

ABANDONMENT OF ITS USOOL

Written by MUFTI AFZAL ELIAS SAHIB
Tuesday, 09 September 2014 11:39 -

TABLIGH JAMAAT IN ABANDONMENT OF ITS USOOL

FATWA BY MUFTI AFZAL ELIAS SAHIB

(1) QUESTION #11693 -26/08/2014

"Assalamualaykum In order to attract wealthy businessmen to Deen, the Tablighi Jamat in our area invited them to a talk & a meal at a banqueting suite, which is potentially used for Haraam functions. This is unusual considering Tablighi brothers are normally Alhumdulillah orthodox & keep bayans in the blessed environment of the Masjid. The bayan to the businessmen was delivered by a famous scholar in a foreign Jamat that had come to the country. The potential reason for holding the bayan & the meal at the banqueting suite instead of the Masjid was to potentially ensure that the general public did not find out where the famous scholar was thereby attending in large numbers & defeating the purpose of a group-specific programme. It would be no surprise too if, in the day & age we live in, they wanted to make the venue a place other than the Masjid to attract wealthy persons (Na'oodhoobillah). Can this sort of function, to win the hearts of a particular group, be substantiated in light of incident(s) of an analogous nature in the life of Nabi Sallallahu Alahyi Wasallam?

Answer

Deen has to be projected all the time - not personalities. Any activity that relies on personalities is treading dangerous grounds. Unfortunately, the Tabligh Jamaat is losing certain basic simple principle rules which they term as 'Usools' themselves. The famous Scholar should

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rather stay at home. Ambiyaa (A.S) and Nabi (S.A.W) did not go to such evil places. Places of vice must not be temporarily used for Dawat purposes. There is and will be no long-lasting Barakat in it. And Allah Knows Best. Mufti Elias (May Allah Protect him)."

(2) QUESTION #11695 – 26/08/2014

"Assalamualaykum On a recent tour of the UK Maulana Tariq Jamil posed for a photo with Amir Khan, a boxer, who participates in a Haraam music-promoting sport, and whose satr is exposed due to his profession. This nakedness would particularly be the case at weigh-ins before bouts where, I believe boxers would strip down to just their underpants. All this is in the name of winning the hearts of dunya celebrities so that they come on to Deen & start doing the work of Dawat & Tabligh. This irks my conscience as I do not countenance that Nabi Sallallahu Alayhi Wasallam would condone the sins of a man by posing with him in a photograph in order to win his heart & spread love like Maulana keeps saying. Furthermore, Maulana Tariq Jamil allows himself to be videoed in a Masjid during his talks. Women attend at night, in many cases without their Mahrams. It is naive to think that Maulana doesn't know this happens in a country like UK. Is there any justification whatsoever in Shariah for Maulana Tariq Jamil's actions?"

Answer

There is no justification in the Moulana's actions. The Tabligh Jamaat is turning a blind eye on his activities. In our age it is taboo to correct or criticize certain people and organizations. One of these groups is the Tabligh Jamaat. This Moulana has long bolted, is a loose cannon, and is hurting the creditability of this noble work. Fanaticism does not allow Shaari reasoning to penetrate. And Allah Knows Best. Mufti Elias (May Allah Protect him)."

OUR RESPONSE AND COMMENT ON THE FIRST QUESTION

On the contrary, the type of function you (the questioner) have described, is in conflict with the

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letter and spirit of the Deen. In fact, Allah Ta'ala severely reprimanded Rasulullah (sallallahu alayhi wasallam) when he had, for Deeni reasons, ignored the blind, poor Sahaabi while he (Nabi – sallallahu alayhi wasallam) was addressing the chiefs of the Quraish. Check the tafseer of Surah Abasa.

The Tabligh Jamaat is incrementally being deflected from the Straight Path. Shaitaan is a cunning teacher. The reason advanced for the “group-specific programme” is *Talbees-e-Iblees (the deception of shaitaan)*.

In fact, our Hadhrat Masihullah (rahmatullah alayh) was averse to bayaans restricted for even the Ulama. The Tabligh Jamaat usually has specific-Ulama bayaans. Such bayaans too are in conflict with the Shariah and come within the scope of the Qur'aanic verses which castigate those who prevent from the Path/Thikr/Deen of Allah.

It is haraam to debar any Muslim from attending any Deeni bayaan even if the intention is only an Ulama audience. The Word of Allah Ta'ala is for all Muslims. The specific-group programmes smack of takabbur (pride) and riya (show). Shaitaan has a hand in all such programmes.

