what we have

said and made clear.

### **Imam Malik R.A.....**

One person came to Imam Malik (R.A) and asked What is

the EXPLANATION of Istawa Alal Arsh He replied ;

Istawa is definite and kaifiyat (detail) is not known.

After that he asked the questioner to be chased away from

his majlis/meeting and said he is spreading Fitnah.

**So even questioning was Fitnah according to  
salfussalehin**

**BUT THE TRAGEDY OF UMMAT IS MUSLIMS ARE  
DISCUSSING IT IN FULL LENTH ON OPEN FORUM  
/facebook WHERE 99.99% PUBLIC IS INCOMPETENT  
TO DISCUSS THESE.**

(IF SOMEONE WANTS TO CRY ON STATE OF MUSLIMS,HE SHOULD certainly cry  
IT IS TRAGEDY AND BEREAVEMENT)

6. Clear part of deen and in Aqeedah where no controversy is enough and sufficient for guidance for Whole Mankind. Allah as also said in **Surah Hujrat** Ayah NO 7 that these clear matter are base of deen, So to concentrate on it.

7. Please donot enter into any controversy and dont allow you to be dragged in any controversy.

8. If flag bearer of any group try to misled you Gently and politely convince him these simple facts about Aqeedah,

9. If he further argue Dont reply him Refer him to any Pious Alim.

**All are requested to understand and practice these steps.**

**We are not Passing judgment.....**

We are not passing judgment that those among (non



competent)who are indulging in Aqeedah discussion detail are wrong/deviated.We don't indulge in bashing buiseness.....

### **BUT WE ARE CLAIMING THAT.....**

Those who are not involved in the unnecessary details are better placed, saved and free from any deviation. They are on the path of Sahaba and salfussalehin.

This internet age is age of FITNA So if you will co operate in the way of Sahaba For this co operation you will be rewarded by Allah (Insha Allah).

May Allah help all of us.

## **2. Second Issue of discussion is negelect of TAWHEED by Tablighi Jamaat**

Letus discuss the facts and truth covering the issue

**Tablighi Jamaat aim objective is that each and every Muslim adopts the Islamic way in all aspects of life.** They are doing effort to bring deen (the commands of Allah and path of Muhammad Sallallahu Alaihi Wasallam) in the life of all mankind to start with those who have already accepted Allah their lord and Muhammad as their massanger.

**There is no doubt that In deen the foremost thing is**

Aqeedah.

Word Aqeedah is synonymously and interchangably used for Emaan. It meaning is faith or belief.

Tablighi brother do not commonly use the word Aqeedah they use the word Emaan and Yaqeen (Faith) that is Synonymous to Aqeedah.

(please dont go after terminology .Without any question on word aqeedah which is right term **but for your kind information it has not been used in quran and hadith,** Actually Emaan is the term that has been used in the Hadith of Jibraeel that articulate the islamic faith..... **SO TABLIGH ELDERS ARE ALSO USING WORD EMAAN.**

In the hadith of Gabriel, the Prophet explained the pillars of this faith in which every human must believe,

when he was asked, "What is eemaan?", he said, "To believe in Allaah and His angels and His books and His messengers and the Last Day and predestination of good and evil."

Sahih Bukhari Volume 1, Book 2, Number 48:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/bukhari/002.sbt.html#001.002.047>

1. If you listen Tablighi talk/Bayan wheather small and big always talk about Emaan in very emphatic way.

They always say that Only Allah has power no one other than Allah has power all are creation.He is having all qualities that no creation has.Only Alaah has to be worshiped and called.

You can confirm

.It by going in Jamaat. (Best way to confirm)

(Although it is true that as tabligh is a mass movement and capabilities of each one are different so general public may not quote relevant Quran and Ahadith. Rather they are not advised because chances of mistakes are their and this mistake in deen is not permissible.)

2. Tablighi Jamaat stress on six qualities to bring in life the

**first Quality they stress is Emaan.**

They always stress on Emaan and its full faith and understanding.

I am quoting from book by a Tablighi Scholar and Alim book on Six fundamentals

( Six Points of Tabligh by Bilal MAlik Page no 5-6)

.....Allah the Exalted has said:

Know that there is no god save Allah... (Qur'an, 47:19).

The purpose of this Kalima is twofold.

(i) That one achieves yaqin [certainty] of the fact that whatever happens,

happens with the Will of Allah; that Allah is capable of doing – without any help whatsoever from creation – anything and everything.

Thereby achieving certainty that the ghayr of Allah, that is creation, cannot do anything without Allah's Will.

To become consciously aware of the fact that Allah is al-Musabbib al-asbab [the Cause of causes]. To be certain that whatever is happening through a "cause" is not in reality originating from it, but rather, is happening only because Allah has willed it.

For example, water is dependant on the hukm [command] of Allah to quench thirst.

Also, to cure, medication is contingent on Allah's hukm. Likewise, the human heart depends on the hukm of Allah to pulsate and nourish cells throughout the body. Similarly, without Allah commanding it to, the universe is devoid of any power or ability to exist. This part of the purpose of the Kalima is known as "yaqinon ki tabdili" or the transformation of certainties [from al-khalq (the creation) to al-Khaliq (the Creator)].

And (ii) to bring about certainty in one's heart that success – in both temporal and eternal worlds – is completely contingent on following the Blessed Way [Sunna] of the Messenger of Allah Sallallahu Alaihi Wasallam for Allah has said "Say" [O Muhammad Sallallahu Alaihi Wasallam to mankind]: "If ye love Allah, follow me; Allah will love you..."

This certainty must be supported by the yaqin that any way other than the Sunna of the Messenger of Allah Sallallahu Alaihi Wasallam is, and leads to, failure. Allah the Exalted has said, "Truly, you have in the Messenger of Allah a most beautiful example for whoever seeks Allah and the Last Day..." 5 This second part of the purpose of the Kalima is called "tariqon ki tabdili" or the transformation of ways.

1. **Tabligh elders always remain concerned about the** the importance of Emaan.

**The revivalist of tablig in this specific form Moulana Muhammad Ilyas (Ramatullahi Alayhi) [d.1944] have said;**

**"If I had to give this work/movement a name I would have given it the name TEHREEK E IMAAN "The MOVEMENT OF IMAAN".**

2. **M.Muhammad Ilyas (Ramatullahi Alayhi) expressing his concern for the Ummat and the objectives of this work states;**

· The example of Deen and Iman (Aqeedah) is liken to a rose plant [deen] whose stems, leaves and flowers have all died and has lost its value. However, when effort was made on its roots Iman it again blossomed and was admired by

all.

· The object of this work is to create zeal & thirst in the hearts of those who have no zeal & thirst for Deen and its practices.

When this is created in them they will rush to the fountains of knowledge i.e. (to the Ulama, Madrasas and Khankas) to quench their thirst.

· The actual aim of this work is to teach the Ummat everything with which Nabi (Sallallahu Alayhiwa Sallam) came with i.e. to get the Ummat attached a complete system of thought and practice of Islam.

(Taken from Words and Reflections of Ml. Muhammad Ilyas and

<http://www.askimam.org/fatwa/fatwa.php?askid=978028c340c242e69aabd425027d7df9>)

I AM QUOTING from the MUCH DEBATED BOOK FAZAIL E AMAAL.

How it explain the importance of Emaan and strong faith (the Aqeedah).

(taken from chaptor Muslim Degeneration and its remeady page no 5-6)

.....It is obvious from the above ayah of the

Quran that the first Muslims had attained that high position in life because of the purity and strength of their faith and the excellence of their character.

As against this, the miserable condition of the present day Muslims is the result of weakness in their faith and character, the opposite of what their forefathers possessed.

Therefore, it will be right to say that today we are Muslims in name only!

In this connection, the true Messenger of Allah (Subhanahu wa Taala)

Mohammed (Sallallahu Alaihi wassallam), had prophesied. An era will come in the near future when Islam will exist merely in name and the Quran will exist merely in writing (Mishkat).

This is clearly applicable to the Muslims of the present time.

In these circumstances, the points which need urgent investigation are:

- As the right type of faith, which can have the approval of Allah (Subhanahu wa Taala) and His Rasul (Sallallahu



Alaihi wassallam) (and which will bring us spiritual and material advancement). is not to be seen anywhere, what will be the means of acquiring that true faith and .

what are the factors that have caused the destruction of that faith and with it the true life of Islam, from our midst?

A study of the Quran clearly reveals that the capacity to maintain the required level of the true faith of Islam, and the ultimate rise to honor and fame through it, are dependent on the fulfillment of a special task which has been so graciously assigned by Allah (Subhanahu wa Taala) to the Muslims alone

. It is for this that they have been given in the Quran the distinguished position of Khair al-umam (the best of all Ummah)

**According to the faith of Islam, the main purpose behind the creation of this world was to establish and prove the holiness, the Oneness and the most supreme existence of Allah (Subhanahu wa Taala) and to reflect His unlimited powers and boundless attributes through man, who was to be guided by the light of true knowledge.**

It was impossible for man to understand and utilize that knowledge without his first being purified of Godlessness and impurity, Only after that purification is he to be decorated with fine virtues, excellence of conduct and the eventual capacity to act righteously. It was for this purpose of bringing about this purity and power in the ranks of mankind that thousands of Ambiya and Rasools had been deputed by Allah (Subhanahu wa Taala), Then, last in the series came the Sayyid ul Anbiyaa wal Mursaleen (the greatest of all the Ambiya), Mohammed (Sallallahu Alaihi wassallam).....

