

Fatwa of the Scholar Hammad ibn Muhammad Al-Ansaari

He said: "verily these groups do not want knowledge and do not seek it, so in this path they corrupt more than they rectify. The *Jamaa'atul-Tabligh*, I know them well, they are *Maturidi Chisityyah* in belief and in mathab (school of thought) they are bigoted *Hanafis*" [Majmoo' Tarjuma Hammad al-Ansaari (2/586)]

Fatwa of the Scholar Abdurrazaq 'Afifi

Question: What is the ruling of going out with the *Jamaa'at-ul-Tabligh* to remind the people of the greatness of Allah?

Answer: "the reality is they are innovators and deviants and Companions of the path of *Qaadiyyah* and other than it. And their going out is not in the path of Allah, rather in the path of *Ilyas* and they do not call to the Book and the Sunnah, however they call to *Ilyas* their sheikh. As for going out for the purpose of calling to Islaam then it is *Jihaad* in the path of Allah, and this is not the going out of the *Jamaa'atul-Tabligh*. I know the *Jamaa'atul-Tabligh* since a long a time and they are innovators in any place they are, they are in Egypt, Israel, America, Saudi, and all them are connected to their Shaikh *Ilyas*". [Fataawa wa Rasaail Shaikh Abdurrazaq 'Afifi (1/179)]

Fatwa of the Scholar Hamood ibn Abdillah Tuwayjiri

He said: "as for the *Jamaa'atul-Tabligh* then they are a group of innovators and misguidance and are not upon the affair which the Messenger of Allah *sallahu alayhi wa salam* and his Companions were upon and the followers of them in good. Verily they are upon some of the *Sufi* paths and their methodology is of the innovators" [Al-Qawl al baligh fi Radd Jamaa'atul-Tabligh]

Fatwa of the Scholar Salih ibn Fawzaan al-Fawzaan

Question: What do you say about one who goes out outside the Kingdom of Saudi for Da'wah and they do not seek knowledge ever. They encourage that (ie. going out) and they chant strange poetry and they claim that Allah will inspire the one who goes out in the path of Allah for Da'wah. They claim that knowledge is not a primary condition. You know that the one who goes outside the Kingdom will find schools of thought and religions and questions directed to the caller. Do you not see, oh Eminent Shaikh, that it is necessary for the one who goes out to have with him a means to direct the people,

especially, those in East Asia who fight with the reviver of the Da'wah Shaikh Muhammad ibn Abdul Wahab. I hope for the answer to my question for the general benefit?

Answer: "going out in the path of Allah is not the going out that is known now. Going out in the path of Allah is going out for battle. As for what they call today going out, it is an innovation that is not reported from the Salaf. And a person going out to call the people to Allah is not restricted to specific days rather he calls to Allah according to ability and capability without restricting to a group or restricting to forty days or less than that or more than that. And likewise what is obligatory on a caller: is that he be possessing knowledge. It is not allowed for a person to call to Allah and he is ignorant, Allah says: **Say: this is my path I call to Allah upon insight** [12:108]. That is: upon knowledge, because the caller is required that he know what he calls towards from obligations and recommendations and prohibitions and dislikes and he knows what is *shirk*, disobedience, *Kufr*, wickedness, rebellion and he knows the levels of repudiation and how do so. And the going out that busies from seeking knowledge is a false action, because seeking knowledge is an obligation and it does not occur except by learning, it does not occur through inspiration. This is from the *Sufi* misguided nonsense because action without knowledge is misguidance and those whose goal is obtaining knowledge without learning they are misguided".

