

The Sayings of the Scholars on Jamaa'at ut-Tableegh

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All Praise is for Allaah alone, and prayer and salutations upon the Messenger of Allaah and upon his family and companions and those who follow his guidance. As what follows/to proceed:

Some papers reached me containing statements of the two Salafee Allaamahs □ Shaykh Ibn Baaz and Shaykh Ibn al-□Uthaymeen which the Jamaa □ah at-Tableegh circulate amongst the ignorant and those who do not know the reality of their false manhaj and □aqeedah.

And the reality is that the statements of the two Shaykhs supports them.

So the statement of Shaykh Ibn Baaz is based upon a report from a Tableeghee man, or one who is sympathetic to them, which was narrated to Shaykh Ibn Baaz contrary to that which they are upon and depicted them contrary to their true nature, and confirms that which we say the statement of Shaykh Ibn Baaz (rahima-hullaah):

"□and no doubt, certainly the people are in severe need of such good meetings gathering upon the remembrance of Allaah and inviting to holding steadfast to Islaam and applying it □s teachings and ridding the Tawheed (of Allaah) of (all) innovations and superstitions..." [see his fatwa, reference number 1007, dated 17/08/1407 A.H which the Jamaa □ah at-Tableegh now circulate].

So this (fatwa) suggests that the narrator mentioned in his report that certainly that this Jamaa □ah calls to holding steadfast to Islaam, applying it □s teachings and ridding the Tawheed (of Allaah) of (all) innovations and superstitions. So, as a result, the Shaykh has praised them.

And if the narrator of the report spoke the truth and depicted them upon their reality and explained the truth of their false manhaj, then we would not have seen from Imaam Ibn Baaz, the Salafee, the monotheist, except impugnation towards them and warning against them and their innovations, as he had done in the last fatwa regarding them attached to this one (above).

And in the statement of Allaamah Ibn al-□Uthaymeen as to that which supports them, refer to his statement as follows:

"Remark: If the difference (of opinion) is in □aqeedah issues, then it is obligatory to correct (this) and that which opposes the way of the Salaf. For indeed, it is obligatory to detest it and warn those who tread (the path of) that which opposes the methodology of the Salaf in this

aspect. [See Fataawa Ibn al-Uthaymeen - Volume 2, Page 939-944, similar to that which the Jamaah at-Tableegh distribute].

And no doubt the difference of opinion amongst the Salafees, the Ahlus-Sunnah wat-Tawheed and the Jamaah at-Tableegh is an extreme and profound difference in aqeedah and manhaj.

For they are upon the way of the Maaturediyyah, those who have innovated in the attributes of Allaah and who are from the Soofiyyah in their worship and manners, giving the oath of allegiance and from that, these sects uphold (the belief) in al-Hulool and Wahdatil-Wujood and shirk with the graves and other than that from (their) falsehood.

And without a doubt the noble Shaykh Ibn al-Uthaymeen does not know, and if he were to know this about them, then certainly he would have denounced them for the falsehood (upon which they are on) and would have severely warned against them. He would certainly have trodden the Salafee path with them just as both his Shaykhs, Imaam Muhammed Ibn Ibraaheem and Imaam Ibn Baaz had done. And just as Shaykh al-Albaanee, Shaykh Abdur-Razzaq Afeefee, Shaykh Fowzaan, Shaykh Hamood at-Tuwayjaree, Shaykh Taqqee ad-Deen al-Hilaalee, Shaykh Saad al-Husayn, Shaykh Sayf ar-Rahmaan, Shaykh Muhammed Aslam had (all) done with their great publications, which clarified the falsehood of the Jamaah at-Tableegh and their danger and that which they are upon in their false aqeedah and manhaj so the serious student of knowledge should refer to them.

And Shaykh Abdur-Rahmaan al-Misree reverted (back) from having written in praise of the Jamaah at-Tableegh and he admitted his mistakes to me.