These quotations and above mentioned words clearly proves that Tablighi Jamaat is very much concerned about Emaan and correct and strong faith on the oneness of Allah and on correct Aqeedah.

(There are certain People and groups who consider that to use specific terminologies and to call certain groups as mushrik only then the Aqeedah talk will be complete. They think if you have not taken the name of groups who are generally attached with actions of Bidat and shirk it will remain incomplete.

Tablighi Jamaat is not agreed with this view. Its view is that our aim is correction and not the talk/criticism. If you will directly tell any group no purpose will be solved and chances of reaction are more and they may become even harder.

So try to bring them with positive Dawat of Tawheed. Make them understand to all muslims that biggest caller and Savior of Tawheed was our prophet Sallallahu Alaihi Wasallam.

Results proofs that it is a successful method. And uncountable people and places left the Bidat and shirk through this method. It is an observation in India Pakistan and Bangladesh that where tabligh work is strong Grave worship is weak and vice versa. **So**

Tabligh wants business and not the talk and criticism of fellow muslims without any purpose being solved.)

## AN SPECIFIC ALLEGATION ABOUT Neglect OF 3 Types of TAWHEED

Some .....group say a further accusation that tablighi jamaat does not clearly tells separately about

Tawhid Ar-Rububiyah,

Tawhid Al-Uluhiyyah and

awheed Asma o Sifat .

Answer.

It is true that they do not use these term of Rububiyah, Al-Uluhiyyah and Asma o Sifat and the classification of three types of tawheed

but Tablighi Jamaat tells Tauheed in most emphatic term

includes all three types and everything about tauheed.

They always talk referring about

the power of Allah and

that only Allah has to be prayed and worshiped,  
He is unique in his quality.

He is seeing everything. He is free from any help.

All are his creation No one is like him.

Help and benefit only Allah can give.

So they donot use the term but they  
mention everything about it.

**Fazilatus Sheikh Yusuf Malahi the  
Salafi Scholar while replying to  
doubts of Salafis has also clarified  
this.....**

ہیں اور بعض رسائل لکھنے والوں نے اشارہ کیا ہے کہ تبلیغ والے تو حیدر بو بیت بیان کرتے ہیں اور تو حید الوہیت بیان نہیں کرتے۔

میں کہتا ہوں جی ہاں! تبلیغ والے کبھی کبھی تو حید کی دونوں اقسام بیان نہیں کرتے کہ تو حیدر بو بیت یہ ہے اور تو حید الوہیت یہ ہے لیکن وہ لوگ تو حید کی ان دونوں قسموں کے مقصد و مطلب کو پورا پورا ادا کرتے ہیں کیونکہ یہ بات ان کے اصولوں میں شامل ہے کہ تمام باتوں اور تمام کاموں پر نیت خالص اللہ تعالیٰ کے لیے ہونی چاہیے اور یہ درحقیقت تو حید الوہیت ہے کہ بندوں کے سب کام صرف اور صرف اللہ تعالیٰ کی ذات کے لیے ہوں۔ اور

آپ جب ان کے ساتھ دعوت دین کے لیے نکلیں گے تو ان کو دیکھیں گے کہ ان کی دعوائیں اور ان کے اعمال توحید الوہیت سے ذرا بھی باہر نہیں ہیں۔ اس لیے یہ اس بات کے شدید حریص ہیں کہ ان کے اعمال واقوال حضور اکرم ﷺ اور صحابہ کرام رضی اللہ عنہم کے اعمال واقوال کے مطابق ہوں ان کے خلاف بالکل نہ ہوں۔

یوتی الحکمة من یشاء

”اللہ تعالیٰ جس کو چاہتا ہے حکمت یعنی دین کی سمجھ عطا فرماتا ہے“

جو شخص دین کے ان داعیوں کے ساتھ وقت گزارتا ہے اور ان کے حالات سے آگاہ ہوتا ہے اور ان کے دعوت والے طریقہ کار کو پہچانتا ہے، بشرطیکہ خواہشات نفسانیہ اور موثرات خارجیہ سے خالی ہو اور اس کا مقصد اس کے ذریعہ حق کو طلب کرنا ہو اور وہ بہت سی عجیب چیزیں دیکھتا ہے مثلاً یہ کہ اپنے ایمان کو کس طرح مضبوط کیا جاتا ہے اور لوگ کس تیزی سے ان کی بات کو قبول کر لیتے ہیں تو اس کے دل میں ذرا بھی کھٹکانہ ہو کہ اللہ تعالیٰ نے ان کو دعوت الی اللہ میں حکمت عطا فرمائی ہے۔

(Another point is although there is no dispute over these terms and terms are correct and Rububiah Ululiah and Asma sifat are accepted term among all scholars. But..... This division of Tawheed into three is not from The Messenger of Allah ﷺ or from Sahba or first few generation of Muslim.. .....Some Scholars has divided into two some as Three

These terminologies are from scholars for understanding purpose.

So saying that if someone is not using these term that means his tauheed is weak is not

CORRECT and acceptable.

Sahabas Imaan was most strong and they didnot used these three types.)

However in Tabligh there are People of different caliber

ranging from Mufti and Alim scholars like Mufti Mahmoodul Hasan and Maulana Yusuf kandhalvi but also simple people who even learn Attahiyat and four Surah and start from Tajweed and kalima or may be learning reading Quran.

So depending on this their level of knowledge scholarly talk and refrence to quranic ayats and ahadith will certainly differ.

And this is normal in sahaba also some were very big Alim like Hazrat Abukar,Umar,Ali ,abdullah ibne massod,abdullah ibne abbas and others RAZIALLAH ANHUMA AJMAEEN but

MOST OTHER sahaba were ordinary muslim not Master of knowledge.



Terminologies role is there but the faith and Emaan should be strong and correct that is foremost.

**More to emphasise that we see in India and Pakistan that where tableegh work is strong grave worship is weak.**

Where Tabligh work is weak Grave worship and bidats are strong. I have seen it not only in cities but even among families and friends families.

**This gives live and practical example that tablighi Jamaat is for tauheed correct Aqeeda and Strong Emaan.**

**All are requested to co operate. We should be kind for our muslim fellows. (Allah knows the best).**

Imam Bukhari other Imams permits weak Daeef Ahadith in Virtues of Amaal Fazail

Asslamu Allaikum,  
Introduction

**.....Imam Bukhari (RA) has used many weak Hadith in his book “Al Adab Al Mufrad” hadith collection on virtue/Fazail e Amaal**

**.....Shaykhul Islam Ibn Taymiyyah’s Rahimullah book “Alkalimut-Tayyib” which both**

**contains many weak Ahadeeth t**

.....In the present day climate some scholars (of a particular group/subideology) has opined that the usage of Weak (Da'ef) Ahadeeth is forbidden in Islam and there is a move amongst certain circles to purge the many Hadeeth collection in which any Weak (Da'ef) narrations.

**But.....What Islamic Scholars/Imam Muhaddithin Salfasus salehin says.....**

1.Nevertheless there exists an overwhelming majority of Islamic Scholars (from Salafussalehin & Khalaf) who not only permitted its usage but their publications contained these (i.e. Weak Narrations) in abundance.

2.Furthermore from the opinions and practises of the Ulama of the past we can also glean that usage of Weak (Da'ef) Ahadeeth is preferred over Qiyas (logical deduction/personal analogy) in matters where no Authentic Narration exists.

**In this small endeavour Insha'Allah the opinion of Imams and Muhaddethin and Ulama who have permitted such a usage will be listed along with famous works which have historically contained Weak (Da'ef) Ahadeeth.**

It may be argued by some that shouldn't Weak (Da'ef) Ahadeeth be avoided anyways?

The answer is that if it was good enough for the Masters of Hadeeth, Kibar Ulama and Muhadeethen to use it and no attempt was made to purge the Hadeeth collection of their existence, then why should it be attempted by us? The actions of Ulama (of the past) will make it clear that it is not a crime to use weak Ahadeeth, provided that rules set forth by the Muhadeethen are followed.

**Finally we present the examples of Imam Bukhari (RA) has used many weak Hadith in "Al Adab Al Mufrad" and**

**Shaykhul Islam Ibn Taymiyyah's book "Alkalimut-Tayyib" which both contains many weak**

**Ahadeeth** the case in point being that Imam Bukhari has not included any weak Hadith in Saheeh Bukhari Because he wanted to compile it with only Saheeh Hadith, otherwise he not only permits but uses it also. Some of the chapters are in his book that contains only weak Hadith.