The programme organized specifically for the business and wealthy class is conspicuously satanic. It does not behove the Tabligh Jamaat to abandon its original principles of simplicity. Undoubtedly, this specific-group programme is a deflection from Siraatul Mustaqeem. It portrays the degree of corruption which has set into the upper echelon of the Jamaat. Shaitaan introduces contaminations in all movements of the Haqq. If the elders are not alert and diligently combat shaitaani and nafsaani influences, the movement will ultimately be derailed from Siraatul Mustaqeem and become ruined with bid'ah.

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): *“If you intend to link up with me (in Jannat), then beware of the company of the wealthy.”*

There is no support whatsoever in the Sunnah for this type of exclusive programme which effectively debars the general public from listening to the Word of Allah Ta'ala. The Tabligh jamaat has indeed embarked on a bizarre deflection from the Straight Path of Haqq with this ill-conceived programme. The ‘famous scholar’ at the minimum lacks Deeni insight.

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We are living in times in close proximity to Qiyaamah. Among the signs of Qiyaamah as mentioned in the Hadith is: *“The world will be pursued with the amal of the Aakhirah.”* The bayaan is supposed to be purely for the Pleasure of Allah Ta’ala to invite Muslims to the Deen and to reform them. But this exclusive bayaan served the opposite purpose. It just bloats the egos and increases the deviation of the wealthy who wallow in takabbur.

It is indeed despicable to have organized the function (it cannot be termed a bayaan in the pure sense) in a “banqueting suite” which is polluted by haraam functions. It was an ill-conceived idea to switch from the House of Allah to the house of shaitaan ostensibly with a deeni cover. The venue is mabgoodh and mal-oon. It was a bootlicking stunt.

Shaitaan makes inroads into the institutions of Haqq by degrees. He gradually erodes these institutions of their attributes of Haqq and Sunnah until a stage is reached when they are in entirety denuded of the Haqq. Look at Jaamiah Azhar and other Madaaris, and at the Khaanqas. They are all desolate –barren – shorn of the Haqq and piety. The Sunnah has been smothered into extinction. The same fate is overtaking our Madaaris and the Tabligh Jamaat.

The Tabligh Jamaat elders who had organized the lamentable function should ask themselves: Whose sunnah have we adopted for this function? The Sunnah of Rasulullah (sallallahu alayhi wasallam) or the sunnah of the mushrikeen who had an abhorrence for the poor, shaggy and forlorn followers of the Ambiya (alayhimus salaam). They had desired separate, special treatment, hence objected to the presence of the poor when the Nabi addressed them. They demanded “specific-group programmes” in the way the Tabligh jamaat has just organized for the businessmen and the wealthy to the exclusion of Rasulullah’s larger Ummah.

Commenting on this type of “specific-group programmes”, the Qur’aan Majeed states: *“(The people of Nooh –alayhis salaam) said: ‘Should we believe in you when the lowest class (of people) follow you?’”*

(Nooh-alayhis salaam) said: “Verily, their reckoning is the obligation of Allah. If only you could understand. Never shall I rebuff the Mu’mineen. ﷻ I am only but a Warner.”

(Ash-Shu’raa)

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Despite 950 years of Tabligh, the people rejected Nabi Nooh (alayhis salaam). One of the reasons for their rejection was his association with the poor whom they termed '*arzaloon*' (*scum*). They desired special treatment – “specific group programmes” – in which the ‘scum’ may not be allowed participation. This was the same attitude displayed by the mushrikeen of Makkah. They desired “specific group programmes”. They detested Rasulullah’s association with poor Sahaabah such as Hadhrat Bilaal (radhiyallahu anhu), Hadhrat Ammaar (radhiyallahu anhu) and Hadhrat Suhayb (radhiyallahu anhu). The mushrikeen were chiefs and wealthy. They desired special treatment, hence ‘specific group programmes’ which would exclude the ‘scum’ who are in fact the devotees of Allah Azza Wa Jal.

Thus, the specific group programme which the Jamaat brothers had organized was in reality a mimic of the ‘sunnah’ of the mushrikeen in their demand to the Ambiya (alayhimus salaam).

May Allah Ta’ala have mercy on this errant Ummah being misguided by the Ulama who were once upon a time Beacons of Hidaayat, but today are nothing but zulmat (darkness).

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