

WHAT ARE THE CORE
MISTAKES OF THE
TABLĪGHĪ
JAMĀ'AT
OF TODAY?

By

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A WORD ON THE SPLITTING OF THE UMMAH INTO VARIOUS SECTS AND GROUPS

All praise is due to Allāh, Lord of all creation. May Allāh extol the mention of the Prophet in the highest company of Angels and may the peace and blessings of Allāh be upon him, his family, his Companions and all those who follow him exactly until the Day of Judgement.

Imām Al-Barbahāri رَحِمَهُ اللهُ (d.329AH) stated, “Know that Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **“My Ummah will divide into seventy-three sects, all of them will be in the Fire except for one, and that is the Jamā’ah.”** It was said, **“And who are they, O Allāh’s Messenger?”** He responded, **“That which I and my Companions are upon today.”**¹

The scholar, Shaikh Dr Şāliḥ Al-Fawzān explained this statement of Al-Barbahāri رَحِمَهُ اللهُ as follows: Allāh

¹ Tirmidhī, no. 2641; Ibn Naṣr Al-Marwazī in *As-Sunnah*, no. 59; Al-Ḥakīm in *Al-Mustadrak*, 1/218; Al-Ājurri in *Ash-Sharī’ah*, no. 23; Al-Lālikā’ī in *Sharḥ Uṣūl I’tiqād*, no. 147; Ibn Baṭṭah in *Al-Ibānah*, no. 196; and many others. It has support from the ḥadīth of Anas reported by At- Ṭabarānī in *Al-Awsat*, no.7840; and in *As-Saghīr*, no. 724; It has been authenticated by a large body of scholars from the past and present.

تَبَارَكَ وَتَعَالَى has commanded us with unity upon the truth as He stated:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^ع

“And hold fast to the Rope of Allāh, altogether and be not divided.” (Āli ‘Imrān: 103) He also said:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ^ع إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

“Indeed, those who have divided their religion and become sects², you O Prophet, are not associated with them in the least. Their affair is left only to Allāh and He will inform them about what they used to do.” (Al-An‘ām: 159) And He, the Most High, also stated:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ^ع
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

² Al-Baghawī رَحِمَهُ اللَّهُ said, **“They are the people of innovation and desires.”** (*Sharh As-Sunnah*, 1/210). Ibn Al-Mubārak رَحِمَهُ اللَّهُ said, **“The people of truth have no differing among them.”** (At-Tabarī in *Jāmi’ Al-Bayān*, 12/85). Ash-Shātibi رَحِمَهُ اللَّهُ stated, **“Splitting is from the particular characteristics of the innovators.”** (*Al-I’tisām*, 1/113).

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.” (Āli ‘Imrān: 105) So Allāh prohibited us from division and commanded us with unity and holding fast to the Book of Allāh and the Sunnah of His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as He said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ^ط وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ^ع ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

“And this is My Straight Path, so follow it; and do not follow the other paths, for you will be separated from His Path. This He has instructed you with, that you may become righteous.” (Al-An‘ām: 153)

So, differing, splitting [by following one’s desires], blindly-following one’s father and forefathers, and blindly-following the Jews and Christians are all impermissible.

Differing is not permissible in the affairs of belief and in the foundations of the religion; it is obligatory to agree and unite upon these matters. As for differing that takes place in matters of *fiqh*, then this can occur, but even here one must only accept sayings that are supported by the proofs. Allāh تَبَارَكَ وَتَعَالَى stated:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“And if you disagree over anything, refer it to Allāh and the Messenger, if you believe in Allāh and the Last Day. That is the best way and best in result.” (An-Nisā’: 59) The point is that differing in matters pertaining to belief (i.e. the ‘*aqīdah*’) is not permitted because the ‘*aqīdah*’ is established by textual proofs alone and not open to juristic interpretation or opinion. As for the *fiqh* rulings and derived judgements, those who are capable and worthy from the scholars will deduce what they see to be most correct from the sources of the religion.

This is the way of *Ahlu-Sunnah wal-Jamā’ah* and this is what the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded with. As for the saying of the ignorant, “*Leave the people alone, each to his own opinion because differing in the ummah is a mercy.*” We say, this is sheer falsehood. Allāh تَبَارَكَ وَتَعَالَى stated:

وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ

“But they will not cease to differ except whom your Lord has shown mercy.” (Hūd: 118-119) The saying of Allāh جَلَّ جَلَالُهُ, “**except whom your Lord has shown mercy**” is a proof that those who are

shown mercy by Allāh do not differ, and that differing is a punishment and not a mercy.³ Those who do not differ are shown Allāh’s mercy — and if they ever fall into differing, they return to the Qur’ān and the Sunnah for resolution. They take what is authentic and abandon that which is erroneous. This is the path of *Ahlus-Sunnah wal-Jamā’ah*. As for leaving each person to his own opinions in matters of religion, that is not the way ordained for the Muslims. Rather, that is the way of the people of whims and desires. They seek after opinions which agree with their desires, and they abandon whatever opposes their desires.