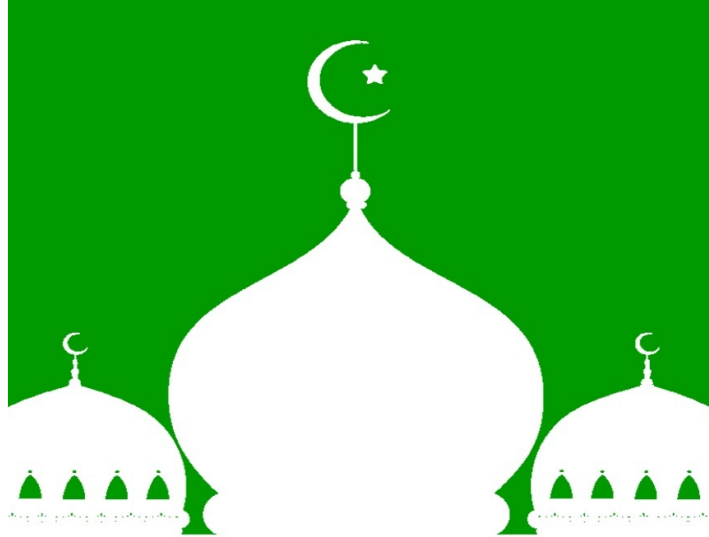
Fatwa of the Scholar Abdul Muhsin Al-Abbad

He said: "this group that takes their methodology as going out, they are separated from knowledge and separated from knowing Tawheed, so they do not care for Tawheed and they do not care for seeking knowledge. Like this, they come to a layman who does not know anything seeking from him to go out to call to Allah and he himself is in need of knowledge! So that which is upon them and other than them is to gain understanding of the religion and to seek beneficial knowledge to call to Allah with insight" [Sharh Sunan Abu Dawood no. 525]

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THE VERDICTS OF THE SCHOLARS ON THE JAMAA'ATUL-TABLEEGH

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[TRANSLATED FROM THE PAMPHLET COMPILED BY BE A CALLER]



Question: What is your opinion about the *Jamaa’atul-Tabligh*? Is it allowed for a student of knowledge to go out with them to call to Allah?

Answer: “the *Jamaa’atul-Tabligh* are not established upon the methodology of the Book and the Sunnah of the Messenger sallahu alayhi wa salam and what the Salaf-us-Saalih were upon. And if the affair is like this, then it is not permissible to go with them because it denies our methodology in the conveying the methodology of the Salaf-us-Saalih. So on the path of Da’wah to Allah the scholar goes out, as for those who go out with them, it is obligatory upon them to stick to their lands and study knowledge in their Masaajid until scholars graduate from them to establish their role in the call to Allah. And as long as the affair is like that, it is upon the student of knowledge to call these people in the center of their countries: to study the Book and the Sunnah and call the people to it. The *Jamaa’atul-Tabligh* do not care about the call to the Book and the Sunnah like the general people, rather they consider this a dividing call, so like this they resemble what is in the *Ikhwaan al-Muslimeen* (Muslim Brotherhood). So they say this dawah is established upon the Book and the Sunnah and due to this mere speech they do not have an 'Aqeedah that gathers them: so this one is *Maaturidi* and this is one is '*Ashari* and this one is *Sufi*, and this one has no mathhab (school of thought), that is because their call is established upon the principle: “*amass [the people], gather... then teach*” and the reality is there is no teaching with them for surely more than a half of a century has passed them and we do not find amongst them a scholar. As for us, then we say: “*teach, then gather*” until the mass are upon the foundation of the principle not against it. **So the call of the *Jamaa’ahtul-Tabligh* is a modern Sufi call, that calls to character, as for reforming the beliefs of the society, then they do not move the stationary one because this, in their claim, it divides. Conversations between the brother Sa’ad al-Hussain and the head of *Jamaa’atul-Tabligh* in India or Pakistan has already passed, clarifying that they are overwhelmed with *Tawaasul* and *Istighaatha* and many things of that kind, and they seek from their members that they give allegiance to four paths from which is the tareeq (path) of *Naqshabandiyyah*. So every Tablighi is required that he pledges allegiance to this foundation.**