As for Yoosuf al-Malaahee, then he is amongst those who spent many years with them, then wrote a book about them which explained their falsehood and corrupt aqeedah, then sadly he reverted back from the truth and then wrote another book about them. His first book assists him and that which the scholars of manhaj wrote about them refutes his falsehood; and the (most) important rule is (in the science of al-Jarh wat-Taadeel) is that al-Jarh takes precedence over and above at-Taadeel. So it nullifies all praise from anyone, even if the Tableeghees uphold the correct Islaamic rules (teachings) and trod the path of the people of knowledge and advice for Islaam and the Muslims.

Written by Shaykh Rabee bin Haadee al-Madkhalee/ 29 Muharram 1421 A.H

The final fatwa of Shaykh Abd-Azeez bin Baaz in warning against the Jamaah at-Tableegh

In the Name of Allaah, All Compassionate, All Merciful

His excellency, Shaykh Abd-Azeez bin Baaz (rahima-hullaah) was asked about the Jamaah at-Tableegh, so the questioner asked:

Your excellency, we hear about the Jamaa□ah at-Tableegh and that which their da□wah entails. So would you advise me to join this Jamaa□ah (group). I anticipate your guidance and advice, and may Allaah reward you immensely.

So the Shaykh responded by saying:

Whoever invites to (the path of) Allaah, then he is a muballigh (one who conveys the message (of Islaam)), (as the hadeeth mentions): ((Convey from me, even if it be a (single) Aayah)); However, the Jamaa□ah at-Tableegh (originally) from India have many deviations. They have some aspects of bid□ah and shirk, so it is not permissible to go (out) with them, except for a person who has knowledge and goes (out) with them to disapprove of what they are upon and to teach them (the truth). If, however, he goes (out) to follow and adhere to them, then no.

That is because they have deviations, mistakes and lack of knowledge. However, if there was a Jamaa□ah doing tableegh other than them, from the people of knowledge, then (it is permissible to) go out with them for daw□ah purposes.

If there was a person of knowledge who goes out with them to enlighten and guide them, along with teaching them such that they leave their falsehood and embrace the way of Ahlus-Sunnah wal-Jamaa□ah, (then that is good).

[So, the Jamaa□ah at-Tableegh and those who sympathise with them, will benefit from this fatwa, illustrating the reality of their □aqeedah and Manhaj and the writings of their scholars whom they blindly follow]

[This was extracted from the tape: □Fatwa Samaahatush-Shaykh □Abdul □Azeez Ibn Baaz concerning the Jamaa□ah at-Tableegh□ which was published in Ta□if about two years before the Sahykh□s death. The tape refutes the cover-up of the Jamaa□ah at-Tableegh and the old statement of the Shaykh which was published before their reality and manhaj was made clear to him.

The Jamaa□ah at-Tableegh and the Ikhwaan are amongst the 72 sects

His Excellency, Shaykh □Abdul □Azeez Ibn Baaz (Rahima-ullaah) was asked:

Question: May Allaah grant you the best (of His favours).

In the hadeeth of the Prophet (sal-Allaahu □alayhe wa Sallam), relating to the splitting of the Ummah, he says: ((□and my Ummah shall split into 72 sects□)).

So, is the Jamaa□ah at-Tableegh, with what they have in terms of shirk and innovations; and also the Jamaa□ah al-Ikhwaan al-Muslimeen, with what they have in terms of partisanship and revolting/rebelling against the leaders and lack of obedience; from the 72 sects?

So, he (the Shaykh) responded, may Allaah forgive him and bestow upon him His immense mercy:

They are from the 72 (sects). Whoever opposes the \square aqeedah of Ahlus-Sunnah enters the fold of the 72 (sects). The meaning of the Prophet \square s (sal-Allaahu \square alayhe wa Sallam) statement ((My Ummah)) is: the Ummah of Ijaabah, i.e. the Ummah of response; those who responded to the Prophet \square s call and revealed their allegiance to him. And the meaning of 73 sects: the victorious sect which adhered to him and was upright in their religion and 72 of those sects \square amongst them the kuffaar, the sinners and various innovators.

So, the questioners asked: Are these two groups (Jamaa \square ah at-Tableegh and Jamaa \square ah al-Ikhwaan al-Muslimeen) from amongst the 72 sects?