The Messenger ﷺ stated that this ummah will

³ Ibn Mas’ūd رضي الله عنه said, “**Differing is evil.**” (Abu Dāwūd, no. 1920, and it is *sahih*). At-Tahāwī رحمته الله said, “**We hold that the Jamā’ah is the truth and correct; and division is deviation and punishment.**” (*Ash-Sharh At-Tahāwīyyah*, 2/775). Ibn Taymiyyah رحمته الله said, “**Indeed the Jamā’ah is a mercy, and splitting is a punishment.**” (*Majmū’ Al-Fatāwā*, 3/421). As for the hadīth which states, “Differing in my ummah is a mercy” then As-Subki stated, “This hadīth is not known to the scholars of hadīth, and I myself have not found for it a chain of narration that is authentic, nor weak nor fabricated.” (*Faydul-Qadīr*, 1/212) Ibn Hazm رحمته الله said, “This hadeeth is false and a lie, made up by the people of sin.” (*Al-Ahkām fī Usūlil-Ahkām*, 5/61).

divide into seventy-three sects. These are the foundations of the sects, and there are certainly more sects, but these seventy-three constitute the foundations of all of them. All of them will end up in the Fire [for a period of time] except for one, which is saved. So, the seventy-third sect is upon that which the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ were upon.

It is the Sect that is saved from the fire. For this reason, it is referred to as the Saved Sect (*Al-Firqah An-Nājiyah*) and it is *Ahlu-Sunnah wal-Jamā'ah*. And all those besides them are the opposers, threatened with the Fire. From them are those who will enter the Fire due to their disbelief, others due to their sins and others due to their disobedience – so, those who enter the Fire are not all the same (they differ in their opposition to the truth). It is not to be understood from this narration that all of the sects who enter the fire are upon disbelief.

In a narration, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “**...all of them will be in the fire except for one, and that is the Jamā'ah.**” The Jamā'ah refers to any person who adheres to the truth even if he is alone. A gathering of large numbers in itself is not an indication that they are upon the truth. Allāh تَبَارَكَ وَتَعَالَى said:

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“And if you obey most of those upon the earth, they will mislead you from the path of Allāh. They follow not except assumptions, and they are not but falsifying.” (Al-An‘ām: 116) And He said:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

“And most of mankind will not believe even if you desire it eagerly.” (Yūsuf: 103) And His saying:

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

“And We did not find for most of them any covenant. Indeed, We found most of them defiantly disobedient.” (Al-A‘rāf:102)

So, attention is not given to numbers, attention is given to those who are upon the truth even if they are small in number, in any given time or place. So even if there is just one person, he can be considered as the Jamā‘ah.⁴

⁴ Ibn Mas‘ūd رضي الله عنه said, “The majority of the people abandon the Jamā‘ah. Verily the Jamā‘ah is whatever agrees with the obedience of Allāh, even if you are

The companions رَضِيَ اللَّهُ عَنْهُمْ asked about the saved sect, “Who are they O Allāh’s Messenger?” He responded, **“Those who are upon that which I and my Companions are upon today.”** So, this is the correct path! Whoever is upon that which the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللَّهُ عَنْهُمْ were upon, they are the Jamā’ah, regardless of numbers.⁵

alone.” (Al-Lālikā’ī in *Sharh Usūl I’tiqād Ahlis-Sunnah*, 1/121, no. 160). Nu’aym ibn Hammād (died 239 AH) said regarding this narration, **“Meaning, when the people become corrupt, then you are obligated to follow the Jamā’ah as it was before they became corrupt even if you are alone because in that situation, you are the Jamā’ah.”** (Ibn ‘Asākir in *Tārīkh Dimashq*, 46/408-409).

⁵ *It-hāf al-Qārī*, Shaikh Al-Fawzān’s explanation of *Sharh-us-Sunnah* of Imām Al-Barbahārī, vol.1 pp. 419-423, adapted.

SOME OF THE CORE MISTAKES OF THE TABLIGHI JAMĀ'AT SECT FOUNDED IN INDIA

Question:

“What are the core mistakes of the Tablīghī Jamā'at?”

They claim that they do not promote grave worship or innovations. Also, how is their method of inviting people and giving *da'wah* wrong?”

Answer⁶:

Jamā'at At-Tablīgh, for those who do not know, was founded by Muḥammad Ilyās Al-Kandahlawi, a Deobandi, Māturīdi, Chistī, Ṣūfī. His upbringing was upon the Māturīdi creed⁷, Deobandi school and Ṣūfī

⁶ For an excellent discussion on **Jamā'at At-Tablīgh**, read *Al-Qawlul-Balīgh Fī At-Tahdhīr min Jamā'at At-Tablīgh*, of Shaikh Hamūd At-Tuwayjari (d. 1413H).