**Ameerul-Muhadetheen Imam Bukhari (RA)** was the Master of Hadeeth and clearly knew the difference between Authentic (Saheeh) and Weak (Da'ef) Ahadeeth YET he chose to use the weak Ahadith in a book of Fadhail (virtues); Al Adab Al Mufrad is read, taught and practised by the Ummah for generations with the full knowledge that it contains Weak (Da'ef) Ahadeeth.

جہاں تک صحیح بخاری کا تعلق ہے، تو اولاً اس میں امام نے صرف صحیح حدیثوں کا التزام کیا ہے؛ لہذا اس میں کسی ضعیف حدیث کا نہ ہونا، اس بات کو مستلزم نہیں کہ امام کے نزدیک ضعیف سرے سے ناقابل عمل ہے، جیسا کہ کسی حدیث کا اس میں نہ ہونا اس بات کو مستلزم نہیں کہ وہ غیر صحیح ہے۔ چنانچہ خود آپ نے احادیثِ آداب و اخلاق کا ایک گراں قدر مجموعہ ”الأدب المفرد“ مرتب فرمایا جس کی شرط یقیناً ان کی جامع صحیح سے بہت فروتر ہے حتیٰ کہ عصر حاضر کے بعض علم برداران حفاظت سنت کو ”صحیح الأدب المفرد“ اور ”ضعیف الأدب المفرد“ کے جراحی عمل کی مشقت اٹھانی پڑی۔

اس کتاب میں امام بخاری نے ضعیف احادیث و آثار کی ایک بڑی مقدار تخریج کی ہے، بلکہ بعض ابواب تو آباد ہی ضعیف سے ہیں اور آپ نے ان سے استدلال کیا ہے، چنانچہ اس کے رجال میں ضعیف، مجہول، منکر الحدیث، متروک ہر طرح کے پائے جاتے ہیں، مثال کے طور پر علامہ شیخ عبدالفتاح ابوفدہ رحمہ اللہ نے ”الأدب المفرد“ کی شرح ”فضل اللہ الصمد“ سے ۲۲ احادیث و آثار اور ان کے رجال کے احوال نقل کیے، ان میں سے بطور نمونہ ملاحظہ فرمائیں:

- (۱) اثر نمبر ۲۳ میں علی بن الحسین بن واقد المرزوقی: ضعیف الحدیث.
- (۲) حدیث نمبر ۴۳ میں محمد بن فلان بن طلحة، مجہول، أو ضعیف متروک.
- (۳) اثر نمبر ۴۵ میں عبید اللہ بن مہذب، قال أحمد: لا يعرف.
- (۴) اثر نمبر ۵۱ ابو سعید سعید بن المرزبان البقال الأعور، ضعیف.
- (۵) حدیث نمبر ۶۳ میں سلیمان ابو إمام یعنی سلیمان بن زید: ضعیف، ليس بثقة، كذاب، متروک الحدیث.
- (۶) حدیث نمبر ۱۱۱ میں لیث بن أبی سلیم القرشی أبو بکر: ضعیف.
- (۷) حدیث نمبر ۱۱۲ میں عبدالله بن المساور: مجہول.
- (۸) حدیث نمبر ۱۳۷ میں یحییٰ بن أبی سلیمان: قال البخاری: منکر الحدیث.

شیخ عبدالفتاح ابوفدہ رحمہ اللہ نے تقریباً ۱۰۰۰ سے زیادہ احادیث و آثار کو کھنگالا تو مستورین کی تعداد دو، ضعیف کی تعداد ۲۲، اور مجہولین کی تعداد ۲۸ نکلی، مجموعہ ۵۲ روایات۔

اس جائزہ سے بخوبی واضح ہو گیا کہ فضائل کی حدیثوں کے تئیں امام بخاری کا مسلک وہی ہے، جو جمہور کا ہے۔

## صحیح بخاری میں متکلم فیہ رجال کی حدیثیں

ثانیاً خود المجسم مع الصحیح میں ایسی مثالیں موجود ہیں، جن کی روایت میں کوئی متکلم فیہ راوی موجود ہے، جس کی حدیث محدثین کے اصول پر کسی طرح حسن سے اوپر نہیں اٹھ سکتی، بلکہ بعض حدیثوں میں ضعیف راوی منفرد ہے اور اس کو داخل صحیح کرنے کی اس کے علاوہ کوئی تاویل نہیں ہو سکتی کہ اس کا مضمون غیر احکام سے متعلق ہے اور شارحین نے یہی تاویل کی بھی ہے۔ ملاحظہ ہوں چند مثالیں!

(۱) حافظ ابن حجرؒ نے مقدمہ فتح الباری (ص: ۶۱۵) میں محمد بن عبد الرحمن الطفاوی کا ذکر کرتے ہوئے لکھا ہے:

”قال أبو زرعة: منكر الحديث، وأورد له ابن عدي عدة أحاديث، قلت: له في البخاري ثلاثة أحاديث، ليس فيها

شيء مما استكره ابن عدي... ثالثها في الرقاق: ”كن في الدنيا كأنك غريب“، وهذا تفرد به الطفاوي، وهو من غرائب

الصحیح، وكان البخاري لم يشدد فيه لكونه من أحاديث الترغيب والترهيب“.

یعنی ”کن فی الدنیا کأنک غریب“ (بخاری کتاب الرقاق) حدیث کی روایت میں محمد بن عبد الرحمن الطفاوی منفرد ہے، حافظ فرماتے ہیں کہ شاید امام بخاری نے اس کے ساتھ تسامیل کا معاملہ صرف اس وجہ سے کیا ہے کہ یہ ترغیب وترہیب کی حدیثوں میں سے ہے۔

(۲) عن أبي بن عباس بن مهمل بن سعد، عن أبيه، عن جده قال: كان للنبي ﷺ في حائطنا فرس يقال له اللجيف. (کتاب البهائم)

حافظ نے تہذیب التہذیب میں اُبی بن عباس بن مہمل بن سعد کی بابت امام احمد نسائی، ابن معین، امام بخاری سے تضعیف کے جملے نقل کیے، عقلی نے کہا اس کی کئی حدیثیں ہیں اور کسی پر اس کی متابعت نہیں کی گئی ہے، پھر حافظ نے فرمایا کہ مذکورہ حدیث پر اس کے بھائی عبدالمہسن بن عباس نے متابعت کی ہے؛ لیکن وہ بھی ضعیف ہے، ملاحظہ ہوں یہ الفاظ:

”وعبدالمهيسمن أيضاً فيه ضعف، فاعتضد، وانضاف إلى ذلك أنه ليس من أحاديث الأحكام، فلهذه الصورة

المجموعة حكم البخاري بصحته“ انتھی.

ابی بن عباس کے ضعف کی تلافی اس کے بھائی سے اس قدر نہیں ہو سکی کہ حدیث کو صحیح کا درجہ دیا جائے تو اس خلل کو اس پہلو سے پر کیا گیا کہ حدیث احکام سے متعلق نہیں ہے، اس لیے چل جائے گی۔

(۳) محمد بن طلحة، عن طلحة، عن مصعب بن سعد قال: رأى سعد أن له فضلاً على من دونه، فقال النبي ﷺ: هل تنصرون

وتُرزقون إلا بضعفانكم“۔ (کتاب البهائم، باب من استعان بالضعفاء والصلحين في الحرب)

محمد بن طلحہ بن مصرف الکوفی ان کا سماع اپنے والد سے کم سنی میں ہوا تھا، امام نسائی، ابن معین، ابن سعد وغیرہ نے ان کو ضعیف کہا ہے، تقریب میں ہے: صدوق له أوهام، وأنكروا سماعه من أبيه لصغره. حافظ ابن حجر مقدمہ (ص: ۶۱۳) میں فرماتے ہیں:

صحیح بخاری میں ان کی تین حدیثیں ہیں، دو تو متابعت کی وجہ سے درجہ صحت کو پہنچ جاتی ہیں، تیسری (مذکورہ بالا حدیث) ہے، اس کی روایت میں محمد بن طلحہ منفرد ہیں، مگر یہ فضائل اعمال سے متعلق ہے، یعنی فضائل اعمال کی حدیث ہونے کی وجہ سے چشم پوشی کی گئی۔



## ایک غلط فہمی کا ازالہ

اوپر صحیحین کے تعلق سے جو کچھ عرض کیا گیا، اس سے ممکن ہے بعض اہل علم کو شبہ ہو کہ پھر تو صحیحین سے اعتماد اٹھ جائے گا، اور شیخ پورا ذخیرہ حدیث مشکوک ہو جائے گا؛ جب کہ صحیحین کا اصح الکتب بعد کتاب اللہ ہونا مسلم اور متفق علیہ ہے؛ کیوں کہ جب صحیحین تک ضعیف حدیثوں سے محفوظ نہیں رہیں؛ تو دوسری کتب حدیث تو بدرجہ اولیٰ محفوظ نہیں رہیں گی اور اس طرح پورا ذخیرہ حدیث مشکوک اور ناقابل اعتبار ہو جائے گا اور منکرین حدیث کو انکار حدیث کے لیے بہانہ ملے گا۔