He responded: Yes, they are from the amongst the 72 sects, along with the Murji \square ah and other than them; the Murji \square ah and the Khawaarij \square some of the people of knowledge regard the Khawaarij from amongst the kuffaar, out of the fold of Islaam although amongst the 72 sects.

[Taken from the recording of the Shaykh \square s lessons in Sharh al-Muntaqaa in Ta \square if approximately 2 years or less before his death].

The ruling regarding going out with the Jaam \square ah at-Tableegh

His excellency, Shaykh \square Abdul \square Azeez Ibn Baaz (rahima-hullaah) was asked:

Question: "I went out with the Jamaa \square ah at-Tableegh to India and Pakistan. We used to congregate and pray in masaajid within which there were graves and I heard that the salaah in a masjid within which there is a grave is invalid. What is your opinion of my salaah and should I repeat them? What is the ruling about going out with them to these places?"

Response: "Indeed, the Jamaa \square ah at-Tableegh do not have real knowledge pertaining to issues of \square aqeedah so it is not permissible to go out with them except for the one who has real knowledge of the correct \square aqeedah of Ahlus-Sunnah wal-Jamaa \square ah. In this, he can enlighten them, advise them and co-operate with them in good because they are active in their affairs. However, they are in need of more knowledge from those who can enlighten them amongst the scholars of Tawheed and Sunnah. May Allaah grant everyone understanding of the religion and firmness upon it.

As for the salaah in the masaajid within which are graves, then it is incorrect and it is obligatory upon you to repeat all that you did (in those masaajid) due to that which the Prophet (sal-Allaahu \square alayhe wa Sallam) said: ((Allaah has cursed the Jews and the Christians who have taken the graves of their Prophets \square as places of worship)) \square it \square s authenticity is agreed upon.

Also, his (sal-Allaahu \square alayhe wa Sallam) statement: ((Indeed those before you used to take the graves of their Prophets \square and pious people as places of worship, so do not take the graves as places of worship, for certainly I prohibit you from that)), transmitted by Muslim in his Saheeh.

And the ahaadeeth on this subject are numerous - and with Allaah lies all success and may Allaah send prayers upon our Prophet Muhammed, his family and his companions."

[Fatwa dated 2/11/1414 A.H]

Regarding Shaykh □Abdul □Azeez Ibn Baaz (rahima-hullaah) statement: "Therefore, it is not permissible to go out with them except for the one who has knowledge and understanding of the correct □aqeedah upon which the Ahlus-Sunnah wal-Jamaa□ah are upon, such that he can enlighten them, advise them and co-operate with them in good."

I say: May Allaah bestow mercy upon the Shaykh for if they had accepted the advice and guidance from the people of knowledge, then there would not be any harm in going out with them. However, the actual reality is that they do not accept advice, nor do they leave their falsehood for the severity of their allegiance and adhering to their desires.

If they accepted the advice of the scholars, then they would have left their false manhaj and trodden the path of the Ahlut-Tawheed and Sunnah.

If the matter is like that, then likewise it is not permissible to go out with them as the manhaj of the Salaf as-Saalih is built upon the Book and the Sunnah, warning against the people of bid□ah and against mixing and sitting with them. This is because in this (i.e. going out with them) is adding to their numbers and assisting and granting them strength in propogating their falsehood, and that is misleading (in the name of) Islaam and also misleading the Muslims and (ultimately) deceiving them (the Jamaa□ah at-Tableegh) and assisting them in sin and wrongdoing.

Fatwa of the Noble Shaykh, Muhammed Ibn Ibraaheem Aal-ash-Shaykh in warning against the Jamaa□ah at-Tableegh

From Muhammed Ibn Ibraaheem to his excellency Prince Khaalid Ibn Sa□ood, leader of the Royal Court, as-Salaam □Alaykum wa-Rahmatullaah wa-Barakaatuhu, to proceed:

I received the noble correspondence of your excellency (No.36/4/5-D on 21/1/1382 A.H) and that which it contains of the request directed to his excellency, the king, from Muhammed Ibn □Abdul-Haamid al-Qaadiree, Shaah Ahmad Nooraanee, □Abdus-Salaam al-Qaadiree and Sa□ood Ahmad Dahlawee regarding their request for assistance in the project of their organisation which they have named (Kulliyyatud-Daw□ah wat-Tableegh al-Islaamiyyah) - and also the pamphlets that have been enclosed with their request.