⁷ Followers of Abū Maṣṣūr Al-Māturīdi (d.333H). He was from the people of theological rhetoric (*Ahlul-Kalām*) of his era and fell into several deviations in *'aqīdah*. He held on to the doctrine of the sect known as the *Murji'ah* in claiming that *imān* is mere belief in the heart, and speech on the tongue – he excluded actions of the limbs from the definition of *imān* and held the view that *imān* neither increases or decreases. He was also heavily influenced by the sects of the *Jahmiyyah* and *Mu'tazilah* in holding the view that the Attributes of Allāh must be interpreted to

mysticism.⁸ Tablīghī Jamā'ah affirm this, and it is written in their biographies of him. Muḥammad Ilyas strayed away from the first three generations in his belief and methodology. He was born in 1885CE and he died in 1945CE towards the end of the Second World War. He was ardently loyal to the Hanafi Deobandi movement and he set up Jamā'at At-Tablīgh based on a dream. The Deobandi⁹ movement is a staunch Hanafi and Ṣūfī school established in 1867 CE; they are *Ahlul-Bid'ah* from among the

mean other than what is apparent if they did not agree with their intellect and reason. He expounded these views in his two well-known works, *Ta'wīlāt Ahl As-Sunnah* and *Kitāb At-Tawḥīd*. In *fiqh* (the outward acts of worship), Māturīdī was a staunch follower of Imām Abū Hanīfah (d.150H). So, followers of Al-Māturīdī spread his ideology under that guise. Over several centuries, Māturīdiyyah became the prominent doctrine in Central Asia, India and throughout the Ottoman Empire. A huge shrine remains till today dedicated to him at Samarkand, Uzbekistan.

⁸ Tablīghīs who pledge allegiance to the *amīr* (leader) also agree to follow four chosen Paths of Ṣūfism: the Chistiyyah, the Qādiriyyah, the Sahawardiyyah and the Naqshbandiyyah. (See At-Tuwayjiri, pp. 8-11).

⁹ The Deobandis are fanatical Māturīdis in belief, Hanafis in *Fiqh* (i.e. in outward duties) and Ṣūfīs in worship with the esoteric disciple-to-sheikh relationships.

seventy-two sects of misguidance.

Muḥammad Ilyās gave his pledge of allegiance upon Şūfism to Rashīd Aḥmad Al-Kankooḥi (d. 1905CE). He took some of his sciences of the religion from Ashraf ‘Alī Thānawī, the famous Deobandi ideologue (d. 1943CE). So, this Muḥammad Ilyās had a dream, and in that dream, the path of Tablīghī Jamā’at was decided for him.

Şūfīs, in every part of the world place huge emphasis on graves and esoteric practices that have no basis in the Qur’ān and Sunnah. It is known that Jamā’at At-Tablīgh and the Deobandis venerate the graves of their leaders and seek intercession from the deceased through adherence to various Şūfī orders.

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Deobandi superstition and shirk masquerading as Ahlus-Sunnah

A women speaks to "naked pious" soothsayer (!!), who informs her of the birth of her future grandson who is to be a "great pious saint"!!

THE LIFE & MIRACLES OF HAZRAT SHAIKH MOOSAJI
 Foreword by: Hazrat Shaikh Maulana Yusuf Motala Sahib, Principal of Darul Uloom Al-Arabiyyah Al-Islamiyyah, Bury, U.K. Senior Khalifah of Hazrat Shaikh Maulana Muhammad Zakaria Sahib

Some *Fuqara* (pious mendicants) gave glad tidings of Hazrat becoming a great pious saint even before his birth. For instance one *Majzoob* (one lost in divine meditation) by the name of Nangai Mia (who used stay naked because his clothes would burn away), used to come to Tadkeshwar from Baruch. On one occasion Hazrat's grandmother who was inclined to this *Majzoob* sahib requested him that he make dua that Allah tala grant them a son. The *Majzoob* sahib commented, "What will you do with a son?" Then he pointing towards Hazrat's mother, who was still in her childhood, and said, "This girl will bear such a son who will be a great and pious saint." Thereafter, he presented the household with a handkerchief and a ring, which he ordered to be given to that child. By chance the local person at whose house the *Majzoob* sahib was staying at found out about this favour. So, out of jealousy and envy he stole the handkerchief and ring. Hazrat's grandmother went and informed the *Majzoob* sahib regarding the theft. On hearing this the *Majzoob* sahib commented, "Who ever has stolen these things his house will be destroyed." Hence three sons of that person died. After realizing the outcome of the mistake the person presented himself with the handkerchief and ring and apologized to the *Majzoob* sahib, who in return said, "There is no need for this now."

Deobandis, Sufis and Tablighis hold deviated superstitious beliefs and they revere and fear soothsayers and fortune-tellers.

The founder himself, Muḥammad Ilyās, is buried in Nizām Ad-Dīn Mosque, the headquarters of the organisation in Delhi, India. Four graves are inside the mosque complex behind the rear pillar of the prayer area.¹⁰ This fact is denied by many members of the Tablīghī sect, especially the Arabs. Placing graves inside a mosque or building a mosque over a grave is a pathway to polytheism. So how can it be said that they do not exaggerate regarding graves? The Prophet ﷺ stated, **“Those that came before you used to take the graves of their Prophets and righteous ones as places of worship, so do not take the graves as places of worship. Indeed, I forbid you from that.”**¹¹ He ﷺ also said, **“When a righteous man or pious servant from amongst them would die, they would build over his grave, a place of worship – and they would make in it these pictures. And they are the worst of creation in the sight of Allāh.”**¹² He ﷺ said, **“Indeed the**

¹⁰ For photographic evidence see: www.abukhadeejah.com/mistakes-tablighi-jamaat and *At-Tuwayjiri*, p.12.