اس سلسلہ میں عرض ہے کہ ہم نے یہ کہا ہی کب ہے کہ صحیحین میں ضعیف حدیثیں بھی ہیں؟ اصل بات یہ ہے کہ جمہور امت کے نزدیک حدیثوں میں صحت و حسن کا معیار مختلف ہوتا ہے، باب احکام (حلال و حرام) میں سخت ہوتا ہے، تو فضائل وغیرہ میں نرم، چنانچہ ہم نے بخاری شریف سے جو مثالیں پیش کی ہیں وہ اپنی حالتوں کے باوجود فضائل و آداب کے باب کے اعتبار سے یقیناً صحیح ہیں؛ اگرچہ باب احکام میں جس درجہ کی صحت مطلوب ہوتی ہے وہ ان میں نہیں ہے، اسی لیے امام بخاری رحمہ اللہ نے ان کو داخل ”صحیح“ کر لیا۔

اس حقیقت کو نظر انداز کرتے ہوئے بعض حضرات ہر باب میں صحت و حسن کے اسی معیار کو استعمال کرنے لگتے ہیں، جو باب احکام کے لیے مخصوص ہے اور وہ بھی صرف اسنادی پہلو سے، اس لیے مناسب خیال کیا گیا کہ ضعیف اور مشکوک فیہ رجال کی حدیثوں کی بابت صحیحین کے مصنفین کا اصل موقف واضح کر دیا جائے، تاکہ اس مغالطہ کی گنجائش باقی نہ رہے۔

ورنہ صحیحین کے متعلق جمہور امت کی جو رائے ہے، وہی ہمارا بھی مسلک ہے، کہ یہ دونوں کتابیں صرف صحیح احادیث کا مجموعہ ہیں، علامہ شبیر احمد عثمانی علیہ الرحمہ نے مقدمہ ”فتح الہام“ میں صحیحین کی حدیثوں کے مفید قطع و یقین ہونے کے نظر یہ کی مدلل تردید کرنے کے بعد صحیحین کی عظمت و مقام کی بابت حضرت شاہ ولی

## Few words Before further discussion on weak Ahadith .

It is a broad topic and not only related to Fazail e Amaal/Tablighi Jamaat.....

[This issue of weak Ahadith is not only related with Fazail E Amaal. Rather all Hadith book Tirmidhi, Nasai, Ibne Maja Abu Daood etc.....except Bukhari and Muslim has weak Ahadith. The Muhaddithin were knowing but still they included weak Ahadith in it because in Virtue of Amaal it is permitted.

Even Imam Bukhari R.A. has decided that in Sahih Bukhari he will not write any Dhaeef Hadith so didnot included, Otherwise in his other Hadith book like AL ADABUL MUFRAD he has used weak Ahadith.

**A WARNING for All Muslim**

## **Those for the sake of condemning Tablighi Jamaat/Fazail e Amaal are raising the issue of weak Ahadith in a very light manner are actually playing with fire.**

They are spitting so much venom against weak Ahadith that general muslim may become doubtful from all the Ahadith collections like Tirmidhi, Abu Dawood and other Shah Sittah.

This will be a major loss of ummat e Muslimah.

Al-Nawawi said about Bukhari "The totality of its hadiths are 7,275 with the repetitions and about 4,000 without." So if other Hadith books become doubtful all the Islamic rulings will be doubtful and anybody will change according to his wishes.

As already there are so called scholar who raise doubt over entire Hadith collection because it was compiled aft. Their prophet Muhammad S.A.W.

There is a group known as Ahle Quran that say all hadith are doubtful.

In this era of internet where general public is involved with such issues ,may lead to catastrophe. Already people has started issue of weak Ahadith in Bukhari and in with internet it is not difficult to spread it. If you are not aware Just type key word "weak Ahadith in Bukhari" in google search you will find 85000 results. Situation is very critical.

So the view of Ahle Sunnat Wal Jamaat is very clear that Hadith Collection and Authentication process was very scientific and Rational and any attempt to raise any doubt over entire Hadith collections is a Fitnah and all muslim should Quell this Fitnah.

So those who are raising the Issue of weak Ahadith should be fact based and according to the set Principles of Ahle Sunnat Wal Jamaat Scholars/Imams and Muhaddethin.

(This was Blogger concern seeing Present Internet Scenario. Islamic Scholars View on weak Ahadith are below.)

## **What Islamic Scholars/Imam Muhaddithin says**

## **WHEN WEAK AHADITH WILL BE USED??????**

### **(First Case):**

Usage of Weak Hadeeth in Injunctions when nothing Authentic is found

### **(Second Case):**

Usage of Weak Hadeeth in Injunctions with caution

### **(Third Case):**

Usage of Weak Hadeeth clarifying ambiguous text

### **(Fourth Case):**

Usage of Weak Hadeeth in Encouragement towards Good and Discouragement from Evil (Al-Targheeb Wa Al-Tarheeb)

## **IMAMS/MUHADDETHIN OPINION ON EACH OF ABOVE CASE**

### **(First Case):**

Usage of Weak Hadeeth in Injunctions when nothing Authentic is found

Before discussing the subject at hand, it would be prudent to record the opinion of Ulama over the permissibility of usage of Weak Ahadeeth in matters of Ahkaam (Injunctions).



Istadlaal from weak Ahadeeth is permissible (over Qiyas) in injunctions as long as:

- a) The weakness is not extreme or severe i.e. liars and fabricators are not present in the chain
- b) There is no other strong evidence present

Imam Abu Haneefa (RA) [80AH -148AH] and the Hanafiyah:

1) Weak Narration from Rasul-ullah (Sallaho Alaihe Wassallam) is superior to Qiyas.

Source: Almuhallah Li Ibn Hazm (RA) (3/61)

2) The Hadeeth concerning laughing aloud during Salah is weak as per the consensus of Muhadeetheen, yet Imam Abu Haneefa (RA) preferred it to Qiyas

Source: A'alamal Mawqieen (1/31-32)

3) The hadeeth stating "Most menstrual cycles are 10 days" is weak as per the consensus of Muhadeetheen, yet Hanafees have preferred it to Qiyas

Source: A'alamal Mawqieen (1/31-32)

4) The hadeeth stating "There is no Meh'r (dowry) less than 10 Dirhams" is weak as per the consensus of Muhadeetheen, yet Hanafees have preferred it to Qiyas

Source: A'alamal Mawqieen (1/31-32)

5) Imam Ibn Himaam (RA) states that Istadlaal from weak Ahadeeth is proven as long as the narration is not a fabrication.

Source: Fathul-Qadeer-Babun-Nawafil (2/139)

Imam Malik (RA) [93AH -179AH] and Malikiyah:

1) Mursal (which is weak according to Jamhoor of Muhadeetheen) of a trustworthy person is valid as proof and as justification for a practice, just like a musnad hadith.

Source: Yusuf b. 'Abdullah Ibn 'Abdul Barr, Tajrid al-Tamhid lima fi l-Muwatta' min al-Asanid (Cairo, 1350), 1:2.

Imam Sha'ae (RA) [150AH -204AH] and Shaffiyyah:

1) He has discussed this issue in detail in his al-Risalah; he requires the following conditions to be met before accepting a mursal hadith:

1. In the narrative, he requires that one of the following conditions be met: that it be reported also as musnad through another isnad; that its contents be reported as mursal through another reliable source with a different isnad; that the meaning be supported by the sayings of some Companions; or that most scholars hold the same

opinion as conveyed by the mursal hadith.

2. Regarding the narrator, he requires that one of the following conditions be met: that he be an elder Successor; that if he names the person missing in the isnad elsewhere, he does not usually name an unknown person or someone not suitable for reporting from acceptably; or that he does not contradict a reliable person when he happens to share with him in a narration

Source: For the discussion in detail, see al-Shafi'i, al-Risalah (ed. Ahmad Shakir, Cairo, 1358/1940, pp. 461-470; \ English translation: M. Khadduri, 2nd ed., Islamic Texts Society, Cambridge, 1987, pp. 279-284, where the mursal hadith has been translated as "interrupted tradition").

2) On the basis of these arguments, al-Shafi'i accepts the Irsal of Sa'id b. al-Musayyab, one of the elder Successors. For example, al-Shafi'i considers the issue of selling meat in exchange for a living animal: he says that Malik told him, reporting from Zaid b. Aslam, who reported from Ibn al-Musayyab that the Messenger of Allah (may Allah bless him and grant him peace) forbade the selling of meat in exchange for an animal. He then says, "This is our opinion, for the Irsal of Ibn al-Musayyib is fine."

Source: al-Suyuti, 1:199; Muhammad b. Mustafa al-Ghadamsi, Al-Mursal min al-Hadith (Darif Ltd., London, N.D.), p.71.