I inform your excellency that there is no good in this organisation for certainly it is an organisation of innovation and falsehood which I have discovered by reading their pamphlets which were attached to their requests. We found it to comprise of falsehood, innovation and the inviting to the worshipping of graves and shirk. Quite simply, something which (we) cannot remain quiet about.

Therefore, we shall (inshaa-Allaah) put forward a refutation revealing their misguidance and falsehood.

We ask Allaah to assist his religion and make high His Word, was-Salaam □Alaykum wa-Rahmatullaah wa-Barakaatuhu [S-M-405 on 29/1/1382 A.H].

Fatwa of the Noble Shaykh Muhammed Naasiruddeen al-Albaanee regarding the Jamaaah at-Tableegh

He (rahima-hullaah) was asked:

"What is your opinion concerning the Jamaaah at-Tableegh? Is it permissible for a student of knowledge or other than him to go out with them under the guise of inviting to (the path of) Allaah?"

So he responded: The Jamaaah at-Tableegh does not uphold the manhaj of the Book of Allaah and the Sunnah of His Messenger (sal-Allaahu alayhe wa sallam) and that which our Salaf as-Saalih were upon.

And if the situation was such, then it is not permissible to go out with them because it defies our manhaj in calling to the manhaj of the Salaf as-Saalih. So in the path of inviting to Allaah, then an alim (one who is knowledgeable) can go out with them but as for those (ignorant without knowledge) who go out with them, then it is obligatory upon them to remain in their countries and (study Islaam) seek knowledge in their masaajid until there graduates from amongst them people of knowledge who hold study circles inviting to the path of Allaah.

As long as the situation is like that, it is upon the student of knowledge to invite these people (those from Jamaaah at-Tableegh) to study the Book of Allaah and the Sunnah and invite people to it.

And the Jamaaah at-Tableegh, with respect to daawah to the Book and the Sunnah, do not intend by it a starting point, rather they consider that to be a divided call (daawah)/approach; And because of this, they most resemble the Jamaaah of al-Ikhwaan al-Muslimeen.

They say their daawah is based upon the Book of Allaah and the Sunnah, however this is mere idle talk for certainly they have no aqeedah upon which they are united (which unites them) so you find some are Maatureedee, others are Asharee, whilst others are Soofee and even some who have no madhhab (affiliation to any particular ideology).

This is because their daawah is built upon amassing (the people), then gathering together and culturising/instructing them, and in reality they do not really have any culture. More than half a century has passed and there has not appeared from amongst them a scholar.

As for us, then we say instruct them, then gather together, such that the gathering together is based upon a foundation in which there is no doubt.

So the daawah of the Jamaaah at-Tableegh is that of the Soofiyyah, they call to good manners, as for correcting the differing aqeedah of the group, then they do not exert themselves one iota. This is because they believe this will cause differences (and splitting apart).

It came to pass that a brother, Saad al-Husayn had much correspondence with the leader of the Jamaaah at-Tableegh in India or Pakistan and it became clear from that they acknowledge

(belief in) intercession and seeking help (from other than Allaah) and many other such things. And they require their people (members) to make bay'ah (oath of allegiance) based upon four issues: amongst them the Naqshbandiyyah methodology. So it is upon every tableeghee (one who ascribes to the Jamaa'ah at-Tableegh) to make bay'ah of these fundamentals (issues).

A questioner may ask: Indeed this group has corrected its faults (returned to Allaah) as a result of the efforts of many individuals and quite possibly many non-Muslims have accepted Islaam at their hands. Is this not sufficient (proof) for the permissibility of going out with them and participating in that which they call to?

So we say: Indeed we know these words and hear them a lot and know them to emanate from the Soofiyyah! For example, there is a Shaykh whose 'aqeedah is incorrect and does not know anything about the Sunnah. Instead they deceitfully take from the wealth of the people, so together with this, many open sinners seek forgiveness from them!