¹¹ Ṣaḥīḥ Muslim. The mere taking the site of a grave as a place of worship is forbidden in Islam because it leads to polytheism (*shirk*).

¹² Ṣaḥīḥ Bukhāri no. 427, Muslim no. 528.

most wicked of people will be those who are alive when the Final Hour reaches them, and those who take the graves as places of worship.”¹³

These narrations prove the prohibition of taking graves as Mosques and places of worship. This is regardless of whether the grave was introduced into the Mosque after building it, or whether the Mosque is built amongst or over the graves. All of this is disallowed by textual proofs.

The Tablīghī Jamā'at have a reference book entitled *Fadā'il Al-A'māl* authored by Muḥammad Zakariyyah Al-Kandahlawi. It is a well-known and widespread book that has been translated into many languages including English. This book is filled with fabricated narrations, invented stories ascribed to Ṣūfī mystics, veneration of graves, worship at shrines and numerous innovated types of *dhikr* that have no basis in the Qur'ān and Sunnah. Many of these stories reach the level of polytheism and unbelief, as you shall see as you read on, *inshā'-Allāh*.

¹³ Reported by Abū Ḥātim, Aḥmad 1/405 (38844), Al-Albānī in *Tahdīr As-Sājid*, p. 23, it is authentic.

Fadhaaile-Durood - Virtues of Salaat and Salaam

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*This is the edition of Fadā'il Ad-Durūd (from Fadā'il Al-A'māl)
that I will be referring to in this booklet. A PDF copy is available
online from archive.org so the readers can verify for themselves.*

In the chapter Fadā'il Ad-Durūd¹⁴ the Tablīghīs claim that a saint saw the Prophet ﷺ in a dream saying, **“Whoever wants something from anyone should go to his grave and supplicate to Allāh for it.”**¹⁵ This is a clear example where Muḥammad Zakariyyah Al-Kandahlawi ascribes to Allāh’s Messenger ﷺ that which is not found in any authentic narration. The true religion of Islām and Prophetic *aḥadīth* are not based upon mystic dreams – and especially not on dreams that oppose the authentic texts. According to this fable, Tablīghīs believe that if a person needs something from “anyone”, he should go to his grave and ask Allāh. Meaning: that when you stand next to the grave, your supplication (*du‘ā*) will be accepted. Al-Kandahlawi, reports from another shaikh who said, **“I travelled to Madīnah Al-Munawwarah and went**

¹⁴ In English, refer to “Fadhaail-e-Durood – Virtues of Ṣalāh and Salām” (PDF) translated by Moulana Irfan Adalat, Darul-Uloom, Bury, UK. In Urdu, refer to “Faza'il-e- A'māl”, published by Idara Irshad-e-Diniyat Pvt. Ltd. Nizamuddin, No-13, Delhi, India. I have used the Urdu references as noted in a refutation posted on salafipublications.com, article ID, GRV020004. The variant spellings reflect the variations used by the Tablīghīs themselves.

¹⁵ “Fadhaail-e-Durood”, incident (hikāyah) 35, p. 97 (Urdu); p. 169 (English).

to the blessed grave of the Noble Prophet ﷺ. I conferred salutations and heard *'wa-alaykas-salām'* from within the blessed chamber.”¹⁶ These fabricated stories encourage innovation and are a pathway to polytheism. They want you to believe that by standing next to the grave of a dead person, Allāh will accept your supplication, and that responses can be heard from beyond the grave. If that was truly the case, then why didn't the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ stand by the graves of each other and supplicate to Allāh to give them children, or to cure them or to give them victory in Jihād and so on? The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ never did this at the graves, and nor did the Prophet ﷺ. So, this is Jamā'at at-Tabligh, their ideas, and their means that lead to the worship of the dead in their graves. Muslim reported from Jundub Ibn 'Abdullāh رَضِيَ اللَّهُ عَنْهُ who said, “I heard the Prophet ﷺ five days before his death saying, **'Indeed, those who came before you would take the graves of their Prophets as places of worship. Do not take graves as places of worship, for indeed I forbid you from that.'**” This is a clear prohibition against worshipping at graves, and he ﷺ cursed those who took graves as places of

¹⁶ “Fadhaail-e-Durood”, chapter 8, p. 31 (English), Darul-Uloom, Bury.

worship as is reported in the texts.