3) Ibnul Qayyim (RA) [691AH 751 AH] has related that

Weak Hadeeth is superior to Qiyas according to Imam Shaf'ae (RA)

Source: A'alamal Mawqieen (1/32)

Imam Ahmed Ibn Hanbal (RA) [150AH -204AH] and Hanabila:

1) He accepts mursal and (other) da'if (weak) ahadith if nothing opposing them is found regarding a particular issue, preferring them to qiyas (analogical deduction).

Source: A'alamal Mawqieen (1/31)

2) In the most Authentic text of Hanbali Madhab (Al-Mughni) it states "In the case of Nawafil (optional acts of worship) and Fadhail (Virtues deeds) the condition of Authenticity of Hadeeth is not present.

Source: Al-Mughni (2/88)

Imam Auzai [89AH -157AH]:

1) Imam Dhahabi [XXX] has recorded that Imam Awzai (RA) did Istadlaal from Maqtoo'at (disconnected) and Maraseel of people of Shaam (Syria)

Source: Sair Aalamun-Nubula (7/114)

Imam Abu Dawud (RA) [202AH -275AH]:

1) Hafidh Mundhari (RA) writes that Imam Abi Dawud

(RA) used to include weak narrations in the chapters where he couldn't find any Authentic Narrations because in his opinion weak Ahadeeth are superior to Qiyas  
Source: Tadreebur Rawi

Imam Ibnul Hazm [384AH -456AH]:

1) In Almuahalla Ibn Hazm (RA) discussed the matter of Qunoot before Ruku and brings the Hadeeth with the chain of Hasan Ibn Ali (RA) and then writes, "Although this Hadeeth is not worthy of Istadlaal, however since we have not found any other Hadeeth from Rasul-ullah (Sallaho Alaihe Wassallam) in this regard therefore we adopt it"

Source: Almuahalla Li Ibn Hazm (RA) (3/61)

### **Usage of Weak Hadeeth in Injunctions with caution (Second Case):**

This is adopted by almost everyone as explained by Imam Nawawi in Al-Adhkaar while expounding on various forms of acting on Weak (Da'ef) Ahadeeth.

Imam Nawawi (RA) [631AH -676AH]:

It is permissible to act (with caution) on such matters which are borne out of Weak (Da'ef) Ahadeeth e.g. Karaha (Offensiveness) in certain matters pertaining to business

transactions etc.

In the Commentary of the statement (above) Ibn Ailaan (RA) has given the example of Karaha (Offensiveness) in doing Wudhu with Water which has been warmed using the heat of the sun, and this is based upon the Hadeeth of Aisha (RA) which is weak.

### **Usage of Weak Hadeeth clarifying ambiguous text (Third Case):**

If a verse of the Qur'aan or Authentic narration can have multiple meanings and a weak Narration gives credence to one of the meanings then the Ulama have permitted the usage of Weak (Da'ef) Ahadeeth in clarifying it.

### **Usage of Weak Hadeeth in Encouragement towards Good and Discouragement from Evil (Al-Targheeb Wa Al-Tarheeb) (Fourth Case)**

It is the Consensus of the Ulema that weak hadiths can be narrated and put into practice in Islam according to according to al-Bayhaqî, Ibn `Abd al-Barr, al-Nawawî, Ibn Taymiyya, al-Qârî, and `Alawî ibn `Abbâs al-Mâlikî in his manual al-Manhal al-Lat.îf fî Ma`rifat al-H.adîth, provided certain conditions are met.

Source: Al-Bayhaqî, Dalâ'il al-Nubuwwa (1:33-34); Ibn `Abd al-Barr, al-Tamhîd (1:127); al-Nawawî, al-Majmû` (5:63), Irshâd T.ullâb al-H.aqâ'iq (p. 107-108), Sharh.

S.ah.ih. Muslim (introduction), and al-Adhkâr (introduction p. 5) cf. Ibn `Allân, al-Futûh.ât al-Rabbâniyya (1:84); Ibn Taymiyya, Sharh. al-`Umda (1:171), Majmû` al-Fatâwâ (18:26, 18:65-66), and Miswaddat âl Taymiyya (p. 233, 246, 461); al-Qârî, Sharh. al-Shifâ' (2:91) and Mirqât al-Mafâtîh. (2:381); `Itr, Manhaj al-Naqd (p. 291-296) and Us.ûl al-Jarh. wal-Ta`dîl (p. 140-143)

Abdullah Ibn Abi Mubarak (RA) [118AH -181AH]:

One may narrate from [a weak narrator] to a certain extent or those hadiths pertaining to good conduct (adab), admonition (maw'iza), and simple living (zuhd)."

Narrated by Ibn Abi Hatim in Muqaddimat al-Jarh. wal-Ta'dil (2:30) and cited by Ibn Rajab in Sharh. 'Ilal al-Tirmidhi (1:73).

### **Imam Bukhari (RA) [194AH -256AH]:**

1) Imam Bukhari (RA) has compiled Adab Al-Mufrad which contains many weak Narrations to the point where some scholars have declared some narrations as fabricated; some of the chapters in the book contain no Authentic narrations at all.

Allamah Shaykh Abdul-Fattah Abu-Ghuddah has discussed the chains of transmissions of Adab Al-Mufrad in detail in his commentary "Fadhlullah As-Samad"

2) Even in Saheeh Bukhari while discussing the Hadeeth, "Be in this world as if you were a stranger or a traveler."



Hafidh Ibnul Hajr Asqalani (RA) comments in Fathal Bari, "Muhammad Ibn Abdul-Rahman Tafawi is Munfarid in the narration of this Hadeeth, perhaps Imam Bukhari (RA) has shown leniency in the matter because this Hadeeth is about Al-Targheeb Wa Al-Tarheeb.

Source: Fathul-Bari Kitabur-Raqaiq

The full Hadeeth is as follows:

Narrated Mujahid (RA) : 'Abdullah bin 'Umar (RA) said, "Allah's Apostle (Sallaho Alaihe Wassallam) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'"

### Imam Muslim (RA) [206AH -261AH]:

1) The correct position of Imâm Muslim in the introduction to his Sahîh which is that he forbade the use of forgers and other abandoned narrators, not of truthful weak ones, in conformity with the position of Ahmad and the rest of the Salaf.

Source: Cf. al-Nawawî, Sharh. S.ah.îh. Muslim (introduction), Ibn al-Qayyim, I`lâm al-Muwaqqi`în (1:31), al-Sakhâwî, al-Qawl al-Badî` (p. 474), and `Itr, notes on Ibn Rajab's Sharh. `Ilal al-Tirmidhî (1:75-76).

2) Muslim also says: "The sound reports from the trustworthy (thiqât) narrators and those whose reliability is convincing are more than that we should be forced to

transmit reports from those who are not trustworthy and whose reliability is not convincing." The difference is clear between saying we are not forced to use weak narrators and saying that one absolutely cannot transmit from them.

A proof of this is his use of the weak narration from `Â'isha: "Treat people according to their ranks" and the fact that his strictness in narrators drops a notch or two in the h.adîths of raqâ'iq or fad.â'il al-a`mâl in the S.ah.îh., as in the case of Shaddâd ibn Sa`îd Abû T.alhâ al-Râsibî or al-Walîd ibn Abî Walîd.

Source: The claim of a handful of authors such as al-Qâsimî in Qawâ'id al-Tah.dîth (p. 94) or `Ajâj al-Khat.îb in Us.ûl al-H.adîth (p. 231) that Ibn al-`Arabî and Ibn Ma`în were opposed to the use of weak h.adîths in absolute terms, stems from good faith in Ibn Sayyid al-Nâs, al-`Irâqî, al-Sakhâwî, and al-Suyût.î's claims to that effect.

### Imam Yahya Ibn Ma'een [XXX]:

1) Ibn Sayyidun-Naas (RA) has recorded the opinion of Imam Yayha Ibn Maeen (RA) about the usage of Weak Hadeeth

Source: Taweyounal-Athar

2) Hafidh Sakhawi (RA) has mentioned those Imam Yahya Ibn Ma'een amongst those who did hold the lenient position of usage of weak Ahadeeth in Fadhail

Source: Fathul-Magheeth

**Imam Abu Shama Maqdisi (RA) [XXX]:**

1) Shaykh Tahir Aljazairi (RA) has recorded the comments of Imam Abu Shama Maqdisi (RA) from his book “AlBaes Ala Inkaar Al-Bida Wal Hawadis” in which with reference to a Majlis of Hafidh Ibn Asakar Dimashqi (RA) three Ahadeeth about Rajab are mentioned and then Imam Abu Shama Maqdisi (RA) says, “I wish Hafidh Ibn Asakar Dimashqi (RA) had not mentioned these Ahadeeth as it is tantamount to giving credence to Munkar Ahadeeth but he has adopted the path of a group of Muhadetheen who are lenient when it comes to Ahadeeth pertaining to Fadhail

Source: Tawjeeun-Nadhar

**Imam Ibn Hajar Al-Asqalani (RA) [661AH -728AH]:**

Al-Haafidh Ibn Hajar Al-‘Asqalani, sometimes referred to as the Ameer Al-Muslimeen in Al-Hadeeth, said: “There are three conditions that must be fulfilled in order to use the weak Hadeeth: -

(a) It is well accepted that the weakness should only be slight. This will help to exclude hadeeths reported by liars or accused reporters who are known to commit big mistakes.