So every group which invites to good, then it is imperative they should be in adherence (to the Qur.aan and the Sunnah), and (this) our approach is pure, so what are they (others) calling to?

Are they calling to adherence to the Book of Allaah and the Sunnah of the Messenger (sal-Allaahu 'alayhe wa sallam) and the 'aqeedah of the Salaf as-Saalih, abandoning blind following of the madhhabs to such an extent that they adhere to the Sunnah over and above their madhhab!? So the Jamaa'ah at-Tableegh do not have a knowledge-based (manhaj), rather, their manhaj is according to the place where they are to be found, so they change their "colours" to suit themselves.

[al-Fataawa al-Imaaraatiyyah of al-Albaanee].

Fatwa of the noble Shaykh, 'Abdur-Razzaq 'Afeefee regarding the Jamaa'ah at-Tableegh

The Shaykh was asked regarding going out with the Jamaa'ah at-Tableegh to remind the people of the Greatness of Allaah.

So the Shaykh said: That which is the case, is that they are innovators and those who adhere to the manhaj of the Qadariyyah and other than them and their going out is not (regarded as) in the Path of Allaah, rather it is in the path of Illiyaas. They do not invite to the Book (of Allaah) and nor the Sunnah, rather they invite to Illiyaas, their Shaykh in Bangladesh.

As for going out with them with the intention to invite to the path of Allaah, then that is (regarded as) going out in the path of Allaah but not that which is going out with the Jamaa'ah at-Tableegh.

And I know of the Jamaa'ah at-Tableegh from a long time and they are innovators wherever they may be; Egypt, Israel, America, Saudi Arabia and all of them attach themselves to their Shaykh Illiyaas.

[Fataawa wa Rasaa.il Samaahthu □Abdur-Razzaaq □Afeefee, Volume 1, Page 174].

Fatwa Shaykh Saalih Ibn Fowzaan al-Fowzaan

The noble Shaykh Saalih Ibn Fowzaan al-Fowzaan was asked:

Question: What is your opinion concerning those who travel outside the Kingdom to give da□wah whilst they have never studied/sought knowledge. They encourage this and make odd statements firmly believing that whoever goes out in the path of Allaah for da□wah then Allaah will assist them with "inspirations/revelations" and they also believe that having knowledge is not a condition to do so.

And you know that one who travels outside the Kingdom will find differing madhaahib and religions/sects with questions which shall be posed to the one giving da□wah.

Is it not your opinion, O Shaykh, regarding the one who travels (outside the Kingdom) in the path of Allaah, that he should be appropriately equipped so that he can face the people, and especially in East Asia where they are actively against the da□wah of Shaykh Muhammed Ibn □Abdul-Wahhaab? I request an answer to my question such that benefit can be gained.

Response: Going out in the path of Allaah is not the sort of going out which is implied today. Going out in the path of Allaah (really means) going out for war. As for that which they call going out nowadays, then this is an innovation which is not mentioned on the authority of any of the Salaf.

And going out calling to Allaah is not specific to any particular day(s) rather one should call to Allaah according to circumstances and abilities, without specifying a group (with which to go out with) nor 40 days or more or less.

And similarly from that which is obligatory upon the caller is to have knowledge. It is not permissible to call to Allaah whilst one is ignorant (lacking knowledge). Allaah (Subhaanahu wa-Ta'Aala) says:

{Say: This is my way, I invite to Allaah with sure knowledge□}, [Soorah Yoosuf, Aayah 108].

i.e. upon (sound) knowledge, because it is imperative the caller knows what he is calling to from that which is: waajib (obligatory), mustahab (recommended), muharram (impermissible) and makrooh (disliked) and also knows what is shirk, sinning, kufr (disbelief), fisq (open sinning) and knows the (different) levels and the manner in which to forbid and discourage.

And going out whilst one is busy seeking knowledge is not befitting because seeking knowledge is an obligation and is not achieved except by learning/studying and this is from the evil and ignorant ways of the misguided Soofees because any action without knowledge leads to misguidance.