Even more dangerous than this, in Fadā'il Ad-Durūd, the author mentions a narration wherein Abul-Khayr Qattah said, **“I went to Madīnah and I stayed there for five days but I did not achieve any pleasure or satisfaction. Then I went to the graves of the Prophet, Abū Bakr, and 'Umar. I called upon the Messenger, and I said, “O Messenger of Allāh, I am your guest tonight.” I slept behind his pulpit and then I saw in a dream the Prophet ﷺ with Abū Bakr on his right and 'Umar on his left. And 'Alī was in front of all of them. 'Alī shook me and he said: “The Messenger of Allāh ﷺ has come to visit you.” So, I got up and I kissed the Messenger of Allāh between his eyes. The Messenger of Allāh ﷺ gave me a piece of bread to eat and I ate half of it and then I woke up and the other half was still in my hand.”**¹⁷

These types of stories are fabricated by Jamā'ah at-Tablīgh due to their esoteric, Şūfist and superstitious leanings. It is strange that these “miracles” seem to befall only their pious-ones but were never granted

¹⁷ Final chapter of “Fadā'il Al-A'māl”, vol. 1, “Fadhaail-e-Durood” (English), p. 189, Darul-Uloom, Bury; “Faza'il-e-A'maal” (Urdu), p.109, Delhi, India.

to the Companions of Allāh’s Messenger. Muḥammad Ilyās Al-Kandahlawi was from the Chistī-Şūfī order of India, from Deoband so it is no wonder that these fabricated stories ended up in their book, *Fadā’il Al-A’māl*. They are encouraged to seclude themselves at graves and shrines, perform *i’tikāf*, speak to the deceased and expectantly hope for a response. They converse with the Prophet ﷺ, calling on him, **“O Messenger of Allāh, I am your guest tonight”** and then fall asleep close to his grave.

These are fabricated stories. The Prophet ﷺ never gave bread to his Şahābah from his grave, so why would he give it to one of their Şūfī saints? The Prophet ﷺ never gave bread to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and she slept in the room where he was buried. He never gave her bread, but he gave it to a Şūfī shaikh revered by Jamā’at at-Tablīgh?! We seek Allāh’s تَبَارَكَ وَتَعَالَى refuge from such misguidance.

These narrations wherein the dead are invoked gives license to their followers to call upon the dead. You saw in this narration how the man called upon the Messenger ﷺ, **“O Messenger of Allāh, I am your guest tonight!”** And then he slept near the grave. Did the Şahābah رَضِيَ اللهُ عَنْهُمْ go to the grave of the Prophet ﷺ and address him like this, sleep at his grave or sleep near it? This is not reported from

the Ṣaḥābah at all. The Prophet ﷺ said, **“Indeed the most wicked of people will be those who are alive when the Final Hour reaches them and those who take the graves as places of worship.”**

We also read in Fadā’il Ad-Durūd the story of a young man who said, **“I went along with my mother to perform Ḥajj, and my mother died there. Her face became black and her stomach swelled, and I realised that she must have committed some very serious sin. So, I raised my hands and made du‘ā’ to Allāh. Behold, I saw from the direction of Hijāz a cloud that appeared from which emerged a man. The man stepped out of the cloud. He placed his hand on my mother’s face and it became enlightened. And he rubbed his hand over her stomach and her swelling in her stomach disappeared. I asked him who it was that relieved my mother and I from our difficulties? He replied, “I am your Prophet Muḥammad.” I then requested him to advise me and he instructed me to send *durūd* (i.e. salutations of peace) upon him on every**

step that I take.”¹⁸

This young man was not asleep according to this story. He saw the Prophet ﷺ whilst awake. He said that the face of his mother had turned black and her stomach had started to swell. This is Fadā'il Al-A'māl authored by their scholar of ḥadīth, Muḥammad Zakariyyah Al-Kandahlawi. They claim that the Prophet ﷺ stepped off a cloud, touched the face of a woman he was not related to and rubbed her stomach! Ask yourself the question: When the Prophet ﷺ was alive in this world, did he ever touch a woman to whom he was not related? Yet these misguided Deobandis and Tablīghīs believe that the Prophet stepped out of a cloud to rub the swollen belly of his mother! This is a fabricated aspersion against the Prophet of Islām ﷺ who said, **“Indeed I do not shake the hands of [unrelated] women.”¹⁹**

‘Ā’isha رَضِيَ اللهُ عَنْهَا said, **“By Allāh, the hand of Allāh’s Messenger ﷺ never ever touched the hand of**

¹⁸ “Fadhaail-e-Durood” (English), incident 46, p. 185, Darul-Uloom, Bury; “Faza’il-e-A’maal” (Urdu), p.109, Delhi, India.

¹⁹ Reported by Ibn Mājah and declared authentic by Al-Albāni in *Sahīh Al-Jāmi*.

an [unrelated] woman.”²⁰

Furthermore, it is *shirk* (polytheism) to believe that aid and deliverance comes from other than Allāh. How is it possible for a Muslim to imagine that Allāh’s Messenger ﷺ travels on a cloud seeking out people to help and rescue?! None of this is reported from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Another Ṣūfī fable written by Muḥammad Zakariyyah Al-Kandahlawi and believed by the Tablīghis (in their ignorance) reads as follows, **“Sayyid Aḥmad Rifā’ī is amongst the famous saints of the Ṣūfīs and his story is famous. In 555AH, he presented himself at the blessed grave of the Noble Prophet ﷺ and as he neared the grave, he recited two verses of poetry. The blessed hand of the Noble Prophet ﷺ came out of the grave and Sayyid Aḥmad Rifā’ī kissed it.”**²¹

These kinds of Ṣūfī exaggerations are common in the writings of the Deobandis and Tablīghis; and after reading these deviations, one is astounded at the audacity of their claim of adherence to the Sunnah!