(b) The weak Hadeeth should be used under already well-established principles and should not bring in ideas of its

own.

(c) When a weak Hadeeth is used (after it fulfills the above two conditions), it should not be believed to be said by the Messenger of Allah (Sallao Alaihe Wassallam), lest we refer to him (Sallao Alaihe Wassallam) with that which he did not say.

**Imam Ibn Taymiyyah (RA) [661AH -728AH]:**

Ibn Taymiyya said in his book "al-qaida al-jaleela fit-tawwasuli wal-waseela", with commentary of Dr. Rabi'a bin Hadi 'Umayr al-Mudkhali, professor in the Islamic University of Madinah al-Munawwara, Page 162, para 478: "But Ahmad ibn Hanbal and other scholars permitted the narration [of hadith] regarding the virtues of good what is not established [as authentic] as long as it is not known that it is a lie." (laakinna Ahmad ibn Hanbal wa ghayruh min al-'ulama jawwazu an yurwa fee fada'il al-'aamal maa lam yu'lam annahu thaabit idha lam yu'lam annahu kadhib.)

Shaykhul Islam's book "Alkalimut-Tayyib" contains many weak Ahadeeth which Al-Albani (RA) has himself divided into "Saheeh Alkalimut-Tayyib" & "Da'ef Alkalimut-Tayyib" proving that it contains weak Ahadeeth in the first place!

**Imam Nawawi (RA) [631AH -636AH]:**

Nawawî and al-`Irâqî's sole conditions (for using Weak Hadeeth) were that:

1) The hadith be related to good deeds (fad.â'il al-a`mâl)

without bearing on legal rulings and doctrine and

2) The hadith not be forged.

Source: Al-Bayhaqî, Dalâ'il al-Nubuwwa (1:33-34); Ibn `Abd al-Barr, al-Tamhîd (1:127); al-Nawawî, al-Majmû` (5:63), Irshâd Tullâb al-H.aqâ'iq (p. 107-108), Sharh. S.ah.ih. Muslim (introduction), and al-Adhkâr (introduction p. 5) cf. Ibn `Allân, al-Futûh.ât al-Rabbâniyya (1:84); Ibn Taymiyya, Sharh. al-`Umda (1:171), Majmû` al-Fatâwâ (18:26, 18:65-66), and Miswaddat âl Taymiyya (p. 233, 246, 461); al-Qârî, Sharh. al-Shifâ' (2:91) and Mirqât al-Mafâtîh. (2:381); `Itr, Manhaj al-Naqd (p. 291-296) and Us.ûl al-Jarh. wal-Ta`dîl (p. 140-143)

Imam Shawkani (RA) [XXX]:

1) Although Imam Shawkani (RA)'s statement Alfawaidul Majmoowa categorically prohibits acting on a weak Hadeeth YET in Nailul-Awtaar we find his statement, "Although Ahadeeth about excessive Nawafil during Maghrib and Esha are weak yet collectively they are strong particularly for Fadhail (of Aamaal)

Source: Nailul-Awtaar (3/60)

2) Imam Shawkani (RA)'s book Tuhaftuz-Zakireen is filled with weak Ahadeeth

Imam Jawzi (RA) [XXX]:

1) Imam Jawzi (RA)'s books such as "Dhummul Hawwa",

“Talbees Iblees”, Rousul Qawareer” and many other contain weak Ahadeeth and Imam Ibn Taymiyyah has collectively said this about Ibn Asakar (RA), Ibn Jawzi (RA), Abu Naeem (RA) & Khateeb (RA)

**Imam Mundhari (RA) [XXX]:**

In his book At-Targheeb Wa Al-Tarheeb many weak Ahadeeth are mentioned and Hafidh started them with “Rowi” indicating their weakness and his knowledge of their weakness, yet he chooses to include them in the book.

## Tablighi Jamaat Response to Criticism and Allegation

### **Tablighi Jamaat Response to criticism and Allegation**

**Maulana Ilyas remarked (Discourse of Maulana Ilyas Page no 25)**

**"Brothers must remember well that if their da'wah (invitation) is not accepted and instead they are insulted, abused or baseless allegations are made against them . They should not become despondent and frustrated.**

Tabligh is a movement and proper understanding of a movement only can be attained in the path of Allah.

### **There are two types of Criticisers**

#### **1. First Type of criticiser**

**They have not seen the work from close/has not gone in the path of Allah with Tabligh.**

And their criticism is based on

1. Their understanding from distance or seeing some individual wrong of a particular person in his locality who has done something wrong.

2. Reading/listening some books who give one sided picture with some criticism and baseless allegations. They give mild to Hard Advice/criticise/raise doubts.

**These are people with correct intention and heart**  
they have right to get their confusion clarified about the blessed work of tabligh.

### **SOLUTION FOR THEM**

1. The Best way for them to go in the path of Allah, Insha Allah they will understand and get their confusion clarified.

2. If still after going in Jammah they could not understand fully and still confused they are not responsible for their Judgement of Error and Allah will Pardon them. (Insha Allah)

3. But if they are criticising without going in the path of Allah they are not doing justice, they should be fearful from



Allah as Allah will certainly ask from them.

## **2. The second Group is there who criticise because of Group Mentality.**

Although Tablighi Jamaat has kept the work free from any specific ideology OF,.....

Hanafi, Deobandi, Sufism,.....

Rather for jurisprudence issue also they will advise to consult your own Ulema.....

you will find in it people of all ahle sunnat wal jamaat Mazhabs/Maslaks e.g. Hanafi, Shafae, Hanbali, etc .....and of all nationality and race.....people of all social strata.....ranging from laborers/Hawkers to celebrities.....

**The cord of boundation for Tablighi Jamaat are following**

1. Love Passion mercy for all mankind including Non Muslims for their success in the life after death. Striving for paradise for all.

2. How each human being be saved from the fire of hell.....

3. Islam, the final message of Almighty to mankind.....striving to follow the commands of Allah.....

Striving to follow the Path of Hazrat Muhammad S A.W.....

**Tablighi Jamaat call is very simple and its programme is**

concerned to the basic of deen

In the base of deen there is no difference of opinion among the groups of Ahle sunnat Wal Jamaat

Right from beginning Maulan Ilyas has stressed that this work should be of all muslims and he strictly Prohibited to take his name also.....He was a simple Alim e Deen has not written any article or Fatwa.....

I have heard from a reliable source that one Jamaat went to aPlace and wrote a letter mentioning.....Here.....(group name) is very strong.....The Elders at Nizamuddin immediately orderd the Jamaat to return back.....They said that you have divided the Ummah and now you cannot work.....Wallah.....

**BUT.....BUT.....**

..

As Maulana Ilyas by whom Allah revived the work was An HANAFI, Studied at Darul Uloom Deoband, was a Person from Tasawwuf.....

so all those who are opposed to HANAFI , DEOBAND or Sufism .....they criticize Tablighi Jamaat .....

On Internet you will find innumerable websites from

people of this category who are allergic to HANAFIS/DEOBANDIS/SUFISM.....

that will publish articles with different names

Accusation of being Sufi Aqeedah, bigoted Hanafis, Sufis, Deobandis, Wahabis.....Tablighi Jamaat Bidah, Shirk,.....Sometimes Kufr.....Tablighi Jmaat Deviated, fault, Tablighi Jamaat Exposed, Tablighi Jamaat controversy...

### **An Special Pattern on different websites/Forum.....**

One group/website/forum will criticize saying they are Sufi that's why they are wrong.....

Other Group//website/forum will criticize saying they are not Sufi that's why they are wrong.....

(This itself is suggesting that these are two extremes among Muslims groups and also indicating that Tabligh has taken good thing from Tasawwuf and has left the innovations.....)

### **What Response/Answer about these criticism allegations.???????**

**No Answer .....Should be given.....**

**Day of Judgment is very near.....all our actions and words will be judged on the day of**

**Qiyamah.....Zarrah Barabar khair or Shar ka Faisla hona Hai.....**

**If this world would have been eternal that would necessiated the response.....This world is going to end very soon .....so dont worry at all.....**

**We dont believe in much defending because of two reason.**

1. If You are well/ are righteous so any criticism/proof/jealousy will not do any harm to you as Allah decision is absolutely free from any influence and error of judgment and he will be glorified and will have eternal success. The only loss will be the person making allegations.
2. If the fact is contrary/ You are on wrong Path whatever be the defence and glorification it is not going to help anyway in Akhrat.  
You can save your face in this world .....but not in Akhirah.....

Just clear the facts (that you have confirmed from ground) in defence and put forward to others if they accept it is good, if they reject leave the matter for Allah.Who is the final judge.