A questioner may ask: that this group, because of the effort of its members, many people return to Allah rather sometimes people accept Islaam at their hands from the Non-Muslims. So is this not sufficient in the permission to go out with them and cooperate in what they call to ? Then we say: verily we know these words and have heard them a lot, we know them from the Sufis. For example, there may be there a sheikh who’s creed is corrupted and does not know anything from the sunnah, rather he eats the people’s money in falsehood, and along with that, many of the evil doers repent as his hands. **So every group that calls to the good must have followers, however we look at the reality, what do they call towards? Do they call to the following of the Book of Allah, the Hadith of the Messenger sallahu alayhi wa salam, the belief of the Salaf-us-Saalih, the absence of bigoted following of the *Mathaahib* (schools of jurisprudence), the following of the Sunnah wherever it is and whoever it is with? Then, the *Jamaa’atul-Tabligh* do not have an academic methodology, their methodology is only according to the place of which they are in, so they are painted with every color...**” [Fataawa al-Emaaratiyyah question 73 pg. 38]

Fatwa of the Scholar Muhammad ibn Ibraahim aala-Shaikh

He said: “there is no good in this group for verily it is a group of innovation and misguidance. In reading the booklets with their speech, we find it including falsehood , innovation , Da’wah to the worship of graves and Shirk an affair which is not allowed stay silent about. So because of this we will inshallah write a refutation upon them that will uncover their misguidance and deflect their falsehood and we ask Allah to support his religion and to make lofty his statement”. [Fataawa wa Rasaa'il sheikh Muhammad ibn Ibrahim (1/268)]

Fatwa of the Scholar Abdul-Aziz ibn Baz Question:

Question: We hear, oh sheikh, about the *Jamaa’atul-Tabligh* and what it establishes of Dawah, do you advise me to join this group? I hope for guidelines and advice, May Allah magnify your rewards.

Answer: “everyone who calls to Allah is a conveyer and whoever calls to Allah is a conveyer, “**Convey from me even if it is a verse of the Quran**”. However, the Indian *Jamaa’atul-Tabligh* are well-known, and have with them nonsense and with them is some innovation and shirk.

So it is not permissible to go out with them except a person who has knowledge who goes out to detest them and teach them. However, as for going out to follow them then no... because with them, is nonsense and mistakes and with them is deficiency in knowledge. However, if the *Jamaa’atul-Tabligh*, if they are changed by the people of insight and knowledge, then he can go out with them to call towards Allah, or if a person of knowledge and insight goes out with them to detest [evil] and guide to good and teach them until they leave off the way of falsehood and they are confirming of the way of *Ahlul Sunnah wal-Jamaa’ah...*”

And he was asked: may Allah be good to you, the Hadith of the Prophet sallahu alayhi wa salam about the dividing of the nations: “**so my ummah will divide into Seventy-three sects all of them in fire except one**” so is this *Jamaa’atul-Tabligh* due to what is with them of shirk and innovation and the *Jamaa’ah Ikhwaan al-Muslimoon* due to what is with them of partisanship , raising the stick upon the rulers , and the absence of hearing and obedience. Do these two sects enter amongst the destroyed sects?

Answer: “they enter into the Seventy-two sects. Whoever opposes the creed of Ahlul Sunnah enters into the Seventy-two. The intent of his statement: “**my ummah**” is the *ummahtul-ljaabah* (the nation that answered the call) they answered him (the Prophet) and made apparent their following of him. “**Seventy-three**” means: one saved and secure sect which follows him and is steadfast upon his religion and Seventy-two groups, amongst them is the disbeliever, and the disobedient, and the different types of innovators.”

Questioner: that is... these two groups are included in the Seventy-two?

Answer: "yes, they are included in the Seventy-two and the Murjiah and other than them, the Murjiah and the Khawaarij. Some of the people knowledge view the Khawaarij to be from the disbelievers, outside the fold of Islaam, however they enter into the general Seventy-two”

[Tape: Al-Qawl al-Baligh fi Dham Jamaa’atul Tabligh]