²⁰ Al-Bukhāri, no. 6674.

²¹ “Faza’il-e-A’maal”, vol. 1, Hikāyat 50, p. 115 (Urdu), “Fadhaail-e-Durood”, p. 199 (English).

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Miscellaneous >> Dua (Supplications)

Question # : 4906 India

Asalamualaykum, My wife want to stay with Hindu man to whom she loves it is question of iman and also of ezat. Want to ask is there any kind of dua or wazifa to bring wife back home without giving her to eat or drink anything? and keep her in control?

DEOBANDI SECT

Answer : 4906 Published on: Jul 20, 2008

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(Fatwa: 663/609=L/1429)

**BASELESS
IGNORANT
FATAWA**

After the *Isha Salah*, take 11 grains of black pepper and recite يا لطيف يا ودود 1100 times with *durood* 11 times before and after while thinking your wife to love you. Having it done, blow on the black peppers and put them in burning fire and pray to Allah. Do this at least for forty days.

The Deobandis are an innovated Allah knows Best! deviant Sufi sect founded in the 1860's who's methodology opposes the Sunnah

Darul Ifta,
Darul Uloom Deoband

The truth is that Jamā'ah At-Tablīgh has misguided and continues to misguide millions of Muslims. Those who are sincere among them will read these few examples and realise their errors. And there are numerous other fabricated stories found in their teachings.

The book Fadā'il Al-A'māl is filled with lies upon the Prophet ﷺ, his Companions رَضِيَ اللَّهُ عَنْهُمْ and the early generations. The author cites reports that are barely referenced (if at all) and devoid of chains of narrations (*asanīd*), in opposition to the way of *Ahlu-Sunnah wal-Jamā'ah*.

Here are a few more of the deviated beliefs of this sect:

1. An elderly man in the 1800s, in India, becomes ill so he is assured in a dream, by the Prophet ﷺ, that he will be cured. The Prophet then plucked two hairs from his beard and left them with the man. The man awakes to find the two hairs in his hand, so he gave one of them to his son.²²

2. In another narration, the same elderly man states that, in a dream, the Prophet ﷺ granted him

²² "Fadhaail-e-Durood", Hikāyat 48, p. 110 (Urdu), p. 191 (English).

some bread and he shared a piece of it with Abū Bakr رضي الله عنه. Upon waking, he explained, **“I concluded that my Naqshbandiyyah connection meets Sayyidunā Abū Bakr.”**²³ This is clear proof that the Tablīghī Jamā’ah upholds the beliefs and practices of the deviated sects of Ṣūfism. “Naqshbandiyyah” is a Ṣūfī order and an astray sect. They are known to perform numerous innovated and polytheistic practices such as seeking intercession through their deceased shaikhs and seeking nearness to Allāh by holding vigils at the graves of these “saints”.²⁴ They believe that the founder of their order Bahā Ad-Dīn

²³ “Fadhaail-e-Durood”, incident 48, p. 191 (English).

²⁴ Individual adherents of the Tablīghī movement may claim that they do not believe in these doctrines, but the reality is that the book they adhere to staunchly (i.e. *Fadā’il Al-A’māl* of Muhammad Zakariyyah) itself contains many superstitious, polytheistic and innovated practices that have no basis in Islam, yet they will not disown the book or what it contains of evil. It is at that point one realises the true fanaticism of this Tablīghī to his sect – that he is shown the false beliefs collected in *Fadā’il Al-A’māl* yet he will not dissociate himself from it and nor from those who continue to propagate its teachings. Having said that, it is also true that many thousands have left the Tablīghī Jamā’ah in the past once the truth had been made clear to them.

Naqshband (d. 789H), “would say to a man, ‘Die!’ And he would fall dead. Then he would say, ‘Arise and live!’ And he would come back to life again.”²⁵

So, the Naqshbandis ascribe to their leader the ability to grant life after commanding with death.

3. Jamā’at At-Tablīgh believe that the Prophet ﷺ descended from the sky on a cloud (on yet another occasion) with a piece of bread in his hand in order to feed his pious follower.²⁶

Through such narrations, Tablīghi Jamā’at instil into their followers a notion that their leaders and shaikhs have a special station above and beyond other Muslims; even above the Ṣaḥābah.²⁷ Muḥammad Zakariyyah wants the Tablīghi to revere these shaikhs who wake up with bread in their hands, and to believe that they are fed through the night by the Prophet ﷺ, and that they can still smell food on their fingers in the morning.²⁸ He

²⁵ Ref: *Al-Mawāhib As-Sarmadiyyah*, 133; *Al-Anwār Al-Qudsiyyah*, 137; *Jāmi’ Al-Karamāt Al-Awliyā* 1/146. See *Haqā’iq Khatīrah Hawl At-Tarīqah An-Naqshbandiyyah*.

²⁶ “Fadhaail-e-Durood”, incident 48, page 110 (Urdu), p. 190 (English).

²⁷ These stories ascribe miracles and piety to their “Sufi saints” that are not reported even from the Companions!