**We are not telling anything over this type of group mentality.....they must be having their answer ready for the day of Judgement as Allah will certainly ask them because it will come on both HUQUQULLAH and HUQUQULIBAD.**

**May Allah save all of us from the demand of the day of Qiyamah.**

**Stand of Common Tablighi worker at**

## ground for criticism and allegation.....

Those who are really doing the effort of Dawah at ground for them all praise and criticism is alike.....They want Praise and reward only from Allah.....On of brother said.....We do not consider it a separate group so no Point of any fame/defame.....They pray for all mankind and consider everyone as their brother and sisters.....  
Ek dilchasp Mazmoon Jo ek Kitab se liya gaya hai.....

تبلیغی جماعت کوئی الگ جماعت نہیں ہے ، یہ مسلمانوں کی ایک ایمانی تحریک ہے ، اس کا کوئی نام نہیں رکھا گیا ، لیکن بر صغیر کے لوگوں نے اس کو اسی نام سے پکارا اور یہ اتنا مشہور ہوا کہ بعض دفعہ تبلیغ سے جڑے لوگ بھی اس کو اسی نام سے پکارتے ہیں ، یہ حضرات اپنے کام میں اخلاص و استخلاص کے ساتھ لگے رہتے ہیں ، اور اختلافی اور فروعی مسائل میں نہیں پڑتے ۔ بلکہ جو صفِ اول کا کام کرنے والا ساتھی ہوگا اسے اگر آپ کسی بحث میں شامل کرنا چاہیں تو بھی آسانی سے شامل نہیں ہوگا۔ (ہاں جو حضرات کام میں جڑے رہتے ہیں ، لیکن پورے نظام ) عمل کے پابند نہیں ہوتے ، وہ اس طرح کی بحثوں میں شامل ہوسکتے ہیں اب سے لگ بھگ پانچ سال قبل سہ روزہ دعوت جو جماعت اسلامی کا اخبار ہے ، اس نے ہندوستانی مسلمان نمبر شائع کیا تھا، جس میں تبلیغی جماعت پر بھی ایک مضمون تھا ، اس کے ادارے میں لکھا تھا کہ اس مضمون کے سلسلے میں، اور ان سے اپنے بارے میں ایک مضمون کی درخواست کی گئی ، لیکن کوئی مضمون کو لکھنے کے لیے تیار نہیں ہوا۔ لہذا تبلیغی جماعت کے بارے میں مضمون کسی اور کی طرف سے لکھا گیا۔ کہنے کا مطلب یہ ہوا کہ وہ سوال و جواب کے معاملات وغیرہ سے دور رہنا پسند کرتے ہیں۔

مجھے خود بھی ان کا یہ موقف پوری طرح سمجھ میں نہیں آیا، میں نے دعوت کے کام کے

ایک پرانے ساتھی سے اس کی وجہ پوچھی تو کافی اصرار پر انہوں نے  
بتایا:

ہر خیر و شر کا فیصلہ قیامت کے میدان میں ہونا ہے ، اللہ تعالیٰ سب سے (۱)  
بڑے فیصلہ کرنے والے ہیں ، وہ سب ظاہر و باطن کو جاننے والے ہیں ، اس  
لیے دنیا والوں کو جواب دے کر مطمئن کر بھی دیا تو کیا فائدہ حاصل ہوا ۔ اصل  
فیصلہ تو قیامت کے میدان میں ہے ۔

میں نے ان سے کہا کہ الزامات سے آپ کی بدنامی ہوسکتی ہے ، انہوں (۲)  
نے کہا کہ ہماری

کوئی الگ جماعت ہے ہی نہیں ، تو ہماری جماعت کے نام یا بدنام کو کوئی  
سوال ہی نہیں ۔ رہی افراد کی بدنامی تو ہماری حیثیت ہی کیا ہے کہ ہم اس کا غم  
لے کر بیٹھیں۔

میں نے کہا لیکن چند غلط فہمیوں کی وجہ سے بہت سے لوگ اس اہم (۳)  
خیر کے کام اور مؤثر دعوت سے دور ہوسکتے ہیں ، یا عملی طور پر حصہ  
نہیں لے پارہے ہیں ، اس لیے اس کو دور کرنا چاہیے۔

جواب:- غلط فہمی تھوڑے لوگوں میں ہے ۔ اکثریت کام کو خیر مانتی ہے ، اس

سے محبت کرتی ہے ، اس کی ستائش کرتی ہے اور اس میں حصہ لیتی ہے ۔

تبھی تو اجتماعات میں اتنی کثیر تعداد میں شریک ہوتی ہے ، کہ لوگ حج کے

بعد مسلمانوں کے سب سے بڑے اجتماع سے تعبیر کرتے ہیں۔ جب کہ

اجتماعات کے لیے نہ کوئی پوسٹر لگتا ہے ، نہ بینر شائع ہوتا ہے ، نہ

الیکٹرانک میڈیا یا پرنٹ میڈیا میں اشتہار ہوتا ہے ۔ لوگ اپنے خرچ پر اور اپنی

تکلیف اور آرام برداشت کر کے شریک ہوتے ہیں۔

اور جو لوگ غلط فہمی کا شکار ہیں ، ان میں دو طرح کے لوگ ہیں۔ ایک تعداد

ایسے لوگوں کی ہے جو مخلص ہیں ، اور ان کا اجتہاد ہے اور اخلاص کے

ساتھ مخالفت کر رہے ہیں ، تو انشاء اللہ اخلاص کی وجہ سے ان کو مخالفت

کرنے کے بعد بھی کوئی نقصان اور گناہ نہیں ہوگا ، کیونکہ اس میں ان کا نفس

شامل نہیں ہے ۔

دوسرے کچھ لوگ ایسے ہیں کہ انہوں نے طے کر رکھا ہے کہ کہ ماننا نہیں

ہے جیسے  $2+2=4$  ہوتا ہے ، لیکن کوئی کہے کہ میں نہیں مانتا کہ یہ چار ہوتا

ہے تو ایسے لوگوں کا کوئی علاج نہیں ہے ۔ اور ان کو کوئی نہیں سمجھا

سکتا۔

رہی بات الزامات کا جواب دینے کی تو بہت سے لوگوں نے ان الزامات کے جوابات بہت مدلل اور تشفی بخش دیے ہیں ، لیکن چونکہ یہ جوابات ایک منظم انداز میں نہیں دیے گئے ہیں اس لیے ایک جگہ موجود نہیں ہیں۔ جوابات لوگوں نے الگ الگ انفرادی طور پر دیے ہیں ، اس لیے اس کا ایک جگہ ملنا مشکل ہوتا ہے ، لیکن تمام اعتراضات کے بہت کافی و شافی جوابات موجود ہیں۔

## **WHAT IS THE ELDERS (OF TABLIGH) STAND ON CRITICISM ????????????**

The Tablighi Jamaat elders (other call leaders) at Markaz Hazrat Nizamuddin, Delhi, India have a

written policy of not indulging in any argument and counterargument and defence in the case of criticism and allegation.

**Maulana Inamul Hasan (R.A.)(died 1995) the former Amir of Tableeghi Jamaat has said.**

"It is better that in case the objections and allegation if they are correct, rectify them .

Whereas if they are wrong ,have patience (leave the matter to Allah)."



**MAULANA has further said.....**

"If you reply they will give a rejoinder. You reply again they will issue another rejoinder. It will continue like this and no purpose will be served."

(Reference: Insight into dawah and its understanding & cognition PAGE NO 181)

**They might be deriving guidance from This Hadith of Beloved Prophet S.A.W.**

﴿286﴾ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَمَّ أَبَا بَكْرٍ وَالنَّبِيَّ ﷺ جَالِسًا، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَسَمَّمُ، فَلَمَّا أَكْثَرَ رَدُّ عَلَيْهِ بَعْضَ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ فَلَحِقَهُ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَانَ يَشْتِمُنِي وَأَنْتَ جَالِسٌ فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقَمْتَ، قَالَ: إِنَّهُ كَانَ مَعَكَ مَلِكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَفْعُدْ مَعَ الشَّيْطَانِ ثُمَّ قَالَ: يَا أَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيُغْضَى عَنْهَا لِلَّهِ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ غَطِيَّةٍ يُرِيدُ بِهَا صِلَةَ إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةَ إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا قِلَّةً.