²⁸ “Fadhaail-e-Durood”, p. 192 (English).

states, **“One should not question such stories because the basis of these stories is present in the ḥadīths of continuous fasting in which the Noble Prophet ﷺ said, ‘My Lord feeds me and gives me drink.’”**²⁹ Meaning that the shaikhs, saints and *pīrs* revered by Jamā’at At-Tablīgh are nourished just as the Prophet ﷺ was nourished by Allāh! However, he has distorted the meaning of the hadith. The narration from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ states, **“Allāh’s Messenger ﷺ forbade continual fasting.”** The Prophet ﷺ said, **“Who among you is like me? Verily my Lord feeds me and gives me to drink during the night.”**³⁰ This ḥadīth proves the grave error of the Tablīghis in elevating their shaikhs above the Ṣaḥābah. They ascribe miracles to their shaikhs that were not granted to the Companions. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were informed by the Prophet ﷺ that they were not like him because he was given food and drink by Allāh and they were not. So, are the shaikhs of Tablīgh more deserving than the Ṣaḥābah such that they were granted that which only the Prophet ﷺ was granted?! Look how Al-Kandahlawi twisted the words of the Messenger ﷺ to suit his Ṣūfī

²⁹ “Fadhaail-e-Durood”, p. 192 (English).

³⁰ Reported by Bukhāri no. 1965; Muslim no. 1103.

beliefs. The Messenger ﷺ forbade continual fasting and informed his Companions رَضِيَ اللَّهُ عَنْهُمْ that he is unique in being given food and drink during the night by Allāh.

These narrations are just the tip of the iceberg. That is why Shaikh Al-Islām, ‘Abdul-‘Azīz ibn Bāz رَحِمَهُ اللَّهُ، when asked about Jamā’at At-Tablīgh founded in India and Ikhwān Al-Muslimīn founded in Egypt, he replied that they are from the seventy-three deviated sects; meaning that they are from Ahlul-Bid’ah and are to be treated as such.

Of-course, we do not say that Jamā’at At-Tablīgh are unbelievers, but they are deviated Muslims. The question is: Are they to be warned against? We say, “Yes.” Should one go out with them on their journeys? We say “No.” Should one seek knowledge from them? We say, “Certainly not. They will corrupt your belief and religion.” Should one read their books? We say, “Never.” Are they from the misguided sects of Ahlul-Bid’ah? We say, “Yes, they are.”

Imagine if your son or daughter came home with these ideologies, and they desired to go to Madīnah because they want to sleep next to the grave of the Prophet ﷺ as his guest so that he will give

them a loaf of bread. How would you react to this deviated belief? Or that they want to go and seek to be cured by the Messenger of Allāh ﷺ at his graveside or by hoping to see him step out of a cloud to rub their faces and bellies!? Do you want your children to come home with these beliefs? We ask Allāh to keep us and our children safe from misguidance.

So, this is why we warn against Jamā'at At-Tablīgh, this new faction that was founded in the 1920s. It is an innovated sect and their books are filled with fabrications, and I have highlighted for you just a few of them. Some of the scholars of Sunnah declined to correct their books because the correction would be many times larger than the original work due to the thousands of deviations and mistakes that it contains.

This man, Muḥammad Ilyās al-Kandahlawi and the author of *Fadā'il Al-A'māl*, Muḥammad Zakariyyah, have introduced numerous deviations and innovations. Muḥammad Ilyas was a Chistī-Şūfī of the Deobandi school of thought. How can one say that this person is not a person of innovation and that his sect is not a sect of innovation? Yes, they are Ahlul-Bid'ah so we warn against them. We warn against them because we wish to protect ourselves

and others from their misguidance. And this short article may awaken some of them from their trance. We want them to recognise the falsehood that they are upon so that they come to the truth and to the path of *Ahlu-Sunnah wal-Jamā'ah*.

The only real argument that remains for the Tablīghis is, **“At least we save youth from a life of sin and we direct them to pious deeds.”** Shaikhul-Islām Ibn Taymiyyah رَحِمَهُ اللهُ (d.728AH) answered this claim and obliterated the argument of Ahlul-Bid'ah. Ibn Taymiyyah رَحِمَهُ اللهُ said: **“Some of them used to say, “We have made the people repent.” I asked them, “From what?” They responded, “From highway robbery and theft and so on.” So, I told them, “Their state before you made them repent was better than after you made them repent, because before that they were sinners who believed what they were doing was forbidden. And they hoped for the Mercy of Allāh and they would repent to Allāh or at least have the intention to repent. And now through this *tawbah* of yours, you have misguided them and made them into people who commit shirk and leave the Islamic law, such that they love what Allāh hates and they hate what Allāh loves... And I made clear that these innovations that they and others**

are upon are worse than sins.”³¹

This is our refutation against Ahlul-Bid‘ah today who recruit sinful Muslims into their sects under the guise, “They are no longer sinners.” So, we respond with the response of Ibn Taymiyyah, **“Their state before you made them repent was better than after you made them repent, because before they were sinners who believed what they were doing was forbidden.”** And now they believe the evil innovations they perform are good deeds sanctioned by Islām!

All praise is due to Allāh, the Lord of all creation. May Allāh extol the mention of the Prophet in the highest company of Angels and may the peace and blessings of Allāh be upon him.

(Based on a transcription by Umm Hidāyah from a question and answer session with Abu Khadeejah at Masjid ‘Abdullāh Ibn ‘Abbās, c/o Muwahhideen Publications, Tobago in the Caribbean, Ramaḍān 1439H, June 2018CE).

³¹ *Majmū’ Al-Fatāwā*, 20/103

SOME WORDS OF EXPLANATION REGARDING SALAFIYYAH

Islam is the Religion of all the Prophets, from Adam to Muhammad. A Muslim is anyone who embraces this Religion and acts upon it. Muslims worship none except the one true God (Arabic, *Al-Ilāh*), and He is Allāh. Muslims shun all forms of polytheism, and they follow the teachings of the final Messenger (صلى الله عليه وسلم) sent to mankind. This is the basis of Salafism.

The **Sunnah** is the Path of the Prophet (صلى الله عليه وسلم) and his Companions. Whoever follows this path exactly is referred to as a **Sunni** and he is from *Ahlus-Sunnah wal-Jamā'ah*. Sometimes the term Sunni is used more generally to refer to anyone who is not from the Shi'ite sect. However merely being a non-Shi'ite is not sufficient to save a person from falling into deviation.

As-Salaf As-Sālih (“The Pious Predecessors”) are the Companions of Muhammad (صلى الله عليه وسلم) and the three generations that came after them. They are also called *Ahlus-Sunnah wal-Jamā'ah*, the *Salaf*, *As-hābul-Hadīth* and *Ahlul-Hadīth*. Whoever accepts

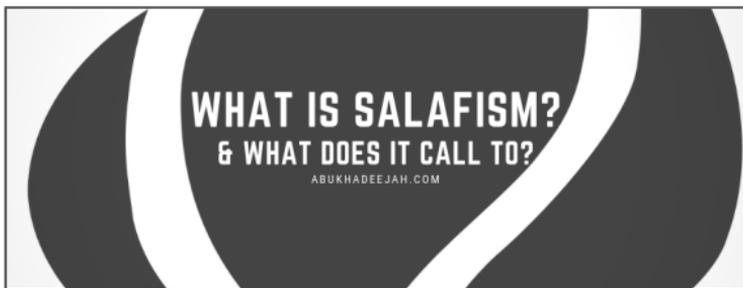
them and follows their path precisely in belief, methodology and religion is upon true guidance.

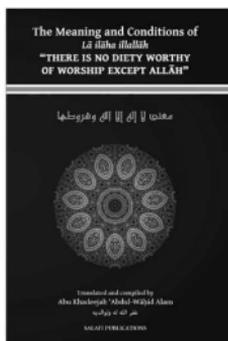
Salafism (or **Salafiyyah**) is the true Path in following Islam and the Sunnah. A **Salafi** is one who follows the path of the *Salaf As-Sālih* exactly without alteration. The terms *Salafi*, *Sunni*, *Ahlus-Sunnah wal-Jamā'ah*, *As-hābul-Hadīth* and *Ahlul-Hadīth* are synonymous. All these titles refer to the same body of people who all follow the same path. However, not everyone who uses these titles is a true adherent of what they represent. In fact, the majority of people who ascribe themselves to these labels have beliefs and methodologies in opposition to the path of the *Salaf As-Sālih*. To distinguish between a mere claimant and a true adherent is one of the main purposes of the article to follow.

To be a Salafi means adhering to the Creed (Belief), Methodology and the way of life of the *Salaf As-Sālih* (or the Pious Predecessors). The earliest of the *Salaf* were the generation of our Prophet (صلى الله عليه وسلم) and his Companions. Then after them came the three virtuous generations of believers who held fast to the Sunnah (Path) of the Prophet and his Companions. The person who understands this path correctly, follows it exactly, without introducing

anything into it and nor deviating from it is a **Salafi**. To be a *Salafi* is not merely to imagine that one is upon the correct path. Rather, Salafism is to study the religion of the Companions and follow it — it was they who understood best the meanings and intent of the speech and actions of the Prophet (صلى الله عليه وسلم). So, if someone asks: **“What is the Call (Da’wah) and Methodology (Manhaj) of the Salafis in learning, practising and teaching the Religion?”** We can answer by saying: Here is our *Da’wah*:

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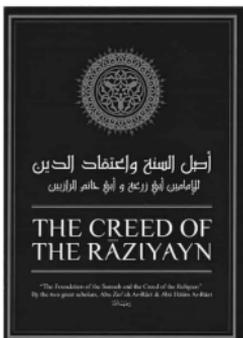
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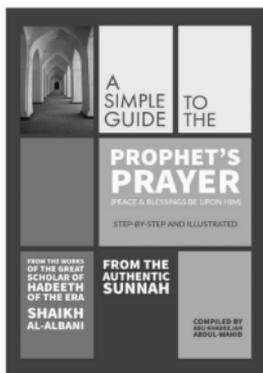
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