رواه احمد ۴۳۶/۲

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ نبی کریم صلی اللہ علیہ وسلم تشریف فرما تھے آپ کی موجودگی میں ایک شخص نے حضرت ابو بکر صدیق رضی اللہ عنہ کو برا بھلا کہا۔ آپ (اس شخص کے مسلسل برا بھلا کہنے اور حضرت ابو بکر رضی اللہ عنہ کے صبر کرنے اور خاموش رہنے پر) خوش ہوتے رہے اور تبسم فرماتے رہے۔ پھر جب اس آدمی نے بہت ہی زیادہ برا بھلا کہا تو حضرت ابو بکر رضی اللہ عنہ نے اس کی کچھ باتوں کا جواب دے دیا۔ اس پر رسول اللہ صلی اللہ علیہ وسلم ناراض ہو کر وہاں سے چل دیئے۔ حضرت ابو بکر رضی اللہ عنہ بھی آپ کے پیچھے پیچھے آپ کے پاس پہنچے اور عرض کیا: یا رسول اللہ! (جب تک) وہ شخص مجھے برا بھلا کہتا رہا آپ وہاں تشریف فرما رہے۔ پھر جب میں نے اس کی کچھ باتوں کا جواب دیا تو آپ ناراض ہو کر اٹھ گئے؟ رسول اللہ صلی اللہ علیہ وسلم نے ارشاد فرمایا: (جب تک تم خاموش تھے اور صبر کر رہے تھے) تمہارے ساتھ ایک فرشتہ تھا جو تمہاری طرف سے جواب دے رہا تھا۔ پھر جب تم نے اس کی کچھ باتوں کا جواب دیا تو (وہ فرشتہ چلا گیا اور) شیطان بیچ میں آ گیا

اور میں شیطان کے ساتھ نہیں بیٹھتا (لہذا میں اٹھ کر چل دیا) اس کے بعد آپ ﷺ نے ارشاد فرمایا: ابو بکر! تین باتیں ہیں جو سب کی سب بالکل حق ہیں۔ جس بندے پر کوئی ظلم یا زیادتی کی جاتی ہے اور وہ صرف اللہ تعالیٰ کے لئے اس سے درگزر کر دیتا ہے (اور انتقام نہیں لیتا) تو بدلہ میں اللہ تعالیٰ اس کی مدد کر کے اس کو قوی کر دیتے ہیں، جو شخص صلہ رحمی کے لئے دینے کا دروازہ کھولتا ہے اللہ تعالیٰ اس کے بدلے اس کو بہت زیادہ دیتے ہیں اور جو شخص دولت بڑھانے کے لئے سوال کا دروازہ کھولتا ہے اللہ تعالیٰ اس کی دولت کو اور بھی کم کر دیتے ہیں۔ (مسند احمد)

286. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man abused Abu Bakr while Nabī Ṣallallāhu ‘alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Raḍiyallāhu ‘anhu), he kept smiling, but when the man went on at length and Abu Bakr Raḍiyallāhu ‘anhu replied to some of what he said; Rasūlullāh Ṣallallāhu ‘alaihi wasallam became angry and left. Abu Bakr Raḍiyallāhu ‘anhu went after him and said: O Rasūlallāh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel

with you, replying to him on your behalf but when you replied to him, Shaitān got in, and I am not supposed to sit with Shaitān. He then added: O Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allāh Azza wa Jall, Allāh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allāh Azza wa Jall increases his scantiness because of it (Musnad Aḥmad)

Maulana Ilyas the Reviver of Tablighi Movement has  
Remarked.

(۲۵) ایک صحبت میں فرمایا۔ ہمارے کارکن اس بات کو مضبوطی سے یاد رکھیں کہ اگر ان کی دعوت و تبلیغ کہیں قبول نہ کی جائے اور اللہ ان کو برا بھلا کہا جائے، التزامات لگائے جائیں تو وہ مایوس اور ملول نہ ہوں، اور ایسے موقع پر یاد کر لیں کہ یہ انبیاء علیہم السلام اور بالخصوص سید الانبیاء صلی اللہ علیہ وسلم کی خاص سنت اور وراثت ہے۔ راہِ خدا میں ذلیل ہونا ہر ایک کو کہاں نصیب ہوتا ہے اور جہاں اس کا استقبال اعزاز و اکرام سے کیا جائے ان کی دعوت و تبلیغ کی قدر کی جائے اور طلب کے ساتھ ان کی باتیں سنی جائیں تو اس کو اللہ پاک کا فقط انعام سمجھیں اور ہرگز اس کی ناقدری نہ کریں۔ ان طالبوں کی خدمت اور تعلیم کو اللہ کے اس احسان کا خاص شکر یہ سمجھیں۔ اگرچہ یہ چھوٹے سے چھوٹے طبقہ کے لوگ ہوں۔ قرآن پاک کی آیات عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَىٰ الْآیَات میں ہم کو یہی سبق دیا گیا ہے۔ ہاں اس صورت میں اپنے نفس کے فریب سے بھی ڈرتے رہیں۔ نفس اس مقبولیتِ مطلوبیت کو اپنا کمال نہ سمجھنے لگے، نیز اس میں "پیر پرستی" کے فتنہ کا بھی سخت اندیشہ ہے لہذا اس سے خاص طور سے خبردار رہیں



**"Our workers must remember well that if their da'wah (invitation) is not accepted and instead they are insulted, abused or baseless allegations are made against them . They should not become despondent and frustrated.**

On such an occasion they should remember that this was the sunnat (established way) and heritage of the Arnbiya (alayhiqus salaam), especially that of our Nabi Muhammad (Sallallahu alaihi wa sallam). Where does everyone get the good fortune of being belittled and degraded in the path of Allah?

And wherever they are welcomed and honoured, they should appreciate this and when people listen with enthusiasm to their talks it must be considered a favour from ,Allah and at no time should they be indifferent to these favours. It should be considered a great favour to serve and teach these people even if they may be considered to be of the lower classes. In the Quran we are reminded of this in the ayat: He f m e d d turned away, when the blind approached him for guidance.

At the same time one must keep a check on the deception of one's own nafs. The nafs should not consider this acceptance as its own perfection. This may lead to the fitnah (cormption)\_of hero worship. Therefore one should always be on one's guard.

**MAULANA MAHMUDUL HASAN the Chief Mufti of Darul Uloom Deoband was an active supporters of Tabligh. Once he opined like this.book on tabligh page no 16.**

حضرت مفتی صاحبؒ نے فرمایا: میری رائے یہ ہے کہ ان سے کوئی بات نہ کیجائے اپنا کام کیا جائے وہ جو کچھ کر رہے ہیں اپنا فرض منصبی سمجھ کر کر رہے ہیں، ان کو جتنا منع کریں گے وہ اور کریں گے، آپ لوگ اپنا کام کریں انکو انکا کام کرنے دیجئے، بس یہی فیصلہ تھا اس پر یہ بات ختم ہوگئی۔

## **THERE IS LESSON IN CRITICISM**

When you do the work of Dawah encourage others to do good, you should remember everyone is not going to listen open heartedly.

Some are going to oppose you also.

It is for this very reason that in this path one gets to take lesson from the enemy

(i.e. from the opposition and from those who oppose this effort).

You will meet ten different people, will make ten different comments.

Someone will say,

'wahhabi',

'bid'ati'

Grave Worshiper

and Whatever they want.....

They have a tongue and Allah has given liberation in the world So remain ready for many more.....harsh comments will be made.

When listening to all of this, you will start pondering that what is wrong with me?????????????What are my weaknesses?????????????

Then you will search for those shortcomings found within you and try to eliminate them.

Nevertheless, in this path you will attain the suh'bah (companionship) of the pious, you will obtain good friends and you will receive the opportunity to take lesson from the enemy.

## **Books and Articles from Tabligh Answering Allegations and Criticism.**

According to their policy Tabligh elders never indulge in any arguement and counterarguement.

So there is no Book or Reply from Tablighi Jamaat elders is Available.



Whatever articles and writing for clarification of doubts and allegation has been written are from brothers who has written individually.

Although these are not systematic writing but it is sufficient in written form also who want to know truth. Those who are for GROUP MENTALITY FOR THEM IT IS PROBLEM AND NOT SUFFICIENT.

Although the understanding the work of Tabligh can only be in the path of Allah. Through articles they can partially understand the reality of doubts and allegation.

**But those who work for Allah, Allah helps them Unexpectedly.**

There is general perception that Salafi Brothers remain against Tabligh. (Although it is not always true I personally know many Salafi brothers actively with the work of Tabligh.)

but it is

Allah Power and mercy that the only complete bookclearing allegation against Tabligh has been written by a Salafi Alim

1. Shaikh Abu Bakar Jabir Al Jazairi

Who was Teacher at Masjid e Nabwi Madeena Munawwara, who travelled to Europe and Africa and got first hand information of Tabligh work and finally

has written book in Arabic which has been translated in urdu Titled "Tablighi Jamaat ka Belag Jaeza" ("An Unbiased study of Tablighi Jamaat".published by Al Markazul Arabi Lilkitab,U.A.E.)

This book is available at following link

[http://www.4shared.com/office/-EAIrkQE/Tableegh\\_Ka\\_Jaeza\\_Shiekh\\_Abu\\_B.htm](http://www.4shared.com/office/-EAIrkQE/Tableegh_Ka_Jaeza_Shiekh_Abu_B.htm)

## CONCLUSION

**In every criticism there is a either a lesson or reward for Akhirah.....if someone is pointing out your short coming actually he is helping you. Rectify it as told by Maulana Inamul Hasan sb also.**

**If it is baseless allegation. Just do Sabar**

Because if you will do sabr (Patience) on baseless allegation Allah will surely give you Reward.  
Be sure of it . (InshaAllah I will quote the Hadith in this regard Later on Jazakallah)